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EDITOR-IN-CHIEF
REV. ARTHUR T. PIERSON, D.D.

ASSOCIATE EDITOR.

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MANAGING EDITOR

DELAVAN L. PIERSON

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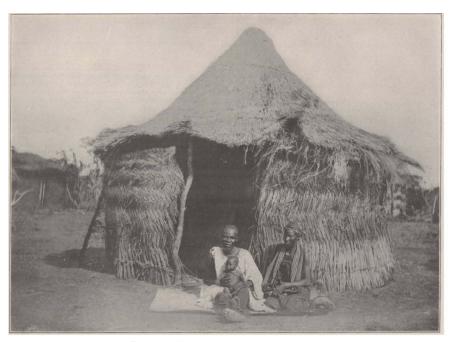
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THE "DO GARRY" FOR THE KING OF WASE, SUDAN



SUDAN MOHAMMEDANS ON A FEAST-DAY

# The Missionary Review of the World

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Vol. XX. No. 1 New Series

#### SIGNS OF THE TIMES

#### **OUR STANDARD FOR 1907**

"HE IS ABLE TO DO

ALL THAT WE ASK,

ALL THAT WE ASK OR THINK,

ABOVE ALL THAT WE ASK OR THINK,

ABUNDANTLY ABOVE ALL THAT WE ASK OR THINK,

EXCEEDING ABUNDANTLY ABOVE ALL THAT WE ASK OR THINK,

ACCORDING TO THE POWER WHICH WORK-ETH IN US." (Ephesians iii: 20.)

\* \* \*

The secret of a very influential life—short in years, for Forbes Robinson, of Cambridge, died at thirty-nine—is found in a passage from a little collection of letters recently issued:

"One thing you must learn to do. Whatever you leave undone, you must not leave this undone. Your work will be stunted and half developed unless you attend to it. You must force yourself to be *alone* and to pray."

#### THE ANNUAL CALL TO PRAYER

The topics suggested by the Evangelical Alliance for the week of prayer beginning Sunday, January 6, 1907, are as follows:

Sunday, January 6. The call of God to His people.

Oh, that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. (Isa. iil: 18.)

Return unto Me, and I will return unto you, saith Jehovah of hosts. (Mal. iii: 7.)

Monday, January 7. The church of the living God. (Matt. xvi: 18; Eph. v: 25, 27.)

Tuesday, January 8. The Gospel of God's

Son. (John iii:16; Luke xix:10; Rev. xxii:12.)

Wednesday, January 9. The Christian ministry. (Matt. x: 5, 7, 28; Luke x: 1, 2, 16; I Cor. ix: 16.)

Thursday, January 10. Missions, home and foreign. (Matt. xxviii: 19; Rom. x: 14, 15.)

Friday, January 11. Christian institutions. (Is. 1v:13; Phil. iv:8.)

Saturday, January 12. The coming of the kingdom. (Ps. lxxii: 18, 19; Matt. vi: 9 10.)

Sunday, January 13. The attracting power of Christ crucified.

And I, if I be lifted up, will draw all men unto me. This he said, signifying by what death he should die. (John xii: 32, 33.)

#### THE CALL FOR MEN

Men and women are needed—and needed immediately to fill positions under various Boards in the mission fields. These openings are not theoretical or imaginary. They are vacant and the Boards issuing the calls are ready to appoint and send out at once the men and women who have the qualifications necessary. If you can not apply yourself, pass the information on to some one who can.

The kind of the workers needed and their fields are divided as follows:

#### Men and Women

men and men
Physicians (men) 8
Laymen (industrial, etc.)
Ordained14
Teachers (men) 8
Women, teachers and evangelists45
Women physicians and nurses21

1 10140
Africa10
Arabia 1
China35
India12
Japan15
Mexico and West Indies 2
Pacific Islands 8
Persia 2
South America 6
Turkey

Fields

These requests are divided among the Mission Boards as follows: American Board, 44; The Presbyterian Board (north), 10; The Protestant Episcopal M.S., 21; Reformed Presbyterian Board, 1; Women's Methodist Episcopal M.S., 2; American Baptist M.U., 2; Lutheran Board, 5; Southern Presbyterian, 1; Southern Methodist, 1; United Brethren M.S., 1; Reformed (Dutch) Church, 3; Reformed Church in U. S., 7.

May there be many young men and women with the spirit of Samuel J. Mills who will respond to this call.

### A FAREWELL TO PRINCETON'S MISSIONARIES

On Thursday evening, October 4, in Alexander Hall, which is used only on great occasions, a large and deeply interested mass-meeting of Princeton students bade Godspeed to the men who are to take up Princeton's missionary enterprise in Peking. The audience was thoroughly representative of both graduates and undergraduates. Dr. Henry Van Dyke presided, and introduced Robert R. Gailey, A. M., 1806, and Dwight W. Edwards, 1904, the men who are to represent Princeton in Peking, Cleveland H. Dodge, 1897, Chairman of the Student Department of the International Committee of Young Men's Christian Associations, and John R. Mott.

Doctor Van Dyke said that this meeting represented one aspect of the Princeton spirit. "We wish to have a share, not only in the world's science and literature and government and commerce and industry, but also in that larger and greater work which seeks to make the world better, which seeks to uplift and ennoble the race of man by spreading a higher faith, a brighter hope, and a broader human charity, in the name of Jesus Christ of Nazareth."

As Mr. Gailey stepped forward—Princeton's old football player, and all-American center—a wave of unrestrained enthusiasm broke over the crowd, and cheer after cheer rang out He exprest the joy he experienced in remembering the appreciation and pleasure Princeton had felt in his college achievements, but he felt a heavy burden of responsibility in taking upon himself the great enterprise upon which his Alma Mater was entering

Cleveland H. Dodge said that he was thankful that such men as Gailey and Edwards were available for such an opportunity. Almost on the thirtieth anniversary of the origin of the Intercollegiate Movement in East Hall, Princeton is again inaugurating a new movement in religious work.

John R. Mott congratulated Princeton on its statesmanship in beginning this work at Peking at this time. Peking is the center of the whole nation, and all movements and all officials must come from this great city.

Cheer upon cheer followed the speeches. But as the audience realized that the meeting was about to close and that Gailey and Edwards were soon to leave for the far-off land, a hush fell over them. Doctor Van Dyke asked that Princeton might give

her benediction. He uttered three short prayers, at the close of each of which all present united in a solemn, reverent "Amen."

"We pray that God will bless these men in body and soul, and give them full strength for all their work, in Christ's name. Amen.

"We pray that God will keep them in health and hope and heart, in courage and cheer, in faith and love, that they may have power to win men to Christ. Amen.

"We pray that God will bring them back safely in due season, with abundant and precious spiritual harvest gathered for the Lord Jesus Christ. Amen."

With this impressive farewell Princeton sent her representatives to this great work. This was not all. The following morning a crowd gathered at the railway station. After the final cheers, heads were bared, and as the train pulled away all united in the stirring strains of Princeton's famous hymn, "Old Nassau."

#### AFTER THE HAYSTACK PRAYER-MEETING

The great meetings at North Adams and Williamstown have been pronounced the "most memorable and inspiring" in the history of the American Board. This was the first of a series of Centennial observances which commemorate the inception of organized missions in America; and this particular meeting was held on an historic spot that is a sort of Mecca to American disciples. A spontaneous thank-offering reached more than \$12,000.

How little the five original Haystack men, the immortals who met that day as usual at the maple grove, Francis L. Robbins, Harvey Loomis, Byram Green, James Richards and Samuel J. Mills, thought what a river of blessing would flow out from the little spring beneath the Haystack!

#### THE LAYMEN'S MOVEMENT

This Haystack gathering was followed by meetings in the Fifth Avenue Presbyterian Church in New York, on November 13, 14 and 15. A strong program was presented, but the most remarkable gathering of the series was that of laymen on the last day.\*

Many of the men who came together on this occasion are widely known in the business world, the heads of prosperous concerns in the cities of the United States and Canada. afternoon session, beginning at four o'clock, was spent almost wholly in prayer with a rising tide of earnestness up to its close. Mr. J. Campbell White, Secretary of the Men's Movement of the United Presbyterian Church, addrest the gathering, and his inspiring words kindled still further the aroused enthusiasm of the assembly. Some who confest that till recently they had taken little interest in foreign missions declared their purpose to do whatever lay in their power to give the Gospel to all the nations. saying they were ready themselves to go wherever this pledge might lead them.

The meeting adopted resolutions declaring the duty of responsible business and professional men to give greater service than has yet been given to secure the most productive use of missionary agencies. A committee of twenty-five laymen was appointed to consult with the secretaries of mission boards in the United States and Canada, for the purpose of projecting a campaign of education among laymen concerning missions, of devising a comprehensive plan to send the Christian Gospel to the entire non-Christian

<sup>\*</sup> For full account see page 18.

world during the next twenty-five years and to organize a commission of fifty or more laymen to visit the mission fields, and to report their findings to the church at home, Dr. Samuel B. Capen was made chairman of this committee, which is composed of men of high standing in United States and Canada. This bids fair to be a laymen's movement which will fitly commemorate the centennial of American foreign missions.

#### A GREAT STIRRING AT CHICAGO

The following letter from Mr. George Soltau tells its own story and teaches its own lessons:

"There has been an outbreak of revival blessing at the Moody Institute. On Tuesday, October 23, Mr. Evans asked for two or three short prayers at the opening of the service. Immediately all over the room men'sprang to their feet, and there was a stream of prayer. At last one man said, 'O Lord, if we ought to spend the time in prayer, stop the classes.' Mr. Evans at once said, 'I give up this hour; it is in your hands.' From then till 2:30 P. M. was a time such as we have read about so often lately in other parts-prayer, confession, weeping, and singing all going on, yet without any sense of confusion. A Mr. Allen was present, who was said to have been a noted pugilist, and who was converted only about four months ago in Canada. He has recently been offered \$7,000 if he would enter the ring again; and for weeks past, a wealthy woman in the South who had seen his picture in the newspapers. had been tormenting him with frequent letters, begging him to come South. He had practically decided to go, but the Spirit of God began to deal with him. Presently he took a piece of paper from his pocket, struck a match, and let it slowly burn; when it had gone to ashes he rose, and told of the struggle he had just passed through. 'Hallelujah, it is done,' burst out on all sides. Quietly men and women moved from their seats to go and kneel beside some one whose forgiveness they wanted.

"The real beginning of this work was a prayer-meeting the week before, when the need of prayer was strongly felt; in consequence on Monday night many small groups of men met to pray in one another's rooms, some of them continuing to 2 or 3 A. M. Tuesday, and, indeed, ever since the tide of prayer has flowed, classes being abandoned for two days."

#### SIGNS OF THE TIMES IN KOREA

A few months ago the Government of Korea sent to Dr. O. R. Avison, physician in charge of the Severance Mission Hospital, the sum of 3,000 yen (\$1,500) for use in the hospital. In the letter conveying the gift was a statement that next year the contribution would be still larger. A few days later, the King of Korea, through his interpreter, handed to Doctor Avison an additional 3,000 yen as a personal gift, an expression of His Majesty's approval of the excellent work done by Doctor Avison.

Ten new church buildings were erected by the Fusan Christians during the three spring months of last year. In one county there was not a believer a year ago, now scores of believers and a church building, erected by their With two exceptions own hands. every piece of money for these churches came from the Korean money strings. A church seating one hundred and twenty cost \$40. This means 50,000 pieces of Korean cash which must be counted carefully, and when counted and carried, caused three men to stagger under the weight. 500,000 pieces of cash (ten churches) came from people whose income is fifteen cents a day. "Christians are increasing so rapidly in so many places, we sing praises one moment; next, stagger under increasing problems."

#### INCREASING RISKS OF FAMILY LIFE

The trumpet of Dr. C. H. Parkhurst of New York-that Joshua to the Jericho of social crime-on Thanksgiving Day gave a blast against the modern family. With trenchant sarcasm he referred to hotel and club, the passion for constant change and travel, and other interferences with the stability and continuity of home life. especially did he sound the alarm as to facile divorce, and the practical introduction of the worst features of polygamy and the harem, and condemned the new book on "the family," which presents the idea of "trial marriages"-experimental wedlock-as a possible solution to modern domestic problems, as tho there were any essential difference between a "consecu-"simultaneous" tive" and Lately, in a western State Legislature, a bill was actually proposed to authorize by law temporary marriages, say for three or four years! At the very basis of true marriage lies the law of permanence—the tie indissoluble save for that one cause which ipse facto destroys the basis of pure family life. If such destructive processes go on so-called "Christian nations" must surely abandon all claims to Christianity and cease to send missionaries to the polygamous Turk or the licentious free-lovers of communistic France.

# THE NEW SABBATIC MOVEMENT IN FRANCE

Meanwhile in the very land of Voltaire, and on grounds of simple expediency, is enacted a new Sabbatic code, and the cause of Sabbath observance is making singular advance. Altho the railways were exempt six leading companies inform the Minister of Public Works that within

eighteen months arrangements will be complete to give all employes one rest day in seven, even where it is impracticable to stop all Sunday work. Notwithstanding considerable opposition, the law is enforced, and every week more places of business are closed in Paris. As just now there is a strenuous movement to separate church and state, the law must be enacted and enforced on the ground of the absolute need of such day of rest.

# THE RAPID DEMOLITION OF THE DAY OF REST

Another form of modern laxity which works disaster to the whole life of family, Church, and State is the growing disregard of all Sabbatic law this being used as a convenient term for the weekly day of rest. One of the worst features of the whole matter is that some Christian disciples lend this their sanction by practical antinomian-On the plea that they are no longer "under the law," they treat not only ceremonial but moral law, as abrogated. The Ten Commandments, being graven on stone tablets by the finger of God, for ever stand out and apart from all other regulations of the code, which were temporary and transient. The principle which abrogates the fourth of the "ten words" might as legitimately be applied to the other nine!

In Isaiah lviii. 13, 14—curiously about midway between Moses and Christ, in connection with blessings pronounced upon the "Repairer of the breach, the Restorer of paths to dwell in," permanent ways of living—we find the following significant words:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight,

the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Here every merely ceremonial feature is eliminated while the substance is preserved. A sort of modified Sabbath law is enunciated, making what had been a day of rest, God's holy day rather than man's holiday, in which he is to abstain from "doing his own pleasure," or even "speaking his own words." It is no more a day simply fenced in as one of physical rest, but also of mental repose and spiritual refreshment. The tongue is to be bridled and all selfish pleasure seeking held in suspense. This seems to be a forecast in the great Messianic poem of the Evangelical Prophet, of the permanent and fundamental features of the day of weekly rest.

One historic fact is beyond dispute -that, wherever the Lord's Day is thus kept, every richest blessing ensues to a community and that, in all cases where the day is put on a practical level with other days, a barrier is removed, letting in a flood of other evils. Yet, on pretext of freedom from legalism, even nominal disciples are turning the Day of God into the weekly holiday when rather more than on others they find their own pleasure and speak their own words. Sunday is fast becoming the universal day of recreation—everything beside "the holy of the Lord." The enemy of souls may well hold a jubilee in hell when he sees "God's acre" of time trampled on in desecration. Voltaire more than a century ago acknowledged that there was "no hope of destroying Christianity so long as Sunday is kept, even as a holiday"; and Ingersoll, in the infidel succession, saw that the Sabbath was the palladium of the whole Christian community, and petulantly cried out, "Sunday is a pest; it must be taken out of the way."

We can not take our cue from infidels. Sabbath desecration paves the way for immorality of all forms and for atheistic assault along the whole line of Christian faith and practise. The disappearance of God's one day in seven would precede a sure defeat of righteousness, and imperil man's present and eternal well-being.

#### MODERN POSITIVISM

An "Altar to the Unknown God" was lately unveiled in Paris. this altar the central panel bears a portrait of Clotilde de Vaux, the Madonna of Positivism, and the child in her arms is typical of Humanity. It is the final outcome of the philosophy of Auguste Comte. He essayed to revolutionize philosophy as Bacon had done before him. He taught that the race necessarily passes through a theological stage, when the mind inclines to the supernatural; then ascends to the metaphysical, where the supernatural is set aside; and so reaches the positive in which both theology and metaphysics give place to an investigation of the laws of phenomena, and all search after the causes and essences of things is abandoned as vain. considered the end of his philosophical system and the Era of Positivism to be the beginning of a new social religion of humanity, glorifying man's intellect and inventions. And this is the outcome of twentieth century progress in France!

#### THE OUTLOOK AND OPENINGS FOR MISSIONS

BY ARTHUR T. PIERSON

The significant messages of the Spirit to the Philadelphians and Laodicians particularly apply to the church of to-day: "Behold, I have set before thee an open door"; "Behold, I stand at the door and knock." While God sets before us the open door of opportunity, He too often finds in us the shut door of indifference: the chances for service far outrun the readiness and alacrity of His people.

The twentieth century finds the world-field with fences down, inviting tillage. When the Haystack band, at Williamstown, a century ago, were praying and planning about missions, so few were the openings that it took large faith to see any prospect of success. Africa was the unexplored continent; Asia the walled continent, shutting out the gospel herald with walls of adamant and gates of steel; Europe was the papal continent, as forbidding to Protestant workers as pagan isles in the South Seas. Over the Moslem territory the green flag floated in defiance and no evangelical worker dared hope for any toleration; South America was half papal and half pagan, wrapt in a pall of impenetrable night. Whichever way one looked impassable obstacles seemed to make an impossible path for the Christian missionary.

Since then the iron gates have opened as of their own accord, in every direction, and during a single decade about the middle of the last century, access was given to about three-quarters of the world, hitherto more or less rigidly exclusive.

It is specially interesting to notice what diverse and various keys He who unlocks closed gates has used, to give His church this new and wide access to nations so long in the death shade.

Of course, His chosen key is the simple spoken gospel message; as in the case of John Williams in the South Seas, William Johnson in Sierra Leone, and Titus Coan in Hawaii. But the written word translated into the vernacular has been conspicuous in opening Burma, and arousing Uganda. The key of commerce had much to do in entering China, Japan and Africa. The key of education unlocked great doors before Fidelia Fiske in Persia, Duff and Clough in India, Hogg and Lansing in the Nile valley, and Duncan in Metlakahtla. Medical missions have marvelously broken down barriers in Korea and Siam, and many parts of inland China. War has put Britain in control in India and Thibet and other lands under her swav and made the work of mission safe. Unselfish love has turned even famine and pestilence into forerunners of the gospel and removed deep rooted prejudices. And that great watchword, progress, is waking even China from the sleep of conservatism, and moving the Shah of Persia to frame a constitutional government, and is making nations ashamed of that intolerance which is the foremost sign of an unprogressive spirit. But, whatever the keys used of God, there is not a doubt that barriers are melting away, and long closed gates opening wide. liberal spirit is coming to prevail which may substitute indifference for intolerance.

It may be profitable just to glance rapidly round the whole world-field and remind ourselves of patent facts.

Beginning at the Far East, the Sunrise Kingdom presents, perhaps, the widest open door in the world. Japan, of all the Orient, leads the way in a tolerant and liberal policy. Since the middle of the sixth century, Buddhism has overshadowed the older Shintoism, and especially since, in the ninth century, Kōbō baptized Shinto ideas and rites with Buddhist names. But, since 1873, when the Edict boards were removed, Japan's bearing toward Christianity has been more and more tolerant, and in fact toward all forms of faith, very much as Rome's Pantheon, as its name indicates, admitted "all gods."

The strategic value of this island empire is immense, mainly due to two facts: that Japan is the point of approach to the northern Buddhism; and that it is the outpost to all Asia—most contiguous to Korea and China, and the Eastern gateway to the whole continent. Japan, evangelized, half solves the problem of Asia's conquest by the Cross.

Korea with its 8,000,000 people is open, and already there are about six hundred Protestant centers of work. a total of about one hundred and sixty missionaries and nearly twice as many native helpers, with 35,000 professed Christians, schools, hospitals and important publishing houses. The dominant influence of Japan of course promotes a liberal spirit, and Christianity makes rapid and steady advance. 1875, John Ross, without ever having set foot on Korean soil, translated and sent over from Manchuria the Korean New Testament; and after Dr. H. N. Allen, in 1884, during the riot in Seoul, so skilfully treated Prince Min Young Ik, Korea flung wide her doors.

The Emperor openly befriends the

missionary; and, while recently wrecking thirty idol fanes, and officially deploring the waste of money on idol worship, favors Christian churches, schools and hospitals. In 1900 the Bible Society sold 70,000 copies, and half the body of converts have been gathered within the last decade.

Mr. C. C. Vinton, Recording Secretary of the Korean Religious Tract Society, reports that "during the last ten years the number of inquirers has risen to tens of thousands, and is steadily growing; while the number that receive baptism is limited only by the possibilities of contact between the small body of missionaries and a large body of converts. Best of all, evangelistic work is carried on mainly by the native Church.

China has been slow to change her policy of exclusion. In 1842, five ports opened before the British guns in the first Opium War; nine more were accessible by the Treaty of Tientsin in 1858; and the Reform movement, now in progress, promises a new era of that religious liberty which is everywhere the handmaid of a higher and more enlightened civilization. The contact of the Orient with the Occident imparts a progressive spirit all along the line, and modifies the hatred of foreign devils while humbling the pride of the literati. Six years ago, about 2,800 Protestant missionaries were already at work, and there were 7,000 native workers, and 113,000 converts. But the field is so gigantic that these numbers are insignificant.

In Siam, in 1828, Gutzlaff and Tomlin were pioneers; these visitors, from India, found the door open and appealed to the American churches to occupy it. Already, nine years before, the heroic Mrs. Judson had translated

a catechism which became the first Christian book ever printed in Siam-In 1830 the missionaries began to come in, to reside, notably Dr. D. B. Bradley; but, until 1851, little advance was possible, on account of the king's implacable hostility. His death that year left the throne open to Maha-Mong-Kut, the only Siamese who had been trained by a Christian missionary, and imbibed a liberal spirit. For seventeen years he, and Chulalang Korn, his successor, in the years that followed, proved patrons and nursing fathers to Christian missions. then stands another door, open to 5,-000,000 people in the heart of Asia.

India, now including Burma, presents few obstacles to missions, for Britain's scepter sways over 1,500,000 square miles and 300,000,000 people. Brahmanism is the ruling cult, but there are 10,000,000 Buddhists and 63,000,000 Moslems. Missions date back just two centuries to Ziegenbalg and Plütschau. But 1858 was the grand crisis; for the British East India Company, always the foe to missions, passed its rod of rule into the hands of Victoria—one beneficent result of the bloody Sepoy mutiny.

As to *Burma*, from the baptism of Moung Nau in 1819 and Kho-Thahbyu, nine years later, the work has gone on quietly, steadily, and with such uniform success that the Karens are among the brightest gems of mission history, and the transformation of this whole people reminds us of the moral miracles wrought in Tinnevelly and among the Telugus.

Persia in 1811, had the saintly Henry Martyn at Shiraz for eleven months, but he left, not knowing of a single convert. His translations of the New Testament and the Psalms,

and Pfander's "Balance of Truth"a controversial work aimed at the Moslem twenty years later—were not lost. Under Fidelia Fiske, Urumia had a three years' revival, from 1844 to 1847. the marks of which yet abide. that copious outpouring, all the girls in her school, over twelve years of age, were converted, and many of them became angels of blessing to degraded Nestorian homes. In 1885 again a revival tide swept through the land, and of late years there have been signs of a movement toward Christ, even among the 9,400,000 Moslems who form the bulk of the population, and among whom, because rent into sects, there is less danger to proselytes than in any other Mohammedan country.

Africa presents a great opportunity, tho in some districts, as in Khartum. Protestant work is under restraint. The Nile valley is the great field of the United Presbyterians, and they are doing a great work. In Uganda, since Stanley's letter of 1875, appealing, in Mtesa's name, for teachers, progress has been rapid; but it has had its martyr stage, and advance has been through revolution, civil as well as religious. Thirteen years ago, there began a revival, first among the missionaries themselves, then the native helpers, then the native churches; and out of this came a strange popular hunger for the Word of God, the like of which mission history does not furnish. Three years later, two hundred synagogi, or reading houses, had been built by native Christians, for Bible readers—people who yearned to learn to read God's Book, and 6,000 were daily under instruction, a number that rapidly grew to 40,000. So supernatural was the popular interest, that missionaries in India advised the Church Missionary Society to divert new supplies for the time to Africa rather than India, to meet an urgent need. And where in all the Dark Continent can we complain of lack of opportunity!

Arabia, stronghold of the prophet of Mecca, seems now like Thibet, the central fortress of Lamaism, letting down the bars of exclusion. Two noble efforts have been made to enter this forbidden land-the Keith-Falconer Mission at Aden, with its chief station at Sheikh-Othman; and the mission of the Reformed Church of America, operating from Turkish and independent territory on the Persian gulf, with three stations. The heroic pioneer, Doctor Zwemer, urges on the Church a great responsibility for this land with its 6,000,000 to turn Arabia Deserta into Arabia Felix.

Papal lands, likewise, are singularly accessible, where for centuries Protestant missionaries were as effectually excluded as from any part of heathendom. Who could have foreseen, fifty years ago, that Italy would be free to the Gospel and the City of the Vatican itself be occupied by forty Protestant centers! or the Land of the Inquisition would permit Bible carts on the streets of Madrid publicly selling God's Word! What a work McAll did from 1872, when he opened his first salle in Belleville, till twenty years after when ill health drove him to England! Think of this one man linking a chain of stations together from Paris to Rome-at one time one hundred and thirty salles open nightly! and the French government knighting him with the star of the Legion of Honor, and granting license for a new salle as the most efficient police station!

South and Central America especially invite occupation. What change of attitude and prospect since Captain Gardiner died of starvation at Tierra del Fuego, or Melinda Rankin began work on the Mexican border and testaments were smuggled into Mexico in the knapsacks of soldiers! From gulf to cape behold one vast open area. There lies the Argentine Republic with 1,600,000 square miles and 3,000,000 people, and Brazil with double the area and four times the population; and twelve minor states, averaging 300,000 square miles and a million and a half of citizens.

Surely, world-wide opportunity means commensurate responsibility. Wo to the Church if Laodicean lukewarmness leaves her lightly to regard and practically to neglect such privilege and duty. Christ's trumpet-peal is, "Occupy till I come!" There is need of men, of money, above all of prayer. Neither heralds of the Gospel nor gifts of money will fill the gap if prayer be lacking; but true prayer will send men and women to the field and secure à firm hold on "the ropes" at home while others go down into the dark caverns of heathendom. where burns such a divine search-light, exposing the deformity of selfishness and illiberality, and turning our comeliness into corruption, as when we get alone in the closet with God. nowhere else do we also find how greatly beloved of God is the humbled soul who, conscious of unclean lips, waits for the touch of a coal from the heavenly altar that gives the tongue of fire, and the voice from the secret place of power, saying, Behold I send thee forth as my witness to the ends of the earth!

#### THE GREAT MISSIONARY EVENTS OF 1906

BY HARLAN P. BEACH, M.A., NEW HAVEN, CONN.
Professor of Missions in Vale University

As periodicals and letters from mission fields are ordinarily a month or two old before they reach the American public, and as this article is written in November, the survey includes only nine or ten months of 1906. An occasional item may have been entered which properly belongs to the close of the year preceding.

#### Conferences and Conventions

The most important gathering held in Christian lands in the interests of missions was the fifth convention of the Student Volunteer Movement, which met at Nashville in February and March. Not only did it call together an unprecedented number of student and faculty delegates—3,410 in all, with missionaries, editors, religious leaders, etc., sufficient to make the total 4,235—but its effect on the seven hundred and sixteen institutions represented and upon the churches has been most noteworthy.

The usual conferences of missionaries on the field, especially in South Africa and in Peitaho, China, have been events of great importance. The unique conference of the year, however, was the first international gathering of missionaries from various Moslem lands. Its deliberations mark an epoch in the history of the work for Mohammedans, and are already bearing fruit in an enlarged interest and activity.

#### Oceania's Status

When it is remembered that many of the Pacific islands are already evangelized and that one group, the Fijis, holds the leadership of the Christian world in the matter of church attend-

ance, the small progress noticeable is not surprizing. Yet never in recent decades has our Hawaiian neighbor seen such aggressive and wise emphasis of evangelistic and school work as now. Most of it has been done among the Japanese and Chinese, and natives of China and Japan have been imported for the purpose. pearance of the Hawaiian-Korean Advocate is said to mark the first use of Korean type outside the Hermit Kingdom. Another section of the United States, the Philippines, has seen marked progress among all churches. The laying of the cornerstone of the Episcopal Cathedral is a waymark that is parabolic of the rising interest in higher things. The Independent Filipino Church is realizing as never before its need of a deeper spiritual life, and to that end it has bought for the use of its members 50,000 copies of the Scriptures.

Farther to the southeast the largest party of native missionary volunteers that has ever embarked at once, fifty-eight, sailed on June 21 for arduous and fruitful work. The spirit of cooperation is also to be noted here, especially in the aid given by German Endeavorers to the American Board's Mission in Micronesia.

#### The Dark Continent

Perhaps the most significant forward step in the matter of field occupation is the planting of the Gordon Memorial Mission of the Church Missionary Society at a point near the Nile and 1,056 miles south of the Christian hero's monument in Khartum. Another of Britain's heroes, David Livingstone, must have rejoiced

in heaven, if he knew of terrestrial happenings, to hear the proclamation on July 16 of the abolition of slavery in Barotse-land by its native king, the result of French missionary teaching. African Christianity already feels the blessedness of that day's doings. Revivals are reported, particularly in the Central African fields. Farther southward the outbreak in Natal has had the good effect of testing the loyalty to Christian principles of the churches and has differentiated the quasi-political Ethiopian movement from the Ethiopian order and from law-abiding Zulus and others. It is also symptomatic of a growing independence seen among Christians in other parts of Africa, notably on the east and west coasts, which will be of undoubted benefit to the churches, despite its dangers. Catholic opposition to the work in Algiers, and also in southeastern Portuguese Africa, has likewise served to differentiate earnest Christians from more formal ones. Uganda, as usual, has had a wonderful year of growth and upbuilding. The New Year eight-day meetings brought audiences of 4,000 to the cathedral. Mr. John Mott's visit to South Africa, while it mainly affected students, was also an aid to spiritual quickening.

Madagascar, the "Great African Island," has been blessed by unusual revivals accompanied by physical manifestations reminding one of early Methodism and the revivals of Nettleton and Edwards. The ministry of women has been a large factor in this movement, while from the doctrinal viewpoint the emphasis of the cross of Christ is the central idea, echoed again and again in the prayers and testimonies of the new converts and im-

parting a horror of sin and a desire for service. This confession of sin by a prominent Malagasy official is quoted as typical by Monsieur Gaignaire: "O Christ, it is I who have betrayed Thee! It is I who have crucified Thee! It is I who have driven in Thy nails! It is I who have crowned Thee with thorns! It is I who have insulted Thee! Canst Thou pardon me?"

#### Items from the Levant

The Press is doing a work for the Moslem world which it never has done before. That of the Presbyterians at Beirut records an output of 59,000,-000 pages during the last mission year, eighty per cent. of the issues being Scriptures. Education of the Christian type is so eagerly desired in Syria that the demand can not be met. The visits of the Scandinavian evangelist, Mr. Fransen, have been followed by revivals in Harput, Mardin, and Damascus, and quickened Christians are doing more than ever along evangelistic lines, particularly Endeavorers who find their society a training school for evangelism.

The Endeavor movement in Persia has reached the point where in one district a Union has been formed of nearly seventy societies. This leads to much work during the vacations on the part of student members. In this stronghold of Mohammedanism, medicine has been especially helpful to the cause, the British missionary at Yezd having under his care influential religionists like the leading Parsee priest and the chief Moslem Mullah. record of cases cared for by that hospital is probably incorrectly reported in the Intelligencer as having made a total for the year of 167,288 out-patients. Cutting off the right-hand figure

still leaves a remarkable showing for Persia. A specialty of the Presbyterians, made so prominent by the late Doctor Cochran, "the father of the Syrian people"—namely, a legal church board which holds semimonthly meetings for the settlement of cases affecting Christians without having recourse to Moslem courts—has been unusually useful this year. The agitation which led to the Shah's promise of constitutional government, while it has been disturbing, promises better things for the future and so marks 1906 as a red-letter year.

#### The Indian Empire

As in Persia, so in India the political ferment which has been so keen since the Bengal division of last year and just recently because of the agitation for native representation in the councils of the empire, has proved both a help and a hindrance to the onward sweep of the kingdom of God. The Moslem petition in this last connection bodes little good, but if Mohammedans carry their point, why should not Christians have their representation also?

The distinguishing note of the year has been revivalistic in tone. organization on last Christmas Day of the National Missionary Society of India, whose object is "to evangelize unoccupied fields in India and adjacent countries and to lay on Indian Christians the burden of responsibility for the evangelization of their own and neighboring lands," is an event of the utmost importance which has had something to do with this wave of evangelism, but doubtless the new emphasis of prayer which proved so wonder-working among Ramabai's praying bands of last year has been more influential still. In various parts

of the country great gatherings have been swayed by the Spirit of God with the manifestations already noted in Madagascar. In one case 10,000 gathered in a village of forty houses and were entertained mainly at the expense of the native ruler of that district. Before the revival which started during those days had ceased, some 5,000 were converted. In another place, physical manifestations took possession of Hindu priests who were opposing, and "the jerks" made them a laughing stock to their coreligionists. The Jubilee Year of the Moravians in their lofty Tibetan outpost, and of the Methodists of America whose work has been so inspiring, is marked by great advance in the latter mission and with encouragement for the Tibetan band. While the Methodist anniversary is not to be celebrated until December, it will doubtless be an occasion of the greatest moment to all missionary effort in the empire. Preparation through importunate and continuous prayer for that event another note of the present attitude of Indian missionaries.

#### Siam and Laos

These closely allied lands are marking progress. Gambling, the most notorious vice of the Siamese, against which missionaries have consistently inveighed, has finally been abolished so far as a decree can put it to an end. The king has also issued a decree against lotteries, save in Bangkok, and against slavery also. Another political act favoring Christianity is the evacuation of Chantabun, unjustly held by the French since 1893. As that Power discourages Protestant effort in the Far East, the action permits missionaries to enter this section.

A beautiful church erected by Siamese Christians on ground presented by the king is an indication both of royal favor and of native independence.

Laos reports that Siam's prince showed them honor on the occasion of the laying of the corner-stone of the new school at Chieng-Mai. Opportunities for evangelistic work are more numerous than ever and even Buddhist priests have given their temples and permitted the stereopticon screen to be suspended before their gods, that Scripture pictures may be seen and explained. Conventions and conferences are in the new order of things, and at one of them two-thirds of the speakers were Laotians, and in another not a single foreigner was present to aid.

#### The New China

Never before in a single year have so many official acts favored Christianity as during 1906. Two viceroys have either ordered or advised the use of the Christian Scriptures in the government schools and among officials. The most influential viceroy in the empire has written a book in which he commends Christianity. The empress dowager's gift to the Union Medical College of Peking has been followed by the gifts of three governors to missionary hospitals, while Madame Wu, wife of the ex-minister to the United States, has given a beautiful hospital building in Hong-Prominent ex-officials have spoken in Christian churches, and ladies of the Court have been repeatedly to secular meetings in a mission church. One of the censors even went so far in a Memorial to the Throne as to propose the publication of ethical text-books, partly Biblical, for the instruction of scholars and the holding of meetings "like those of the Jesus Church" for the moral instruction of the illiterate. He also advised that a National Christian Church be formed with a prince at its head, since there is power in this religion and this new headship would put over it recognized native authority.

China also has had its revivals this year, especially in the north under the London Mission. It is significant that here and in Shanghai and Canton, the initiative has been so often and largely Chinese. These revivals have been marked by a wholly unusual conviction of sin and by great anxiety for the conversion of friends and neigh-Five denominations at Nanking united in holding these meetings, under the leadership of a Chinese evangelist, who had left a lucrative government position to take up this work.

Public attention is so constantly directed to the exodus of Chinese students to Japan that the large opportunity is overlooked which the new passion for Western learning brings to mission schools and colleges in China. Not only are the best mission institutions full, but many applicants can not be granted admission. Moreover, the desire to educate girls has grown this year to an amazing extent. Prominent officials of Wuchang in Central China have strongly petitioned Bishop Roots to establish a school for the daughters of this influential class, urging that the schools recently established there for girls are fitted neither pedagogically nor morally for their task. In Peking ladies of the Court frequently visit girls' schools, and one princess has initiated the work among girls in Mongolia, employing a Japanese young woman for the purpose. Graduates of both sexes are in demand for native schools, despite and sometimes because of their having been trained in Christian schools.

Christian literature and other books prepared by missionaries have never had so large a sale as this year, if the rate was maintained until the end of December. Thus the Christian leaven is pervading regions which have no missionaries or Christian school teachers. These books are being read by Confucianists in order to discover the secret of Western superiority over the Chinese. By all these methods the seed is sown.

#### Korea Wide Open

Korean missionaries are rejoicing that the twenty-first year of Protestant missions in that empire so fully exhibits a Church in its majority. While Christian education has not reached an adequate development, relatively speaking, and tho in a country which was opened to missions at the point of a lancet, medical missionaries have not been properly supported and used, in other respects the work has made almost unbelievable progress. The carefully translated version of the New Testament appears this anniversary year, and a union publishing plant, under the ownership of nine missions and the Korean Tract Society, has before it a great opportunity.

Korea stands foremost among mission fields in the extent to which self-support and self-propagation of the Church have been carried in initial stages. This is the banner year in one respect—namely, in the total contribution in personal service for the Church. Not a few contribute a

month of their time for evangelistic work, and multitudes give a week This does not mean that they are backward about money contributions, for many give jewelry, trinkets, etc., after their money is exhausted and then weep that they have no more to give. Chautauqua ideas of training are also used this year as never before, the aim being to furnish the Christians with educational, spiritual, and conferential advantages. To indicate the growth of the churches one station of the Northern Presbyterians may be quoted. That at Syen Chun, which was opened only four years ago, had in July last 3,121 communicants, 3,022 catechumens, and 1,194 adherents. The North Pyeng Yang Province reports that within a year the number of adherents has leaped from 6,507 to 11,943, a gain of eighty-three per cent. Revivals have been present in Korea also, the various denominations uniting in the work at the capital for the first time. Services at Pyeng Yang were most fruitful in results. The meetings held at the Korean New Year, which were a combination of Bible classes and evangelistic services, resulted in 1,000 professed conversions.

#### The Year in Japan

The famine which ushered in the year was an opportunity which tested the generosity of Japanese Christians and which, through the contributions sent from Christian countries, increased the gratitude felt toward Occidental lands. In view of the unfortunate action of the San Francisco School Board which decided to segregate Japanese school children in a school by themselves, and because of the animosity toward Americans created thereby,

it is fortunate that the largest famine gifts came from this country.

A proposition looking toward the adequate linguistic preparation of missionaries for their work has been endorsed and furthered by the Standing Committee of Cooperating Christian Missions in Japan. It is thus a pioneer in a movement which should be followed in other mission countries. It recommends the school for the study of Japanese established for the benefit of foreigners by Mr. Matsuda, and the Committee urges that missions leave the time of new missionaries free for study in this school. They also suggest that the facile use of the language will be still further advanced, if new missionaries will live in Japanese homes, or in student dormitories.

The agitation looking toward the independence of the Japanese Church, which has been more or less active for a decade, has been pushed this year as never before. It is especially prominent in the churches of the Congregational and Presbyterian orders. Congregationalists have reached the point where the Japanese have taken over all churches of that order, being independent of the American Board and also of its missionaries, the Board not being financially responsible for them except to a slight and annually decreasing degree. This agitation is a keen one, and while it seems on its face to be a movement which ignores the missionaries and their distinguished services, it really is a proof of the value of their work and of the strength of their converts. over, it does not propose to make them. dispensable for some time to come; it merely changes their relations of leadership.

Revivals are reported in the empire. That one which began in Sendai on April 6 and continued until April 26, was wholly a Japanese movement, the meetings, numbering three a day, being in their hands. Fortysix were baptized at the close of the The Sunday-school is having a larger place this year than ever before, the emphasis placed on this form of effort being greatest in the Methodist Church South, whose Sunday-school scholars outnumber membership three to one. The Canadian Methodists report large fruitage from their "mother meetings."

Christian schools find themselves less handicapped now than for a number of years, owing to the removal of restrictions as to military prescription of older students and as to entrance to the government's higher institutions. The number of theological students tends to increase, and the low standard of theological seminaries is being raised. As the government does not provide for women education of a more advanced grade than the higher girls' schools, the Woman's University of Tokio and the mission colleges of the Congregationalists, Presbyterians, and Methodists have a great opportunity here. The work of these colleges during the year has been exceptionally good. The harmful results coming to the Woman's University at the capital, because of a lack of dormitories and proper supervision, is being partly overcome by the work of the Young Women's Christian Association. This Association held its first women students' conference in Tokio. July 12-19, with twenty-six schools represented by one hundred and sixty delegates, and this has greatly blest the women students of the empire.

#### Union Movements

The movement toward union and cooperation continues with as great The Union Medical vigor as ever. College at Peking, the partial union in the Woman's College, and the agitation for a union medical school for women in the same city, are instances in North China, while the agreement as to merging the work of the English and American Episcopal work near Shanghai under the Americans, is an instance from Eastern China. In Japan the various Methodist bodies will unite in May, 1907, the decision having been reached in March last. South India furnishes us with another example of union, in that case between the Dutch Reformed, the London Mission, and the American Board. The Union Publishing House in Korea, already mentioned, is still another case of effective cooperation. The agreement reached at the Johannesburg Conference in July, provides for cooperation and further comity. Christians of Germany and the American Board are cooperating, not merely in the South Seas as already noted, but in Turkey The probable union of the Methodists, Protestants, United Brethren, and Congregationalists at home, will be dated from this year, so far as active agitation and rapprochement in Japan mission work is concerned.

#### International Events of Note

The successful passage of legislation concerning opium affects India, China, and Great Britain most closely. This struggle which has been going on since the Opium War of 1842, seems likely to reach a peaceful solution, thus relieving a Christian nation from the imputation of guilt which has been an obstacle to missions. John Morley,

Secretary of State for India, so important a factor in this negotiation, frankly admitted that it was the attitude of Japan and of the Commission appointed by the United States which largely overcame his reluctance.

The unprecedented flow of students from one country into another has never been equaled by that of the Chinese students who flocked to Japan this year. Possibly as many as 16.-000 have been in Tokio during the twelve months. So serious have been the problems arising therefrom, both to China and Japan, that many Chinese officials are advocating education at home or in Germany. To counteract the immorality and wholesale adoption of radical ideas perversive of government and morals, the Young Men's Christian Associations of the two countries are undertaking a work which is carried on by missionaries and Chinese from China, acting in cooperation with the Japan Associations.

Japanese Christians are also doing much to bless the world. It is probable that the churches there have sent out more missionaries this year to Hawaii, Formosa, and China than ever before. It has also sent lecturers to Central China and India. The latter delegation, consisting of two highly educated Christians representing the Young Men's Christian Association, has aroused among the better class of Indian Christians aspirations for independence in church affairs which so marks the trend of Japanese thought.

#### "We Can Do It, If We Will"

This hasty review of the year, which has left out of account a thousand items worth recording, and has passed by without a reference the work done for Jews and in Papal countries, ought to have shown that God is working in

the primitive apostolic way. Whatever may be said in America concerning the effeteness of Christianity, it is still the power of God unto salvation in mission lands. Young men and women of America, too, are as responsive as ever to the call of these fields, and the mission boards assembled at Nashville officially asked the Volunteer Movement to furnish them with a thousand candidates a year to answer the appeals that so loudly invite them. The Haystack Celebration, both at Wil-

liamstown and New York, has recalled the work of faith of Samuel J. Mills and his little student band, and has again and again echoed his words of faith and of resolve, "We can do it, if we will." As the second century of American foreign missions begins, can we not hear above the voices which divert our attention from "the greatest work in the world," a heavenly voice saying in accents at once persuasive and authoritative,

"YOU MUST DO IT, IF YOU CAN."

#### A BUSINESS MEN'S MISSIONARY MOVEMENT

BY MORNAY WILLIAMS, ESQ., NEW YORK

A new and important movement in the field of missionary activity has marked the celebration of the Centennial of the Haystack Prayer-meeting, in the formation of a committee of laymen to consult with the missionary boards regarding a more aggressive campaign among business men in the interest of world-wide missions. most movements in similar fields the beginnings were small. A little group of men whose hearts had been touched and whose zeal had been inspired on other occasions, came to feel that the one-hundreth anniversary prayer-meeting which five students held beside a New England haystack and out of which was born the missionary movement in North America, was the fitting time to prepare for a yet further advance, and that the first step was necessarily a call to prayer.

In October a small committee of laymen was formed which issued a call for the holding of a special service of prayer at the Fifth Avenue Presbyterian Church, in New York City, on Thursday, November 15th, 1906, im-

mediately following the services held during the two preceding days at the same church in direct commemoration of the Haystack Prayer-meeting. The call was sent to all evangelical Protestant denominations scattered throughout the United States. response was hearty and, considering the late date at which the call was issued, the attendance was large and representative. Mr. Samuel B. Capen. of Boston, President of the American Board of Commissioners for Foreign Missions, who had presided at the Centennial services, remained to take the conduct of this prayer-meeting, and after a brief statement of the need at home and abroad, invited the hundred men who had gathered at the afternoon session to devote the two or more hours that ensued to earnest prayer.

Those who were present are not likely to forget the hours that succeeded. At the very outset of the meeting attention was called with vivid clearness to the responsibility of Christian men for a nonchristian world. What Christian wealth might

do and what it has as yet wholly failed to accomplish were the subject of the few remarks that were made, but for the most part the time was spent in prayers; prayers of contrition, prayers of intercession, prayers of communion followed, one upon another, as the hours passed on. Before the afternoon session closed, certain resolutions prepared by the committee calling the conference were read, not for immediate discussion, but to suggest thought.

A light collation was then served in one of the rooms of the church which had been courteously placed at the disposal of the conference, and at half past seven the conference reconvened and listened to a most earnest and helpful address by Mr. J. Campbell White, Secretary of the Men's Movement of the United Presbyterian Church, in which the statistics of giving and of need were graphically presented and contrasted. Starting with Bishop Whately's proposition that if Christianity be false we ought to change it, but if not, we are bound to propagate it, Mr. White summarized first the forces needed, one Christian man or woman to every 25,000 non-Christians, involving something less than 15,000 missionaries; secondly, the field, India with its 300,000,000 population and its great sects, Hinduism with 330,000,000 gods, Buddhism, the religion of the prayer wheel, and Mohammedanism, the religion of the slave-driver's whip, Africa with fetishism and cannibalism, China with ancestor worship and age-long conservatism; and lastly, the contrast between personality represented in saved men, and the standard of the market represented in dollars.

The address was illustrated and il-

luminated throughout by striking anecdotes, of which one only can be transcribed. In a mission on the west coast of Africa, where the example of the wise men of the East in bringing gifts to the Christ on Christmas day has been stereotyped into a custom, the missionary was startled to observe, among the humble offerings of fruit and flowers and grain, with single coins at rare intervals, the offering of one sixteen-year-old girl, a recent convert, who brought eighty-five cents, a small fortune in that land, and among those givers. Hesitating to accept what he feared might be the result of theft, the missionary detained the young girl after the others had gone to inquire whence the gift came, and to his confusion learned that the girl, in her desire to bring a worthy offering, had sold herself as a slave to a neighboring planter for eighty-five cents and had brought the whole financial equivalent of her life in a single gift for her Lord.

At the conclusion of Mr. White's address the conference again betook itself to prayer and then, not without discussion, but with entire unanimity, the following resolutions were adopted:

"Whereas, in the marvelous providence of God the one hundredth anniversary of the beginnings of the American Foreign Missionary Movement finds the doors of every nation open to the gospel message, and

Whereas, the machinery of the missionary boards, women's boards, student and young people's missionary movements is highly and efficiently organized, and

Whereas, the greatly increased participation of the present generation of responsible Christian business and professional men is essential to the widest and most productive use of the existing missionary agencies, and is equally vital to the growth of the spiritual life at home, and

WHEREAS, in the management of large business and political responsibilities, such

men have been greatly used and honored,

Whereas, in but few of the denominations have aggressive movements to interest men in missions been undertaken—

Therefore, be it resolved, that this gathering of laymen, called together for prayer and conference on the occasion of the centennial anniversary of the Haystack Prayermeeting, designate a committee of twenty-five or more representative laymen to consult with the secretaries of the missionary boards of all the denominations in the United States and Canada, if possible, at their annual gathering in January, with reference to the following vitally important propositions:

I. To project a campaign of education among laymen to be conducted under the

direction of the various boards.

2. To devise a comprehensive plan (in conjunction with said board secretaries) looking to the sending of the message of the Gospel to the entire non-Christian world during the next twenty-five years.

3. To endeavor to form, through the various boards, a Centennial Commission of Laymen, fifty or more in number, to visit as early as possible, the mission fields and report their findings to the church at

home."

While not great in numbers, the conference was strikingly representative. Among those present there were men not only from all parts of New York City and such nearby places as Yonkers and Irvington, Montclair and Newark, but from Hartford, Conn.,

Boston, Mass., Washington, D. C., Ashville, N. C., and Philadelphia and Allegheny, Penn. All of the leading Protestant denominations were likewise represented—Episcopalians, Presbyterians, Congregationalists, Methodists and Baptists—so that it was possible for the Chairman to announce the following names as among the members of the committee to consult with the secretaries of the missionary boards:

Samuel B. Capen, of Boston, Chairman, Lucien C. Warner, M.D., Alfred E. Marling, William Jay Schieffelin, James M. Speers, Mornay Williams, Eben E. Olcott, John S. Huyler, John R. Mott, Seymour M. Ballard, Robert E. Speer, John W. Wood, S. W. Bowne, J. Cleveland Cady and J. Edgar Leycraft, of New York,

George Wharton Pepper, of Philadelphia, Ezra H. Stevens, of Hartford, Conn., Henry B. F. Macfarland, S. W. Woodward and John B. Sleman, Jr., of Wash-

ington, D. C.,

Robert H. Gardiner, of Boston, Andrew Stevenson and N. W. Harris, of Chicago,

J. W. Flavelle, of Toronto, W. M. Birks, of Montreal,

J. Campbell White, of Allegheny, Pa., Major A. P. Burchfield, of Pittsburg, Pa., Charles A. Rowland, of Athens, Ga., Joshua Levering, of Baltimore, Hanford Crawford, of St. Louis.

## WHY ORGANIZE MISSION STUDY CLASSES?

BY REV. WILLIAM P. SWARTZ, PH.D., POUGHKEEPSIE, N. Y. Missionary of the Lutheran Church in India

Every time the importance of the study of missions is turned over in our discussions, the movement grows. Two years ago in Presbyterian churches there were only one hundred and fifty-six classes, and 2,028 members. Last year there were in the same field seven hundred and one classes, and 10,840 members.

THE MISSIONARY REVIEW and the denominational magazine ought to accompany the text-book in every class that may be formed.

Why organize mission study classes?

Why should you organize a mission study class? Among many others, these five reasons are important:

I. First, because of the intense interest and the unmistakable fascination of the subject matter. It is full of romance, and yet it is more captivating to a thinking mind than a romance. It is inspiring with its visions of heroism,—of a heroism unmatched in all the annals of secular achievement. It throbs with a sublime, because a divine sympathy. It is strong with a matchless devotion to duty. It is so

intensely human, and yet it is altogether divine.

Give a Christian the right kind of mission literature, and it is difficult to prevent his enthusiastic interest in this vital, throbbing, holy work. who have knowledge of it, have written about it under such titles as these: The Miracles of Missions, Missionary Heroes and Heroines, Sunrise, The Tiger Jungle, The Romance of Missions. Heroes of the Cross in America, The Divine Enterprise; and the matter justifies the titles. Nowhere in fiction or in poetry is there anything which appeals to all our sympathies, our convictions, our enthusiasms, as do these stories of missionary heroism, and sacrifice, and victory. Take this year's text-book, Christus Redemptor; read (page 80) the story of the royal princess of Ponape, Opatinia, heir to the She renounced her right to reign in order to become a missionary of the cross to the benighted cannibals It was as of the Mortlock Islands. tho Oueen Victoria had left her throne to carry the gospel to some dark corner of Africa, or China. The sacrifice she made was no less in the eyes of her people than would have been the sacrifice of the English Queen in the eves of her people. Opatinia was taken on board the Morning Star to the chosen island among the Mortlocks, and left there with her husband and two native helpers for more than a year before the ship touched at their island again. On the second visit of the Morning Star the ship was met by multitudes of natives singing Christian songs of welcome, and the missionary delegation was conducted to a fine and commodious church, built and dedicated to the worship of the true God. The report of the blest

work of the "brown princess" spread afar, as the report of good work will spread, and from other islands they came to see, and to ask for teachers and missionaries.

Side by side with this should stand the story of Tovo, the daughter of the chief of Ono, and the betrothed bride of the great King of Lakemba. The Spirit of God touched her heart, and she renounced the throne that she might be baptized in the name of Jesus.\*

There is also the story of the introduction of Christianity on this island, and the conversion of its people is of interest. It is the work of the visible providence of God.

Another of these stories of romance and heroism is that one most frequently told and most dearly loved in Hawaii; it is the story of the Chieftess Kapiolani. Read it and marvel.

Many stories might be taken from Christus Redemptor, the text-book for this year. Indeed all mission fields have witnessed lives whose chapters sing to us of faith, and heroism, and adventure, and suffering, and victory. The more we hear and read of them, the more they hold us with an unbreakable fascination.

2. A second reason for urging the study of Christian missions, is because of their elevating and ennobling influence upon our character and living.

The he seemed too busy to take any interest in Christianity at any time, yet after a second visit to the South Sea Islands, Darwin became henceforth a regular contributor to the London Missionary Society, saying, "The his-

<sup>\*</sup> The story is told in "Christus Redemptor." Read also the marvelous account of the introduction of Christianity in this island, and the romance of Kapiolani of Hawaii.

tory of Christian missions in these islands is the story of a magician's wand." Darwin was evidently not that unbeliever who confronted a converted Fiji cannibal chief, saying, "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries. Nobody believes any longer in that old book, called the Bible, or in that story of Jesus Christ. They have all learned better, and I am sorry for you that you have been so foolish as to take it in."

The chief's eves flashed as he said: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. it hadn't been for the good missionaries, and that old book and the love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have to thank God for the gospel, for without it we should have killed you, and roasted you in vonder oven, and have feasted upon you in no time."

The life investment of such a manas John Geddie, of Aneityum, full of sympathy, and tact, and courage, of patience, and of victory, can never be measured unless one can tell what it means not only to establish a free government, to plant education, to emancipate womanhood from slavery, to create a valuable foreign commerce, and to turn a whole people from savagery to civilization, from idols to the living God; but one must also tell what it means to have reproduced in others. both in heathen and Christian lands, the higher life, dominated by a like sympathy, and tact, and courage, and patience, and winning a like victory.

If we study these, and the thousands of other incidents in all missionary lands, we shall see so manifestly the working presence of God, that in each of us will begin something of that inworking which made the sublime devotion and the noble living of these men and women possible. There is no hero in all the Bible story with whom many of these are not worthy to stand, or whose glory will be brighter. Moreover, we must remember that these heroes are not only the men and women behind whom are the generations of Christian training and hope and blessing, but oftentimes those who have just come from the darkness and superstition of savagery and heathenism. Friends were trying to dissuade one whose ancestors were not three generations out of cannibalism from going as a missionary to one of the savage islands of Polynesia. They recounted all the hardships and dangers to be encountered. there men there?" asked the volunteer.

"Men? Yes, horrible cannibals, who will probably kill you and eat you."

"That settles it!" was the sublime rejoinder. "That settles it! Wherever there are men, there missionaries are bound to go."

In our own fair land there is here and there a church from which we are told, as its chief glory, such and such a one has gone into the ministry, or out as a missionary. And it is a high honor when two or three, or in rare cases three or four have gone from the same church into the mission field. But to many of the churches on the South Sea Islands belongs the higher honor of sending out whole companies of missionaries. The missionary paster of a church on one of the Hervey Islands has recorded the fact that

from his congregation no less than sixty of those who had gone out as missionaries to savage tribes beyond, had suffered martyrdom for the cause of their Lord. Because they suffered with Him, they shall also reign with Him.

I confess to you that these things move me mightily. They both shame me, and they inspire me. I have stood on the field of battle where brave men had contended and died for truth and liberty; and as I heard again the bugle and the drum, and as I saw in imagination the advancing columns rushing magnificently to the charge and to death, I have uncovered my head in tribute to their courage, and have laid with quickened pulse the wreath of flowers upon the soldier's grave. And vet this does not move me so profoundly as does the thought that this one church, every member of which was gathered from the surrounding heathenism, had given to the cause of Christ sixty martyr missionaries—men and women who dared dangers, who met opposition, who endured hardships, and who died, unflinching, when no bugle sounded, and no drum beat, and when they were moved by no wild dash of charging comrades. There is something in us all that answers to the holiest, and the truest, and the bravest living, as the lungs answer to the air. From these simple missionary tales of what, by the help of God, some have done, we draw inspirations, which mean for us a nobler, a holier, a braver life.

3. A third reason for the study of the modern missionary movement is that no one can be really intelligent concerning the great historic movements of the age, without recognizing and appreciating the mighty part

which Christian missions and missionaries are playing. Mission work is a world-factor. The center of the stage of history is shifting from Europe and America to eastern Asia, and to these islands of the sea. In the old classic age the world struggle circled the Mediterranean. At the renaissance the mighty Atlantic became the center of interest and achievement. But the growing pageant of history demands now the still larger setting of the vast Pacific. Its waters wash the shores of the most populous lands—India, China Japan, America. Its islands are accounted as gems for kingly crowns Where for centuries the peoples have slept, or have lived untouched by, and unconscious of the great world-struggle, they are now awake, and are themselves in the very center of it. Old forms and old institutions are giving way. Men are asking after the new and the better, not only in trade and manufacture, but more yet in government, in \* philosophy, and in religion. It was not the buying and selling of rice, and silks, and tea, and hemp which quickened these changes, and made them a power; but it was the missionary with his purer homelife, his better schools, his marvelous printing-press, his more vital because more divine religion, who set these resistless currents moving. He changed the islands from their savagery by the word and the power of his God. more than any other set all the East a-following that star of hope and progress which will bring it like the wise men to worship at the feet of Emmanuel. Are these claims too large? They are most modest. More might safely be claimed after such testimony as the great native statesmen of China, and Japan, and Siam bear, and after

reading such works as "Christian Missions" and "Social Progress." by Dr. J. S. Dennis, or "Missions and Politics in Asia," by Robert Speer; while for these island people, the lives of their missionaries are the history of their progress. If one would be intelligent as to the great movements of modern history, be a student of Christian missions.

4. A fourth reason for the study of missions is the command of God. We can not evangelize the nations, and we can not work intelligently with the evangelizing forces, nor effectively as we ought, without the prayerful, persistent study of Christian missions "Study to show thyself approved unto God, a workman that needeth not to be ashamed." This reason needs no argument, only clear statement; and then it may be left as a seed in the conscience. Without a careful and intelligent study of missions, how shall any Christian obey as he ought the Lord's command, "Go ye into all the world and make disciples of all nations?"

5. A fifth reason for mission study, the last to be named, is this: Upon the study of missions we must depend under God for missionary recruits both in our churches at home and on the foreign field. Alexander Duff, the teaching missionary, owed his first interest to the pictures of idols his father showed him on Sunday afternoons. Alexander Mackay, whom Stanley pronounced the greatest missionary since Livingstone, first became interested through the stories of missionary heroism told him by his mother; as he grew older this interest was deepened by his father who traced with him on a map of Africa the journeys of Liv-

ingstone; and he finally went to the field in response to Stanley's appeal for missionaries for Uganda. William Carey became a missionary by reading a copy of the "Voyages of Captain Cook," side by side with his Bible. Jonathan Edwards wrote "The Life of David Brainard, the Apostle to the Wilderness." Reading this book sent Henry Martyn to India, and Samuel Marsden to New Zealand. A missionary tract handed to that successful physician by a lady friend, sent Doctor Scudder to Ceylon as the first American medical missionary. Indeed. where will any be found, either at home or abroad, who are now at work for Christ in the destitute places of the earth, of whom it is not true that the study of missions and of the onward march of Christ in the world is the seed and secret of their service and of their hope?

It is but fair that we be forewarned. This study will vastly increase our sense of responsibility to God for the advancement of His Kingdom among men: it will demand of us service after a fashion to which many of us are strangers; it will set up before us standards of giving, and of self-giving, from which many of us will at first shrink; it may even mean for some of us, or of our children, the missionary's toil and the martyr's death. But it will also mean a life of divine companionship, of such unmeasured peace, of such fulness of joy, of such present possession, and of such glorious hope, that he who has made the sacrifice and has received the reward shall look upon the face of the Master who is "with him alway" and say, "It is indeed, Lord, and hundredfold, and hundredfold."

### ELDER SHANG

#### THE STORY OF A MANCHURIAN LEADER

BY REV. F. W. S. O'NEILL, M.A., NEW-CHWANG, MANCHURIA Missionary of the Irish Presbyterian Church

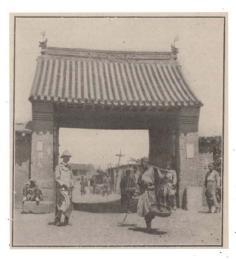


Elder Shang, his brother and mother, his daughter and grandson

Very soon after the Japanese army entered Fakumen, in spring of 1905, many remarkable improvements were effected in that old border town. The local Chinese mandarins could not be expected to concern themselves with such things as sanitation and the making of roads. One of them could not write and the other was characterized by a brother official as "made of paper." Nor do the people welcome troublesome regulations, which compel them to keep their courtyards clean and their sections of street watered and mended. One man, however, rejoices deeply in the new conditions. He has given time and thought to the transformation of this once filthy wn, and while attending to his

manifold duties has put himself at the disposal of the Japanese administration at any hour of the day. He is an Elder of the Presbyterian Church, and is willing to run the risk of giving offense to conservative townsmen, heedless of misunderstanding and suspicion, if only he can serve his fellows as a Christian citizen. For six months' unstinted labors in the capacity of assistant chief of the sanitary board he did not ask a cent.

But were Elder Shang only a public-spirited philanthropist, unusual as such a phenomenon is in the Celestial Empire, his career would be less deserving of our attention. Tho he is not naturally fluent in speech, he is nevertheless ever ready to testify for Christ on the platform or from behind the counter. While he lacks in rhetoric and one wishes that his ideas would not run out so soon, still his hearers can not but listen



THE TAX-GATE AT FAKUMEN

when he speaks, for whether the audience be Christian or heathen, the elder is well known for his earnestness, his goodness, and his reality. It is worth while to peer into the shadowy past out of which this star emerged.

Fakumen is a busy, fairly wellbehaved market town of about 35,-000 inhabitants, situated on one of the principal trade routes running north from New-chwang, and about fifty-three miles northwest from Mukden. The old Mongolian boundary, now merely a low earthen dike, skirts the edge of the town, and a tax-gate at the junction of the barrier and the trade route gives the last syllable to the name, Fakumen. In an inn outside this gate, one day about sixteen years ago, a missionary was selling books, some of which were bought by a young vegetable gardener of a studious turn of With them he received a sheet containing a diagram of Bible history. People said there was poison in the books, but the gardener replied: "No matter, I want to see if there is good in them or not." He read the books. "There was no movement in my heart," he admitted. That was the beginning. Tho there must have been some earlier preparation, for the seed fell on good ground.

Shang Pao Hsien ("Precious Virtue Shang") was born in a little village three miles south of Fakumen. This village was noted as the residence of the richest family in the countryside—owners of sixteen pawnshops, three distilleries and several inns. It was the ninth year of the Emperor Hsein Feng (1859). His parents were "terribly poor," his

father being a farm laborer and did not live at home. Like the famous Manchu statesman, Wen Hsiang. the boy herded pigs to eke out the impoverished exchequer. Like His Excellency, Wen, he was also cook in a boys' school, where for two years in the intervals of serving the millet and washing the dishes, he picked up some learning. When the boy was about fourteen years of age his father could afford to pay the fee, and the boy received one whole year's schooling. For two years more he tilled the soil—"endured hardship," as the common Chinese phrase expresses agricultural labor. After this nine years were spent in a large pawnshop, where there was little incentive to mental activity beyond a certain routine. After two years employed at brushing earthen floors, pouring out cups of tea and filling pipes with tobacco, the apprentice was put beside the account books. For recreation he had the monotonous exercise of rattling the wooden beads of the abacus with his fingers, while learning Chinese practical arithmetic. Later he became principal accountant, earning about \$15 a year and his board. Multitudes of shop assistants in China, owing to the strict rules of boarding-in, never leave their stores week after week, unless sent out or by special permission, and have almost no opportunity of hearing the Gospel. Fortunately the Shangs moved to Fakumen, and, after some years, rented a vegetable garden. The elder brother attended to the rectangular plots, the irrigation, and the work-The younger brother, Pao Hsein, went into town and stood beside his stall, exchanging leeks and

cabbage for brass coin of the realm.

Such was the preparation of the soil. The first seed from the new Christian books apparently took no root. At what crevice in the ground could a lodgment be effected? The first noticeable movement of the clods showed that the point of con-

must be true," he reasoned. The Book of Genesis helped to strengthen this conviction. Here was the origin of man. The narrative was convincing, and his craving for light on that subject was satisfied. Another influence, which took hold upon him at this critical time, was an



MEMBERS OF THE REFORM SOCIETY OF FAKUMEN, ELDER SHANG IN THE CENTER

tact was not so much an idea of sin or redemption as a secret longing to know the origin of things, a desire for scientific truth about the world. Formerly Shang had looked at the stars and wished to know what they meant. He continued to wish, until by a seeming chance he bought a little book by Griffith John, called "The Gate of Virtue and Knowledge." This book contained some facts about astronomy, and as Shang read it he suddenly found himself won over to the side of Christianity. "No other religion can tell me astronomical facts, therefore Christianity

address in the mission chapel by the Rev. Dr. John Ross, of Mukden. The subject was the death of Christ, and Shang was led to ask himself the reason for the death. But these seeds might never have borne full fruit without the light and warmth shed upon them by a good man's character. During the first three or four years after a preaching chapel was opened in Fakumen, Shang considered himself a secret inquirer, often going to hear the discourses and the discussions. He was prevented from enrolling himself openly as a catechumen on account of the

type of men who belonged to the The evangelist at that new sect. time was one of those whose presence was a curse to the early years of the Manchurian Church. Wo betide any unwary merchant who offended the "Great Hungry Wolf," as outsiders nicknamed him! penalty was a feast or a fine. Like priest, like people: the "converts" turned an honest penny by collecting bad debts! But the day of reckoning came. The "Hungry Wolf" had provided some good chapel furniture by fining a few incautious heathen. When the mission superintendent, Rev. T. C. Fulton, visited Fakumen, he invited the mulcted men to see him, and paid back to them in full the amount of their fines. The "Hungry Wolf" was then summarily dismissed from the service of the Church.

An evangelist of a very different stamp now came to Fakumen. was Elder Hsü, who, with one of his sons, was beheaded seven years later in the river-bed of the town. This was the greatest loss suffered by the Manchurian Church in the Boxer uprising. Shang saw that the new evangelist was an honest man, and that to be a Christian did not mean to be a rascal. So he at once enrolled his name as an open inquirer. After a year's preparation he received baptism in 1894, from the Rev. J. Carson, the oldest Irish missionary in Manchuria. When guestioned about his attitude toward his former mode of worship, Elder Shang replied:

"I had been accustomed to observe carefully the rites of imageworship. When I entered a temple alone, a feeling of awe and fear came over me, as if I were in the presence of the gods. Still I never received any spiritual uplift or enlightenment from these practises. On becoming a catechumen, I gladly demolished the images in my home, because I detested them for having deceived me so many years. Looking back upon my former life, I think of myself as having been in a kind of sleep."

The new convert soon began to take a quiet leading part in the local congregation. He was elected a deacon and assisted in the management of the boys' higher school. For several years, too, he attended the annual lectures for evangelists and took the examinations. But he would not enter the paid service of the mission, as he could not be spared from his work in the vegetable garden. In this also the hand of God was at. The Presbytery has not yet enough native members whose income is not derived from the foreigner. After Shang's election to the eldership, in 1900, his voice was very welcome at the annual meetings of the church court. Most missionaries doubtless develop into autocrats, sooner or later. Nevertheless we admire and allow a certain amount of independence and originality in native fellow workers. We may be even pleased when we hear a native presbyter moving resolutions framed by himself. At any rate, we ought to be pleased, perhaps, as much as when we hear our brother clothing our own ideas in his native idiomatic language!

The Boxer troubles were a godsend to the Church. Early in July, 1900, I bade good-by to the elder. The Mukden Protestant Church had been burned, and there seemed nothing to be gained by further waiting at one's post. The elder's parting gift was his inverted saucer-shaped straw hat, which completed my attempted disguise in Chinese clothes. The elder and his family were also obliged to leave Fakumen, and his wife upbraided him for bringing the

They moved about from the house of one friend to another, spending a fortnight here and a fortnight there. His family were in constant dread, but the elder lived in assured confidence in God.

"Always when I prayed," he said, "I felt the nearness of God, as if I



CONGREGATION COMING FROM SERVICE IN THE FAKUMEN CHURCH

calamity on them, but his old frail mother comforted his heart. Her faith was steadfast, nor did she cease to pray. The elder himself escaped, for tho in constant danger, he was never once arrested, nor asked the momentous question, "Are you a Christian?" On the wooded hills some miles to the west of the town, where he was living, he would sing from memory a few favorite hymns, such as:

Like a river glorious

Is God's perfect peace,
Over all victorious

In its bright increase.

was speaking face to face with the Sometimes in the evenings, when no stranger was in the room, I would explain the doctrine to my relatives and friends. I would tell them that the 'great way of saving men' could never be destroyed. One day I came across a group of men sitting in the village street, discussing a 'human cannon' which they heard had been obtained from Mukden Hospital-proof that the foreign devil gouged out the eyes of the Chinese and used the flesh. I told them that the object which they said had been carried about the streets



A MEETING IN THE OLD FARUMEN CHURCH

was only a human skeleton, which was very useful in teaching about the nature of the body There was dead silence. The people knew who I was. When I returned to the house where we were staying, my host told me we must leave, for I had stirred up trouble. People said the pastors' wealth was in my hands. Some one was coming to arrest me. We went away, and nothing happened. On another occasion we were again removing. My friends exhorted me to travel by night. I said, 'No; we shall go by day, for we are going in the direction of Fakumen. If we go by night, we shall excite suspicion, but not if we go by day.' They stared at me, thinking I was mesmerized. We went, and no one asked any awkward questions on the road. Another day I passed close by a score of Boxers and 'Tsai Li Ti.' I was leading on ox. They could not have known my presence, for they made no remark."

The reign of terror ended by the arrival of the Russians. Fakumen

suffered heavily at the hands of the Chinese soldiers fleeing from Mukden. For two or three days the town was given up to pillage, incendiarism, and general anarchy. Incidentally, the Christians experienced relief on account of the pandemonium. In a few days the Christians met again, for the first time in months, to thank God for their deliverance. Their place of meeting, now and for some time after, was the elder's house, which had been burned but was hastily rebuilt. Timidly the members spoke of the "Tsai Li Ti" gathering to suppress them. Elder Shang, tho himself an example of meekness, met their timidity thus:

"You need not be afraid of the 'Tsai Li Ti.' It is they who are afraid of us. When I meet one of them on the street, he quickly makes me a bow and I tell him not to be anxious."

No, there was no Boxer or semi-Boxer but might be at ease as far as the elder was concerned. He sought for no revenge on his foes. Nor would he accept any indemnity for his losses. It was the policy of the Manchurian Mission, as a whole, to refuse to countenance any prosecution even of known murderers. This policy Elder Shang was only too glad to carry out, at the risk of being unpopular with the members.

One of the martyred elders, Hsü, had set on foot the project of a shop for selling foreign medicine, having a trained hospital dispenser as "doctor," and several members had subscribed capital for the undertaking. After the upheaval the question arose. Should the diminished capital be returned to the subscribers or should the project be completed? The elder was strongly in favor of trying to have an approach to a foreign free hospital in Fakumen, a shop conducted on Christian lines, not for profit, but to benefit the community, especially the poor. The

medicine shop was opened, but for a year or two did not succeed so well until the elder himself was prest to accept the post of manager. This would give the shareholders confidence and more money would be put into the concern. The elder consented and is now directing the "Born-Again Hospital," where a trained Christian medical student makes use of such knowledge and skill as he posseses—a great boon to Fakumen, with its inefficient native practitioners. Under the elder's supervision, there is also a book shop where Scripture, Christian literature and general works stocked-and occasionally sold Here again the finger of God is visible. The elder leads at worship in the evenings. Neighboring merchants drop in. The medicine shop gradually became a rendezvous for discussing local schemes of improvement. The elder's sterling character



THE "REPEATED BIRTH-HEALING YARD" (BOOK AND MEDICINE SHOP), FAKUMEN

made him respected, and caused his opinion to be sought after by prominent business men.

Elder Shang could scarcely have occupied his present commanding position in local affairs had it not been for the founding of a Union Reform Society. One evening, near the beginning of 1905, I was preparing to preach on the theme of the Fakumen that was to come, and it occurred to me that I should try to do something practical to unite the best forces in the town for the commonweal. The military mandarin at that time was a modern, progressive gentleman, and he took up the idea with alacrity. So, of course, did Elder Shang. We made a list of ten or twelve leading trustworthy merchants, and added the names of Père Montmasson, of the French Mission; Pater Thaddaeus, the Chinese Roman Catholic priest, and the Manchu magistrate ("made of paper" and—a little greed). These were invited to my house, and somewhat to my surprise, they accepted cordially the idea of a "Union Return-to-Good Society." Elder Shang was appointed one of the secretaries. Later on, the Mohammedan, Imaum, was asked to join. Our objects were mainly:

- (1) To form a public body, to which complaints of misconduct on the part of Christians, soldiers and others might be made.
- (2) To render assistance in dealing with foreigners.
- (3) In an unofficial way, to inaugurate reforms in local conditions, such as repairing and lighting the streets.

The French priest soon begged to

be excused from attending the fortnightly meetings, on the score of want of time, but one of the first results of the organization was that a case of extortion by a Roman Catholic was prevented without any trouble. It was enough for the transgressor to be made aware that such a society existed. That example shows the value of the first object.

Under the second head, it may be said that there had been considerable difficulty in dealing with the Russian officers and their Chinese interpreters, regarding payment for transport carts hired by them and for supplies bought. In this society we could at least consider what was best to be done to try to collect the debts. A committee was to meet in a room of the medicine shop, whenever there was any pressing business. Even had these meetings been fruitless of other results, there was this advantage of great benefit to the merchants, that they could discuss questions face to face with the mandarins, thus placing a check on the mandarins' traditional tendencies to squeezing the helpless traders.

With reference to the third object aimed at by the Reform Society, it was decided to place a small levy of five cents on each laden cart stopping at an inn, and this tax was to be used for municipal purposes. Between \$200 and \$300 had been thus collected, but the frost had not loosened its iron grip sufficiently to allow the streets to be repaired when the Japanese arrived after the battle of Mukden. Subsequently the cleansing, leveling and draining of

streets and yards were much better done, either by the Japanese themselves or under their orders.

The Reform Society has taken an important part in carrying out the instructions of the Japanese admin-A considerable sum of istration. money was intrusted to the Society by the administration, to be spent in road-mending. Fearless of giving offense and ready to expend energy for the common good, the elder threw himself zealously into the work of the new régime. In it he saw the answer to his former prayers and the unexpected fulfilment of some of his long-cherished hopes. Here is an example: Long ago he had loathed the Chinese practise of throwing out young dead children to become food for the dogs. One day at the administration office he was present while a proclamation was being drawn up commanding the observance by the local inhabitants of a number of sanitary regulations. The elder, bethinking him of the hateful custom, drew the attention of the Japanese authorities to the matter, which they had overlooked. They were much pleased with the suggestion and put a stop to the practise. Now the little children must be buried three or four feet in the earth.

Three rewards have come to Elder Shang as a result of his life and work. Recently, on the recommendation of the military mandarin of

Fakumen, the Governor-General of Mukden conferred on him the rank of the Fifth Button. A greater honor, however, was his being privileged to lead a group of well-known members of the Merchants' Guild into the outer fold of the Church. That is to say, they are as yet only catechumens, but we trust that many of them will press on into the Church and the Kingdom, A still greater honor remains to be mentioned. Once he came to consult with me about some point. Going out of the compound gate he casually remarked, with a bright smile: "I have had a very happy experience to-day." I was of course expecting a pleasant piece of news, but he took me quite by surprise by saying: "Over at the 'Heavenly Lord Hall' (French Mission) I was looking at the new building which is being The boys' school-teacher erected. was with me. A Roman Catholic objected to our presence and struck us both. One of their principal members, seeing us insulted, blushed very red, and spoke to the offender. But we just came away."

"What would you like me to do?" I asked. "Shall I write to the French priest and complain."

"Do nothing at all," he replied. "Not to requite an insult is a blessing."

To this whole-hearted, single-minded Christian it has been granted not only to believe in Christ, but also to suffer in His behalf.

## THE RANGOON SGAW KAREN MISSION

BY REV. SAMUEL ROLLINS VINTON, RANGOON, BURMA Missionary of the American Baptist Missionary Union

The work among the Karens of Burma has been often cited among the notable successes that have attended missionary work. Their remarkable traditions, involving so clear and spiritual a conception of a God against whom they had sinned, and so definite an expectation of messengers who should some day reveal to them a way of escape from the penalty of their sin, have also been referred to many times. The account of the progress among the Sgaw Karens at Rangoon is full of interest and inspiration.

The limiting adjective Sgaw demands slight explanation. The Karens comprize some thirty tribes of hill-people and number in all 714,000 out of the ten and one-half million people in Burma. The two most important of the Karen tribes are the Sgaws and Pwos. Many of the other tribal divisions are very small, numbering but a few villages each. clearly of one common stock, tribal warfare and jealousies were the rule before the days of Christian missions. Allegiance to a common Lord has done more to change all of that than English rule. The use of a common version of the Bible in some cases is doing away with the differences that formerly existed in dialect. especially the case in the Toungoo hills, where Sgaw is the medium through which the missionaries work. Other tribal names most commonly met with in accounts of mission work are Bghai, Paku and Red Karens.

The first regular work for the Karens of the Rangoon district was undertaken by the writer's grandfather,

Dr. J. H. Vinton. The work was done from Maulmein as a base, when as yet Rangoon was under the rule of the Burmese government. In company with native evangelists, Doctor Vinton previously made many preaching tours in the region of Rangoon. At that time the Karens were a despised people, much persecuted by Burmese. To become a Christian was to incur the hatred of the Burmese and might mean death. But even under such circumstances many profest belief in Christ, and a number of little groups were organized into regular churches. For the most part the Christians met secretly, often at night with sentinels out to warn of the approach of anyone. Burman Bibles and hymn-books were concealed in holes in the ground under the house. Often they did not dare to sing out loud at their services but had to content themselves with reading the hymns in concert in low There were martyrs among those early disciples. Several who were known to have become Christians were taken by the Burmans, and, on their refusal to worship pagodas and idols, were crucified as was their Master.

There were some wonderful providential deliverances in those days. One of the stories often heard by the writer in his boyhood in Burma was of one man who was taken and tied to the cross on which he was to be crucified on the morrow. His captors were celebrating their success by a great feast. Meanwhile "prayer was made earnestly of the church unto God for him," while he himself prayed and worked at the thongs with which he

was secured. His guards were so interested in the feasting that they did not notice his efforts. At last he got his hands loose and then his feet, but, to get away, it was necessary to run the gauntlet of the long lines of feasting Burmans, each one of whom had sword or spear at his side. With a prayer to God for help he dashed through them, and tho they all tried to cut him down or thrust him through, he made good his escape, and some of the older Karen Christians still tell how he reached the village and burst in on the church gathered together to pray for his release.

In 1852-3 England for the second time declared war upon the Burmese As soon as Rangoon government. was taken, and long before fighting was over in the district. Doctor Vinton transferred his headquarters from Maulmein, that he might be better able to look after the interests of the Kar-Through his repeated representations to the English general in command, due discrimination was made between the Burmans and the Karens. Many of the Karens who had been forced into the Burman army deserted to the English, or else in the engagement fired into the air and flung themselves on the ground, and afterward were allowed to enter the English lines. In this way thousands of Karen refugees were gathered in the grounds of a deserted Buddhist monastery near the great Shwe Dagon Pagoda, and there the present mission was formally inaugurated in the organization of a school where during that year over two hundred learned to read the Scriptures in their own language for the first time. Many of those first scholars were old people who came with their children, all of

them learning together the wonderful richness of the love of God as revealed in Christ. At the close of the war a permanent site for the mission was secured from the government, and with freedom of worship under the English government the work began to grow rapidly.

On the missionaries' part regular itinerating among the heathen was undertaken during the dry or "traveling" season, while during the rainy season the school received the first attention. Many came to the school that they might learn to read the Bible for themselves, while others came that they might be trained to be the leaders.

Definitely organized churches started their church life on a basis of self-support, and an organization was effected among those first churches, known still as the Rangoon Karen Home Mission Society, whose object was to maintain regular evangelists among the heathen and to help such churches as should be in need of financial assistance. This organization was in 1853, and, as far as the writer is able to find out, was the first organization of its kind among native Christians on mission fields.

From such beginnings, amid persecutions and great difficulties, the mission has grown till now there are one hundred and forty churches and over 10,000 members. As far as American money is concerned each of these churches is self-supporting. Each builds its own chapel and pays its own pastor's salary and maintains its own village school, besides supporting the central school of the mission at Rangoon and contributing generously to such objects as the Karen Theological Seminary, the Woman's Bible School,

the work of the Home Mission Society, and foreign mission enterprises among other nationalities in Burma itself and beyond the borders of Burma proper into the Shan States and Siam. The only American money that is expended in the mission is for the salaries of the missionaries in charge and that of one American trained Karen evangelist, who, by the way, serves for about a third the salary he might have been getting in government or commercial employ. All the buildings, with the exception of a small part of the land granted by the government in the first case, has been bought and paid for by the Karen Christians. A beautiful chapel and school building has recently been erected at a cost of nearly \$30,000 as a memorial to the first Doctor Vinton and his son, both of whom have given their lives to the work.

The Karen Home Mission Society, already mentioned, needs a further word. All the aggressive evangelistic work among the heathen is done through this agency. It is now a regularly incorporated body and all the property of the mission is held in its name. It is supported by the contributions it receives from the churches. It keeps about twenty-five men at work all the time among the heathen. The trustees constitute a committee of management who decide on the location of workers. As a rule they act on the suggestions received from local churches or the missionary as to the openings for workers in heathen villages. The plan most usually followed is to place a worker in a given village to teach school and to preach Christ. Usually there is some one family that is interested enough to provide a home for the teacher and a

place of meeting for the school. As a rule the Home Mission Society pledges the support of one of these workers for a term of three years. By that time it is expected there will be a church organized that will assume the support of its own pastor and teacher. Exceptions to this rule do occur, but not very often. When some newly organized church is unusually small, help is continued for a year or possibly two years, but at a considerably reduced rate. The Society pays regularly \$60 a year to single men and \$80 to \$100 to married men. In addition to the evangelists thus stationed by the Society, quite a number of the students of the theological seminary are sent out during the vacation period. Of recent years these men have been sent especially to the villages where there are known to be small groups of recent converts. fruits of the Ko San Ye movement. These groups are for the most part too small to warrant organization into churches, and this is the way the native Christians are trying to solve the problem of the training of these new converts. These students pay special attention to the young people. One of the special features at several recent associational gatherings of the churches of this mission has been the choirs of small children from heathen villages taught by these students. The evangelistic possibilities of Christian hymns taught these children can not be overstated.

The central school of the mission, at Rangoon—the school organized in a Buddhist monastery during the war—continues its important work. As is the case with all mission schools in Burma, it is a registered school conforming to the standard of the Eng-

lish government. It is what is known there as a Middle or Seventh Standard school, which means that in the seven years' course that it gives it has to take pupils through a course in English that has its climax in Robinson Crusoe, in mathematics through the first book in Euclid, in geography around the world, besides courses in Burmese. The Bible instruction that is central in the missionaries' scheme of education receives no recognition from the government, but is maintained notwithstanding. The school is a boarding-school for both boys and girls, and numbers over three hundred. Many of the pupils are now engaged in school and evangelistic work in the district. Not as many of the graduates go into the ministry as could be wished; and there is need for work along the lines of the Student Volunteer Movement among the pupils of this and other mission schools of Burma that the far greater pecuniary advantages of government may not blind the pupils to the opportunities of the Lord's service. Being a native Christian does not make inoperative the self-seeking motives that lead many in America to avoid the ministry! We have splendid cases of selfsacrificing devotion to the Lord's work on the part of many whose training fits them for government service at high pay, but let us never forget that they are human, and selfishness is human, and is not limited to those of any one nation. The school takes a great deal of the missionaries' time and strength. As Mr. Cochrane well put it in "Among the Burmans," "Instead of furnishing sweet release from the 'friction of the missionary grindstone'"-as Judson had predicted it might do-"in the school its rubs are

hardest," and yet it pays. Aside from the training of those who will be the leaders in direct Christian work, there is no opportunity like that of a school where the children are brought into close relationship with the missionaries for months and years at a time, for the imparting of Christian ideals, many of which can be taught by example rather than by precept. Many a Christian village in Burma to-day is the direct fruit of school work, in that some heathen lad from that village was converted while in the school and then won the village by his consistent Christian life later on.

Much has been accomplished by the grace of God. But we are far from the feeling that we "have attained." The native church is still in formative period. Surely it is a great opportunity to make one's life count for Christ to be able to work among these people just now. At least that is the way it appears to the writer, who returns for his second term of mission service.

# HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A LITTLE ARGUMENT WITH MYSELF

(1) If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

(2) If I give less than heretofore, I favor a reduction of the missionary forces propor-

(3) If I give the same as formerly, I favor holding the ground already won, but I oppose any forward movement. My song is, "Hold the Fort," forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go."

(4) If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to mis-

sionary work.

## THE CALL OF THE SUDAN

BY H. KARL W. KUMM, PH.D., F.R.G.S. General-Secretary of the Sudan United Mission

A century of missions lies behind us Some seven hundred societies with about 18,000 men and women are laboring for the extension of the kingdom of Christ in almost all the great mission fields of the world. Yet 1900 years after the coming of Christ two-thirds of our fellow creatures are either Moslems or pagans, for out of the



A MOHAMMEDAN MOSQUE IN THE SUDAN

1,600,000,000 men and women of our own generation over 1,000,000,000 are non-Christian to this hour. In Central Africa alone lies a single district over 3,500 miles in length and 600 miles across in which uncounted multitudes speaking scores of languages are living still as wholly without Christ as if He had never come to redeem man. That district is the Sudan. Those peoples are the Moslem and heathen Sudanese.

The Hand that, in the century behind us, has opened the long closed doors of India, China, Korea, Japan,

and has flung wide the gates of Africa, east and west-the same Almighty Hand is opening in these days, this great, dark territory in the center of Africa. Within a decade, this largest unevangelized missionary field in the world, the Sudan, has been opened to European influence, trade, civilization and missionary enterprise. kingdoms which in the aggregate amount to almost as large an area as the United States, have come under the influence of the white man. From Abyssinia in the east to the watershed between the Niger and the Senegal and from the Sahara in the north to the northern tributaries of the Kongo. a country has been opened which includes both the most civilized and the most degraded of the dark colored people of the Dark Continent. Kingdoms such as the following will give us a conception of the magnitude of this conquest. In Northern Nigeria we have an Empire larger than Japan, inhabited by a nation which, when our forefathers in the middle ages during the War of the Armada were armed with bows and arrows, knew and employed guns and muskets in their battles. The Hausa language, spoken in this empire of Sokoto, is the only African language with its own literature—leaving out the Ethiopic. Keptic, and Arabic languages as not purely African. In the Sokoto Empire there are native schools, and in Katsena even a rudimentary university. The Hausas have books on law, history, theology and a number of other subjects.

While the borders of the Sudan were more or less known to the an-

cients, the interior remained "a land of darkness," a terra incognita, physically, politically and spiritually. It is only within the last fifty years that modern exploration has succeeded in throwing light on this large realm of shadow.

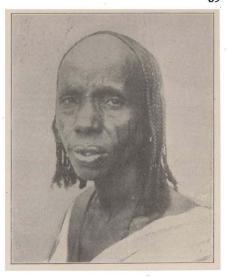
Over an area as large as that of Europe minus Russia, to tribes and kindreds speaking a hundred languages, living in ten great States and scores of smaller kingdoms, groping since the dawn of time in heathenism, dominated for one thousand years by Islam, and cut off from the world by vast inhospitable deserts, and deadly malarious zones of isolation—to these realms and to these peoples a mandate has gone forth with the dawn of the twentieth century—"Ephphatha—Be Opened."

#### Facts Are the Fingers of God

Think for a moment of the significance of the removal of Moslem and establishment of British control throughout the lands of the Nile.

Purchase by Britain from Egyptian
Government of Suez Canal1875
Rise of the Mahdi near Khartum1881
Revolt of Arabi Pasha at Cairo1881
Massacre of Europeans at Alexandria. 1882
The British occupation of Egypt1882
Defeats of Anglo-Egyptian forces by
the Mahdi1883
Gordon arrives at KhartumFeb. 1884
Fall of Khartum and murder of Gor-
donJan. 1885
Two Mahdist invasions of Egypt. 1885, 1889
Nubian Desert Railway built by the
British1897–8
Fall of the Mahdi before British Arms. 1898
French evacuation of Fashoda1898

Matching this movement in the Eastern Sudan was the change in the west and center by the establishment of . European government control throughout the lands of the Niger.



OLD AGE, WITHOUT CHRIST, IN THE SUDAN

and the second s
Foundation of the Royal Niger Com-
pany 1879
pany
Niger1881
Niger
Kameruns 1884
Kameruns
Niger 1884
Niger
secured Sokoto and Gando1885
France annexed lands south of the
Niger1890
Niger 1890 Anglo-French agreement, N. Nigeria boundary 1890 Anglo-German agreement E. Nigeria 1890
boundary1890
Anglo-German agreement E. Nigeria. 1890
Anglo-French protectorate over Sa-
hara
French nnexation of Dahomey1892
French conquest of Timbuctu1892
Anglo-German delimitation of Hausaland frontier
land frontier1894
Franco-German delimitation of Ada-
mawa frontier1885
mawa frontier
ognized1898
French military expeditions1898
French protectorate of French Sudan 1899
German expedition to Adamawa and
protectorate1899
protectorate
Hausaland1900

Men like Mungo Park and John Brown, who more than one hundred years ago, one from the Senegal in the west, and the other from the Upper Nile in the east, penetrated into the kingdoms of Timbuctu and Darfur, and then, some years later, Denham and Clapperton, after crossing the Sahara, which they did at the risk of their lives, were the first to enter these great Mohammedan kingdoms.

In 1853, Doctor Barth undertook to explore the Central Sudan, and, as an ambassador of the British Crown, succeeded in entering into friendly relations with the King of Bornu on Lake In 1871, Doctor Nachtigal, that famous German explorer, who next to Livingstone is probably the grandest African traveler from both the scientific and philanthropic standpoint, did a lasting work in Darkest Travelers before him had Africa. denied their faith and become rene-Nachtigal carried several gades. boxes of Bibles with him across the Sahara and, after he reached the Sudan, the King of Kanem whom he visited first, was so taken with these books of God that he compelled Nachtigal to hand them over to him, and kept them in his treasure-house (Beit el Mal).

Nachtigal was the first and only white man who ever crossed the Sudan from west to east, from Lake Chad to the Nile. When he reached some of the eastern kingdoms, he expresses his regret in his book, "Sahara and Sudan," that all his Bibles had been taken from him. The kings were continually asking for the "book of the white man," and he thinks he could have had no better introduction to these kings than the Bible.

Since the scramble for Africa began in 1884, the Sudan has been partitioned out as spheres of interest between the British, French and Germans, but these were very far from being occupied territories. In the autumn of 1898, Kitchener fought his famous battle of Omdurman, and vanquished the Khalifa, thus winning the whole of the Eastern Sudan, with the kingdoms of Kordofan (as large as England) and Darfur (as large as France) for the British flag. On the first of January, 1900, the Union Jack was hoisted in Northern Nigeria by Sir Frederick Lugard, and in an easy conquest Sokoto fell, a country three times as large as Great Britain, the most densely populated part of the Dark Continent, with the exception of the Nile Delta.

"Welcome, welcome, white men; Aha! Well done!" The hot air was rent with the shouting. In the brilliant sunshine little black mites of boys and girls, without a shred of clothing, were-dancing with delight. And every brazen pair of lungs in that Niger village joined in a ringing cheer, as the British officers and men marched through, proudly and wearily enough.

With them rode the cause of all the cheering—a tall patriarchal-looking Moslem chief, with flowing white hair—the deeply dreaded Mallam Gibrella, now a captive in British hands.

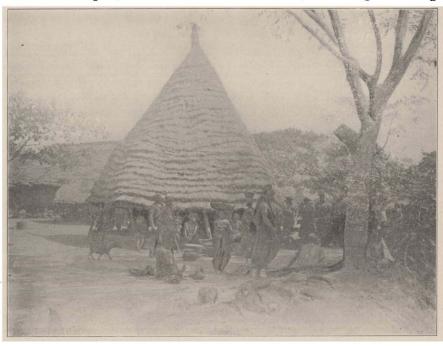
"Why does he not make himself invisible now?" said the natives to each other, with a hush of awe and wonder amid their jubilations. "Has he lost his skill?"

The fallen Mallam rode on, no doubt heartily wishing that he possest the powers attributed to him. On rode the British cavalcade, to be met with a similar welcome at further villages, wherever villages remained in that slave-raided Central Sudan.

The record of the successful mission sent by the British Government to occupy the country, long nominally British, between the Niger and Lake Chad, has passed into history. A dozen

officers, a medical staff, and a number of non-commissioned officers led the expedition, whose work lasted nearly six months and resulted in the suppression of the most notorious slave raider of the region, and the deliver-

expedition neared Lake Chad the people were not only friendly, but overjoyed at their arrival. On all sides there was the greatest rejoicing at the capture of the Mallam. In some cases, as the latter rode through the village



A JUJU HOUSE-PLACE OF PAGAN WORSHIP-IN THE SUDAN

ance of thousands of people from the tyranny of his rule; the establishment of a chain of posts between the Niger and Lake Chad; and the first information from a British officer of the conditions of an enormous region already within the British sphere.

The force which had marched and canoed a month from Lokoja to Ibi, on the Benue (200 miles east up that river), had some sharp encounters with the pagan cannibals on its way overland from the Benue to the Lake. Among the Bautchi hills "the air was magnificent" and the people primitive—"hill savages, quite naked." As the

beside his captors, the whole population turned out and cheered. This was not to be wondered at, for every day the force passed ruined villages, destroyed by the man who had devastated the whole of the lower Bornu by his slave raids.

Among the semi-Moslem, semi-heathen, wholly non-Christian people in Central Sudan, what does this cheering for the white man mean? It shows that in the greatest, darkest, most suffering of all lands ruled by Islam, Islam can not rule much longer. The hand of God is taking it away. As a governing force, the power of Islam

here is broken. As a spiritual force it remains. God waits for that other conquering army, the soldier of the Cross, to enter and occupy this land, theirs by right—by a far greater right than that of England.

About this same time three French expeditions, one crossing Sahara from Algiers to Lake Chad, the second starting from the Senegal via Timbuctu and Zinder to the same lake, and the third going up the French Kongo toward the Shari River, met in the wonderful providence of God, when the third expedition had been attacked by Rabbah and was almost exterminated. They succeeded in rounding up Rabbah, and in a long and decisive battle broke his power. Dikoa was captured, and the Central Sudan is to-day The Germans sent up an ex-French. pedition from the Kameruns on the Guinea Coast toward Lake Chad under Colonel Pavel, and at last the German Reichstag in Berlin voted the money for a railroad to be built from the Guinea Coast to Lake Chad. Western Sudan with Timbuctu and Masseng has definitely been taken possession of by the French, and a railway communication effected between the Senegal River and the Upper Niger. Within eight years, a country almost as large as the United States, with 50,000,000 to 80,000,000 of people, has been opened, and is now waiting to have its destiny formed by the white man.

In the Sudan there are to-day about thirty missionaries, all told. Two men are at Khartum, two men at the Sobat, and five men in the Bahr er Rasahl. Then, in Northern Nigeria five men are at Wase, one at Lokoja, one at Bida, three at Zaria, two at Padagi,

two at Wushishi, and four or five women. To compare the evangelization of this country with that of the United States, it would be as if there were one mission station at Boston with two missionaries, none in New York, none in Brooklyn or Newark, none in Philadelphia and Germantown. none in Baltimore, none in Washington, none all through Virginia, Carolina, Tennessee, and all the other States further south, till we reached the swamps of Florida. There we should find perhaps two more stations. Then going west, we might go through Pennsylvania and New York, Michigan and Ohio, past Cincinnati, Chi-'cago and St. Louis, and never meet a solitary light-bearer till we arrive at Wisconsin, and there find a little bunch of missionary stations. Beyond that there would be none throughout the vast waiting prairies, none throughout the Rockies, none beyond.

#### Adamawa an Unevangelized Land

The name sounds like music. little or no harmony lies behind the softly sounding name. South of Lake Chad it lies, not far from the Equator, north of the Gulf of Guinea, in the heart of the Sudan. Its proud Emir has fallen; an English resident lives at Yola, its chief town and ruling center. Yola is English, but Adamawa is English, French and German. Adamawa with its stretch of 100,000 square miles, is larger than Great Britain, larger than Turkey in Europe, and is hardly touched as yet by European hands. In its mountain fastnesses, villages and hamlets must lie by the thousand, where the white man's step has never come, the white man's jargon has never yet been heard, and the

amazing claims of the white man to possess and govern nine-tenths of the world, including Adamawa, have never yet astonished the natives. Adamawa lies bathed in tropic sunshine, or bright under its southern moon, stretching from the Kameruns inward to the center of the great Sudan.

Who will go thither for Christ? No one has gone yet.

Two Germans, Herr von Uechtritz and Doctor Parssage, recently made an interesting journey through the country, and the latter, in his large and finely illustrated volume, "Adamawa," shows by figures and maps that there exist in the central section of Adamawa, within a comparatively small area of 1,200 square miles, nine towns, each with a population of over 30,000. Two other towns, also 30,ooo strong, Lere and Marua, lie east of these toward Central Adamawa, while Karnak, near the French border, is about the same size. towns in the same section have over 4,000 each-Miskin, Bebene, Adumri, and Rei Buda; nine have more than 5,000 souls-Bar-n'daki-baba, Garua, Leinde, Pittoa, Bifara, Songoia, Kattual. Duka, and Uro Abakumbo; while below 5,000 are uncounted centers, villages and townships, which, were they among us, would each have church and chapel, clergy and lay workers. Sunday-schools and teachers of their own, but which in Adamawa have no preacher of "the life which is life indeed."

Men of to-day have mapped these towns, visited them, described them, estimated their peoples, flung over them the flag of European rule. But no man has ever yet gone there to win them for Christ.

#### A Vast New World to Win

A country larger than the whole of Europe, minus Russia, with from 50,000,000 to 80,000,000 people, is waiting to be evangelized. There are large kingdoms in the Sudan just as there are in Europe. Here is a list of the greatest, with the mission work that is being done in them. Beginning in the east we find:

The Land	Size	Gov'm't	Miss.
Kordofan	England	British	None
Darfur	France	British	None
Wadai	Italy and Ireland	French	None
Bagirmi	Switzerland Holland Belgium and Tasmania	French	None
Kanem	Greece and Denmark	French	None
Adamawa	Turkey in Europe	German and British	None
Bornu	England	British British	None
Sokoto	Japan	British	5 C.M.S.
Gando	Scotland and Ireland	British	None
Nupe	Bulgaria	British	6 Canada

Besides these, there are about two hundred distant free heathen tribes in the Sudan, with not a missionary among them. The eight mission stations in the Sudan—Khartum, Dolaib Hill, Lokoja, Gierko, Bida, Patagi, Wushishi, and Wase—are about as far apart as if in Europe we had three stations in Sweden, three in Norway, one in Cadiz, one at Lisbon, with no preachers of the Gospel in England, none in Ireland, none in France, none in Germany, none in Austria, none in Italy, Turkey, Switzerland, Holland, or Belgium.

There is urgent need for missionary work to be widely done at once in

these regions; for unless Christianity be brought to them, the heathen population of the lands of the Sudan will go over to Islam. Missionary testimony on this point is very strong and striking.

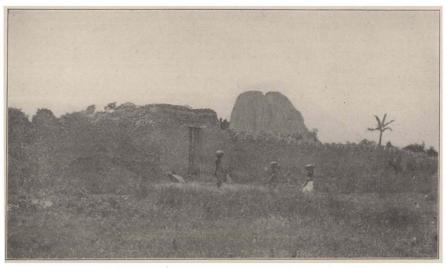
## Bishop Tugwell's Testimony

"The Hausa and Nupe countries," writes Bishop Tugwell, "are now

ers. These tribes will become Mohammedan if they do not become Christian."

#### Rev. J. Aitken's Testimony

"I have just visited Kporo, where they are waiting for their long-promised teacher. They told us that they spent each Sunday by gathering together and talking over what was said to them by our agent on the previous



A CITY GATE IN THE SUDAN, WASE ROCK IN THE DISTANCE

open to the preachers of the Gospel. For many years earnest prayers have ascended from the lips of God's people that the doors to these countries might be opened. Thank God their prayers have been answered, and the door stands now, not ajar, but wide Oppression, tyranny and the slave-trade have received, we believe, their death-blow, and an opprest people are now free. But where is the army of occupation? The British force is in effective occupation; but what of the Army of the Church of There are large heathen tribes in the Hausa countries, who are longing for the advent of the Christian teacher. The Guaris, with whom I came into contact three years ago, begged me to send them teachMonday. They also added the following piece of news: All the people behind them have ceased working on Sunday, because it is the Sabbath day of the white men who have kept the Fullani (Moslem slavers) from coming to their country. To honor the white men they cease from work on the white man's Sabbath day.

"Are not the fields here already 'white unto harvest?" At present they are open to us. They hate Mohammedanism because thousands of their friends and villages have been enslaved under its direct laws. If, however, we do not quickly step in, from constant intercourse with Mohammedans under English rule, they will soon forget their old wrongs; they will embrace the religion of the false

prophet, and be no longer open to us

"When I came out in 1898, there were few Mohammedans to be seen below Iddah. Now they are everywhere, excepting below Abo, and at the present rate of progress there will scarcely be a village on the river banks by 1910. Then we shall begin to talk of Mohammedan missions to these people, and anyone who has worked in both heathen and Mohammedan towns knows what that means."

The whole case lies in a nutshell in this one little picture. The white men have entered. The white man's religion may enter if it will. The children of the Sudan are standing at the crossways, with a bent to follow the white man's path. But the white teachers do not come. Islam, with strong, swift strides, arrives instead.

#### **Doctor Miller's Testimony**

"Under British rule there will be an inrush of traders (malams) and all sorts of Mohammedans into these countries. Great intercourse will lead to a desire to be received into a big social system, which not only has great prestige of its own, but is, evidently, in the eyes of the white conquerors, a much superior thing to heathenism. The African forgets at once. Cruelty, feuds, oppressions, will soon be forgotten, obliterated, and I foresee a very great revival in all this country of Islam by purely peaceful methods.

"I wish to plead especially for the country immediately south and west of us—extending 150 miles—a beautiful, comparatively healthy country, containing almost every kind of supply for food; high plateaus, frequent large towns and villages, of peaceful, prosperous people, all heathen, but bound to become Mohammedan in the course of a generation. There is no time to lose."

Three other great facts contribute

to the call for immediate extended missionary work in the West-Central Sudan:

1. The Hausa language, which is the trade tongue of the whole Western Sudan, is spoken by millions in Nigeria.

"In the whole country north of Zaria," writes the Rev. G. Bargery, a C. M. S. worker there, "the people are Mohammedans, but in the country stretching from Zaria southward to the River Benue, and eastward, so as to include the huge Adamawa State, in this enormous tract of country the people are mainly pagans. Three years ago it would have been impossible to start among the heathen tribes. Now the aspect is completely changed. The whole country is wide open, and where are the servants of Christ who are to go and claim these peoples for Him? With a knowledge of the Hausa language, a man could preach and work in almost any town or village of the heathen Guari, Kadara, Kadji, Ahoo, or any other tribe, as well as in those of the Mohammedan, Fulani, or Hausa."

2. Comparative healthiness of the climate of the Upper Benue. Parts of Northern Nigeria (especially on the Upper Benue) are high and comparatively healthy. The heavy death roll of devoted workers on the west coast would not be likely to be repeated in uplands of Adamawa, whose mountains rise to over 8,000 feet above sea level, or in the Bautchi Hill district, of which Sir Frederick Lugard, high commissioner for Northern Nigeria, writes, "The Bautchi Hills enjoy a charming climate." There is reason to hope that the comparatively healthy conditions which surround the Uganda Mission of the Church of England in the heart of Central Africa, may be repeated for the highlands of the Murchison range and

other parts of Northern Nigeria in the heart of the Sudan.

3. Accessibility of kingdoms of the West-Central Sudan and the Upper Benue. These regions are accessible by the water highway of the Niger and Benue Rivers. Steamers of the Royal Niger Company ply regularly between the coast and Yola, the capital of Adamawa. Ibi and Yola, it is felt, would form desirable bases for missionary work.

Focusing the aforementioned facts, we find that:

- r. These lands are newly conquered and thus open; Moslem opposition can no longer prevent missions, as it has done in past years.
- 2. The slave shackles have fallen from whole nations. Delivered from slave raiders the heathen peoples ask for and welcome white teachers.
- 3. The governments of Great Britain and Germany, which control in the West Sudan alone areas larger than their home countries, and 3,000,000 non-Christian peoples, are both friendly toward Christian missions in pagan centers.

4. The Upper Benue district, especially, is comparatively high and healthy, probably

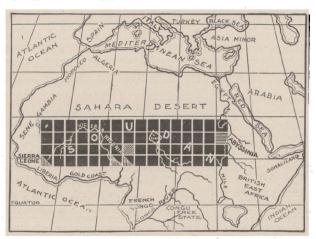
- in this respect the best part of the whole Sudan.
- Those lands are within easy reach by steamer communication, up the Niger and Benue Rivers.
- 6. Finally and chiefly, these lands are in a temporary state of religious solution. The heathenism of the past can not endure. Islam is arriving, has arrived. Shall Islam prevail?

#### Shall Islam Prevail?

Shall we, who have been entrusted by God with the evangelization of the Sudan (the ancient Ethiopia), hand over those who are calling us to teach them, hand these dark souls over to a slavery worse than any they have ever known before-to Mohammedanism. to the green flag, to the false prophet? Shall we lose a field which promises a greater Uganda? No! But by a united effort of all those interested in the coming of the Kingdom of our Lord and of His Christ, let us strive as light-bearers to hasten the time when "Ethiopia shall stretch out her hands unto God."

It is now or never.

It is Islam or Christ.



MAP OF THE SUDAN

Each black square in this map represents one million people; only the shaded , squares have been touched by missions

### AN INDIAN CIVILIAN'S ESTIMATE OF MISSIONS

BY SIR FREDERICK NICHOLSON, K.C.I.E.\*

Onlookers, it is said, see most of the game, and an outsider can often give an account of missionary effort more convincing, perhaps, because more detached, more judicial, than the reports of the missionaries themselves. Yet, for that very reason, I am a partial witness; partial to the cause of missionaries, not from superficial knowledge or from slender, second-hand information, but because of large experience-a knowledge derived from contact with missions and observation of missionaries for some thirty-seven years of Indian life. am glad to testify to the honor, nay, the reverence, with which I regard the Christlike work which is being done by the missionaries in India.

First, as to the work; one is apt to measure mission work too much by what is seen on the surface, to apply arithmetical tests, such as the time and money spent, and the number of visible conversions made. And yet it is the unseen work-that which comes less into prominence—that is probably by far the most important. When an army sits down before a fortress, you can not gauge the progress of the siege by the number of prisoners captured, or similar surface indications; you must know something of the underground operations, of the organized approaches which surely, if slowlv. undermine the outworks and defenses. So it is with mission work. I want, therefore, to mention very briefly some of the less visible aspects of the result of missionary effort.

The preaching of equality is one form of missionary work; not of pecuniary or social or political equality -those will follow-but equality of soul; the equal value in the sight of God of the soul of the Pariah and the soul of the Brahmin. The caste system denies such equality. If it admits that a Pariah has a soul at all, caste relegates it and him, as a being, to a miserably low place in the scale of humanity. One of the great missionary teachings is this: that the souls of all castes are equally precious in the sight of their common Lord, and I rejoice that so much of missionary work lies among the lowest classes for this very reason. As Christ lived and labored among the despised poor, among sinners and publicans and harlots, so His missionary followers preach the equal right, the equal entrance to the Kingdom of God for the lowest as much as for the highest castes.

Then there is the teaching of the higher Christian civilization to these poor people. They are apt to be idle and need to be taught diligence; so-briety, for they are too much given to drink; cleanliness, not merely of the body, for that is not their characteristic; thrift, for, owing to their history and surroundings, they are sadly improvident; trades, for caste rules and social impediments have hitherto kept them as unskilled laborers. Let me give concrete cases—only two out of many. Long ago in the fifties, in a town called Salem, a noble missionary,

<sup>\*</sup> Sir Frederick Nicholson has been visiting America, in the interests of deep sea fisheries, for the government of India. He was invited to speak at Northfield, Mass., and to give his opinion of missions and missionaries as he had seen them during a period of close observation extending over thirty-seven years, as a high official in the Indian civil service. Such testimony from such a man is of great value, as is that of William Jennings Bryan, and ought to do much to counteract the shallow criticisms of superficial travelers, and free living, unchristian residents in foreign lands.—Editors.

much in advance of his times, took up the cause of these Pariahs, and by his own efforts so taught them that they themselves not only built the mission church and house, but they and their descendants are among the best and most respectable artizans of the town. I was once traveling with my wife down in the sandy wastes of Southern Tinnevelly where the poor low-caste Shanars live—a caste whose sole business is climbing palmyra trees for the drawing of toddy. We came upon a pretty mission village with neat white cottages and a general look of cleanliness; at the end of the street was the big school where these same Shanar children-both boys and girls-received an excellent education right up to the standard of matriculation forthe university; and then that this education should not be merely literary, there were large industrial schools for weaving and carpentry and other arts. Close by the schools were the hospital and dispensary, supervised by the missionary himself. There was a provident society and various other aids to the education of the people, and, as was fitting, in the center of all was the pretty mission church where daily service was held, and daily worship and praise resounded. This is practically the work of one man and I do not know of better work done in the name of Christ than the work done in the Christian village of Nazareth.

In education, the missionary has always taken a leading part, especially in the education of the lowest classes. To him is largely due the schools for Pariahs. But not only in primary education for the lower classes, but in every degree of education up to the university. Perhaps the greatest educationalist in India to-day is the Rev.

Dr. Miller of the "Christian College," Madras, while in the numerous seminaries, the men who will be the bulwarks of the native Christian church in India in the coming generations are taught by specially competent missionaries. Remember that except in Mohammedan schools almost the only religious school education given in India is given in missions and it is difficult to underestimate their christianizing influence. Direct conversions are not infrequently traced to the education in such schools. Last year I was talking with a prominent Indian Christian of Tinnivelly, who told me that he was led to Christianity by a native Christian teacher who himself directly owed his conversion to the Christian teaching in the mission But indirectly this education productive of much thought and study among the Hindu pupils and their friends. The Bible is accepted as a book of the highest religious and moral work, and I personally know Hindus, including Brahmins, mostly those taught in Christian schools or colleges, who daily study the New Testament and Christian books of devotion in private and also meet together for their discussion. A young Brahmin friend of mine won the Biblical prize in such a school and delights in reading the New Testament. Is not this religious missionary education of inestimable value?

There is also the assistance given by missionaries to the righteous administration of the country and to its Christian tone, which is insensibly strengthened by the presence and work of missionaries; the principles of righteousness, inherent and active as they are in a Christian administration, nevertheless everywhere need continuous

stimulation and strengthening, especially in a country where the public opinion of a present Christian people is necessarily wanting. Everyone knows of the work done by the early missionaries, and to-day it is equally visible. They tender their advice as Christian men upon measures of law and methods of administration, especially as regards the poor; their unpaid yet unstinted help is given in the terrible times of pestilence and famine; their presence and influence are frequent upon the local and municipal councils, and in the Legislative Council of Madras a trusted adviser is Rev. Dr. Miller.

Need I mention the medical missions with their Christian aid to the poor and sick, of the domestic teaching given to women who would otherwise be ignorant, of the orphanages which care for the waifs and strays and bring them up as Christian men and women, of the assistance given to industrial development among the poor and helpless?

But the lives of the missionaries constitute one of the greatest factors in mission work, in the preaching of Christ, and in the hopes of Christianity. For, just as it is the life and example of Christ which attract the Hindu and not the special doctrines of the Christian creed, so it is the visible life of the missionary which he watches, and it is that life which is doing much to leaven the mass; just in so far as the missionary is Christlike does his teaching influence. When men and women, often of an intellectual caliber that would win them reputation, position, money at home, with

an education second to none, leave an American or European home and its happiness, the amenities and opportunities of civilization, the ties of family and friends and society, and go down into the dark and lonely places of the earth, without expectation or wish for reward or distinction save the reward of doing good and of the blessing of the Father of all, do you think it does not appeal to the observant Hindu as a Christlike following of Christ? When simplicity and purity of life, self-control, courage, patience, abounding love and sympathy, unwearied effort for the souls and minds and bodies of men are embodied before his eyes, does not the Hindu ask where these men and women have learnt these things; what power save love urges them to this sacrifice of self? Does not the life of God's good men and women speak more loudly even than their words of the love and of the example of Christ the Master? Yes, in truth, and it is this of which I testify, of the life of so many missionaries, men and women, in India,

What qualities are demanded for such work, for such nobility of self-sacrifice! And yet the need for many such men and women must increase, and more of such qualities are needed. It is not by giving what we do not need or do not want at home that missions or the cause of Christ will prosper, but by the gift of our best—the gift sometimes of the only son or daughter, to the supreme work of ambassadors for Christ; and the vitality, the power of self-sacrifice, the Christlikeness of the Church at home may perhaps be measured by its mission energy.

## NEED WE TELL GOD HOW TO WORK?\*

BY MISS AMY WILSON-CARMICHAEL, SOUTH INDIA
Missionary of the Church of England, Z. M. S., 1895. Author of "Things As They Are," "Overweights of
Joy," etc.

The longing for real Revival has grown in strength all over India during the past year. There are many missionaries now who have thrown all care to the winds and are prepared to go all lengths, fearing nothing, if only souls are saved. But there are some just as true, we know, in desire, who are still a little anxious, a little afraid of noise and irregularity and excitement, a little adverse to any undue exhibition of emotion, a little desirous to conduct even Revival meetings on properly approved and regular lines. We want a Revival, they say and they pray, but we do not want unseemly commotions. It is not noise that saves souls. Let us have a quiet Revival.

Perhaps if one tells simply how the reins were taken out of all human hands at Dohnavur, it may help some one who longs for Revival and yet honestly distrusts much that is now associated with the word in India.

It was Sunday, October 22. Months afterward we heard how on that very day Rev. Barclay Buxton, a comrade of old in Japan, met a friend in Australia, and they prayed together for us the prayer that prevails. We seemed to be specially bereft that day. Walker was in North India: Mrs. Walker was on the sea. The pastor was away. There was no one of any importance to speak to the people that morning. There was nothing, humanly speaking, to account for what happened. What did happen was this: quite suddenly upon the one who spoke came an overwhelming sense of the reality and awfulness of eternal things—life, death, the judgment to come, seemed suddenly laid bare. was impossible to go on speaking. was impossible even to pray aloud. One or two attempted to pray but broke down. Then the sound of bitter weeping began and gained in in-There were tensity every moment.

cries about sin, about the blood of Jesus; cries of fear, too, and of pleading for forgiveness. But it was soon a sound in which separate sounds were indistinguishable, and it grew to a roar like the roar of the sea, or the wind in the woods. The heathen from the village outside rushed round the windows and doors and apparently shouted to each other, but one could not hear what they said. The nominal and utterly careless Christians who chiefly sit in the lower half of the church got up and walked about and talked. Some of the older, staider Christians were in dire dismay. One old man stood solitary and distrest, gazing at the extraordinary scene. An old woman seized my feet and by signs besought me to stop it. I looked up, as much startled as they were, and asked for clear directions. nothing, do nothing"; this was all I knew of guidance: Do nothing.

The thing was utterly new to me. One had read of it in North India, but to read of it and to see it are two different things. It had never crossed my mind that our Tamils, who are certainly not a weakly emotional people, would ever break down in this visible, audible, quite unrestrained fashion. At that time we knew of nothing of the sort in our district. For the first moment I feared it was just a sudden escape of the Oriental in them, something human and therefore fruit-I had felt overwhelmed myself before this sudden bursting of the bounds, but then with oneself that had only meant a deeper withdrawal into silence, and the noise perplexed me. Could it be real? Such a scene in church—was it reverent? I was glad when the first bell came and we could sing softly a lyric about Jesus' love and death. The people sang on their knees. Each seemed to sing, as each had prayed, oblivious of one another.

<sup>\*</sup> Condensed from The Baptist Missionary Review, India.

Over and over we sang it, tears streaming down the faces of men and women, big lads and little children:

"He died—Jesus Christ, For me—sinner."

The lyric runs "for thee, sinner," but we instinctively changed it to "for Then the prayer broke out again, waves and waves of prayer, and for hours that passed like minutes these strange waves rose and fell, and all the perplexity passed, the reiterated "Do nothing" ceased in one's ear, and instead came a new word, and one knew one was not meant to be just a spectator, looking on, praying for it, so to speak, but in it, praying in it, part of it, caught by the same power, swept by the same wind. Oh, how cold one felt beside those glowing people—a stone, an icicle! I have no words to describe the sensation of coldness by comparison.

Meetings of a similar character went on for over a fortnight. There was no preaching. All the conversions during that time took place during prayer, and prayer usually of that tumultuous sort. It was not as intense after the first fortnight, and gradually and naturally things became more normal, but prayer-meetings which for life and power were very different from anything we had ever known before continued for months and in some cases still continue. We are praying now for the real Revival to come and complete the reviving.

During the time when things were at their height it seemed often as if something untoward must happen something entirely hysterical, wild, But I can truly say that fanatic. nothing of this sort ever did happen, and others who have had similar experiences say the same. There was a curious sense of order in the midst of The confusion never got. disorder. confused. I can not describe it better than by saying it was as if invisible hands held invisible reins. None of us attempted to lead the meetings until things had quieted down of themselves.

Once, and only once, I tried to still what seemed to me beyond bearing. A poor coolie woman appeared to have lost all power of self-control and I feared for her reason. I touched her gently and said to her not to fear. Jesus would save her. Instantly she stopt her wild cries for mercy and was perfectly quiet. But it was a petrified quietness. For two days she was as if turned to stone. One trembled lest that human touch had been as the touch of death to her. On the third night another woman broke out in the same wild way. One dare do nothing then. While she cried that piercing cry of fear because of her great sin, the other woman joined in. For three days those two women walked in darkness, and one had no liberty to speak even a word of comfort to them lest one should be healing the wound slightly, saying peace, peace, when there was no peace. On the third night, without interference from us the agonizing despair passed. Peace came through the word of the Lord. "Tho Thou wast angry with me, Thine anger is turned away, and Thou comfortest me." This incident said once more most solemnly "Hands off."

The pastor who returned during the week was much perturbed at first. the appalling irregularity would get us all into trouble; fearing, too, lest it was mere excitement, tho he had to admit he had never seen his people excited about spiritual things before. One of the congregation, a very steady, reliable man, had been converted during the first few days, and this was used to reassure our good pastor. Soon he became as keen as possible, and all the true Christians who had been alarmed at first fell into line, convinced by its fruit that the thing was of God.

Soon, and almost insensibly, one grew into the meaning of the simultaneous praying. In a meeting of, say, a hundred people, chiefly young and very eager, and full to overflowing of a strong desire to pour out their hearts before the Lord, how would there possibly be time for each to pray sepa-

rately while all the others waited till each long prayer was finished? After all what need is there to wait? If we are praying for each other to hear, of course we must be careful each to wait for the other, but if we are praying for God to hear, what does it matter how many pray at once? He who separates the great sound of all the prayer that rises up from all lands, at all times, into little sounds so small, that the tiniest cry of the tiniest child has a separate voice for His ear, finds no difficulty in dealing with the simultaneous prayer of a single Indian meeting. We know this, of course, but do we not sometimes act as if we forgot it? As for our being disturbed by the noise and the happenings about us, why should we be? If we could only let ourselves go, and forget our neighbors and everything else, and remember only the presence of our God, we, too, should pass the place where such things can disturb. The great thing is, that unless we reflect our own feelings upon our Indian people-unless we, as it were, inject our views and opinions into them, they are not The Eastern in them disturbed. responds, and wherever we Westerns have kept our hands off this movement it has swept souls to the Savior's feet. God save us lest we civilize the Holy Spirit out of our churches. There is more to fear from stagnation than from excitement where the things of God are concerned.

I have purposely omitted all mention of those more evident signs of abandonment of spirit of which much has been made in Revival writing, because it seems to me that reserve about those things, what my fellow missionary calls "a holy reticence," is more according to the mind of the Spirit than detailed description. We are not told what the men of Acts ii. did to cause other people to say they were full of new wine, beyond the bare fact that they spoke various languages. And perhaps when we ourselves are filled far more than we are as yet with

the love of our Lord which is better than wine, we, too, shall be misunderstood. It is true that the East and the West may express the new-found joy quite differently, but however it is exprest, or however the vessel may look when the new wine is poured suddenly in, or however the soul's sudden realization of the facts of sin and hell, Gethsemane and Calvary. may affect that covering of the soul we call the body, surely these are details better left unremarked. They are not essentials, but merely accidental accessories. All that is only that, will pass. The less said about it the better, lest fleshly curiosity come in, and the Spirit go away grieved.

As to the result of the movement, wherever there has been care of newborn life there, all seem to be agreed. the result abides. In our case we can most thankfully say that the work has lasted. As I said before, we have not had Revival in anything like the full sense of the word, but in our own compound the change is very marked. There has been a new intensity of love to Jesus. And there is a new sensitiveness about sin, a new willingness to do common duties gladly, a new earnestness in prayer, and, I think I may thankfully say, a new power to expect to see God work in power. To those who know India, anything that makes sin truly felt, and anything that causes common duties to be honestly joyfully performed, is hallmarked at once, and for ever placed beyond suspicion. So, friends who still fear, shall we not let go our fears? God give us the grace of fearlessness! If only these whom we love may be saved with such a salvation shall we not let go all, even all our natural inclination and desire as to how God is to work? He who fulfils Himself in many ways works through tempest and monsoon as well as through calm and the silence of dew-fall. So that He works, is it not enough? Shall we conform to His way or ask Him to work only in our way?

## THE UNPRECEDENTED OPPORTUNITY IN THE FAR EAST\*

BY REV. ARTHUR JUDSON BROWN, D.D.

Japan, Korea, China, Siam—500,-000,000 people! We find it difficult to comprehend the significance of such a stupendous figure, but, in the words of Doctor Gracey, consider that every third man who toils under the sun and sleeps under the stars is in one of these countries, that every third child born into the world is there, that every third orphan wailing by day, and every third widow weeping by night, are there. Until the last generation this vast mass of humanity lay stagnant, but during recent years the vast forces of the modern world have been operating upon it and the result is that an unprecedented revolution is taking place in our generation.

JAPAN was the first to respond. Consider that a generation ago Japan had never seen a ship, knew nothing about steamboats or electricity, had a law inflicting the penalty of death upon any Japanese who left his native land, and a statute that if the Christian's God Himself should set foot upon her territory He should pay for it with His head. Then Commodore Perry opened the ports of Japan. Then an imperial commission visited Europe and America to ascertain what Western nations had to teach. Then feudalism was abolished. Now Japan has a modern system of education and a free press. Her ships reach the uttermost parts of the earth. She uses steam and electrical machinery as intelligently as any nation in the world. She has organized an army and a navy, pronounced by military and naval experts the best in the world, and now the world has seen little Japan crushingly defeat the alleged most powerful white nation of the earth. Already Japan is a world power. Shall she be a Christian power? You may, under God, help to answer that question.

KOREA, until this generation, was a hermit nation. The first missionary did not enter it until 1884, and the work has been greatly hampered by the rot-

tenness of the government. Now Iapan is reconstructing Korea politically. building railways, stretching telegraph wires, reorganizing courts, correcting abuses, inaugurating a new era in that erstwhile hermit kingdom. The Koreans do not like it. A lazy, sleepy child does not wish to be compelled to get up in the morning and go to work. Korea is being forced to reform her methods. That war between Russia and Japan threatened to close missionary opportunity in Korea, but Japan, altho she knew it not, fought the battle of the Lord of hosts, and the victory of Japan means the continued freedom of the Protestant missionary in Korea and the development of conditions more favorable to the stability of the growing Church.

In CHINA a stupendous change is taking place. There is something fascinating and yet something appalling in the spectacle of that mighty nation slowly and majestically bestirring herself after the sleep of ages. Take one or two illustrations. Until five years ago every young man who wished to obtain official preferment had to pass an examination in the old Confucian classics, but on August 29, 1901—fix the date in your minds, it is one of the great dates in the reorganization of the world—a decree was passed abolishing those literary examinations and directing that thereafter young men who wished to obtain official preferment must pass an examination in Western arts and sciences and economic and governmental methods. Schools were decreed to be established throughout the empire, with a college in every provincial capital, and where no other places were available, the temples are turned into schools. By that one decree 1,650,000 of the brightest young men of China, who had been standing with their faces toward the dead past, executed an about face and are now looking toward the living future. Yuan Shih Kai, viceroy of the

<sup>\*</sup>Extracts from an address at the Student Volunteer Convention, Nashville. Published in "Students and the Modern Missionary Crusade," Student Volunteer Movement, New York.

imperial province of Chih-li, recently went to Paoting fu, ordered that several temples to the local deities be turned into police stations, and that the idols should be gathered and thrown into the river. The missionaries, curious to see how the people would take such a sacrilege, went down to the river bank to find thousands of people laughing at it as a good joke, and saying: "The gods are getting a bath!"

The very reforms for which a few years ago the emperor was virtually deposed by the empress dowager, are now being decreed by the empress Ten years ago dowager herself! China did not have a vernacular paper; to-day she has one hundred and fiftyseven newspapers, and the last to be started is a daily woman's paper in Peking. Only recently there has been traveling through the United States an imperial high commission, charged by the government of China to inquire what Western nations have to teach. Dr. J. Walter Lowrie, returning to the field after a furlough prolonged by ill health, writes in amazement that the changes that have taken place during his absence of twenty months are greater than had taken place during the preceding twenty years of his residence in China.

Of course there is commotion. could not expect one-third of the human race to rouse itself from the sleep of ages without having more or less disturbance in various places. disturbances in China to-day are the signs of progress. They mean that at last China is awake. The dying Francis Xavier lifted up his hands and said: "O rock! rock! when wilt thou open?" For nearly a hundred years Protestantism has been hammering upon that rock. Now it has opened. Will we enter and take possession?

In SIAM we have the most progressive monarch in Asia, with the exception of the mikado of Japan. He has recently issued a decree abolishing slavery, and another abolishing gambling everywhere in his kingdom, ex-

cept in the capital. Why not in Bangkok? Because the income from gambling in the capital forms so large a part of the revenue of the government that he could not get along without it unless he raised the import dues, which he can not do without the consent of the Western nations. So we have the spectacle of the Buddhist king of Siam desiring to abolish the curse of gambling in his capital and unable to do it because so far the Christian nations have not consented.

#### The Influence of Christ

In JAPAN, Kataoka, then president of the lower house, told me that it was his weekly custom to invite his official colleagues to his palace, and there to read and expound to them the word of the ever-living God. Fancy the speaker of our American House of

Representatives doing that!

But it would be a mistake to suppose that Japan is a Christian nation. and needs no more foreign missionaries. In a street of Nagoya I saw a Japanese gentleman riding a bicycle, wearing a European hat, collar, tie, coat, and vest. His upper works were thoroughly modern, but his legs were bare and his naked feet were thrust into wooden sandals. That is Japan to-day. Leading Japanese told me that the great need of their country to-day is a new basis of morals. She has drifted away from the old foundations, and she has not yet anchored herself to any new faith.

These great changes are being attended by an unprecedented readiness to hear the message of the West. There are, in Japan, churches of 50,000 communicants and 150,000 adherents. Whereas in most countries Christianity has begun at the bottom and worked up, in Japan it began with the Samurai, the knightly class, so that it has been said the influence of Christianity in Japan is one hundred times its statistical strength. A surprising proportion of men in public life are Christians—officers of the army and navy. But there are nearly 50,000,000 of people in Japan to-day who are un-

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evangelized. Young men, if we are to win Japan for Christ, we must hasten. It would be an unspeakable calamity if Asia should be organized and dominated by a heathen power.

In Korea the result of the war has opened doors of opportunity wider than ever. In Pyeng Yang the missionaries assembled the more mature native Christians, and after instruction and prayer, sent them out to make a house-to-house canvass of the unevangelized. Ten years ago, such visitors would have been mobbed. But one visitor reported a typical experience when he said: "To-day I visited ninety-eight houses and ninety-seven received me kindly and thanked me for coming." At night the visitors trooped into the churches, bringing with them those whom they had interested during the day. In ten days 1,120 publicly confessed Christ, and the whole city was shaken. At another station, Syen Chyun, not opened until 1901, there are now 6,507 Christian communicants and catechumens. One missionary has, in the last five years, baptized 1,392 Koreans. A letter recently received states that another has, in the last five months, baptized six hundred and sixty adults, enrolled one thousand catechumens, and organized ten churches. The growth in that station has been over a hundred per cent. within the last year.

How eager they are to know Christ more perfectly so as to to tell others about Him! The missionaries announced a training class for Christian workers-1,140 men came. Most of them walked from outstations, the most distant walking three hundred and ninety miles, a journey of twenty-four days, over mountain and through valleys, in the cold and snow of February! On the last day an offering was made, not only of money, but of service. The leader said: "Will you not pledge time to be spent in telling the unconverted about Christ?" Then men who had given all the money they could, pledged altogether 1,190 days of personal work without compensation. The missionaries from Korea are

calling to us to send more men, more women, that they may take advantage of the great opportunities that are

opening before them.

In China, in spite of the development of antiforeign feeling, the missionaries write that crowds are attending the churches. The appeal issued by a representative conference of missionaries in China included the statement that in all the 1,900 counties of the Celestial Empire, there is not one closed to-day to the foreign missionary. Twenty years ago the province of Hunan was the most hostile in China, and when a missionary entered, the opposition of magistrates and people was so menacing that he was forced to leave. To-day a large and flourishing missionary work is established in several cities, and the people are most friendly. I shall never forget a morning when I stood upon a hilltop in the great province of Shang-Tung and looked down upon thirty-two villages, in not one of which had Jesus Christ ever been preached. As I thought of the ignorance and superstition of the people and realized that they were meeting all the temptations and sorrows of our common life without that help from the Son of God that you and I have, I entered more deeply into the spirit of Christ when He said of the weary, sinning multitude: "I have compassion on them—I suffer with them."

We can reach them now. But how long will the opportunity last? The rapidly growing demand for independence of the foreigner is beginning to affect the Chinese Church, as it has affected the Japanese. Rev. Dr. Calvin Mateer expressed the opinion that a generation the Chinese within Church will insist on autonomy. our aim is the establishment of a selfgoverning, self-supporting, self-propagating Church, autonomy need not alarm us, provided the Chinese Church is sufficiently strong, intelligent, and grounded in the Truth. Now, while we are in control, is the time to make But if we are to succeed, we must not only have a large general reenforcement in men and money, but we must double the equipment of our academies, colleges, and seminaries in China.

In SIAM the teaching of Buddhist theology is inexpressibly touching, and places before us the unprecedented opportunity there. It is that myriads of ages ago a white crow laid five eggs; that each of these eggs was to hatch and bring forth a Buddha; that these Buddhas were to appear in the upper world, one by one; that four have already appeared, and that the last is about to come. The people believe that he will be the greatest and best of all; that he will gloriously reign 84,000 years, and that in his time all men will become pure in heart.

As our missionaries go over the hills and through the valleys of Siam and Laos, men ask one another in awed tones: "Is not this he for whom we look?" Not only do the common people listen gladly, but the nobles invite the missionaries to their homes and the priests urge them to come to the temples and explain the message more perfectly, and as nobles and priests sit with bated breath, the ambassador of Christ cries: "Whom, therefore, ve unconsciously expect, Him declare we unto you." Among the last letters from Laos was the news that five monks in the city of Chieng-mai had given their hearts to Jesus Christ.

But I would that our sympathies might go out to those who are at the forefront of the battle. It is not so hard to be brave in war as is commonly supposed. The soldier knows that he is part of an army equipped for a fight, and with a fair chance of victory. He has the relief of action, the sound of bugle and drum, everything that can stir the heart and nerve the arm. But our missionaries are scattered in tiny detachments of half a dozen men and women, alone, unarmed with car-

nal weapons, scorning to run, forbidden to fight, but standing there with courage superb, in the name of Jesus Christ. Said a British admiral, as he saw some missionaries refuse the protection of his ship of war in a time of great danger: "Gentlemen, your courage is magnificent. Men have been given the Victoria cross for less heroism than yours." Shall we not send forth a message of cheer and prayer and support to those lonely, beleaguered, endangered missionaries?

That great painting, "Anno Domini," vividly illustrates the unprecedented opportunity to-day in the extreme Orient. The picture represents an Egyptian temple, from whose spacious courts a brilliant procession of soldiers, statesmen, philosophers, artists, musicians, and priests advances in triumphal march, bearing a huge idol, the challenge and the boast of heathenism. Across the pathway of the procession is an ass, whose bridle is held by a reverent looking man, and upon whose back is a fair young mother with her infant child. It is Jesus, entering Egypt in flight from the wrath of Herod, and thus crossing the path of aggressive heathenism. The Christian era has begun.

It is a noble parable. Its fulfilment has been long delayed till the Child has become a Man, crucified, risen, crowned. But now in majesty and power, He stands across the pathway of advancing heathenism in China. There may be confusion and tumult for a time. The heathen may rage, "and the rulers take counsel together against the Lord," but the idol shall be broken "with a rod of iron," and the King upon His holy hill shall have "the heathen for 'His' inheritance and the uttermost parts of the earth for 'His' possession." "He hath on His vesture and on His thigh a name written: King of kings and Lord of lords."

### STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1906

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

Names of Societies (Abbreviated)	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicant Church Members	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in Which Missions Are Sustained, and Number of Missions
	1810	\$918,159	\$212,353	172	27	184	182	 565	299	4,064	4,629	1,497	66,724	5,134	150,343	1,481	64,087	S. Africa, Turkey, India, China, Japan, Micro-
Baptist Missionary Union	1814	1,025,392	114,643	203	21	204	121	549	322	4,845	4,894	2,480	130,902	15,626	213,289	1,791	49,486	Burma, India, China, Japan, Africa, France.
Southern Baptist Convention	1845	315,249	26,105	79	6	83	21	189	71	<b>3</b> 00	489	586	12,894	2,871	32,025	67	5,232	China, Japan, Africa, Italy, Mexico, Brazil.
Free Baptists	1833	62,582	671	9	0	9	8	26	11	68	94	20	1,290	332	2,144	149	4,105	Cuba (7). India (Southern Bengal), Africa (2).
Colored Baptists	40.40	19,006	1,000	30	43	28	3	104	0	0	104	85	<b>7,00</b> 0	694	10,500	103	1,100	Africa, West, South, Central, West Indies, South America.
	1842	8,000 326,174	500	1	2	2	2	7	0	13	20	5	130	45	200	4	250	China (1).
	1875 1886	13,869	45,827	70 8	14	48	90 3	222 15	102	465 16	687	108	8,252	1,116	20,630	68	2,116	China, India, Japan, Turkey, Africa, Philippines (6).
	1897	248,600	3,012	73	68	64	86	291	44	230	521	53 115	645 3,960	96 912	1,612 6,000	1 37	4,250	Japan (Tokio, etc.) (1).  W. Central Africa, India, China, Japan,
	1835	566,137	46,133	72	33	52	48	205	16	685	890	345	9,787	655	24,450	175	6,556	South America, Palestine, etc. (8) Africa, China, Japan, Haiti, Mexico, Alaska
Society of Friends	1871	67,141	5,030	21	15	22	32	90	11	163	253	75	3,100	593	7,110	45	2,049	Mexico, Alaska, Jamaica, India China, Janan
Evangelical Association	1876	20,600	225	0	6	5	3	14	19	59	73	8	944	50	1,700	1	85	Cuba, Armenia, Palestine (8). Japan.
Lutheran, General Council	1869	29,572	6,925	9	0	5	7	21	2	302	323	404	6,185	884	12,822	189	5,275	India (Madras), Porto Rico (2).
•	1837	65,756	8,972	11	1	9	11	32	0	<b>62</b> 5	657	717	11,670	513	84,053	284	4,528	India (Madras), West Africa (2).
	1895	41,192	210	12	1	9	9	81	3	88	119	<b>5</b> 5	1,016	262	2,170	<b>5</b> 0	1,767	Madagascar, China (2).
	1819	1,599,044	345,381	256	41	281	280	808	616	7,639	8,447	943	* 188,948	23,719	307,849	1,982	62,535	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines (22),
	1846 1847	467,846 23,700	36,807	83 5	7 12	83	10	183	103	220 275	403	812	17,633	1,973	36,500	40	8,691	China, Korea, Japan, Mexico, Brazil, Cuba (6).
	1882	40,800	9,670 1,200	14	4	15	14	47	24	78	295 125	215	7,320	230 124	15,000	10 21	650	Africa, West Indies, South America (4)
	1888	18,650	883	4	0	4	0	8	7	18	26	82 29	539 622	97	1,270 1,250	2	561 500	Africa, India, China, Japan (4). Japan (Yokohama) (1).
	1837	1,145,230	213,205	292	81	311	205	889	182	2,611	3,500	1,958	63,480	9,860	142,000	995	32,430	India, Siam, China, Japan, Korea, W. Africa,
	1861	259,617	14,819	77	14	68	44	203	9	302	505	432	10,824	2,182	27,537	37	3,471	China, Korea, Japan, Africa Italy, Mexico.
Cumberland Presbyterian	1852	65,165	4,000	10	1	10	14	85	0	25	60	22	1,308	239	5,000	5	505	Brazil, Cuba (8). China, Japan, Mexico (3).
Reformed Presbyterian	1836	31,893	0	10	2	9	6	27	1	48	75	16	401	51	1,500	13	791	Asia Minor, Cyprus, Palestine, China (4).
United Presbyterian	1859	262,369	137,700	46	10	48	64	168	56	833	1,001	509	19,798	1,780	30,814	<b>3</b> 53	24,359	India (Punjab), Egypt, Eastern Sudan (3).
Reformed (Dutch)	1832	174,465	8,750	29	9	32	30	100	36	551	651	269	5,062	371	15,000	217	9,398	India, China, Japan, Arabia (4).
	1878	84,000	1,148	16	3	16	11	46	20	98	144	60	3,100	453	3,800	6	625	Japan (Tokio, Sendai, etc.), China (2).
- •	1867	24,636	2,950	10	1	. 4	2	17	0	108	125	45	1,458	45	8,759	34	1,415	India (Central Provinces) (1).
	1853	61,378	5,884	18	4	17	8	47	10	130	177	72	1,833	405	5,284	30	1,191	West Africa, Japan, Porto Rico (3).
• •	1861	46,108	9,130	0	0	0	29	29	0	80	109	16	0	0	0	267		India, China, Japan, Philippines (4).
	1873 1873	46,677 25,470	2,000 245	14	0	13	16 11	43   30	6	254 86	297 116	116	5,550	542	7,240	95	-	India (Telugus), Italy, Bolivia, Brazil (4).
A 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	1872	192,360	4,120	28	0	24	34	86	24	36	122	26 52	518 3,105	371 150	724 7,500	70 13		India (1).
	1844	212,278	9,801	54	18	55	74	201	4	189	390	120	4,969	458	9,500	69	3,184	Japan (Tokio), China, American Indians (3).
Other American Societies		476,333	37,820	167	69	126	58	420	48	489	909	227	23,952	1,761	50,100	228	8,970	China, India, New Hebrides, West Indies, Formosa, Korea, American Indians (7)
Totals for America		\$8,980,448	\$1,311,679	1,913	513	1,806	1,536	5,768	2,054	25,493	81,261	12,074	624,869	74,594	1,190,675	8,932	308,870	
Baptist Society (England)	1792	443,290	<b>33,5</b> 40	159	0	116	7	275	54	528	803	885	17,840	1,860	<b>50,0</b> 00	780		India, China, Palestine, Central Africa, West
London Society (L. M. S.)	1795	980,542	<b>35,30</b> 0	175	27	160	75	437	460	940	1,377	2,200	82,430	2,240	292,430	2,060	88,350	Indies (8). China, India, Africa, Madagascar, Polynesia
	1799	1,910,250	203,440	438	158	887	446	1,429	<b>37</b> 0	8,008	9,437	2,553	93,750	10,452	813,954	2,507	135,948	Persia, Palestine, China, Japan, India, Africa, North America, Australia, etc. (30).
· · ·	1701	780,240	<b>265,0</b> 00	596	42	470	70	1,178	192	3,192	4,370	1,457	76,220	2,740	<b>230,0</b> 00	855	40,000	India, China, Japan, Malaysia, Africa, West Indies, etc. (32).
	1858	173,040	1,720	30	28	0	58	116	7	288	404	78	4,730	875	17,800	742	7,600	Africa (Lake Nyasa and Zanzibar) (2).
a	1844	88,700 136,375	50,800	13	53	40	14	120	0	70	190	62	580	0	1,340	115	·	South America (3).
	1866 1813	874,933	2,925 72,470	38 215	5 69	39 130	30 35	112 449	402	961	1,073	238	2,544	219	15,857	253	11,841	Palestine, India, China, Natal, Madagascar
	1847	150,470	18,620	28	19	83	29	109	195 80	10,147 448	10,596 557	3,373 225	104,897	8,235 765	229,397	1,475 140		India, China, Africa (West and South), West Indies, Italy, Spain (29).
777.11.01.1.1.1	1840	88,240	76,300	15	0	11	8	34	16	490	524	297	9,370 10,520	1,370	22,400 18,200	402		India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).
China Inland Mission	1865	268,821	10,430	85	258	286	220	849	24	1,282	2,131	827	14,078	2,541	36,400	188	2,997	China (Eighteen Provinces) (18).
Established Church of Scotland	1829	297,320	63,227	30	17	87	5	89	11	551	640	215	4,260	315	13,270	285		India, East Central Africa, Palestine, China
United Free Church	1843	720,470	408,640	116	37	135	68	356	41	<b>3,83</b> 8	4,194	1,185	45,208	1,784	132,400	1,513	95,472	(4). India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).
Presbyterian Church of Ireland	1840	154,155	10,700	85	19	28	27	109	7	362	471	50	2,570	135	10,000	122	2,170	rides, Manchuria, Japan, West Indies (12). China, India (Gujerat), Syria (8).
Church of England Zenana (C. E. Z. M. S)	1880	287,655	12,575	0	0	0	209	209	0	994	1,203	<b>6</b> 5	0	0	0	823	20,628	India, China (2).
Zenana Bible Medical (Z. B. M. S.)	1852	108,190	17,840	0	0	0	169	169	0	265	434	58	0	0	0	58	8,081	India (1).
Other British Societies		1,560,342	178,630	303	972	563	745	2,583	38	8,295	5,878	1,412	92,453	3,382	123,000	860	28,542	
Jotal British Societies	- 1	\$8,973,033 293,664	\$1,467,157	2,269	1,704	2,435	2,215	8,623	1,897	35,659	44,282	15,180	<b>560,9</b> 50	36,813	1,506,448	12,178	628,656	
Berlin Society		113,181	53,707 68,530	184 109	83 19	136 101	19 <u>t</u> 22	<b>32</b> 2	47	717	1,039	649	28,845	1,854	50,614	654		South India, China, West Africa (3).
	1877	43,543	480	16	0	8	0	251 24	10	506 90	757	477 98	32,543	2,720	54,837	203 75	10,528	Africa (East and South), China (3).
	1836	85,790	8,500	38	0	35	1	74	27	560	634	325	1,215 23,790	4,110	6,300 83,876	227		India (Telugus) (1). India (Ganges, Chota Nagpore) (1)
I	1849	90,232	22,756	65	1	60	1	127	3	675	802	213	84,400	5,099	65,689	180		India, South Africa, Persia (3).
Leipsic Society	1836	132,980	15,700	57	9	38	12	116	21	640	756	276	9,983	570	21,507	326		South India, Burma, British and German
Moravian Church	1732	219,560	169,860	162	42	174	16	394	26	1,076	1,470	145	82,529	450	101,260	245	26,142	East Africa (4). India (Ladak), South Africa, Australia, South
North German Society	1836	44,146	<b>5,2</b> 59	19	3	15	9	46	2	115	161	81	2,566	122	5,159	90	8,024	America, West Indies, Eskimo, Indians (9). West Africa (Slave Coast) (1).
• • • • • • • • • • • • • • • • • • • •	1828	202,183	25,600	170	13	162	22	367	32	1,901	2,268	494	47,900	4,792	106,760	430	22,760	Africa, Borneo, Sumatra, New Guinea, China
Other German Societies		289,372	22,380	100	31	72	38	241	7	245	486	122	7,593	920	18,250	117	4,830	(6)
Total German Societies		\$1,514,651	\$387,772	920	201	801	140	1,962	175	6,525	8,487	2,875	221,364	20,757	518,752	2,547	128,633	
	1822	197,421	51,230	49	12	48	20	129	51	1,278	1,407	893	<b>85</b> ,830	876	<b>150,0</b> 00	715	43,842	agascar (5).
Swiss Romande Netherlands Societies	1875	48,200	4,460	21	6	20	17	61	0	85	149	74	1,742	121	2,561	79	2,422	East Africa (1).
i i		136,538 433,894	33,700 50.774	71	5	34	0	110	33	817	427	252	5,680	132	42,300	134	6,350	
Scandinavian Societies	1855	161,380	59,774 41,820	167 26	27	160	63	417	92	2,142	2,559	1,234	<b>52,37</b> 0	8,799	82,500	1,226	46,820	
Scandinavian Societies  Australasian Methodist Society		·	ì	*01	246	20 448	13 253	70 1,448	90 278	12,039 6,140	12,104 7,588		40,762 299,742	1,350 6,673	180,566	1,429		Fiji, Samoa, New Britain, New Guinea (5).
Scandinavian Societies		834,582	178,340	501													WE GIE!	i e
Australasian Methodist Society				5,987	2,725										740,520 4.359.322	29,010	65,350 1,257,645	
Australasian Methodist Society						5,772 5,061	4,257	18,591 17,839	4,670 4,853	89,678	108,264	36,748	1,848,309	145,115	4,359,322	29,010	1,257,645	
Australasian Methodist Society  Asia, Africa, The Islands, etc		\$21,280,147	\$3,535,432	5,987	2,725	5,772	4,257	18,591	4,670	89,678				145,115				-

#### **EDITORIALS**

#### A MISSIONARY PROMISE

Let us remember that the grand promise, "I am with you all the days," is the heritage only of a living, moving, witnessing Church! It is the Church that "goes" that He is with. He says: "Go ye into all the world, make disciples of all nations, preach the Gospel to every creature, and lo, I am with you all the days, even to the end of the age." The conjunction is a connective, linking command and promise, conditioning the assurance upon the obedience. We must not put asunder what God hath joined together. This promise is the incentive and recompense of aggressive action. Church and no Christian that is apathetic and inactive about this worldwide work of Christ can plead or possess this promise of His Presence. Let this year surpass all that have gone before in true missionary zeal and work, and we shall see "signs following" as never before that He is with us, and even Pharaoh's magicians will be compelled to confess: "This is the finger of God."

#### THE VIGILANCE OF STEWARDSHIP

About nothing, perhaps, is watching and praying more needful than about the waste and perversion of money.

"I gain all I can," wrote John Wesley, "without hurting my soul or my body. I save all I can, not willingly wasting anything. Yet, by giving all I can, I am effectually saved from laying up treasures upon earth,' yea,

and from desiring them."

Lacordaire said, "The rock of peril in our day is that no one knows how to live upon little." He himself practised what he preached, living a life of severe austerity. "What our age wants most is the sight of a man who might possess everything, being yet willingly contented with little. For my own part, humanly speaking, I wish for nothing. A great soul in a small house is the idea which has always touched me more than any other."

#### THE DIGNITY OF ALL WORK FOR GOD

"I have given your office unto you as a service of gift" (Num. xviii. 7).

"In their set office (my trust) they sanctified themselves in holiness" (2 Chron. xxxi. 18).

We should have done with all artificial distinctions between different spheres and forms of service since all are sanctified and dignified by the fact that "these all worketh that one and the self same spirit, dividing to every man severally as He will" (I Cor. xii. II). Nothing will more promote contentment with, and diligence in, our work than the conviction that it is an appointment of God. All envy, jealousy and ungenerous rivalry are impossible when each accepts his or her place and function in the body of Christ as designated by the Head.

#### HELPERS GREATER THAN RULERS

Paul, in writing to Corinth (I. Cor. xii: 28), puts "helps" before "governments," as the to indicate God's estimate of what men call little things. In his order of rank those who humbly and obscurely minister by simply giving a helping hand may outrank those who as rulers hold the visible scepter. All that is needful is for each to do what he can.

#### THE "SUCCESSION" OF SACRIFICE

Rev. J. H. Jowett says: "There is a nobler than 'apostolic succession'it is the succession of sacrifice, and we may all be in that succession. life of the Church becomes fruitful only when it becomes sacrificial." When we cease to bleed, we cease to bless. He reminds us how when Pope Innocent IV. was showing Thomas Aquinas the treasures of gold in Rome, and said, "You see, the day is past when the Church could say, 'Silver and gold have I none!" Aquinas calmly replied, "Yes, holy father, and the day is past when the Church could say to the lame man: 'Rise and walk!'" The Church that increases in goods until it lives on the plane of selfish ease,

loses all power to work moral miracles—to reclaim and transform men and to fertilize the barren places of the earth. It is the minister and the Church that give themselves away, that win the world. It is the seed that dies, as a seed, that yields a crop.

#### THE PIERCED HANDS

When Mr. Rendel Harris, of Cambridge, was in Armenia, on his mission of mercy to the orphans after the massacre, he was permitted to speak in the Greek church, and before him sat forty survivors of those days of bloodshed, maimed and scarred with their bare escape from death. Behind them stood scores of soldiers sent there to catch him in his talk. He knew the risks he ran, in referring to the experiences of those martyr heroes, but he accepted the risk; and taking his text from Isaiah xlix. 16, "Behold I have graven thee upon the palms of my hands," he reminded them that the palms were the place of Christ's stigmata—the prints of the nails; and the pierced palms were the signs and seals of the love that can not forget; and so he comforted those suffering saints with the thought that they were dear to the crucified Lord, as partakers of His sufferings. It was a perilous venture thus to refer to the atrocities of that time of slaughter, and in presence of government spies. But what was surprize when he afterward learned that those soldiers reported to the government, "Never man spake thus!" They were themselves melted before the pathos of the story of the Cross.

#### NEW DANGERS ON THE KONGO

Very serious consequences are apprehended from the atrocities on the Kongo as is evident from a letter sent by Rev. J. Lawson Forfeitt, who writes after long experience on the field. He quotes the following words from Sir Harry Johnston's introduction to E. D. Morel's book, "Red Rubber":

Unless some stop can be put to the misgovernment of the Kongo regions, I venture

to warn those who are interested in African politics that a movement is already begun and is spreading fast, which will unite the negroes against the white race, a movement which will prematurely stamp out the beginning of the new civilization we are trying to implant.

Who could be surprized, asks the London *Christian*, that the negro should harbor plans of reprisal?

Already this warning has received startling emphasis in a message received by the Swedish Missionary Society:

Mr. Wiren and Mr. Ekstam, at Kingoyi (in the Cataract district) have been wounded by the natives and nearly killed, only because they had given hospitality to one of the State officials.

King Leopold's own Commission of Inquiry admitted that "the Evangelical missionary" had come to be regarded as "the only representative of equity and justice," but there are wide regions from which Protestant workers have been rigidly excluded. leaders have arisen among savage reces, and in the event of outbreak discrimination can not be expected from the millions of natives who have never come into contact with the Evangelical workers. There is need for immediate action on the part of civilized governments, or there will soon be no natives left in the Kongo to be governed.

#### USE THE STATISTICAL TABLES

In accordance with the practise of fourteen years, The Review presents to its readers a tabular statement covering world-wide missions. Aided by the sheet appended, those who daily pray, Thy kingdom come, may take in at a glance a multitude of facts relating to the progress of the Gospel in unevangelized lands, and thus gain valuable information as well as stimulus to faith.

Of course, there is an abuse, as well as a legitimate use of statistical material. If "figures" ever "lie," it is only because they are misconstrued, perverted, or consulted only in a fragmentary way. The error often comes from drawing wrong conclusions from

the statistics. It is true that the value of figures may easily be exaggerated. Their legitimate sphere is limited and comparatively narrow. Numbers are not necessarily a convincing token of great achievement. Faith, love and devotion, with consuming zeal, are the forces that are invincible, but they are altogether outside the realm of mathematics.

It is, however, more than likely that most, even of the earnest-hearted, err in the opposite direction. To them a table of figures is a synonym for what is dull and valueless; the sight of it is perplexing, annoying, bewildering. They desire sentiment, poetry and pathos, thrilling tales from the front. But figures are so closely related to fundamental facts that they ought not to be neglected or despised. They are certain to improve upon acquaintance, and they have a story to tell which is many-sided and wonderful. A few illustrations will suggest some of the benefits certain to follow from an hour's examination of the missionary statistics of the year just ended.

Even among the intelligent friends of missions, the view is apt to be narrow and seriously defective, because confined to the doings of a single society or denomination, as tho that work covered the entire field of the Gospel abroad. In these general tables is an opportunity to see how our neighbors of other ecclesiastical names are performing their part of the great We may learn in what fields they are at work, with what force, and with how great results they are cheered. The summaries also indicate what proportion of the world is being cared for by America, what belongs to Great Britain, Germany, and other Protestant lands. From the final summary we learn what Protestant Christendom is doing for the hundreds of millions of the unevangelized.

More particularly we note the amount of money contributed annually for the universal spread of the kingdom—over \$21,000,000, with more than \$2,500,000 additional given by the native churches in the foreign

field. Of this sum nearly \$9,000,000 came from the United States, about the same amount from Great Britain, and \$1,500,000 from Germany. Four societies received over \$1,000,000 each, and two more almost reached that figure. The amount seems large, but how utterly inadequate it is to the tremendous task on hand!

The number of men and women sent out from America and Europe to engage, heart and soul, in the dire struggle with ignorance and superstition aggregates a total of 18,591, with women in a majority. Intimately associated with these are nearly 90,000 native fellow laborers (destined soon become the chief evangelizing force). Combining the two classes of toilers, we have a host of evangelists numbering 108,387. With Jesus Christ for Commander, the Word to teach, and the Spirit to inspire, what glorious victories the present century will record!

As to the harvest—this can, very inadequately, be set before the eyes by figures. Almost 2,000,000 communicants are found in the mission churches (a number rivaling the population of Massachusetts, Iowa, Georgia, Tennessee), and of these upward of 140,000 were brought into the Christian fold last year. The Baptists lead with 130,902, three British societies follow each with more than 80,000, and then come three American societies (Methodist, American Board, and Presbyterian), each with more Think of it-enough than 50,000. members were received last year to constitute 1,400 churches each with 100 members! Finally, in the almost 30,000 mission schools upward of 1,250,000 boys and girls are receiving Christian instruction. If to all this were added the results of industrial and medical missions, surely nothing approaching to "failure" could be charged.

For the sake of comparison the figures for several years are given, and from these we learn that since 1895 the total receipts of the Societies have increased from \$15,165,972 to \$23,-

977,507, the missionaries from 11,765 to 18,711, native helpers from 55,118 to 89,678, the total of toilers from 66,883 to 108,389, communicants from 995,793 to 1,979,990, and the pupils from 186,002 to 1,256,288. Surely these results are encouraging and are causes for thanksgiving. It is not by man's might or power that they have been attained, but by the power of God. What might not be accomplished if the whole church were wholly surrendered and if all our time and talents and substance were used in furthering the cause of Christ Jesus our Lord!

#### OUR PROGRAM FOR 1907

The editorial plans for the coming vear cover the entire field of missions at home and abroad. Every effort will be made to secure articles, accurate, interesting, powerful and up to date. Emphasis will be placed on missionary work accomplished and the methods found most successful at home and abroad. Some of the subjects and authors arranged for are noted in our advertising pages. The same general scheme of monthly topics will be followed as last year, but subjects of present interest and importance will be given the precedence. There is nowhere to be found a force of missionary writers so able and well known as that gathered in the list of contributors to The Review. We believe that our friends will be glad to join us in making The Review more widely read and more largely used in extending the Kingdom of God.

#### MR. SANKEY AND "GIPSY SMITH"

Even our half conscious acts, done for God, have a reward.

Ira D. Sankey, the singing evangelist, now blind, and "Gipsy" Smith, the English evangelist, when the latter was conducting revival meetings in Brooklyn, met, for the first time in twenty-five years, at Mr. Sankey's home in Brooklyn. When Moody and Sankey were holding revival meetings in London a quarter of a century ago,

they drove into the country to look at a gipsy camp, and, standing in his carriage, Mr. Sankey sang. A little gipsy boy climbed upon the carriage wheel, and begged him to sing again. Laying his hand on the boy's head, he said: "God, make a preacher of this boy." That boy, now known as "Gipsy" Smith, was afterward converted, left the band and began to work under William Booth. He knelt at the bedside of Mr. Sankey, and related the circumstances of their previous meet-Mr. Sankey remembered all about the camp, but had never known till now who was the boy he blest. Once more, placing his hands on the gipsy's head, he, with tears, blest his work.

#### THE MISSIONARY CHANT

The first edition of the "Missionary's Call" was exhausted some time ago and the demand has been so great that we have reprinted it on heavy paper. This is a soulful and musical chant, written seventy-five years ago by Nathan Brown, a missionary to Burma. It may be had at three cents a copy, fifteen cents a dozen, or one dollar per hundred.

#### HOW FAR MAY WE COOPERATE?

To those who, on principle, jealously guard what they regard as imperiled and fundamental truth, the question of the limits to be set about practical cooperation with others of loose and dangerous views, is one occasioning at times no little perplexity.

There are some objects which are termed "philanthropic," like the promotion of temperance, social purity, sanitary conditions, popular education, and the like, which may and should enlist both interest and aid on the part of every citizen, whatever his religious or denominational views. Wendell Phillips, himself an evangelical believer, joined hands for many years with very heterodox associates because, like Garrison and Theodore Parker, they were sound on the question of emancipation.

#### GENERAL MISSIONARY INTELLIGENCE

#### **MISCELLANEOUS**

#### Treasures Galore!

This phrase aptly describes the wealth of missionary literature which at small cost is put within our reach to-day. We are enriched beyond all comparison with former generations by the books, magazines and reports containing addresses, essays, statistical data, reminiscences, biographies, histories, and other papers dealing with foreign missions. The handbooks on China, Japan, India, Polynesia, Africa, and other countries, which have been issued within the past few years stand alone in their scope, importance, and value. They give us accurate information, beautiful maps, adventurous incidents, character sketches, outline studies of pagan faiths, and visions of victories already won, and prophetic glimpses of triumphs yet to be gained, which gather up in compact array and in attractive style nearly all that can be known, in brief, of the commanding themes with which they deal. former generation had anything like such an advantage as we possess in our recent and standard tracts, booklets, and volumes which picture the present condition of those portions of the globe which are occupied by the pioneer forces of Christ's marching and conquering army. It is more than a blunder for a teacher, parent, or pastor to ignore the amazing intellectual and spiritual treasures embodied in these publications. They contain a surpassing amount of material wherewith zeal may be aroused, and Christian enthusiasm kindled, and sermons may be illustrated, and the Church summoned to its duty to this enterprise.—The Presbyterian.

#### How Missions Benefit Christendom

Jacob A Riis says that he once "growled" against foreign missions, like many others who know no better. He writes that now he has learned that "for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home."

The antidote to the poison of selfish

ease is self-denial. Theodore Parker states the truth: "Christian missions would be worth all they have cost if they had done no more than to give the world an Adoniram Judson."

Edward Everett Hale has recently said: "A careful and wise observer of New England life in the first half of the last century, used to say that the missionary movement which began with Judson's enthusiasm should be gratefully remembered by us here, not simply for the good it did in India, but by its enlargement of our life at home. The historian of the century can not fail to see that, side by side with such interest in other lands thus excited, there came in the healthy gospel of self-forgetfulness."

#### Modern Money Madness

"This nation has gone money mad. For ten years this land has enjoyed material wealth and prosperity such as the world has never before seen, and during that time this madness has come upon us in full force. We have forgotten the commandment 'Thou shalt not steal,' and we are taking the position that it does not matter how money is obtained so long as it is got. We can not continue in this road indefinitely and secure the continuance of free institutions. The dangers of peace will destroy this country at the present rate, just as certainly as might a disastrous war."

So says one of the greatest of American governors and statesmen in a recent address. They are words to be pondered carefully.

#### Something Vastly Better Than Money

"The value and power of money, tho great, are heavily discounted by the fact that it is negotiable only here, and for a very limited time. We constantly forget that we shall soon all be in a country where gold has no value, diamonds no use, luxury no meaning, financial power no influence or control; where the widow who gave two mites, which was all her living, may stand higher than many a millionaire."—Dr. James Stewart, Missionary in Africa.

#### Habits of Giving

When John Wesley's own income was £30 a year he gave away £2; when £60, he gave away £32; when £120, £92. Mary Fletcher, the widow of the Rev. John Fletcher, never spent more than  $f_5$  a year on personal expenses. During her last year, her expenditure on apparel amounted to 19s 6d; her gifts to the poor amounted to nearly £182. Vere Foster spent in works of charity and benevolence more than £120,000, yet kept his personal expenses under £100 a year. Thoreau built for himself a wooden hut, 14 feet by 18 feet, in Walden Woods, and dwelt in it for two years.

#### Varied Influences to the Missionary Decision

The experiences of the newly-appointed missionaries form a rare commentary on the variety of ways in which God reveals to us his plan for our lives. In one case it was the faithfulness of a Sunday-school teacher, which after many years now bears fruit in this offering of a life. One was consecrated to the missionary cause by her mother even before her birth, and the mother's prayer has followed her through the years. tells of early visits of missionaries in the home, and the remembrance of sitting on their knees listening to stories of life and work among the heathen. Another heard the call in the appeal of a missionary secretary. other was led into the foreign mission service through articles in a magazine. Yet another traces the decision back to a children's mission band. And so we might go on. No two experiences were alike; no two calls came, in the same way.—Baptist Missionary Magazine.

#### **AMERICA**

#### The Women's Christian Temperance Union

A body of 1,000 women, representatives of 300 times as many more in over 50 nations, met in October last in Tremont Temple, Boston, uplifting as their banner:

"Temperance for the Individual; Prohibition for the State."

The growth of this body is phe-Thirty-three years ago, nomenal. Frances Willard, and Mrs. (Judge) Thompson led the crusade against drink and dram shops, amid a storm of ridicule and opposition. Now, after the lapse of a generation, from pole to pole and rising to setting sun, the Union has its organized membership, and there is progress by strides. mission boards all welcome this Union as cooperating to promote purity, etc., as well as to prevent drink from invading mission fields, as among the native races of Africa. The "Loyal Temperance Legion" numbers half a million youth among its soldiers, and in every direction the best work seems to be doing. We thank God and take courage.

#### A Huge Temperance Petition

Women of all nations have again rallied about the great "World's Petition" of the W. C. T. U., which the world's officers are arranging to send to Japan. The keenest interest is shown by the Japanese Christian temperance workers who are eagerly expectant, and are making great plans for a suitable demonstration when the gigantic petition shall have arrived in their capital.

It is 22 years since Frances Willard framed the words of this notable petition, which (after outlining the disgrace and misery entailed by alcoholic and opium indulgence, and emphasizing the responsibility of nations in spreading these vices for the revenue derived) declares:

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization in all the territory over which your government extends.

In 1884 the petition was presented to the International Temperance Congress at Antwerp, Belgium, and in 1895 it went to Washington, where its sweeping yards decorated the great convention hall seating 7,000 persons, and during a three days' demonstration, in which Miss Willard was the leading spirit, the petition was presented to the Chief Executive of the United States, President Cleveland.

#### Federation of City Missions

The National Federation of Gospel Missions was organized a few months ago, and has grown so rapidly that its charter roll now includes the names of the superintendents of a majority of the leading missions throughout the

country.

The object of the federation is a practical working national union of the superintendents and leading workers of all Gospel and rescue missions, to enable the united missions to take advantage of every opportunity for the advancement of Christ's Kingdom. The federation will be a medium of public enlightenment concerning the missions and their work, and thus by giving national publicity to these matters, to strengthen the missions and open to them a wider range of usefulness. In no sense is the federation to usurp any of the powers or functions of a mission, or to interfere with its management or the sources of its support. Every mission in the federation continues to exercise the right of self-government in its own affairs as heretofore.\*

#### Episcopal Missionary Gains

The report just recently submitted by the Episcopal Board of Missions shows great gains over last year, which appear in a surplus of \$82,000, with a corresponding reduction in the deficit. The parish offerings had an increase of \$21,676. The children in the Sunday-schools gave \$135,292, this being an increase of \$12,908. The sum of \$98,240 was donated by the woman's auxiliaries, and individual members donated \$14,491. This was an increase over last year of \$12,382. Contributions from parishes and missions and

the number of contributing parishes have more than doubled during the five years in which the apportionment plan has been in use. Aside from the \$811,402, the board received during the year \$101,172 in legacies.

#### Missionary Deputations

Drs. C. C. Creegan and A. N. Hitchcock are to make a joint tour—they sailed October 20-after an experience of nearly 20 years in mission work as secretaries, and are to visit the stations in Austria, Bulgaria, and Central Turkey, going via Cairo to India and Burma, China, Japan, Philippine Islands, and Hawaii. tour covers eight months and should be followed at every step by devout prayer. It was only last June that the seventy-fifth anniversary of Dr. William Goodell's arrival at Constantinople was kept, and this visit will be well timed, especially in Turkey.

The American Bible Society has also commissioned one of its corresponding secretaries, Rev. John Fox, D.D., to visit its important agencies in the Far East, especially those of Siam, Laos, China and Japan, and to represent the American Bible Society at the Shanghai Conference of Missionaries in the spring of 1907. Doctor Fox left New York on the 20th of November, will go by way of London, Paris, and Madrid, and later expects to visit India, the Straits Settlements, Siam and China. It is hoped also that he will be able to meet the agents in Korea and Japan.

#### American Friends' Missionary Conference

The first general Foreign Missionary Conference of Friends in America met in Richmond, Ind., on October 24th. Forty-six delegates, and all of the six missionaries, were in attendance during the sessions, representing every one of the organizations included in the call of the conference.

Through a nominating committee, consisting of one member from each delegation, the following officers were chosen to serve the conference: Chairman, William C. Taber, of New York

<sup>\*</sup> All applications for membership should be made to the Secretary of the Federation of Missions, 21 N. Clover Street, Poughkeepsie, N. Y.

Increases

Yearly Meeting; Vice-Chairman, Edgar H. Stranahan, of Wilmington Yearly Meeting; Secretary, Mary Morton Haines, of the Foreign Missionary Association of Friends of Philadelphia.

Valuable papers, relating in general to plans for a closer union of the foreign mission organizations of American Friends, were read, and as a result of the discussions which followed the reading of these papers, the conference, at its final session, accepted the report of its Business Committee, which outlined the plan of union and cooperation.

#### Methodists' Missionary Appropriations

At the recent meeting of the General Missionary Committee there was found available for work in the foreign field \$852,093, which sum was divided as follows:

		Increase
Europe	.\$152,446	\$8,000
South America		5,000
Mexico		3,000
Africa		
China		7,800
Japan		3,200
Korea		1,525
Southern Asia	. 205,930	10,800
Total for work		\$41,725
Property	. 60,000	-
	\$852,093	•

This is exclusive of upward of \$616,000 gathered by the Woman's Board of that Church. Immediately after this committee adjourned, Secretary Leonard with Bishops Thoburn and Oldham sailed for India to be present at the approaching semicentennial of the India Mission.

#### A New Missionary Federation

The Young People's Interdenominational Missionary Conference at Oakland, Calif., was held from October 15 to 18, in the First Presbyterian Church. A similar conference was held three years ago, at which 2,500 delegates were present, and through which the missionary work of the coast received a great impetus.

All denominations were fairly represented on the program. The four days' sessions included every phase of home and foreign missionary work. The meetings opened at nine o'clock in the morning, and continued all day and evening, excepting intermissions for lunch and dinner. The first day, Monday, was preparation day, and was considered under three heads, one for each session: "The Bible Basis of Missionary Work," "Helps and Hindrances," and "Entering the Open Door."

Tuesday's session was devoted to home missionary work. "City Missions," "Aliens or Americans," "The Country Church" and "Needy American Fields," we among the topics discust.

Wednesday's session was devoted to foreign missionary work. "World Evangelization," "Race Reform," "Needs and Opportunities Abroad," "Industrial Missions," "Medical Missions," "Educational Work," and "Evangelizing Our Generation," were considered.

The last day was Conference day, when the delegates considered "Study—Pray—Give—Go; Forces at Work; and Unto the Uttermost Parts." A number of conferences were held, and mission study was considered, and all the plans and methods for successful work for churches, Sunday-schools, women's societies, and young people's societies were discust.

The success of this Conference was so encouraging that it was deemed wise to arrange for a permanent organization, to be called "The Interdenominational Missionary Federation."

#### Salvation Army Headquarters Opened

The People's Palace in Boston, a building costing \$240,000—having a public hall, social parlors, gymnasium, baths, free medical, legal and employment bureaus, a restaurant, 267 sleeping rooms and stores—was recently dedicated. Ex-Governor Bates presided. Rev. Drs. A. H. Plumb and Edward Everett Hale brought the congratulations of the clergymen of the city. Commander Eva Booth brought congratulations to Colonel Evans, head

of the local Salvationists, for his great achievement.

#### Dr. Wilfred Grenfell Decorated

The roll of one of the great Orders of British chivalry has been honored by a name that will stand well among those of the greatest that bear it company. Dr. Wilfred T. Grenfell, the great missionary of Labrador, has been made a companion of the Order of St. Michael and St. George. The honor bestowed by King Edward is a worthy recognition of the services and selfsacrifice of a man who has carried the Gospel to the people of the bleak coasts that stretch to the frozen north for a thousand miles above the Gulf of St. Lawrence, and to the countless fishermen of the fleets of many countries that sail along the shores during the summer months.

The Order of St. Michael and St. George was founded by the Prince Regent, afterward King George IV., in 1818, to commemorate the British protectorate over the Ionian Islands.

The Labrador Mission was established thirteen years ago, after Doctor Grenfell had examined the conditions surrounding the fishing fleets, and the coast country and its inhabitants. The mission was placed under the Royal National Mission to Deep Sea Fishermen, in which Queen Victoria took a warm interest.

The work is one of the most heroic in the history of missions. In its service, in the first twenty-two years of its existence, fourteen ships, with their crews, were wrecked in the fearful wintry gales that sweep the icy waters of the North Atlantic; but as brave men have gone brave men have taken their places, and the work goes on with increasing vigor and increasing results.

#### **EUROPE**

#### Growth in Gifts to Missions

The reports of the British societies for the past year are generally encouraging. The Church Missionary Society has had a regular income, beyond supplementary work, of £382,000,

£46,000 more than last year; the Bible Society's receipts have risen more than £12,000; contributions to the London Missionary Society have advanced to the extent of £17,000; the Wesleyan Missionary Society has an increase of about £2,000; the United. Free Church of Scotland has also advanced about £2,000—its income is the second largest of all the missionary societies, following the C.M.S.; the Established Church of Scotland has increased by about £6,000; the South American Missionary Society has raised nearly £3,000 more than last year; the English Presbyterian Mission has advanced more than £1,000; the Zenana Bible and Medical Mission has increased by about £1,700.

The Church Missionary Society reports a list of 167 men and women who sailed in October for their fields of labor. Of these 117 were returning and 50 were going out for the first time. Of the latter number 16 are ordained, 4 are wives, 6 go out to be married to missionaries already in the field, and 20 are single. The regions to which they were destined are Yoruba, Niger, Hausaland, British East Africa, Uganda, Egypt, Palestine, Bengal, United Provinces, Central Provinces, and Western India.

#### Union of Methodist Churches

The movement for the union of three of the smaller Methodist Churches of England—the Methodist New Connexion, the Bible Christians, and the United Free Methodists—is now completed. Yet the three will act as separate and distinct churches for another Next summer the conferences year. will meet as usual—not to do the business as usual, but to wind up their affairs in accordance with the arrangements mutually agreed upon, and then adjourn; or, rather, having accomplished their allotted task, cease to exist as conferences. Their representatives will meet in September in the first conference of the United Church, when the union will be legally and formally constituted, and the new conditions will come into force. The name of the new church will be "The United Methodist Church."

#### Baptist Growth in Denmark

In 1839 Rev. J. G. Oncken baptized eleven persons in Copenhagen, and the first Baptist church was established. In 1845, the fierce persecutions had raged against them, the Baptists "By 1880 the had increased to 300. number of the Baptists had increased to 2.180 and since then the work has made steady progress. Since 1899 there has been a college for Baptists, both young men and women. has about 40 students, who receive a thorough education. A Baptist publication department was opened in 1903 in Copenhagen, which issues, among other things, the weekly denominational paper, Evangelisten, the Sunday-school weekly, and small books concerning our creed and mission. The total number of Baptists in Denmark reaches now about 4,080 mem-The Sunday-school work is flourishing. It numbers 4,740 scholars and 340 teachers.

## Berlin Society for Promoting Christianity Among the Jews

The annual report of this great Society, which is connected with the Evangelical (United) Church of Prussia, is a most interesting document and deserves attention, because the missionaries are at work chiefly among the cultured Jews of the European We call especial attention continent. to the statement of the report that the Jews in Europe are more friendly toward Hebrew Christians than in years past, because the writer's personal experience in Europe during the summer of 1906 confirms this. The Society has centers of missionary activity at Berlin, Posen, and Vienna, and supports also a Hebrew Christian worker among the Jews in Northern Persia (since 1906). The methods of its missionaries are radically different from those of American and English workers, but especially recommendable in the cautious treatment of inquiring Jews. The year 1905-6 was a most successful year. In Berlin alone 74 Jews applied for Christian instruction, but only 35 attended the classes. Seventeen of these inquirers were baptized, and it is worthy of mention that all were self-supporting and several occupied good positions in society. Eight children were also baptized, and the congregation of the Messiah Chapel in Berlin numbered 42 Hebrew Christian communicants. The Society occupies an important field, and we hope that it will soon enter upon more aggressive work than heretofore.

#### Wo Upon Wo in Russia

The bloody aftermath of the revolution in Russia is shown in the report that the Russian government, in repressing the uprising in the Baltic provinces from December 14 to February 14, hanged 18 persons and shot 621; 320 were killed in army encounters, and 251 were flogged; 97 farmhouses, 22 town dwellings, 4 schools, 2 town halls, and 3 club-houses were This, however, was a small part of the loss of human life during the revolution. The prisons are still full of those who will yet be punished for their connection with the uprising. How many really lost their lives will perhaps never be known, but the number will doubtless be not far from 100,-000.

#### The Conflict in Papal Lands

Is it no sign of the times that in Europe, and at the same time, two nations once reckoned among the bulwarks of Romanism, should be boldly contesting Papal claims and daring Papal anathemas! The situation in France has become familiar, and the controversy is at its height. In Spain, the Concordat and the Liberal Cabinet, the priests and people and governing power, are at loggerheads. And these are only symptoms of general unrest. The Jahrbuch or year-book of Pastor Schneider, of Prussia, reports the number of conversions from Romanism to Protestantism in Germany as 66,000 in excess of the number who have from Protestant ranks defected to the Papacy. In Austria, in half a

decade, 75,000 Catholics have joined Protestant ranks. Italy for over thirty years has been the scene of conflict with the Pope and College of Cardinals; and so the great fortresses of Roman Catholicism in all these lands seem weakened if not tottering.

In Spain, the legislation designed to relieve the country from some of the pressure of the Papal yoke threatens to make Protestant work difficult, if not impossible. Two of its provisions are that educational work must not be carried on by religious bodies, and that foreigners must not engage in Let us pray religious propaganda. that these clauses may be modified before the bill, excellent in intention and in many of its provisions, becomes law.

#### World's Sabbath-school Convention, Rome

The next great gathering of worldwide import to the Christian forces will be the World's Fifth Sabbath-school Convention, to be held in Rome, Italy, May 20-23, 1907. Committees in various parts of the world have already large plans in process of development for the success of this convention. The White Star Line steamer Romanic, 11,400 tons, has been chartered to take the American delegates from Boston to Naples and Genoa, and will sail from Boston, Saturday, April 27, and will be due in Rome, Thursday, May Sabbath-school missionary meet-16. ings will be held at Funchal, on the Island of Madeira, Algiers, in Northern Africa, at Naples, Genoa, and probably at Gibraltar.

Delegates from Great Britain will go to the convention in two companies —one overland, holding conventions in the larger cities in France, Ger-Switzerland andNorthern many, Italy. The other section will sail from Liverpool and visit various ports on the Mediterranean, holding meetings and conferences as opportunity offers.

Committees in various parts of the world have already large plans in process of development for the success of this convention. The regular sessions of the convention will be held afternoons and evenings. The mornings

will be given to conferences, committee meetings, and institute work, in four languages—French, German, Italian and English.

#### ASIA Progress Even in Turkey .

These items from a single issue of the Missionary Herald are full of encouragement:

An American tutor is just arriving at Harput for work in Euphrates College whose entire expenses are met by an Armenian in the United States. Provision has been made by an Armenian for the erection and support of a commodious hospital at Diarbekir in the Eastern Turkey Mission, all under the care of the American Board. Another Armenian has provided funds for the erection of a gymnasium for Euphrates College, while still another is erecting a school building in Arabkir

for Armenian girls.

The collegiate institutions—Anatolia College at Marsovan, Euphrates College at Harput, Central Turkey College at Aintab, St. Paul's Institute at International College Smyrna, American College for Girls at Constantinople, Central Turkey College for Girls at Marash, and the Collegiate and Theological Institute at Samokov, Bulgaria—all are crowded and overcrowded with students, and need funds for scholarships, enlargement, and running expenses. Turkey needs Christian leaders, and these institutions are training them. ought to have the most liberal support. All of the educational work is most prosperous, in that students and pupils abound and the people pay liberally for these privileges. The fine girls' school building at Aintab, which was burned in the spring, is now practically rebuilt.

#### Jews Flocking to Palestine

With the removal of Turkish obstructions to the return of the Jews to Palestine a larger number of Jews than usual have landed at Jaffa. The daily press gives notice that 5,000 Jews from Russia have within a few months arrived and are settled on the plains of Sharon and that efforts are being made

for further colonization. On the authority of the Rev. W. W. Christie in the British Weekly we note that "every year fresh Jewish colonies are being established till they now number over 30, and that 'one-third of Palestine proper is again Jewish soil.' There are over 80,000 Jews living mostly in the cities (7,000 are found in about 30 colonies)." This same authority states that "the Jews in Turkey are not subject to any persecutions or exclusive laws. Foreigners come under the protections of their consulates, which have considerable authority. Jews are not drawn for military service. . . . Actually there is nothing in the way of immigrants settling permanently in the country."—The Jewish Era.

#### Doctor Hall's Lectures in India

The Rev. Charles Cuthbert Hall, D.D., Barrows Lecturer from the University of Chicago, has arrived in India. The dates of his lectures in the principal cities are as follows:

Lahore, October 20-29; Allahabad, N. W., November 2-12; Calcutta, 15-25; Madras, November 28 to December 7; Bangalore, December 15-25; Bombay, January 5-13; Colombo, Jan-

uary 17-20.

The general subject of the course is "The Witness of the Oriental Consciousness to Jesus Christ." The titles of his six lectures are:

Elements of Sublimity in the Oriental Consciousness;

The Mystical Element in the Christian Religion:

The Witness of God in the Soul; The Witness of the Soul to God;

· The Distinctive Moral Grandeur of the Christian Religion;
The Ministry of the Oriental Conscious-

ness in a World-wide Kingdom of Christ.

#### Will the Gospel Prevail in India?

A discussion took place lately in the hall of the Christian Hotel in Madras, on the question, "Will Christianity ever become the religion of India? Will Christ become the Lord of India?" The speaker who opened the discussion maintained that Christianity has no prospects whatever in India; but that Christ, on the other hand, may already be said to be the Lord of India, because His religion is the true religion of the human heart everywhere. One man said that personally he had no religion, tho he outwardly belonged to Hindu society; but he had not the smallest doubt that it was Christianity and not Hinduism which held the future, for Christianity promotes active, practical humanity, while Hinduism has nothing but theories about He gave an illustration out of his own experience: a man whom he reckoned among his friends had refused to give him water to drink when he was thirsty, because that would make his water-jug unclean.—Nordisk Missions-Tidskrift.

#### A Revival in Tekkali, Ganjam District

Rev. W. V. Higgins, of the Canadian Baptist Mission, writes that at last their long-waiting has been rewarded and the visitation has come. On the first day of the meetings the Spirit came in power. Wonderful days followed, and after "Sunday morning it seemed as if the devil had gained the advantage and we groaned as we saw hearts turn to stone. But before the day was over, we were permitted to witness a remarkable manifestation of the Spirit's power. The whole audience was convulsed and for hours many were writhing in agony. When things had quieted down a little, the confessions began. What horrible sins were confest! In agony men would say, 'I shall die if I do not confess.' Practically the whole Christian community has been guilty of wickedness almost too terrible to contemplate. Mission agents have been living dreadful lives. What wonder that Christians have been, in many cases, a laughing stock among the heathen! As the Lord looked upon our churches they must have been a veritable 'stench in His nostrils.' The Lord has, indeed, come suddenly to His Temple and is cleansing it. Monday's meeting was glorious beyond description. had confest on Some who previous night could not get peace or assurance of forgiveness. We were desperate as we saw them still hopeless, and we cried to the Lord for immediate deliverance for them. Almost instantly the Spirit came in great power and lifted these prostrate ones out of their despair as we quoted text after text to show God's willingness to forgive, cleanse, and keep. Presently the meeting was overcome with the joy of victory, and we poured out our voices in songs of deliverance."

#### A Hindu Judge on the Bible

The Monthly Reporter of the Punjab Bible and Religious Book Society records the interesting case of a Hindu judge, a B.A. and also an LL.B., who in ordering some Bible text cards, wrote the following: "I am one of the humblest admirers of the teachings of Lord Jesus Christ. My attitude to Him is one of profound respect and I frequently refer to Bible for elevation of mind. I have therefore called for these precepts in order that I might, by hanging them up in my study room, receive the vigor and freshness of life that such sublime pas-The passages given sages can give. in the Sermon on the Mount, the Commandments, specially the two great Commandments, passages relating to love with mankind, including the enemies, do really elevate mind wherever remembered." Without the slightest doubt there are many thousands of the more advanced Hindus in India who have a like attitude of mind toward the Christian Scripture, and as the fetters of caste are loosened there will be an increasing tendency on the part of such to ally themselves openly with those who confessedly follow the Bible teaching. Mission statistics do not by any means show all the results of work being done, and aside from those who became Christians great numbers of people are being affected just as is this Hindu judge.

#### Cooperation in South India

The Rev. J. S. Chandler, of South India, gave thanks for the 500 native workers now cooperating with the missionaries. Their numbers should be

doubled, but many of them have not the training necessary for the work, and our training schools should be kept up to a high standard that all increase of numbers should mean an increase of well trained and proved workers. Some of the pastors of the four churches are of the third generation of Christians, others of the second; and several are the sons of Hindu parents, who have come through great tribulation into the Christian family. Several were orphans saved from famine in our orphanages: These pastors are represented in mission meetings and share in the administration of the They are all united with the pastors of the London Missionary Society's missions in adjacent districts through an ecclesiastical union of the native churches.

#### Another Move Toward Union

Steps are being taken with a view to the establishment of a united theological college for all the Protestant missions working in South India. The idea is to supplement the existing denominational colleges by providing an institution at which picked men may receive special training. The circular inviting the cooperation of the societies is signed by the veteran missionary, Mr. Duthie, along with the Rev. J. H. Wyckoff, of the American Arcot Mission.

#### Tamil Christians in Tinnevelly

The district of Tinnevelly is about the size of Yorkshire, and has a population of 2,000,000. The fourteenth annual report of the Tinnevelly C.M.S. District Church Council contains some interesting facts recording the progress of the Church in that large district. The Christian adherents number 57,-912, an increase during 1905 of 1,175; the baptized Christians number 53,724. It is sad to relate that during the year 208 have had to be placed under Church discipline, and that 464 have backslidden. There are in the district 1,032 villages with Christian congrega-Comparing these with last year's figures it seems that in 28 new villages people have placed themselves under Christian instruction The spiritual and educathis year. tional needs of the Christians are looked after by a staff consisting of 30 Indian pastors and 715 catechists and other agents. Thirty-four evangelists, supported partly by the William Charles Jones Fund, are carrying on the evangelistic work in the district. During the past 30 years the Christian adherents have increased by nearly 50 per cent., the communicants by nearly 100 per cent., and the contributions by over 300 per cent.

#### The Metamorphosis in China

A sagacious missionary statesman ventures to suggest a possibility that the Flowery Kingdom may yet sur-prize the world by strides forward fully as rapid as those of Japan since 1872. He instances such indications as the abandonment of the queue by high officials, the imperial edict abolishing foot-binding-both features of Chinese archaism; the promise of a constitutional government, the proposal for a new legal code, the decree that mastery of Western learning shall be a condition of civil service, the establishment of over 5,000 schools in one province, the decision to teach the New Testament in public schools, the appointment of the Western Sabbath as a legal holiday, etc. Here is a vast empire with over 400,000,000 people, with a high average of intelligence, industry and skill as agriculturists and artizans, with a large body of literati, turning to the Occident for the keys to progress. What a time for prayer and evangelical effort!

#### China to Stamp Out Opium

Regulations were issued in Peking on November 21, for carrying into effect the recent antiopium edict. They do honor to the enlightened official whose patriotism, supported by the influence of Viceroy Yuan Shi-Kai, prompted the edict.

There are eleven regulations which provide not only that the cultivation of the poppy but also the use of opium must cease in ten years. No new

ground can be placed under cultivation and the ground now under cultivation must be reduced one-tenth annually under penalty of confiscation. All persons using opium must be registered, and so must the amount consumed. Only a registered person can buy opium. No one is permitted to begin the use of opium after the issue of the regulations, and those now addicted to the habit must decrease the use of it twenty per cent. annually. Shops selling opium are to be closed gradually, and the opium dens are to be closed within six months.

Furthermore, the Wai-Wu-Pu is commanded to approach the British, French, Dutch, and Persian Ministers with a view to terminating the export of opium within ten years. The time is well chosen for the issue of the regulations. The Press unanimously condemns the opium habit and speaks contemptuously of officials addicted to it.

#### A Hundred Years in China

Next spring, beginning April 25, there are to be ten great days in China. They are to celebrate in Shanghai the completion of the first missionary century in the Celestial Empire. It was in 1807 that Robert Morrison, that heroic young Scotsman, became the first missionary to China.

Of what a distinguished company was he the bold pioneer! We think of Milne and Medhurst, of Bridgman and Abeel, of Williams, Parker, Boone, Lowrie, of Collins, Burns, Hudson Taylor, Nevius, Griffith John, Kerr, Ashmore, George Leslie Mackay, Gilmour, Murray, Mackenzie—how the glorious list stretches out! We think of the great mission press at Shanghai, the schools and colleges, the triumphs of medical missions, the missions to the blind, the throng of glorified martyrs in the massacres of 1870 and 1900. We think of the rapid transformation of the entire character of that great nation now going on, the splendid harvest of a century of seed-sowing. Ah, how much they will have to review during those ten days!

They are providing for 449 regular

delegates. In addition, from many lands a large number of distinguished visitors will be present, representing the great bodies of Christians, or brought there by their interest in missions without any special commission.

—Christian Endeavor World.

#### Fifty Years Hence in China

On the celebration of the jubilee of Dr. Griffith John by the Chinese Christians, he delivered a remarkable address, which he concluded in the following stirring sentences:

And now I want to assume the role of a prophet. Another 50 years, and there will be no idols in China! Fifty years, and there will be no Buddhist or Taoist priests; or, if there are, they will be neglected and poverty-stricken-their craft vanished. In 50 (or shall we say 100?) years, I do not think there will be any foreign pastors in China. Why? Be-cause the Chinese Church will have its own pastors in great numbers. may be no medical missionaries, because the students they are educating to-day may surpass their teachers in skill and consecration. There will be a New China. If indeed the Church needs a foreign guide, then it will be for the Church to invite a pastor to come among them, and not for the Church at home to send any missionary to China.

China will be all changed. We older brethren will not see this sight in life, but we shall look down on it from heaven, and the little ones here to-night will see it and play their part in it.

#### Great Progress in Western China

Rev. John Parker has recently taken a journey of ten days, or 200 miles, in a Sedan chair, passing through a succession of large walled cities, and sums up as follows the impressions received:

"But the thing that most impressed me was that not one of these important places, and few even of the less important ones, was without its Christian Church set right on the principal street, with a native preacher in charge. It is a matter for devout thankfulness that now, from Shanghai on the coast, following up the great waterway of the Yang-tse, there is not a city of any size—including the larger market towns right away to the Tibetan border—but has its Protestant church or preaching hall. Also, where

the great road deviates from the waterway, that also is lined with these active witnesses for Truth."

#### Realities of Religion in China

As I read of the ornate dramatic worship of Buddhism, with its beautiful temples and learned priests and costly idols; of the ancient worship of Confucius and its hold on the people, and the wonderful power and influence of the Taoists, my heart sank. Here are religions which antedate the Christian religion, with temples in every city, shrines in every nook and cranny. What can a man do with the simple teaching of Jesus, with no gaudy robes, no scenic worship to attract the people, no ornate ritual, no authority as regards this world's good?

But I soon learned the lesson that God has not left Himself without witness, and that deep down in the hearts of those who profess these religions there is a feeling after something more real, more satisfying, and that when the message is proclaimed in the power of the Spirit, a response is always forthcoming. Moreover, when one turns to the actual reality, one finds, instead of those lovely awe-inspiring temples, dirty, filthy places, overrun with rats and vermin, with idols rotting in charge of priests who are opiumsmokers, immoral, illiterate, the very byword of the people themselves. Instead of an imposing ritual, we see a few greasy candles and some incense burning, and hear a few priests chanting their litanies—a meaningless jargon of sounds. Instead of that poetical reverence for the dead that we read was taught by Confucius, we hear a few crackers fired at the grave, a few meaningless bows, a table set out with a few bowls of rice and cake and wine, but all inspired, not by reverence, but by fear—fear of the ill that the allpowerful spirit of the dead can wreak on the living, if certain forms and ceremonies are not observed. And these dark superstitions have a hold on the people strong as death, and superstitions die hard; they did in our own country, and it is the same in China.

REV. H. B. SUTTON, of Hankow.

#### A Chinese Official Account of Christianity

Another interesting feature of the present situation in China is the publication of a primer entitled, "Peace between People and Church," by the Peiyang Educational Institute, and bearing the imprimatur of H. E. Yuan Shih-kai, Viceroy of Chihli. primer is the first attempt on the part of the official class to render a popular and orderly account of the origin, development, and influence of Christianity in China. Chapter three deals with "the treatment of foreign missionaries," and the treaty of 1843 is referred to as permitting foreigners to propagate their religion, and the clause is added: "Afterward all the restrictions upon the propagation of the faith were removed.

The publication of this primer may be regarded as a remarkable "sign of the times," for the promulgation of right views concerning the missionary and the legality of the Christian crusade is of the utmost importance, in order to compensate for the evils which have followed the calumnies of the past. If the Chinese see that the Christian Church is looked on by the highest authorities in China as free from suspicion of evil; that Christianity is consistent with the highest patriotism; and that it is permitted by the law of the land as much as Confucianism, Buddhism, and Taoism then the greatest difficulty will be removed from the path of the missionary.

#### The Work at Syen Chun, Korea

Several years ago a missionary in China said of the work in Korea: "It's a bubble." Five years ago it was difficult to gather an audience of one hundred at the Syen Chun church, but this has now a membership of 1,435. The work in the district has grown in a year from ten circles to thirteen, from sixty groups to seventy-eight, from 6,507 Christians to 11,943,

or 5,436 conversions during the twelve months—an average of four hundred and fifty-three per month. One missionary baptized, last year, 1.027 adults and received 2,000 catechumens. He has under his care forty-five boys' schools with 919 pupils and eleven girls' schools with 235 pupils. The offerings of the native church for all purposes last year were 19,842.46 yen (\$9,921.23). In the eight divisions in Bible Study classes, 1,140 men were enrolled and of the fifty theological students at Pyeng Yang, fourteen came from Syen Chun. In this one district eighteen new churches have been built and twenty-seven old ones enlarged during the year. There are now seventy church buildings in the province, all except two erected by the The Christians of Syen Koreans. Chun district pledged 8,000 days for special definite evangelistic effort last spring.

There are also fifty-six day schools, 1,119 pupils, receiving not one dollar of foreign money. There is not a native preacher or evangelist or teacher in the province on foreign salary, tho three receive a small portion of salary from foreign funds. For every American dollar invested in the station, \$8.01 have been given by the Koreans. May God be praised!

#### Progress in Pyeng Yang

When Rev. Samuel A. Moffett, D.D., entered Pyeng Yang 16 years ago there was not a Christian in the city. On June I, the morning of his departure for America, more than I,000 Christians walked three miles to the station to bid him farewell. Men, women, schoolboys and girls sang Christian hymns, and 50 theological students came forward and through two of their number pinned on his coat silver medals as a token of love. There is now a Christian constituency of more than 5,000.

The Men's Association of the Pyeng Yang City Church are about to erect a new building, one member having given a site. The work is carried on by a committee of 26 men, elected by the various officers of the combined city churches. The building when completed will contain reading-room, study classes, committee room, and a

general mission agency.

The new church in the northern part of Pyeng Yang City, started with less than 100 members, now has 250, and is completing a building which will hold 400. The money for the building was furnished by the Koreans, more than half of whom had not been six months out of heathenism. Some contributions were as large as 500 nyang, equivalent to \$500 in America, a half year's income.

At the Caroline R. Ladd Hospital, last year, there were 9,376 patients, of which 6,454 were new cases. Doctor Wells performed 203 operations, and his assistants performed 153. In Pyeng Yang and Seoul, as a result of special meetings in February, there were 2,000 converts in twenty days.

#### Protestant Missions in Japan

Of foreign missionaries (male and female) there are 782 Protestants. Of native agents, connected with Protestant missions, 380 ordained and 483 unordained. In education, Protestants have 62 boarding-schools with 4,706 pupils, and 88 other schools with 5,884 pupils, a total of 10,590. Protestant converts, 44,585. The "Church of converts, 44,585. Christ in Japan," embracing the converts of six. Presbyterian missions, has 11,347, the Congregational churches, 10,578, and the Nippon Sei Kokwai, 10,238; the Methodist Episcopal, 5,894. The C. M. S. heads the list of societies in number of missionaries—114. Next the Methodist Episcopal Church (71), the American Board (69), S. P. G. (12), etc.—Mission World.

#### Japanese Christians not Sectarian

The first Protestant church in Japan was organized on March 10, 1872, in the city of Yokohama. It was composed of 11 members. It was the result of 13 years of missionary labor by missionaries of various societies. This church began on the lines of the "Indian National Church," ignoring church denominations. The following

is its sentiment: "Our church does not belong to any sect whatever. It believes only in the name of Christ, in whom all are one. It believes that all who take the Bible as their guide, and who diligently study it, are the servants of Christ and our brethren. For this reason, all believers on earth belong to the family of Christ, in the bonds of brotherly love." We recommended the above strongly to all the church denominations.

#### Salvation Army in Japan

The Salvation Army have gained a firm footing in Japan, mainly because a number of Japanese have taken kindly to their methods and shown enthusiasm in the work entrusted to them. The mass of the people are more easily influenced by their own countrymen than by foreigners, and hence indigenous agency is being freely used by the officers of the "Army," sent out originally from England. The philanthropic side of the organization has specially appealed to the Japanese, who see that practical good is being done. The Salvationists are about to extend their organization in Manchuria, arrangements being made for opening a branch from Japan at Dalny.

#### The Japan Bible League

At Karuiznwa representative members of the various missions signed a cal for a meeting, August 22, to consider the subject of organization of a Bible League in Japan. At this time the matter of organization was thoroughly discussed, a committee appointed, and adjournment was taken to August 24, when the report of the committee was read.

The officers elected are as follows: President, Rev. J. D. Davis, D.D.; Vice-president, Rev. W. B. Langsdorf, Ph. D., Litt. D.; Secretary-Treasurer,

Wm. J. Bishop.

The Constitution of the League states that the object is (1) to promote thorough, reverent, and constructive study of the Holy Scriptures, and to maintain the historic faith of the Church in the divine inspiration and supreme authority of the Holy Scrip-

tures as the Word of God, in all matters of faith and practise, and (2) to make accessible to all Christian workers in Japan the best results of constructive Biblical scholarship, by the use of reviews, reprints, and translations of important articles or books, as well as by the preparation of original matter, and by other useful means. Membership is open to any sincere disciple of the Lord Jesus Christ, who expresses full sympathy with the above-named object.

#### AFRICA Railways and Missions in Africa

The railway development in Africa has contributed in some degree to the success of missions, but future railway development, it would seem, will play a much larger part in the multiplication of mission stations and the evangelization of the interior than in the past. The dream of Cecil Rhodes of the "Cape to Cairo Railway" has been realized to a much larger degree than most men believed when he first began this stupendous work. The line being now completed to the Great Victoria Falls of the Zambesi River opens a way of approach from the south; the line from the north from Cairo to Khartum provides a highway over which messengers of the Cross find an easy access to the Nile upper regions.

Å great barrier to mission work on the Upper Nile and in Central Africa has been overcome by a new railroad just opened up from the Red Sea to the Nile. This line of 325 miles of railroad was built under a tropical sun and in spite of great obstacles, in just 14 months. The distance from the Red Sea to the Upper Nile can now be covered in a few hours. Heretofore it has been a long, wearisome trip of about five days and nights from Alexandria to Khartum, by way of the Nile Valley, and part of the distance the trip was made by Nile steamers.

#### A Traveling Hospital for Egypt

A work of gracious helpfulness has just been inaugurated by the Egyptian Government. Sir Ernest Cassel presented \$300,000 to the Khedive's Gov-

ernment for the purpose of supporting a traveling hospital in the desert. As is well known to travelers, Egypt is the home of eye diseases. The burning winds and flying sand have affected a large majority of the population. A traveling ophthalmologic hospital has, therefore, been put in commission. Doctor McCallan, of London, has organized the service for the Egyptian Government, and already it is doing splendid service. When traveling, it looks like a military caravan, but when the twelve tents are pitched in some central place, where the desert routes cross, it makes quite an imposing appearance. In the large tent operations are performed, and the others are used by the doctor, his assistants and nurses. Only during July, when the heat is very intense, does the During this month, caravan stop. patients are treated in the government hospital at Damietta. This new departure has met with a most grateful reception at the hands of the people. That they have immensely benefited by it is shown by the report, which tabulates 18,943 cases dealt with during the present year.—Episcopal Recorder.

#### Moslem Converts in Hausaland

Two educated Mohammedans in Hausaland have given up their sacred books, have liberated their slaves, and have profest themselves as Christians. One of them came to Doctor Miller, of the English Episcopal mission, and said: "I see from your New Testament that Jesus Christ does not allow slavery, so I have determined to liberate my two slaves." "What will you do?" "Oh, I shall take them to the court on Christmas Day (1905) and give them their papers of freedom. I choose Christmas Day because on that day our Great Deliverer came."

#### Presbyterians on the Upper Kongo

The American Presbyterian Church South has three stations in the Kongo Free State, Africa—Ibanj, Luebo and Leopoldville. The 13 missionaries (9 colored) are assisted by 48 native evangelists who have been carefully

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trained at Luebo, and the annual report states that there have been 2.180 additions of members by baptism. The State refuses to grant concessions to Protestants, altho they are freely granted to the Roman Catholic missions, and "there seems to be a systematic and determined effort on the part of the Roman Catholic missions backed by the favor of the State, to occupy the territory in which the Presbyterian mission is operating."

#### Will the Kongo Horrors Soon Cease?

It has recently been announced that a New York City company, with abundance of capital behind it, has been bargaining for months with King Leopold for a sixty years' lease of a large section of his Kongo Empire, in order to apply a new method of treating rubber, and that a definite option has been secured. Tho mere money-making is the motive, it may yet be taken for granted that torture and mutilation will not be known where Americans are in control.

#### **Basutoland Mission**

At a drawing-room meeting, held a few days ago in the north of London, the following interesting facts were given about the Basutoland Mission: It is an old mission, begun by two young Frenchmen at a time when the British Empire did not extend so far. The older department of the work is nearly self-supporting, the Basutos themselves giving between £4,000 and £5,000 a year for its support. It is a "missionary mission." The Basutos were the first to take the Gospel to the Tongas and to Barotse-land.

Their first missionary said that if he could cut off his arms and make them missionaries, he would. This was said at a missionary meeting in Basutoland when he returned to report to his people what he had seen. "We have talked enough," cried one of the Basutos; "it is time to give," and he placed a half-crown on the table. As a result over £500 was given, besides cattle and sheep, and with this the late beloved Pastor Coillard, then laboring in the Basuto Mission, was first sent forth to evangelize among the Barotse people.

Tho the mission staff has always been chiefly French, the missionaries have never taught in that language, but in Sesuto and English; the present head of the mission, Mr. Dyke, is from Scotland. The mission is really an English effort conducted by French people. There are 400,000 Basutos, of whom 340,000 are still heathen. One aim of the mission is to become as soon. To this as possible self-supporting. end they are not enlarging the European staff, but employing native preachers and teachers, of whom there are 450 now employed. There are 16,-000 church-members, 17,000 catechumens, and about 12,000 scholars in the schools. It is not only a "missionary mission" to other tribes in South Africa, but is evangelizing its own people. The native preachers are only paid  $f_{15}$  a year, much less than is paid by the European farmers in the Orange River Colony to a young raw Kaffir.—London Christian.

#### Concerning Uganda Missionaries

In Uganda Notes for August there is a complete list of the missionaries who have worked in Uganda since the mission was started. In some comments on the list the editor says:

Since the inauguration of the "Nyanza Mission," brought about by Stanley's famous challenge to the Missionary Societies. in the Daily Telegraph in 1875, there have been sent out 143 missionaries by the C.M.S.—107 men and 36 women.

Of the men there are now actively connected with the mission only 49, including our Bishop. Of the remainder, 6 met with violent deaths—2 in Ukerewe, Messrs. Smith and O'Neill, killed while defending Arabs there; 2 in Busoga, Bishop Hannington, murdered by Mwanga's orders, and Mr. Pilkington, killed in the Nubian rebellion; one drowned in the Lake Victoria, Rev. Martin J. Hall; and one, Mr. Stokes, in the Kongo State, murdered subsequently to his retiring from mission work. Others laid down their lives in various parts of the mission, the large majority of these at the south end of the Lake. Of this number not one has died in Uganda proper, thus establishing its reputation for having a healthy climate for a tropical country. Others have retired from the Uganda Mission, and are filling useful spheres of work in the homeland or in other parts of the mission field. The senior on the active list is the Rev. J. Roscoe, who has completed over 20 years'

service.

It is interesting to note that of the 36 women missionaries who have joined the mission since women first came to the country in 1895, only one has left the mission during the period of 11 years that have intervened. And this is not a case of loss to the mission field, but merely that of transference to another field.

#### The Call from the Sudan

Bishop Tugwell, of Western Equatorial Africa, and his workers in the field, have sent abroad an earnest appeal on behalf of the most populous part of the continent of Africa, Northern Nigeria, which has recently come under the British flag. The Sudan lies south of the Great Sahara desert and extends 3,000 miles from east to west, reaching almost from the Red Sea to the Atlantic Ocean; and indeed, it touches on the west our mission work in Liberia. It is said to have a population nearly equal to that of the United States. Roughly speaking, one-half of its people are Mohammedans and one-half pagans. transfer to the protectorate of England opens another great door to missionary opportunity. The pagan tribes are asking for white teachers, but only a handful are available.

#### An All-night Prayer-meeting in Madagascar

One of the many powerful witchdoctors among the Betsileo, who has long had great influence in this district, was a bitter enemy to the Christians, trying by all means to belittle their work and to prevent others from join-

ing them.

The Christians of three adjoining villages determined to use against him the only weapon they possest—prayer, and one afternoon at one o'clock more than thirty of them met together in a village church and literally prayed for that man's conversion until four o'clock next morning! All through the night they prayed, their one burden being, "Lord, save Razàn Akòmbiàsa!"

"At four o'clock in the early morning," writes Rev. Charles Collins, "they left the church, but not to go home! No! they repaired to the man's house, and preached Jesus to him. God heard their prayers; He answered their petition, and there and then gave them what they asked! On the spot, the man became a Christian, threw away all his charms and divining implements, and with tears in his eyes asked to be named Paoly (Paul)."

He has since been ill, but has been restored in answer to the prayers of the Christians. He himself regarded the illness as sent by Satan to draw him back to his old ways; but he has successfully resisted all temptation.

#### OBITUARY

#### Dr. Wm. K. Eddy, of Syria

The sudden death of Rev. Dr. Eddy from heart disease near Sidon, Syria, is a great loss to the Syria Mission of

the Presbyterian church.

Born in Beirut, Syria, March 31, 1854, Doctor Eddy studied at Princeton College and Seminary, and was appointed a missionary to Syria in February, 1878. In 1885 he married Miss Bessie M. Nelson, daughter of the Rev. Henry A. Nelson, D.D., who was for years the editor of the Church at Home and Abroad.

Doctor Eddy was the eldest son of the late Rev. W. W. Eddy, D.D., of Born in Syria, he knew the language and customs of the people like any native; universally beloved, he was one of the busiest of the busy missionaries in that mission. knew the variety, extent and usefulness of this man of God. An associate has said that probably no one man would be more missed in that mission. than Doctor Eddy, and that it would be perhaps ten years before any one person could be found who would be able to take his place in that work. He leaves a widow and seven children. His sisters, Dr. Mary Pierson Eddy and Mrs. F. E. Hoskins, are well known missionaries, noble women of a noble family.

No one who has visited the Sidon

Mission could fail to be imprest with the great work that Doctor Eddy was permitted to do. His labor is "not in vain in the Lord."

#### Bishop Schereschewsky, of Japan

This remarkable man passed away on October 15 in Tokio, Japan. Bishop Schereschewsky was born of Jewish parents in Poland over seventy years ago, and early came to the United States, where he received his education. His remarkable linguistic gifts were turned to special account when he entered the Protestant Episcopal Church of America and offered himself for the mission field. In China, he became the first American bishop of his church there and labored long and earnestly in her service. A stroke of paralysis about twenty years ago forced him to relinquish his episcopal office, but after a short visit to America he returned to the East, settling down in Tsukiji, Japan, where he began the work which will render him famous.

Deprived of the powers of locomotion and the use of his hands, he yet set to work to translate the Bible into Wen-li for the benefit of China's millions. Year in, year out, the devoted tho sorely stricken man continued his task and, after completing it, set to work on another translation of the Holy Book into the Mandarin tongue. This finished, he began to prepare a reference Bible in Wen-li, Mandarin, and other dialects and had reached the Gospel according to St. Matthew.

"Bishop, missionary, scholar, translator, hero! A man for whom the Church may well thank God." Such men are an honor to the roll of missionaries, and their lives have a value to the world apart from the sum total of what they have accomplished.

#### Rev. J. L. Whiting, D.D., of China

For some months before his death, Doctor Whiting had been in feeble health; but at Peitaiho he appeared to

rally, and seemed to forget his own ailments in the interest which he felt in the hopeful changes now taking place in China. His friends had begun to anticipate for him a new lease of life. But on Saturday, September 25, he was found dead in the shallow water at the beach. Like Bishop Heber. he expired, in his bath, from heart failure. He was in the seventy-second year of his age, and the thirty-eighth of his missionary life in China in connection with the American Presbyterian Mission. Dr. W. A. P. Martin says of him: "A Christian strong in faith, he was in every sense a strong man. To a bodily frame of uncommon muscular force, he added a mind of more than ordinary vigor. Keenly logical in his mental habits, his favorite studies were theology and metaphysics. It was this taste that led him to render into Chinese the great work of Doctor McCosh on the Divine Government, a work which now that China is waking from her lethargy, may yet serve to resolve the doubts and to confirm the faith of her scholars."

#### Dr. Arthur D. Peill, of China

The Peill family are missionaries, with father and mother in Madagascar, and one after another of the children giving their lives to the same service. One of the sons, Dr. Arthur Peill, has recently been called from the scene of earthly labor.

Doctor Peill had gone to Kirin, Manchuria, when he was stricken down from typhoid fever, and he passed away on October 18. Our sympathy goes out to the devoted wife; to the stricken father and mother, who are on a visit to China; to the brother, Doctor Sidney, who had undertaken a share of the work at Tsang-chou, and is now left in sole charge of the medical department; to other members of the family; and to the friends connected with the London Missionary Society, who thus lose a fellow laborer so highly valued and deeply beloved.

#### FOR THE MISSIONARY LIBRARY

The Prophet of the Poor. The Life Story of General Booth. By Thos. F. G. Coates. 12mo. \$1.50, net. E. P. Dutton & Co., N. Y. 1906.

This is a very interesting story, interestingly told. The writer instinctively sees and shows the salient points of the life career and gives prominence to the pivotal events on which history He is an admirer, without being an adorer, of William Booth, and in his high encomiums stops short of what is fulsome and excessive. The tone is reverent and spiritual and the effect can not but be uplifting. puts before the reader the whole story of the Salvation Army, explaining and vindicating its methods, and portraying its struggles and successes. There is profit for everybody who reads this record, and docile souls will find themselves greatly stirred to go and do likewise in efforts to win souls.

S. H. Hadley of Water Street. By Rev. J. Wilbur Chapman, D.D. 12mo. \$1.25. F. H. Revell Co., N. Y. 1906.

All who love souls, without regard to caste lines, will read this story of twenty years in Water Street with tearful eyes and an overflowing heart. Mr. Hadley was a spiritual genius. After long and intimate personal friendship, we unhesitatingly say of him that he was the greatest winner of the worst souls we ever met. was glad to do work where no one else had either faith or courage adequate. Here we see his own early profligacy, his thorough conversion, and his devotion to his Master; and we learn some of the secrets of his success. He was one man out of a We know nobody just like million. him. He was unique. The very trust he reposed in the untrustworthy was the means of their restoration. anybody can read this life without being better and nobler there must be little to appeal to or susceptible of improvement. All the world is the poorer when such a man dies, but heaven is richer.

THE PACIFIC ISLANDERS: From Savages to Saints. Edited by Delavan L. Pierson. Illustrated. Maps. 12mo, 354 pp. \$1.00, net. Funk & Wagnalls Co. 1906.

One of the most interesting missionary books of the season is this volume. The field covered is the theater of missionary enterprise in the island world of the Pacific, the same that is covered in this year's text-book of the United Mission Study Course of the Women's Missionary Societies. As supplementary to the text-book, the subject matter of the "Pacific Islanders" is of the greatest value to all societies attempting the study of the island world.

The emphasis is laid on the transformation of native character under the influence of the gospel. These lifestories, so simply told, give the strongest confirmation of the value of the work attempted by the missionaries. The sketch of Pao, the apostle of Lifu, of Waihet, the first native of the New Hebrides to become a foreign missionary, Thakombau, the mighty chieftain of the Fijis, of Gucheng, pioneer teacher in New Guinea, are thrilling documents in the story of the Cross Victorious.

To a rich biographical interest the book adds a wealth of picturesque detail that will bring the land and the daily life of the people of the various island groups into clear relief. The Head-hunters of Borneo, the savage chiefs of New Zealand, the primitive flock of New Guinea, the cannibals of Fiji, the coral islands of Micronesia, the dark savages of the New Hebrides, the daily life in the Samoan and Hawaiian islands are all described in picturesque detail. A chapter that will be eagerly welcomed by chairmen of program committees in the study classes is that telling the life-story of James Wilson, that Ulysses of Pacific missions, the much traveled and adventurous captain of the mission ship Duff—the life of this one man is an illuminated missal of God's providential guidance.

Considering its compactness, variety of contents, crisp vigor of presentation, abundance of illustration, and moderate cost, the "Islanders of the Pacific" is bound to prove one of the most valuable additions to a missionary library dealing with Pacific missions.

HELEN B. MONTGOMERY.

THE DOCTOR. By Ralph Connor. 12mo, 399 pp. \$1.50. Fleming H. Revell Co. 1906.

This latest tale of wild life in Canadian frontier towns begins weak and closes strong. The plot is more pretentious than the author's earlier novels, and the heroes are not so faultless. The love story is prominent and until the final chapters there are not the characteristics that have made Ralph Connor's name famous. In places the story is objectionably realistic. seems as tho in "Black Rock" and "Sky Pilot" our friend had powerful tales to tell and told them well. These later novels suffer by contrast, for they seem more to be manufactured to meet "The Doctor" and his brother are, however, noble, self-sacrificing characters who show how men may be both good and great.

THE CHRISTIAN CONQUEST OF INDIA. By Bishop James M. Thoburn, D.D. 12mo, 291 pp. Map. 50 cents. Young People's Missionary Movement, New York. 1906.

This text-book is for young people's classes and is prepared by one who knows India from 46 years of experience. The chapters divide the subject systematically and in brief condensed form describe the country, invaders, rulers, people, religions, conquerors, missions, and problems. It is a volume of facts with little opportunity to cover the skeleton with flesh or inspire it with life. It well fulfils its mission, however, as a basis for study.

The appendices, including chronological table, bibliography, rules for pronunciation, etc., are compiled with a view to general use and ready reference. The demand for this book is shown by a first edition of 75,000 copies.

THE LAND OF THE VEDA. By William Butler, D.D. Jubilee Edition. 8vo, 564 pp.
Illustrated. \$2.50. Eaton & Mains,
New York. 1906.

This is a book written 35 years ago but not yet out of date. It is appropriately republished in a Jubilee Edition to celebrate the founding of Methodist Episcopal Missions in India. It was written by the founder himself and contains his personal reminiscences of the land, its peoples, religions, buildings and incidents of the

Sepoy Rebellion. Doctor Butler was an authority on India and the Hindus, and the results of his study and experience are exceptionally valuable. Subsequent volumes have been prepared with different ends in view and may be better fitted to meet those special ends, but none are more readable or more filled with facts and incidents such as intelligent readers relish. Doctor Butler was the sole survivor in the Sepoy Rebellion of the little band besieged on the summit of Ngui Tal. He tells the awful story with graphic touches. Many other perils and persecutions are described which give a vivid idea of missionary life in India 50 years ago. There are also touches of humor and heart-stirring appeals that reveal the man who accomplished so much for God in this land of a million gods.

The story of the wrongs of womanhood in India, the progress of education, the accounts of conversion of outcasts and Maharajahs and Brahmins—these and countless other subjects make this volume of permanent and peculiar value to the missionary library.

Indische Missionsgeschichte (A history of missionary effort in India). Von Julius Richter. 446 pages, with 65 illustrations. Price, 6 m. C. Bertelsmann, in Gütersloh, Berlin. 1906.

Pastor Julius Richter, the author of the above book, is peculiarly well qualified to write on missionary efforts in India. He is an author and editor of missionary literature, a German authority on Evangelical Missions, and, as one of the leaders of

the Berlin Missionary Society, a man thoroughly familiar with the practical work of missions and its problems. Some years ago Mr. Richter traveled extensively in India and published two books, "German Missions in Southern India" and "North Indian Missionary Journeys," which proved very interesting and helpful. Thus, in his history of missionary efforts in India, he writes with the great authority of a man thoroughly familiar with his sub-

iect.

To those of our readers who read German we recommend the book as a valuable addition to their libraries. In its facts and figures it is thoroughly reliable and is not so overcrowded with statistics as some German books on missions are; yea, we rather wish that it contained more and would have offered us a complete statistical table of the societies now laboring in India. In the treatment of the immense material the book is clear and perspic-The two chapters on "The Indian Mission Until the Entry of the Evangelical Mission" and on "The Danish-Halle Mission" are both very full and instructive. "The Development of the Evangelical Mission During the Nineteenth Century" is less full in some parts, especially where it treats the appearance of the great English societies upon the field, but the author did apparently not intend to give us a complete history of each society. The chapter dealing with "The Problems of Missions in India" is most instructive, while that on "Methods and Manners of Work" shows the thorough familiarity of the author with his subjects and is perhaps the most valuable part of the book. His statements concerning missionary schools and his proofs of their usefulness must convince even the outspoken enemy of missionary schools of their value and necessity in India. In the closing chapter Brahma Samadsh, theosophy, the appearance of Swami Vivekananda, and the attempts at reviving Indian Hinduism and Mohammedanism are vividly described, so that the attentive read-

er has become familiar with almost all that seems worth knowing concerning Christian missions in India, when he has finished the reading of the book. The illustrations are good and helpful, but we would recommend to the publisher the addition of a good map of India that the reader can look up the location of the different provinces and places named. We know no book in the English language that gives the information concerning Protestant missions in India that Mr. Richter's "History" offers upon less than 500 pages.

#### RECENT BOOKS

THE MIKADO'S EMPIRE. By William Elliott 2 volumes. Revised edition. Illustrated. 12mo, 738 pp. \$3.00. Harper & Bros. 1906.

DOCTOR ALEC. By Irene H. Barnes. 12mo, 200 pp. Church Missionary Society,

London. 1s. 6d. 1906.

MISSIONARY CIRCLES. Programs for Missionary Societies. First Pamphlet. Presbyterian Church, Augusta, Ga.

Fifty Years in the Island Micronesia. World. By Mrs. Theodora Crosby Bliss. Cloth, 50 cents; paper, 30 cents. American Board C. F. M., Boston. 1006.

THE ROMANCE OF MISSIONARY HEROISM.

By John C. Lambert. 12mo. J. B.

Lippincott Co., Philadelphia. 1906.

THE CHURCH OF CHRIST IN JAPAN. By

Rev. Wm. M. Imbrie, D.D. 8vo, 122 pp.

75c. net. The Westminster Press, Phil-

adelphia, Pa. 1906.
The Yoga. By Besseur Nath. Chandick.
8vo, 122 pp. Hoe & Co., Madras. 1906.
UNDER WHICH BANNER—Christ's or Antichrist's? By Wm. Phipps. 8vo, 272 pp. 3s. 6d. Madgwick, Houlston & Co., Limited, London. 1906.

Japan as It Was and Is. By Hildreth and Clement. 2 yolumes. Illustrated. 12mo, \$3.00 net. A. C. McClurg & Co., Chiсадо. 190б.

THE MEANING AND MESSAGE OF THE CROSS.

By Henry C. Mabie, D.D. 12mo, 295 pp.
\$1.25 net. Fleming H. Revell Co. 1906.

ISLAM: ITS RISE AND PROGRESS. By Canon

Edward Sell. 9d. net. Simpkin, Marshall & Co., Stationers' Hall Court, London. S. P. C. K. Press, Madras. 1906.

Pearls of the Pacific. By V. A. Barradale. Illustrated. 2s. 6d. London Missionary Society, London. 1906.
Kwuli, a South Sea Brownie Maid; Coral.

ISLAND BROWNIES; PRIA, a Story of a Micronesian Girl. Three Leaflets by Mrs. Theodora Crosby Bliss. Woman's Board of Missions, Boston. 1906.



A CONVENTION OF YOUNG PEOPLE'S CHRISTIAN ORGANIZATIONS IN THE CENTRAL PROVINCES, INDIA

This was a joint convention of delegates from the Sunday-school Union (India membership 350,000), Christian Endeavor Society (India membership 20,000), and Epworth League (India membership 20,000). It met in Jubbulpore November 7 to 9, 1906. (See Signs of the Times.)

# The Missionary Review of the World

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#### SIGNS OF THE TIMES

#### **GREAT CHANGES IN CHINA**

The Celestial Empire—printed at Shanghai (November 24)—in a strong editorial gives astounding testimony to a social and intellectual, if not moral, revolution in the Flowery Kingdom.

It points out how the main hindrances to China's uplift toward a level with occidental nations are official corruption and national idolatry. The former demands a moral upheaval to remove it: but the latter is rapidly yielding before intellectual and educational influences. Tens and hundreds of thousands of natives have come under the influence of lecturers and teachers, in the higher mission schools and colleges, and their faith - in images and superstitions generally is demolished by the blows of weapons from the Armory of Science. Education opens their eyes, and not only do they see their own previous bondage to error, but the absurdity and grossness of the so-called religions-Buddhism and Taoism particularly-which are riveted like fetters upon hundreds of millions in China.

One great result is that the editors of up to date native journals, having had this enlightening and emancipating training, tho most of them are not professing Christian believers, are decidedly unbelievers and disbelievers as to the efficacy of idol worship and count it no risk to blaspheme the 300,-000,000 deities of India and China.

Intensely jealous, however, for the good name of their country, they do not hesitate to act as iconoclasts and boldly attack the whole system of idolatry, especially in the press of the southern provinces. The same reform spirit which substitutes the electric light for the farthing dip, the motor car for the wheelbarrow, and the most improved ordnance for the gingals, is impelling toward the abolition of idolatrous and superstitious bondage, and substitution of ideals at least for idols.

#### VIEWS OF GRIFFITH JOHN

Dr. Griffith John—now in this country, resting after fifty years of mission work in China-said to the editor recently that few outsiders really appreciate how deeply in earnest the Chinese are as to improved national edu-By a universal consensus of cation. effort they are planting primary schools in every county, higher grade schools in every prefecture, and colleges in all the provincial capitals—the buildings more or less after foreign patterns and models. Doctor John characterizes the sights now to be witnessed as amazing, Confucian and other temples being converted into schools-temples of learning, and all these free. One of the last things Doctor John saw before leaving China

was the decree of the Empress Dowager, charging all the vicerovs to establish schools for girls, making imperative also the unbinding of the feet! What all this means it is difficult for the occidental mind to grasp. Hitherto China has never had any girls' schools, but henceforth the women of the nation are to be emancipated from ignorance, A few educated women have been met with hitherto, but privately instructed; now public and universal education is to be the heritage of the native girls, who equal any others in the world in capacity and alertness of mind. They can learn anything, and these new schools all over the land mean the transformation of the nation through its wives and mothers! There is a hunger for Western knowledge among all classes which had no existence when Doctor John left Swansea for Hankow a half century ago.

Doctor John also showed us a "descriptive catalog and selected list of educational books suitable for schools and colleges," issued by the Commercial Press in Shanghai, and having branches in Canton and Hankow. The pamphlet is both proof and illustration of the avidity with which the Chinese are welcoming and publishing in the native tongue books on Western subjects. This native press was originally established by native employes of the American Presbyterian Mission. astonishing development of native industry and energy has followed. Doctor John in a recent visit to Shanghai, calling at the Commercial Press-still wholly in native hands-found more than twenty presses at work, doing Chinese printing, and eight busy with English books! Last year these presses turned out work valued at \$450,000! They have also four fine lithographic presses.

This company began with a capital of only \$2,500-all the members being natives. Now the capital is multiplied hundredfold, and five hundred hands are employed, all being Chinese but twenty, who are Japanese. press daily sends out fifty large cases of books-ten of which are for Shanghai; the rest are for Peking, Canton, Hankow, etc. And-mark it-tho only about one-quarter of the employes are Christians, all work ceases on Sundays! The pamphlet, giving a list of the issues of this press, is itself a "sign of the times." It embraces geography, history, chemistry, biography, psychology, arithmetic, logic, political economy, commerce, etc. Eighty-four works are here advertised-all with the imprimatur of the Chinese Educational Board. The demand is so increasing that the premises of this great Press Company are hopelessly inadequate and are to be replaced by others four times as spacious. It is notable also that this firm issues no native Chinese books. All its publications are either translations of Western books or compilations and adaptations from them, in Chinese, as the number of accomplished graduates and scholars which the nation herself supplies is rapidly increasing.

As to the causes of this national awakening, Doctor John believes that quiet missionary teaching, already going on for over a century, lies at the bottom of this intellectual upheaval. Then the war with Japan, which so humiliated China, also suggested the possibility of China's development, and the means of it. If a nation of dwarfs might achieve such marvals through Western methods, what might not

trustworthy, and equal in ability any another nation of full grown men do mercantile class anywhere. The morale of all this is that for the Christian Church this day of China's training.

with ten times Japan's numbers! The suppression of the Boxer movement by Western nations and the victories of the Russo-Japanese War, both called. China's attention anew to the power that goes with modern and improved methods. The people, as well as the rulers of China, began to be ambitious to equal-nay, eclipse-Japan in progress, and to become oriental leaders in both civil and military achievement. In fact, how was the celestial empire to avoid being sliced up at the banquet of France, Germany and Russia, and other western nations, unless her own strength and resources are developed?

#### A NEW EPOCH IN ASIA

There is a new epoch already begun in this hoary old empire of the Far East. The mere fact that a great railway is built from Peking to Hankow-eight hundred miles-is significant. The road was built by Belgians and belongs to a Belgian company. It is a fine railway; nothing of a crude or ` makeshift character about its construction and appearance. The trains have Pullman cars and dining-saloons, and traveling is not only comfortable but luxurious. Notwithstanding the revolution implied in building a railway, invading even cemeteries in order to run its direct course, the people so use the line as to make it a paying investment, and the effect is immense. New facilities of locomotion promote contact and intercourse, and a consciousness of solidarity. Henceforth the jealousy between provinces will give way to a patriotism that lives and seeks the nation's well-being. Doctor John thinks that the Chinese have more real staming than any other oriental nation, and that the merchant class are unusually

awakening is the golden hour of opportunity. Into this intellectual and educational movement the Christian element needs to be infused. Governmental schools are Confucian, not Christian. Many of the teachers are Japanese, and themselves in quest of a new faith. Doctor John strongly urges that every mission should have its high school and that it should be superior to the national school. Had this been always so many thousands would already have had a Christian Albeit the government schools are free, in many cases the natives would pay a hundred dollars a year to have a child taught in one of the mission schools, because they are forced to confess their higher educational efficiency and moral tone. Even a mandarin himself lately urgently besought admission for his own son to a school already full, because he was to be absent for a year and dared not risk the moral influence of the government school. Surely the Church of Christ must

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cast off apathy. It will not do to be asleep or half awake while China is fully awake. We must beware lest. before we get fully aroused to our opportunity the day of decided action and interposition has passed by and the present open door has shut.

#### A CHINESE WOMEN'S CHRISTIAN CONFERENCE

A remarkable conference of Christian women met not long since in Wei Hsien, the Holy Land of China. There were three hundred women, representing over two hundred villages, and

two hundred more came from the neighborhood. Here was a gathering of women, some of them over seventy, who had hobbled on their bound feet for forty miles or less, carrying bedding, hymn-book and Bible. More remarkable still is the fact that their husbands encouraged them to go—tho many had never before been more than two miles from home.

Mrs. Roys, formerly of Smith College, writes that we might not consider the meetings wholly decorous. The "young tyrants, the babies, tired of sitting still, demanded a promenade pick-a-back up and down the aisles, and there was the freest exchange of greetings in penetrating tones between friends separated by half the audience." Moreover, when the meeting was thrown open, several would rise to their feet at once, uttering an imperious "I speak," with its unmistakable implication, "Let all the earth keep silence before me."

The program included topics decidedly oriental: the family relationships, beginning with the daughter at home, her betrothal, the wife, the mother-in-law, the meaning of church membership, personal work, Sabbath observance, family worship, prayer and personal Bible study; unbinding the feet—a discussion which led two hundred and five of those present to unloosen their bound feet.

Mrs. Roys says that the afternoon meeting of the closing Sabbath was broken up entirely by the spontaneous desire of the delegates to go out for personal work on the street where thousands of women were wending their way to a temple to pray to the gods for a fruitful harvest. "What a hopeful sign for the future when a religious conference can not hold one

session because the delegates were all engaged in personal work!"

#### AN IMPORTANT MEETING IN JAPAN

The students of to-day will be the leaders of to-morrow. It is therefore immense importance that the schools and colleges of mission lands be permeated with the spirit of Christ. This is the aim of the World's Stu-Christian Federation. whose auspices the first international conference in the Far East is to be held in Tokio, Japan, April 3-7, 1907. This is the seventh conference of the Federation, which includes 1,000 separate societies with a membership of 113,000 students and instructors. The conference in Tokio will bring together for the first time the leaders of the forces of Christianity from all parts of Asia, and will afford to the leaders of other Christian student movements an opportunity to obtain in a short time a wide acquaintance with the problems of missions.

#### A YOUNG PEOPLE'S CONVENTION IN INDIA

One hundred delegates from six missionary societies gathered in Jubbulpore November 7-9, to hold a young people's missionary convention. delegates represented the Christian Endeavor, the Epworth League, and the Sunday-school movements in the central provinces. A fine spirit of unity and brotherhood prevailed. Dr. T. S. Johnson, who has worked over forty years in India, presided; and addresses were given by Rev. H. Halliwell, general secretary of the Christian Endeavor Movement of All-India, and Rev. Richard Burgess of the India Sunday-school Union.

The vernacular mass-meeting in the station theater, presided over by a

Hindustani padri, was a marked success. Five hundred were present, and half the speakers were Indians.

A resolution was unanimously passed that a similar convention be held annually. There is need of such conventions. The central provinces are as large as Scotland and Ireland together, and out of a population of 12,000,000 there are not 20,000 Indian Christians. In some parts the ratio is one Indian Christian to every 3,000 of the people. The surest and quickest way to evangelize these millions is through the young people.

#### SLAVERY ABOLISHED IN BAROTSE-LAND

On July 16 the proclamation was made of the abolition of slavery in all the country ruled by the Marotsi. The secretary for native affairs (Mr. Worthington) induced the king and his council to make the proclamation, but this would not have been possible except for the influence of the Gospel. This was evident in the preaching of the missionaries on this theme: in the altered conditions of slaves and in the emancipation of many. It was perhaps still more evident in the change of mind of some of the king's council, and especially in Mokamba, the Christian prime minister. Twelve months ago he promised to fight for the freedom of the slaves, for he saw it was God's will. The Ngambela (prime minister) said that as the tribes subjected by the Marotsi had taken many manners from their masters, so now they were all called to take the manners of the British, as they were under their rule. Therefore they would give up slavery. This is an indication of the great influence British missionaries may exert in leading these people to Christ.

#### HOPE FOR REFORM IN PERSIA

William Eleroy Curtis, the newspaper correspondent, writes that General Morteza Khan, the Persian minister, has informed him that the political situation in his country will not be changed and that the reforms which are now going on will not be interrupted by 'the death of the shah, because his successor, Mohammed Ali Mirza, will follow his father's example and continue his policy. The new incumbent of the Persian throne is said, however, to be non-progressive. He has not favored reforms as a prince, has opposed missionary work. and in many ways has shown himself unfriendly to the highest welfare of his people.

Persia, like Russia and Turkey, has been an absolute despotism. The shah has been nominally, at least, an absolute ruler within his dominions and master of the lives and property of all his subjects. The entire revenue of the country has been his personal income, altho he has been expected to pay the bills of the government. All the laws are based upon the precepts of the Koran and the accepted doctrines of Islam as laid down in the sacred book of the prophet and interpreted by the priests. Nevertheless, vielding to the pressure of his ministers and other influential men, in January last year the shah promised his people a share in the government and proclaimed a decree providing for a parliament. which will frame a constitution for the kingdom and will meet annually hereafter for the purpose of revising old laws and edicts and enacting new ones as they may be required.

The new shah has already come into conflict with the new assembly by undertaking to revise the constitution

granted by his father. He proposes to add to the Senate forty members. who shall be nominees of the Crown and royal officials. To this body the Assembly must submit all proposals for reforms. The Assembly refuses to accept the change and thus there is a conflict between it and the Crown. It is suggested that the Regent may force the plan without the consent of the Assembly, but the latter threatens that if he does so, they will proclaim a "Bast," which will close the bazaars and the chief mosques. We can but hope, for the sake of the peace and future prosperity of Persia, that the shah will yield to the wishes of his people and not attempt to nullify the concessions granted by his father.

#### RELIGIOUS TROUBLES IN FRANCE

France is in a state of ecclesiastical, if not of religious, revolution. nation is seeking to set itself free from the shackles of Roman Catholic control, and it is not to be wondered at that there is bitter opposition on the part of the church which claims to be the only organization representing the Kingdom of God on earth. Many of those who favor the new church laws are Christians who do not desire freedom from religion but freedom for all religions, and with religion and politics separated. The Catholics, Protestants and Jews are all affected by the new laws, as all except the small "Free Church" formerly received support from the state. Only the Roman Catholics object strenuously to the new order of things, and the objections find their impulse in Rome. The Pope, by his decree, compels the French priests to choose, not between the laws of man and the laws of God, but between allegiance to the Pope and loyalty to the French government. Protestants and Hebrews suffer financially under the new law, but find no difficulty in carrying on their worship and work in harmony with the new conditions.

The Protestants in France number only 600,000 as compared with 36,000,000 Roman Catholics. The former have not, therefore, forced the separation of Church and State. The Protestant leaders believe in the principles involved and have faced the new situation in fine spirit. They have organized associations for worship and have thus become custodians of their property.

#### UNION OF FRENCH PROTESTANTS

One of the most important events in the history of modern French Protestantism is the union of the Reformed churches of France as a result of the new Separation law. This will unite their forces and strengthen their hands for more aggressive evangelism.

In response to the call, over one hundred Protestant Churches sent delegates to the Assembly at Jarnac, and thus showed the deep desire of a closer tie. M. Paul Monod was chosen president of the convocation.

The first three articles of the Declaration of Union contain a simple confession of faith: "In Jesus Christ, as Son of the Living God, and Savior of men; the unique religious value of the Bible, document of the progressive revelation of God; and the right and duty of churches and of believers to put into practise free investigation in harmony with the rules of the scientific method, and the reconciling of modern thought with the Gospel." The form of union adopted is the Presbyterian, and the governing body a general synod.

## THE LIFE AND WORK OF BISHOP SCHERESCHEWSKY\* THE STORY OF A PATIENT SUFFERER. AND HIS ACHIEVEMENTS

BY REV. LOUIS MEYER, 22 SOLON PLACE, CHICAGO

Samuel Isaac Joseph Schereschewsky was born in Tauroggen, Russian Lithuania, on May 6, 1831, the son of orthodox Jewish parents. It was the hope of his parents that he should become an honored rabbi, and his education was in accord with this hope. Thus he received diligent training in the usual orthodox Jewish studiesthe Hebrew Scriptures and the Talmud-at first in his native town, then in the rabbinical school of Krazi, an adjacent town, then in the rabbinical school of Zitomir, and finally at the University of Breslau, in Germany. The circumstances of his parents were moderate, and the young student was obliged to support himself by giving lessons in Hebrew, in the study of which language he had made remarkable progress.

#### The First New Testament

It was during these years of study, while still in attendance at the school in Zitomir, that a copy of the New Testament in Hebrew reached Schereschewsky. A fellow student had obtained it secretly from a missionary of the London Jews' Society in Königsberg, had read a part of it and, finding nothing good in it, presented it to Schereschewsky. He, too, read it, was attracted by its contents, and secretly began to compare its contents with the Old Testament prophecies. Soon the young rabbinical student became convinced that Jesus is the Messiah, but alas, his faith was only in-There was therefore no tellectual. inclination to acknowledge the Savior

in public and to brave the storm of persecution which was sure to follow his baptism. Yet the young Jew felt that he must escape from the Jewish surroundings and go to a country where he could throw off the fetters of Talmudism, which were now becoming most burdensome to him. He decided to go to the land of liberty, America, and reached Hamburg, whence he expected to sail for New York, in the summer of the year 1854. There he came into personal contact with a missionary to the Jews, Jacobi, who lived in Altona, at that time belonging to Denmark. Jacobi, who was a Hebrew Christian himself, understood well the difficulties of the young man and quickly gained his confidence, but he was not able to persuade him to surrender fully to Christ.

#### The New Home in New York

When Schereschewsky finally left . Hamburg for New York he carried with him a letter of introduction and hearty recommendation to Jacobi's friend, Rev. John Neander. Neander, likewise a Hebrew Christian, was a pastor in Brooklyn and also a missionary to the Jews in New York for the Presbyterian Church. He was a man of great ability and of deep consecration to his work. Schereschewsky. who landed in New York in the autumn of 1854, went at once to Neander, who received him kindly and did all he could to help the stranger. Through him the young Russian Jew became acquainted with other Hebrew Christians, among them Rev. Julius

<sup>\*</sup>This sketch is chiefly based upon facts furnished by the Bishop himself some years ago. Pronounce the name Shěrěshěfski.

Strauss, the associate of Neander in his missionary work, Gideon R. Lederer,\* an independent Baptist missionary to the Jews in New York (from 1855 to 1876), and Morris J. Franklin (still living as M.D. in Jerusalem), who were destined to have great influence upon Joseph Schereschewsky. They talked with him about Christ, studied and searched the Scriptures together with him, and in every way tried to lead him nearer to the Savior and to a profession of his faith in Him by public baptism. But Schereschewsky's belief in Christ remained that of the head and, while he was separating himself almost altogether from his unbelieving Jewish brethren, he felt no inclination to brave persecution and trial, which were the share of any baptized Jew.

#### New Birth .

Thus the months rolled by and the time of the Passover of 1855 drew near. At that time there was gathered a noble band of Hebrew Christians in New York, nobler in fact than any that has ever been gathered in any other city or at any other time in America, and the members of this band, tho belonging to different denominations, had closest spiritual fellowship one with the other. They decided to celebrate the Passover, as Jews who believed in Christ, as a national feast, and invited Schereschewsky to be present at the celebration. He gladly accepted the invitation

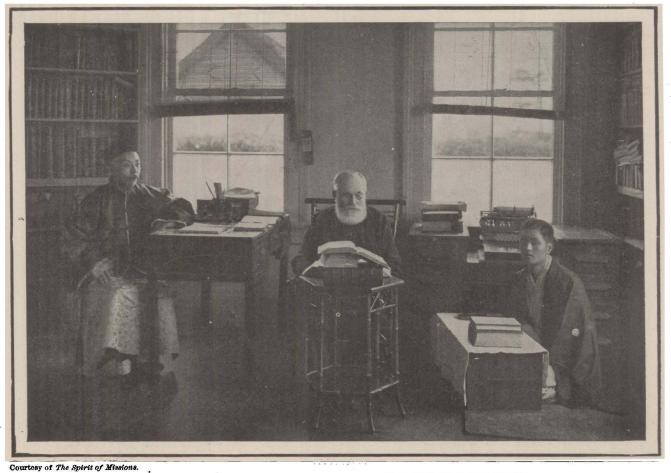
and became the witness of a most touching scene. The meal having been partaken of, one after the other of these Hebrew Christians arose and testified of his faith, and hope, and joy in Christ. The voice of praise and prayer was heard, and the stirring influence of the Holy Spirit was felt by every believer. Schereschewsky \* sat there and listened to the testimonies and the praises. Slowly his head dropt into his hands. Then sobs began to shake his body, and those around him could see that a great battle was being fought in his heart. Then he began to get calmer and quieter, and his lips moved in silent prayer. At last he jumped to his feet and, with the tears streaming down his cheeks, with a voice choked by emotion, he broke out into the cry, "I will no longer deny my Lord. I will follow Him outside the camp." Joseph Schereschewsky had been born again. The intellectual faith had become live faith.

#### Baptism and Preparation for Life-work

Now Schereschewsky desired to be baptized and, persuaded by Lederer that immersion was the right mode of baptism, applied to a Baptist minister, who immersed him after a due course of instruction. His most intimate friends urged the young Hebrew Christian to consecrate himself to the service of the Lord, and he finally decided to prepare himself for greater usefulness by studying theology. Thus, at the close of the year 1855, Samuel Isaac Joseph Schereschewsky entered the Western Theological Seminary of the Presbyterian Church in Allegheny, Pa., where the celebrated Professor

<sup>\*</sup> Bishop Schereschewsky, in his letter to the writer, denied the truth of the statement published by Franz Delitzsch in "Saat auf Hoffnung" years ago, that Lederer found him, a poor glazier, crying out the offer of his services upon the streets and, becoming thus acquainted with him, took him to his home and led him to Christ. But the Bishop, at another time, frankly acknowledged that his first months in New York were months of great poverty and suffering.

<sup>\*</sup> This remarkable scene was described to the writer by an eye-witness.



THE LATE BISHOP SCHERESCHEWSKY AT WORK IN HIS STUDY IN JAPAN

Plumer took especial interest in him. The great talents of the young Hebrew Christian were recognized by professors and students in spite of the peculiarly broken English which he yet spoke, and all were exceedingly kind to the homeless foreigner. Schereschewsky was very poor, and he therefore accepted gladly the liberal aid of the Presbyterian Board of Education. Quickly the years of theological study and of preparation for the ministry passed by, and Schereschewsky was licensed to preach the Gospel. He was looking forward to his graduation from the seminary in the spring of 1858, when conscientious scruples in regard to some of the tenets of the Presbyterian Church arose in his mind and caused him to join the Protestant Episcopal Church. Doctor Lyman, subsequently Bishop of North Carolina, admitted him, and he became a candidate for orders in the Diocese of Maryland under Bishop Whittingham. In the autumn of 1858 he entered the General Theological Seminary in New York.

#### The Call to China

After prayerful consideration of his future life and work, Schereschewsky, now in his twenty-ninth year, came to the conclusion that God had called him to preach the Gospel to the heathen in China, and he applied to the Board of Missions of the Protestant Episcopal Church to be sent to China as a missionary. His request was granted, and in July, 1859, he was ordained deacon in St. George's Church, New York, by Bishop Boone, the first bishop of China, with whom and other missionaries he sailed immediately for China.

#### The Life-work Revealed

The talent of the young Hebrew Christian for the acquirement of languages was clear to all his colaborers and especially to Bishop Boone. He was therefore stationed at Shanghai, where he had the best opportunity to acquire the Mandarin and the Wen-li. At Shanghai, Bishop Boone ordained him a presbyter on October 28, 1860. In the same year he was stationed in Peking, where he at once engaged in missionary work. He had already in view the translation of the Holy Scriptures, altho he first assisted in the translation of the prayer-book into Mandarin (published in 1865). During a visit to Shanghai in 1868, he found his life companion in Miss Susan M. Waring, of New York, a missionary teacher in Shanghai. were married on April 21, 1868, and returned immediately to his work in Mrs. Schereschewsky conducted faithfully and successfully the day school, while her husband was busily occupied with the translation of the Bible into Mandarin, the Shanghai colloquial. The task was great, especially since he translated the Old Testament from the original Hebrew and the New Testament from the Greek, being assisted in the latter by a committee of other missionaries. The Old Testament was published in 1875 after many years of hard labor, during which Schereschewsky had never failed to preach the Gospel either in Peking or to large crowds outside the city's west gate every day.

# Rest at Home and Earthly Honors

Tired and weakened in strength by sixteen years of arduous labor in the service of the Master, the now widely

known missionary asked for a wellearned vacation, and in the summer of the year 1875 went with his wife and his two children to the United States. He was received with great honor by the Church, which he had represented so faithfully. Columbia College honored him with the title of Doctor of Divinity in 1875, and Kenyon College, of Gambier, Ohio, followed with the same title in 1876. At a special meeting of the House of Bishops, held in October, 1875, he was appointed to the Episcopate of Shanghai, which honor he modestly and firmly declined. But when the appointment was renewed in 1876, he accepted the office. On October 31, 1877, Joseph Schereschewsky was consecrated Missionary Bishop of Shanghai by the presiding bishop, Smith, assisted by fourteen other bishops, in Grace Church, New York.

### Return to China

During the two years' sojourn in the United States Bishop Schereschewsky vigorously appealed for funds for a missionary college in China to educate native teachers and ministers. In spite of the straitened financial condition of the country he succeeded well, and was ready to return to China for the building of the college in the spring of the year 1878. The return trip was made via England, where he attended the Lambeth conference of that year, and via France, where he sojourned a short time on account of weakened health. He reached Shanghai on October 20, 1878, and became immediately engaged in arduous labor and in the preparation for the building of the missionary college. A suitable tract of land containing thirteen acres of fine land and located about five miles from Shanghai was purchased with

the funds collected, and on Easter Monday, 1879 (April 14), was laid the corner-stone of St. John's College, the first Protestant college founded in China.

# Commencement of the Time of Suffering

In the year 1881 the bishop's duties called him to Wuchang, one of the stations founded by Bishop Williams on the Yang-tse-Kiang, and there, in August, he had an attack of illness (either heat apoplexy or some cognate complaint) which disabled him and induced partial paralysis. He was removed to Shanghai and subsequently sent by the physicians to Europe, where he was under treatment for some time. Finding himself only measurably recovered, he resigned from the Episcopate in the year 1883, and his resignation was reluctantly accepted by the House of Bishops. Then, in 1886, Bishop Schereschewsky returned to the United States with his family, having recovered but partially the use of his hands and feet and having-still some difficulty in his speech.

#### Years of Patient Labor Amid Sufferings

In spite of his disability the sufferer determined to translate the Scriptures into the Wen-li, the literary language of China. For a short time he did this by dictation, but being treated especially in the hands in a sanatorium in Geneva, New York, he proceeded with this work by means of a typewriter, using the Roman alphabet to write out the Chinese characters. When this work was nearly completed, he applied to the Board of Missions to be sent out again to China. His request was granted, and on August 15, 1805, he started with his wife and daughter from Cambridge, Mass., for Shanghai, provided with funds sufficient for the

publication of the Wen-li version of the Bible.

A year and eight months were spent in Shanghai, in company with a number of Chinese scribes, in the work of transliterating the Chinese written words into the Chinese characters. Then the American Bible Society invited him to go to Japan and superintend the printing of a revised version of the Old Testament in Mandarin, of which he had published the first edition in Peking in the year 1875. Thus Bishop Schereschewsky went to Tokio, Japan, where he resided until his death on October 14, 1906.

He had intended to supervise the printing of the revised version of the Old Testament in Mandarin and of the new version in Wen-li at the same time. But this became too complicated, and he first published a small tentative edition of the New Testament in Wenli and then continued the work of preparing the Mandarin Bible for print. That being completed, he resumed the preparation of the Wen-li version for the press and had the joy of seeing this great work finished in the beginning of the year 1903. From that time on he began to work on a revised Mandarin Bible with references. and in spite of continuous serious illness, which finally caused him to seek relief in the missionary hospital, he labored diligently almost to the last moment of his long life.

Bishop Schereschewsky translated the Psalms into the Shanghai colloquial in 1861, and after that the P. E. Prayer-book into Mandarin. In 1865 he began the translation of the New Testament into Mandarin, being assisted in this work by five other missionaries, and also the Old Testament, which was wholly his own work and which it took eight years to finish. Then followed the easy Wen-li translation of the whole Bible. When this was done, he revised and perfected both versions, and after the completion of that laborious task, he made them both reference Bibles, the first in any Chinese dialect. Priceless are therefore the results of the toil of this wonderful Hebrew Christian scholar, not only for the new Christendom of the Empire of China, but for all Christendom.

Bishop Schereschewsky's name is inscribed with letters of gold upon the table of missionary heroes, and while Max Müller of Oxford called him one of the most learned Orientalists in the world, we would gladly call him one of the great Christian men of the last hundred years. The eloquent report of the special committee of the House of Bishops of the Protestant Episcopal Church in 1875 was but just when it said, "The Old Testament has been translated by Doctor Schereschewsky out of the original Hebrew into a language understood by a population four times as large as in all the United States. The work of itself is one of the grandest monuments which the human mind has ever created, and is one of the noblest trophies of missionary zeal and learning. The grandest conquests of the world's mightiest heroes sink into littleness beside the work which our faithful missionary has done when he made the Bible speak in the Mandarin tongue and herald out its salvation over nearly a half hemisphere. Doctor Schereschewsky, as he comes to us from his hardfought field, bringing his Chinese Bible as the spolia optima of his victorious faith and work, presents to the Church a sublimer spectacle than any hero

that has ever moved over the Via Sacra at Rome or up the steep of the Acropolis at Athens."

But since these words were penned the grace of God enabled Bishop Schereschewsky to do still more heroic and faithful service to the Master's cause. When God laid His chastening hand upon him and the paralyzed hands were no longer able to hold the pen, he sat before the typewriter for eight long years, working eight hours each day, striking the typewriter with the forefinger of each hand, the only fingers he could use, until the typewriter had printed in Roman letters more than 2,500 pages of letter paper in Chinese, and the Bible was translated.

For almost twenty-three years Joseph Schereschewsky sat in the same chair toiling at his translation work. His bodily sufferings were almost continuous, yet the Lord gave him grace and power to work with such vigor that two scribes were required to keep

pace with him. Thus engaged in the Lord's work, he was a Christian hero and a true "example of suffering affliction and of patience."

What changes did God's grace work in this man's life! A poor Jew, growing up in the traditions and superstitions of the fathers, receives a Hebrew New Testament. He believes that Christ is the Messiah, but his faith is weak and of the intellect only. Then God leads him into a new country and among true Christian friends. In a strange manner he is caused to surrender fully to Christ, and at once the Holy Spirit comes upon him. Then by the grace of God the young Jew who follows Christ without the camp, becomes a blessing unto millions of benighted heathen, and a glorious example of suffering affliction and of patience unto the saints. Truly, truly, the paths of the Lord are past finding out, and them that honor Him, He will honor.

# PORT ARTHUR AND DALNY A YEAR AFTER THE WAR

BY REV. J. G. DUNLOP, DALNY, MANCHURIA Missionary of the American Presbyterian Church

Once during the war and again a year after its close, it has been my privilege to visit these famous Far Eastern cities. It was a particular privilege, for on neither occasion were they open to foreign residence or travel. As in the old Russian days, so also under the Rising Sun flag, so long as war conditions continued, it has been by special exception that any European has been able to enter Manchuria or to move about in the country. It is an evidence of the place which Christianity has won in Japan, and especially of the esteem in which

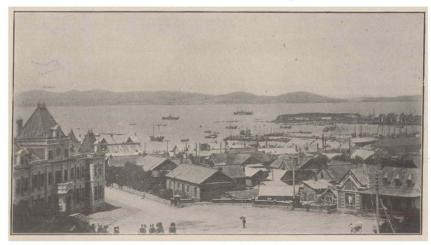
the Young Men's Christian Association is held, that at a time when British military and naval officers, American and British consuls, and merchant princes of the China ports were being refused permission to visit the scenes of the history-making conflicts around Port Arthur and elsewhere in the Liao-tung, the request of the writer, a plain Young Men's Christian Association army secretary, to go on an errand of Christian effort to the same places was immediately granted, not once only but twice.

To the mere visitor Port Arthur is

a place of thrilling interest. My first visit was not long after Stoessel's surrender. The harbor was still littered with the ruins of the splendid Port Arthur squadron. Two of the ships, the Bayan and the Poltava, had been raised, and visitors were allowed aboard the riddled and rusty hulks. At the signal station on Golden Hill you found yourself just above the wrecks of the many ships sunk or run on the rocks by the Japanese in their efforts to seal the harbor. In a cave in a hillside at the back of the dock-

would gather some first-hand and vivid impressions of what a modern siege means. Had you any doubts about the truth of Sherman's dictum about war? An afternoon on 203-Meter Hill, where within the space of two or three acres thousands of men writhed in their death agony and where their bones, their skulls and scraps of their uniforms and accouterments were yet to be seen,—a very short time there would dispel all your doubts.

This last year Port Arthur was con-



A VIEW OF DALNY AFTER THE WAR

yard you could see Stoessel's perfectly protected telephone "central." Had you business with the Japanese commandant you would meet him in the former parlor of Admiral Makaroff, the most luxuriously furnished room I have seen in the East. Did you wish to visit the famous fort-hills? A soldier guide was easily procurable; in an hour a Russian drosky would land you anywhere within the battle-zone, and in scrambling over parapets, through or over saps and bomb-proofs, and into forty-foot deep moats, you

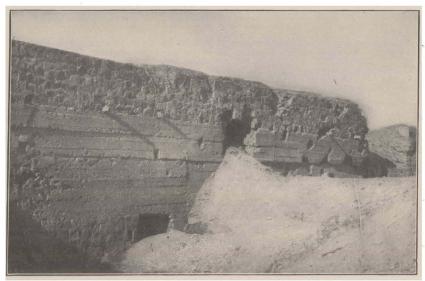
siderably changed. All the sunken battleships and cruisers have been removed from the harbor and only two gunboats remain—the *Amur*, knocked over in the dock with her funnel resting on the masonry at the side, and the *Giliag* lying on her side on the bottom of the harbor.

The metal-strewn hills have been cleaned up. A year ago shrapnel and rifle bullets were to be picked up at every step. Unexploded shells of every size from hand-grenades to the 500-pound monsters of the 11-inch mortars were to be seen on all sides, and even

in the streets of the "New City" one stumbled over splinters and fragments of shells. To-day the shells and fragments are to be found only in the junk-shops of Port Arthur, and crops of vegetables and millet mantle with living green some of the fort-hills where desolation and death reigned during the five months of the siege.

The bloodstains and the gruesome discoloring of the soil around the

been dismantled with the exception of a few which remained intact at the close of the siege, and the Japanese are thus far doing nothing to refortify the place. The proud "New City," in which most of the Russian offices and residences stood, is a desolation, the streets neglected and overgrown with weeds. The Russians have not come back and are not likely to come, and so far the Japanese have found no use



SOME OF THE RUINED FORTIFICATIONS AT PORT ARTHUR

edges of some of the shallow, overcrowded graves have disappeared. There was no trace left of the largest blood blotch, a dreadful black smut twenty feet by four or five feet on the side of 203-Meter Hill which was in evidence for many months after the last fighting. God's healing rains have washed the hill clean and are filling in and covering with the green of His love the trenches and other scars left by man's lust and hate.

But Port Arthur seems dead. There is a garrison, naval and military, of many thousands, but the forts have

for most of the buildings. Some large and costly new buildings, like the vast hotel which was to be the most luxurious hostelry in the Far East, stand half completed, with many shot-holes through their walls and their piles of brick scattered over the ground.

Many of the Chinese have not returned, for they were a parasite population from Chefoo, and where there are no Russians there is nothing to live on. The few Japanese tradesmen who have come in live in a mean way in the old Chinese city. They are mostly innkeepers and provision deal-

ers who serve the garrison and the many Japanese visitors to the fortress. These and a few civil officials and families of officers constitute the Japanese community. The whole place is dingy and squalid and very different from the gay city of the Russian regime.

The one bright, growing concern in Port Arthur is the Young Men's Christian Association. It is still housed in the former Russian church, a finely located and most commodious building. This building was given to the Association when work was begun in Port Arthur. It had been rather seriously wrecked by Japanese shells, and the floors, roof, and ceilings still show the marks, but the house was put in thorough repair by the military authorities. Tables, chairs, iron beds, blankets, samovars, lamps, and a piano were also given, and for a year and a half only sympathy and helpfulness have been experienced at the hands of those in authority.

In accepting this official assistance the Association has not abated its evangelistic zeal or otherwise compromised itself one jot. The two secretaries in charge were trained at Dalny under Doctor Fukuda, one of the noblest of Japanese Christians, who spent nine years as a student in Edinburgh and is an ardent disciple of Henry Drummond. As a result evangelism has bulked larger in the Dalny and Port Arthur Associations than in any other with which I have ever been acquainted. A church has been organized in each place, and each church has in connection with it a Sunday-school, a temperance society, and a women's meeting.

During my five days in Port Arthur last July, the weather was alter-

nately rainy and extremely hot, but seven meetings, all well attended, were held during that time. The Sunday was the first anniversary of the opening of the building and it was a high day. Between dawn and dark probably 2,000 people visited the building or attended one or another of the meetings. Four men and two women were baptized, and nearly thirty of us sat at the Lord's table. To the Sunday morning preaching service the commandant of the naval garrison sent a party of blue jackets on church parade, and he himself attended the Saturday night preaching.

This work goes on and is the one power for cleansing Port Arthur. The place was magnificent and corrupt in the Russian days. It is dingy and rotten now. Between Russian heathenism and Japanese heathenism there is little choice. Unspeakable conditions exist in any port of the East where Christ is not honored and loved.

The situation at Dalny is extremely interesting. Here there are fewer soldiers than at Port Arthur—less than 3,000 altogether—but far more civilians. In July there were between 8,000 and 10,000 Japanese civilians in Dalny, with the number constantly increasing, and as the city is the terminus of the Southern Manchurian Railway, there is a large railway staff—about 2,000 altogether. The Chinese population of Dalny numbers about 30,000.

In Dalny the Young Men's Christian Association has given place to the Presbyterian Church (Japanese), organized since the close of the war. Work is carried on in the centrally located association building—one furnished by the military authorities. A much better building, the Russian

church and school, was offered to the church, but it was claimed by the Russians on behalf of their former civilian population, and this claim had not been adjudicated upon when I was there. The administration offered also free land for church building or missionary residence, or both, and assistance at least in securing cheap building materials if a church or missionary residence were erected.

These kindnesses indicate the official attitude in Dalny. I met the acting administrator and he assured me of deep interest in the work of the church and especially in the proposition to station an American missionary in Dalny to work among the Japanese. A missionary was asked for by the Dalny Church to act as pastor, the church, tho composed entirely of Japanese, offering to pay part of the missionary's salary. Rev. T. C. Winn and Mrs. Winn, for nearly thirty years missionaries in Japan under the Presbyterian Board (North), have now gone to Dalny in answer to this call. authorities, pending a better arrangement, have cleared out the Japanese lessees of the "Paradise Beer Hall," and the one-time beer hall is now the missionary residence, and no doubt the center of many beneficent activi-The Japanese officials sent to the highest places in Manchuria are selected especially with reference to culture and experience of life and work in America and Europe-one might almost say, selected with reference to their sympathy with Christianity. Some of them are Christians and others have Christian wives. This class, the most influential in Manchuria, will be accessible to the missionaries in a degree almost unknown in Japan. The missionaries will also have an enviable

field among the 100,000 Japanese, civilian and military, in the other centers—Port Arthur, Newchwang, Liaoyang, Tiehling, Mukden. The writer knows from experience how impres-



H. OZAKI, A CHRISTIAN JAPANESE OFFICER

sionable these people are, how surprized and pleased they are to hear their Japanese tongue from the lips of a European. Of course they are used to that in Japan, but it is to them a surprize, almost a flattery, in Manchuria.

The church at Dalny includes some of the grandest Christians to be met anywhere—such men as Colonel Hibiki, surgeons Ozaki and Hoshino, and several civilian Christians from Japan. One of these, Mr. Masutomi, has for some months carried on a rescue work which has saved some scores

of poor girls, many of whom had been brought to Manchuria under promise of respectable employment. This traffic and the shameless way in which the trade of prostitution is carried on have made Japanese womanhood a stench in the nostrils of even the Chinese. The afternoon of my arrival in Dalny I met Colonel Hibiki setting out to conduct the funeral of one of the rescued The Colonel is beyond prostitutes. comparison the busiest man in Dalny. One could never talk with him for fifteen minutes, day or night, without being interrupted by orderlies with telegrams or other papers for inspection. The last night of my stay at his quarters-formerly the largest hotel in Dalny-I heard him at his work in the room next mine till three o'clock

in the morning. This is the Christian officer whose task it was to receive, store, and forward to their proper destinations the hundreds of millions of dollars' worth of stores required for an army of 640,000 men and 130,000 horses. All through the war he made time for frequent preaching, and when I found him last summer at Dalny he had for weeks been doing most of the preaching in the Dalny Church. Apart from his preaching, his life is the grandest witness for Christ, among the Japanese, in all Manchuria. are other Christian officers in the army of occupation nearly or quite as good as Hibiki. The potentialities of Japanese Christianity in the new territory may be judged from the personality of some of these men.



A RUSSIAN CHURCH AND SCHOOL AT DALMY
This has been offered by the Japanese authorities for use as a Japanese Presbyterian Church

# THE INFLUENCE OF JAPAN ON INDIA

BY B. R. BARBER, CALCUTTA, INDIA Secretary of the College Branch of the Y. M. C. A., Calcutta

The people of India have been inspired by the glorious achievement of the victory of Japan, a heathen nation, over a Christian country. On the other hand, they have been smarting under the unwise action of Lord Curzon in pushing through the Imperial Council, against the wish of the people, the bill for partitioning the province of Bengal, and this, together with the statement of the same ruler as to their lack of veracity, has caused them to ask: "What is the secret of Japan's greatness?" in order that they might better their own condition.

There is no doubt whatever that British rule has been of immeasurable benefit to this people, and while the great majority recognize this and are grateful for it, there is a not inconsiderable number of the educated classes who feel that the time is about at hand for India to have a much greater share in the control of her own destinies. This feeling has been encouraged by Japan's recent successes in the Russo-Japanese war, and by "an example unparalleled in history of the moral greatness attainable by a nation without the help of Christianity."

The consequence of this feeling has been unrest and uneasiness, chafing under restraint and practical serfdom, an antipathy toward some existing institutions, however good, and a bitter hatred of others, resentment toward foreigners in general and Britishers in particular, and this ill feeling has extended even to missionaries and their work.

The men of India say, if Japan has achieved such greatness by her own hand without the intervention of any foreign power, nay, rather in spite of it, why can not we do the same? If she has conquered China, Korea, and Russia in battle, and brought herself to a place of recognition commercially and politically among the powers of the world, gaining great respect in diplomatic circles; if she sends ninety-three per cent. of her boys and girls of school age to the institutions of learning; if she has done all this and more, and still retains her ancient religions, why is it that we, a larger and older nation, find ourselves still nursed by a foreign people while Japan has attained the vigor of manhood? Why should we abandon our old religious principles and our ancient sacred institutions? Why? This is a refrain finding expression in many a heart in India to-day.

Let us rejoice in the awakening of a new national spirit. India has never had a sense of patriotism. She has no *esprit de corps*. In fact, she has had many things against it, many races, many tongues, many religions. Japan is practically one in race, language, and religion.

Not a few in searching for the cause of Japan's progress have tried to divorce it from her acceptance of Western standards both in government, religion, education, and commerce. They have failed to see that she is abandoning the old methods and forms, and is taking what is good, without prejudice, from every

country, at the same time taking care to assimilate it and make it her own. It is said that she got her guns and warships, her naval and military instruction, as well as her educational systems, from the West. By the judicious use of them she conquered a Western nation. Some believe she can accept Christianity and make her people better Christians than those found in the West.

For the purpose of setting these facts in their proper relation, the national councils of the Young Men's Christian Association of India and Japan agreed that it would be wise to send a deputation of two representative Japanese to India, to speak to the educated men in the principal centers of that great empire. Accordingly, as has been mentioned in these pages, two months were spent by Japanese Christians in visiting the larger cities, such as Calcutta, Allahabad, Lahore, Bombay, Madras, Bangalore, Colombo, and Rangoon.

The men chosen for this important mission were eminently qualified for their task. What they should say and do was to stand before the world, and they must be ready to face criticism and to vindicate their every statement. Dr. S. Motodo is an eminent educationalist, and the Rev. T. Haroda is pastor of the oldest Congregational church in Japan. Both were educated according to Western standards, both were widely read and well-informed on matters pertaining to East and West.

They were possest with strong personalities, and everywhere exhibited that ease, grace, and winsomeness of manner so characteristic of the Japanese. They were thoroughly conver-

sant with the life and character of the Indian people, and for this reason were able to deal pointedly yet sympathetically with national and individual weaknesses. In private intercourse or public address, whether to Christians or non-Christians, these delegates showed wonderful tact and insight. but at the same time they were very frank and straightforward. They let it be known that they were Christians and that they believed Japan's rapid growth was due to some extent at least to her acceptance of the principles displayed in Christianity-unity, brotherhood, equality, and liberty. They implied that if India wished to acquire a place among the nations of the world, she must put aside caste, which has been her greatest drawback, give woman her rightful place, the lack of which has deprived her of true homes, and grant liberty of conscience to every individual. She must be willing, as Japan has been, to accept light from whatever source it comes, no matter to what phase of national life it applies.

The large and enthusiastic audiences which greeted them everywhere attested that the time was opportune for such a message as Japan had to give. Every reference to Japan's national spirit, to her wonderful progress or to a similarity between the two sister nations was received with applause. The speakers knew how to touch a responsive chord, and used this power over the feelings and emotions to drive home many a lesson even to the point of its hurting.

Some of the subjects treated were: The Young Men of Japan, The East and the West, The Progress of Japan, The Growth of Christianity in Japan, and The Development of the National Church in Japan. The deputation emphasized Japan's receptivity of Christian principles as the chief reason for her unprecedented advance. Thus the visit was of immense value to missionaries.

The burden of the message was independence of thought and action, the brotherhood of man, and an unbiased attitude toward truth, no matter what its source. In comparing and contrasting the strength and weakness of the two countries the messengers were able to point many a moral.

Japan is not afflicted with caste. Formerly the feudal system prevailed, but that was long ago given up, and to-day all men are equal in the sight of the law. India is castecursed. There is an infinite number of divisions of society whose members are not permitted to associate in any way or to intermarry. may not greet one another, or sit on the same bench or eat together. Tho one should be starving, he can not accept food from another of a lower caste. Servants are classed with the animals. "Low caste servants and dogs are not allowed to enter here" is an inscription found over the door of a temple. that work with their hands are despised. Education, wealth, or culture of any kind does not remove the stigma of low birth. One may be as immoral as he pleases, but to violate the minutest rule of caste is to sin. Caste even denies to the sudra any part in religion. If he calls upon the gods they will not hear him. There is no brotherhood here.

Japan grants perfect religious liberty to all. If a man is a Buddhist, he may remain one if he chooses. If he wishes to become a Christian, no one criticizes him. The number of Christian men in high places of public trust attests this fact. India does not grant liberty of conscience in religious matters. One dare not follow his own convictions and accept Christ save, in many cases, at the peril of his life. What has been, must be. Custom forbids change. She has wandered far from her own early religion, and tho that is thirty-five centuries old, the cry is raised, "Back to the Vedas!" Japan presses forward to new realms of religious truth. India is dreamy and speculative. She asks, If I probe this question, to what depths of philosophic thought will it lead me? Japan asks, What good will it do me? How can I make it of practical value?

Japan urges her women to a part in social and religious life, and shares with her the good things to which that nation is falling heir. on the other hand, has even retrograded. In Vedic times the woman shared equal privileges with the man; she might choose her own husband, and so far as there was education, she was given it. To-day she is married against her will, and treated to atrocious indignities at an age when she should be under the tender care of a mother. thought unworthy of an education, and even the animals are revered before her. She may not appear in public, and has little or no social life. A widow is doomed to a life of seclusion and suffering, or if she revolts from this, her only choice is to sell her body to the passions of men. But let us believe that such an unjust fate will not always be hers, for already a cry is heard in her behalf.

In statecraft Japan sits at the feet of the world, while India, with one of the greatest world powers as her tutor, sits sullen and mutters her discontent, not striving to learn the lesson that may make her able at some future day to grasp the reins of government. No racial questions divide the people of Japan. They are one, and in this unity is their strength. India, on the other hand, is not one in any respect. Even in former days her rulers and princes, moved by petty jealousies and bickerings, were quarreling and fighting among themselves continually.

While modern missions have operated in India for more than a century, and the number of Christians very greatly exceeds that of Japan, in matters of self-support and church government Japan seems to far outstrip her sister country after The Japonly fifty years of effort. anese have asked one missionary society to hand over its entire church and mission work, and they will operate and control it. Episcopal church of Japan has its own prayer-books, and hopes soon to have its own bishops.

This, in brief, was the message. It

was given in a kindly spirit, and was received graciously. In so far as the people at large were affected, the two countries have been drawn closer together. The bond of sympathy has been closer knit. It is not unlikely that a year hence a return deputation will be sent to Japan to learn still further the secret of her power and tell what Christianity has done for India. Another result of the visit was that a few Japanese in the port cities were converted to Christ. Some have suggested that the Young Men's Christian Association send one of its own Japanese secretaries to labor among the Japanese in India, and others have ventured the thought that Japan could promote her altruistic spirit still further by opening mission work among the Indians. There is no doubt that India will exhibit a greater readiness to accept the best standards of life and conduct when she sees others have been blest by so doing. By reason of the words spoken of missionaries and of the Young Men's Christian Association which did such excellent and far-reaching service in the recent war among the Japanese troops, the Indians are sure to be influenced to a greater degree of respect for missionaries.

# DR. FREDERICK WILLIAM BAEDEKER\*

Another of the heroes of faith, of whom the world was not worthy, has departed from the arena of suffering and service to the great cloud of witness bearers. On October 9, 1906, Dr. Frederick W. Baedeker peacefully passed away at Weston-super-Mare, England, at the age of eighty-four. This man was what Whitefield would have called an "extraordinary saint." and his was an extraordinary career of service. But so quietly and modestly did he do his work that few, comparatively, know even now that, like Howard, his life for forty years was what Burke called "a circumnavigation of charity."

He was by birth a German, but by residence an Englishman, and by service a Russian. After some years of professional pursuits in the Australian colonies, his steps were directed to England. The former half of his years, while not immoral, was ungodly; in fact he himself called it "infidel."

In 1866 Lord Radstock, while holding evangelistic meetings at Weston and vicinity—a guest at Earl Cavan's Lodge—came into contact with Doctor Baedeker, who had been led to the meetings by the urgency of a military officer, himself a recent convert at those same services. Interest was awakened sufficient to impel him to repeat his visit, but he made his exit before the preacher could reach him at the closing of the first service. But one night he lingered long enough for Lord Radstock to reach him. Putting his hand on his shoulder, said he: "My man,

God has a message through me for you to-night," urging him to enter the inquiry-room. In presence of the crowd he did, and the two were soon on their knees. During those solemn moments the accumulated infidelity of years was dissipated for ever. God was believed, the Savior trusted, and the joy of salvation filled his soul.

His wife, who survives him, was at that time also made partaker of "like precious faith" and, "as heirs together of the grace of life," they became one in purpose to live for others, constrained by the love of Christ who had given Himself for them, to make the Gospel known.

It is a coincidence both interesting and remarkable, that Doctor Baedeker gave his first address in the village of Kewstoke; and desiring to revisit the village after long absence, on Sunday evening, September 30, he gave his last Gospel address there—1866-1906! He found the ruin of men the same as forty years before, and he knew no remedy but the same old Gospel.

Lord Radstock had found God setting before him in Russia "a wide door and effectual," numbers high in rank being among the fruit of his labor there. Doctor Baedeker, after a time of preparation in the study of God's word, and the exercise of his gift at home, felt drawn to the regions beyond; and after heralding the good news in other Continental lands, he responded to the call to come over into Russia and help in the work begun there by Lord Radstock. As years went by frequent visits were made to

<sup>\*</sup> Doctor Baedeker was an intimate friend of the Editor of this Review, and while quoting from some of the noble tributes paid to him, especially by Rev. R. S. Latimer of Weston, his close friend also, we can emphatically endorse all that is here repeated, with the conviction that mission history furnishes few examples of more Christlike service.—A. T. P.

European countries, so that he was much more abroad than at home. Thousands on thousands of miles were traversed, the means of transit often being most primitive, and the ground gone over such as would test the mettle of a much younger and stronger man, but he made light of it, only remarking that it was interesting to find out what a strain the human frame could bear. Into every corner of Russia he penetrated with the Gospel message. Permits, granted by the head authorities, gave him access to all the prisons of Siberia, each permit lasting, say, two years, and then a renewal of it for another couple of years, the evangelist feeling with every extension of the privilege (granted to him alone) the importance of using it to the utmost. Journey after journey scattered undertaken. Bibles was through the prisons and elsewhere by the thousand, as well as the Gospel sounded out with the living voice. His sympathy and love for the opprest won many a heart, and the Day alone will declare the full results of his superabundant labors where no other evangelist's foot had yet trodden! No thought of rest seemed to enter his mind even after the eightieth milestone had been passed. He went forth with all the zest and energy of former days, and the last year of his life made four journeys to the Continent! On at least one occasion he went right through Siberia, visiting Japan, China. and other parts en route for home. Some years ago, hearing of communities of Germans in Canada, he set out to preach the Gospel to his countrymen there.

The Stundists of Russia, the Armenians, and others who have had his sympathy and succor in the midst of

the fires of persecution, as well as many abroad and at home, whose temporal needs called forth his generous benefactions, have all lost a friend.

Doctor Baedeker's conversion was immediate, and he thus described it: "I went into the meeting that night a confident German infidel; I came out a humble penitent, and the disciple of the Lord Jesus Christ."

His conversion, says the Rev. R. S. Latimer, was the conversion of a second Saul of Tarsus. Called of God in the prime of manhood, he refused the temptation to ease and luxurious indolence, and laid his splendid gifts of culture and of utterance upon the altar of Christ with whole-souled enthusiasm, dedicating his life to arduous evangelistic labors. There is a striking parallel between the experiences of the great apostle of the Gentiles and this modern apostle. Both could say, "In journeyings often, in labors more abundant; in prisons more frequent. in perils of waters, of robbers, by mine own countrymen, by the heathen, in the city, in the wilderness." Engrossed in the interests of struggling communities of Christians who stood in need of his counsels and his aid, for him there came no period of rest, until he entered into the rest of the Father's For nearly thirty years he has undertaken protracted journeys across Europe, preaching the Gospel, distributing the Scriptures, and ministering to the necessities of the persecuted and suffering flock of God. Lord Radstock introduced him to the work in Russia, thinking that he might be of great spiritual service to his German fellow countrymen in that land; but his zeal for God extended his sphere far beyond the lines originally contemplated. Bohemia, Moravia,

Hungary, Galicia, Poland, Finland, and the western and southern provinces of the vast Russian Empire have been the principal spheres of his ministry.

#### Visit to Count Tolstoi

He had a conversation with Count Tolstoi in Moscow, in which the Count learned something about evangelical religion. The prophet-novelist, coarsely clad, received Doctor Baedeker in his plain and scantily furnished apartment. "What is your errand to Russia?" inquired the Count. "To preach the Gospel of Christ in the Russian prisons." bught not to be any prisons!" exclaimed the novelist. "So long as there is sin in the world, there will be prisons," was the quiet rejoinder of the evangelist. "There ought not to be sin in the world!" "What do you mean?" "I mean that, if people were properly taught, sin would not be," said Tolstoi with fiery emphasis. For answer Doctor Baedeker quoted Luke xi. 21, 22—"When a strong man armed keepeth his palace his goods are in peace. But when a stronger than he shall come upon him and overcome him he taketh from him all his armor wherein he trusteth and divideth his spoils." "That is a parable of the soul of man and the devil's mastery over it," said the Doctor. "That accounts for sin." "Where's that?" inquired the Count, greatly interested. "In Holy Scripture," he replied. "There is a stronger than we-the Evil One—against whom our natural armor of resolution and of moral codes is useless. My message to the prisoners of Russia, and to sinners everywhere, is that there is a still stronger one who is able to deliver the captives

and slaves of Satan, and to transform them into children of God."

#### In Russian Prisons

For nearly twenty years the Doctor enjoyed the unique privilege of free access to every prison within the dominions of the Czar, from Warsaw to the transportation settlements on the Island of Saghalien on the shores of the Sea of Okhotsk in farthest Asia. and from the fortress-prisons of Caucasia in the south to the most northerly desolations of icy Siberia. said that he owed this rare privilege to the mediation on his behalf of one of Royal blood, who stood high in the favor of the late Czar, Alexander III. It has been his privilege and joy to hand a copy of the New Testament to innumerable convicts, political and other, and to accompany the gift with a few loving words of hope and help concerning Him who is the Friend of sinners.

#### Saghalien

"Why do you come to us?" exclaimed some of the astonished prisoners of Saghalien to him, on the occasion of one of his visits to that island of dark despair. "There is no hope for us!" We have nothing corresponding to Saghalien in the compass of our civilization. For generations the Russian authorities have sent away to that terrible island of fog and ice, the most desperate criminals of the Empire. Toiling in chains, and formerly branded with hot irons on the forehead and on each cheek, surrounded by a half-frozen sea, escape was hopeless and existence was a living death. "Why do you come to us? There is no God in Saghalien!" Tears coursed down his cheeks as he told of Him to whom of old the publicans and sinners

drew near; who was able to save to the very uttermost. And the sullen, hardened cutthroats of the most remorseless penal settlement of Czardom, listened wistfully to the music of the Gospel's joyful sound. "If I had many lives," he said in a recent address, "I could not wish to spend one of them otherwise than in carrying the good tidings of great joy to these thousands upon thousands of hapless, hopeless men, who sit in darkness and in the shadow of death all their days. Comfortable English people in homes of love and luxury, secure in the enjoyment of civil liberties, and favored above all nations with Gospel light and privilege, must not imagine they are the only men and women whom God loves. These gangs of Russian criminals have surely a share in the Heavenly Father's heart, and a place in the provisions of His infinite grace in Christ Jesus."

"What have you got in these cases?" inquired the surly captain of a Russian river-steamer. "Bibles and Testaments," replied the Doctor. "Likely story that!" grunted the captain, whose suspicious mind probably imagined dynamite and infernal machines. "What are you going to do with them?" "Distribute them in the prisons at — and — " "Do you mean 'sell them'? Convicts have not much spare cash." "No, I mean to give them freely. Convicts have souls." "Oh! you give your goods for nothing, do you? Another likely story! Here-you!" calling a sailor who stood near by, "Break open one of these cases and let us see what's in-The case was opened. captain reached down and brought out a plainly bound copy of the Word of God. He dived deeper, tumbling out

the contents to the very bottom. Bibles all-nothing besides! "Open that one!" he shouted. The sailor obeyed: and the case was carefully examined throughout. "Put the books back!" he ordered, and turned and walked away. Presently he returned to the Doctor. "Who are you, sir?" he inquired. The Doctor gave his name and his English address. "Did you say from England?" "Yes." "And vou've come to this country to give presents of Bibles to our Russian criminals?" "Yes." "You get a good salary, no doubt?" "I receive no salary whatever." "Who pays your expenses?" "I pay all my expenses from my own purse." "Well, I call that noble! You are a man of a million! I wish I might let you travel on this steamer free of charge; but at least you shall not pay a single kopeck for the carriage of your boxes!"

# Many Languages

In his addresses in England, Doctor Baedeker dwelt on the problem that Russia presents to the itinerating evangelist. A land of many nationalities and many languages-leaving out of account Asiatic Russia, which comprises two-thirds of the Empire—there are in addition to the Russians proper, the Tartars, Armenians, Poles, Letts, Finns, and many others. There are also many Germans resident in the country. In preaching throughout the various towns and villages the Doctor required the services of interpreters, as he preached in his native tongue. Those singular people, the Doukhobortsi-the Quakers of Russia-held a warm place in his affections. had labored among them, and admired their fearless adhesion to their antimilitary principles, which occa-

sioned them much suffering and privation. Sometimes in the largest room in the castle of an awakened Austrian nobleman, who had called together his friends and neighbors, like Cornelius, to hear this latter-day Peter; at other times in the quadrangle of an Armenian orphanage in Constantinople; now, in Smyrna, among a medley of Greeks, Armenians, Turks, and Jews, delivering six addresses in one day to people feverishly eager to hear the Word: then, in the classroom of a Hungarian University, to an assembly of theological students, while one of their own professors translated the address; and again in Munich among the German socialists-in the very hall where Karl Marx delivered his socialistic lectures—this busy apostle of Christ crowded a dozen lives into one in the multiplicity of his toils for souls. What interesting and even thrilling experiences he related, on his visits to his home, and to his Christian friends in England! Everywhere he found the harvest ripe for the reaping; the people eagerly and with deep emotion receiving the Word.

### Outwitting the Police

The civic authorities were nearly always a difficulty, but his shrewdness and tact helped him many a time when he found himself in a tight corner. The police paid him most careful attention, and he puzzled them. He was quite accustomed to the sight of the police spies, lounging around the door of his hotel. They amused him greatly. On one occasion, at Riga, in the Baltic provinces, he had engaged a hall and issued his bills for public services. In due course he was visited by the officers of the law. "You must not hold services here. Do you not know that

religious services other than those of the Greek Church are strictly forbidden?" The Doctor was perplexed. He reflected a moment or two. "Might I deliver a lecture instead?" "We do not see any objection to that. Lectures are not prohibited by the laws." "Then I will lecture!" said the Doctor. "Quite right!" said the police. The old bills were covered by new, announcing that on a certain evening Dr. F. W. Baedeker, of England, would lecture on "Sin and salvation!" The night proved to be extremely unfavorable. Sleet and snow, and the inky darkness, suggested that but few would brave the discomfort of the weather. To his amazement, in the vicinity of the hall the street was blocked with vehicles of all descriptions. The people had come in crowds from far and wide. aristocrats were there in force, as well as humbler folk. Barons and counts, with their ladies and families and attendants, jostled with tradesfolk and toilers, all eager to hear the wonderful words of life, to us so familiar, to them so strange and so divine. Meetings were held night after night, and the lecture on "Sin and salvation" was repeated again and again. In one public hall, 2,000, and in another, 3,000 thronged to hear the Word. A friend of the preacher translated the addresses into Lettish as he proceeded, and many others besides the police said, "Quite right!"

#### Finland

In Finland the same enthusiastic interest was always shown in Doctor Baedeker and his message. In the days when Finland groaned and writhed under the heel of despotism he brought home heart-moving stories of the condition of affairs there. The

Finnish women made it a practise to attend all meetings—his own included—drest in deep mourning for the sorrows of the country. All the young men were transported to Russia for a term of six years for military service, and to learn the Russian tongue. His impassioned prayer for Finland was: "O God of the 72d Psalm, deliver the needy when he crieth, and the poor, and him that hath no helper! Spare the poor and needy, redeem their souls from violence, and break in pieces the oppressor!"

What letters he received from abroad referring to facts that might have been woven into a library of volumes of thrilling interest! type of many-is from a Christian wife and mother in Transcaucasia, whose husband—a Stundist—had been in transportation eight and one-half weary years for the crime of faithfulness to his Lord. What a tragedy the story of that home! And yet what a thrill of pride and joy in the lost husband-hero breathes in the lonely woman's simple narrative! Another is from the anxious pastor of a little church of believers in Saxony, who seeks guidance from his "beloved father" in a position of perplexity. A third is from a countess whose estates lie near the banks of the Danube, who says in modern language, Come over into Macedonia and help us. "You must not forget us, dear Doctor Baedeker: Austria greatly needs you. You must come, and come quickly." fourth is from one whose eyes are watching for the morning of a brighter day, in Tiflis, and who replies to Doctor Baedeker's advice that he should emigrate to a land of wider liberties, "Why should we emigrate? Do we not pray to God that He will give us

freedom to serve Him here, in our own dear native country? We therefore expect that He will answer us!" Is the answer to this agonized prayer of simple faith coming on the red car of revolution?

# To Many Peoples

The Russian Armenians of the Caucasus, the Turkish Armenian refugees. and the orphan children of the victims of Turkish bloodthirstiness: the Stundists whom he contrived to meet secretly, in lonely places, in the dead of night, by hurried appointment, that he might convey to them the messages and love-gifts of their fellow believers in Britain; the Mennonite Baptists, descendants of the sober, industrious colonists whom the Empress Catherine welcomed to her dominions a hundred years ago, and who, like their fathers, delight greatly in the Word of God; the newly-illuminated Protestants of Austro-Hungary, whose motto is "Free from Rome," and many of whom are so desirous in the freshness of their freedom to learn the pure Gospel truth,—these, and many other peoples. all most interesting, were included in the diocese of this catholic and apostolic bishop of the Church of God.

## The Man Himself

In personal appearance Doctor Baedeker fulfilled the ideal of one of the great Hebrew prophets. A tall, spare figure, with long and venerable beard, the old man faced his audience with the Divine fire in his eyes, as one illumined from Heaven and sent on a mission that would brook no delay. And yet he was one of the kindliest and most lovable of men. He lived in the perpetual sunshine. His smiling face and cheery greeting brought you into the sunshine too. If, in bidding

him "Good morning," you inquired after his health, his answer would be, with a merry laugh, "God is good!" When his friends, of late years, remonstrated with him on his undertaking such long journeys at his advanced age, he would reply, "If my Heavenly Father should call me home from a railway carriage, or from a steamer, or from a hotel, why should I mind? What does it matter?"

The Doctor was a close friend of George Müller, of Bristol. The two had much in common. Both of German birth and, in the land of their adoption, near neighbors, they held similar views of truth. Both looked up into the face of the Heavenly Father with the artless faith of little children, humbly and sincerely asking, "Lord, what wilt Thou have me to do?" And each, receiving his special answer, set about the appointed duty, spending the last ounce of physical energy, and the last thought of mind, in the Lord's service. were spared to reach a ripe and beautiful old age, far beyond the three score and ten. And both were permitted to serve to the very end of life in the spheres they loved so well. George Müller brought to England those methods of practical Christian philanthropy he had learned in Germany, from the labors among needy children of Professor Franke in Halle. Doctor Baedeker took back to the Continent that message of simple Evangelical religion he had learned at the feet of Earl Cavan and Lord Radstock in England. Thus Britain was enriched by the magnificent object-lesson in

Christly pity imported from Europe; and Europe vastly blessed—particularly Russia—by the Divine gospel of faith, hope, love, and eternal life, exported from England.

Much has been accomplished in the emancipation and evangelization of the nations, since the ruler of Bohemia emphasized his policy of the extermination of nonconforming Christians by exclaiming, "I would rather be the king of a desolate land than rule over a pack of heretics!" Doctor Baedeker has taken a noble part in this glorious advance of liberty and truth. can tell to what extent the awakening among the Russian people of a passion for freedom, and justice, and brotherhood is due to the many years of patient evangelizing, up and down the vast realm, of this unwearied enthusiast! His name is cherished in many thousands of homes to-day throughout the Continent with veneration; and it will be handed down to generations yet unborn as the name of a great-souled saint who came from a far foreign shore, for love of souls and for love of Christ, to guide many stumbling feet into the way of peace. On one occasion he brought home this message from Finland: "Tell the people of England to send us a hundred evangelists to teach us the Gospel!"

At his funeral at Weston, Lord Radstock presided. The remains were enclosed in an elm shell with an outer coffin of oak, the breastplate bearing the following inscription:

Frederick William Baedeker Born, 3d August, 1823 Fell Asleep, 9th October, 1906



A NEW YEAR GREETING FROM THE KING OF TONGA

TRANSLATION.—"I praise the Lord for His goodness in sparing you to this new year. Most truly do I wish that your joy and happiness may be greater than in the years past. May the Lord direct your path during the coming year.

My truest love, J. Тивои II.

# OBSERVATIONS IN THE TONGA GROUP

BY MISS LUCY BROAD

The Tongans are perhaps the finest race, physically, in these delightful island groups of the South Pacific, and they appear to have generally a pretty good opinion of themselves. But the people are too lazy to get all they should out of their prolific natural surroundings.

These islands were visited by Captain Cook in 1774, and he was followed by some teachers sent by the L. M. S. in 1796. Three of these were killed by the natives, and the Rev. J. Thomas, of the Wesleyan Mission, who arrived in 1826, seems to have had the honor of really planting the Gospel in Tonga, and a wonderful revolution followed.

The late King George gave the people a constitution that liberated them

from serfdom, but there were still various gradations of chiefs all making exactions from their retainers. A man could not really call anything his own; if he had a fine litter of pigs, for example, he might expect to have to hand them over to some superior. Then the people are said to be covetous and not to be trusted with finance, and an official receiving public money helped himself out of it. So that they were heavily in debt, all of which has been cleared away under the British Protectorate, while some sort of justice is secured. But general sympathy is felt for the king, who has had to put up with various restrictions and annoyances arising from conflicting claims.

It was apparently the Tongan tendency to look well after the "siller" that resulted in the present split in the churches; the king's, or more properly, the Free Church, having an imposing edifice in most of the villages, unlike the modest Wesleyan building. In the early days of this disruption the severe measures of the old dark days were used to uphold this state church, a lady friend of mine telling me that she had seen two men tied to a tree outside her house and severely beaten because they went to the church that was not orthodox. But the king disapproved of any such measures, and wished the people to worship as they thought right, and as they are now free to do.

The Wesleyan and Free Churches almost make a clean sweep of the people of the islands. The Free Church has sixty churches in Tonga, class meetings are held on Sunday afternoons in the houses of the people, and there are nearly 1,900 members, with forty lay preachers out of a population of less than 9,000. It is satisfactory to note a slight increase of population. The Rev. I. B. Watkins (succeeding his father who arrived in 1830) is a hard and devoted worker, striving to keep going all the organizations in the different islands and, I should say, stands in real need of a young and active helper.

The service at the King's Church at Nukualofa is most interesting. It is a fine building, the windows all having an outside row of colored glass; and having a beautiful circular ceiling fitted into grooves and bound with sinnet. Pews for the royal party and the mission family occupy the upper end, and the pulpit and communion are draped with conventional crimson and gold. It is very striking to see the students form and march up to ser-

vice, both girls and young men in white with sky blue waist-cloths, and the scholarly Doctor Morton even inflicted mortar boards on them.

Visitors are always greatly imprest with the singing, which is given by three choirs in rotation. The King's choir he trains himself in the church in his own grounds. They courteously sang us three beautiful pieces. The basses were fine, with rich, sweet trebles, while a running alto delighted me. The sharp tap of a stick is used for conducting in practise, and the pieces are written on the blackboard and memorized. This royal church has a pulpit of wood from the old tree under which the kings were proclaimed.

Like many of the island chiefs, George Tubou is a fine man physically, being six feet, four inches in height, and weighing twenty-five stone. On his New Zealand tour when visiting Rotorua he refused to have the geyser soaped for him on Sunday, with the result that the courtesy was extended to him on another day, and the Sunday performance was not repeated that season. He speaks English quite well, and it is generally believed that he has tried to govern fairly, being moderate and good-natured.

Vavou, next in importance of the Tongan group, is indeed "Arcady the Blest!" Here is every charming diversity! Isles legion, armlets, baylets, hill, mountain, and valley; and a rich soil with great wealth of vegetation, and grand oranges, etc., growing wild.

A "big blow" had swept away the churches in their principal village, so the people held a "Baulotu" to prepare to build another, which would cost \$6,000. There was a great gathering on the Sunday evening, when three girls led in the singing, taking differ-

ent parts. With their shapely necks and shoulders they stood with hands straight down and eyes set in front, and let their rich notes out without effort, the basses and tenors supporting. A speaker gave his love to the chairman, to first rank chiefs and nobles, and then to second. Each must give a dollar; it was easy to do so. amount being called out. Thus they soon secured their fine church and are very proud of it.

The great hindrance to the spread of the Gospel in these islands is the bad influence of the increasing number of white people. In one island a native Christian who had been spoken to by a white man when on his way to



THE PREE CHURCH OF TONGA

One woman worked two days and gave the money; she could wear her old dress another year. But some were no good to themselves, to their families or to the "bullyong" (government).

Next day Mr. Watkins, the missionary, came and there was an offering extraordinary. There were crowds of people sitting in and round the open doors of the church. Two men stood at a table, each having a list of names. One of these names was read and was repeated in a loud voice by the preacher and at the doors. At this the giver walked up and threw his money into a tin bowl with a great rattle, the

evening service, remarked that he must hasten on to church. The white man asked, "Why do you go? There is no God. It is but wasted time." Two gentlemen in a yacht visited one of these Eden Isles and after their fortnight's stay left their marks behind them in lowered morals and a debased standard of right.

Government officials also give liquor to the chiefs, and the people see their Sabbath desecration, for half of the day is spent by them in games and amusements. When changes are suggested to some fine old chief he says he will consult the missionary, but is told that he should not do that, as in

their own country preachers have nothing to do with such matters.

We are thankful to say that there are many white men who both in public and private life uphold the teaching of the gospel; but the other class are more numerous and have a very bad influence, undermining and weakening, while as yet the natives are not wise enough to discriminate. Especially is this the case when it concerns the government, the native mind being trained to honor and

give way to all standards set by the chiefs.

In the early days of mission work when once heathenism had been broken down, great progress was made because there were few other conflicting interests; now wherever there is a possibility of making money, there you find white men who often bring with them a serious menace to simple Gospel teaching and may hinder the large restraining hold which it now has on the islanders.

# THE FOUR CASTES OF INDIA—THEIR TRADITIONAL ORIGIN\*

BY REV. W. E. HOPKINS, SECUNDERABAD, SOUTH INDIA Missionary of the American Baptist Missionary Union, 1892—

When the Aryans broke camp on the plains of Central Asia, one (perhaps more) of our ancestral brothers moved toward the southeast. with his household, led his flocks and herds through the valley of the Hindu Kush into Afghanistan. He left Cabul far behind, and finally, issuing from the Khyber Pass, beheld with eager gaze the fertile valley where Peshawar now nestles at the foot of Himalayas' snow-crowned heights. They were a sturdy people, light of color, of western physiognomy, and were divided into warriors, or rajahs; householders, providers; orpriests, or those who looked to the worship of the gods, while the other classes were engaged in their respective occupations.

The Aborigines, on the contrary, were inferior in physique, black-

skinned, and with the flat features of the semi-Mongolian tribes. They lived for the most part in roving bands, but had numerous strongholds, or rude forts, distributed over the country where they fled from attacks of distant tribes and invading bands.

The Aryans at once entered upon a war of conquest and possession of the land. After every advance, they rested and settled the new territory—harassed ever by the guerrilla warfare of these wild men of mountain and plain. The enraged bands would emerge from the hills and woods under cover of night and, with fiendish yell, drive terror to the hearts of the invaders, while they applied torch to the camp and attacked with bow and spear.

The Aryans called the Aborigines Dasyus, which seems to have meant

<sup>\*</sup> The view of caste here given is the result of careful investigation during eight years in India—in intimate association with Brahmans as well as other castes—and continued study of the leading authorities on the subject. If my arraignment of the system seems severe, I refer the reader to the Indian writers quoted, who are not supposed to err on the side of severity. I gladly acknowledge my indebtedness for all translations given. The writers are: Rev. Dr. J. Murdoch, Superintendent Christian Literature Society, Madras; Rev. Krishna Mohun Banerjea, H. J. S. Cotton, Sir W. W. Hunter, Rev. Dr. John Muir, W. J. Wilkins, Rev. Dr. Murray Mitchell, Rev. Dr. Wilson, Rev. M. A. Sherring, Sir Monier Williams, Prof. Max Müller.

enemies at first; but as the process of subjugation continued, the term was applied to the prisoners who were forced into slavery and is now commonly used in reference to servants. The color line was a marked distinction between the white invaders and these black prisoners. One of the first tribes thus subdued was the Sudras, and this name was afterward given to all Aborigines as they were reduced to subjection. In this manner the terms Aryan and Sudra came to stand respectively for the white and black inhabitants of Hindustan.

The very nature of their undertaking compelled the Aryans to draw the line of service ever more closely until the military, the commercial (as the householders, or providers, had come to be called), and the priest classes became quite distinct communities, altho of the same origin. They also appear to have ranked equally at the first, but during the process of conquest and settlement the priests seem to have risen in authority over the rest and that, too, apparently, as their worship became corrupted by the sensuality and superstition of the Aborigines. While under all and servant to all was the conquered Sudra-making up the four castes of the people now called the Hindus.

This, briefly, is the historical origin of the caste system. But the average Hindu has no conception of history. With him superstition passes for the supernatural and the familiar legend which excites his imagination wins his acceptance much more readily than the best authenticated event of history. Particularly in the realm of religion—only tack the name of a deity to a story and he accepts it without question. As Doctor Murdoch puts it: "An all-

devouring credulity is an attribute of the uneducated Hindu or even one of the Pandit class. The greatest selfcontradictions, the wildest tales, do not awaken his common sense."

The legendary origin of caste, therefore, is to him of vastly greater import than the historical, and at once commands his lifelong enslavement and devout worship of the Brahman priest who reads it to him from the Shastras. But even here the accounts are varied and contradictory. Altho the Inspired Vedas, the Brahmanas, the Puranas, the Mahabharata, and Manu all give the origin of the system, no two fully agree and many are the arts to which Brahmans resort to explain away these inconsistencies. In their confusion they forget a certain passage from the Mahabharata: "Contradictory are the Vedas; contradictory are the Shastras; contradictory all the doctrines of the holy sages."

The following legend, however, contains the commonly accepted theory and gives to caste its religious setting of divine sanction: "After the destruction of a former world by a deluge, Vishnu, the Preserver, called forth from the sea a thousand-headed serpent and bade it coil itself into the form of a couch. Upon this floating couch he composed himself to sleepguarded ever by the extended heads of the serpent. After a nap of millions of years, there grew out from his body a water-lily, and from this flower finally issued Brahma, the Creator. Having created the earth anew with many gods, he gave birth from his own body to the four castes which represent the Hindus."

According to the Shastras "the body is purest above the navel and the head is the purest part. Therefore from his mouth Brahma gave birth to one hundred Brahmans, thus creating the Brahman, or priest caste; from his chest issued one hundred Kshatryas, the military caste; from his abdomen, one hundred Vaisyas, the commercial caste; and from his legs and feet, one hundred Sudras, the servant caste. All these representatives of the four castes he commanded to multiply and populate this new earth."

The "Code of Manu" is the final authority in all matters pertaining to caste. The claims of the Brahmans are stated in Book I, Sec. 93: "Since he sprang from the most excellent part, since he was the first-born, and since he holds the Vedas, the Brahman is, by right, the lord of all this creation." 95: "What being is there superior to him, by whose mouth the gods eat oblations and the Hanos offerings?" 98: "The birth of a Brahman is a perpetual incarnation of dharma; for he exists for the sake of dharma, and is for the existence of the Vedas." 100: "Thus whatever exists in the universe is all the property of the Brahman; for the Brahman is entitled to all by his superiority and eminence of birth." 101: "The Brahman eats his own alone, wears his own, and gives away his own; through the benevolence of the Brahman, indeed, the other people enjoy [all they have]."

The sanctity of the Brahmans is further shown in the dire punishment inflicted upon those who in any way injure them. Book IV, Sec. 165: "A twice-born man, having merely assaulted a Brahman out of desire to slay him, abides a hundred years in the hell Tamisra." 166: "Having designedly struck him out of anger, even with a straw, for twenty-one births he is

born from sinful wombs." And, "Whosoever taketh property belonging to Brahmans, whether it was given to them by himself or others, is born as a worm on a dunghill for sixty thousand years."

The same regard is shown in the punishments which may be inflicted upon the Brahmans themselves. Book VIII, Sec. 379: "Shaving the head is ordained as [the equivalent of] capital punishment in the case of a Brahman, but in the case of the other castes capital punishment may be [inflicted]." 380: "Certainly [the king] should not slay a Brahman even if he be occupied in crime of every sort, but he should put him out of the realm in possession of all his property, and uninjured [in body]." 381: "No greater wrong is found on earth than killing a Brahman; therefore the king should not even mentally consider his death."

On the other hand the efficacy of serving the Brahmans is most emphatically declared. "Land given to a Brahman secures heaven [to giver]; a red cow, a safe passage across the boiling infernal river Vaitarani; a house, a heavenly place; an umbrella. freedom from scorching heat; shoes, freedom from pain in walking; feasting of Brahmans, the highest merit. A proper gift to a Brahman on a death-bed will secure heaven to a malefactor." It is customary for the dying Hindu, when presenting a cow to his Brahman priest, to cling to the animal's tail in order that she may tow him across the dread river. It was but recently that the widow of the Bhonsala Rajah, when stricken with death, called her Brahman attendants about her and spent her last breath in presenting them with cows to insure a safe journey through

the dark unknown! It is customary for some of the lower castes to drink as a soul-cleansing draught the water in which a Brahman's great toe has been immersed.

From these quotations it will be seen that the Brahman claims to be a species of deity, possessing the right to command humanity's worship and clothed with the authority to direct that worship. And this is precisely his claim. Brahma transmitted to him his own divine nature and designated him to the priestly office; made him not alone an object of worship, but as well the priest to officiate at every altar. The very term "Swami," by which he is addrest, means god, and the World's Parliament of Religions convened in Chicago did honor to "God (Swami) Vivekanandam." The Brahman was also entrusted with all knowledge as a part of his divine heritage, and none but his son might be taught. These were all secured to him for ever and under laws which ensured the perpetuity of his position. With truth may the Hindus repeat that familiar saying:

"The whole world is under the power of the gods;

The gods are under the power of the mantras:

The mantras are under the power of the Brahman;

The Brahman is therefore our God."

The Military caste included the political rulers and their armies, and both were subject to the Brahman. Missionaries and others who have visited Hindu rulers will recall the company of Brahman priests in attendance at court. I have had numerous interviews with Hindu princes, but do not recall a single instance where the matter under consideration was not

submitted to the ever-present Brahmans, and their decision almost invariably closed the question. The commonest affairs of state as well as the simplest ceremonies of festivity are directed by this "power behind the throne."

The Commercial caste combined the business of both merchant and banker. or money-lender. Indeed, when the two were not conducted by a single management, they were so closely identified as to form a great trust. The merchant is buyer and seller without competition or restraint, save that of the ever-dominant priest. He determines the purchase price of products, raw materials and manufactured articles; he retails his goods at prices agreed upon by the caste irrespective of industrial or financial conditions. In fact, the prospect of drought doubles his prices, and during famine we have known him to advance ordinary food stuffs to eight times ordinary rates. Grain riots do not affect him, and to all entreaty he is deaf. The only argument that moves him is the importation of grain by foreigners, and then he reduces prices only in proportion to these imports. This is the average Hindu merchant, with but few exceptions.

His every move is watched and seconded by his confederate—the moneylender—his "other hand," and in this case each hand knows what the other is doing. He fixes the rate of interest where he will. Thirty-seven and a half per cent. is still the average annual rate where he exercises full power, while double that rate is commonly collected.

We must recognize the fact that all laboring classes in India are shiftless and improvident—reckless of to-morrow. It is rare to find any who have money saved against a time of need. Farmers, mechanics, weavers, and all classes too commonly depend upon credit or loan. Births, weddings, and Shraddhas (ceremonies of ancestral worship) are celebrated with expensive feasts which, as a rule, necessitate a visit to the money-lender. The tendency and habit of borrowing are universal. Debt is the birthright which almost every Hindu father bequeaths to his sons, and the commercial caste possesses both the disposition and the power to perpetuate this legacy.

The Sudra caste contained all the rest of the race. The term Sudra means darkness. He was born from beneath. The aim of caste is to keep him in darkness and servitude for the profit and convenience of those above him. Manu assigned to him but one duty. Book I, Sec. 91: "One duty the Lord assigned to a Sudra—service to those [before-mentioned] classes, without grudging." 413: "But a Sudra, whether bought or not bought [the Brahman] may compel to practise servitude; for that [Sudra] was created by the self-existent merely for the service of the Brahman." "Even if freed by his master, the Sudra is not released from servitude; for this [servitude] is innate in him; who then can take it from him?"

Manu even denied him the right to accumulate or hold property. Book VIII, 417: "A Brahman may take possession of the goods of a Sudra with perfect peace of mind; for, since nothing at all belongs to this [Sudra] as his own, he is one whose property may be taken away by his master." Book X, 129: "Indeed an accumulation of wealth should not be made by

a Sudra, even [if he] is able [to do so], for a Sudra getting possession of wealth merely injures the Brahmans."

What is his reward for such service? Book X, 125: "The leavings of food should be given [him] and the old clothes; so, too, the blighted part of the grain; so, too, the old furniture."

There is nothing superficial in the punishment to be administered to the unfortunate Sudra. Book VIII, Sec. 270: "If a [man] of one birth assault one of the twice-born castes with virulent words, he ought to have his tongue cut out, for he is of the lowest origin." 271: "If he makes mention in an insulting manner of their name and caste, a red-hot iron rod, ten fingers long, should be thrust into his mouth." 272: "If this man throughinsolence gives instruction to the priests in regard to their duty, the king should cause boiling hot oil to be poured into his mouth and ear." 281: "If a low-born man endeavors to sit down beside a high-born man, he should be banished after being branded on the hip, or [the king] may cause his back side to be cut off."

No provision is made for his spiritual welfare. This, also, depends upon his service and worship of Brahmans. Book IV, Sec. 80: "One may not give advice to a Sudra, nor the remains [of food] nor [of] butter that has been offered. And one may not teach him the law nor enjoin upon him [religious] observances." 81: "For he who tells him the law and he who enjoins upon him [religious] observances, he indeed, together with that [Sudra], sinks into the darkness of the hell called Asamvrtta [Unbounded]."

# A PRAYER ABUNDANTLY ANSWERED

BY REV. W. W. BRUERE, POONA, INDIA Missionary of the Methodist Episcopal Church, 1880—

In 1896 Pandita Ramabai visited the Lanowlee camp-meeting with fifteen of her newly-baptized high-caste young women. Lanowlee is in the Western Ghauts, eighty miles from Bombay, on the Great Indian Peninsular Railway.

In a beautiful grove the Methodists from year to year since the days of "camp-meeting" Osborn, held their camp at Easter-tide. These meetings were never a disappointment; the conversions were many, believers were greatly blest, and all returned to their homes feeling that they had met with God and were better equipped for the life-struggle than ever before. Others beside the Methodists, learning that the Lanowlee camp was a place of blessing, were attracted to it. One of these was Pandita Ramabai. While there, whether it was due directly to what she would call prāranà (inspiration), I can not tell, but she prayed that the number of her girls might be doubled before the next camp-meeting should be held. Only one who believes that "with God all things are possible" and that "all things are possible to him that believeth," could for a moment expect such a prayer to be answered. Her home would accommodate but a limited number, perhaps seventy-five. It was for high-caste women, and she had just broken with that community and many of the girls had been withdrawn from the home. and it would mean years of effort and a less pronouncedly Christian attitude on her part to restore confidence and cause the leaders of the Hindu community to again endorse her institution. But Pandita had ceased to stand

in the ranks of those who look manward more than Godward while working for results.

Her faith was in the living God, and that which no one thought could cease to be has ceased to be, while that which no one thought could be, has come to pass. The bubonic plague broke out that year in Western India, and we have not had a camp-meeting since, it being unsafe for the people to gather in numbers from infected parts, but while man could not meet his part of the contract, God, who is faithful, answered her prayer by giving her that year at least two hundred and fifty girls who had accepted Christ by baptism.

How was it brought about? It was in '96-97 that the great famine came to India; 60,000,000 people were af-Multitudes were wandering from village to village begging, among them tens of thousands of children and young people. These poor people were exposed to temptation of all kinds, and Pandita, seeing her opportunity, with no society at her back and with but little money in hand, went forth at the call of her Master, determining to rescue as many of her Indian sisters as possible. What has been the result? Thousands have been rescued. In 1900 she had in her institution 1,920, and many have been received since, and large numbers of girls and boys as well, have been sent to other mission homes. What about the support? She has received more than a million rupes (\$333,000) from people all around the world in answer to prayer. On one occasion when the funds were low, she (as she naively

puts it) sent a wire to heaven and received the next morning \$1,000 by telegraph.

What is being done for these young people? All receive the elements of an education; many are in high school; most, if not all, are taught some industry; a number have married and have homes of their own; and as regards spiritual life, I have never been in an institution where the spiritual tone was higher. Seven hundred and fifty of the young women, filled with the Spirit, go forth by turn in

bands to preach in surrounding villages, while others attended by lady missionaries visit other mission centers, and the above is but an outline of the wonderful story.

Was not Ramabai's prayer more than answered? and is there not here a partial fulfilment of the implied promise contained in that remarkable doxology (Eph. iii. 20), Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us?

# CHINA'S PRESENT RELATION TO THE OPIUM TRAFFIC

BY REV. D. MAC GILLIVRAY, SHANGHAI, CHINA

England's relation to the opium traffic, as well as China's, shows distinct signs of advance. The old controversy as to how the deleterious drug came in has comparatively little interest for the present generation. The fact is, it is here, and its evil effects are more or less freely acknowledged by all people, in spite of the curiously biased report of the opium commission. The most patent and baleful fact, however, is that after the Indian drug had created a widespread demand, the native cultivators of the soil eagerly embarked on the planting of the new and profitable opium poppy. was more money in it than in the nutritive cereals, and there was more money in it for the mandarins who connived at the nominally illicit business, until high and low seemed joined in a covenant with hell to destroy their country.

But there were not wanting men who had not bowed the knee to the opium-Baal. H. E. Chang Chih-tung, when governor of Shansi, thirty years ago, essayed to pull up the growing crop, but in vain. Shansi to-day is the most opium-cursed province in China. There were other voices crying in the wilderness, but of late years China seemed to have quietly acquiesced in a yoke, perhaps inevitable, tho in some respects profitable.

But the new national spirit which is now arising, is dealing with more than immigration bills. It is affecting China's view of the opium curse. Now that England's conscience has had a chance to pronounce on her share of the trade, China's conscience has responded to the appeal for efforts to lessen her home-grown opium.

The pessimist sees China waiting until natural causes—viz: her own opium—gradually oust all Indian opium; meanwhile the home traffic grows, is licensed and taxed, and like the drink traffic, produces a gigantic revenue. From this entrenched position only a *Christian* China will ever drive it.

But there are hopeful signs. H. E.

Chang Chih-tung, viceroy at Wuchang, has a terrific chapter against opium in his book "Learn!" circulated by the ten thousand in China. H. E. Chou Fu, vicerov at Nanking, recently asked Dr. Hampden C. DuBose, president of the Antiopium League, to prepare a petition from the missionary body which he would embody in a memorial and forward to the Throne with his own cordial imprimatur. H. E. Yuan-Shih-K'ai, viceroy of the North, and H. E. Ts'en Ch'un-hsuan, viceroy in the South, are both younger men, from whom much may be hoped. They are purging the army of all smokers and, more important, are coming down hard on the vast army of civil mandarins under them who have anything to do with opium. For the older victims of the vice they have some consideration, but young aspirants for promotion receive no mercy if they dally with the seductive pipe. Along these lines a campaign of education, if kept up for a few generations, will do much to cleanse the ranks of the mandarins and raise up a new race of officials eager to honestly administer antiopium laws.

Another hopeful sign is that the scholars in the new schools and col--leges are to a man opposed to the vice and the traffic. The ruin of their fair land is firmly believed to be at hand unless this vulture preving on their vitals be driven away. The native Press is full of it. Platform speakers, now everywhere in evidence, often refer to it. The Chinese all the time knew that the vice was contrary to the teachings of Confucius and the sages who, if they had lived till modern days, would have been horrified at

the spread of the evil and would have headed a crusade against it. But the Confucian conscience was asleep, until the missionaries and the native Christians arose with a living Christian conscience thundering at the door. Contact with this living force has aroused China's conscience, so we have native hospitals, native antifoot-binding societies, native antiopium societies and what not, and these not necessarily dead mechanical copies, but with some transmitted dynamic also. The recent rise of a national spirit, at which all the world stands wondering, is really the arousal of China's conscience, which in the first place vividly realizes her wrongs, and in the second place proclaims that filial piety must be extended beyond one's parents to one's parent-land, and all our brothers The categorical imperative is beginning to be heard and this is the surest ground for optimism about the opium traffic.

It is truly a time of crisis for China, and her friends do well to pray that her conscience may not go to sleep again on this great question. She is preparing to meet England half way; she will decrease her home product pari passu with a decrease in the Indian export of the drug for a period of ten years, at the end of which time the export will be nil, and the home growth also nil. Consummation devoutly to be prayed for, impossible with man but possible with God. But even if nothing effectual is done till the setting up of the proposed constitutional government, then, if not till then, will the new China of the modern schools carry an antiopium bill in the Parliament.

BY REV. THOMAS WINDSOR, TSENI-FUI, WEST CHINA
Missionary of the China Inland Mission

Some may be surprized to learn that slavery of any description is widely practised in China. True, there is not that wholesale bloody slavery which has stained the soil of Africa; nor is it the sort that existed so long in some of the Southern States of America. In West China slavery is purely domestic, and the slaves are almost exclusively girls. They come chiefly from the families of the very poor, who have sold their daughters in times of poverty and famine, or when superfluity of female children led the parents to sell the girls to the rich. In many cases it is merely the love of money, or the unimportance with which girls are regarded, that has influenced the parents to sell their daughters into the hands of strangers.

The price of girl slaves varies considerably. In some places it reckons at about one ounce of silver for each year of her age; in others two ounces, and in many places the price ranges from six ounces to thirty ounces of silver. (One dollar in gold equals about one ounce sixty cents of silver.) In times of drought and famine, when living is hard, girls can, of course, be purchased at a much lower figure. Appearance and ability usually count much in the transaction. These girls become the absolute property of the purchasers.

In a very few instances the change is to the girls' advantage, as they find a better home, better living, and perhaps receive kinder treatment than in their own homes. One occasionally hears of a mistress who is kind to her slaves and treats them more like hired servants. In one family where the

Gospel has entered in Kuei-yang, one of the daughters of the house has been seen sitting with the slaves around her, teaching them the Gospel. But in the vast majority of cases these poor creatures become the slaves and burdenbearers of the family, to be cuffed and curst and made sport of at pleasure. Many of them live hard, miserable lives, and are beaten and treated as if devoid of feeling. They are poorly and insufficiently clad in cold weather and sleep wherever they can-no bed being provided for them. They are supposed to be at the call of their mistress at all hours of the night, and then ready for work at daylight next morning. With one family who lived close to the mission house in Kueiyang, it was a common thing to weight the poor girls down with heavy stones hung around their necks. The masters would also brand them with hot irons on the face, hands, and other parts of the body.

Another family who lived close to our evangelist some years ago used frequently to bind their slave to a post, beat her with an iron rod, and then brand her body. The cries of this girl were sometimes most heart-rending to hear. Some have been brought to me with hands, face, or legs badly swollen from the cruel treatment they have received. Many times we are called to attend these poor creatures who have attempted to end their miserable existence by poisoning.

It is not very surprizing, therefore, when some of the girls run away from their owners. When this happens, a "crier" is sent round the streets, who beats a gong, shouts out the age, dress, and appearance of the girl, and offers

a reward for her capture. If this should be effected, and she be brought back to her mistress, the punishment she receives is not easily forgotten by her. There are cases where the girls, by their misconduct, increase their sufferings and make their lives more miserable than they otherwise might be.

It sometimes happens also that where a slave is good-looking and intelligent and industrious, that she is taken by the master of the house as second or third wife. But from whatever point it may be viewed, the life of a slave is far from being an enviable one. Absolutely in the power and at the disposal of her mistress, perhaps a stranger in a strange city, known only as a "ya-tóe" (slave), having to bear in silence and alone all the pain and misery their unfeeling owners please to inflict them with—where can a spark of pleasure or comfort be found in such a life? How different from the life of perfect liberty and blessing lived by the children of God who are the bond-slaves of our adorable Lord Jesus!

# ITINERATING EXPERIENCES IN KOREA

BY MISS ETHEL M. ESTEY, PYENG YANG, KOREA

Missionary of the Methodist Episcopal Church

An itinerating trip in Korea! How much it means to the initiated, how little to others! How much enters into that trip of joy and sorrow, of comfort and discomfort—particularly the The first thing in preparation latter. for the trip is sending word of our intended visit so that the people will be ready to begin study on our arrival. We must take our own food, and a folding canvas cot with bedding; we must have a horseman who will furnish some sort of an animal of the horse species to carry our load; chair coolies must be bargained for, and many other details must be arranged. We need also to spend a long time in prayer, asking especially for patience, since we sometimes think that Korean horsemen and coolies require even more patience than Job needed to endure his boils and his friends. We may make the bargain with some meek-looking "son of the Orient" to furnish the horse and go with us at an early hour the next morning. Nine

o'clock comes and he still is an absent quantity. In his own good time he will come meandering in, only to inform us that prices have risen during the night and he can not possibly go without a raise in wages. Then the specimen of horse-flesh which meets your gaze! You wonder what would be the sensation if a good American horse were introduced to the Korean breed. animal usually brought to your door is small and lame, with a back covered with sores and an altogether heathenish look in his eyes. But while you survey the beast you inform the keeper that as he had bargained to go for the price named vesterday you will give him no more; then begins a search for another horseman only to find that they all stand together-they have struck for higher pay. In a state bordering on exasperation you decide at last that even if you do have to pay the price demanded you will not have the first man who made all the trouble. but you will take another, and so you

start off only to find at the first stop that the horseman has disappeared and the instigator of all the trouble is standing meekly at the head of your beast of burden. If you are wise you will merely smile and go on.

Early one autumn the writer, with a native Bible-woman as companion, took the advice of a gentleman of the mission, and started on a trip, with a donkey to carry the load instead of a horse. We were assured of the good qualities of this particular donkeyhis faithfulness, sagacity and strength, which had been proven by the gentleman himself before lending him to me. We left home early one morning, expecting to reach a large town about thirty-three miles distant, in the evening. I was very much pleased with the patient, pathetic look of my donkey's eyes as we started off, and during the morning's march he fulfilled the elder's description to perfection. But in the afternoon his mood changed. He was most reluctant to leave the stall of the inn and required much persuasion to induce him to pursue the journey. As we passed him in the afternoon I noticed a revengeful look in those large eyes, but we heeded it not. When night came on it found us at the foot of a high mountain with no house in sight except one filled with gamblers and drunkards, and which it was impossible for us to enter. Our town lay on the other side of the mountain, but we thought it not wise to cross until the arrival of the donkey with our loads. So the coolies set us down in the middle of the road and there for two hours we waited for that Then as no sign of him appeared, the chair coolies started out on the search. Going back a distance of three miles they found the donkey

calmly lying down in the middle of the road and neither moral suasion nor the use of the club could induce him to rise until his load was transferred from his own back to that of the coo-By the time this procession lies. reached me the coolies decided it was too late to cross the mountain, as tigers were known to be about. Where was I to stay? In the gamblers' den they would not have me, and for awhile it looked as if my chair at the mountain's base would be my only resting But at last away in the distance the coolies saw a little light twinkling and hastily catching up my chair they started on a dog-trot across country. We found a little Korean hut, dirty, low, far from comfortable in any of its appointments; we were, however, glad of a shelter of any kind to keep out the cold night air, so that Susan (my Bible-woman) and I prepared to rest. The old man and woman, keepers of the hut, were much addicted to the use of tobacco, and about every half hour during the night they would rise and take a smoke. As it was cold they considered my request for ventilation extremely unreasonable, and I was obliged to withdraw it. A more uncomfortable night could not well be imagined, for not only was there the vile air to contend against, but "small game" of many varieties were there in goodly numbers.

About midnight there came a knock at the door and a voice demanded money at once. With a trembling voice Susan told me that was the way of robbers and, if not given he would attack us, but the old people gave him according to his demands, while Susan proceeded to lecture him on the exceeding sinfulness of his ways.

It was with gladness that we hailed

the sunrise the next morning, for it offered the possibility of leaving this den. Our donkey had his meekest look on as we started out, but before we had traveled half way up the mountain side I heard a forcible ejaculation from the horseman, and looked around to see my baskets and boxes rolling down the mountain side. The donkey had decided the load too heavy and so had shaken it off-bread, butter, cans of milk, and all our other belongings were scattered in all directions. Verily we felt that horses, or donkeys, were poor things to trust. Picking up what we could we again proceeded on our way, but soon found that the donkey was so violently lame it seemed impossible for him to walk. was nothing to do but for the coolies to unload the beast and themselves carry the pack over the mountain. This lameness continued until the mountain was passed; then it suddenly disappeared and he trotted cheerfully away. Korean vituperations, loud and deep, were hurled at that donkey by the exasperated coolies, but he only shook his long ears and in high glee trotted off to the near-by village where he knew beans in plenty and a long rest awaited him.

The Christians having received word of our coming, were watching, and no sooner had they seen our party descending the mountain than a delegation came out to meet us. The night before, the trip had seemed hard, but with the joy of this simple-hearted people over the fact that the "Jesus teaching lady" had come to them, I felt repaid and "the toils of the way" seemed nothing compared to the great gladness that filled my soul that morning at the privilege of telling the Story to the hungry people about me. As

I looked in the faces of the little girls gathered in our day school—gathered from homes where so short a time before it would not have been even dreamed of that a girl should be taught anything—looked into their bright, eager little faces and saw them unstrap their Bibles and hymn-books anxious for the coming lesson, I received an instalment of the "hundred-fold" promised in this life.

This township of Ham Chang is one of the strongest centers of our work in the West District of North Korea. Again and again has the church been enlarged to meet the needs of the rapidly growing congregation. A flourishing boys' school and an equally growing girls' school have been established, and ever there is eagerness for study that delights us as we meet with them.

After a few days spent here we passed on to another village, where the same eagerness for the message is seen again. One old woman—over seventy—had traveled over a high mountain just for the sake of listening "once more before I die to the Jesus words." On every hand comes the plea, "Come to our village and teach us how to do the Jesus doctrine," "We want to become Jesus men and women; come teach us how."

Never shall I forget the first country trip, made the spring after the outbreak of the Russian-Japanese War. For several months, by order of the United States Legation, we had not been permitted to travel in the country and could only comfort our people by written messages. But early in May active work was begun again in the country, and in company with Mr. and Mrs. Morris I again visited our people. Never shall I forget the joy

of the people as they met us again after the months of trouble and anxiety-how they flocked about us, clasping our hands while tears rolled down "We never expected to their faces. see you again," was repeated over and over again. One Sunday during this trip Mr. Morris held Communion service in Sam Wha, a large magistracy, where there is one of our largest churches. Very early in the morning the people began to gather and we soon saw that the church was not large enough to hold the crowd, so we had mats spread on the ground in the churchyard. There the men and old women sat, while the young women and girls sat in the church, where, safely screened from view, they could hear but not be seen by the men. It

was a blest service and one long to be remembered by those who partook of it.

To-day as we look out upon the political conditions in Korea we see sorrow, oppression, and injustice on every hand; but turning from that side of the question and looking upon the readiness of this people to "hear and do the Jesus doctrine," their great eagerness not only for the Gospel, but for all that the Gospel stands for-of enlightenment, education, and the uplifting along all lines—we thank God and take courage, praying ever that the Lord God of Hosts will so touch the hearts of His children in the homeland that they will respond in fuller measure to the cry of these hungry millions for the Bread of Life.

# THE WORK OF REV. WILLIAM KING EDDY FOR TWENTY-EIGHT YEARS A MISSIONARY IN SIDON, SYRIA

BY REV. GEORGE C. DOOLITTLE, ZAHLEH, SYRIA

The sudden and unexpected departure of this noble missionary of the American Presbyterian Church has brought sorrow to friends and severe loss to the Syria Mission. Mr. Eddy was born in Syria and came of godly and efficient missionary parents, so that his knowledge of the difficult Arabic language was his Syrian herit-He was one of the strongest, most active and capable missionaries in Syria,—called in the height of his usefulness from the midst of work in a wide field, in which, through divine grace, by dint of patient, unstinted effort, he had substantially advanced the Kingdom of God. His intense activity, unswerving faith and simple Christian life, his desire for souls through evangelistic effort, his varied knowl-

edge, superb mastery of the Syrian character, incisive executive genius, keen legal acumen, and generous, unthoughtfulness, - these and many other traits only his associates have realized, because he was too modest ever to make a display of them. It is to be regretted that Mr. Eddy almost never wrote for publication. What he was lay concealed behind what he did and why he did it. truly "counted all things but loss." "The love of Christ constrained" him. An unobtrusive, self-effacing spirit was his prime characteristic. He had no titles, yet in many lines of knowledge and research that are commonly rewarded with honorary degrees he was amply deserving. Altho not a brilliant pulpit orator, "the common people heard him gladly"—his own people out in the Syrian villages, the pupils in the boarding schools and the College. They always received something practical and ennobling. At the last gathering of the mission he presented a suggestion for general evangelistic meetings that will doubtless bear much good fruit. His diversified activities may be considered under two heads—supervisory and legal.

As an itinerating missionary the greater part of the year was spent in travel from Sidon eastward beyond Hermon, southward nearly to Acre. Extremes of heat and cold, drought and flood, dust and mud, wide roads and mountain paths were yearly experiences. He traveled much by night and worked by day. He lived plainly; was much with the people, entering heartily and tactfully into all that made up the round of their lives. None were too humble or too rough. Thieves and robbers were among his converts; light and cheer were brought into many darkened homes. His duties were extremely various. true apostolic sense Mr. Eddy became "all things to all men, that he might by all means save some." For example, some years ago he gathered funds, invested them for their owners at a good rate of interest in buying outright a Lebanon village from its unscrupulous, tyrannical Druze owners, and then sold it on easy terms to the opprest tenant-farmers, who blest God for this wise and thoughtful deed of mercy. In like manner scores of people whom he has tided over some distress could gladly bear testimony to his kindness. But very few of his beneficences will be known or heard of in this world.

In legal matters his was easily the

keenest mind that the mission has possest for years. He had a thorough grasp of Turkish law (an excellent code in itself), as well as preeminent ability to cope with official and unofficial abusers of that law. The amount of legal business transacted by a missionary in Turkey is considerable, largely because every religious sect looks to its head for protection and aid. And no one with a just cause came to Mr. Eddy in vain. But his efforts have not been confined to cases of local interest. He has dealt most astutely with the problems that are now awaiting settlement between the Sultan and the Department of State at Washington. His excellent judgment and clear statement will be greatly missed in these crucial months and years. His general executive ability was a large factor in his success. His mind seemed to grasp every detail and probable outcome of a proposition and formed an unequivocal decision rapidly and unerringly,-so much so that one of the ladies of the station once said to him, "Mr. Eddy, don't you ever make mistakes?" (He doubtless promptly disavowed any claim to inerrancy.) This quickness of decision, coupled with a keen knowledge of men, enabled him to accomplish an unusually large amount of work. He knew well the Syrian character, and early in his career gained the confidence of the better classes and the respect of outwitted tricksters. ability as organizer is seen in the efficient native Presbytery of the Sidon

In the mission circle his position was one of unobtrusive leadership. He was frugal of speech, but without him no meeting was considered fully organized for deliberation and action. His opinion was highly esteemed. As a student he took time to keep up his Greek and Latin. Altho his house was seldom free from business callers of one kind or another, almost every morning a portion in the Greek Testament was read, while his Arabic Bible was even more familiar to him than the English. Of general and periodical literature and religious publications he was a careful, discriminating reader—hence an intelligent and interesting talker.

Who would venture unbidden to open the door upon the home-life? The calm, steady influence of Mrs. Eddy has been a potent factor in her husband's successful career. She has done her full share in the united lifeservice. Well-trained children, cheerful performance of daily tasks, mutual Christian love, unaffected hospitality, have characterized this missionary home. Mr. Eddy's heart was with his children. There was always opportunity, when at home, for reading to them or hearing them recite hymns, or giving them something useful from his well-filled store of knowledge, walking, riding, or swimming with them, inculcating the truths and principles that made his life what it was to him and to others. May the God of all comfort abide in the hearts of wife and children.

His peaceful, beautiful death seemed as the "Amen" to a noble, harmonious anthem. With two of his boys, aged twelve and ten, he had gone to a distant outpost, intending to hold preaching and communion services. Late on Saturday evening, after preparing for these meetings, came the unmistakable death-summons of heart-failure. He quietly informed the servant of his

case and gave him minute directions for breaking camp and proceeding to Sidon with his body. He called to his side the old Bedawy hunter who in years gone by had been a notorious robber, and had been changed by Mr. Eddy's life and words. To him he declared his absolute trust in Christ for this hour of death. Then the boys were awakened and called in. Beautifully he broke to them the sad news. weaving in affectionate remembrance of his lifelong associate, recently married in America. "To-day Doctor Ford and his bride have sailed from New York on their way to Syria. And to-day I am beginning my journey from Syria to heaven." He gave them many loving counsels and messages to dear ones, then bid them go back to sleep (thoughtful to the end!). At one o'clock on Sunday morning his soul passed on to glory. The funeral in Sidon was a magnificent tribute to his memory, the spontaneous manifestation of love, honor and respect from all classes-Christians, Moslems, and Iews. The villagers from the scene of his death and the places between came to do him reverence. Thousands of the people of Sidon and vicinity crowded into the streets and open spaces as the funeral line advanced It was a solemn hour for all. and Syria had lost a champion.

For his associates who remain there is the difficult problem of attempting to meet this exigency by rearrangement of forces. The Syria Mission, crippled before, is now in dire need of reinforcements. Let the cry resound in the home-land, Who will come to Syria at once to prepare for a life of service in Christ's name? "Come over and help us!"

# THE FIVE GREAT NON-CHRISTIAN RELIGIONS\*

The religions of the world may be divided into two main groups—the systematized and the unsystematized —the latter dealing with the crude notions of the savage tribes. Every man feels the need of someone who is greater than himself to whom to go for help, comfort and protection, as the history of the world, as well as the experience of each individual, has shown. The systematized non-Christian religions are Hinduism, Buddhism, Confucianism, Taoism, Mohammedanism. With exception of Hinduism each of these in its concrete expression originated with a man who, at the beginning, at least, was prompted with a real desire to know the truth at whatever cost—a man of single purpose and of pure life. In the case of one or two leaders personal success brought failure to hold true to the ideals, and the religion lost its power to grow into fuller truth.

1. Perhaps Hinduism shows more clearly than the others the growth of a religion from its primitive to its more complex form. The earliest sacred Hindu literature that has come to us are the four Vedas, probably written about 1500 B.C. One of these, the Rig-Veda, contains about 1,028 hymns, all addrest to nature. In them we find no trace of the idea of sin. There is no reference to idol-worship, to caste, to suttee, to enforced widowhood, to self-mutiliation. hymns of worship, pure, sweet, and simple.

Gradually the conception of sin began to creep into the hearts of the people, and with it the desire to find a way by which it might be atoned for. The god of nature, nameless and indefinite, seemed too far away, and a more definite god must be found. This was discovered in Brahma—"that which expands through all space and grows into everything." The universe was thought to be an emanation

from him, rather than the work of a creator. He was the god of intellect, of thought, not will; a god who represented rest, meditation, not activity, watchful care. But even this definition of the god of nature was too indefinite. It failed to satisfy; and so two other gods were gradually associated with him-Vishnu, the preserver, and Siva, the destroyer. three make the trinity of the Hindu and are represented by the triangle, or, more often, by three heads spring-

ing from the same body.

The ritual constantly became more burdensome and the divisions of caste more rigid, until the natural reaction occurred, exprest in the books of the third period, the *Upanishads*, written about 600 B.C. The name means "something that lies beneath the surface" and in them and the subsequent philosophy that arose from them, the attempt is made to find out the real meaning of the universe and to bring man into harmony with the Supreme God and man are one, they teach, but man on account of ignorance and delusion is apparently in dualism with God. Let the soul be freed from the bondage of material things and even of personality and it will recognize its oneness with God and "be reabsorbed in Him as a stream in the ocean." From this conception arose the common Brahman. ical creed, which asserts that the soul is eternal, and as such is transmigrated through an innumerable succession of bodies, higher or lower in form, according as the life has been good or evil. With this new philosophy came a demand from the Brahmans that it should be kept in bounds, and as a result, the law books contain the "precise rules for the constitution of society, for the due coordination of the different castes, and for the regulation of every-day life." The most celebrated of these books is

<sup>\*</sup> A summary, by Miss Alice Jackson, of the Daily Mission Study Class, at Northfield, Mass., led by Deaconess Knapp, Dean of the New York Training School for Deaconesses. The text-book used was "The Religions of the World," by G. M. Grant. Condensed from the Record of Christian Work.

# A COMPARISON OF THE FIVE HIGHEST RELIGIONS

	Торісѕ	I. Mohammedanism	II. Confucianism	III. THE RELIGION OF JESUS CHRIST	IV. Buddhism	V. THE VEDANTA PHILOSOPHY
ı.	The central idea	The existence of one God and Mohammed's mis-		To become true children of our Heavenly Father		The belief in the identity of the individual self
	and	sion	·	and brothers of our fellow men	man	and of Brahm
	The main character- istics	Theological and little	Moral and of this world	Religious, ethical, and practical	Ethical and scientific	Metaphysical and mys-
2.		A personal God; the Cre- ator and a King	preme Ruler		Karman	Brahm the One Divine Essence; above per-
3.	Inspiration of scrip- ture	Monotheistic Mechanical inspiration	Vaguely monotheistic Belief in a heaven-sent mission	Monotheistic Spiritual inspiration	Not atheistic; pantheistic No inspiration	sonality. Monistic Based on a revealed book
	Prayer	Prayer a duty; formal repetitions	No prayer	Prayer, a voluntary but necessary communion	No prayer; meditation	No prayer; meditation
5.	Priesthood and forms	No priests; no sacrifices, forms or idolatry	Mandarins officiate		nies, rites or forms	No sacrifices, rites or ceremonies; no priests
6.	Life after death	sual heaven	ancestors	-	ness snuffing out of life	Realization of our one- ness with Brahm
•	Morals and ethics	ards	Matter of fact maxims of morality	ards	Gentleness and self-con- trol	No ethics
8.	Obedience and authority	Obedience, submission to authority enjoined	joined; discipline	,	Obedience not inculca- ted; authority abhorred	
9.	Love	No love	Reciprocity	Altruism; unselfish love	Reflective love	No love
	Tolerance	Intolerance to opponents	Religious indifference	Tolerance	Extreme tolerance	Intellectual tolerance
	War	Religious wars enjoined		Warfare condemned	Unconditional opposition to war	
	Marriage Responsibility	Polygamy permitted Responsibility to God; fatalistic	Polygamy permitted	Monogamy enjoined Responsibility to live up to light	Celibacy advocated Responsibility to self	No thought of marriage
14.	Drink	The use of liquor forbid- den		Moderation demanded, abstinence advised	Voluntary abstinence	
15.	Kindness to animals	Kindness to animals en-		Mercy to all upheld	Voluntary kindness to	
16.	Death	Death in battle courted		Death a departure to God	Indifference to death	
	Courage	Heroic enthusiasm	Courage enjoined	Courage to do right	No courage	1
18.	Development of the mind	The mind stimulated but limited		Mind trained to learn God's will		
19.	Effect of the religions	It gives vigor but not moral force	wisdom		learned	It is metaphysical
20.	Religious types	For earthly warriors	For officials and the com- mon man	For young and old, giv- ing perennial youth	For the reflective man	For the metaphysician and for old age

the Manu, named for Manu, said to be the son of Brahma.

In the sixth century before Christ, Buddha was born in India, through the contest of Brahmanism with Buddhism modern Hinduism developed. Buddhism began as a reaction against the extravagant sacerdotalism and the social prohibitions of To-day it is to be Brahmanism. found in India, only as some of its truths have been absorbed by Hindu-The effect of the struggle between the two faiths made it impossible for the Brahmans to restore the worship of the old gods by the mass of the people. Ritual alone ceased to satisfy their minds. The Veda was entirely beyond their reach. God had to be created and the heroes of the great epic poems, the Ramayana and the Maha-Bharata, became the objects of worship, while these books themselves became the popular bibles. Brahmans deified these heroes as incarnations of Vishnu. The moral teachings in the poems are chiefly those of Buddha. The two gods, worshiped principally to-day, are still Vishnu and Siva—the one representing the principle of free grace, and the other, of human merit. The mass of the people lay greater stress on the power of Vishnu, and send endless prayers to this god, and even train parrots to say these petitions for them. The books that teach about these deities are the Puranas, so sacred that they have been called the fifth Vedas.

There is much that is true and rich in this religion of India, but it is wofully one-sided and fatally defective. It takes no account of the personality of God, and contends that both good and evil are found in Him. The personality of man, too, is ignored. Life, which is so real, to the Hindu is an The religion is pantheistic illusion. in the extreme. The numerous incarnations and emanations of gods from the great deities make it possible for the Brahmans to accept every god with whom they come in contact. More than 300,000,000 gods are worshiped in India.

2. Buddhism was a reaction against the overburdensome ritual and rigid caste system demanded by Brahmanism. Like Christianity, a universal religion has developed from a purely local one, and is almost unknown in the country in which it arose.

Buddha, or Gautama, was born in India the sixth century before Christ. Externally, he had everything to make life happy and successful. He is described as distinguished for bodily vigor, intellectual power, and purity of heart and life. His father was the Rajah of a small province, and his wife, too, the daughter of a Rajah. Their marriage was one of deep af-Everything that earth could fection. give seemed to be his, and yet he was not happy. A deep unrest, a yearning after a knowledge of the meaning of life, of existence itself, seemed to fill his soul; and this, at the age of twentynine, caused him to leave his home to search after the truth. At first, he went from one Brahman priest to another, seeking in vain to find the answer to his great question. Next, he spent six years in the jungle, testing the principles of Brahmanism, seeking to lose himself by concentrating his thoughts upon Brahma, to lose his personality in that of the infinite. This, too, failed. One day, in despair, he sat down under a fig tree (known now by all Buddhists as the Bo tree, or tree of wisdom, sacred to them as is the Cross to us) to meditate, reflect and question. Here he seemed to learn the meaning of life and the way of freedom from sin and selfishness. The truth, which became the principle of his teaching, dawned suddenly upon him-that "man had only to be true to himself in order to rise permanently superior to appetite, desire and misery, and that, in the extinction of desires through inward culture and love to others, lay the solution of the mystery of life." Sacrifices and penances were useless. Even the Veda lost its authority. Caste was God Himself was not convention. needed. The world to every one must be what he himself is.

At this time, he claimed the title of Buddha—the enlightened one—and set out to teach others the great truth that he had learned. This he exprest in four verities: 1. There is pain or sorrow because of existence. 2. This comes from desire. 3. Pain and sorrow may be made to cease by conquest over desire, and that conquest is equivalent to the attainment of Nirvana. 4. There is a way that leads thither. That is, all existence must bring suffering, and hence it would be better not to be. This pain is caused by the desire for three things —sensual pleasure, wealth, and exist-But the remedy for all this is Nirvana, which, according to Buddha, is the disappearance of the restless condition of mind and heart, which otherwise, according to Karma, would have to be subject to renewed individual existence. By the doctrine of Karma, he meant that every man's condition in this life is in exact equivalence to his acts in the previous life. Man has no soul; hence there can be no transmigration. In the place of this Brahmanistic doctrine, he taught the doctrine of Karma and that of cause and effect. The way to reach Nirvana is by following the middle This consists in six things: path. "Right belief—that is, in the Buddha's doctrine; right resolve—that is, to abandon all ties that interfere with becoming a monk; right mode of livelihood, or living by alms; right exertion, or suppression of self; rightmindfulness—that is, of the impurities and transitoriness of the body; and right meditation or composure of the mind into trance-like quietude."

He built also on the four verities a system of morality, much of which he borrowed from Brahmanism. added five commandments: shalt not kill; Thou shalt not steal; Thou shalt not commit adultery; Thou shalt not speak untruth; Thou shalt not taste intoxicating drink. The first four belonged to Brahman teaching, but the fifth was his own. Among other commandments was one forbidding his disciples to receive gold and

silver, and at first this was obeyed. Later, however, the monasteries often became owners of great revenues and properties. He preached the necessity of cultivating the virtues of resignation, of long-suffering without limit, and of the forgiveness of injuries. Much of the early success of Buddha undoubtedly came through his own personality. His life is one long record of unselfish devotion to others and his consecration and zeal awakened enthusiasm in others. dhism, too, was the highest form of a practical religion that had ever been given to the common people in his land, and its denunciation of the ritual and of the caste system made ir appeal to many. To the masses it seemed a "protest in favor of liberty, equality, and fraternity." Then, too, he spoke to the people in their own language, and often taught them in the form of dialogs and fables, in which they delighted. This teaching that there is no God, but that man is sufficient unto himself, and can attain to the fulness of knowledge and to perfect righteousness through his own unaided efforts, made it appeal to some.

But its success in India was not permanent and, tho Buddhism has spread into many countries, it is not the faith taught by its founder. Failing to recognize the necessity of a God, unable to realize the great fact of sin, Buddha made it necessary for his future disciples to create the God and to revive the rituals and forms of sacrifice he had denounced. many countries we find the grossest forms of idolatrous worship among the Buddhists. In most cases, Buddha himself is worshiped. In almost every instance the priesthood is ignorant and the worship mechanical. The failure of Buddhism has come through its original atheism; through its selfishness, for man seeks Nirvana for himself and not because of any help it may bring to others; and through man's dependence on himself.

3. Closely allied to Buddhism, in the time of its birth, tho widely

different in its teachings, is Confu-CIANISM. Kung-Fu-Tse, or Tung whose name the Jesuit missionaries have Latinized into Confucius—was born 551 B.C., about fifty years before Buddha. Like him, he was a man of good position, his father having been an eminent military officer, and like him, too, early in life, he began the gigantic task of reforming the corruption of his country. The condition of China in his day was one of desolation, discord and almost ceaseless warfare. In despair, Confucius turned to past history, and in it believed he had discovered the solution for the troubles of the present; that the one thing needful is a stable and peaceful society; and to establish this and to bring back the golden age of the past, when the kings of China loved virtue and the people listened to them, became the ruling passion of his life. This conclusion to which his study and meditation had brought him became his teaching. First, he showed that, if heaven is to be worshiped at all, it must be done by the Emperor, who in this act shall be the representative of all his people. All others must This is funworship their ancestors. damental and absolutely necessary. Secondly, he showed that man's nature is good, and, if followed, will invariably lead him right. Five social relations must be observed in order to establish this peaceful society: that of the sovereign and subject, of husband and wife, of parent and child, of elder and younger brother, of friend to friend. In obeying these and in following the rules of the Book of Rites-an ancient document full of rules for the regulation of life—he believed the ideal government would be established. He laid great stress on education, which included ethical and social science, and the formation of moral character.

Much as Confucianism has done for China in raising the moral tone, it has failed absolutely as a religion. Ignoring the need of God, except as the Emperor worships heaven each year, its influence has been atheistic. It has tended also by its conservatism to make the people unprogressive. It does not satisfy yearnings for one higher than man, on whom they may depend. The Chinese worship Confucius, but rather as a great and wonderful man than as a god. The two books of his sayings, gathered by his disciples, are memorized by every schoolboy, and he is in every sense the hero of the nation.

4. But religious instincts must be satisfied, and so other religions have come in, and among them Taoism. Its founder, Lao-Tse, was contemporary with Confucius. Recognizing the evils of the time, he bent all his energies to finding a remedy. permanent good could come, he believed, merely through introducing a formalism. The heart and the life of the nation itself must be changed, by cultivating Taou-a word used to describe "the Absolute, which is beyond description." It was the eternal order or being, which the laws of nature and the reason of man mir-Along it all beings and things rored. All originates from it and to it returns. "Taou is also a living way for him who conforms to it and, therefore, should be the supreme object of our desire." The teachings of Lao-Tse took also a more practical side. Salvation can come only through living according to nature and virtue; likewise the necessary changes, so sadly needed in the corrupt govern-Self-abnegation must be an absolute rule for sovereign and subject alike. "I have three precious things, which I hold fast," he said, "viz: compassion, economy and hu-Being compassionate, I can be brave; being economical, I can be liberal; and being humble, I can be the chief of men." Like Jesus Christ, he approved of recompensing injury with kindness. But this faith, which seemed to have so much that was beautiful at first, has degenerated into the worst forms of idol worship. Its priests are corrupt and superstitious. Lao-Tse failed himself to find the Taou, or to give his disciples the motive power, which alone would make it possible to give up all to follow him.

5. Another of the great religions. and the only one that has arisen since the time of Christ, is Mohammedan-Its great leader, Mohammed, was born in Mecca, 571 A.D. The religion of the Arabs of this period was polytheistic idolatry. The real life had died out, and the worship chiefly consisted in attending certain feasts on holy days. The god of the Arabs was Allah, the Supreme; but so lofty and remote from man, that no personal intercourse could be had with him, but all worship must be made to lesser beings who dwelt among men and were particular deities of special This worship seemed so corrupt to Mohammed that he gave up all belief in the household gods. In various travels through Arabia and Syria, he came upon certain Jews and Christians from whom he heard stories of early Jewish history, of Moses and the prophets, and legends and tales about Jesus. He was deeply imprest by these, and became convinced of the truth in Mosaism and This conviction Christianity. greatly strengthened when an uncle of his wife brought him into touch with a movement, quietly carried on in several localities by men who called themselves Hannifs or penitents. Rejecting idol worship, they not only acknowledged Allah as the one God, but made faith in him consist, not in assent to mere intellectual doctrine. but in Islam, or submission to his will. They practised rigid asceticism, cutting themselves off from all the ties and pleasures of life and spending time in preparing for the day of judgment. Their example had tremendous influence over Mohammed. came convinced that there was but one God. He learned from the traditions to which he had so eagerly listened that there had been 124,000 prophets; and that five of these— Adam, Noah, Abraham, Moses, and Iesus—had been the bearers of new revelations. Their God and his God he believed to be but one. It was not

for some years, however, that he conceived himself to be a prophet; and not until he was rejected at Mecca and fled to Medina, on June 16, 622 A.D., did the historic date of Mohammedanism begin. By a series of revelations that came to him, while in a trance. he believed that God had appointed him to a new work, and that, as the greatest of the prophets, he was to teach "the unity, spirituality, presence and power of God, the necessity of righteousness, and the certainty of If his teachings had retribution. stopt here, there would have been hope for advance to the fuller truth: but, after his rejection from Mecca. and with his subsequent success, his teachings had a different tone. began to give commands of his own, to rely less on the revelation from God, and in many instances failed to practise what he taught. He sanctioned polygamy and, after teaching that peace is a necessary element in religion, when his authority was questioned he turned to the sword, and thereby Mohammedanism has ever since achieved its greatest conquests.

Success at first was largely due to the personality of its founder, to the great advance that he made in recognizing one God, and to the reforms that he made in the corrupt moral standards of his time. That he failed to comprehend the nature of Christ, is not difficult to understand when we realize that the Christianity with which he came into touch was degenerate and unworthy. The great defect of his teaching is its inability to give God His true personality. the Mohammedan, He is the great Almighty Ruler, but not the Father. To Him the individual must submit his whole will, not as a child, but as a slave. God is too far away for any personal intercourse. Contrary to the teachings of Mohammed, his disciples think and speak of their prophet as still living and pleading on their behalf with Allah. Their prayers are formal and a matter of routine. Their book, the Koran, written by Mohammed, and, as he believed, dictated

from heaven, contains the rules that they are to follow. It allows for no progress. God has no interest in science or art; how then can man, whose will must be absolutely subservient to His? Together with this "Islam" or submission, predestination absolute was taught, which, divorced from the conception of the Fatherhood of God, has become fatalism. The word "Kismet"—"It is fate"—settles everything for the Moslem, and, tho this makes him dauntless in war, in peace it tends to apathy. He is the hardest man in the world to convert, for Mohammed has expressly warned him against listening to the exposition of any other religion.

Turning from these five great religions to Christianity, it embodies all their great truths, while it corrects their errors, and crowns the whole with greater truth. The god of nature, whom the early Hindus adored, is but the God of the Universe, and

yet the personal, loving Father Whom they failed to find. The need of selfculture and of righteous acts is felt by the Christian in even greater measure than by the Buddhist, for this was the example of his Master. reverence and the desire for peace of the true Confucianist is one of the fundamental teachings that the disciple of Christ must follow. The Taou. the way that Lao-Tse would teach, is not too ideal and far away when we hear the words of Jesus, "I am the way." And the absolute submission to the will of God becomes the joy of the man to whom God is the loving and tender Father. And, crowning these truths, is the greatest truth of all, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When this is learned by all mankind, there will be but one universal religion, the religion of Jesus Christ.

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# THE PROGRESS OF CHRISTIANITY IN CHINA\*

BY REV. LOUIS BYRDE, M.A.

The following tables were prepared with the object of presenting at a glance the progress of the Protestant Church in China. A study of them will strengthen faith, and should cause thanksgiving to be rendered to the Lord, besides encouraging the Church to redoubled efforts for the evangelization of that great empire.

I. The Missionary Staff.—Robert Morrison reached China in 1807, and the centenary of Protestant missions in China is to be observed this year. Milne joined Morrison in 1813, but died in 1822, in which same year Medhurst came out. But it was not till 1842 that China was first opened to missionaries, and then only in part.

The increase at first was slow, altho there were giants in those days—patriarchs who have left their stamp upon Chinese Christianity. The following table, in which the numbers include wives of missionaries, shows the rate of increase:

TABLE 1

 The Rate of Increase of the Missionary Staff

 MISSION- NET YEARLY ARIES

 In 1807.
 1

 In 1822.
 2

 In 1842.
 20
 1

 In 1866.
 160
 8

 In 1876.
 473
 20

 In 1890.
 1,296
 57

 In 1898.
 2,458
 145

 In 1900.
 2,785
 163

 In 1905.
 3,270
 97

In 1877 was held the first great Missionary Conference for China. From that date a marked increase in the yearly rate is to be noticed.

In 1890 another great Conference again coincides with the beginning of a further yearly increase. This increase is more than kept up to 1900, when a marked drop takes place. But this is easily to be accounted for by the catastrophe of the Boxer uprising,

<sup>\*</sup> Condensed from the Church Missionary Intelligencer.

when one hundred and thirty-five adult missionaries were slain; many were permanently disabled and invalided; and many more, designated for China by their respective societies, were held back. If this total loss to China was only two hundred (and it was probably nearer four hundred) the one hundred and forty-five yearly increase to 1808 would have been maintained

If the Centenary Conference, to be held in April, is as fruitful in results as the two previous ones, what may

we not hope for?

Taking the above figures as they stand, and beginning from 1860, we notice that the missionary force has been doubling every ten years.

The Native Church.—Robert Morrison baptized the first convert, Tsai Ako, in 1814. After that date the increase was at first slow, but since 1853 it has been following the general rule of doubling every seven years, with the exception of an abnormal jump between 1865 and 1876, when the numbers increased from 2,-000 to 13,000. This will appear from the next table:

TABLE 2

The Rate of Growth of the Native	c Church
COMMUNI-	NET YEARLY
CANTS	INCREASE
In 1814 1	
In 1842 6	
In 1853 350	31
In 1860 960	87
In 1865 2,000	208
In 1876 13,000	1,000
In 1886 28,000	1,500
In 1889 37,000	3,000
In 1893 55,000	4,500
In 1898 80,000	5,000
In 1900113,000	16,500
In 1904131,000	4,500
In 1905150,000 (est.)	19,000

An apparent check may be noticed between 1900 and 1904, but this is to be accounted for by the sad fact that in 1900 about 16,000 suffered death at the hands of the Boxers, and missionary work moreover was almost at a standstill in North China for two years.

If the same rate of increase, doubling every seven years, is maintained, we may expect that there will be over 200,000 communicants by 1907, and all the information to hand points that

It must be noted that these figures are the net gain in communicants, and take no account of the Chinese saints already "fallen on sleep." If the total number of Christians, children as well as non-communicant adults, is needed, the above figures can certainly be doubled, or even trebled, but different lines of Church polity make a certainty impossible.

In drawing conclusions from these figures it must be remembered that it is almost impossible to compile absolutely correct figures where different missions are concerned (and there are at least eighty in China), the system of statistical compilation being often different. But for a general survey they can be relied on, and the deductions are a grand testimony to the virility of the Christian faith.

Considering the above table, therefore, we can with confidence say to the downcast, "Lift up your eyes and

look."

III. Distribution of Christians.—It remains to consider how the Christians resulting from the work of Protestant missionaries are distributed. This is shown by the following table, for which we are indebted to China's Young Men for November, 1905, tho we have modified it in some respects:

TABLE 3

The Number of Communicant Protestant Christians in China, January, 1904, Arranged Accord-ing to Provinces

Kwang-tung         29/250         31/750,000         1 to         1,6           Shan-tung         14/250         38,000,000         1 to         2,6           Cheh-kiang         12/2550         11,500,000         1 to         2           Manchuria         10,000         8,500,000         1 to         8           Hu-feh         10,000         35,000,000         1 to         1		COMMUNI-	POPULA-		
Kwang-tung         29/250         31/750,000         1 to         1,6           Shan-tung         .14,250         38,000,000         1 to         2,6           Cheh-kiang         .12,350         11,500,000         1 to         2           Manchuria         .10,000         8,500,000         1 to         8           Hu-feh            1 to         1			TION	1	RAT10
Kiang-su         4/750         14/000,000         1 to         2/5           Sz-chuan         3,500         68,750,000         1 to         19,6           Kiang-si         1,750         26,500,000         1 to         15,6           Shan-si         1,500         12,000,000         1 to         15,6           An-hui         1,500         23,666,666         1 to         15,7           Ho-nan         1,000         35,333,333         1 to         35,2           Shen-si         1,000         8,500,000         1 to         8,5           Kwang-si         750         5,000,000         1 to         6,6	Kwang-tung Shan-tung Cheh-kiang Manchuria Hu-feh Chih-li Kiang-su Sz-chuan Kiang-si Shan-si An-hui Ho-nan Shen-si Kwang-si Hu-nan Kwei-chow	30,000 g 29,250 14,250 12,350 10,000 8,500 4,750 1,500 1,500 1,500 1,000 1,000	23,000,000 31,750,000 38,000,000 11,500,000 8,500,000 21,000,000 14,000,000 68,750,000 12,000,000 23,666,666 35,333,333 8,500,000 5,000,000 22,000,000	1 to	766 1,085 2,666 850 3,500 2,4470 2,947 19,643 15,143 8,000 15,777 35,333 8,500 6,666 33,846
Yun-nan )  Total 131,000 415,250,000 1 to 3,3		131,000	415,250,000		3,169

In the seven easily accessible maritime provinces and longest occupied the proportion is 109,100 to 147,750,000, or one communicant to 1,354 people. In the seven now easily accessible central provinces (viz., Kiang-si, An-hui, Ho-nan, Shan-si, Hu-peh, Hu-nan and Kwang-si) the proportion is 17,-150 to 159,500,000, or one to 9,300; i. e., nearly seven times smaller than the maritime provinces. In the five more inaccessible western provinces (viz., Shen-si, Kan-suh, Sz-chuan, Kwei-chow, and Yun-nan) the proportion is 4,750 to 108,000,000, or one to 22,736; i. e., nearly seventeen times smaller than in the maritime provinces.

Therefore, in Central China, which contains two-fifths of the population, we see that the need is great indeed, but that in the west it is appalling. Is not this a call to the Church to strengthen, and that rapidly, all the work in the non-maritime provinces?

It should be noted also that the totals for Chih-li, Shan-si, and Manchuria would have been much higher but for the Boxer uprising, for it was mainly in these three provinces that the 16,000 Christians perished.

IV. Proportion of Missionaries to Communicants.—The following table is, perhaps, the most heart-cheering of all, for it shows that the native church is increasing at a much faster rate than the increase of the missionary force:

TABLE 4
The Proportion of Foreign Missionaries to Chinese
Communicants

	MISSION-	COMMUNI-	
	ARIES	CANTS	RATIO
1842	20	6	3 1-3 to 1
1860		960	1 to 6
1876		13,000	1 to 28
1890	1,296	40,000	1 to 31
	2,785	113,000	1 to 40
1905	3,270	150,000	1 to 46

Between 1860 and 1876, when the yearly missionary increase was slow (twenty), the Church forged ahead. Between 1876 and 1890, when the yearly increase of missionaries was almost trebled (fifty-seven), the native Church rate of increase does not appear so marked. But in the next decade, 1890 to 1900, in spite of the again almost trebled missionary rate of increase, the native Church is again seen forging ahead, yearly making the ratio between missionaries and communicants more pronounced. As said above, the native Church is doubling every seven years, and the missionary force every ten. This cheers the heart that yearns for evangelization of the world and of China in particular. does it not show conclusively that Christianity has come to stay, and means to grow?

# A CHINESE OFFICIAL VIEW OF MISSIONS\*

BY REV. JAMES W. INGLIS, M.A., MANCHURIA

Under the name of "Peace between Church and People," the educational authorities of the metropolitan province of China have recently issued a manual on the missionary problem, which is interesting because it indicates the policy advocated by the new school of Chinese officials, and because it gives a view of the Christian religion from outside.

Chapter I is entitled, "The introduction of Christianity into China." The writer first contrasts Christianity with

Confucianism.

The religion of China has for its general aim the practise of morality in relation

to the family and the state, so that it is not concerned with the miraculous or supernatural, but is confined to matters of daily Christianity, on the other hand, relies largely on spiritual aid for its establishment, and condemns all who differ from it as heretics; thus its rules are too narrow. Confucianism is broad and liberal, does not compel faith nor forbid doubt. It is willing to tolerate all other religions; for example, Buddhism and Mohammedanism can both be welcomed by it without stirring up strife. Chinese history can show nothing comparable to the religious wars of Europe, in which armies have taken the field for years and myriads of lives have been lost; and the first instance of religious animosity was on the introduction of Chris-

<sup>\*</sup> Condensed from The Missionary Record of the United Free Church of Scotland.

The introduction of Roman Christianity is then narrated, with the measures of repression adopted during the eighteenth century. On the latter point the writer observes that the prohibition of missions was not on religious grounds, but to prevent disputes between converts and outsiders. He then describes the gradual repeal of the prohibitive edicts, "beginning with the opium war with England."

Chapter II gives the clauses in the treaties with foreign powers relating to missions. After quoting the treaties, he says that such matters as lawsuits and questions of property are not involved in the "benevolent purposes" spoken of; that the "protection" to be given to missionaries is nothing more than the duty of the government to all foreigners, but can not refer to Chinese converts, who ought not to be in any way distinguished from other subjects.

In 1861 the provincial authorities were instructed to exempt Roman Catholic converts from temple and theater rates, on the ground that these were not included in the regular taxation of the Empire, and that the converts were unwilling to pay them. In 1881 the United States minister secured the extension of this privilege to Protestants, the Foreign Office saying that as the temple ritual was not of much use, outsiders also might be left to their own pleasure as to payment, but that all the other taxes must be paid equally by all alike. Further, in settling the missionary question in Chih-li and Shan-si after 1900, it was enacted that in all litigation no question should be asked whether the parties are Christians or not, and that if Christians offend against the law they should not be sheltered by the Church.

Chapter III is entitled, "How to treat missionaries," and holds that the missionary ought to be treated with courtesy, like all other foreigners, thus showing that China is a civilized nation, and saying that missionaries ought to be the more honored as they have come such a distance to exhort us to morality. Regret is exprest for the mistakes of Chinese in this matter, and in particular those parents are condemned "who do not restrain their children from cursing foreigners whenever they see them." In conclusion,

when we meet missionaries or any foreigners, we should neither treat them with insolence nor cringe to them. We may limit ourselves to the relations fixed by law, or we may treat them as friends.

Chapter IV discusses the mutual relations of converts and people, and says that the Chinese "errors in dealing with foreign missionaries may be accounted for by the strangeness of their appearance and their customs, but the strangest thing is the enmity among those of one nation. any enter the Church they are pointed at and eyed askance as Church folk: all set to devise some way of injuring them, and the converts become like people of another country, each party vying with the other, till the inhabitants of one locality are set against each other like fire and water." The manual continues:

Our own Chinese religions are diverse, yet all are held in equal honor, and each follows his own sect without arousing ennity. In the case of missions we find that the mutual jealousies arise from the question of local rates. Now it is obvious that public rates should not be remitted on the ground of conversion; for example, if a bridge or a road is constructed, do not the converts use it as well as others? But in the case of temple dues—if these are not already diverted to other purposes, such as education—they should not be exacted from converts, since Christianity regards the worship of idols as a breach of the commandments.

But there is one class of converts who borrow the political influence of foreigners to oppress their fellow subjects, and are bitterly hated by the common people, who are ignorant that such men, apart from their Church connection, were of bad character from the first, and never were law-abiding And, indeed, how could Jesus teach men to oppress others-He who said that men ought to love other men as themselves, and to suffer injury without taking revenge? Therefore, in dealing with this class of converts, there should be no difficulty in accusing them to the local authority, and in informing the missionary of their misconduct; on no account should the case be associated with the mission. If the people fail to discriminate, and visit the misdeeds of one or two men on the mission, the missionary in his turn will visit the deeds of one or two on the whole people, and out of a few insignificant matters will arise international complications, even

to the forfeiting of life and the exaction of indemnity. Yet the converts murdered are natives of our country equally with their murderers whose lives are forfeited, while the indemnity is paid from the funds of our own country. Heaven and earth are turned upside down, while the mission susains no injury; we Chinese pay down large sums all to no purpose, and many lives are sacrificed, while the chapels which formerly were small are ever increasing in size. Can any one with the least patriotism think of the situation without shame?

In Chapter V the author gives a sketch of the origin of Christianity and of the Reformation. Christianity is called a Western religion, since the nations that profess it and the men who preach it are mostly in Europe; but its founder was of the same continent as the Chinese, for "Jesus was born in Judea, a country in the Arabian peninsula."

The author laments that his countrymen neglect to distinguish between the various forms of Christianity, but class all foreigners together as followers

of the Western religion.

In Chapter VI, under the heading, "Principles of Christianity," the ethical teaching of our Lord is adduced to show the inconsistencies of Christians. The following examples may suffice: "Jesus said, 'Blessed are ye when all men revile you and persecute you'; 'love your enemies, and bless them that curse you.' Think what a spirit is that! But now Christians stir up strife for small matters, and even use the name of Christian to oppress the civil population. Are they not sinners against Jesus?" The story of the young ruler is quoted against covetousness. "Thus going to law on money matters, and even seizing land and extorting money as these men do, such things are a degradation within the Church."

Chapter VII, under the heading, "Mission cases," treats of the question of riots and calls attention to the fact that it has been already noted that Buddhism, Mohammedanism, and the Christianity of the sixteenth and seventeenth centuries were all tolerated. "How should it be that modern Christianity alone can not be granted the

least toleration? In the main it is because of the difference of customs and ceremonies between East and West which causes suspicion and gives rise to wild rumors. But the fact remains that the riots have not arisen out of religious controversy."

After narrating various riots, the story is brought down to 1900, when "converts and rioters were involved in the same calamity, as well as those who belonged to neither party; for when the foreign armies came they made no distinction, but treated all alike as Chinese."

Both parties ought, then, to lay the blame on themselves, and all local officials with the gentry and the whole four hundred millions of our nation should make special efforts to see to it that there shall be no more missionary riots.

Chapter VIII is entitled, "The religious question in other countries." After stating that Europe and America enjoy religious liberty, the writer remarks that Church connection must depend on individual preference, for if men are forced to enter into any religion they can not be sincere believers. He then shows the gradual curtailment of papal power, mentioning the sanctioning of civil marriage and the establishment of secular schools in France. "It will thus appear that members of every religion are treated alike, and discharge alike the duties of subjects, while the Church has its definite limits, and can not interfere with the government or with education.'

It is then shown that religion in the West does not interfere with patriotism, as in the American Revolution and the Franco-Prussian War men of the same faith were found on opposite sides. As examples of statesmen who were both patriots and Christians, he mentions Mazzini, Cavour, and Gladstone, attributing to the latter the Catholic Emancipation Act.

In conclusion it is shown that the Japanese are most patriotic, while they are allowed to profess what religion they please, so long as they fulfill their duties as subjects.

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## ASPECTS OF THE NEW ERA IN CHINA

BY REV. HENRY D. PORTER, M.D., D.D. Missionary of the American Board, 1872-

How large a part Christianity in its modern form is to take in the remodeling of Asiatic ideas is as yet realized by comparatively few. That it will prove the most powerful and conservative force is the increasing assurance of many wise and thoughtful observers. An era of Christian diplomacy, dominated by the Golden Rule philosophy, with its new force of altruism has been inaugurated. The late Secretary Hay, with his sincerity and simplicity, his directness and truth, set aside the selfish diplomacy of the past. mutual interests of international helpfulness began a new era. The Hague court of peace is the symbol of the era.

"Good will and peace, peace and

good will to all mankind."

The kindly spirit of such diplomacy in reality is the best guarantee to the "open door" of commerce. Under its shield the American citizen in China finds alike his privilege and opportunity. The alarm as regards the boycott of American goods has in large measure been allayed. How great that alarm was may be seen in an ill-advised article in the North American Review, under the title "Our Missionaries and our Commerce." The assumption is that our government in its treatment of its citizens under the principle of exterritoriality directly injures commercial interests. The claim is ostensibly made that the boycott was the natural result of the missionary misadventure. The record of commerce for the year 1905 bears directly against any such contention. If commerce be the barometer to measure the effect of mission effort, the friends of missions have no occasion for solicitude. The Chinese Customs "Yellow Book" for 1905 says: "Not much injury has been caused the American merchant. Both North and South China have consumed more than they have produced." This statement is fully corroborated by the vast statistics of trade for that current year, the total trade being in cus-

toms taels 674,988,988, an increase of sixteen per cent. American trade stands the third in the list of competitors. The imports of cotton, cotton yarn, and cotton goods for the year show an increase of fifty-three per cent. A missionary at Canton writes of the failure of the boycott on American flour, there being an increase of sixteen per cent. in 1905.

The writer referred to above maintains the proposition that "our government is forcing upon China a system which galls and humiliates, while our missionaries are daily and hourly reminders of the affront." He makes the surprizing statement that ninetynine out of a hundred cases recorded in the consular courts are "missionary cases," and that the missionary utilizes his privileges and appeals to the State Department to enforce them. His summary of criticism is: "That the missionaries are giving pleasure to the Prince of Peace, in whose name they prosecute their activities, many thoughtful minds are inclined to doubt."

Such an unsympathetic attitude toward the benefits conferred by missionary effort is as ignorant as it is narrow.

An intelligent reply to the first of these criticisms involves the question of "exterritoriality." As regards the missionaries themselves, the answer is very simple. Of the 3,200 missionaries in China, 1,200 are Americans. That the American government should consider the welfare of so large a body of philanthropic workers is not only natural, but necessary. The American missionary is ever and always law abiding. It is true that he can not be arrested even for a misdemeanor, or tried by a Chinese official. I have known but one attempt to do so, and that was due to the misunderstanding of a telegram. Missionaries to China at present live and work in every portion of the empire not by any treaty

or exprest right, but by the widely issued and repeatedly renewed proclamations of the imperial government, giving freedom of residence, of purchase, and sale of land and buildings. Protestant missionaries have full status and cordial recognition as the guests of the Chinese governments. They have won the way to wide friendships, alike with the people and with hundreds of native officials.

A far more important question gathers about the relation of the native Christian to his government. The early treaties with China affirmed that the Christian religion taught men to be good, affirmed freedom for those who wished to enter the Christian Church, and later still secured exemption from certain small taxes paid for temple worship and idol processions. The missionary teaches his adherents the spirit of a true patriotism and full responsibility to the powers that be. American missionaries in China ask for their Church people no exemption from the laws of the land. It may well be doubted if even five per cent. of the ninety-nine per cent. claimed can be assigned to missionary cases. American missionaries rely upon the toleration now freely granted by the imperial government. If they make any appeal to the Chinese official it is simply that he use justice and rectitude in his judgments and decisions. The missionary never calls in the principle of exterritoriality. In a case of fierce persecution and religious intolerance, if the local official refuses an interview, only one step is possible. He may appeal to his consul, to secure from a higher official a righteous examination of the affair. The Chinese maintain the proposition often re-"The native Christians as well as the common people are 'our children.' "

Regarding the "benefits conferred" on China by the invasion of Christian

workers some recent testimonials may sum up the argument. The North China Herald, in June says: "It can not be denied that Christianity has made a deep impression on the thought and life of the Chinese. The Christian Church, without question, will be a factor of the first importance in the reshaping of China. Behind the missionary there stands a Chinese Church 130,000 strong." The very able commissioner, Tuan Fang, now appointed viceroy at Nanking, said in Boston: "The awakening of China may be traced in no small measure to the hands of the missionary. They have borne the light of Western civilization to every nook and corner of the empire." The imperial commissioners, in London, heard the address of seventeen missionary societies working in China. With just pride these societies claim: "We have no desire to coerce people into professing Christianity; we seek only to persuade, and are entirely pacific and friendly." Goldwin Smith reminds us recently of Aristotle's maxim: "In judging of a kind we are to estimate it from the point of its highest attainment." Thus judged the succession of workers in China through a long century, have nobly gained as they have nobly lived. The influence of Western education. chiefly due to the enthusiasm of American missionaries, has induced the imperial government to cast aside ancestral methods and open all doors Western science and progress. When the intellect of a nation is won. the nation is won. Duly considered, the missionary success in China is of the first rank. Every intelligent American should rejoice in our share of these expanding "social consequences of Christianity." A spiritual and effective Christian Church holds the great future of China in its civilizing and ennobling grasp. Will the Church be spiritual and effective?

# **EDITORIALS**

## THE REVOLT AGAINST DESPOTISM

Perhaps the most conspicuous feature at present is the general revolt in all lands against the rule of all kinds of despotism, social and civil. intellectual and religious. with other nations has proved arousing and awaking in effect. There is something about a high order of civilization that is both contagious and infectious. Men see their fetters in the light of other men's liberty and freedom of movement. They learn how little they know as learning opens up new lines of research and discovers new facts. They begin to distrust even a hoary religion, when its foundations are found to be laid in scientific absurdities and geographical errors and historical fictions. The more the barriers between man and man are broken down, the more will the advantages of the few become the heritage of the many. Hence the era of world-wide exploration and communication has proved also the new epoch of world-wide assimilation.

But this has its perils; and the supreme danger is that, in breaking away from the anchorage of centuries there shall be a reckless and extreme reaction, a false faith abandoned for no faith, and violent revolution instead of more gradual and judicious reformation.

Into these changing conditions the Christian Church should go with careful and prayerful and tactful adaptation to the upheaval of old systems, that instead of destruction only there may be reconstruction—a new Japan, a new China, a new Korea, a new Uganda, not simply in the sense of what is changed but what is transformed. And it is the Christian missionary with his Bible and the Cross of Calvary that has the "enchanter's wand" as even Darwin called it, with which to effect these wholesome changes.

#### CHANGES IN THE CHURCH AT HOME

There are equally great changes in the Church at home. How far they are improvements is a question, but

there are many innovations. Church is becoming institutional sociology has far more sway than theology. Every heresy trial is more tolerant of error and more hesitating in discipline than that which preceded. The Church is certainly outgrowing creeds—which are being mended, and threaten to be ended. The emphasis now is upon the life—not the doctrine -tho a thoughtful mind sees that error in belief can never beget correctness in conduct; and that, however men decry creeds, it is only what of truth men embrace that can ever mold a true character. There is danger of mere sentiment, if not sentimentalism, taking the place of deep conviction, which is the spinal column of all Christian or even moral manhood. The esthetic is in danger of crowding out the simplicity of worship and Gospel preaching, and making trained choirs perform the service of song which ought to be the spontaneous voice of praise and devotion; and fine oratory, if not declamation, becoming a substitute for unction.

There is larger giving in these days than in any past time. Such gifts as those of Mr. Rockefeller, Mr. Carnegie and others like them have reached dimensions that make the benevolence of previous centuries seem parsimony. But the giving is philanthropic rather than distinctively Christian. While educational institutions revel in wealth of endowment, great mission boards are facing alarming deficits, and churches are struggling under mortgages that are crushing out efficiency.

The decay of the prayer-meeting is a very noticeable feature. A midweek meeting with a half-hour lecture by the pastor, or a free conversazione, in which all take part as they please—and sometimes a short service which is formal and monotonous and poorly attended will be found too often where an inspiring weekly prayer-meeting was a constant fountain of refreshment a quarter century ago.

This last is probably the worst sign

of a low church life. There is no church field so barren and so hopeless that if the pastor would associate with himself, if no more, the sacred number "two or three" gathered in the name of the Lord, and put before God definite requests in faith, expecting as definite results, such pastor might not see moral and spiritual upheavals for which there is no other lever or ful-Nothing more disastrous can happen to any church than to have the prayer spirit so far decay as that its absence is unfelt. Believing and united prayer will remedy any evil capable of remedy. And yet it is to such prayer that in crises of church history we least resort. We trust to secular attractions, architectural and artistic innovations, and sometimes ecclesiastical wire-pulling and combinations in church politics to bring a new era of prosperity. How long shall it take the church to learn anew the lesson of apostolic times that, when the Holy Spirit presides in her assemblies, there is unity, harmony, Holy Ghost praying, Holy Ghost giving, Holy Ghost living and Holy Ghost witnessing, which are the four signs of a New Testament Church and the four foundation-stones of all missions at home and abroad.

# THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

This youthful organization is making itself felt throughout the Christian Churches of America. Under its auspices conferences have been held in Silver Bay, thousands of text-books have been sold for use in Sundayschools and Young People's Mission Study classes (75,000 of Bishop Thoburn's recent book on "The Christian Conquest of India"); thousands of reference libraries to accompany these courses have been sold, and leaflets innumerable have been issued. A deputation consisting of Mr. S. Earle Taylor and Mr. Charles C. Vickrey are now on their way around the world and expect to come home with stereoscopic views, moving picture films, curios for missionary exhibits and

facts and experiences which will be of invaluable help in arousing interest and giving information on the subject of foreign missions. Mr. C. C. Michiner has recently been called to the general secretaryship of the movement and is putting all his energy and experience into the work.

This movement among young people has already accomplished wonders. and partly as a result of its activity the mission boards have now twentyfour secretaries working for the young people of the churches. The possibilities of this organization are tremendous and the promise for its usefulness is great. With the young people of our churches educated and stimulated to take an active, Christlike interest in home and foreign missions the Church of the future may hope for more spirituality, more God-guided intelligence and more Christlike selfsacrifice than the Church of to-day. God guide the Young People's Missionary Movement!

## THE VERDICT AGAINST MR. STAN-NARD

This is another of the Kongo State outrages, even tho perpetrated under legal forms. Mr. Stannard wrote a letter imputing to Lieutenant Hagstrom an active part in cruelties perpetrated on the natives in connection with the Abir Company. Subsequently the governor-general asked Mr. Stannard for cooperation in the disclosure of irregularities. Just about to leave for a furlough, Mr. Stannard was held for trial on a charge of criminal libel against Commandant Hagstrom, and the trial dragged out till June 25. It ended adversely to Mr. Stannard and he appealed, but had to pay costs and bail. Meanwhile the accused commandant is promoted and appears to be exacting rubber in the usual fashion, matters being no better than before the Commission of Inquiry sat and reported. Missionaries who dare to bear witness against Kongo terrors and horrors thus risk persecution and prosecution, even for privileged communications to officials.

# GENERAL MISSIONARY INTELLIGENCE

#### CHINA

#### China the Greatest Mission Field

China is the grandest mission field on the face of the earth. Here is the mightiest number of homogeneous people ever ruled by one monarch. bitter caste divides the people into irreconcilable factions. The highest office in the land is open to the poorest scholar who can pass the examinations. Christianity is tolerated by imperial edict, and the people who profess this religion are not, on that account, to be molested. By treaty right, missionaries are permitted to reside in the interior of China, and the assertion recently made by a high official that the missionaries are China's best friends, is gaining belief rapidly among all classes. Thousands of great towns, cities, and countless villages are open to Gospel effort, and the church throughout the world will rejoice in the glorious responsibility of bringing to these hundreds of millions unspeakable blessings of Christian civilization.

REV. J. R. GODDARD.

#### The Famine and Flood in China

Recent cable dispatches and letters report that 15,000,000 people in Central China are suffering from flood and famine. The distress is greatest in the provinces of Kiang-su, Chekiang, and An-hui. The missionaries appeal for help. They are trying to save all they can, but are almost helpless in face of the great need. A relief committee has been appointed with Rev. T. F. McCrea of the Southern Baptist Mission at Chin-kiang as treasurer. The appeal of the missionary committee says:

Owing to unprecedented heavy rains during June, July, August, and a part of September, a large part of the northern districts of Kiang-su and An-hui provinces was flooded. The flooded districts cover 40,000 square miles, supporting a population of 15,000,000. None of the crops have been gathered. All the necessities of life have already (November 1st) doubled in price. Thousands of houses have been destroyed. Thousands of people are already

living on one meal a day, and often this meal is composed only of gruel and sweet potato leaves. Tens of thousands have left their homes to beg elsewhere. Some throw their children into the water and then commit suicide. Many are selling their children for almost nothing. The farmers are selling their work animals to buy food and have no wheat to plant for next year's crop.

Here is an opportunity to return good for evil and by manifesting the spirit of Christ to win many souls to Him.

#### A New Placard in China

The Nineteenth Century for October contains a translation of a long street placard from Hunan, Central China, which illustrates the growth of patriotism and of enlightened views in a province long known for its hostility to foreigners. Referring to missionary work the placard says:

There are people who say that foreigners should not be allowed to come and preach their religion in China. . . . Such sentiments betray a lack of insight and understanding. . . . When we want to go to foreign countries . . . if we want to preach their doctrines of Confucius they make no objection . . . it is only because our methods of disseminating doctrines are unlike foreign methods that no missionaries of ours are sent abroad.

#### Boxerism in China

Rev. John R. Hykes, D.D., agent of the American Bible Society in Shanghai, China, gives some details of a "Boxer" uprising in northern Shan-si, which indicate that the "Boxer" doctrine is not wholly a thing of the past. Some rowdies practising these arts recently surrounded the magistrate's vamen, where the few foreign residents had been forced to take refuge, and demanded to be permitted to sacrifice the foreigners to their rites. The magistrate was powerless, but a young German lieutenant, who was in the district, assembled a. few of the loyal soldiers, inspired them with courage, and went with them to face the "Boxers" in person. He had only eleven rifles, while the "Boxers" were a small multitude and well armed with knives and spears. The German ordered them to surrender, but they

merely laughed and started to attack, upon which the German shot one, and in the fight that followed he and his Chinese braves killed a dozen or more and took forty-three prisoners. It is due to him that the foreigners present were not slain. The incident shows also how ill-prepared any of the local officials are for an affair of this kind and how little precaution they take against it. Immediately after this incident was over a Chinese general and troops in plenty had arrived.

# What to Expect in China

In an interview not long since with Bishop Bashford, Sir Robert Hart said that for the first forty-five years he was in China it was like sitting in a vault—not a breath of air bringing in Western civilization; the Chinese seemed as dead to the issues of modern civilization as if removed from them by a thousand years. day I should say that every door and every window is open, and the breezes are blowing through in every direc-We shall have thunder storms We must expect that occasionally. with these changed conditions. may have a typhoon that will sweep some of us out, but we shall never go back to old conditions." The Chinese children on the streets of Nanking are heard singing a song which says in substance: First the red man went; then the black man went; now the yellow man's turn has come—but the yellow man won't go!

#### Education of Chinese Women

Nothing in the new order of thought comes to the foreigner with greater surprize than the widely awakening interest in the education of women. How has it come about that a nation which from antiquity has treated its women as menials, relegating them to a life of ignorance and seclusion, has suddenly awakened to the urgency of female education, has laid hold of the fact that they constitute one-half of society, that the new China lies in the hands of the mothers of China! I believe that the cause of this surprizing

awakening is to be found in the impression that Western womanhood has already made upon the Chinese mind. Their culture, refinement, nobility of character, their free companionship with the other sex, first appeared to the Chinese as a perplexing enigma, but have been slowly resolved into a revelation of a new ideal of womanhood and through her of a new social Thus new institutions for the education of girls and women are rapidly springing up throughout the cities of China; and the Chinese woman of the future, while in features and forms of politeness she shows her indebtedness to the past, will stand on "nature's feet," will exchange the carriage of a servant for that of a free woman, with a sense of her rights and duties as companion of her husband and mother of her children.

#### A School for Chinese Girls

The United States consul at Nanking sends the following item: "The viceroy of the Liang-Kiang Province, Choufu, one of the most progressive of the higher Chinese officials, has recently founded a school for girls in Nanking. At the opening, which was largely attended, the viceroy delivered an address which imprest the people that this girls' school was no ordinary institution. It is supported by subscriptions from a number of the leading taotais of Nanking, who have raised \$4,296, and the viceroy has subscribed \$1,432 annually. The school is located in a quiet place, with spa-Six women teachcious buildings. ers have been engaged, three to teach English and three Chinese. The opening of this school is an important event in Nanking, as it is really the birth of female education in that ancient city. The interest taken in this school by the leading officials of Nanking indicates the dawning of freedom for China's women and girls. For the last few years the missionary girls' schools have been doing good work, but this is the first school established under the patronage of the viceroy. China is awakening to realize that a

nation's strength and prosperity lie in the education of her daughters."

#### A Plea for Chinese Girls

Mrs. Andrew H. Woods, whose husband is supported by the students of the University of Pennsylvania and is professor of the Medical Department in the Canton Christian College, writes that no one can be blind to the tremendous changes in China during the past few years. This is particularly evident in the growing aspirations of Chinese boys and girls after what they conceive to be highest and best that Western nations can bring them. Mrs. Wood says:

"This is the great opportunity for Christians in China, to-day: To meet this demand for leaders in education, by developing teachers under the influence of Christianity, who will go out to lead their people not only into the wisdom of books and skill in handling material things but will hold, above and beyond these important factors, the education of the heart.

"In Canton there are at least five mission schools for girls, not including Doctor Niles' school for the blind and Doctor Fulton's medical school for women. The Presbyterian 'True Light Seminary' is the largest of the five and, in them all, a total of about five hundred women and girls are receiving instruction.

'At the same time we must face the facts that new demands are being made to-day upon all schools in China, and unless we can equip ours to meet these higher educational ideals we must be prepared to see the children even of Christians go elsewhere for education. As one of the leading Christian Chinese men said to me: 'We must improve our schools for girls; if we do not, we are going to lose our influence as Christians among the women.' What is needed is a school to train girls as teachers. These in time would take their places in mission schools, and, through them, the standard of education would be raised to a higher level."

A letter from a Chinese girl shows

the Christian purpose that stimulates this desire for an education:

I feel very sorry because many of our Chinese girls and women not only do not know about Jesus and history and literature of their people, and also sometimes some of them do not know what is their country called, and do not know how to rear their children in the right way. Then how can China be strong, because all the people are so stupid and the rulers are bad also. I think if every person wish to help her country, she must study hard with her lessons to get education to help the girls to learn to be wise and strong women, and these girls would help more and more girls until all the people become wise and strong; then China will be very strong. . . . . You asked me would I like to help our girls to get an education if I could. I will answer you,—I like very much.

Is it not high time that we Christians meet this need that our Chinese sisters feel so keenly?—Woman's Work.

### Greetings from Fu-chau

A postal card from Rev. George W. Huiman of Fu-chau College gives the following compact information:

Fu-chau College. 252 students, 13 Chinese and 5 foreign teachers. Receipts from students pay for all expenses except missionaries' salaries. Eight years' course in English and Chinese. College mission press printed four and one-half million pages past year, all for the use of the native Church or for reporting the work of the mission at home.

### A Few Facts About Japan

Japan, with her 47,000,000 population, has 4,302,623 pupils in her elementary schools, or 91 in every 1,000; while Russia, with 130,000,000 population, has only 4,193,594, or 32 in every 1,000. Similar disproportion in favor of Japan applies to secondary schools and universities.

Japan has 4,852 post-offices, equal to I post-office for each 9,700 people; Russia has only 6,029, or I for each 21,500 people.

Japan had a foreign commerce in 1896 of \$145,000,000, while in 1903 it was \$313,000,000—more than 100 per cent. increase in seven years.

Japan has every kind of manufacturing—cotton goods, telescopes, microscopes, watches, knives, spoons, electric machinery, matches, clocks, wooden goods and a host of other lines. In 1870 manufacturing in Japan was almost nil; now she has over 8,000 factories of various kinds.

Japan has railroads gridironing the empire, electric-light plants in nearly all the cities and telegraph lines all

over the country.

Japan has over 3,000 miles of railway and 1,500 miles of telegraph lines in operation. Twenty-five years ago not a mile of this system existed.

#### Growth of the Y. M. C. A. in Japan

It started about twenty years ago, and is now divided into two parts-9 city associations in some of the largest cities, and 56 student associations in government and other colleges and The pastors find it difuniversities. ficult to get the non-Christians to their services, so their conversion depends very largely on the Christian students. The Student Young Men's Christian Association Union of Japan joined the World's Student Christian Federation some years ago, and the Rev. K. Izuka, the president of a large Christian college, is now vice-chairman of the The next federation conmovement. ference meets in Japan in 1907—the first international conference ever held The Young Women's Christian Association is at present seeking to develop work among women students in Tokio.

#### Japan's Need of Christ

Many admirers of Japan see little need in giving the Japanese the Gospel. It is true that they are active and successful and that 93 per cent. of the children are in government schools—the highest record in the world. But these young people who are breaking loose from old beliefs are in great danger of moral ruin.

Minister Makino of the Department of Education issued instructions last June concerning evil habits in student circles, which contain such sentiments

as the following:

Among the youth of both sexes I detect,

to my great regret, a tendency to occa-sional despondency and to ethical decadence. Certain of those now in the schools show an inclination to luxury, or torment themselves about empty theories, or in extreme cases allow their minds to become absorbed in dissipation, and, violating the precepts of virtue, lose their sense of shame. There are signs that the trend of a part of society is toward insincerity and that the youth of both sexes are being led astray in increasing degree. Especially is this the case with recent publications and pictures; for these either ventilate extreme doctrines, or inculcate pessimistic views, or depict immoral conditions.

Many students yield to sensuality, frivolity and indolence and there is noted an epidemic of suicide by young men. When these things are acknowledged by the Japanese themselves can any one say that Christian education is out of place in Japan?

# Education Honored in Japan

The thirty-first annual report of the Minister of Education in Japan is quoted as a proof that, so far as the percentage of children under instruction is concerned, "Japan holds the record for the world!" The figures quoted in the comparative statement embodied in the report are interesting as showing that since 1899 the percentage has been gradually increasing. Thus, in 1899 the male children attending schools registered 85 per cent. of the total number available—that is to say, of an age to attend—and female children 59 per cent. In 1903-4 the figures had grown to nearly 97 per cent. in the one case and 90 per cent. in the other. The total number of children receiving elementary instruction is said to be nearly 6,000,000.

The increasing provision of higher grade schools for girls, during the past ten years, has been a notable feature of the educational progress of Japan; for whereas in 1896 there were only 15 high schools for girls throughout the empire, the number had grown in 1904 to 95, and the attendance at these schools at the present moment is said to register 130,000.

Another remarkable portent is the growing demand for technical educa-

tion for girls. In 1903 there were as many as 75,000 girls receiving technical instruction of some sort, as against 16,000 only in 1895.—C. M. S. Intelligencer.

#### INDIA

#### The Woful Case of India's Hordes

The total population of the great peninsula is about 300,000,000—that is, about four times that of the United States, or eight times that of Great Britain. Of these 60,000,000 are Mohammedans, 250,000,000 are low castes, 270,000,000 are illiterate, 40,000,000 are shut up in Zenanas, and 25,000,000 are doomed to the woful estate of widowhood.

#### The First Field of the National Society

The executive committee of the National Missionary Society for India has definitely decided to begin their missionary operations in the Pan-The National Missionary Inteljab. ligencer says: "This decision has not been arrived at merely because it is one of the needy provinces of India, but also because it has come forward so heartily to give financial support to the N. M. S., and also because there are candidates who can, when accepted, immediately enter the field. The committee is considering which part of the Panjab will furnish the first field. It is reported that the this society is only a few months old, over 60 young men have offered themselves for service as evangelizers among their countrymen.

#### Reunion of Christians in India

A noteworthy editorial appears in the Mission Field (India), the official organ of the Society for the Propagation of the Gospel. This is a most earnest appeal to missionaries for putting aside differences of the West in the Church of Christ and bringing about the reunion of Christians in India. The editor says:

You know as well as I do that the natives would be one united body of Christians if we missionaries would only let them. We have brought our divisions to this country, and perhaps we drill them

into our converts' minds; but they know little and care less about the causes of our quarrels. A very grave responsibility lies at our doors. If only the episcopal basis and the sacramental system could be accepted, I see no reason why we should not all be one to-morrow. What a blest consummation! And what is there in these that need prove such a stumbling block?

We all hope to meet in a few years in Paradise; and what will be the difference between Paradise and this earth? Surely it will consist largely in our being able to see plainly there the truth of things that we wrangle about so much here. Shall we not stand amazed at our earthly darkness and perversity, our want of charity and unwillingness to learn? If we are so soon to be united in Paradise, shall we not try even now to get rid of the evils of disunion? Are we not too apt to think of ourselves when we ought to be thinking of Christ with His Robe rent in twain, and the Church, which is His Body, racked with pain? . . . Father, forgive us, for we know not what we do!

#### Methodist Achievements in India

In Southern Asia (mostly in India) the Methodist Episcopal Church has 393 missionaries and 4,729 native helpers. Church members have been gathered to the number of 41,707, besides 70,765 probationers. In the 1,650 schools 40,685 pupils are found. The native collections amounted to \$86,022 last year.

### A Remedy for the Plague

The supposed close connection between rats and the bubonic plague is considered to have been proved in India by the extraordinary success in decreasing the scourge which has resulted from the war of extermination against rats that has been carried on in 60 towns in the Panjab. The work is still incomplete, but the experiment is regarded as of immense importance, in view of the fact that 1,000,000 persons already have died of the plague in the Panjab alone.

#### Progress of German Societies in India

The Leipsic Missionary Society, which is successor to the old Danish Halle Mission in the Tranguebar field, celebrated the two hundredth anniversary of Indian missions and was joined

in this celebration by the other Lutheran societies at work in India. A plain memorial stone was consecrated to the memory of Ziegenbalg and Plutschau. The Leipsic Society is able to report steady progress in its well established work. The large district of Madras, which contained 3,000 native Christians, has been divided and a new station has been opened in Pandur. Upon this new station an agricultural school has been opened to help the poor and degraded Christian pariahs Another new station socially also. has been opened in Udamalpet, district The work among of Koimbatur. women, carried on by deaconesses of the Leipsic Society, is also making good progress.

The Breklum Missionary Society, whose work in India was thoroughly inspected by pastor Bahnsen last winter, shows signs of increased life. A new station is at once to be opened in Letshmipur and three other stations will be opened in the near future. The remarkable progress of the work of the Breklum Society in the Jeypur district is shown in the following facts and figures: First missionaries sent out in 1882; first natives baptized in 1885; number of native Christians, 274 in 1895, 1,102 in 1900, and 7,306 in 1905 (with 3,160 catechumens).

The Gossner Missionary Society reports continued progress among the Kols of Chota Nagpur. The number of native Christians has increased to 66,045 (ten years ago, 34,861), while 17.831 heathen inquirers receive instruction preparatory to baptism. We consider it great progress that at last the Gossner Society has decided to employ female missionaries. Hitherto the work among women and girls was left to the otherwise already busy wives of missionaries, but now deaconesses are being employed. Already five deaconesses, in connection with the Oriental Woman's Association, have commenced work. The Gossner Missionary Society has also started an auxiliary for medical missions, tho it has not yet found any medical laborer.

#### Heroic Moravians in North India

Years ago Dr. Jacob Chamberlain wrote a thrilling article entitled "The Stick-to-It Missionary;" relating to the faith and patience of the Moravian missionary, Heyde, who in 1856 took possession of a field high up in the Himalayas at Leh on the borders of Tibet and, with but slight encouragement in tangible results, has held it until to-day. In 1885 only 6 communicants could be named, which in 1895 had increased to 30, and to 63 in 1905, or to 134 if adherents be added. However, the language has been mastered, the Bible has been translated into Tibetan, and the Gospel has been preached to not less than 10,000.

#### The Princeton Building in India

The new Princeton student building presented to the Allahabad Christian College by the graduates and friends of Princeton University, U. S. A., was opened recently by Sir John Stanley, the chief justice. Among those present were Sir James Digges Touche, lieutenant-governor of U. P., Dr. C. Cuthbert Hall, the Barrows-Haskell lecturer, and Dr. J. R. Ewing, the principal of the Christian The Christian College began four years ago and will eventually have a very handsome block of build-At present there are several blocks of residences for students and professors, a laboratory, class rooms, power-house, etc. It is intended to make electrical engineering and manual training a prominent feature of the college course.

#### A New American College in India

The twenty-first day of November, 1906, is a memorable date in the annals of the American Madura Mission. This is the day when the corner-stone of the American College buildings was laid by His Excellency Sir Arthur Lawley, K.C.M.G., the Governor of Madras, on a site of the Tamkam side of Madura, in the midst of a gathering crowd of the notable gentlemen of the city, official and private, a few of

the landed aristocrats and a host of students, male and female, that besieged the Pandal erected for the purpose. The presence of Her Excellency Lady Lawley, an American by birth, added peculiar charm to the occasion. A goodly group of other ladies, missionary and otherwise, graced the occasion with their presence.

#### Language Divisions Among Moslems

According to Rev. N. W. Weitbrecht in the *Indian Witness*, some idea of the grouping by race of the world's Moslem population may be gathered from these rough figures as to language (in millions):

Languages of India (chiefly Aryan)	62
Languages of Malaysia and Eastern	
Archipelago	29
Chinese ialects	30
Persian	9
Languages of the Russian Empire (Sla-	
vonic, Tartar, etc.)	13
Turkish	8
Hausa and Other Negro Tongues	
Arabic	45
T-1-1	

Sociologically, these races range from the medieval or stationary civilization of India, China, and the Turkish Empire to the higher barbarism of Africans and Asiatics just emerging from a state of savagery. In the case of the latter we see the adoption of Islam followed by a certain amount of moral and material progress, the abolition of idolatry, the prohibition of strong drink, the adoption of clothing, decencies of worship, and an increased sense of personal dignity.

#### Conditions in Persia

The past year has seen the first steps in the direction of constitutional government in Persia. A parliament has really been set up. It remains to be seen what the outcome will be. The late shah was progressive but his son, the Vali Ahd, is a man of very different temper. Parliaments have been created and destroyed before, and the Moslem ecclesiastics may not provide the best material for a constitutional assembly. But the rigid absolutism of centuries has been broken. British in-

fluence, ever on the side of just progress, is again paramount. Freedom of discussion is possible as never before, and even the Moslems recognize that freer institutions will mean freer thought and the opening of Islam to the Christian propaganda. There will be much to discourage and impede and the forward road will have its backward turns, but even now in Persia, as in no other Moslem land, is it possible to go about in a free evangelization. One missionary writes of Persia:

Another impression is the great opportunity for work. In a Moslem land, actually to be able to go daily to the bazaars and preach Christ openly, unhindered, is a marvelous thing to one accustomed to the attitude we used to take in the Turkish Empire, that all work for Moslems has to be indirect. It is remarkable how open the door is if one only appears to take it for granted that it is open. This does not mean the people are all ready to accept Christianity—far from it. From childhood they have been taught to believe that Islam is the only truth, and proofs which seem to be entirely convincing to us slide off them like water from a duck. Nothing but God's Spirit can change them.

# Reforms Agitated—Oppression Rampant in Persia

The conditions in Persia are both encouraging and discouraging to the extreme. Hope and hopelessness about its future are mixed together—so that one dare not utter a prophecy about For the past year both in Teheran and Tabriz there have been talks, among the ecclesiastics and merchants and part of the noblemen, to change the government as much as possible into a parliamentary form—and for a time great disturbances were raised in both cities against the shah's govern-At Teheran, the reformatory element took refuge in the English embassy. Over 15,000 persons were cared for over a month under the English flag, until the shah consented and gave promise of reforms through the English embassador.

On the other side Persia is growing worse daily. A state of anarchy rules some parts of the country at least. The government itself is no better than a robber; the squeezing and looting of

the citizens is going on in a dreadful way, while the Kurds and brigands are busy killing and robbing at midday for themselves. The government does not even feel its responsibility for surpressing the Kurds and protecting the citizens. In many places whole villages are desolated and many of the villagers are killed. For the past few weeks the college grounds are full of women and children, with cattle and sheep, who have fled for safety. Every night the roar of guns is heard all about us. It is unsafe even in midday to go about the country. Over all these the Turks have been adding to the misery of the Persian Christian citizens. Half a dozen Turkish soldiers have been collecting revenues from the frontier villages for them-They have already collected hundreds of dollars. The government Were it not does not even protest. for fear of intervention of Russia and England, Turkey could sweep Persia in a week without the firing of a gun. —The Christian Observer.

#### **AFRICA**

#### A Great Gift to a Splendid Mission

Rev. C. R. Watson, Missionary Secretary of the United Presbyterian Church, reports that his Board "has received a gift of \$100,000 from Mr. John D. Rockefeller toward permanent property needs in Egypt and the Egyptian Sudan. The larger part of this gift goes to the erection of new buildings for Assiut College. proposed transfer of this college from its present cramped accommodations to a large and beautiful site, secured after laborious transactions extending over several years, created an acute need for funds with which to erect new buildings. The funds in hand being insufficient for the erection of the buildings imperatively needed, an appeal was made to Mr. Rockefeller for assistance. It is proper to say, at this point, that the initiative for appealing to Mr. Rockefeller is to be credited to the authorities of Assiut College. Other needs along similar

lines in Egypt, India and the Sudan, which seemed equally urgent, were presented. After a careful scrutiny of the needs presented, Mr. Rockefeller has most generously responded by a gift of \$100,000. The terms of the gift limit its application, however, to Egypt and the Sudan."

# Moslem Opposition in Egypt

The North Africa Mission's work in Shebin el-Kom is passing through a crisis, the issue of which will greatly affect the prosperity if it does not endanger its perpetuity. A legal notice has been served on the mission to vacate its rented house on December 31, 1906. Efforts are being made to induce the landlords to extend the lease for a short period, but up to the present they have refused to listen to any proposal.

The missionary, Walter T. Fairman, writes that great pressure from various quarters has been brought to bear upon them to turn the mission out, as the work has gained the ill will of both Copts and Moslems. The truth probably is that the Moslem National School is working to get the premises for their girls' school. An additional factor may be the effect of the disturbed state of the mind and spirit of the Egyptian Moslem in relation to the English, a state fostered and fanned by notorious political agitators in the pay of Turkey, and certain partizan and fanatical newspapers.

#### A Telegraph to Timbuctu

William E. Curtis, writing to the Chicago Record-Herald, says that the French Government is building a telegraph line across the Desert of Sahara, and that within a year the line will be open to Timbuctu. The wires will run from the City of Algiers across the sandy waste down to the oasis of Touat, which is a very important point. From there they will follow a caravan trail that has been used for centuries south of the Ahagar Mountains, and thence southwestward to Timbuctu, and thence follow the river bank to the port of Dakar on the Atlantic coast,

in the province of Senegal. The work began last winter, and has been going on nearly nine months.

#### The Need of Greater Uganda

Of the six great provinces which comprize the Uganda Protectorate, three have been strongly occupied by European missionaries, two entered, and one is still untouched. Situated as Uganda is in the very heart of the Continent, it commands the best possible position for carrying forward the work of evangelization. The Baganda are well adapted to become light bearers to the inhabitants of the countries around them, thousands of whom are still naked savages, utterly uncivilized. And already to five of the six great pagan districts Baganda teachers have gone and are carrying forward a noble work.

But Greater Uganda is menaced by two formidable foes. Mohammedanism is making serious advances, and it may be said that when once Mohammedanism has taken hold upon a people the door is to a great extent closed to the Gospel and to all that makes for righteousness. The railway that has brought the coast so near to the Protectorate has brought an influx of Mohammedans in the persons of Swahili traders and workmen, interpreters, masons, carpenters, etc., whose low standard of morals is a serious temptation to the Uganda people. Alas, that the efforts of commerce have outstripped those of the Christian missionary in the Protectorate! Uganda Church and the Uganda missionaries are not strong enough to occupy the strategic posts that are open to them. To-day we can work among an unprejudiced, open-minded pagan population. Why should we delay until we find ourselves face to face with that same people given over to the hardening, blinding influences of Islam?—Church Missionary Gleaner.

#### A Remarkable Tour in Kongo State

Rev. Motte Martin of the Southern Presbyterian Missions has recently returned to Luebo from a tour which lasted thirty-one days. Mr. Martin

examined 1,500 catechumens knew the catechism, and after rigid personal examination, discarding those who refused to keep but one wife, who clung to special sins, or believed in various superstitions, they baptized 800 converts. Think of it! Two missionaries examining from early dawn, candle-light breakfast, until midnight, with no recess save for food, because of the crowds pressing around seeking salvation. At one service they baptized 170 people. It almost passes belief, and yet the telling falls far short of the reality. The churches in America can not realize the intense yearning of many of these people after God without witnessing the anguish of those who fall short of the mission They make long journeys and consider no demand made of them too hard. Every chief, and many persons, chose one wife and Christian marriage. Superstitions and charms were abandoned, sins were confest and punishment accepted, that peace might be had with God. It reminds one of the experiences of the early Christian church in Apostolic days.

#### Workers in the Sudan

A result of Doctor and Mrs. Kumm's visit to the United States and Canada is the organization of a strong branch of the Sudan United Mission with the headquarters in Philadelphia. The first four missionaries of this branch have already reached their destination in Central Africa and within the last five weeks five new missionaries have sailed under the auspices of the S. U. M., two of them medical men.

A Canadian effort of the West Central Sudan, which was carried on under the name of the Africa Evangelistic Mission, has become amalgamated with the Sudan United Mission, and forms now the Canadian branch of the S. U. M. Nine missionaries are connected with this branch. Thus far 19 missionaries have been sent out by the various branches of the Sudan mission and these are laboring at six stations. The two other societies working in

the great land of Darkness are also strengthening their forces, and it is hoped that this winter nearly 50 missionaries will be at work in the vast region between Abyssinia and the Senegal, the Sahara, and the northern tributaries of the Kongo.

## Paris Missionary Society in Africa

Most encouraging news comes from the field in Barotsiland, Rhodesia, north of the Zambesi river, where the missionaries of this great society have been laboring many years. Lewanika has commanded that slavery be abolished and all slaves be set free in his domain. This action becomes the more important if we remember that only two months before this edict was published the king himself had ordered the taking of small children of both sexes in all his villages' that he might replenish his stock of young slaves. The officers of the British South Africa Company, whose territory is Rhodesia, assisted the French missionaries in gaining the abolishment of slavery. The Paris Society has opened a new station at Livingstone, near the grand Victoria Falls.

#### Chinese Labor in South Africa

Vice has been said to exist in the compounds where Chinese were apprenticed for the purposes of labor in the South African mines. The government has had an investigation, and the most hideous forms of human corruption are found to prevail. The report was not made public as too loathsome, and the evidence was under the seal of secrecy. However, there has been a leakage of its contents and extracts have been used which have roused a proper public opinion that, if these things are so, the "heathen Chinee" must go back home; that it is plainly the duty of the government to begin at once to reduce the number of the coolies. There are now 52,000 of them, and more than ever before. A system of regular and expeditious deportation should be set on foot at once, and carried on with vigor.

#### Light and Shade in Madagascar

From Madagascar, where the missionaries and the converts have been rejoicing in a glorious revival many days, comes the news of great discouragements as well as of continued encouragements. The colonial government seems to be restraining the liberty of preaching the Gospel, to close the higher schools to the scholars of the missionary institutions, to prohibit the building of houses of worship and the organization of congregations by native Christians. In the Betsileo districts the gracious revival continues and has now reached the district of Ambatolampy, hitherto one of the most unpromising fields. Prayermeetings and consecration-meetings are most frequently held and well at-The missionaries who detended. scribe these meetings call especial attention to the spiritual agony of many of the native Christians present. Many of the students of the missionary school at Ambatomanga have made deeply moving confessions of past sins and have asked for the forgiveness of God's people in addition to that of the Lord Himself. One of the native preachers made a touching profession of past remissness and negligence and saw in his sins the reason for past unfruitfulness. The women, too, are wonderfully affected, and many of the lowest of the low, forsaking immorality and vice, have come to Christ. "It is wonderful," says one of the eye-witnesses, "to hear how these poor fallen women, coming to the Savior with a public profession of sin and shame and of faith in His blood, are received with open arms by their Christian sisters who did not fall under the temptations by the grace of God." The spirit of the Master, seems to have come upon the native Christian women, who once kept coldly aloof from their fallen sisters. consecration of those who are made partakers of this glorious revival is complete, and it can be well said that the wilderness is glad and the desert of Madagascar rejoices and blossoms as the rose.

#### **EUROPE**

#### Evangelical Alliance Diamond Jubilee

This event is announced to take place in King's Hall, Holborn, London, July 3d to 8th, 1907. Sixty years have passed since 800 brethren from many lands, representing nearly all branches of the Reformed Church, gathered in London (1846) for the formation of the Evangelical Alliance. The years that have elapsed since that memorable meeting have been marked by important progress, both in the history of the Christian Church and the work of the Evangelical Alliance.

The main object for which the Alliance was founded was to manifest the unity of the One Church, which is the Body of Christ, and to promote Christian love and fellowship. To-day, to some extent, and notwithstanding many deplorable divisions, we see a longing after closer unity among Christians of all Churches, which may bring nearer the time when the perfect unity for which our Lord prayed shall be manifested.

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# Fruit-gathering by One Society

The London Missionary Society (Independent or Congregational), the oldest except one in England, reports a total of 83,906 church members in its foreign fields, adherents to the number of 292,945, and 89,106 pupils in its schools. Of the church members 31,707 are found in Madagascar, 19,606 in Polynesia, 14,386 in China, and 12,923 in India, North and South.

#### Periodicals of One Society

The Church Missionary Society (the largest missionary organization in the world) publishes no less than six periodicals: The Church Missionary Review (taking the place of the Intelligencer), the Gleaner, the Round World, the Gazette, Mercy and Truth (medical), and Awake, a pictorial paper for working people.

#### German Universities for China

In the German university city, Freiburg i. Br., a society has been founded for the purpose of opening educational institutions in China which shall offer Christian facilities to the students of the Flowery Kingdom. The Association of the Christian Students of Germany and the Students' Association for Missions have been asked to aid the object, but from several German missionary workers serious objections against the project are raised, and especially Professor Warneck, the great Professor of Missions in the University at Halle, declares his strong opposition to the program of the Society. We give his three reasons briefly: (1) The expenses of founding universities—for it is manifestly the plan of the new society to found several-would be very great. (2) The missionary societies now at work in China are doing all they can to provide Christian educational facilities. The associations of German students, upon whose cooperation the new society seems to rely chiefly, are too weak for such an undertaking.

#### A Commendable Act of German Officials

Some time ago the German Parliament decided to send out two special observation committees, one to the German possessions in China, the other to German East Africa. According to the reports of the missionaries of Berlin Missionary Society in Hongkong and Canton, in China and in Dar es Salam, in German East Africa, these committees have treated the missionaries whose stations touched, very kindly. A number of the members of these observation committees visited the stations, attended the schools, and showed great interest in the whole work. After their return to Germany these influential members of Parliament failed not to give public expression to their gratification by writing in the daily press of their visits to the missions in China and East Africa. Thus the missionaries in the field were encouraged to further labor by the visits and the people at home were moved to larger contributions by the reports.

#### The Spanish Evangelical Church

The Spanish Evangelical Church was formed in 1899 by the coming together of a number of congregations supported by different nationalities, but carried on to a large extent by Spanish laborers. It represented 20 congregations with 30 stations. 1905 a church in Cadiz, having been given up on account of financial straits by the Scottish society which was supporting it, undertook to maintain it-In Santander, Bilbao and Almeria the evangelicals have been invited to official functions, and more recently the Minister of Worship invited the students of the Protestant gymnasium in Madrid to an anniversary celebration of Don Quixote. This gymnasium—where Spanish teachers and preachers are taught—occupies one of the highest sites in Madrid, and is visible from a far distance. There is a theological seminary in Andalusia which was established by the Scotch; and the American girls' school in Madrid is attended by children of the higher circles. Evangelical literature constitutes an important feature in the Protestant work. Ten evangelical periodicals are published in Spain. It has not been possible, on account of the prevailing intolerance, to ascertain exactly the number of evangelical Spaniards, but pastor Theodore Fliedner, of Madrid, estimates it at between 10,000 and 12,000. -New York Christian Advocate.

#### The Vandois Church

The Waldenses have for centuries been both the martyrs and apostles of Italy. The Autumnal Synod at Torre Pellici, the stronghold of the persecuted church, when every synod has met, found the delegates coming from even so far as Rome, indicating that, after so long a time the faith of this primitive church is spreading. The question is arising whether Torre Pellici shall be the exclusive synodical place of assembly; and it may be that the next meeting is held in the very shadow of the Vatican! and the martyr church of the high Alps actually

meets in council in the very city where for hundreds of years anathemas were hurled against the Vandois like thunderbolts.

### A Cry from Albania

It is a remarkable fact that Albanians at home as well as Albanians who have emigrated to America are importuning the missionaries of the American Board in Macedonia as well as the officers of the Board here (in the States) to open Christian schools in various parts of their country. Not long since an Albanian "bey," or prince, crossed the ocean and came directly from the wharf in Boston to the office of the American Board with a most importunate plea that the Board send help to them in Albania. He declared that the way was open, and that the people would welcome Christian schools, tho he admitted that nominally he was a Moslem. He declared that Albania needed just such institutions as the Board has established in neighboring provinces of Macedonia and Bulgaria. The eager presentation of this need by this prince was most pathetic. Is not some way to be found for responding to this importunate cry from Albania?—Missionary Herald (U. S. A.).

#### Russians Sell Daughters

Reports from the famine districts of Russia show that the distress is steadily growing acute and that the peasantry in the government of Kazan have been driven to desperation and are selling their daughters into slavery to the Mohammedans of the Caucasus. The ages of girls sold range from twelve to seventeen, and the prices realized are from \$50 to \$75. A form of typhus fever, known as "hunger typhus," resulting from starvation, has broken out in Kazan and is raging epidemically.

#### Russia Opening to the Gospel

Rev. Isaac M. Yonan, a Persian Christian, writes that since Russia has given even a partial liberty of worship, calls have been coming repeatedly to send a preacher or even

two, to help over 3,000 Syrians who live in and about Tiflis; who hitherto could not have any religious instruction save in the "Orthodox Russian" Church.

After the discussion of the whole subject, the synod unanimously voted that its moderator be sent over for six months to examine the field, to organize a church if the way be clear, and to help those Christians hungry for evangelical truth as much as it is possible.

Russia is opened for the preaching of the Gospel. Tiflis is properly called the Chicago of Russia—a growing city, full of all nationalities. churches in America should begin at once to consider the needs of such an enormous territory with its teeming millions.

#### **AMERICA**

#### A Day of Prayer for Students

The General Committee of the World's Student Christian Federation has appointed February 10, 1907, as the Universal Day of Prayer for Students, and invites friends of students in all lands to unite in its observance. The Committee issuing this Call is composed of the authorized representatives of the Christian student movements of Great Britain, Germany. France, Holland, Switzerland, Scandinavia, North America, Australasia, South Africa, Japan, China, India, Ceylon, and of countries without national student organizations. movements embrace two thousand Christian student unions or associations, with a membership of 113,000 students and professors. Year by year an increasing number of student communities unite in observing this Day of Prayer for Students.

The committee suggests the following objects for Thanksgiving and Intercession:

Thanksgiving.—For the successful beginning of work among the students of Latin America.

For larger access afforded to the 40,000 students of Russia.

For signs of progress among the students in Italy, France, Switzerland, and other very difficult fields.

For the encouragement in connection with the visits among the schools and colleges of South Africa.

For still further increase in the number of students engaging in the study of the Scriptures.

Intercession.—That the Federation Con-

ference to be held in Tokio, Japan, April 3-7, 1907, may be representative, harmonious, spiritual, and fruitful.

That the remarkable opportunity now presented by the presence in Japan of 16,000 Chinese students may be adequately improved by the student movements of China

That more men of God's appointment may be raised up to serve as leaders in the stu-

dent movements.

That all student movements may give more attention to promoting among their members the spirit of intercession.

## Foreign Missionary Convention for Men

A great intersynodical convention for men from the 15 central synods of the Presbyterian Church, U. S. A., and the men of the Cumberland synods, together with 100 special representatives from the other synods and foreign fields, is called to meet in Omaha, Neb., February 19-21, 1907. The purpose of this convention is to consider the distinct missionary responsibility of the men of the Presbyterian Church for the unevangelized heathen world.

This year the foreign boards of the various denominations are preparing estimates of the distinct foreign missionary responsibility of each denomination. Our own Presbyterian Board has reached conclusions on this subject sufficiently definite to make it obligatory and mandatory upon the Church to undertake, immediately, to adjust itself to a foreign missionary policy far more stupendous and heroic than the Church has ever before faced.

Omaha will not only furnish the place of meeting, but give all necessary attention to the local details and needs of the convention. The registration will be limited to 1,600 men the seating capacity of the auditorium This will allow an averto be used. age of about 100 men from each of the 15 synods. The probability is that some of the synods adjacent to Omaha will demand a larger number than

the above average, but no synod should be ambitious to send less than 100 men to this convention, which has for its purpose no less an aim than to further the organization of the kingdom of God among the 100,000,000 human beings which belong to the Presbyterian Church, U. S. A., as her portion of the race to gospelize and baptize in this generation. The Texas synods are talking of sending 100 men from their state.—Herald and Presbyter.

#### Y. M. C. A. Ameng the Sioux

No less than 13 associations are to be found upon the various Sioux reservations, with a total membership of 817. Most of these organizations have buildings. Bible classes are held regularly, open-air meetings and conventions, with conversions not uncommon. Pine Ridge has a prayer-meeting room, a reading room and a game room.

### Missionary Activity of the Y. M. C. A.

Within a few weeks the International Y. M. C. A. has sent out five men, of proved ability in the home field, to reinforce its foreign department. Dwight W. Edwards goes to Peking to aid R. R. Gailey in the new work undertaken in that city, and which is supported by the students of Princeton University. G. A. Gregg goes to become educational director of the Association at Seoul, Korea; Mr. A. A. Ward will probably be stationed at Bangalore, India; Charles L. Boynton is to become office secretary of the National Committee of Korea and Hongkong, China. Shanghai; and Mr. W. A. Tener goes to Manila to direct the association work there. Mr. W. B. Pettus, whose life has touched so many of the students of our American colleges, has gone to China to become the national students' secretary. The expanding educational life of that empire offers an almost unlimited field for his work. When these secretaries reach their fields there will be 69 men in the foreign department of the Young Men's Christian Association. They are working in the large cities and student centers of 11 countries. The associations for which they care, directly or indirectly, number over 300, and have a membership of more than 15,000.

#### A Changed Outlook for Missions

At the recent "Haystack" celebration, in replying to the address of welcome, Dr. S. B. Capen, President of the Board, said:

"Like all great things, the beginning of the foreign missionary movement seemed insignificant. It started when the religious conditions of our nation were almost at their worst. Religion was a subject of ridicule. The student life at Yale, Princeton and Williams was permeated with skepticism. When the 'Society of Brethren' was formed in 1808, in order to prevent sneer and ridicule, the constitution and records were written in cipher."

A hundred years have gone by and what a change! Jeremiah Everts declared about 80 years ago that "Some of us may live to see the time when the receipts of the Board shall be \$10,-000 a month!" 'How little did the leaders of his day realize what the growth was to be! At the semicentennial in 1856, held at Williamstown, Mr. Rufus Anderson, secretary, stated that the Board had at that time 420 missionaries and about 300 native helpers, and that the receipts for the first 50 years had been \$6,800,000. On this centennial year we have 565 missionaries, over 4,000 helpers, and the receipts for the past 50 years have been over \$30,000,000.

#### A Laymen's Conference

Business men are waking up. There came together in New York City on Saturday, November 17, 1906, thirty-eight laymen, representative of active Protestant Episcopal church work in Boston, Providence, Springfield, Brooklyn, Orange, Philadelphia, Pittsburg, Albany, Troy and New York. Some of these laymen belong to the Laymen's Missionary League of Pittsburg, the Seabury Society of New York, the Seabury Society of Spring-

field, the Seabury Society of Brooklyn, and the Men's Club of Troy. There were present also the Rev. G. M. Murray, Chaplain of the Laymen's Missionary League of Baltimore; the Rev. George Huntington, speaking for the Laymen's Missionary League of Buffalo; the Archdeacon of New York; the Archdeacon of Brooklyn; the Archdeacon of Queens and Nassau; the Archdeacon of Pittsburg, and many prominent laymen.

The laymen of this General Conference, with the counsel of the clergy present, adopted the following as their

aim:

To enlist and instruct laymen to do specific work, outside of business hours, to spread the Gospel of Jesus Christ.

To do laymen's share to strengthen the Church, to the end that it may be better able to take the Gospel to all America, and to all the world.

It was the judgment of these laymen, concurred in by the archdeacons and other clergy, that autonomous organizations, calling themselves by whatever name they choose, raising their own funds, and selecting such lines of work as seem locally to be most pressing in their demand, ought to federate for common strength, common inspiration, and the carrying out of such general plans as can be best prosecuted by common effort. A second General Conference was ordered to be called by the Committee for February 16, 1907, to meet in New York.

# ISLANDS OF THE SEA The Onward March in New Guinea

Glad news of the victorious spread of the Gospel comes from that part of New Guinea where the faithful missionaries of the Rhenish Missionary Society have been laboring and preaching many years. At Ragetta, Kaiser Wilhelm's Land, 20 Papuas—14 adults and 6 children—have been baptized, the first-fruits of the coming harvest. All these converts had undergone a long and very thorough time of preparation, until it became apparent to the most skeptical observer that the Word of God, by the help of the Holy

Spirit, had wrought a complete change in these people. One of them, Malai, had been an inquirer many years and had applied for baptism in 1901. But the power of his heathen associations finally kept him back from following Christ outside the camp at that time. Now he has followed his Savior, and he took the lead of all in burning the instruments used by the heathen Papuas in their mysterious rites. He even dared to cut down a "divine tree," from which the surrounding villages picked the leaves for the performance of sorcery. The examination of the candidates for baptism was very thorough and lasted two hours. After it the baptism was performed in the presence of a large concourse of heathen.

It is a peculiar phenomenon that these first baptisms in German New Guinea have not caused renewed persecutions, but have rather led to numerous requests for instruction and baptism. Thus 13 Papuas have come forward at Ragetta, 7 at Siar, 2 in the island of Seg. Does it not seem as if the harvest is commencing after nineteen years of seed-sowing and prayer?

# Christianity and Savagery in Australia

Last Spring the Church Missionary Society station at Yarrabah, a promising field of well directed activity, was almost devastated by a cyclone. Brother Hey of the Moravian Mission brought the case to the attention of the Christians at Mapoon, and as a result of his appeal the sum of \$10 —a fortune to the black fellows of those parts—was transmitted as their We do not wonder that the native Christians at Yarrabah are reported to have received the contribution "with shouts of delight." Not many years ago in both these regions a black never felt safe beyond the narrow limits of his tribal home, for every man kept his spears at hand and ready for use, Ishmaelite that he was. Indeed, the absence of weapons at public gatherings of any sort is commented upon by Brother Hey as a proof that the Gospel really has power

with the former savages. He reports with satisfaction, that some time ago at a largely attended funeral not a

weapon was to be seen.

Under what conditions of awful barbarity these people still live, where the missionaries have not yet reached them savingly, may be inferred from a passage in a letter of Brother Arthur Richter of Aurukun, written on August 15. He tells that in March of this year at a spot about twelve miles from the station a young black was slain and eaten by his own father. Under what circumstances this brave missionary couple live, may be further inferred from their complete isolation. Not a white man near, and, under most favorable circumstances, three weeks distant from the nearest postoffice. At times it may take a messenger four to six weeks to deliver a letter to a postmaster. Shall any one say that the need of intercession for our missionaries has become less?— The Moravian.

# MISCELLANEOUS

#### The Scope of Missions

The scope of the missionary enterprise is conterminous with mankind. The Christ is to be made known to all men everywhere. For this reason, among others, our Lord ascended to the right hand of the Father, that the revelation of Him might no longer be conditioned by connection with a particular locality or nation, but that he might place himself in equal relations And, correto all men everywhere. spondingly, the coming of the Holy Spirit, whose office it is to glorify Christ, is not affected by race or by color, but is free as the wind which bends alike the northern pine and the southern palm. Most emphatically does the Book of Acts of the Apostles teach that nationality, climate, territory have no place among the foundations of the city of God. Geographical considerations may order the procedure of the enterprise, but they are forbidden to limit its scope. And so the distinction between home and foreign missions, while convenient in administration, has no spiritual basis.

—REV. GEORGE ROBSON, D.D., of the
United Free Church of Scotland.

#### Mission Work Tested

A prominent leader in the British Parliament, R. W. Perks, said recently that in order to test the efficacy of foreign mission work he placed a report of twenty years ago side by side with one of the present time and compared the figures. As a result of his study he increased his annual gift for this work from \$50 to \$2,500.—The Star, Montreal.

#### An Acknowledgment

The paragraph from Rev. A. C. Clayton, printed in our November number, should have been credited to *The Mission Field*, the excellent magazine of the Wesleyan Methodist Missionary Society of England.

#### **Donations Received**

No. 349.	Industrial Mission, India\$5.00
No. 350.	Pandita Ramabai, India 5.00
No. 351.	Industrial Mission, India16.00
No. 352.	Industrial Mission, India 5.00
No. 353.	Copies of THE MISSIONARY

Review to Missionaries...10.00
No. 354. Copies of The Missionary
Review to Missionaries...3.00

#### **OBITUARY**

# Dr. Benedix Ben-Zion, of Baltimore

Dr. Benedix Ben-Zion, a converted Jew, a world-wide traveler, missionary and linguist, died at Johns Hopkins Hospital, Baltimore, in December, from a tumor. His writings and translations gained for him a great name among Hebrews, notwithstanding his apostasy from their faith. When he landed in New York five years ago he had a magnificent library with many curious, rare and ancient volumes, but the choice collection has largely been scattered. For two years past he has been connected with Mr. Sidersky in Emmanuel Mission, Baltimore. He was also a medical practitioner. He was a native of Russia, and for a decade of years practised medicine at Odessa, in mission work among the Jews. has labored also in Egypt and Syria, and was master of nine languages.

# FOR THE MISSIONARY LIBRARY

THE MISSIONARY AND HIS CRITICS. James L. Barton, D.D. 12mo. 235 pp. \$1.00 net. Fleming H. Revell Co. 1906.

This book is an argumentum ad hominem and a reductio ad absurdum. both at once, as a logician would say. The author fairly and impartially represents the critics of the missionary and then shows how unfair they are and how the same objections, applied in other directions, would arrest even the foreign commercial enterprises of the day. Ten chapters reproduce the plausible arguments against missions, as impertinent, uncalled for and intrusive—as an attempt at proselytism, as an attack on the religious systems of other peoples, as introducing civil confusion and conflict, as attended with luxurious living and as comparatively fruitless in good, etc.

Each complaint is amply answered with both argument and facts, and not the least valuable feature is verbatim quotations from over two hundred writers from every rank and station of life who bear witness to the high character, honorable conduct and invaluable services of the missionary band. We have seldom seen a book of this sort so calm, courteous, judicial, and satisfactory. It ought to satisfy every candid mind and silence every objector. After its perusal one teels that all current objections to missions must be due either to malice or prejudice, ignorance, misinformation or misconception.

Overweights of Joy. By Amy Wilson Carmichael. Preface by Rev. T. Walker, of Tinnevelly. 320 pp. 8vo. 34 full page illustrations. Cloth. 4s. 6d. net. Morgan & Scott, London. 1906.

Miss Carmichael's previous book has been widely read and has made a deep impression in America and in Many were deprest by England. the realistic and pathetic pictures of "Things as They Are" in Southern India. The shadows were deep but they. did not represent half the misery and sin that exist in a small corner of that great empire. There is, however, a brighter side, and in her present pen-

pictures and character-sketches Miss Carmichael has proved that she sees them and is not deprest, but hopeful. The "Overweights of Joy" is also real and stirring. The author writes with the same beauty of style, the same spiritual vision, the same touch of human, womanly sympathy that characterized "Things as They Are." The women and children live before us with all their winning ways, their ignorance, their interests, their misery, and their joy when the Gospel light breaks in on their hearts.

The first "overweight of joy" described is a little child named "Star," who was brought to know the Christians' God as the living God. Against all human expectations the child was allowed to remain with the Christians, tho her father came again and again to remove her from their influence. They could do nothing to prevent him but pray for the child, and "once as he went away he was heard to mutter, "What is the matter with me? hands are strong to take her! as if I were bound and held from

touching her.'"

An interesting feature of the book is the description of the evangelistic The besetting sin of evangelistic work is described as slackness. Educational work contains certain incentives which evangelistic missionaries "The punishment for slovhave not. enly work is sure and swift in the medical as in the educational. Only the thorough succeeds. In evangelistic work it is somewhat different. The result of a slack hour does not show The stain it leaves on the at once. conscience, the absence of something that might have been wrought in another soul,—these are symptoms of decline often invisible to our eyes."

The closing chapters deal with the work for the rescue of little girls dedicated to temple service, and the stories are such as to arouse in the heart of every man, woman and child a desire to stamp out these crimes. The volume is handsomely illustrated and the words "He must reign" are printed in Tamil on the cover.

On the Trail of the Immigrant. By Edward A. Steiner. Illustrated. 8vo, 375 pp. \$1.50 net. Fleming H. Revell Co., New York. 1906.

The author of this interesting study speaks from experience. Twenty-five years ago he came to America as an To-day he is a professor immigrant. in Iowa College. He has recently retraced his steps and gives a vivid description of the antecedents, experiences and Americanization of these incoming millions. The fortunates and unfortunates are traced from their European homes, through the gateway of hope in the American port, into their struggles and trials, their victories and defeats until they become full-fledged Americans, a credit or a disgrace to their fatherland and their step-fatherland. Humor and pathos, love and adventure are mingled in the The book is exceptionally narrative. readable and full of information. can scarcely fail to make friends and helpers for our incoming brothers and sisters. Doctor Steiner has some valuable things to say on the solution of this problem.

ALIENS OR AMERICANS. By Howard B. Grose. Illustrated. 12mo. 50 cents net. The Young People's Missionary Movement, New York. 1906.

For use in the Young People's Mission Study Courses Mr. Grose has prepared this little volume. He shows who these immigrants are, whence they come, and what they are likely to become. Dr. Josiah Strong epitomizes the message as follows:

A million immigrants! A million opportunities! A million obligations!

At present our schools are doing more for them than our churches. We have not yet been aroused to the need of these foreign-speaking, foreign-thinking people. They are willing to make great sacrifices if only they can make progress. They begin as ditch diggers and end by being aldermen or professors or millionaires. They are sure to improve materially. They will drag down American ideals unless they are transformed spiritually. Mr.

Grose gives us a logical, systematic, and clear presentation of this important study. Our young people will find it a theme of absorbing interest.

Incoming Millions. By Howard B. Grose. Illustrated. 12mo. 212 pp. 50 cents net. Fleming H. Revell Co., New York. 1906.

Mr. Grose, in this volume, also shows thorough study and marshals his facts in a forceful manner. The invading army comes at the rate of 2,000,000 a year; in 1905 the illiterates alone numbered 230,886. This mass of humanity must be assimilated, educated, imbued with the spirit of American institutions, and if they are not to be a menace to our nation they must be brought to Christ and trained in His Church. The problems connected with this task are well-nigh staggering, but the opportunity is sublime. Some must be excluded and their hope killed; others must be welcomed and given the helping hand of brotherhood, the land and homes, the school and church facilities for making them Christian citizens. No other country has the opportunity to receive and transform men and women that is presented to Amer-Mr. Grose states the facts and gives the attempts being made to solve the problems. His volume is one of the Home Mission study courses.

SELECTED LIST OF BEST MISSIONARY BOOKS, By T. Tatlow. Student Volunteer Missionary Union, London. 1906.

This is the best and most up to date list of missionary books. It is designed for students, and as it was compiled by an English secretary there are various omissions and inclusions that an American editor would ques-Some are leaflets and pamphtion. The old edition of the Encyclopedia of Missions is referred to, but not the new edition, edited by Doctor Dwight. A system of asterisks indicates the most valuable volumes and the arrangement is easy for reference. Books, authors, publishers and prices are given, but not dates, addresses of publishers or any facts relating to the contents.

The American Board in the Micronesia. The A Island World. By Mrs. Theodora Crosby Bliss. 12mo. 167 pp. Cloth, 50 cents; paper, 30 cents. American Board C. F. M., Boston. 1906.

The Island World is a world of romance and the story of missions in the Pacific is overflowing with fascinating incidents. Mrs. Bliss knows the conditions from personal observation and knows the history from long study. She has gathered the most important facts and most interesting details connected with the field in which the American Board labors, and has woven them into a history which is worth reading and entertaining. Her statistics show the following progress in the work in Micronesia by double decades:

	1851-1862	1873-1882	1898-190	02 1905
Stations	4	4	4	4
Outstations	0	44	63	75
Missionaries	9	19	24	25
Hawaiians	4	18	109	119
Native Help	2	75		
Churches	4	41	57	45
Members	88	8,416	5,958	7,184
Schools	4	43	92	?
Scholars	483	1,970	3,502	3,517
Offerings	\$153	?	\$7,194	\$2,124
Cost of Missions	\$82,623	\$184,517	227,103	\$65,013

It is interesting to contrast the cost of the mission with its success in 1862 and in 1905. Then nine missionaries were maintained at a cost of \$82,623, and they had received 83 members; now there are 25 missionaries at a cost of \$65,013, and there are 7,184 communicant members. There is progress. Mrs. Bliss fills in this skeleton with flesh and blood and life.

THE WORLD'S STUDENT CHRISTIAN FEDERAtion and THE STUDENT CHRISTIAN MOVEMENT IN 1905. By John R. Mott. Pamphlets. World's Student Christian Federation, New York. 1906.

These two pamphlets are most impressive. They show the progress made in the past ten years among the students of the world. This movement has united over 100,000 students and professors of nearly 40 nations, of all races and many creeds. It now includes 1,825 Christian Associations, which employ 86 national and 122 local secretaries. This has been manifestly a work of God.

MORMON PAMPHLETS. Published by the Bureau of Information, Box 772, Salt Lake City, Utah.

If anyone desires the facts in regard to Mormonism in theory and practise, he should read these pamph-The testimony of President Smith before the Senate Committee is enough to condemn the system religiously, socially and politically. Other pamphlets deal with the real facts in regard to the Book of Mormon, the Temple, present aspects, Mormon mis-Many Mormons are sionaries, etc. better than their religion, but their creed is pernicious.

#### **NEW BOOKS**

SAUL OF TARSUS. By Elizabeth Miller. 12n D. 442 pp. Illustrated. \$1.50. Bodds-Merrill Co., Indianapolis. 1906.

The American Board Almanac. Pamph-

let. Maps. Illustration... 44 pp. 10 cents.

Boston. 1907.

PROTESTANT WORK IN THE PHILIPPINES.
Pamphlet. Illustrations. 28 pp. Evan-October, 1906. gelical Union, Manila. TELUGU BIBLE DICTIONARY. By Jacob Chamberlain. 8vo. 200 pp. Religious Tract and Book Society, Madras. 1906.

PROTESTANT MISSIONARY DIRECTORY, India. Compiled by John Husband. I rupee. Scottish Mission Industries, Agmere.

ODDS AND ENDS FROM PAGODA LAND. By Wm, C. Griggs, M.D. 12mo. 274 pp. Illustrated. 90 cents net. American Baptist Publication Society, Philadelphia. 1**0**06.

Shinto, the Way of the Gods. By W. G. Aston. 12mo. 390 pp. 6s. Longmans,

Green & Co. 1905.

SAVAGE CHILDHOOD; A STUDY OF KAFIR CHIL-DREN. By Dudley Kidd. 12mo. 314 pp. 7s. 6d. net. A. & C. Black, Edinburgh. 1906.

PADRE ELLIOTT OF FAIZABAD. 8vo. Illustrated. 3s. 6d. Charles H. Kelley, Lon-

Japp, LL.D. 3s. 6d. T. Fisher Unwin, London. 1906. MASTER MISSIONARIES.

THE WORLD'S STUDENT CHRISTIAN FEDER-ATION—a Decennial Review—and THE STUDENT CHRISTIAN MOVEMENT IN 1905. By John R. Mott. Pamphlets. World's Student Christian Federation, New York. 1906.

ISRAEL'S . INALIENABLE POSSESSIONS. David Baron. 16mo. 93 pp. 1s. Morgan & Scott, London. 1906.

LAKE MOHONK CONFERENCE OF FRIENDS OF THE INDIANS AND OTHERS. 8vo. Pamphlet. 1906.



municipal officers of chichicastenango, a town of the quiché nation, central america

# The Missionary Review of the World

Vol. XXX. No. 3 Old Series

MARCH, 1907

Vol. XX. No. 3 New Series

### SIGNS OF THE TIMES

### A MEN'S RALLY FOR MISSIONS

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

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

"The church has been in the retail business long enough," declared Mr. Capen, outlining the plan which includes the forming of distinct and self-governing groups of laymen in each church to vitalize existing missionary bodies. A commission of fifty men to be appointed by the missionary boards, will view the fields. The central committee or "clearing house," is composed of one hundred laymen among whom are Robert Speer, William Schieffelin and other representative men of all denominations.

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

### THE NEW LAYMEN'S MOVEMENT

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

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

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

### THE PRESBYTERIAN BROTHERHOOD

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

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

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

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

### MONEY AND MISSIONS

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

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

### THE INTERNATIONAL MISSIONARY LESSONS

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

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

### CHINESE ABORIGINES FLOCKING TO CHRIST

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

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

A similar awakening has been going on in Yunnan Province among

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

### AN ENCOURAGING WORK IN FORMOSA

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

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

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

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

### THE NEW OPIUM CURE

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

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

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

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

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

### HOME MISSIONS IN INDIA

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

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

The District of Montgomery is sit-

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

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

### THE REVIVAL IN SECUNDERABAD

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

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

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

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

### THE SEQUENCE OF THE MADA-GASCAR REVIVAL

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

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

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

### MADAGASCAR MISSION SCHOOLS IN DANGER

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

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

### THE THREATENING ATTITUDE OF ISLAM IN AFRICA

While numerous missionaries of German, English, and French societies, as well as officials of the different European colonies in Africa, have frequently called attention to the aggressiveness of Mohammedanism in Africa, little has been done to meet the danger. Now comes the governor of the French Kongo and calls the attention of all officials under him to the threatening attitude of Islam. shows that almost all the troubles of the last years in the French provinces have been caused by fanatical Marabuts, who belong to a Mohammedan ecclesiastical order. Some of them are white, others are from Morocco, Egypt, Syria, or Arabia. All claim to be descendants of the Prophet and preach the regeneration of Mohammedanism, calling upon the people to return to the purest doctrines of Mohammed and to observe his five principal prescriptions-viz: prayer, fasting, almsgiving, pilgrimage to Mecca, and holy war. They sell amulets and holy water, and for the consolation of the discouraged announce the speedy coming of the Mahdi. Frequently they order the faithful to refuse the payment of taxes to the French, who shall soon be annihilated by the immense armies of the Sultan. In general these Marabuts carry off the money of their deceived followers and, says the French governor, are anti-French and anti-European, and therefore anti-Christian.

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

### TROUBLES IN MOROCCO

The situation in Morocco is still serious. Lawlessness prevails everywhere. Last September, Kaid Anflous, a Berber chief, entered Mogador, the chief port in the south, and demanded that all Jews should retire from the Moorish quarter into the Ghetto. The troops sided with Anflous and the mob besieged the house of the manager of the French Bank. At the beginning of October the Saharan sorcerer, Maelain, arrived at Marakesh, and by order of the sultan was given royal honors. His followers committed numerous assaults on Europeans, including the German consular agent. About the same time, Mulai Abu, cousin of the sultan, was reported to have completed preparations for a holy war by persuading the tribes to suspend their quarrels and combine against the infidels. On October 21 news reached Tangier that Arzilo, a walled town twenty-five miles distant, had been seized by a bandit named Bareian, with some tribesmen of the Beni Arros, who made prisoners of the entire population. The local pasha was turned out of his palace and fled to Tangier. was believed that Raisuli was the instigator of this attack, for on October 26 he proceeded with five hundred men to take possession of the town, and proclaimed himself governor. In the meanwhile the Anjera tribesmen. taking advantage of Raisuli's absence, pillaged villages on the east side of Tangier Bay and looted his old residence at Zinats.

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

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

### MOSLEM CONVERTS IN CAIRO

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

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

#### KOREANS TURNING TO CHRIST

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

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

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

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



MOHAMMED ALI MERZA

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

### THE LIBERAL MOVEMENT IN PERSIA

BY REV. S. M. JORDAN, TEHERAN, PERSIA Missionary of the Presbyterian Board of Foreign Missions, 1898-

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

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

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

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

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

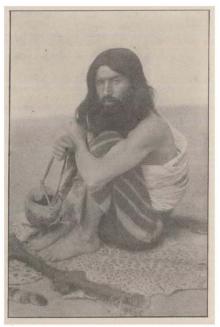
This independence of thought has borne fruit since the Mohammedan invasion. Islam has failed to hold the Persians in unreasoning faith as it has held other peoples. The Persian people as a whole are Shiah—that is. Protestant Mohammedans-and the Shiah sect in Persia has broken up into countless divisions, just as Protestant Christianity has divided into many denominations. One of these sects, the Babi-or rather, the Behaihas for the past fifty years been the second of the important factors in bringing on the movement toward lib-In fact, the Behais would scarcely admit that they are a sect of Mohammedans since they claim that their religion is the step next higher than Islam in the evolution of the one true religion which previously found expression in the Law of Moses, the Gospel of Christ, and the Koran. Behaism to me seems an attempt to reform Islam toward Christianitythat is, recognizing the superiority of the Christian standard of morals and not having the courage in the face of persecution, possibly even unto death, to accept it as such. The leaders have compromised by adopting a vocabulary in large part Christian and proclaiming their religion as perfected Mohammedanism, just as Mohammedanism is perfected Christianity. They delight to discourse at length on love, a tree being known by its fruit, and kindred themes. They have won many converts in Persia-a million, they say; probably somewhere from 100,000 to 200,000 is the true number. But the service they have rendered to the nation is not in their constructive work but in their disintegrating influence This propaganda has broken up that smug satisfaction with which the Mohammedan was wont to regard Islam as the last word in matters religious—the complete and final revelation of God's will for man. It has set men thinking and awakened them to the fact that perhaps there are some things outside of Islam, in state if not in church, worthy of their investigation.

### The Influence of Christian Nations

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

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

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



ONE OF THE RELIGIOUS RULERS OF PERSIA

A Mohammedan dervish

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

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



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

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

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

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



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

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

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

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

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

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

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



THE NEW METHOD OF REFORMATION IN PERSIA

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

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

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

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

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

vent such a calamity in their own country.

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

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

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

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

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

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

I believe that the world has never



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

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

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

## GIPSY SMITH, AND SUCCESSFUL EVANGELISM \* EDITORIAL

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

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

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

Rodney Smith, the boy, grew up in

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

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

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

<sup>\*</sup>Gipsy Smith-An Autobiography. Fleming H. Revell Co., 1906.

point the way to God's free banquet board!

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

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

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

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

Poaching on another's pastures is a habit of these nomads. But Cornelius Smith was not easy about it; and one day as he went, at early morn to fetch his horses, he said to himself: "This is the last known sin I will ever commit." He was now very near the Kingdom, for he was putting away the sin that was hindering. He told his companions that he was done with roaming and with wrong-doing, and sold his horse, resolved not to move further without finding God. A workman on the road invited him to a mission hall, and when he started for the meeting he warned his children not to look for his return till he was "converted"—tho they wondered what that could mean. Reaching the crowded hall they saw him march to the front as the congregation were singing,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### WHAT IS THE MATTER WITH CUBA?

BY REV. J. MILTON GREENE, D.D., HAVANA, CUBA Missionary of the Presbyterian Board of Home Missions

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

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

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

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

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

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

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

### RELIGIOUS CONDITIONS IN CUBA

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

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

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

1. For almost four hundred years Romanism had a free hand in that island. Altho it was hampered by the union of Church and State, that union was of its own choice.

- 2. The Papacy has been favored in having among its leaders many able and devout men.
- 3. During all these years the people have been remarkably loyal to the Church. There has been no general falling away such as took place in Europe during the Protestant Reformation, nor such as led to the more recent Aglipay movement in the Philippines.
- 4. The friars and monks have not been a disturbing element in the religious life of Cuba.
- 5. It has not been vexed by the presence of heathen aborigines to pervert the doctrines and practises of the faithful as has been true in some other Latin American countries.

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

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



THE FRIENDS' CHAPEL AT BANES, CUBA

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

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

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

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

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

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

3. It is alleged by the friends of

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

- 4. It is also alleged that Romanism has engendered a wholesome respect for legally constituted authority, not merely ecclesiastical, but parental and governmental as well. The great number of political disturbances and attempted revolutions would seem to disprove this assertion. The answer to this objection is that the passionate and impetuous character of the people would have led them into the wildest anarchy had they not been held in subjection by their religious leaders. At all events it must be acknowledged that one of the principal assets of the devout Romanist is respect for authority.
- 5. The attitude of the clergy toward the unfortunate classes has had much to commend it, and in some cases it has been notably praiseworthy. This is especially true as regards slavery. They secured legislation which prevented the enslavement of the original natives, and they did much to mitigate the condition of the African slave and were influential in securing the final complete abolishment of slavery.
- 6. The character of their religion has tended to polish the manners of the people. They have an urbanity; both of carriage and address, unusual in those of equal social standing.
  - 7. Roman Catholicism gives to its

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

- (1) Baptism.—A sacrament that takes away original sin, makes us Christians, sons of God and the Church. It takes away all voluntary sin committed before receiving it. It remits all punishments merited for sin. It is impossible to be saved without being baptized.
- (2) Confirmation.—A sacrament that infuses in us the Holy Spirit, with all its gifts and makes us perfect.
- (3) Eucharist.—A sacrament that contains truly, really and substantially the body, blood, soul and divinity of our Lord Jesus Christ under the species or appearance of bread and wine. It gives us the life of the new Adam.
- (4) Penance—A sacrament instituted by our Lord Jesus Christ to forgive the sins committed after baptism. No sin, however great, remains unremitted when this sacrament is properly received.
- (5) Extreme Unction.—A sacrament instituted by our Lord for the spiritual and corporal relief of the sick. It purifies the different senses anointed, and takes away the sins of which they were the instruments.
- (6) Orders.—A sacrament which gives power to exercise ecclesiastical ministry, and gives grace to perform it holily. These orders confer upon the priests two powers, one over the natural body of Jesus Christ and the other over his mystical body, which is the Church.
- (7) Matrimony.—A sacrament instituted by our Lord Jesus Christ to sanctify the union between husband and wife.

Before turning to facts of another

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

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

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



THE FRIENDS' MISSION AT POTREVILLO, CUBA

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

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

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

retarding influences of prevailing religious practises.

These influences may be classified under five heads:

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

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

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

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

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

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

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

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

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

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

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

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

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

### Present Conditions and Tendencies

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

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

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

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

### THE QUICHÉ NATION OF CENTRAL AMERICA

BY C. F. SECORD, CHICHICASTENANGO, GUATEMALA

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

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



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



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

giving them certain concoctions of plants whose virtues and antidotes



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

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

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

The Quiché account of the creation is as follows:

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

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



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

great coiled serpent! The modern Quichés fear the Evil One, but have vague ideas of another world, being principally the knowledge of the existence of hell (Xibalbá), but they can really be considered materialists.

1907

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



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

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

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



A QUICHÉ INDIAN SPINNING WOOL

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

### THE PRACTICAL RESULTS OF MORMONISM

BY MC'LAIN W. DAVIS, UTAH

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

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

Mormons assert most strongly that the "Church of Latter-day Saints" is a perfect copy of the heavenly pattern. The hierarchy on earth is an exact model of that in the heavens; polygamy on earth is only a reflection of celestial relations. The Mormon apostles are said to be as divinely chosen and as fully inspired as were the twelve selected by Christ. All the leaders of the church are inspired and their direction of the church is divine. It is easy to see that authority is a word written large in the Mormon vocabulary. With this extraordinary connection with the things heavenly, and such a plethora of inspired leadership, what heavenly living might not be expected as the reasonable result.

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

### Materialism

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

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

leaders of the church—especially the founder, Joseph Smith, Jr.-and to put away the alleged foundation for future exaltation and glory. During the Smoot investigation in Washington it was brought out that the Book of Doctrine and Covenants, believed to contain the revelations given to the church, and a work of prime authority, did not contain the revelation doing polygamy, with commonly awav known as the "Manifesto," first issued in 1800. President Smith assured the Committee of the Senate that he would see to it that the next edition of the Doctrine and Covenants contained the "Manifesto." A new edition of this book has been issued since that time, but there is no trace in it of the "Manifesto," the the old revelation commanding polygamy is presented as of vore. It is clearly intended that Mormon books shall teach polygamy and nothing to the contrary.

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

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

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

### Polygamy

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

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

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

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

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

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

### Bigotry

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

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

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

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

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

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

# THE ITALIAN IN AMERICA

BY REV. FREDERICK H. WRIGHT, D.D., ROME, ITALY
Missionary of the M. E. Church, 1899—

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

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

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

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

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

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

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

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

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

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

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

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

# THE WORD OF GOD IN KOREA

BY REV. W. H. FORSYTHE, M.D., CHUNJU, KOREA Missionary of the Presbyterian Church (South)

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

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

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

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

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

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

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

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

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

The Rev. W. G. Cram, of the Methodist Episcopal Mission, South, Songdol, gives a like testimony to the effectiveness of his colporteurs as the instruments by which the church has established and preserved. Through them the church has been brought out of heathenism. Just one incident will suffice to illustrate the kind of work which has characterized the work of the colporteurs. In the northern county of the province of Kank Won there is a Korean village, numbering at least eight hundred Some colporteurs, accompanied by the Rev. C. T. Collyer and Mr. Hugh Miller, about five years ago, in making a tour of the country, went into the village and preached and sold quite a number of the gospels. people received the Word gladly, but for five years the village was left uncultivated because of work as needy nearer home. This large village was called to Mr. Cram's attention and he decided to send a colporteur there to live. Four months later there was a church which numbered at least fifty. Now after only nine months the list of probationers in this village numbers two hundred. This is only one incident of many. The colporteur is a necessary adjunct to the missionary work, not only in the matter of spreading the gospel, but in the establishment of the Church. God bless the colporteur and the people who enable us to keep him at work by their unstinted contributions.

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

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

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

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

#### A TRAVELER'S APPEAL FOR KOREA

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

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

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

# THE HISTORY OF A PAIR OF SHOES

BY REV. HENRY HUIZÍNGA, ONGOLE, INDIA Missionary of the American Baptist Missionary Union

To begin at the beginning, in the famine of 1000, we gathered nearly three hundred little destitute children into the Ongole Faith Orphanage, and ever since we have trusted the Lord to supply us with all that was needed to maintain them. There are not so many now-only about one hundred and seventy-five—but all this time the Lord has supplied all our needs without our having to ask any human being for help. Very soon after beginning this work, the question of the future of these children demanded consideration. Just to feed them and then to send them out into the world, with no better preparation for complete living than the average Indian child, did not seem to us to be a great enough kindness to them. We might give them all some sort of an education in the three "R's," and a few might be qualified for something a little better even than that, but we were longing to give all these children some unique benefit. We wished not simply to help them, but rather to teach them self-help; and more than that, we wished to teach them to help others: in other words, to be blest and be a blessing.

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

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

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

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

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

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

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

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

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

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

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

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

# ZULUS AND THE MISSIONARY OUTLOOK IN NATAL

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

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

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

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

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

# INCIDENTS OF WORK AMONG LEPERS IN INDIA

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

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

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

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

It is a picture ghastly enough in that little room, and yet worth looking at. Eight maimed creatures, some with terrible sores, some with barely healed sores—all within a few weeks or months of death by the most horrible disease known; in the midst kneels one of another race and color, your representative and messenger, telling them of the peace of God that passeth all understanding in halting words in a strange tongue, and they with shining eyes rejoice in its coming to them.

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

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

# **AWAKENINGS AMONG CHINESE ABORIGINES\***

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

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

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

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

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

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

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

#### The Water Tribe

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

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

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

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

<sup>\*</sup> Condensed from China's Millions

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

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

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

One of that band of seven at his

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

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

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

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

## Huge Congregations at Ko-pu

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

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

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

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

Gospel of Matthew.

### A RECENT VISIT TO THE MIAOS

BY B. CURTIS WATERS, KWEIYANG, CHINA Missionary of the China Inland Mission

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

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

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

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

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

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

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

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

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

people.

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

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

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

and 12; 969 in all.

On the Wednesday at the conclusion of the baptismal service we observed the Lord's Supper. Everyone had to stand, as there was not space to sit. None but members were in the build-There must ing, which was packed. have been about 1,200 present. It was a sight never to be forgotten. As I stood up and looked over this multitude gathered together to remember the Lord's dying love, these people so lately brought out of the dense darkness of heathenism, you may imagine what praise and thankfulness to our great God and Savior welled up in my Then I gave out the hymn, "We give immortal praise," and such a thunder of praise went up, the Savior must have entered into more of the 'joy that was set before Him.'

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

## A CHINESE SERMON \*

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

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

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

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

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

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

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

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

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

## GEORGE GRENFELL: A HERO OF THE KONGO\*

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

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

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

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

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

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

<sup>\*</sup> Condensed from the United Free Church of Scotland Missionary Record.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# **EDITORIALS**

# PRAYER AS A HABIT

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

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

## THE MOTIVE FOR MISSIONS

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

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

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

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

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

#### THE CHARM OF CALVARY

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

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

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

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

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

#### THE GROWTH OF MILITARISM

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

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

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

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

### THE FRUITS OF ANARCHY

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

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

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

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

## THE ACKNOWLEDGMENT OF GOD

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

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

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

#### MONEY AND STEWARDSHIP

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

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

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

worthy candidates offering for the work, for the sake of the pay. For a like reason, it would probably be disastrous should the salaries of ministers of the Gospel average those of other learned professions. Large money compensation in ministerial work has always been attended with degeneration in the worker! must we lose sight of the fact that the ministry differs from all other employments, in being especially a divine vocation and not a human profession. When any man has in view the salary attached to it, he sinks himself beneath the high level of an ambassador of Christ. However unpalatable doctrine to a worldly mind, this is self-evident truth to a spiritual man: money never becomes, consciously or unconsciously, an object—not to say the object—to a preacher or a missionary, without damage to the whole quality of his work. No true minister will envy the doctor or lawyer his great fees while he remembers the self-sacrifice of His Master, and that like Him, we must be content to "bleed, if we are to bless."

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

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

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

# GENERAL MISSIONARY INTELLIGENCE

#### **AMERICA**

### The Earthquake in Jamaica

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

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

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

## Law and the Gospel in Mexico

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

ly held, will not allow his building to be registered as a church, so the meet-

ings have been given up.

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

## A Young People's Convention in Cuba

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

#### Religion in Guatemala

Opportunities to witness and work for Christ in Guatemala were never so abundant as now. president has proclaimed absolute religious liberty, and has fully demonstrated that he means to punish any violation of this law. We hear daily of those who are turning in disgust from the meaningless forms and ceremonials of the Roman Church. Now is the time to preach, teach, and live the pure Gospel, as never before, or the people will turn to infidelity. Our force and equipment are so meager that often we are tempted to feel as tho we could do little or nothing, but, thank God, the promise of our God makes us sure that there can be no such thing as failure.

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

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

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

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

#### A Portable Church for Panama

A building for church purposes and auxiliary work is being constructed

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

## The Y. M. C. A. in Panama

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

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

### Religious Reforms in Bolivia

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

Bolivia is one of the last to fall into the line of progress. We have already noted her legislation in this direction, but it may be encouraging to call attention to the passage of a law on August 27 last, which amends the constitution so as to permit the public exercise of any religious worship.

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

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

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

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

authorities.

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

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

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

VII. Many church festivals have been

secularized.

VIII. Article II of the Constitution has been reformed, giving liberty of worship. IX. The "Fuero" (i. e., the privilege of

exemption from being judged by civil law) has been taken from the priests.

X. Article III of the law of 1880, which substituted the land tax for the tithes paid

to the Church, has been abolished.

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

No land will have peace and prosperity while its laws and institutions prevent liberty of conscience and worship. Russia is to-day suffering for bigotry, the exclusion of Christian missionaries and the oppression of the Jews. France has just shaken off the Pope's shackles. Spain is vacillating between freedom and bondage Rome, and Portugal will soon follow her into liberty. Ardent Roman Catholics see in these movements a desire to be free from religion, but they are an effort to attain freedom for religion and emphasize the need for missionaries who can teach the truth of God and the way of life in Christ so as to win men to Him.

### New Missionary Secretaries

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

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

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

#### Religious Statistics for 1906

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

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

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

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

Baptists' (14 bodies)	
Adventists (6 bodies)         1,565         95,437           Baptists' (14 bodies)         38,010         5,140,770         528           Brethren (River) (3 bodies)         173         4,239         16           Brethren (Plymouth) (4 bodies)         6,661            Buddhist (Chinese)             Buddhist and Shintoist (Japanese)             Catholics (9 bodies)         15,369         11,143,455         677         25           Catholic Apostolic         95         1,491             Christian Cannection         1,348         101,597             Christian Catholic (Dowie)         104         40,000              Christian Catholic (Dowie)         104         40,000	9,548 9,083 7,500 1,975
Baptists' (14 bodies)	9,548  9,083 7,500 1,975
Brethren (River) (3 bodies)	9,548  9,083 7,500 1,975
Brethren (River) (3 bodies)         173         4.239         16           Brethren (Plymouth) (4 bodies)         6,661            Buddhist (Chinese)             Buddhist and Shintoist (Japanese)             Catholics (9 bodies)         15,369         11,143.455         677         25           Catholic Apostolic         95         1,491	9,548  9,083 7,500 1,975
Buddhist (Chinese)	9,548  9,083 7,500 1,975 17
Buddhist and Shintoist (Japanese) <t< td=""><td>9,548  9,083 7,500 1,975 17</td></t<>	9,548  9,083 7,500 1,975 17
Catholics (9 bodies)         15,369         11,143,455         677         25           Catholic Apostolic         95         1,491             1,491 <td>9,548  9,083 7,500 1,975 17</td>	9,548  9,083 7,500 1,975 17
Catholic Apostolic         95         1,491            Christadelphians         1,277           1,277            Christian Connection.         1,348         101,597	9,083 7,500 1,975 17
Christadelphians         1,277           Christian Connection         1,348         101,597           Christian Catholic (Dowie)         104         40,000           Christian Scientists         1,326         80,197         104           Christian Union         201         17,500         201         1           Church of God (Winebrennarian)         499         41,475         24           Church of the New Jerusalem         128         8,084         d5           Communistic Societies (6 bodies)          3,084            Congregationalists         5,959         694,923         26         I           Disciples of Christ         7,153         1,264,758         678         2           Dunkards (4 bodies)         3,241         121,194         75           Evangelical (2 bodies)         1,508         179,339         57         I           Friends (4 bodies)         1,466         118,752         54         d           Friends of the Temple         4         340            German Evangelical Synod         964         228,420         8           Jews (2 bodies)         301         140,000            Latter-Day Sai	9,083 7,500 1,975 17
Christian Connection.         1,348         101,597            Christian Catholic (Dowie)         104         40,000            Christian Scientists         1,326         80,197         104           Christian Union         201         17,500         201         1           Church of God (Winebrennarian)         499         41,475         24           Church of the New Jerusalem         128         8,084         d5           Communistic Societies (6 bodies)          3,084            Congregationalists         5,959         694,923         26         I           Disciples of Christ         7,153         1,264,758         678         2           Dunkards (4 bodies)         3,241         121,194         75           Evangelical (2 bodies)         1,508         179,339         57         1           Friends (4 bodies)         1,466         118,752         54         d           Friends of the Temple         4         340             German Evangelical Synod         964         228,420         8            Jews (2 bodies)         301         140,000        <	9,083 7,500 1,975 17
Christian Catholic (Dowie)         I04         40,000            Christian Scientists         1,326         80,197         104           Christian Union         201         17,500         201         I           Church of God (Winebrennarian)         499         41,475         24           Church of the New Jerusalem         128         8,084         d5           Communistic Societies (6 bodies)          3,084            Congregationalists         5,959         694,923         26         I           Disciples of Christ         7,153         1,264,758         678         2           Dunkards (4 bodies)         3,241         121,194         75           Evangelical (2 bodies)         1,508         179,339         57         I           Friends (4 bodies)         1,466         118,752         54         d           Friends of the Temple         4         340             German Evangelical Protestant         100         20,000            German Evangelical Synod         964         228,420         8           Jews (2 bodies)         1,652         96,354         92         5           Lu	9,083 7,500 1,975 17
Christian Scientists         1,326         80,197         104           Christian Union         201         17,500         201         1           Church of God (Winebrennarian)         499         41,475         24           Church of the New Jerusalem         128         8,084         d5           Communistic Societies (6 bodies)          3,084            Congregationalists         5,959         694,923         26         1           Disciples of Christ         7,153         1,264,758         678         2           Dunkards (4 bodies)         3,241         121,194         75           Evangelical (2 bodies)         1,508         179,339         57         1           Friends (4 bodies)         1,466         118,752         54         d           Friends of the Temple         4         340             German Evangelical Protestant         100         20,000            German Evangelical Synod         964         228,420         8           Jews (2 bodies)         301         140,000            Latter-Day Saints (2 bodies)         7,872         1,957,433         287         11	9,083 7,500 1,975 17
Christian Union         201         17,500         201         1           Church of God (Winebrennarian)         499         41,475         24           Church of the New Jerusalem         128         8,084         d5           Communistic Societies (6 bodies)         3,084             Congregationalists         5,959         694,923         26         I           Disciples of Christ         7,153         1,264,758         678         2           Dunkards (4 bodies)         3,241         121,194         75         2           Evangelical (2 bodies)         1,508         179,339         57         I           Friends (4 bodies)         1,466         118,752         54         d           Friends of the Temple         4         340             German Evangelical Protestant         100         20,000             German Evangelical Synod         964         228,420         8            Jews (2 bodies)         301         140,000             Latter-Day Saints (2 bodies)         1,552         96,354         92         5           Lutherans (23 bodies)         7,8	7,500 1,975 17
Church of God (Winebrennarian)         499         41,475         24           Church of the New Jerusalem         128         8,084         d5           Communistic Societies (6 bodies)          3,084            Congregationalists         5,959         694,923         26         I           Disciples of Christ         7,153         1,264,758         678         2           Dunkards (4 bodies)         3,241         121,194         75         1           Evangelical (2 bodies)         1,508         179,339         57         1           Friends (4 bodies)         1,466         118,752         54         d           Friends of the Temple         4         340             German Evangelical Protestant         100         20,000             German Evangelical Synod         964         228,420         8         Jews (2 bodies)             Latter-Day Saints (2 bodies)         1,652         96,354         92         5           Lutherans (23 bodies)         7,872         1,957,433         287         11           Swedish Evangelical Mission Covenant         345         46,000         54         <	1,975 17
Church of the New Jerusalem         128         8,084         d5           Communistic Societies (6 bodies)          3,084            Congregationalists         5,959         694,923         26         I           Disciples of Christ         7,153         1,264,758         678         2           Dunkards (4 bodies)         3,241         121,194         75           Evangelical (2 bodies)         1,508         179,339         57         I           Friends (4 bodies)         1,466         118,752         54         d           Friends of the Temple         4         340             German Evangelical Protestant         100         20,000             German Evangelical Synod         964         228,420         8         J           Jews (2 bodies)         301         140,000             Latter-Day Saints (2 bodies)         1,652         96,354         92         5           Lutherans (23 bodies)         7,872         1,957,433         287         II           Swedish Evangelical Mission Covenant         345         46,000         54         I           Mennonites (12 bodies) <td>17</td>	17
Communistic Societies (6 bodies)         3,084            Congregationalists         5,959         694,923         26         I           Disciples of Christ         7,153         1,264,758         678         2           Dunkards (4 bodies)         3,241         121,194         75           Evangelical (2 bodies)         1,508         179,339         57         1           Friends (4 bodies)         1,466         118,752         54         d           Friends of the Temple         4         340          German Evangelical Protestant         100         20,000            German Evangelical Synod         964         228,420         8         8           Jews (2 bodies)         301         140,000            Latter-Day Saints (2 bodies)         1,652         96,354         92         5           Lutherans (23 bodies)         7,872         1,957,433         287         11           Swedish Evangelical Mission Covenant         345         46,000         54         1           Mennonites (12 bodies)         1,240         61,690         29	
Congregationalists         5,959         694,923         26         1           Disciples of Christ         7,153         1,264,758         678         2           Dunkards (4 bodies)         3,241         121,194         75           Evangelical (2 bodies)         1,508         179,339         57         1           Friends (4 bodies)         1,466         118,752         54         d           Friends of the Temple         4         340             German Evangelical Protestant         100         20,000             German Evangelical Synod         964         228,420         8            Jews (2 bodies)         301         140,000             Latter-Day Saints (2 bodies)         1,652         96,354         92         5           Lutherans (23 bodies)         7,872         1,957,433         287         11           Swedish Evangelical Mission Covenant         345         46,000         54         1           Mennonites (12 bodies)         1,240         61,690         29	
Disciples of Christ         7,153         1,264,758         678         2           Dunkards (4 bodies)         3,241         121,194         75           Evangelical (2 bodies)         1,508         179,339         57         1           Friends (4 bodies)         1,466         118,752         54         d           Friends of the Temple         4         340            German Evangelical Protestant         100         20,000            German Evangelical Synod         964         228,420         8           Jews (2 bodies)         301         140,000            Latter-Day Saints (2 bodies)         1,652         96,354         92         5           Lutherans (23 bodies)         7,872         1,957,433         287         11           Swedish Evangelical Mission Covenant         345         46,000         54         1           Mennonites (12 bodies)         1,240         61,690         29	
Dunkards (4 bodies).     3,241     121,194     75       Evangelical (2 bodies).     1,508     179,339     57     1       Friends (4 bodies).     1,466     118,752     54     d       Friends of the Temple.     4     340        German Evangelical Protestant.     100     20,000        German Evangelical Synod.     964     228,420     8       Jews (2 bodies).     301     140,000        Latter-Day Saints (2 bodies)     1,052     96,354     92     5       Lutherans (23 bodies)     7,872     1,957,433     287     11       Swedish Evangelical Mission Covenant     345     46,000     54     1       Mennonites (12 bodies)     1,240     61,690     29	9,464
Evangelical (2 bodies)       1,508       179,339       57       1         Friends (4 bodies)       1,466       118,752       54       d         Friends of the Temple       4       340          German Evangelical Protestant       100       20,000          German Evangelical Synod       964       228,420       8         Jews (2 bodies)       301       140,000          Latter-Day Saints (2 bodies)       1,652       96,354       92       5         Lutherans (23 bodies)       7,872       1,957,433       287       11         Swedish Evangelical Mission Covenant       345       46,000       54       1         Mennonites (12 bodies)       1,240       61,690       29	4,883
Friends (4 bodies)     1,466     118,752     54     d       Friends of the Temple     4     340        German Evangelical Protestant     100     20,000        German Evangelical Synod     964     228,420     8       Jews (2 bodies)     301     140,000        Latter-Day Saints (2 bodies)     1,652     96,354     92     5       Lutherans (23 bodies)     7,872     1,957,433     287     11       Swedish Evangelical Mission Covenant     345     46,000     54     1       Mennonites (12 bodies)     1,240     61,690     29	2,361
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German Evangelical Synod.     964     228,420     8       Jews (2 bodies).     301     140,000        Latter-Day Saints (2 bodies).     1,652     96,354     92     5       Lutherans (23 bodies).     7,872     1,957,433     287     11       Swedish Evangelical Mission Covenant     345     46,000     54     1       Mennonites (12 bodies).     1,240     61,690     29	
Jews (2 bodies)     301     140,000        Latter-Day Saints (2 bodies)     1,652     96,354     92     5       Lutherans (23 bodies)     7,872     1,957,433     287     11       Swedish Evangelical Mission Covenant     345     46,000     54     1       Mennonites (12 bodies)     1,240     61,690     29	6,417
Lutherans (23 bodies)       7,872       1,957,433       287       11         Swedish Evangelical Mission Covenant       345       46,000       54       1         Mennonites (12 bodies)       1,240       61,690       29	
Swedish Evangelical Mission Covenant         345         46,000         54         1           Mennonites (12 bodies)	2,107
Mennonites (12 bodies)	6,087
Mennonites (12 bodies)	2,600
	642
	6,475
Moravians	341
	8,006
	9,365
	7,337
Schwenkfeldians         5         731         2           Social Brethren         17         913	131
	2აა 9,500
The section Contains	d56
United Brethren (2 bodies) 2,247 286,238 62 I.	2,226
	2,190
Grand total in 1906	0,389
Grand total in 1905	3,979

## Conference of the Foreign Mission Boards

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

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

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

1. A promoting agency to facilitate work

already under way.

2. A missionary movement to reach the

whole world in this generation.

3. It is a laymen's missionary movement. It is for the mature business men of to-day who now have in hand the money which they can give if they will.

4. It is an effort to get all denominations to work more closely together than ever

before.

How can this be done?

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

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

arouse interest.

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

Fifth, by reaching mature business men through parlor conferences and diningroom caucuses.

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

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

missionary work.
Eighth, by publishing and distributing leaflets containing short, pithy facts about

the movement.

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

missions.

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

An important work of the Conference was the appointment of the

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

### The Missions Boards and the Kongo

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

We speak with deep conviction concerning this issue, says the appeal, because we are intimately associated with many residents of the Kongo State by whom the conditions have been disclosed. . . . The request which we, like the great company of petitioners of both governments outside our constituency, are urging asks only for such impartial action as shall give authoritative revelation of actual facts and insure correction of such wrongs as shall be dis-We would earnestly urge that no device of the ruler of the Kongo State, whether wholesale aspersion of motive or of evasion of accountability through promotion of transfer of territory to a government of which he is himself the head, shall be allowed to cloud the issue of international responsibility for immediate ascertainment of conditions and correction of wrongs. . . . In the name of humanity, of international justice, of regard for the primal rights of man, we would ask that you will use the full power reposed in governments by the Supreme Ruler in the interest of an immediate discharge by the nations of their responsibility of guardianship over the remnant of the humble people who a generation ago, without choice of their own, were brought out of their isolation into relations with the world of men and States.

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

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

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

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

### **EUROPE**

### The Beginnings of Missions in England

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

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

## Last Year's Salvation Army Work

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

## Christian Endeavor Indeed

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

<sup>\*</sup> Send contributions to the treasurer, John Carr, First National Bank, Boston.

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

## "The Greatest of All Philanthropists"

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

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

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

## Independent Priests in France

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

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

## Methodists Invading France

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

## The Gospel in Spain

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

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

## Congress of Italian Christian Students

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

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

#### Lectures on Missions in German Universities

During this winter the following courses of lectures on missions will be delivered in German universities. Grand old Professor Warneck of Halle lectures on the great problems of modern missionary effort, while Professor von Schubert in Heidelberg lectures on the history, fields, and methods of foreign missions. Professor Tschackert in Göttingen treats the history of missions, and Professor Clemen in Bonn, Professor Kunze in Greifswald, and Lic. Stosch in Berlin lecture on the doctrine of missions.

### The Y. M. C. A. in Austria

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

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

#### . To Relieve Russian Exiles

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

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

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

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

#### ASIA

#### For Freedom in Persia

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

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

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

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

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

## The Boys' School in Teheran

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

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

ROBERT E. SPEER.

#### Moslem Gratitude

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

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

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

### Centennials and Semi-centennials in India

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

## Charles Cuthbert Hall in India

The general subject of Doctor Hall's former course as Barrow's lecturer in India was "Christian Thought Interpreted by Christain Experience." He is now lecturing there on "The Witness of the Oriental Consciousness to Iesus Christ." This course is "the outcome of reflections awakened by the study of Indian personality in its psychological relation to the most profound and the most lofty elements of the Christian religion." Doctor Hall naturally emphasized the mystical element in the Christian religion, as opposed to the materialistic that the Orient values. The popularity of Doctor Hall in India has been very marked. He has succeeded in no small degree in bridging the gap between the Orient and the Occident; and he has done this, not by refinements of philosophic speculation, but by direct appeal to the idealism of the Orient. also succeeded in impressing his hearers by his plea that the East should accept, not the ecclesiasticism and the theology of the West, but Jesus himself, the Asiatic teacher; interpret Him for itself as the expression of the heart of God, and dedicate to Him and His kingdom its own splendid gifts.

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

## A Thank-offering for Missions in Ceylon

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

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

## Concerning the Famine in China

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

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

HYKES, President.

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

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

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

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

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

## The Emigration of Christian Chinese

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

## Education of Chinese Women

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

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

# From Taoist Priest to Bookseller

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

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

# Two Things the Chinese are Learning

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

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

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

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

# The Work of a Converted Buddhist

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

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

### Presbyterianism in Korea

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

	1906	1905	1904	1903
Ordained Missionaries. Native Elders	46 33 677 105 56,943 14,353 13,161	46 18 540 80 37,407 11,061 8,431	462 86 26,554 8,756	427 66 24,971 7,307
SchoolsStudentsOfferings	247 5.124 \$29,108	147 2,730 \$15,570	108	95 1,765

# Japan's Three Religions

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

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

## The Great Okayama Orphanage

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

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

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

JAMES H. PETTEE.

### Mohammedanism in Japan

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

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

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

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

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

# Changed Conditions in Formosa

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

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

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

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

REV. MILTON JACK.

# ISLANDS OF THE SEA

### The Work in the New Hebrides

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

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

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

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

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

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

## · Missions in an Unfamiliar Island

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

### Another Missionary Martyr

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

Thirty-five years ago Bishop Pat-

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

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

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

### **AFRICA**

# The Onward March of Islam in Africa

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

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

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

#### The Mission in the Great Sudan

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

# Missions in Central Africa

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

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

### German Baptists in Africa

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

# MISCELLANEOUS How It Looked to John Wesley

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

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

# William Jennings Bryan on Missions

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

### **OBITUARY**

### John G. Paton, of the New Hebrides

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

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

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

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

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

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

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

Yours in Jesus,

John G. Paton.

### Rev. Samuel F. Moore, of Korea

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

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

her children.

# Alexander Gilchrist, of Pittsburg

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

# Principal Rainy, of Scotland

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

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

# Bishop Buchner, of Germany

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

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

### Walter H. Stapleton, of Africa

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

# FOR THE MISSIONARY LIBRARY

The Romance of Missionary Heroism. By John C. Lambert. Illustrated. 12mo. 346 pp. \$2.00. Seeley & Co., London. J. B. Lippincott, Philadelphia, 1907.

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

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

Life of David Hill. By Jane E. Hellier. 12mo. Revised edition. Morgan & Scott, London, 1906.

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

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

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

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

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

The Mikado's Empire. By Wm. Elliot Griffis, D.D., LL.D. Two vols. 12mo. Eleventh edition, with supplementary chapters. Harper & Brothers, New York, 1906.

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

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

Japan As It Was and Is. By Richard Hildreth. Edited and revised by Ernest W. Clements. Illustrated. 2 vols. 12mo. 401 and 388 pp. \$3.00 net. O. C. Mc-Clurg & Co., Chicago, 1906.

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

The Christian Movement in Japan. Published for the Standing Committee of Cooperating Christian Missions. Edited by Rev. Daniel C. Greene. 8vo. 300 pp. Methodist Publishing House, Tokio. 1906.

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

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

Two Years Among New Guinea Can-Nibals. By A. E. Pratt. Illustrated. 8vo. 360 pp. \$4.00, net. J. B. Lippincott & Co., Philadelphia, 1906.

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

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

Pearls of the Pacific. By V. A. Barradale. Illustrated. 8vo. 192 pp. 2s 6d. London Missionary Society, 1907.

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

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

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

Tarbell.'s Teacher's Guide to the International Sunday-school Lessons for 1907.
By Martha Tarbell. Maps. Illustrated.
8vo, 553 pp. \$1.25.
Indianapolis. 1906.

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

There are some points which will not be satisfactory to either advanced or conservative critics. Doctor Tarbell says, for instance, that the difficulties connected with the story of Cain and Abel are explained by saying that it has been transposed bodily from the time of the Judges or later! The ingenuity of the author is the only ground for such a transposition. Doctor Tarbell deals too freely with the Biblical text to satisfy many students, but her book endeavors to explain its teachings and to suggest practical truths rather than deal with critical questions.

As one of the results of the Cairo Conference, and in addition to the survey papers published in this country under the title of "The Mohammedan World To-day," an interesting volume is in preparation on the condition of women in Moslem lands. Miss A. Van Sommer, the editor of "Blessed be Egypt," is collecting materi 1 for the book, and it promises to be a unique presentation of what Islam has done and has not done for the more than 100,000,000 women in the Mohammedan world.

### **NEW BOOKS**

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

South America—A Mission Field. Bishop Thomas B. Neeley. Jennings & Graham, Cincinnati, 1906.

The Life of Sir George Williams, Founder of the Young Men's Christian Association. By J. E. Hodder Williams. 12mo. \$1.25. A. C. Armstrong & Sons, New York, 1906.

The Price of Winning Souls. By Charles L. Goodell. Booklet, 10c. Fleming H. Revell Co., New York, 1907.

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

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

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

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

Points for Pastors. By Rev. A. W. Halsey. Leaflet. Presbyterian Board of Foreign Missions, New York. 1907.



THE GREAT MEN'S MISSIONARY CONVENTION, OMAHA, NEBRASKA

David McConaughy and Dr. Hunter Corbett of China are in the middle of the front row of the

lowest group

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# SIGNS OF THE TIMES

# A GREAT MEN'S MISSIONARY CON-VENTION

The account of the Omaha Convention, given on another page, clearly shows that men are beginning to take a larger interest in world-wide missions. Ten hundred and fifty-five men from States in the district bounded by Michigan and Colorado, Minnesota and Texas, considering their distinctive missionary responsibility for three days, is a noteworthy event. probably the first Foreign Missionary Convention for business men ever held in America, and it is only the beginning of a series. The Convention was emphatic in declaring that the present urgent duty of the Church is to preach the Gospel to every creature. The number of people in the districts occupied by the Presbyterian Church in non-Christian lands is about 100,000,000. This means nearly one hundred heathen to be reached by each member of the Presbyterian Church in America. To evangelize these multitudes it is believed by missionaries that one missionary is required for every 25,000 heathen. This would mean 4.000 missionaries for the Presbyterian Church, instead of the Instead of an annual present 900. offering of \$1,200,000 now contributed, \$6,000,000 annually would

be required to support this enlarged work. These advances were fearlessly faced, and with profound conviction were unanimously recommended as the basis on which the Presbyterian Church should operate. If other denominations in America would carry out a similar policy, the number of American missionaries abroad would be increased from 5,768 to at least 25,000, and the annual contributions from \$9,000,000 a year to about \$50,000,000. Something like this is needed, in order to evangelize the world. "After all." says J. Campbell White, "that would be only an average of a street-car fare a week from Protestant Church members!"

# THE METHODIST JUBILEE IN INDIA

This remarkable Christian gathering is fully described elsewhere. Here gray-haired men and women who had cooperated with the late Dr. William Butler and his wife in laying foundations in India, and several thousand native Christians. representing about 190,000 Indian Methodists, and many prominent Americans made a noteworthy group. Mrs. Butler told of the beginnings, fifty years ago, when she and her husband assembled a dozen natives and preached through a catechist. Now on this very ground

a handsome theological seminary and other imposing buildings constitute one of the finest mission plants in India. During three days hundreds of the delegates lived in tents. Each session was attended by throngs, and on Sunday a genuine Methodist love-feast was held. On Monday 350 men and women were baptized.

There are now 132,463 Methodist church-members and probationers and 57,777 baptized children in India, making a total Christian community of 190,240. There are 41,759 pupils in Methodist mission schools, and 149,279 Sunday-school scholars. The total number of missionaries. missionaries' wives, and missionaries of the Methodist Woman's Foreign Missionary Society is 349, and the total number of Christian workers, American and native, is 5.321. Epworth League leads with 19,357 members. The aggregate value of the Methodist mission property, the churches, parsonages, orphanages. hospitals, and all other property is "What hath our God \$2,716,781. wrought!"

### GROWTH OF THE GOSPEL IN INDIA

The Pioneer, the foremost English newspaper in India, and one which can not be accused of any missionary bias, says of the last India census returns: "The most remarkable feature is undoubtedly that presented by the figures relating to Christianity. It is impossible not to be struck with the energy with which missionary work is being carried on, and with the success attending it. An increase of nearly 28 per cent., where the total population has increased by less than 2½ per cent., is a hard fact which can

not be explained away. And this increase, amounting to 638,861, is shared by every province and state in India; even Bombay, Central India, the Central Provinces and Rajputana, where the famine was most severe, show considerable increase in the Christian population."

Rev. Jacob Chamberlain writes in the Christian Endeavor World of three visits he has paid to Ongole among the Telugus. In 1863 he could hear of only two Chrisians within a radius of sixty miles. Ten years later he found 2,185 church-members in ninety village congregations, and some 9,000 registered adherents besides. And now, after thirty years more have passed, he finds 48,411 church-members and nearly 150,000 under instruction. He sagely concludes that the work in Ongole is "not a dismal failure."

# AFTER THE FAMINE IN JAPAN

The agricultural famine in northern Japan is over and the spiritual famine also appears to be passing. During the last twenty-five years many of Japan's greatest intellects have declared that Japan had no religion, that all faith was superstition. The result was that many young men were driven to despair Now Dr. J. H. Deand suicide. Forest writes that during his thirtytwo years of residence, he has never known such universal hunger for . new knowledge as now, or such marked hunger for soul-food, such generosity of giving, such a passion for evangelization as is seen among the Kumi-ai (or Congregational) churches, and never were so many new church edifices arising. He announces overtures from the independent Presbyterian churches for

union with the Kumi-ai churches, which union, if consummated, would give a strong body of 50,000 members independent of all foreign control.

# JAPANESE MAKING MISCHIEF IN KOREA

A strange controversy has arisen in Korea since the Japanese have practically assumed the government of that country. The Japanese authority there is vested in the residency-general. The chief of the civil administration under this office is Mr. Tsuruhara. He has recently issued instructions to his subordinate officials touching their duty in relation to the actions of the Christian missionaries. These men. says Mr. Tsuruhara, are in the habit of extorting money from Korean converts in behalf of many fraudulent enterprises, such as the building of churches and the maintenance of charitable institutions of various He gives particular direckinds! tions to the Japanese officers to take all precautions to protect their Korean wards against the wiles of these designing Christian workers! It is not to be expected that the Japanese protectorate and the Christian work in Korea can exist together without some friction, but this order of Mr. Tsuruhara indicates a lack of knowledge on his part which is surprizing.

## CHANGES IN CHINESE WORSHIP

Some months ago the Shanghai Taotai suggested, that the large sums of money squandered on ancestral rites should be used for modern education. Already a remarkable response has come from the Chinese of Singapore, who have de-

cided to devote to education the money hitherto spent in processions and feasts in ancestor-worship. It is estimated that some \$100,000 will thus be made available. This indicates an attitude of mind toward ancestor-worship which is quite unprecedented.

If the millions of China would act upon the advice of the Shanghai magistrate, not only would a great obstacle to missionary work be removed, but the national finances would be materially helped by the economizing of the extravagant and useless outlay, which is said to cost the Empire some \$100,000,000 annually.

A remarkable imperial edict announces that Confucius has been elevated to a position of equality with heaven and earth, the supramundane powers, as the Chinese regard them, inferior only to Shang-Ti, the Supreme Ruler. This step seems to have been taken to avoid the difficulty which has existed in the case of Chinese Christian students, who had conscientious scruples with regard to the "worship of Confucius," which was required of all who sought admittance to the new schools and colleges. As a result of this edict Confucius will now be regarded as above the plane where worship is permitted for any except the emperor. Thus by a clever ruse a great difficulty has been removed from the educated Chinese Christians.

### A WOMAN'S DAILY PAPER IN CHINA

Among the many signs of progress in China, perhaps the most remarkable is the daily paper edited and published by a woman named Mrs. Chang. She is a native of Peking, but having married an official, has spent many years in Central China. Her husband died leaving her an only son, and after a time, the two returned to Peking. Mrs. Chang's heart became intent on the progress of her country, and being convinced that such progress was only possible by the removal of prejudice and superstition, and through the uplifting of her sex, she decided to start a daily newspaper for women, called the Peking Woman's News.

This woman's paper, altho started less than a year ago, has already become a power in Peking. The articles are written in colloquial Mandarin, easy for the women to understand, and are very entertaining. Sarcasm and ridicule are freely used, but so evident is the love of country and love for the women themselves throbbing underneath, no sting is ever felt. The news is divided into four sections: news concerning women, general news, news from Peking, and news from the provinces. The general news contains all important telegrams from foreign countries. The running comments, sometimes condensed into a single word, by this keen-minded woman, jealous for China with a woman's jealousy, are often exceedingly interesting. Besides stories and fables, a section is given to topics like arithmetic, physics, domestic science, or hygiene.

# TRANSFORMATION IN THE NEW HEBRIDES

Fifty years ago a missionary landing in the New Hebrides was met by a howling mob of naked savages. He could not speak their language and was in danger of losing his life. All was disgusting and forbidding. Their conversion and civilization seemed hopeless. Contrast such a

scene with that which awaited Rev. J. Noble Mackenzie when he returned to Santo, and landed at Noguqu after a furlough in Great Britain. He writes:

We had a right royal welcome. It was a Sabbath Day, and the morning service was just over when the steamer appeared in sight. The Christian chief and some of his men put off in canoes and were on board to welcome us as soon as the ship was anchored, while the rest of our people flocked to the beach and stood there awaiting our landing. On stepping ashore we were surrounded by hundreds pressing on us to shake hands, and some insisted on hugging us. We could not help contrasting it with our landing eleven years before. Then, they were practically all naked savages; now, they were all clothed Christians. Several shook hands with us in tears; they were thinking of their loved ones who had died in our absence and could not be there to welcome us back.

to welcome us back.

The house had been left open, without a door locked, and I had inadvertently left ten pounds of money in an open place, but everything was as safe as the bank. Philip, the teacher in charge of the head station, deserves great credit. He came to us a naked heathen, when about twelve years old, asking to be allowed to stay with us on the station. We fed, clothed, and taught him for three years, and then sent him to the Training Institution for Teachers, and after a four years' course he returned with a first-class certificate. During our absence he had charge of the work at the head station, including Sabbath services, catechumens' class, daily school of two hundred and fifty scholars learning to read and write in the native language, and an English school of about forty boys, together with the management of the eleven boys and girls who live at the station. Not very many white men of the age of twenty-one could be trusted with so much.

# THE POWER OF THE GOSPEL IN NIAS

One of the most encouraging mission fields of to-day is the Dutch island of Nias, west of Sumatra. The work there was commenced by the Rhenish Missionary Society in 1865, but was most difficult work, and no fruit appeared until 1875, when 25 were baptized. Of these 9 are still living and are leading consistent, humble Christian lives. In

1890, when the mission celebrated its twenty-fifth anniversary, there were only 5 missionary stations and 822 native Christians. After that came a time of marvelous progress, so that in 1899 there were 12 stations and 4.334 native Christians, and six years later 14 stations, 8,365 native Christians, and 3,107 catechumens. During the past year the missionaries have made extended trips into the interior, and the senior missionary sums up the fruit of these trips into the single word "tola," which means, "the way is open." The whole island is open to the preaching of the Gospel. school for the training of native teachers has been in existence for some time, and 38 of its graduates are already in the service of the Master upon Nias.

### GOOD NEWS FROM WEST AFRICA

From the new stations of the Basel Evangelical Missionary Society in the grasslands of Kamerun in German West Africa come most encouraging reports. In Bali a thousand or even more of the native fetish worshipers regularly listen to the preaching of the Gospel on the Lord's Day. The school, most important in this new field, is very prosperous, but is much hampered by lack of teachers and necessary The women must be literature. neglected until European deaconesses reach the field. In Bamum, a station occupied in March, 1906, the missionary work is just beginning, but is very encouraging.

The young king, who was opposed to the starting of the missionary work at first, has become quite intimate with missionary Goehring, while the king's mother, a most influential lady, is very friendly with Mrs. Goehring. The king is very eager to learn, and he now keeps three different diaries. In the one he writes his current expenses; in the other he preserves medical prescriptions; and in the third he collects Biblical stories and rules of Christian living, which he hears from the lips of white or black Christians. His conscience seems to be touched, but he is yet far from the kingdom.

The Mohammedans in Bamum are so rapidly increasing in number that the missionaries are seriously thinking of opening a station among them.

# THE WORK AT HARPOOT, TURKEY

While temporal conditions in Turkey are dark almost to blackness, there is a brighter side. Earthly trials help the Christians to look to the life beyond, and this is their chief joy. Economic conditions delay complete self-support, but great self-denial is practised in maintaining their own institutions—the churches and schools. Dr. H. K. Barnum, of Harpoot, writes:

Euphrates College is crowded. In the college proper there are 160 male and 82 female students, while the whole number of pupils, including the primary departments, is well on toward 1,000. The industrial department, including the work done by the orphans, is not only teaching important trades, but it helps many poor pupils to pay in part for their own education. The Vali (governor), a few days ago, paid a visit to these different departments, educational and industrial, and he express much surprize at the progress made, and he dictated a long article for the local paper in praise of what he had seen.

# BIBLE DISTRIBUTION AMONG IMMIGRANTS

The Church in America is becoming aroused, as it needs to be, on the subject of the evangelization of foreigners who come to these shores. Books have been written, study classes have been formed, and lectures given on the subject. Some progress is also being made.

During 1906, 1,198,434 persons arrived at New York from foreign ports—119,231 first cabin, 134,286 second cabin and 944,917 steerage passengers. Of these, 134,988 cabin and 920,843 steerage passengers were aliens, making the total number of immigrants for the year 1,055,831. The largest number came from Hamburg.

With such an income of foreigners to the United States, what redoubled energy is necessary in home missions! And especially what new activity is needful in city missions, seeing that so large a proportion of immigrants settle in the great centers.

Bible work among the immigrants at Ellis Island, New York harbor, is peculiar and interesting. It is always prosecuted under the most strenuous circumstances. A motley crowd arrives from Europe with a rush, and is quickly gone to the four points of the compass. One-fourth of those coming in, besides the children under age, can neither read nor write. There is no time to sift and reach all under such circumstances; nevertheless it is encouraging to find many eager for books in their own

The distribution during language. last year at Ellis Island was 44,368 volumes. Of these 2,713 were in English. Among the languages Polish ranks first in the number of scriptures called for, with 10,056 vol-The next largest number umes. was Italian—4,674. Giving scriptures to these aliens is a work of inestimable value to the country, as well as to the newcomers; for the true character of American liberty is thus put into the hands of people who come for personal gain.

# THE CHINA FAMINE RELIEF FUND

The latest advices from China show a most pitiable condition. The starving multitudes are gathered at various centers and two committees-one civic and one missionary-are working in harmony to relieve the distress by giving food and employment to the starying and homeless. Letters from the famine district are printed on another page. The Christian Herald, foremost among relief agencies, has already cabled \$101,000 to the committees, and plans to send at least \$150,000 worth of grain as soon as arrangements can be completed. Christians from all over the United States are now sending in their gifts to the Christian Herald fund at the rate of about \$10,000 a day. God is giving us an opportunity of "heaping coals of fire" on the Chinese in memory of the Boxer outrages of 1900. The response to this call for help is noble and generous. The spiritual harvests in the conversion of men, women, and children will come in due season.

# JOHN G. PATON, APOSTLE TO THE NEW HEBRIDES

BY ARTHUR T. PIERSON

"God buries His workmen, but carries on His work." The patriarchs in modern missionary history are rapidly passing away. Very few, if any among them, have been more conspicuous than the venerable missionary and apostle of the New Hebrides, whose patriarchal face and apostolic career, whose vigorous addresses on missionary topics, and whose splendid record of missionary service and heroism have attracted to him both the attention and the affection of so many of God's people throughout the whole of the world.

On the last Monday of January Doctor Paton passed away at Canterbury, Melbourne. About a month before, his younger brother, the editor of his biography (Dr. James Paton, of Glasgow), had already preceded him into the great life beyond. brothers, tho there was twenty years' difference in their ages, had been in closest fellowship for many years, both of them earnest, gifted, and spiritual men, serving the Church, one at home and one abroad, with equal fervor and devotion in their separate spheres. It is a pathetic fact that they should have been called to their reward within a month of one another. "Lovely and pleasant in their lives; in death they were not divided."

Doctor Paton's father was a humble stocking-manufacturer, and, on account of a warm personal friendship between himself and his landlord, he named his boy John Gibson. boy was born on May 24, 1824, and, therefore, at the time of his death, had nearly completed his eighty-third year. His birthplace was near Dumfries, Scotland, but when he was nearly five

years of age, his parents removed to Torthorwald. Through his paternal grandmother, he was a blood relation



JOHN GIBSON PATON

of a Galloway family, whose members had been sufferers for Christ during the period in Scottish history known as "the killing time"; so that we are prepared to expect, by heredity, a legacy of heroism in his character. The boy's memories of his father were those of a man of earnest prayer, a man who was wont to cultivate the acquaintance of God in the "closet," according to Matt. vi. 6, and the children came to recognize, from what they overheard, his power of intercession, and to associate with the praver habit the solar light upon the father's face. They went regularly to church with him, a distance of four miles, and were trained in the Bible and the Shorter Catechism, especially on the evenings of the Lord's Day. The boy, however, took no distaste for religious things through this training, but recog-

nized it to the last as having laid the foundations of his whole life of soundness in faith, and readiness for service to a dying world. The young lad learned the trade of his father and, notwithstanding the long hours of work, from six in the morning till ten at night, with only short intervals for meals, like Livingstone in the mills at Blantyre, managed to find spare time for application to study, and mastered the rudiments of Latin and Greek. He had early found salvation in Christ, and had resolved to devote his life to some form of distinct service for Christ in the Gospel. Even his mechanical training proved an unconscious preparation for service, for, years later, in the South Seas, his knowledge of the use of tools and machinery served him in hundreds of cases where self-help and the training of others were necessities to his suc-

Those who are familiar with the marvelous story of Paton's life will remember what a singular preparation for foreign work he had in the city of Glasgow and its environs. He learned there to serve as district visitor and tract distributer, received some training in the Free Church Normal College, and especially labored with great success among the destitute souls in the wynds-the neglected districts of that great city. It was there that he not only learned to preach the Gospel in simplicity, even to a few, but discovered what power there was in individual effort in gathering a congregation. After a considerable term of service. he was about to be removed to some other field because of the apparent unfertility of his work, but the few who had been accustomed to enjoy his ministry determined that they would try what individual invitations could do greatly to increase the number of his congregation; and with most astonishing results, for the largest available place speedily became too small for the crowds that were brought together by this simple form of individual effort.

Paton had passed his thirty-third birthday when he sailed for the New Hebrides as a missionary of the Reformed Presbyterian Church of Scotland. A glimpse of his early experience as a missionary, in Tanna, is worth transcribing in his own words:

From the first we encountered difficulties and dangers. We had only been two or three days on the island, when six people were not only killed in a fight, but were cooked and eaten. The natives came to see me building my house. Two tribes not on friendly terms met, old prejudices were revived, and they were at once in deadly combat. We struggled on for three and a half years amid many difficulties, attempts being often made on our lives. Before the end of that period my wife and child had died. I had acquired the language, had reduced it to writing, and was progressing pretty well, when opposition broke out. Two missionaries in connection with the same mission-Mr. and Mrs. Gordon-were murdered on Erromanga. Again and again the natives tried to murder me, and at last a young missionary, Mr. Johnson, fell by my side, as the result of one of the attacks made on The station had to be broken up, I took shelter for a week or so with a friendly chief, and during that time I hovered, as it were, between life and death. I hid part of one night in a fig-tree, and managed to escape to sea. I got round to the other side of the island where there were another missionary and his wife. At the end of two months more we all got away in a vessel. This missionary's wife died when we got to Aneityum, and he himself died soon after in the island of Marè.

Undismayed by such experiences, Mr. Paton went to Australia in a trading vessel, and, working among the

churches and appealing to them for help, gathered together sufficient funds to secure a missionary ship which would bring provisions from Sydney. Returning to the New Hebrides he immediately began work on the island of Aniwa. The first vessel being wrecked, he returned to Australia and secured a second ship, this being exceedingly important, because there were no regular mails or trading vessels, and the missionaries were therefore dependent on their missionary craft, as a shuttle of communication moving to and fro, to connect them with the outer world. Doctor Paton describes the visits, with which he was favored soon after 'the death of his wife, from Bishop Selwyn and the beloved Coleridge Patteson:

Standing with me beside the grave of mother and child, I weeping aloud on his one hand, and Patteson—afterward the Martyr Bishop of Nakupu—sobbing silently on the other, the godly Bishop Selwyn poured out his heart to God amidst sobs and tears, during which he laid his hand on my head and invoked heaven's richest consolations and blessings on me and my trying labors.

These visitors strongly advised that he should go for a trip round the group of islands, and thus combine work with needed rest, change, and recreation, and they offered to land him anywhere he wished, at Aneityum or elsewhere. But the danger threatening his life among the savage people, which was a partial reason for their plea, led him to a different conclusion. He apprehended that, if he once withdrew, he would lose whatever hold he had upon them, and would not be allowed to land again; and so, with his habitual self-sacrifice, notwithstanding his own weakness and illness, he determined to remain where he was.

many times and in many ways his life was threatened, and he was assaulted and in imminent danger in scores of But faith, courage, and instances. patience sustained him. He was kept in the shadow of God's presence, and, in marvelous ways and in multitudinous cases, was preserved, and in such fashion as increased his confidence in the protecting providence of God. Not long after Mr. and Mrs. Gordon had been murdered on Erromanga, a party of natives from that island landed on Tanna, and sought to incite the people to murder Mr. Paton. Just when the crisis was most perilous, Commodore Seymour, with two British war-ships, arriving at the island, urged his immediate retirement from Tanna. But. notwithstanding such advice and the offer of such powerful help, he determined not to move from his place. The prospect was not promising but threatening, but he felt that if the truth he was preaching was beginning to take however little root, he dared not run the risk of undoing whatever had been done and thus imperil final success by irresolutely forsaking the field into which God's providence had led him. A great passion for souls that was so remarkable in this man, and so absorbing, once more led him to the sacrifice of all self-interest, and the acceptance of all self-exposure on behalf of this benighted and misguided people. Bishop Selwyn said, with regard to this decision:

Talk of bravery! Talk of heroism! The man who leads a forlorn hope is a coward in comparison with him who, on Tanna, thus alone, without a sustaining look or cheering word from one of his own race, regards it as his duty to hold on in the face of such danger.

While Doctor Paton was no orator

in the ordinary sense of the word, few men have ever spoken in England, America, or Australia, whose words have awakened deeper interest. addresses were apostolic in simplicity and in fervor. They sounded like new chapters in the Acts of the Apostles. They were full of marvelous heroism on the one hand, and marvelous providential deliverances on the other, so that his life seems to have been one perpetual miracle of preservation. His book having had a wide circulation-first, in two volumes, and then three combined to form a single volume—has made his name a household word wherever men and women have been accustomed to study the story of missions, or have been found responsive to the needs of a sinful world. Few men of his generation have been so successful in appealing to the generosity of the churches in support of missionary labor. The fact is that his own heroic self-sacrifice and his marvelous story of modern supernatural intervention quickened the sluggish

faith of all believers, stirred even unbelieving souls, and made his hearers feel as tho they had been transported back to apostolic times, and were still looking upon the wonders of an age of miracles.

Doctor Paton's name will be preeminently connected with the raising of the money for building more than one Dayspring, the latest being a steamer in which many young people became shareholders, and by which they were made active participators both in the work of missions and in the deep interest which missionary labors inspire. It is to be hoped that the home-going of Doctor Paton will be the means of drawing new attention to the story of his wonderful missionary career. We have long counted his book as deservedly ranking among the twenty greatest missionary stories of all modern times, and we believe that Doctor Paton's name will stand among the foremost of the fifty great foreign missionaries who belong to the Victorian age of missions.

# MISSIONARY WORK IN THE NEW HEBRIDES

BY REV. JOSEPH ANNAND, D.D., SANTO, NEW HEBRIDES

The recent death of the venerable John G. Paton brings these islands again into prominence. In the tropical waters of the Southwest Pacific lies this group of about sixty islands, only fifteen of which are of any considerable size. At some time in the ages past they were thrown up 5,000 or 6,000 feet above the surface of the sea by volcanic action, and to-day three of their volcanoes are still active. The coral insects cooperated to form the coast lines, and to-day the mountain sides are densely covered with green

verdure and are very beautiful. Being fertile they yield nearly every kind of tropical fruit, tho little is exported beyond copra, or dried cocoa nuts.

The Spaniards discovered the islands three hundred years ago, but they were not explored until 1774, when Cook visited them and called them the New Hebrides. Until very recently they were no man's land politically. Then Great Britain and France proclaimed a joint protectorate, but for nearly twenty years protected no one. On the contrary, this

arrangement produced a condition bordering on chaos. Last year (1906) an honest effort was made to give us some real government. Three judges have been appointed to decide upon all matters of dispute; and a prosecutor is to see that the laws are obeyed. Municipal government is to be introduced wherever twenty families of white people are congregated. The laws will be French or British, according to the nationality of the majority. At present there are about six hundred Europeans in the whole group. How this tentative government will work, or what justice may be given to the natives under it no man can tell. Friends of the New Hebrideans, however, rejoice to see strenuous efforts being made by the authorities to stop the supply of alcoholic liquors among the natives, to save them from speedy extinction.

The number of natives is now probably not more than 50,000. They are of the negroid family, and are low in the human scale. They have practised infanticide, murder of the stranger, helpless, and insane, and have been horribly addicted to cannibalism. Their girls and women have been sold for hogs, and virtually enslaved by the men. Their scanty dress and vile customs are truly barbarous. Their relegion is a species of ancestor worship, or of spirits which have resided on the island in human form. Memorial drums, images, and symbols are found on most of their public squares, while fetishes with sacred places abound. Feasts and dances are held in honor of the dead, and to appease the spirits. Sacred men, or sorcerers, are found on all the islands, and over the larger part of the group secret poisoning is

practised by them in carrying out their wicked purposes. They have never anywhere reached the idea of a supreme being, hence no native term for deity can be found.

The first attempt to introduce the Gospel among these people was made by John Williams in 1839. On November 29 of that year the brig Camden arrived off Tanna, where three Samoan teachers were landed. The next morning the mission vessel was in Dillon's Bay, Erromanga; and the Christian world knows the tragedy of that day. The heroic Williams and his young companion, Harris, fell under the clubs of the savages. body of the former was carried inland and devoured. News such as the Camden carried back to Samoa might have daunted the bravest hearts, but instead it only stirred the Church there to put forth more strenuous efforts to give those deluded murderers the Gospel. Within five months the Rev. T. Heath was in the group with more teachers-men volunteering to avenge in Christ's way the death of their beloved missionary. Two of these were settled on Erromanga, two on Aniwa, and two more on Tanna. The following year (1841) the Rev. A. W. Murray brought more teachers to aid in the work. Two of these were put on Aneityum, but owing to the extreme hostility of the Erromangans those left there the year before had to be removed, while two of the Tanna staff had died. Turner and Nesbitt tried the next year to win the Tannese, but after seven months of sore trials they fled. In 1843-4, when no vessel visited the group, disease, death, and the cannibals played havoc with the infant mission. However, in 1845 a great advance was made by placing thirteen new men in the field; but the following year reverses set back the work and discouraged the workers. These noble Eastern Islanders could not stand the New Hebridean climate with its fever and ague. All honor to those brave men and women from Samoa and Rarotonga who so freely laid down their lives for the Master.

July 13, 1848, marks a new epoch in this mission, for then arrived at Aneityum the Rev. John Geddie and his wife, accompanied by Mr. Powell, who came to see them settled and help them in gaining the language. From that date onward the mission passed into the hands of the Presbyterians. Their first year was one of severe trials. Fever and ague debilitated the workers, while heathenism of so low a type tended to harden man's sympathy for man. Mr. Powell returned after one year's labor to resume his work on the Eastern Islands. During the next three years Mr. and Mrs. Geddie toiled on alone amid discouragements and dangers. Four years after landing eleven people were baptized and the first church formed in the New Hebrides. That year the Rev. John and Mrs. Inglis, of the Reformed Presbyterian Church Scotland, joined the mission and settled on the north side of Aneityum. Five years later the island had become Christian. A mighty and wonderful change had come over the peo-The success of the Gospel there proved a marvelous stimulant to faith and works in the Christian world. The infant church at Aneityum, in its new-born zeal, sent out dozens of men and women to carry the truth to They replaced, in a other islands.

measure, the retiring Eastern Islands' teachers and occupied Futuna, Aniwa, Tanna, Erromanga, and Efate.

In 1857 the Rev. G. N. Gordon and his wife arrived, and were settled upon Erromanga near where Williams For four years they toiled and suffered and prayed, not without fruit; then by the martyr's chariot God took them to Himself. Revs. Messrs. Paton, Copeland, and Matheson arrived in 1858 and were located on Tanna, and two years later Rev. S. F. Johnston came and took Copeland's place, as the latter had removed temporarily to Aneityum. To those who have read the autobiography of Doctor. Paton I need say nothing about those three years of toil and trouble that befell the Tanna Mission. Early in 1861. that island was abandoned.

The Revs. J. D. Gordon, Dr. Morrison and wife arrived in the group in 1864 by the first Dayspring. The former took up the work so suddenly laid down by his brother, while the Morrisons settled on Efaté. Three years later Rev. Mr. and Mrs. McNair came to the assistance of Gordon, and Rev. Mr. and Mrs. Cash to aid the Morri-In 1868 Rev. Mr. and Mrs. Neilson reopened Tanna and the next year Rev. W., and Mrs. Watt joined the mission on that island. was occupied in 1870 by Rev. P. and Mrs. Milne. The next year Rev. Mr. and Mrs. Goodwill tried in vain to open Santo. Illness and hostile natives compelled them to give up the work two years later.

In 1872 J. D. Gordon fell a martyr on Erromanga in the month of March, and three months after Rev. H. A. Robertson and his wife cast themselves into the breach, and by God's favor they are still on that "martyr isle."

Their labors have not been in vain. Erromanga is now peaceful and largely Christian, one out of every five of the population being an adult church-member.

From the year James Gordon fell the work of evangelization has gone steadily onward. Four new men and their wives joined the mission that year. The Gospel has been continually increasing its power and enlarging its field, until now every island in the group is fully occupied by missionaries, and churches have been formed at all the stations. There are now in the field twenty-three ordained men, all married but one, with four lay assistants and one trained nurse. of our missionaries are medical men; and we have one fully equipped hospital, and four others where surgical and medical work is done.

The mission is supported by the Presbyterian Churches in Canada, Scotland, New Zealand, and Australia; and also by other friends who contribute to the "John G. Paton Mission Fund." This fund supports four missionaries and two assistants.

The mission is regulated and guided by the New Hebrides Mission Synod, which meets annually to discuss the work in all its bearings.

A better knowledge of the progress made and the change produced by the Gospel may be obtained by looking at the islands as they were thirty-four years ago when the writer first saw them, and as they are now.

Aneityum was, in 1873, and had been for about fifteen years, a Christian island. A large percentage of the population were church-members in good standing. Every year men and women were going out as teachers and helpers to the other missionaries in the heathen islands. The education and instruction of the people were under the care of Messrs. Inglis and Murray. Futuna was then occupied by Mr. Copeland; but tho he had toiled faithfully among them for seven years, yet no one had turned unto God. These two islands are now ministered to by Doctor Gunn, and both are called Christian. They have done much toward supporting Christian worship among themselves.

Aniwa was the scene of Mr. Paton's labors from 1866 till 1881. When the writer first visited it, there were thirty-two church-members, and about one hundred and eighty attending church services and schools—fifty-five were then heathen and keeping away from the truth. Tho the population here as elsewhere in the group is steadily decreasing, yet the whole people have long since been classed with consistent and earnest followers of the Lord. For the last twenty-five years Aniwa has been chiefly under the care of a Tanna missionary.

Tanna has been an exceedingly difficult isle to win for the Master. 1873 not one Tanna man had been baptized. Messrs. Neilson and Watt were laboring faithfully and diligently among them then. Neilson left in 1882, and Rev. Mr. Gray opened a new station there the same year, and toiled among them with more or less success for thirteen years. In 1896 Revs. Messrs. Macmillan and F. Paton joined the Tanna Mission. The latter retired broken in health after six years' service. Doctor Nicholson succeeded him. Under Messrs. Watt. Macmillan, and Nicholson the island is now rapidly yielding to "the power of God." Three well-organized churches now exist, and nearly one-half of the

inhabitants are receiving instruction in the Truth.

Erromanga, when first seen by the writer, was in dense darkness. few church-members were left by the Gordons, and a small number of others were friendly to the Gospel. J. D. Gordon fell the year before; Robertson had nobly been "baptized for the dead," and was then entering upon the hard task of winning the "martyr isle" for Jesus. Those who have read his book know the toils and dangers through which he and his wife passed while the island was changing "from darkness to light, and from the power of Satan unto God." A few non-Christians still reside upon the mountains, but the mass of the people have become followers of the Lord.

Efaté had a church organized, with some twenty members, under Messrs. Morrison and Cash before they retired from that field. Mackenzie had entered into their labors in 1872. the same year Macdonald located on the north side of the island. On our first visit the whole island, excepting two villages, was under the power of Satan. Cannibalism was largely prev-The human body was not realent. spected; life was cheap. Man's flesh was proclaimed the best meat they knew. All the sins and vices of the lowest heathens were unblushingly practised. Under the labors of Mackenzie and Macdonald the whole island was brought into obedience to the truth. Heathenism, with all its horrors, has disappeared, and instead have come in many of the blessings and virtues of Christian civilization. This island has produced some of our brightest and best native Christian workers-men and women whose lives adorn their profession, and who have fearlessly devoted themselves to work among the heathen farther north.

Nguna was occupied by Mr. Milne in 1870, but three years later no impression had apparently been made upon the people. Like the neighboring island of Efaté, its people were noted for their cannibal practises. dancing grounds were adorned with skulls, the bodies having been devoured at feasts. As many as eight victims have graced a single feast. Behold the change wrought here! A few years ago the adult church-membership on this isle numbered over eight hundred, and no heathen could be found there. These Christians, like their brethren elsewhere in the group, spend much of their time and means in supporting Gospel ordinances among themselves.

North of this all the islands were, in 1873, lying in the grossest spiritual darkness. No resident missionary was anywhere found. In fact, the field was closed against him then. Now churches are found on every island; and under the fostering care of an efficient staff of laborers, the Gospel is making sure progress. Tongoa under Mr. Michelsen is now wholly converted, with some seven hundred church-members. Epi is about three-quarters Christian, or nominally reformed, with over two hundred communicants Fraser and Small labored here, the latter laying down his life in the work and the former retiring with impaired health after twenty-two years of arduous They left much fruit.

Paama, one of our latest stations, is making rapid progress toward the light under the earnest efforts of Mr. and Mrs. Frater.

Ambrym Island, where a fully equipped hospital is situated, has had a

checkered history. Illness of the toilers retarded the work for many years, as one after another had to abandon the field. Now, however, under Doctor Bowie and his staff of native helpers, the Gospel is making fair advancement.

On Malekula five missionaries are laboring, and rejoicing in the encouraging success of their efforts. Five churches have been organized and a network of schools established well around the island. The interior is yet almost wholly given over to the Evil One, and all the wretchedness and horrors of savage life prevail there.

Malo, like its neighboring islands, has been worked for nearly twenty years with some considerable success. Latest reports give about one-half the people as hearing the Gospel through church services and schools. The prospects here are highly encouraging.

Santo, the largest island, is now also well occupied by five missionaries. Here, too, a church has been formed at every station. Two of these churches have about two hundred members each, while the others are smaller. Numbers are being saved and added to the church every year, so that we trust that before many years elapse this whole island, and the whole group, shall be added to the Lord's redeemed.

We have now mentioned the whole New Hebrides, excepting the three northeastern islands—Aoba, Penticost, and Aurora, and these are worked by the Melanesian Mission under Bishop Wilson. Our fields of labor are distinct, the Anglicans not coming to ours and the Presbyterians not going to theirs. There are also in the New Hebrides about fifteen French Roman Catholic priests and eight sisters trying, tho with little encouragement, to make converts to their faith.

# The New Hebrides Training Institution

Our mission, in common with others, has always aimed to utilize as much as possible native agents. From the early days men and women were selected from the church-membership, and sent out to tell others of the Savior whom they had found. Some of these agents were but babes in Christ, and needing themselves to be fed with As years passed efforts were made to educate our teachers to a higher standard; but the multiplicity of the missionary's duties prevented him devoting very much time to this special department of his work. 1804 the New Hebrides Mission Synod decided to start an "Institutraining native teachers and pastors." One missionary and his wife were chosen and set apart exclusively for that work. man and his wife were to be engaged as assistants. The English Bible is our text-book, and receives the most time and attention. In addition to a thorough drilling in the Bible, the students are taught most of the subjects of a common school curriculum; and also to handle such tools as may be of service to them in after life. The pupils during their four years' term are provided from the institution with food, clothing, and school utensils. At present there are forty-two men and nineteen women in the school. Many of those that have passed through the course are doing good work among their fellow islanders.

# TWO CENTURIES OF PROTESTANT CHRISTIANITY IN INDIA

BY REV. J. P. JONES, PASUMALAI, INDIA Missionary of the American Board; author of "India's Problem"

For at least seventeen centuries Christianity has found a home in India. The Syrian Church was the first to gather converts, and it still exists as a separate sect of 300,000 souls in a small part of Malabar. Catholicism also has had here its six centuries of struggles and varied fortunes and now claims its 1,500,000 On July 9th last the followers. Protestants celebrated the bicentenary of the landing of their first two missionaries at Tranquebar, on the Coromandel coast. They were sent, not by a society, but by the noble King Frederick IV. of Denmark. balg and Plutscho were truly men of God and inaugurated a work which, to-day, has its ramifications in every part of this vast peninsula.

They introduced a new era of missionary effort for India. Former endeavors were ecclesiastical. Great men, indeed, had wrought for Christ in this land; but their chief aim had been to establish a religion of forms and ceremonies, and in the matter of ritual in religion Hinduism has little to learn from, and has much to suggest to, Western ecclesiastics. The early failure of our faith to secure marked and permanent success in this land finds its chief cause here.

Ziegenbalg began in the right way. He identified himself with the people; he studied well their language and hastened to incarnate his faith in vernacular literature; and, above all, he proceeded at once to translate into the language of the people the Word of God. Never before had the Bible been translated into an Indian tongue. After thirteen years of service this

great missionary died; but he left to his successors the heritage of a vernacular Bible which has wrought mightily in South India for the redemption of the people. He also set the pace for subsequent missionaries of his persuasion, who, in these two centuries, have practically translated God's Word into every important Indian dialect. The Bible in his own vernacular lies open inviting every native of India to-day; and in many vernaculars the translation has been revised more than once. This stands as a notable triumph of Protestantism during these two centuries in India.

The writer has a copy of one of the earliest Tamil books prepared by these pioneers of our faith. These books have already grown into a large library-the best developed Christian literature in any vernacular of the All over the land mission East. presses are annually pouring forth their many millions of pages, both to nourish and cheer the infant Christian community and to win to Christ the multiplying readers among non-Christians. The press has already become, perhaps, the most important agency in the furtherance of Christian thought and life in this land.

### A Manifold Work

One is imprest to-day with the manifoldness of the work which began in so much simplicity two centuries ago. The missionary is no longer the preacher under some shady tree, addressing a few ignorant, ill-clad peasants. He is actively engaged in all departments of Christian effort. A Protestant mission is an elaborately organized activity pursuing all lines

of work for the elevation of the people. It has not only churches which engage in varied forms of pastoral effort; it has also its staff of evangelists and Bible-women who carry the message of life to all the villages. In these missions there are not only 10,000 day schools with their 375,000 scholarsbesides 30,000 youth who are in the 307 higher institutions. There are also thousands of young men and women in many institutions undergoing careful preparation as teachers and preach-There is also the medical host who treated 2,000,000 patients last year; there are industrial institutions under well-trained men, peasant settlements for the poor, opprest ryots, and schools for the blind and the deafmute. There is hardly an agency which can bring light, comfort, life, and inspiration to men which is not utilized by modern missions in India.

But the progress of these two centuries has been chiefly on lines which defy the columns of the statistician and elude the ken of the ordinary globe-trotter.

The number of people that have been brought to Christ and who now represent Protestantism in this land are far fewer than might have been expected. A round million of a community after two centuries of effort among a population of 300,000,000 is not a thing of which to boast. And this may seem the more discouraging when it is remembered that there are now engaged in this work ninety-one different missionary societies of many lands, and supporting a missionary force of more than 4,000 men and There is also a native pastorate of 1,100 ordained men with a total Indian agency of 26,000 men and women.

So great a force of workers would indeed warrant us in expecting larger results in conversions.

But it should be remembered that this agency is chiefly the product of the last few decades only, and is now multiplying in numbers and increasing in efficiency at a very rapid rate. At the present time fully two hundred of the Indian agents of our missions are university graduates and a still larger number are of partial college training.

The Indian Christian community itself, tho in the main of low social origin, has made remarkable progress in education and manly independence. It is already perhaps the best educated community in India. And it is feeling increasingly its opportunities and its obligations. It was only a few months ago that its growing sense of national importance and its duties led it to organize a "National Missionary Society," which is to be directed by Indian leadership, supported by Indian funds, and its missionary work is to be done by India's own sons. This society enters upon its career very auspiciously, and is not only symptomatic of present conditions, but is also pregnant with hope for the Indian Church of the future.

It took many years to lay deeply the foundation of our mission organization. Indeed, the foundation is not quite yet completed. And yet the work of superstructure has already begun, and more rapid results may now be expected.

### Indirect Results

But the more hidden and indirect results of Protestant Christian efforts in this land encourage the Christian worker more than all the direct results. During the last century at least twenty laws have been enacted with a view to abolishing cruel religious rites and removing revolting customs and disabilities, such as Hinduism, from time immemorial, has established among the people. These laws were enacted in the teeth of opposition from the religious rulers of the Lind and, in more cases than one, led to serious riot and religious fanaticism. But the growing spirit of Christ in the land could not tolerate these heathenish customs; so they had to go.

The new spirit which has taken possession of the classes in India is in striking contrast wih the spirit of The New Education imthe past. parted on modern lines in thousands of institutions scattered over the land has brought its revenge of sentiment upon former thinking and believing. Western philosophy has had a noble share in the achievement; and the schoolmaster has been a pioneer in the work of transforming the sentiments and ideals of the people. holy men of India-the ecclesiasticsby their conservatism, have lost all influence over the many thousands who have passed through the universities and who represent the intelligence, culture, and advancing power of India.

It is no empty boast to claim that our mission schools and colleges have had a conspicuous share in this work of enlightenment and in the transformation of popular and fundamental thoughts and sentiments.

The religious unrest of the day is one of the most prominent features of this advance. It is true that during the last few years there has passed over India a peculiar wave of religious reaction in favor of old Hindu

conceptions and ancient rites. these are entirely the result of a new and vigorous, tho not sane, patriotism. A loud cry of "Swadhesi" (homeland) has swept over the country. It demands affection and acceptance for everything that is of the East; and the opposite sentiments for things western. All that is of Hindu origin and everything of eastern aspect is, for that very reason, regarded as sound and delectable. Of course this reaction has found its wildest utterences in matters religious; and Hindu men of western culture to-day will applaud, tho they will not practise, religious customs and ideas which were laughed at by their class a quarter of a century ago. As a matter of fact. however, this wild orientalism is a thing which should neither be discouraged nor condemned. It needs balance and sanity; but it is a true expression of the awakened self-assertion and the dawning sense of liberty among the people. In time the movement will become chastened and will throw off much of its present folly. It will then render for India and its redemption more than anything else has in the past.

In the meanwhile, however, there is a quiet revolution, both religious and social, doing its blessed work in all sections of the community.

New religious organizations have sprung into existence and are winning followers among the best members of the community. The Brahmo Somaj and various other Somajes furnish an asylum and rest for many men of culture who have abandoned polytheism and all that pertains to it. The Ayra Somaj appeals to, and gathers in, men from the lower ranges.

Social reform has its organizations

and its gatherings all over the land where the Hindu orator finds abundant opportunity to denounce the social evils which are a curse to all the people; and, alas, then returns to his home where he meekly submits to these same social tyrannies which dominate his own family. What India needs to-day, more than anything else, is even a small band of men who are imbued with convictions and who are willing to die for the same. redemption will be nigh when it can furnish a few thousand such men banded together to do something or to die in the cause of reform.

Perhaps the most encouraging thing that the Christian beholds in this land to-day is the growing dominance of the Christ-spirit and the Christ-ideal in life. Men who would scorn the idea of accepting baptism and becoming outward Christians, will, nevertheless, buy their Bibles and such books of Christian devotion as Thomas a Kempis' "Imitation of Christ" and will daily use the same as their books of private meditation and will seek with all their hearts to imitate the Christ who has taken possession of their highest thoughts. In all its history, India has never found a living incarnation of its own ideals. To-day a growing number of the best men of the land accept Christ as this ideal; and all the institutions in the country are openly becoming more and more dominated by the Christ-ideal. ethical teachings of Jesus and His incarnated ideas of character and of a perfect manhood are finding root and are spreading from the Himalayas to Cape Comorin. And herein lies the hope of India and also the greatest power of our religion in the land.

It is Protestantism which has laid

growing emphasis upon the ethical rather than the ecclesiastical aspect of our faith; and to this can be attributed most of the influence in the development of this new life and thought.

Of course the British Government has politically and socially represented and promoted these ideas. It could not do otherwise and be true to its own principles. So that its influence has been the most pervasive and marked in the development of what is best in thought and truest in life.

### Missionaries Then and Now

Perhaps no change has overtaken Protestant missions during these two centuries greater than that which has transformed the missionaries themselves. There is a wide gulf between Ziegenbalg and Carey. But there is a still wider one between the Carey of a century ago and his great-grandson who is a missionary in North India to-day. In devotion and zeal for the Master they are all one; but in their conception of Christianity, of Hinduism, and of the missionary motive they are much wider apart than many imagine.

It should also be remembered that Protestant missionaries as a body are no longer isolated from each other and animated by mutual suspicions and impelled by petty jealousies as in the past. Their development in amity, comity, and organized fellowship, even during the last decade is marvelous. Federation and organic ecclesiastical union are becoming the order of the day. Four denominations of America and Scotland are now perfecting such a scheme in South India; and this is only the beginning of an ever-expanding movement for Christian fellowship

all over this land. No one knows what grand results it will achieve. We all know, however, that this fraternal regard, sympathy, and confidence is far removed from the sad divisiveness of the past, that it is pregnant with blessing in the coming of the Kingdom of God, and that it is far in advance of the spirit of union which prevails in

England or America. In this we believe that the East is to open the way for the West.

Thus our religion enters upon its new century of activity in this land of the ancient Vedas and Rishis with a bright hope and a strong assurance for the ultimate triumph of our Lord and the redemption of the people.

# JUBILEE OF THE METHODIST MISSION IN INDIA

BY REV. CHARLES C. CREEGAN, D.D.

District Secretary of the American Board of Commissioners for Foreign Missions

The fiftieth anniversary of the founding of the Methodist Mission in India was held at Bareilly, December 28—January 2, and was one of the most remarkable missionary gatherings ever held in India. Probably no such assembly has ever met before in the heart of a mission field in modern times.

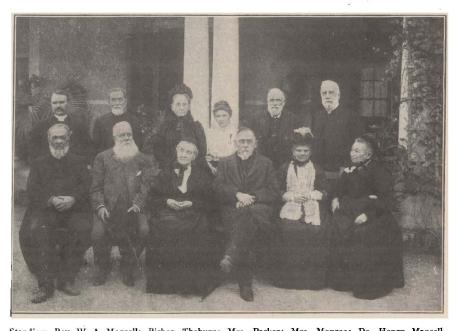
It was fitting that Bareilly—1,200 miles northeast of Bombay and near the Himalayas—should be chosen for this anniversary, for it was here that Rev. Wm. Butler, D.D., and his wife founded the mission during the winter of 1856-7. Bareilly is a city of 130,000 with a strong garrison of British and native troops, and the Methodists have built up a large station with more than 1,000 communicants, a theological seminary, hospital, orphanage, and other forms of work.

It was natural that an event of such unique interest in the history of the Methodist Church should draw together many of the missionaries and native workers in India, but it was a surprize to the writer when he found a delegation of fifty who had come all the way from America to share with their brethren on the mission field the

joy of this occasion. It was a joy to all -especially the veteran missionaries and early converts—that Mrs. Wm. Butler, altho in her eighty-sixth year, was present to tell of the early experiences of her husband and herself during the Sepoy Rebellion, which was soon followed by the first fruits of their labors. Mrs. Butler was accompanied by her son, Dr. J. W. Butler, the superintendent of the Methodist Mission in Mexico, and her daughter, Miss Clementina Butler, of Boston, who was born in India. Six bishops of the Church—including the veterans Thoburn, Foss, and Fitzgerald; also Doctor Leonard, missionary secretary, President Goucher, of the Woman's College, Baltimore, and missionaries from stations of the M. E. Board in Burma, Japan, China, Europe, Borneo, Sumatra, and the Philippines-were present and had a prominent part on the program. There were also greetings from representatives of the Church Missionary Society, the Baptist Board of England, the American Presbyterians, the Canadian Presbyterians, the Wesleyans of England, the British and Foreign Bible Society, the Y. M. C. A., the Friends.



PART OF THE EPWORTH LEAGUE PROCESSION OF 2,600 CONVERTS, BAREILLY, INDIA



Standing—Rev. W. A. Mansell; Bishop Thoburn; Mrs. Parker; Mrs. Monroe; Dr. Henry Mansell
Dr. T. S. Johnston
Seated—Rev. J. W. Waugh; Rev. Samuel Knowles; Mrs. William Butler; Dr. J. L. Humphrey; Mrs.
Knowles; Mrs. Messmore

VETERAN METHODIST MISSIONARIES AT THE JUBILEE GATHERING, BAREILLY, INDIA

Doctor Humphrey baptiz d the first Methodist convert in India less than fifty years ago. Now there

are 190,000 Methodist Christians in Southern Asia



A SCENE OUTSIDE THE GREAT TENT AT THE METHODIST JUBILEE, BAREILLY, INDIA



PART OF THE INDIAN CHRISTIAN AUDIENCE IN THE METHODIST JUBILEE TENT, BAREILLY, INDIA

and the American Board of Commissioners for Foreign Missions.

The great gathering of 3,000 met in a tent and the missionaries, their guests, and many of the native pastors found seats on the platform. The Indian Christians-representing many races and tongues-were seated tailorfashion on the floor of the tent, the men on the left and the women on the right. A more devout and earnest congregation of worshipers one could not find in America or Scotland than these 3,000 sons and daughters of India, most of whom had been won from the Hindu and Mohammedan faith. The difference in dress and expression of face of the Christians in the tent, and those belonging to the same castes whom one would see on the street, was most marked. It is evident that the religion of these sons and daughters of India-belonging to this mission-is of the kind that transforms the entire life and character of the people. All the smaller meetings -especially for missionaries and the fraternal delegates and where English, only was spoken-were held in the beautiful mission church.

An able and eloquent sermon was preached by Bishop J. N. Fitzgerald, and addresses of great power were made by Bishops Thoburn Foss, Warne, Oldham, Doctor Goucher, Secretary A. B. Leonard, Mr. Earl Taylor, Dr. J. W. Butler, of Mexico, and others. Bishop Thoburn moved all hearts when he spoke of the outlook for the future—the open doors in India and throughout all Asia-and called upon the Methodist Church of America to place in the treasury of their foreign society annually \$500,000 for southern Asia and an equal sum for eastern Asia, making a round million for the work in Asia alone. He then made it very clear that the money can be raised, and he sent us all away with a profound conviction that the great Methodist Church—so richly blest of God in the home-land as she is also in her work in foreign fields—is now to take the leading place in the work of missions, giving a large army of her choicest sons and daughters for work at the front, and also millions of treasure every year.

In addition to Bishop Thoburn and Mrs. Butler, there were several of the early missionaries who were associated with Dr. Wm. Butler in the work of laying the foundations and gathering the first fruits. Among these veterans I recall Rev. J. L. Humphrey, M.D., who had the honor of baptizing the first convert in 1859 (this native convert, who has been a faithful worker, was much honored); Dr. J. W. Waugh, who joined the mission with Bishop Thoburn in 1859; and Rev. S. Knowles, who gave reminiscences of the mutiny.

A large number of the native workers were introduced and the story of their conversion and efficiency as preachers, teachers, and Bible-women, was told. Among this number were seven members of one family, all of whom had received thorough training -two in Edinburgh University-and are now filling important positions as preachers or teachers in the colleges of India. Among the pastors was one who was a brave Sikh warrior before his conversion—a man of giant frame, with a large and well-formed heada born leader and an eloquent preacher and efficient pastor. In looking upon these strong men-in hearing their earnest prayers for their own people in India-one can not but feel

that God is training in His own way a native force in India which will grow in in intellectual numbers, strength, and endowed with the power of the Holy Spirit, will in the near future become the great evangelizing agency for India and Asia. Speaking of the native teachers, prominent mention should be made of Miss Singh, a professor in the Isabella Thoburn College at Lucknow, whom many will remember as one of the speakers at the Ecumenical Missionary Conference in New York in 1890. After her brilliant address-which was delivered in excellent English-ex-President Harrison said that if he had contributed \$1,000,000 to missions, and had seen only one such convert, he would consider it a profitable investment. is evident that Miss Singh-who was prominent at the Methodist Jubileeand other women of like spirit and consecration (altho of less intellectual gifts) are a mighty force for righteousness in India.

Perhaps the most impressive hour of this wonderful Jubilee was the baptism by the bishops and other distinguished ministers of more than five hundred newly-made converts-a small portion of the fruits of the great revival which has visited all stations of the Methodist Mission in northern India. Before the service of baptism each of the candidates had a portion of his hair cut off. I am told by the missionaries that this has a meaning of total surrender to Christ as King and Lord in the minds of these simple races of India, which it is not easy for an American to understand. stated by those who had charge of this service that it would have been possible to have had 4,000 or 5,000 candidates for baptism present, but it was

not deemed best to incur the expense of bringing others from a distance. I wish some of our friends in the homeland, who are fond of expressing doubt as to the success of the foreign missionary effort, could have been present at this Jubilee, and especially at the Love Feast on Sunday morning when scores of these native Christians, who had been born and trained as Hindus, or Jains, or Sikhs, or Mohammedans, spoke of the power of Jesus Christ to save from sin. No one could attend such a meeting as the baptismal service, when hundreds confest Christ as their Savior, without feeling that the work of foreign missions is a paying investment.

The success of this mission is phenomenal. Beginning in 1856, the work for the first year was greatly interrupted and the lives of the missionaries were in imminent danger from the mutiny. The first convert was received in 1859; the first conference was formed in 1864 at Lucknow; and now there are seven annual conferences—including Burma—and the number of converts has grown to 150,000. What is the secret of this wonderful success? It is, in my judgment, due under God to two things:

In the first place, the leaders in this mission have been men of exceptional courage and intellectual ability. Doctor Butler was of the heroic type and was ready to shoulder a musket to protect his own life, as well as his wife and children, during the dark days of the Sepoy Rebellion. He believed India belonged to Jesus Christ and that soon the millions of this great land would be coming into the Kingdom. Bishop Thoburn—his associate and successor—is a missionary statesman. It was Doctor Duff who invited the

Methodists to this field—an invitation which they gladly accepted. Of all living missionaries I can think of no one who, in his intellectual grasp of the needs of the field and the methods to be used and in his zeal for the evangelization of India, so well deserves to be called the successor of the great Scottish missionary, Alexander Duff, as does the venerable and heroic American missionary, Bishop James M. Thoburn.

A second reason for the success of this mission has been the settled purpose from the beginning that every missionary and every native preacher should be an evangelist. The mission has planted and fostered schools, and colleges, and orphanages, and printing-presses, and hospitals; but first, last, and always, it has aimed at the conversion of souls. It has believed in

using native workers—if filled with the Spirit of God—even the they were not men of the highest culture. The wisdom of the course taken by Doctor Butler, Bishop Thoburn, Bishop Warne, and their able associates and successors, has been fully justified by the wonderful harvest of souls.

It was from this center that the work, under the lead of Bishop Thoburn, has spread to Burma, Borneo, and on to the Philippines. Perhaps 25,000 converts have already been gathered in these newer fields. Who can predict the harvest which may be gathered in the next ten years by these noble workers from the United States, Canada, and Scotland, who make up the staff of missionaries—together with the native force cooperating with them—if only the home churches will furnish the men and money?

# A BRAHMAN SUNDAY-SCHOOL TEACHER

BY REV. RICHARD BURGES, CALCUTTA, INDIA

 General Secretary to the India Sunday-school Union

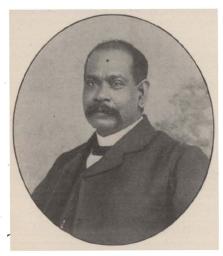
Manasseh was a "fop"; in other words, Manasseh had turned himself into a "clothes-horse." His father, a Brahman of Agra, at much self-sacrifice, sent him to Lahore College, to pay special attention to his mind, but Manasseh removed the emphasis and laid it upon dress. That was in 1875, during the days of his youth, so that the lad must be forgiven. It is unfair to pronounce judgment on a boy of nine Indian summers. "Fops" sometimes grow into men, if they are caught young enough.

Crisis calls out character. In young Manasseh's life this great principle found expression. Samuel Wylie, Manasseh's father, died suddenly in

the springtide of 1876, and this event proved the springtide of a new set of interests in the boy's life. The widow and her large family had lost their breadwinner, but Manasseh faced the new situation with commendable grit and grace. To read for his university degree, and to appear drest and groomed with faultless precision, were now pursuits which Manasseh abandoned as out of keeping with a more serious view of duty. He saw, lad tho he was, the responsibilities of life, in better perspective and with quiet power he took the helm of the family boat on a restless sea. That hand and helm were wedded for full forty years, until the owner of that hand

was called to higher service March 21st, 1906.

Samuel Wylie was a bookbinder and his son Manasseh picked up the threads and took kindly to the pastebrush. To this he soon added a printing-press, for which the Bible and tract societies gave him work. A lifelong connection with these societies was thus established and the Amer-



MANASSEH WYLIE

ican Presbyterian Mission also helped to make his presses hum. Manasseh's mother was a heroine and played her part at home. Into each of her children she instilled her ideas on the dignity of manual labor. Such ideas unfortunately are rare in India, especially among Brahmans, but her horny hands were the best testimony of the consistency of her lips and life. Poverty was of course the first round in the ladder, but debt was kept at bay. The younger Wylie brothers soon came along with muscle and vim, and together they figured and wrought. They built houses, erected looms, drove spindles, made and mended carriages and tongas, added a letter-press

to their lithographic and bookbinding plants—in short, "Wylie Brothers" prospered. The trial and triumph of such a career should fire the imagination of "Young India" as to the possibilities of industry and the senseless limitations of caste.

Manasseh's qualifications as an alert man of business were of a high order; those of a spiritual character were of a yet higher order. In all matters pertaining to the local Indian Church, as well as in the concerns of the wider work of missions and philanthropy, he was liberal in gift, wise in counsel, broad and generous in outlook. Manasseh was not a "hustler"—the East mows down such abnormal growths; rather he was a "plodder," and plodders, like radium, are not uncertain in their heat—they glow permanently.

But the sphere in which Mr. Wylie showed his greatest power, amounting really to genius, was the Sunday-Famed throughout the Punjab, and beyond its borders, was the Sunday-school of the American Presbyterian Indian Church, Ludhiana. When the teaching session, in separate classes, was over, Mr. Wylie would stand before his mysterious and huge blackboard and give his weekly review which took the place of the ordinary service and sermon. Adults would also come, for the aim of the Indian pastor there was to gather all the Church into the Sunday-school.

We will not attempt to explain Mr. Wylie's method, for it has been done so well in the Nur Afshan.

The desire to make the closing address a means of impressing the lesson on the hearts and minds of the youngest and most illiterate of the scholars led him to draw diagrams and by degrees more elaborate and artistic scenes. These were developed step by step before the eyes of the audience by an ingenious method of first covering up sections with bits of paper, slightly gummed, and easily detached, and, as these were removed one by one, the lesson advanced with graphic explanation until the whole scheme stood revealed. How intently every eye was fixed and every ear strained to hear, and how vividly some of those pictures still live in our memories!

So great did his reputation become as a teacher that Mr. Wylie was often asked to address Sunday-school conventions, but he never felt quite at home away from home. He suffered at the hands of program makers, who mercilessly wanted him to work by figures on a dial. Thus "cabined, cribbed, confined," he was always glad to go back to his beloved Ludhiana.

One incident is worthy of record. The missionaries of the Presbyterian Mission met one year in Ludhiana, and university bred tho they were, all formed themselves into a Sundayschool class and sat at Mr. Wylie's feet for instruction. Was it not prophetic of the day when the West will be willing to learn the Eastern way of doing good things from the East itself? That day the camp of the lieutenant-governor of the Punjab was pitched in the city's outskirts. governor, a Christian man, ruler of 20,000,000 persons, hearing that the Presbyterian General Assembly was in session, came in with his staff to show his sympathy. It was an impromptu visit, of a purely friendly character, so that there were no formalities or "fusstivities." Mr. Wylie was teaching his Sunday-school class when the distinguished visitors arrived, and with true grace the governor and his officers of state joined the Sunday-

school. Manasseh, the eldest son of Joseph, never feared the face of king or potentate; nor did Manasseh, the eldest son of Samuel, the Brahman, fear the new arrivals. He went right on with his lesson, securing and sustaining attention to the end. The subject chosen, strangely enough, was the story of a great ruler who laid the letter of a wicked king before the Lord -and thus won his victory! The governor got something in that Sundayschool to reflect upon as he watched the golden glow of his camp-fire that night. It is needless to say that His Honor exprest surprize and delight at the Brahman's performance so excellent in conception and execution.

The platform in that Ludhiana Church is historic. One year after the Mutiny Dr. John H. Morrison stood upon it and urged the adoption of the first whole week in each year for universal prayer. Doctor Morrison's message, like a silver bell, called Christendom to prayer; Mr. Wylie's message, like the voice of a shepherd, calls lambs to Christ's fold.

India, within her mountain frontier and sea-girt coasts, cradles and nurtures over 100,000,000 children under fourteen years of age, and only 500,000 of them are in Sunday-schools. Multitudes of millions therefore need shepherds like Manasseh.

The last conscious words of our dear devoted Brahman brother were, "Happy! Happy!" There was a heaven-lit light in his eyes as he passed into the presence of his Lord. Somewhere, somehow, we know not how nor where, Manasseh is still learning the mysteries of God's redeeming love.

### THE STORM AND THE WHIRLWIND IN RUSSIA

BY BARON WOLDEMAR UXKULL, OF RUSSIA

"The Lord hath his way in the whirlwind and in the storm."\*

Looking back over history we see that the Lord has had His way in the whirlwind and in the storm. He has purified the earth and destroyed iniquity and we worship the God of love, understanding that in His wisdom He must use storm and floods to advance peace and blessing. God used the King of Babylon to destroy the Jewish Kingdom, the beloved city of Jehovah, for banishment and captivity were necessary to teach His people. But there was still a future for Israel. The Holy Spirit was working to bring to pass what had been prophesied by the holy men of God.

The way of the Lord was also in darkness and storm when His beloved son was dying on the cross for our sins. As Beethoven in his sonatas uses chords which seem to be inharmonious that the following harmony may produce a more beautiful effect, so the Almighty uses storm and whirlwind to purify the atmosphere and emphasize the peace that follows. Thus He executes His plans of justice and wisdom and love.

Modern history illustrates the same truth. European kingdoms have learned by experience that the Lord has His way in the whirlwind and in the storm. France cruelly persecuted the children of God in the medieval ages and after the Gospel had enjoyed a time of relative freedom through the Edict of Nantes, the edict was revoked and the evangelical Christians, the best men of the French nation, were killed or banished. Thus their country was deprived of many citizens

with a conscience and fear of God. Germany, especially Prussia, received these fugitives and their intelligence and morality were a great blessing for the State.

But the storm of God was approaching, for under Louis XV. sin grew more and more rampant in France. and his grandson, Louis XVI., was obliged to bear the punishment of his ancestors. Kings and priests, who some centuries before had persecuted the children of God, were now compelled to suffer. The dreadful French Revolution was a time of vengeance, a time of punishment, but in this whirlwind there was also the loving hand of the Heavenly Father preparing for freedom to His persecuted children. The French Parliament passed an edict in 1793 that every one in France could worship God according to his conscience, and from that date evangelical Christians and Jews had the liberty to hold religious Through whirlwind and storm the Lord opened the way to worship for His children.

The same thing happened in Germany where there was no religious liberty before 1848, when a Constitution was granted in almost all German States. After that the Lutheran Church could no more persecute other denominations.

These considerations help to understand the position in Russia. Here also Satan has reigned, making it impossible for the children of God to speak freely of Jesus. Through the grace of God the Word of Life was heard. Lutheran and Baptist missionaries came from Germany and Sweden; Lord Radstrock was sent from



IKONS-OR SACRED PICTURES-BORNE IN A RELIGIOUS PROCESSION OF THE GREEK ORTHODOX CHURCH, RUSSIA

England, and many Russians, and members of the different nationalities in Russia, heard the Gospel. Many accepted the truth and suffered tribulations, as it is written. Free American Christians can scarcely believe when they read letters showing the persecutions in Russia. One friend wrote me that he was many times beaten black and blue by order of the orthodox priests. His wife tried to poison him, but afterward became a Christian. Then their property was confiscated and they were exiled with criminals to the Caucasus. Here they suffered many hardships from hunger and cold. This is but one of many persecutions suffered by those who have left the Orthodox church. How many have suffered, how many have died-no one can tell. The Government could not understand that true evangelical Christians are the best citizens, but had the same idea as Louis XIV. of France, that there must be only one religion, and that the State was strong, only where the State religion was allpowerful.

By every means the Government has tried to restrain the other churches by making the children of Greek Orthodox parents also Greek Orthodox; among the heathen and Mohammed-Protestant denominations the could not preach the Gospel to the people, and when they did they were severely persecuted. Still they prayed for the czar, as is written in the scriptures, and tried to be obedient to the Lord as much as their conscience allowed it. God at last had pity upon His children and He let come the storm from the east. With their blindness equal alone to the darkness of Russia, the Government began a war in which God has used the Japanese

people to punish the Russian Government for all injustice and persecutions. As King Nebuchadnezzar was an instrument in the hand of the Lord to humiliate the Jewish people, so the Mikado was employed by the Almighty to humiliate in order to bless Russia.

Through this dreadful war all the people became discontented; the Revolution broke out and through this the Government was compelled to give freedom to the nation, and with the constitution and with the political rights came also the liberty of conscience. We see again that the Lord has had His way in storm and whirl-Now, the spiritual needs in Russia are appealing. The Lord has opened the door; the Lord has prepared the souls for the Gospel; the Lord has given them a desire to hear, and we have light. But we must send our young men to Germany, to Sweden, and to England that they may be taught in theological seminaries, and this vast field with 130,000,000 inhabitants—speaking one hundred twenty different languages-needs a seminary.

Russia needs not only political order, but Russia needs first of all men with Christian characters; men with backbone; men with consciences; and it is the Gospel alone that can give us those men. I believe in a blessed future for Russia. I believe that a time of wealth and peace will come, where all the different nations in Russia will serve the Lord Jesus Christ, praying each in their own tongues to Him who has given His blood to redeem all men on earth.\*

<sup>\*</sup> Gifts for an evangelical seminary in Russia, to train preachers, will be received at the Consolidated National Bank, New York, to the account of Baron Woldemar Uxkull.



J. B. Cherry; N. H. Burdick; Thomas K. Hunter; A. S. C. Clark; E. H. Jenks; W. H. Reynolds J. C. Wilson; R. L. Purdy; M. V. Higbee; Robert Dempster; R. T. Bell THE LOCAL COMMITTEE OF THE OMAHA MISSIONARY CONVENTION

## A NEW ERA FOR FOREIGN MISSIONS

#### AN ACCOUNT OF THE GREAT MEN'S MISSIONARY CONVENTION IN OMAHA

BY REV. NEWMAN HALL BURDICK, OMAHA, NEBRASKA

The Presbyterian Men's Foreign Missionary Convention, held in Omaha February 19 to 21, is believed by many to have ushered in a new era for foreign missions. This is true, not only among Presbyterians, but the example set will give a great impetus to foreign missions in every church. This Convention was unique. It was for men only, and met to consider "the distinct missionary responsibility of the men of the Presbyterian Church for the evangelization of the heathen world." One thousand and fifty-five delegates registered, representing fifteen central synods of the Presbyterian Church (North), comprizing one hundred presbyteries, including the former Cumberland Presbyterian Church. There was also a large number of special representatives from many points all the way from New York to San Francisco. No such Convention for the consideration of

foreign missions ever before assembled in the history of any church.

Those who organized and carried forward this Convention to a successful issue considered it a timely enterprise. The one hundredth anniversary of the Haystack Prayer-meetingthe birthday of the foreign missionary enterprise in this country-has just been celebrated. This year is the centennial of Morrison's missionary entrance into China. The men of the Presbyterian Church are now organizing as never before to do business for God. This year also marks the reunion of the Cumberland Presbyterian Church with the Presbyterian Church (North). God has recently opened new doors in non-Christian lands for the proclamation of the Gospel, and as never before the unevangelized peoples of the earth are pealing forth the Macedonian cry.

The program of this Convention

was unusually strong and attractive. The purpose of the Convention was closely adhered to throughout. sessions of the Convention began Thursday evening with a consideration of the theme, "Opportunity." After an address of welcome by Rev. Edwin Hart Jenks, pastor of the First Presbyterian Church, Rev. Ira Landrith, D.D., last moderator of the Cumberland Church, responded and said that the women and children have borne the brunt of the missionary battle longer than becomes chivalrous Christian men to allow them, and now the time has come for the men to take their places on the firing line.

Rev. A. W. Halsey, D.D., home department secretary of the Foreign Board of the Presbyterian Church, spoke on "Foreign Missions as a Great World Force," which invests \$21,000,000 annually; employs 18,500 foreign men and women in the field with 89,000 native helpers, in 56,700 mission stations, and 29,100 colleges and schools. "It is a world force because of the great moral reforms which it has accomplished, and because of the great aim of the work—the evangelization of the whole world."

The theme Wednesday morning was "Obligation." After a half-hour devotional service, Dr. Hunter Corbett spoke on "A Vision of the Orient," and briefly reviewed the progress of missions in Japan, Korea, and China. In 1859 the first Protestant missionaries arrived in Japan. The first convert was baptized in 1864; the first church, consisting of eleven members, was organized in 1872; while to-day there are between 50,000 and 60,000 communicants in Protestant churches, and the Christian religion not only has the good will of the government, but

many government, naval, and military officers are active Christians. The first Protestant missionaries went to Korea in 1882. There were one hundred and twenty converts at the end of twelve years, and to-day, after twenty-four years, there is a Christian constituency of 100,000 people.

In China there was, in 1840, but one professing Christian; in 1843 there were five; in 1860 about one thousand, while to-day there are 150,000 communicants in the various Protestant missions and about as many more in the Roman Catholic missions. Since the Boxer uprising six years ago 50,000 new converts have been gained—more than were added the first sixty years of missionary effort. "At the same rate of increase another fifty years will give millions of converts in China."

Rev. S. A. Moffett, D.D., seventeen years a missionary in Korea, spoke of missionary endeavor in that country, and Rev. S. M. Jordan, D.D., of Teheran, Persia, spoke on "A Vision of Persia," the land of Mohammedanism, whose adherents number 230,000,000. The Presbyterian Church is responsible for 7,000,000 Persians and has but fifteen ministers there, while in America the Presbyterian Church is responsible for 6,000,000 people and has 7,500.

Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, gave one of the most important addresses of the Convention. The actual foreign missionary responsibility of the Presbyterian Church for the non-Christian world was presented as viewed by many missionaries, and the Board secretaries, and this address formed the basis of the five resolutions which were afterward passed by the

Convention. The heart of his address is in the following paragraph:

Our Church is responsible for 100,000,000 people for whom Christ died, and whom God loves. Each of our 1,000,000 churchmembers is responsible for one hundred souls, and must give an account of them on the day of judgment. We need a force of 2,000 men and 2,000 women-3,100 more than we now have. We need \$6,000,000five times as much as we now have. We need \$5 annually from each member at home. There are great problems involved which do not appear in this estimate. For example, there is a deficit of \$100,000 for which we are responsible. It is manifestly unjust to our 900 missionaries already on the field to send out 3,000 more until they are suitably housed.

In closing this address, which is probably the first semiauthoritative statement of the new missionary movement contemplated by the Presbyterian Church, Mr. Speer said:

Gentlemen, here is this movement with some of the strongest men we have in the East behind it, and strong men all over the land allying themselves with it—a movement that contemplates:

First. A great campaign of missionary education.

Second. Joining with other churches in sending a commission of one hundred men to go out and personally examine the mission field and come back and report to the Church on its present duty.

Third. A great effort to cooperate with all the organized missionary societies to evangelize the world in our generation.

The afternoon theme was "Motive," and in his second address on the topic, "Christ's Appeal to Men for the World," Mr. Speer said:

Christ is calling for sacrificial obedience—this more than anything else. He demands 100 per cent. of our time, money, and lives. If He can not be Lord of all He has no particular interest in being Lord at all. What answer will you make to Him as He stands in our midst and asks, "Why

call ye me Master and Lord and do not the things which I command you?"

The theme for the evening session was "Might." Doctor Jordan, of Persia, spoke on "The Might of Islam and the power of the Gospel of Christ." J. Campbell White, the newly-elected secretary of the Laymen's Missionary Movement, took the topic, "What the Men of One Church Are Doing." Among many other things in his able address he said:

The deepest needs of the world are spiritual needs. One man invested \$100,000 in It resulted in the conversion of 50,000 idolaters in that district. One soul saved for every \$2 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. The India missionaries have asked for one hundred and eighty more missionaries, and the missionaries in Egypt for two hundred and eighty more, or four hundred and sixty in all. The Church averages \$2 per member for foreign mission We are now asking for \$8 per member. American Christians spend \$280,-000,000 on church work at home every year, and send abroad only \$9,000,000. American Christians must evangelize 600,000,000 of people if they are to be evangelized at all. To do this will cost \$50,000,000 per year for the next twenty-five years.

Rev. R. F. Coyle, D.D., ex-moderator of the General Assembly, spoke on "Men of Might in Missions," dwelling on Paul, Carey, and Livingstone as glowing examples.

The Thursday morning session had for its theme "Methods," and Dr. A. W. Halsey spoke on "Educational Methods: Literature," and specially recommended the following books:

<sup>&</sup>quot;Passing of Korea."

<sup>&</sup>quot;Reshaping of the Far East."

"The New Era in the Philippines."

"Dawn in the Dark Continent."

"A Yankee in Pigmy Land."
"The Life of Griffith John."

"On the Threshold of Central Africa." Blaikie's "Life of David Livingstone." Speer's "Missions and Modern History." Dennis's "Christian Missions and Social

Dennis's "Christian Missions and Social Progress."

Smith's "Life of William Carey."
"The Romance of Missionary Heroism."

To this list Professor Sailer added the following:

"The Vanguard."

Brown's "New Forces in Old China." "Evolution of the Japanese."

Gibson's "Missionary Methods and Problems in South China."

Prof. Edgar P. Hill, D.D., of the Chair of Homiletics, McCormick Theological Seminary, Chicago, spoke of "Educational Methods: the Pulpit." The pastor must lead the men of the Church into a living Christian experience; he must unfold the missionary program; he must keep them informed as to what is going on in the foreign The pastor himself must have a new vision of Christ and keep that vision before him until it is imprinted upon his soul; and then get men to see the same vision as he sees it, that they in their turn may give it to the world.

Rev. Charles Edwin Bradt, D.D., Central field secretary of the Presbyterian Board, in whose mind this great Convention had its inception, and to whom is due the lion's share of the credit for its success in execution, spoke on "How to Finance the Field." Doctor Bradt is an expert in church finance, and his address was most practical. He said in part:

There must be a new standard of giving. We must not send the multitudes away, but give them to eat. They can not provide for themselves. One-sixteenth of

I per cent. is not enough to finance the field. We must give them the Gospel. Set aside a month or two when foreign missions shall be presented, and the necessary funds provided.

After Doctor Bradt's address the following telegram was read from Dwight Potter, Oakland, Cal.:

Set the pace and we will follow. Ezra x. 4: "Arise, for the matter belongeth unto thee and we are with thee; be of good courage and do it."

David McConaughy, Eastern field secretary of the Board, next spoke on the topic, "The Parish Abroad," and said in part:

Get a sense of proportion. Look at the circles of responsibility—the house, the local field, the city, the home field, the world, the foreign field. The field abroad is twentyfive times as great as the field at home; while at home we have 7,750 ministers one to every five hundred and sixteen of our church-members-abroad we have one minister to 227,000. At that rate we would have only fourteen ministers in the Presbyterian Church in the whole United States. Last year we spent \$14,000,000 in local church work, and \$4,500,000 in home mission work-\$18,500,000. We gave oneeighteenth as much for the foreign field, which is twenty-five times as large. Distribute responsibility. You need \$5 per member. Our 1,000,000 members will not at once take up the responsibility. Begin at the other end and deal with the individual conscience and intelligence of our members. Go back to first principles. These are: First, recognize the fundamental distinction between gifts and dues. Second, get into contact with the work we have to do.

The last address of the forenoon was by Rev. W. S. Marquis, D.D., of Rock Island, Ill., whose topic was, "Missionary Methods for Men in the Local Church." His conclusions were the following:

1. The key to the situation is the sessions. Let them be imbued with the spirit of for-

eign missions. 2. Adopt as a congregation the great commission as the missionary platform of the church. Let them do it by a vote. 3. Organize a missionary committee with a member from the session, the deacons, the trustees, the ladies' society, the young people's society, etc. 4. Select a definite work for the individual church. Set apart a definite sum for the church to

In the afternoon came the "Missionary Congress," in which the Convention became a committee of the whole to consider and act upon the recommendations of the Convention committee. Perhaps no set of missionary recommendations, so significant as these, was ever adopted by any Presbyterian body. They were not rushed through mechanically, but they were thoroughly, earnestly, prayerfully, and conscientiously considered; each man who voted for them-and there were no dissenting votes-fully realized that he was not voting upon somebody else a responsibility which he himself would not have to share, but that he was personally and solemnly bound before Almighty God to do his own proportionate part toward carrying them out. The vote partook of the nature of a vow on the part of those in the Convention to do what they ought to do to make the resolutions effective. It was a rare and solemn scene when the resolutions were passed. The text of them follows:

We, men of the Presbyterian Church in the United States of America, gathered in intersynodical convention of more than 1,000 delegates, profoundly imprest with the goodness of God in the gift of Jesus Christ to be the Savior of the World, filled with wonder over the triumphs of the Gospel in non-Christian lands during the last one hundred years, touched by the appeals which come to us for the light of life from lands without Christ, and conscious of the solemn responsibilities laid upon us by the rich

blessings of God, temporal and spiritual. which we enjoy, do hereby adopt the following as the deliberate expression of our privilege and duty in the extension of the kingdom of our Lord:

1. It is the judgment of this Convention for men that the number of human beings in non-Christian lands, for which the Presbyterian Church, United States of America, is directly responsible in the work of evangelization in this generation, is approximately 100,000,000 souls, being distributed:

Persia	5,000,000
Mexico	2,500,000
Central America	500,000
South America	10,000,000
Japan	4,000,000
Korea	6,000,000
China	40,000,000
Siam, Laos, etc	5,000,000
India	18,000,000
Turkey	2,000,000
Africa	5,000,000
Philippines	2,000,000

- 2. It is the judgment of this Convention that the force of Presbyterian American foreign missionaries, native pastors, Biblewomen and teachers, ought to be increased in the immediate future until it reaches the number of one American foreign missionary and five trained native workers (or their equivalent) for each 25,000 unevangelized people now in non-Christian lands, providentially allotted to the Presbyterian Church for evangelization: This would mean for the Presbyterian Church, United States of America, 4,000 American missionaries, or about five times as many as we now have.
- 3. It is the judgment of this Convention for men that it will cost not less than \$6,-000,000 a year to fully meet the great responsibility outlined above, and we therefore set ourselves resolutely to the work of bringing the foreign missionary offerings of our church up to this mark.
- 4. In the judgment of this Convention it will be necessary, in order to raise the funds required for the discharge of our missionary obligations, for every church to adopt a missionary policy embodying the following principles and methods:

#### Our Missionary Policy

- (a) It is the mission of the whole church to give the Gospel to the whole world.
  - (b) This entire church being a mission-

ary society, each member of the body is under covenant to help fulfill the will of the Head—to give the Gospel to every creature.

- (c) Every Christian is commanded to "go," if not in person, then potentially, having a share by gift and prayer in supporting a parish abroad, as well as the parish at home.
- (d) Our giving should be an act of worship (Proverbs iii. 9), cheerful (II Corinthians ix. 7), and according to the rule of three (I Corinthians xvi. 2). Individually, systematically, and proportionately, "Let every one of you lay by him in store on the first day of the week as God hath prospered him."

### Our Missionary Methods

- (a) Let synods and presbyteries, through their foreign missionary committees, labor to have every church adopt this missionary policy.
- (b) Let the Board of Foreign Missions, in consultation with the synodical foreign mission chairman, and such laymen as the Board may select, annually lay before the General Assembly a statement of the amount needed for the ensuing year and a suggested apportionment of said amount among the various synods and presbyteries, not as an assessment, but as a definite share of the responsibility.
- (c) Let every church prayerfully assume its share of this responsibility, which may be represented by a sum of money which adequately represents the church's financial ability; or by "A Parish Abroad," which represents as much money as the church can contribute to this work; or by the salary of one or more foreign missionaries.
- (d) Let the subscription method be set in operation by the session of the church, by which every member shall be reached and given opportunity to express his love for souls and loyalty to Christ by a weekly, monthly, quarterly, or annual offering to this cause.
- (e) While we recognize that the ability of churches and individuals varies, it is the judgment of this Convention that each of our churches should strive to attain an average of \$5 per member for the foreign missions (10 cents a week), and we hereby urge the foreign missionary committee of our synods and presbyteries and sessions to seek to secure that result and pledge our

own best efforts to raise that average in our own churches.

(f) Recognizing that the successful accomplishment of this project involves not only the expenditure of wealth, but also of lives, we set ourselves to pray that the Holy Spirit of God may choose and send consecrated men and women into this work of foreign missions in sufficient numbers to secure the evangelization of the world in this generation.

The closing event of the Convention was Dr. Hunter Corbett's "Farewell Message to the Men of America." His appeal was for greater loyalty to Jesus Christ on the part of Christian men, expressing itself in greatly increased interest in foreign missions. He delivered his address while the audience stood upon their feet. Doctor Corbett returns to China the early part of March to end his days in the service of Christ in that rapidly awakening empire where he has already spent fortythree years. He does not expect to return to America, and this fact added impressiveness to the last moments of this first and great Foreign Mission Convention for Men.

The Omaha Bee, whose editor is a Jew, and which has never been accused of precocious piety nor undue religious fanaticism, said editorially:

Omaha has just witnessed a church convention remarkable in many ways. First proposed as a council, the intersynodical gathering of the Presbyterians swept far beyond the scope of a mere conference and became a militant gathering, breathing a spirit of determination. When a year or so ago \$1,000,000 was pledged by the Church for the work of foreign missions, it was thought a great step had been taken. The council at Omaha pledged \$6,000,000, and its members left for their homes imbued with an earnestness of purpose along this line that almost insures its success.

The Presbyterian missionary is not essentially a zealot. He is an educated and trained specialist, a teacher or a doctor, and

he is sent out to a designated district for a specific purpose. Aside from being an apostle of the Christian religion, he is an agent of civilization, and devotes himself quite as much to a correction of the ways of living in a secular as in a religious sense among those to whom he is sent. In this regard the Convention just closed is a significant episode in the affairs of the world, for it means more light among the nations who sit in darkness.

It is remarkable that over a thousand ministers and business men should leave their daily vocations and in the dead of winter travel hundreds, some of them thousands, of miles, assemble west of the Missouri River, and spend three nights and two days in earnest and prayerful consideration of the responsibility of themselves and their brethren for foreign missions,

finally and solemnly recording their sober judgment in such a set of resolutions as that given above. It is one of the signs of the times that the Holy Spirit is just now working in new manifestations of power upon the hearts of men. It gives substantial ground for faith to believe that Doctor Corbett's last words to the men of America are a prophecy:

"Shall we not all hope and earnestly pray for God's richest blessing not only to follow and abide with every member of this Assembly, but that every church here represented shall share in a great revival that will sweep over the whole world and establish a universal brotherhood of Christian men?"

## THE LAYMEN'S MISSIONARY MOVEMENT

BY EDWIN MUNSELL BLISS, D.D.

The problem of enlisting the hearty support and cooperation of the laymen of the churches in the various forms of aggressive church work has always been a difficult one. For some reason they have generally held aloof from such enterprises, leaving them to the ministers, women, and young people. Individuals have done yeoman service, but for the most part the masculine lav element has been conspicuous by its absence. There have been certain movements to counteract this. The Young Men's Christian Association was and is a distinctly layman's organization, and has been very successful. So the Brotherhood of St. Andrew in the Protestant Episcopal Church, the Brotherhood of Andrew and Philip in the Reformed Church, have opened the way for innumerable

men's clubs, leagues, brotherhoods, etc. These have, however, been practically confined to work among young men, and have scarcely touched those of mature life. Another phase is manifest in the increased activity of men in the ecclesiastical management of the various churches, particularly the Protestant Episcopal and Methodist Episcopal, tho here again it is only a very small proportion who have been at all active.

None of these movements, however, seem to have affected the missionary societies, whether home or foreign. One, indeed, the American Bible Society, has a board of managers exclusively of laymen, the ministers, under certain conditions, serve on committees and vote in board meetings. No other society has followed this example. A

proportion of laymen are members of the different organizations, especially on finance committees, but the practical management of the work has been left very largely to the clerical members, and the executive officers have been uniformly ministers, except as occasionally the treasurer has been a business man. The Presbyterian Board broke the line of succession by electing Mr. Robert E. Speer a secretary and the American Board made Hon. Samuel B. Capen president, with the distinct understanding that he was to be a constant working factor in the conduct of the business of the Board. Laymen seemed pleased, but it does not appear that they did any more.

As the Student Volunteer Movement developed it was hoped that the influence on college men would be not merely to secure recruits for the field, but supporters for the work at home. So, also, the Young People's Missionary Movement is seeking to reach the homes and the business offices and arouse those who are to be the leaders. Still the mature adult men, those who to-day are the captains of industry, the initiators and guiders of great enterprises, who hold the purse-strings of our enormous resources-these have still been un-More and more insistent reached. from the field came the cry for men and money. Men were ready. Money was lacking. Millions for railroads; millions for education in our own land: millions for hospitals-thousands for missions!

In 1898 Mr. E. A. K. Hackett of Fort Wayne, Ind., already supporting two missionaries in the foreign field through the Presbyterian Board (North), offered to assume the cost of a campaign to enlist large gifts

from individuals for the foreign work. After some experiments this developed, in 1902, into the Forward Movement of that Board, its scope being exprest as follows:

The aim and object of the work shall be, in general, to secure a distinct advance movement, a definite enlargement of the missionary force, the better equipment of the existing missions, the occupation of new fields, if possible, and the speedier evangelization of the regions committed to the Church.

Mr. John H. Converse, of Philadelphia, joined Mr. Hackett in assuming the financial responsibility and an advisory committee was formed consisting of ten laymen representing different sections of the country. Two years later the General Assembly, endorsing the plan, approved in particular the emphasis on the work among the men.

Similar movements in other denominations were inaugurated and the experience of all, notably of the United Presbyterian Church under the lead of J. Campbell White, made it very plain that here was a field hitherto practically unworked, which yet might yield most valuable results. The great lack was knowledge of the mission work. If only men could see what John Wanamaker saw in India, and which impelled him to express regret that he had not known it twenty-five years before, there would be no difficulty.

The meetings and general discussions attending the centenary of the Haystack Prayer-meeting at Williamstown and in New York City served to emphasize the urgency of the situation, and a call was issued for a meeting in New York on November 15, 1906, to consider the special need of the hour—the consecration of laymen to the work of missions. At this meeting reference

was made to the great success evident in the business world in large enterprises, and the need for similar activity and skill in the conduct of the missionary enterprise; and it was urged that a campaign of education among laymen be inaugurated under the auspices of the missionary boards, a comprehensive plan be devised looking toward the evangelization of the world in this generation, and a centennial commission of laymen, fifty or more in number, be formed to visit the mission fields and report their findings to the Church at home.

The next step was taken at the time of the Annual Conference of Foreign Mission Boards at Philadelphia, in January, 1907. At a laymen's dinner to welcome the Conference, at which a number of prominent business men were present, earnest addresses were made by Doctor Keen (presiding), Mr. J. Campbell White, Hon. S. B. Capen and Mr. Robert E. Speer, and in the Conference Mr. Capen outlined the situation and presented a plan of action in an address which ought to be read by every Christian business man in the land. Space forbids any extended summary, but certain points may well be emphasized.

The need for a "Laymen's Missionary Movement" is found: (1) in the inadequacy of the present plans and methods of missionary work; (2) the indifference to all foreign missionary work of very many in pews and pulpits alike; (3) the utter lack of proportion in the gifts of many people; (4) the present world-wide opportunity; (5) the necessity of a more vigorous missionary campaign for the spiritual safety of the churches; (6) a proper recognition and appreciation of the brave men who represent us at the front; (7) the appeal, already endorsed by the boards, for at least 1,000 volunteers each year; (8) the imperative and immediate need of a great addition to the Christian educational institutions abroad.

To meet this need it is proposed not to organize a new missionary board, to collect funds and administer them, to raise up missionaries, nor to seek to influence young people, students, or women, but simply as a movement, in entire harmony with the boards, to reach the mature men of this generation, the men already identified with large things, and to arouse them to something still larger; to bring an additional influence to work for the closer cooperation and more complete harmony of the denominations at home, as there is already increasing harmony on the field.

In pursuance of this plan a dinner was arranged for on February 11, at the Waldorf-Astoria in New York City, at which Hon. Seth Low presided, and addresses were made by Mr. Capen, Mr. Speer, Mr. J. Campbell White, and Dr. S. M. Zwemer of the Mission to Arabia. At this it was urged that pressure be brought to bear to secure the visit to the mission fields of the world of not less than one hundred business men, who should put the same energy and careful consideration into their investigations that they would if prospecting for railroads, mines, or great agricultural investments.

Parallel with these larger plans, and not less important, tho on a smaller scale, similar gatherings have been held in many places. In November there was a laymen's convention in Indianapolis; in February one in Omaha; and in numerous cities there have been "dinners" and gatherings of one kind and another, all with the same purpose. The Young People's Missionary Movement, too, in its recent

reorganization, is planning for a specific laymen's department, adapted particularly to reach the young men who are entering business, and who will be the leaders in the future. These, however, are so coordinated as to avoid clashing and supplement rather than hinder each other in accomplishing the one purpose, which is the enlisting of the entire body of Christian people of all ages—both sexes, all occupations—in the carrying out of Christ's last command to disciple all nations.

So the Laymen's Missionary Movement is fairly launched, and from the character of the men identified with it. there is every prospect of success. What will its success mean to the best interests of the missionary enterprise? To forecast a complete answer is of course impossible. It will undoubtedly mean an increase of income for the boards—a consummation devoutly to be wished. Probably it will also mean the injection of new influences, new methods, into the conduct of the boards. Here, too, there is undoubtedly room for improvement. The present management is in many cases far from satisfactory, even to those most intimately identified with it. Will the new element be a wholesome one? That depends. A business man once said in regard to a well-known society, "What is needed is business management." Prest for definition, it appeared that his conception of "business management" in that particular case was rather vague, but seemed to involve management by "business" men. Prest still further as to the type of "business men," he confest that he meant men who had proved their business ability by their success in making money. In the final analysis thus this business man's conception of the wise conduct

of a missionary enterprise involved the idea that the same qualities that make a man a successful merchant, banker, manufacturer, are also requisite for a director of a missionary society. is probable that this idea is very widespread and is really at the basis of much of the indifference to missions. Probably the average business man, in his inmost soul, thinks of missions as conducted by ministers and women, and therefore of necessity conducted in a loose, slipshod style. The proof of this is seen every once in a while when some man who has made a success of pig iron, dry-goods, lumber, carpets, etc., gets on a missionary board and forthwith proceeds to reorganize it. More than one instance could be cited of men-thoroughly devoted men-who earnest, have simply played havoc with the very cause they had at heart by their effort to apply so-called business methods to its management.

What is the trouble? Simply that these men went into the business of missions as they never under any circumstances would have gone into any other business, and did what they never would do in their own business. No man whose life has been in mercantile affairs takes up banking without very careful study of banking. A man may make a splendid success in the manufacture of woolens who would be a total failure in the conduct of a department store. The fact is that "missions" is a business as much as any other. It has its own peculiarities, its own laws, its own eccentricities. To conduct it successfully it needs just what every other business needs-capital, brains, common sense, the ability to adapt means to ends. Hence, the first essential is a clear comprehension of the "ends" to be attained. More than one man who would lose every dollar he possest or could gather from others in the stockmarket, in ordinary barter, or in manufacturing, has made a useful director of a missionary enterprise, because he saw clearly what is to be accomplished and cared little whether his way or somebody else's was adopted so long as the purpose was accomplished.

If the business men of America will take hold of the business of missions as they have taken hold of innumerable other problems that have seemed insoluble, we believe that the outcome will be nothing but good. If they take up the study of the problems and principles in a half-hearted way, imagining that a full treasury is all that is needed, they will probably do more harm than good.

The thing most essential is a candid. thorough, sympathetic study of the whole situation, both at home and on the field. The present stage of mission work is a development, a growth, not a cut-and-dried program. It represents the best thought, the wide and long experience of those who have given their lives to it. They have looked longingly and sometimes with a feeling of discouragement to the great company of energetic, brainy, true men who enter gladly and heartily upon almost every other kind of enterprise but pass missions by with a casual gift. If these have at last awakened to the opportunity, there will be a glad acclaim "all along the line." New life-blood, fresh energy, better methods, greater intelligence, more consecration, are always needed in this, "the greatest work in the world."

## THE MISSIONARY AND HIS CRITICS\*

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

The purity of the missionary's motive and the sacred character of his work do not exempt him from criticism, nor should they. An enterprise which makes such appeals to the public and which rests upon public support is a fair object of criticism. Even the world's greatest benefactors have been fiercely criticized. Christ Himself was grossly misrepresented and the servant is not above his Lord. Besides, boards and missionaries are human and have their share of human infirmities. Let us frankly admit that we sometimes make mistakes. have a right to insist that criticism shall be honest, but within that limit

it should be understood that anyone who is affected by missionary work has a perfect right to scrutinize the personnel, the methods and the work of boards and missionaries and to express his conclusions with entire frankness.

Criticisms of foreign missions may be roughly divided into four classes:

I. Those that are based on want of sympathy with the fundamental motives and aims of the missionary enterprise. Under this head fall most of the criticisms that emanate from the foreign communities in the treaty ports of Asia and which are given wide circulation at home by globe-trotters

<sup>\*</sup> Condensed from a chapter of a forthcoming book on "The Missionary,"

and the secular press. These criticisms are the most common and the most virulent. They do no harm among people who are intelligent on missionary subjects, but they mislead many who have never studied the question. Such critics never will be silenced because they are people who are inaccessible to the Christian argument. Their criticisms have been demolished over and over again, but they reappear unabashed within a month. Even if one criticism is answered, these critics will have recourse to another. The reason is apparent. Critics of this class scoff at the effort to make a religion which they do not practise known to anybody else. They are men who sneer against the churches at home and declare that ministers are hirelings and laymen are hypocrites.

Not all foreigners who reside in treaty ports are men of this class. These colonies include many excellent people to whose sympathy and helpfulness the missionaries are indebted. But we are not quoting missionaries but widely traveled laymen in the statement that the life of the typical foreigner in Asia is such that a missionary can not consistently join in it, no matter how cordial may be his desire to be on friendly terms with his countrymen.

The example of such men is often the most serious obstacle to missionary effort. In "The Mikado's Empire," William E. Griffis, then of the Imperial University of Tokio, Japan, says: "It is hard to find an average man of the world in Japan who has any clear idea of what missionaries are doing or have done. Their dense ignorance borders on the ridiculous." Mr. Donrovan, who once filled an important position under the Chinese Govern-

ment, says that the foreign residents of that Empire are either ignorant of the work of missionaries, or their lives are so immoral that they studiously avoid them. Such men, by their lust and greed, their brutal treatment of the natives and their remorseless pushing of their own selfish interests. create the very conditions of hatred and unrest which critics ignorantly ascribe to the missionaries. naval officers are gentlemen who know how to appreciate missonary work. But sometimes when a vessel enters a foreign port, the sailors, impatient of the restraints of shipboard, proceed to "paint the town red." The natives are astonished by the conduct of the representatives of an alleged Christian nation, and the missionary in selfdefense finds it necessary to disavow and, perhaps, indignantly rebuke their Then they go away raging and cursing about the missionaries.

Several years ago a rear-admiral of the American Navy wrote that "the missionaries in Turkey taken altogether are a bad lot." Investigation developed the fact that of the hundreds of American missionaries in the Turkish Empire, that admiral had met only three; that those three had conducted themselves like the gentlemen they were, but that the admiral himself was notorious for profanity and roughness of behavior and that the conduct of his men on shore was so outrageously in violation of all decency that American citizens who had some regard for the flag of their country felt obliged to protest at Washington. To the relief of all the Navy Department shortly afterward relieved that admiral of his command. Charles Darwin said: "The foreign travelers and residents in the South Sea Islands. who write with such hostility to missions there, are men who find the missionary an obstacle to the accomplishment of their evil purposes."

We do not deny to such men the right of saying what they please, but, in the words of Captain Brinkley of the Japan Mail, we say that "on the other hand, it is within the right of the missionary to protest against being arraigned against judges habitually hostile to him and it is within the right of the public to scrutinize the pronouncements of such judgments with much suspicion."

The increasing interest in Asia and the comparative ease with which it can now be visited are rapidly enlarging the stream of foreign travelers. Unfortunately many of them are mere globe-trotters, knowing little and caring less about missionaries—people who at home are only languidly interested in church work and who, while lustily crying "that charity begins at home," seldom give a dollar to home missions and do not even know what missionary work is being done in their own city. Abroad, they usually confine their visits to the port cities and capitals, and even there become acquainted only at the hotels and foreign clubs. They seldom look up foreign missions and missionary work, but get their impressions from more or less irreligious and dissolute traders and professional guides. they see of mission work sometimes misleads them. Typical mission work can seldom be seen in a port city. The natives who flock there often exhibit the worst traits of their own race or are spoiled by the evil example of the dissolute foreign community. mission buildings are apt to be memorials or other special gifts and give a

misleading impression as to the scale of missionary expenditure. Hearing the sneers at the clubs and hotels and without going near the missionary himself, the globe-trotter carries away slanders, which on his return are sensationally paraded in the newspapers and eagerly swallowed by a gullible public. It is often interesting to inquire of such a person what have been his opportunities for observation. will usually be found that he knows nothing about missionary life and that he bases his objections on a hurried visit to some heathen city. How reliable is such testimony? Let an illustration answer:

An American merchant returned from China to say that missions were a failure. Whereupon his pastor proceeded to interrogate him. "What city of China did you visit?" "Canton." "How long did you stay there?" "A month." "I admit that that is a reasonable time for observation. did you find in the management and methods of our mission schools in Canton which imprest you as faulty?" Mission schools! He had not seen any schools. "And yet our church alone has in Canton a normal and theological school, a large boarding school for girls, and a number of day schools, while other denominations also have schools. And you never heard of any of them?"

"Well, what was there about the mission churches which so displeased you?" He had not seen a church and did not know there was one in Canton! And yet there are in and about Canton scores of churches and chapels, some of them very large. In all of them there is preaching not only every Sabbath, but in some instances every day.

"But surely you were interested in

the hospitals? The largest mission hospital in Asia and one of the largest in the world stands in a conspicuous position on the river front, while the Woman's Hospital in another part of the city is also a great plant, with a woman's medical college and a nurses' training school connected with it." Incredible as it may seem, he knew absolutely nothing about these beneficent institutions. Further inquiries elicited the admission that the critic knew nothing of the Orphanage or the School for the Blind or the Refuge for the Insane, and that he had made no effort whatever to become acquainted with the missionaries. He was a little embarrassed by this time, but his questioner could not forbear telling him the old story about the English army officer and the foreign missionary who met on an ocean steamer. The army officer had contemptuously said that he had lived in India thirty years and had never seen a native Christian. Shortly afterward, he recited with gusto his success in tiger-hunting, declaring that he had killed no less than nine tigers. "Pardon me," said the missionary, "did I understand you to say that you have killed nine tigers in India?" "Yes, sir," pompously replied the colonel. "Now that is remarkable," replied the missionary, "for I have lived in India thirty years and have never seen a tiger." "Perhaps, sir," sneered the colonel, "you didn't go where the tigers were." "Precisely," was the bland answer of the missionary, "and may not that have been the reason why you never saw any native converts?"

When one goes to a heathen country as Charles Darwin or John W. Foster or Isabella Bird Bishop went with an open mind—he returns to

speak in the highest terms of the foreign missionary. But when he gets his ideas second-hand from prejudiced sources, he of course learns nothing. If William Stead got the impression that "if Christ came to Chicago," with its thousands of churches and Christian institutions of every kind. He would find little but vice and crime, it is not surprizing that the casual traveler sees few external signs of Christianity in a populous pagan city. It was Christ Himself who said, "The kingdom of God cometh not with observation," or as the margin reads, "not with outward show."

- 2. In the second class are the criticisms based on ignorance. There are many people in Europe and America who have never studied missionary work, who have never met a missionary or read a missionary book, but who, seeing in the newspapers or hearing from some friend the class of criticisms to which reference has just been made, jump to the conclusion that they are true.
- 3. In the third class are criticisms which spring from conflicting inter-Such are the objections which originate with pagan priests who, like the silversmiths of Ephesus, find their craft in danger, and so circulate falsehoods regarding missionaries as political plotters, or adepts in witchcraft, In Chinese cities it is not uncommon for placards to be conspicuously posted charging missionaries with boiling and eating Chinese babies! The massacre of the Presbyterian missionaries at Lien-chou, China, in 1905, was caused by the finding of a skeleton of a man and the body of a still-born child preserved in alcohol in the mission hospital, the mob parading these grewsome finds through the streets as

evidence of how missionaries treated the Chinese.

4. Finally, there are the criticisms of those who have a friendly interest in the work, but who see defects, or think they do. Criticisms of this class should be very carefully considered by missionaries and mission boards, for they are, as a rule, well meant and unprejudiced. By heeding them, mistakes into which a board or a missionary may have unconsciously fallen may occasionally be corrected.

Let us now take up some current criticisms.\*

One traveler returned from Korea to give the advice to other would-be travelers in Asia that in employing servants "it is safer in every case to take men who are not converts." Inquiry showed that he had treated his native servants so brutally that a missionary had advised the "boy" to leave him. "Converts make poorer servants than heathen" only for those foreigners who abuse them or who want them to do or aid in evil things. What is there in the Gospel of Christ to make a man less reliable than he was before? Why should it be worse for any Korean to stop worshiping evil spirits and to begin worshiping the true God; to turn away from intemperance, immorality and laziness, and become a sober, moral and industrious citizen? Native Christians in Asia and Africa are the very best element in the population. In all the author's travels in Asia, he had no trouble with native servants, Christian or heathen, and he did not "curse" or "flog" them either, as the traveler in question says that he was obliged to do.

Then it is said that "missionaries make much trouble for their own governments by getting into all sorts of trouble and then demanding protection.\* It is significant that those who make the remarkable suggestion that the activity of missionaries ought to be limited by governmental authority do not propose that the activity of traders should be so limited. The Hon. John Barrett, formerly American minister in Siam, declares: "One hundred and fifty missionaries gave me less trouble in five years than fifteen merchants gave me in five months."

Sensible government officials do not complain about missionaries as a class. tho they may sometimes object to the indiscretion of a particular individual. In general, it should be remembered that a missionary is a citizen and what is the use of a government if it does not protect its citizens in their lawful and proper vocations? No one questions the right of a trader, however bad and dissolute, to go wherever he pleases and to be protected by his country in so doing. Has not a missionary an equal right to the benefits of his flag? Our government protects merely nominal citizens, who, being natives of foreign lands with no intention of residing in America, have become naturalized chiefly for the purpose of escaping military service or of securing immunity from prosecution or government exactions in their native land. The Interior, of Chicago, reminds us that in 1904 a bashi-bazouk in Morocco kidnaped an American citizen who years and years ago chose to alienate himself from his own country and live among the half civilized natives of North Africa because he liked it. The American press was in

<sup>\*</sup> Some of the most common are considered elsewhere in this book, while others have been discust at length in "New Forces in Old China."

<sup>\*</sup> See " New Forces in Old China," Chapter XX.

an uproar, demanding gunboats and a display of force without delay. Nothing would do but we must immediately avenge the insult to our "flag." Shortly afterward the government moved certain battleships from Tangier to Smyrna, while negotiations were being carried on with the Sultan of Turkey looking to the payment of damages done the schools and hospitals and churches reared by Americans for the benefit of Armenians, all subjects of the Sultan, and the same press was filled with sneers at the gospel of the gunboat. It is not easy for the common mind to understand why a luxurious idler, who has long since practically abandoned his country, is entitled to such immediate relief, while the best blood of America, given freely for the amelioration of the wretched of the Far East, should not even after years of delay be entitled to some consideration.

Other critics object because "missionaries unnecessarily interfere with native customs and denationalize their converts." Christianity never injured or denationalized any one. simply made him a better man-more honest, more intelligent, more charitable, more loyal to his own country. After the Boxer outbreak, the Chinese Government made a large grant for indemnity for the lives of the Chinese Christians who had been murdered. How much it meant to the poor survivors will be understood from the fact that the share for the Christians in one county in our Peking field was 10.000 taels. But in all the mission not a single Chinese family would accept the indemnity. They did take compensation for the property that they had lost, but they gave one-tenth of that to support several Chinese evangelists to preach the Gospel to their former prosecutors. Afterward those Chinese Christians considered raising a fund to pay back to the government the indemnity that they did receive. What a magnificent illustration of the unselfish spirit of the Chinese Christian, of the genuineness of his faith, and of his loyalty to the emperor!

A very common objection among professing Christians is: "There is so much to be done in our own land and charity begins at home." Charity does indeed begin at home, but it does not end there. We freely grant that there is a great deal to be done at home, but there are a great many people to do it.

A New York pastor says that he "never could understand why we think so much more of a heathen abroad than at home," and he intimates that we ought to give less for foreign missions and more for the conversion of "the foreigners within the shade of our churches"-a sentiment which was editorially endorsed by several newspapers. If, however, he had looked into the Report of the Charity Organization Society of New York, he would have found a list of no less than 3,330 religious and philanthropic agencies in his own city! If he had opened the Brooklyn Eagle Almanac, he would have found the bare catalog of New York churches occupying twenty-five pages—one church for every 2,468 people. If he had read The Church Economist he would have noted that "if these 1,003 churches and their auxiliary buildings were placed side by side, they would reach in one unbroken frontage of long-meter godliness from the Battery to Yonkers, twenty miles, and that the value of the church property amounts to \$67,516,573. In our country, 1,000,000 men and women are engaged in distinctively religious work, about 150,000 of whom devote themselves to this work as a separate profession.\* The Rev. Dr. W. T. Elsing says that "there is no city in the world, except London, where more is being done to point the lost to the Son of God than in New York."†

As for the other parts of the country. St. Louis has one church for each 2,800 of population; Chicago, one for 2,081; Boston, one for 1,600, and Minneapolis one for 1,054. In the United States as a whole, there are said to be 187.800 churches, or one for every 400 people, one Protestant minister for 800, one Christian worker for 48, and one communicant for 5.1 Talk about the relative needs of the United States! In a typical town of 8,000 people, there are three Presbyterian churches, three United Presbyterian, three Methodist, two Episcopal and one Christian church. Dr. Walter Lambuth, of Nashville, declares that for every missionary the Church sends abroad she holds seventy-six at home. In the light of these facts how absurd is the statement that "the Church can not see the misery that is under her own nose at home."

How is it abroad? In Japan there is only one ordained Christian missionary for every 200,000 people, in Africa for 250,000, in Siam for 300,000, in India for 300,000, in South America for 400,000 and in China for 700,000. When Doctor Mitchell returned from China, he said of a journey of only twenty-four hours returning from Hangchow to Shanghai, "I was abso-

lutely awestruck and dumb as I steamed past city after city, great and populous, one of which was a walled city of 300,000 souls, without one missionary of any Christian denomination whatever, and without so much as a native Christian helper or teacher of any kind."

In general, our home churches spend ninety-four cents on themselves for every six cents they give for the evangelization of the world! W. E. Blackstone says that "our Christian work at home costs \$1.33 for each inhabitant, while abroad we squander one-third of a cent for each! American church property is valued at \$724,900,000. Of England and Ireland, it is said that their charitable income last year approximated £30,000,-000, and of that immense sum only £1,400,000 was spent on missions to the heathen. In other words, while every man, woman and child at home could claim fifteen shillings as their share of charitable gifts every year, 1,000,000 heathen have to divide twenty shillings between them.\*

"It is true that there are heathen at home. But how long will it take to save them all? England has been doing home mission work for fourteen And yet there remain in centuries. 100,000 registered England alone criminals with 3,000,000 people in the lapsed masses. In America the proportion is probably not better. How long will it be, at this rate, before we can help the heathen abroad? Meanwhile they are increasing at the rate of 2,000,000 every year, in spite of the fact that they are dying at the rate of 35,000,000 a year. In the face of these facts, shall we talk of doing less for

<sup>\*</sup> The Church Economist, April, 1900.

<sup>†</sup>THE MISSIONARY REVIEW OF THE WORLD, March, 1897.

<sup>†</sup> Chautauquan, February, 1901. (The proportions have not materially changed since.)

<sup>\*</sup> THE MISSIONARY REVIEW OF THE WORLD, November, 1899.

the heathen abroad, who are such by necessity, in order that we may do more for the heathen at home, who are largely such by choice?" Christ did not tell His disciples to withhold the Gospel from other nations until they had converted Palestine, but He told them to go into all the world and preach the Word unto every creature, and it is because they obeyed that command that we have the Gospel to-day. What would be thought of a business man who should decline to sell goods out of his own city until all its inhabitants used them? The fact that some Americans do not accept Christianity for themselves does not lessen the obligation of those who do accept it to give it to the world.

We should not lessen effort at home. Rather those efforts ought to be increased. We are not doing enough for our cities, and our now small Western churches are the main guarantee for the future Christian character of that portion of our land. Undoubtedly, too, more ministers are needed at home, for there are unsupplied districts in our large cities and in the great West, while death, ill health and other causes annually create many vacancies that must be filled. But "these ought ye to have done, and not to leave the other undone."

(To be concluded)

# FAMINE CONDITIONS IN CHINA REPORTS FROM MISSIONARIES IN THE FAMINE DISTRICTS

BY REV. E. W. THWING

The appeal from China, on behalf of her suffering, destitute people, has met with ready response from many Christians in America. The story of awful privations and famine is one to move every heart to deepest sympathy.

A territory as large as the State of New York is involved in this great flood and famine. Tens of thousands are on the verge of starvation and death, and the need of speedy relief is most urgent,

Even in normal times, China is a country of poor people. Altho there may be many rich, yet the great mass of the population have little above the actual necessities of life. So when a great calamity comes, they have little to fall back on. The terrible condition of suffering, from cold and hunger, prevailing in the famine districts of Central China is every day becoming more apparent. Hundreds of thou-

sands of people are reaching the point of actual starvation. The Chinese say that no such famine has occurred in China in many tens of years. Viceroy Tuan Fang estimates that at least 4,000,000 are actually destitute in the two provinces of Kiang-su and Anhui.

The Chinese are not able to meet this widespread disaster, and have sent out a most urgent appeal. The missionaries on the field are aiding as far as possible in the relief work. latest reports reaching Shanghai in January, and letters from missionaries living in the famine districts, give dark and sad pictures of the awful sufferings and privations of these people, in the country and also at the great refuge camps about the large cities. A special correspondent of the North China Herald found 17,000 refuges at Chinkiang City. Of this number about one thousand are in acute distress.

is a good time for the city or provincial authorities to institute public works, road building, and work on the Grand Canal. Nearly one-third of the refugees are able to work and earn the relief afforded them. At Nanking 30,000 are encamped outside the city walls in some 6,000 straw huts.

for adults (about one cent and a half gold) and 20 cash for children. So far as I have been able to learn no rice has been given or sold at cheap rates by the officials (altho an issue of cheap rice had been announced by the local officials). The relief money is just enough to keep the people miserably



Photograph by Miss L. A. Drane A SCENE DURING THE FLOODS THAT CAUSED THE FAMINE IN CHINA

At Tsing-Kiang and Yangchau, respectively, there are 300,000 and 50,-000 homeless-men, women and children-who are anxiously waiting for aid and relief. Funds in hand have already been distributed, but this far from equals the need. These poor people, before leaving their homes for these city camps, had eaten all the the trees near their native villages.

A missionary writes of the camp at Tsing-Kiang: "These refugees are receiving at the rate of 30 cash per day hungry."

A Catholic priest writes from the interior of the great misery in the Hsunchau prefecture: "Vast numbers of the population have emigrated to Chinkiang, Nanking, and even to Shanghai, in order to escape certain death from famine. I know of many families who were once well off and available grass, leaves, and the bark of who are now reduced to eating once or twice a day a horrible mixture of leaves and roots; and we are only at the beginning of the most frightful misery. I think at a low estimate there

must be at least, in each subprefecture (five of them), 150,000 starving people."

Conditions are worse since this letter was written, the latter part of December. Photographs have reached Shanghai from these districts which show all the trees in sight stript of their bark. Miss Reid also writes from Tsing-Kiangpu, quite another locality from Hsunchau, that in that district 250,000 are in need, more than half of whom are in dire distress, "their only food being the bark of trees, dried potatoes, leaves, and any weeds that can be picked out of the frozen ground."

Another missionary writes that where a little handful of meal was being given out to only women, the crush was so great of those poor famished people that one woman was trampled to death.

In another district to the southeast Mr. Caldwell says that vast tracts of country east of the Grand Canal were under water, he having sailed for five days, without a possibility of landing, over fields which should last autumn have borne rich crops. The winter is now on, and this great lake will soon be frozen over, so that the country must remain much as it is now until spring. Relief is being carried on from Shanghai and interior stations as rapidly as possible. All foreigners are cooperating heartily with the Chinese in raising money and sending grain and flour. The high officials of the province have petitioned for imperial sanction to raise money for relief by the sale of official ranks, titles, and decorations at Shanghai. The office for the sale of these things will be closed as soon as a fixt amount has been secured. It is unknown as yet whether the request will be granted or not.

It is said that 200,000,000 copper cash will be coined at the Nanking mint, specially for use among the famine sufferers. Funds are utterly inadequate to meet urgent calls for aid.

Reports of the growing intensity of the distress are bringing aid from America, Hawaii, and other lands. No distinction is made in the distribution, between Christian or non-Christian.

Doctor Klopsh, the editor of the Christian Herald, has cabled to the missionary committee \$100,000 for relief work. All that can be sent to the missionaries in charge of the relief work will be put to the best of use in saving these multitudes from starvation and death. Five cents gold is equal to 100 cash in China. That will keep one child from starving for about a week; fifty cents, for two months; and \$5 will keep four little Chinese children alive until the first Summer crop.

At present the need is most urgent. A missionary living in the famine district says that by the Chinese New Year (February 13), there will be practically nothing in the line of eatables left. From that time on, for three or four months, there will be starvation for tens of thousands, unless aid is The different missions given them. at work in the province have chosen some of their members to form an Interdenominational Relief Committee. They have sent out an appeal for \$300,000. It is a grand opportunity for the Christian Church to help in this most needy cause, so that their missionaries can give the bread for the body, as well as the Bread of Life, to these starving multitudes.\*

<sup>\*</sup> Money orders may be sent, care of the Mission Press, Shanghai, China, to Rev. T. F. McCrea, treasurer and secretary of the Missionary Famine Relief Committee; or to The Missionary Review or Christian Herald, New York City.

## PRECURSORS OF THE CHINESE CENTENNIAL

BY J. SUMNER STONE, M.D.

Two of the sages of the missionary force in China are Dr. W. A. P. Martin, of Peking, still youthful at eightytwo, notwithstanding his siege experiences, and Dr. Young J. Allen, of Shanghai, who is often addrest as Young John Allen. He is a patriarch, with full white beard, but with eye undimmed and strength unabated. He is the dean of the editors and brain-workers of China, and his writings in the Chinese language make a library. Perhaps no man has done more to shape the destiny of China than Doctor Another missionary patriarch apostle of China, whose home is in Hankow, Dr. Griffith John, the saint, seer, and apostle, is now in America gaining strength to return to his work. A characteristic story of him relates that when he was in New York en route for his Welsh birthplace he was taken ill, and said: "I will turn my face eastward at once; I can not risk dying anywhere but in China."

Hudson Taylor's successors are seen in Chinese garb—men and women of the China Inland Mission, who appeared at intervals all along my journey from Peking to Hankow and thence to Shanghai. They were frequently at railway stations in native towns along the river and in the streets of Shanghai, and seem omnipresent and noticeable by their dress as the French priests.

Another veteran worker in China, Dr. Timothy Richard, of Shanghai, may be a Baptist but he shows no earmarks of any denomination and no fence could be built nor any denominational yoke invented that could hold this Welshman. He has a heart

big enough to take in China and a mind of broad gauge that will not run on the narrow track of conservatism. He is a very dynamo of enthusiasm. He poured forth a deluge of information as to things Chinese, and then I was placed on an enchanted carpet and carried by the magician into the Soul of New China-the great seething caldron of modern Cathay. Doctor Richard is one of the men who turned on the power that is now revolutionizing the once moribund empire. He is a seer of visions and a dreamer of dreams. He may be visionary, but he is seeing large things for Christ in China. He and Doctor Allen have been among the men who found the Chinese genii in a bottle, removed the cork and let them out.

These magicians have employed a literary evangel to call China to life. We well know that the Chinese have for ages made literary culture a test in selecting men for responsible positions. There are eighteen centers, one in each province, where examinations are held at regular times. Students from every rank of society gather to these places and compete by hard mental labor for degrees. In Nanking, on the Yangsti River, 15,000 stalls are provided for the candidates in which they are locked during the days devoted to the examinations.

A few years ago a group of men conceived the idea of putting the pregnant thoughts of the kingdom of heaven into the Chinese language in condensed and attractive literary form. They took the broadest view of the kingdom of heaven, esteeming with David that "the heavens declare the

glory of God and the firmament showeth his handiwork." The "kingdom of heaven" to these men takes in the universe of thought and fact, therefore booklets and pamphlets by the ripest minds on science, philosophy, history, geography, chemistry, ethics, were included in the brochures upon religion that were prepared and taken to the eighteen strategic points where the ripest young minds of the empire were gathered. There the campaign of pamphlets was pushed with vigor. It was as mighty a tractarian movement as that which convulsed England in the first half of the nineteenth century. The results have been even more phenomenal.

"After ten years we hoped to see signs of a harvest," said Doctor Richard, "but in six years the dynamite and lyddite in our idea-bombs began to upheave things. Ignorance and superstition gave way. Like the Yangsti in flood, the tide now rises and races. The emperor sent for books and pamphlets, took fire, and placed himself at the head of the reform move-He suggested among others that Christianity be adopted as the State religion. The empress dowager and her conservative old Manchu advisers took alarm. The king was deposed or relegated to innocuous des-This infamous event took place in the dying years of the old century. The empress dowager next attempted to dam the stream of progress with the decapitated bodies of the reformers. Then followed the Boxer assault upon foreigners and foreign sympathizers and foreign institutions. China was deluged in blood. But the tide only gathered strength from opposition. The war between Japan and Russia became a mighty factor. Now, strange to say, the empress dowager is at the head of the reform movement. Decrees have followed each other of an astounding nature and at a remarkable rate. The young emperor's wild dreams in 1898 are now the dogmas of the empire."

In Peking a number of men, who had taken honors in the new examinations which have displaced the old, were called before the emperor and received from his royal hand tributes of his favor. Among these honored men of the empire stood four young Christian Chinese. Surely the day of the "open door" has come.

But there are perils, great perils in the new movement. The age-long and colossal egotism of China is not dead. Young China is confident that her own men are perfectly competent to shape her new destiny. Antiforeign feeling is rampant. Western thought, western science, western methods are being adopted, but "China for the Chinese," is the slogan of New China.

"Now that we have awakened the giant, who is to guide him?" That is the question that Doctor Richard "We want the best men in asks. England and America to come to our help with ideas-comprehensive, original, living ideas. China will greedily devour anything they write. abandoned will mean pandemoniumprobably a reign of terror." Doctor Allen said: "China to-day needs 50,-000 teachers to prepare her youth for the new and modern system of education that has supplanted the old Chinese classics. Only Christian schools can supply these teachers. Oh, that our home boards had heeded our prayers and protests for the past forty years! We should have been getting ready for these days."

## SOME THINGS NEW IN INDIA\*

BY REV. E. M. WHERRY, D.D., PUNJAB MISSION Missionary of the Presbyterian Board, 1868-

No year passes by in India without disclosing many things new. New railways are continually being added to the ever-increasing area gridironed by rails of iron and steel. New canals are being dug in order to utilize the river waters for irrigating purposes. New colleges and schools are established for the education of the boys and girls, while industrial and technical institutes arise to train India's people in the arts of modern handicraft. cults in religious faith and life are continually arising to testify to the spiritual awakening among the people. India moves, and moves more rapidly than most of us realize.

But it is not to tell of these movements I have undertaken to write to-day. My purpose is to chronicle some events, which mark the advance of the kingdom of Christ in India. Among these I mention the union of the Protestant churches in Of these churches thirteen are Presbyterian in doctrine and polity. Forty years ago a movement began under the leadership of the late Dr. John H. Morrison, of the American Presbyterian Mission, which resulted in the organization of the Presbyterian Alliance in India. This was the first step toward organic union. The way was long, many obstacles stood in the way, but persistent, patient effort at length culminated in the organization of the Presbyterian Church in India, which was consummated in The Rev. Kali December, 1904. Charan Chatterjee, D.D., of Hashyarpur, Punjab, was the first moderator. The first meeting of the General Assembly, after the consummation of the union, met in Nagpur, in December, 1905. It was a glad day when this Assembly met, representing nine of the thirteen Presbyterian bodies in India, and listened to the venerable moderator's earnest discourse on Love. Here, for the first time in the history of Protestant missions, sat in solemn assembly the representatives of a real Indian church, with a converted Brahmin in the moderator's chair. A most interesting service was held one evening, when song and prayer were voiced in ten languages.

A standing committee was appointed, whose duty will be to keep alive the zeal for the union of evangelical churches until not only all Presbyterian bodies may be united, but all evangelical bodies may be gathered into one great Indian national church, which shall not only present a united front to non-Christian peoples in India, but also engage in a systematic effort to evangelize the Empire. There is good reason to believe that Congregationalists, Independents, Wesleyans, and Methodists will join with the Presbyterians in forming such a church.

The next new thing in India, of which special mention should be made, is the great revival. This began in the Khassi Hills of Assam, in 1905, where the Welsh missions seemed to come in for a distinct part of the blessing vouchsafed to the Welsh people. Suddenly as on Pentecost the Spirit came down upon a meeting of Presbytery and thence spread abroad until the whole Christian community had moved. Thousands of people have been converted and the whole heathen attitude changed, and still the work goes on. In the Punjab, similar scenes had been enacted, and also in North India, in Bombay and in Madras, the power of the Spirit is being revealed.

Now comes the news that the revival has broken out in the Lushai Hills, where dwell the head-hunting savage tribes whom the English were compelled to conquer. Thirty-

<sup>\*</sup> Condensed from The Presbyterian.

five years ago the Lushai tribes raided the tea plantations of Assam, killed the planters and carried off into slavery over one hundred British subjects. As late as 1896, the last punitive expedition was sent against these tribes, after which their country was annexed to the British dominions. A mission was started among these turbulent savages by the Welsh in 1891. South Lushai district was occupied by the Baptists. After the revival began in Cachar, the Lushai Christians began to pray for a revival among them. Meetings were kept up for a long while, but no answer seemed to be granted to the many prayers offered. The people became luke-warm and some seemed to lose faith in God as a hearer of prayer.

Some of the more earnest people went over to the Assembly meetings held at Mairang, in Assam; altho they could understand little of the language spoken, they seemed to get on fire with the revival spirit. On their return, they called the Lushai

Christians together and began to hold meetings. The people seemed to be cold and the meetings fruitless; but at the very last meeting, while they were singing "God be with you till we meet again," the Spirit of God came upon them. First one, then another, began to confess their sins and to cry for pardon. "It was one torrent of confession and prayer." The Spirit of God had truly come and according to Christ's promise was convincing men of sin. It seemed as if the Judgment Day had come, so loud were the cries for mercy and pardon. Ringing hymns of praise for souls saved, alternating with prayers for convicted sinners, marked the meetings which followed. These meetings often lasted for six hours each. And so the work goes on. tribes so long under Satan's power have been made free. May the reviving power increase in force until all Christendom be brought back to the simple faith and love of these Khassi and Lushai Christians.

## THE PRESENT CRISIS IN INDIA\*

BY REV. J. P. JONES, D.D.

Missionary of the American Board at Pasumalia, India; author of "India's Problem"

India is now passing through a serious crisis. It is a time of strained relations between the governed and the government. It is even more than this, a season of bitter racial prejudice and rancor. This feeling is by no means universal; but it is more widely spread than I would have thought possible a couple of years ago. The cry of "Bande Mataram" has not only become the watch-cry of a noisy nationalism; it is also at present a slogan of a general boycott of foreign goods.

This movement is peculiarly antiwestern in its spirit; and it broke out recently in a serious attack upon two missionaries in Bengal by a band of native students. The prominence of students in this movement is one of its characteristic features; and the resignation of Sir Bampfylde Fuller, the lieutenant-governor of East Bengal, was owing to the fact that the viceroy's government would not support him in punishing these obstreperous youths and the schools where they studied. Under the inspiration of certain men, who always keep themselves under cover, these reckless lads, throughout Bengal, have entered upon a crusade of mad opposition to the sale of all foreign goods in native bazaars.

The ostensible cause of this movement was the partition of Bengal into two provinces, whereby the Bengalee babu lost many of the sweet

<sup>\*</sup> Condensed from The Congregationalist.

plums of office. The babu is very bright and clever, and has also a wide mouth and a very lively tongue. But he is notably wanting in the stern qualities of character. Because he is clever he thinks that all the emoluments of office and the glory of position should be his. This furnishes the prime cause and condition of this agitation against the Government and against the West in general. But the agitation has passed its greatest fury and is now on the wane.

The movement is a part of a much It is really the unforwider one. tunate excrescence of the marvelous growth of the people in the consciousness of their own importance and in their desire for higher and better things. The British Government in India has carried forward the whole people with it in a mighty current of progress. It has educated millions; it has imparted to them and to all the ideas of human equality; it has breathed within them the spirit of unrest; it has made them capable of much greater things than their ancestors ever dreamed; in brief, it has brought to them the first dawning sense of national existence and the desire for independence and power. And it has been quieting the spirit which it has thus roused by adding more and more to their privileges and powers. to the everlasting credit of Great Britain that she made the present agitation a possibility. Imagine such a movement as this in Russia to-day, or even in more advanced European countries! For it should be remembered that the native of India has absolute liberty of speech, and that the press is unfettered so that it may attack all the institutions of the land and the powers that be. Indeed, many natives to-day are abusing the government in the most shameful way. Many of us believe that this is far too extended a privilege for a people so little developed in responsibility as Indians.

To Americans, who have long

lived in India, the recent diatribes of Mr. Bryan against the British in India have produced mingled sorrow and indignation. There is a sense, I admit, in which the English have been selfish in the administration of India. It is also true that this government is neither ideal in its form nor perfect in its achievements. But Mr. Bryan ought to know that his wholesale charge against the people of Great Britain of injustice and cruelty to India is grossly false. Mr. Bryan could not have stabbed England in a more tender spot—tender because there is nothing concerning which she more justly boasts of and takes merited pride in than her achievement in India. The best native papers of India have denounced Mr. Bryan's charges as false, while the meanest sheets of the land have been quoting his charges by the column.

Indian agitators and political aspirants never cease to emphasize the poverty of India. It is the stock in trade of congress-wallahs. They claim that the poverty of the people of this land is becoming more and more marked and acute. cently this political bubble was burst by the annual address of the chairman of the Bombay Stock Exchange —a Parsee gentleman. It is a thorough refutation of all the charges made recklessly and repeatedly by native politicians. He showed that India is one of the richest countries in the world. If the country was so rich and the people so poor it was because Indians were just being roused from a lethargy of more than a thousand years of anarchy, insecurity, misrule, and oppression. The taxation of India is only three rupees per head per annum; while in Europe it is forty-four rupees, and in Japan it is nine.

Great Britain is learning an important lesson from the present unrest. She needs to treat the people of this land with more kindness and Perhaps the better consideration. word is that aptly used by the Prince

of Wales—namely, sympathy. He maintained that Great Britain owed more sympathy than had been given in the past to their Eastern subjects. The chief difficulty perhaps is that rulers and subjects have somehow got the idea that their interests are as irreconcilable as their temperaments.

These stirring days of high feeling in India are affecting the missionary and his work very markedly. The missionary attitude of twenty years ago would be an anachronism in India to-day. People would not endure it, and better still, the missionary of to-day sees the folly of past pride and aloofness. It would be absurd for a modern missionary to come out to India with the ideas and attitude of mind which some of us

possest more than a quarter of a century ago. Hindu thought has now risen into respectability; the Hindu religion must be studied with sympathy and with appreciation for its truths; the Hindu people must be regarded not as benighted heathen or pagans or as semiidiots, but as people who are to be approached courteously and to be won over, if at all, by argument and by superiority of life. No man who goes from the West to the East finds the conditions of his life and success change more rapidly than does the missionary. He must be a man intellectually alert, a deep student of things oriental, and with a quick eye to appreciate the oriental bearing and interpretation of all things that he meets in life, thought, and faith.

## **HOW A YOUNG TIBETAN FOUND CHRIST\***

BY CHARLES SMITH, A NATIVE OF TIBET

How John iii. 16 led the son of a High Lama to leave home and country, and risk his life in an effort to find a missionary.

Being born in the year 1884 in a small village near Ohamalari, north of Bhuban, or on the borders of India. I attended a small lama school at the age of six, where I was taught for my priesthood. At that age, my father, who was a Tibetan high lama, and my Hindoo mother put me into confinement for two years. The lonely cave, through which ran a stream of water, was the only room I had for two years. It is believed that when anyone goes into this cave he shall never fall ill, for this stream, given by Cheunaisi, the great god, shall take away all diseases to itself.

Unlike the rest of the world the Tibetan father begins at a very early age to train up his child for lamahood. In the cave, where the candidate has taken up his abode, is an aperture through which the servant

passes his meals. The servant and the boy are not supposed to see each other. The servant brings the meal, and, as he approaches the aperture, he turns his face away from it; suddenly throwing in the meal, he runs away. Many a time my tea and rice fell into the water, but no murmur came from my lips. The happy thought of being a great lama hereafter supprest the sadness.

At the age of thirteen, a missionary, disguised in the Tibetan costume, came into our country. Seeing that she had some curios with her which we never saw in our life, we exchanged a few nights' lodging for them. The bargain was agreed on, and we ushered her into a room. Next day we heard some men who had come from afar tell us that they heard a woman who was introducing some unknown doctrine.

She was brought before my father, and he, standing on a rock, after having read his Bible, asked what should be done to her.

<sup>\*</sup> Condensed from Darkness and Light.

"Kill her," said one. "Throw her over the rocks," said another. At last one, who was the aged leader of the crowd, said: "Bring a spiked saddle, and we shall make her ride on it; without a torture there is no forgiveness." Being an elderly looking man, his advice was taken. A spiked saddle was brought and she was thrown across, but here starts my conversion.

While she was being thus tortured a Bible fell off her arm. It was an English Bible. Father threw it into the fire. But from the Bible there fell a slip of paper, which did not attract attention; and, seeing this slip of paper fall, I made up my mind I was going to see what was on it. After conducting the horse round and round, I gave it to a lama friend, who took the woman to the borders of India, but not on the spiked saddle. After going round and round this slip of paper 1 suddenly dropt my praying wheel, and when I went to pick up this praying wheel, I picked up the slip of paper at the same time. It was black with mud from the tramping of over a thousand feet. I rubbed off the mud and read as follows: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him shall not perish but have everlasting life."

This interested me, for our god, Cheunaisi, does not give us everlasting life, and I made up my mind that I was going to find out about this "For God so loved." So, seeing one of my dear fellow mates, I asked him if he could go with me in search of this new God we had found. Oftentimes we went near a cave and read this John iii. 16. Finally, we made up our minds that we would go and learn from this missionary where this God was, and then go in search of Him. We heard from some lama that she had gone on the borders, and so to the borders we went. We were arrested for trying to desert our homes.

Again I started out, going in a

different direction, and I suddenly came across some of the Tibetan robbers. They seldom spare your life. Now, these robbers stript me of everything, and one of them was going to take my John iii. 16, which was on a slip of paper, but, with some sleight of hand trick, I managed to put it in my ear, after making a ball of it. I was about to go home when I started reading this paper again. Instead of going home I kept on going to see this missionary.

One day I felt a little warm; I sat down on a rock to repeat John iii. 16, when lo! what should I see at the back of me but one of those Himalayan black bears making straight for me. I had no stones, no bamboo to protect myself with, and no place to hide. I had only a few seconds left. The bear was hustling to tear me and my courage Just then I looked around me, and at my right side I discovered a small cave. On the cave was a stone, which I could have rolled if I had the time, as the stone was on the edge of the cave; but seeing the little time I had, I ran into the cave. The bear came running from the mountain, and alighted on the stone above the cave with such a force that he threw it down. Down came the stone in front of the cave, and I was safe. I said to myself: "This God who so loved the world must be somewhere, and I am going to find Him." After the bear had kept me there two days, I got out, after rolling back this rock. Then I sat down and read a hundred times, "For God so loved the world,"

After this experience I did not meet with any other. By inquiry about this missionary I at last found out where she was and came to her; I sent her my visiting card that she had dropt, "God so loved the world."

The rest of my life has been consecrated to His service. And if God shall give me my education I shall translate His Bible into Tibetan.

## MISSIONS: OUR FIRST BUSINESS\*

BY ADONIRAM JUDSON GORDON

I believe that the word of our Lord Jesus Christ, "Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, but lay up for yourselves treasures in heaven," is just as binding as, "Believe and be baptized." We have separated from Christendom in obedience to the last commandment, "Believe and be baptized." I suppose if we should stand out on the other we should be counted eccentric, perhaps looked upon with suspicion. I believe Christ meant that as much as the other. It is best for us to do exactly what the Master commanded. I heard this said: "I have been forty years in India. You think missionaries have many hardships. I tell you the greatest hardship of all in missionary life is the parting with children, sending them home, being separated from them. That is the missionary's greatest trial; but I want to say that in forty years' experience I have never known a missionary's child to go wrong." What a remarkable statement! These men have obeyed the great commission, and God has kept faith with them. I have been nearly twenty-five years pastor of one church, in a position where I have had an opportunity to see. want to say that, with two or three exceptions, I have never known an instance where men have waited, and laid by, and accumulated a great fortune to pile it upon the heads of their children, that those children have not, with one or two exceptions, gone wrong and been ruined. The best way to save your money is to give it to Jesus Christ for the work of preaching the Gospel among the heathen. I know of no security for Christians in doing anything else.

Do you know that money is the greatest peril, if misused; that it may be the greatest power if rightly used? Do you know that what God has given you in return for honest toil may be multiplied a hundredfold if you will use it in the work of giving the Gospel to those who never heard it? Therefore, I ask if we are making preaching the Gospel our first business when we are spending 98 per cent. at home and 2 per cent. abroad, when multitudes upon multitudes never have heard of Jesus Christ? I say, if we mean business, let us sacrifice the luxuries of our home work for the advancement of work among the heathen.

Do you know what the best prayerbook is? That (pointing to a map of the world) is the best prayer-book that I can recommend. Get a map of the world and spread it out before you when you get on your knees. And what about praying? You are not simply to pray to Jesus Christ, or to pray through Jesus Christ; you are to live with Him. To me this is a most blessed idea—I am simply to join with Him in When Moses stood upon prayer. the mountain top, and the two stood on either side to stay up his hands, the battle went for Israel; when they dropt, it went against them. Now, Jesus Christ is there on the mountain top. What is He praying for? He is looking down upon the map of the world, all its dark continents, its wretched millions, its lost inhabitants. He sees them all and remembers He has purchased them with His own life-blood. is pleading night and day as He looks down upon the continents. And the Spirit and the Bride are to hold up His hands; the Holy Spirit on one side and the Church on the other, making intercession that His prayer may be answered. O my God, help us in this solemn hour to . take upon our hearts a lost world, and resolve for the future that missions shall be our first business.

<sup>\*</sup> Condensed from an address delivered at the International Missionary Union a short time before his death.

# **EDITORIALS**

#### A REVOLT AGAINST ERROR

London, and indeed all Britain, is just now up in arms against the new theology of sundry would-be prophets of an advanced era, conspicuously one man who just now has more notoriety than reputation, and who is getting a great deal of gratuitous advertisement by the excessive notice paid to his wild utterances.

Meanwhile this new theology, whose claim to novelty would impose on no one who is not ignorant of church history, has drawn into the open field of protest such men as Dr. Campbell Morgan, who lately gave a superb address on "Christ and the Scriptures," in his own Westminster Chapel, and repeated it by request in the Metropolitan Tabernacle on the Monday following, Mr. Thomas Spurgeon in the chair, and opening the meeting by a strong and manly declaration that he stands where his father stood before him and the entire Pastor's College with him, on the old theology of a divinely inspired Bible and a Divine Atoning Christ. The great Tabernacle was thronged a quarter hour before the service. Other great demonstrations are now preparing, and an ecumenical conference is even talked of and advocated.

#### HOW FAR MAY WE COOPERATE?

To those who, on principle, jealously guard what they regard as imperiled and fundamental truth, the question of the limits to be set about practical cooperation with others of loose and dangerous views, is one occasioning at times no little perplexity.

There are some objects which are termed "philanthropic," like the promotion of temperance, social purity, sanitary conditions, popular education, and the like, which may and should enlist both interest and aid on the part of every citizen, whatever his religious or devotional views. Wendell Phillips, himself an evangelical

believer, joined hands for many years with very heterodox associates because, like Garrison and Theodore Parker, they were sound on the question of emancipation.

But, wherever distinctively Christian work, like missions, is the field for such cooperation, how can two walk together except they be agreed? ourselves we have not yet come to hold with a brilliant religious editor that, "wherever you find mercy, forgiveness and charity, you find what is Christian, be it in the Brahman, Buddhist, Confucianist or Moslem." There are some forms of common cooperative work where Christian faith, as such, is essential; where a platform is too broad which welcomes men of all creeds or no creed. Silence is sometimes consent to error, and protest would be a breach of peace; and an honest man could neither keep silence nor promote contention. It does not imply any assault on a man personally that we differ from him however radically in his teaching; nor is it to be construed as petty persecution if we contend that he should not exercise his "liberty of speech" in a congregation whose accepted standards of belief his views and teachings undermine or contravene. Every man has a right to his opinions and the expression of them, but not the right to express them everywhere. Is it bigotry and intolerance if I will not have an infidel teaching his doctrine at my table, before my children? Am I interfering with any man's liberty to use wines, if I object to his bringing intoxicants into my family circle and offering them to my offspring? Let philanthropists combine as such for purely philanthropic work, but it is a part of every man's own liberty of conscience that he shall be free to remonstrate against all loose doctrines and practises that, in his honest judgment, tend to remove the ancient landmarks of truth and duty. Even love does not forbid us to speak the truth, and the Apostle of love himself hurls anathemas at the teachers of error.

#### IGNORANCE OF THE BIBLE

Professor Phelps, of Yale University, has come out with a startling revelation of the average ignorance of the college student as to Biblical literature, which ignorance he pronounces "universal, profound, and complete." He justifies these epithets by some illustrations that would be ludicrous were they not so lamentable. We quote his own words:\*

If all the undergraduates in America could be placed in one room, and tested by a common examination on the supposedly familiar stories of the Old Testament, I mean on such instances as Adam, Eve, and the Garden of Eden, Noah, Samson, David and Goliath, Moses and Pharaoh, the results would be a magnificent contribution to American humor. Ask any teacher in the United States what luck he has with the Bible, and he throws up his hands in despair. I inquired of one fine young specimen of American manhood what he thought Shakespeare meant by the phrase, "Here feel we not the penalty of Adam," and he feel we not the penalty of Adam," and he replied, "It was the mark put on Adam for having slain his brother." To another lad, who was every inch a gentleman, I put the question, "Explain the line 'Or memorize another Golgotha," and his face became a blank; I came to his relief with the remark, "Golgotha is a New Testament reference." A light of intelligence illumined his hand-some face. He replied, "It was Goliath." Instances like these are of almost daily occurrence in the work of American college teachers. It is certainly unfortunate that the best book ever printed should be so little known, and that the frequent references to it in practically every English author should be meaningless.

Professor Phelps urges that the Word of God be made the great text-book in the colleges. He continues:

The Bible has within its pages every kind of literature that any proposed list of English classics contains. It has narrative, descriptive, poetical, dramatic, argumentative, and oratorical passages. It covers everything that the ingenuity of a committee in arranging for an English course could by any possibility discover. Furthermore, as the case now stands, books that are proposed by some examiners are ridiculed by others, either because they are too difficult or too simple, or because they are not really literature at all. No such objection could be made to the Bible. Priests, atheists, skeptics, devotees, agnostics, and evangelists are all agreed that the authorized version of the English Bible is the best example of English composition that the world has ever seen. It combines the noblest prose and poetry with the utmost simplicity of diction. Besides solving at one stroke a host of perplexing and complicated problems, it would remove the universal and disgraceful ignorance of the Bible among college undergraduates. Since, no matter what our individual differences of opinion may be, we are all agreed on three propositions, why can not we substitute for a heterogeneous mass of books the English Bible? The three propositions are these:

1. It is impossible to make a list of English authors that will satisfy a majority of

teachers in secondary schools.

2. It is deplorable that college students should be so ignorant of the greatest classic in their mother tongue.

3. Every possible variety of English composition suitable for teaching purposes can be found in the Bible.

#### REMARKABLE SABBATIC REVIVAL

Attention has been called before in these pages to the new laws and restrictions concerning a seventh day respite from labor in France, etc.

But, by a strange and remarkable coincidence, the Sabbath question is coming into court more prominently than any other. Within the past decade, or a little longer, eleven different nations of Europe have enacted laws to secure a more complete rest, one day in seven. They seem to be discovering the truth of our Savior's words, that "the Sabbath was made for man." And the stranger fact is that to these laws penalties attach, more stringent than those which enforce any similar laws in the United The imperial postal system States. of Germany provides for its employes the longest Sunday rest compatible with delivery of the most important Sunday mails. The Parliament of Britain, after appointing a commission on the subject, recommends:

1. That the general principle of the Act of 1677 (29th, Charles II., cap. 7) in regard to Sunday trading, ought to be maintained.

2. That the penalties imposed by that Act are (in consequence of the change in the value of money) now inadequate for securing the end in view.

3. That the exigencies of modern life make it necessary to permit, in particular districts, the sale of certain articles for a part or the whole of Sunday.

4. That any special regulations necessary for this purpose should be framed by local

<sup>\*</sup> From the Record of Christian Work.

authorities, under proper supervision and confirmation by the central authority.

5. That every shop assistant should be secured by law one day's rest in seven, and that no such person should be subject to any penalty if he objects, on conscientious grounds, to Sunday employment.

6. That any employer who places upon

an assistant any obligation to work on Sunday as a condition of employment, without provision for securing him one day's rest in seven, should be subject to a penalty.

It is true that many advocate this weekly rest-day from pure expediency, as a matter of health and public welfare; but it is difficult to divorce Sunday rest from religion. Somehow men instinctively feel that the two institutions, peculiar in coming down to us from a sinless Eden—Marriage and the Sabbath—are specially sacred, and can not be trifled with, without endangering all Edenic ideals. And so, after centuries of decay in Sabbath observance, there seems to be just now a sort of revival of the Sabbatic conscience.

#### WORKS OF NECESSITY AND MERCY

There will be no little controversy over what constitutes legitimate exceptions to the working of this law; and some absurd decisions have already been made, exempting as necessities what the average man finds it hard to rank in such category. Difficulties also in the enforcement of such law will arise. Still the movement is in the right direction. In Britain the new "Lay movement in favor of Sunday worship and rest" shows that there, at least, the divine claims are recognized, and a national campaign is projected in favor of Sunday legislation. Last year, on the first Sunday of July, 40,000 sermons on this subject were preached, from as many pulpits. There is a manifest decline in the income of Sunday restaurants. sands of stockholders have memorialized railways to reduce all Sunday labor to a minimum.

Canada recently enacted a "Lord's Day Act," and is very thorough in enforcing it. Japan has had a "Sunday Rest" enactment in force for thirty years, and it is said that no Japanese

store in the United States opens on Sunday. In India, the Bishop of Calcutta presides over a "Lord's Day Union," which has changed the Calcutta Market Day from Sunday to a weekday and secured, by law, prohibition of Sunday work in the European quarters of the city, and of needless work There is an agitation on the river. in favor of similar laws for all India.

And now China adopts Sunday as the Empire's day of rest. In many cases native schools have been closed on Sunday, and the dowager empress is said to lend her sanction to the adoption of the new weekly rest day throughout her vast dominions. not the God of the Sabbath moving?

For ourselves we believe that much of the brain fag, nervous prostration, insanity, premature decay, death, and suicide of our day may be traceable to the neglect of Sunday rest. The driving haste of modern times implies a greater waste than the rest of sleep can resupply. And, unless one day in seven is resigned to rest, the results, physically and mentally, will be increasingly disastrous. Every law of God is based on His love; and no law of God can be disregarded with impunity by men.

#### DRINK AND RAILWAY DISASTERS

The alarming frequency of railway collisions and other accidents in these days has compelled quiry as to their causes. There have been many plausible theories in explanation, prominent among which are those of color blindness and other disorders or defects of vision. nervous strain, and mental unbalance, and now Doctor Marcy, of Boston, emphatically lays the blame on drink. He refers to an opinion prevailing until recently that intoxicants gave more endurance to railway engineers, and were helpful in sustaining the strain of their work. Now, he says, investigation and experiment show that the engineer and fireman on the train, even when subject to the drain of energies incident to continuous work and exposure,

are better off without their bottle. Impartial research has proven that the explorer, the soldier, the sailor—all can do more work and endure more fatigue without alcoholic beverages.

In Germany, railroading is a semimilitary organization and therefore more easily under discipline and control. The Prussian railway management has issued orders forbidding any engine-driver, switchman, or dispatcher all use of beer or

spirits when on duty.

The order closes with the statement that total abstainers will be given preference in the matter of promotion and permanency of employment. The subofficers of divisions have issued more stringent rules, requiring total abstinence of all persons holding responsible positions, stating that no one need apply unless his character as a temperate man can be sustained.

Doctor Ennis, of the University of Heidelberg, has declared that over 50 per cent. of all accidents occurring on the German railroads are due to the bewilderment of the operatives who have used stimulants, and that, if total abstainers only were employed, the expense of managing the road could be reduced very greatly. Such action is fundamental and far-reaching, since, for generations, the German has conscientiously believed that his beer was advantageous in the development and strengthening of both his mental and physical powers.

# A MISSIONARY STATESMAN: EUGENE STOCK

This gifted man, so long connected with the secretaryship of the Church Missionary Society of England, has retired, after thirty-three and a half years of service, the oldest member but one of the C. M. S. Home staff. On resigning his office he was at

once elected to the vice-presidency of the society, which owes to him more, perhaps, than to any other living man its present commanding influence and extensive missionary operations. Not the least of his services was the magnificent "History of the Church Missionary Society," in three large volumes, which are full of information and inspiration.

#### A GREAT EVANGELIST

It is no small thing when even our public journals write of an evangelist:

Gipsy Smith is unique. He is sound to the core, passionately evangelical, urges the call of God's love, sends home the charge of sin and guilt, is merciless and withering in his exposure and rebuke of hypocrisy and fashionable Christian life, of churches without prayer and without prayer-meetings well attended and warm, of worldly professors, idle, useless churchmembers and dead orthodoxy. He mightily and tenderly appeals to slaves and victims of sin in any form, and exalts the Savior, the atoning, crucified Jesus, with pathos and power.

All of which we are prepared from personal observation to endorse as true.

#### MODERN BIBLICAL CRITICISM

We have several letters from correspondents, as to the paper of the editor in the November issue. One of these we publish as a specimen of the response awakened, we are glad to

record, in many quarters.

"I have just read your clear and powerful article on "Modern Biblical Criticism and Missions," published in the November Review, and I feel it my duty to send you a word of thanks. Six years of service in China, three of which were in college work in Shanghai, convinced me that the diluted Gospel (?) of mere humanitarianism can not save that nation nor any other. Thank you for your brave, true words. Fraternally yours." (W. W. R.)

# GENERAL MISSIONARY INTELLIGENCE

# THE EMPIRE OF INDIA Spiritual Darkness in India

Child marriages and child widows form one of the darkest chapters in India, and the following figures given by a Hindu newspaper in Calcutta are furnishing food for serious thought. In the province of Bengal live 433 widows less than one year old, 576 less than two years old, 651 less than three years old, 1,756 less than four years old, 3,861 less than five years old, while 34,705 widows are between five and ten years of age, 75,590 between ten and fifteen, and 142,871 between fifteen and twenty. More than 260,000 child widows in one of the provinces of India only, and all condemned to live in lonesomeness and contempt because the husband, whom many of them could not yet even recognize, died early! What an immense amount of misery is hidden behind the simple statement: more than 260,000 child widows in Bengal! No less terrible are the numerous religious murders by poison in India. In Majaveram, several such murders were committed during the celebration of the feast of bathing. On the road to the bathing place packages of poisoned candy were found and brought death to all, adults and children, who tasted the contents. In Shiali, a station of the Leipsic Missionary Society, several were poisoned in like manner, and there is no doubt that these murders are human sacrifices offered to the goddess Kali, that she may forget her anger in the time of drouth and pesti-In Tandschaur such a murderer by poison was caught. He confest that he and eleven companions had vowed to sacrifice thus thousands of lives to Kali if she would give them power over the spirits and great riches.

# A Gift to the Women of India

Dr. J. F. Goucher, President of the Baltimore Woman's College, was present at the recent celebration of the semicentennial of the founding of the North India Methodist Mission. In an address to the students of the Isabella Thoburn College, he made two

announcements that are of great importance to educational work among women in Upper India. The first was to the effect that he had decided to establish in connection with the Baltimore Women's College, on alternate years, a scholarship for Indian Christian girls of Rs. 1,800 (\$600) to cover the four years' course in that institution, and candidates for which are to be nominated by a portion of the faculty of the Isabella Thoburn College. The second announcement was that in connection with the Baltimore Women's College, on alternate years, a scholarship of the same amount and covering the same ground would be established for daughters of India missionaries who might wish to attend that institution. This will give, after the plan is in operation, opportunity for four girls from India to be continually in this excellent institution.

# Polygamous Converts Baptized

Those who have followed the controversy regarding the baptism of men who are the husbands of more than one wife will be interested in the decision made at the third General Assembly of the Presbyterian Church in India. There it was voted that a man should not be debarred from the Church solely because he had in the days of his ignorance taken more than one legal wife. At the same time the Assembly arranged for such safeguards as will prevent anything like polygamy being recognized in the Church. When presbyteries desire it, Sessions are not to accept such a candidate without referring the case to the presbytery, and, if baptized, the man may neither hold office nor vote in the Church as long as he remains in this abnormal state, legally entered into as a Hindu or Mohammedan.

#### Hindu Colporteurs on Tour

The Rev. Benjamin Luke, in charge of the Sironcha circuit, reports that the eight colporteurs under his direction traveled during the half year ending November 30, 1906, through the northern part of Hyderabad State, the

southern part of Chanda District, the western part of Bastar State, and the whole of Sironcha Tahail, a distance of 4,669 miles; visiting 729 villages, preaching to 16,824 persons, selling one Bible and 2,889 Gospel portions, in Telugu, Hindustani, English, Hindi, Marhathi, and Kio. Through the labors of these humble men many jungle people have been supplied with the Word of God and have heard the Gospel preached.—*Indian Witness*.

#### Hindu Gods Who Gambled

One of the missionaries of the C. M. S. wrote recently:

This week the Diwali festival has been held. It has been the occasion of one of those amazing revelations of things Indian which makes most people feel that each year's residence in India only makes them increasingly aware of their ignorance of the real feeling of the people of the country. The Diwali festival, one of the three great annual Hindu festivals, is in memory of the occasion when three of the Hindu gods sat down to gamble, and Krishna, in accordance with his reputation for guile, won. therefore celebrated by universal gambling. The people believe that unless they gamble at Diwali, they will be born in the next life as rats or something equally undesirable! To-day a tour through the bazaar would reveal many a house of weeping, as every stick of furniture is being sold to pay off the gambling debts of yesterday.

# Good Words for Burman 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.

#### Miss Annie Taylor Leaves Tibet

Miss A. R. Taylor, the brave missionary who traveled into Tibet, has been obliged to go to England. After the continuous strain of some twenty years in the service of Tibet on the

Chinese and Indian border, she is broken down in health, and has been obliged to relinquish her post. During the last eight years she has been almost entirely alone among the natives at Yatong. At times their attitude toward her made her position most trying.

#### CHINA

# How Morrison "Happened" to Go to China

In 1738 Sir Hans Sloane brought to England from Canton a Chinese manuscript and deposited it in the British Museum—an oriental curiosity (the labor probably of some one or more Roman Catholic missionaries) which seems to have attracted very little attention. Some sixty years later a Nonconformist minister from Northamptonshire, searching among the manuscripts of the Museum, lighted upon this one. He found it to contain a Harmony of the Gospels, the Acts, the Pauline Epistles, and a chapter of the Epistle to the Hebrews. He wrote a pamphlet on the subject; and he urged the C.M.S. during the first year of its existence to undertake the printing of this Chinese version and the circulation of it in China. The Society's first annual report gave two of its twelve pages to China, and devoted nine others in an appendix to extracts from Mr. Moseley's pamphlet. The task, however, was transferred by the C.M. S. to the S.P.C.K., and by the latter Society to the B. & F.B.S. It was the interest excited by this pamphlet that led the London Missionary Society to send Robert Morrison to China in 1807.

China was not reached a hundred years ago in thirty days by P. & O. steamer via the Suez Canal. It was a strategical problem, far from easy of solution, how to get there, especially if the would-be traveler were a missionary. The East India Company monopolized the trade between England and the Far East, and it drew the line rigorously at missionaries. Morrison therefore turned his face westward in search of an open way to the East. He took passage January 31 in an American vessel, crossed the Atlan-

tic, rounded Cape Horn, then traversed the Pacific, and in due time, on September 7, 1807, presented his letters to the American Consul at Canton.—C. M. S. Review.

# Growth Since Morrison's Day

According to the China Mission Handbook, in 1893 there were but 55,093 members in all the mission churches. Ten years later the number had risen to 144,687. It is believed that by the day of the approaching centennial not less than 180,000 converts will be found in the churches, and these really the fruit of fifty years of toil. Between 1893 and 1903 the contributions rose from \$31,062 to \$224,524. The number of missionaries is now 3,832, of whom 1,604 are men, 1,146 are wives, and 1,082 are unmarried women.

#### Status of the China Inland Mission

The force in the field was strengthened last year by the arrival of 44 new missionaries, bringing the total number up to 849. There are 205 stations. The number of baptisms was the highest yet recorded-namely, 2,541, bringing up the total baptisms recorded during the history of the mission to The income, tho sufficient, was not so large that efforts can be relaxed, for a larger staff and an increase of stations demand a large increase of income year by year. total contributions were £72,906, of which £10,860 was received in China for associate missions. Self-support is the ideal increasingly aimed at, and several churches already help largely to support themselves and to maintain out-stations. The numerous reports from the stations, which show that the success of the mission is entirely due to individual hard work, help to make China and the Gospel one of the most interesting missionary records of the year.

# Changes Two Decades Have Wrought in Peking

Ellen Ward, after an absence from this Chinese capital of nineteen years, returns and writes as follows:

There are not many Chinese here that I

knew, for the martyr year took many who would have remembered me. It is strange to go to the old compound and see nothing to remind me of the place but the ruined church tower. Of the changes which make me feel like Rip Van Winkle, I may jot down a few in telegraphic style:

Arrived by express train from Tien-Tsin in about as many hours as we were formerly days on a house-boat; Peking lighted by street lamps; jinrikishas universally used; daily mail and a mail-box on the street; the principal streets paved (we live on one unpaved, where sights, sounds, and beggars are enough as they used to be to carry one back of Boxer year, the time from which new things date); the telephone used, not in our mission, but extensively in the foreign district and in wealthy Chinese homes, where the ladies have a separate receiver and gossip over the wires to their hearts' content. I might mention that Wanamaker's is not the only store that furnishes graphophones to entertain customers, for in a Chinese shop I found one giving forth selec-tions from a theater, and ladies sitting around enjoying it.

# Need for a University in Nanking

The independent synod of the Five Provinces, representing the Presbyterian churches of the lower Yang-tse valley, was organized in Nanking last year, and will be followed by a national church assembly.

An appeal has come to the Presbyterian Board from China for the establishment of a union university in Nanking, to be supported by the Methodists, Disciples, and Presbyterians. This appeal declares:

China is fully committed to the new learning. A full educational program, beginning with the kindergarten and passing through all grades to the university, professional, and technical schools, has been Here is our oppormapped out. tunity to make the Church of Christ the leader in this great national educational movement; to place before this people the object-lesson of a thoroughly organized, fully equipped institution, operated upon the most approved modern methods; to prepare those who shall be leaders among their own people in developing their educational system and extending it to every village and hamlet; and to mold the edu-cational policy of the government. The opportunity of demonstrating the advantage of character building, as something differing from and superior to mere mental and physical training, is unique and urgent.

The situation warrants the appeal.

A whole nation is open and calling to us.

# Decadence of Idol Worship in China

Many temples in China are deserted and in a state of ruin. Rev. G. A. Charter writes that he recently spent a vacation in an old Buddhist temple about twelve miles north of T'ai Yuan. He says:

Most of the temple buildings are in a state of ruin, as are some of the idols. Two particularly villainous looking idols outside one of the temple buildings have had to be propped up by poles, on which their stomachs are leaning. The ruinous state of this temple and of the idols is typical of many of the heathen beliefs in this land. I had been here only a few hours when it became known that a foreign dai fu (doctor) had arrived, and forthwith the people began to come. Some of the cases were unable to come and see me, and so I went to their several villages (by request) and saw them there. On my arrival I would find half a dozen or more cases, all clamoring for attention. The condition of these people is pitiable, without physical or spiritual physicians.

# Christian Progress in South China

The Berlin Missionary Society commenced its missionary work in South China in the year 1882, so that its missionaries can celebrate the twenty-fifth anniversary of the mission soon. The first annual report spoke of one European missionary with 22 native helpers who proclaimed the Gospel in five counties of the province. The last annual report, the one for 1905, tells us that 20 European missionaries, 3 ordained Chinese preachers, and 181 paid native helpers, were employed in 10 stations and 112 out-stations. In 1905 these workers brought 1,182 heathen Chinese (1,001 adults and 81 children) to Christ. What a wonderful progress that is, when we remember that the missionaries of this society baptized less than 100 Chinese during the first fifteen years of work. The defeat of the Boxers advanced the cause of Christ, so that now this one German society has a constituency of 6,511 Chinese Christians and 839 catechumens.

# Not All Are "Rice Christians"

It speaks well for the genuineness of missionary work in the Orient to learn that a Chinaman, named Mark Liu, a native preacher, is content to receive \$10 a month, tho offered ten times that amount to become a teacher in a Chinese government school; and that Mr. S. Hosoda, a Japanese convert, saved from his earnings \$500, which he at once invested for the promotion of evangelistic work in Yokohama, and proposes to save another \$500 for similar work among his compatriots in San Francisco.—Zion's Herald.

# The Kingdom Coming in Korea

The invitations received to send teachers and preachers into country towns are so numerous that it is impossible for the missionaries to comply, writes Rev. C. T. Collyer, of Seoul. All working as hard as they can, and the native assistants are tireless, yet it is impossible to visit all the places where the people are actually keeping the Lord's Day, and meeting together for worship.

"Think of it—there are scores of places, that have never been visited by any native or foreign teacher, where the people are reading the New Testament; and, because God says so, are keeping the Lord's Day, have burned their fetish, and are striving to follow in Christ's footsteps. This work is so glorious, and beyond the possibilities of being the result of human effort, that there can be no question as to its being the work of the Holy Spirit."

# Japanese Merchants not Hopelessly Dishonest

Bishop Harris declares that Japanese commercial morality is not half so black as it is commonly painted. The Brooklyn Eagle had affirmed that so hopelessly dishonest were the business men, "every banking house in Japan had a Chinaman for cashier." It is not so at all. It was true a generation ago; but then only because Mexican dollars,

which were in circulation, were very often counterfeit or tampered with, and Chinese experts were employed to detect the fraud. The new business world of Japan recognizes and follows the highest codes of commercial morals. Some traders of the old sort still survive, but are rapidly disappearing.

#### **EUROPE**

# The East End Mission, London

Apart from the ordinary churches in the circuits, the Wesleyans have four groups or centers of missions in London. These are called the West End, the East End, the London Central, and the London South Missions. Each of these has its special characteristics, arising from the local peculiarities.

The East End Mission finds its work among the lowest, poorest, and vilest portion of London—possibly of the world. The work was commenced twenty years ago. In that time the mission workers have dealt with 15,000 "inquirers"; 3,243 new members have been received into the churches, and tens of thousands of children and young people have been attracted to a better life. The mission covers the whole of the metropolitan borough of Stepney, where the conditions of life and labor are at the lowest.

# How the Arthington Fund Is to Be Applied

The Committee of Arthington Fund No. I have recently had under their consideration some very extensive schemes for new work in Africa, China, and India. It is required that this fund be devoted to new work, and it is not to relieve the B. M. S. of any of its existing work or liabilities. It is not to be employed for work among Mohammedans. It is to be expended within a period of twenty-five years.

The Committee has already adopted the Lushai Hills, Chittagong Hills and Khond Hills missions in India. Several enterprises in Shantung, North China, have been sanctioned, including the Chinanfu Institute, medical mission college

and hospital, new school buildings and institute at Tsou p'ing Chou t'sun, and a Zenana mission boarding-school at Tsou p'ing. Africa the Committee has already undertaken the maintenance of two new stations and a new training school for the Stanley Falls district. Other proposals are now before them, comprizing work of great variety and usefulness-new stations in wholly unevangelized territory of Central Africa, North Bengal, and Northwest China, and medical mission hospitals for men and for women in China and in India.

# Good Doctrine as to Christian Giving

The current number of the Mission Field, the monthly organ of the S. P. G., tells a story of church building at Hereford that may well serve as model to the most "evangelical" of churches. The funds required to build a new chancel—some £3,000—were raised before the opening day, and the collections at the opening services, it was announced, would be used to build a church in some distant land. "Our chancel can not be regarded as complete," said the vicar, "till we have a stained-glass window and a new reredos; but you will agree with us thank-offerings our rather to provide necessities of worship for others than luxuries of worship for ourselves." Would that all evangelical congregations agreed with this Angelican vicar and congregation!

#### Methodist Missions in Finland

Bishop William Burt reports respecting the Methodist missions in Russia: "In Finland to-day we enjoy full liberty and the people are anxious to hear the Word of Life. We held the conference this year in our Finnish church at Viborg. The only sign of the former tyranny was the presence of Russian soldiers. After the conference we went into St. Petersburg, and we felt all the time we were there that we were walking on the edge of a

volcano. We have had quite a revival among the Germans in Southern Russia. At the conference in Viborg we appointed the Rev. F. H. Salmi as preacher in charge at St. Petersburg. This is the first appointment of a Methodist preacher who speaks the Russian language. Brother Salmi was born in St. Petersburg, educated in Tammerfors, and for five years was pastor of a Finnish church in the United States."

# Temperance Progress in Norway

The report just issued by the commission of the Scottish Temperance Legislation Board on the working of the "Samlag" system in Norway, is of intense interest to all temperance reformers. "Within the past half century," the report says, "Norway has been transformed from one of the most drunken of European nations into one of the most sober." The commissioners found scarcely any drunken men in the streets, and not a single drunken woman. While the population has increased by 60 per cent., the consumption of alcohol has decreased by 40 per cent. The causes of this remarkable result are surely worthy of careful study. For one thing, a strong temperance sentiment has grown among the working classes, and this, in no small degree, has contributed to the diminished drinking. The work must begin among the people themselves.

# A Red-letter Day for German Medical Missions

The Stuttgarter Verein, the medical auxiliary to the Basel Mission, has decided to establish in Tübingen a medical mission training college, on the lines of the Edinburgh medical mission institution. The medical professors in Tübingen promise all possible help in promoting the scheme. One friend has given the site (£1,500), £2,000 are already subscribed toward a building fund, and it is estimated that £5,000 should suffice to provide the necessary accommodation.

#### Rome's Loss and Gain in Germany

Mention has several times been made in The Review of the drift in Germany from Catholicism to Protestantism; but these figures, covering fifteen years, can not but be considered most significant. The most complete and reliable Church Year Book published in Germany is the "Jahrbuch" compiled by Pastor F. W. Schneeder, of Elberfield. According to statistics collected by this author, Protestantism is making steady and substantial gains from the ranks of Romanism. The following table shows at a glance the drift of this tendency:

	CONVERSIONS TO	CONVERSIONS TO
YEAR	PROTESTANTISM	CATHOLICISM
1890	3,105	554
1891	3,202	442
1802	3,342	550
1893	3,532	598
1894	3,821	659
1895	3,895	588
1896	4,368	664
1897	4,469	705
1898	5,176	699
1899	5,546	66o
1900	6,143	<i>7</i> 01
1901	6,895	730
1902	7,073	827
1903	7,615	848
1904	7 <b>,7</b> 98	809

In Austria, where Romanism has had as strong a hold as in any European State, it is reported that 75,000 Catholics have become Protestants in the past five years.

While the greatest Protestant gains have been in Prussia, yet in Alsace-Loraine, a Catholic stronghold, the Protestants, in 1904, gained 116 while the Catholic gain was only 10.

## German Missionary Statistics

The statistical statements of all the German foreign missionary societies for the beginning of 1906 have just been published and are most interesting. Twenty-four missionary societies, laboring among the heathen, had 613 stations and 2,487 out-stations with 485,553 native Christians. A total of 1,114 missionary laborers of European birth was employed—viz: 874 ordained missionaries, 15 teachers, 16 medical

missionaries, and 209 lay missionaries, to which number 142 European sisters (almost equivalent to our "deaconesses") must be added. The force of native helpers numbered 6,785—viz: 182 ordained laborers, 2,-179 paid and 4,424 voluntary ones, while 3,834 native teachers—all, except 340, followers of Christ-labored in the 2,733 schools. Of these schools 95 were of more than common rank, 57 being high schools, 27 normal schools (with 794 students), 8 theological seminaries (with 81 students), and 3 colleges. number of pupils in all the missionary schools was 131,800 (51,000 girls). The income of all the missionary societies was about \$1,734,-The number of catechumens was 52,256, while 81 European laborers were waiting to be sent to the field, when the year 1906 com-To these 24 missionary menced. societies of Germany laboring among the heathen, another should be added which labors exclusively among Mohammedans—the Orient Mission. It employed 12 European laborers in 1906—viz: 3 ordained, 2 physicians, 7 lay workers, and 6 European sisters. Also 7 native helpers and 6 teachers were employed, while the two schools contained 102 pupils (77 girls). income of 1905-6 was \$32,798.

The 25 German missionary societies are obedient to the word, "The field is the world," and their missionaries are found in all parts of the earth. Eleven of them preach the Gospel in the different colonial possessions of the Fatherland.

#### **AFRICA**

#### United Presbyterian Work in Egypt

Rev. Dr. King, a Methodist Episcopal minister of Columbus, O., has been making an extended visit through the land of the Nile, and writes as follows:

The United Presbyterian Church, as a missionary force, has been in Egypt for fifty years. At this time that branch of the

church has in Egypt 8,000 church-members. Their missionaries preach to double that number, and they have in their Sabbath-schools 11,000 scholars. By faithful and energetic work this church has doubled its membership on the Nile every ten years since its planting. The Coptic Church, which has been in this land since the days of its founder, the evangelist Mark, has so seriously lapsed from the spirit of primitive Christianity that it now grades as a church but little above the Mohammedan. It is said that in Abyssinia the Copts are not regarded as being as moral and devout as the Mohammedans.

The college at Assiut, under the presidency of the Rev. Dr. J. R. Alexander, is doing excellent work. There are now in attendance 340 boys and 160 young girls. These come from all parts of Egypt and from the surrounding nations. A few years ago the language used in this college was Arabic. This was laid aside and the French used, but now 80 per cent. of the text-books used, and of the instruction, is in the English language. This, to us, is the more marvelous, since the court language of the land is French. This school gives to the young Mohammedans the higher education, because in their parochial schools only reading, writing, and the committing of the Koran to memory are taught.

Not many decades ago the men who were converted to Christianity under the labors of the United Presbyterian missionaries would not (because of the old custom of the country) walk or ride beside their wives or daughters. Now they do both with good grace. And it is said that the Copts and Mohammedans are rapidly adopting this same custom.

I was pleased to learn that the native Christians in Egypt pay 53 per cent. of the cost of furnishing the Gospel to their people and that the churches in the United States only pay 47 per cent. of the cost. So far as I know these missions in Egypt are moving more rapidly toward self-support than any in the world, which operate with people of like grade.

#### News from the Africa Inland Mission

Charles E. Hurlburt, director of the Africa Inland Mission, writes from Kijabi, British East Africa, that in addition to eight new missionaries who came with him in December, 1905, nine other workers have come since then and nine more are now on their way. This enlarged force has enabled them to organize and systematize the work much better than ever before.

This mission is working among three tribes—the Akamba, Agikuyu and Masai. Two new stations have been opened recently, making seven in all. Mr. Hurlburt continues:

Since the first of January there has been a steadily deepening interest among the people, and more than forty have exprest their desire to be Christians. Of this number, the large majority give marked evidence of sincerity. Five were baptized at our last communion service and five at the preceding one, here at Kijabi, while the first baptismal service at Kambui was held a few weeks ago, and they have several other applicants for baptism who are being regularly taught the fundamental truths of scripture, that they may act intelligently when they publicly confess Christ.

The increase in the number of converts has brought more strongly to our attention than ever before the great need of industrial training. It is as impossible for these people to live consistent Christian lives in their old homes as it would be for a man with delirium tremens to make his bed under a bar and expect to be delivered from the appetite for drink. More than that, in many cases converts who are true to their belief in Christ are driven from their homes and become outcasts from their tribe, with no place to go and no way to make a living. The mission could not if it would, and ought not if it could, support these converts; they must be taught how to make an honest living for themselves.

#### German Possessions in Africa

The German share in the partition of the Dark Continent includes about 1,000,000 square miles, lying upon the West Coast, in South Africa and East Africa, and containing a population of some 14,000,000. To these needy hosts 7 German missionary societies unite in ministering. Some 70,000 have been gathered into congregations, and 45,000 children into schools. In 1905, 3,715 were baptized and 10,000 adults were in training for baptism.

#### Good News from the Upper Kongo

The Southern Presbyterian Mission on the Kongo reports excellent progress. Rev. J. M. Seig writes:

During the last quarter 127 persons have been baptized, making 193 baptisms this year. One more outpost has been placed, making now seven in all. We have in the schools about 1,850. Over 700 are under instruction in catechumen classes. Six new evangelists have been added, making now 26 in all, and over 40 are now in training.

# The Portuguese as Persecutors

The American Board missions, both on the west and east coast of Africa, are suffering from the interference of the Portuguese authorities in Angola and Mozambique. The military commandante near the new station opened by Doctor Wellman and Mr. Ennis in Chiyaka, called Sachikela, the native name for Mr. Bagster in whose memory the station was named, has ordered the station closed, and that no work be done there until permission is received from the governor of the province. Within the year since work was begun at Sachikela, three permanent buildings have been erected, and Doctor Wellman will still remain there, hoping for a reversal of the order. Steps have been taken to secure intervention at Lisbon, which will remove the restrictions.

On the east coast, at Beira, the local authorities have so interfered with the school and the preaching services, which Rev. Mr. Bunker had established, that the native scholars do not dare to be seen with the missionary or with his assistants. Some of these scholars have been beaten and imprisoned, and the people are so terrorized that evangelistic work is practically suspended. Mr. Bunker is biding his time, and has, at the latest report, made representations to the governor-general at Lorenzo Marques, from which he hopes for an order that will put an end to this series of interruptions to his work.—Missionary Herald.

#### Thirty Native Carriers Converted

A group of missionaries from the Methodist mission station at Umtali, Rhodesia, while undertaking what may be called a "touring camp-meeting," in which they were engaged eight weeks and traveled about 500 miles, found that some of their best results took place in the whole caravan. The missionaries took with them about 40 native carriers to transport the necessary bedding, cooking utensils, and

other baggage. Of this number 30 were raw heathen, and one of these a chief. These 30 natives are reported to have become Christians during the trip, and to some extent "rooted and grounded in the faith." Upon the completion of the evangelistic tour these native carriers scattered to their various kraals, carrying with them the influence of Christianity.—World-wide Missions.

# The Dutch Reformed Church of Cape Colony

The triennial synod of this body met recently in Cape Town. membership consisted of about 250 ministers and elders, and the sittings lasted for over four weeks. subject of foreign missions claimed more attention than ever, three days being devoted to the discussion of about 30 reports, motions, etc., on this subject, besides a most successful and enthusiastic foreign mission day. In these discussions not a discordant note was heard. It was reported that during the last three years the sum of £13,250 had been spent on the foreign mission work, which is carried on by 66 Europeans and 675 native evangelists and helpers. It was decided to go forward, and a new field in Mashonaland was taken over from the Berlin Mission-Society with about 100.000 heathen. Much time and earnest attention were also given to the question of education and the elevation of the "poor whites." For the first time since the Boer War deputations from the Presbyterian and the Evangelical (English-speaking) churches were received.

# A Missionary Collection in Madagascar

As a missionary writes home:

"First and foremost came the rice, unhusked, of which there was an immense heap, amounting to more than 50 measures, together with a smaller quantity of white rice. Outside the chapel was a large quantity of maniocroot, which is largely used as food; and close by were 12 great loads of fire-wood. There were large bundles

of bananas, a basket of earth-nuts, an immense pumpkin, 3 baskets of yams, pineapples, lemons, eggs, a bottle of milk, a large rush mat, a fowl, a rabbit, 2 lace collars, which were pinned on the wall so as to show their patterns; lastly—and let not nonsmokers be too much shocked—there were 1,750 cigars, cigar-making being a staple manufacture of the neighborhood.

"Besides all these offerings in kind, the money gifts amounted to just \$40, which, considering that to a Malagasy peasant a dollar is nearly as much as a pound would be to an English countryman, I thought a very liberal contribution. After the service the articles were sold for the benefit of the church funds. The money realized at such services is used chiefly for paying the salary of the teachers of the day schools, in giving some help to the pastor, and for various other church expenses."

# ISLANDS OF THE SEA

# Hindus Flocking to Fiji

Rev. A. J. Small, Wesleyan missionary, writes as follows:

During 1905 2,800 adult Indians were secured for Fiji by the Immigration Department, and besides there were women and children bringing the total up to 3,140. These voyaged in four ships, and the mean death rate was .63 per cent., and there were 41.13 women to every 100 men. Only 299 adults returned to India during the year. The department estimates that there are now 25,955 Indians in Fiji. The births during the year numbered 912; 201 immigrants remitted in cash and jewelry to India the sum of £4,124 8s. 9d., and deposits were made in the banks by 506 persons, amounting to £17,049. Free Indian settlers are found as follows: Macuata, 2,160; Ba, 1,-270; Ra, 511; Lautoka, 1,250; Navua, 4,000 to 5,000; Rewa, 5,000; and Suva, 2,000.

# A Polyglot Baptismal Service in Fiji

"Every man heard in his own tongue" is the report we have handed down from the great missionary day when "moved by the Holy Spirit" the apostles "spake with tongues." This was the experience at Davuilevu on Sunday, September 30, when the sacrament of baptism was administered. That

outward and visible sign of the inward and spiritual gift bestowed in Christ Jesus. Four nationalities were in the Wesleyan congregation, the boys from the Fijian high school near by being present in a body, Matthias Vave, their minister, who is of Tongan extraction, being the fourth. There were six children presented for baptism, the first being the daughter of the Rev. J. W. and Mrs. Burton, the others inmates of the orphanage. The Rev. H. H. Nolan, of Bau, conducted the baptismal service in English, and received the child of our superintendent into the number of Christ's Mr. Burton then read the service in Hindi, and so the first fruits of our orphanage were received. They were five in all, one being a baby girl of only five weeks. As there were four missionaries present it was decided that each of these should baptize a child, and Mr. Burton invited Matthias Vave to baptize the fifth. Thus in English, Fijan, and Hindustani the sacrament which gives all children an interest in Christ's Church, and secures for them the oversight of His Church, was administered. In that one house were those of different races, color, and training, yet all were one in the brotherhood of Christ Jesus. In tongues greatly diverse were the words spoken, yet all breathed the one acceptance of Father, Son, and Holy Ghost, and fulfilled the commission of One Lord and Master, Jesus Christ.— Australasian Methodist.

# The Cost of Missions in Papua

In emphasizing the financial side of Christian missions, we are liable to forget that missionary efforts cost not only money, but the lives of consecrated Christian heroes. The Rhenish Missionary Society was enabled to report the first baptisms of 20 Papuas in Kaiser Wilhelm's Land, New Guinea, after nineteen years of faithful missionary effort (Missionary Review, 1906, p. 712), 20 Papuas

saved, we believe—but 20 persons of the missionary force, viz: 10 missionaries, 5 wives, and 5 children of missionaries, found their graves in that unhealthful climate among these same Papuas in the nineteen years of seedsowing. Truly, that seed was sown with tears! But they that sow in tears shall reap in joy.

# A Volunteer Filipino Evangelist

An example of how the Gospel spreads in the Philippine Islands is given by the Rev. B. O. Peterson, who styles himself "Missionary to the Ilocanos." He says:

Nicolas Carino, of Candon, has been a member of the church for little more than a year and a half. In November, 1905, he began to walk once or twice a week regularly three miles to Santo Tomas to hold meetings, and in a month he had a church ready to organize at this place. Then he began to include in his weekly circuit Santa Maria, two miles farther on across a small river, and soon had a church ready to be organized in this place also. Then he added Bugnay to his circuit, where he soon had a constituency. In February they built a chapel in Santo Tomas. On my last visit to Santa Maria in June the members were preparing to build a chapel there also. The heavy rains then came on, so that Nicolas was unable to visit these churches for about two months. When he went again he found some members from Ilocano town, Santo Tomas, holding a well-attended meeting in a Tinguian, or Rancheria town. Now word comes that seven of these Tinguians living in a town called Lopes want to be baptized. Besides visiting the places mentioned, Nicolas Carino has recently added several other towns to his circuit. Nothing pleases him more than to talk about "his churches." Before he began work he broached the subject of salary, but no hopes being encouraged in that line, he has never mentioned it since. He earns his living by superintending work on the roads and bridges, and by gardening on a small scale.

# AMERICA

#### Business Men to Visit the Mission Fields

The famous "Haystack Meeting" of last autumn bids fair to bring forth results far greater and more varied than were dreamed of at the time. Among others soon came the starting of the Laymen's Movement, and as a phase of this the effort has been inaugurated of securing from 30 to 50 laymen—men of eminence

in the business world—who, divided into several parties shall visit, at their own charges, all the greater missions of Asia and Africa, to inspect the work which has been accomplished, the effect of the Gospel upon individual hearts and lives and upon society. After the year has been spent upon this task, early in 1908 they are to formulate and publish a report embodying their conclusions.

# The Slaughter of the Innocents

The National Child Labor Committees makes its appeal to thousands through the following statement in the illustrated magazines. In view of the increasing agitation against child labor and the possibilities of congressional legislation on the subject, the advertisement is worth quoting:

Two million children in this country are at work, while other children play and go to school.

Two million children sacrificed to greed. Ten thousand boys from nine to thirteen years old work in coal breakers.

years old work in coal breakers.

Seventy-five hundred children work in the

glass factories.
Hundreds of them work all night.

Sixty thousand little children toil in the Southern cotton mills.

Little girls eight years old work through

a twelve-hour night.

The truth is, these child victims are working for us. They are working for me. They are working for you.

# India College President in America

There has recently come to America President Zumbro, of the American College, Mandura, India. has been authorized by the American Board to raise a fund of \$300,000 for the institution in India. President Zumbro has the indorsement of Lord Curzon, Sir Arthur Lawley, John R. Mott, and Prof. Harlan P. Beach. The college is located in a strategic center of India, with preparatory, collegiate, theological, and normal departments and a department of industries, with students from all classes, high caste, low caste, Arvan and Dravidian, Hindu, Mohammedan, and Christian. plant is worth \$80,000, with a fine

site in Madeira City and money already subscribed for a new college India is making insistent demand for a larger work especially along scientific and industrial lines and unlimited opportunity is presented to do something worth while for that great empire. The college desires the prayer and interest of Christian people. There is a call for two more American professors, \$100,000 toward the endowment of \$300,000, a library, and a science building. Friends who help the college in this day of opportunity, through it will help India.

#### A Madagascar Prince Ordained

Rev. W. M. Jackson, D.D., who is the great-great-grandson of a Madagascar king, was recently ordained a priest of the American Protestant Episcopal Church. He was born in North Carolina in 1854. The king from whom he is descended was induced to send his two children, a boy and a girl, to Europe to be educated, but through treachery they were brought to America and sold into slavery.

The daughter of this princess was Doctor Jackson's grandmother. She was married to a free man named William Freeman, and was a thrifty, industrious woman, a tailoress by trade. Doctor Jackson's father was a free man, and moved with his family to Oberlin, Ohio. The son attended the public schools, and in September, 1872, entered the freshman class of Oberlin College, two of his classmates being President Frost, of Berea College, Kentucky, and the Rev. F. B. Avery, rector of St. Paul's Church, East Cleveland, Ohio.

#### Baptist Missions not a Failure

The Baptist Missionary Magazine reports that the baptisms in the foreign field numbered 7,831 in 1904, increased to 10,367 the next year, and last year rose to 15,626, of which over 6,000 were in a single section of Burma. The only discouragements are found at home, and in the realm of finance. Not much increase

in gifts is seen, and the indebtedness of the society seems likely to rise from \$50,000 to more than \$100,000.

# Missionary Spirit among Methodists

The Methodist Episcopal Church added 83 new names last year to the list of its missionaries, the largest number ever appointed within a twelvemonth. Of this number 40 were men, all but 5 of whom were graduates of Methodist institutions of learning. Of the number 24 were sent to India, 19 to China, 10 to Africa, 8 each to the Philippines and South America, 5 to Mexico, 3 to Korea, and I each to Malaysia and Italy.

#### The Status of Presbyterian Missions

A resume just made of the work of foreign missions carried on by the Presbyterian Church in the United States, North, shows that the Board is maintaining about 900 missionaries in 16 different countries, besides 2,500 native helpers in the various fields. There are close to 60,000 native Christians under its supervision, representing some 200,-The Board adherents. maintains 932 schools and colleges, 110 hospitals and dispensaries, in which were treated last year 423,019 patients. In addition to these there are 8 printing establishments which are turning out in the neighborhood of 125,000,000 pages of printed matter a year.

#### Oberlin's Annual Gift to Missions

Rev. C. H. Patton writes thus in the *Congregationalist* of a recent scene in Oberlin:

The twenty minutes of the chapel services were turned into a money-raising bee for the support of Oberlin's missionary, under the American Board, in China, Mr. Corbin. They needed \$1,000. Mrs. Lydia Lord Davis, the widow of one of our martyrs in Shansi, took the platform and in a tenminute speech told of the transformation in Shansi since the Boxer days. Simply and fervently she pictured the unparalleled opportunities of to-day. Then they scattered cards for subscription and in ten minutes had \$1,300. That particular thing could not have been duplicated at any other institution

of which we happen to know. Oberlin has a band of 69 volunteers for foreign service and what is being done by its graduates in this country every one knows.

#### Setting the Indian to Work

It is only within the last few years —more especially within the past two-that the opening of the reservations has wrought any considerable change in the Indian's condition. He continued to receive his rations and lived in much the same way as of old, only in a comparatively few instances improving With the entrance of his property. Indian commissioner, the present Mr. Francis E. Leupp, upon office, a radically different policy was incepted. This new movement aims at the substitution of independence and freedom for segregation and charity. Every inducement is being offered to the able-bodied Indian to go out into the world and seek work side by side with the white man and in free competition with him. It is the policy of labor and citizenship as against the policy of rations and nonentity. We are giving the redskin the white man's chance and asking him to assume the white man's responsibilities. It is a bold experiment, fraught with many dangers and difficulties for us and for our wards. No one can be more keenly alive to these than the commissioner, but he has entered upon the enterprise with a confidence and enthusiasm that deserve success.-Forbes Lindsay, in The World Today.

# The "Farthest-North" Library

Through the bounty of an elect lady in New York, the crew of Commander Peary's exploring ship Roosevelt had one of the American Seamen's Friend Society's Loan Libraries on board. This library will probably be "pensioned off" on its arrival home and kept for exhibition purposes as the "Farthest-North" library. As an interesting commentary on the perils of the deep, no less than seven libraries were lost through shipwreck during the September equinoctial gales.

#### An Experiment in Postal Cards

With the unprecedented opportunities for work on the foreign field and the supreme joys of the missionary life (notwithstanding its hardships) it is surprizing how small a percentage of theological graduates apply to be sent out. The reason given is the loud call to service at home and the need of the millions unevangelized at our own door.

Last year from one theological seminary a class of 9 graduates all settled down in churches within a radius of one hundred miles from seminary. Not knowing whether in the wild wastes of our land there were, perchance, yet "heathen enough at home" to engage the labors of these young men, I addrest a friendly letter to the postmaster at each of these "prospective fields of labor" to which the graduates accepted "calls." My letter asked the population of the district and how many churches there were in the village. No reason was assigned for the inquiry and the postmasters did not know whether I was an agent for memorial windows, a photographer, or a candidate for a vacant pulpit. Here are the replies:

There is only one church in this vicinity. The population is 300 to 400.

Dear Sir:—Population, 1,200; churches,

Population, 500; churches two.

Population nearly 600; and number of churches three.

Population of this hamlet, 250. One church.

The township of C—, which comprizes the towns of F— and C—, has a population of between 650 and 700. There are two churches in the township, both Protestant.

From two of the villages the postmasters did not reply, but on investigation I found that these were even smaller in size and equally well supplied with the means of grace.

When China beckons, and India appeals, and Africa is waiting, and Brazil is neglected, I do not understand why the call from the wild

and the wide did not reach these men. Is it possible that in some seminaries they are engaged in dwarf-culture and succeed with infinite pains, as do the gardeners in Japan, in raising an oak tree that will always flourish in a flower-pot and grow to the height of six inches?—By a missionary in the *Intercollegian*.

# The Gospel in British Columbia

Rev. J. H. Keen recently reported that of the five tribes of Indians four have profest themselves Christian, and put heathenism entirely away, as a result of C. M. S. work among them. Of the remaining tribe half have become Christians:

At Metlakahtla they had a missionary church, with 300 people, missionary training institutions, two large schools, and a missionary's house. . . In the church the Church of England services were carried on exactly as at home, tho, of course, in a different language. An Indian choir led the singing; two young Indians read the lessons in turn, and another Indian played the organ. Often one of the elder Indians stood at the lectern, and, with the bishop's permission, gave an address. He often wished that Christian people from this country could hear some of those addresses. In plain, simple, earnest words they pleaded that their fellow countrymen might become true servants of God. Those men, when children were living in savagery, but now they were not only earnest Christians but earnest Christian workers. They felt that in order to achieve permanent good they must get hold of the children, so they had three institutions for training Indian boys and two for Indian girls and children of mixed parentage, of whom there were a few. The work had been wonderfully blest by God, but they could still count the genuine heathen by thousands.

# The Gospel in Porto Rico

Altho it is less than nine years since Protestant missions were established in Porto Rico, the following statistics of the work have been given out: There are now engaged in Christian work in the island of Porto Rico, 52 American missionaries, 26 American teachers in mission schools, 86 native preachers. There are 299 preaching stations, with a membership of over

7,000. There are 131 Sabbath-schools, 91 organized churches, and 31 church buildings.

# Gospel Progress in Cuba

Rev. E. P. Herrick has been paying a visit to Cuba, and reports that the 10 denominations at work in the island have 96 pastors and 67 native helpers, with 230 stations and a membership of 7,800, with over 2,000 candidates. There are 139 Sunday-schools with 6,500 teachers and scholars. Young people's societies number 44 with 1,600 members; church edifices 58, value \$168,-412; parsonages 25, value \$46,500; church schools 29, with 2,500 pupils; students for the ministry 27; newspapers 2.

# Polyglot Y. P. S. C. E. in Hawaii

In Honolulu there are at present 15 young people's societies and four junior societies. During 1906 the Union had the privilege of admitting a society of 30 Koreans, who won the banner at the December rally, and are now walking ahead of Chinese, Japanese, Hawaiian, Portuguese, American, and ropean Endeavorers, who have long been members of the Union. cently Rev. George T. Walden, president of the Australasian Union, called on Honolulu Endeavorers, on his way from the World's Convention, Geneva. Speaking in the Endeavor meeting of the Christian Church, he mentioned the fact that at Geneva more than 40 languages were represented. Mr. Wong Hin, president of the society, extending greetings to Mr. Walden, surprized him by saying that in his little society of 60 there were Americans, English, French, Germans, Italians, Scotch, Chinese, Spaniards, Portuguese, Hawaiians, and Japanese.

#### A Moral Revolution in Alaska

Even in the frozen North, where moral conditions become too bad to be endured, they sometimes reform themselves, or stir up the moral and religious sentiment of the community to efficient action. Rev. William Burnett of the Presbyterian Mission in Valdez, Alaska, writes:

I have had to turn to my commission several times in this quarter to make sure I was a missionary and not a United States marshal. We have had a most stirring experience, and we have come to an open rupture with the lawless elements. We were able to muster 69 men who take a firm stand for righteousness. I have tried all along to avoid any bitter collision with the evil element, but things have come to such a shocking pass that it is impossible to avoid it any longer. We had to do something in self-defense. We sent an appeal to the president and a protest to the attorney-general in regard to the way things were being run in Alaska, which resulted in our district judge receiving orders to close all dens of vice and to prohibit all gambling. These places have been shut up, and now their friends are on the war-path in earnest, but the right is coming out victorious. .

I am ashamed and sorry to say that some of the missionaries sent to parts of Alaska have done a vast injury to the cause of Christ, by their personal conduct and their grossly dishonest methods of trading with the natives. In consequence a number of

missions have been abandoned.

#### **MISCELLANEOUS**

# The Significance of a Tithe

A Christian layman has conceived the idea that it is not enough to give the tenth of one's income to the Lord, but that many persons could also give This layman a tenth of their time. has written a tract on the subject, from which we make the following quotation: "Suppose, out of the whole of Christendom only 1,000,000 of such men and women could be obtained, who would be willing to tithe their time in some particular line of Christian service, and suppose that specially concentrated time of this kind counted no more in value than the ordinary time of a paid worker. Only one hour a day equals six hours a week, exclusive of the Sabbath. Taking the average net working time of a paid worker to be eight hours a day exclusive of such other duties as laymen also have to attend to, we find that eight lay workers, tithing one hour a day, would in point merely of time value be rendering the equivalent of one paid agent's service. Dividing the 1,000,000—the number of time tithers—by eight, we have an additional force in the home and foreign field equivalent to 125,000 paid agents. Making discounts for breaks in service, we may reduce the figure to 100,000, who, if they were paid agents at an average cost of \$1,000 a year, would mean an addition to, or a saving in mission funds of \$150,000. The figures are staggering, yet true."—Ram's Horn.

# A Few Figures Concerning Medical Missions

Ponder the following facts:

Africa has 135,000,000 inhabitants and 75 medical missionaries.

India has 300,000,000 inhabitants and 200 medical missionaries.

China has 350,000,000 inhabitants and 241 medical missionaries.

Japan has 42,000,000 inhabitants and 15 medical missionaries.

Turkey has 22,000,000 inhabitants and 38 medical missionaries.

Persia has 9,000,000 inhabitants and 11 medical missionaries.

Burmah has 7,500,000 inhabitants and 9 medical missionaries.

India alone contains 66,300 lunatics, 153,-000 deaf and dumb, 354,000 blind, and 400,-000 lepers.

All missionary hospitals (Protestant) in the world can accommodate 100,000 in-patients and 2,500,000 out-patients annually.

# Jewish Opinions as to Christ

There is a strong tendency now to admit the high excellence of Jesus Christ as a man and an extraordinary being while withholding faith from Him as to His highest claims. For example, there seems to be a growing disposition on the part of cultured Jews to look upon Christ as the flower and glory of the Israelitish race. This is but a limited view of things, yet its significance is none the less remarkable. Even Dr. Max Nordau, the Zionist mover, has exprest himself in this sense:

Jesus is soul of our soul, even as He is flesh of our flesh. Who then could think of excluding Him from the people of Israel? St. Peter will remain the only Jew who has said of the Son of David: "I know not the man." Putting aside the Messianic mission, this man is ours. He honors our race, and we claim Him as we claim the

Gospels—flowers of Jewish literature, and only Jewish.

# Missions as a Unifying Force

Says the *Indian Witness:* "With the Fiji Islands sending money for the famine-stricken in India, and Indians sending to the famine-stricken in Japan, and Japan helping the work in Korea, and Africa contributing to the centennial in India, it begins to look as tho the Christian spirit of philanthropy was becoming pretty well disseminated over the globe."

#### The Conversion of Waste

At the Engineering Exhibition just closed, considerable interest was manifested in a product which has proved to be of great commercial value. As exhibited before being ground into its final form, it resembles a collection of beautiful topaz crystals, shine brightly in the light. another illustration of the scientific conversion of what was once known as "waste." These sparkling crystals are simply compounded of sand, coke, salt, and sawdust, subjected to a heat of 7,500 degrees Fahrenheit (an almost incredible degree of heat), with the result named. The scientific world is supplying the Church with numerous illustrations of the "conversion" of waste. Society, however, pays little heed to the conversion of human waste, which it treats as hopeless. The Christian alone knows the secret power which is capable of redeeming the most abandoned portions of humanity and claiming them for God.

#### Progress of Roman Catholic Missions

In the Egyptian Sudan the apostolic vicar is preparing to send missionaries into the country of the Njam-Njam on the southern border of the Sudan. He states that the Njam-Njam, who were thought to be cannibals, have imprest him as easily accessible and quite intelligent.

German East Africa has been elevated to an independent Roman Catholic vicarage, and an Alsatien has been made apostolic vicar. The

new vicarage comprehends 17 mainstations, 137 Christian villages, 11 churches, and 18 chapels. The number of native Christians is given as 15,000, while 8,500 pupils attended the 69 schools.

In Japan, Roman Catholic missionaries are rapidly gaining a foothold. Two years ago the Dominicans commenced work. Now the Franciscans, forced to leave Japan 300 years ago, have returned and commenced work in Sapporo, the capital of the great island of Jeso. The members of this missionary force belong to different nationalities.

# **OBITUARY** John Wilkinson, of London

Rev. John Wilkinson, for more than fifty years a worker for God among Israel, and founder of the Mildmay Mission to the Jews in London, died after a month's illness, in London, on February 12. eighty-two years ago in Lincolnshire, England, John Wilkinson found his Savior at the age of fourteen, and at once heard the call of the Lord to serve Him in the preaching of the Gospel. It was not long before he understood the Lord's call to him to preach the Gospel to the Jews. After serving as a local preacher in the Wesleyan Church and special preparation in Black Friars College, he became a missionary and an agent of that important society in 1854. Twenty-two years of loyal service followed, during which John Wilkinson labored faithfully among the Jews of the English metropolis, urging the claims of Jesus as the Messiah in public speech and private interview. At the same time, he traveled thousands of miles in Great Britain arousing Christian interest in the Jews. Then, in 1876, he stept out in faith and, following the clear leadings of his God, founded the Mildmay Mission to the Jews in London. For more than thirty years he directed its work, assisted during the last years by his son, Rev. S. H.

Wilkinson, and the blessing of the Master was upon him and his work, until it grew to large proportions and manifold and well-equipped agencies.

John Wilkinson was a man of God, and his faith deeply imprest those who came in contact with him. A professor of theology from this country who had spent a day in Mr. Wilkinson's company, said to the writer after that visit: "I felt all the time that I was in the presence of a man of child-like faith, who walked with God." And God honored his faith by answering his prayers and stirring up His children to supply the means for Mr. Wilkinson's everextending work.

John Wilkinson was led by his Lord to undertake the free distribution of the New Testament in Hebrew and in Yiddish among the scattered Jews in every part of the The Lord provided the world. means, and from 1886 to 1906 more than 1,250,000 copies have been thus distributed through the agency of the Mildmay Mission to the Jews. The mission itself, with its headquarters in London, and its other centers of work chiefly in Russia, is to-day one of the best equipped and best organized missions to the Iews.

#### Dr. Matteo Prochet, of Rome

Rev. Dr. Matteo Prochet, who recently retired from the Presidency of the Waldensian Church in Italy, died of pneumonia on February 17.

Dr. Prochet was an exceptional man and played a prominent part in the Waldensian development of the Church in Italy. It was through his influence with the king that the autonomy of the Church was preserved. He wrote and spoke English as fluently as his native tongue, and knew French and German well enough to present the cause of the Waldensian Church in those countries, and was conversant with several other languages.

He was also interested in the development of the Gould Memorial Home in Rome for destitute boys.

# FOR THE MISSIONARY LIBRARY

THE MEANING AND MESSAGE OF THE CROSS. Henry C. Mabie. 12mo. \$1.25, net. F. E. Aevell Co., New York, 1906.

No brief paragraph can do justice to this book. It is not too much to say of it that it is a *great* book.

The author is a mission leader—at once an apologist and an advocate of missions. He tells us that "in the confidence of finding the true basis for missionary appeal he has with much discrimination gone into this whole question of the atonement afresh," and that "this is the raison d'être of this book."

We venture to say that any thoughtful and spiritually-minded believer who reads Chapter IX, on "The Missionary Energy of the Cross," will read the whole book, and will find here a new view of the cross—new but still true, for it is not an invention but a discovery of what is in the word, but must be collated and compared if its real unity and consistency are apprehended and appreciated.

That the Cross is far more than Crucifixion; that its Divine meaning includes more than its tragedy, has long been the conviction of many. To give expression to this fuller meaning; to show how all men, whether they realize it or not, are living under the protecting power of the Cross of Christ; to enforce the lesson of that mutual relationship of nations; and to present this fundamental basis for the missionary enterprise, as the appeal to Christendom to work together with God,—this is the purpose of the well-known missionary leader.

This book marks an era and an epoch in the history of modern missionary movements. It ought to be read carefully, weighed prayerfully, and then often and deeply and repeatedly meditated on until the Cross becomes an inspiration.

Doctor Mabie has, after large experience both as a pastor and a missionary secretary, given the reader the best fruit of his whole life's harvest. He has given a significance to the cross, which is, if not altogether new, most striking and original in its mode of presentation. His "Method in Soul Winning" is full of both instructive hints and

illustrative incidents, from some of which we have already quoted in these pages. We can earnestly and . urgently advise every pastor and evangelist especially carefully and prayerfully to read these two books, and would gladly put them in the hands of every student for the ministry and Christian worker. "The missionary energy of the cross," chapter 9 in the first of the two volumes mentioned above, is one of the most inspiring we have ever read, itself a treatise worth the price of the volume. We have already begun to distribute copies of these books, and others who read them will do likewise. They are fascinating books.

THE TELUGU BIBLE DICTIONARY. Vol. I. By Jacob Chamberlain, M.D., LL.D. Illustrated. 200 pp. Religious Tract and Book Society, Madras, India, 1906.

Doctor Chamberlain is well known for his knowledge of the people, languages and customs of India, and also for his knowledge of the Bible and his literary ability. He has now published the first volume of a great work. It is written from an oriental standpoint, and will be of great help to Telugu students, teachers and preachers. Doctor Chamberlain hopes to complete the other three volumes before the completion of his fifty years of service in India in 1910.

THE SUDAN. By H. Karl Kumm, M.D. Marshall Brothers, London.

This book is a photograph in color of the destitute district in Africa, which is one of the most strategic of all the African fields, and perhaps the most important of all the unocworld. territory ot the Breadthwise it covers about 8 degrees of latitude and lengthwise it extends from meridian 20 to 36. Doctor Kumm impressively says that it is larger than all Europe (except Russia), and has from 50,000,-000 to 80,000,000 people and only 16 missionaries, and these confined to two portions—Sokoto and Nupe. All

of the other ten subdivisions are destitute of missionaries. This vast country is open to evangelization, and the critical moment is upon us; for within twenty years, if not less, it will be settled whether the red banner of the cross of Christ or the green flag of the false prophet shall sway these millions, and for ten years back Islam has been ten times as aggressive as the Church of God. The book is beautifully illustrated and puts the facts in a very helpful and charming manner. It is a great appeal to Christian young people.

Uganda to Khartum. By Rev. A. B. Lloyd. 8vo. Illustrated. E. P. Dutton & Co., New York. 1906.

Mr. Lloyd has been a missionary of the Church Missionary Society for ten years. His first furlough produced the book, "In Dwarfland and Cannibal Country," and the present volume tells of his second homeward journey, via Khartum.

"Africa is still a land of darkness, fascinating adventure, and immense possibility." The author is a hunter, as well as a missionary, and tells some excellent hunting stories. Two chapters on Acholi show the desperate condition of the non-Christian people of Africa and the splendid work that is being done to reach them.

The story of this trip through the Egyptian Sudan gives glimpses of the work done by the Church Missionary Society and the United Presbyterian

Church.

THE CHURCH OF CHRIST IN JAPAN. By Dr. Wm. M. Imbrie. Westminster Press, Philadelphia.

Four lectures by Doctor Imbrie are here grouped in a small volume of 125 pages, and the information is put so briefly, comprehensively, and tellingly that it will become a handbook on missions in Japan. As one lecture indicates by its title it is a bird's-eye view. The fourth lecture gives in 30 pages a resume of the notable events in the history of the Church. The author has sought to put in the most effective way the

story of Christian missions in Japan. He introduces the reader to the missionary's environment and methods of work, and shows by what steps the progress of the work has been marked. This is exactly the sort of book needed in this busy age. Like a map on a wall, it gives the great outline of facts in a pictorial way, emphasizing the main matters and not going too minutely into detail. It is infused with a beautiful spirit throughout.

Odds and Ends from Pagoda Land. By Wm. C. Griggs. 12mo, 278 pp. 90 cents, net. American Baptist Publication Society, Philadelphia. 1906.

As its title indicates, this is not a connected history or systematic study of Burma and its people, but is a series of picturesque snapshots taken by a medical missionary who knows how to use his eyes and his pen. All these glimpses of Burmans and Shans help us to see and understand their characteristics and surroundings, the vicissitudes of travel and medical missionary work and the Buddhist religion as it is in the land of its birth. These chapters make enjoyable and instructive readings.

Master Missionaries. By Alexander H. Japp. 12mo, 398 pp. 3s. 6d. T. Fisher Urwin, London. 1906.

This ninth reprint of a volume thirty years old proves that its interest is not dead. Many of the "master missionaries" described are almost forgotten or unknown to younger students. James thorpe of Georgia, Samuel Kebich of India, William Elmslie of Kashmir, George W. Walker of England, and William Black of Livingstonia are unfamiliar names to most readers of modern missionary literature. They were, however, men of God who accomplished noble and lasting Their names and achievements should be kept alive in our hearts and minds. Most of them were foundation builders.

The biographies of such men as

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James Stewart, of Lovedale, would have been more valuable had they been brought up to date, and the usefulness of the volume would have been increased by some additional statements covering the progress of work in fields where these men labored. The greatest value of the books is its contribution to missionary biography.

SOUTH AMERICA: A MISSION FIELD. By Bishop Thomas B. Neely. 16mo, 107 pp. 25 cents. Jennings & Graham, Cincinnati. 1906.

This compact, readable little volume by Bishop Neely describes the country, people, religion, and missions of South America. The book does not go into detail, except with reference to some of the phases of Methodist work, but the broad outlines of the picture show the failure of Roman Catholicism to establish righteousness and save souls, and Bishop Neely forcibly brings home the duty of Christians in America to evangelize this neighboring sister continent.

ISRAEL'S INALIENABLE POSSESSIONS. By David Baron. 12mo, 93 pp. Morgan and Scott, London. 1906.

Here is a powerful plea for Israel, the people of God. The author is a Hebrew who has found life in Christ, and who is devoting his life to the salvation of his fellow Israelites in London. Israel's inalienable possessions are the promises of God, which include the blessings of Abraand its salvation ham through May Christians read Mr. Baron's plea and be stirred to more zeal for the salvation of these people to whom were committed the oracles of God.

THE HAYSTACK CENTENNIAL. Illustrated. 8vo, 364 pp. \$1.00. The American Board of Commissioners for Foreign Missions, Boston. 1907.

. This remarkable gathering at North Adams and Williamstown deserves a lasting memorial. The personnel was unique and representative, the addresses were powerful and effective, and the results are now being felt in the impetus given to missionary study and active cooperation among laymen and young

people.

We do not agree with all that was said on the platform of the Convention, but there is a wonderful amount of information and inspiration in the addresses and in the very purpose of the gathering. Especially worth reading are the words of Dr. Edward Judson, on "Evangelization of the World"; of Dr. S. M. Zwemer, on "The Price of Missionary Success"; of Dr. A. J. Brown, on "The Future of Missionary Work"; and some of the brief addresses by native Christians from foreign fields. There are also many stirring reports from the front.

Doctor Alec. By Irene H. Barnes. Illustrated. 12mo. 200 pp. 1s. 6d. Church Missionary Society, London, 1906.

Young people will read this story with interest. It contains many interesting incidents from foreign lands, quaint and inspiring words and acts of children who have learned of missions and have worked for the great cause. Boys and girls write essays on Persia, tell stories of Japan, read letters from India, or have missionary meetings to study Africa. There are here many suggestions which will prove helpful to those who wish to interest young people in world-wide work.

MIRIAM: A ROMANCE OF PERSIA. By Samuel G. Wilson. Illustrated. 12mo. 122 pp. 75c. The American Tract Society, New York, 1906.

Doctor Wilson, the author, has lived and labored in Persia, and has seen the dangers and opportunities and opposition that confront girls who would escape from the blight of Islam. In the form of a romance he tells the truth. Facts and incidents from real life are woven into the experience of a girl who attends the mission school and is rescued with difficulty from the evil designs of a Mohammedan "saint." The story is entertaining and gives a clear idea of missionary life.

My Old Bailiwick. By Owen Kildare. Illustrated. 8vo. 313 pp. \$1.50. Fleming H. Revell Co., New York, 1906.

These stories of life in the lower East Side of New York come from the heart and head of a man who has lived there and who knows the people of whom he writes. They are vivid and varied pictures of tragedy and hardship, of degradation and sin, of love and regeneration. One can not read them without feeling drawn to these unfortunate dwellers in slum-The book broadens one's view of life and of mankind. Most of the pictures are not pleasant but they are true to life.

CONFERENCE ON SUNDAY-SCHOOLS AND MISSIONS. Pamphlet. Young People's Missionary Movement, New York, 1906.

The conference at Silver Bay last summer marked a distinct step in the missionary movement. This report gives important addresses by Dr. John F. Goucher, Hon. S. B. Capen, S. Earl Taylor, Dr. A. L. Phillips, and others. There are also printed the discussions on the place and plan of mission study in the Sunday-schools. Already the effect has been felt. Those who are interested either in missions or in the Sunday-school should procure a copy of this report and make use of its suggestions and excellent bibliography.

GERONIMO'S STORY OF HIS LIFE. By S. M. Barret. 12mo. \$1.50. Duffield & Co., 1906.

This biography is a valuable addition to Indian literature, being written from the Indian standpoint. The story of this famous Apache chief is recorded by the superintendent of education in Lawton, Okla. Geronimo is still a military prisoner as he has been for the past twenty years. One is imprest with the restraint with which the story is given as the Indian told it—a reserve of which the average Anglo-Saxon would be incapable. The tale of savage attack when on the war-path is told with a directness, tho the short recital of the massacre of his aged mother, his young wife and their three little children, shows the strong fiber of the man. Geronimo is now a member of the Dutch Reformed Church and a regular attendant on its services at Fort Sill. He says: "I believe that the Church has helped me much during the short time I have been a member. I am not ashamed to be a Christian, and I am glad to know that the President of the United States is a Christian, for without the help of the Almighty I do not think he could rightly judge in ruling so many people."

#### **NEW BOOKS**

The Blue Book of Missions. Edited by H. O. Dwight, LL.D. 12mo, 248 pp. \$1.00, net. Funk & Wagnalls Co., New York and London. 1907.

METHODS OF MISSION WORK AMONG MOS-LEMS. Papers of the Cairo Conference for private circulation. 8vo, 236 pp. \$1.00, net. Fleming H. Revell Co., New York. 1906.

WITHOUT THE GATE. By Rev. W. C. White, 12mo. 50 cents. Lila Watt, B.A., 81 Confederation Life Building, Toronto, Can. THE SAILOR'S MAGAZINE. (bound volume) 1906. American Seamen's Friend Soci-

ety, New York.

THE HAVSTACK CENTENNIAL. The ninety-seventh annual meeting of the American Board. 8vo, 364 pp. Illustrated. \$1.20, net. American Board, Boston. 1907.
THE SUDAN. By H. Karl W. Kumm. 12mo. 3s. 6d. Marshall Brothers, London. 1906.

LIFE OF ISABELLA BIRD BISHOP. By Anna M. Stoddart. John Murray, London. 1906. THROUGH THE HEART OF BRAZIL. By Fred G. Glass. Illustrated. 136 pp. Cloth, 50c; paper, 35c. South American Evangelical Mission, London; George R. Witte, East Northfield, Mass. 1906.

# NEW PAMPHLETS AND BOOKLETS

Women Students and the Foreign Field. Theological Students and the Missionary Outlook. Trained Teachers in the Mission Field. Student Christian Movement, London.

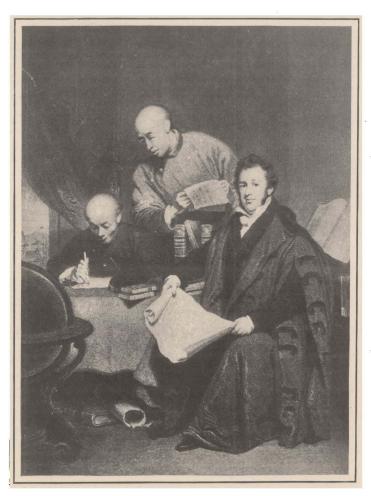
Prayer for Missions. By Gustav Warneck. Student Volunteer Missionary Union, London.

OPPORTUNE INVESTMENTS IN CHINA. By Bishop Bashford. The AWAKENING OF CHINA. By Bishop Bashford. Missionary Society of the Methodist Episcopal Church, New York.

A Passion Flower. By Lucy W. Waterbury. Miss May Leavis, West Medford,

Mass.

A Modern Pentecost in China. China Inland Mission, London.



DR. ROBERT MORRISON AND HIS CHINESE ASSISTANTS TRANSLATING THE BIBLE ONE HUNDRED YEARS AGO

# The Missionary Review of the World

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# SIGNS OF THE TIMES

# THE DOWNFALL OF RELIGIOUS DESPOTS

Several instances have occurred of a collapse of religious adventurers. In fact, to any one who has read modern history, the ruins of the schemes carried to partial completion and overwhelmed with sudden exposure and failure, abound on all sides.

In London, at Stoke Newington, Rev. Mr. Piggott's Agapemone, or Brotherhood of Love, has come to grief. A beautiful church is falling into ruins, absolutely deserted, with its cherubic figures standing on the four corners of its massive tower. Mr. Piggott has vanished and left only this trace behind, the monument of silly women who were completely under his control, until the whole institution became a stench in the nostrils of the community and popular indignation, aroused by the conviction or suspicion that Agapemone was only another name for Seraglio, drove him and his followers out of town.

# DOWIE AND ZION CITY

Then there followed the downfall of the American adventurer, John Alexander Dowie, who is believed to have accumulated wealth, squeezed out of gullible followers, to the total of \$25,000,000. This self-styled "Elijah—Messenger of the Covenant"—grotesque high priest of a modern Zion,—recently died, a mere wreck. His last appearance before a couple of hundred of his former adherents was too

sad and tragical to be laughed at, vet too ludicrous to be thought of without a smile. Doctor Dowie was a remarkable personality, and his career had about it a romantic uniqueness that suggests sublimer possibilities but for misdirected ambition and avarice. Some ten years ago he founded Zion City on the shores of Lake Michigan, and the population swelled to nearly 10,000, with factories and other industrial institutions that promised prosperity. But, to-day, instead of wealth, a pall of debt, estimated at over \$6,000,000, casts a gloom over the entire enterprise and bankruptcy threat-

The turning point in this romance of failure was found in the invasion of New York City three years since. With a great flourish of trumpets and display of banners, these Illinois Crusaders advanced on the metropolis, to convert "the wickedest city in the world." Madison Square Garden, with its immense auditorium, was the mission center. But after a series of tirades, low and coarse and offensive. this costly pilgrimage was converted into a humiliating retreat, with only two results: popular contempt and a loss of nearly \$500,000; from that day Zion City and its schemes went down until last Christmas, when the great Elijah "raved incoherently" before a few survivors of his great body of adherents and it became sadly evident that the end had come.

# SANDFORD AND BEULAH HILL

Meanwhile another "false messiah" and arrogant pretender was coming to grief in the State of Maine. Sandford had built his great Shiloh temple on the sand hills near Durham, at a cost of \$100,000, beginning in 1893 to lay its foundations with his own hands. He incited his followers—the famous "Holy Ghost and Us" Society—to pray, and watch for the answers to prayer, while he carefully planned to have remarkable answers come just at the right time to keep up the sham, and impose on a credulous band of adherents.

Again, he succeeded in getting a few men and a lot of hysterical women to follow his lead. So complete was his spiritual hypnotism that he got people to sell all they had and give to him, while he went around the world and spent the money as he pleased. He sent agents abroad to gather men and women for a faith colony. He imposed arbitrary fasts of long duration, and ceaseless vigils of prayer, and pretended to faith cures, and even to raising of the dead. When the people began to see through his impostures he posed as a martyr, and throve on persecution. His claims became more audacious when disputed and he declared himself God's vicegerent and ruled with an iron scepter his half crazy adherents. Then again came the tragical ending; in a deserted "Beulah Hill" with its great buildings -rats made their nests in the prayer minarets.

When the governor of the State ordered an official investigation, Sandford's assistant, known as "Moses" Holland, with a few half-imbecile followers, were all the remnants of this New Zion, Sandford's shrewdness had

eluded investigation, and he had his hoards in safe bank deposits, while his gullible assistant and few surviving followers still prayed day and night, often on the borders of starvation. And now Sandford and Holland become admirals for a "Holy Fleet," and with seventy dupes put to sea, and go to Jaffa, there to settle down and await the Lord's advent! while at home the Maine officials are trying to wind up the affairs of this "Holy Ghost and Us" organization!

# OTHER RELIGIOUS SHAMS

What is worse, all of these are but specimens of many modern impostures which bear religious names. "Holy Rollers" in Seattle, the "Flying Rollers" at Benton Harbor, Michigan, the "Sanctified Church of Adam and Eve" with its shameless nudity, the "Golden Rulers" at Oklahoma City, the "Holy Jumpers" at Wankeshathese are a few of the modern abominations and monstrosities that parade in the name of religion. When will the human race—and even so-called believers-abandon the absurdities of human leaders and come to Him who alone is competent to guide men safely? Alas, that so many who "can not believe in the Lord Jesus Christ," as Napoleon said, make up for their inability to exercise faith in Him, by capacity to believe and follow everything else! Those who tread in His footsteps, go from strength to strength and joy to joy, until they appear in the very city of God to go no more out forever.

# JOHN R. MOTT IN KOREA

The Koreans are not far from the kingdom of heaven. Robert E. Lewis, the general secretary of the Y.M.C.A. in Central China, writes that the evangelistic meetings during the recent

visit of John R. Mott were of remarkable power.

A strenuous three days' campaign was held in Seoul. Every hour of the day from breakfast till midnight was marked out for fixt engagements. Six addresses in the open air were not enough to satisfy the people and one thousand in an overflow hall listened to Mott. Morse, and Brockman. In Independence Hall Mr. Mott spoke on the power of Jesus Christ, while H. E. Yun Chi Ho, ex-minister of education, interpreted. Before them was a mass of men sitting on mats on the floor so close together that there was no room to move or change position. The windows were packed, and back from the three entrances large blocks of people were straining to hear. The short incisive sentences were translated into musical Korean, the audience was a sea of fast-fixt eyes, the speaker had reached the conclusion of his powerful two hours' address; the appeal was made, reiterated, explained, emphasized-and then one by one two hundred and more men rose and stood in the presence of their sitting nationals as evidence of their desire to accept Iesus Christ. After a meeting lasting three hours and a half the last group of the 6,000 men wended their way back to the city.

#### REVIVAL IN NORTH KOREA

Days of blessing have come in Pyeng Yang, writes Rev. W. L. Swallen, and we are overflowing with praises and thanksgiving. First the blessing came to the missionaries at the time of their spiritual conference last August. Then Bible classes were started in many congregations and on December 16, at Chinnampo, fifty miles south of Pyeng Yang, the Holy Spirit

was manifested in great power by a large number of earnest confessions of sin. The evening meeting continued for three and a half hours and a great blessing was poured out on all the churches.

The winter training class for men met from January 2 to 15, and Dr. Howard Agnew Johnston's brief visit in September had much to do with the preparing of the Korean Christians for the blessing. This winter class for men enrolled 940 from the various churches throughout the country cir-Meetings for men only were held in the Central Church every night and congregations ranged from 1,600 to 2,000. The addresses and prayers had for their end just one purposethat the Holy Spirit would come in power in all their lives. The missionaries met every day at noon and separate meetings were arranged for the women in three places. On Sunday night, January 12, a great many men confest their sins, but not with thorough conviction that broke men up. There were wrestlings in prayer that night.

On Monday night the blessing came. After a short service the whole congregation united in audible prayer which rose and diminished in fervor like the waves of the sea. Then the testimonies began to come. Men were serious now and would stand for hours awaiting for their turn to speak. The meeting continued without interruption until 2 A.M. During that time there was an uninterrupted series of confessions. Nearly every sin in the category of wickedness and crime was confest under the deepest sense of guilt. The next night was characterized by the same kind of proceedings, only more intense. Nor was this mere

emotion; there was no excitement whatever. For two nights the aftermeetings, which consisted of prayer and confessions, continued uninterruptedly for six hours. The next day men could be seen confessing to each other on the street. Stolen articles were brought back; stolen moneys were returned; debts of long standing were paid, and the crooked ways were made straight.

The missionaries, too, have come under a wonderful power of the Holy Spirit. The Presbyterian and Methodist missionaries in the city were all together on January 16, and for two hours were under great conviction of sin and unworthiness. All were conscious that the Holy Spirit was present in great power. It is to be hoped that this work will extend out into the country and throughout all others. This is but the beginning.

#### CHINA, NEW AND OLD

Many are astonished at the great political, social, and educational changes taking place in China. But history shows that when Asiatic peoples begin to move, they move rapidly and in masses. Among other signs of this movement Rev. George Owen reports that compulsory education is to be tried in the province under Viceroy Yuan Shih-Kai, and, if successful, is to be extended to the whole Empire. Hitherto, only about ten per cent. of the boys have ever learned to read even the simplest book, and not one girl in a thousand has learned even so much. What a mighty power in the world an educated China will be!

Another notable sign of progress is the issue in Peking and other places of newspapers in the Mandarin colloquial; and it is now announced that the Honan Official Gazette is henceforth to appear in the colloquial for "the benefit of the common people." This will have far-reaching consequences. During China's long past, education has been confined to the few.

The native press in South China is vigorously attacking idolatry and its attendant superstitions. It is being held up to ridicule, as stupid, expensive, and degrading, and the people are urged to make a clean sweep of the whole thing.

The World's Chinese Students' Federation not long ago gave an entertainment in the Town Hall, Shanghai, under the guise of a love-story, entitled "China Ten Years Hence." The play showed how besotted China was roused to rid herself of opium, how she rescued her women from the misery and helplessness of foot-binding, how she freed herself from absolutism, and secured a constitutional government—and was happy ever afterward.

These great changes are opening up to the Christian Church opportunities of service such as she has never had before.

# ADVANCE AMONG CHINESE WOMEN

Another remarkable sign of progress in China is the awakening of Chinese women. They will not endure much longer to be slaves of the men, to hobble around on crippled feet, prisoners at home, denied education and their great ambition to become a mother-in-law and so have authority over some girl who will tremble at her nod. The day of emancipation for women in China is dawning.

There are now at least ten schools for girls in Peking alone. The leaders in this work are "the sisters of princes, the wives and daughters of dukes, the families of some of the highest officials. A year ago there were only a few mission schools for girls. It is one hundred years since Robert Morrison landed at Canton, the pioneer Protestant missionary, and could only remain as interpreter for a commercial company. What a marvelous change is seen to-day!

# A VICEROY FOUNDS A GIRLS'

The United States consul at Nanking reports that the viceroy of the Kiangsu province, one of the most progressive of the higher Chinese officials, has recently founded a school for girls in Nanking. At the opening the viceroy delivered an address which imprest the people that this girls' school was no ordinary institution. It is supported by subscriptions from a number of the leading taotais of Nanking, who have raised \$4,296, and the viceroy has subscribed \$1,432 annually. Six women teachers have been engaged, three to teach English and three Chinese. The opening of this school is an important event in Nanking, as it is really the birth of female education in that ancient city. The interest taken in this school by the leading officials of Nanking indicates the dawning of freedom for China's women and girls. For the last few years the missionary girls' schools have been doing good work, but this is the first school established under the patronage of the viceroy.

# SOME CHINESE HOME MISSIONS

"The Hong Kong and New Territory Evangelization Society" is a new organization in which Chinese and Europeans unite in recognizing their responsibility for extending God's kingdom in their own district. The

first effort was a "Book-lending Society," for the loan of Christian literature. A colporteur was appointed, and in spite of many great discouragements has now over two hundred people reading his books. Services have been started in three places, at one of which nearly a dozen people have been baptized. Two other colporteurs are now at work, and the whole effort is opening up encouragingly.

# SOME RESULTS OF WAR AND FAMINE IN JAPAN

The annual report of the American Bible Society's agency in Japan shows that the two recent calamities which have afflicted Japan—war and famine—have resulted in an increased interest in Christianity.

One of the missionaries in Tokyo has a correspondence list of more than a hundred discharged soldiers who are seeking instruction, or are earnestly at work for Christ among their friends in different parts of the country.

The money contributed by Christians in the United States and elsewhere has not only made a deep impression on the minds of the famine sufferers, but also on the nation. One of the residents in the famine region reports a deep and wide-spread interest in the teachings of Christianity, and in numerous places there are now not only a goodly number of inquirers, but also many true believers. At Iwanuma, near Sendai, one hundred are reported to have decided to become Christians. At one church in Sendai there have been forty-two baptisms. Among these there were officials, bankers, business men, and university, college, and middle-school students. There are still many earnest inquirers who are being instructed in the Bible.

The work of Bible circulation during

the past year has been particularly encouraging. The agents of the Bible Society find a real demand for the scriptures and a sincere desire to examine their teachings. So general is this demand that in the principal towns the secular book stores keep Bibles on sale. In Tokachi prison, where criminals of the worst type are confined, the officers in charge have purchased many copies of the scriptures because they find that the introduction of Christianity is the most effectual means of preserving discipline.

# METHODIST UNION IN JAPAN

Bishop Harris, of Japan, writes that the Greek and Roman Catholics in Japan number nearly 100,000, and Protestant Christians are nearly equally numerous, all won from non-Christian faiths within less than a generation. Most of the Protestant churches have become independent national institutions, and the Japan Methodist Church is soon to be organized by the union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. The new body will have a membership of over 12,000 and 128 organized churches, 130 ministers, 62 Bible-women, 14 boarding-schools for both sexes, with 2,729 pupils, 32 day-schools, 2,-713 pupils, 2 theological schools with 53 students, and churches and parsonages worth over \$100,000. church will begin her career rich in leadership, evangelical in doctrine, boldly aggressive in spirit, and loyal to its mother churches.

# NATIVE EVANGELISM IN THE DARK CONTINENT

The missionaries are more and more devoting themselves to the training of native evangelists. While on a recent

visit to England Bishop Tugwell, of the Church of England Mission, Nigeria, exprest the conviction which substantially applies to all non-Christian lands—namely, that Africa can never be evangelized by the Englishman. If Africa is to be evangelized, it must be by the African; and in the same way, the African congregations are to be shepherded. Bishop Tugwell believes that it would be a good rule to adopt on the part of all English societies never to maintain native evangelists and never to support native pastors that is to say, African evangelists should be maintained by the Africans, and African pastors supported by the Africans. They make excellent evangelists and excellent pastors. year, when passing through territory that he had not penetrated before, the bishop found that a large body of people were gathering together calling themselves Christians; and they had been brought together and had been taught, not by Englishmen, but by their own fellow Africans.

# WORK AMONG MOHAMMEDANS IN HAUSALAND

In 1890 Bishop Tugwell led a party of four men to Kano, but only to be expelled from that city. Now the first women missionaries are on their way there. This is a striking evidence of the success of the political and administrative changes made in the country under the governorship of Sir Frederick Lugard.

Two well educated Mohammedans in Hausaland have given up their sacred books, have liberated their slaves, and have profest themselves as Christians. One of them came to Doctor Miller, of the Church Missionary Society Mission, and said: "I see from your New Testament that Jesus

Christ does not allow slavery, so I have determined to liberate my two slaves." "What will you do?" "Oh, I shall take them to the court on Christmas day and give them their papers of freedom. I choose Christmas day because on that day our Great Deliverer came."

#### BIBLE SALES IN ABYSSINIA

Abyssinia is one of the lands closed to the preacher of the Gospel. first Protestant missionary who has been permitted for many years to make anything like a stay in Abyssinia is the Rev. Carl Cederquist, of the Swedish National Society's Mission in Eritrea. Four cases of scriptures sent from Alexandria did not reach Mr. Cederquist at Adis Abeba until nearly a year after he had written for them. A recent letter reports that he has sold practically all the Bibles and New Testaments in Amharic, and also most of the Psalters in Etheopic. Separate portions of the Bible will not be in much request until schools are formed and school children want them as reading books, when Mr. Cederquist believes they will command a steady sale. More Bibles and Testaments in Calla are now being sent out to Adis Abeba. We trust that the way will soon be opened for the free preaching of the Gospel in this land that is still in the shadow.

# THE PRESENT OPPORTUNITY IN PERSIA

In a Moslem land, to be able to go daily to the bazaars and preach Christ openly, unhindered, is a marvelous thing to one accustomed to the former conditions when all work for Moslems has to be indirect. The door is open now in Persia, writes one of the missionaries, if one only takes it for granted that it is open. I was timid at

first, and of course one finds plenty of rebuffs and sometimes worse, but the opportunity is there and it is wonderful. This does not mean the people are ready to accept Christianity—far from it. From childhood they have been taught to believe Islam is the only truth, and proofs which seem to be entirely convincing to us slide off them like water from a duck. Nothing but God's Spirit can change them. But it is great to have a chance to tell them plainly.

# PROTESTANT OUTLOOK IN SPAIN

There are now fifty or more organized evangelical congregations in Spain, and questions which arise in connection with them give occasion for interviews with the authorities in Madrid. This keeps before the public the growing element of Protestantism. The general feeling on the part of Romanists as well as Protestants is that, whatever the formulas of renunciation Victoria Eugenia may have agreed to, the effect of the king's alliance that historical Protestant family will be to liberalize Spanish sentiment and life.

No careful observer of events during the last thirty years will deny that the Protestant element, with its churches, schools, colporteurs, evangelists, and other organized activities, has kept before the country and the government the question of freedom of conscience and the liberty of worship. subject, with its various problems of marriage, baptisms, burials, Vatican, and the Concordat, largely occupying public attention. The mission of the American Board and other evangelical work have

prepared the way for religious and social reforms which are expected in the near future.

# MISSIONS PROSPERING IN THE PHILIPPINES

During this first half decade of the century the Philippine Mission of the Presbyterian Church (says the Assembly Herald) has made itself one of the banner missions of the world. Seven years passed before one convert was enrolled in Japan, fifteen in South Africa, and twenty in Mongolia, but in the Philippines in six years from the landing of the first resident Protestant missionary Presbyterians alone have seventeen churches with 4,127 communicants. The net gain in this mission last year was thirty-seven per cent.

Many groups of believers are springing up in towns which no missionary has ever visited, led to Christ by some Filipino who has heard the Gospel at a mission station and carried it to his distant village. In several instances the missionaries never heard of a church until they received an invitation to dedicate a building which the people had erected with their own hands.

# MOVEMENTS AMONG MEN

The laymen's movement\* in the interests of world-wide work of Christ is extending north and south, east and west. The Southern churches are taking it up and the Canadians are also in line. In Toronto the movement was launched on April 9, with a men's missionary rally supper. The Canadian committee have wisely decided to include both home and foreign work in their program. Baltimore held a laymen's dinner on April 1, Chicago on

April 8, and Boston on April 29. Altho this laymen's movement was only inaugurated last November, it has been developing with great rapidity. Thirty-six members have already sailed for the East to investigate missionary work. Twenty-four members of this commission were present in Tokyo at the Conference of the World's Student Christian Federation (April 3-7) and will attend the China centennial celebration in Shanghai April 25-May 6.

A Baptist Brotherhood was organized at the men's conference in Boston. January 17, and marked, it is hoped. the beginning of a united movement among the men of Baptist churches, similar to that in the other denomina-The provisional plan adopted at the Boston conference carried with it a "declaration of purpose": "That the object of the Brotherhood shall be to organize the men of our congregations with reference to spiritual development, social fellowship, a closer relation to the church and a cooperating sympathy with all Christian progress." The plan is "to bring all men's organizations in Baptist churches into effective union without in any way imposing upon them a definite plan of organization or method of work." †

In the Protestant Episcopal Church Easter offerings this year were, in some cases, for the Men's Missionary Thank Offering. The entire amount contributed by men of New York is likely to reach \$250,000 to \$300,000.

Plans are under way for the raising of a missionary "thank offering" of \$1,750,000 by the Protestant Episcopal Church in gratitude for the three hundred years of Christianity in English-speaking America.

<sup>\*</sup>The new offices of the Movement are now at No. 1 Madison Avenue, New York City.

<sup>†</sup> Information can be secured from Rev. F. E. Marble, Ph.D., Cambridge, Mass.

# ROBERT MORRISON, THE PIONEER PROTESTANT MISSIONARY TO CHINA

BY EDWIN LESLIE

Robert Morrison was born in a comfortable Christian home in Morpeth, Northumberland, in 1782. His English mother and Scotch father were hard-working people; family prayer was observed, and a brood of brothers and sisters helped to keep each other from growing selfish.

Like some other famous scholars he was a dunce at school in his early days, but when once his understanding began to unfold he became a patient and earnest student. He developed a good memory, and history says that at twelve years of age he repeated the 119th Psalm without a mistake.

At fourteen Robert entered his father's shop to learn last and boottree manufacture. For two years he was an open and coarse young sinner, swearing and even getting drunk. The father threatened and the mother wept and prayed. The boy did some serious thinking when he realized how far he had sunk and soon faced about, joined the Church, went to prayermeeting, visited the poor, besought his unconverted relatives to turn to the Lord, and read devotional books until 12 o'clock at night. It was not his way to do anything by halves.

George Stephenson, the father of modern railways, was a companion of Morrison. Both were plucky men of about the same age. At twenty-one, with a view of preparing for the ministry, Morrison entered Hoxton Congregational Academy. Night and day he pored over his books. His purpose seems to have been to acquire the greatest possible amount of knowledge in the smallest possible space of time. He was a grave, prosaic, dignified young man. The frolics in the college

corridors owed nothing to him, but he was mighty in the prayer-meeting.

Desiring to preach the Gospel to those who had never heard it, he applied to the London Missionary Society and was accepted. Rowland Hill was present at his examination and asked him if he looked upon the heathen as the angels did. In the most matter-of-fact way, without a suspicion of humor, he answered, "As I do not know the mind of angels, of course I can not say."

Morrison wished to go to Africa, but was sent to China; Livingstone wished to go to China, and was sent to Africa. Truly, "there is a divinity that shapes our ends." Solemn, sedate Robert Morrison never could have won the love of the emotional Africans as Livingstone did, and Livingstone, the active worker, who hated book-making, never could have sat cooped up twelve hours a day deciphering Chinese.

Morrison's father and family disapproved of his leaving home, and wrote summoning him back to Newcastleupon-Tyne. The father's health was not robust and the business missed Robert's clear head and strong arm. But there were other brothers at home who could carry on the trade, and his kindred were not in need, so he refused He must, and would, folto return. low his bent. He had for years secretly desired to be a missionary. To prepare himself he had stolen time from his sleep and his meals that he might learn; he had read with aching head and tired body. Probably neither father nor son realized the sacrifice they were asking of each other.

Morrison went down to London to

study medicine and astronomy. On his necessary walks he took a book and read. The sunsets, the sluggish Thames, the newsboys, the business men, the dandies driving in the park, all the humming, struggling life of the metropolis was to him a shadowy dream. His real life lay in his books. With him "This one thing I do" shut out all other concerns.

A Chinaman of very captious temper but undeniable ability was in London and became Morrison's teacher. In the British Museum a copy of the larger portion of the New Testament in Chinese, made seventy years before, was found; this Morrison carefully copied.

The East India Company's business was trade. By their charter they were pledged to hinder the evangelization of the world in their generation. The religion of foreigners was not to be interfered with, lest dissensions arise injuring commerce. They would not allow a missionary to sail in one of their vessels, so Morrison was obliged to go to New York that an American ship might convey him to China.

Robert Morrison took himself seriously. Sprightliness was no more to be looked for from him than from one of the Puritan Fathers. His letters are as grave (tho less interesting) than "Pilgrim's Progress." He quotes scripture as copiously as one of Cromwell's Ironsides. His manners. tho always respectful, were not winning. Small talk he never condescended to, perhaps from inaptness. Beyond the weather, this self-contained man had few topics in common with others. The very intensity and unusualness of his aims made him solitary. Take him all in all, he was one to respect and admire, rather than to love.

Nevertheless, there were elements of greatness and even of rugged beauty in Morrison. Through a whole lifetime he worked at the unselfish task he had set himself; he was upright and conscientious; his duty was his law; he had a Scotchman's canniness, and an Englishman's firmness; he was self-controlled, brave, generous, and kindly toward children.

# First Years in China

While Morrison was yet in the Downs, a great gale blew which sunk or disabled the whole fleet anchored there with one exception—the Remittance, the ship on which Morrison had embarked. He wrote home an account of his experience. "Before daylight our anchor snapt in two, our mizzen and foresails split, and we scudded down the Channel under bare poles. The sea was mountains high and the atmosphere was so thick with snow [it was in February] that we could not see the length of the ship around us. In the midst of our extremity an alarm was raised that the ship was on fire, owing to the bursting of some bottles of vitriol. Happily, however, the men had courage enough to seize the bottles and push them overboard. My mind, in the midst of this, was only exercised in casting my burden upon the Lord."

The gentleman with whom Morrison stayed in New York, gave, many years after, an account of his visit:

I shall never forget the evening on which the missionary company was brought to my house. As the notice had been very short he was placed, for the first night, in our own chamber. By the side of his bed stood a crib in which slept my little child. On awakening in the morning, she turned, as usual, to talk to her mother. Seeing a stranger she roused herself with a look of alarm; but fixing her eyes steadily on his face she inquired, "Man, do you pray to God?" "Oh, yes, my dear," Mr. Morrison replied, "every day. God is my best friend." She was a favorite with him ever after.

There was nothing of pretense about Morrison. Nothing could be more plain, simple, and unceremonious than his manners. His fellow missionaries looked up to him as a father (he was only twenty-five) and took his advice in all their movements. He exhibited less of the tenderness of the Christian than they did. His mind stood erect, self-determined; theirs clung to it for support, and gathered under its shadow for safety.

The captain of the *Trident*, the ship on which Morrison sailed, and who knew something of the impenetrable conservatism of the Chinese, said: "And so, Mr. Morrison, you really expect that you will make an impression upon the idolatry of the great Chinese Empire?" "No, sir," returned Mr. Morrison, severely, "I expect God will."

He arrived at Canton on September 8, 1807, and presented his letters of introduction to the American consul and to Sir George Staunton, president of the Select Committee of the East India Company. Both of the gentlemen showed him great kindness but were embarrassed at his presence. Foreigners, even the employees of the East India Company, had a very precarious foothold in Canton one hundred years ago. The Chinese, with the haughty contempt engendered by centuries of isolation, despised and hated foreigners. The restrictions placed upon them were very galling. (So are those to which the San Franciscans have since subjected the Cantonese.) They were allowed to reside and walk only in a limited and crowded area.

Privilege to trade was accorded them (China held cheap those who soiled their hands in business), but any Celestial found teaching the foreign devils the language merited death. The literature of Confucius and Mencius was not to be bandied about in barbarian mouths. Nor was their religion to be assailed. What could these ignorant traffickers from the Outer Seas know of man's duty or his future state?

Sir George Staunton was a lifelong friend of Morrison and procured him a teacher, Abel Yun, from Peking, who had been educated by Romish priests and spoke Latin fluently. Cautiously, little by little, Yun brought him paper and ink and books, and cheated him roundly on the purchases. What Chinaman ever forbore to "squeeze" his victim—especially when that victim was a tabooed foreigner? Finally another teacher was added, a literary graduate of the first degree.

Rent was enormous in the overcrowded foreign quarter. Morrison hired some basement rooms, in which he dwelt by day and by night. was so fearful of attracting attention and being expelled from the city that he never walked out. He adopted the Chinese dress of a scholar, wore a queue, let his nails grow long, and ate Chinese food with chop-sticks. was as avaricious of his time as a miser of his money, and studied early and late. Of course his body grew weak and became so enfeebled he could not walk across his rooms. Headaches, to which he was always subject, tortured him continually. Those whose zeal leads them to endanger their should remember Stanley's words: "A dead missionary is of no more use than any other dead man."

Morrison's physician advised change. He went to Macao, discarded the Chinese dress and mode of living, and regained his health. He met Miss Morton, a doctor's daughter, and married her.

On his wedding-day the East India Company offered him a position as translator at a salary of \$2,500 a year. This was afterward increased to \$5,-He had been only seventeen months in China, but by his unremitting diligence had mastered the language so as to be indispensable. Carey and Morrison were both refused a passage on the East India Company's ships and afterward were paid large salaries by the same Company for their services. Morrison's position was now assured, for he had a visible connection with trade. No more hiding in cellars and shrinking apprehensively from strangers. His wife became a permanent invalid and had to live at Macao, but he spent his time about equally between there and Canton.

# Pegging Away

When the London Missionary Society appointed Morrison to China they did not intend him to go and publicly preach and pray. Such a thing was impracticable, nay impossible. It would have united Englishmen and Chinese in driving him out of the country. His orders were, therefore, to translate the Bible and compile an Anglo-Chinese dictionary. But to do even this would make him a marked man, so that he was obliged to move with exceeding caution.

The Acts and Luke were translated and published. An imperial edict appeared "that to print books on the Christian religion in Chinese was declared to be a capital crime." Morrison quaked, but worked on. "I must go forward," he wrote, "trusting in the Lord. We will scrupulously obey governments as far as their decrees do not oppose what is required by the Almighty." The Roman Catholic clergy were also his bitter enemies. They informed on him and anathematized his helpers.

Six years after Mr. Morrison had reached Canton a Mr. Milne was sent to him as colleague. Mr. Milne had been lowly born and in his youth little schooling had fallen to his share. His portrait represents him as a longlimbed, narrow-chested, thick-lipped plebeian. His face is positively ugly that is, as far as features ill-assorted can make it-but the expression has both strength and gentleness. When he offered himself to the London Missionary Society he appeared so homespun that the directors, looking him over, asked him if he would be willing to go as a servant to a missionary. He answered eagerly, "Yes, sir, most certainly. I am willing to be anything, so that I am in the work. To be a hewer of wood and a drawer of water is too great an honor for me when the Lord's House is building." At college he was found to have fine abilities. That high forehead of his, peaked like Sir Walter Scott's, was an index to the brain power behind. He married happily, and for his wedding-trip, which lasted eleven months, he sailed away to China and landed in Macao in 1813. Morrison received him with exceeding joy.

Considering that he was a private, and by no means a famous, individual, Mr. Milne's arrival caused quite a sensation at Macao. The Roman Catholics appealed to the governor, the governor convened the Senate, and, as a

Мr. Morrison dreamed dreams The climate was about Malacca. healthy and the authorities friendly. That would be the fulcrum on which his lever of Christianity was to rest, which would move all China. plans included a school for children, a training institute for Chinese pastors, a printing and publishing house, a botanical garden of all the plants of the Eastern Archipelago, a home for sick or worn-out missionaries and their wives or widows, and a seminary to educate their children. He gave thousands toward the establishment and Milne worked faithfully and wisely. It did not realize all they hoped (for it was a big program, and Mr. Milne died early), but it accomplished much.

Mr. Morrison published the New Testament. The East India Company in London heard of it and wrote, saying that, as this had been in defiance of the emperor's edict, they were apprehensive that serious mischief might arise to British trade in China from these translations, and they wished Morrison to be dismissed; but because of their respect for his talents, character, conduct and services, \$4,000 should be paid him.

The select committee in Canton were loath to carry out these orders.

His place was hard to fill. While they hesitated the Chinese Government and the Company got at loggerheads. Lord Amherst was appointed ambassador-extraordinary to adjust the difficulty. Who was capable of being secretary and translator in such delicate negotiations? Who, but Robert Morrison, missionary and clandestine Bible publisher?

He accompanied the official suite to Peking. Outside the capital there was an eight days' conference between Chinese dignitaries and the embassy. Lord Amherst were done the honor to be ushered into the august presence of the emperor, the son of heaven, he must kneel three times and knock his head on the ground nine. Such homage is paid to the gods. How could the foreign dogs be admitted to gaze on His Serene Highness except in the attitude of worshipers? The English dignity of Lord Amherst could not submit to that. The whole party turned their backs on Peking, and gat them homeward in wrath. One more offense to Britishers by China was recorded on the slate and the unlucky nation's reckoning with John Bull came later.

That was Robert Morrison's only trip in the flowery kingdom. He has been called a prisoner with a chain reaching from Canton to Macao.

# The Bible and the Dictionary

Wherever Robert Morrison was, in every spare moment he worked on the translation of the Bible and the compilation of the Anglo-Chinese dictionary. This monotonous grind was his recreation, his entertainment, and his amusement—at least it was the only approach to these things he ever allowed himself. He was much isolated, and those about him were suspicious of his pursuits; many were openly antago-

nistic. He ran the gauntlet toward his goal amid jeers, and scoffs, and jostlings, and hard knocks. Yet he is not to be wholly pitied. He was a loftyminded, evenly balanced man who could live without sympathy. Student work was no hardship to him. President Roosevelt, "he liked his job." When God gives a man a special task to do He usually gives him also a strong inclination to do it. As a youth, when Morrison was poring over a Chinese manuscript in the British Museum and a gentleman asked why he was grappling with so difficult a tongue, Morrison replied, "All I know is that my mind is powerfully wrought upon by some strong and indescribable impulse, and if the language be capable of being surmounted I mean to make the experiment."

The superb hauteur of the Chinese toward Christianity weighed upon his heart. "My servants," Morrison wrote, "agree in considering it altogether useless to be at any trouble to know anything of foreigners. The Celestial Empire has everything in itself that it is desirable either to possess or to know. As the most learned never acquire the whole of the literature of China, why then concern themselves about that which is exotic? With regard to religion and morality, the depths of the knowledge contained in the Four Books have never been fathomed; and, till that is done, it is folly to attend to any other."

Every Sunday, behind closed doors, Morrison held a little meeting with his employees; he reasoned and prayed with them, but it was seven years before he baptized the first convert, and when he died he could have counted on his fingers all he had led to Christ.

Mr. Milne helped Mr. Morrison in

the translation of the Old Testament, and in 1819 the whole Bible was ready for the press. The Bible Society gave \$5,000 to print it and \$10,000 more to put it in circulation. Congratulations were now in order and they fell on Mr. Morrison as thickly as rice on a bride. Glasgow University gave him a D.D.—a degree that was not as overworked one hundred years ago as it is now.

Doctor Morrison disclaimed perfect accuracy for his version, and wrote:

If Morrison and Milne's Bible shall in China at some subsequent period hold such a place in reference to a better translation as Wyclif's or Tyndale's now holds in relation to our present English version, many will forever bless God for the attempt.

It is not yet five hundred years since Wyclif's bones were dug up and burned, chiefly because he translated the scriptures; and it is not yet three hundred years since Tyndale was strangled at the hands of the common hangman and then burnt for the same cause; and it is but two hundred and seventy-seven years since the English Parliament decreed that all manner of books of the Old and New Testaments, of the crafty, false, and untrue translation of Tyndale, be forthwith abolished and forbidden to be used and kept. If such things occurred so recently, more modern translators need not be surprized if their works are censured and condemned. King James' translators were fifty-four in number and rendered into their modern tongue in their native country under the patronage of their prince. Our version is the work of two persons-performed in a remote country, and into a foreign and newly-acquired language; one of the most difficult in the world and the least cultivated in Europe. The candid judge of men's works will not forget these circumstances.

To the task I have brought patient endurance of long labor, and seclusion from society; a calm and unprejudiced judgment, with a reverential sense of the awful responsibility of misinterpreting God's Word.

There were two babies in the Morrison family—bonnie bairns—whom

Dr. Adam Clarke pronounced the finest he had ever seen. The mother grew so frail it became necessary for her to take the children to England. After five years she returned apparently restored in health, and fires were once more kindled on Mr. Morrison's hearthstone at Macao. He writes of the happy walks with his children on his terrace-garden which fronted the sea, and the long evenings when they sat around the same table with the mother near plying her needle. he had only a few months of this, when Mrs. Morrison died after two days' illness. Her husband was stunned for a time, and could do only his necessary duties. Once more he had to kiss goodby the beautiful, motherless children and send them over the ocean. "I am going on mourning all the day," he wrote, "an unprofitable servant. Lord pity me."

The Anglo-Chinese dictionary was completed in 1823, and the East India Company published it at a cost of \$60,-000. It contained 40,000 words, was an encyclopedia as well as a dictionary, and occupied six large volumes, each the size of a modern encyclopedia. With this, and with Morrison's grammar, the employees of the East India Company might make some progress in learning the Chinese language, and thereby increase their usefulness. Doctor Morrison was now at the zenith of his fame. Scholars all over Europe poured their praises in his ear and welcomed him to their brotherhood of learning. He took the only furlough of his life and sailed for England.

Doctor Morrison accumulated a very rare library which had cost \$10,000, and as the Chinese were forbidden to sell their books to foreigners,

there was in all Europe no such collection as that of Doctor Morrison. He proposed to present it to some college in England, but the government claimed duty on the gift. Sir George Staunton pled with the ministry and had the tax removed.

It was arranged by his friends that Doctor Morrison should be presented to George IV. that he might bestow a copy of the Chinese Bible upon His Majesty. Who would not have liked to witness the interview? On the throne sat "the handsomest prince in Christendom, the finest gentleman of Europe" (so his courtiers told him), but whom Thackeray dubs "a monstrous image of pride, vanity and weakness," who had lived sixty-two years and done nothing but invent a shoe-buckle; who had spent hundreds of thousands, nay millions, on mere sensual gratification. Fifty thousand dollars a year, we are told, it took to clothe that royal back. To quote Thackeray again, "If he had been a manufacturing town, or a populous rural district, or an army of five thousand men, he, one solitary man, who did not toil, nor spin, nor fight, could not have cost more." Before His Gracious Majesty stood the son of a farm-hand. Robert Morrison. twenty years his junior, who had lived simply and given largely; who had found out a useful thing to do, and had worked at it so faithfully that he had raised himself to be the equal of the greatest man in the realm.

Robert bent the knee and presented the Chinese Bible to his sovereign, which gift His Imperial Highness was pleased to accept. But it is to be feared that His Imperial Highnesses' morals were no more benefited by the Chinese than by the English version. Doctor Morrison spoke many times publicly in behalf of missions. He visited with his children, wrote articles for magazines, founded a college for outgoing missionaries, and married the second time. These things made his stay in England a busy rush.

He sailed for Canton in 1826, taking the second Mrs. Morrison with him. On board ship the crew mutinied with the purpose of murdering the officers. Shots were fired and a gunner's foot blown off. Doctor Morrison went fearlessly to the forecastle and reasoned with the angry men and persuaded them to get to their duties again. When one or two of the insurrectionists had been punished, the revolt was quelled.

Back in Canton his activity was unceasing. He translated as before for the Company; he helped in a home for sailors, and in a medical dispensary; he held services for both Europeans and Chinese on Sunday, and began a huge commentary on the Bible in Chinese. Some one once asked him if he were not weary. "I grow tired in, not of, the work," he replied. A portrait of him painted at this time shows him a dignified, curly-headed man with a comfortable double chin and the girth of an alderman. Diffusing his countenance is an air of benevolence and purpose.

It was fashionable in those days for men of the clergy who stayed at home to ridicule pioneer missionaries, especially if they did not belong to the Established Church. An attack was made on Doctor Morrison in the Quarterly Review which stung him in his vulnerable spot. Josh Billings has shrewdly remarked, "I notiz thet the man who hez made hisself is apt to be a leetle too proud of the job." The Review sneered at Doctor Morrison for that on which he prided himself—

viz: that he was not a university graduate, but merely a self-instructed scholar. The doctor made a spirited reply. "What good scholar ever existed who was not in a great degree 'self-taught'? There had been 'regularly-educated' civilians, and commanders, and chaplains, too, in India, and commercial agents in China, long before English missionaries were born, but had they learned, or had they provided means to teach, the language? England had drunk Chinese tea and raised millions of revenue from it for a century, but England had not furnished one page nor established a single school to teach Chinese till a 'self-instructed' missionary did it."

The intervals of home life Doctor Morrison enjoyed were always brief. The house at Macao had been reopened and the happy walks amid the flowering shrubs on the beautiful terrace resumed. But the second Mrs. Morrison grew enfeebled at Macao, as the first had done. She, too, was compelled to return to England.

The East India Company's charter expired and the trade was taken in hand by the English Government, and Doctor Morrison was reengaged at a salary of \$6,000 a year. He had served only a few days when he took a high fever which his overtaxed constitution had no strength to withstand. It burned his vigor out, and in 1834 he died at Canton, aged fifty-two.

Now, one hundred years since he first hid himself away in the Canton basement, behold the mighty array of missionaries, not in one seaport only but all over China! Note the host of Chinese Christians and the transformations going on all over the Empire. If he, the forerunner of them all, is permitted to know, must he not rejoice?

# SIR GEORGE WILLIAMS-A MODERN KNIGHT\*

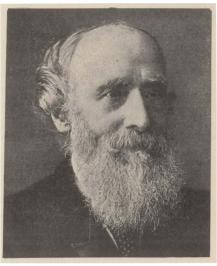
EDITORIAL

Sir George Williams was one of the sunniest men that we ever met. He was one of the best rounded men of his generation, singularly well balanced, with an alert and fertile mind, a warm, generous heart, a sensitive conscience, and a resolute will, all modified and qualified by the rarest common sense, tactful judgment, winning manners.

His career ought to impart courage to the most obscure and humble man. It proves by the logic of example that no lack of natural advantages or of exceptional opportunities need prevent the average man from a life of high attainment and large achievement. Here is a farmer's son, born poor, who never had any real chance of a liberal education, and whose early influences failed to mold him for even a high standard of morals-who, at fifteen, was "a careless, thoughtless, godless, swearing young fellow," but by simple choice of Christ as both Savior and Master, and by patient, diligent effort, rose to the highest rank, and died, at eighty-four, having crowded into those nearly seventy years of service the work of ten men; a knight by nature as by recognition of the crown, and buried in the great cathedral as one of Britain's greatest men.

This is a life to be especially studied by young men of business. The learned professions, and especially the ministry, are supposed to be more favorable to spiritual work, and a so-called religious life; and the wealth that brings both large means and leisure is thought to afford ample opportunity for doing good. To most men, a trade or a commercial career means the grind of toil, close confinement to

bread-winning and money-getting, such concentration as is only another sort of slavery. To many men a business life is hardly compatible with real



SIR GEORGE WILLIAMS

honesty, much less spirituality. But here is a man who is an unanswerable refutation of such positions-scrupulously honest and honorable, "not slothful in business," yet "fervent in spirit, serving the Lord." None will charge him with ever neglecting his work, whether as a humble apprentice or the head of a great house; but as surely none can charge him with either slavish grind or sordid greed, with such immersion in commercial cares as drowned out unselfish ministry to humanity. Nor was he a sort of chameleon, changing coat and color to suit circumstances, turning one eye to earth while the other piously gazed upward. The two sides of a chameleon's body lacking coordination, do not move together. But Sir George was consistent; whatever he did, he

<sup>\*</sup> Life of Sir George Williams. By J. E. Hodder Williams. A. C. Armstrong & Son.

did with his whole heart. Business was to him a sphere of service to God and man-not a secular trade, but a sacred calling. He would have left it, if he could only have kept it by trampling on the Decalog, sullying the cleanness of his conscience, or stifling aspiration after human uplifting. demonstration or illustration which he furnished of the possibility and feasibility of a godly and useful life in the midst of modern commercial competition and the strenuous struggle after mere mercantile and monetary success, is one of the most valuable lessons which biography leaves as a legacy to future generations.

It is, to our minds, a poetically beautiful thought that the last half century of this noble life should have been spent in "Paternoster Row," near "Amen corner"; and that his great commercial house should have fronted also on "St. Paul's churchyard," face to face with the great cathedral. was a fitting expression of the proximity and harmony of the two elements that together make up his whole career -for, on the one hand, he built up a model drapery warehouse; and on the other, his service to God and man stands like a cathedral, stately, symmetrical, and beautiful, uplifting the cross, and domed with golden radiance.

This is no mere poetic figure; it is fact, and thousands know it, not only in Britain but throughout the globe. His name is known, not only wherever the English tongue is spoken, but in all lands. The great association that he founded in 1844 for Christian young men, like a Banyan tree, has sent out branches which, in turn, taking root in other soil, have become new trunks for new ramifications, until the hills and valleys afar are "covered

with the shadow of it, and its boughs are like the goodly cedars." Sir George has become omnipresent and immortal by his work for young men. As Britain could not limit or confine him. neither could his fourscore and four years comprize him. He lives, and will live, wherever young men live and so long as time lasts; and there was in him, as a product of God's husbandry, seed after his kind, which will reproduce the essentials of his character in others who imbibe his spirit and imitate his example; and the final harvest God only can measure or estimate. In his business room, many of us have read that framed illumination: "GOD FIRST." This, his motto, was not a mere maxim; it was his motive and method. He loved it and lived it.

He was an example of the security of a saint who hides himself in that secret place of the most High-the Will of God. Out of his fourscore and four years, about threescore and ten were years of steady toil—from morning to night, with body and mind. His biographer says, without exaggeration, that he crowded into his life "the work of ten." That he lived so long, and kept so well, must be attributed to something beside scrupulous self-care; for while always a man of temperate habits and clean life, and from conversion thoroughly religious in the best sense, he never saved himself. No doubt his free open air, rural life, as a lad, put iron and oxygen into his blood; but, as he was apprenticed to a draper seventy years before his death, his life of confining labor began early and continued late; for, even after ample wealth and old age justified lordly leisure, we find him, not of necessity but of choice, the same indefatigable worker.

With the keys that unlock the secret chambers of such a life we are all vitally concerned; and the first of them is, of course, his early turning to God. This was just seventy years ago, in 1837, at the age of sixteen. The minister's name was Rev. Evan James. What he preached about, or from what text, is not known; but a lad in the back seat of Zion Congregational Chapel in Bridgewater, like another lad—C. H. Spurgeon, at Colchester— "looked and lived." That Sunday night young George began to live for God. From the chapel he went to the shop, knelt down there and talked to God. Little did he know it, but that night he began to build his "ascent to the House of the Lord," connecting his shop with the chapel, so that he could keep on the sacred level always, and not go down to a lower plane when he left the place of worship for the place of work.

On becoming a member of the church organization, he at once entered into active service and "not how little, but how much we can do for others," was henceforth the determining purpose of his new life. He joined a few others in establishing a prayermeeting in a room adjoining the business house, and soon became also a Sunday-school worker.

It is well to stop and fix a few lessons in mind—two especially. First, no preacher of the Gospel should despair because large and obvious results are lacking. Here is an obscure man, whose seed was cast on the waters, unconsciously to himself finding root in a boy who was to be God's apostle to a world of young men. The second lesson is that a good beginning makes a good ending. Every-

thing for the seventy years following hung on that self-offering to God, and beginning at once to work for souls.

Another shaping influence of Sir George's life was the personality of two men of rhyming names-Finney and Binney—a curious combination, these two. Finney the American evangelist, who was raised up by God to thrill the dead orthodoxy of his day with a new life—to break up the passive inertia that waited for a resistless visitation of the Spirit, and teach men to wait on God instead of idly waiting for Him-to bestir themselves and get into the way of blessing. George Williams heard him, when in London, but it was his pen rather than his tongue that inspired the young man. He devoured his "Lectures to Professing Christians" and his "Revivals of Religion," which were born from the press the very year that George Williams was born unto God. Finney's writings were, above all, practical. They insisted on hand to hand contact with souls—on systematic prayer to God and equally systematic approach to men. They entered into no fine theological hair-splitting, and were untainted by any learned skepticism. They had a positiveness that was like ozone in the air, and a practicality that was like electricity in the dynamo. They just suited the simplicity of Williams' faith and the earnestness of his spirit. They drove him to prayer and urged him to testimony until both became natural and necessary to his whole being.

Finney was, moreover, a man of common sense—and he taught his reader *tact*—to consult fit times and ways of getting at men—to take them as fish are taken, not by a bare, sharp

hook, but by a bait. And to make soulsaving—fishing for men—the business of life.

But Finney had one lack. He had a legal, rather than a gracious spirit. He could thunder law better than whisper love. He could wield the wind, fire, and even earthquake, better than use the still small voice. And, like most legalists, he was intolerant, and almost fatalistic. He denounced what he disapproved. He judged others by his own standards—many things that hinder sanctification were to him obstacles to salvation, and inconsistency was a damnable sin.

George Williams needed a mellowing influence to temper the teaching of Finney, and that he found in Binney, the striking, winning preacher of London, who was as conspicuous for grace as Finney was for law, and for toleration as the American evangelist was for denunciation. He was optimistic, enthusiastic, liberally orthodox. He knew how to preach the secondary truths of the Gospel as well as the primary—how to emphasize nobility of character, the dignity of labor, the inherent royalty of true manhood. What a providential combination— \* these two men—to help a young man to both the "strength and beauty" which became God's sanctuary! Without Finney's influence, George Williams' might have lacked force and fervor; without Binney's, attractiveness and amiability. When God would train His workmen, He knows what teachers to use.

No one secret of George Williams' life stands out so boldly as his habit of approaching men, one by one. This habit he formed from the first. It was the earliest indication of his future career. All habit brings facility, and

hence the naturalness and ease with which he learned to get at young men's inner life. To turn to a fellow clerk behind the same counter and ask, "Are you saved?" or "Do you know the Lord?" seems a very simple thing to do; but to that we owe George Williams and the Y. M. C. A. It was easy and natural, when this question was put, to follow it up; to draw a soul a step further, to suggest prayer together—then joint Bible study. was in the "apostolic succession" that any young man, thus brought to Christ, should do the same for another fellow clerk; that the prayer circle and Bible study should enlarge; then that a little association should be formed for mutual help and joint effort; then that mercantile house should feel change in its whole atmosphere through a change in individuals; then that other mercantile houses should get blessing by contact, and similar work be done and like bonds be created among their employes; and then that representatives from different and kindred organizations should come together for combination in one central association and a wider influence over other young men. And just this is the history of that mother association of London that has now so many and such vigorous offspring in all lands.

The radical transformations possible in a great business house, and even municipal community, by such simple, quiet methods, we are slow to recognize and realize. When that young man of nineteen entered the new draper's warehouse of Hitchcock & Rogers, it was almost impossible for a young man employed there to live a Christian life. The time was full of work—little respite even for meals—no time over books, study, outside

pleasures, or social refinements; and what little time could be snatched from toil was naturally spent in those low forms of pleasure which are shortest-lived and quickest in vicious fruits—that make up for intensity by corresponding rapidity of ruin. Hence the habits of drink and debauchery then so common and so fatal. Three years after George Williams began life in London, it was almost as hard to live without God in that warehouse as it had been before to live without sin.

Let it be written as on the firmament in stars, that we may read it whenever we look up. The whole of this great life history may be read in the light of four mottoes: "Put God first"; "Pray for definite results"; "Speak to the man next you"; "Cultivate the bond of brotherhood." Not one rule here that any man can not adopt and follow. And yet these were the open secrets of one of the grandest lives of our day and one of the world-embracing movements of the ages!

And one of the most notable facts in this whole constellation of starry verities is that the man, so privileged of God to initiate and guide to worldwide development this great work, was not what would be called an extraordinary man, either by nature or by culture. No one, not even his most admiring friends, would lift him to the pedestal of genius. He was not a man of the type of Burke or Pitt or Gladstone, of Newton or Faraday or Edison, of Liddon or Stanley or Spurgeon. Brilliant powers he had not. He belonged, to the last, to the uncommon rommon people—to the masses, rising

to eminence by sheer industry, purity of purpose, and unselfishness of service. This, instead of detracting from his life's record, adds to it beauty and glory. He was in the true sense a self-made man. No circumstances of blood or birth, inherited genius or ancestral wealth lifted him to a social plane of high prestige and influence. He rose because he set his eye upward and climbed with his feet; because he followed a divine leader and did not halt at hard places and self-denials. Even the winning traits which made him like a beam of light and warmth wherever his personality shone were largely cultivated. His faith in God disposed him to be cheerful and courageous; his prayer habit gave conscious hold on God's strength; his single aim made secondary things seem small, and lesser trials insignificant; his success in soul-winning brought to earth the purest joys of heaven. The man whose face radiated sunshine on all who met him, got his solar light from no natural sunniness of temper or outward prosperity. It was a reflection from the Sun of Righteousness. Archdeacon Sinclair, in preaching the memorial sermon, summed up by his character in these words:

He was so direct, so straight, so unswerving in his faith, so serene in his courage, so strong in his trust, that he had a remarkable faculty for kindling enthusiasm. He had no care for his own ease or enjoyment. He was unsparing of time and money for the benefit of all those who needed a helping hand. His name stands for the abiding truth that a simple, heartfelt faith in the power and presence of Christ is possible at any age, under any circumstances, to any Christian man.

## UNEVANGELIZED REGIONS IN CENTRAL ASIA

BY COLONEL G. WINGATE, C. I. E. Formerly in the Indian Army

Our Lord's command to preach the gospel to every creature, to make disciples of all nations, has never been withdrawn. It presses upon the Lord's people to-day with increasing urgency and is leading many to look out over unoccupied territories as "fields white already to harvest."

Recent British campaigns beyond the northwest frontiers of India have brought to light the spiritual needs of those vast territories that lie beyond India and stretch away to the uttermost confines of Central Asia, an extent of continent considerably larger than half Europe. In the Tochi and the Tirah expeditions of 1897-8, which penetrated far into the border country, it was observed that altho in the fortified villages captured and occupied by the troops large numbers of copies of the Koran and writings on the religion of Islam were found, not one copy of the Bible or any portion of it or any Christian tract was discovered. Altho Hindoo traders were resident in every place and there was idolatry tolerated by this Mohammedan population, yet no native Christian was met. are none across the frontiers of India to-day and we must go back a thousand years to from the sixth to the tenth centuries, when the old Nestorian Church set out to evangelize the world, in order to find Christians in mid-Asia. What a sleep of centuries it is from which the Church in England and America is lately awakened!

To-day one may walk for hundreds of miles from west to east along the northern boundaries of the great Indian Empire and while on the right hand lie a large body of missionaries

devotedly at work in India, on the left there is not one missionary resident. nor even a native catechist. The strongholds of Mohammedan fanaticism are far more in the hills than in the plains, and could we win over from the crescent to the cross any considerable number of the tribesmen with their fine physiques and martial instincts it would have great effect in lessening or removing opposition to the Gospel on the part of weaker Mohammedans in the cities of the plains. Serious obstacles stand between the Gospel agent and entrance into Afghanistan and the territory that surrounds that country. There remains much land to be possest. Habib Ullah, the Ameer of Afghanistan, rules over a powerful Mohammedan country. Afghans are Sunnis and as their leader he is styled "King of Islam." The power of the mullahs is great, fanatical in its exercise, and opposed to the introduction of Western learning and civilization. Women are unfortunately situated. Custom compels them to lead a secluded life, and the sanction of religion to a plurality of wives results often in much domestic unhappiness-Habib Ullah is credited with seven Not long ago the principal mullahs persuaded him to divorce three in order to conform to the accepted interpretation of the Koran restricting the lawful number of wives to four, but the number of concubines is unrestricted.

North of Laghman are the mountains of Kafiristan. In the deep valleys watered from the snows of the Hindu Kush the Kafirs dwelt secure, with Grecian features and household

utensils, claiming pre-Hellenic origin, and clinging to an idolatry the source of which is lost in the ages. It was a sorrowful day for them when by a stroke of the pen in the British foreign office eleven years ago their country was brought within the boundaries of Afghanistan. At last the Kafirs were the subjects of the Ameer. In consultation with Ghulam Haider, his commander-in-chief, he determined to



GHULAM HAIDER Commander-in-Chief of the Ameer of Afghanistan

convert them and bring them into the fold of Islam. The distasteful offices of the mullah were offered at the muzzle of the breech-loader, the rites of the Mohammedan belief were enforced upon an unwilling people, mosques took the place of temples, the Koran and the traditions of the Caliphate would be the spiritual regeneration of the pagan Kafir. Yet twenty-five years ago a message from the Kafirs of the Hindu Kush stirred the

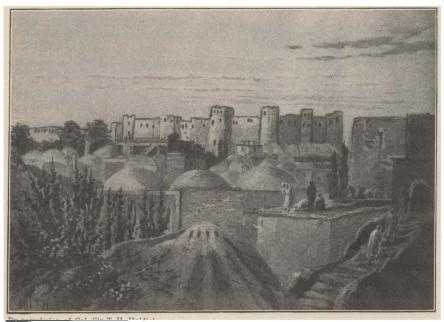
Christian Church: they asked that teachers might be sent to instruct them in the religion of Jesus Christ. It is a sad example of how an opportunity may be lost, for to-day there is imposed between the ambassador for Christ and the eager Kafir the hostile aggression of a Mohammedan power intensely jealous of the entrance of the foreigner-Kafiristan is now one of the two territories and the five provinces into which Afghanistan is divided. The other territory is Wakhan, in the extreme northeast, consisting of a network of valleys inclosed by very high mountains.

It was a slave girl from Wakhan, Gulriz by name, who bore to the late Ameer Abdur Rahman, possest of some of the strongest characteristics of his grandfather Dôst Mahomed, two sons, Habib Ullah and Nazr Ullah, who to-day confront the rising tide of missionary endeavor with the exclusiveness of a country in which religious intolerance exercises a deciding voice in its affairs. Of the two brothers, altho Habib Ullah is Ameer yet Nazr Ullah Khan is much the stronger personality. Appointed commander-inchief of the Afghan army early in the reign of his brother he is also the trusted representative at court of the mullahs, and on the last day of the Ramasan, the principal festival of the Mohammedan year, when the Ameer and his court are assembled in full state in the Idgar Mosque at Kabul, the prayers are read by Nazr Ullah in person.

The Western boundary of Afghanistan is contiguous with Persia, and on the north the river Oxus separates it from Russian territory. The southern boundary stretches for eight hundred miles from the Goomul River on the

Indian frontier to Mount Malik-Siah where three empires meet—India, Persia and Afghanistan. In this neighborhood is Seistan, a country with a very ancient history. Here arose the founder of the powerful Achœmenian dynasty which gave the line of kings mentioned in the Bible—Cyrus, Darius, and others. Alexander the Great visited Seistan on his way to India in 330

tify the expectation that it will become again prosperous. The recent opening out of the Nushki-Seistan-Meshed route will further this. It is 1,000 miles from Nushki in Baluchistan to Meshed in Persia. The trade route passes through Nasratabad in Seistan, where there is a British consul and other European officials and those engaged in trade. It is one of the out-



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THE CITADEL OF HERAT, CENTRAL ASIA

B. C. Up to the tenth century Seistan was a rich and prosperous country, but its wealth brought upon it the devastating hordes of Jenghis Khan Timerlane and others. It has the only large river in Southern Asia between the Tigris and the Indus. The Helmand is six hundred miles long and rises near the city of Kabul. The existing population is only nearly 205,000, but the fertile soil, the big rivers, and the importance which attaches to a place where so many interests meet jus-

posts of Central Asia waiting to be occupied by missionaries.

The population of Afghanistan is reckoned at nearly 6,000,000, distributed in towns and villages. A hundred years ago when the traveler Christie visited the city of Herat, then the granary of Central Asia, the population was 100,000, but it has greatly dwindled since those days and is now only 20,000, mostly Shiah Mohammedans. The city of Kandahar, with 50,000 inhabitants, is situated

sixty-five miles from the terminal station of New Chaman at the end of the Sind-Pishin Railway. New Chaman is garrisoned by troops of the Indian army and is reached by one of the great tunnels of the world through the Khojak Mountains, and offers the missionary another unoccupied outpost in Central Asia. Kabul is 5,780 feet above the sea. It extends a mile and a half from east to west and one mile from north to south. It has been twice entered by British troops, the first time under the leadership of General Keane in 1839 and the second time in 1879 after the defeat of the Afghans at Charasia. There is a native resident at Kabul representing British interests, and a number of Europeans have found employment there. That strong ruler of Afghanistan, the late Ameer Abdur Rahman, equipped his capital with a magnificent arsenal requiring European supervision, and with other industries also—the mint with an output of 20,000 coins per diem, the tanning yard, the candle factory where 100,000 candles can be turned out weekly, and the soap works where ten tons of soap can be made weekly. It is not improbable that among European agencies at Kabul the medical missionary may find a place. Into the close borough of Islam this appears to be the best, perhaps the only door that is open at the present time. It is the doctor who in oriental countries takes the lead at the start in missionary work. He heals the wound and puts the pain to sleep, as the natives say. He wins their confidence and gains their affection. The Ameer has just applied to the Government of India for two more women doctors for medical work at Kabul. He has at present to meet all the expenses of the medical

aid he provides for Afghan women in his capital, and it is insufficient for the growing need. There is thus an opportunity to offer further medical help on a missionary basis free of cost.

Let us now turn to another of those large countries of Central Asia that have so long remained unaffected by the progressive march of missions, a country which has perhaps no rivals in its religious interests, and in the isolation of its national life, or in its unique government by a Lamaic hierarchy. Tibet may be said to begin in the Pamirs of Central Asia, where Afghanistan ends. It is the loftiest country in the world. Would that its spiritual condition corresponded with its physical elevation.

Lhasa, the City of the Gods, is situated at an altitude of 11,700 feet. It is the capital of the cults of Buddhism, disclosing to the devout traveler a wonderful vision of gilded domes and temple buildings, of the far-famed Botala, the home of the Delai Lama or priest-emperor of Tibet, and of the huge cathedral Tho Khang, ofcontaining the image famous Buddha.

The monasteries of Lhasa are vast establishments, inhabited by many thousand monks, and like the monastic systems of Europe in the middle ages, they exercise an almost unbounded authority. The central government is, however, at Lhasa, and it is also mainly in the hands of the ecclesiastics. One of the most potent ways by which the Lhasan Government maintains its authority in localities which are a great distance from the capital, is by requiring the rulers or heads of monasteries in those parts to reside several years in the capital before they are considered fit to be appointed to

such posts. The authority of the three great monasteries of Sera, Debung, and Gaden, which are to be found near Lhasa, containing 20,000 monks, is said to rival in political questions even that of the Grand Lama. The monks divide the government of the country with the nobility. There are thirty families of hereditary nobles who are provided with good billets in the government service, and who are the

Monasteries cover the land; their total number is said to exceed 3,000. They are to be found in every valley and hillside. Even in the desolate region of the Manasarowar Lakes, at an elevation of nearly 15,000 feet, and beneath the lofty summits of the mythologically sacred Mount Kailas, where four of the mighty rivers of India—the Brahmaputra, the Indus, the Ganges, and the Sutlej—take their rise, the

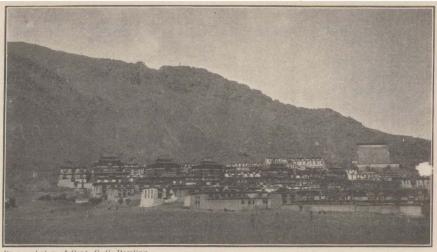


By permission of Capt. C. G. Rawling

MONES AND ACOLYTES OF THE SHALU MONASTERY CENTRAL ASIA

principal landowners throughout the country. The monk officials are generally scions of these noble families. When young they are entered on the rolls of one of the big monasteries and trained in a school at Lhasa to fit them to fill various government offices. In a few instances the selection to fill a government post falls on the real monk, who by superior intelligence and strength of character has already made his mark in his own monastery, and in such cases he owes his selection to proved ability. In Tibet one in every five of the male population is a monk.

Lamaserie is still to be found. There are eight monasteries on the shores of this lake, and four on the mountainside. The monasteries at Lhasa, Shigatse, and Gyantse are collegiate institutions with 10,000 inmates. For their support cultivable land is allotted, and to such extent has this proceeded that there is barely enough agricultural land left for the working population. In addition to the proceeds of the sequestrated land the monks exact large sums in cash and kind in payment of the religious duties they perform for the people.



By permission of Capt. C. G. Rawling

TASHI-LHUNPO-THE MONASTERY OF SHIGATSE, CONTAINING 4,500 MONKS

The contrast between the home of the monks and that of the Tibetan peasantry is striking. The latter is a small two-storied house built of stone and mud and furnished in the plainest The monastery is a large fashion. building solidly built of stone and mortar, crowned with a golden roof and adorned inside with decorations and hangings of silk and embroideries. Exceeding all others in wealth is the celebrated monastery of Tashi-lhunpo, near Shigatse at an altitude of 11,850 feet, with a world-wide celebrity and long known to European savants. In it are to be found the regal and richly ornamented tombs of the five previous Tashi Lamas. Each successive Tashi Lama is held to be the earthly manifestation of the fourth Dhyani Buddha (Amitabha) and his spiritual reputation and influence are second only to that of the Dalai Lama of Lhasa. It will be remembered that one of the results of the recent (1904) entry of British troops into Lhasa was the flight of the Dalai Lama, who is at present residing in Chinese territory.

The British occupation thus secured for the Tashi Lama the virtual government of the country, spiritual and temporal, and in pursuance of that authority the Tashi Lama not long ago visited India to ratify the treaty made by Great Britain with Tibet. But there can be no finality in the form of government temporarily set up by armed interference, nor since it occurred has the Tashi Lama ventured to proceed to Lhasa, the place of the gods. incarnation of the Bodhisattwa Chenraisi, by name Tubdan Gyatso, is in exile, and in his absence the political and spiritual power really lies in the hands of the three great monasteries at Lhasa. When the news of the victorious advance of the British troops reached the capital, the supreme pontiff set out upon his travels, leaving behind cathedral and palace, ministers and monks, for distant parts of the Buddhist Empire, where in safety as regards his person he is free to maintain his spiritual ascendency over thousands of Lamas and millions of people. He appears to be a man of considerable character and strong will, and is the first of the Dalai Lamas for more than one hundred years who has reached manhood. He is now thirty years of age. His five immediate predecessors were all poisoned before attaining the age of eighteen, which is the time prescribed for assuming the full powers of government.

In respect to the form which prayer takes in this land of the Lamas it is invariably accompanied by movement. The prayer-flags flutter in the breeze. The prayer-wheel is turned by hand or water or wind. The largest prayerwheels contain the sacred mantra "om mani padme hun" repeated millions of times. The long approach to every monastery is lined with these prayerwheels, to which the hand of the devout Lama imparts many revolutions as he ascends the winding way to his cell. The small hand prayer-wheel is a familiar object in many a home in western lands; it was once in the possession of some earnest Buddhist who turned it incessantly as his ordinary means of invocation, and the Lama as he sits in meditation offering up prayers with his lips sways his body to and fro.

Whether the peculiar form of monasticism to be found in Tibet to-day. extending to Mongolia and outlying parts of China, took its rise when the wave of Buddhism was rolled back upon the Himalayas from the famous temple of Bodh-Gaya, where Guatama Buddha lived and taught in the midst of his chelas or pupils, as long ago as the sixth century, B.C.; or whether it was largely influenced by the activities of the Nestorian Church, which from the sixth to the eleventh century, A.D., came in contact with Lamaism in Central Asia, and may have conduced to the similarity that is to-day observed in the ritual and practises of the Lamas in Tibetan lamasaries to those that prevailed in the middle ages in the monasteries of Eastern Christian churches, it has to be reckoned with in many plans that the Protestant missionary church may be making to-day for the spread of the Gospel in Central Asia. It may be commended as a subject for prayer to all prayer-unions interested in missionary problems. Here is one of the greatest. The conversion of a Lama is almost unknown. and any diminution of the number of lamaseries seems wildly improbable.



By permission of Capt. C. G. Rawling

LHATSEFONG, CENTRAL ASIA

Yet nothing, certainly not the strong-holds of Buddhism which are more assailable than those of Moslemism, is too hard for prayer to accomplish. It razed the walls of Jericho, and brought down fire from heaven at Elijah's bidding, and overthrew the army of Sennacherib. Prayer is doing wonderful things to-day. It has given us a great cloud of witnesses in the mission fields of the world to gather in the harvest.

"The golden harvest of endless joy,
The joy He had sown in weeping;
How can I tell the blest employ,
The songs of that glorious reaping!"
If, as we have seen, neither treaties

nor frontiers can exclude the pioneers of trade or the artifices of workshops. or the physician and surgeon, how much less should such barriers avail to shut out that Gospel which hath a pathway of its own across the mountain ranges into forbidden territory, moving from heart to heart, in a manner that rulers can not restrain, and bringing to the sin-sick soul peace and to the weary rest. The "Story\* of the Central Asian Pioneer Mission" shows that God is even now leading some to attempt to reach these mid-Asian territories with the Gospel. "All the land which thou seest, to thee will I give it."—Gen. xiii. 15.

# INCIDENTS OF MEDICAL MISSIONS AMONG THE LAOS

BY C. H. DENMAN, M.D., FORMERLY OF CHIENG MAI, LAOS

The medical missionary's work has a twofold value: first, it overcomes prejudice and brings people into contact with the Christian religion; and secondly, it helps them to be stedfast.

A Christian woman, all of whose relations are heathen, was ill. The missionary physician was called at first. But later, the relatives who had long been anxious to have her come back to the spirits, saw their opportunity and by rapid pressure brought to bear upon the suffering woman, prevailed upon her to accept heathen treatment. The spirit-doctor was called and told them that the disease was caused by the spirit of her deceased husband. Two days later the missionary physician, having heard nothing further from the patient since his first visit, found that Satan's power was again dominant in that house. The sick one replied to our sorrowful appeal to come back to God that she was unable to withstand the solicitations of her friends and that even her present husband declared that he would forsake her did she not leave the Christian religion. We came away from that home feeling that Satan had gained a victory, but we have not given her up and trust that she may yet be brought back to Christ.

On the same day when this woman turned back to spirit-worship a messenger came from a Christian community some twenty-five miles away saying that two Christian women were very ill, and asking the missionary physician to come at once. A trip of this kind means a night away from home; this necessitates considerable preparation, for the missionary must not only take supplies but requires a small camp outfit, as the native beds are not up to our standard of clean-

<sup>\*</sup> Procurable at office of Central Asian Pioneer Mission, 2 and 4 Tudor Street, London, E. C. Price, 6d.

liness and their food is so coarse and poorly cooked that it is unwise for the Westerner to eat it even for a day or two.

A little before noon the pack pony was loaded and we started; but the missionary could go no faster than the messenger could walk, for he did not know the road. After nearly seven hours' travel over the parched and dusty rice plains the village was reached. All the Christian families were very glad to see the missionary but especially the two families where there was sickness. One of the sick ones said: "Oh, how glad I am to see you! It's like seeing the face of God!"

We took the opportunity to give some scripture instruction, warning these people against putting faith in evil spirits, especially as we were told that relatives of the sick ones had suggested a return to heathen charms. Next morning, bright and early, we were on the homeward march, after finding that the sufferers were on the road to recovery. These two patients are now well and stedfast in the faith.

Each Sabbath morning after service, Christians from the villages surround the doctor like bees about a pot of honey, but they seek medicine. Dr. C. C. Hansen has been touching the hearts of heathen people by means of the scalpel. A number of children from two to eight years of age have been operated upon for relief of cal-This trouble culus of the bladder. causes almost constant excruciating pain to these poor little fellows, for whom there would be no relief were it not for the missionary hospital. The hearts of the parents and friends have been influenced by the kind treatment and cure of their loved ones, and they

are beginning to understand the aim of the mission, and are interested to learn more about the Kingdom of God.

The new dispensary in Lampun, tho but a modest building, is a great improvement over former accommodations and has led to increased patronage. Dr. C. H. Denman makes fortnightly visits to Lampun, a distance of eighteen miles, in the interests of the medical work, and usually finds the day there a busy one. A few weeks ago, upon his return, he stopt over Sabbath with the Christians of Bethlehem Church. Arriving at the village just at evening he was asked to visit the husband of a woman who was once a Christian but had grown cold. man was unconscious as the result of maltreatment of a case of fever. His father, a native medicine man, insisted on his taking native medicines and the result was nearly disastrous. missionary doctor was anxious to cure the man, hoping that it might be the means of bringing back to God the wife and her large family of brothers and sisters. He told the people that only God could cure the man and urged them to put their faith in Him. But in spite of his efforts and prayers died-murdered through the man neglect.

During a visit of the Siamese chief, Pya Surisee, to the Chieng Mai hospital, Doctor Denman called his attention to the unfinished condition of the princess' ward. The chief promised to help raise funds for its completion, and later instituted a subscription list among the Siamese officials, which realized some nine hundred ticals. The ward is now finished and is proving a great blessing to the hundreds who are cared for there each year.

## ISLAM IN EGYPT AND THE SUDAN\*

BY REV. ANDREW WATSON, D.D., CAIRO, EGYPT Veteran Missionary of the American United Presbyterian Missions

The Mohammedans under Amr Ibn-El-As took Egypt in the Year of Our Lord 640. Egypt was then a Christian country ruled by Mukawkas under appointment of the emperor. There was, however, a division among the Christians, one party siding with the civil ruler, the other under the influence of Egyptian national aspirations, was desirous for his overthrow. This division made the entrance of the Arab invaders easy; indeed, it is generally believed that the national party welcomed the Mohammedan leader as a means of deliverance from the Imperialists. If they did, it was not long before they had abundant reason for repentance.

At the time of the Mohammedan invasion, the Egyptian Church had wandered far from the simplicity of the Christian religion as taught in the four evangels and the writings of the apostles, and had practically adopted a method of salvation manifestly at variance with the doctrine of salvation by free grace, as also was the case with nearly all the Christian churches of the East. Doubtless the rise and extension of Mohammedanism were, in the providence of God, intended as a punishment on the Christians for setting aside the true Gospel revealed in the inspired writings, and adopting the doctrines and practises of human invention, which destroyed the character of the religion of Jesus and His apostles, and drove away the Spirit

from the life of the individual and the services of the sanctuary; for, without the indwelling Spirit in the individual and His guidance and dominion in the Church, it becomes easy to change one system of outward rites and ceremonies for another.

From the time the Mohammedans added Egypt to their conquests, the defection of Egyptian Christians to Islam began, and it continued all down the centuries until the days of Mohammed Ali; indeed, it can not be said to have ceased up to the present time, for no year has passed during my residence of forty-four years in the Nile Valley without my hearing of several instances of defection. The causes are easily found, and were chiefly the hope of worldly gain of various kinds, severe and continued persecution, exposure to the cruelty and rapacity of their neighbors, and personal indignities as well as political disabilities of various kinds. Butcher, in her book on the Egyptian Church, has told us some of the sad and cruel experiences of the Christians of Egypt under the dominion of Islam. Indeed, it is a wonder that any one bearing a Christian name could have lived until the eighteenth century. Before that time, no amount of Christian testimony could condemn a Mohammedan. Christians were not allowed to ride horses, or wear a seal on their fingers, or wear a white turban, and, in title deeds conveying property from or to a Christian, he was described as the "accursed one."

<sup>\*</sup> A paper read at the Cairo Conference, 1906; published in "The Mohammedan World of To-day." Fleming H. Revell Co.

#### **Number and Proportion**

The population of Egypt at the last census, taken some time after the British occupation, was:

Mohammedans	3,978,775
Christians	730,162
Jews	25,200
Diverse	268

This makes the percentage of Mohammedans 92.23, or about thirteen times the number of Christians. The proportion must be much the same at the present time; any change is likely to be in favor of the Christians. The smallest proportion of Mohammedans is probably to be found in the cities of Alexandria and Cairo and the province of Assiut.

#### **Social Conditions**

Speaking generally, this is the saddest phase of my subject. With few exceptions the women are either the slaves or the playthings of the men, and oftenest by far the former. Excluding the highest strata of society, a man generally marries in order to secure a permanent servant for himself and his immediate family relations; and if the wife does not fill the bill, she is either divorced to make room for another, or a second wife will be added. In a conversation with a prominent Moslem, he said that not more than five per cent. of Mohammedans in Egypt retain their first wife to the day of her death. Divorces are as frequent as they ever were, but in fewer cases is there a plurality of wives.

In the homes, the women occupy one part of the house and the men another; generally the men eat first, then the women, and then the servants. Outside of the family circle there is no commingling of the sexes above a certain age, at a common meal or for an evening sociable. Even at funerals and marriages, the separation is strictly observed. At marriages, both men and women witness the same obscene motions of the dancing girls, and listen to the same immoral chanting, yet from different positions on the premises.

Marriages are very often legalized when the bridegroom is less than sixteen and the bride less than thirteen, and the arrangements are all made and carried out by their nearest relatives, and sometimes in spite of the opposition of one of the couple. At their first marriage they can, therefore, have no idea of the responsibilities and cares incident to married life, so it is no wonder that there are so many unhappy in their homes. One reason, and perhaps the chief reason, for early marriages is to prevent the youth from falling into vices which are very prevalent, and caused no doubt by the reading or relating of vile stories in the hearing of the children, and the generally unchaste character of the conversation of the people. Indeed. the subject of conversation in the homes and in the cafés and streets is sufficient to corrupt the minds of the youth and lead them to immoral acts of various kinds.

The causes of divorce may be anything, and often nothing except that the man wishes to get rid of his wife in order to be able to secure another. The legal allowance for divorced women for even the limited legal time is often only collected

from the man when the woman has powerful friends to plead her cause before the *kadi*. One of the saddest sights in Egypt is the environs of the *kadi's* court, where divorced women and widows come to plead in vain for justice. The jealousy of Mohammedans for all that pertains properly to their religious system, especially as regards the prerogatives of the men, their authority over their wives and other female members of their household, has effectually prevented any reformation of the *kadi's* court.

The use of opium and hashish is widespread, and in the cities and large towns drinking Western intoxicants is becoming more and more common, especially among government officials and servants. I have been told by well-informed Mohammedans that neither learned nor unlearned, nor rich nor poor, nor high nor low, regard it as a sin to take opium in some of its forms.

#### Islam and Politics

Tho Egypt is, and has been, nominally a part of the great Mohammedan Empire under the Sultan at Constantinople, and pays a heavy tribute to the imperial exchequer, yet she has been free to govern herself from the time of Mohammed Ali until the British Occupation in 1882. During this independence under the rule of this energetic prince and his successors, Egypt was governed on Mohammedan principles with a certain amount European influence proceeding from the Western officials in many of the departments of state. Arbitrary and unjust rule had full sway during the reign of Ismail, the first Khedive, and the people were despoiled of their money and their lands in order to carry out his ambitious designs, and a debt was contracted which still weighs heavily on the people. But with all his tyranny and extravagance, he initiated enterprise and carried out improvements which have in no small degree benefited the country.

Since the Occupation Islam has governed Egypt only indirectly, for the real ruler has been Lord Cromer with his staff of British officials, who plan, direct, restrain, and control in all the departments of the government finance, interior, justice, public works, and public instruction. Notwithstanding this, Islam has no little influence politically, exercised through the Khedive, his ministers, executive officials throughout the country, and the press. The Khedive's ministers are all Moslems except one, and all matters of importance are passed upon by them, tho prepared and presented by British officials in each department. Certain matters also come up before an advisory assembly, very few of whose members are Christians. No little power is exerted on the minds of the British authorities by Mohammedan journals, some of which have a very wide circulation.

Of course, the ultimate authority rests with the representative of the British Government, but it often appears to outsiders that he is especially favorable to Mohammedan interests, and pays undue respect to their prejudices, at the expense of Christian interests. The following item of recent history is an example: The public pleadings in the native courts were on Sunday, which required the Christian lawyers to be present and prevented them from attending their church services. A number of the Christian lawyers

waited on the authorities and petitioned them to have these sittings on some other day of the week than Sunday or Friday. The arrangement was agreed to, and preparations were set on foot to carry it out, but the Mohammedan papers made such a stir over the matter that it was annulled. It was represented as the Christian holiday and a step toward destroying the Mohammedan holiday, whereas it was only a just arrangement to allow the Christians employed in the courts the opportunity of attending divine worship, without in the least interfering with the holiday of the Moslems.

The influence of Islam is very great in the courts, as the majority of the judges are in almost all cases Mohammedans. The closest inspection is necessary in the interests of justice. especially in cases where one party is Mohammedan and the other of some other religion. I have known several cases of glaring injustice, to one of which I called the attention of the controlling authorities. A young man had been accustomed to meet with others. some of them Moslems and others Christians, for friendly conversation on religious subjects. As the Koran was often referred to, the young man purchased a copy for his personal use and made annotations on the margin. One one occasion, he left the book for a little and it was picked up by a Moslem, who took it to the kadi, who advised that a case be presented against the young man for attempting to change the Koran. The case was taken up by the court and the young man was found guilty and sentenced to one year in the penitentiary. He appealed the case and the court of appeal confirmed the judgment. At my instance the authorities looked into

the matter and found a case of gross injustice, and after four months' imprisonment and ill treatment in prison, a pardon was secured from the Khedive, and the young man, scarcely able to walk, was set free. Other cases quite as glaring as this have come under my notice.

It must be remembered, too, in order to measure the influence of Islam in Egypt, that the executive part of the administration is in the hands of Mohammedans, such as governors and deputy governors of the provinces, mayors of the chief cities, chief officers of police in the various divisions of the provinces, nearly all the umdas, and sheikhs of the numerous towns and villages. This gives Islam a mighty power even under the Occupation, when we remember the amount of prejudice that still remains, and the fact that these Eastern people bring their religion into all the relations of human life, and make it the chief reason in the decision of all questions and the principal moving power in all actions. It is true that when any glaring cases are brought to the notice of the British authorities, they are not slow in righting the wrongs as far as it is possible, but, through fear, it is very seldom that Egyptians will dare to complain of those who oppress them. I do not hesitate to say that the Occupation instead of weakening Islam has strengthened it.

#### Islam Intellectually

It is generally understood that Christians and Jews, in proportion to their numbers, stand higher than Mohammedans in competitive examination, perhaps because in the case of the former the stimulus is greater, and the hope of outside help less. There is so

much in favor of the latter—the influence of their immense majority, and of powerful friends, the expected favor of the British officials—that the young Moslem has little fear of failure to secure a position or occupation, even if he does not obtain the best marks, because the Christian is not eligible to many of the places in the government service.

Moslems as well as Christians have greatly advanced in knowledge and intellectual pursuits during the last twenty years. It is surprizing how many newspapers, daily, weekly, and monthly, have been started, and the increase in these journals has been as great, perhaps, among Moslems as among Christians. The Moeyvid. edited by Sheikh Ali Yusef, is a firstclass daily, and has the largest circulation of any paper in Egypt. Its leading articles do not equal, in intellectual grasp, or sound reasoning, or useful information, those in the Mokattam and some other papers edited by Christians, which every Egyptian ought to read. As far as I know, the Mohammedans have no historical and scientific monthly, and certainly none to be compared with the Muktatif, or the Hillal, or the Mohit, all magazines conducted by Christians. Certainly the Moslems are behind the Christians on most of the fields of literature. The reason may be found in their home training, and especially in the methods of education, by which the memory and not the intellectual powers are developed. It is notorious that the methods used in the Azhar, the great Mohammedan university, where thousands are yearly enrolled as scholars, have been the very worst, calculated indeed to discourage and retard the learner. An attempt was made by the

late intelligent *Mufti* to bring about a reformation, and for a time great hopes were entertained that a new régime would be established, but jealousy, prejudice, and personal antipathy thwarted all the best efforts of this sincere reformer.

To complete a course in the Azhar requires about twelve years. The curriculum includes the following branches: Fikh, usul ed-din, usul ettafsir, nahu, sarf, balagha, mantak, and the hadith. The late Mufti added geography, history, and chirography.

The first order of the learned men receive from £4 to £6 a month; the second, £3; the third, £1 10s.; all in addition to their bread. The students receive their bread, and some of them a monthly allowance besides, not exceeding three shillings. The chief sheikh of the Azhar receives £90 a month.

The proportion of Moslems who can read and write was, at the last census, eight out of a hundred.

#### Special Developments in Islam

The most notable development among Mohammedans in Egypt in recent years is that which was initiated and carried on until his death by the liberal-minded Mufti, recently deceased and greatly lamented. A man of scholarly intuitions and wide reading, of broad sympathies and worthy impulses, deprecating the widespread ignorance of his coreligionists and their bitter hatred to all who are of another faith, he attempted in many ways to bring about a reformation among them. He occupied various positions of honor and responsibility in the state and in his religious community, and performed the daties of these relations with faithfulness and intelligence. In the great Moham-

medan university, he brought order out of chaos, both in its material affairs and its administration, and the matter and method of instruction. By his intelligence, simplicity, and earnestness he attracted many to his lectures in the university. He deprecated the accumulations of tradition, strove to lead the people to simpler faith and a more humane service. Through his efforts, the consultative Parliament was transformed from a position of antagonism to the plans of the British administration into more or less friendly cooperation. During his last days on earth he was engaged in an examination of the condition of the religious courts, and in drawing up a of thorough reformation scheme where corruption is rampant. Through him and others, a great impetus has been given to education. have been formed and committees appointed in many places for raising money to establish schools of various grades, partly to prevent the Mohammedan children from attending Christian institutions and partly from a laudable desire to spread knowledge among them, and thus prepare them to improve their worldly prospects. Societies have also been formed in the interests of their religion, and books and tracts have been published and circulated, some attacking the Christian faith, and others in defense of their own faith against the attacks of Christian authors.

Contrary to what has appeared in some Western journals, I have not been able to discover the existence of any Moslem society that has been formed in Egypt for the express purpose of sending men to the interior of Africa or to other lands for the propagation of Islam.

#### Mission Work Among Moslems

The American Mission. The oldest Protestant mission in Egypt is the United Presbyterian Mission of North America. Its first missionaries arrived on the field in 1854, a few years after the C. M. S. had left it. The purpose of the mission was not, as has been reported in some places, to labor among the various Christian sects especially, but to preach and teach the pure Gospel of our Lord Jesus Christ to Jews, Moslems, and nominal Christians where and when opportunity offered. It so happened that God in His providence opened the door to the Copts, who, it would be easy to prove, were at the time in great ignorance of the Word of God. Instead of beating at the bolted and barred doors of Islam, at a time, too, when there was no religious liberty, missionaries entered at open doors of "the lost sheep of Israel."

Yet from the very beginning of the missions there were many opportunities of reaching the Moslems indirectly. Through all the history of the mission, many Bibles and other religious books were sold to them, and for many years past over 2,000 Moslem pupils have attended its schools; last year there were 3,067, of whom 2,446 were boys and 621 girls. Perhaps thirty years ago the mission published one book on the Mohammedan controversy, called "Shahadet El-Koran," and also a number of small tracts. When "El-Kindi" and "Mizan El-Haqq" were published in England the mission circulated many copies of both books in an unobstrusive way. During the more recent years the four exhaustive volumes of "El-Hadaya" have been published in reply to several books attacking the

Christian religion. During the last four years, two evenings a week in Cairo have been devoted to the public discussion of the various points of difference between Christianity and Islam. These meetings have often been largely attended by large numbers of Mohammedans and opportunity is generally given to one to reply.

Our physicians at Assiut and Tanta have many opportunities in the homes of the people, as well as in the hospitals, to give important testimony to the saving power of the Great Physician. They are often called to treat the sick and suffering in Mohammedan homes.

As to results, the mission reports nearly one hundred and forty converts from Mohammedanism during its history. In 1900, there were six; in 1901, there were also six; in 1902, there were eight; in 1903, there were fourteen; in 1904, there were twelve. Two of these have defected to Islam through the threats of friends and Moslem officials. One of the converts is now a successful medical missionary in China.

2. The Church Missionary Society. The C. M. S. Mission to Mohammedans in Egypt was begun in 1882, when Rev. F. A. Klein started work, chiefly educational and translational. A medical department was started in 1889, in which year also, girls' school work was begun.

During the last few years, four branches of work have been distinctly strengthened—medical, boys' schools, girls' schools, evangelistic work in the city and in the villages, in which one station is about to be occupied. The whole of this work is directly among Moslems.

There are no special difficulties, for

probably Egypt is as open as any Mohammedan land in the world and the obvious. opportunities are The methods have been sufficiently suggested by the enumeration of the branches of work. It only remains to add that evangelistic work is carried on by preaching within doors, by visiting, by literary endeavors. There is also a book depot, from which books are sold, and in which personal work is done. Tracts on a variety of subjects are distributed, and a weekly journal, especially adapted to Moslems, is published.

Direct results are the conversion and baptism of some men and some girls—"all too few," Mr. Gardner says. The indirect results are the gradual familiarizing of many people and many classes with the ideas of the Gospel.

3. Dutch Missions. There is also a small Dutch Mission, with its center at Galioub, about eight miles north of Cairo. It has schools in several places conducted on mission lines and having pupils of various religions. Evangelistic work is carried on in the villages around by means of colporteurs. There is also an orphanage for boys, in which the children of Mohammedans, as well as children of Christians, are received.

I might mention, too, the schools of the Established Church of Scotland in Alexandria, and of the German Church in Cairo, but there is no missionary connected with these efforts who knows the vernacular, and, therefore, no direct work is done among the Moslems.

4. The Egypt General Mission. This society entered Egypt in the year 1898. Its chief object is the conversion of Mohammedans. It has its lo-

cation in the Delta and Suez. It has boys' and girls' schools, not only for teaching the truths of Christianity to the pupils, but also as a means of opening the homes for teaching the adults. It also employs itineracy and has regular services on the Sabbath and during the week. Much good work has been done in book depots, where there is free perusal of Arabic books on questions concerning Islam, and where there is the best opportunity for informal meetings at night and for personal work. Scores of Mohammedans have been dealt with in these depots, tho but few have made a definite profession of their faith in Christ. There have been several baptisms. The case of a Mohammedan sheikh from Morocco, related in a small tract entitled "The Story of a Moslem Sheikh," is intensely interesting, and shows us how unexpectedly the Spirit sometimes moves upon souls and brings them to the light and life which are only to be found in Jesus Christ. This. mission has also a monthly paper, especially adapted to the needs of Moslem readers and circulating widely in Egypt.

5. The North African Mission. This mission was begun in 1892, and has for its special, tho not sole object, the conversion of Mohammedans. At present it has its centers in Alexandria and Shabin El-Kom. Three missionaries labor at the former place and two at the latter. The methods employed have been for the most part schools for boys and schools for girls in which the Gospel is regularly taught. Bible-women are also employed to visit the women in their homes and read to them, as opportunity offers. There are also meetings in the evening during the week for

the study of the Word and prayer. The missionaries have been allowed to make systematic visitation of Mohammedans in the Protestant hospital in Alexandria, and itineracy in the villages has been carried on for evangelistic work and the circulation of the scriptures and religious tracts. Five Mohammedans, having made a public profession of their faith in Christ, have been baptized, while many have been personally instructed in the way of salvation, but have not taken a stand for Christ.

In Egypt proper there is only one special difficulty which confronts missionary work, and that is to find employment for the converts, as the Mohammedan community always boycotts the converts, and the family relations disown them and cast them out of their homes. Generally the relatives, however near, prefer to see their friends die rather than to see them become Christians.

There are no certain data from which to ascertain the number of Mohammedans in the Sudan; the number must be large considering the wide extent of territory within the bounds of the Anglo-Egyptian possessions, limited on the east by the Red Sea and Abyssinia, and on the south by Wadelai. All missionary work is absolutely forbidden within the Anglo-Egyptian Sudan and no Mohammedan can be a subscriber there for a Christian journal without making application first to the central government authorities in Cairo. sequence is that no one has courage enough to thus put himself under gov-How long this ernment espionage. state of things is to continue is for free England to say.



Photo by C. W. Briggs

A BARRIO UNDER THE TREES IN PANAY

# THE CHURCH IN THE JUNGLE THE GROWTH OF PROTESTANT COMMUNITIES IN THE VISAYAS

BY REV. CHARLES W. BRIGGS, ILOILO, PHILIPPINE ISLANDS

Missionary under the American Baptist Missionary Union

The great Protestant ingathering of the Visayan peasants in 1900 was marked by frequent petition for missionaries and manifest purpose of these peasants to organize themselves under mission direction into separate communities. The reason for this was doubtless complex, combining both the hopes of a people long opprest, and practical reasons rooted in the history and evolution of the peasants.

Before the revolution against the Spaniard in 1896 the position of these Visayans had been growing more and more intolerable because of oppression that came directly or indirectly from the priests. The peasants had been too poor to pay for papal sacraments, which they doubtless valued as highly as any ignorant proletariat under similar conditions would have done. But they early came to consider the

friar and all who stood with him as oppressors of the peasants, and became opposed to the church and the churchdirected government. The friar regime with its feudal tendencies also developed a class distinction which militated against the social, political and economic interests of the peasantry. The inevitable result was that the friars and the mestizo Romanists came to utterly despise the peasants, designating them as Moros, signifying that they cohabited without matrimony; Babaylanes, or pagans and spirit worshipers with lewd rites; and Pulajanes, or fanatical law-breakers and enemies of the Government and of the Church. Instead of being true missionaries to them and winning them to the church, which might easily have been done, the friars, who had become landlords and careless of their spiritual office, repelled and embittered the peasants till there was a rupture which could not be healed.

The days of revolution, the interim between the driving out of the Spaniard and the coming of the American, and even of the first year or two of American occupation, were times of great suffering and danger for the peasants. They had fought faithfully in the revolutionary army under their Roman Catholic officers, but in return for fighting in the front ranks and bearing most of the loss and suffering of the campaign, they were hunted, raped, pillaged and murdered in all parts of Panay Island. The manifest and deliberate intention of the upperclass Filipino, drunk with despotic power, was to exterminate the hated peasant.

This class hatred still exists unassuaged and resists both the democratic spirit of the Gospel of Christ and the movement for political equality of all Filipinos which Americans seek to implant, and which they even presuppose as already existing in much of their legislation for the islands.

It was while the peasants were in these dire straits that the Gospel was first preached to them. Small wonder that they accepted it almost *en masse*. It is also but natural that from the first they proceeded on the conviction that they must come out and be separate from their Catholic neighbors and enemies.

On the other hand, there was not lacking a fond dream—a living hope "which would not down"—that they might establish a great town of their own under American protection where they could forget their hard lot of the past and enjoy such rights and privileges as they had been able to formu-

late more or less clearly during the years they had endured oppression. That their hope was utopian was manifest in their utter failure to foresee inevitable dissension and internal trouble even when they were isolated from their former enemies. Thev looked forward to a community that should realize their fondest dream of freedom from outer molestation, of education for their children, of exemption of their land and of the products of their toil from taxation, of religious ministrations that they could afford and that should satisfy their souls, and of protection under the guardianship of the powerful Americano.

The missionaries were at first conservative in their attitude toward the Protestant community idea. Many objections seemed forcible. pointed out that under the new system of government where the power was in the hands of the mestizo Catholic class, even tho the American flag did wave over his office building, such an isolated community would be an inviting mark for all kinds of oppression under the subterfuge of administering justice. Again, the suspicious nature of the Filipino was pointed out, and it was shown that the Protestant Christians, if they lived beside their former neighbors, would not be misunderstood and suspected; while their isolation would invite bitter misunderstandings and all sorts of trouble from without. Again, the new regime was very new, and changes in the sovereign power might occur at any time. If the restraint due to American oversight were withdrawn, it was feared that the isolated communities of Protestants would be exterminated on short notice, or with no notice at all. Lastly, it was again and again made

plain to the peasants that they owed a debt of gratitude to their Savior and must evangelize their Catholic neighbors and win them to the Gospel, both by word and by example, which would be seriously hindered by their isolating themselves in exclusive communities.

But the project would not down. The peasants replied that if there were a change of government and American supervision were withdrawn, they would all be hunted down and killed anyway, no matter where they lived. In this they appeared to be right. As to suspicion, they felt that the new community would be so successful that it would awaken envy and not suspicion! As to furthering the Gospel and winning their neighbors, they maintained that Catholic peasants would wish to join them as they should behold their freedom and prosperity, and thus the Gospel would spread inevitably. While as to persecution at the hands of mestizo Catholic officials,-it would be the manifest duty of the missionaries to act as intermediaries and save them from all that!

In spite of our hesitation, the peasants prepared a map of a plot of land in a desirable location, far from any town, and on unoccupied government land. They were urgent in their petitions that we get the project authorized from Manila. But this was not done. Changes came about in the personnel of the mission. First one and then another of our working force had to leave on account of health, till finally the peasants saw that delays were not likely to end soon, and started on their own initiative to carry out their scheme.

At first they had planned for one large town that was to have several thousand charter residents. But now they found it best to begin, at least temporarily, with several smaller communities. The first one to take definite shape was in a site known as Bingowan and Maldespina respectively, located in the northern part of Iloilo Province near the trail between the



A REFORMED BRIGAND CHIEF

Now a Christian, living in barrio McKinley

towns of Calinog and Tapaz. The site was propitious, the land fertile, the region but little troubled with brigands, and the people who had tilled little plots of land there since the times of distant ancestors, were now Christians.

Some twenty families founded the



Photo by C. W. Briggs

REV. C. W. RIDER ON TOUR IN ILICILO

An American missionary visiting the Visayan Protestant communities in the Philippines

new community in 1902. They had to make humble beginnings but their hope and faith were not small. From the start they laid out a town with wide streets centering about a plaza. One of the first buildings put up after some shacks had been reared for the women and children, was a small chapel. Some of the wilderness was cleared up and the first crops planted; and then began the struggle to see if they could live till the first crops should be harvested. They were surrounded on all sides by the jungle, tall, wide and rank in its tropical growth. Roots and herbs and bamboo-shoots, with fish and game, constituted their sustenance as they toiled, planted and waited. Then came the The malarial-bearing mosquitoes abound in the jungle, and jungle fever is no plaything, even for a Visavan who is nearly immune by bearing malaria in the system from childhood. Several died on short notice, some of them after only a few hours of illness. All the others had to suffer with the

headaches and alternating chills and high fevers, that were aggravated by every effort to make a living and clear up the jungle. But they won. Their first crops furnished relief, and they could now invite others to come and join the community. The new settlement had two hundred souls at the end of the second year.

Then it was that the missionary first visited them in their new home. He received an enthusiastic welcome such as isolated country peasants alone could show to one whom they loved and trusted and whom they had not seen for two years. Ten miles they came to meet him at the edge of the jungle, and carried him, protesting, in a hammock all that distance. Chickens, fat pigs, choice fish, crabs and shrimps from the mountain streams, snails, and all imaginable sorts of viands which they count delicious, had been kept against his coming, and four times a day he had to sit down to a loaded table, and a fifth time it was spread and he was urged to "take a little."



RIZAL, A VISAYAN PROTESTANT COMMUNITY, ILOILO

In the chapel we listened together to the word of Life, and together worshiped the God so manifestly leading in all this enterprise. New candidates for membership in the church were examined during the week, and more than a hundred were baptized under the feathery-fronded fernlike bolo bamboos in the jungle stream. In the chapel a score of weddings were performed, some of them old people, who had cohabited for decades, availing themselves of this their first opportunity to be united in the Christian ceremony of marriage.

One of the results of that visit to the missionary was the forcible confirmation of what had long been a growing conviction with him, of the essential worth and capacities of the Visayan peasant for Christianity, and for a place in the modern world. The struggles of this community with the jun-

gle and with the fever, the largeness of their faith, the firmness of their grip upon God, the contrast between them and their neighbors who had persecuted them and driven them forth from land and home—in all these respects they compared favorably with our own Pilgrim fathers whose excellent qualities made it possible for God to elect them to lay solid foundations for a great state.

On this visit the elders of the community laid before the missionary a diagnosis of their condition as follows: We are far beyond the visits of your itinerant preachers; few of us can read at all, and no one of us is competent to explain the Bible to the others; now as our community enlarges we sorely need a head, a leader, a pastor, who shall teach us and lead us and be our messenger to you and our spokesman before the provincial gov-

ernment. They confest frankly that they would soon outgrow what little Christianity they had already been able to absorb and revert to ignorance



MARTIN ABYSING AND JUAN PORTEGO Two itinerant pastors touring in the Jungle of Poncy

and superstition unless they were provided with a pastor.

#### Amanda Zamora

It was pointed out to them that the work was still so young that no pastors had yet been qualified to lead such a community. But they were insistent and a pastor had to be provided. A Tagalog who had already gathered about him a little community of Christians at Janiway, fifty miles away, and had there shown good qualities as an organizer and leader, but had also demonstrated a capacity for

developing feuds, was asked to become the head of the new community. He was a willing learner in the scriptures. but knew practically no Spanish, very little Visayan, and had never met a missionary who could teach him in his own dialect. He was manifestly seriously handicapped. He could preach with some power already, and while but a beginner in Christian experience, he seemed to have all the potentiality and promise of a babe in Christ. had fallen into sin after becoming a Christian, and had come forth with a sense of guilt and humility that seemed a possible earnest that in the future he would avoid such a course. was but a dull tool, never yet ground to an edge, but the best there was at hand.

Under the influence of the personality of this man, named Amanda Zamora, a relative of the martyred Zamora of Manila, the new settlement which he named "New Boston," at once became distinctly stronger. was a natural leader, and all accepted him as such. He settled their petty disputes in a wise way, represented them before the provincial authorities, commanded from the first the respect of those authorities, and resisted every attempt to do the little colony any injustice. He enlarged the chapel, used it as a schoolhouse through the week, taught the children of the barrio the three "R's" and the New Testament. On Sundays he preached the Word as best he could. He toured the surrounding country, endured some persecution, faced many dangers in bearing his message into hostile centers, and won many converts and influenced many of them to move to New Boston.

In every way he demonstrated fit-

ness for his position. He had been a revolutionary soldier and officer, and was accustomed to give orders and to see them fulfilled. The essentially dependent nature of the Visayan peasant craves such a leader. He organized his growing community into wards with head men over each ward to report to him all cases for discipline and to maintain order. He surrounded the barrio with a high corral of bamboo to protect against enemies and thieves, and kept the gates closed from dark till daylight. studied the reports of the civil commission's enactments relating to municipal organization and organized New Boston on the lines there laid Eight young men were set apart as police to be on guard through the night, watch for jungle fires, and perform other police functions. Un-, der the guidance of the missionary he organized a council comprizing all the adult men of the barrio, to discuss and plan for the general welfare. According to a good Visayan custom the old men or "elders" did most of the counseling, and Zamora and his police administered the will of these Thus the community took a elders. long step toward democratic self-government, and all learned to act and think in the interests of the community.

At the end of four years New Boston must be pronounced a success in every way. The community now has some eight hundred souls. New houses are being built and new families continually being admitted to the community by the council of elders and general assembly. No thieves or other bad characters have been admitted, and no one that was not a hard worker. A great chapel has been built

by the community with seating capacity for over a thousand souls, and every Sunday it is packed with people from New Boston and from the coun-



AMANDA ZAMORA

try round about. One of the functions of Zamora's police is to see that all members and their families attend service if circumstances permit!

As the population increased and the jungle near the barrio was cleared up, misunderstandings arose as to land titles, and Zamora made provision for the settlement of all such difficulties. This land was alloted in severalty, and no man can hold more than one share against any other who wishes to work it. To provide against unfortunate years and to enable themselves to help other Protestant barrios that should be in need, the council of elders have elected a treasurer and trustees who

keep a community granary. When the crops are good each man is solicited to put as much rice as he can spare into this common treasury, and he is given a receipt for the same. Protestant who may be unfortunate, or the council of elders in a neighboring barrio that may have been unfortunate with its crops, can borrow from this common treasury at current rates of interest. The receipt holder who has contributed rice receives his portion of the interest accumulated, and in due time his capital is returned to him. Thus a mutual cooperative and loan association was started entirely upon the initiative of the peasants themselves; and later, under Zamora's influence, the same plan was followed out by our other Protestant communi-Thus the humble peasants are learning to care for themselves, provide against famine, fire and other misfortune, and are fulfilling prophecy of their spokesmen six years ago who first asked to be organized. They are already exciting jealousy and envy on the part of their Roman Catholic neighbors whom they are outstripping.

Under the American Baptist Mission in Iloilo Province there are now nine communities of this sort, and twelve others that contain both Protestants and Catholics, but each group living by itself with a high fence between the Catholic and Protestant sections of the barrio. The reason for this arrangement was that the Protestant families owned land in these mixed barrios and were unwilling to Each half of such a barrio has its own separate organization, and the Protestant sections have their own chapel the same as those in an entirely independent barrio.

The movement is still too young to talk about either its successes or failures. No two of these communities have grown up under similar conditions, nor with the same problems to work out. For example, one of them is a barrio of reformed brigands who were under the control of a chieftain who was converted, and with his men turned their arms over to the government on condition that they be permitted to live in this barrio unmolested and without having to suffer the penalty for their misdeeds of the past while they here work for their living and are of good report. Two other large barrios are not on government land, but upon land owned by Protestant families who invited opprest Protestants in surrounding barrios to come and live with them, until now the two communities, Good Hope and Rizal, have upward of two hundred families each. They have both asked for a pastor, but none has been forthcoming. Each is under the charge of a preacher who ministers to other barrios near at hand, thus including several communities in his itinerary. at least two of the communities the people were not so willing to work as those who founded New Boston. Their respective leaders had a very difficult task in making them provident and leading them into enough thrift to lift them at all above the level of the poor Catholic barrios near them. Both of these leaders and preachers had to go into the fields and do double work themselves in order to arouse any enthusiasm among their constituency. Both, however, attained a creditable success. One of these preachers said he had preached and taught faithfully, but that his people never did more than idly listen till he stript and shoul-

dered his hoe and led them into the rice-fields and stayed with them and helped them till the work was done. This man, Martin Abysmo, is a good preacher, and has won many converts and built up the believers in the true faith, but never did he preach more effectively than while wading kneedeep in the mud, planting his own rice, supporting himself and even loaning to the poor of his flock, and leading them all to emulate their pastor. He is an itinerant pastor and does an aggressive propaganda work in the Catholic barrios. Without such men the separate communities would have proven failures.

Thus our Protestant community experiment in so far as it has been tried by the mission, and in so far as it has had a reasonable amount of care and oversight, has commended itself as a splendid means of more thoroughly evangelizing a large mass of ignorant peasants already Christians. The missionary and his helpers find the people together and easy of access for preaching, teaching, oversight and discipline. Their children, instead of being scattered among Catholic and pagan playmates, play together and study together and profit by thus breathing a more Christian atmosphere than they would otherwise have. The Christians, instead of being widely scattered, are so grouped as to be strong enough to have their own chapel within easy distance of their homes, and can unitedly support their teacher and They thus develop an esprit

du corps and a contagious enthusiasm that fires them with strength and confidence—which half wins the battle. And their democratic training in self-administration of their own affairs, which is a tremendous innovation into the essential feudal system of the barrio country, will fit them to take their place in the larger community life of the province and state later to be evolved.

A large share of the success or failure of these communities has thus far depended directly upon the capacity and fitness of the man who has been placed over them. Zamora is an exceptional man. One other pastor, Miguel, the head of the community of reformed bandits, has demonstrated quite as much strength, with less tendency to military arbitrariness. communities that are near the highway and so easily accessible to the missionary, have prospered more or less under his personal oversight and cooperation with the council of elders. This, however, would be utterly impracticable in New Boston, which is so far away and so poorly supplied with trails that it can be visited but twice a year.

The separate community idea is commended to other missionaries whose aim includes the social regeneration and general welfare of a large body of peasant people in conditions that would render such organization feasible. In Iloilo Province the movement is still gaining headway, and has the promise of yielding large results.

#### MISSIONS AMONG LEPERS

BY REV. J. T. GRACEY, D.D.

In the little walled city of Almora, a city some three hundred years old and long the capital of a province in the Himalaya Mountains, I visited an asylum for lepers which held at that time three hundred of these sufferers. Liberty was given them in this institution to learn trades or, if possible, to support themselves by agriculture or other means. These lepers sometimes intermarry, and those born of these marriages in some cases live to be thirty or forty years old before the disease shows itself. Tho this disease is not exactly that described in the Old or New Testament, yet it has enough of all that is disgusting to make it still God's parable of the loathsomeness and the irresistible progress of sin. It is to Christianity that we are indebted for the attempt to relieve these sufferers and to make them a self-sustaining community. In India these settlements are carried on at several places, and others are found in China, Japan, Madagascar, Africa, South America, the Philippines, Su-· matra, and elsewhere. The Dutch have conducted work among them in the Eastern Archipelago, the Moravians in South Africa, Surinam, South America, and elsewhere.

In India and the East the work is carried on in seventy-eight localities, by representatives of twenty-seven different missionary organizations, eleven of them having their connection with societies whose center of operations is the United States.

Lepers are not confined to any one country, for they are found in Great Britain and in the United States. The annexation of the Philippine Islands

and Hawaii to the territory of this country greatly increased the number of lepers in care of the American Government. Since the lepers in the world number nearly 1,500,000, there is serious trouble still facing us on this account.

The fifty-three leper asylums in India are distributed as follows: In the Northwest Provinces, nine; in the Province of Bengal, nine; in the Central Provinces, eight; in Bombay Province, seven; in the Punjab, seven; in Madras Province, four; in Travancore, three; in Central India, two; in Ceylon and Raiputana, each one. Situated respectively at Mandalay and Maulmain, in Upper Burma, are one each.

The men and women engaged in this work do not represent any denomination or nation. The last Decennial Conference of India passed resolutions commending the feature which does not employ missionaries of its own in these establishments, but seeks the support and cooperation of the several societies. The men and women engaged in this work are from Germany, Switzerland, England, Scotland, Ireland, Canada, the United States and India, as well as from Australia and elsewhere. They extend from Chamba and Chandag to Elichpur and Nasik; from Tarn Taran and Sabathu to Travendum; from Raipur to Colombo-in a word, from the Himalayas to Cape Comorin.

Those of China are not enumerated, as no census is taken in that country; but from the estimate given there are as many found there as in India, tho mainly in the south. They do not seem

to follow the heated districts, the damp region, or the country as related to other sections, or in any other specific direction as yet pointed out.

There are a dozen known efforts to relieve the cases of lepers well organized and conducted in the most creditable way. One of the most extensive and successful is the Society for Lepers in India and the East. China, there are several under the Church Missionary Society. efforts at systematic relief five are located in Fuchau Province, three in that of Chekian, two in the Canton Province, and one each in Hupeh and Nganwhui. These are a small number among 500,000 subjects of this disease. The segregation of the sexes and separate treatment of untainted children accounts for three at Chekiang, so that practically they are one in their administration. There has been care here to note the effects of these efforts in the way of inducing the people to turn to Christianity, not only among lepers, but of the country, who may learn of it as purely eleemosynary. There are persons who will be affected by this side of work which will never be reached by any other side of Christian energy.

Africa comes in for its share of leprous cases. Madagascar alone has four leper asylums. The leper colony at Antsirabe counts forty houses, besides the church and hospital. three others have, like Malagassy localities generally, unpronouncably long names to us.

Six asylums are located on the continent of Africa, scattered from the coast of Zanzibar to Lake Tanganvika in the center, to Transvaal, to Kaffraria, to Robbins Island at Cape Colony, and to the Yoruba country on

the west coast. They are called variously a settlement, a home, a colony, a village, and a camp.

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In Japan are two-one at Tokyo, the other at Kumamoto; in Malavsia are two and in Oceania two-these are inclusive of that at the New Hebrides and that at Molokai in the Hawaii. South America has been specified. Palestine and Persia each has one. That at Palestine was originated as the one in Cape Colony by the Mora-That in South Africa was known as "Heaven and Earth," not from any moral quality, but from physical conditions which allowed of these being alone visible in that locality. They began this work at that place early in the last century and maintained it until recently all themselves. The Government has now undertaken it.

There is a difference of opinion among scientific men about the contagion and hereditary character of leprosy. In Berlin in 1897 the lepers' conference said: "Leprosy is contagious but not hereditary." Mr. Wellesley C. Bailey, Secretary of the Society for Lepers to India and the East, gives it as his opinion that leprosy is contagious, tho not infectious. National Leprosy Fund under the Prince of Wales says: "No authentic congenital case is known nor was one seen in this country (India)."

The percentage of children the result of leper marriages who become lepers is too small to warrant the belief in the hereditary transmission of the disease. It is said, that only five or six per cent. of the children become subsequently affected. Brothers and sisters may show a true or false heredity, so that it attaches little importance to heredity in the case of lep-

rosy. On the other hand, Dr. Eugene Blumacher, American consul at Venezuela, made recently an exhaustive report to the State Department at Washington wherein he affirms that leprosy is not contagious but is hereditary to a degree not reached in any other disease. He has corresponded with the most advanced scientists in the United States and Europe, and it was through his efforts that the Tua Tua plant, now used in treating the disease, is planted in countries which have leprosy. Wellesley C. Bailey, of the Society for Lepers in India and the East, has for many years been making many efforts to save the children of leprosy patients. He believes that if the children of lepers can be separated from their parents early in life many of them can be saved. Many of these-children are self-supporting and out in the world. In many instances they are married and have children of their own free from any trace of the disease.

The ultimate object of these missions, however, is never overlooked, which is, the Christianization of the leper. In India alone during 1899 a total of 1,320 lepers and 188 untainted children of lepers were reported in 19 Christian institutions in which there

were 1,147 professing Christians. The results in government or municipal hospitals or asylums are very differ-Here of 1,130, only 434 are Christians by profession. Miss Budden says: "If you will understand the hopelessness in this life and the life to come in the case of the leper you will know something of what it is to them to receive the Gospel of Jesus Christ." She says anything we do for them is appreciated. She says their hearts are filled with gratitude. fills their hearts with a desire to do something for others. They have even volunteered to give a whole day's food that they might contribute with others to help relieve the most needy. Miss Budden instances a Bible class which she held once a week for leper women. She says she has often heard those women thank God for having made them lepers, as without this malady they would probably never have heard of the Kingdom of Christ, and they would probably not have accepted Him as their Savior. She quoted from them as saying: "When we come to the other life, when we shall see Jesus as He is, we shall not be as we are now, shall we? We shall be like other people; we shall not take these bodies with us into that life beyond."

## PRACTICAL CHRISTIANITY AMONG THE ZULUS

BY JOHN L. DUBÉ, OHLANGE, NATAL, SOUTH AFRICA Principal of the Zulu Christian Industrial School

The Zulu Christian Industrial School, which is largely supported by funds from the United States, has been in operation for six years. In this brief period and in spite of adverse circumstances we have achieved a very large amount of success. The number of pupils has gradually increased, at

times there being two hundred on the roll. We have five buildings erected, but in order to afford further accommodations a larger one is in course of construction, to cost \$5,000.

The school is proving a great influence for good among the Zulu youths. The bell rings early in the

morning, so that the boys at 6 o'clock are ready to begin their work on the farm where they cultivate corn for their own food, or in the shops where they learn carpentry and make many useful things, such as bullock yokes, bedsteads. trunks, wooden benches, cupboards, and school furniture. We also have a printing-press by means of which we are enabled to publish weekly the Zulu newspaper called Ilanga lase Natal, or The Sun of Natal. We also fill orders for printing missionary circuit plans, etc., the whole of the work in the printing department being done by the young men who attend our school. The man at the head of this department learned his trade with us. We believe that this printing establishment will be the means of bringing into existence a new and enduring literature of the famous Zulu nation.

Leaving the printers and proceeding to the grist-mill, you find other pupils engaged in grinding the corn grown on the farm. The neighboring people also come to exchange their corn for meal. The steam engine that runs the grist-mill is under the supervision of our pupils, two of whom were for a time under a white man who instructed them in the use of the mill and engine.\*

We have a small blacksmith shop, but are unable to make full use of it as we have not enough money to equip it thoroughly or to provide a competent instructor. We have been able to repair carts and plows, but as soon as we have the funds we purpose extending this branch very considerably. Some of our boys have learned to plant fruit trees—lemons, oranges,

peaches, and pineapples. This promises to be a very useful industry for young Zulus, as their land will produce many varieties of fruit for which there is always a good market in South Africa. Cape Colony and Johannesburg are particularly good markets for Natal and Zulu land fruit.

Some of our boys prepare the meals and wash dishes—in fact, do all the housework connected with the boarding-school. To have asked a Zulu young man to do this in former days would have been a great insult. He would have said: "Am I a woman that I should cook and wash dishes?" But the white man's industrial education is rapidly changing this feeling.

After the first two half-hours' work in the morning—that is to say, at 8.30 -the scholars return for their breakfast, and after a good meal and a little recreation are ready for school at Here they are joined by day scholars, including girls, for whom so far we have not been able to provide board and lodging. At 1.30 o'clock they are all dismissed for dinner, and in the afternoon work is again taken up in farm and in the shops. Some of the older boys from heathen homes find continuous work very irksome indeed, but after a term in the industrial school they become accustomed to it.

Our success will depend upon the acceptance by the Zulus of the Christian religion. If they are to become a truly great people, our first duty is to impress the boys with Christian ideals, endeavoring always to instil into their minds the Christian way of living, and telling them to give their best service for those who have never heard the name of Jesus Christ.

My object in respect to the school is to make it practical and capable of

<sup>\*</sup> Both the grist-mill and engine were gifts of the Park Congregational Church of Grand Rapids, Michigan.

turning out first-class Christian agriculturists; for I am of the opinion that of all industries, farming is by far the most important for our people. They have the land, but unfortunately do not know how to make the best use of The Zulus have been born to agriculture, yet have made no progress in this direction because they have delegated to their women all of this important work. The women were acquainted only with the most primitive methods of tilling the ground, while the only contribution made by the men in the way of food supplies consisted in the meat which they procured in the hunt. Now the white man's rifle and shotgun have killed the game and the savage Zulu finds himself forced to accept the white man's civilization or to give up his land and become the practical slave of the more advanced members of the human race. He can no longer live by fighting, and as the Colonials are not much interested in his welfare, his only hope lies in the path of industry along which we are endeavoring to guide him.

The most pressing need at present seems to be a dormitory for girls. They have attended our classes as day scholars, but this does not give us proper control over them. They continue under the influence of heathen friends and heathen customs, and are subject to many temptations from which a more permanent residence in a boarding-school would set them free. Woman has from time immemorial been looked upon as inferior to man, and in order to destroy this mischievous idea we desire to have girls as regular boarders and to give them work with the young Zulu men and boys. The latter will then get an idea of the intellectual strength of womankind

and lose his erroneous ideas of his owr mental superiority. We can not hope to raise the Zulu men to any very high standard unless we show them that they are not superior to the women. If we succeed in getting money for the girls' dormitory we intend to teach them domestic duties, such as cooking, sewing, housekeeping, washing and ironing. If our educated young men are married to ignorant wives, they can not expect to have happy homes.\*

God works through individuals and through nations. We know how He used the Jewish people to introduce Christianity into the world, and we believe that He has a work for the Prior to the advent of the white man the Zulus were the dominant race south of the great Zambesi. To-day they are intellectually superior to many of the tribes of South Africa, but apart from being specially gifted they have been providentially watched ever as their geographical position forces upon them an association with the white man and his civilization more intimate than that of any other native people in South Africa. Zulu is thus in the happy position of being the first of the native races to have civilization forced upon him in anything like a wholesale manner. Tho he must inevitably suffer during the period of transition, he will be as surely rewarded, so soon as he is fitted to receive the benefits which civilization invariably confers. As the Zulus were conquerors and leaders of the native tribes of South Africa in physical warfare, has not God ordained that they shall conquer these same

<sup>\*</sup> A friend in New York City has promised \$500 toward the dormitory for girls and a woman in New Hampshire has given \$300; we trust other friends will be led to give something to help the Zulu girls.

tribes by peaceful methods and lead them to industrial, intellectual, and spiritual advancement?

Already the Zulu is throwing away his assegai in order that he may speed the plow and help the earth to bring forth her increase. The Zulu Christian Industrial School is fitting such leaders—men who will preach the Gospel on Sundays and will teach their converts to labor diligently and honestly during the working days of the week. The converted native will be taught to build a better house than the hut in which he now lives and to make the most of the land by the intelligent use of modern machinery and up to date methods of farming.

# THE MISSIONARY AND HIS CRITICS—II

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

Some of the more violent criticisms are that "missionaries buy or kidnap native children for their schools." "They do more harm than good." "They are a positive evil." "They are the most futile and the most costly failure in modern history." "Natives who have never come in contact with the missionary are more honest and moral than those who had been under missionary influence." "Missionary teaching undermines the character of the African." "Foreigners carefully avoid employing native Christians, having found by experience that in many cases he has only lost his native virtues to acquire foreign vices in their place." "The heathen native, who would live on forever if left in the native state, is crusht under the wheels of our ever-increasing civilization." "We should not deceive ourselves by attempting to believe that our religion benefits those who have not been born to it."

Incredible as it may seem, these criticisms were made in letters that were actually printed in New York newspapers. A gentleman, not a missionary, replied a few days later that he had been a student of missions for nearly forty years, that he had read much in behalf of them and against

them and had visited and inspected Christian missions all over Asia, and that he did not remember ever to have seen comprest within an equal space so much ignorance, prejudice and misrepresentation on the subject as in the criticism referred to, and that it was amazing that a man claiming a modicum of American intelligence should be willing to set his name to a statement so unfair, so misleading, so injurious.

We shall not insult the reader's intelligence by discussing separately such objections. They may be grouped under one head as being alike simply preposterous. We might say of such a critic what Mr. Dooley said of a certain young man: "If he knew a little more, he'd be half-witted." It would be unkind to speak harshly of such critics. To borrow the words of Ruskin, "They deserve the respect due to honest, hopeless, helpless imbecility."

# Other Religions Good Enough

Those to whom Christ does not mean much usually object: "The religions of other races are good enough for them and it is wrong to disturb their faith." It is now too late to urge this objection, as the political and commercial as well as religious

forces of the modern world have already disturbed the religions of the heathen world. Moreover, the best of the ethnic faiths have utterly failed to produce high character or social purity. The people of India are undoubtedly the most religious of all non-Christian peoples, but Kipling, who knows the country as well as any white man living, says: "What's the matter with this country (India) is not in the least political, but an allround entanglement of physical, social, and moral evils and corruptions, all more or less due to the unnatural treatment of women. It is right here where the trouble is, and not in any political consideration whatever. The foundations of their life are rottenutterly rotten. The men talk of their rights and privileges! I have seen the women that bear these very men, and again, may God forgive the men."

The Chinese are justly considered among the very strongest of the non-Christian races, but Chang Chih-tung, Viceroy of Hupeh and Hunan, in his notable book, "China's Only Hope," speaks with sorrow of "lethargy" and of "sensuality and vice." He laments the ignorance and corruption of many officials and the lack of anything to stimulate the mind. He feels obliged to criticize the "bugaboo of custom," and the "conservatives stuck in the mud of antiquity," and he frankly adds: "Confucianism, as now practised, is inadequate to lift us from the pres-The Emperor himself ent plight. recognized the justice of this characterization, for he declared in an imperial rescript that he had "carefully inspected the volume" and that "it embodies a fair and candid statement of facts." Not content with this, His Majesty ordered that copies be sent

"to the viceroys, governors, and literary examiners of China, in order that they may be extensively published and widely circulated in the provinces."

Is it worth while to send foreign teachers to supplant the old religions by Christianity? Colonel Denby answers:

As Buddhism undoubtedly exercises a salutary influence on the national life of China, so the introduction of Christianity now will instruct, improve and elevate the Buddhists. The adoption of Christianity means to the Chinaman a new education. He becomes mentally regenerate. He abandons senseless and hoary superstitions. His reasoning powers are awakened. He learns to think. The world has not yet discovered any plan for the spreading of civilization which is comparable to the propagation of Christianity.

It is difficult to understand how an American who inherits all the blessings of our Christian faith can deny those blessings to the rest of the world. If Islam and Buddhism and Taoism are not good enough for America, they are not good enough for Turkey and Siam and China, for the Turks and Siamese and Chinese are our brethren. The notion that each nation's religion is best for it and should therefore not be disturbed is never made by those who have a proper understanding of Christianity or of its relation to the race. It is based upon the old paganism which believed that each tribe had its own god who was its special champion against all the other gods. Such an idea is not only false to itself, but it is in direct controversy with the teachings of Christ.

#### The Small Results

Another objection is that "the results of missionary effort are very small." This objection might fairly offset the objection that missionaries

are making revolutionary changes in heathen lands. Both can not be true. If missionaries make all the trouble that they are charged with making, if they involve governments and cause great national upheavals like the Boxer uprising, they are certainly a mighty force. But critics are seldom consistent. The fact is that missionary work is remarkably successful and more so now than ever before. An influential Chinese, Ng Poon Chew, says:

The success of our mission work among our people is not an open question, but is an accomplished fact. Every earnest and fair-minded person who has given much thought on the subject and has investigated the same for himself would come to no other conclusion but that the work is a splendid success, a success of which every Christian people should be proud.

The justification of foreign mission effort is not dependent upon tabulated results, but it is nevertheless interesting to note them. The natural presumptions would be that Christianity would make very slow progress in a heathen land, for it is regarded with suspicion as an alien faith. It is opposed by a numerous and powerful priesthood. It is at variance with longestablished customs and dearly-prized institutions. Family ties, social position, caste prejudice, combine to keep one from confessing Christ. In some fields the persecution of Christians is common and many converts can speak of dungeons languished in and point to welts and scars which tell of agony endured for Christ. Very few will suffer these things save under strong conviction of duty, particularly as the present policy of pressing the native church to self-support lessens the money attraction that was formerly so powerful.

But what are the comparative facts? The average annual increase of the Protestant churches in the United States is less than two per cent., while the increase in the foreign field is about fourteen per cent. Christianity in America is just about keeping pace with the population. But the government census in India shows that the membership of the Christian churches in that country is increasing three times as fast as the population.

Dr. James S. Dennis is authority for the statement that in a single year 100,000 people are converted in the foreign field. This number is out of all proportion to the missionary force that is employed and so far in excess of the results of a much heavier expenditure of men and money at home as to make foreign missionary work to-day far and away the most successful form of Christian activity and the one which yields the largest results for the expenditures made. It is a remarkable fact that in spite of the advantages in the United States—historic associations, favorable public opinion, splendid churches, innumerable workers—Christianity is making more rapid progress abroad than at home. have been working in heathen lands only about a century and yet the number of converts is already greater than the number of Christians in the Roman Empire at the end of the first century.

I grant that there are exceptions among missionaries. I am in a position which enables me to see their weak as well as their strong points. I know that there are some foolish things said, some mistakes committed, and that occasionally a missionary proves to be incompetent. But Dr. B. L. Agnew, Secretary of the Presbyterian Board of Education, Philadel-

phia, says that ninety-four per cent. of the business men of the United States fail at some time in their lives. I can vouch for the statement that not six per cent. of foreign missionaries fail, tho they are held to more rigorous standards than home pastors.

Many people base their poor opinion of missionaries on an alleged dull address of a missionary on furlough. General Grant could not make a speech, neither could Admiral Sampson; but they did pretty fair service for their country nevertheless. our most useful men in commercial and political life are poor speakers. But they are not adjudged worthless on that account. Surely when so many other people are making dull speeches, an occasional foreign missionary may be allowed to do so. Even great orators are not always interesting. Missionary work for many years in another language, and perhaps in a school or a hospital or in house-tohouse visitation or personal dealing with individuals, does not tend to give a man fluency and eloquence in English before home congregations. Some of the best missionaries on the foreign field are therefore not always effective on the platform during their fur-But the average missionary has a story to tell that is worth the hearing.

In general it may be fairly said that, while missionaries are not perfect, even their critics are not; and while occasionally one is found to be unworthy, yet taking them as a class they average so high that whoever attempts to defame them as a body simply confesses his own lack of either intelligence or honesty. If the reader hears criticisms that impress him as serious, his course is plain—let him demand of the critic

the name of the missionary referred to together with the particulars of the charge. If he gets them, let him forward them to the Board with which the missionary is connected. Boards have neither desire nor motive to shield misconduct and will promptly investigate. But we predict that the reader will not be able to get partic-Critics usually can not give them. In the words of Canon Farrar: "To sneer at missionaries—a thing so cheap and so easy to do-has always been the fashion of libertines and cynics and worldlings. So far from having failed, there is no work of God which has received so absolute, so unprecedented a blessing. To talk of missionaries as a failure is to talk at once like an ignorant and faithless man."

The unprejudiced traveler, who does not confine his observations to treatyport hotels or draw on his imagination for his facts, but who really studies the work of the missionary with eyes to see and ears to hear the mighty forces which are gradually inaugurating a new era in Asia, reports that real missionaries are not idle, luxurious and mercenary, but are educated, consecrated men and women, the embodiment of the highest type of American Christian character and culture, who go among those superstitioncurst people in the name and in the spirit of the Master-healing the sick, teaching the young, translating the Bible, creating a wholesome literature, proclaiming, in season and out of season, those great truths of the Christian religion to which Europe and America owe whatever of true greatness they possess, and, at the cost of toil and pain and loneliness and misrepresentation, seeking to uplift a fallen people.

# THE MISSIONARY FACTOR IN CHINA\* THE OPINIONS OF A BRITISH NEWSPAPER "ORRESPONDENT

BY F. A. M'KENZIE

The missionary is the man who began the work of awakening China. If you wish to learn the truth about the missionary movement you must inquire not at the treaty ports but in the interior. The treaty port trader knows very little about the matter, and tells with glee hoary stories of "rice Christians" that were familiar to our grandfathers.

It is absurd to argue about the missionaries from old facts. A generation ago there was no doubt some ground for suspecting that many so-called converts adopted Christianity for what they could get. The policy of making "rice Christians"—to use the expressive phrase which explains itself —was upheld by leading missionaries. It has long since been definitely abandoned. A generation ago men were often sent out as teachers to the East because they were not clever enough to work at home. In recent years, the wave of enthusiasm aroused by Moody the evangelist and Henry Drummond the scientist has altered that, and has given the work the pick of the brains of Scottish and American colleges. The movement was tested by fire and blood during the Boxer uprising, and it stood the test.

"When I first came to China," said one of the most famous living publicists to me, "I saw the odd side of missions. I wrote accordingly. But since I have lived and traveled in the land, and have come to understand what these people are doing, I have been compelled to change my opinion. They are accomplishing a real, great work throughout the country."

There are to-day over 3,000 Protestant missionaries at work in China, nearly all of them English or American. Most of these are young people in the prime of life. They have knowingly placed themselves in positions where any burst of national passion

inevitably means their death in cruel and horrible form. Many of their colleagues have been killed during the past six years, some of them dying under torments so heartless and punishments so degrading that we dare not think of them. Every missionary in the interior of China to-day lives, knowingly, on the edge of the crater of a rumbling volcano.

Some time ago I hurried to a district in the north where an immediate uprising was expected. A warship had been sent to the coast to take the missionaries away, and I reached the interior town where they had come together to settle what they would do. First a letter was read from the American minister, leaving the decision in the hands of the people on the spot, but strongly urging that even if the men remained the women should be sent to the coast and to safety.

Then one little women arose. trouble comes," she said, "my women will be in great difficulties. I mean to stay by them." Then arose a second "I remain with my husband," she said, and she shot a smile, half laughter and half tears, at the man opposite. One after another said the same. As I listened to the serene and cheerful declarations of one after another my heart went out to them. They well knew what might be in store for them, for some of them had cared for the tortured whites who escaped from the Boxer uprising.

The most remarkable missionary movement to-day is to the northeast of China in Northern Korea. There, communities are being turned almost wholesale to Christianity. Four or five young Americans settled at Sunchon five years ago. To-day they have in their district eighty churches and 12,000 adherents. Their converts build and pay for their own churches, and pay for their own ministers.

<sup>\*</sup>From the London Daily Mail

Towns in the region between Korea and Manchuria are being outwardly transformed, schools are arising, and the women are coming from subservience to a life of comradeship with their husbands. The men are learning courage and honesty.

Does the Chinese missionary live in unnecessary luxury? According to some treaty port stories he is lapped in comforts that he could never hope to enjoy at home, and his days are relieved by many holidays and long furloughs. I have stayed in many missionary homes in the interior in the course of my travels. I know only one which would be called really well furnished, from a middle-class English point of view. In the others, everything showed that the housewife was attempting to make a brave show on very moderate expenditure.

The notion that the foreign missionary should try to live all the time like a Chinaman is, I am convinced, a mistake. His work, if successful, will compel him to be away for many months each year, living in native inns, exposed to all weathers, eating what he can get. Unless, at the end of such journeys, he has a reasonably comfortable home to go to, where he can procure relief from noise, fair sleeping accommodation, and digestible food, breakdown is certain. notion of many good people in England that the missionary should live all the time as the natives live is It would be dangerous to his health and fatal to his influence.

Economical folk want the missionary to be cheap. Cheap missionaries can be had, but they are never going to do the work of transforming China. The half-trained man, the woman who has had a few months in a medical school, the doctor who has taken the lowest degree, and the minister who has skipt the university are not wanted there. They are better at home. In China they have to deal with the most astute brains, and with officials who have made the thoroughness of their training their glory. The semiefficient man may scrape through his work in

England, where he is backed up by all kinds of support. He can do nothing but fail in China. All the missionaries I have known in the Far East who have really affected the tone of the district in which they lived have been men of education and of great strength of character, who would have triumphed anywhere.

One of the most striking things in the missionary position now is the way in which the confidence of the officials has been won. In Liaoyang, after the great battle between the Russians and the Japanese, I found that the chief Chinese magistrate had handed over the work of relieving distress to the well-known missionary, Doctor Westwater. The magistrate gave the buildings and gave money, and the doctor did the work. "Why do not you Chinese do this yourselves?" I asked. "The magistrate knows that if he gave the money to his own assistants they would keep most of it themselves," came the reply.

For many years the missionaries did hard pioneer work with very little to show. Less than seventy years ago they had only six converts. To-day they have nearly 150,000 communicants, which means nearly 600,000 adherents. But their work is not to be measured by their enrolled converts. They have been the pioneers battering down prejudices and misunderstandings. They have shown the people what the West and what that Western civilization means. They brought modern medical knowledge to China, and China is now adopting it; they brought Western learning; they started and pushed the campaign which is abolishing foot-binding; and they are responsible for the fight against opium. They have been not only the teachers of religion but the advance agents of civilization.

To me it seems that in the missionary movement in China to-day we have, despite mistakes, misunderstandings, and a proportion of unsuitable men, one of the most splendid exhibitions of Anglo-Saxon altruism the world has ever seen.

# **EDITORIALS**

#### AN INSPIRING PROMISE

There is an Old Testament promise that, rightly understood, supplies the very basis of all mission work—Isaiah lv. 10-13.

Here four grand statements are made:

1. God's word shall never return void.

2. It shall work radical changes in the human soul and society.

3. This result is the very "name" or fame on which the Lord prides Himself.

4. This constitutes the moral miracle, the unchanging and unfailing "sign" through all ages.

No such promise attaches to any other work done, even the done from high and philanthropic motives. is a promise attached not to man's word, however wise and winning, but to God's word alone—and the history of missions shows wherever this word of God goes forth, as out of His mouth, as far as possible unmixt with man's word, undiluted and uncorrupted in its divine purity, the signs of the curse are displaced by the signs of blessing; the noxious growths of sin by the plants of godliness. This result the Lord guards as His own good name and reputation, and this is the moral miracle that never fails.

# THE GENIUS OF MISSIONS

The forms of mission work, both at home and abroad, are multiplied and multiplying; and the sad fact is, that many of them are either an intolerable burden, or a comparative failure. Now and then we find a man or woman who seems to have gift, akin to genius, in other spheres, for carrying on philanthropic and evangelistic schemes, like the late George Müller of Bristol, George Holland of London, Dwight Moody, Thomas Barnardo, Miss MacPherson, and a few others equally well known.

From time to time it is well to inquire into the communicable secrets of power as shown by such workers for Christ; and, as nearly as we can discover, the genius of missions is revealed mainly in the man and his message, and to some lesser extent in his methods.

As to the man himself, the highest and truest success is marked by a threefold passion—a passion for truth, for the Lord Jesus Christ, and for souls. The man must love the Gospel truth for which he stands. No parrot-like repetition of the story of salvation will do. Men detect mechanism nowhere so instinctively as in heartless speech on such great themes. The preacher must believe his message if he wants others to believe, and feel it if he wants others to feel. Rev. W. L. Watkinson, in his recent sermon before the Free Church Council in Leeds, gave a fine illustration from a Siberian winter. where the return of the sun, alone, does not dissolve the icy bands; until the soft south wind breathes, the reign of the frost is unbroken. It is the warm breath we need, not the cold intellectual brilliance. Here is where the melting power comes in the passion for Christ and for souls warmth and glow. preacher loses himself in his Master. The cross means to him salvation for himself and, as surely, salvation for every penitent believer; and he is absorbed in bringing the cross to men, and men to the cross. He has a passion for souls. He loves men as men. The caste lines which divide humanity into impenetrable stratawhich build up a cellular structure of society where the cells never practically communicate—is abhorrent to him. He believes humanity is, as a whole, lost, and the highest are equally in danger with the lowest nay, oftentimes practically less salvable, as in Christ's day—while in the lowest lie, as all mission history has proven, the potencies of the highest sainthood.

Such a man is bound to impart power to his message and methods. His personality invades them with its own subtle charm. His singleness of aim gives them a simplicity which is higher than all art, itself the highest art. Such a man will exhibit sincerity—the genuineness which always wins and draws—and sympathy which, like a summer's sun, melts and fuses.

To those who wish to study the best conditions of mission work in the great cities, we can cordially commend the grand and successful methods of Rev. F. L. Wiseman at Birmingham, England, Rev. S. F. Collier at Manchester, Rev. S. Chadwick at Leeds, etc. Their "Central Missions" are known all over Britain and fast becoming known all over the world. And the spirit in which they are doing their work the above line of thought indicates. We hope to have more to write of them hereafter.

# MISSIONS AND THE JAMESTOWN EXPOSITION

The three hundredth anniversary of the first permanent settlement on the North American Continent at Jamestown, Va., will be celebrated by a great exposition April 26 to November 30. Already various Christian agencies have arranged to take advantage of the occasion to promote the cause of Christ.

The Florence Crittenton Mission is planning to carry on a similar work to that which proved so efficient at St. Louis for the protection and rescue of women and girls who attend or are employed at the Ex-The Traveler's Aid Sociposition. ety of the International Women's Christian Association will cooperate in this work. No one can doubt the need of such a movement in the interests of both American and oriental women at the Exposition. The devil's agents will be many; let not the Lord's servants be idle.

We trust that many visitors to Jamestown will plan to visit the neighboring town of Hampton and examine the excellent work started by General Armstrong for Negroes

and Indians. It will be a good investment if they leave some of their money there to help carry on the Institute.

Among other missionary opportunities will be the Baptist Anniversary Meeting in Washington, D. C., May 14-21, and the Annual Convention of the Southern Baptist Convention in Richmond, Va., May 16-20. Missionary Convention of the Protestant Episcopal Church also meets in Richmond. The reports of work carried on by these brethren in South America, Africa, China, Italy, and elsewhere will prove quite as interesting and inspiring as the exhibits and naval parade to be seen in Jamestown. The spiritual wars of God are more momentous than the carnal wars of humanity.

#### PEACE OR WAR?

While the Peace Congress is about to assemble at the Hague, it would seem on the other hand as tho there were not a few senators, military men, and editors of public periodicals and journals, who are deliberately fanning the fires of race animosity and jealousy, and seeking to precipitate war. A California senator forecasts a clash between "two irreconcilable races"—Americans and Japanese. A captain in the navy thinks war is Meanwhile, leading surely coming. journals are prophesying the probable results of such a rupture, and picking up every fragment of fact that can be manufactured into proof that, even now, Japan is making preparations for the "irrepressible conflict," as before the Russo-Japanese War. Others tell us Japan is not ready to fight the United States, but preparations must be made by the latter to checkmate any hostile movement.

We deprecate any such talk or printed paragraphs, as not only needless but wrong and wicked. Nothing more naturally brings war than such war-talk between two great peoples. It cultivates ill feeling, if any exists, and creates misunderstanding, if there is none. When difficulties actually arise, they should be made as little of as possible, smoothed away by mutual concession instead of rubbed the wrong way into hostilities. It is true of nations, as of individuals, that "a soft answer turneth away wrath, but grievous words stir up anger" (Prov. xv. 1).

These days especially are days when the peace spirit should be cherished, and all international controversies settled by arbitration. War should be, at the very least, a dernier resort, when all other methods have been tried and failed, and when it is the only way to "conquer a peace." The tribunal of *love* is on its trial. Amity and comity among nations should be the watchwords of the twentieth century. The weapons of war have become so disastrously destructive that, if for no other reason, war should be put among the impossibilities.

The scenes at Port Arthur reminded us of General Sherman's words, "War is hell." The reports were too shocking to record. A few broken sentences are enough:

"Furious fighting from noon till after dawn on the following day, without ceasing." "A tremendous bombardment." "Deluged for hours with heavy shells." "The men went down in hundreds." "The forts were belching forth smoke and bursting shells." "The shells exploded on walls black with men, adding to the carnage." "But still more came, charging over the bodies of their fallen comrades, and by sheer weight of numbers they reached the trenches, which they captured at the point of the bayonet." "The shrapnel made a captured section of the trench a perfect in-ferno." "The awful struggle continued till two in the morning." "The thirty meters between the opposing trenches were a veritable shambles." "The encounters were ghastly to the verge of madness." "The men were literally massacred." "Japanese and Russians founds and Russians founds." and Russians fought with terrible fury, bayonets and rifles being smashed, men torn and lacerated, and hundreds blown to atoms by the scores of bursting grenades that were thrown backward and forward. Even weaponless and bleeding men killed each other, till the rifle-pits became filled to an impassable extent by the heaps of bodies.

The fearful chronicle emphasized the cry of horror which Bishop Porteus, of London, exprest in his poem on war:

Ah! why will kings forget that they are men?

And men that they are brethren? Why delight

In human sacrifice? Why burst the ties Of nature, that should knit their souls together

In one soft bond of amity and love?
Yet still they breathe destruction, still go

Inhumanly ingenious to find out New pains for life, new terrors for the

Artificers of Death! Still monarchs dream Of universal empire growing up From universal ruin. Blast the design, Great God of Hosts, nor let Thy creatures

Unpitied victims at Ambition's shrine!

# THE MONEY CRAZE

President Schurman, of Cornell University, in a remarkable address recently referred to the universal "Are we in this craze for wealth. twentieth century to revert to the barbarous worship of mammon? Are Americans to renounce their Christian heritage? Are they to repudiate the Hebrew law of righteousness? Are they to disclaim the Hellenic call to reason and beauty? Are they to spurn the dignity and glory of mankind in order to concentrate all their energies on the gratification of the acquisitive instincts which we possess in common with brutes, and which, when exclusively followed and satisfied, only leave us more complacently and more hopelessly brutish?"

The widespread passion for money and whatever money buys is alarming. It has been nourished by the colossal material prosperity of the age. It has allied itself with the ambition of the American youth to succeed in the world. We naturally should expect it to meet invincible opposition from religion; but religion, already weakened by the decline of positive faith, and falling back on its institutions and organizations,

itself has been tempted too often to purchase gifts of the Holy Ghost with money. The craze may endure for a season, but disillusionment is The cardinal maxim of such an age is "Put money in thy purse." And whether the money be thine or thy neighbors, matters little. It is a generation which has no fear of God before its eyes; it fears no hell; it fears nothing but the criminal court, the penitentiary, and the To escape these ugly avengers of civil society is its only categorical imperative, the only law with which its Sinai thunders.

Let not the missionary cause be tempted to overemphasize the value of money in the work of preaching the Gospel. If God's spirit dominates the Church at home and the workers abroad, money—consecrated money—will be given and its use will be blest—to the salvation of men.

#### THE POWER OF PRAYER

On one occasion when the late Charles G. Finney was holding revival meetings in a great city, and his work was seriously imperilled by a gifted but heretical preacher who made every effort to defeat his mission, a few godly souls, meeting for prayer, asked the Lord either to change the heart of this opposer or to stop his mouth. A week or two later, his health gave way completely, and he left his pulpit and the city, to die abroad. The prayer of the to die abroad. Church (Acts xii) both delivered Peter and destroyed Herod. not legitimate to ask that "the mouths of them that speak lies may be stopt?"

# REVIVAL SPIRIT IN WALES

The movings of the Spirit are still conspicuous in Wales. The forms of manifestation are not the same as before; but there is a marked appetite for the Word of God, and any competent teacher of the Word has an almost boundless opportunity to teach converts. There is a distinct call for evangelical teaching to confirm and edify those whose hearts

the Lord has touched. Tho the outward manifestations are not always the same as before there are equally the indications that the Spirit of God is at work.

#### INDIVIDUAL RESPONSIBILITY

There has long been a disposition in men to apologize for lack of religious life and church attendance by the fact that they look after worldly matters, while the women, who are supposed to be more devout and to have more time to indulge their religious nature, do the church going for both. Dr. John Hall used to say that he had many men in his congregation who were not church members themselves, but "brothers-in-We heard, shortly since, of a man who dreamed that he died and, seeking admission to paradise, was refused. He attempted to excuse his lack of religious faith and fidelity by the old pretext that, while he looked after worldly affairs, his wife went to church for both. "Well," said the gatekeeper, "she has gone in for both!"

# THE ADVANTAGE OF FAMILY LIFE

There is a movement in many quarters toward a celibate life, as promoting the independence woman and the freedom of man. is a revolt against God's order. "saw everything that He had made" and pronounced it "good," except man, in his loneliness; and, of him, He said, "it it not good for the man that he should be alone. I will make him"—literally—"his counterpart" one, over against him, as a correspondent or complement. Each has what the other lacks, and the proficiencies and deficiencies of each correspond, and so mutually, by apposition, not opposition, each is made complete by the other. Shaftesbury used quaintly to remark that "if the pope at Rome had been married he would soon have found whether or not he was infallible," half-humorous way of hinting of what use each can be to the other.

# GENERAL MISSIONARY INTELLIGENCE

#### MALAYSIA

# The Work of a Native Missionary Society

Among the Christian Bataks upon Sumatra, where the Rhenish Missionary Society has had its faithful missionaries hard at work for many years, a native missionary society was organized a few years ago. Its one purpose is to bring the Gospel to the heathen brethren of its members, and ever since it was founded it has been doing an excellent missionary work. At the present day it employs two ordained native missionaries in the northern part of Sumatra and several native evangelists who are engaged in work among Mohammedans and heathen. The income of this native society, which consists exclusively of voluntary contributions of its native members, was \$850 in 1905—a large sum for these people. The workers of the Society are abundantly blest, and the annual missionary meetings of the Society held in the Christian congregations, are deepening the spiritual life and the interest of native Christians.

#### Motor-boats in Mission Service

The Rhenish Missionary Society will have two fine motor-boats in the service of the Master soon. The boat *Tole*, provided by friends of the missionary who is to use it, will be plying upon the waters of Lake Toba in Sumatra, while the other boat is to navigate the mighty Kahajan River in Borneo. The name of this latter boat, which is building in Germany, will be *Siegerland*, because its donors came from that part of Germany.

#### Missionary Education in Singapore

Twenty-one years ago Rev. W. F. Oldham (now a Methodist bishop) stood on the pier at Singapore. He was commissioned to establish a mission in that land, but had neither funds for church property—nothing but faith and the purpose to preach, teach, and in other ways make known the Gospel of Jesus. One feature of the work

taken up was the education of Chinese boys, for out of a population of 230,-000, 165,000 are Celestials. Dr. Charles Parkhurst, editor of *Zion Herald*, has recently seen the work and writes:

Now behold this same school has just closed a term with an enrolment of 1,001. A boarding-house has been established and is so overcrowded that arrangements have been made for enlargement. But this further marvel must be mentioned: Not a dollar of missionary funds is required to carry on this great school, for the entire expense is met by the tuition fees gladly paid by Chinese fathers. Moreover, at Penang there is another school for boys with 800 in attendance, another at Kwale Lumpur with 400, and yet another at Ipoh with 450, and these three are also self-sustaining.

#### **CHINA**

# A Novelty in the Celestial Empire

To an old resident in China nothing seems more novel than the sight of policemen pacing the streets in their smart uniforms. During the millenniums of the past China never had any police to maintain order or protect property. The people had to take care of themselves. Street fights flourished unchecked, and the robbed had to catch their own thieves. It was no very unusual sight to see a thief running for all he was worth, pursued by two or three vociferating men or lads. But the crowd always made way for the thief, and never a foot nor a hand was put out to stop him. "He did not rob me; why should I stop him?"

# How the Gospel Spreads in China

Another evidence of the influence of medical missions in extending the sway of Christ is given by Dr. M. D. Enbank, of Huchow, in the *Baptist Missionary Magazine*. He says:

One day there came to our hospital a little boy nearly thirteen years old with a cut on his arm—not a severe wound at first, but it had been neglected and had become infected. This little fellow was in a bad condition, but in a few days he was much improved, and later went home well. To this boy and grandfather the cure was wonderful, for the Chinese doctors know but little about the treatment of such cases. Not many days later the boy was

back at the hospital door with a number of his neighbors. He had told his story and now they had come to see the foreign doctor. Among them there was one poor woman who was suffering with ulcers on her arm, and also from some internal disease. She was full of fear, superstition, prejudice and darkness. She was afraid to let the for-eigner touch her lest her eyes or heart go from her. The first day we simply rubbed some harmless ointment on her arm, and turned her loose in the hospital for the patients to tell her the story and take her fear of the "foreign devil" from her. They did the work well, and in a few days this poor deluded countrywoman and the foreign doctor were on good terms. She got well, and went back to her village to tell the story of her experience to her curious fellow villagers.

Now from this village from which these patients came there has come on three different occasions a deputation to ask me to come to their place and open a dispensary. Will it not be easier to preach in that village now than it would have been before? Have not these people a different idea of

our mission in China?

# Chinese Girls' Strategy

At Chentu, West China, a missionary of L. M. S. found 11,000 students in various schools and was astonished to see that on many coat collars the silver medallion which indicates each student's grade bore the character for "woman." Then he discovered that young women of wellto-do families were attending girls' schools, and, as they could not go on the street in their own dress, they were disguised in garments closely resembling those of men. One wore top boots! This missionary phophesies a "reaction" because there are "not enough competent teachers to meet the need."

# The Union Theological Seminary, Nanking

Under the auspices of the Northern and Southern Presbyterian missions in mid-China this seminary was opened in October last with over twenty pupils, with more to come. Rev. J. C. Garrett writes:

We are already unable to give room to all who desire to come to us. If the Church at home will give her missionaries the facilities for training men for the Gospel ministry, the men will be forthcoming. There are not as many as we need; there are few of the best educated and more talented seeking this work; there is no inducement what-

ever toward the ministry as a profession, as compared with teaching, business, official or public employment, etc. But there are young men in the Church who hear a call to the ministry; and if we do our share in the preparation and furthering of these men, we shall have done the most effective mission work possible at this important crisis.

#### Christian Growth in Korea

The Christian Observer says editorially:

Sixteen years ago Doctor Moffett began a mission in the city of Pyeng Yang where there was not a single Christian. Christian community now numbers over 5,000, and last June, as he departed for the United States, more than 1,000, including 50 theological students, walked three miles to the station to bid him farewell. In the northern part of the city a recently organized church has erected a building which will seat 400. The native converts, most of them converts from heathenism within the last year, furnished the money; some individuals gave half a year's income. this city and Seoul there were 2,000 confessions of faith during one month of last year. What cities in our favored land can make a better showing? The church in Pyeng Yang has its wide-awake Brotherhood which is erecting an association building, with reading rooms, committee rooms, study classes, and missionary agencies.

#### Korean Girls as Entertainers

Korean girls in the advanced school at Pyeng Yang gave a New Year's reception to their mothers and grandmothers, for which they decorated the front porch, cleaned rooms, and provided refreshments of persimmons, tea, and sponge cake baked in the missionary's kitchen. A gramophone also entertained the guests and, when they were gone, the girls fell to playing simple American games with ardor. It was, for most of them, the first time in their lives that they took part in any so-cial event.

# Mr. Ellis Concerning Missionaries

William T. Ellis, who is pursuing his investigation tour of mission fields on behalf of a syndicate of American newspapers, has spent three months in Japan and presents the result of his inquiries in very readable letters. He says:

I have met personally 250 missionaries, of

all creeds, stationed in every part of Japan. I have seen them at work and at play. I have sought all the criticism against them and their work that could be heard. Wherever I have learned of a critic or antagonist of the missionaries I have tried to get the worst he had to say. From scores of Japanese, Christian and non-Christian, I have gleaned opinions of the missionary force. Summing all up I am bound to say that the missionaries as a whole grade higher than even the ministry at home. Their devotion to their work and to the welfare of the Japanese is unquestioned. The results of their labor are beyond doubt really great. To say that their converts are not genuine and their work superficial is simply to betray a lack of knowledge of conditions that are apparent to any unbiased observer.

#### Once Buddhist Priest, Now Evangelist

One of the most successful of the Japanese workers connected with the Baptist Mission was until recently a Buddhist priest. One of the representatives of that mission was asking him, not long ago, how he became a Christian, and the reply was that he happened one day to go into the church in Kobe and heard Doctor DeForest preach. Doctor De-Forest told the story of Horace Pitkin's death in the Boxer massacre at Pac-ting-fu, and this man was so deeply moved by it that he studied into Christianity and became a Christian and an evangelist. this directly from the missionary, Mr. Wynd.

-REV. D. W. LEARNED, TOKYO.

#### The Japanese and the Bible Society

The Bible in the World has this interesting note as to favors shown by the Japanese authorities toward its work in Manchuria:

For many years the Bible Society has enjoyed the privilege of free passes for its agents and books over all the lines of the Russian Empire, the same favors being extended to it over the railways in Manchuria. This recently became known to the Japanese authorities, who at once (according to the *Times* correspondent) generously granted the same advantages, so that the Society should not suffer through the The Society has also received dochange. nations from Japanese individuals (one heading the list with 500 yen—150), who have joined with Europeans and Chinese in raising over \$2,000 toward the building of the new international Bible depot for Manchuria at Niuchwang.

# General Kodama's Religious Belief

General Kodama's eldest son says his father's regular habit was to stand in some retired place for about an hour every morning after rising, and, while facing toward the rising sun, to utter some words in a low tone. In reply to the question what this act meant, he said: "When man has done everything in his power, there remains nothing but the help of God [the Gods]." Commenting on this, the Nippon says that such has been always the creed of the In the very forefront of the doctrines laid down for guidance, appeared the rule, "Have faith in the Kami and the Hotoke." Thus men like General Kuroki and Field-Marshal Nozu always asked heaven's aid on the eve of great enterprises, and having put up the prayer, issued with absolute confidence. orders "The bushi may be said to have derived his negative fortitude from Buddhism and his positive from Shinto. His God of War, Hachiman, was a Shinto deity, and to him he prayed on the inception of vital projects, while from the Zen sect of Buddhism and its practise of zazen he acquired the negative courage of meeting any vicissitude with complacency."

All this is another illustration of men "feeling after God, if haply they might find Him." What a joy to the herald of Christ to bring to such the satisfying tidings of the God whom in ignorance they worship!

# A Japanese Cornelius

When the Rev. A. D. Bryan of Japan, visited Manchuria recently, he was much imprest with the splendid work carried on by the Japanese Christians at Dalny. The leading spirit in the Japanese church is a lieutenant-colonel, who was the head of the commissariat department during the war. All the army divisions in Manchuria were supplied through him, and altho he handles millions of yen, his accounts were perfectly He led the strenuous life square. during the war, but on Sunday drove to his church and preached, if there was no one else to do it. All his spare time now he gives freely to the work of the Japanese church. Through his influence, a house rented as a beer hall and restaurant was secured, rent free, for Mr. Bryan to speak in, tho the rent formerly paid was \$75 a month. Mr. Bryan says: "When I first called on this man, I had to wait an hour before seeing Even then, telegrams were coming in and messengers from different departments were bringing papers for his inspection. Finally, he pulled out his watch, excused himself, saying he had to attend a funeral. I found out afterward it was the funeral of a girl who had died in the rescue home. He had charge of the services."

# India's Unique Place in Religious History

Those who know the religious struggles of India for the past 3,000 years and the immense sacrifices made in the cause of religion can well imagine with what luster India will shine when it is rejuvenated with the power of Christ. Of the four contiguous countries, the cradles of world-religions—Palestine, Arabia, Persia, and India—the latter occupies a unique place in the history of religion. When the lore of the ancient Rishis is poured at the feet of the Great Master, when that self-sacrifice manifested in the history of the different ascetic orders is sanctified for the cause of Christianity, when the Indian Pharisee becomes transformed and consecrated, in short, when the unparalleled religious instinct of India is made captive by the Federal Head of our race, India will shine gloriously. It will then be the "brightest gem" in the crown of our Divine King. The future achievements of India will not be in martial valor. But when it becomes the temple-keeper of God, it will teach again the nations of Asia and will raise the admiration and respect of the Christian nations of the West and the Further West.—Indian Witness.

#### A Centennial in South India

A hundred years ago the London Missionary Society began work in South Travancore among the Pariahs. And as Rev. J. P. Jones writes in the Missionary Herald:

Among the bare statistical facts of the century stand prominently the following: There are now, as the result of the labors of the Society, 8 mission districts, extending from Cape Comorin to Quilon, 354 churches and 71,023 adherents (of whom 42,596 are baptized and 9,626 communicants). Seventeen of the churches are self-supporting, and are, with few exceptions, in charge of ordained native ministers. The schools of the mission number 394, imparting Biblical and secular instruction to 16,299 scholars. Nine hundred and nine native agents are employed by the mission as evangelists, teachers, and Bible-women. The contribution of the churches amounted last year to 28,288 rupees (nearly \$9,500).

A strong deputation was sent from England to attend these festivities. There were also ten delegates present from as many sister missions in South India, and they brought the hearty greetings of their

constituencies.

#### A Roman Catholic Prediction for India

Miss Clementine Butler, daughter of the late Bishop William Butler of India, calls attention to the work of the Roman Catholic missionary, Abbé Dubois, and the estimate which, at the end of thirty-two years' service, he placed upon his work. "In fifty years," he says, "there will remain no vestige of Christianity among the natives." Here is what he has to say about his own labors:

During this long period, I have made, with the assistance of a native missionary, between 200 and 300 converts. Of this number two-thirds were Pariahs, or beggars, and the remainder were composed of Sudras, vagrants, and outcasts of several tribes, who being without resource, turned Christians in order to form new connections, chiefly for the purpose of marriage or with some other interested view. I will declare it with shame and confusion that I do not remember any one who may be said to have embraced Christianity from conviction and through quite disinterested motives. Among these new converts many apostatized and relapsed into paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for; and I am verily ashamed to make the humiliating avowal that those who continued Christians are the very worst among my flock.

#### A Protestant Forecast for India

The Morning Star of Jaffna reports the Bishop of Madras as prophesying that within fifty years there will be in the Telugu country, India, alone a large and vigorous community of 2,000,000 Christians. The bishop says further:

Among the converts from the lower strata of Hindu society the effect of Christianity is remarkable; scores of Christians whose fathers were Pariahs, living as serfs, without hope in this world or the next, are now self-educated men, fit for positions of trust and highest responsibility, and bright examples of Christian faith and conduct. I have visited village after village where the Christians of Pariah origin are the best educated and most moral class in the com-I feel sure that when the whole munity. 2,000,000 Pariahs are converted to Christianity they will be raised from the bottom right up to the top of the social scale and form a marvelous witness to the power of Christ, such as no age has seen since the days of the apostles. We see now the beginning of a mighty movement that will revolutionize the whole fabric of Hindu society and Indian thought. It is no vain dream that within this present century India will become a Christian land, inspired by Christian ideals and dominated by Christian principles.

# A Woful Lack of Missionaries

The Baptist Missionary Magazine for March pictures to the eye how poorly supplied with workers is the great Ongole field, covering 42,000 square miles (equal in size to New York or Pennsylvania) and a population of 7,500,000. Each missionary endeavors to cover the area included in a circle 24 miles in diameter; and even then more than half of the field At least 100 more is untouched. workers are sorely needed. man has a territory 80 miles square and a population of 1,500,000. Madras, with 100,000 Telugus, there is no missionary able to preach to them in their own tongue.

# Rangoon as a Religious Center

This city, the capital of Burma, has a population of nearly 250,000, and Mission Field says of it: Here, perhaps, more than anywhere else Christianity is face to face with the three most powerful non-Christian

systems: Buddhism, Hinduism and Mohammedanism. All three large and costly places of worship and hosts of worshipers. And, besides. the Chinese have a Joss house, the Parsees a fire temple, the Jews a synagog, the Roman Catholics churches and a cathedral; and finally. the Church of England has a cathedral and three churches for Europeans and Eurasians, a mission church for Tamils and Telugus, and two missions for Burmese.

#### Fruit of the Revival in the Khassia Hills

During the last two years frequent and glowing accounts have come of the remarkable work of grace in progress in the Khassia and Jaintia Hills, lying to the northeast of Calcutta, and a field occupied by the Welsh Calvinistic Mission. In a population of 250,000, the number of Christians has already reached 28,000. In 1905 the number received to the churches was 5,100, and last year was But besides this, the entire Christian community has been raised to a higher standard of Christian living. A revival thanksgiving fund has already reached 10,000 rupees and much more is expected. This sum was collected at a time of great scarcity bordering almost on famine in many parts of the Hills.

#### An Earthquake in Bitlis, Asia Minor

A dispatch from Bitlis, dated April 3, from the Rev. Royal M. Cole, head of the American Mission at Bitlis, Asia Minor, says that at 10 o'clock in the forenoon of March 29 there burst unannounced the worst earthquake witnessed in forty years in these or the Erzerum volcanic regions. was its force that the city seemed to be in the jaws of some monster who would shake it into shreds, as a mastiff does his game. Down came the plastering, the furniture was overturned, cracks were opened in strong walls, roofs were shattered, and rain poured in. During the first day there were fourteen shocks, and they still There have been, altocontinue. gether, twenty-eight shocks.

Of the 4,000 houses there, over 300 have fallen and half the remainder have been seriously damaged, about \$50 to \$500 being needed to repair each house. The officials report that eight persons were killed by falling walls, but they are all unknown in Bitlis. Many persons were wounded and churches, mosques, and government buildings were damaged.

The foreigners at Bitlis are the Russian consul, the American Board missionaries, Charlotte E. Ely, Mary A. C. Ely, Royal M. Cole, Mrs. Lizzie Cole, and Miss Nellie A. Cole. Famine prices prevail and there are great

poverty and extreme suffering.

# AFRICA Bishop Tucker on Uganda

After some months of ill health in England, Bishop Tucker has returned to his field in East Africa. "It is difficult to believe that less than seventeen years have passed away since his consecration and starting off the same day to lead up his fated party through German territory in 1890, and to find the country unsettled and the church consisting of only some 200 souls. Now over 60,000 baptized Christians of many tribes and nations look to him as their bishop and friend, and the first effort that awaits his return is to complete a constitution for the church. He told the committee how encouraging to himself had been some informal synods that he had already held, how intelligently the Baganda Christians had grasped the import of the problems discust, and how admirably they had borne themselves throughout the sessions."—C. M. S. Review.

# A Great Wound in His Soul

Some of the Christians in Uganda are very faithful in pleading with others to give up their sins. One man, named Matayo, was giving way to drink. His Christian friends reminded him of his wound in the war.— "You have a big wound in your soul, caused by drunkenness. Give up drink, or assuredly the wound will get worse and kill you eternally." Matayo replied: "Why can't you leave me

alone?" Mika Sematimba answered, "When you were shot, did we not pick you up and carry you home? Did you then think we hated you? You are shot now, and we want to carry you Do you remember when we were carrying you, how you said, 'Let me walk; your carrying makes the wound hurt me?' We didn't let you We knew you could not walk, but that you would faint on the road; and now we know you can not keep sober, and we want to help you. You say, 'Leave me alone,' but we won't leave you alone. We know you will get worse if we do."—Christian Her- $\bar{a}ld.$ 

# A Bible with a History

It was on New Year's Day, 1828the day having been specially chosen as a hallowing of the year—that the early missionaries to Madagascar put to press the first sheet of the Holy Scriptures which, as is so usual in foreign missionary work, consisted of the early portion of the Gospel according to Luke. In 1830, besides many other books, 5,000 copies of the New Testament, and 2,000 of single Gospels had been printed. The translation of the Old Testament, altho portions had been printed, was not finished until the missionaries, directing their undivided attention to it during the last sad years of their stay, were able to leave with the people a completed Bible. great had been the eagerness of readers, that some had walked many miles for copies—60, and in one case even 100 miles being spoken of.

Altho many copies had been circulated there were still 20 bound volumes remaining, which, when the missionaries had finally to leave, they gave up to the care of the Christians. It was some of these that were buried in the ground that they might be hidden from the queen's officers, and taken up and read together in secret meetings. It is one of these Bibles that has recently been presented to the library of the mission house. Only a few copies, variously estimated from 6 to 10, are known to exist. The original Bible, as was the sad yet

bright custom of the dark days, was evidently taken to pieces, and distributed among the Christians, not only for the sake of easily hiding them, but that they might reach a larger number of readers. The refastening together of these portions is quite perceptible in this volume, and at times the portions have seemed to consist of only a single sheet. As distinctly showing that the volume has been rebound, and the many fragments brought together again, there is the noticeable omission of some portions, probably lost or torn.—Bible in the World.

# An Inspiring Christmas

From Bolengi, the mission of the Foreign Christian Missionary Society on the Kongo River, comes the news of a notable Christmas celebration. Mrs. Royal J. Dye writes an interesting description of scenes which might well set an example for the celebration of Christmas in our own land:

When the native evangelists returned to Bolengi in December the church would not hold the people, and we decided to build a temporary place which would accommodate the hosts who were sure to come at Christmas. It was 60x100 feet, a real tabernacle, high and broad. (The natives asked if Europe had any larger.) The week before Christmas the 18 native evangelists and the teachers had come home bringing about 100 people with them, all seeking salvation.

At the close of the dedication service, 30 people came forward to confess Christ. Never before had we witnessed so impressive a sight, for among them were six very old women, previously the very bulwark of fetishism and superstition. The same hour the whole congregation went to the river where the 30 were baptized.

All day Monday the Christians were cooking and preparing for their feast to be held on Christmas Day, all the mission girls helping. The food was brought to the tabernacle where the feast was spread, and nearly 400 people were seated to partake of it. One of the unique features of the feast was to see the wives eating with their husbands, the native custom being for all the men to eat first and then the wives and children to take the leavings.

That afternoon a special service was called for Christians only. It had been decided to make Christmas a day of special offerings to the Christ. Some who had no money to give brought one of their few

possessions which could be sold and out of their poverty they gave about \$40. In the evening there was an evangelistic service led by four deacons, each giving an account of some event connected with the birth of Christ.

A more fitting close to this inspiring conference was the sending forth of 18 evangelists and teachers to evangelize the neighboring tribes.

# Advance in East Africa

The German East Africa Missionary Society is preparing to enter Digoland, between Tanga and Usambara, in German East Africa. Digoland, tho situated quite close to the coast, has remained untouched by missionaries hitherto. Now, however, Mohammedanism is threatening to bring its missionary workers among its heathen inhabitants, and the East Africa Missionary Society is almost forced to prevent this by sending the heralds of the Gospel into the land.

# ISLANDS OF THE SEA A Novel Use for a Bible

A colporteur of the American Bible Society in the Philippines, in company with two priests of the Independent Catholic Church, reports a significant incident. In confirming the many candidates who presented themselves, the bishop handed each one a copy of the Gospel instead of the usual candle used upon such occasions. people paid for the Bible what they would otherwise have expended for the candle, and at the end of the tour the colporteur found that there were left but few of the 18,000 Bibles with which he was equipped at the beginning.

# Bible-burning in Madeira Islands

The opposition of Roman Catholic priests to the study of the Bible is difficult to understand. The British and Foreign Bible Society of London, recently sent a colporteur from their central depot in Lisbon, Portugal, to sell Portuguese scriptures in Madeira. He was there two months and a half, and during that time sold 120 Bibles, nearly 200 Testaments and 355 portions of the scriptures. Rev. W. G. Smart writes that he advised him to

go to Sancta Cruce, nine miles from Funchal. He went and sold several Bibles there. A priest followed him to the steamer and gave him a severe reprimand. The next day was Sunday, and after mass, the priest, having gathered together the Bibles which had been sold, burnt them in the presence of the people, and many of them applauded the act.

The Portuguese Protestants in Funchal are full of indignation at this vandalism and intend to write about it in the local Portuguese papers.

# Are These "Rice Christians"?

The first missionaries to New Guinea were natives who had been trained in the Loridon Missionary Society's Institution at Tahaa, one of the Society Islands. But they were followed almost immediately by eight teachers from the Loyalty Islands, taken out in 1871, and to them really belongs the great honor of being the first Christian teachers to do regular missionary work in New Guinea. From that date to the present time there has been an unbroken succession of Polynesian missionaries to the big island. As often as the John Williams has voyaged from the islands of the Pacific to New Guinea, so often has it carried Pacific Island missionaries. They have many difficulties to meet and dangers to face. They go to a land 2,000 miles or more away from home. They have hard and strange languages to learn. They run the risk of catching the terrible New Guinea fever. They have to leave their little children behind in Samoa, because the climate is so bad. The peoples among whom they live are savages and cannibals. Many who have gone have died at their work; some have been cruelly murdered. But the supply has never failed.

#### **AMERICA**

# Harvard and Yale in the Orient

It is noteworthy that American churches are repeating in the Orient the policy which nourished Christian institutions when first planted here. Harvard was founded to secure a sup-

ply of cultured leaders for a generation reared amid the unfavorable conditions of a colony in the wilderness. Likewise, the purpose of the later founding of Yale was to train men for the service of Church and State. The type of Christianity which created the early American college is now establishing in many non-Christian lands colleges for the fertilization of the minds into which the seeds of spiritual life have been dropt, thus to raise up men and women capable of religious and social leadership among their This has proved recountrymen. markably effective in Japan. sums have thus been productively invested in other lands also. What was done for the emancipation of Bulgaria by men who had studied in Robert College is a well-known instance. In China there has just been opened at Changsha, the capital of conservative Hunan, a province of 20,000,000 people, an infant Yale, sustained by the Foreign Missionary Society, broadly unsectarian, its officers mostly graduates of Yale.—The Outlook.

# Gifts from Episcopal Sunday-schools

Thirty years ago the Sunday-schools connected with the Protestant Episcopal Church contributed only \$7,000 a year for missions. In 1888 the amount rose to \$29,323, in 1898 to \$82,070, and after a steady annual increase reached \$135,293 last year. The entire amount contributed during this period is \$1,715,508. The Women's Auxiliary is to have the credit for the steady agitation which brought about such very gratifying results.

# "Our Own Missionary" Movement Growing

Says the Missionary Herald:

A friend in Connecticut sends \$1,000 for work under Rev. H. G. Bissell, of India, having been deeply stirred by his address at the annual meeting. The money had been set aside for a pleasure trip, but was given up under the conviction that it could better be used in the Lord's work in India. One of our corporate members agrees to assume the entire support of two missionaries, including not only salary but expense of outfit and journey to the field. It is a very unusual offer; but perhaps the most delightful thing about it is that the mission-

aries will be his own children, a daughter to go out under the Woman's Board, and a son under the American Board. In all, six persons have recently offered to support one or more missionaries.

#### Wanted by the American Board

This very specific and earnest call appears in the Congregational papers:

#### WANTED

#### BY THE AMERICAN BOARD

Support for three new missionaries by individuals or groups of individuals

These missionaries are all married men of splendid promise, one for India, one for China, one for Africa. Recently we have secured from individual donors the support of nine new missionaries, in most cases the entire cost being covered, including salary, outfit and traveling expenses. offers have ranged from \$500 to \$2,-000 per year. This is bringing great joy into the lives of these donors. There is no finer use of wealth than this. Here is a chance to establish a beautiful relationship with some of the choicest workers God ever sent to the American Board, and to make an investment which will count for time and eternity. Thousands of people will be brought into the kingdom by these missionaries and great progress be made through them in establishing Christian civilization. Correspondence is solicited with persons who can contribute sums of \$500 and upward per year, and who are willing (D.V.) to continue this support for a series of years.

# Bequest for Doctor Barnardo's Home

Mr. Fulford, of Brockville, Ontario, Canada, proprietor of several patent medicines, died last August, leaving an estate sworn to be worth £1,300,000. He left a will directing the conversion of the business into a joint stock company, and that to Doctor Barnardo's Homes should be left twenty per cent. of the profits annually. It may be said that this is shrewd advertising, but it is likely to be a valuable aid to the Homes if the man-

agement can comply with the terms of the bequest.

#### A School for Our Foreign-born

The American International College in Hartford, Conn., appears to be eminently worthy of its name, if judged by the polyglot character of its students. Of the 84 in attendance, 30 are Italians, 21 are Greeks, 12 Armenians, 5 Bulgarians, 4 Cubans, 3 French, 2 Assyrians, 2 Macedonians, besides a Chinaman, a Syrian, a Swiss, and a Jewess from Siberia. Of the entire number 30 were born outside of the United States, 19 were reared in the Greek Church, and 17 in the Roman Catholic Church.

# The Tract Society and Our Foreign-born

The American Tract Society, according to its eighty-first annual report, just issued, is steadily pursuing its work and meeting its needs in a way impossible to any save an interdenominational society. It has recently added 87 new publications, in 14 languages, and is now publishing literature in 30 different tongues. Immigration is now largely of Iberic, Slavic, and Hebraic origin, and so large and varied is this part of our population that America may spoken of as the home and foreign missionary field of the world. Society makes every effort to deal with this class of the population. Three colporteurs, who are conspicuous as linguists, distribute literature at Ellis Island in 30 different lan-Some 95 colporteurs are in all employed, and last year visited 279,480 families, distributing 63,520 copies and portions of the scriptures.

# What Most Surprized a Chinaman

When "benighted" visitors from non-Christian lands first visit "Christian" countries, what they particularly notice is not always to our credit. But we can read the following without a blush or regret:

A Chinese diplomat, when asked what surprized him most in America, said: "State care of insane, the Y. M. C. A., and

the lady in Chicago"—meaning Miss Jane Addams, who, besides founding and conducting Hull House, lecturing, and making books, finds time to be superintendent of streets and alleys in her ward.

# The Foreigner and the Church

There are many tokens of an awakening of interest in the foreign-born citizens among us. Our religious exchanges contain much more material on this subject than they did several years ago. Recently in Boston an allday meeting of Methodists was held, at which definite movements now under way were passed in review and a dozen men and women of different nationalities engaged in work for their fellow countrymen told what they are trying to do. The Methodists in New England have already a creditable record of work among immigrants and it is bound to increase if the counsel of such leaders as ex-President Warren and Mr. Bronson, the newly-elected secretary of the Methodist City Missionary Society, is followed. Professor Steiner of Iowa reports that everywhere he goes people are asking what can be done. He was at the State Y. M. C. A. Convention in Pennsylvania the other day, which appropriated on the spot \$5,000 for work among immigrant classes, and it has asked Professor Steiner to give a portion of his summer to investigating conditions throughout the State. This is one of the first undertakings on the part of the Protestants in Pennsylvania where the foreigners are numerous, especially in the mining districts, and the fact that the Y. M. C. A. is undertaking it is fresh evidence of its aggressiveness.—The Congregationalıst.

# The Utah Gospel Mission

The annual report of the Utah Gospel Mission, of Cleveland, Ohio, shows that 4,500 miles by wagon in Utah and Idaho were covered by the missionaries during 1906.

This Society exists to carry on the urgent work of acquainting the Mormon people scattered throughout Utah and Idaho, with the Gospel. For the prosecution of the work three large

Gospel wagons, with two or three missionary workers in each, cover the whole of this territory—a region three times as large as the State of Ohio. The workers converse with the people and hold meetings in the villages wherever an opening can be found. During the year 11,689 calls were made in 170 settlements, containing 65,000 people. The meetings held numbered 223, and 16,000 persons attended. Of the 65,000 among whom these missionaries worked, probably not one in fifty came under any other Christian influence. Since 1901, some 448 settlements have been visited, and in less than 100 of them is there any local Christian service, and even to these the Mormons do not go. workers serve without salary, and the expenses of the work are met by donations from all parts of the country.

# Presbyterian Work for Indians

Scattered through 15 states and among more than 40 tribes, for years the Presbyterian Church has been laying foundations and building for the Gospel. The number of ministers now at work is 27 white and 31 native; the number of teachers in the schools is 72 and 24; of churches 10 mixt and 85 native; with 355 and 5,333 members.

#### The Gifts of a Church to Porto Rico

Not long since the Presbyterian Home Mission Board sent out an appeal for \$12,000 to build a church in San Juan, Porto Rico. On a recent Sabbath Rev. J. Ross Stevenson, of the Fifth Avenue Church, New York City, appealed to his people in behalf of this case with such good effect that \$18,000 was at once sent in, of which \$12,000 came from one person, who is to build the church alone.

# Roman Catholic Opposition in Brazil

An article appeared in one of the daily papers of Rio de Janeiro since the Pan-American Congress, written by a monk in the Sao Bento Convent near at hand, denouncing in unsparing terms all the American Protestant ministers as impostors, and particularly

the audacity of the Bible societies. The colleges of the "Seminary of the Protestant Poly-Sectarian Propaganda" are, of course, the source of apostasy both from the faith and Brazilian patriotism. Such outbreaks of furious hatred are perhaps natural when we consider the conditions which produce them. They impose on the missionaries a heavy burden, which the Church at home ought to help them carry. It requires the finest quality of Christian patience to endure with much long-suffering the misunderstandings and bitter aversion of such At the same time their opponents. very fierceness is testimony of the great success of Protestantism in Brazil.

# A Sample of Catholicism in Cuba

Bishop Galloway, of the Methodist Episcopal Church, South, has been visiting his church work in Cuba. In an interesting article contributed to the Nashville *Christian Advocate* he reports some observations as to the hold Roman Catholicism still has upon the public mind:

I made a test on Sunday morning—the first Sunday in Lent. Certainly the faithful would be at their devotion that day, if ever. We went to three different churches, one the largest and most popular in the city. In one, where a number of gorgeously robed priests officiated and one delivered a philippic in Spanish against the *Protestants*, there were less than 75 people, and most of those of the lower classes. In the other two we found not more than 25, more than half of whom were negroes. From visitors to other Catholic churches we had similar reports. But that Sabbath afternoon we saw the real Havana, when the carnival procession, up and down the Prado, was on. Thousands of people were out, some wearing masks and all in gay attire, hilariously and furiously driving in vehicles of every character and automobiles of every size and shape.

#### **EUROPE**

# English Free Churches Gaining Ground

Not counting the work of the Established Church, the various other leading Protestant bodies last year provided additional accommodation for 113,631 persons in their church buildings. They also added 65,582 to the

number of their communicants, 2,479 to the number of their Sunday-school teachers, and 34,953 to their Sunday The Free churches are dividing with the Established Church the responsibility of ministering to the religious life of England. They provide sittings for 8,403,819, while 7,270,000 are provided by the Church of Eng-Non-conformist communicants number 2,201,829—slightly fewer than those of the Established Church. On the other hand, Free Church Sundayschool teachers number 403,617, and those of the Church of England are only one-half as many. Sunday-school scholars in Non-conformist churches exceed those in the Church of England by nearly 500,000, the former numbering 3,500,000.

# Rome Losing Ground in Great Britain

Comparing 1906 with 1879, there has been an increase in the United Kingdom of 6 Roman Catholic bishops, 1,849 priests, 890 churches, and 634 religious houses. But what about the people? In 1879 the population numbered 35,500,000, and the Roman Catholics claimed 6,000,000 adherents. Now the population is nearly 50,000,-000, while, according to the Roman Catholic directory, there are only 5,-625,000 Roman Catholics. Had their numbers kept pace with the increase of population, they should have numbered 7,700,000. Rome can not make progress among the people where the truth of the Gospel and the liberty of life in Christ are commonly known.

# Do Foreign Missions Receive an Undue Share?

The C. M. S. Gazette recently published a most suggestive article upon "How to Use the Annual Report," and by quotations from that document proceeded to reply to divers stale objections, and this one among the remainder:

So much needs to be done at home. We find that while the total voluntary contributions of the Church amounted in 1904-5 to over £8,000,000, those to foreign missions were under £775,000. We therefore reply that a great deal is being done at home, and, bearing in mind some familiar

figures, we represent that the Church gives annually £775,000 for the work among 42,000,000 nominal Christians at home, and £775,000 for work among 1,000,000,000 heathen and Mohammedans abroad. Or, we find that the population of the United Provinces (India) is larger than that of the United Kingdom; we see that the S. P. G. has some, but apparently not very extensive work in that part of India; we learn from the report that the C. M. S. has 38 clergy in the mission in question; in a liberal frame of mind we double that number so as to allow for S. P. G. clergy, and we call the number of Church of England clergy laboring among the 48,000,000 heathen and Mohammedans in the United Provinces 80.

# Mission Colleges of the Scottish Free Church

This vigorous body of Scottish saints sustains no less than 10 institutions of higher learning in the foreign field, scattered through Asia, Africa, and the West Indies. These are the honorable names: Duff College, Calcutta; Wilson College, Bombay; Madras Christian College and Hislop College, Nagpur. In China, Moukden In Africa are Lovedale, College. Blythswood, Overtoun at Livingstonia, with the Hope-Waddell Training Institution at Old Calabar. nally one in Jamaica to train men for the native ministry.

#### Mildmay Mission to the Jews

The founder and director of the Mildmay Mission to the Jews, Rev. John Wilkinson, having departed this life on February 12, his son, Rev. Samuel Hinds Wilkinson, has become his successor as director of the missionary work of the mission. Mr. S. H. Wilkinson has been his father's assistant for many years, and he directed the work almost altogether when his father began to suffer from the weaknesses of old age. The new director announces that there will be no change in the policy of the mission and that Russia, with its multitudes of Jews, will be extensively entered by the workers of the mission as soon as quietness begins to prevail in the unhappy land. One of the workers of the mission will make a trip of investigation among the Jews of Morocco

during the summer and, if possible, make arrangements for steady work there.

# German Christians Cooperating with the American Board

The Missionary Herald gives these details:

Two significant movements toward substantial and effective cooperation with the Germans in mission work have been put into operation during the year. These are in Turkey and Micronesia. Soon after the Armenian massacres German friends became interested in the efforts of our missionaries to care for the many orphans left destitute. Money was raised in Germany and sent to our missionaries in Harpoot, Van, Marash, and other places for that purpose. the task of caring for these orphans be-came too heavy for our missionaries to bear alone, German assistants were sent out, in some cases, to cooperate. Cordial relations upon the field were established between our missionaries and the German workers. Out of this has grown an agreement, entered into this year, by which it is expected the "Deutscher Hülfsbund" will send into different parts of Turkey carefully selected German missionaries to cooperate with our forces in aggressive evangelistic, educational, and medical work. The principle of cooperation is as follows:

1. The Germans are not to enter upon work within territory now occupied by the American Board without the approval of the missionaries of the American Board on

the field.

2. If the Germans enter upon such work, just what they will do and in what place they will begin operations shall be decided by the German and the American missionaries on the ground in conference and by mutual agreement.

3. Armenian teachers, preachers, etc., dismissed by one body shall not be employed, by the other unless the approval of the dis-

missing body is secured.

4. The amount of salaries to be paid to the Armenians shall be agreed upon jointly, so that there will be no disagreement in that line.

5. The Germans will not found separate congregations, but they will join in the church work of existing Protestant-Armenian Church.

Since we are not able to provide either the missionaries or the money necessary to push the work in Turkey as it ought to be pushed, we gladly welcome the cooperation of our German brethren.

The other movement in this direction is that of the National Young People's Society of Christian Endeavor Union of Germany, which has already sent, at its own charges, three trained and consecrated German men to cooperate as assistants with our missionaries in the Caroline and Marshall Islands. Another man is expected to be upon the way in a few months. This method of cooperation promises to meet fully the demands of the German government in the islands regarding the use of the German language.

A short time ago the German Young People's Association for Positive Christianity (Jugendbund für Entschiedenes Christentum), not a missionary association, also sent out a missionary and a Christian lay helper (a practical farmer) to the Caroline Islands to assist the American missionaries in their work, which is threatened by the aggressiveness of the Roman Catholic missionaries.

#### Missionary Work in German Colonies

It is little known that the German emperor rules 14,000,000 heathen in the colonies of the Empire. Little missionary work in these German colonies is done by English, American, and other non-German missionary societies. In German West Africa we find the Finnish Missionary Society; in German East Africa, the Church Missionary Society and the Universities Mission; in Kamerun, the American Presbyterians (North); upon the Caroline and Marshall Islands, the A. B. C. F. M.; upon Samoa, the L. M. S., the Seventh Day Adventists, and the Salvation Army; and upon the Bismarck Islands, the Australasian Methodist Missionary Association. The German missionary societies, however, are quite active in these German dependencies. Thus we find in German East Africa Berlin I., Berlin III., the Moravians, and the Leipsic Missionary Society at work. In Kamerun the German Baptists and the Basel Evangelical Missionary Society are engaged in mission-In German Southwest ary work. Africa the Rhenish Missionary Society preaches the Gospel, which society, together with the Neu Dettelsau Missionary Society, provides also for the heathen inhabitants of German New Guinea. In Kiautschou, the German possession in China. missionaries of Berlin I., and the General Evangelical Protestant Missionary Society, Berlin, are at work. The reports of all these societies show that in all German colonies the congregations gathered by 208 ordained missionaries had nearly 70,-000 native members a year ago, and that nearly 45,000 children attended the different missionary schools. During the year 1905, 3,717 heathen were baptized, while more than 10.-000 adults were receiving instruction preparatory to baptism.

# Brief Items of Missionary News

In Saxony, Germany, last year 5,171 Roman Catholics became Lutherans, while only 250 Lutherans became Roman Catholics.

In a number of strong Protestant cantons of Switzerland the separation of Church and State is being vigorously agitated, owing largely to the aggressiveness of the Roman Catholic party.

The United Norwegian Lutheran Church in America has elected Rev. P. C. Halvorsen, president of the Theological Seminary in St. Dauphin, Madagascar. The United Synod raised \$40,000 for the work on this island in 1905.

Missionaries of the Rhenish Missionary Society upon Sumatra baptized 153 Mohammedans during the last year. Especially in Si Manoson, the principal station of the Mohammedan district, Christianity has become a power, tho only five years ago the chief affirmed with an oath that after five years all native Christians should have disappeared. In the district of Si Pirok a native Christian has become chief in place of a Mohammedan.

The missionaries of the Leipsic Missionary Society baptized 43 heathen some time ago in Mamba, East Africa, and 29 two months later in Mwika, another station of the same district.

#### Albama to Have the Gospel

It is announced from Boston that "two friends offer a handsome sum for instituting new work in Albania. The fund will cover the entire expense for five years. For over a year we have been telling of the extraordinary opportunity in this country which lies just north of Greece. Altho under the sway of Turkey, their interest in Mohammedanism is very slight. They can not read the Koran in Arabic, and their Mohammedanism is more nominal than anything They are a hardy European stock, and have maintained their virility since the days when they furnished Philip and Alexander to the world. They now number 750,-Representatives of this nation have been beseeching us to send them missionaries and teachers, and we have regarded it as one of our most hopeful openings. Now at last they are to receive the Gospel, since we have in sight both the money and the missionaries."

# What War Costs "Christian" Europe

Protestant Christendom altogether contributes nearly \$20,000,000 annually for the diffusion of the Gospel in all unevangelized countries. But from the publication of the appropriations made for the armies of Great Britain, France, Germany, and Italy, it appears that France and Germany for the year 1906-7 have appropriated nearly the same sum for their respective army establishments. France's appropriation is \$156,614,380. Germany approaches this amount, with \$156,-608,043. Germany, however, appropriated \$1,631,593 for fortifications, in comparison with \$1,158,000 which France will apply to this form of national defense. Great Britain will spend for the year \$144,987,336 for army maintenance. This includes \$11,435,580 for forts, an amount German which makes the French appropriations for this purpose seem diminutive. The United States has appropriated for the fiscal year \$7,817,165 for the army and \$5,-

o53,998 for fortifications. Italy will spend \$55,107,650 for the army and nothing for new fortifications.

# Oppression and Revolt in Roumania

Interpreters of history who insist that behind many of the political uprisings of the past which are credited personal ambition or dynastic jealousies really stood the masses of the people nominally hostile to men or reigning families but actually fighting for their own economic betterment, may turn to the present situation in Roumania as proof of what they mean. Approach the strife from one side and it is a people's revolt against the king, with the usual accompaniment of fleeting success for crudely armed mobs in the first engagement and then subsequent triumph of the trained soldiers using artillery. Viewed from another standpoint, it is the uprising of an exploited peasantry chiefly against land owners and syndicates whom the dynasty has permitted to grind the poor. Already the king has granted concessions to the people clamorous for access to the land and for lessened taxation; already the economic appeal has triumphed, if the resort to arms has failed. Incidentally the Jews have suffered from the irate Christian peasantry, not always because they are of a different religion or race, but because, as in Russia, they have aided in exploitation of the masses.—The Congregationalist.

# The Outlook for Work in Russia

The American Board already occupies the Russian frontier, from Persia on the east to Austria on the west, and under the edict of toleration has begun missionary operations on a modest scale, from both ends of the line, especially from Austria as a base. Under the leadership of Dr. A. W. Clark, of Prague, work has been started in Lodz, Poland, by a young man who went there as a clerk. He was formerly a member of the Y. M. C. A. in Prague, and

after giving up his clerkship to devote himself entirely to evangelistic work, he was supported by a Scotch lady. Now friends in St. Petersburg are helping, and last spring he started a paper for Bohemians in Russia. The conversion of these Bohemians in Russia is looked on as likely to have a very important influence not only among their own people, but on account of the similarity of the languages and their Slavic sympathies, also in the evangelization of the Russian people. Three years ago a young man came from Russia to Bohemia in search of employment, and was invited to the Gospel services. Last May, learning that a colporteur was wanted, he felt that this constituted a call to go back to Russia to circulate good books and to labor for Christ among his own people. In this way an opening is being made in the once exclusive empire.

#### **MISCELLANEOUS**

# A Call to Prayer for China

On September 7, 1807, Robert Morrison, the first Protestant Missionary to China, landed at Canton. April 25 to May 6, 1907, a Centenary Conference will be held at Shanghai to commemorate this event and to celebrate the completion of the first century of Protestant missionary effort in that Empire. This important Conference of some 700 delegates will represent the work of nearly 80 missionary boards and societies and 3,832 missionaries, men and women, who are now laboring for the evangelization of from one-fourth to one-third of the human race. It will review the growth of a movement which, beginning with one convert in 1814 and six in 1842, numbered 150,000 communicants or more in 1906, and has extended its churches, schools, and hospitals to every one of the eighteen provinces of China.

The Conference comes at a critical time in the history of China, and

must inevitably consider problems of the gravest moment. These relate to the wisest and most efficient way in which to meet the greatest opportunity ever presented to the Church of Christ in all its history.

In view of the supreme importance of this Conference, the Committee on Reference and Counsel of the Foreign Missions Boards in the United States and Canada earnestly asks that special prayer be made for it—that there may rest upon it, and all its memberships, through all its sessions, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord," that it may be enabled to accomplish the duty placed upon it by so great an opportunity, and that, if God so will, the Conference which marks the end of the first, may also mark "the beginning of the last hundred years of missionary work in

—ARTHUR J. BROWN, Chairman.

#### An Old Story in Modern Dress

Joses Barnabas lived at Cyprus, 45 miles from the base of operations, when the forward movement for foreign missions first began to go away from Jerusalem. He owned land, and was probably wealthy, altho a Levite. There was no law or social regulation enjoining communism, but in the excess of his goodness he cared not for precedent. He had faith in the enterprise and, being a landowner, knew values. Being full of the Holy Ghost he knew enthusiasm as well. - So he sold his land and brought his money and laid it at the apostles' feet. (Afterward he became his own missionary and had a parish in Asia.) . . . Barnabas stuck to the forward movement all his days. In 1 Cor. ix: 6 Paul mentions him and implies that he was still at work, unmarried, and toiling with his own hands. But he could not have missed his farm much, for tradition relates that "he became bishop of Milan, preached in Rome, converted Clement, and died a martyr in Cyprus." He was a man who esteemed the interests of the cause greater than his personal interests. Who follows in his train?

-REV. S. M. ZWEMER.

# What a Missionary Must Know

A missionary must be at least as many-handed as the Hindu god whom he goes to combat. He must be like the bronze Livingstone of Princess Street Gardens in Edinburgh, hatchet, Bible, and all. He must know how to sew garments for heathen nakedness, as did that glorious high churchman, Bishop Selwyn. He must lead in industrial education, as did the great deceased of 1906, Doctor Stewart, of Lovedale; or be to another nation what the peerless Duff was to the educational system of the Indian Empire. He must be able to make bread pills for Africans, or to set a broken limb with nothing but the limb of a tree, a jack-knife, and part of his wife's skirt as adjuvants. He may need to speak with tongues, like our old hero, Doctor Riggs, who had a working knowledge of 20 languages and spoke fluently in 12. He must understand the religious beliefs of his chosen people as fully and as sympathetically as he knows Christianity. He should learn what pedagogy can teach him concerning the child mind projected on into the decades following adolescence; for he, like his Master, is always the teacher, the teacher, the teacher. He must know the principles of national evolution and be prepared to guide in the transformation of races and nations. He must be in a humandivine way a Jesus, a Savior to the people.

# Money for Missions

The inhabitants of Germany spend annually \$50,000,000 for eggs, \$60,000,000 for cheese, \$100,000,000 for coffee, \$105,000,000 for sugar, \$120,000,000 for milk, \$125,000,000 for wine, \$175,000,000 for whisky, and \$394,000,000 for beer. On an average every German contributes annually 4 cents to foreign missions and 1½ cents to home missions, while he

spends \$7 for beer alone, and \$12 for wine, whisky, and beer together. What a pitiful state of affairs!

The total incomes of British missionary societies is nearly \$9,000,000, which represents less than 25 cents each of the population. It is stated that the people of Great Britain lay aside in savings \$5,000,000 a day. Thus more is accumulated and not of immediate use in two days than is given for foreign missions in a whole year.

The whole Christian world of 150,-000,000 contributes only some \$17,-000,000 for missions. The State of New York, with a population of nearly 8,000,000, pays nearly \$17,000,000 every year in licenses for the privilege of selling liquor, not for the liquor itself. The liquor dealers must make considerably more than this amount in order to pay the license tax.

#### **OBITUARY**

# Kali Charan Banurji, of India

News has come of the recent death of one of India's leading Christian converts from Hinduism. Kali Charan Banurji was born in 1847 and came of a respectable family of Khannyan near Pandra in Hooghly. He was a distinguished student of the Duff College, whence he took his M.A. degree and the gold medal of his year. He belonged to the younger generation of the converts of the celebrated Doctor Duff, having been baptized in 1868. In his last years he was no less than the registrar of the University of Cal-This wide-renowned orator, one of the foremost few of the political leaders of the National Congress, was held in the highest esteem by the Christian public of the Indian and European communities of India. was a born minister of the Word of God, full of missionary zeal and evangelistic fervor; the founder and promoter of many Christian movements and the acknowledged leader of the Indian Christian Community in North India, if not the whole of India, is now "Safe in the Arms of Jesus."

# FOR THE MISSIONARY LIBRARY

EGYPT AND THE CHRISTIAN CRUSADE. By Rev. Charles R. Watson. Illustrated. 12mo, 288 pp. Cloth, 50 cents; paper, 35 cents. Board of F. M. of the United Presbyterian Church, Philadelphia. 1907.

Here is an excellent mission study volume on Egypt, cheaply published in order to bring the price within reach of all. It is a comprehensive and intelligent survey of the social, political, and religious conditions in Egypt, as well as of the great missionary movement in this interesting country. The author was born in Egypt and writes in a clear and forceful way of the history, people, and missions.

METHODS OF MISSION WORK AMONG MOS-LEMS. Papers read at the Cairo Conference. Privately printed for the use of missionaries. 12mo, 238 pp. \$1.00 net. Fleming H. Revell Co., New York. 1906.

This volume, in which is described the technical side of missionary work for Moslems, shows the missionaries to be sane and sanctified statesmen. Recognizing the many good features of Islam and the difficulties which one encounters who seeks to lead them to faith in Christ as the Divine Savior, these men and women set themselves to their God-appointed task. out ranting at Moslem believers or using stock cant phrases these discussions take up the questions of how to reach Moslems, high and low, with the Gospel of Christ. The work among illiterate and educated classes is described; the character of medical and literary branches of mission work is set forth; conditions of baptism, controversy, backsliders, women's work—these and other topics are ably treated. It is a volume of great value to students of the Mohammedan prob-It is indispensable to workers among Moslems.

MISSION STUDIES FOR THE SUNDAY-SCHOOL.
Three series. For Junior, Intermediate, and Senior Grades. By Rev. George H.
Trull. 15 cents to 25 cents each. The Sunday-school Times Co., Philadelphia.

Mr. Trull, the assistant pastor of the Fifth Avenue Presbyterian Church, New York, has made a careful study

of the problem of how to teach missions in the Sunday-school. With the help of others who are interested in the subjects and who have had practical experience in Sunday-school work, he has prepared these excellent courses of study for the guidance of teachers.

The first series takes up six subjects in a series of studies—the Southern mountaineers and foreigners in America, Wm. Carey, David Livingstone, John G. Paton, and John Kenneth MacKenzie. The second series of ten studies furnishes chapters on John Eliot, David Brainerd, Marcus Whitman, and Egerton Young, of America; and on the Dark Continent with biographies of Robert Moffat, Samuel Crowther, David Livingstone, and Alexander Mackay. The third series devotes four studies to foreigners in America, and six to India, the land, people, religions, and individual missionaries who engaged in various phases of work. The matter is presented in slightly different form for senior and for intermediate and junior grades and the questions at the close of each chapter are suggestive and adapted to the grades for which The chapters are they are intended. very brief and can not be much more than suggestive, but they are written in a bright, interesting style, which can not fail to hold the attention of scholars.

We welcome these text-books as a distinct step in missionary education in Sunday-schools. They are excellent either for use in summer sessions or to supplement the regular Bible study courses. The material furnished could often be used to great advantage in illustrating the missionary truths of the Bible. It would be an advance step if the senior, intermediate, and junior studies, respectively, were prepared by men and women who make a specialty of work in those departments. The method of presentation might in this way be more particularly adapted to the age for which it is intended.

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THE STORY OF THE CENTRAL ASIAN PIONEER MISSION. Illustrated. 8vo, 45 pp. 1s. Morgan and Scott, London, England. 1906.

This mission was founded by Rev. W. S. Norwood in 1902 for the purpose of carrying the Gospel to the tribes living beyond the frontier of India. This small volume describes the occasion of its beginning and method of its growth. Mr. Norwood is now in Hoti-Mardan, North India, seeking to reach those who are beyond the reach of other missionary agencies in India. The work and field are more fully described on another page.

THROUGH, THE HEART OF BRAZIC: By Fred C. Glass. Illustrated. 8vo, 136 pp. Cloth, 50 cents; paper, 35 cents. South Atherical Evangelical Mission, Liverpool, and Care R. Witte, East Northfield, Mass.

Mr. Class has been for fourteen years a Hissionary in Brazil and here records his diary of adventures during an expedition of some 5,000 miles by river, rail, and road through Brazil. The book contains interesting information about the Brazilians and the Indian tribes. Many of the personal items are interesting to the general reader, but the picture of the social and religious conditions should stir Christians to action.

Foreign Mail Annual, 1906. Pamphlet. International Committee of the Y. M. C. A., New York.

Here are some stirring accounts of the progress of work for young men in foreign lands during the year 1906. Six new mission posts have been occupied by American Y. M. C. A. secretaries—Peking and Chenter, in China; Nagasaki, in Japan; Manila and Jamalpur, in India. The work has advanced in every direction, and the story of the progress is well told in these 77 pages by the men who have done the work. It is well worth reading.

#### **NEW BOOKS**

EGYPT AND THE CHRISTIAN CRUSADE. By Rev. Charles R. Watson. Illustrated. 12mo, 288 pp. Cloth, 50 cents; paper, 35 cents. Board of F. M. of the United Presbyterian Church, Philadelphia. 1907.

EASTERN MISSIONS FROM A SOLDIER'S STAND-POINT. By Col. G. K. Scott Moncrieff, C.I.E. 2s. Religious Tract Society, London. 1907.

DEVELOPMENT OF RELIGION IN JAPAN. By Dr. G. W. Knox, author of "Japanese Life in Town and Country," etc. 8vo. \$1.50 net. G. P. Putnam's Sons, New York. 1907.

Religious Liberty in South America. By the Rev. Dr. John W. Lee. 12mo. \$1.00 net. Jennings & Graham, Cincinnati. 1907.

THE AWAKENING OF CHINA. By Dr. W. A. P. Martin. Geographical Library. Illustrated. 8vo. Cloth, \$3.80 net. Doubleday, Page & Co., New York. 1907.

HISTORY OF THE PHILIPPINE ISLANDS. With Descriptions of Japan, China, and Adjacent Countries. By Dr. Antonio de Morga. Translated, edited, and annotated by E. H. Blair and J. A. Robertson. Illustrated. Two volumes. \$7.50 net. The Arthur H. Clark Company, Cleveland. 1907.

COREA: THE HERMIT NATION. By William E. Griffis. Revised and enlarged edition. Illustrated. \$2.50. Charles Scribner's Sons, New York. 1907.

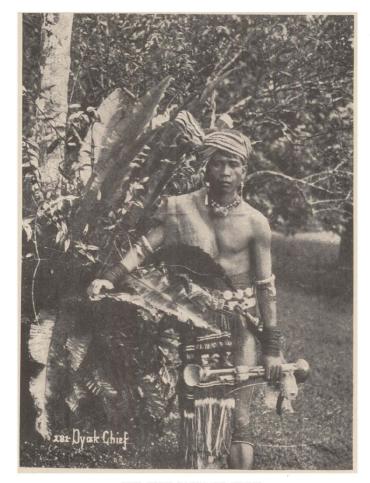
ILLUSTRIOUS CHINESE CHRISTIANS, BIOGRAPHICAL SKETCHES. By W. P. Bentley. 248 pp. Illustrated. Standard Publishing Co., Cincinnati, O. 1907.

Powers of the American People, Congress, President, and Courts. By Masuji Miyakawa, D.C.L., LL.D. 8vo, 260 pp. \$3.00 net. N. Hayes, Washington, D. C. 1907.

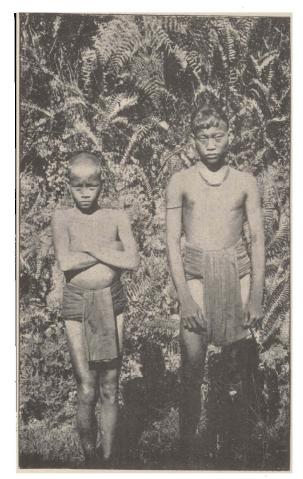
THE MOUNTAIN PEOPLE OF KENTUCKY. By Wm. H. Honey. Illustrated. 8vo, 196 pp. \$1.50. Robert Clarke Co., Cincinnati. 1906.

LITTLE BOOKS ON MISSIONS: "The Way of the Lord Prepared," by A. B. Leonard; "Malaysea," by Bishop Oldham; "Mexico," by John W. Butler; "Korea," by Geo. Heber Jones; "India," by James M. Thoburn; "China," by Bishop Bashford; "South America," by Bishop Neeley. 16mo, 107 pp. each. 35c. net per volume. Jennings & Graham, Cincinnati. 1906.

ILLUSTRIOUS CHINESE CHRISTIANS. By W. P. Bentley. 12mo, 250 pp. \$1.00. Standard Publishing Co., Cincinnati. 1906.



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WILD MURUT NATIVES OF BORNEO

# The Missionary Review of the World

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# SIGNS OF THE TIMES

#### THE SHANGHAI CONFERENCE

The gathering of missionaries and other delegates at Shanghai, April 25 -May 7, has fittingly celebrated the completion of the first one hundred years of Protestant missionary effort in China. Dr. Griffith John, who has spent fifty years in the Empire, shows some results from the missionary campaign in the following notable contrast which appeared in the L.M.S. Chronicle:

1807

Not one Chinese Protestant Christian. (In 1842, after thirty-five years, there were only six church-members! and in 1860 only some 1,000.)

Morrison the missionary. Protestant (In 1830 two American (In 1830 two American missionaries landed; but even in 1860 the total missionary force numbered only 100.)

No native helpers.
(In 1823 Liang Afa was ordained to the office of evangelist.)

No part of the Bible in print. (The Roman missionaries had translated large portions, but

lated large portions, but these had not been

these had not been printed.)
No Christian books or tracts in Chinese. Even fifty years later the number of such books in circulation was almost a negligible cuantity. quantity.

China closed against the Gospel. (Even in 1857 only the five Treaty Ports were open to the missionaries.) 1907

More than 160,000 church-members, representing a Christian community of some half a million souls, in every province of the Empire.

More than 3,800 foreign missionaries (in-

eign missionaries (including 1,146 wives). These are to be found in every provincial capital and in most of the

Nearly 10,000 Chinese preachers, teachers, col-porteurs, and other na-

more than 3,000,000 copies of the Scriptures, in whole or part, were sold in China last

From Hankow alone, during the past thirty years, more than 26,-000,000 Christian books and tracts have been is-sued and circulated.

The whole of China open to missionary work—eager for new light, new knowledge, new life.

The conference, which brought together over one thousand delegates, laid great emphasis on the need of Christian education for China. Empire's great need is for Christian leaders—otherwise the people will follow materialists and infidels. missionaries adopted a resolution in favor of establishing 18 union normal schools for industrial education, union colleges and a great central union university to train graduates from the missionary institutions. The conference also favored the placing of more responsibility for finances, government, and aggressive evangelism on the native church. This is the only way to accomplish the speedy evangelization of the Empire.\*

# WHAT OF THE FUTURE IN CHINA?

The forces now engaged in Christian work in China, including independent workers who are without a home society, are under 82 societies, of which 33 are American, with 642 men, 486 wives, and 434 single women, a total of 1,562; 25 British societies have 729 men, 516 wives, and 543 single women, making a total of 1,788; 24 Continental societies number 211 men, 131 wives, and 79 single women, in all 421; the "independent" workers make up the grand total to 1,604 men, 1,148 wives, 1,081 single women, aggregating, December 31, 1906, 3,833.

China can never return to its former state of seclusion. The world is advancing, and China is also making progress. Millions are waiting to be evangelized. Large areas are almost or wholly untouched. Eastern and

<sup>\*</sup> A full account of this conference may be expected in our July number.

Western Mongolia offer vast fields for which little has as yet been done. It is as difficult to reach Mongols as Mohammedans. For the 20,000,000 of the latter in China there ought to be a systematic campaign. At the present time they are practically unreached.

Dr. Griffith John writes at this time of the crisis:

What we need as we enter on the second century is implicit faith in God, not as a God working independently of means, but as a God working in and through means. One of the first duties of the missionary societies is to perfect their agencies, and bring them up to the requirements of the times. I do not hesitate to say that our great need is more of everything, and greater efficiency in everything. We need the faith that will compel us to give to God our very best of everything, to be used by Him in the way that seemeth best in His sight. This faith in God would secure all the men and the means required to carry on the missionary enterprise with unflagging energy and signal success.

That all will not be clear sailing for future missionary workers is shown by history and by the fact that the reform movement in China seems even now to have had a serious setback. The reactionaries in the Empire have come into control for the present. It is not for the interest of these people, who are mostly officials, to have the old order of things changed, and, as they are in power, their opposition is effective, for the time, but their days of authority are numbered, and the people are beginning to demand reforms, so that the proposed changes are sure to come. It is well that such changes as are desirable should not take place suddenly. The Chinese need to be educated, not only in new ideas, but also in such new methods, and such education demands time. One thing of great importance is that the new national movement should have a moral and religious basis upon which to rest, and there is no possibility of this apart from Christianization preceding civilization.

# THE STUDENT CONFERENCE IN TOKYO

Jimmu Tenno Sai, the Japanese national holiday (April 3), was celebrated by the opening of the first International Christian Student Conference in Asia. More than seven hundred people were present representing twenty-five different countries. one hundred or more regular delegates included John R. Mott of New York, Sir Alexander Simpson of Edinburgh, Prof. Harlan P. Beach of Yale University, Pres. John F. Goucher of Baltimore, S. Earl Taylor of New York, Doctor Karl Fries of Sweden, the president of the World's Student Federation, and other leading men from the great student organizations in all parts of the world.

The World's Christian Student Federation was founded twelve years ago to unite Christian students in all parts of the world and to promote Christian work among them. The work has spread to all countries under the able leadership of Doctor Fries and John R. Mott.

It was an impressive sight to see this large assembly of young men and women in Tokyo gathered together from the universities and colleges of forty nations. In their number were included some of the most distinguished educators and scientists in the world, the leaders of the Christian students of men and women in all lands and representatives of all the student and city Young Men's Christian Associations and Young Women's Christian Associations of China, Korea and Japan.

A pamphlet containing the Psalm in Japanese, Chinese, Korean, English French and German was specially published for use at the meetings, but the addresses were interpreted only in English and Japanese.

As the first session was brought to a close with a hymn sung in French, German, English, Chinese, Korean, Siamese and other languages in unison there was a visible wave of emotion which passed over the assembly as they realized the significance of this the first world's convention of any kind to assemble as the guests of any far eastern people—a world's convention dominated by oriental delegates.

Greetings were received from President Roosevelt, King Haakon of Norway, Marquis Ito of Japan, and others. A more detailed account of this significant gathering is given further on.

# AFTER THE CONFERENCE

The very day after the Conference closed, there began one of the most evangelistic remarkable campaigns ever undertaken in any country. Nine deputations of five men each, composed of a student leader from the West, who has previously been successful in evangelistic work among influential classes, an Oriental from outside of Japan, a distinguished Christian Japanese, a foreign secretary of the Young Men's Christian Association, and a Japanese interpreter, started on April 8 upon a simultaneous evangelistic mission throughout Japan, which is to cease only when every important center in the Empire has been reached.

It is especially opportune that the Conference should have occurred in Japan at this time, as there are to-day in the city of Tokyo at least 15,-

oo students from all the provinces of hina. There has never been a parallel situation in the world's history where so many of a nation's young men (nearly 20,000) have gone over *en masse* to another country for education and training.

As an example of the attitude which the upper classes among the Japanese have assumed toward the Conference and its purposes, Count Komura, the famous Japanese leader and statesman, not himself a Christian and known to maintain a Shinto shrine on his palace grounds, remarked recently with enthusiasm: "It is important that these Chinese students be imprest while over here with the fact that Christianity is good for a nation." In one meeting, addrest by an American clergyman, one hundred young Chinese students rose to their feet and declared their intention to embrace Christianity.

# JAPANESE CHRISTIANITY

There are now 70,000 confessing Christians in Japan, or about one in 600 of the population. The *Daily Mail*, in a review of "The Christian Movement in Japan," remarks that the actual results are not striking and that the numerical outcome must be disappointing.

Statistics can never represent the progress of Christianity in Japan, but the report of the numbers of believers is far from complete. Many of the small churches have no pastors to make a report and there are groups of believers all over the country who are not counted.

Rev. Henry Loomis, of the American Bible Society, Yokohama, also says that a large percentage of Christians have gone abroad. There is a

fine self-supporting Japanese church at Dalny, Manchuria, with a foreign pastor; another at Tien-Tsin, China; one at Seoul, Korea; several in Formosa; others in Hawaii; and there is no large city on the Pacific Coast of America that is not represented by one or more Japanese churches.

A great number of Christians are also in the army and navy. The head of the Commissary and Pay Department during the late war, and the most of his staff, were Christians. commander of the fleet at Chemulpo, which opened the war, was a Christian as well as the chief surgeon of the navy and two members of Admiral The Sanyo Railroad Togo's staff. has quite a large number of Christians in its service; and the officials have asked one of the missionaries at Yamaguchi to hold services at the nearest station for the benefit of the employees. The author of "How I Became a Christian" has been for years teaching Christianity, and his followers are counted by the hundreds, if not thousands; but as they are not gathered into churches their number is unknown, and no report of this work is available.

#### THE OUTLOOK IN JAPAN

One of the most distinguished pastors in Japan, Rev. Miyagawa of Osaka, recently said, "There are in Japan more than 1,000,000 people who have not publicly profest Christianity, but who are ordering their lives by the teachings of the Bible and who require now only to be brought to a public confession of their faith." This statement was repeated to Doctor Nakashima, Professor of Psychology in the Imperial University, and he remarked, "Yes, there are more."

It is therefore quite true, says Mr. Loomis, that the influence of Christianity in Japan is far and away greater than the statistics of the churches would indicate. It is interesting to notice the comparative growth of the various forms of Christianity in Japan as an indication of what is most likely to prevail.

It is claimed by some that the old doctrines are no longer tenable and have lost their power to effect the lives of men. What such persons demand is the adoption of some new form of religion that will meet the approval of a certain class of scholars, and in this way society is to be reno-The facts prove that this statement is incorrect. The records may give us some idea as to the success of the propagation of the so-called "Liberal Theology," as compared with the conservative or "orthodox" views. The following figures are taken from the reports for the year 1906:

	Present	Net Gain
Me	embership	in
(Con	ımunicants)	Ten Years
Presbyterian Reformed		4,538
Congregationalists		1,126
Methodists		2,324
Episcopalians		1,053
Baptists		228
Universalists	154	68
Ger. Evan. (Unitarian).	105	25

#### THE UNION MOVEMENT IN KOREA

The General Council of Evangelical Missions in Korea have been working in the interests of union in missionary work. During the past year the following experiments were made in cooperation: boys' intermediate schools in Seoul and Pyeng Yang, medical work in Pyeng Yang, publication of Sunday-school literature, hymn-book, the Korea mission field, a church paper, and the Union Publishing House. The report of those in charge is enthu-

siastic in every case and fully justified the wisdom of the plan for united effort. The experiments of last year are all continued and in some cases plans have been adopted to make the present arrangements permanent.

One advance step planned for this year is the establishment of a union college to be located at Pyeng Yang. As the Presbyterian and Methodist mission compounds are near together this can be done by each mission furnishing a given portion of the buildings and faculty.

Unless interrupted by the home churches, some form of union of the Protestant missions in Korea is sure to develop.

#### RESULTS OF A REVIVAL IN AFRICA

Two years ago there were many signs of a revival of spiritual life among the converts at Kabarole, the capital of Toro, British East Africa, and many people were deeply convicted of sin. Since then some of the Christians have taken a much more decided stand for Christ, and there has been an awakening of responsibility among the parents, and consequently an increased attendance in the schools. A large number of Christians have signed the total abstinence pledge, and the general tone of public opinion has been raised. Mr. H. E. Maddox, of the Church Missionary Society, writes:

Among the heathen such a change has taken place that it affords the most conclusive evidence of the reality of the change in the Christian population. The change was not at first visible. Early in the year we had a class of some forty young men, whom we expected to offer themselves as candidates for baptism, but to our surprize they shrank back until only five or six were left. Inquiry among the native teachers drew forth the explanation that the standard of morality had been so much raised in

public opinion that they found themselves unprepared to conform with it. Disconcerting as this was in one way, it gave us occasion to thank God for the raising of the standard. But from that time forward the attendance of the heathen, both here in the capital and in the country churches, has been steadily rising, so that at the moment of writing it is fully thirty-three per cent. more than this time last year.

This is one of the signs that the work of God's Spirit is not limited to any race or locality but that in India, China, Korea, Africa, Wales, America, those who yield may know His power.

# THE SITUATION IN EGYPT

Lord Cromer, for years the British · representative in Egypt, has resigned. He has proved himself a man of sterling character and an able statesman. During his administration he has done much for Egypt and has transformed the material conditions in the Nile valley. We have regretted that he should in so many respects cater to the religious prejudices of the Moslem population, while he has done nothing to favor or foster Christianity. Just before his resignation Lord Cromer made an important declaration with reference to the "Egyptian danger," which he considers a very serious problem; but few people understand it. The nationalistic spirit which reigns among the younger Egyptians is not so serious as the Pan-Islamic spirit which is evident among all classes. In the former there is much of reason; in the latter there is little but madness and murder. Great Britain has a large responsibility with regard to Egypt. She must, at all costs, prevent the Pan-Islamic craze from spreading. Mahdism were reestablished, every social horror would follow in its train.

Christians have a still greater responsibility to give the Gospel of Christ to Egypt.

# MISSIONARY TROUBLES IN MADAGASCAR

The edict of the French governorgeneral of Madagascar, which threatens the very existence of Protestant mission schools of the Paris Missionary Society, has been referred to (March, 1907), and now from the same source come other threatening actions. The governor-general has ordered the closing of the Y. M. C. A., saying: "I have decided that no more associations be permitted. . . . The Association must be dissolved at once." He has also issued a peculiar edict concerning family worship in the homes of natives. The father is permitted to hold family worship only with the members of his immediate family. If there is present one stranger the family worship is considered a religious meeting, and all religious meetings outside of church buildings are prohibited. Thus all evangelistic and all itinerant missionary work is now illegal. Thus is the governor-general of Madagascar, Doctor Anagagneur, formerly Mayor of Lyons, showing to the world the meaning of "French religious liberty."

#### **ENCOURAGING SIGNS IN PERSIA**

A profound change is taking place in Persia. The new Parliament is vigorously at work and has indefinitely postponed the proposed loan from England guaranteed by Russia, and has substituted the establishment of its own native bank, which will issue an internal loan. The shah has been fairly well educated in the ideas of representative government, and before the death of his father was forced to

sign the new national Constitution and to guarantee the rights of a national Parliament. The influence of the Tabriz council and of the national anjuman has now caused a local council to be formed in almost every Persian province.

Signs of progress are also evident in the establishment of new schools and the strengthening of the existing mosque schools (in which the rudiments of reading and writing are taught), and the increase of Mohammedan pupils in the missionary schools. Progress is also seen in the sudden increase in the number and quality of newspapers; free publication of papers and books is, for the first time, allowed.

Doctor Carr, of the Church Missionary Society, who has just returned from Isphahan, reports evident signs of reality and depth of conviction in the converts, especially the women. They have borne deadly persecution, and show a readiness to bear the loss of all things in loyalty to Christ. Moslem opposition is evidently yielding before Christian benevolence, and the medical mission is now not only tolerated instead of being bitterly opposed as it was some years ago, but it is welcomed. Mohammedans themselves subscribe nearly \$500 a year toward it, and recently gave \$1,000 more to extend the hospital buildings. In Yezd also Moslems are giving help toward the hospital extension, and the Parsi community have contributed \$1,000. Truly the encouragements are great, and in view of all that God has done in Persia during the past few years the political anxieties of the moment can be faced with courage and hope. Religious liberty is hoped for as a consequence of the conceded constitution. At present a Moslem who becomes a Christian risks everything, even life itself. The newly-elected Parliament contains many Babis, a class who have suffered from persecution in Persia more even than Christians, and their influence, it is hoped, will be all on the side of tolerance. The increase of British prestige should also tend to promote the growth of liberal institutions.

## A MOSLEM PLEADING FOR INTEL-LIGENCE

The Amir of Afghanistan has recently paid a visit to India and at Aligahr College uttered these words, which are strange, coming from the lips of a stanch Mussulman:

"Before all else I want at the outset to say how deeply I appreciate the tolerant beneficence of the Government of India in allowing the myriad of Mohammedan brethren in this great country perfect liberty to perform their religious duties where and when and how they list. That acknowledgment being paid, and it lies foremost on my conscience, I come to the pith and marrow of my message to you and to the millions of Mussulmans for whom you stand. In a single sentence I give you my whole exhortation: Acquire knowledge-you hear me, acquire knowledge. I say it a third time, acquire knowledge. Oh, my brothers, remain not ignorant or what is worse, remain not ignorant of your ignorance. There are those who utter solemn warnings in your ears who urge that Mohammedans have naught to do with modern philosophy and who declaim against the Western sciences as against evil. I am not among those who ask you to shut your ears and your eyes. On the contrary, I say pursue knowledge wherever it is to be

found; but this also I declare with all the emphasis at my command: science is the superstructure, do not mistake it for the foundation. The foundation must always be religion; begin then at the beginning, ground your children before everything else in the eternal principles of their glorious faith, start with the heart and when that is secure go on to the head. Some would like to finish with the heart; they are afraid of the head but they are wrong."

## A USEFUL COLLEGE IN TURKEY

Rev. G. E. White, of Marsovan, writes of Anatolia College, Asia Minor, of which Rev. C. C. Tracy is president, that for twenty years this institution has been working for the picked young fellows of the Turkish provinces, of which 15 out of 29 are represented in the student body.

Asia Minor is nearly as large as Germany; it has probably better natural resources, but only one-fourth as many inhabitants. It ought to have a splendid future, but that depends on the character of its young people. Increasing numbers of these look to Anatolia College. Forty of them slept on the floor last fall, until a fresh supply of bedsteads could be got from England, and wedged in among the 220 bedsteads that were there before. Telegrams were sent in several directions to stop more students from coming, and a whole stream of late applicants was refused admittance.

The students in the college pay their own way, like students in American institutions, only that a fourth or a third who can not meet all the bills in cash render some form of manual labor in the Wiskes Industrial Shops in part payment.

Meetings of the Christian Association are well attended, the students usually meeting by Armenian and Greek sections and using their vernaculars, but frequently holding a joint meeting, when English or Turkish is used as a common medium of communication. Several young men conduct neighborhood Sunday-schools for the children of the city.

#### THE BIBLE IN THE LEVANT

Another most interesting year on the eastern shore of the Mediterranean is reported by "The British and Foreign Bible Society." This field. with its headquarters at Constantinople, covers the Turkish Empire, Egypt, and the Sudan. The Bible circulation for the year in this agency amounts to 101,553 volumes, of which colporteurs distributed 49,861 copies. These colporteurs visited last year 2,008 towns and villages, traveling 39,323 miles in the prosecution of their work. improvement of the Bulgarian text has been going forward for the edition of the pocket Bible now in course of publication. The issues of the agency are in more than thirty languages and language groups, the principal issues being in Arabic. Fields of distribution show the following interesting figures: In Bulgaria, 3,153 volumes; in Constantinople, 2,330; in European Turkey, 2,084; in Asiatic Turkey, 41,247; in the Sudan, 209; in Egypt, 26,396.

#### MISSIONS IN THE PHILIPPINES

A booklet has recently been published by the Evangelical Union of the Philippines which gives a general view of the Protestant work in those islands. The Union was organized in 1900 to develop mutually helpful relations among the various mission bodies and to avoid unnecessary duplication of Christian work. It has established definite limits to the fields of each denomination, has encouraged the joint preparation of literature, and in other ways has sought oneness of aim and cooperation among the various missionary forces at work on the island.

The total Protestant membership of the island is now estimated at 15,-

ooo exclusive of 10,000 probationers reported by the Methodist Church. Hospitals and educational buildings are numerous and attractive. The missions represented in the union movement are the Presbyterian, Methodist, Episcopal, Congregational, Baptist, Christian and the Young Men's Christian Association. Added to these are the American Bible Society and the British and Foreign Bible Society. The booklet also gives a directory of the churches in Manila, which will afford tourists an opportunity to see what is being done.

## PEACE AND THE GOSPEL

The eyes of the world are being opened to the useless extravagance of huge armaments and large standing armies. The National Peace Congress, which met in New York City, April 14 to 17, revealed the strides which have been made toward international peace in the last ten years. The people of the civilized nations are being aroused to demand of their governments that they shall not enter upon useless and destructive wars and that arbitration shall be used to settle differences between nations. is looked forward to when nations will no more think of international duels to settle disputes than personal fist battles to right private wrongs.

This is the time long ago predicted in the word of God. In order to realize this ideal men and women must be transformed by the Spirit of God. War can only be prevented by teaching men self-control and by bringing them under the control and power of Christ. Peace without righteousness is undesirable; righteousness and love without peace are impossible.

# REV. JOHN WILKINSON OF THE MILDMAY MISSION TO THE JEWS

BY THE EDITOR-IN-CHIEF

Heroism has many spheres. They differ greatly in prominence, and much self-sacrificing work done for God is only fully known to Himself. On the 12th of February, at the age of eightytwo, there fell asleep, in Mildmay Road, London, this venerable and beloved worker who, for fifty-six years, has been a missionary to Jews. John Wilkinson began his work among the Jews in the first year of the second half of the nineteenth century, and for the past thirty years he has been the director of the Mildmay Mission to the Jews. His faculties, physical and mental, were preserved in remarkable vigor up to a very recent date, and in the columns of the little magazine known as Trusting and Toiling he had for a long time presided as editor with no little intellectual power and spiritual unction. It was only a few weeks ago that his strength began to show symptoms of fatal failure, and from that time he continued to grow weaker and weaker until, like a candle expiring from mere lack of material, he quietly passed into the higher life, dying, just as we imagine he would have desired, almost in full harness.

John Wilkinson was born at Tealby, in Lincolnshire. His boyhood is not remembered as particularly eventful, but the one great event that determined his life here, and his destiny hereafter, was his choice of the Lord Jesus Christ at the early age of fourteen. It is especially noticeable that salvation with him, as with Doctor Duff, became the impulse to service. He was not content to abide alone, and, early in life, came into sympathy with His Master in a willingness to fall into

the ground and die as a seed, for the sake of the harvest. He began in a simple way to serve his Master, and bore his witness until he found an opening as a local preacher in the Wesleyan body, as yet having no conception of his future sphere of work.



JOHN WILKINSON

Soon after he had attained his maiority, however, at about the age of twenty-six, and at Louth, his attention was turned to the subject of the evangelization of the Jews. He was then made to see plainly that the divine order is "to the Jew first" and afterward to the Gentile; and this became a motto with him for the remainder of his life. He believed that this was the path of obedience, and that only in such path of obedience could blessing be found. With more and more intensity and earnestness he devoted himself to his one great object-carrying the Gospel to Israel, and his life-course became rapidly shaped in this direction.

After much prayerful preparation he offered his services to the British Jews' Society, and, coming to London in 1851, began a course of study such as would fit him to work among the Jews. Without sparing himself he entered upon such theological, linguistic and even metaphysical studies as made up the curriculum in Blackfriars College, then under the control of the British Society. Three years later he became actively a mission worker among the Jews of London. At that time they were not gathered together in a Ghetto as now, but were scattered and had to be sought among the wider population of the metropolis. But even this added zest to his work. Like his Master he came to seek, as well as to save, that which is lost. He made lists of Jews of various classes, tirelessly calling at shops and private houses, announcing himself as a Gentile friend of God's ancient people, and, Bible in hand, urged the claims of the Messiah as Himself the fulfilment of Old Testament prophecy. This work made necessary three great qualificationspassion for souls, singular sagacity, and oftentimes no little intrepidity. had to encounter bitter and even violent prejudices in favor of Jewish traditions, and an ignorance of Christian doctrines, and even of the Christ Himself, which seem amazing in the midst of a great city of churches. But he bore with apathy and even with antipathy, and a half year of labor enabled him to report sixty families that had opened their doors to his friendly advances. In this connection he wrote:

In some of these, on my first call, I met with a storm of abuse; in others a decided refusal, either to accept a tract or to hear a word about Christ; but on a second or third call confidence has been gained, my tracts have been accepted and read, and my visits rendered welcome.

Not only did Mr. Wilkinson labor among the Jews directly, but he considered that companion work was almost equally necessary among Christian disciples, awakening and nourishing in them interest in work among the Jews; and it is hard to say which department of service he found most difficult. He had to encounter quite as great apathy and antipathy among the churches as among the more direct objects of his labor. He gave himself untiringly both to work with pen and tongue, and to travel in all directions. His work will be remembered quite as much for what it did to enlighten, inform and stimulate Christian people in the Jews' evangelization, as in instructing Jews themselves in the fulfilment of their ancient scriptures. He became a remarkable expositor of the Word of God, his addresses being very simple, direct and straightforward, but marked by unusual knowledge of the Word and careful comparison of its teachings.

His wife was not only a devoted companion but a helpful cooperator. God gave her to him soon after he left college, and continued her as his sympathetic counselor until within a few years of his own decease.

Within the past twenty-five or thirty years the startling events in the East of Europe have turned many Christians anew to the study of scripture prophecy, and Mr. Wilkinson was led confidently to believe that the times of the Gentiles had nearly reached their fulfilment, and that Israel was about to be restored to the land of promise, a conviction which was confirmed by the modern Zionistic movement. The effect of this persuasion

was to redouble his effort in every direction. He stirred his British fellow disciples to reach these exiles with the Gospel before they left British shores. He wished to give himself more exclusively to missionary work, and finding the British Society unable or unwilling to comply, he unhesitatingly gave up his twenty-five years' connection with the Society, and, in February, 1876, having tendered his resignation, it came into effect three months after-Meanwhile he traveled and ward. preached for the Society as before and trusted alone to the Lord for direct support and guidance after his term had expired. A Christian merchant in Yorkshire, with whom he made a few days' stay, said to him at the close of a visit: "I have just concluded a most fortunate business stroke, and am wishful to make a thank-offering to the Lord, and should like to place it in your hands for the supply of your personal and family needs. As life is uncertain, I prefer giving a three years' donation in one lump." Putting an envelope in Mr. Wilkinson's hands, he added: "Don't open it till you reach home." The following night Mr. Wilkinson opened it and found a check for £300. Within six months the donor was dead. Other Christian friends voluntarily came forward to undertake the charge of his needs during the first three years, and when the term of his connection with the Society expired, he was in a position to give all his energies to Jewish mission work without anxiety for "the morrow."

His intimate friendship with Mr. Pennefather, the founder of Mildmay Conference Hall and Institutions, who was himself in deepest sympathy with work among the Jews, turned his attention to a possible cooperation between

himself and Mr. Pennefather, and when, in 1873, this beloved founder of Mildmay institutions passed away, and the conduct of his work fell to the superintendence of Captain Morton and Mr. Pennefather's widow, Mr. Wilkinson proposed to them that he should connect his efforts as mission-



SAMUEL H. WILKINSON

ary with the Mildmay work. The response was cordial, and in June, of 1876, the Mildmay Mission to the Jews began. It grew and prospered, all the needs, both of Mr. Wilkinson himself and his work, being fully provided for by faith and prayer. Two years later, friends in Sweden invited him to that country to arouse a similar interest in the evangelization of Israel, and for six weeks he addrest meetings both in public and private, including audiences at the Universities of Upsala and Lund, and was honored with the king's own audience.

In 1880 a medical mission was formed, and, two years later, a printing house and home for inquirers instituted on Newington-green, which have been blest to many converts and inquirers. The next year a convalescent home was added to the work, and in 1884 a home and school for poor Jewish children, again supplied in answer to prayer. From time to time other agencies and instrumentalities have been added, until there is now a large staff of voluntary helpers in addition to the regular workers. The agents of the mission have undertaken tours in continental countries. sometimes for the evangelization and sometimes for the consolation of persecuted Jews, and sometimes for the circulation of the New Testament among them. This last work especially has attracted large sums of money,

and several editions of what is known as Isaac Salkinson's Hebrew version, which is deservedly so popular, have been dispersed abroad. John Wilkinson early recognized the superiority of this remarkable edition of the New Testament, and it has proved to be marvelously useful among the Jews for whom it was intended. Mr. Wilkinson's pen has been almost as busy as his tongue and he has left behind him a number of excellent books on Iewish mission work and the fulfilment of scripture prophecy. Of recent years his beloved son, Samuel H. Wilkinson, has been associated with the father in the direction of the mission, and is now in entire charge.

# THE MILDMAY MISSION TO THE JEWS

BY REV. SAMUEL H. WILKINSON, LONDON

From his conversion in boyhood, John Wilkinson was a man of consuming devotion and intense zeal for God. In the mission which grew from a small initial effort in East London to its present wide ministry, his life and leadership created an atmosphere which attracted the many godly men and women who have served God and Israel with the mission during these past thirty-one years. In his careful exposition of the great truths concerning Israel his life and testimony have reached much wider circles than the workers or supporters of the Mildmay Mission to the Jews. These truths were-and to a great extent are still-so ignored or misunderstood that his setting forth of God's plan and purpose in the "chosen race" broke upon multitudes of Christians with startling novelty. \*

He founded the mission upon lines of dependence on God. As a friend of George Müller he came to see that there was a more excellent way of raising funds for the work of God than constant appeal and advertisement; and that, tho this way might involve severe tests of faith, the work that was really according to God's mind, conducted in a manner pleasing to Him and definitely committed to Him for supply, could never lack. He said:

If we allow the Lord to do what He pleases with us and by us, we shall get the greatest blessing, and He will get the greatest glory; and He will bear the expenses of His own work. If a master send a servant to a shop for a shilling's worth of anything, he will make himself responsible for the shilling; and shall it be thought for a moment that God will not pay for all the work He acknowledges as His? Assuredly He will. But if the servant should go to the shop with-

<sup>\*</sup> See "Israel, My Glory."

out the master's order, it is no surprize that he goes without the master's shilling. Is there no work called God's work that is not His but only ours? Are there no worldly and doubtful modes used in gathering money for work professedly God's, from which a holy God is obliged to withhold His blessing? Where there is healthy life there is growth, and the growing needs of the Lord's work will be provided for by the Lord of the work.

A leading thought in Doctor Wilkin-

became the watchword of the Mildmay Mission. Ask the Lord to reveal His will and make a simple statement to God's people as He gives opportunity—and then ask Him to move the hearts of His children to give of their substance. The contributors thus become real sharers in the blessing of God upon the work and the gifts themselves bring a blessing with them. Thus was the work begun and



THE STAFF OF WORKERS OF THE MILDMAY MISSION TO THE JEWS

son's mind in adopting this principle was that it would prove the work of Jewish evangelization to be one which God approved. For twenty-five years he had been meeting much ignorant and selfish indifference and sometimes hostility on the part of Christians to the necessity of taking the Gospel of the grace of God to the Jews. The counter argument to meet them was: the evangelization of the Jews is a work according to God, seeing that God supports it by moving His children to send spontaneous gifts without appeal or subscription lists.

"Ask the Lord and tell His people"

thus for thirty-one years it has been supported.

On one occasion two American gentlemen sat at Mr. Wilkinson's breakfast-table and noted his opening of letters which brought God's supply for the day. "This is all very well so far," said one of the gentlemen, "but what would you do, Mr. Wilkinson, if one morning the expected supply did not come?" The answer is clear in my memory. "That can only happen, sir, when God dies."

In the early days of the mission, there was not the group of Jewish missions that now labor in London. Some of these are now very well organized, wide in their scope and blest in their ministry. But then, there was no regular Gospel meeting for Jews. The mission commenced its labors in the open air, shortly afterward renting rooms at No. 36 Wellclose Square, an old-fashioned square near the London Dock Walls, No. 36 being the home where Thomas Day, the author of "Sandford and Merton," was born.

There the first Saturday Gospel meetings were held. It was years before the noisy uproar and opposition settled down into a respectful hearing. A sewing-class for Jewesses was afterward opened; the women received payment for two hours' work, the work produced being afterward sold to them. A night school for Jewish children (four nights a week) was Bible-women and visitors formed. were employed: one, two, afterward four Jewish missionary brethren devoted their whole time to the work. . In 1880 a medical mission was opened; in 1882 a home for inquirers and printing office; in 1884 a convalescent home for men; in 1885 a home for Jewish children. In 1887 the New Testament distribution was commenced; funds specially sent inenabled the mission to circulate in the twenty years that have intervened nearly 1,300,000 copies of or portions of the New Testament in many languages and in many lands among the Jews. After earnest and united prayer among the mission staff, the Central Hall was built in Philpot Street, Commercial Road, London, E., to accommodate the various departments of work and was opened on November 2, 1892. It is a large building of five floors and forty rooms, served by an

elevator, every room being in use cither as offices, medical mission, surgical, consulting and waiting rooms. clothing and book rooms, dormitories, or commodious halls for public meetings.

The present institutions of the mission are:

- (1) The Central Hall in Philpot Street.
- (2) The Original Mission House in Wellclose Square.
- (3) The Convalescent Home at Brentwood.
- (4) The Home for Jewish Children at Brentwood.
- (5) The Home for Young Christian Jews in Business, situated in South Hackney.
- (6) The Home for Young Christian Jewesses in Business, to be opened this year at Mildmay Road, North London.

The mission staff consists of sixty-four workers,\* nearly three-fourths of this number giving their whole time and strength and requiring support from the mission funds. It has never been the custom for the director to draw a salary from the mission funds.†

The mission property is vested in trustees; the accounts are rigidly scrutinized and audited by a high standing firm of chartered accountants. No business house in London has its accounts better managed.

The ministry of the mission is to both body and soul. The medical department deals with some 30,000 cases annually, representing 5,000 to 6,000 separate individuals. The power of

<sup>\*</sup> Wives are not reckoned, unless definitely and regularly engaged in the work; housekeepers and servants also are not reckoned, altho all are Christians and in some cases true helpers in spiritual things.

<sup>†</sup> The family needs are met, as were Mr. Wilkinson's before us, by special contributions "for personal use," it being a privilege to give back to the Lord whatever comes in for this purpose over and above actual need.

the love of Jesus, as seen in the practical exhibition of sympathy with suffering, draws these numbers under the influence of the Gospel, tho the Jewish authorities have often made attempts to render the medical work abortive. Beyond this, the mission's bill for the assistance of the poor amounts to over \$5,000 a year; bread, coal, milk, eggs, clothing, assisting into work or with emigration, account for this amount,

out the Christian era—generally from nominal Christians. The Jewish memory, however, is kept retentive of these things—the calendars keep them informed as the dates recur—and, however unreasonable it may seem to us, they are put in the Jewish mind to the discredit of the Christian faith. To ask a Jew to accept this faith is therefore to rouse every instinct of patriotism against it. It would seem that



CENTRAL HALL, PHILPOTS, MILDMAY MISSION, LONDON

while a very special privilege was given the mission during the anti-Jewish outbreaks in Russia of 1903 and 1905 in administering, as I did upon the spot, more than \$15,000 in direct relief of the sufferers. Never have I had a task so directly to the Lord Himself: "Inasmuch as ye have done it to one of the least of these, my brèthren, ye have done it unto me."

Few Christians can retain in their minds the bloody persecutions which the Jewish race have endured throughonly by a practical presentation of Christian love, can this monumental barrier be worn down. We have received so much of spiritual blessing through this race—the world is still to be revived from the dead, when Israel is repentant and restored—should we not count it a privilege to minister to them in carnal things? Among this wandering race there will always be a multitude of poor and distrest.

The Mildmay Mission has three stations in Russia, manned by eight mis-

sionary workers. Here is a field white to the harvest, waiting till God's children respond to the call. Tho Jews have left Russia in large numbers in recent years, the numbers of this prolific race in Russia stand undiminished. It is, moreover, my growing conviction that in spite of all governmental restrictions on public Gospel work, it is easier to reach the Jew in Russia than when he has migrated to other countries.

This year the mission will reopen work in Morocco. I possess a striking request from the Jewish community in Fez, endorsed by the British vice-consul and addrest to my father some years ago, for a resident medical missionary. This request, in God's providence, we feel able now to fulfil by sending Dr. John and Mrs. Goldstein to Morocco. At Cape Town Mr. Gelbart works among the Jews, and while locally supported, remains in affiliation with the Mildmay Mission to the Jews.

During a tour of four months in the United States of America, in 1904, I was profoundly imprest, both with the great need of Jewish evangelization in the principal American cities and the inadequacy of the present efforts. The Mildmay Mission to the Jews has for many years been sending thousands of Hebrew and Yiddish Testaments and tracts to the United States, using the Chicago Hebrew Mission as its agent, through which grants can be obtained by all faithful men and women who will make good use of them among their Jewish fellow citizens.

We call upon all whose hearts are upon the evangelization of the world to praise God with us for His leadings and provisions in these past years. Seed has been widely scattered, many

souls gathered in, much prejudice broken down. But our greatest privilege is to have been consciously—tho most unworthily and imperfectlyobedient to the Will of God. If the veil still lies on the heart of the Jewish nation, is there not as great a veil of indifference and ignorance to God's purposes of mercy in and through the Jews, on the part of the great mass of Christians? If the Jew is prejudiced against Christ and Christians, and especially "Conversionist" Christians (as he dubs those who seek to present the Gospel to him), are there not many Christians who harbor a dislike of the Jew in their hearts and do nothing to overcome it? That dislike is, maybe. natural to the natural Gentile heart: but it is one day certainly to be removed, for a truly saved Jewish race will be invincibly attractive and ten men out of all the languages of the nations will take hold of the skirt of him that is a Jew, saying, "We will go with you, for we have heard that God is with you." If God can so transform the Jew by grace as to render him attractive, can He not put such grace upon us followers of His dear glorified Son as to commend His Gospel to many Jews and to cancel the baneful effect upon the Jewish mind which Christian prejudice and persecution have brought about? I think this is what St. Paul means when he speaks of moving to emulation those who were his flesh, so presenting Christ through the lives of his Gentile converts as to stir the Jew, despite his hatred of the Nazarenic sect, first to admiration, then to desire, then to emulation and possession of the same Spirit.\*

<sup>\*</sup> All communications or remittances should be addrest to Samuel Hinds Wilkinson, Central Hall, Philpot Street, Commercial Road, London, E.

# STEPHEN SCHULTZ, MISSIONARY TO THE JEWS

# BIOGRAPHICAL SKETCH, CHIEFLY BASED ON SCHULTZ'S OWN WRITINGS

BY REV. LOUIS MEYER Field Secretary of the Chicago Hebrew Mission

It is a melancholy but undeniable fact that there are still many good Christians who utterly deny that a Gentile Christian can be a successful missionary to the Jews. By this denial these good people are limiting the grace and the power of God, who uses whom He will, and they are unmoved by the facts revealed by the history of Jewish missions. That history proves clearly that of all the missionaries who have labored with success among the Iews since the dawn of the Reformation more than one-half have been Gentile Christians. One of the most successful of these Gentile Christian missionaries was Stephen Schultz, who has been called by some a second Paul in point of suffering and of proclaiming the Gospel successfully among the Iews in different parts of the world.

#### I. Early Youth

Stephen Schultz was born at Flatow, in Poland, on February 6, 1714, a son of the shoemaker, Erdmann Schultz, and his wife, Barbara Danzi. mann Schultz was a member of the small evangelical congregation which, since the year 1642, had managed to keep alive in Flatow in spite of Roman Catholic persecution. Barbara Danzi Schultz, his wife, was the daughter of a man who had been condemned to death as a Lutheran, or heretic, but had been released by the Roman Catholic soldiers who were to hang him. When condemned to die Daniel Danzi asked time to pray. The request was granted, and the prisoner kneeled down and prayed. Awe and astonishment struck the soldiers, and they ex- . that she was afraid he would become

claimed: "He is a true Christian he must live!"

This man brought up his daughter Barbara in the fear of God, and thus it was that before the birth of her son she, like Hannah, dedicated him to God, saying: "If it be a son, his name shall be Stephen, and may he do the work of Stephen, even if he should be called to suffer like him." The mother kept before her always her wish that Stephen should become a messenger of the Gospel. Her prayerful care and piety early bore fruit, and even as a little child Stephen Schultz showed great fear of God and deep piety.

War and fire deprived the father of his possessions, and it seemed to be a physical impossibility to give Stephen the necessary education for a minister. His mother, however, never despaired, always saying: "With God all things are possible." A German school was far too expensive for the poor shoemaker's son, and Stephen learned this language from father and mother, who also taught him the Bible and the Catechism, since in 1720 the Roman Catholics forced the removal of the Lutheran Church across the Prussian border by their cruel and relentless persecutions. The Polish language the boy learned in the public school of his birthplace, while in the Jewish school he became acquainted with Yiddish, the dialect spoken yet by all Russian and Polish Jews, and with Hebrew. Stephen's best friends were Jewish boys, and it sometimes seemed to his mother as if he associated too much with them. One day she said to him

converted to the Jewish faith. "Oh, no," he said, "I shall study for the ministry, make myself thoroughly acquainted with the Talmud, and then convert the Jews." Tearfully the mother pointed out to him their poverty, but he simply answered what his mother had so often repeated: "With God all things are possible."

### II. Preparation for Work

Until he was fourteen years of age Stephen worked with his father as a shoemaker, then he was confirmed by a neighboring minister, who took great interest in the bright boy and offered to send him to school and give him private instruction. But, alas! when the father took his son to the minister he found him on his death-bed. Before his death, however, the minister made arrangements with his brother, a physician at Butow, to give the boy an opportunity to study the art of healing. Eighteen months he remained with this physician, then he accepted the offer of the rector at Butow, Neuendorf, to do the work around the house and at the same time prosecute his studies. But Rector Neuendorf was a very busy man, for he not only kept the school, but also a brewery, a distillery, and a store, where he sold herrings, spices, and other goods. There was little time for study left to Stephen Schultz, who had to help everywhere. He had to study during the silent hours of the night. Often when he had to watch the malt kiln during the night he would use a heap of malt as candleholder, and would diligently study his Hebrew and his Greek grammar. But the more he learned the more his thirst for greater knowledge increased. Finally he resolved to go to Stolpe, where an institution of learning was to be found. Finding a wagoner going to Stolpe, he took his leave of the doctor and the rector, paid the little money he had to the wagoner for carrying his baggage, and went on foot behind the wagon. The next day the owner of the wagon, who had learned the circumstances of the young man, came to him and said:

"I understand you intend to study at the institution at Stolpe?"

"Yes, by the help of God."

"Have you any friends at Stolpe?"
"Yes, I have a near kinsman."

"Who is it, and what is his name?"
"I know not whether you are ac-

"I know not whether you are acquainted with him."

"I was born and brought up at Stolpe, and should I not know him? Tell me only his name."

"His name is Jesus Christ, who is not ashamed to call poor sinners his brethren."

"Oh, I know him too, by the grace of God, and as you consider him your friend, you can want nothing."

After this Stephen Schultz rode with the owner upon the wagon, and the hours of the journey passed quickly, as they told each other what the Lord had done for their souls.

Thus, in 1731, Stephen Schultz came to Stolpe, where his friend, the merchant, took him to his house and made him welcome. Soon he visited the principal of the institution, who did not receive the poor applicant for a free scholarship very joyfully, saying:

"What do you wish to study?"

"Theology."

"Ah, you wish to spend an easy life, to enjoy the fat of the land, and rise to honor?"

"No, sir; the object of my study is that I may rightly understand the way to heaven, walk therein, and teach the same to others, whether Jews, heathen, or Christians."

"My son, you are probably not aware how expensive it is to study; are your parents able to bear the expense?"

"No, sir; this is impossible for them."

"What, then, do you intend to do?"
"The God who has made the heaven
and the earth will have left a few
pence to enable me to study."

"My son, if you thus trust in the Lord, you will find help."

And the Lord did help Stephen Schultz. Everything needful was provided, so that he could not only prosecute his studies, but was able to send for his aged parents to spend the remainder of their days at Stolpe, where they could enjoy the means of grace, of which they were deprived at Flatow.

In 1733 the young man was ready to enter the university, and he went to Königsberg. Again the Lord provided friends and means for him, and he prosecuted his studies with much zeal. paying especial attention to the Talmud and other Jewish writings. one thought was the preaching of the Gospel to the Jews. he felt himself called by God, and he waited patiently for the time when he could commence. It was his intention to become a teacher in the University, to save some money, and to spend this money in itinerant preaching to the Jews. But God opened the way in a different manner.

#### III. Period of Activity

In 1728 the pious Callenberg in Halle had founded the Institute for the Conversion of Jews and Mohammedans (commonly known as Callenberg

Institutum Judaicum Hallense), and with the opening of that institution a new era of missionary work among the Jews of Europe had commenced. In 1730 Widmann and Manitius, the first missionaries of the Institute, started on their first trip, and nine years they traveled, mostly on foot, and carried their own books, proclaiming the Messiahship of Jesus to the Jews in all parts of Europe. It was in 1736 that these two consecrated laborers came to Königsberg with the intention to secure a companion for their travels and their labors. Their attention was directed to Stephen Schultz, who gladly joined them on their request, and in May, 1736, Stephen Schultz entered upon his first missionary journey among the Jews. It lasted six months, and brought him into contact with Jews in Poland and the Baltic provinces. On his return to Königsberg he was appointed professor "in Collegio Fridericiano," and also chaplain in the penitentiary. These offices he filled with great honor and satisfaction until, in 1739, a call from the Institutum Judaicum in Halle came, inviting him to become a missionary to the Jews. The theological faculty of Königsberg had to decide whether he should accept the call from Halle or remain in Königsberg or follow a call as pastor primarius to Stalluponen, which reached him just at that time. His letter to the faculty is so significant that we translate it here in toto. It reads:

I owe obedience to you as fathers. If therefore you command that I decline the call to missionary work among the Jews, I can decline it with a clear conscience. However, I must say this: Should God ask on that day (i.e., the judgment day):

(1) Have I not given thee from in-

fancy a desire to show to the Jews the way of salvation? I would have to answer, Yea, Lord.

- (2) Have I not proved three years ago during the trial trip that I have given thee ability to labor? I would say, Yea, Lord.
- (3) Have I not shown that the harvest among the Jews is great, but the laborers are few? I would say again, Yea, Lord.
- (4) Have I not taught thee on that trial trip that the way was opened among the Jews for thee, and that in further travels and with greater experience thou couldst have still better access to them? Again I would answer, Yea, Lord.
- (5) And when at last the Lord should ask me, Why didst thou not follow the call when it came? I would leave the answer to the honorable theological faculty.

The answer of the faculty to such a letter was a unanimous "Go, preach unto the Jews. The Lord bless and keep thee."

Thus Stephen Schultz left Königsberg, and on December 7, 1739, arrived in Halle, entering at once into the service of the Institutum Judaicum, in which he remained eighteen vears. He traveled most extensively. always on foot, and, accompanied by one companion, thus following the example of the Seventy. Wherever Jews were to be found there he went to proclaim to them the Gospel, but he forgot not to preach also to Mohammedans and nominal Christians wherever he went, and to strengthen with the Word of God the little bands of true believers which he found scattered here and there. Sweden, Denmark, Russia, Poland were visited, each several times; England, Holland, Switzerland, Austria, and Italy were also passed through; and in 1752 he started out to visit the Chinese Jews, but was hindered in this by the death of his associate missionary and obliged to return to Germany in 1756, after having visited Turkey, Greece, Egypt, and Palestine. We have no time and space to follow Stephen Schultz in all these many wanderings, interesting as it would be, so that we must be satisfied with a brief appreciation of the manner of his work, his character as missionary, and his wonderful success.

# IV. The Manner of Stephen Schultz's Work

Following the examples of the apostles and his immediate predecessors, Widmann and Manitius, Stephen Schultz and his companions always traveled on foot. This manner of traveling had its great advantages and disadvantages, which he himself concisely stated as follows:

We travel on foot, in a poor and mean appearance, partly because our small salary makes it necessary, and the nature of our employment makes it more suitable. Our small salary is owing to the smallness of the fund of the institution, which is supported by voluntary donations; and it is more suitable to our work, for most of the Jews are poor, and would be shy of persons traveling in high style, as we have learned by experience. Besides, traveling on foot, we have daily and frequent opportunities of meeting on the road with Jews, and talking with them by the way, which we could not have if traveling by stages and other public con-But this mode has also its vevances. difficulties. For it makes our traveling exceedingly unpleasant and fatiguing, being exposed to bad roads and all kinds of weather. In the inns and taverns we are generally served with the worst accommodations. Not unfrequently, the sentinel at the gate of the city supposing us to be poor beggars, we are refused admittance into the city, or carried before the magistrate to be examined, where the treatment is not always in the most friendly manner.

To the disadvantages here mentioned we should add one which Schultz leaves out in his modestynamely, the disadvantage of carrying the large bundles of books and tracts and their personal baggage over bad roads and in heat and cold. Schultz sincerely believed in the spread of the printed Word of God and pious tracts suitable to the needs of the Jews, altho the smallness of his funds forbade free and wide distribution, of which he, however, was undoubtedly a forerunner. The Institutum Judaicum had published the Gospel according to Luke and the Acts of the Apostles in Hebrew and in Yiddish, and the still valuable tract of Johann Mueller, "Light at Evening Time," in Hebrew, Yiddish, and German, and these books Schultz used extensively in his missionary work among the Jews.

Stephen Schultz's manner of approaching the Jews with the Gospel was direct and yet inoffensive. On entering a little town in Bavaria he was met by a Jew who asked him what he had to sell. Schultz replied: "A very valuable Sunday dress." The Jew took him to his house and anxiously waited to see the dress. Mr. Schultz took out his Hebrew Bible and read Isaiah lxi: 10, and pointed out the way of salvation. He was soon interrupted by the Jew, who exclaimed:

"Oh, I know now who you are! Why do you travel about?"

"To seek the seed of Abraham among the Jews."

In the meantime a number of Jews had collected and cried out with one voice: "We are the seed of Abraham." Then the messenger of the Gospel read to them in Hebrew Isaiah i:1-4, where calls them rebellious children.

and he preached Christ to them. The fruit of his labor in that little town was considerable.

One Friday evening, the beginning of the Jewish Sabbath, Schultz went by invitation to supper to one of the rulers of the synagog at Groebzig. Here he met a number of Jews, among whom were several strangers, who took him to be a Jew. Being requested to ask the usual blessing before meal, he did so in the Hebrew language, of which the following is a translation: "Blest art Thou, Lord, our God, King of heaven and earth. Who hath sanctified us by Thy commandments, and hath again blest the earth, which Thou didst curse because of the first Adam. for the sake of the second Adam, who is Messiah, the son of David, Jesus of Nazareth, the Lord of our righteousness, blest be His name forever and ever. Amen." Hearing such a blessing at the breaking of the bread by a Jewish company all were astonished. and some were so offended that they were about leaving the table, when others sought to pacify them, saying: "This is a new blessing of the new covenant." Finally an opportunity was given to Schultz to explain the blessing. Then friendly religious conversation ensued till near midnight, when the company separated with general satisfaction.

At Teschen, which town Schultz visited several times, he entered the store of a Jewish merchant to buy some articles. He conversed with one of the Jewish clerks on the necessity of an atonement for sin, when the Jew asserted that every man can atone for his own sins. Schultz made him agree to the statement that we all are become altogether as an unclean thing, and then asked him:

"How, then, can we pay our debts to God or atone for our sins?"

"We must pray, fast, give alms, etc., for altho we dare not now offer any sacrifices, yet if we read over the institution and rights of sacrifices, it will be accepted."

Schultz, without paying any attention to this absurd statement at this time, asked: "How much do I owe for these articles I bought?"

"Fifty-seven cents."

"Please write it down upon the counter, lest I forget it."

The Jew did so, and Schultz read ten times: "Fifty-seven cents," and then walked toward the door as if he would depart. The clerk called him back, saying:

"You have not paid me."

"What! Have not yet paid? Have I not read over ten times just what you wrote?"

"Yes, but that will not pay your debt."

"And will you then deal so treacherously with God, and think to pay your debts to Him by repeating some prayers, etc?"

Then the Jew became anxious, and began to inquire: "What means have you to pay your debts?" Thus Schultz had an opportunity to explain to him and other Jews, who had in the meantime gathered, Psalm lxix: 4 and Isaiah liii.

Frequently the faithful messenger of the Gospel, like Paul, entered the Jewish synagog and opened unto the astonished Jews their own Scriptures of the Old Testament. Sometimes it even appeared that he was invited to expound on the succeeding Jewish Sabbath the regular lesson in the presence of the rabbi and the whole congregations. Sometimes, however, he

met hostility and even threatenings, but almost always the calm disciple of the lowly and meek Nazarene disarmed his opposers so that they began to listen to his message and, in some cases, became themselves convinced of the Messiahship of Jesus. We have room to record here only one of these cases. It was in Hanover. Schultz entered the synagog, where he found a crowd of Jewish boys. He told them the story of the Messiah, as it is recorded in the Old and New Testaments. While Schultz was talking to the boys their teacher, a student of the Talmud, entered. In excitement and anger he called the Christian an idolater and a tempter of the children, and tried to drive him away. Schultz said: "Have I not spoken of Moses and the prophets?"

"Yes, but you connect that all with the *Tholeh* (the hanged one, a nickname for Jesus).

"With Him is everything connected. Thou, too, must be connected with Him, else thou wilt be lost."

"What! I should be connected with the *Tholeh?* Rather—" and here he made a motion as if to cut his throat. Then he scolded and curst, clenched his fists, stamped his feet, and showed the greatest anger. Calmly Schultz stept before him and, looking him into the angry eyes, said: "Thou must be connected with the *Tholeh*. If not, thou shalt be judged and condemned, and these boys shall be witnesses."

Two years later Schultz was laboring among the Jews in Göttingen, when a young student of theology visited him. It was the student of the Talmud from Hanover. The words of the messenger of the Crucified One had continued to sound in his ears,

until at last the proud spirit surrendered, and the former enemy of the Messiah followed Him outside the camp and acknowledged Him in baptism. He now was preparing for the ministry.

Thus Stephen Schultz approached the Jews, wherever he found them, with the great question, Do you know the way of salvation in Christ? and so great was his wisdom, by the grace of God, that they listened to him with greater patience than to almost all missionaries who have approached them with the Gospel.

There were two reasons apparent for this patient listening. First of all, the Jews saw at once the great love which Stephen Schultz had for them. In all his acts and in all his words that love to the brethren in the flesh of the Lord Jesus Christ was apparent. Well knew the Jews that Schultz had given up a university career which had promised pecuniary success as well as honor and great fame. He had left a place of ease and had chosen the meanly paid office of a preacher of the Gospel to the Jews, where he had to live in penury and suffering, without any outward reward. And no other reason for this wonderful sacrifice could be found but love for the Tews, and therefore they listened patiently to his words. But there was a second reason: they respected him on account of his deep knowledge. Stephen Schultz was perfect master of Latin, Greek, Hebrew, German, and thirteen other living languages. He was able to converse with the Jews in Yiddish, their peculiar dialect, like one of their own number. With the Talmud and other Jewish writings he was more familiar than some of the most famous

Jewish rabbis whom he met, and the Jewish life and character he knew most thoroughly. The Jewish people always respect deep knowledge, and listen patiently to the addresses of learned men. Thus Stephen Schultz found access to them, wherever he went, on account of his learning as well as his manifest love for them.

The question naturally arises here: What was his actual success? How many Jews were brought to Christ through the instrumentality of Stephen Schultz? We have no figures with which we could answer this question and prove the success of his twelve years' work. Tho Schultz himself quotes in his book, "Leadings of the Almighty," many examples of Jews who through his instrumentality were brought to Christ, it will remain impossible to give figures until the books of God shall be opened. Stephen Schultz kept no list of believing Jews, and Stephen Schultz never baptized a Jew. His mission, he thought, was to preach the Gospel, and all inquirers who demanded baptism he directed to the local Lutheran pastors. Often he heard not even of the conversions subsequent to his proclamation of the Truth, because those whose hearts were touched by the Holy Spirit left home and kindred and profest Christ where they were unknown. A Moravian minister, David Kirchof, bears personal testimony to the fact that the Jews, especially in Poland, were greatly stirred by the Gospel messages of Schultz. Hundreds surrounded the lodging places of the messenger of Christ and waited anxiously for the bread of life. Schultz himself tells that in Breslau he found a little Christian congregation of seventeen

Polish Jews to whom he had proclaimed the Truth some years before while he traveled in Poland.

But this apparent success in Poland was quickly brought to naught by lack of evangelical indoctrination and by the violent persecutions of all evangelical believers by the Roman Catholic Church. Yet, after all, Stephen Schultz must be numbered among the most successful missionaries to the Jews.

## V. The Closing Scenes

Returning from his trip to Palestine and Egypt in 1756, Schultz found his health so weakened by the constant hardships and sufferings that he decided to make his home in Halle. On foot he had traveled more than 25,000 miles. More than twenty times he had been in danger of his life, and perse-

cutions from Roman Catholics and Jews had been frequent. He now wanted rest. In 1757 he became pastor of St. Ulrichs' Church in Halle, and in 1760 he was made a magister of theology in the university and was also chosen superintendent of the Institutum Judaicum. In 1765 he married Johanna Brinkmann, who became a great help to him in his literary work when his eyesight began to fail. On December 13, 1776, Stephen Schultz was called home by the Master for whom he had labored so faithfully.

Stephen Schultz should be an example to every Jewish missionary, yea, to every worker in the vineyard of the Lord. His motto was: Gentleness conquers (being the German interpretation of S. S., Sanftmut sieget), and he was faithful unto death. May the Lord give us more men like him!

# THE GORDON MEMORIAL SUDAN MISSION

BY ALBERT R. COOK, M.D., MENGO, UGANDA Missionary of the Church Missionary Society of England

The overthrow of the Khalifa at Omdurman in 1898 delivered the Egyptian Sudan from the bondage under which it had groaned, and opened the way for the evangelization of the vast pagan tribes who for so long had been sitting in the shadow of death.

The American United Presbyterians were the first of Protestant missionaries to utilize the opportunity. Rev. J. K. Giffen tells in his recently published book, "The Egyptian Sudan," how they planted their station in 1902 on the Sobat River, among the Shullas or Shillooks.

An Austrian Roman Catholic Mission started work among the Dinkas at Kenisa in the "sudd" district in 1864, but every member died or was

invalided home, and the mission had to be abandoned. Since the reconquest of the Sudan they have again established a station at Lul, farther north than the Americans, also among the Shullas.

The Church Missionary Society was invited by Lord Cromer and the Sirdar in 1904 to take up missionary work in the remaining district, an immense area between Gondokoro on the south and the Sobat River on the north. The Society published an appeal asking for recruits, and in October, 1905, a well-equipped pioneer party started for the scene of their labors under the leadership of Archdeacon Gwynne, a former C. M. S. missionary at Khartum. He had resigned his direct con-

nection with the Society on becoming chaplain to the Bishop of Jerusalem, in whose jurisdiction the Sudan is included; but he continued to take the warmest interest in C. M. S. work.

Mongalla, the southernmost government post in the Sudan, is thirty miles north of Gondokoro, the most northerly station in the Uganda protectorate.

arrived at the same place on January 8, 1906.

This meeting of the representatives of the two missions, one coming from the north, the other from the south, is in itself significant, for it marks the realization of the hope breathed by brave old Krapf, the C. M. S. missionary at Mombasa, more than forty



A VILLAGE NEAR MONGALLA-GRANARY, SLEEPING HOUSE, AND TREE WITH VOTIVE OFFERINGS

This place had been indicated as a possible starting point, and to it the new party directed their steps. As Archdeacon Gwynne could only stay a few weeks with the mission party, the society asked their Uganda Mission to select a man to act as temporary leader of the Sudan pioneer band until the members become accustomed to African ways. Accordingly the writer, who had first gone out to Uganda in 1896, proceeded north from Mengo, the capital of Uganda, and reached Mongalla in the Sudan on December 20, after a six weeks' march. Sudan party, traveling via Khartum,

years ago, that a chain of mission stations should extend right across the Dark Continent.\*

<sup>\*</sup> The C. M. S. has stations now on the east coast at Mombasa, Frere-Vour and Rabai, in the interior at Machakos and farther west at Kikuvu. and at Kisumu on the eastern shore of the great Victoria Lake. The well-known Uganda Mission has evangelized Uganda proper, and like a vigorous mother the Uganda native church has sent forth its children north and south, east and west, while strong sister churches have been formed in the country of Bunyoro lying between the Somerset Nile and the Albert Lake, in the countries of Toro and Ankole to the west, and of Busoga and Kavirondo to the east. Finally, in 1904, the important Acholi (or Shuli) country was occupied and the first converts baptized at the close of 1905. This country stretches up comparatively close to Gondokoro, and at Gondokoro itself there is a small but earnest band of Christian Baganda who are anxious to let their lights shine.



BAGANDA BUILDING THE FIRST HOUSE AT THE PRINCIPAL C.M.S. DINKA STATION

The new Gordon Memorial Mission will work chiefly among the Dinkas, while their sphere of influence touches that of the American Mission and the chain is continued through the missions at Khartum and completed by the C. M. S. and American missions in Egypt proper.

Who can tell what influence for good these mission stations can exert if staffed by men and women filled by the Spirit of God and adequately backed up by people in the homelands?

The pioneer party, after careful exploration round Mongalla, decided to move eighty-four miles down the river and commence work at Bor, where they would be in closer touch with the great Dinka tribe. The reasons for this were threefold: First, the Baris, the people round Mongalla (the latter itself being purely a military station, garrisoned by Sudanese troops under British officers), were but few in number and purely riverine in distribution. The larger number of the Baris were situated in the Uganda Protectorate, and it was thought they could best be evangelized from there. Secondly, as a center Mongalla allowed no room for expansion. The Uganda Protectorate had its northern boundary only twenty miles to the south, the Kongo

Free State occupied the west bank of the river and to the east was a waterless desert. Thirdly, the language was too local in area to make it worth while learning it as a start. Bor had none of these disadvantages. The Dinkas were reputed to number some 2,000,000 and to have but one language, tho of course dialectical variations are met with over such a vast Further, the way was open north, south, east, and west for extension. To Bor, accordingly, the missionaries went, believing the Lord had guided their footsteps thither. Mudir of the district, Cameron Bey, kindly towed down the gyassa or large sailing boat, in which the party had come from Khartum, and on January 18 they landed in virgin bush close to two small Dinka villages. The spot is nearly seven miles due south of General Gordon's old station of Bor, the latter being marked on all good maps of the Nile.

The first task was to clear sufficient ground to erect tents on; many hands make light work and the long dried grass was burnt, the thorn bushes cut down and piled along the edge of the clearing to form a zariba or thorn fence, for wild animals were numerous, fan palms were felled and by evening several tents erected.

Archdeacon Gwynne and the writer took a week's journey inland and along the river to gain some idea of the country and then the former had to return to his work at Khartum.

The country possesses one wellmarked physical feature: it is as flat as a pancake. A hillock twenty feet high would be a delightful feature in the landscape, but none is met with. This is characteristic of the whole Sudan, for speaking roughly it may be said that no hill exists in the landscape as seen from the river from Lado, midway between Gondokoro and Mongalla, till close to Khartum, a distance of well-nigh a thousand miles. Perhaps as a consequence of this there are no tributaries emptying into the Nile in this part of the country, tho "khors" or swamps produced by the overflow of the Nile are met with in the low-lying land bordering on the river.

Hence the inhabitants of the inland districts depend wholly on surface collections of water, formed during the rains, for their supplies of drinking water, etc.

## The Land and the People

Seasons. The year is practically divided into two parts—the dry season, during the months of December, January, February, March, and April; the rainy season, during the remaining months. A sufficient quantity of rain, however, falls in March to allow the Dinkas to sow their early crops, and these ripen toward the end of May. The heaviest rain falls in July, August, and September.

During the dry season the wind blows with great regularity and with considerable force from the east. Beginning near sunrise it increases in velocity till midday, when it may attain great violence. Through the afternoon it gradually subsides again till there is a great calm about sunrise. The nights are generally calm, but by no means always so. Being not very



DINKA CHILDREN IN A SUDANESE VILLAGE

far from the equator, the nights and days are practically equal in length, the sun rising and setting all the year round in the neighborhood of 6 A. M. and 6 P. M.

In the dry season the heat is intense, the shade temperature in a large, roomy, heavily thatched house rising as high as 99° or 100° F., while in a double-roofed tent it may attain 113° to 115° F.

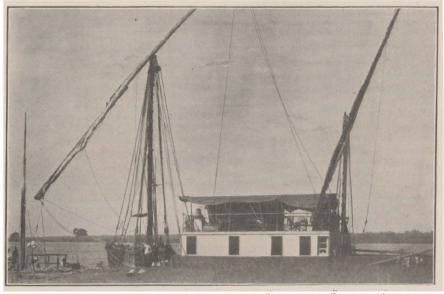
Trees. Down by the river there is a monotonous repetition of thorny scrub, intermixt with fan-palms from the fibrous leaves of which the natives make excellent rope. More inland, the trees get larger, and many stately Borassus palms are met with; their lofty, fusiform stems are crowned with a magnificent head of leaves, whose spiky fronds give a metallic tinkling in the breeze, and the orange-colored fruit of which, nearly as large as cocoanuts, is eaten by the people. Many graceful mimosa trees with dense foliage afford a refreshing shade at midday, and almost everywhere ebony trees are found, the wood of which is so dense that the ax rings on it almost like iron.

Animals. The domesticated animals are such as are met with all over Africa. The Dinka chiefs have magnificent herds of cattle, individual members of which would take first prizes in many an agricultural show. The Dinkas are exceedingly tenacious of these and nothing will induce them to sell; they are used chiefly as dowry for the marriage of girls, a suitor for the hand of a young women being assessed so many head of cattle by her father or owner. Many intertribal disputes are connected with these cattle. Sheep and goats are kept in large numbers, the milk of the latter being largely drunk. Cocks and hens are small, the eggs of the latter comparing very unfavorably in size with European eggs. Only imported camels, donkeys, mules, and horses are met with.

Wild animals are extremely numerous. The large herds of elephants are dreaded and in the rainy season are said to do much damage. potamuses and crocodiles abound in the river and its back-waters. From our camps on the river-bank we could hear the trumpeting of elephants, the grunt of the hippopotamus, the roar of the lion, the growl of the leopard, and the bark of the bush-buck, till we seemed to be living in the midst of a wild menagerie. The sportsmen of the party secured bush-buck, hartbeest, tyang, oribi, and water-buck. Guineafowl are ubiquitous, and teal and duck frequent the river. Ostriches and giraffe are also seen, but more rarely.

The hyena and vulture are the great scavengers and are very bold. The native dog is small, and displays remarkably good teeth and bad temper. Insect pests are numerous. The mosquito dominates everything on the river-bank and extends for a distance of at least five miles inland. This is the more remarkable as the generally received opinion is that these insects can not travel more than a few hundred yards from their breeding place. At the height of the dry season, however, when no rain had fallen for months with the exception of a shower or two which must have been completely dried up by the fierce sun of the following day, a party of us camped two miles from the nearest water hoping to escape the attention of these unwelcome visitors, but they were as numerous as on the riverbank. On subsequent occasions they were found as far away as five or six miles. Ten miles inland, however, they were non-existent in the dry season, tho they readily made their appearance after the rains had set in. Both species—Culex and Anopheles—are well represented, the latter being the carrier of the malarial germ. At

The People. The total number of the Dinkas has been estimated as 2,000,000—it is quite possible, however, that they exceed this number. Individually they are tall and of fine physique, a height of six feet being common. In color they are jet black with orthognathous not prognathous features; their legs however, like those



THE C.M S. PIONEER SUDAN MISSION BOAT, "THE ENDEAVOR"

our river station they bite freely, tho in diminished numbers, through the day; at night between sunset and sunrise life becomes almost unendurable except under nets. Yet through God's goodness but few of the missionaries up till now have had fever, and those but mild attacks. A prophylactic dose of five grains of quinine daily has been found of the utmost value, and it must be remembered that freedom from malaria results in freedom from blackwater fever, that most fatal of all diseases to the European in the upper Nile valley. Scorpions and centipedes are numerous, especially inland, and snakes extremely common.

of many African tribes, are thin and The men, boys, and ill-developed. young girls do not wear a shred of clothing of any description; the women are clad in drest skins. Even ornaments are but slightly affected, a trait they share in common with the Baris, but a violent contrast to the Acholi. A young Acholi buck resplendent in red ochre and grease, with his elaborate coiffure, and lip pendant, with his corset of tightly wound copper wire, and his ponderous arm and leg rings is a very different sight from the ordinary Dinka, clad in nothing but a smeared on coating of ashes, which presents him in an unusually repulsive

appearance like an animated corpse, but which he alleges keeps the flies from biting him. Those who do wear ornaments have brass and iron bracelets, or armlets, or a necklace of beads -white, particolored, or blue. They shave their heads so as to leave a crest of hair into which ostrich feathers are stuck. The staple food is called "rap" (Arabic "dhurra") and is a variety of millet. This is very prolific. At the commencement of the rains they hoe up the grass and weeds with a wooden hoe, iron being very scarce in the country, and drop in the seed which takes nearly two months to ripen. Maize is known but not much cultivated. A kind of ground nut is freely eaten, and the fruit of a species of mimosa tree which, when grated, stews into an excellent jam, and being slightly acid is refreshing. They hunt in the surrounding scrub, and those living on the river depend largely on fish with which the Nile teems.

Their riverine villages are few and scattered—the prevalence of mosquitoes being apparently not compensated for by the ample and perennial water supply and the abundance of fish. The bulk of the population on the east side of the Nile, the only district in which we have as yet traveled, live in a chain of villages stretching from south to north for nearly a hundred miles running parallel with the river and at a distance of ten to fifteen miles from it. The village in which we are planting our principal station is really an immense clearing in the surrounding forest or scrub, and forms an oval, the long diameter of which is nearly five miles, the short about a mile and a half. Dotted about this are innumerable clusters of home-

Each homestead or "pan" steads. consists of a sleeping-house or "ut," a granary or "guk" on piles to protect the grain from the ravages of white ants, etc., a low platform or "gen," on which the male members of the family can loll away the day, and a high platform or "pem," on which the youngsters can be placed to scare the birds from the ripening grain. Sunk in the ground is the "dong," a wooden mortar in which the grain is pounded. and the cluster of huts is surrounded by a pakh of "rap" or dhurra, looking very pretty with its emerald green as it ripens. The space under the granary is utilized for cooking by hanging mats round.

The sleeping-house is of the usual bee-hive shape; the thatching is extremely well done, the dried grass being arranged in tiers or flounces. The circular wall is made of wattle and daub, and is only four or five feet The doorway is microscopic, only just admitting the body of a person on hands and knees. Tiny holes, about the size of a billiard ball, are pierced in the walls to act as ventilators, but even these are often stuffed Add a smoldering fire and you will form some idea of the stoicism required to crawl in and see a sick patient on the inside of one of these huts on a hot day. The thatch is finished off in a pinnacle with a forked stick at the top. Many houses have a small porch. The door is formed by a mat.

The bedstead is represented by a dried skin or mat. A spindle-shaped piece of light ambatch wood represents pillow and chair.

A chief will have in addition to these a much larger hut with a tall horse-shoe shaped doorway which serves the purpose of a cattle kraal. The wall of this is quite low, but the large thatch covers it like a cap. These little homesteads are kept wonderfully clean and tidy, but as no sanitary arrangements are made, the odors that are met with in the vicinity are not always of the sweetest. The natives often cultivate vegetables to eat with their food; one species called "kwol" is rather like a vegetable marrow.

There is no king in the country, but in each large village there is a paramount chief or "Bain," who is looked up to as the titular head of the community, and decides disputes, etc. Many of the old chiefs have large families, their children after marriage hiving off and starting a new cluster of houses. No regular taxes have as yet imposed by the Sudan government, but the villages have voluntarily brought cattle to government stations as an indication that they consider themselves tributary to the government.

The character of the people is much what one would expect to find in a totally heathen country. Evil is reckoned only as evil when detected; sorrow for sin is proportionate to the punishment inflicted. Lying and stealing are rampant; right in their sight is practically might. Two characteristics are met with however, that certainly do not appear in many other African tribes—the one is laziness, the other cowardice. The outstanding feature that impresses a stranger is The men, young and old laziness. alike, except under the transitory stimulus of some strong need, lounge through life. Not only do they indulge in long nights, but the midday siesta is a most sacred institution not lightly

to be broken through. The same evil influence runs through their whole manner of life. They only sow enough seed to satisfy their need through the dry season. Deferred rains bring them to the verge of starvation; a failure in the rains means death. Only providing enough for themselves they



A VILLAGE IN THE EGYPTIAN SUDAN

have none over to trade with, hence a magnificent grain-producing country is almost entirely unexploited. same thing is really at the root of their cowardice. Every year they are raided by the Bers, a warrior tribe living some eighty miles east of the Dinka country; as the intervening district is waterless these raiding parties can only come across in the height of the rainy season when the water lies in pools on the ground. They attack at night, only once a year, and at the time of the waning moon so that the Dinkas know pretty well when to expect them. Yet their natural indolence is such that they set no watchman, but rely on the screams of those first attacked to warn the others, who thereupon take to hurried flight, driving off their cattle into the surrounding woods. The object of the Bers is to obtain cattle and women, and were but a watch kept it is certain that with a very moderate amount of courage the Dinkas would

be able to defeat their vastly inferior enemy, fatigued as the latter would be by their long forced march.

The arms of the Dinkas are a spear, shield, and club, the latter being made of the very hard ebony wood. A few have bows and arrows.

The women do most of the heavy work of life. They build the houses, they thatch them, fetch the water, pound the dhurra, cook, etc.

The children tend the sheep and goats, fetch fire-wood, and the girls help in pounding the food.

As regards arts and industries, they manufacture clay pots and pitchers very neatly without a wheel, they can weave beautifully baskets of every size, mats, etc., and the blacksmiths are clever at forging knives, spearheads, harpoons, fish-hooks, and axes out of any old iron. The furnace consists of a clay tweer, and the bellows are clay pots covered in at the top with stretched goat hides, to the center of each of which is attached a long stick; these are worked up and down, and the blast of air directed through the twyer on to the glowing charcoal. A stone forms an anvil and a rough mass of iron a hammer.

Religion. They recognize a Supreme Being whom they call "Dengdit" or "Nyalic." The name Deng-dit is connected with rain (Deng), to which they, of course, attach great importance; Nyalic merely means heaven.

There are also a host of subsidiary spirits called "Jork," whose malign influence they greatly fear. When a chief is ill, or rain does not fall, an animal, either a bull or a sheep (according to the wealth of the individual) is sacrificed by having its throat cut, and the spirit of the animal is supposed to go into heaven there to plead

with God either that the illness may be removed or that rain may fall. The priest drinks the blood of the animal. and the friends of the chief consume the flesh. Often, in front of their kraals, a rough clay model of a cow or goat, or both in one, is made, the head being represented by a mere wooden post, but the horns and tufts of hair of a bull being inserted, while the rope for leading the animal is thrown round it. This model is supposed to guard the cattle which are picketed round it from evil, and ritual dances take place round it.

Knowledge of a future state is very vague. The dead are buried in a crouched-up attitude in a hole dug close to the house. No utensils or weapons are buried with them. On inquiry as to a future life some say, "We don't know"; others, with a cheerful optimism, say, "We shall all go to heaven." But the general opinion is a vague and comfortless agnosticism. Some say that evil men will be tormented below ground by a spirit called Main-dit.

To such people we are sent with a message of hope. We bring with us the Gospel which tells them of joy in the place of sorrow, of protection from all evil influences, of self-control instead of license, and of a home beyond the grave where a loving Father awaits His children ransomed by the blood of Christ, who died to save them. The work is full of promise. Already the young men are gathering round, and in the few months we have been here are learning to work and earn honest wages. The sick are being treated and are finding out the advantages of skilled medical aid -they readily submit to treatment and the work opens great possibilities.

The most frequent diseases among them are dysentery, malarial fever, bronchitis, guinea-worm, etc. Cases of goitre seem unusually numerous. Hernia, pyaemia, eye-diseases, and many other surgical affections are common.

Language. This belongs to the socalled Nilotic group, which occupies an immense stretch of country reaching from a point three hundred miles south of Khartum to half-way down the east side of the Victoria Lake, a distance of 1,400 miles. It has affinities with the Shulla tongue on the north and the Bari language on the south. The grammar, like that of all Niloti languages, is a simple one. The British and Foreign Bible Society have published a Dinka version of St. Luke's Gospel, the basis of which was a translation made by the Roman Catholic missionaries forty years ago, and which was corrected by a Dinka educated in England, whither he had been sent by General Gordon when he was governor-general of the Sudan.

A translation of the Lord's prayer is appended in Dinka, and also in Acholi, a cognate Nilotic language, for purpose of comparison:

#### Dinka Version

Wada Yin e Nyalic, acoldu abe lec, pandu abeben, piondu abeloi pin atit aloi nyalic. Yek ahok bucam akola. Pal ahok Kerac Kwa atit ahok apal Koic aloi ahok Kerac. Duna dom ahok tem-ic, lone Koin ahok tong arac. Ke bain, ryer, adit Kedu. Ater Ko ater. Amen.

### Acholi Version

Wonwa ma tye i polo, nyingi obedi ler, Ker meri obin. Gin maimito gitiyi wi lobo pame gitiyi i polo. Miyiwa tin camwa ma tin. Koekwa gin maracwa pame wan waweko ji madubowa. Gwok imi yiwa niomwa cwinwa, ento i larwa i gin marac. Keno Ker, Ki niloyo, Ki nilworo, man meri, con Ki con. Amen.

# THE MISSIONARY NEEDS AND POSSIBILITIES OF SOUTH AFRICA\*

BY PROFESSOR MARAIS, B.A., D.D.
Professor in the Theological Seminary at Shellenbosch, South Africa

Our God is a patient God who bides His time. HE thinks in centuries: WE dream in minutes and seconds, the sands of the hour-glass. The law of divine progress is nature's law after all. It is the law of pause amid intense activities. Each foam-crested billow is lost apparently in the deep trough which succeeds, only to rear its head and speed onward to the far-off horizon. In the trough the wave was not lost. It was being prepared for further advance.

Nations must wait till God's purposes of fulfilment are ripe. The pauses are preparations for a mighty advance.

There was a long pause in the history of Christianity—a pause of centuries —when Southern Africa lay wrapt in darkness, unknown, unhonored, unevangelized. It was discovered in 1486, colonized in 1652. Many a ship's crew landed: few stayed. Sir Francis Drake called it "the fairest Cape in the whole circumference of the earth." Yet nearly two centuries elapsed before Europeans settled and made this "fairest spot" their home. Johan Anthony van Riebeek landed here in April, 1652, and breathed the prayer, that "among these brutish men the true reformed religion might be prop-

<sup>\*</sup> Condensed from an address delivered at the Conference in Cape Town.

agated and extended." That prayer is preserved in our archives, and was repeated at every meeting of the Council. As far back as 1632, Holland sent its missionary to Abyssinia in the North, and the New Testament was translated into Amharic: Walaeus. professor in the University of Leiden, actually established a school for the training of missionaries in 1612; and Professor Hoornbeek, of Utrecht, advocated the colonization by Holland of heathen lands, because, he said: "God has given us colonies not for our gain, but to bring the heathen to a knowledge of the true God."

Pieter van der Stael, the brotherin-law of Van Riebeek, became the first real missionary to the young colony in South Africa. He labored among the degraded "beach-rangers" herding in wretched hovels on the slopes of the Lion's Head. We may not idealize those early attempts, but surely we dare not ignore them. How prayer binds the centuries and the races together! In 1652 Van Riebeek uttered his prayer on behalf of the barbarians that swarmed over the In 1806 the sainted subcontinent. Henry Martyn "lifted his soul to God for Africa on the battle-field of Dutch and British, and prayed that the capture might be ordered for the advancement of Christ's Kingdom; and that England, while she sent the thunder of her arms to distant regions, might not remain proud and ungodly, but show herself great indeed by sending her Church to diffuse the Gospel."

God is a waiting God! The time of preparation must be completed before the time of advance arrives. Thus it came about that not the seventeenth nor the eighteenth, but the ninetenth century saw the dawn of

the new era of missionary activity and missionary enthusiasm. In earlier ages the Church of God had no horizon. Her vision was too limited. She was satisfied with her achievements in the home field. She was "rich and increased with goods and had need of nothing." Self-satisfied and at ease in Zion the Church itself became not unfrequently the stumbling block in the spread of Christ's kingdom. When in 1664 Freiherr von Welz advocated the establishment of a missionary college at every German university, Superintendent Ursinus, of Regensburg, scouted the idea as a "casting of God's pearls before dogs and swine."

History repeated itself with surprizing lack of originality in 1796 when the General Assembly of the Church of Scotland adopted the following resolution: "To spread abroad the knowledge of the Gospel among barbarians and heathen nations seems to be highly preposterous in so far as it anticipates, nay even reverses the order of nature. Yet three years later, on the 21st of April, 1799, "the South African Society for the propagation and extension of Christ's kingdom" was established in Cape Town by a company of godly men and women.

Those praying men and women were the forerunners of the Neethlings and Hofmeyrs and Murrays, whose names are identified with every good work in connection with the Dutch Reformed Church in South Africa. Is it then to be wondered at that the latest census report (1904) credits the Dutch Reformed Church with twenty-seven per cent. of the mixed races within Cape Colony, and twenty per cent. in the Orange River Colony? The number of adherents belonging to any missionary organization can

not be accurately traced in the census returns. But in the absence of more reliable information these reports have a meaning of their own.

The census returns are as follows:

	PER CENT.	
;	MIXED RACES	OUT OF
	WITHIN	TOTAL OF
(	CAPE COLONY	339,411
D. R. Church	27	91,230
Anglican Church	124	80,074
Congregationalis	ts15	51,582
Methodists	14	47,042
Lutherans	13	44,389
Presbyterians	2	7,564
Roman Catholics	3 I	4,872

The Dutch Reformed Almanac reduces these numbers considerably, but accurate statistics are not procurable. In the Orange River Colony twenty per cent. of the colored inhabitants are returned as adherents of the Dutch Reformed Church—i. e., out of a total of 116,508 no fewer than 23,844 are supposed to belong to this church.

#### Present Conditions

So much for the past. How do we stand at the opening of the twentieth century? Let us compare the year 1805 with the year 1905.

A century ago the whole white population in South Africa amounted to only 25,757, a fourth of these living in Cape Town. Of the heathen no count was made. Here and there a mission station had been established—an oasis in a spiritual desert. But only two European societies at that time interested themselves in South Africa—the Moravians and the London Missionary Society.

In 1905 how different is the scene! Thirty-one missionary agencies are at work in this subcontinent. The earliest—the Moravian Society—dates

back to 1736, followed by the London Society in 1798. The Wesleyans commenced their labors in 1814, and since then Germany, France, Norway, Finland, Sweden and America furnished their contingents. Between 1736 and 1854 twelve missionary associations established themselves here, and between 1854 and 1900 nineteen other agencies were added. The subcontinent has been fairly evangelized, better evangelized, than many a missionary land.

And yet to understand the situation the following facts must be borne in mind: The subcontinent is credited with a population of 1,145,404 whites against 9,178,175 colored.

Among these millions there labor. according to more accurate statistics furnished by Dr. Andrew Murray, "31 societies, with 750 ordained missionaries and 8,700 native helpers." What are the results? According to the same authority the missionary societies may be credited with "250,000 church-members and 136,300 scholars." In this enumeration count is not taken of mere adherents as in the census returns, and consequently the reduction in numbers is great. But the sphere of missionary influence is by no means limited to the circles embraced by the church registers. Some native races have felt the influence of Christianity more than others. Of the Fingoes, for example, about fifty per cent. are registered as professing Christianity; of the Kafirs and Bechuanas some twenty-six per cent. Among the mixed races in the colony proper various agencies are at work. The Dutch Reformed Church has a home mission consisting of some fifty fully organized congregations: thirty of these are united in a separate synod,

with their own presbyteries and their own consistories.\*

The others will follow in course of time. But missionary influence can not be estimated by the lists of names on the various registers. Each mission congregation is a center of light in surrounding darkness. "How far that little candle throws its beams! So shines a good deed in a naughty world." Who can estimate the wide-reaching influence of the Gospel of the living God?

#### The Problems

This suggests a number of questions which press for an answer, many a problem that awaits solution. Unevangelized areas there are few. In Rhodesia there are 100,000 Wakaranga-in the sphere occupied by the Dutch Reformed Church-with seven missionaries. Among the Matabele there are about 75,000 who can make use of the Bible translated into their own tongue. But in Portuguese East Africa some five and one-half millions-according to others three and one-half millions—are practically unevangelized. A small mission at Beira, another at Inhambane, are about all that we can show. Southwest Africa is in a state of Wars and rumors of wars chaos.

have not improved the missionary situation.

Natal has a problem of its own in the 100,918 Asiatics, of whom some 98,000 are still heathen. Transvaal contributes 50,000 Chinese, Cape Colony 16,000 Malays. Here in Cape Town is a mosque from whose Minaret the call to prayer in the name of Mohammed is heard five times a day. The Asiatic problem therefore looms up large before the Church of God in this subcontinent.

The dark races are awaking; they have cravings for education, which can not be repressed, which will be satisfied. To fling that problem into the political arena, where too frequently men "give up to party what is meant for mankind," will not make the solution easier. Doctor Roberts of Lovedale, speaking of the native population of 9,420,000 south of the Zambesi, says: "Taking fifteen per cent, of these as children, there are at present 1,410,000 native children in South Africa who may reasonably be considered as fit for school. Even if the native races remain numerically stationary for thirty years, there will still be a vast army of children waiting for education. . . In 1934 there ought to be no fewer than 2,000,-000 native children attending school." He adds the remarkable words, "Two million pupils, thirty thousand teachers; there is the native problem in a nutshell."

But does education pay? Let us hear two statements. The one is a serious indictment of all missionary work. It is to be found in Mr. H. S. Grogan's "From Cape to Cairo." He says: "A good sound system of compulsory labor would do more to raise the nigger in five years than all the

<sup>\*</sup> No allusion is made to the foreign mission work of the colonial branch of the Dutch Reformed Church. The two largest areas lie in Mashonaland and the lake country around Lake Nyasa. Of the mission work of the Dutch Church of the Orange River Colony, Doctor Gundert says: "In nearly every one of its twenty-five (read: forty-two) congregations mission work is done by the ordained clergyman of the parish and a native evangelist. A mission station was undertaken at Witzieshoek in 1870, and in 1889 three stations formerly belonging to the Paris Society were entrusted to it." The Dutch Reformed Church has a missionary training institute at Wellington and another at Worcester, with a theological seminary for the training of its ministers at Stellenbosch.

millions which have been sunk in missionary ef ort for the last fifty years." His whole philosophy is epitomized in a sentence: "What can not be civilized must be eliminated."

Place over against this the statement of the Hon. Marshall Campbell, addressing a missionary meeting held at Verulam in Natal:

Two years ago I would have refused to attend a missionary meeting. I was one of a commission sent through South Africa to study the native question and had to acknowledge the good and noble work done by missionaries. I had found that at Kimberley the educated boys were the best behaved in the compounds. I made a point during the visit of the British association of throwing into contrast the raw natives with the educated ones, and have since repeatedly received letters stating that the writers were so imprest that their attitude regarding missionary work would be altered and they would do all they could to help it.\*

To crown the whole we find the "Report of the South African Natives Affairs Commission of 1903-1905" confirming this expression of opinion in the following terms:

The consensus of opinion exprest before the commission is to the effect that education, while in a certain number of cases it has had the effect of creating in the natives an aggressive spirit, arising no doubt from an aggravated sense of individual selfimportance which renders them less docile and less disposed to be contented with the position for which nature or circumstances have fitted them, has had generally a beneficial influence on the natives themselves, and by raising the level of their intelligence and by increasing their capacity as workers and their earning power, has been an advantage to the community. Testimony has been given as to the value of education as a concomitant of religious and moral instruction and as to its economic effect in raising the standard of material comfort and thus creating wants.

On the other hand, education without Christianity will not truly elevate the native. "The three R's, taken by themselves, may lead to a fourth Rviz: Rascaldom," as Florence Nightingale has said. True education not only aims at the evolution of what is good in man, but especially at the regeneration of the human being in body, soul and spirit. The native is to be taught to say, not: "O progressive creature that I am, who will help me to evolve what is good in me?" but: "O wretched man that I am, who will deliver me from the body of this death?"

But how about the so-called higher education? On this point Doctor Roberts of Lovedale spoke very wisely at the missionary conference held at Johannesburg in 1904:

The principle which governs the existence or which explains the existence of such higher classes is not the question of capacity or the lack of it, the fitness of things or the opposite, but the simple one of supply and demand. I think the demand for natives with higher qualifications is a somewhat restricted one, at least for the present. If the demand is there, a higher college might take concrete form, it being always understood that those attending it pay the cost of its maintenance.

#### The Need for Men

At no previous period in the history of South African missions have the problems been so intricate as now.

The great need for men is still there. Dr. James Stewart calculated that there were 7,000 workers in the mission fields of the world, not counting women workers and native pastors. But what is this number as compared with the thousands of ministers, evangelists, lay workers in Europe alone? There are 23,000 beneficed clergymen in the Church of Eng-

<sup>\*</sup> The Cape Times, November 10, 1905. See also THE MISSIONARY REVIEW OF THE WORLD, April, 1906, page 307.

land and less than one-third of that number in the great field of the world.

We need sanctified common sense. We need a larger charity. We need a revival of that divine trinity in unity -Faith and Hope and Love. eldest-born in the union of Faith and Love is Hope. We, too, need a horizon-a horizon not bounded by the mission station for which we labor, by the sect we represent, by the church to which we belong, by the principles to which we cling, or by the race from which we come. We need closer union, less aloofness, less distrust, a large-hearted recognition of each other's needs, hopes, aspirations; a union, not by freezing-"faultily faultless, icily regular"; a union, not by fire, fiercely fusing for a time, then running into a mold, fixed, stiffened, hard: a union not of the dead, not a cemetery of peaceful slumbers, but a union in the Holy Ghost.

We need a great revival, for a revival in the home church means a revival among the heathen. Every great revival in the history of the Church has always been followed by an outbreak of missionary fervor. In consecrated lives our racial problems, our ecclesiastical problems, our religious problems will be solved.

It is painful to read Mr. Froude's account of his visit to the Baralong chief, Maroko, at Thaba 'Nchu.

Two of the princes are Christians and are anxious for their father's conversion. But he sticks to his heathenism. "My sons," he says, "want me to be baptized. I say to them, 'Christians here,' pointing to the Wesleyan station, 'and Christians there,' pointing to the Anglican monks. 'Christians there won't speak to Christians here. When one of them has converted the other, it will be time to come to me.'"

What a commentary on missionary methods! What a waste of spiritual energy, what a lamentable loss of spiritual prestige, because we carry into the mission field our home prejudices and our ecclesiastical rivalries!

In early days, when the Boers "trekked" northward, Piet du Preez, a stalwart South African Dutchman. joined them with wife and family. Leaving the wagons, he and his party went on a hunting expedition. their return they found those wagons rifled, the cattle stolen, their wives and children brutally murdered. One woman remained alive to tell her story and then to breathe her last. She had shielded her babe, or had tried to do so, and lay fearfully wounded by seventeen thrusts of the dreadful assegaai. Du Preez vowed vengeance on the black-hearted fiends, who at a stroke had deprived him of wife and seven children. A wave of revival some years after swept across Northern Transvaal under the auspices of that sainted missionary of the Dutch Church, Stephanus Hofmeyr. Natives and Boers were converted. Piet du Preez was won for Christ. Going out into the veldt one evening he heard from behind an ant-heap some one muttering as if in great soul trouble. Drawing near he found a Kafir on his knees, agonizing over sin and seeking the unknown Savior. Du Preez knew little of the language, but he knelt by the Kafir's side and poured out his soul in his mother-tongue for one of a race that had so deeply wronged him. The blended voices must have reached the ear of Him who died that black and white may live! This was vengeance indeed. "I will repay," saith the Lord.



A DYAK COMMUNITY-HOUSE IN EORNEO

# MISSIONARY WORK IN BRITISH BORNEO SOCIETY FOR PROPAGATION OF THE GOSPEL

BY MISS J. QUIGLEY, LONDON, ENGLAND

Two-thirds of this great island belongs to the Dutch. North Borneo and the State of Sarawak are governed respectively by a British trading company and by an English rajah protected by the British Government. The British Protectorate was formed in 1888, and practically includes the greater part of North Borneo, with all the islands within three leagues of its coast. Between British North Borneo and Sarawak is a small native state under the Sultan of Brunei, and various petty tribes still exist throughout the country, as well as the Dyaks, Malays, and Chinese who form the chief population of the island.

The story of the British connection with Borneo reads like a romance, the hero of that romance being Mr. James Brooke, an Englishman, who was cruising on the coast in 1830 for health and amusement. During the previous century attempts had been

made to establish British settlements in the country, but without success.

The enterprising traveler, James Brooke, became much interested in the Dyaks-an aboriginal race-and after an absence of eight years came back in 1838 to settle at Sarawak, determined to try to put down piracy and the slave-trade, as well as many other barbarous customs. During his absence he had fitted out a yacht and trained a crew at his own expense, and landed at Kuching to face the colossal task before him. Soon afterward he was asked to help the native rajah in quelling a native rebellion, and he gradually gained such influence with the rajah and people that they invited him to take over the. government. He was proclaimed rajah in 1842, and from that day until his death in 1868 Mr. Brooke devoted all his energies to develop the state and improve the natives. One must

refer to his own words to see what feelings prompted him in this work which was by no means undertaken for self-aggrandizement:

Day after day, month after month, it is the same story—a life of watchfulness, of flight and fight. In the course of every year many lose their lives, and more their liberty. Oh, that my ability to save these benighted people were equal to my inclination to do so! My anxiety and my desire to ameliorate their condition are boundless; and tho the love of home may beckon me thitherward, yet I must never dream of returning to my native land until at least some measure of good has been accomplished. I must always bear in mind that I am not acting for myself alone, and that any loss or gain is but a trifling consideration compared with my character for justice and the impression of European conduct generally on the native mind. Injustice and tyranny now stalk through the land. The Dyaks are slaughtered without mercy and the coast is almost blocked with the Sulu pirates.

Borneo is richly vegetated, with extensive forests and mountains and a The magnificent picturesque coast. rivers which fertilize the country form its principal highways, hence the Dyak villages and clearings that are scattered along the banks of the rivers. Much of the interior has not been opened up, and is almost impossible to explore on account of its dense jungles and of the slippery rock with which the mountains abound. climate with its damp heat is trying to Europeans, and in parts of North Borneo the climate is unbearable to people brought up in more temperate lands.

The aborigines of Borneo are Dyaks, divided into two principal branches: the Sea-Dyaks and Land-Dyaks—these being again subdivided into many families or tribes. The Sea-

Dyaks are a warlike and energetic people, said to have learnt piracy from the Malays who infested the coasts and rivers in their enormous galleys or prahns manned by slaves. The Sea-Dyaks were given to all kinds of savage customs, including head-hunting, which was part of their creed, when Rajah Brooke began his government. The Land-Dyaks are a milder people. more amenable, but less energetic and intelligent. There was much constant trouble between the Dyaks and the Malays and Chinese, but both Dyaks and Malays now take part in the Sarawak government which they serve loyally.

The Dyaks are brave and hospitable; indeed, hospitality is a law of their country. They live in long houses erected on posts, each house containing a community of two to fifty families under a head man and this mode of living, formerly necessary for mutual protection, now tends to retard civilized habits. Each family has its own rooms opening on to a veranda, the common property of all, where men and women work at their various occupations and receive their visitors, including the missionary. It is not difficult to imagine the trying effect on the teacher during the noise and interruptions—and work among the Dyaks has other peculiar difficulties. Owing to the uncertainty of travel they come at all hours, and stay indefinitely at the mission, where a common room is usually provided for visitors.

The Dyaks have a vague sort of religion, which consists mostly of fear of unseen things. They have innumerable superstitions and charms for conciliating evil spirits, even the horrible practise of head-hunting being con-

nected with their belief. On the death of a relative, a Dyak man took human heads to propitiate the evil spirits, and this practise became a sort of warlike virtue. Before a youth was considered eligible for matrimony he proved his courage by bringing a human head to the girl he wished to marry, and the women incited their men-folk to continue their ghastly customs. Even after Christian influence had abolished some of their horrors, the hereditary feeling broke out again in 1857 when the Chinese rose against Rajah Brooke and the missionaries, and the loyal Dyaks became absolutely bloodthirsty in revenge.

Such were the people among whom mission work was begun in 1848. Piracy and the slave-trade were so ripe that Rajah Brooke felt the only chance of really changing these people was to introduce Christian ideals, and he appealed to the English Church to help him. Neither of the church missionary societies—the Society for the

Propagation of the Gospel or the Christian Missionary Society-could undertake the work but a small fund was begun by individuals and the Society for the Propagation of the Gospel granted £50 per annum. Then the right man to take charge of the mission was found in the Rev. F. T. McDougall, who, with his brave wife, did a splendid work in Borneo for eighteen years. Taking their baby and nurse they left England in a sailboat in December, 1847, and arrived in May, 1848, at Singapore, where they had to wait four weeks for a boat to take them to Kuching in Sarawak. The Rev. W. Wright, his wife and baby sailed with them, and this voyage by sailboat, the months of monotony and discomfort it involved, commands our admiration in these days While on board the of easy travel. party mapped out their days for work and recreation, and studied Malay, helped by a Bible translated into that language by the Dutch.



AT THE WELL, IN THE MISSION COMPOUND, KUCHING, NORTH BORNEO

The missionaries were hospitably received by the rajah and housed in part of the court-house—formerly occupied by a German missionary, the only trace of whose occupation was the torn Bibles and tracts still used to wrap up parcels in the Bazaar. school and dispensary were soon opened by Mr. McDougall who, having qualified as a doctor, was able to look after the sick. In 1851, the Bishop of Calcutta (Borneo being at that time part of his diocese) came to consecrate the church, and brought several clergy to work in Sarawak.

In 1854 the Society for the Propagation of the Gospel made a grant of £3.000 a year to Sarawak, and Mr. McDougall was made Bishop of Labuan, that island being the only part of Borneo under the direct control of the colonial office. Later on Sarawak was added to the title. Previous to this there had been a great influx of the Chinese, some of whom were helped by the missionaries who received their children as boarders, and by the rajah who built a house for lepers—leprosy terrible being scourge among the Chinese. All went well until 1857 when the Chinese settlers in Sarawak rose, set fire to the rajah's house and destroyed his library. The missionaries escaped, thanks to the loyal Dyaks, but the prolonged fighting that ensued did immense harm to the Dyaks, rousing all their old savage feelings. Even the natives who sheltered the missionaries served up several newly-smoked heads of their enemies, and could not understand the English aversion. Reverend McDougall wrote: "The fact seemed to separate them from us by centuries of feeling-our disgust and their complacency."

But these savage customs are now more or less extinct. There are Dyak and Chinese lay-workers in the native church, tho none are yet sufficiently advanced to study for the ministry; hence it seems that there is no hope of seeing a purely native church for some time to come. Many of the Chinese have become Christians, but the Malays who are mostly Mohammedans are slow to embrace Christianity. The Mohammedans push their own faith zealously, and their hatred is the greatest source of danger to Christian missions in Borneo.

At the present time life at the more remote mission stations is almost as primitive as in Bishop McDougall's The missionaries at Banting and other up-country stations live among their friendly Dyaks cut off from the rest of the world. Among the workers are men and women whose lives are one long record of self-denial. Their letters, received at uncertain and irregular intervals, give vivid pictures of the life, and if only space allowed one could quote at length from these fascinating letters without in any way betraying confidence.

Kuching, the capital of Sarawak, is a garrison town (of native soldiers) situated on a fine river. Here Archdeacon Mesney labored indefatigably for many years, and was succeeded in 1897 by Archdeacon Sharp, also a devoted missionary, who does the work of several men. The important boarding school for boys includes Christian Chinese, Land-Dyaks and Sea-Dyaks, East Indians, Malays and Surasians. At Christmas all the Christian Sea-Dyaks in the district come to Kuching for the communion service even tho, as in 1898, they are "huddled in

boats, sheltered only by palm-leaf awnings from almost continuous rain." Archdeacon Sharp's wife and two sisters are doing an excellent work among the girls and women and long for more money and more helpers to extend their efforts. They shelter orphans, nurse the sick, and teach the at first thwarted by Mohammedans, but the Dyaks listened eagerly "when they found our account of the creation and fall of man corresponded in some measure with their own traditions." In 1853 the Holy Communion was administered at Lundu to thirty-six communicants.



MISSION HOUSE KITCHEN, KUCHING

girls' school. A number of Chinese have settled in the district, many of whom became Christians while in their own land and remain loyal to the faith. Archdeacon Sharp states that Christianity has increased wonderfully in the last seven years up the principal rivers.

Lundu (sixty miles west of Kuching) was first visited by the Rev. F. T. McDougall in 1848. The banks of the River Lundu were then inhabited by Dyaks, Chinese, and Malays, who had never heard the Gospel message, and in 1850 a mission was opened by the Rev. W. H. Gomes. His work was

Mission work at Quop (with Merdang and Sentah) was begun about the year 1859, and in about ten years the whole population became Christian, but superstition still clings to the older Dyaks as part of their nature.

At Banting or Skerang, the largest Sea-Dyak village which lies between the tributaries of two rivers, the Rev. Dexter Allen and his wife are doing excellent work. For want of clergy the missions on the Sarebar and Krian rivers are attached temporarily to Banting. The Dyaks of this part are

the most intelligent and energetic of all the Dyak tribes. One leading chief when dying was prest to make offerings to the evil spirits—but refused, saying: "If it be God's will that I die, I shall die; and if He will that I live, I shall live. Turn all those people out of the house, and don't let them come near me again."

Banting Mission was opened in 1851, and some converts became evangelists, among them being a catechist's wife who exerted great influence over the women of her village. This place, owing to the tidal river, is at times almost inaccessible, yet here Mrs. Dexter Allen, wife of the present missionary, often stayed alone among natives, while her husband visited his enormous district away in the jungle. Mrs. Allen is a qualified doctor who gave up her practise to come out to Borneo and she often works for fourteen hours a day. Another woman missionary who visited Banting wrote thus of her visit:

After a couple of hours at Banting we had to start again, and it made my heart ache to leave that little Englishwoman far away up there without chance of seeing an Englishwoman for eight or ten months, and then only under the dreadful difficulties of traveling by schooner, which has no accommodation for passengers and is loaded with pigs and guttapercha, which smells so bad that one does not know even how to pass it in the streets. These boats take two or three days to make the journey. . . . You will say it does not do for women to go to these out-of-the-way places. . . . I say emphatically after seven years' experience that it is essential for women to work among the Dyaks. The women are far the most uncivilized . . . and one must get hold of the women if one wants the men in villages to embrace Christianity, and they will not be taught by men.

Owing to the efforts of some individuals in England, a woman helper has been sent out to Banting, so that Mrs. Dexter Allen has been saved from the inevitable collapse of overstrain and now that a small hospital has been built, one hopes that her splendid work will be continued among the poor suffering Dyaks.

## British North Borneo

In concluding this sketch of mission work of the Society for the Propagation of the Gospel in Sarawak, British North Borneo must be remembered, tho the first missionary of the society did not arrive there until 1888, when the Rev. W. H. Elton came to establish a mission among Europeans and natives at Sandakan. Some years before a Chinese catechist of the Society was sent from Kuching to a party of Chinese Christians working in North Company's settlements. Mr. Elton, helped by his wife, has worked for seventeen years-sometimes the only clergyman in this vast country of 30,000 square miles. A boys' school goes on successfully, and by the aid of the women's branch of the Society a girls' school was started in 1899, to which the first woman teacher is just being sent. Many branches of the mission are now established, one of unique interest being that among the Muruts, a wild pagan tribe of the interior. These people have no idea whatever of worship, but their language is now being reduced for the first time to writing by a missionary and it is hoped that in time this low race may be elevated by the teaching of the Gospel.

The struggling Church of Christ in Borneo looks to the church in more favored lands for help and sympathy, and surely it will not look in vain. "The fields were 'white unto harvest' long ago. Some of the harvest appears now to be rotting on the ground. For the laborers are yet fewer than they were, and those that are left are not sufficient even to gather up the ears that fall to earth."

Yet, in spite of these sad facts, it must be remembered that quality

accomplished in fifty years one need only refer to the writings of its first missionary from the Society for the Propagation of the Gospel—afterward Bishop McDougall:

When, in the year 1848, I first went to Borneo, it was as much an unknown country as Britain was before the Romans visited it. The inhabitants knew nothing of God; but, if they worshiped at all, worshiped the evil spirits. Not



MISS M. SHARP AND HER DYAK DISPENSARY, KUCHING

rather than quantity is the thing that tells in missions as in all other conditions of life, and Borneo has been extremely fortunate in the quality of its missionaries. The pioneers who labored there for long years were exceptional men—devoted, patient, and scholarly, with plenty of resource in adapting themselves to the country and people. To-day there are thousands of Christians among the Dyaks and Chinese and other races in Borneo, and to understand what has been

that they did not believe there was a Great Creator, but their idea was that He slept and did not care for mankind. It had been the endeavor of the missionaries to waken the minds of these people, and to tell them of their God and Father; and they had in great measure listened to what was said to them.

If only its needs were realized one feels that men would come forward, inspired by the example of the great men now passed away—Rajah James Brooke, Bishop McDougall and Bishop Chambers.

# THE WORLD'S CHRISTIAN STUDENT CONFERENCE IN JAPAN

BY JOHN R. MOTT,\* M.A., F.R.G.S.

The World's Student Christian Conference held in Tokyo early in April was the most momentous gathering ever held in the interest of Christianity in Asia, and one of the most significant in the annals of Christianity. This



THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF TOKYO

may be judged in the first place by the marked recognition which it received from the Japanese Government and other eminent men of that empire. The minister of Foreign Affairs, Viscount Hayashi, not only gave an impressive message of greeting, but also accorded a special reception to the entire conference in his palace. The

Minister of Education, the most influential leader in educational circles in Japan, also recognized the conference by a greeting showing special discrimination and hearty interest. Okuma, one of the two leading elder statesmen of Japan, not only gave a garden party to the entire conference, but also delivered a most remarkable address showing an appreciation of the part which Christianity has had in making of the new Japan, and commenting on the vital relation of the Christian Association movement in its work among the educated classes. The Mayor of Tokyo, and the foremost financial men of the capital city, also gave a brilliant reception to the conference and delivered an address of welcome which has been favorably commented on throughout the entire Far East, Marquis Ito, the most influential Japanese statesman, contributed 10,000 yen (\$5,000) toward the expenses of the conference, and sent a cable message from Korea, which made a profound impression. Rulers of other nations sent special messages to the conference. None were received with so much enthusiasm as the one from President Roosevelt, not excepting the one from the King of England.

Another indication of the mighty power and influence of the Tokyo conference was seen in the attitude and action of the non-Christian religions of Japan. While this Christian conference was in session there was also

<sup>\*</sup> Mr. Mott has just returned from the Far East where he has been traveling since January. His tour included the Philippine Islands, China, Korea, and Japan. On this tour the point of dominant interest was the Conference of the World's Student Christian Federation held in Tokyo early in April. This Conference proved to be influential far beyond the expectations of its promoters.

going on in Tokyo a Buddhist conference attended by 3,000 delegates representing all the great sects, which have over 30,000,000 adherents. This conference sent the following message of congratulation and good will to the Christian Student Convention. action is unprecedented and almost incredible:

Dr. Karl Fries, Chairman; John R. Mott, General Secretary of the World's Student Christian Federation.

Sirs:-At the Japan Buddhist Conference which has been held to-day the following

resolutions were adopted:

That the Japan Buddhist Conference wishes to take this opportunity to express its profound respect to the World's Student Christian Federation Conference which is now going on, and also to the distinguished delegates from abroad; and also

That the Japan Buddhist Conference shall send a suitable deputation to convey this resolution to the World's Student

Christian Federation Conference.

According to this resolution, we beg to express our respect to the guests from far countries, in behalf of the Conference.

We are, respectfully yours, RYOGETSU SAKAKIBARA, Shingon Sect. Hojun Kaji, Jodo Sect. TAKUDO KIJIMA, Sodo Sect. TEIGAN ANDO, Shinshu Sect. Horyo Tamura, Nichiren Sect. (Acting Committee) Representing the Ja-pan Buddhist Conference.

At the same time the Shinto priests were holding a great convention in Tokyo. They also took the initiative and sent a deputation with a most striking message of greeting and sympathy. This also is indicative of a change, which five years ago would have been incredible.

Dr. Karl Fries, Chairman; John R. Mott, Esq., General Secretary of the World's Student Christian Federation.

DEAR SIRS: - We, as a nation, consider it to be the highest honor that the World's Student Christian Federation, over which you preside, is now convened in Tokyo. The delegates assembled, including yourselves, representing twenty-five countries, are moved with such enthusiasm for the cause of peace on earth that your zeal will, we are confident, bring a blessing to the hearts of mankind, especially in the development of fraternal good will.

We, Priests of Shinto, in order to express our deep appreciation of your coming, and to commemorate this bright event in Japan's history, had planned to invite all of your delegates to a reception where we might enjoy pleasant conversation and friendly intercourse amid the flowers of the springtide. To our great regret, however, we learn that you are all separating to go on deputations throughout the country, so that our purpose can not be carried out. We, therefore, beg to present you as mementos and tokens of esteem the accompanying small presents. They will serve panying small presents. They will serve in place of the proposed reception to express our sentiments. We beg of you to accept our humble offering and to convey our heartfelt salutations to all of your delegates.

We count it an honor to remain,

Yours sincerely,

Коко Гилока, Representative of the Shinto Conference.

Another proof of the unique influence of this world gathering was the



THE ROOM IN WHICH THE CONFERENCE MET IN TOKYO

fact that it unlocked the doors of all the other cities throughout the empire of Japan. At the close of the conference there went forth from Tokyo nearly twenty deputations, of from two to five workers each, to proclaim the message of Christianity to the educated classes of Japan. They touched every center of importance throughout all the islands and were everywhere received with marked cordiality. The highest municipal and provincial officials, the chamber of commerce, the educational leaders and other prominent classes participated in this universal welcome. The attitude of these classes naturally arrested the attention and commanded the confidence of the students and other educated people, so that the meetings addrest by these Christian deputations were invariably thronged with eager and receptive listeners. Never before has a Christian gathering met with such a reception or exerted such a wide-spread influence in so short a time.

The conference was attended by 600 leading delegates from twenty-five nations. It was preeminently oriental. While all the nations of Europe and North America, South Africa and Australasia were represented, fully five-sixths of the delegates were Asiatics. There were strong delegations from Japan, Korea, China, Manchuria, Siam, India, Ceylon and the Philippines. Any one acquainted with the facts, looking over this picturesque and representative body would say that there were presented the very springs of influence and power in the entire Asiatic church.

Some would say that the most convincing evidence of the marvelous power of the Tokyo conference was the campaign of evangelism which accompanied and followed it parallel to the convention sessions which were conducted daily. Evangelistic meetings were of such remarkable influence that they made a deep impression on the educational classes of Tokyo. Not less than 10,000 Japanese, Chinese and other students thronged these meetings. In one meeting on behalf of the 15,000 Chinese students in Tokyo, one hundred and sixty-eight Chinese students indicated their desire and purpose to become disciples of Christ. In connection with the visits of the deputations

following the conference, tens of thousands of students and other educated men listened to the proclamation of the claims of Christ, and many of them exprest a purpose to become Christians. These constituted the most fruitful series of meetings of this kind ever conducted among the students of any nation.

Rev. J. H. Pettee, D.D., of Okayama, sends further particulars as to this great gathering to *The Congregationalist and Christian World*, from which we quote:

"That the Christian students of the world should meet in conference here in the Far East, and that the Asiatic elements should predominate in numbers and recognition; that an oriental language should share with one of the Occident the honor of being the chief vehicle of communication between speakers and hearers; that non-Christians should vie with acknowledged followers of Jesus Christ in welcoming these student hosts; that the privilege and possibility of Asia once more becoming the religious leader of the world should be given repeated utterance; that in response to persuasive appeals from Mott, Brockman and others at the culminating sessions of the conference hundreds of young men and women should have consecrated themselves to the forward movements to which the demands and the opportunities of the times invite, and should have pledged an advance in gifts for the next two years of yen 5,390 per year; all this and more is an indication of the power of this student movement and the promise of its further conquests in the cause of the Nazarene.

"The limited seating capacity of the Y.M.C.A. Hall in Tokyo, where the main sessions were held, made admission by ticket imperative and resulted in excluding hundreds who desired to attend. The total number of delegates was 627, of whom some 200 were from abroad. These included 76 from China, 19 from India, 5 each from France

and Korea, 11 from Great Britain, 17 from United States of America, 4 from Germany, 3 each from Holland and Sweden, and 1 each from Russia, Formosa, South Africa, Italy, Norway, Canada, Denmark and Finland, twenty-five countries in all being represented.

"The varied dress of the different nationalities, the prayers in many languages, the occasional double interpretation of a speech, as, for example, first from Chinese into English and then into Japanese, and the harmony of hymns sung simultaneously in six different languages led by piano, organ and cornet were impressive features.

"To my thinking the dominant notes of the conference were its emphasis on Asia as the great religious battle ground of the present and near future, together with the rising self-consciousness of these far eastern nations; and the evangelistic note which amid all the bloom of the marvelous orchids or flowering trees, the sumptuous entertainments of new-made friends, and the continuous feast of satisfying reason, ever rang true to the deepest needs of man's soul in every quarter of the globe."

### Notable Words from the Platform

I am glad that you have come to Japan to teach the lesson of unselfish effort for humanity.—Baron Ozaki, Mayor of Tokyo.

We are met in a great peace conference, peace, not between nations and nations, countries and countries, but between God and humanity.—B. C. Sircar, India.

The watchword of the young man of the old era was backward ho. . . We of the Orient have been asleep, our brothers of Japan were lighter sleepers than most of us.—Hon. Yun Chi Ho, Korea.

So tremendous is the present demand in China for western knowledge that educated preachers now have to choose between a salary of fifteen dollars a month as a pastor, or three hundred dollars a month as an official. Notwithstanding this temptation a band of forty Christian students formed four years ago and pledged to serve Christ loyally has now grown to 163 and not one has repudiated his pledge.—Prof. Chen Wei Ch'eng, China.

I welcome the foreign delegates as fellow workers in the same noble cause of love and peace between nations, which it should be the proud aspiration of every statesman to promote to the utmost of his power. Assure them of the lively interest I take in their Conference which will ever remain one of the most memorable events in the history of Japan. It ushers in a new era in the history of intercourse between the East and the West.—Marquis Ito, in a telegram to the Conference from Seoul, Korea.

## Mr. Mott in one of his addresses said:

I have read that Japan is the most national nation in the world. I would record my further conviction that she is the most international nation in the world. What country has sent so many men all over the world with open-mindedness to search for the best things the world can offer? What country has been so receptive of great ideas and institutions regardless of their source? It is eminently fitting that this world's conference should convene in this city.

My impression of the attitude of the students of the world toward Jesus Christ, based upon years of travel and observation on every continent, is that Jesus Christ is finding a larger place in the hearts of students year by year. The larger proportion of college and university students are profest followers of Christ than among any other classes of society. More students throughout the world are being attracted by Jesus Christ and His teaching than by any other religion. He appeals to thinking men and challenges them to investigate the Truth that is in Him. He answers their doubts and is the power by which they are to be victorious over temptation. Jesus Christ presents in the moral realm that which appeals to the heroic in man and challenges their great endeavor as does warfare in other realms. He leads men victorious over battlefields against sin and enlists forces in service and self-sacrifice. All the better movements in the improvement of society may be traced to Him. Jesus Christ is binding together the nations of the world. It has been the testimony of eminent statesmen that this student movement which we represent is doing more than diplomacy and statesmanship to promote the fellowship of the whole world. The movement lays siege to colleges and universities, the strategetic centers for the moral conquest of mankind.

## Japanese Press Comments

The leading newspapers devoted large space to reporting the Conference with highly favorable comments.

The Nippon, a strongly nationalistic organ, says: "This Conference will do much toward creating a cosmopolitan spirit among Japanese people and destroying a narrow nationalistic tendency."

The Mainichi Shimbun says: "The three deepest impressions of the Conference are:

(1) The actual experience of the unifying power of love, the soul of Christianity. (2) The idea of the indispensable influence of the oriental consciousness on the culture and evangelization of the world, which has been more fully understood by the Occident and never so strongly imprest upon the eastern mind. (3) By far the greatest responsibility of the Japanese Christians is bringing Christ's program to bear upon the Orient and the world at large. These three impressions must have been borne in upon every thinker either among the delegates or outside. Japan has surely been given a stimulus to aspire for some great and new demonstration of her characteristics which God has surely meant for the welfare of mankind. Nor can it be denied that this Convention has given the rise and pointed the way to the general awakening of the religious sentiment in Japan and throughout the Orient.'

The Nichinichi Shimbun, one of the most influential political dailies in Japan, says: "The Conference will be a power that makes our people recollect the spiritual and moral side of civilization and causes them to fight against the materialistic tendencies of the present age."

The Japan Times, the leading Japanese daily published in English, says: "So passes into history one of the most memorable events this country has witnessed in the course of its foreign intercourse. It will be writ large in our annals that when Japan entered the fellowship of civilized nations in receiving a world representing body, the first that came was a powerful conference essaying to obliterate the line that separates the East from the West and merge them into spiritual brotherhood, to mark for us, as it were, the return of peace."

## JAPANESE CHRISTIANITY IN JAPAN

BY REV. HENRY LOOMIS, YOKOHAMA, JAPAN
Agent of the American Bible Society in Japan

As a result of their success in the recent war with Russia there has been among Japanese Christians an increasing conviction that they are able to conduct the work of evangelization among their own people and that they know better than foreigners what methods are required and how the available means can best be utilized. Some of the leaders are in favor of adopting radical measures in order to bring about such a condition of affairs, but there are others who are more conservative and who act as a check to such schemes as are especially objectionable or unwise.

In connection with this desire of being independent is the conviction that there is no need of propagating in Japan the various divisions which are found in other and Christian countries, and the elimination of so many different sects is not only desirable but necessary for the most effectual work. The Presbyterian and Reformed mis-

sions have been united for some years, as also the different Episcopal bodies; and recently there has been brought about by the persistent demands of the Japanese converts a union of the three Methodist bodies. It has taken years to accomplish this; but so insistent have the Japanese been that the home authorities have been obliged to concede to their demands.

By the union of the Congregationalists, United Brethren, and Protestant Methodists in the United States a further reduction of the divisions will follow in Japan. Two of the Baptist missions are federated and a plan is being considered of combining all Christians in Japan into one body. This is probably impossible, but further union is altogether probable.

An important point is the effect which this state of affairs has on the spiritual life and activities of the native churches. It seems that no unprejudiced person can fail to see that the leaders, as well as the ordinary members, are taking up the responsibilities with commendable zeal and courage, and going forward on such lines as will bring about most important results.

In the first place there is an increasing readiness of men to consecrate themselves and their means to the accomplishment of the work which has fallen into their hands. In the last annual report of the churches the native Christians alone are credited with having contributed during the year ending near May 1, 1906, a total sum of 181,996 yen (\$90,000). When the financial ability of the people is considered, this is a very large sum.

But in addition to the amount given for the support and extension of the work there is much personal effort put forth and as a result there is now a deep religious interest in many places, and converts are being rapidly multiplied. Many feel that real awakening has come, and that we are entering an era of rapid development in the growth of vital Chrisianity in this land. There is great hopefulness and real expectancy of a rich blessing from God.

In how many places the work of the Holy Spirit has been manifest we are not able to say, but reports have already come of one hundred who have become inquirers at Wakayama, forty at Nagoya, one hundred at one of the churches in Sendai, thirty-five at one church in Yokohama, seventy-two who have decided to become Christians at Iwanuma, sixty-one at Nagasaki, seventy-eight baptisms in one church at Tokyo, the same number at Tsuyama, seventy at one of the churches in Yokohama, forty-two at Sendai, with fifty to sixty at Maebashi and

Kochi. These are only a part of the places where a work of grace is going on. From present indications we look for large accessions to the churches in the near future, as well as a marked increase in the spiritual life and activity of the members.

In a recent address in Yokohama, the Hon. S. Shimada of Tokyo said that since the close of the Russo-Japanese War the most important thing for the Japanese is to study the condition of the country and see that its future be a development along such lines as will save it from eventual ruin. What ruins a nation is not so often the enemies from without as vice and corruption within. To check these there is but one remedy and that is a firm belief in the principles of the Christian religion and the observance of its teachings.

As an indication of the present trend of thought in Japan he said that until recently addresses on Christianity were unpopular among the student and educated classes. But now he finds eager thousands not only willing but anxious to learn about the religion which lies at the basis of the highest civilization. Such a state of mind is surely most significant. What is needed is the proclamation of the Gospel far and wide.

In the production of this favorable state of mind there have been two things that have been especially helpful. One of them was the contributions in the United States and elsewhere for the relief of the sufferers from the famine in the North. Such disinterested charity has made a deep impression throughout that whole region where there is now a widespread religious awakening. In one small vil-

lage there were reported to be one hundred and seventy-six inquirers; in another one hundred who had decided to become Christians; and the interest is growing everywhere. The people at large have also been imprest with the conviction that Christianity is a religion of power, and its teachings are such as will bring the greatest good to all mankind.

The whole nation has also been imprest with the work of the Christians during the war for the comfort and relief of the men in the army at the front and in the hospitals on the field and in Japan. This has met with such hearty approval that the present authorities in Manchuria have asked to have it continued and have provided the means and the facilities by which it can be done. The Japanese consul at Newchwang states that "from a business point of view the merchants realize that the benefits of the Young Men's Christian Association far exceed the cost. They are unable to keep their employees straight and the strange thing about it is that the best educated men generally go farthest astray. The army association has worked a marvelous change of front on the part of the army officers toward Christianity. They now recognize that the more earnest Christian a man is the better soldier and patriot he is! As a rule, before the war there was not much opportunity or encouragement for work in the army or navy. Now the way is open for it to a greater extent than it is possible to carry it on.

The presence of 17,000 Chinese students in Japan presents a most interesting and important field for Christian effort. A good work has been begun and the outlook is hopeful. So far only a beginning has been

made, but as new and more suitable accommodations have just been secured and the work gotten in hand there is a prospect of important results. Already at a single service one hundred young men stood up and publicly avowed their desire and purpose to serve the Lord. As yet to the great mass of them Christianity is a new doctrine which has no such important place in their thoughts as the knowledge of what will advance their own personal or national interests.

The situation is rendered more favorable for effects in their behalf by the friendly attitude of Count Okuma, who is the founder and head of the Waseda University, in which a large number of the Chinese students are enrolled. To a delegation of the Y. M. C. A. he exprest himself as follows:

"Having heard of your work for the Chinese students I wish to express my appreciation and sympathy. We are living, morally speaking, in a wilderness, and it is very unfortunate that Chinese students here are unable to find any guide to faith and morality. It is my hope to give all possible assistance toward the moral betterment of the conditions under which they live; and as I understand this is also the ideal of the Chinese Young Men's Christian Association I shall be glad to do all in my power to further it."

The Chinese consul-general has also taken a deep interest in the work and secured from the Chinese merchants in Yokohama contributions for its support.

All who love Christ are requested to remember this land which has now become the center of political influence in the East and on whose future religious development depends solargely the evangelization of the world.

## CHRISTIAN MISSIONS AMONG LESS DEVELOPED RACES\*

BY REV. ORISHATUKEH FADUMA

By an accommodation of language we speak of races of men. In reality there is only one race—the human race. Of this human race there are several varieties, improperly called races. The Anglo-Saxon and the Negro are not two races, but two varieties of the human race. Superiority and inferiority may be predicated of any variety of the race for the time being, not for all time. They are not inherent in any variety. The Anglo-Saxon may be superior now, but was inferior 2,000 years ago.

Christian missions take for granted the fact that only *one* is our master, even Christ, and all we are brethren; that God has made of one every nation of men to dwell on all the face of the earth; that the greatest among men is he who is most serviceable. Christian missions would be a mockery of Christianity if the above axioms are rejected by them.

## Human Development

The development of Christianity from the birth of Christ to 1906 has been painfully slow from a human Rome took eight hunstandpoint. dred years preparing for world-mas-The Anglo-Saxon has taken fifteen and a half centuries in his de-European civilization velopment. took fifteen centuries to gain political unity; all attempts prior to this were fruitless. There is a fulness of time, a ripening of conditions for nations and individuals. When the fulness of time came, Japan—once considered uncivilized and inferiorthrew off the garb of childhood and put on that of manhood, and demonstrated to the world the ability for self-government. China, hoary with age, is now awaking from her long slumbers and remodeling her system

of government. Persia is following in the same steps. With only forty years of freedom, the African in America has done what no other race in human history has succeeded in doing. In every case of development there must be years of contact with the more fortunate. It seems fit in the providence of God that nations shall attain their best growth by years of patient work and gradual change. The same laws of evolution are applicable to the operations of Christian missions among the less developed nations of the world.

## The Evolution of Nations

In the education of primitive peoples three stages are necessary: First, the period of *childhood*, when men are merely receivers and imitators. This is the state when they are eager to adopt indiscriminately what is laid before them. The second stage is the critical, when they begin to investigate and are eager to know the whys and wherefores of things. this stage minds become inquisitive and the teachers' plans are criticized. At this stage of growth the leader may become impatient and through ignorance of psychological laws of growth condemn and discourage the precocious native mind. A double portion of the Holy Spirit and the spirit of wisdom, humility and tolerance are needed. The third stage is The mind is now that of manhood. ready to assimilate what is best for its growth. It is able to cast off and retain by being able to discriminate between the necessary and the accidental, between the true and the spurious. It is the age also when the matured mind can originate and invent.

Every nation has a mission, a des-

<sup>\*</sup>At the meeting of the Congregational Workers in the South at Memphis, Tenn., composed chiefly of descendants of the freedmen. the Rev. Orishatukeh Faduma, who is pastor of a church and superintendent of a school in Troy, N. C., read a paper, from which we make these excerpts. Mr. Faduma is a native African, educated partly in Africa, subsequently in Oxford, Eng, and is a graduate of the Theological Department of Yale University.—Condensed from the American Missionary Magazine.

tiny in the world different from all other nations. It is by a process of education that each is expected to find out what its distinctive mission or destiny is. The destiny of the African or the Japanese or any other nation is not in the hands of the Anglo-Saxon, but is in God's keeping. Other nations can only help us to develop our destiny; they can not make it. The work of Christian missions includes the education of the native mind in such a way that the native can see the truth whenever it is presented to him. Every nation has an individuality of its own which must be cultivated and transferred to another age to be increased or diminished. The right kind of education enables one to know when to add to or subtract from this individ-No wholesale adoption of uality. forms, be they social or religious, is desirable. There is a body as well as a soul in all social and religious forms. The soul in them is the vital principle and makes for the true development of man; the body in them, even tho it be useful, is perishable. There is much in religion which is external and accidental, and may be dispensed with or be changed according to climate and temperature.

It should not be expected that there would be sameness in external form between Japanese and American Christianity, or between African and Anglican Christianity. Race individuality impresses itself upon Christianity wherever it is presented. It is the boastful dream of politicians to Europeanize, Russianize, Germanize, or Anglo-Saxonize dependent nations. It is their mission, they say, Westernize ethnic nations in thought, manners, social customs. names, dress, church liturgy, and architecture. A sorry process of education is that which leaves the learner a man of no country, a nondescript, a mere imitator, a civilized or religious monkey. It is when this political idea of Westernizing the world is injected into Christianity that we have a confusion of ideas be-

tween civilization and Christianity. The Christian missionary's main work is not to civilize but to Christianize. You may civilize and yet not Christianize a people. Christianity is of larger content and embraces civilization, while the latter is of less content and does not include the former. A native African, Indian, Chinese, or Japanese may be a graduate from one of the best universities of Europe or America, and yet return home a civilized heathen, more or less. On the other hand, educate a native to be a Christian, and you do not fail to make him the highest type of the civilized man. It is well for all Christian missionaries to efface themselves as English, German or American, and abolish the idea of Anglo-Saxonizing, Germanizing, Americanizing native peoples. The kind of supremacy needed for native people is neither Anglo-Saxon, nor Teutonic; it is the supremacy of Christ.

Christianity comes in as a solvent to the problem of the development of all nations. The backward nations can be lifted up, strengthened, renewed, and not stript of their national consciousness and individuality. If any religion can recuperate and vitalize the human race or any of its varieties, it is the Christian religion. We plead for an opportunity to be given Christianity to do its own work, and the backward nations to develop unfettered.

## The Problem of Independence

It is very encouraging to notice the growth of independence among the native churches planted and fostered by American Christianity. In South Africa, of twenty-three mission churches, eighteen are self-supporting. While total native contribution was \$7,964, the appropriations from the foreign boards were \$4,300.

Secretary Strong in his "Closing Experiences of Deputation in Natal,"

says:

The natives are very independent in their ideas and wishes. They desire to be recognized by the government as the "African Congregational Church," and expect and almost demand that the mission secure for them this recognition. This they do not seem to comprehend can not be done, except in the way of commending the organization and securing for it such rights as the government will dole out. But the African Congregational Church aches to conduct independent work, which shall be under their own control and known as theirs with no other hands upon it, and they do not wish any white missionary to be located at Pretoria, where one of their number began what work there is.\*

Would to God that foreign governments could see the greater advantage to natives learning the "alphabet of liberty," not from England, Germany, Italy, France, or Belgium, but from the New Testament. In the name of the New Testament Christianity which encourages the local self-government of churches, we appeal to Christendom to come and help us win Africa to Christ. Let us realize the importance of the fact that in British South Africa, south of the Zambesi, the whites number, according to the last census, 1,135,016, and the natives, 5,198,175. The method of the politician is to "divide and govern"; the method of Christ is to unify and govern. politician is eager to annex territories; Christ is eager to annex hearts. White supremacy or Christ supremacy, which? Shall the white man's accurst thirst for land and gold be an obstacle to the regeneration of Africa? Every wrong done by the more advanced to the less advanced nation creates one more barrier to the progress of Christianity. It was therefore needful for Christ to say to his disciples, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven.

The Christian religion is not an abstraction. It is life. It is founded on love. The native rightly or wrongly calls Christianity the white man's religion, because it was brought to him by the white man.

The failure of the white man to live Christ is the failure of Christianity to impress itself permanently on the native mind. The wrong treatment of the Negro, Chinaman, Japanese, or Filipino in Christian America affects their Christianity here and in their ancestral homes. Christianity is on trial. Not only men, but religions must also be tested by their Our plea is for the humane treatment of less developed nations by Christian communities and authorities. In this twentieth century, one part of the world easily learns of the doings of the other part. Nothing to-day is hid. Every act of social and political injustice dealt by the white man to the Chinese, Japanese, Negro, Filipino, or Cuban in the United States, is known and resented by their brothers in China, Japan, Africa, Philippine Islands, and Cuba. One of the quickest and best ways to reach these different peoples in foreign lands is to treat them in a Christ-like manner here at our doors. Each one of them is already a missionary for good or evil. "Forasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," says Christ.

In the study of the problems of Christian missions among less developed peoples, we may summarize as follows:

- I. There are no peoples that are superior or inferior for all time.
- 2. The work of uplifting must be gradual, to be lasting.
- 3. Race individuality and race consciousness must be encouraged.
- 4. The self-supporting and independent Christian church must be the ultimate goal of Christian endeavor.
- 5. The white man needs more of the Christ spirit in his dealings with other peoples at home and abroad. The civilized heathen, because of his greater opportunity, is more dangerous to Christianity and true development than the uncivilized.

<sup>\*</sup> Missionary Herald, page 8, October, 1903.

## THE POWER OF THE GOSPEL IN UGANDA\*

BY THE RIGHT REV. A. R. TUCKER, D.D., BISHOP OF UGANDA

The Gospel of our Lord and Savior Jesus Christ is not an effete Gospel; it is not played out; the cross of Christ has not lost its ancient power; the preaching of Christ crucified is still the power of God unto salvation to every one that believeth. The testimony that I am able to offer may not be untimely in a day like this, a day of rebuke and of blasphemy, when even intelligent men are not ashamed to preach as a gospel the doctrine of the powerlessness of God. It has been well said, I think by Augustine, that if you would rightly understand the power of the Most High you must see it in conflict with the power of darkness.

Five and twenty years ago Uganda was literally one of the dark places of the earth, one of the very habitations of cruelty. Blood flowed like water; human victims without number were offered up for the propitiation of evil spirits. It is told to-day in Uganda how that at the death of Suna, the father of Mtesa, more than 2,000 human beings were slaughtered—in a moment, as it were, hurried into eternity; this slaughter of human beings at the death of the king had been the custom of the country from time immemo-A generation passed by, and Mtesa was gathered to his fathers, but not a single human life was sacrificed at his death. And why was that? There was no strong arm of the British Government to step in and stay the hand of the executioner. No: but Christianity had entered the land, and altho it was represented by but two lonely missionaries, yet the power of the Gospel as proclaimed by their lips was sufficient to sweep away the custom of ages and to secure for thousands the priceless gift of life. For this purpose was the Son of God manifested, that He might destroy the works of the devil."

Mackay tells us that Mtesa mainhe tells us that Mtesa the king maintained a force of some 6,000 men whose sole work was to raid the surrounding countries in order to get slaves for sale to Arabs. The price of a man or woman was a single muzzleloader; of a boy or a girl, a hundred gun-caps, a red cloth, or a small measure of powder. And for those who were thus bartered there was a long and weary journey of something like 1,000 miles to the coast, in the course of which perhaps two-thirds of the company perished by the way. And then for those who survived there was the long-drawn-out agony of a miserable existence on the plantations of Pemba or Zanzibar.

Once more. In 1802 there was trouble in Uganda. A runaway slave had taken refuge with a Christian chief. A demand was made by his Mohammedan owner for surrender. It was refused, and in their trouble the chiefs came to me and asked what was to be done. I inquired as to their law, "Does it recognize slavery?" "Yes." was the answer. "Then," I said, "it seems to me you have no alternative; the slave should be given up. But if you think the law a bad one, I should advise you to get it altered." I then explained to them what I felt to be the teaching of the Gospel of Christ upon the subject, and after Ten days prayer they went away. later they came back to me with a paper, on which was inscribed the following declaration: "We, the great chiefs of Uganda, desire to adopt the good custom of freedom, and to abolish slavery absolutely. We hereby agree to untie and to release completely all of our slaves. Here are our names as chiefs." Then followed the names of forty of the great chiefs of Uganda, headed by that of the prime minister, Apolo Kagwa, upon whom his majesty the king last year conferred the well-deserved honor of knighthood of the Order of St. Michael and St. George. The power of the Gospel of Christ is brought to

<sup>\*</sup> An address delivered in St. Michael's Church, Cornhill, E. C., on December 19, 1906, and published in The Church Missionary Review, London.

bear upon the vile institution of slavery, and lo! it crumbles into the very dust. "For this purpose was the Son of God manifested, that He might destroy the works of the devil."

In 1890 the call But I pass on. came to me to go out and take up the work that had fallen from the hands of my predecessors, bishops Hannington and Parker. After a journey of some five months from the east coast, a journey that can now be accomplished in four days, owing to the construction of the railway, I found myself in Uganda. There were there at that time but two hundred baptized Christians to greet me. Now that little band had grown to a mighty host of over 60,000 through the preaching of the Gospel. In that day there were but some sixty or seventy communicants; now some 16,000 men and women are numbered within the inner circle of the Church, and upon every one of them I have laid hands in confirmation. And, as I think of it, the vision of one and another rises up before me, living evidences and tokens of the old-time cruelty. Here is a man without lips, without nostrils, without ears, mutilated in the old days. Here is one led of another, blind, his eyes put out in the old days by order of the king. And there, kneeling at the Table of the Lord, is one who can only take the consecrated bread between the stumps of his two arms—the hands cut off in the old days by order of the king. Could any facts speak more eloquently of the great change that has come over Uganda in the last fifteen or sixteen Then there were but some years? four or five men engaged in the work of teaching their fellow countrymen the truths which they themselves had received. Now between 2,000 and 3,000 men and women are engaged in the work of evangelizing, not only their own country but the regions beyond, and every one of these evangelists and thirty-two native clergy are maintained entirely by the native church. Then there was but one single place of worship in the land. Now in more than 2,000 churches, from the little country

church which will accommodate thirty or forty worshipers, to the Great Cathedral Church on Namirembe Hill, which will hold 4,000 or 5,000 souls, and where ordinarily a congregation of 3,000 assembles, there is daily worship of the one, true and living God. Then there was but a little handful of children under instruction. Now some 420,000 are gathered in our elementary schools and receive the rudiments of education. And all the work of the native church, the schools, churches, every kind of work, and the native ministry, are maintained entirely from native sources!

All these facts and figures will give you some idea of that wonderful change which in the last fifteen or sixteen years has come over the country of Uganda. As one travels through the length and breadth of the land, as one climbs those beautiful hills and descends into those lovely valleys, there is one word continually ringing in one's ears. It is the word of my text to-day. And this is not simply because one realizes what a great change has come over the country, but because one also is convinced that it is a change that could only have been wrought by the power of the Gospel of Christ. In no other way can we account for the phenomena with which we are there face to face. It is a remarkable fact, and one which has not, I think, received the attention it deserves, that last year in Uganda no fewer than 9,100 souls were baptized into the Church, and that during the last five years there have been 35,000 such baptisms. "Ah," some one says, "it is a case of being in the fashion. Some man of consequence leads the way, and all the rest follow like a flock of sheep." My brothers, let us not forget that in Uganda it was the men of consequence, the king and the chiefs, who strove their very utmost to stamp out Christianity, and failed, and failed miserably. "For this purpose was the Son of God manifested, that He might destroy the works of the devil."

Let me give one other instance of the power of the Gospel to touch men's

Some seven years hearts and lives. ago an attempt was made to enter that long-closed country of Ankole, on the west of Uganda. All previous attempts had failed. Previous to making this one I arranged for prayer to be offered at two hundred centers throughout Uganda on the eve of St. Andrew's Day, in connection with the Day of Intercession throughout the Christian world. After a fortnight's journey it so happened that Doctor Cook and I found ourselves outside the capital of Ankole. We gathered our Christian followers together and offered prayer at the Throne of Grace, asking for blessing on the entry into the capital on the morrow. The morrow came, and we made our entry, and the king and his chiefs and a great host of savage followers came down to greet us. It was a strange sight. There was the king and his chiefs, and these savage followers of his, with their greased bodies and weird head-dresses, with shields in their hands and spears stuck in the ground in front of them; and there at the back were the medicine-men of the country, the greatest power in Ankole, in all their hideous guise as servants of the devil. I explained to the king why we had come, that we were messengers of the Most High, and that we craved permission to teach him and his people what we believed to be the way of salvation.

For three days the arguments went forward, and the conflict—for it was nothing less—was waged between ourselves and those medicine-men who were at the back of the king. know that in the whole course of my missionary experience I have ever had such a sense of conflict upon me as during those three days. But gradually the opposition died down, and at the end of the third day the victory was won and permission was given to us to teach and preach and to leave our evangelists in the country. We left two noble-hearted men behind us, and went on our way, and then we waited anxiously for tidings. First of all came the news that one and another was under instructions, then that the

king was being taught, then that the prime minister, then other chiefs, and so on.

Months passed by, and then glorious tidings came. One day the king and several of his chiefs came to the evangelist and said: "Now, after all that you have told us of Jesus Christ and His salvation, we want to tell you that we do not believe in these charms of ours any more. Here they are, take them."

"No," said the evangelist, "if you do not believe in them, destroy them before your people. If we take them your people will say we are going to use them for our own benefit."

The king ordered a fire to be made in front of his enclosure, and then in the broad light of day and in the face of all his people he came and cast his treasured charms into the fire and destroyed them, and then the prime minister and others did the same, and all day long, I am told, that fire was kept burning, and all day long the people came and cast their charms into the fire. "For this purpose was the Son of God manifested, that He might destroy the works of the devil." Since then the king and his prime minister and a large number of others have been baptized, and on the last occasion when I was in Uganda I laid hands in confirmation on the king and many of that old-time savage horde in the presence of a congregation of some seven hundred gathered in a church built by the native Christians themselves.

In Uganda, as elsewhere, men who once lived lives of debauchery and sin, stand before us with their fetters broken and themselves freed; something of the character of Christ is seen in them, something of His compassion, pity and love. This, not as the result of contact with so-called civilization, but is wrought by the touch of the Most High, by a supernatural power that has changed the whole current of their lives, transforming, purifying, and sanctifying even the most degraded of Satan's slaves and making them to be living monuments of the grace and power of the eternal God.

## **EDITORIALS**

## PEACE MOVEMENTS

.There is certainly a very widespread movement in the direction of the pacific arbitration of all international difficulties and controversies. To this movement several marked influences are tributary and contributary: First, the awful destructiveness of war, which, as Jean de Bloch, the Polish writer, demonstrated in his book, is now becoming so disastrous and costly that any nation that engages in it risks bankruptcy on the one hand and practical annihilation on the other. It may be that Divine Providence has permitted the invention and discovery of the most destructive agents and weapons in order to make war impossible, or at least impracticable. A second cause contributing to peaceful settlement is the growing civilization of the world—implying the diffusion of more intelligence, mutual contact between nations with corresponding growth of friendly relations which make warlike measures mutually repulsive. And again, growing commercial interchange forbids, even on grounds of policy, the unnecessary array of different peoples in desperate antagonism. Besides all these there are examples of the happy avoidance of conflict and the actual settlement of differences through arbitration. can it be denied that one of the natural indirect results of the diffusion of the Gospel is the modification of human ideas and habits, in the spread of the Christian conception of human brotherhood and charity. It is obvious that the foremost nations of the world are also the most enlightened, Christian and peaceful—those that most avoid aggressive wars, that are most reasonable in the adjustment of matters calculated to engender strife. It is becoming, in the eyes of all the most advanced peoples, rather a mark of weakness and lack of self-control when a nation takes offense easily, is sensitive to injury, impetuous in rushing into conflict and prone to self-avenging. We can not but think the fighting age

is the age of national adolescence and not of maturity—the age of barbarism and not of civilization—the age of darkness and not of light.

## ASPIRATIONS FOR AFRICA

Cecil Rhodes exprest his plan for the Dark Continent when he said, "Let us paint Africa red!" He would have had that which fifty years ago was little more than a black shadow on the map of the world, stand out in brilliant and glowing, if not dazzling, color, the cynosure of all eyes. Surely the children of light may take a noble motto from the children of this world. Let us paint Africa red, with the color of the blood-the crimson of the Cross —the sacred hue of Redemption; and, if it costs us, literally, blood to do it. let us not hesitate! We may thus be "filling up that which is behind of the sufferings of Christ in our flesh, for His body's sake, which is the Church."

In God's eyes Africa has already been "painted red" with the blood of her own children. The enslaving of her millions has cost, on an average, three lives for every exported slave that has found his way to a land of How all this blood must cry to heaven from the ground, like Abel's! Let us hasten, even if need be at the price of our own blood, to redeem Africa—perchance the blood self-sacrifice may also cry to heaven, not for vengeance, but for mercy. Oh, that it might by its sacred appeal drown that other voice of slaughtered millions!

## THE POWER OF SELF-SACRIFICE

In striking contrast to this, readers of the biography of Robert Moffat will remember the story of the South African chief who, with a dozen followers, once threatened the noble missionary's life with poised spears, ready on the spot to pierce his body. Moffat was at the time engaged in repairing his wagon, and his dear wife, babe in arms, stood near watching the movements of their foes. She heard her

heroic husband, in a singular tone, defy them to do their worst, actually dropping his tools and baring his breast to their blows! With undaunted calmness he said: threats are vain. We have come to bless you and here we stay. If you are bound to be rid of us, do what you will. But our hearts are with you and we shall stay with you till we are killed. Now spear me, if you will, and when you have slain me, others like me will come to take up the work." Down dropt the spears, and the chief said to his attendants, "These missionaries are so fearless of death. they must have ten lives: there must be another life beyond!" From that time opposition was turned into cooperation. There is but one way to "overcome"—it is "as He overcame" who is set down with his Father upon His throne.

## NATIVE MEDICAL TREATMENT

Those who have any doubt as to the need and merciful mission of the Christian doctor in heathen lands should read the following extract from the letter of Mr. Scouten, writing from near Kambui, East Central Africa. It is an account of a native medicine man, trying to cure a lad and girl of malarial fever. The writer saw what he recounts:

"A hole was dug, in which were placed large banana leaves, to form a receptacle for the concoction. The hole was filled with water, part of it first being poured out on the Then the ground beside the patients. doctor took part of the intestines of a sheep, and rubbed a little of the filth from them on the foreheads and palms of the sick, and on their relatives. Then he prepared his decoction. From gourds which he carried, he poured out colored powders and mixed them up in his improvised bucket. He seated the patients close to him, and then tied them together with a small vine around the foot of each.

"The most important item in the

treatment was now produced,—the stomach of the sheep which had been killed for the occasion, the flesh meanwhile roasting at a little distance, to be eaten by the medicine-man when he had finished. Through a hole, made in the side of the stomach, the patients were made to suck out its fluid contents, after which the remainder was emptied out into the hole, and completed the ingredients of the decoction.

"The doctor then took a bunch of herbs, tied together at one end, in each hand, and dipping this swab into the mixture, put it to the mouth of the patients, the young man and the girl. simultaneously, at the same time reciting in a sing-song tone of voice, 'By this I take away all the evil effects of whatever is troubling you, the attacks of evil spirits, whatever poison you may have eaten, whatever harm has been inflicted upon you by blacksmiths (supposed to be gifted with superhuman power), whatever of evil has come to you in the path, whatever distress has been brought upon you through your friends, whatever has. been inflicted upon you by your enemies, and all the diseases with which God has afflicted you.' This and a lot more the old doctor thrice repeats, all the time dipping out to the long-suffering patients this horrible concoction, first with the bunch of herbs and then with the foot of a kid or some other small animal, and afterward with a brush of herbs dipt in the mixture, sprinkling the ground all around them and then brushing them down, from head to foot, and when he had finished. shaking the brush out at a little distance with the words (referring to the various ills from which he was relieving them), 'Those are they.'

"The final act in the ceremony was to anoint the nose and thumbs and great toes of the man, and some other spots on the body of the girl, with some kind of white paint. They were then released and told to go and get well. Both patients were next day in

a dying condition."

#### THE RIGA ATROCITIES

The disclosures made in the Duma April 23 pass not only description but imagination, as to the extremes of cruelty, which surpass the deeds of the Dark Ages and remind us more of Dante's "Inferno" than anything else. In fact they defy reproduction in print, and if the half of these disclosures are true to facts there is an "unspeakable" Russian as well as Turk, and even the Belgian King almost becomes respectable in his Kongo horrors, in comparison.

It appears that the prisons of Riga and other Baltic towns have been turned into torture chambers. Political prisoners have been not only shot without mercy and without trial, but subjected to prolonged and refined cruelty. Young and old, of either sex and rank, have been left to the mercy of human fiends, and coolly and ingeniously tortured by responsible parties appointed to direct the infliction of these pains and penalties, empowered by the governor to torture or kill at discretion. It is affirmed that the ministers of state admitted in the Duma that these charges are true! And the "minister of the interior" has ordered inquiry into the matter and prosecution of the guilty.

M. Pergameat, in a detailed report, described the various outrages and tortures for which the police and prison authorities are to be held responsible, and that report constitutes an appalling arraignment of these officials, charging them with pursuing this fiendish method to extract confessions from suspected parties. It is alleged that India-rubber flails have been used on their backs until the flesh was torn from the bones; that the hair and nails were torn out; that salt was rubbed into the wounds, legs cut off and backs broken and chest bones crusht in this "Museum of Riga!" Prisoners are packed in the prisons awaiting trial for months in a half-starved condition. These are but a few of the details that are too revolting to be spread upon the pages of a decent periodical. The half can not be told—and all this is possi-

ble, not in cannibal islands, or among the lowest pagans, but where "Christian civilization" is supposed to diffuse its benign beams! It seems as tho the intenser the light that shines in this world, the more terrible and horrible the enormities which it reveals. It was stated at the anniversary of the Regions Beyond Missionary Union in Exeter Hall, April 21, that 100,000 lives are annually sacrificed by the administration of the Kongo Free(?) State as the price of the "red rubber" trade; and that, since the State was constituted in 1884, three million natives have been maimed and butchered! And yet we have been told of a theological professor who taught his class of ministerial students that "we are now in the millenium!" Surely we must turn our attention from the worst pagans and go to preach the Gospel of love to "Christian nations!"

## BARON WOLDEMAR ÜXKÜLL

The famous converted Russian nobleman who has been visiting America, told of his first prayer in October, 1890, when in the night—the twofold night, liberal and spiritual—he began "feeling after God," when as yet he had not emerged from the shadows of agnosticism. "O God, if you are there above, then show me the truth. I do not know if you are there, or hear me, but, if you do then make yourself and the truth known to me." Then he went on reading John's Gospel narrative, and suddenly "a light shined" in the prison of his soul. The book was lit up and so were his eyes. He saw as never before and saw what he never had seen before. The Lord Jesus became beautiful and lovely and divine in his eyes—he saw the testimony to Him which the Scriptures bear (John v. 29) as the Son of God, and how precious His life and blood were as the price of man's ransom and redemption. He read on, till he saw that Christ "bore man's sins in His own body on the tree"—and if so, he said, "MINE ALSO," and with those two words—mine also—the new life began. Since then, he says, he has been

having "honeymoons with Jesus," and goes about building chapels in Russia for the poor peasants to worship God, and find the Lord Jesus as their Savior, too—and spend life as one long honeymoon in His blessed companionship.

### CHURCH MISSIONARY SOCIETY

The anniversary on April 30, at Exeter Hall, was a great occasion. income for the year has been nearly £400,000 (£393,603), but even this can not keep pace with the work and an adverse balance of over £21,000 is reported. This noble society, the foremost of all missionary organizations, has for twenty years followed the policy of accepting and sending out all evidently prepared candidates; and while there has been the most marked blessing and a wide expansion of work, the churches for seven years past have not come up to the standard of the society's aggressive operations, and now some modification of this policy of faith seems to many supporters demanded. The question on the part of the leaders is whether such a backward step is not dishonoring to God!

At 534 stations, 1,389 workers and 384 native clergy and 8,152 teachers are engaged, with over 93,000 communicants and nearly four times as many adherents.

Besides these statistics the whole report bristles with encouraging facts. Among the year's events in India is the public baptism of a Hindu merchant before three hundred high caste neighbors; of a Moslem of high family at Calcutta; of a distinguished holy man, ten years in the army, and a convert at the great Allahabad *Mela*; and of a chief Sikh before a great gathering of Sikhs and Moslems. Yet there are districts of 10,000,000 with only two missionaries.

Bishop Tucker asks twenty-five more workers in three years to lead the Baganda in evangelization. *Three* of four kings in the outlying districts have been baptized, and over 4,000 adults. The son of Hannington's murderer has been baptized by Hanning-

ton's son! In Persia at every station and in every department God's power is seen! Surely this is no time to call a halt! The eloquent Dean of Norwich closed the memorable meeting with a loud trumpet call for the truer realization of Christian duty in the great matter of missionary enterprise and world-wide evangelism.

#### LIVINGSTONE SOUVENIRS

We have received from the Livingstonia Mission a very few souvenirs made from the Livingstone Tree in Central Africa, under which the heart of the great missionary was buried by native Christians who carried his body to the coast. The progress of decay made it advisable to cut this tree down and replace it by a monument. Some of the wood has been made into neat little souvenirs which we can offer to our readers, as long as they last, at the following prices:

Large blocks for paper-weights, with silver heart inscribed, at \$4.00 each.

Small blocks with silver heart and inscription, at \$2.00 each.

Small paper-cutters, at \$1.00 each.

The money received from the sale of these articles is devoted to the building of a memorial church to David Livingstone at Chitambo, Central Africa. Those who desire these unique mementos will need to send in their orders immediately.

## DR. JOHN G. PATON

The face of this veteran missionary was itself an inspiration to the beholder and a revelation of the triumphs of the grace of God in the man. Once when Principal Story was introducing him to an audience, he casually remarked that much of Doctor Paton's life had been spent among savages and cannibals, and many a time he had been in danger of being killed and eaten, but had escaped unscathed. "But," added Principal Story, "I do not wonder, for had I been one of those cannibals, one look at that benignant face would have been enough to make me a vegetarian for the rest of my days!"

## GENERAL MISSIONARY INTELLIGENCE

## AFRICA

## Lord Cromer's Resignation

Friends of missions can not but be interested in the retirement of Lord Cromer, under whose administration Egypt has enjoyed such prosperity. While the responsibilities of his office led him to favor Moslems on the ground that Egypt is a Mohammedan country, he has many times taken an opportunity to show that he appreciated highly the work done there by "the American Mission." In making the announcement of Lord Cromer's resignation, Sir Edward Grey, foreign secretary, said that it signified no change of policy. Sir Eldon Gorst, long connected with the administration of affairs in Egypt, has been announced as his successor and it is not expected that he will use his influence any more strongly to advance Christianity.

Lord Cromer, British agent and consul-general, has earned his unofficial title of "Maker of Egypt." Tho that country is nominally a semisovereign state under the suzerainty of Turkey, it is practically British territory and Lord Cromer has been its real ruler since 1883. When he went there the administration was corrupt, industries and trade were in a bad condition, the peasantry a crowd of hopelessly poor serfs, and the Khedive the victim of intriguing court cliques. The work was hard and apparently thankless and the prospects dark for a few years, but he regenerated the country. His title is one of the honors given in recognition Till 1892 he was Sir of his work. Evelyn Baring, but was created baron in that year, viscount in 1898 and earl in 1901.—United Presbyterian.

#### The Weakness of Morocco

The Moorish Government is weak, but rebels and rebellions in Morocco are not animated by any principles of liberty, or desires for reform, and were they successful, would produce no change but a change of despots.

George C. Reed of Mequinez writes under date of February 21:

The most probable source of change and upheaval lies in foreign interference, and the late Algeciras Conference seems to have limited that to courses that may prove helpful. One can conjecture all sorts of possible dangers from an inflamed and fanatical people on fire to resist the aggressions of the "Infidels," but it is a comfort to know that God is still the ruler of the nations, and He allofs to them their times and places as He sees fit, and to further His purposes. May God overrule the political matters of Morocco so that the door for the Gospel may not be closed, but rather opened wider.

## Sudan Mission Station Burned

Many friends will learn with sympathy that on January 20 the head station of the Sudan United Mission (Wase) was destroyed by fire. Mr. Frank Aust says that the every possible effort was put forth to save property and goods, the missionaries lost most of their possessions. Stores, furniture, tools, medicines, surgical instruments, books, stationery, and other belongings were destroyed.

More Roman Catholic missionaries have arrived and the question is: "Shall Mohammedanism, Roman Catholicism, Paganism, fires, or fever prove too much for those who swear allegiance to the Cross?" Mr. Aust answers: "No! Rather under the stress exerted by the increase of these terrible realities we should show that we are not dependent upon a link in a chain, but upon the everlasting arm of God."

### Moslem Converts in Algeria

Work has been carried on for the past twenty years among the Kabyles by the French (Wesleyan) Protestant Mission. The Kabyles belong to the old inhabitants of Algeria, being related to the Tuareg, Berber, and other North African races. With many more, they were conquered by the Arabs, and compelled to accept Mohammed as the prophet of God.

The difficulty of Christian work

among Moslems was evident during the first seventeen years of constant and prayerful labor. A great change manifested itself about three years ago, and since then the power of God has been witnessed among the people. Among other cases, two orphan girls, the daughters of the marabout (a Mohammedan priest), have accepted Christ, and are living an out and out consecrated life. A man who publicly confest himself a thief, is now a humble disciple of the Lord Jesus Christ. Another, who was so violent as to be feared and hated by all who knew him, is now a peaceable and lovable man, and the great change in his life has drawn others to the Savior.

The Christian Church has failed in its duty toward followers of the false prophet, even in comparison with what has been done among the heathen. The present time is specially favorable for going forward. Islam seems to be awaking, and opportunities for preaching are presented as never before. The people appear to be feeling the need of something more than the formalism of their present faith.

#### The German East Africa Mission

The latest reports from the stations of this active society which limits its activity to German East Africa contain both good and sad news. In almost every station the number of inquirers is increasing and many baptisms are being reported. The services are well attended and the natives listen most attentively to the Gospel. New congregations are being founded and old ones are growing stronger, and the schools are better attended than ever before. But Islam is making progress and the fight with that most active enemy of Christianity must be waged. From Tanga another difficulty is reported—that of mixt marriages. Christian girls are few in number and Christian native men frequently marry heathen or Mohammedan girls. It is remarkable that these girls almost always insist upon the marriage being celebrated after the heathen or Mohammedan manner, and, pitiful to report, most frequently they gain their point, and Christianity suffers.

## German Baptists in Kamerun

The annual report of the German Baptist Missionary Society, just published, shows that the field of the Society in Kamerun, German West Africa, has now 22 German missionary agents, assisted by 45 native helpers, in 5 stations and 43 out-stations. The 32 schools were attended by 1,325 children in 1906, while 113 pupils were found in the missionary boarding-school. In the ten Sunday-schools 727 native youths were enrolled. There were 447 inquirers in 1906, while 328 heathen were baptized, and the number of communicants has increased to 1,306. The income of the Society for 1906 was nearly \$24,000 from all sources, of which amount some \$4,000 were contributed by American friends of the cause (Mennonites and others).

#### Missions in South Africa

Rev. Andrew Murray has recently published a book upon this theme. In it he describes each of the missions, taking them up according to the dates of their foundation, and giving a short history of each.

The table of results shows that there are 732 ordained and 69 unordained white missionaries, 700 white helpers, 202 ordained native pastors and missionaries, 8,984 native helpers, 255,455 members, communicants, 149,491 222,888 adherents, and 161,104 scholars in mission schools. There are no less than 30 different missions at work in South Africa (17 denominational and 13 undenominational), and missionaries belonging to at least 12 different nationalities, a fact which accounts for some of the peculiar problems of South African missions. Cape Colony the native and colored Christians already outnumber whites, tho even in Cape Colony there are still more than 1,000,000 heathen.

## Chinese in South Africa

For the Chinese employed in the Rand mines, the South African Compounds and Interior Mission carries on a helpful work. A recent report descriptive of the Chinamen's doings on the Day of Rest says:

There are over 60,000 of them enjoying the God-sent Sabbath. One wonders how many of these children of the Orient have the faintest conception of the European people's religion that gives them this one blessed day of surcease from labor. Not many, for behold, are they not heathen?

Yet there are a faithful few who spend the Sabbath in prayer and praise. There are no church bells to send their music over the great plains and call worshipers to prayer; only the roar of the stamps breaks

the silence.

But another sound comes to disturb that steady rhythm-faint and vaguely suggestive of other lands. Draw nearer to this little corrugated iron building, and the sound of the stamps appears to die away completely as the strains of the old familiar hymn, "Shall we gather at the river?" come floating out into the bright morning air. The tune is the old familiar Sankey and Moody, but the words? There is something strange. Not a single word to be picked up. Glance in at the open door, and the reason is not far to seek. Twenty or thirty neatly-dressed Chinamen are inside the little conventicle, and, with heroic perseverance, are endeavoring to adjust the old evangelist's tune to Chinese words. Each man holds a huge volume in his hands for a hymn-book in Chinese characters is a bulky affair—and endeavors to sing! The Chinese as a race are not musical; they have the faintest notion of tune. At a dozen mines or more along the reef these little Sunday services go on, not without success. The earnest words of Christian men occasionally fall on fruitful soil.

The report gives an interesting account of a service, during which 10 Chinese were baptized by Mr. A. W. Baker, the founder and superintendent of the mission.

### Progress in Uganda

In the counties of Bulemezi and Buruli 1,062 adults and 348 children were baptized last year. Two new brick churches are being built entirely by the Baganda and paid for by special funds. The subscriptions for religious purposes show a satisfactory advance from just under Rs. 900 in the previous year to Rs. 1,606. There

are over 6,500 children under instruction. The whole of this great district, 100 miles in length and containing some 100,000 people, is ministered to by the Rev. R. H. Leakey, Mr. T. Owrid, Misses Thomsett and Brown, and four Baganda clergymen. There are also 564 Baganda lay teachers.

## A Decade of Medical Missions

The first mission-hospital in Mengo —a reed house thatched with grass, with accommodation for 12 in-patients —was opened by Dr. A. R. Cook in 1897, a few months after his arrival in the mission. This was superseded in 1900 by a much larger building of wattle and daub, designed for 50 beds, opened by Sir Harry Johnston. November 28, 1902, this building was struck by lightning and burned to the ground. On the second anniversary of its destruction a new hospital, built of bricks made by the Baganda, was opened by Mr. Geo. Wilson, C.B., the acting-commissioner. During last year a children's ward of 9 cots was added, and a second obstetric ward of 6 beds is almost ready for occupation. Large as it is, the hospital gives signs of being overcrowded. As an illustration of the growth of the work during the decade, Doctor Cook, writing on January 20, gives the following comparative statistics:

1897 1901 1906 No. of beds 12 75 120 In-patients 141 1,070 1,801 Out-patients 16,053 95,582 53,043 368 Operations

## A Railway Mission in Africa

A missionary society has been formed in England, with the object of carrying the Gospel, not only to the black races but also to the many thousands of white men now employed in the colossal transcontinental railroad which is fast threading the Dark Continent from Cape Town up for thousands of miles to the Great Lakes, and thence down the Nile to Cairo and the Pyramids. On the various sections of this vast undertaking there are immense gangs of African laborers superintended by white men. These

workers are, in some cases, 700 miles from civilization, church or chapel.

In the Eastern Province of Cape Colony, the Rev. P. B. Simeon worked single-handed for three years in the Grahamstown region, along 1,500 miles of railroad, covering the entire distance once every three months by goods-train, railroad trolley, or afoot. Recognizing the value of Mr. Simeon's work, the Government of Cape Colony presented him with an old railroad coach, which they fitted up as a kind of combination mission-room and traveling dwelling-house. A station was established in the wilds of Rhodesia, in the form of a small hut, to which these Gospel pioneers—who then numbered six—could return occasionally for rest and refreshment.

The South African Coach Mission has now refuge-houses for its traveling workers in Johannesburg and Bulawayo, and others in Rhodesia and savage Uganda. The staff numbers twelve pastors, three deacons, six laymen, seven native catechists, and four or five volunteer women, some of whom are devoting themselves to the women and girls, and others to nurs-

ing.

## **AMERICA**

## An Old-time Missionary Appeal

Secretary Cornelius Patton, of the American Board, calls attention to the fact that a manuscript has recently been found, written in 1817 or thereabout, by Dr. Gordon Hall of India, one of the original missionaries sent out by the Board, bearing this title:

THE CONVERSION OF THE WORLD

The claims of 600,000,000 of the human race who are destitute of the Gospel, and

The ability of the churches within thirty years to satisfy their claims and still live in the possession of their ease, their comforts, and increase of their abundance.

He puts the population of the non-Christian world at 600,000,000 souls, divided as follows: Asia, 498,000,000; Africa, 47,000,000; Europe, 3,000,000; America, 52,000,000. He figured that

there were needed 30,000 missionaries to evangelize this multitude, which would be one missionary to 20,000 souls. He gives a careful estimate of the foreign missionaries then at work from all lands, and places the total at In considering the possibility of the churches of America undertaking their share in the work of complete evangelization, he estimates that there are 4,000 churches in America, and he believed they were able to provide the men and the means. The money should come through greater frugality in living and increased self-denial in giving. He considers that \$2,400,000 is not too much to expect from the churches, and that this sum would be adequate for the purpose. Every aspect of this question is discust, including the obtaining of and educating the needed men. A significant passage is one in which the author forecasts modern conditions by arguing that wealthy persons would come forward and individually become responsible for the equipping and sending of young men to the mission field.

## Summer Schools and Missionary Conferences

The Christian is never "off duty." Rest is needed rather than idleness and the flag of allegiance is never furled or the ear deaf to the bugle call of our Captain.

It is a happy combination to unite recreation and change of environment with spiritual uplift and inspiration for more efficient service. The number of summer gatherings for religious conference is increasing and many find in them the Christian fellowship and stimulus needed to prepare them for more efficient work.

The International Missionary Union will hold its twenty-fourth annual gathering of missionaries of all evangelical missionary societies and from all lands at Clifton Springs, N. Y.,\* June 5-11, 1907. Through the hospitality of the sanitarium and village,

<sup>\*</sup> All inquiries for programs and further information should be addrest to the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

entertainment is provided for all foreign missionaries and for all actual appointees of the Boards. While the actual membership of the Union now numbers about 1,100 the attendance is necessarily confined to those at home on furlough or retired, with the appointees, and seldom exceeds 150. But these are a company of experts whose information is first hand and exact. Among them are often authors of note and leaders of the great forward movements of the churches.

During the coming season many other conferences will devote especial attention to the study of missions abroad and methods of work at home. The Young People's Missionary Movement, that has been doing such effective work, has arranged for the following:

Lake Geneva, Wis., June 25-July 3.
Asheville, N. C., June 28-July 7.
Whitby, Canada, July 4-12.
Silver Bay, Lake George, N. Y., July 1928, and a special conference for Sunday-

school workers at Silver Bay, July 12-18.

There will be mission study classes in charge of experienced leaders, Bible lecturers, talks from home and foreign missionaries, denominational meetings, etc. This is a fine opportunity for missionary workers, pastors, and leaders in all kinds of Christian work.

A Vacation Conference will also be held at North Adams, Massachusetts, July 6-21, under the auspices of the Seabury Society of the Protestant Rev. Dr. A. S. Episcopal Church. Lloyd is expected home from his world tour in time to speak.

Under the auspices of the Women's Boards of Foreign Missions interdenominational summer schools will be held to study the new United Study Course, "Gloria Christi," by Mrs.

Lindsay.

At Northfield (East), Mass., July 23-30, fourth year. Mrs. Lindsay and Mrs. W. A. Montgomery will lecture

upon the book daily.

At Chautauqua, N. Y., August 1-10, in connection with Chautauqua Assembly. Two hours daily will be devoted by Mrs. Montgomery to the study of "Gloria Christi" and to presentation of methods in conducting home societies and to addresses from mission-

At Winona Lake, Ind., June 26-July 1, Mrs. W. A. Montgomery will lecture daily on the mission text-book.

## Missionary Themes in the Foreground

The young people of Ohio are to be congratulated on the action of the program committee of the Congregational State Association giving three and a half hours of one of its sessions to a study of the theme, "The Church and the Missionary Training of the Young." Four addresses were given by leading pastors and workers and three sectional conferences for practical discussion were held. A complete missionary exhibit was also provided.

Why should not many other state associations follow this example so worthily set by Ohio? No subject can be more important for the adult members of such a notable gathering to study.

## The Y. M. C. A. Still Marching On

The gift of Mrs. Russell Sage to the Association in New York City may be deemed seriously "tainted" by some, but by means of it and similar donations by the wife of the deceased millionaire what he accummulated is being rapidly put to noblest uses. No less than \$350,000 is to be expended in the erection of a headquarters building for the International Committee. Rooms will be provided for the many departments of work. structure will be eight stories, fireproof, located between Fourth and Lexington Avenues and extending through from 27th to 28th Streets.

### Other Gifts by Mrs. Russell Sage

Mrs. Russell Sage has given Northfield Seminary, the school for girls founded by D. L. Moody, sufficient money to erect two much-needed buildings—a chapel to cost \$100,000, and a music hall to cost \$50,000. Mr. Sage was a great admirer of Mr. Moody, and in helping the son of the great evangelist and educator enlarge

the father's work, Mrs. Sage is in full accord with the views of her honored husband.

She has also given \$150,000 to the Seaman's Friend Society, of New York City, for the building of a new home. She will also build an aged women's home in New York City, and add an annex to the Y. M. C. A., which Helen Gould built at the Brooklyn navy-yard. The Presbyterian Mission College at Beirut, Syria, has received \$75,000 from her.

## Progress in Christian Endeavor

The Y. P. S. C. E. now numbers 44,500 societies in the United States (20 in Alaska), 4,301 in Canada, 133 in Mexico, 24 in Central America, 105 in South America, 287 in the West Indies, 10,130 in Great Britain, 1,119 on the Continent, 17 in Egypt, 467 in all Africa, 2,900 in Australia, 1,234 in Asia, and 1,234 in the Pacific Islands.

## Proportionate Giving in Home Missions

The Congregational churches of the United States have recently adopted a plan for making a rational and equitable division of funds among the various branches of home missionary work in order to avoid rivalry and competition among the societies. a basis of \$2,000,000 raised annually from the churches, the American Board is to receive \$860,000, the Home Missionary Society \$470,000, Missionary Association American \$250,000, the church building \$170,-000, the education \$110,000, the Sunday-school and publishing \$100,000, and ministerial aid \$40,000.

#### New Presbyterian Secretaries

The Board of Foreign Missions has announced the election of the Rev. Stanley White, pastor of the Hillside Presbyterian Church, of Orange, N. J., as secretary of the Board, to succeed Doctor Ellinwood, whose advanced years and feeble health have obliged him to lay aside all active work.

Mr. White is a grandson of Norman White, a former president of the American Bible Society, a grand-

nephew of William E. Dodge and the son of the Rev. Erskine N. White, D.D., secretary of the Board of Church Erection. By reason of Mr. White's deep missionary interest, his administrative ability, his sane judgment, his pastoral sympathy and his high character, he is admirably fitted for the work.

The Board of Foreign Missions has also appointed the Rev. J. M. Patterson as assistant secretary for the Home Department, to have charge of foreign mission interests in the Southwest District, in which is located the larger number of the Cumberland churches.

Mr. Patterson has for many years been a secretary in connection with the work of the Cumberland Board of Missions, and his appointment was made after consultation with the brethren of the Board and their hearty approval.

## United Presbyterian Successes

Rev. C. R. Watson, Missionary Secretary of the United Presbyterian Church, is able to make this cheering report:

"A year ago we were commenting on the fact that, with 844 added to the church in Egypt on profession of faith, the highest record of accessions in a single year had been established. Yet during this year the report comes that during 1906 there were 951 added to the church in Egypt on profession of faith. A few years ago the number professing their faith Christ in connection with our mission in India approached 1,000, then advanced to 1,100 for a single year. We wondered at these rich spiritual harvests. What shall we then say of the past year and its record of 1,300 added to the church in a single year on profession of faith? The average attendance on Sabbath services reaching 18,713 in Egypt (more than ever before), indicates a new interest in religion among thousands who have not yet accepted Christ. The graduation of the largest theological class and an advance of \$7.636 in the native

contributions to church work in Egypt tell of a new consecration of life and means to the service of Christ. On the other hand, the revival in India, greater in its power this year than a year ago, baffles estimate and description. Its convicting power, its cleansing power, its baptisms for service, its quickening visions, have been the subjects of long letters, and no statement can adequately show forth its value and its significance for the future."

### Good News from Utah

A Christian worker, who has been in Utah for twelve years, recently is quoted as saying that there was more actual progress in the work during the last two years than in the preceding decade. The Baptists have been holding special services in Ogden and Salt Lake City. In Sandy the Congregationalists recently received 20 into the church. One Sunday 17 joined the Third Presbyterian Church in Salt The First Methodist Lake City. Church in the same city received since conference over 100 by letter and on probation. The Liberty Park Church received upward of 20. The First Methodist Church of Ogden has lately closed a very successful revival meeting, with more than 40 additions resulting. The Presbyterians are completing a new building for Westminster College, and expect the coming year to build a hall for girls. Collegiate Institute will be moved to the grounds of the college.

## The Laymen's Missionary Movement in Canada

"The most representative gathering of laymen ever seen in Toronto," was Mayor Coatsworth's remark of the Laymen's Missionary Dinner held on Tuesday, April 9. From start to finish the meeting was a great success and can not fail to mark an epoch in the relation of the laymen of the churches of Canada to missions at home and abroad.

The program of the meeting was a proof of the tact and shrewdness of the business and professional men who planned it. N. W. Rowell, K.C., one of the most brilliant and eloquent of the legal profession in Toronto, the chairman of the Canadian branch of the movement, made the first address-"The Laymen's Missionary Movement, Its Origin and Aim." He made two telling points by speaking of the necessity for overtaking with Gospel teaching the enormous hosts of immigrants now pouring into Canada at a rate rapidly approaching four per cent. annually of the existing population; and of the open door now presented by China with its changed attitude to Western learning and to the sacred book of the West, the Bible.

After an address by J. Campbell White, Robert E. Speer and J. A. Macdonald, managing editor of the Toronto *Globe*, the meeting heartily endorsed the plan and object of the Laymen's Missionary Movement.

GEORGE J. BOND.

### Negroes of Distinction

Junius C. Groves, of Kansas, produces 75,000 bushels of potatoes every year, the world's record. Alfred Smith received the blue ribbon at the World's Fair and first prize in England for his Oklahoma-raised cotton.

Some of the 35 patented devices of Granville T. Wood, the electrician, form part of the systems of the New York elevated railways and the Bell Telephone Company. W. Sidney Pitman drew the design for the Collis P. Huntington memorial building, the largest and finest at Tuskegee. Daniel H. Williams, M.D., of Chicago, was the first surgeon to sew up and heal wounded human heart. Church Terrill addrest in three languages at Berlin recently the International Association for the Advancement of Women. Edward H. Morris won his suit between Cook County and the city of Chicago, and has a law practise worth \$20,000 a year.

Messrs. Cole and Johnson have collected royalties on over 1,000,000 copies of their popular songs. Lieut.

Walter H. Loving's Filipino Band at the St. Louis Exposition was declared superior to many better-known bands. Edmonia Lewis, who sculptured "The Marriage of Hiawatha" and the San José bust of Lincoln, is living abroad; her first exhibition took place in Boston in 1865. The French Government has Henry O. Tanner's painting, "The Raising of Lazarus," on the walls of the Luxembourg.

This is a better roll of honor than a list of places filled by colored folk in political offices. The Moses of his race, Booker Taliaferro Washington, is in the prime of life.—N. Y. Times.

These are a few of the names among the negro race which have won distinction by achievements, and which indicate the possibilities of this race under favorable opportunities of fair competition.

## A Million for Southern Negro Schools

Miss Anna T. Jeanes of Philadelphia, a Hicksite Quakeress of large means, who lives a simple life and long since established a reputation for generosity in Philadelphia, has given \$1,000,000, the income of which is to assist "Southern community, country and rural schools." Messrs. Booker T. Washington and H. B. Frissell, of Tuskegee and Hampton Institutes, have been appointed trustees with power to name a board of responsible directors. They have announced that Negroes as well as Whites will be represented on the board; and that it is impossible to express adequately the gratitude due Miss Jeanes for her course in providing ways and means for supporting a few of the best kind of rural schools in many counties in the South, which may serve as object lessons far and wide. They pledge that the fund will be used to encourage self-help, and to supplement, not supplant, money appropriated by the Southern states. Multiplication of better schools in the South will increase the demand for such teachers as mission schools can supply; on the other hand, betterment of primary secondary educational conditions will

have its uplifting and expansive effect on institutions of higher learning among the Negroes, increasing the number of pupils. Notwithstanding such gifts as this of Miss Jeanes, and of Mr. Rockefeller to the General Educational Board, notwithstanding the increased prosperity of the South as a section, notwithstanding the new disposition of Southern political leaders to champion generous appropriations for education of the Negro, his former and long-tried friends in the North still have their duty and generosity to perform.—The Congregationalist.

## A Baptist Exhibit at Jamestown

Baptists of Virginia have erected a building at Jamestown in which to display in an exhibit of historical and descriptive material representing all the work of American Baptists, north and south. The Missionary Union is represented with a graphic display showing the multitudinous forms of work and the results which are being accomplished. It is possible that some of the valuable curiosities in the possession of the Union, such as Judson's precious Burman Bible, will be included in the ex-It is to be hoped that all Baptist societies, national and local, missionary and historical, as well as the denominational colleges and schools, be fittingly represented. meetings of the Southern Baptist Convention at Richmond, and the Northern Anniversaries at Washington and the sessions of the General Convention at Jamestown will bring to the exposition a great throng of Baptists. Thousands of others will visit it during the summer.

The exhibit will present the Baptist denomination and its work before the public as it never has been presented before.

## Progress of the Gospel in Cuba

Wm. E. Curtis, of the Chicago Record Herald, writes from Havana that the only ten years ago Protestantism had no place in Cuba, "to-

denominations Protestant dav have some 145 regularly established churches and 88 mission stations, with 58 buildings, costing \$168,412, charge of 96 pastors and 67 helpers. There are 139 Sunday-schools, with 400 officers and teachers and 6,042 scholars, nearly all Cuban children. There are 44 young people's Protestant societies, with 1,325 members and 258 honorary or associate members. There are 25 parsonages, valued at \$46,500, belonging to the various Protestant organizations. The Protestants also have 21 day and boarding schools with 95 teachers, 2,477 pupils and 27 young men studying for the ministry. During the last year \$38,-466 was collected as tuition fees in these various schools. The Protestants of Cuba now support two religious weekly newspapers. The total membership of all the Protestant churches in Cuba is 7,781, and 95 per cent. of them are natives converted from the Catholic population since the intervention.

## Conditions in Cuba

The Rev. Pedro Rioseco, in his annual report to the American Bible Society from the agency in the West Indies says:

Cuba must undergo a moral and spiritual reconstruction before she is capable of utilizing her privileges to the best advantage, and the Bible must be an essential factor in the uplift and betterment of this people. conditions on the island are anything satisfactory. The paramount question seems to be, "Is it worth while to cultivate the fields, to raise cattle, to improve your property, when no one knows just when the next uprising will occur?" If a careful vote were taken to-day of all who own property and of those who are able to appreciate the actual situation, I do not doubt at all but that the vast majority would declare themselves in favor of having the United States Government exercise a more direct and immediate control of affairs in Cuba.

Meanwhile, the island is freer of

access than ever before to the circulation of the Bible. Colporteurs do not meet the bitter opposition that they once did, and the Bible is gradually finding its way into the most remote corners of the land. The Protestant evangelical churches are making rapid and substantial progress. We are entering upon an era of spiritual awakening that promises to be of incalculable benefit to the people. most important events that are occurring on the island are not of a political character. They have nothing to do with the pulling down of this man or the setting up of that other. events of the deepest significance and of the most far-reaching results are the conversions that are taking place as the result of the entrance of the Bible into the heart. These are the events that will have the most direct bearing upon the future history of the "Pearl of the Antilles"; and it is a more glorious work to be engaged in disseminating the Bible than it is to be building railroads, tunneling mountains, bridging rivers, or even directing the political affairs of the island.

The circulation of the Bible in Cuba for the year, in spite of the war and other untoward circumstances, has been quite encouraging. There were 17,936 volumes spread broadcast—1,229 Bibles, 3,616 Testaments, and 13,091 portions. There were three men employed constantly, and some seven or eight at various times, working a total of 972 days, traveling 8,644 miles, and visiting 194 towns and villages.

## Opportunities in Mexico

Latin America presents to-day few so good opportunities for successful missionary effort as in the city of Tampico, Mexico. The government of the republic is not hostile to the Christian missionary as is the case in some other fields. The atmosphere of the city itself is singularly liberal, there being but one priest and one Roman Catholic church in a population of 20,000. And the common people, tho wretchedly immoral, are more industrious and

less ignorant than in many parts of the

republic.

The population of Tampico is drawn from all parts of Mexico, the native Huastecan element perhaps predominating. These Huastecans, who are natives of the State of Vera Cruz, are among the keenest and most progressive and most liberty-loving of all the Mexican races. Some of the tribes have never acknowledged the sovereignty of the federal government, it is said. They are peaceful, industrious, truthful in the main, and "canny." It is a noticeable fact that few of even the poorest people go without shoes.

A large foreign population in Tampico undoubtedly is responsible for much of its progressiveness. In any business house transaction may be carried on in English, while French and German are spoken by many.

But the city is a veritable Sodom. Immorality is terribly prevalent. Foreigners and natives alike are given to all sorts of vice. And through all the years to the present time there has been but one small mission stemming The Associated Reformed the tide. Presbyterian Church has valiantly maintained a stand for thirty years with results that have surely justified all the expenditure of life and money that they have cost. A year ago, in the summer of 1906, I was sent here by the American Baptist Home Mission Society to found a mission. That work has prospered, tho under difficulties. Converts have been won from Romanism and a church organized, with every prospect fair for future growth and stability.

ARTHUR ST. C. SLOAN.

## A Revival in Mexico City

The Rev. V. Mendoza of the Methodist Episcopal Mission writes that there has been a revival in Mexico City, not the result of a sudden impulse, but the outcome of a series of events which culminated in the Mexican pastors of the City of Mexico agreeing to begin a regular campaign to be carried on for four weeks; the services to be held for one week in

each of the four principal churches. According to this plan the first meeting was held in the Methodist Episcopal Church and in spite of a threatening storm the church was crowded. During the succeeding weeks, the meetings were presided over by the pastors of the churches in which they were held, and there was not a single meeting in which there were not some people who came for the first time and who had never before manifested a desire for their own salvation.

The meeting for parents brought to those present a deep feeling of responsibility for the souls of their children. The consecration service for the young people resulted in several conversions. More than 50 young people of both sexes, some moved even to tears, prayed with great fervency, consecrating themselves to the Lord. In the service arranged for children, the testimony given by a little girl of twelve years of age touched the hearts of all persons present.

Revivals in Mexico do not usually accomplish as large numerical results as similar campaigns in the United States or England. When two or three come to us directly from the Roman Catholic Church and we are able to retain them, it is considered that a victory has been gained. Whatever may have been the numerical results, the spiritual uplift has been mighty. The faith of many has been wonderincreased, their convictions strengthened, and their hopes renewed; while many others who had grown lax have returned to their 'first love."

## A Beginning Made in Peru

In 1893 an attempt was made to plant the Gospel in Peru by the Regions Beyond Mission. A foothold was secured in 1895 in Cuzco, the capital of the Inca Empire, and in spite of the most bitter and bigoted opposition, which forms a thrilling chapter of modern missions, this strategic center has been held, as is also the city of Arequipa, known as "the

Rome of Peru." In each city there is a little church in which the simple evangel of redeeming love is proclaimed. An Inca Indian named Carlos is, as far as is known, the first Christian convert to publicly proclaim his faith in Christ by baptism. has become an evangelizing force, and by the valuable aid of David F. Watkins, a Mexican missionary, who visited Peru, an Inca Evangelical Society has been formed at Arequipa, with Senor Forga as its head.

## **EUROPE**

## The Work of the Largest Bible Society

The British and Foreign Bible Society has on its list versions in over 400 languages. These have a circulation of nearly 6,000,000 copies per year and are priced according to the purchasing power of the poorest laborers in the various fields. In England a Bible can be bought for 6d. (On the penny Testament, the Society has already lost over £25,000.) France, Italy and Germany the very cheapest Bible is sold for some 25 cents and copies may be had in each of the great languages of India for about the same price. In China, Korea and Japan, a Bible costs the society 50 cents (not including wages of employees), and is sold for sixpence. Expenses of distribution are often heavy, as it has cost \$300 for freight to send out \$500 worth of Bibles to some distant missions. Large supplies are sent to the American Bible Society, chiefly for the use of European immigrants. The two societies supply each other with books at the actual The British and cost of production. Foreign Society spends some \$1,000,-000 per year, and receives \$500,000 for Scriptures sold; \$750,000 comes from subscriptions and churches.

#### **Great Baptist Bequests**

Under this heading a recent London Christian mentions the will of the late W. R. Rickett of Hampstead relating to the division of an estate valued at £216,946. Some 20 bequests to benevolence are named in sums of from £1,000 to £5,000, and 10 more in sums between £1,000 and £200. The will is also mentioned of Isaiah Trotter, of Gloucester, by which are left £1,000 to the British and Foreign Bible Society. £1,000 to the Baptist Missionary Society, £1,000 to Spurgeon's Orphanage, and bequests to servants. residue of his estate he bequeathed to Spurgeon's Orphanage and Spurgeon's College.

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#### William T. Stead as a Peacemaker

Mr. Stead proposed that a group of prominent Americans start May I for London, there to be joined by a similar group of Englishmen. The entire party was then to visit the different capitals, adding at each one new delegation. Then the big peace army would on June I arrive at The Hague to attend the first peace parliament of the world. In a statement given to the New York World, Mr. Stead outlined the objects of the "Peace Pilgrims." These four points are the immediate objective of any demonstration which may be set on foot in support of The Hague conference, and they might be taken as the petition of the pilgrims:

1. An arrest of the increase of armaments.

Governments to undertake the work of peace societies and appropriate one dollar for every thousand dollars spent for war to peace propaganda and international hospitality.

Refusal to call in seconds or special mediators before making war to be punished by refusing war loans and making imports contraband of war.

4. Arbitration to be made obligatory on all questions of secondary importance which do not affect honor or vital interests.

## Church Union in France

The law separating church and state in France has led to the consolidation of the Protestant churches into one Tho these churches are few, bodv. and weak in numbers, they include men who influence public opinion, and their influence as churches may be greatly increased by their union. Their Declaration of Union presents in its first articles this simple and compre-

hensive confession of faith: "In Jesus Christ, as Son of the Living God, and Savior of men; the unique religious value of the Bible, document of the progressive revelation of God; and the high duty of churches and of believers to put into practise free investigation in harmony with the rules of the scientific method, and the reconciling of modern thought with the Gospel.' The united church will be Presbyterian in its polity, with a general synod as its governing body. The exigencies of the time are reenforcing the leading of the Holy Spirit and the convictions of Christians that disciples of one Lord should act unitedly as His Church to witness to Him and to extend His kingdom.—The Congregationalist.

## The Work of a Great German Society

Berlin Missionary founded in 1824, has laborers in two different parts of the Master's vineyard, in Africa and in China, and the reports from both are most encouraging. In East Africa the rebellion of the natives against Germany has been put down, and all laborers are busily at work mending the breaches. While it is true that during the war two of the stations of the society, Milow and Jacobi, were destroyed and the missionaries living there were driven out, that other stations were severely threatened, and that the work all over German East Africa suffered most severely, the missionaries never ceased to pray and labor during the dark days of the war. Now, after peace has been restored, there is greater readiness of the natives to hear the Gospel than there was before the war. Milow and Jacobi are being rebuilt, and the number of earnest inquirers after the truth has greatly increased in the country so lately paci-A new school has been opened in Lupembe, which is already well attended, and the missionaries are hard at work preaching the Gospel and preparing translations of tracts and catechisms in the different languages. The missionaries among the Kondes are

preparing a translation of the whole New Testament for the printer.

The work in South Africa also is most encouraging. Grasshoppers have brought some physical suffering through the small harvest, but the progress of the Gospel is apparent. After 25 years of faithful labors among the Bawendas in Northern Transvaal the first native pastor has been ordained amid great rejoicings. Stephen Makhado, such is his name. is the son of a native chief who, years ago, threatened with death the son who believed in Christ, and has stood before his heathen brethren many years, an example of Christian faithfulness and love. It is encouraging also to hear that the native Christians are taking a most decided stand against the evil of drunkenness, which has vastly increased since the Boer

In China the schools are crowded and the medical mission proves of greatest value. A seminary for native teachers and preachers is in course of erection at Tsimo, while a school for Chinese girls will soon be erected in Tsingtau.

## The 450th Anniversary of the Beginning of the Moravian Church

The date usually given for the beginning of the Moravian Church, or Unitas Fratrum, is March 1, 1457. Whether March I is correct we can not say, but there is little doubt that 1457 is the year in which the church was founded. It is therefore now 450 years old, and moreover, as a matter of historical fact, is the oldest Protestant Church in Britain. The history of these 450 years is a wonderful record, and God's guiding hand can be seen all through the vicissitudes of this ancient Church. After leading the van in the Protestant movement, it was practically exterminated, but was again raised up to lead the van in Protestant foreign missionary work, and to help in the evangelical revival in Britain. At this time we should specially remember our mission in Bohemia and Moravia, the home of

our spiritual fathers. The short article by Bishop Hamilton, D.D., shows that there is a God-given opening for Protestant teaching, but that owing to lack of funds the work is handicapped, and we can not press on as we should wish.

#### **ASIA**

#### Bitlis Missionaries Homeless

The recent earthquake has left homeless the people and missionaries of Bitlis, Turkey. The poor people had not recovered from the massacre, and now, opprest by the Turk, laden with unjust taxation, suffering famine through prices four times higher than usual, they are encamped in the snow. Immediate assistance is urgently requested from Mr. W. W. Peet, of Constantinople, treasurer of the American Mission.

Those who have known of the heroic missionary and relief work of Rev. and Mrs. R. M. Cole, Miss Néllie Cole, and the Misses Charlotte and Mary Ely, will need no urging to lend a helping hand. Mr. Cole, a partial invalid from a fall received last year while on a tour to succor the refugees in the Moush region, has bravely remained at his post waiting for reinforcements before leaving for America

The Misses Ely, graduates of Mt. Holyoke, have built a Mt. Holyoke in Bitlis amid the mountains of Kurdistan, often touring in the winter on snow-sleds among the villages where their pupils are working as teachers, Bible-readers and pastors' wives. With their buildings and industries destroyed, what shall these missionaries do with their pupils and orphans whom they have sheltered and trained? How shall they meet the refugees crowding around them?

The Bitlis station was established some 50 years ago, literally speaking, in 1859. It has in the valley in which it is situated, as a rule, but one missionary and his wife, but there were others there at this time. It is built on a rocky slope 5,000 feet above the sea and the horses are confined to

their stables in the winter which lasts many months of the year. The population of this place is of Kurds, Armenians, and Turks. The American Board has here 250 church-members, besides an industrial plant and the usual accompaniments of a mission station.

## Robbers Attack a Missionary Station

The station of the German Orient Mission at Sanschbulack, on the border of Persia, was attacked by robbers (probably Kurds) during the night from February 15 to 16. The missionary, von Oertzen, was slightly wounded, while Mr. Dammann, a German student, who was investigating the language of the country and was a guest of the missionary, was killed.

## Leading Facts About India

We may for convenience divide this country—in itself a little world—into three main divisions: The Himalayan, the Ganges Basin, and the South Tableland. The population may be roundly stated as 300,000,000, with some 3,000,000 in Christian communities, with 3,000 to 4,000 missionaries, 600,000 native Christians, 93 societies at work, and 300 distinct languages and dialects. It is now just 200 years since evangelical missions began under Zugenbalg and Plüt-The population is also mainly divisible into three classes: Hindus, 207,000,000; Moslems, 63,000,000; Buddhists, 9,000,000, and 21,000,000 various other sects. The country is some 1,800 miles broad and long at greatest measurements. these numbers are not exact, they are accurate enough for all practical purposes, and may be the more easily borne in mind because they are almost without exception multiples of three.

## Rev. Dr. Miller Retires from the Madras Christian College

After forty-five years of missionary service, the Rev. W. Miller, LL.D., C. I.E., is retiring to Scotland at the age of sixty-nine years. As a student he

stood the first of his year in the university, and on coming out to Madras speedily acquired the reputation of a teacher of rare genius. He not only taught, but he planned education with comprehension, statesmanlike may, without exaggeration, be called the greatest educationist India has Scorning to compare the Free Church Institution and College with the Presidency College, he quickly, by sheer teaching power and force of character, raised it well above the government institution. He conceived the idea of a united Christian college for all the educational missions, and the Madras Christian College, first and greatest of its class, was the re-Consistently from the comsult. mencement of his career, Doctor Miller has admitted that his calling as an educational missionary is inferior to the calling of evangelical missionaries. He has rendered great services to the government, which have been worthily acknowledged; and public estimation has exprest itself in the form of the only statue erected to the honor of a missionary in India.—The Star of India.

## Medical Missions in the Punjab

The Punjab Mission News gives statistics of mission hospitals and dispensaries which are startling in their size. In the C. E. Z. Medical Mission at Sukkur, Sindh, in 1906, nearly 9,000 patients were dealt with, and 643 women were visited in their own homes. In Hyderabad, Sindh, last year nearly 8,000 women and children received medical aid. In the C.M.S. hospital at Srinagar, from November 15 to January 15, there were 5,635 patients' visits; and at Amritsar in the same period 2,346 patients visited the main hospital.

### A Forward Step in India

Another sign of progress in India is the policy recently adopted by the Arcot Mission of the Reformed (Dutch) Church, increasing the responsibility of native workers. Such a method secures a twofold object—that of developing the latent capabili-

ties of the Indian worker, and of hastening the work at less cost. An Indian missionary, the Rev. Meshach Peter, has been appointed in the Arcot Mission and has been placed in charge of the Wandewash field. He is allowed to carry on his missionary work in the same way as his American colleagues. This is another stage in advance in the remarkable progress of the Arcot Mission and marks a new epoch in its history.

## The Nepal Mission

Mr. and Mrs. J. W. Innes Wright write that mission work has now been carried on for over nine years at Sukhia Pokhri, a small village on the Himalayas, in the Darjeeling district. This village stands at an elevation of 7,200 feet, and is within three miles of the frontier of Nepal, an independent native state containing over 3,000,000 people, among whom there are no resident missionaries, the country being closed to Europeans. object of our mission is to reach with the Gospel the Nepalis, many of whom come to the weekly bazaar held at Sukhia Pokhri. Evangelistic meetings are held in the hall in the bazaar or when on tour, the attendance at which has exceeded 106,000. of these Nepalis had never before heard of Christ. All who attend the Gospel meetings receive medicine free of charge. Since the commencement medical help has been given to over 100,000, of whom considerable numbers have come long distances from the interior of Nepal. Gospels are sold and mission tours undertaken during the cold season, meetings being held and medicine given on the way.

#### A Hindu Woman Honored in London

It is noteworthy that the first occasion upon which an Indian Christian woman has been presented in the oriental costume, and made the Hindu salutation, took place at the recent Court. Miss Das was a pupil in the mission girls' school at Bhowanipore, and she and her parents attended the

mission church. Her father entered the London Mission College at Bhowanipore, and was there brought to Christ and baptized. He afterward graduated at Calcutta University and joined the Congregational body. has been elected a member of the Viceroy's Legislative Council, and is deeply interested in the education and advancement of his fellow countrymen. Miss Das is studying the educational methods of training in this country, in view of the proposed erection of a large college in India for the training of female teachers. Who shall attempt to estimate the results which seem likely to flow from that conversion at Bhowanipore College?— London Christian.

## A Correction

The March number of The Mis-SIONARY REVIEW (p. 306) stated that "the Stuttgarter Verein has decided to establish in Tübingen a medical mission training college." This medical missionary training school is to be established in Tübingen under the supervision of six of the great German missionary societies, viz: Berlin I. and II., Basel, Moravian, Barmen, Hermannsburg, and of the Committee of the German evangelical missionary societies. The Board of Directors for the new training school is composed of representatives of the societies named above, of the Committee, and of a number of prominent friends of medical missions in Germany and Thus the new under-Switzerland. taking is of greatest importance. The school will be opened in 1908.

### Chinese Belief in Demons

"The Chinese are very loath to travel after dark, not only because the roads are dangerous, but because of the greater danger of meeting with demons who have got loose from the 'infernal regions' and are seeking to catch some one to send back as their substitute. Demons 'fly in a straight line'; therefore walls are built crookedly to intercept them.

They may also be trapt like eels: so it is a common practise to hang an ordinary eel trap over the doorway of a house supposed to be visited by These traps, made of bamboo, are of various lengths and sizes; but that used for demon trapping is about a foot and a half long by six inches in diameter. They are conical in shape, and so plaited that an eel or demon, having once entered, is unable to come out again. The trap is hung up, by a piece of string, immediately opposite the front door, and it is hoped that the demon in his search for the door will accidentally enter the mouth of the trap and find himself a prisoner!"

## Bibles as Evangelists

In an article on the "Swedish Baptists in China," which recently appeared in *The Baptist Times*, the Rev. E. W. Burt, of the Baptist Mission, Shantung, gives a striking example of the power of God's Word to lead souls to Himself, irrespective of any human teaching: "I must tell you about some men who came from a distant village in the hills, and it is a pleasure to do so, because their conversion was due directly to the sale of Bibles by a colporteur of the British and Foreign Bible Society. Last spring they begged the missionary to visit them, and, busy as he was, he managed to go, tho from past experience far from sanguine, and fully expecting that some lawsuit or other trouble was at the bottom of their eagerness. Judge his surprize, when he arrived, to find they had built a chapel and got everything ready. Three years before they had gained possession of Bibles, and, without any human aid, had come to believe in Christ. They had for years been seeking the truth, joining secret sect after secret sect, but finding no satisfaction. One was a schoolmaster (who has since lost his school for becoming a Christian), another kept a shop, and a third was a village elder. In the afternoon these were all baptized, and we afterward sat down to the Lord's Supper."—Bible Society Record.

# Rescue Work in Japan

A correspondent writes from a "Home" in Tokyo, of which there is much need in all parts of Japan, that there are at that home for rescued girls 20 women and girls whose ages range from six to thirty years. Even little girls have been sold into lives of Three who are aged six, ten and fourteen years were rescued from an aunt who was planning to sell them, their mother being extremely poor and incompetent. They are exceptionally bright, active, and pretty little girls. All of the girls are trying to learn to be self-supporting, so as to be able to earn an honest living. have learned to knit golf-jackets, gloves, mittens, shawls, etc., which have been sold and help a little to-These girls also ward the expenses. spend some hours daily in study, as their education has been neglected. There is a teacher at the home for those who are too old to attend school. Some of the younger ones attend the public school, and several have been received into mission schools as free pupils.

# Converted in a Japanese Prison

Some months ago a postal card was received at the Bible House in Yokohama, of which the following is a translation:

Rev. H. Looms:—I am now in prison, dragging out my days in pain, shame, and sorrow; and all these are the result of a wicked heart. Now I am greatly troubled, and feel the urgent necessity of a religion that will make my heart anew, as all our life, whether good or evil, is determined by the condition of the heart. In view of this I want to study the Bible and earnestly solicit a donation of one and some commentary on the same. Please save me.

A copy of the New Testament and some tracts were sent, and later came the following communication:

I offer you my most profound thanks for the books. The more I reflect, the more I feel that my sins are great and my heart is full of fear. I wish to become a servant of God as soon as possible by confessing my sins and leading a life of strong and true faith in Him. Please, sir, when you kneel morning and evening before God, pray for me.

While in the prison, I have determined to act according to the will of God by the help of the Holy Spirit. After I have left the prison I wish to work for Him. Please tell me more about the teachings of Christ, and give me something to feed my faith.

In a subsequent letter this man adds:

God has blest me and opened for me the way of salvation while I was in the lowest depths of sin. For this I thank Him... Discontentment has all gone, and peace now reigns in my heart. True joy has been given in the place of trouble and grief. Only God can give us these things, He has even promised us that as "He is perfect we shall also be perfect."

Please remember me when you pray, morning and evening. When I become free I shall see you and become a Christian.

# The Doshisha University

The spirit of hopefulness and courage has taken hold of the Doshisha and, in fact, of all Christian institu-With Rev. Tasuku tions in Japan. Harada as its newly-elected president, representing as he does the churches and the trustees, as well as the Young People's Society of Christian Endeavor, of whose national organization he has been president for many years, and at the same time standing for sound scholarship and Japanese leadership in all Christian work, there is much enthusiasm among all classes over his election. The theological department has 41 students, for whom there are already important places waiting and even in great need. The trustees are planning to raise funds to increase the endowment, that the school may not fall behind similar schools in the country, and so give the impression that Christians do not desire the best education or that their leaders are short cut men. Christian work in Japan to-day demands the best kind of educated leaders. Everywhere the Doshisha is known as a Christian institution, and her influence has gone out into all the earth.

# ISLANDS OF THE SEA

#### Methodist Missions in New Pomerania

This island used to be known as New Britain. Tho the Australasian Methodist Church finds its greatest mission field in Frigi, yet the work in New Pomerania, started in 1875, is steadily rising to importance. The number of missionaries is 11, with whom 3 native ministers and 141 native teachers are associated. The church-members number 2,591, with 845 on trial, 1,735 catechumens, and 17,199 attendants upon public worship. The native contributions last year amounted to \$6,765.

#### The Indian Mission in Fiji

Five years ago there were 18,000 Indians in Fiji; there are now 30,000, among whom there are three European missionaries, two missionary sisters and two Indian workers! During the year the Rev. A. E. Lapthorne entered upon his duties at Navua, where he has the double task of attending to European and Indian residents. He writes hopefully of the work. Davuilevu the Dudley Orphanage has been opened during the year, in which are already gathered 6 children, the youngest of whom when received was nine days old. A Christ-like work, which will bear precious fruit. In the Lautoka Circuit the work is one unceasing struggle with difficulties. Ten thousand heathen people and only 3 workers! What are these among so many? It is expected that early in 1907 three Catechists from India will reinforce our Indian staff in Fiji, and other workers, it is hoped, will follow until our laborers in this work will be more commensurate with the needs of the field.—Malaysia Message.

#### The Gospel Entering Sumatra and Java

It is pleasant to be informed by one who has sought out the facts in the case that in Sumatra the extremely successful propaganda of Islam, which has been going on for the last 500 years, has been brought to a standstill by energetic missionary work among pagans and Moslems. In Java are now living 18,000 who have been converted to Christianity from Mohammedanism, and the converts from Islam to Christianity amount to from 300 to 400 adults annually.

#### Is It Worth While?

The first missionaries to New Guinea were natives who had been trained in the London Missionary Society's Institution at Tahaa, one of the Society Islands. But they were followed almost immediately by 8 teachers from the Loyalty Islands, taken out in 1871, and to them really belongs the great honor of being the first Christian teachers to do regular missionary work in New Guinea.

From that date to the present time there has been an unbroken succession of Polynesian missionaries to the big island. As often as the John Williams has voyaged from the islands of the Pacific to New Guinea, so often has it carried Pacific island missionaries. They have many difficulties to meet and dangers to face. They go to a land 2,000 miles or more away from They have hard and strange languages to learn. They run the risk of catching the terrible New Guinea fever. They have to leave their little children behind in Samoa, because the climate is so bad. The peoples among whom they live are savages and can-Many who have gone have died at their work; some have been cruelly murdered. But the supply has never failed.—Pearls of the Pacific.

#### Serious News from Sumatra

A telegram from Sumatra, received at the headquarters of the Rhenish Missionary Society, simply says: "Station Lumban na Bolon (near the lake of Toba, in Uluan) destroyed through uprising of natives. One child perished in the flames." Particulars of the sad occurrence have not yet arrived.

# OBITUARY Louisa Proctor, of Syria

Among those whose names have been inseparably associated with the evangelization of the region round about Mount Lebanon, one of the most prominent is Miss Louisa Proctor, whose death is announced with sorrow. When traveling through the land in 1879, Miss Proctor's heart was much touched; she went home with a lively interest in the Syrian race, especially in the Druses, a people singularly in need of the Gospel light.

The needy condition of this ancient body of people living in a kind of spiritual twilight appealed to the Irish woman visitor; and after seeking Divine guidance, she joined Mrs. Mentor Mott, and assisted her in her work, as one of the founders of the British Syrian Mission. She then passed on to help Miss Hicks, of the Female Education Society, at Shemlau, and afterward joined Miss Taylor in her valuable school work for Druse and Moslem girls in Beirut. In this way she became acquainted with the methods adopted by the three societies, which she afterward found of great use in the service to which God had called Six years later, having received an earnest petition from the people of Schwifat, she opened a boardingschool for girls, with fifteen pupils. When in England, Miss Proctor had previously sought the advice and sympathy of the late Mr. George Müller, of Bristol, and he suggested the desirability of praying for something definite. He thought her great need was for a native gentleman to assist in building up a solid and lasting work for God among the young people. For this they prayed together, and God raised up Mr. Tanius Saad, who has been a most faithful and zealous coworker with Miss Proctor for over twenty years.

In 1888, an extension was made by the addition of a boarding-school for boys, commencing with 11 boarders; the number has now risen to 70, and there are 33 day-scholars besides. This branch of the work is carried on in a large and solid building completed in 1896. Over 1,200 boys and girls—children of Druse, Moslem, Greek, and Catholic parents—have been brought under Christian influence, and at the present moment there are 183 scholars in attendance, 114 of them being boarders. There are branches of the

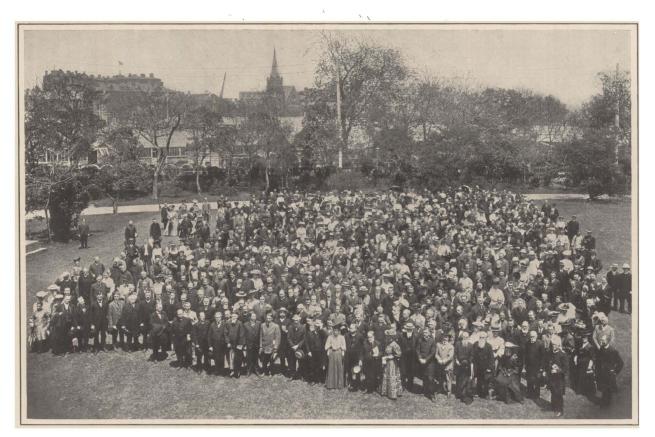
Y.W.C.A., the Christian Endeavor, and many other agencies established in connection with the work. Tindall and Miss Stephenson, two Englishwomen, have just lately been a great comfort and support to Miss Proctor, and no fewer than 12 native teachers and 3 Bible-women have been assisting her and Mr. Saad in their educational and missionary work. many parts of Syria, Palestine, and Egypt, scholars who have passed through these schools are now occupying positions of usefulness in many towns and villages where their bearing and testimony exercise a spiritual influence.—The Christian.

# Rev. E. Storrow, of England

The passing of Rev. Edward Storrow closes a long life of exceptional usefulness. He was the oldest Congregational minister in Brighton, having reached the age of eighty-eight. Entering the ministry from Rotherham College in 1844, he spent four years at Bawtry, and then went out to India as a missionary of the London Missionary Society. He worked in Calcutta for twenty years, gaining a wide reputation as a Hindu scholar and a skilful debater with educated Returning from India, he ministered at Rugby for seven years, and proceeding to Brighton ir 1875, he held the pastorate of Sudeley-place Church until 1888.

#### School of Missions Afloat

A notable feature of the March trip of the S.S. Mongolia to Japan and China was the daily conference for the study of missions. A large number of missionaries, mission superintendents, and Christian leaders, on their way to the great missionary gathering in Shanghai, met twice daily to discuss and study some of the present day questions in regard to the wonderful development of Eastern Asia. It proved to be a most valuable course of study, a very school of missions.



MISSIONARIES AND VISITORS AT THE GREAT CENTENNIAL MISSIONARY CONFERENCE AT SHANGHAI, CHINA

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# SIGNS OF THE TIMES

#### THE FERMENT IN INDIA

Recent telegrams from Calcutta, Lahore, Bombay, Rawal Pindi, and other parts of India, indicated an agitation that was plainly spreading and assuming alarming proportions. Preachers of sedition were bold, and in some parts the resentment of the Hindus to the government's partition scheme was fanning the fires of discontent; the natives were conspiring to embarrass British commerce and trade, and place British goods under the ban. In other parts the increase of the land tax, at Lahore the punishment of two native journalists for libel against certain Britishers and others, contributed fuel to the flame.

Probably the causes of unrest lie deeper than these occasions. The rapid strides of Japan, the reforms and new attitude of China, and the new regime in Persia, with the general upheaval of the whole Orient, now awaking from the sleep of ages, may sufficiently account for the disturbances of Hindu society. Like a powerful steed that begins to know his own power to be greater than that of his rider or driver, India begins to take the bit between the teeth and show impatience of the rein. Racial antagonism, religious differences, invasion of superstitious notions and customs, resentment under real or fancied wrongs, the conceit of conscious but latent power, jealousy of foreign political ascend-

ency-these are sufficient motives to explain the existing uprising; and, if we mistake not, there will be more trouble rather than less unless some efficient remedy is speedily found. Forcible suppression and repression will not do-it does not last and rather leaves matters worse in the end. India is a world in itself and has all the elements of a volcanic outbreak gathered in its own bosom. England has taken strong measures to repress the outbreaks. Ringleaders have beer arrested and imprisoned without trial and this has rather fanned the flame. Religious hostility is exhibited, tho fairness compels the admission that this is not the bottom cause of the outbreak. The Moslem element not only remains loyal but has made protests. But the same spirit that is now crying Africa for the Africans is crying India for the Indians.

The Board of Foreign Missions of the United Presbyterian Church received a cablegram from Rawal Pindi to the effect that the excitement was abating on May 15th, but that the mission there was attacked on May 3 and the property was seriously damaged.

# THE OPPORTUNITY IN RUSSIA

In spite of the state of unrest in Russia, there was never before such an opportunity for preaching the Gospel there as is now presented. Rev. A. W. Clarke of Prague writes that

the American Board has already sent workers into Russia, and that if they had funds, they could organize a great There are now forward movement. two Congregational churches in Russia that are treated in a friendly way by the government. The two preachers' support must be begged by the senior missionary at Prague. A combination society, half Young Men's Christian Association and half Christian Endeavor, is in a large city of Russia and the statutes are approved by the government. One Congregational preacher in Russia is publishing an important monthly paper that is well-nigh self-supporting.

The Scripture Gift Mission of England also is seeking to enter the open door by raising funds to print editions in each of the five languages spoken in Russia.

One who knows Russia well writes: "All over the land, in towns and villages, there are God-fearing men and women, students and peasants, who meet in cottages and halls to sing spiritual and soul-stirring hymns, and to pray with signs of deep feeling and emotion. I have seen all this myself—in Odessa, in Tauria, in Kharof, in Moscow, and in St. Petersburg. During the many years of my life and work I have never seen anything like it, either in the eastern or western hemispheres."

Another who has resided in Russia many years, and knows it equally well, says: "The people are longing everywhere for a fuller and clearer knowledge of God's Word. The government seems to realize that the great hope for the nation is the Gospel of Christ, and is giving such opportunities for the spread of God's Word as it has not for many centuries."

# **EVENTS IN NORWAY**

The "Lunde" revival, previously mentioned in these pages, has been followed by another awakening in Christiania that is attracting wide attention and drawing curious observers from far and near. It is claimed that it is accompanied by a genuine gift of tongues; at all events, all Scandinavia is deeply stirred, and ministers and laymen, not only from extremes of Norway and Sweden, but Finland and Denmark flock to Christiania to witness the strange phenomena.

An English Methodist, Rev. T. B. Barratt, who was some years since set apart for central mission work, returned to Norway from a visit to the United States where he had been, raising funds for a great institutional central mission hall. At the first meeting a new power seemed to be at work. There were strange, if not abnormal developments. Some people passed into an ecstasy; some who were naturally retiring seemed impelled to speak and endued with power; others began to speak with strange tongues.

There are certainly many marks of genuineness, tho we can not see what special good can come from even the gift of tongues apart from interpretation as we have shown in a leading article. But it is at least a good sign that multitudes are being saved: that old guarrels have been reconciled and often with no little self-denying effort; that old debts have been paid, even when outlawed by lapse of time; and that misdemeanors and crimes have been confest, even in court, after long concealment and immunity from punishment. Moreover it is said that the Word of God has never been so much to the front, all testimonies circling about some passage of Scripture;

that the one great theme is a crucified and risen Christ, and prayer is devout and abundant. There is a singular lack of "sensationalism"; and when the strange tongues are intelligible, their most frequent purport is a call to prepare to meet the Bridegroom. For months this has gone on and, while all such phenomena should, we think, be very carefully and very prayerfully tested, lest we be fanning and feeding "a false fire." on the other hand there should be perfect openness of mind and candor, and extreme sensitiveness to all the spirits' real movements and operations. There seems to be, just now, a very special call to prayer.

# **ENCOURAGING SIGNS IN FRANCE**

Rev. R. Saillens writes from Paris to the *Baptist Missionary Magazine* that there are encouraging signs of a Roman Catholic awakening in France and names these three:

- (1) One hundred and sixty parishes have formed themselves into associations cultuelles in spite of the bishops, and priests have been found to officiate in them; of course these have been, or will soon be, excommunicated as schismatics. They have formed a new denomination—L'Eglise Catholique Française, "The French Catholic Church"—and they are about to appoint one or more bishops, thus severing themselves from Rome.
- (2) A Young Men's League—called Le Sillon, "The Furrough"—under the energetic management of its founder, Marc Sangnier, is agitating the country on the necessity of building up our democracy on the Christian principle. The Roman Catholic in name, and very carefully steering so as to avoid excommunication, the members of the Sillon speak very little on Catholic

doctrine; they proclaim a gospel which is very much like our own.

(3) A new translation of the Bible, by a priest now deceased, Abbé Crampon, has lately appeared. It is the first Roman Catholic version made on the original Greek and Hebrew; hitherto the Vulgate has been the only text from which Roman Catholic versions were made. This version is pure and beautiful; many Protestant scholars have praised it highly. It has blemishes, of course, but it is a matter of great joy that 35,000 copies have been sold in a few months at eight francs (\$1.60) a copy.

# GLAD TIDINGS FROM BORNEO

More than seventy years ago, in 1835, the missionaries of the Rhenish Society commenced the preaching of the Gospel among the heathen of the. island of Borneo. In spite of faithful, prayerful labors comparatively little fruit appeared and only from twenty to forty heathen were annually baptized by the twelve missionaries employed in nine main and seventeen outstations. Upon Sumatra, the neighboring island, thousands profest Christ in public baptism, but the natives of Borneo remained indifferent to the offer of salvation. Thus the laborers of the Rhenish Missionary Society thought that Borneo was the most difficult and sterile of the many fields of labor occupied by them. Now all is changed. Glad tidings of spiritual awakenings in the various stations upon Borneo follow each other in quick succession. Deep in the interior of the island, on the upper Kahajan and Miri rivers, ninety-three heathen have been baptized during the past year and a great spiritual awakening has taken place. The Dyaks, hitherto indifferent and

even cold, desire to learn all about Christ, and the Rhenish Society has opened a new station in Tewah. Native Christians are paying all the expenses connected with this forward movement, and among the catechumens is the chief of Tewah. Before this, he used to answer invitations to believe in Christ with the words, "Water runs down hill," signifying that he would be ready to believe after the people on the upper Miri had been converted. Now he is one of the most zealous students of the Bible. Damang Murai, the powerful and warlike chief of the upper Kahajan district, has asked for instruction preparatory to baptism. In Hurung Bunut six men asked for baptism, the women having decided to still wait. These men were publicly baptized, and the baptism exerted a great influence. The evening of the day of baptism the chief, hitherto indifferent to Djalam Slamat (the way of peace), asked to be baptized, and more than twenty persons are receiving instruction together with him. The pupils of the missionary schools are begging their parents to come to the missionaries and to be instructed, and wherever the missionaries come into contact with the heathen natives, they are asked questions concerning the resurrection of the dead and other spiritual things. It seems as if one of the native evangelists was right when he said, "The heathen are suspicious in regard to the ways of the father and are searching for better things." We know, however, it is God's work.

# MARVELS CONTINUE IN KOREA

The first Protestant missionaries went to Korea in 1882. There were one hundred and twenty converts at the end of twelve years, and to-day

(twelve years later) there is a Christian constituency of 100,000 people. More and more it looks as tho Korea was to be the banner country for the speed and thoroughness with which the conquests of the Gospel are made. The country is not large, having an area of only 85,000 square miles, and the population is but some 15,000,000. But the type of piety thus far exhibited is phenomenally fine.

Dr. W. H. Forsythe reports that while five years ago it was difficult to gather an audience of one hundred at the Syen Chun church, now there is a membership of 1,435. The work in the district has grown in one year from ten circles to thirteen, from sixty groups to seventy-eight, from 6,507 Christians to 11,943 or 5,436 conversions during the twelve months—an average of four hundred and fiftythree per month. One missionary baptized last year 1,027 adults and received 2,000 catechumens. He has under his care forty-five boys' schools with 919 pupils. The offerings of the native church for all purposes last year were 19,842.46 ven, (\$9,921.23). the eight divisions in Bible Study classes, 1,140 men were enrolled and of the fifty theological students at Pyeng Yang, fourteen came from Syen Chun. In this one district eighteen new churches have been built and twenty-seven old ones enlarged during the year. There are now seventy church buildings in the province, all except two erected by the Koreans. The Christians of Syen Chun district pledged 8,000 days for special definite evangelistic effort last spring.

There are also fifty-six day schools with 1,119 pupils, receiving not one dollar foreign money. There is not a native preacher or evangelist on for-

eign salary, tho three receive a small portion of salary from foreign funds. For every American dollar invested in the station \$8.01 have been given by the Korcans. May God be praised!

### ADVANCE IN CHINA

The Chinese Board of Education recently sent a commission of five mento visit the University of Shansi, which is under Doctor Richard's care. Their report is quite eulogistic, and as a result the government has sent Doctor Richard an extra decoration, that of the Double Dragon.

Rev. Dr. MacGillivray is putting an important work through the press in English—a history of all the missions in China. The statistics show a great increase in the membership of the Protestant Church and attendance at schools since 1902.

In 1902 Protestant Communicants numbered 113,090; in 1906, 178,000.

In 1902 pupils and students of primary and advanced schools numbered 49,000; in 1906, 57,000.

Doctor Richard is bringing out a book on "Conversion by the Million in China." Another book is also in the press, "The Awakening of Faith," treating of the new Buddhism, and one of the Princes of Siam, educated at Harrow, England, has offered to write an introduction. The Chinese Government has appointed Chang Chih-tung to draw up regulations for the Christian missions, and Doctor Richard has prepared a book on the "Essence of Christianity," with the view of explaining to the mandarins, students, and leading men generally what incalculable benefits God would bestow on them if only they would follow Jesus Christ and learn of Him. This will be distributed widely.

#### THE REVOLT IN CHINA

Cable dispatches from Swatow on May 27 reported a rebellion in the U-Ping district of the Chin-chu Prefecture. The civil and military officials at Wong-Kong were assassinated and their yamens burned. The local revolutionists were joined by natives of the neighboring provinces, concentrated for their attack on the officials without being molested by the populace. The military commander at Swatow mustered the station guards and went to the scene of the outbreak.

It is also reported that rioters destroyed the German mission station at Lien-Chow, near Pak-Hoi. The missionaries escaped injury.

Chin-Chu, where the riots occurred, is a maritime district of China, comprizing parts of the Provinces of Kwang-Tung and Fo-Kien, on the southeast coast. It is inhabited by a hardy and industrious people, who furnish the majority of the men who form the crews of the Chinese Imperial and Commercial Navies.

This is not an anti-foreign but an anti-dynastic outbreak, and reveals the feeling of the populace, aroused against the government on account of some of the recent edicts. Later dispatches report that the riots have been quelled and order restored.

### CHINESE FAMINE PASSED

The famine in China has been broken by the ripening of new crops, but the suffering of those who have been reduced to direst poverty will continue for many a day.

The American National Red Cross received in money contributions relief since the work was begun on December 24 last, \$320,000, and has received, besides, a large quantity of seed wheat

The Christian Herald of and flour. New York, collected \$250,000 of the amount, and sent a shipload of grain and flour to the sufferers. The relief has been applied principally through the Shanghai Central Relief Committee, composed of foreign consuls, prominent merchants, and Chinese gentry, and the missionary relief committee of Chin-Kiang. The transport Buford, with a cargo of supplies valued at over \$100,000, provided by The Christian Herald, was due to arrive at Chin-Kiang on May 26. The season is at hand when the new crops will be available for food.

These measures of relief provided by Americans have proved of vast benefit and have doubtless prevented thousands of deaths and untold suffering.

# DIFFICULT PROGRESS IN MADA-GASCAR

It is refreshing to hear that the French Governor-General of Madagascar can not hinder the onward march of the Gospel, much as he desires to do it. News of renewed revival in several stations has come. The public services are well attended and numbers of inquirers after the way of salvation approach the missionaries. Thus the laborers are encouraged by the Lord in their difficult work.

The Paris Missionary Society, in the name of all Protestant missionary societies at work in Madagascar (the L.M.S., the S.P.G., the English Friends, the Norwegian Missionary Society, and the Norwegian Lutheran Church in America), has sent a complaint to the French Secretary of the Colonies and has published a treatise concerning the difficulties in Madagascar (La Question scolaire et religieuse à Madagascar) at the request of the secretary. It depicts in striking man-

ner the dangers with which Protestant missions in Madagascar are threatened on account of the unjust edicts of the governor-general and cites concrete examples of glaring injustice. Of these we would quote just two. Addresses can not be delivered and even prayer can not be offered at a public funeral without special permission from the government. Again, a man may hold family worship for his wife and children, but if a neighbor or a stranger enters and he continues the worship, he breaks the law by holding a public service.

The governor-general is, at least, a peculiar man. One day he approached the new church of a Norwegian missionary station. The aged missionary politely invited him to enter, but the official answered, "I never enter a house where divine services are wont to be held." How can the missionaries expect justice from such a man?

# SUNDAY-SCHOOL PROGRESS IN MIS-SION LANDS

An encouraging sign of the times is the emphasis placed on better methods of Bible instruction in Sundayschools. In India the work is well advanced and Rev. Richard Burgess, of the Indian Union, went to the Shanghai Conference in order to help in the starting of this movement in China. There are said to be 133,000,-000 children under fifteen years of age in China, of whom only one in every 64,000 attends a Sunday-school at present. Mr. Frank L. Brown, of New York, is also just returning from an important mission to Japan and the Philippines, where he has been successful in giving a decided impetus to this branch of Christian work.

# "SPEAKING WITH TONGUES"

BY ARTHUR T. PIERSON

During the last few years, at sundry centers, notably Los Angeles, California, parts of India and China, Sweden and Wales, have recurred unusual, and to some extent abnormal, manifestations, similar in character; supposed by some, and claimed by others, to be due to a supernatural gift of speaking with tongues. Hasty inferences and conclusions in such a case are unwise, and may be disastrous, and the whole matter should be calmly, judiciously, and judicially weighed.

The Word of God supplies the basis of all clear and spiritual judgment, in one exhaustive passage—I Cor. xiv the entire chapter being occupied with this matter; and if this monograph is studied the peculiar wisdom of the Spirit's teaching will appear. the contrast is intentionally emphatic between prophesying and speaking with tongues, immense preponderance being conceded in favor of the former, which here means not predictive but preceptive utterance—inspired teaching. The apostle encourages the Corinthians to covet the best gifts, and most of all the gift of prophecy; and for reasons which may be stated in the order of his presentation of them. He says, of speaking in unknown tongues:

- (1) It is unintelligible to the hearer. If genuine, it is known as such only to God, so that even he who so speaks, in the Spirit, speaks mysteries to all others.
- (2) It is not in itself *edifying*. While prophesying is profitable for "edification, exhortation, and comfort," this gift in itself can only cause the hearer to wonder, in awe at what he understands not.

- (3) It is therefore comparatively undesirable and unserviceable. It is mentioned last among all the spiritgifts and manifestations, and, in the enumeration, in chapter xii. 7-10, seven other gifts outrank it.
- (4) It is dependent for all real value upon the companion gift of interpretation of tongues, with which it is coupled in the previous category (xii. 10). In fact only such interpretation can lift it to the level of that which is "good to the use of edifying that it may minister grace unto the hearers" (Eph. iv. 29). Apart from such interpretation, it is without profit, bringing no "revelation," "knowledge," "prophesying" or "doctrine" (verse 6).
- (5) More than this, it may degenerate into an *empty display of the mysterious*—a mere babble, if not babel, of confusion, like many "sounds" ("tunes"—margin), in which no one can tell what is sense and what is nonsense, what is spurious and what is genuine.
- (6) Speaking with tongues rather promotes dispersion than closer association. Its tendencies are divergent not convergent. As at Babel, when they could not understand one another's speech they separated and scattered, so, if the hearer "know not the meaning of the voice," the speaker will "be unto him a barbarian"—a foreigner—and conversely.
- (7) Such a gift, therefore, acts rather as a hindrance than a help to common worship. Part of the power and acceptableness of all that is done in the assembly depends on the responsiveness of the worshiper to the leader. Whether the service of song, praise or prayer, or hearing of the Word, what

is in a dead language can not evoke the hearer's "Amen." How can the heart of the "unlearned" intelligently answer to what is not understood? However well the speaker does, as the hearer can not enter into the sentiment of what is spoken, *joint* worship and united communion are impossible.

- (8) Further, speaking with tongues alone—independent of interpretation—may even work damage. An assembly, where all speak with tongues, would impress an unbelieving outsider so unfavorably that he would declare them "mad" (verse 23), in such a jargon of confused sounds, thinking himself in a madhouse.
- (9) By the Spirit Paul enjoins that, when such gift actually is bestowed, its exercise shall be carefully regulated. For such regulation he gives two distinct rules: (a) The law of precedence; (b) the law of silence. If any speak in unknown tongues, let it be two or three at a time, and these in succession, not all at once; and let the interpretation accompany each utterance. And, if there be no interpreter, let the speaking with tongues be supprest altogether—let him who has the gift keep silence toward man, and use his gift toward God, who can understand him.
- (10) Moreover, what produces confusion and not order can not be of God, who is not the author of disorder, but of decent conformity to law and "peace." While, therefore, speaking with tongues is not to be forbidden, it is not to be coveted, but rather edifying, instructive, intelligible utterances of inspired teaching.
- (11) It is more than hinted that speaking with tongues is also peculiarly open to *spurious imitation*. The Devil, the master counterfeiter, is al-

ways with peculiar subtlety *imitating* the manifestations of the Spirit. When God is mightily working, so is he; and no one gift of the Spirit is so easily counterfeited as this. So long as no interpretation makes the language intelligible, who shall tell whether it be blessing or cursing, reverent or profane? Interpretation alone can make speaking with tongues edifying, or attest it as genuine.

(12) Some think that the injunction here, bidding the Corinthian "women keep silence in the assemblies," has special reference to this speaking with tongues. Women in the Orient were then, as now, especially excitable and prone to excesses. When once emerging from the seclusion and privacy of the harem or zenana, into the new freedom of the Christian brotherhood, they were prone to run into fanaticism, and might easily mistake an hysterical mania with its incoherent mutterings for a gift of supernatural utterance.

Early in my experience as a pastor I met a case of this sort, where a woman, the prev of hysteria, babbled in a strange and unintelligible dialect. Who can review this whole chapter, with its exhaustive treatment of the subject of speaking with tongues, without recognizing the wisdom that cometh from above? Who can fail to see that even when such gift is genuine, it is not, by itself, to be sought or desired, but is significantly put at the bottom of the whole catalog of the Spirit's manifestations? Wonderworking faith, wisdom to instruct, knowledge to reveal; the healing touch, or prayer-access, the power to speak as a divine teacher, or even the keen spiritual sense to discern the spirit of truth and the spirit of errorany of these we are to account as of far more value to the church, and as presenting no stumbling-block to an unbelieving world.

Tried by such spiritual criteria, what must be the verdict as to these modern so-called miraculous "gifts of tongues"? In no case have they been accompanied with the companion gift of interpretation, that like the mysterious companion sex, in the botanical realm, alone makes them fruitful. According to the apostles' teaching, the gift of speaking with tongues is to be supprest, not exprest, in the absence of any interpreter.

But exactly the contrary is true in these modern manifestations. have been often sought systematically with prolonged fasting and prayer, as tho this power to speak, however unintelligibly, were some great gift to be And, when the "gift" is claimed to have been bestowed, in vain have the Scripture regulations been There have been wild outbreaks of fanaticism—the orderly assembly turned into a babel of confusion, people half-fainting and evidently in an abnormal state—especially hysterical females. Even in the more seemly manifestations, there has been nothing intelligent on the part of the speaker, or intelligible on the part of the hearer; nothing to separate the spurious from the genuine, or turn the gift to use; and, in many cases, a schismatic tendency and result. When this manifestation was first seen in America it led to a split in one of the largest and best of the churches on the Pacific Coast, being accompanied by such extremes that conservative, sensible people stood aloof. In India, self-will has been singularly manifest; instead of the "spirit of the prophets"

being subject to the prophets, a stubborn persistency in divisive courses. with refusal to listen even to the Divine oracles. There has often been an obvious temptation to self-display, as tho there could be any object in the mere possession of some occult power. quite apart from all profit to others, and even while working harm, breaking up peace and creating disorder. Letters have been addrest to the editor of the Missionary Review from various quarters, and unimpeachable sources, testifying to such facts, and appealing for help in prayer! In no instance has any good been traced to these manifestations. They remind us of the Irvingites, of years ago, and seem largely a reproduction of the strange phenomena that in the last century wrought such harm,

In some cases these manifestations have been the cloak, not only of fanaticism, but of fraud, as when one man, claiming suddenly to be endued and endowed with power to speak in a new tongue was found, years before, to have made a distinct study of that dialect! In another case a woman was subject to hypnotic influence from an overmastering masculine mind, and needed separation and isolation in order to be fully herself.

These facts we record with regret, but with a deep sense of responsibility. God forbid that by tongue or pen we should hinder any genuine work of the Spirit of God. Never was there more need of *sensitiveness* to all His motions and suggestions, listening to the "still small voice" with becoming silence and intentness. But we must not shut our eyes to certain great considerations, such as these:

(1) The Infallible Scriptures alone can be our ultimate court of appeal.

- (2) The gifts most to be sought are those which are most to edification.
- (3) All spiritual gifts that are genuine are promotive of peace and harmony.
- (4) All true endowments of the Spirit lead to humility and docility of temper.
- (5) Any gift sought for its own sake or for self-glory is a delusion and snare.
- (6) All undue *human* influence is inconsistent with the supremacy of the Spirit of God.
- (7) What has a divisive and centrifugal tendency is open to gravest suspicion.
- (8) We need to be always on the alert to detect satanic disguise and counterfeits.

Mr. Robert Baxter, in his "Narrative of Facts," touching the so-called "supernatural manifestations" in members of Edward Irving's congregation -and in his own experience—has testified to some such utterances in other languages, but, at the same time, borne unmistakable witness to their undesir-He says a strange power seemed to possess him, with varying impulse to utterance, and then a sentence in French was vividly set before his mind and spoken; and subsequently sentences in Latin and in other languages, so far as he could judge by the sound, and the exercise of the organs of enunciation, others recognizing among them Italian and Spanish words, tho there was no power given anyone to interpret, and nothing was therefore learned as to their import or purport.

These experiences were attended on Mr. Baxter's part with much mental strain and a strong inclination to speak, and yet a conviction that the utterance should be restrained. When the tongue was yielded, the utterance was often so discordant that he concluded that, unless definite words were suggested, he was forcibly to withhold speech. When he did speak he could not recognize what was spoken as any language known to him, except when the words were Latin or French. While he spoke semidetached words and sentences, there was in no case a connected discourse.

Mr. Baxter also testifies that Mr. Irving had accepted the declaration of others that God would bestow a pentecostal gift of tongues for preaching in all languages to the nations, but expresses a hope that he might be led to abandon such opinion concerning this power, when, weighing its fruits, he saw it was not of God.

He further records his view that the "unknown tongue" was no language whatever, but a mere collection of words and sentences; and, in lengthened discourses, much of it a jargon of sounds; and, altho he found many instances of obvious discernment of thoughts or of a particular state of mind in others, he concludes that "the whole work is a mimicry of the gifts of the Spirit, the utterance in tongues a mimicry of the gift of tongues, and so of the prophesyings, and all the other works of the power. It is Satan, as an angel of light, imitating, as far as permitted, the Holy Spirit of God; according to the degrees of unfaithfulness of the individual or congregation with whom it is present, so, I am persuaded, is the degree of power, and consequent deceit, which is put forth."

This is important testimony, coming as it does from one who was not only a personal witness, but himself a subject of these manifestations. Cer-

tainly, in Irving's day, there was no fruit unto edification, and the results have been rather destructive than constructive.

After having studied these modern manifestations with carefulness and candor, so far we are unable to trace any fruit unto man's good or God's glory; but on the other hand, much damage to many most precious interests of individual souls and the community. And lest any be drawn by mistaken zeal, to the kindling or feeding of a "false fire," we candidly put before the reader the testimony—one among many—recently furnished from one field of these manifestations, in India

This correspondent says that, after careful investigation, his "own mind is completely at rest in regard to any further question as to the true character of the movement"; and adds: "I believe it to be an incipient Agapemone, and the people now entangled in it are just where Piggott and others were years ago. I saw at once that I should have to take a very decided stand, but had no idea of the conflict that was waiting. For nearly three days and nights I passed through the deepest travail of soul I have ever known."

The details can not be added without violating the privacy of a confidential correspondence; but, without naming persons or places, it may be said that the information is trustworthy, and some of the parties mentioned are known to the editor. But some facts may safely be divulged as bearing upon the whole matter.

Our correspondent's observation, and investigation by correspondence, show that "all the spiritually-minded men in South India" whom he is in

touch with "are opposed to the movement. The position of affairs was unmistakable to a candid mind."

These parties, confronted with the teachings of the word (as in I Cor. xiv.), were not ready to be guided by it, revealing a stubborn self-will that by no means commended their supernatural claims; while the most devout and spiritual persons present at the interviews, one after another, praised God for sending the visiting brethren to apply the Scriptural test.

Again the movement has been accompanied with outbreaks of fanaticism, often wild and ungovernable, as when a crowd gathered in a sick girl's room, noisily groaning, and praying, trying to persuade her she was miraculously healed and could "rise and walk." When one of these parties was invited to come quietly apart for a prayerful talk over the open Bible, he refused, but wanted instead a public discussion, the spirit manifested discrediting his whole attitude, as not of God. Letters of warning and attempts at remonstrances have been in vain; there has prevailed a spirit of infatuation, determined at all costs to persist, and the only resort open is agonizing prayer for their deliverance from what seems evidently a snare of Satan.

Our correspondent writes that all those who have with him witnessed the present movement "see the awful character of the delusion now working." Two chief points he mentions: Satan offers these hungry souls stones, and they accept them as bread; and, having got his stones accepted for bread, he goes on to say, "Cast thyself down! The angels have charge of thee." The doctrine taught is: "Give over the control of your personality!

Let yourself go! Lose self-control, and pass out of the condition of consciousness! You can not get through until your own personality is yielded to the control of another"—Satan's counterfeit of Gal. ii. 20.

Unhappily, writes our correspondent, this "control of another" resolves itself into mere human hypnotism, and sometimes leads to shocking impropriety. One woman missionary says she could not relate to any man what she saw in Calcutta meetings. There is a casting themselves down which eventually makes them castaways—instead of keeping the body in subjection, retaining rightful rule over it, like Paul, lest he be a castaway. And finally, Satan prevails on the victim of his wiles to accept a spirit of delusion for the Spirit of God.

These parties claim speaking with tongues as the sole evidencing sign of the true Pentecostal baptism, notwithstanding the witness of the Word in I Cor. xii, and xiv. already referred to. They insist on incessant prayer for this gift, tho it takes months to get it; and teach as an essential condition of success, the renunciation of all control over their own bodily movements, etc. In some places where the manifestations occur there seems to be a peculiar intoxicating atmosphere, and the victims of this delusion are sometimes physically wrecked and mentally unhinged. Withal there is a spirit of propaganda—a determination to go to China, Japan, etc., and especially to Los Angeles, as their "Mecca." one case a woman was treated as a doctor would a rebellious patient, and being seen to be under hypnotic influence, was sternly bidden to go where new surroundings might break the spell.

The missionaries generally are unusually serious and earnest. Side by side with revival scenes appear Satan's counterfeits; and hence a solemn awe, begotten by the conviction that this movement is one of his devices—a snare for the feet of the unwary. So far, scarcely any one of high spiritual standing has been caught in the net, and some who were, for a time, have been delivered.

The writer of the letter, from which these copious extracts are made, acknowledges himself to have been entangled in a like snare twenty-one years ago, and, but for the Lord's deliverance might have been to-day under a like infatuation with the leaders of the *Agapemone*. This also entitles his admonition to at least a prayerful hearing.

Without the *personal* observation which gives peculiar weight to warning words, we feel it important to lay the facts, forced upon our attention, before all devout students of the Word of God and observers of the signs of the times.

#### YOUR MISSION

If we can not be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;
With our prayers, and with our bounties
We can do what heaven demands;
We can be, like Aaron,
Holding up the prophet's hands.

Do not, then, stand idly waiting
For some greater work to do,
For time is a lazy goddess—
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor
You can find it anywhere.

#### ELDER KEEL

BY REV. JAMES S. GALE, D.D., SEOUL, KOREA Author of "Korean Sketches." "The Vanguard," etc.

In Pyeng-Yang, Korea, there lives a man called Keel, whose name means "Auspicious." He is blind when he walks out, tho he can see a little with the book close before his eyes. external history reads, "Once he could see but now is blind," while, strange to say, he puts it, "Once I was blind but now I see." As he feels his way about, led by his son, or some other lad, he is the picture of helplessness, and we might reasonably ask, what place of service could such a poor blind Korean possibly fill? Keel's voice is soft, with a touch of far North accent, and is most pleasant to the ear.

Keel is nearly forty years of age. Brought up in a heathen home where they prayed to spirits of the dead, where they worshiped the hills, where diseases were handled, hugged, and propitiated, where eternal darkness as to things spiritual reigned supreme, what should he know of God? Early in life, however, he got it into his tangled head that there must be a Great Being somewhere, and that a lost line of communication must surely exist. He read the books of Confucius, but there was no answer; then he tried Taoism which reads: "The name that can be uttered is not the Eternal Name; the way that can be walked is not the Eternal Way."

Led by such passages he and two of his companions became Taoists, out and out disciples of Noja, the old philosopher. In the performance of their sacred rites, they frequently visited the hills for one hundred days of prayer. In the quiet of the pines and by the side of gurgling water, these three spirits united in an unconquerable effort to find out God. It was a long season of fasting these hundred

days, with only nourishment enough to keep life in. Thin, wan and gaunt, they prayed on and on if by any means they might find God. The long nights came when sleep must be conquered



ELDER KEEL, OF KOREA

and prayer kept going if they would attain to the Eternal One. Out in the piercing wind they prayed still with the shadows all about them, hoping, little by little, to rise into the quiet region where the heart would ache no more.

Keel was the leader in this fierce exercise of the soul. Often he poured cold water over his head to expel the insidious oncome of sleep. Night after night, with the despair of the drowning, they held on, "O God! O God! O God! O God!"

It was a long hopeless struggle. True, there were times of quiet in the soul and intimations of peace, but the finding was still beyond them. So the long vigils were kept up and the praying continued, till in each case the hundred days were over.

Kim, Keel's friend, had journeyed

into Ping Yang and there had heard of the Western Faith. He would go see. Through a chink in the paper he watched the missionary, saw him reading, saw him praying. This was wonderful. Into the mystery of it Kim peered with intensity, with the spirit of all prayer upon him, until, caught by it, he was held fast, and, ere he knew, was rejoicing in a kind of light that was a stranger to the Taoist faith. Keel heard of it. What! His bosom friend Kim, with whom he had fasted and prayed for hundreds of days, turned heathen and outcast! He would see to it, and restore him by force.

It was a strange meeting. These two who had walked heart to heart and hand in hand, were divided now by an impassible gulf spanned by no visible bridge. "What," says Keel, "do you mean to say that you have forsaken the faith that we have labored for so long?"

"But I've found what we sought," said Kim.

"No," answered Keel, "it is false; I will have none of it." But he stayed on, and Kim was quiet and did not argue.

"I was amazed," said Keel, "at the repose of his soul, and I fixt my gaze upon him. My eyes burned into his every action, his downsitting and his uprising, his sleeping, his waking. As the days deepened a horror overcame me, for I saw that he had won. What could I do but resort to the old method of prayer, this time in the name of Iesus. By degrees the rope that I had held to so persistently was parting, strand by strand, with my soul dangling over the abyss. Into the region of the lost I entered, where there are no words to depict the agony. It was the seventh night and I fell into a half

slumber, worn out and hopeless. How long passed I know not, but in the darkness I was suddenly awakened by a loud call, 'Keel Sung-ju!' my name, and the echo was repeated. When I sat up, bewildered, I saw before me a mysterious something-what shall I call it? The room itself became transfigured, and a glory light shone all about me. Rest and forgiveness settled over my soul, and a tenderness, too, that manifested itself in many tears. Now that I look back I say, 'Oh, the joy of it! All my prayers were answered and God, whom I had sought through years of agony, was found at last. I was home in my Father's house, redeemed, forgiven."

As the light entered his soul little by little his eyesight failed him, and Keel went blind. Like Paul it would seem that he was shut out for a time and separated from the distracting influence of the eye, that he might be shut in with God. His was a vision brighter even than Kim's and all others around him. There accompanied it, too, a wisdom that was wonderfully persuasive.

Some of the schoolboys complained of their woman teacher, an American, and the rumor reached Keel. He called the boys and asked the reason of their complaint.

"But she lords it over us," said they.

"Lords it over you!" said Keel. "What do you mean by lords it over? Would you say that your father lords it over you?"

"Oh, no, not our father," they answered; "he has a right to.".

"Or your mother?"

"No, nor our mother either."

"Would you say your Koran teacher lords it over you?"

"No," said they, "he also has a right to command as he pleases."

"Then," said Keel, "out of your own mouths you are condemned, for the woman is both mother and teacher to you all. Think of it, and you, Christian boys, so unthankful! Let's kneel down and tell Him how ungrateful you've been."

There were no more words about "lording it over."

But Elder Keel's eyes became blind, stone-blind, long since, and the Book he loved to read was hidden from him, -hidden forever. Still he would pray about it. The Book was what he wanted; oh, to see the book once more! He could be led by the hand through the street, but no eyes could read the Book like his own. He prayed and others prayed with him, till, in answer, there called one morning his missionary friend and a surgeon with a case of instruments. They had a few minutes of prayer and then to the knife. Faith and works went hand in hand. Finally, wrapt close about the head, Keel remained as before in the darkness. Some days later the bands were removed and lo, his heart's desire had been given him, for he could see to read: see to read now as well as see to pray.

His wisdom everywhere was evident, and his power to reconcile conflicting conditions, his fearlessness, his gentleness. He was elected elder of the Pyeng Yang Church, and his preaching has been listened to with keenness of delight. He has had no great experience intellectually, but he has a subtile something that has to do with the heart and that God uses to influence men.

As a preacher he knows how to

make his hearers smile; as a worker how to fasten to the object of his faith with a grip of steel; as a man of prayer how to be as simple as a child. The longings and searchings of his Taoist days are answered in his present life of faith and service.

In Keel's home there is a little box fastened against the wall, into the slot of whose cover goes one-tenth of all the meager monies that reach him. On a Sunday morning there is prayer round the box, when it is opened and each member of his family receives his offering for the day.

"A box of joy and gladness," says Keel, "with always heaps of money for the Master's service."

In the wake of this blind, unschooled teacher, devils are cast out, the sick are healed, lives are redeemed, sin is put away, service and money are consecrated, peace and joy abound.

On hearing of a debating society in one church he said: "Oh, put it away; life is too short now to learn of the spiritual mysteries of God, and these are sweetest of all to the soul."

So he lives on and labors a glad saver of life unto life, with no sight worth speaking of, no money, no social standing, no scientific training, no acquaintance with Greek or Hebrew, no knowledge of the wider world. With nothing but his poor blind Taoist gropings and his hungry heart he came to God, and at once was taken "far ben," to the inner chambers of the Divine Presence; while many of us, cultured, refined, rich, wise, entitled to all manner of opinion, sit out on the Palace steps in the chill, where we have only faint glimpses of the glory, and but indistinct murmurs of the Voice Eternal.

# FRENCH PROTESTANT MISSIONS IN THE ISLANDS OF TAHITI\*

BY REV. O. MOREAU, MOOREA, PACIFIC ISLANDS

Missionary of the Paris Missionary Society

Two Roman Catholic priests induced the French Government to extend its protectorate over Tahiti in 1843, and afterward France took full possession of them. From that time the Roman Catholic priests poured into the islands and became aggressive and powerful. As the native Protestant pastors dared not, or could not enter into competition with them, it was necessary that the Paris Evangelical Missionary Society should take the work from the hands of the London Missionary Society, whom the French authorities suspected. Thus, in 1868, the Paris society sent out three agents to cooperate with the London society missionaries, and to undertake educational work for the Protestant Tahitian children. M. Vienot was most fitted for this branch of missionary work which was committed to him.

The Tahitian Church had been founded upon the principle of Congregationalism, but during the long period of wars that system had been so abused by the natives that it had become a real danger for the life of the churches; consequently, after much thought and prayer, the French missionaries set themselves to the difficult task of giving the Tahitian Church a new constitution which would unite them into one body. This work was finally accomplished in 1884 when the consent of the French Government was obtained for the confederation of twenty-two parishes-eighteen in Tahiti and four in Moorea. Over these

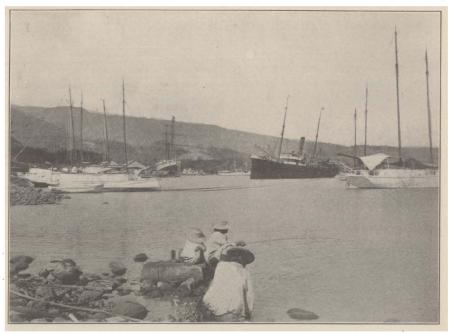
parishes were eighteen native pastors and three French missionaries.

Long before the coming of the French men-of-war, heathenism and idolatry had been wholly given up, and all the population had become nominally Protestant. There was a parish in every district of the land, including the Communicant members of the church and the Protestant adherents. There were native pastors and a Christian theological training institute. Thus, when the French missionaries arrived they found native churches which had already lived their own life many years.

In the new constitution for the churches great importance was given to the parish. It became the working unit of the whole system. Its rights were specified and two superior councils were formed (district and superior) to have supervision of the work. Each parish enjoys a large degree of self-government through the parish council, composed of the pastor and of four or more deacons. All the parishes of Tahiti and Moorea are grouped into three regions: North Tahiti, ten parishes, with Papeete as center; South Tahiti, eight parishes, with Mataiea as center; and Moorea, four parishes, with Papetoaï as center.

Every parish council delegates its pastor and two deacons to compose the district council in which the native element is, of course, in large majority. The superior council meets once a year in Papeete, and is composed of

<sup>\*</sup>Moorea Island, nine miles west from Tahiti, has always been linked in destiny to the greater island. The kings of Tahiti were also kings of Moorea, and had abodes in both islands. The first missionaries landed at Tahiti, but part of them soon settled at Moorea and had there schools and a printing-house. On Moorea the first large Protestant church of the Society Islands was built in 1822.



THE PORT OF PAPEETE, ISLAND OF TABITI

the three European missionaries, with two native pastors and three deacons from each district. It is a kind of general synod which is in charge of all the churches of Tahiti and Moorea.

As a rule, Tahitians like to speak but very often it is to say nothing. There are many others who become excellent speakers. It is highly interesting to hear them in the church councils bringing motions, discussing questions, speaking their minds always with perfect courtesy. There is, of · course, danger lest the natives satisfy themselves with outward appearances, and become formalists without a spark of life. When left to themselves they would fain take the external forms as their ideal. Unconsciously they would drop the spiritual life, true communion with Christ, and stick only to the rigid and literal observance of the discipline. This is not strange, since they are but at the beginning of their education and we can not reasonably expect the wisdom of maturity. The missionaries must patiently and lovingly work to complete their spiritual education, and then the day of complete self-government will dawn.

The country school work was never fully in the hands of the French Protestant missionaries. With only three men, their hands were full in caring for the high schools at Papeete, the general church work, and other matters. Roman Catholic priests, on the contrary, were so numerous that they could open elementary schools in every district, and therefore succeeded in getting hold of some Protestant children. Finally, the government took charge of the school work and a strong sense of relief was felt by the Protestants. Reverend Vienot saw his opportunity and before long offered to the government fully qualified teachers for almost all the schools which were

opened. Thus the Protestant high schools became the source of most of the government teachers.

The Tahitian churches do not, of course, increase through the conversions of heathen, since there are no more heathen in the islands. The normal way left for growth is through the real conversion of the Protestant adherents and the children. This is indeed a difficult work on account of the moral laziness and the natural inclination of the unconverted Tahitian to immorality. But pastors and dea-

their conversion to Romanism is usually a sad one and is not due to conviction. The Mormons and the Adventists have come direct from America. They do not unfold at once the whole of their strange doctrine, but go where they hope to find some people whose piety is not very enlightened and whom they can trouble and frighten. They lay great stress upon what they call vital points, such as the baptism by immersion, or the Mosaic Sabbath, and they affirm that to overlook them means eternal death. Their con-



MEMBERS OF THE GIRLS' HIGH SCHOOL IN TAHITI

cons work diligently and little by little the churches increase regularly every year. Another means of growth is by missionary work in other islands. Here also their efforts have met with success.

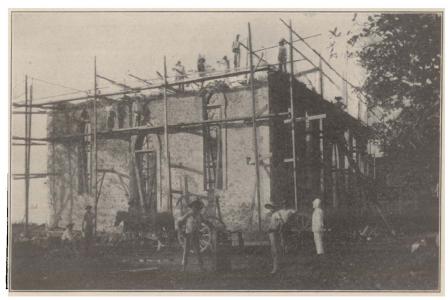
There are opponents to the church growth. The Roman Catholic Church arrived late and find it hard now to undo the work of Protestant education. They have tried to import Roman Catholic islanders from other parts of the South Seas, but this scheme has not generally succeeded. They have won some adherents, but the story of

verts are, however, almost wholly from the malcontents, who have thus the pleasure to take their revenge without becoming Roman Catholic. Awful temptations everywhere face our people. Drinking, gambling, immorality—all things which are so hard to repulse for a non-converted Tahitian! Is it not a shame to say that many white people openly encourage these things?

In spite of these obstacles, however, our church grows stronger. The essential thing is for our Christians to keep awake—to live by God's Word

and to work. That they are doing this is shown by their ardor in building new churches without asking a penny of help from the Paris society. However hard and long the work of finding the needed money may be, they do not complain. They tax themselves for years, give their cocoanut crops, go out as workmen, to bring the results to the Lord's house, to see it

the same bring joyously every year nearly \$200. It is a great festival for them, for which they prepare long beforehand. In the year 1905 they gave no less than \$7,049.14, and in 1906 they gave \$3,865.83, notwithstanding the terrible cyclone of February. This money is used by vote of the superior council for the evangelization of the world. To show their gratitude to



BUILDING THE NEW PROTESTANT CHURCH IN PAPEETE, TAHITI

erected at last. It is simply remarkable.

But the life of the churches is shown more truly by their earnestness to help missionary work and to become missionaries themselves. Very early the English missionaries taught them to give liberally to the annual missionary offering. The troubled times of French occupation almost put an end to that habit, and it was difficult for the French missionaries to arouse them again to its necessity. Twenty years ago there were some which gave only—and reluctantly—a few dollars. Now

the Paris Missionary Society, the Tahitian churches send to that society the third part of the whole missionary collection. They have thus united themselves to the great body of the conquering church whose head is the Lord Himself.

Part of the money is consecrated to the Native Pastorate Training Institute, a branch of the work so essential that it can not be dispensed with by native churches. The pupils are steady young men, who are married and who have been church-members for at least three years. They submit themselves to the special discipline of the institute for four years, and annual examinations show who are really qualified for the work. The unqualified are dismissed, but those who succeed generally become good pastors.

Another part of the money is consecrated to the missionary work which the Tahitian churches themselves have undertaken in their neighborhood. It was thought by the missionaries that the best means of stimulating their spiritual life was to interest them in others, to make them responsible for others. There were nearby three archipelagoes where the pure light of the Gospel did not shine: (1) The Tuamotu Islands, partly Roman Catholic, partly Mormon. (2) The Marguesas Islands, where the people are still near heathenism and where there are thirteen Catholic priests. There was also a small mission under the care of a native pastor of the Sandwich Islands, but with no prospects of success. (3) The Gambier Islands, which were so long a stronghold of popery, and where the long exclusive domination of the priests brought nearly all the inhabitants to death or imbecility. Their reign is now over. The Tahitian churches seized eagerly the great privilege to bring the Gospel in those parts. They have sent two native pastors in the Marquesas; one went to the Tuamotu, but after a trial of several years, it was deemed best to wait better times. At last, one

young, enterprising pastor was sent to the Gambier Islands, and before long he gathered around him a good congregation which is already building a church with their own means. Light shines in the shadows and we may understand the joy of the Tahitian churches at the success of their work, carried on by their own children, at their own expense.

The remainder of the missionary collection is kept for the missionary ship fund. It was necessary to have a means of going here and there to visit, comfort, guide and help those who are on these other islands. The London society has the *John Williams*. The Protestants of France, stimulated by Reverend Vienot, gave the *Southern Cross*—a fine schooner of four tons—to the Protestants of Tahiti; she has already rendered very valuable service, bringing everywhere the flag of Christ.

Such is the condition of the churches of Tahiti, and such is their work. Of course, the era of the difficulty is not closed and there are still enemies within and without, but that is a part of life. There are still many spots and wrinkles, but we trust in the might and love of our Savior wholly to regenerate our dear native churches. We rejoice to see these Christians already standing up, well disciplined, going ahead in the face of the enemy. There is in store for them, if they are faithful, a rich and blessed life in our Lord Jesus Christ.

# THE STORY OF TIAKWA. A NUGOUR WOMAN

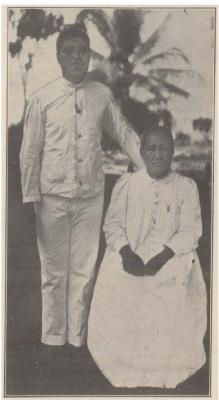
BY REV. IRVING M. CHANNON, KUSAIE, CAROLINE ISLANDS Missionary of the American Board in Micronesia

Kusaie, in the Caroline Group, was one of the first islands of the Pacific to receive the Gospel fifty years ago and is therefore one of the places where the best results have obtained.

A few years ago there came to Kusaie from Nugour a native woman named Tiakwa and her husband, who was to be employed by a white trader. Nugour is a low, coral island. not more than ten feet above the sea. and contains very little vegetation. Kusaie is mountainous, with peaks 2,-000 feet high, and yields an abundance of food and vegetation, so that this woman found everything in great contrast to what she had formerly seen. But it was not these things that imprest her most. She was a heathen. clad in heathen dress, while the natives of Kusaie were Christians, living Tiakwa was at in civilized homes. once moved by the kind and gentle treatment which she received from them, for they took her into their homes and clothed her. She soon discovered that there was something in them which she did not understand. She visited the schools and found the children in classes, learning to read and to write and she found them using what to her was very strange, a book, and they appeared to be talking to it. She went into the church services on Sunday and found the older people as well as children gather in worship and Sunday-school readers from the Scriptures praying with bowed heads and singing hymns together. She never before heard two notes sung in harmony, much less did she know what praise or worship was.

Tiakwa wanted to know what all this meant and was told that if she would

attend the school and learn to read she would discover the mystery. She spoke a foreign language, but the dia-



THE KING-PREACHER AND HIS WIFE

Leke T. Loveland is king of Nugour and at the same time
a faithful Christian teacher and preacher

lects of Micronesia are not very different, and natives can readily learn them, and with a few words, signs and gestures can make one's self understood. She went into the school and was taught to read out of the Kusaie New Testament. In the church and Sunday-school she was taught the Lord's prayer, the ten commandments, and to sing Kusaie hymns. From Sunday to Sunday she heard explained many of the wonderful stories of the Bible and

learned of a God of love and of Christ the Savior. As a result, in less than six months Tiakwa had found Jesus as her personal Savior. From the very first she was filled with the desire to bring this good news to her own people and began to plead with her husband to return to Nugour. He advised her to stay longer in Kusaie and learn more, but finally yielded to her wish and they returned. Her conversion and teaching was accomplished entirely by the native workers. Her stay was so short that she did not come in contact with any of the missionaries, whose homes were in another part of the island.

On reaching Nugour, she began at once to tell her people of her change of heart and of the wonderful Bible stories she had heard. She persuaded them to consecrate the seventh day for the worship of the true God. built a small chapel and she began to teach them the Lord's prayer, the ten commandments, and the few hymns she had learned. She interpreted into their native language verses from the New Testament, and explaining these to them as best she could, she sought to lead them into a new life. She soon found how little she knew, just a few crumbs from the Master's table, and began to pray to her Father in heaven that He would in some way send them a teacher, such as she had seen in Kusaie.

The Father, who hears all importunate pleas of His children, answered, and, all unknown to himself, sent the writer to them. I was returning from Truk to Kusaie, going out of our usual way, on a little trading schooner which called at this island of Nugour for co-

bra (dried cocoanuts). On going ashore we met this woman and heard her plea for a teacher. It was agreed that if she could find a young man willing to go. I would take him to Kusaie and train him to be their teacher. An afternoon was spent in examining several candidates, but we failed to find a desirable one and, somewhat disappointed, I returned to the vessel. At about nine o'clock, as the last loads were being put on board, the voice of this woman was heard alongside the vessel. She had brought a young man and his wife, whom she had succeeded in finding, all the distance of a mile or two from shore that she might send him on with me to Kusaie. As she went back, guiding her canoe by the stars above her, her heart was happy with the thought that some day her native island would have a teacher.

While this young man was in training at Kusaie she continued the work as best she could, and a year or two later when Mr. Gray, to whom the care of this island naturally fell, visited the island he found seventy-five whom he counted worthy of baptism. These were organized into a church, as the result of the work of this one heathen woman. Since then, Tiakwa has been called to her reward above and the young man and his wife, having finished the school work, have taken up this work on Nugour. It was found that this young teacher was an heir to the throne, and he has since become the king, but continues his work as teacher and preacher. He calls himself Leke T. Loveland, having taken the name of an American who adopted him and who furnished his support while he was in school at Kusaie.

# KALI CHARN BANERJI, AN INDIAN CHRISTIAN

BY MRS. HELEN H. HOLCOMB

Probably no one in the entire Christian community of India was more deservedly popular than the late Honorable Kali Charn Banerji of Calcutta. He was held in the highest esteem not only by the people of his own race, Christian and non-Christian, but by the English community of his own city, and indeed of all India.

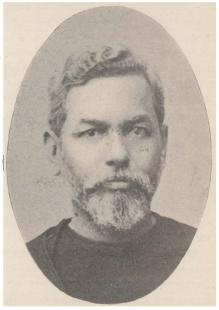
Kali Charn Banerji was born of Brahmin parents in 1847 at Jubulpur, Central India. At his birth, according to custom, an astrologer was summoned, and after looking long and earnestly at the child, said with great seriousness, "This boy must not on any account be allowed to learn English."

"To learn the English language," was the reply, is the road to preferment. How can we expect our son to get a government appointment when he becomes a man if he is ignorant of English? Will he be in more danger than his brother being turned away from his ancestral faith?"

"The boy must be guarded from contamination," was the grave answer.

The father died while this son was still young, and the mother moved with her family to a village near Calcutta, where she had many relatives. Here she placed her sons in a non-Christian school and young Kali Charn made rapid progress. At the age of fifteen he had completed his preparation for the University of Calcutta, but could not enter until he was sixteen. During the year of waiting he learned much about the Free Church College from a cousin who was a student there, and became greatly interested in its principal, the celebrated Doctor Duff.

One of the books which Kali Charn found in his cousin's library was a Bible, and one day the cousin read aloud a part of the Sermon on the Mount, remarking that Doctor Duff



KALI CHARN BANERJI

was then explaining this to his students.

"How beautiful! how wonderful!" exclaimed the young auditor; "how different from the teachings of our sacred books! and how I wish that I might be a student in this college. My mother and brothers would not give their consent, I am sure." At length, however, the young man asked his mother's consent, and to his surprize and delight the permission was given.

From the first the opening exercises in the chapel were full of interest to the new student. The Scripture lesson taught by Doctor Duff was

replete with instructions. How wonderful were the prayers he offered! Doctor Duff spoke to God as if in His immediate presence, and craved from Him the largest blessings, pleading the promises of the Word. These earnest, importunate prayers startled the young student. Not thus had he been taught to come before the divinities of Hinduism. These were approached with offerings to appease their wrath; while Doctor Duff called the Christian's God a God of Love, Charn's admiration for his principal daily increased, as did his interest in the religious instruction. To his astonishment and consternation he found that the verdict of his heart was in favor of the Bible as against the Vedas. Of this change in his views he said nothing even to his most intimate associates, knowing that to do so would result in his being immediately taken from the college.

One day as Kali Charn stood by a window gazing thoughtfully, Doctor Duff called him into the library and questioned him concerning his family. When the young man told him that he was fatherless, a look of tender pity came into the face of Doctor Duff, and placing a hand on the young student's shoulder, he said earnestly, "Let me entreat you, then, from this time to take the Living God as your Father. He is ready to adopt you into His family, and will be more to you than an earthly father could be."

The words and the manner of the noble missionary made a profound impression on the heart of Kali Charn, and he soon sought out one of the teachers, Professor Robson, who had noted the young man's growing interest and who had sought on every suitable occasion to deepen this interest.

Kali Charn had supposed that he was alone in his desire to know more of Christianity, but to his surprize and pleasure he found that other students were seekers after truth. A band of four met together secretly to study the Scriptures and to pray that their eyes might be opened to see the truth.

One of the young men said to Kali Charn, "I am persuaded that Christianity is true, tho I am not yet ready publicly to renounce Hinduism." Professor Robson said to him one day, "Your faith, which is now weak, will grow by exercise. Act according to the light you have, then will your faith grow stronger." He then quoted this passage from John vii. 17: "If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself."

This made a deep impression on his mind and he reasoned that if he was unwilling to take the first step away from what he was convinced was a false trust, he could not expect a fuller revelation of the will of God. He felt that the first thing to do was to reject the Brahminical cord, which is worn across the breast of every boy of the Brahmin caste. From the time when this cord is first put on, with much ceremony, it is regarded as a thing so sacred that it is never laid aside. Those who wear this cord are looked upon by lower castes as gods to be worshiped and served. To lay aside this cord would be equivalent to a declaration that he had renounced his allegiance to the Brahminical faith. By abandoning Hinduism he would, he knew, incur the hatred of all his associates, who would scorn him as a traitor. Above all, the heart of his mother, to whom he was tenderly attached, would be bowed with grief.

One day while sitting in the room where he was accustomed to meet his three associates for the study of the Scriptures, he resolved to take this step. Removing the cord he laid it on a chair beside him. It was an act of such significance as to cause his whole being to be agitated. Wearied in mind and body by the conflict he fell asleep, and while he slept he dreamed his mother has been felled to the earth by a heavy blow inflicted by some cruel hand, and in his dreams he was bending over her, trying to help and to comfort her. In his agony and fright he awoke. When he realized that this was but a dream he reflected that more cruel than a physical injury would be the heart-wound which his acceptance of Christianity would inflict. He decided that he could not take such a step and once more put on the discarded cord. But now it seemed to him like a heavy chain. The Word of God no longer spoke comfort to his soul. The Savior bearing the wounds of the cross, with sorrowful, accusing face, seemed to stand before him, and speak these words tenderly: "He that loveth father or mother more than me, is not worthy of me."

For three months he walked in darkness, and then feeling that for him there could be no peace without Christ, he resolved, God helping him, to break away from the trammels of caste and become a free man.

He now felt that he must bravely carry into execution what before he had timidly attempted to do. This time he would not only lay aside the cord, but would destroy it, lest in a moment of weakness he should be tempted to resume it. He started for the house of Professor Robson, and

on the way removed the cord and cast it into a large tank.

On his arrival he at once made the professor acquainted with the step he had taken and asked him to pray that he might be strengthened from on High for all that was before him. At the close of this interview he decided to go to the village where his mother lived and tell her that he had resolved publicly to confess his faith in Christ.

He had expected opposition, but was not prepared for his mother's stormy outburst of grief. All the arts of persuasion were used to dissuade him from his purpose; and when these did not avail, ridicule was employed. His friends wept before him, and with bitter lamentation implored him not to bring upon them the disgrace which would surely be their portion should he become a traitor by renouncing the faith in which he had been reared.

The angel of the Lord stood by and strengthened him. He told his friends that he'was already a Christian at heart and assured them that he loved them as never before, and begged them not to cast him off. Finding that no heed was given to his words, he sorrowfully turned away and his friends made no effort to detain him. Soon after arriving at his lodgings in the city he dispatched a messenger to the house of Professor Robson with a note in which he described his visit to his mother and its results. The professor lost no time in seeking the young disciple. "Have you fully decided to renounce Hinduism and make a public confession of your faith in Christ as your Redeemer?" he asked.

"I have indeed," was the resolute answer; "and since I have made this decision I have experienced a peace to which I had before been a stranger." "Are you ready now to accompany me to the mission house, there to prepare for this important event?"

"I am ready," was the prompt answer.

"Then let us go at once," said the professor.

Through the narrow streets the two treaded their way, many curious and by no means friendly eyes following them. Kali Charn was well known and held in high regard because of his unvarying courtesy and kindness, but his countrymen did not like to see him in company with the missionary.

Not long after, the young disciple was baptized in the college hall in the presence of five or six hundred of the students of the college. It was an occasion of deep solemnity, and produced no disturbance. The Christian students were full of thanksgiving that from the ranks of Hinduism one, by nature so well fitted to adorn his profession, had declared himself on the Lord's side. Among the non-Christian students were not a few who secretly sympathized with him.

After his baptism Kali Charn visited his mother and acquainted her with the step he had taken. He begged her not to cast him off and told her that she need not fear contamination, as he would take his meals alone and do nothing to offend. The mother, whose heart yearned over this, her youngest son, permitted him to come and go at his pleasure, and he was content.

In his boyhood he had been betrothed to a child, the daughter of Brahmin parents, and after his baptism Kali Charn paid a visit to his fiancée, whom he was permitted to see, but not to approach. Sitting at a distance he told her that he had renounced Hinduism and had received Christian baptism. He assured her that it would rejoice his heart if she would consent to cast in her lot with him, but this she was unwilling to do. Two years later, however, she joined him, and he took her to his mother's house. When their first child was born a Christian missionary was permitted to come to the house and administer the rite of baptism.

For three years Kali Charn sat under the religious instruction of Doctor Duff before complete failure of health compelled the great missionary to leave forever the land and the work to which his heart was wedded. Kali Charn's baptism took place two or three months after Doctor Duff's departure, and when the news of this event reached Scotland, the missionary sent to the young disciple a letter telling him of the joy that filled his heart at the tidings, and assuring him of his continued prayerful interest.

Mr. Banerji's wide charity, his uniform courtesy and unfailing tact, and his steady advancement succeeded in winning for him the respect and esteem of non-Christians as well as of fellow believers. He chose the profession of law, and notwithstanding the busy life led as a popular lawyer, he found time for much active Christian He rendered efficient service as a member of the committee which recently revised the translation of the New Testament in Bengali. For many years in Beadore Square, Calcutta, there has been daily preaching by Christian missionaries, and these "heralds of the cross" might frequently be seen Mr. Banerji, taking part in these public services. Tho unordained, he has for many years been a most acceptable preacher in

English to English audiences, as well as in the vernacular to native Christian congregations.

He was ever found on the right side and the circle of his influence continually widened. Several years ago he was appointed a member of the legislative council of the Lieutenant-Governor of Bengal to represent the University of Calcutta. He was a lecturer on law in several of the colleges of Calcutta, and among the members of the Brahmo-Samai he was held in the highest regard. There is among the Brahmos a festival called Brothers' and Sisters' Day, when visits and presents are exchanged between the members of this community; and those outside who are held in special regard are made participants in these favors. Mr. Banerji, on one occasion, returning home after this festival had been observed, found presents awaiting him, sent by the Tali Kashab Chander Sen, leader of the Samaj; and the recipient was informed that he had been adopted as a brother, tho he had then but a slight personal acquaintance with this famous leader. At the death of Mr. Sen, Mr. Banerji was invited to be an honorary director of the college inaugurated and controlled by the Samaj.

Among the pupils at one time under the tuition of Mr. Banerji was the son of a wealthy Hindu who became greatly attached to his teacher. When grown to manhood this gentleman was accustomed to come to his former teacher for legal advice, feeling that he could implicitly confide in him as a lawyer because assured of his absolute honesty. At his death he left in his will an annuity to Mr. Banerji in token of the high regard in which he held him as teacher and friend. He

provided also that in case Mrs. Banerji should survive her husband this annuity should be continued to her.

Twenty-one years ago the Indian National Congress was inaugurated. Since that time this body has met annually to discuss the methods of the English Government in their relation to the peoples of the Indian Empire. and to suggest changes and reforms. Several years ago this Congress held its session in one of the northern cities of India, and near the close of the week when announcements for future meetings were made, it was noted with surprize by the Christians present that sessions were to be held on the Sabbath, as on other days of the week. At the session following these announcements Mr. Banerii, after conference with fellow Christians, arose and said, "We, members of the Christian community, who are members of this Congress, greatly regret the announcement of meetings to be held on the coming Sabbath. The Sabbath is to Christians a holy day, because the God whom we serve has commanded that this day be kept sacred. Should the Congress decide to hold sessions for the transaction of business on that day we, as Christians, must withdraw from this body. I do not mean merely non-attendance on the sessions held on the Sabbath. What I wish to be distinctly understood is that if the Congress, by holding business sessions on the Lord's day, violates the day which we as Christians esteem sacred, we must altogether sever our connection with the body."

The question was not at that time discust, but later, when the non-Christian members of the Congress came together for an informal discussion of this matter, some said that the stand taken by Mr. Banerji was mere bigotry, and asked why the prejudices of the few should be expected to influence the conduct of the majority. Since, however, this minority was influential, and the council could not afford to lose the support of a man like Mr. Banerji, the notices for the ensuing Sabbath were canceled.

Altho advancing years and increasing physical infirmity kept this honored servant of the Master from engaging as actively in Christian service, for some years before his death he stood in the front rank as a beloved leader in the cause which he espoused in his youth. Mr. Banerji was one of the three leading men of the Indian Christian community who sent forth the call which led to the formation of the National Missionary Society of India.

Referring to Mr. Banerji's death, on February 6th of this year, a native paper, the *Muslim Patriot*, said: "A great Indian has passed away in the death of Mr. Kali Charn Banerji."

The Christian Patriot, in a more extended notice, says: "Mr. Banerji was an eminent member of the Calcutta bar, and several times occupied the position of Professor of Law. Tho he had an extensive practise, he found time to devote himself in various ways to works of Christian beneficence. There was scarcely a religious or secular movement in Bengal, in which his services were not in requisition, either as director or chairman. Tho a singularly earnest and simple-minded Christian, Mr. Banerji threw himself heartily into the Indian Congress

from its very commencement, and to the close of his life was one of its most prominent members. All educated Indian Christians, he maintained, should take an active part in every national movement in order to assist, as far as possible, in guiding it aright.

"He was the greatest orator of his day. Wherever he lectured his audience was a distinguished one, and the halls were always crowded. He spoke English as no other Indian did, with an excellent accent, and with well-laid emphasis, with unaffected and dignified speech, and with a clear, silver-toned voice he poured forth sentences of impassioned eloquence on wondering and spellbound audiences."

Mr. Banerji was held by all, Christian and non-Christian alike, in such high esteem that the Calcutta University twice unanimously elected him as its representative in the legislative council. For several years he was registrar of the university and chairman of the Indian National Council of the Y.M.C.A. One of his last public services was the taking of an active part in the inauguration of the Indian National Missionary Society. To the whole community his departure is felt to be an irreparable loss.

His pall-bearers included both Europeans and Indians. A very large gathering of people from all classes of the community followed the body to its last resting-place. Among those present at the funeral were the Lieutenant-Governor of Bengal, the Right Reverend Bishop Coplestone, the Metropolitan of India, and six judges.

# SOME CONTRASTS IN HINDUISM

BY WILBUR B. STOVER, BULSAR, INDIA\*

Author of "India: A Problem"; missionary of the American Brethren Church (Dunker)

A Bunnia Hindu in Ankleshwer has recently given 15,000 rupees to found an animal hospital. The enclosure is to be in the midst of the town, and the foundations, which are already completed, are wide and large. Here all kinds of diseased and crippled, worthless and worn-out cattle will be brought, as a matter of religion, that all kinds of incurable animals-except man—may be mercifully cared for as long as possible. Men walk around the outside of the enclosure every day. poor and hungry, with clothing scarcely as large as an ordinary handkerchief, but the pleading voice of these starving, diseased, almost naked human beings does not appeal to the gentle Hindu as much as the howl of a mangy dog or the bawl of a hungry bull!

Every few years Vada is visited by a scourge of the cholera, which the people attribute to their carelessness in the worship of Myrebai, the goddess of cholera. They think that if Myrebai were properly worshiped the disease would not come, so that every outbreak is followed by worship with renewed energy. The first effort of the people this year was to persuade the goddess to go to the sea. They assembled near a temple, where the women of the town poured water over the idol, the men killed some chickens and a goat, and by enchantments persuaded the goddess to enter the body of one of the farmers. This man took up the several little articles made for

the goddess—a small cart, an idol, a little box, a comb and some powder—and set out at full speed for the sea. All the people ran after him, shouting and yelling to take the cholera goddess out of the town. When the farmer and a few others reached the first village, they put the things down on the ground, and returned with the hope that the goddess, having been escorted thus far, would continue her journey alone the remaining thirty miles away to the sea.

But the cholera increased, and after a few days the goddess entered another farmer, who said, "Give me a good fat buffalo." The people took this as the wish of the goddess and all bought a large male buffalo, which was blindfolded, covered with cloth, and led through the streets accompanied by the beating of a drum and the frantic shouts of the people. Outside of town a deep pit had been prepared, into which they tumbled the buffalo, covered up the helpless creature with earth and left him there to die-buried alive! The remainder of that day the smothered sound of the suffocating buffalo's deep bellow could be heard far away as he roared out against this inhuman treatment! But people continued to die from cholera in Vada until the rains came and relieved the sitnation.

In Bulsar, almost in front of our house, a young Hindu of high caste was bitten by a serpent a few weeks ago. On my return, after preaching

<sup>\*</sup> The field occupied by the Dunker Brethren in India extends north and south along the Arabian Sea for one hundred and fifty miles. Our field is large, affording not only a great variety of work, but more of it than twenty-six Americans are able to do. Ankleshwer is our most northerly station, and speaks Gujerati. Vada is the most southerly, and in the Maratni country. Bulsar is near the center.

in a neighboring village, I went at once to call at the house of the bitten man, and found him already uncon-The barber had been summoned and was set to shaving the dying man's head and face, except the little tuft on the back of his head, the Hindu sign. Then quickly they called for water, as now before he dies the man must have a hath! One of the women looked in from the rear door and asked, "Do you want warm or cold?" One of the men, fearing he should die too soon, gave the signal for uproar, as he nervously shouted in reply, "Warm or cold, whatever there is, quick, parni, PARNI!" All understood. The man was nearly gone. He had not yet been bathed, and the bath was a necessity that he might die religiously clean!

After much loud talking the water was brought and they drew the dying man to the front veranda. While one held up his head others drenched him with water, bucketful after bucketful! Then they let him rest a moment while those who had touched the man each threw a bucketful of water over themselves. In a moment they again drew the man into the room and lay him on the earthen floor, for if he were to die on a bed that would defile the bed. After throwing more water over him, they left him on the wet floor to die!

In the early part of the bathing ceremonies, one of the participants gave vent to his pent-up feelings in a heartrending cry, "Ram-ram, Heyram!" The older men stood by and wept with a loud voice. The women who were allowed in the sick room, stood around in little groups, in the inner part of the house or in the back yard, beating their breasts pitifully and crying aloud. One man called to

another to keep quiet, as it was the common fate of all. Another answered in a broken voice, "Why should the young be taken, and the old be left?" As men stood in little groups waiting for death, I asked one of the men. a neighbor, if they had called a doctor. He replied that they had been using "mantras," which were more powerful than doctors. After the mantra men had been saying mantras all night, at nine in the morning they called the doctor, as they had found that he had been bitten by the wrong kind of a snake! I suggested that they had the wrong kind of mantras, to which the reply came speedily that the mantras were all right, that they could call snakes back, could make them stand erect on the spot where they had bitten a man, and could make them even suck the poison out of the bitten part! I replied that Christians can not believe in such things, and suggested that the presence of the dead man did not add strength to the argument.

In an hour the body was prepared and made fast to a rough bamboo bier, which the men put upon their shoulders and went hurriedly to the place of burning by the river-side, crying "Ram-ram, Ram-ram." The women stayed behind weeping, and as the corpse, covered with a wet sheet, was taken round the first bend in the road they cried bitterly, for this was their last view of their loved one.

Building hospitals for animals and burying them alive, a profession of mercy as the basis of all religion and the handling of a dying man more roughly than any well man would choose to be handled, proclaim Hinduism to be a religion professing some beautiful precepts but working only evil continually.

# THE CHINA CENTENARY CONFERENCE

BY REV. CHARLES C. CREEGAN, D.D.

The Morrison Centenary, which opened in Shanghai, April 25, and continued in session until May 7, will go down in history as the greatest assembly of missionaries and other Christian workers ever held in China—probably the most effective ever gathered in a non-Christian land.

The Martyrs' Hall, which is a memorial to those-both Chinese and missionaries—who fell during Boxer uprising, and which will soon be dedicated to the use of the Young Men's Christian Association in China, was the place of meeting for the Conference. Popular gatherings were held in the International Hall and also in the several churches. A memorial service was held in this hall (Martyrs') on Sunday morning, May 5, at which time the names of 223 missionaries who gave their lives as martyrs in China were read and the announcement was made that of the thousands of natives who had given their lives rather than deny Christ, 1,716 names were now recorded, and others are being added from time to time. Dr. J. B. Gibson of Swatow, and D. E. Hoste of Shanghai, delivered addresses in which they spoke of the noble heroism of the dead and the lessons which we may learn from their service and sacrifice.

Not counting several hundred visitors who did not place their names in the directory, there were *ex-officio* members (all missionaries who have been in China twenty-five years) 122, missionary delegates 354, and visitors 694, making a total of 1,170. The voting members came from the various Provinces of China and Manchuria, while the visiting members came from Africa, Australia, Burma, Canford

ada, Ceylon, China, Finland, Formosa, France, Germany, Holland, Great Britain, Honolulu, India, Italy, Japan, Macao, Manchuria, Norway, Philippine Islands, Siam, Straits Settlements, Sweden, Switzerland, and the United States of America.

Among the western missionaries whose presence was a benediction and to whom we listened with deep interest, were such men as W.P.A. Martin, LL.D., (fifty-nine years in China), C. W. Mateer, LL.D., Dr. Y. J. Allen, H. Corbett, D.D., J. M. W. Farnham, D.D., Chauncey Goodrich, D.D., R. H. Graves, M.D., D.D., Ven. Arch. Moule, D.D., D. F. Sheffield, D.D., and H. V. Noyes, D.D.

The Conference selected two chairmen-Arthur H. Smith, D.D., American representative, and J. C. Gibson, D.D., to represent the British missionary societies. Too much praise can not be given to these presiding officers for their promptness in opening every session exactly on time, keeping the speakers within limits of time, having every question voted upon at the hour named, and, in a word, making of what, with such diverse elements and interests, could easily have been a confusion of discussion and division in action, one of the most orderly and harmonious assemblies it has ever been my pleasure to attend.

Papers of great ability upon twelve important subjects had been prepared by the following persons for the committees which they represented, and these papers were placed in pamphlet form in the hands of the delegates prior to the Conference, but were not read during the sessions:

(1) The Chinese Church, J. C. Gibson,

D. D. (2) The Chinese Ministry, D. Z. (3) Education, F. L. Sheffield, D.D. Hawks-Pott, D.D. (4) Evangelistic Work, J. W. Lowrie, D.D. (5) Woman's Work-(a) General, Miss Benham; (b) Educational, Miss L. Miner. (6) Ancestral Worship, Rev. J. Jackson. (7) Christian Literature, Rev. J. Darroch. (8) Medical Work, D. Christie, M.D. (9) The Holy Scriptures, A. P. Parker, D.D. (10) The Study and Use of the Bible, Rev. D. Willard Lyon. (11) Comity and Federation, Rev. W. S. Ament, D.D. (12) The Missionary and Public Questions, C. W. Mateer, LL.D.

There was also a committee on memorials, of which Rev. A. Foster was chairman, which presented:

(a) A letter to the home churches, (b) a letter to the Chinese churches, (c) a resolution on the opium question, (d) a memorial to the government asking for complete religious liberty for all classes of Chinese Christians; also a declaration to the government respecting the spiritual and philanthropic object of Protestant Christian missions in China.

It will be impossible in the space at my command to do more than speak briefly of two or three of the topics considered and the action taken by the Conference. To my mind no topic—save that of Comity and Federation—received more earnest and sympathetic treatment than that of Medical Work, which was introduced in an admirable address by Dr. D. Christie of the United Scotch Free Church Mission in Mukden.

During the debate of the resolutions, which continued with great harmony for four hours, Bishop Bashford said: "There is only one physician for every 1,400,000 people in the Empire. We need more men and women who are fully qualified and fully consecrated to carry on and to extend medical missionary work." Doctor Ament spoke warm words of praise for the

native physicians and helpers trained by the medical missionary. He mentioned the case of Doctor Sheffield, who was wounded in no less than thirty-five places, was attended, and eventually nursed back to life again by a trained Chinese doctor. Rev. T. W. Pearce spoke in high appreciation of the support given medical missions by commercial men, especially in Hongkong and Canton.

Among the several resolutions passed with great unanimity I will quote the one on opium:

Whereas, this Conference recognizes with thankfulness that the recent action of the British and Chinese governments concerning the opium traffic, and the measures already promulgated for the suppression of the opium habit, give reason for hope that China may ere long be freed from this curse, and that the numbers seeking medical aid to renounce the vice in the near future be largely increased;

Resolved, that we urge on missions in China that they should seek more energetically to combat this great evil in every possible way; that they should extend the work of opium refuges; and that they should above all make prominent in all their efforts and in each individual case the power of Christ as the only sure hope of permanent salvation from the degradation of this vice.

The topic opened in an able address by Doctor Sheffield. "The Chinese Ministry" was discust by Bishop Graves, Doctor Goodrich, Doctor Mateer, Doctor Lloyd, Archdeacon Banister, Doctor Fenn, and others, and the following among other resolutions were noted:

(1) Resolved, that the present status of the Chinese people emphasizes the need of producing a body of Christian men of such culture and character that they shall take rank among the leaders of the New China; men who are fitted to cast the leaven of the Divine Life into the hearts of this people, that through individual renovation government and society may be permanently renovated.

(2) Resolved, that we urge upon missionaries and native pastors the importance of bringing the subject of producing an efficient Chinese ministry prominently before the churches under their care, enlightening Christian parents as to their duty and privilège in giving their sons to the sacred ministry, and urging upon teachers in Christian schools the need of producing such an atmosphere of thought and purpose that the aspirations of pupils will spontaneously set toward the ministry.

The subject, however, which was discust with more spirit and at times with less harmony of thought and action than any other of the twelve considered during the sessions of the Conference was that of Comity and Federation, which was opened by Doctor Ament in a brilliant address. He said in part:

Christ came not to found a church but to establish a kingdom. Unity is always a condition. Pentecost, not uniformity, but of more than mere comity. In India the Dutch Reformed, Congregational, and the Free Churches of Scotland have effected a memorable union called the Union Church of South India, with a simple confession of faith in four articles. When perfected this will include 150,000 Christians, and other bodies will probably join. Church Federation of Great Britain in fifteen years of existence has 900 Councils, and practically covers the country. In Canada, Nova Scotia, New Zealand, Australia, Korea, Japan, as well as in India, those formerly opposed to each other are now allied.

The debate, which lasted nearly all day, was participated in by Bishop Roots, Doctors Goodrich, Farnum, Corbit, Gibson, Wherry, Martin, Bishop Bashford—in fact, by nearly all the leaders in the Conference, and many who had been silent before found their voices before the final vote on the following resolution was taken:

Resolved, that this Conference recommend the formation of a federal union under the title, "The Christian Federation of China."

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There were only a half-dozen votes against the resolution, and the eight other resolutions necessary to put it into practical operation were passed with almost no opposition.

This action does not, of course, mean that there will be in the near future organic union of all the Protestant churches in China, but many of the speakers did not disguise the fact that this is their hope and expectation within reasonable time.

The following statistics, prepared by Rev. W. Nelson Britton, and presented at the Conference, indicates an encouraging growth:

Societies working in China in 1876, 29; in 1889, 41; in 1906, 82.

Number of foreign workers in 1876, 473; in 1889, 1,296; in 1906, 3,833.

Educational statistics: In 1876, boys' day schools, 177; pupils, 2,991; boys' boarding-schools, 30; pupils, 611; girls' boarding-schools, 82; pupils, 1,307. Total, 4,909. In 1889, pupils in all schools, 16,836. In 1906, boys' and primary schools, 2,196; pupils, 35,378. Add girls, 7,168—total, 42,546. High schools and colleges, 389; male pupils, 12,376; female, 2,761; total, 15,137. Total in all schools, 57,682.

Church expansion: In 1876 number of churches, 312; communicants, 13,035; in 1889, number of churches, 522, communicants, 37,287. In 1906, baptized Christians, 178,251; catechumens, 78,528; total, 256,779. Gifts in 1907 (silver dollars), \$301,263; in 1889, \$36,884.

Among the addresses of marked interest we mention the following: "A Century Survey," by Arthur H. Smith, D.D. This occupied an hour and fifteen minutes and will soon be expanded into book form. Devotional addresses, by Dr. H. C. Mabie of the American Baptist Missionary Un-

ion, and by Mr. D. E. Hosti of the China Inland Mission, Ven. Archdeacon Banister (C.M.S.), A. B. Leonard, D.D., of the Methodist Board, President J. F. Goucher of Baltimore, Md., Prof. E. C. Moore of Harvard University, Prof. H. P. Beach of Yale University, Timothy Richard, D.D., of China, James L. Barton, D.D., and others.

Sermons of much power were preached on the two Sundays by Bishops Foss and Wilson, the Rt. Rev. Bishop S. E. Moule, the Rt. Rev. Bishop W. W. Cassels, D.D., Prof. E. J. Bosworth of Oberlin, the Rev. Lord Wm. Gascoyne-Cecil, M.A., the Rt. Rev. Bishop A. B. Turner, D.D.

This Conference was composed of able men and women-experts every one of them upon the subjects under discussion. Since the representatives of the home boards and all visitors were, by a bare majority vote, excluded from the discussions except by special invitation of the committee, there was no discord produced by words of wisdom (or possibly unwisdom) from secretaries and others who had not been engaged in missionary work in China. This decision caused some heartburnings and seemed a little arbitrary, but the result, in the opinion of many, justified the action. It is rarely the case that a conference or convention is composed, as far as voting members are concerned, entirely of those who are experts.

Everything from first to last was done in an atmosphere of prayer. The Conference had been a daily subject of prayer on the part of all the workers in China for weeks before the meeting opened—every session was opened with prayer, while the morning session was preceded with a devotional

hour. In addition to this there was "an upper room" where groups of praying ones had an almost continuous prayer-meeting, while a larger group held a similar meeting in the Union Church. With this volume of prayer going up to God all the hours of the day and until late at night, is it any wonder that the prayer of our Lord in the 17th chapter of John, "that they all may be one," should be answered?

I have attended many conventions and conferences, but I never heard more lucid and effective speaking (there was no orating), never saw such a spirit of unity of thought and action among men and womrepresenting many lands many denominations of Christians. Some of our leaders in America would do well to take lessons from these brethren in China who are not always careful to observe fine points of order, but who are dead in earnest to be efficient in the work which the Master has called them to do in the great empire of China. From first to last there was but one thought, one pravernamely, "Christ to China we bring with loving zeal."

One can not spend ten days with these great leaders of Christ's army in China, listen to their statesmen-like plans, their earnest words and fervent prayers, without a profound conviction that the day for China's redemption is drawing nigh. While we thank God for such leaders who are able to plan and execute, let us not forget that the army must have supplies of men and money and that these must come from the home churches in America, Great Britain, and Europe. May God show to us all our part in the great work of bringing the millions of China into His Kingdom.

# CHINA'S EDUCATIONAL ADVANCEMENT

BY REV. E. W. THWING

One of the most important factors of the world-wide missionary movement is the educational work. And in no country does education appeal more strongly to the people than in China.

Missionary schools and colleges have now been established in many parts of this great Empire, but what is more remarkable, perhaps, is that China herself has recently opened so many new schools of learning. one province of Chihli, under the rule of Yuan Shi Kai, has now over 2,700 government schools, all supposed to be on a modern basis, and teaching more or less of Western learning. Over 86.000 students are in these schools, some of which are primary, some secondary, and one is a university. In Pao Ting Fu there are 2,300 students acquiring the new learning. There are also schools for women and girls, and all who enter are required to unbind their feet. The women of China are proving a wonderful force to instil ideas of patriotism. Peking has a board of education and there are normal schools to supply the great demand for teachers, many of whom are coming from Japan. Here is a splendid opportunity for the well educated Chinese of Hawaii to become leaders of their own people in Western sci-The whole great Empire is waking up to new ideas, and new ambitions. Every part of the Empire is feeling the influence of this new desire for Western education.

The remarkable advance in the educational work in China is shown by the following list of schools and colleges in *one city*, taken from "The Tien-Tsin Young Men":

#### Schools and Colleges in Tien-Tsin

One Imperial Pei Yang university. One Imperial medical college. One Imperial army medical college. One telegraph school.

One police school.

One school of drawing and mathematics. Seven middle schools. Of these four have been opened by the government and three are private.

Sixty common schools for boys. Of these fifteen have been opened by the government and forty-five by private parties.

Thirteen schools for girls. Of the girls' schools one is a normal school and one a high school.

Two kindergarten schools.

Nineteen half-day schools. Of these ten have been opened by the government and nine by private means.

Fifteen night schools. These night schools have on an average about two teachers and twenty-five students.

One Chinese and German school.

One secretaries' school.

One servants' school.

One commercial school.

One general educational association,-

This list does not mention any of the mission schools, where much educational work is being carried on, but relates to the educational work carried on by the Chinese themselves.

#### Lectures and Museums

In Tien-Tsin there are also three lecture halls, open each evening from 8 to 10 P.M., where free educational lectures on history and science are given. The Tien-Tsin Industrial Bureau founded, in 1904, an industrial museum. It is open daily. Admission, one cent. Here may be seen the manufactured articles from all parts of the Empire. In 1905 an educational museum was also founded, and contains apparatus used in experiments in chemistry, physics and botany. Many

scientific instruments are daily examined by the crowds who visit the museum. The same industrial bureau has also opened an industrial training institute, to give employment to poor people, so that they may become trained and skilled workmen. Woodwork, iron-work, crocking, weaving, dyeing, and many other branches are taught to a thousand Chinese by fifteen trained teachers, three of whom are foreign experts.

# An Evangelistic Force

The Christian educational advance in China is one of the most direct evangelical forces at work. It means a definite, systematic teaching of Christian truth to China's young men and women. In the Weihien College in Shantung, for example, every student is at present a professing Christian. That college has never graduated a man who is not a Christian. In this college, and others like it, are trained the men who become the Christian ministers and teachers for China's multitudes. Christian educational work is really evangelistic. This is a work that appeals to awakened China as nothing else can. The present opportunities before the Christian teachers in this vast Empire can not be measured. China is advancing and may the Christian Church, as never before, guide and direct this mighty movement.

# ALGIERS: "NOT DEAD, ONLY DRY"\*

"It is useless to plant anything: the earth is dead."

"No, it is not dead, it is only dry."
"But I tell you, it is dead. In summer the earth is always dead; see here." And the Arab who spoke stooped and picked up a rock-like clod, that he had hewn with his pickax from the trench at his feet. It looked dead enough certainly; the African soil in August is much the same in texture as a well-trodden highway. But it is only waiting.

"It is the very same earth that it is in winter," I replied; "all it wants is water, and water you must give it."

With an Oriental's laconic patience, tho all unconvinced, the man went on with the hewing of his trench, and the planting therein of acacia clippings to make a new thorn hedge where it had been broken down. And with a new hope in God my own words came back to me as I turned away. "It is not dead, it is only dry."

For of all the soils in the world our Moslem soil seems the most barren, and all around friend and foe repeat the same words: "It is useless to plant anything, the earth is dead."

But in the face of both—in the face of the hosts of darkness who take up the words and fling them at us with a stinging taunt—we aver and affirm: "No, it is not dead, it is only dry."

Dry: that we know sorrowfully well; it can not be otherwise. It is dry soil because Islam has come nearer doing "despite to the Spirit of Grace" than any other religion; it is, as has been truly said, the one anti-Christian faith, the one of openly avowed enmity

<sup>\*</sup> A chapter from "Our Moslem Sisters," a book by various missionary workers, published by Fleming H. Revell Co.

to the Cross of Christ, the one that deliberately tramples under foot the Son of God.

It is dry also because in the religion itself there is something searing, blighting, as with a subtle breath of hell. This is true of the lands where it has laid hold, and true of the hearts —it is dry.

Dry soil, not dead soil. If you were out here and could see and know the people, you would say so, too. next best thing is to bring you some of their faces to look at that you may judge whether the possibilities have gone out of them yet or not: women faces and girl faces, for it is with these that we have to do in this paper. Will you spend five minutes of your hours to-day in looking-just looking-at them, till they have sunk down into your heart. Are they the faces of a dead people? Do you see no material for Christ if they had a chance of the Water of Life? These are real living women living to-day, unmet by Him.

To begin with, the first glance will show their intelligence. Get an average ignorant Englishwoman of the peasant class to repeat a Bible story that she never heard before. She will dully remember one or two salient Go up to a mountain village here and get a group of women and talk to them and choose one of them to repeat to the others what you have You will feel after a sentence or two that your Arabic was only English put into Arabic words; hers is sparkling with racy idiom. More than that, she is making the story live before her hearers: a touch of local color here—a quaint addition there. It is all aglow. And this a woman who has sat year after year in her one garment of red woolen drapery,

cooking meals and nursing children. with nothing to stimulate any thoughts beyond the day's need.

Do their faces look as if their powers of feeling have been crusht out by a life of servitude? Not a bit of it. No European who has not lived among them can have any idea of their intensity: love, hate, grief, reign by turns. Anger and grief can take such possession of them as to bring real illness of strange and undiagnosed kinds. We have known such cases last for months; not unfrequently they end fatally; and more than one whom we have met has gone stone-blind with crying for a dead husband who probably made things none too easy while he lived.

They have will power: the faces tell that, too. The women have far more backbone than their menkind, who have been indulged from babyhood; their school of suffering has not been in vain. In the beautiful balance of God's justice, all that man has taken from them in outward rights has been more than made up in the qualities of endurance and sacrifice that stand. fire-tried, in their character.

Down beyond these outward capacities, how about their spirit-nature? It may be hard to believe at home, but it is a fact that just as the parched ground of August is the very same as the fertile earth of spring, so these souls are the very same as other souls. God is "the God of the spirits of all He hath made of one blood all the inhabitants of the earth." For impressionableness on the Divine side, they are as quick as in enlightened lands: I think quicker. It is only that as soon as the impression is made "then cometh the devil" with an awful force that is only now beginning to

be known in Christian countries and there is not enough Holy Ghost power free in the land to put him to flight. There will be when the showers come!

As yet the soil is dry: the womenkind are a host of locked-up possibilities for good and sadly free possibilities for evil.

The dark side lies in untrueness born of constant fear of the consequence of every trifling act, moral impurity that steeps even the children—wild jealousy that will make even tiny features pine away and die if a rival baby comes. Their minds are rife with superstition and fertile in intrigue.

While all this has full play, unchecked and unheeded, the latent capacities for serving God and man are wasting themselves in uselessness. prest down by the weight of things. There is something very pathetic in watching the failing brain-power of the girls. Up till fourteen or fifteen they are bright, quick at learning; then it is like a flower closing as far as mental effort goes and soon there is the complaint: "I can not get hold of it, it goes away from me." Once grown up, it is painful to see the labor that it is even to learn the Imagination, perception, alphabet. poetry remain, and resourcefulness for good and evil, but apart from God's grace, solid brain-power dies. Probably in the unexplored question of heredity lies the clue; for at that age for generations the sorrows and cares of married life have come and stopt mind development, till the brain has lost its power of expanding as womanhood comes on. Life is often over, in more senses than one, before they are twenty.

The story comes before me of three

warm-hearted-like maidens who a few years ago belonged to our girls' class: the eldest came but seldom, for she was toiling over shirt-making for the support of her mother and sister. This sister and a friend made up the trio.

Their mothers were "adherents"—we had hoped at one time *more* than adherents, but compromise was already winning the day: the daughters had open hearts toward the Lord, all of them in a child-way. Where are they now?

They came to marriageable age, and Moslem etiquette required that they should marry. We begged the mothers to wait awhile and see if some Christian lads were not forthcoming; but no, fashion binds as much in a Moslem town as in London and New York.

The eldest girl was carried out fainting from her home to be the wife of a countryman. He was good to her: his mother became madly jealous. Within two years the bride fell into a strange kind of decline; when death came there were symptoms showing that it was from slow poison.

The second to marry was the little friend. At her wedding-feast those who had forced the marriage on drugged her with one of their terrible brain poisons. The spell worked till she could not bear the sight of us, and hated and denounced Christ.

It wore itself out after a few months and light and love had crept back. We went away for the summer. Before we returned she had been done to death by her husband. Through the delirium of the last day and night her one intelligible cry was: "Jesus," so the broken-hearted mother told us. She was an only child,

The third is still alive, a mere girl yet in years. She has been divorced twice already from drunken, dissolute husbands. Long intervals of silent melancholy come upon her, so intense and dumb as to look like a threatening of brain-trouble. She was like a kitten for spirits five years ago.

Poor little souls—crusht out of every one of them at sixteen or seventeen under the heel of Islam. Do you wonder that we do not consider it a very elevating creed!

They have gone under without tasting the bitterest dregs of a native woman's cup, for, with the exception of one baby of the eldest girl who lived only a few weeks, there were no children in the question. The woman's deepest anguish begins where they are concerned. Divorce is always hanging over her head: the birth of a daughter when a son had been hoped for, an illness that has become a bit tedious, a bit of caprice or counter-attraction on the husband's part-any of these things may mean that he will "tear the paper" that binds them together, and for eight francs the cadi will set him free. This means that the children will be forced from the mother and knocked about by the next wife that comes on the scene; and the mother-heart will suffer a constant martyrdom from her husband if this can but be averted. The Algiers women may claim the boys till seven and the girls till ten or twelve; the country women have no claim after the little life becomes independent of them for existence.

Look at the awful, fierce sadness of this face: more like a wild creature than a woman. She has probably been tossed from home to home until she is left stranded, or wrecked, on rocks of unspeakable sin and shame; this is how it ends, again and again.

Turn from her; we can not have her to be the last. Look once more at a girl, untroubled as yet. If you want to see what the women could be if the social yoke of Islam were loosed from their shoulders, study the little maidens upon whom it has not yet come. Take one of them if you can get hold of her—even a stupid one, as this one may be with all her soft grace—let her expand for a few weeks in an atmosphere of love and purity. Watch the awakening: it is as lovely a thing as you could wish to see, outside the kingdom of good.

If this budding and blossoming can come with the poor watering of human love, what could it be with the heavenly showers, in their miracle-power of drawing out all that there is in the earth that they visit. Oh, the capacities that are there! The soil is "only dry."

In the very fact of its utter dryness lies our claim upon God. "I will make the shower to come down in his season; there shall be showers of blessing" in His promise. The "season" for the showers in these southern lands is the time of utmost drought. It is not in July when the gold lingers in the grass, but in September when the tangle of the spring has sunk to ashes grey, ready to crumble at a touch—it is then that we know that the rains are nearing. God's "season" comes when all has gone down to despair.

So we look around on our Moslem field, and triumph in the dryness that is so like death, for it shows that we need not have long to wait.

But a great fight is fought overhead in the natural world out here before the rains are set free: the poor dry lands seem to wrestle against the one thing that they need. Before the clouds burst there will come days—weeks, perhaps, off and on—of fierce sirocco, hurling them back as they try to gather. Sometimes they seem on the point of breaking, and a few drops may get through the heavy air, then back go the clouds, leaving the brassy glare undimmed. On the fight goes, and gets only harder and harder, till

suddenly the victory is won. The south wind drops, or shifts to the west, and the clouds laden now with their treasure mass themselves in the east; then the wind wheels to the east and gets behind them and in an hour or less, unresisted, they are overhead; unresisted, the windows of heaven are opened, and the rain comes down in floods with a joyful splash, drenching the earth to its depths, and calling to life every hidden potentiality.

# THE CHURCH AND THE AWAKENING OF THE ORIENT

BY REV. D. B. SCHNEDER, SENDAI, JAPAN
Missionary of the Reformed Church in the United States

There is no doubt that the awakening of the Orient is at hand. Japan is not only already awake, but she has even become within the short space of fifty years one of the great world pow-That the western civilization which she has been adopting and adapting to the particular genius of her national life is not a mere veneer, is now beyond question. Her well-organized government, her wise and efficient educational system, her brilliant victory over one of the greatest military powers of Europe, and the speed with which she is recovering from the financial stress occasioned by the failure to secure an indemnity from Russia, all go to prove that Japan is now standing on her own feet, and has started on a permanent national career that will keep her in the front rank of the nations.

China is now also waking up. Some fifteen years ago Doctor Nevius compared the Chinese Empire to a huge granite block, which had scarcely been touched by the missionary and other

outside influences of nearly a century. But to-day we have before us the spectacle of that mass in motion. Slowly, surely, irresistibly China has begun to move, and every day from now on will add to the momentum of her awakening. The example of Japan has been the immediate cause, and to Japan she is now looking for guidance. There are 18.000 Chinese students in Tokvo. They come from all over China and are either supported by the provincial governments or by their parents of the gentry class. Their aim is not primarily scholastic, but political. They have come to learn how Japan has made such progress, and their purpose is to go back and help to lead their own country along the same pathway. Moreover, there are many Japanese scattered over China as advisers and Already the learning of the West is substituted for the old learning of the literati; the system of jurisprudence is being revised; the formation of an army and navy on a western basis is going on apace; railroads are

being built; steps have been taken to eradicate the opium vice; and what is most significant, action has been taken by the imperial government looking toward the granting of a constitution and the establishment of a popular legislative assembly. Surely it is a large program, but it will be carried through.

Korea is now so completely under the tutelage of Japan that her development will, as a matter of course, be along the lines of progress realized by the latter country.

India has begun to look toward her great oriental neighbors, and her future will be vastly influenced by the course of events in Japan and China. Even the attention of Tibet has been attracted toward Japan as an object lesson.

Undoubtedly, therefore, these nations will now enter into the great current of the world's history. over 2,000 years there have been two worlds, the East and the West. East has been almost stagnant, and the West-the states of Europe and North America-has constituted the central stream of enlightenment, progress and power. But it looks now as if the great East with her total of over one-half of the world's population were to be thrown into this central stream of history within a single century. A commingling has already begun. The time is near when in diplomacy, commerce, industry, culture and religion the East must be reckoned with. She will be a mighty power in all these respects.

The fundamental question concerning this gigantic movement is what? It is the question whether the East will become Christian. I should not wonder if this were the most important question before the world to-day.

Since the beginning of the Christian era no power (unless Islam forms an exception) has yet withstood the power of the cross. The Roman Empire bowed before its benign influence: the barbarians of northern Europe were subdued by it; the cannibals of the South Sea islands have been tamed by the sweet story. Will Asia withstand this power? The great question seems to mean, not whether these countries will become Christian in the course of several centuries, but whether they will become Christian in this century. For if their progress in Christianity does not keep step with their other progress, only one result can follow: the old religions, being unable to live with the new civilization, will inevitably give way to a spiritual hardening and deadening in agnosticism and materialism. Asia become Christian? If not, the failure will make a profound impression upon the whole Christian world. It will be felt in all the churches of our Christian lands, in all the schools and in all the homes.

Happily the prospects of missions in Japan, Korea and China are good. In Japan there are 150,000 Christians of all denominations. These are distributed among all classes of people. There are no callings or stations in life where they are not found. In the lowliest huts they are, and from the imperial household they are not absent. Every town, almost every village has its representatives, and there are few homes that have not in one way or another been touched by the new life. Many thousands of young men and women who once were students in Christian schools are scattered over the empire, occupying positions of influence, disseminating new

ideas, initiating new movements, permeating the nation with new life. Not nearly all of them are avowed Christians, but they have all been affected by the new leaven. Christian literature—Bibles, portions, tracts, newspapers, magazines, books-has been circulated very widely. The secular newspapers, magazines and works of fiction, which now leave no corner of the empire unreached, have become so greatly influenced by Christianity that a prominent Japanese literary critic recently said that while the literature of the era previous to the present was predominantly Buddhist, that of today is distinctly Christian in tone and influence. The army and navy have learned to appreciate and welcome the influences of Christianity. In fact, if one were asked what the most marked feature of Christian missions in Japan is, the truest reply, I believe, would be, the remarkable way in which the nation as a whole has moved in the direction of Christianity.

Korea has come to be a marvel of missionary progress. The people are crowding into the churches and preaching-places, and baptisms are taking place at a rate of speed that has perhaps not been equaled in recent missionary history. In China, too, the progress is comparatively rapid, and the field is becoming whiter unto the harvest than it has ever been before.

Thus the outlook is reassuring. The Spirit of God is acknowledging the agencies and influences that are at work, but the victory is not yet. The work is but just begun. Threetenths of one per cent. of the population of Japan is Christian. In Korea the percentage is a little larger, in China a little smaller, in India nearly the same. And as one moves through

the thronging life of a great eastern city the multitudes seem utterly heedless of the higher things of life.

What, then, is necessary to make sure a favorable result? First, great wisdom is needed in the work of missions in Japan and China. There is a conception of missions, widely prevalent in the home churches and among missionaries themselves, that may fit the situation in Africa but does harm in Japan and China. is the conception that looks upon non-Christian people as "the poor heathen," that has pity as its motive, expects the that converted "heathens" to be all gratitude and docility. But the people of Japan, and also the people of China in their ancient manner, are educated people. In large proportion they are refined both in manners and feeling. Many of the Japanese men dress as we do. and they know more of America than America knows of Japan. And the problem of leading them to Christ is not very different from the work of leading the unchurched in Christian lands into the kingdom of salvation, and when once so led they must be treated as being on the same terms of equality as members of churches in the home countries. Moreover, the past of these peoples has been molded by great religions and systems of eth-These can not be merely condemned and brushed aside. must be studied and the truths in them recognized, taken up and transfigured by the higher light of the Gospel. Again, there is need of large sympathy with national aspirations. The nation is an ethical factor that is recognized by the New Testament, and that may, with propriety, be recognized also by the Christian missionary.

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to an unusual degree encouragement should be given to the upbuilding of self-supporting, self-governing self-propagating native churches.

Secondly, the situation in the East calls for concentration of energy. There is possible a strategy in missions, the employment of which is a sacred duty. Perhaps it ought not to be called strategy, but common sense. Where there is a field or a continent specially ripe and unspeakably important in its bearings upon the future of the Christian Church, ought not the needs of that field be met fully, even tho temporarily not much can be done to develop the work in less urgent Suppose Columbo and Patrick fields. and Boniface had gone to Arabia during the Middle Ages instead of to northern Europe, where would the Christian Church be? The mechanical policy of equal distribution of insufficient reinforcements to all fields alike is a discredit to the men highest in authority in the administration of missions. Japan ought to have all the missionaries (and these of exceptionally high character and ability) and all the funds for her Christian schools and eleemosynary institutions that she needs from abroad from now on. more can be done, then let Korea be fully equipped, or China, and then India.

Thirdly, there is a way of further-

ing the cause of missions in the East to-day other than the giving of money and the sending of missionaries. is through a Christian attitude on the part of the national governments of Christendom. President Roosevelt's decided action in reference to the San Francisco affair was of immeasurably great missionary significance. There must be no designs on China, and many wrongs now being done must be righted. England must treat India more nearly as she treats her great colonies. Above all there must be, either on the part of Christian governments or of Christian peoples, no race prejudice and no assumption of race There is nothing so persuperiority. nicious as that, nothing that gives the lie to the preaching of the gospel of human brotherhood so flatly as that. These things are required, and the Christian people of Christian lands have the power and the duty to demand Christian treatment of the non-Christian world. That will help to hasten the coming of the kingdom.

In the recent stirring events of the Far East the hand of God has been at work. By His providence He is leading the great nations on-to what? We believe to a great place in his kingdom. And to those who are praying, "Thy kingdom come," His finger is now pointing to Japan and Korea and China. Let us heed His guidance.

# THE SUNDAY-SCHOOL BANYAN TREE OF INDIA

BY RICHARD BURGES, CALCUTTA, INDIA S. S. U. missionary and general secretary of the India S. S. U.

When the eighteenth century had run half its course a tree, destined to become great, started life on the banks of the Hooghli. Tradition says that its early days were spent as a parasite sucking the sap of a wild date palm, under which a Hindu fakir sat daily for alms.

Some dozen miles up the river the Danes held sway over Serampore. There Carey, the consecrated cobbler, Marshman, the schoolmaster, and Ward, the printer, conducted translation, educational and evangelistic work. William and Felix Carey, sons of William Carey, senior, and their mutual friend John Fernandez, had heard of Robert Raikes' Sundayschools in Gloucester, England. They discust, good-sized schoolboys tho they were, the possibility of such a Sunday-school in Serampore. Forthwith the work was planned and the plan was worked. On Sunday, July 9th, 1803, they planted the first seedling of a Sunday-school tree in India. The event was not considered to be of any consequence. In the chronicles of Serampore we do not find it on record, for William, Felix and John did not know, nor did their sires, the far-reaching consequences of that first Sunday-school.

Visit the spacious and far-famed Botanical Gardens at Calcutta, and see the *Ficus Bengalensis*, that began its babyhood in the middle of the eighteenth century. "The great Banyan tree, which is the pride and glory of the Garden, more resembles a small forest than a single tree. This appearance is caused by the roots, which, growing out of the branches, run ver-

tically to the ground, and each of which has all the appearance of a trunk. The habit of sending down aerial roots from the branches is not uncommon in the great genus Ficus, but in the Banyan the habit attains its most striking development. . . . These aerial roots are thrown out at places where support for the horizontally spreading branches is most required." At first sight the huge tree seems to be supported by pieces of timber. Closer examination shows that these supports are provided by nature and that the many parts are one perfect Little did the fakir imagine that the parasite, above his turbaned head, contained the embryo of a tree destined to be the pride of India.

No less remarkable is the growth of the Sunday-school movement. This non-poisonous parasite fastened itself on the missionary tree at Serampore. That was the day of small things, but to-day fully 15,000 unpaid workers go forth each Sabbath to teach the Word of God in 10,000 schools in sixty Indian vernaculars. The auxiliaries of the India Sunday-school Union in the various provinces are self-governing and are managed by a representative interdenominational committee which endeavors, in a variety of ways, to improve and increase Sunday-school ac-From Quetta to Mandalay, and from the snow-clad Himalayas to the burning equator its foliage spreads —and its fruit is for the healing of India's child life and youth life.

In 1894 the Banyan was examined and it was found that 378 aerial roots had reached the ground. In 1900 the roots numbered 464, and to-day there

are nearly 550 branches and roots. Whereunto will this thing grow?

The Sunday-school banyan tree is quite as wonderful, for there have been added 50,000 members per annum for several years past. The figures for the last twelve years show an increase of 250 per cent. The full membership as far as can be ascertained is 350,000; but hundreds of other schools exist, the statistics of which are difficult to obtain.

The Ficus Bengalensis is a "going and growing" concern; so is the Sunday-school tree. Praise God! To the Government of India much praise is due in regard to the care bestowed on this colossal banyan tree for over a century. If blight afflicts, efforts are made to heal. When the cyclones of 1864 and 1867 broke off boughs, efforts were made to mend them. The tender tendrils which drop from above and then afterward grow into aerial roots, are nursed, if necessary, until they are strong and well grounded. In short, the duty of the gardeners is to encourage the growth of the tree and to let nothing hinder the flow of the sap from the central trunk to the highest and farthest leaf.

The Sunday-school banyan tree would not have grown so strong had there not been diligent gardeners. First and foremost among them stands Dr. T. J. Scott, through whose sleepless activity the India Sunday-school Union was founded in 1876. For many years the work had prospered, but it was not until then that it was thoroughly organized. About forty committees look after the aerial roots in different parts of the field. The central committee is located in Calcutta and its twelve representative missionaries and laymen study the broad in-

terests of the work. The president. The Hon, Kunwar Sir Harnam Singh, Ahluwalia, K.C.I.E., of Kapurthala, is an Indian nobleman of great influence and the Sunday-school army is proud to follow his leadership. writer takes his place as "general caretaker" of this banyan tree, having been in the service of the S.S.U., London, for a decade. It should be carefully noted that the India Sundayschool Union is different from nearly all other agencies in the non-Christian world. It is a separate entity, an Indian and independent organization, and is supported entirely by voluntary contributions. The whole duty of the gardeners is to protect the tree from blight and blast and to keep the sap flowing from center to circumference.

Let some of the methods of the gardeners be explained. The I.S.S.U. exists:

(1) To emphasize the spiritual character of Sunday-school teaching.

(2) To consolidate and extend Sunday-school work.

(3) To educate teachers in the best principles and methods of Bible study and teaching.

(4) To produce and foster the growth of English and vernacular literature suitable for teachers and scholars.

(5) To encourage special services among

young people.

(6) To unite, for mutual help, all Sunday-schools conducted by Protestant missions in Southern Asia.

These objects are promoted by various means, chief among which are:

(1) The International Bible Reading Association aims to establish and direct daily Bible reading at home on the next Sabbath lesson. The registered membership is over 16,000 and the readings exist in sixteen languages.

(2) Of the sixty vernaculars in which our schools are conducted twenty have Biblical expository leaflets on the current lessons, published weekly. Some editions are for teachers, some for senior scholars, some for the "tots"—in all about fifty editions. To maintain the expositions at a high standard of excellence nearly forty editors put

heart and brain into their preparation. This fructifying stream is kept flowing by individual, denominational and I.S.S.U. enterprise. Almost invariably they are sold to the teachers under cost price, but in no case given free. Homes inaccessible to the most experienced missionary easily surrender to a Sunday-school child with the message of Christ's redeeming love on his lips, and a pictured leaflet in his hand.

(3) The India Sunday-school Journal

(3) The India Sunday-school Journal is a monthly magazine in the interests of Bible study and all evangelistic effort among the young people of Southern Asia.

(4) Teachers and scholars present themselves for an oral or written annual examination on the work of the previous six months. Last year answers were tendered in twenty languages by 15,000 candidates. Since 1896 no less than 35,000 illuminated and graded certificates have been granted. As four-fifths of the schools use the International Syllabus, an examination on this wide scale is made possible.

(5) Conventions are occasionally held in different parts of the Empire at which teachers are encouraged in the study of the more important aspects of their work.

(6) Missions are held frequently for young people, chiefly in the charge of Mr. W. H. Stanes.

(7) A central office is constantly maintained as a bureau of information for all workers in the Empire.

#### A Contrast

The banyan tree which has afforded similes must now be abandoned. contrast must take the place of a comparison. The Calcutta banyan tree, for all practical purposes, is useless-its timber is porous. The Sunday-school banyan tree of India, on the contrary, is useful. It binds together the Sunday-school work of sixty missionary societies, as well as 10,000 schools and 15,000 teachers, in a Bible teaching and soul-saving crusade. Children under fourteen years of age are the special charge of the teachers. "Ten thousand times ten thousand" of such children in India await the entrance of His Word.

# REVIVAL IN THE "LAND OF THE MIDNIGHT SUN"

BY ANTON TARANGER, TRANDHJEM, NORWAY

God has graciously visited our land again. Kristiania—that is the main center for the operations and manifestations of the Spirit. Rev. T. B. Barratt, an Englishman who for many years has resided in Norway, is now the chief instrument of the Spirit. He returned from a tour to the United States shortly before Christmas. In New York he received a baptism of the Holy Spirit, as is proved by his work.

The awakening is mostly among the believers for the quickening and deepening of the spiritual life. This revival is not so much in the State church as it is among the free churches (Baptists, Methodists, etc.). Brother Barratt is a Methodist, but is leader for an undenominational city mission in the capital.

The meetings have been held in various places, including the hall of the Studentersamfund, but not in the State churches. The crowds have been overwhelming. Nothing like it has ever been seen here. Some meetings have lasted all night.

The fire is spreading to other places and revivals are reported from many towns round about the capital. Many ministers and correspondents for papers, both from Norway, Sweden, and Denmark, have visited Kristiania to study the movement. Some have gone home, convinced and astounded with burning hearts, marveling at the great power of the Lord of Hosts.

Of course, there have been many scoffers, not least among them the rationalistic professors at the University. But it was to be expected (2 Tim. 3,

1-5). God has owned the work as His, and at the meetings many unconverted sinners found their Savior.

Great movements are also taking place in the State church. There is a loud cry for reform. At a conference last fall at Kristiania it was proposed by a professor at the University (a brother of the writer) that the Church and State should separate. The motion was not considered, however. This motion has also been made in the Storthing, and many of the leading statesmen, journalists, and pastors favor this. The time is not far off when it will be done. The cry is: We want a more Biblical Christianity.

# Work Among the Lapps and Finns

There are nearly 30,000 Lapps in Norway. The work among them has been greatly neglected. The Bible was translated into their language in 1885. Rev. A. Wangherg has been working among them since 1903. His work has consisted largely in dis-

tributing the Word. He made a tour in 1903 with a Mr. Golding from England, and acted as his interpreter among the Lapps in Finnmarken. Mr. Golding and other friends in England. America and here have sustained this Bible mission These three years he has distributed 105 Bibles, 160 New Testaments, and 340 copies of the Gospels in connection with the preaching of the Word. He is a tall, strong man, about 6 feet 2 inches, and carries with him tent, food, Bibles, etc. travels among the Lapps during the summer months and does evangelistic work in other places in Norway during the autumn and winter. He is a baptized believer and mighty in the Scriptures.

God be praised for His wonderful love which thaws the cold hearts of the people in the far north. His Spirit calls, convicts, converts, seals, and fills, and many in the "Land of the Midnight Sun" look up and with radiant faces and joyful voices say: "Even so come, Lord Jesus!"

# THE TRAINING OF MAORI GIRLS

BY "PAKEHA"

New Zealand's aboriginal population is a race of high order among dark-skinned peoples. The Maoris have been conclusively proved to be of a fine fiber—brave and generous, war-like, yet merciful. When discovered by whites they cultivated roots, but soon learned to grow the cereals of civilized peoples. The "Pakehas" (white people) have found them industrious and intelligent, with many other excellent qualities which help to place them very high among aboriginals.

But the Maori of to-day is not the splendid type of a hundred, or even of fifty years ago, for contact with the whites, while it has improved individuals, has tended to a deterioration of the race. The reason is that they have not had the training of centuries of civilization to guide them, and naturally acquire the white man's vices without his virtues. Still more does this apply to the women who almost never meet their white sisters, and have had no chance to learn the womanly excellences. However much white

philanthropists may educate the young men of a race, all the efforts must count for little if the women are neglected. The mixture of races is not found advisable, so that the educated young men must look for their wives among the ignorant and hopeless girls of the Maori settlement. If the wives do not understand the meaning of "home," and have no conception of personal progress, if in times of plenty they feast and in times of want beg or starve, if in times of sickness they fly for help to a foul-minded mountebank, then what must be the result? The race can only end in misery, poverty, disease and extinction.

With the purpose of removing this fatal ignorance from Maori women a band of noble-spirited young native men, acknowledging the enlightenment received by themselves from the training and the thought of civilized men, undertook the task of saving their race. "The Young Maori Party" was organized and its members, enlisting the further sympathy of their white friends, set out on a campaign whose main object was to gather funds sufficient for the establishment of a girls' school. They were not disappointed, and by persevering industry obtained the sum of \$26,500 in the colony. The Oueen Victoria School for Maori Girls at Auckland, New Zealand, was mainly started through the action of the late Ven. B. T. Dudley, Archdeacon of Auckland, New Zealand, and the foundation stone was laid by H. R. H., the Princess of Wales, on June 13th, 1901. The school was opened by the Earl of Ranfurly, then Governor of New Zealand, on May 22, 1903. This school provides accommodation for forty girls. The government provides a "minimum" of twenty scholarships;

the Auckland Trust Board pays a sum of \$250 per annum from the St. Stephen's Trust; the remaining expenses have to be defrayed by the free-will offerings of the friends of the Maori people.\*

The instruction given at the school is such as will fit the girls to become good wives and mothers. They receive a thorough training in cooking, washing, and other domestic work, and they learn to sew, to knit, to mend, and to make clothes. They learn by doing; for they, under Mrs. Mirams (woman superintendent) and her assistants, are the housekeepers of the school, and all the time that they are learning they are imbibing the principles of a Christian life according to civilized principles. Scripture teaching naturally has a very important place in their education; a sound course of general instruction, on the lines of that given to white children in the State schools, fits them for a place of usefulness in the world. Emphasis is also placed on the rules of health and of a simple hygienic mode of life.†

A visit to the school is full of interest. The entire housework is finished by the pupils in time for morning school. Beds are made, rooms are scrubbed and dusted, breakfast is prepared and the dishes are washed by

<sup>\*</sup>A sum of \$50,000 is required to pay for the building and the maintenance of the school. Of this amount \$26,500 have already been raised, of which \$14,500 have been spent in erecting and furnishing the building and laying out the grounds. The remainder has been invested, but the income is insufficient to cover the cost of the present staff, viz: the matron, assistant-matron, and governesses. A sum of \$25,000, therefore, is still to be raised.

<sup>†</sup>The Trust Board of Aukland is responsible for the management of the school and arranges the financial matters in connection with it. The the institution is Anglican m its establishment and most largely in its support, the school authorities have carefully ignored denominational differences, and not the slightest attempt is made in the direction of proselytizing.

the girls. Punctuality, an unknown virtue among the Maoris, is insisted upon and secured. The cook of the day remains absent from morning school; but with this exception, the whole building is clean and ready for inspection by the most punctilious by 8.45 A.M. On washing and ironing days the pupils rise earlier than usual to finish their work in time for school. Then the time between 9 A.M. and

learn, and have definite play hours.

The pity is that the school is not large enough to accommodate more pupils. The authorities have had to refuse scores of applications, for the Maoris themselves are fully aware of the advantages of the institution. To have daughters who can work and cook, make their own clothes, and tend the sick, is perpetual wonder to them and a source of infinite pride.



SOME MAORI SCHOOLGIRLS IN NEW ZEALAND

3.30 P.M., with one exception allowed for dinner hour, is spent in study. The school is regularly visited and reported upon by the Inspector-General of Schools for the Government Education Department of New Zealand.

At other than planting and harvest times the Maoris in the Kainga (village) do no work beyond cooking rough meals: they sit about smoking or dreaming. Imagine, then, the contrast when introduced into this mine of industry, where the girls rise at certain hours, work with system, eat at regular intervals, study diligently, But there are many thousands of Maoris and the establishment of such institutions as the Victoria school requires much money. Out of 40,000 people only a few Maori girls are being trained to know the meaning of home. The others, for the want of \$100 school money, are standing still or turning toward the path of degeneration and extinction.\* It is worth while to help these young women upward in the path to purity, intelligence and usefulness.

<sup>\*</sup> Remittances may be sent to Mrs. Mirams, "Queen Victoria School for Maori Girls," Parnell, Aukland.

# REMARKABLE NEWS FROM NEW GUINEA

A year ago the reports of the Rhenish Missionary Society told the story of the Papuans of New Guinea, who came to the missionaries stating to the white men that their (i. e., the white men's) God had appeared and said, "The Papuan's manner is well and good, and I shall tell the white men to leave you alone." The last number of the same reports contains the story of a vision or apparition still more remarkable which we bring before our readers, following closely the report of missionary Hanke, of the station Bon-

gu upon New Guinea.

On November 13 several Papuans from the village came to the missionary's house in great excitement, telling most curious things, and begging him to come to their village with the book of the doctrine of God as soon as possible. The missionary, himself excited by the stories, hastened to the village, where he found the men of Bongu gathered, and with them thirty men from Kul and Maragum. All were seated in deep silence—a most extraordinary thing among these loquacious children of a southern clime—and each face showed clearly that they expected counsel in a difficult matter. The missionary sat down and waited for an explanation. None was forthcoming, and he finally asked why he had been called. Then one of the old men from the Kul arose and said:

"Far from here, in the interior of our country, a lan-tomo (a man from heaven) with his child has come to the He has broken all spears and arrows, all sinews of the bows, and all magic tools and utensils, ordering the people to pack these broken things into baskets, to carry them to the next village, and to tell the inhabitants to do likewise. The man from heaven declared that he was the owner of all things, and he therefore put the kernels and peels of different fruits in another basket. Into a third basket he put his child and then told the people that the 'Ai,' the secret worship, is a lie, and the instruments used in it should be shown to women and children (from whom they are carefully hidden) and burned, but that the missionary is bringing the true doctrine of God. All the baskets with the arrows, spears, and magic tools, with the peels of fruit, and with his child, should be carried to the white man and be delivered to him, and to none else. The basket and the child should remain closed until the return of the father, but the others should be burned. We have brought the baskets. What shall be done?"

The baskets, ten in number, were there, and all were carefully covered with the leaves of a certain plant said to make secure against sorcery. And while the missionary meditated, a Babel of questions arose: "Does the book speak of this?" "Have you been told what to do?" "Have you dreamt concerning this?" "What will become of us?" "Will the sea cover us?" "Will an earthquake and a rain of ashes, as some time ago, threaten us?"

Quietly the missionary answered "No" to these excited questions, and then, when calmness and quiet had been restored, he spoke of Him who has created all things, who governs all, but whom they did not thank or praise, because they knew Him not. He spoke of Him who punishes the evil and the sin, and hates the works of darkness, but, not willing that any should perish, did send His Son Jesus, that He reveal to men the way of sal-It was no new message to these heathen, but the Gospel story often told before, repeated under especially impressive circumstances, and the story of God's love gave peace unto these troubled minds. Quickly the baskets were carried to the missionary's house, who made sure that nothing suspicious was in the "basket with the child of the man from heaven." In the evening another Gospel meeting was held, where again the deepest silence reigned and strict attention to the message was paid.

Missionary Hanke does not attempt to interpret the peculiar apparition, tho some of the Christian Papuans are inclined to connect it with an eclipse of the moon which occurred some time before. We will not attempt to interpret or explain it, but we simply accept it as the cool-headed German missionary reports it, and we believe that this vision is leading these heathen people to Christ. For, mark, on November 17, four days after the scene in Bongu, described above, nineteen of the men of that village and four from a distant mountain village applied for instruction preparatory to baptism. A few days after nine young girls and the wives of two of the men who had become catechumens on November 17, became applicants for baptism, a happening of greatest impor-Missionary Hanke, who has tance. spent already twelve years without leave of absence in the deadly climate of New Guinea, had intended to come home this year, but he feels that the Spirit of God is working and that he should remain at his post.\*

We greet the news as a token of faithfulness of our God who gives the increase when the seed of the Gospel has been planted with labors and tears, with prayers and hope, and we are looking for more glorious news from the heathen Papuans of New Guinea.

#### Later Reports

Letters of the Rhenish missionaries from a later date confirm the continuance of the gracious revival in Bongu. Missionary Hanke says, "Door after door is being opened and the bulwarks of heathenism are rapidly falling along the whole coast. In the remote mountain villages the heathen are burning their Ai-instruments and the call for missionaries comes from many places."

The wonderful movement is now spreading to other parts of German New Guinea. From Bogadjim missionary Schutz reports that on the day after Christmas the men of the village ran to the station calling out excitedly,

"The baskets are coming!" And behold, soon a long procession of men, adorned with green garlands and carrying baskets, were seen approaching the village. The men, who were inhabitants of the mountain villages, walked slowly, with measured steps, toward the public square of the village, where they were joined by the missionary. All houses of the village were locked, and not one woman nor a child was visible, while the men of Bogadjim had assembled upon one side of the public square, silent, with fear written upon their faces. strangers occupied the other side, and deep silence prevailed. Then, at the request of the leader of the strange procession, a cocoanut was cut and its pieces were divided among all present. The baskets were put down with greatest care, and the men from the mountain villages made ready to speak. But a sudden rainstorm caused all to seek shelter hurriedly.

The next day the missionary was called again into the village. Now all the women of Bogadjim had joined the men. Great excitement prevailed, for the carriers of the baskets had brought the command to burn all Aiinstruments and now the command was to be obeyed. A large pyre was erected upon the public square and lighted. Then the mysterious Ai-instruments were brought forward by the men and shown to the women, from whose eyes they had been hidden most carefully before that time. A marvelous, terrible scene ensued. The women, filled with terror and fear of death, sought to escape, but were forced to remain by the men. blingly these poor women, who had been taught that, if they ever looked upon these instruments, they must die, held each other in close embrace. They acted like maniacs, and the confusion became so great that the missionary could not see all that was done by the men in obedience to the strange command of the carriers of the bas-But he was sure that all Ai-instruments were broken and the pieces thrown into the fire.

<sup>\*</sup>Our readers may remember that at Ragetta, another station upon New Guinea, on June 10, 1906, twenty Papuans, the first fruits of nineteen years of missionary efforts, which cost the lives of twenty faithful missionaries, were baptized (Miss. Rev., Feb., 1907, p. 156) and twenty-two Papuans soon after applied for instruction preparatory to baptism.

Gradually the fearful excitement subsided and then came for the missionary the opportunity of preaching the Gospel to these poor creatures who had renounced heathenism thus publicly and decidedly. The next day a considerable number of men came to the missionary and asked for Christian instruction, and from the surrounding villages came the news of many being ready to hear the Gospel.

But we must not suppose that this wonderful awakening is felt among all classes and in all the places where the missionaries of the Rhenish Society are at work. In the western stations, Siar and Ragetta, little has been heard concerning the mysterious apparition. Yet even there the work looks now more hopeful than at any other time, and the new station, Nobonob, is making rapid progress and demanding more laborers, even as the other stations of the field. But while the call is loud, and while the Rhenish Society is prayerfully preparing to use the wonderful opportunities in New

Guinea, in a strange manner the Lord is dealing with the missionaries in the field. Several of them have been laid aside by fever, and missionary Hanke of Bongu, who has been in "the midst" of the revival, was near unto death for two weeks and has been forced to leave the unhealthful station.

Thus New Guinea offers a peculiar spectacle to the believer just now. On the one side, the Lord is marvelously opening the doors, and the workings of the Holy Spirit among the heathen are manifest. On the other side, the laborers are being weakened and tried by ill health at a time where to human mind an increase of laborers seems absolutely necessary. Truly, "it is the glory of God to conceal a thing," and 'He maketh darkness His secret place, His pavilion round about Him are dark waters and thick clouds of the sky." It is a most critical time for the New Guinea Mission of the Rhenish Missionary Society, and all our readers will remember it and its faithful laborers before the Throne of Grace.

# A DAY IN THE LIFE OF A NORTH SEA MISSIONARY\*

BY WALTER WOOD

It is Sunday, and the time for service is at hand. But there is neither sound of bells nor sign of church or chapel; there are no streets, no people afoot, on wheel or riding. Yet there is a place of worship, and there is a congregation, and already the worshipers are preparing for the service. There is no church because there is no land, and for the same reason streets are wanting; there are no women within many leagues.

My field of operations is the grey North Sea and that famous fatal part of it which is called the Dogger Bank. My bethel is a steamboat, the like of which was never known until the Royal National Mission to Deep Sea Fishermen put it on the waters. It is triumph of the seemingly impossible, the combination of business with religion, and of a vast humanity with both.

The table at which I sit and write is also my pulpit; almost within reach of my hand is a dispensary, a few feet away are swing cots and fixt bunks, an X-ray installation, and everything that skill and money can provide for the healing of the sick and the care of the dying. "Heal the sick," says the scroll on the bow of the noble little ship. "Preach the Word," is another written order, and encircling the steering-wheel is the text: "Jesus saith, follow me, and I will make you fishers of men." These stand for the North Sea trawlers' creed.

It is in this place of worship that the wounded fishermen were brought and tended after that monstrous outrage by the Russian Baltic Fleet in 1904; by this pulpit the mission surgeon plied his knife and needle, helped by Skip-

<sup>\*</sup> From the Royal Magazine, London.

per Joseph William White and his crew; it is of this cabin that the doctor wrote: "With all these wounded men on board, our floating hospital looked like a veritable battle-field. Indeed, it presented a most pathetic sight."

The congregation is assembling, not in Sunday clothes or holiday attire, but in the wonderful garb of the fishermen, who come straight from their ceaseless toil to seek a little change and rest from their giant's labors of The trawler wears his the week. heavy sea-boots, his enormous stockings, his thick blanket trousers, his "dopper" jumper, and the head-dress that may be cap, battered hat, tam-o'shanter or simply matted hair. comes from his steam trawler by way of his broad, deep boat, ferrying as he stands, facing the bow or stern. Once alongside, his thick painter is made fast on board, and while he stays in the ship his little vessel tows and surges through the sea, ready at any moment to carry him back to his floating home. He may not approve of the missionary, and as he waives ceremony, he will rise without warning, climb on deck, tumble into his boat, have his painter cast loose, and return home.

Understand the meaning of North Sea trawling and you will know the sort of man who has to be dealt with and the kind of church and parson that he needs. His little steamboat is his home all the year around—soft, warm summer, and cruel, bitter winter—except for such few days as are needed for the run back to port from his fleet to recoal and refit. Year in and year out, fair weather and foul—and the Dogger weather is very wicked—he is at work, one of a floating population of a round five hundred souls.

The work is such that landsmen who see it may well stand aghast at its hardships. It is shoot and haul, gut and sort, wash and box, string down and tally, get into the boat, and ferry to the carrier for conveyance to market. Three hauls daily—early in the morning, again in the afternoon,

and once more at midnight; with all the enormous labor incidental to the making ready of the fish for the dealer. This is the day's work—toiling on the deep indeed—with no Sunday off, no holiday; so that, however willing the spirit may be, there is little time for prayer and praise.

But there are enough to form a congregation, and every rank of deep sea toiler is assembled-skipper, mate, boatswain, third hand, fourth hand, "deckie," engineer, fireman, There is no priority of pew, no reserving of seats, no placing of the poor unwashed in draughts. I would not care to be the verger who tried to differentiate between the North Sea worshipers; not mine should be the feeble hand that tried to restrain the great, bronzed fist which packs the shortstemmed clay with shag; not mine the voice which sought to whisper "Sh!" when the gruff notes of a speaker broke upon the service in condemnation of the luck of trawling. Missionary I may be, but I have my limitations, and I know that the humblest of my congregation is a lord of the Dogger.

The service must be short and to the point, because time is limited, and very soon the admiral of the fleet will give the signal for the trawls to be shot, and the steamboats, which are now clustering restfully together, must steam away and tow their gear astern. So there is an opening hymn, a prayer, another hymn, a little talk, another hymn, and a closing prayer, then a speedy scattering of the congregation to their steamboats, and a hastening of the worshipers to resume their ceaseless toil as fleeters.

Now comes the time when the missionary may have his finest chance of doing useful work, and that is by going on board some of the steamboats and having a little quiet chat with those members of the crew who may be partial to his ministrations.

I tumble out into our boat, which is towing alongside. The skipper and the third hand, when we have steamed down near enough to our quarry, let

the painter go and row me to a bobbing little vessel which has her gear down and is dragging it slowly through the water, on the sea-bed some hundred feet below us, for we are fishing on the tail-end of the Dogger. She is moving at something less than three miles an hour, and yet slow tho the speed is and calm the weather, it is astonishing how active one must be to clamber over her low bulwarks without injury or ignominy. Keep your fingers inboard, or they will be crusht out of shape between your boat and the ship; watch your chance when a wave uplifts you, and do not disdain the kind, strong grip of the skipper, or swift and thudding is your downfall on a slimy deck.

I advance to a strangely-clad figure, which seems to be a human form enveloped in a sack, and wears a pair of slippers and a soft hat as Sabbath dress. The slippers are in reality cutdown boots technically known as "clumpers." A short clay pipe is stuck between the teeth and a smile of welcome is on the bronzed and cheerful face. My own shore hand is grasped with a winching grip and I am welcomed by my friend the skipper. climb on to the bridge with him, I descend into the engine-room, I tumble below into the fish-room, slide into the stifling stoke-hole, and eventually enter the cabin, the tiny floating home with its triangular table set for dinner, and the diners already seated for their meal.

So I go from one to the other of the steamboats where I know that I am welcome, and to those who want no truck with me I may at least shout "What cheer!" by way of North Sea greeting, knowing that the salutation will be returned, and that some gruff and for the present unconquerable trawler will gladly recognize the humanity of the mission ship, even if he is not partial to what he fears will be a sermon. During all these flying visits I must take my chance of planting a word in season and of doing something, however little, to extend that marvelous work which the mission inaugurated more than twenty years ago, and which has proved more practically beneficent than the operations of any other kindred organization.

I remember the old sailing days when the fleets were made up of smacks only, with the steam carriers traveling regularly between them and the London market; I remember the death-dealing coper (rum-ship) and have sailed in an old smack when I and deckie were the only sober pair on board. And between whiles I have been out and about and have seen what the mission work has done, so I am able to compare the present with the past, and to understand exactly what this North Sea revolution means.

A living witness of the change welcomes me when I step aboard another steamboat. He is the skipper, and when our greetings are over and our chat is ended, I lure him on to the recital of the way they did things in the wild days of old.

"So you saw a coper, did you, when you were lookin' for the fleet? Well, he still prowls about the North Sea, but he steers wide o' the fleets, an' only does business wi' the single-boaters, He never shows his nose amongst the fleeters—daren't do it; an' he isn't wanted. Many's the smart smack 'at's been lost through him, and many the home 'at's been ruined, many the life 'at's been lost. Time after time I've spent my last penny on board of the old Dutchman, an' when we've had no money left I've seen boat-loads o' gear ferried to him from the smacks to swop for drink. He did a roarin' trade in the old sailin' days, when for days together smacks couldn't fish because there was no breeze. An' when time hangs heavy you get the itch for mis-

"That was before the mission drove the coper off the Dogger an' provided beautiful ships where we can get tobacco at cost price—one an' two a pound, an' magazines an' papers to read, an' med'cine, an' where, when a man is ill, he can be looked after by a doctor an' pulled round without havin' to go home, an' ten to one losin' his berth.

"Look at me—am I any the worse becoss I never drink anything stronger nor tea, an' go on board the mission ship nowadays for a change, instead o' visitin' that old Dutchman's coper an' drinkin' the awful, murderous stuff that drove even North Sea smacksmen mad? Why, it's only a few weeks since one o' the coper's skippers wrung his hands an' said 'at the mission had completely ruined him. 'Before it came,' he said, 'I could live without working. Now I'm forced to fish.'"

So I ferry from ship to ship, chatting with smacksmen of all ages and ranks, now listening to a joyous tale of adventure, but more often to some recital which fills me with the gloom that is evermore the spirit of the Dogger—some story of a great or small disaster without which no month of the year can pass. It may be some such overwhelming calamity as the great gale in March, 1883, when fortyfive smacks were totally lost, eightynine were more or less damaged, and hundreds of men and boys perished. In Hull alone on that black day nearly two hundred wives became widows.

It may be a lesser storm which is called nothing worse than a "smart breeze," but which will claim its ships and lives; it may be some shocking accident which no foresight can avert —such, for instance, as that sudden tautening of a steel wire trawlwarp, which in a second decapitated one man and cut another in two; it may be a crusht limb, a smashed hand, a poisoned finger, a shocking open sore, a maddening visitation of neuralgia or toothache, or the sufferings of men whose hardships make them specially liable to ailments, in spite of their powerful constitutions. It may be, and often is, some sad recital of suffering patiently borne at home by the wife or children who are seen just two or three times in the course of a year, with whom, perhaps, out of the entire fifty-two weeks, not more than a fortnight in all is spent.

When I return to the mission ship I can employ the afternoon in meeting

the men who are able to get away from their own vessels while the trawl is down, and in making ready for the evening service. Now I give place to the real North Sea missionary, for, when all has been said of the earnest visitor who endures the dangers and discomforts of the Dogger, your truest worker comes from the ranks of the trawlers themselves. And how can it be otherwise, for is he not the only man who, in spirit and in truth, understands the thoughts, the fears, the aspirations, and the temptations of his fellow toilers of the deep? He has been one of them from the outset, and he of all speakers best fathoms the secret of appealing to their hearts.

Such a fishermen's missionary takes charge, while the steamboat slips slowly through the water and the waves drowsily lap her sides. Nowhere else in the world to-day will you find such a preacher or such a congregation. There is the skipper-missionary, with his fine, bold face crowned with curly locks, his jersey showing the muscles of his powerful arms, and his pose suggestive of the strength and courage of the man whose life is a monotonous and almost ceaseless toil; around him are the worshipers, among them the strongest man in the fleet—another tribute to the civilizing influence of the mission, for whereas two or three years ago this splendid fellow would have retaliated swiftly at a fancied insult, now he will pass lightly by a jeer or jibe and show a noble magnanimity toward an enemy.

Here are the worshipers—straight from the business of shooting the trawl this peaceful Sabbath evening, and in their working garb they sing and talk and pray. A very hurricane of voices raised in tune, the voices that often ring hoarsely in the furious gale, and that give, as only such men can give, the real interpretation to the chorus—

Throw out the life-line! Throw out the life-line! Someone is drifting away: Throw out the life-line! Throw out the life-line! Someone is sinking to-day.

You almost feel moved to rush on deck and hurl a line out into the black night as you hear the voices—and there is this significant feature in the singing, that the songmen, one and all, have themselves done that which they are calling upon their comrades to accomplish. There is not a trawler present who has not been at hand-grip with death on this hungry, ruthless Dogger which is the graveyard of the North Sea.

When the service is ended there is a brief turning in, to await the call to haul the trawl just before midnight. You, being a mere missionary, may sleep on and take your rest; but your congregation must get the fish ready to ferry to the carrier, with the morning catch as well, and this may mean a three or four hours' spell of hard work. Work a lot, sleep a bit, eat and drink, and snatch a little reading and recreation—that is the trawler's program in fine weather; while as for the dreaded months of winter, they are only to be endured because of the hope of better days when spring and summer come again.

A "day" in the life of a North Sea missionary is only a figure of speech. A man ashore, whatever his position may be, can tell approximately when one day ends and the next begins, but the North Sea trawler differs from him in this—that he knows scarcely any line of demarcation, unless it be, indeed, the rising and the setting of the sun, and that is merely nominal.

His day begins when he runs out to rejoin his fleet for a month or so, and sets his steaming watches, to be followed by the fishing watches, when he picks his comrades up again; and his day ends only when he is in port again for twenty-four hours or so, just long enough to recoal and get fresh stores in.

So the North Sea missionary may reckon that his day begins when he sets foot on board his vessel, and ends only when he is ashore again. However long that day may be—a week, a month, or more—he is never wanting in opportunity for lending a helping hand to the deep-sea fisherman. The body is as much his charge as the soul, and he may do splendid service in assisting the doctor or the skipper, who is a wonderful combination of trawler, seaman, surgeon, and parson.

The missionary's "day" demands that he shall do something in the fine weather to amuse his fellow fishermen, and he can best do this by cheerfully agreeing to learn their artless games. You will see what sort of a man is needed to do mission work on the Dogger. No kid gloves, or ties, or collars, or fancy head-dress; the oldest, strongest boots and clothes will suit you best, and you will prosper in proportion as you leave your finical ways at home.

They tell in the fleets of a good man who went out among the trawlers in a silk hat and with an umbrella—the latter, it was said, to keep the gales off. The inevitable jest of sitting on the hat was perpetrated; but the fate of the umbrella is unknown.

They tell also of a West End curate who ventured out into the stormy wilds. He had a gun with him, a revolver, and a bowie-knife.

"What do you want with these

things?" asked the skipper.

"They—they told me when I left home," the curate stammered, "that you North Sea trawlers are such desperate fellows—and—and—that I should need them!"

And this of men who reckon it as part of their day's work to throw their small boat into the savage seas and rescue foreign crews from sinking ships, when those crews are too paralyzed with terror to try to save themselves! And of men who do not expect even so much as "Thank you" for their valor!

# **EDITORIALS**

# THE PARACLESIS OF THE PARACLETE

This is a remarkable phrase—occurring once only, and in Acts ix:31—not an easy verse to translate without a loss of the peculiar savor and flavor of the sentiment.

"So then the ecclesia, throughout the whole of Judea and Galilee and Samaria, was having peace, being built up; and, walking in the fear of the Lord and in the paraclesis of the Paraclete, being multiplied." was This word, paraclesis, is used in the New Testament twenty-nine times, and variously translated, "consolation" (14), "exhortation" (8), "comfort" (6), and "intreaty" (1). Here at least it is untranslatable by any one word, for it seems to include the whole work and ministry of the Paraclete, which comprehends consolation, exhortation, comfort, intreaty, and much more—the whole administration of the affairs of the ecclesia, as its presiding presence and power. But, however translated, it is all-inclusive and all-important. This is the supreme need of the Church, always and every-It insures, as in this case, pacification, edification, and multiplication. So far as the Holy Spirit is free to do His work, and fulfil His divine ministry, the Church will be spiritual in worship, diligent in work, faithful in witness, pure in doctrine, and holy in practise, mighty in prayer, and full of power. Missions will be the native air of such an assembly, and there God will be continually manifested in moral miracles and supernatural "signs following."

# THE PEACE MOVEMENT

Great movements always proceed slowly and with inevitable opposition and reaction. The historic tides never rise steadily toward a high flood mark; they move backward, but they move again forward and to a loftier level. The peace sentiment of the world is growing, and it is public opinion that ultimately *legislates* for mankind, tho

the executive powers may act hesitatingly. The Hague Conference in June will have felt the influence of the New York gathering. The New York Conference was the first where all the American states (except Panama) were represented. At the Hague Conference of eight years ago only the United States and Mexico stood for the western hemisphere.

The conviction grows that universal peace may not be so utopian after all. An example of cooperation was shown in the peaceful union of eight Powers in the joint expedition to Peking during the Boxer revolt, and without conflict then or after; and to other instances of concerted and pacific action. When Professor Munsterberg affirmed that in Germany universal military service was not unpopular, Mr. Carnegie retorted that the thousands who flee from Germany to the United States to escape the corvie of compulsion as to soldiership, do not seem to regard it as "popular," and the apt and witty rejoinder, like Sampson's famous effort, "brought down the house."

More than one humorous sally marked the New York Conference. When Sir Robert Ball, the astronomer, advocated peace on the basis of evolution, Wm. J. Bryan retorted that he had supposed peace to be based on the principle of the image of God in man, but that it was consolatory to know that war had come down from the Ape! The most formal result was, of course, the set of resolutions, which are not rules but recommendations. They are, however, significant. They urge that the Hague Tribunal be converted into a permanent court, always in session and ready for business; and that the Hague Conference periodically assemble. The right of capture of private property at sea was condemned; and, however lacking in power of selfenforcement, they indicate which way the "trade winds of history" blow.

One rather unique suggestion is made by a New York editor that the eighteenth of Matthew suggests a solution of the peace question—that the difficulties between nations might be adjusted, as between individuals, by first trying settlement by diplomatic, friendly conference; then, if ineffectual, by calling in two or three more parties to help adjust matters; the dernier resort being an appeal to the court of the community or the world, and having the matter settled there—then if the troublesome party will not hear them, let such be treated as a heathen and publican and boy-cotted.

We watch with prayerful interest this systematic attempt to compel peaceful arbitration to displace appeal to arms. How immense the result on all missions! And what a release of vast sums of money now spent in armaments and armies for the peaceful, philanthropic and Christian service of God and man.

Of the one hundred speeches delivered, Secretary Root's at the opening session was notable, and William Jennings Bryan's, the last at the closing session, formed a fitting climax. Secretary Root's concluded with these words:

The end toward which this assemblage strives-the peace of the world-will be attained just as rapidly as the millions of the earth's peoples learn to love peace and abhor war; to love justice and hate wrongdoing; to be considerate in their judgment and kindly in feeling toward aliens as toward their own friends and neighbors; and to desire that their own countries shall regard the rights of others rather than be grasping and overreaching. The path to universal peace is not through reason or intellectual appreciation, but through the development of peace-loving and peacekeeping character among men; and that this development, slow tho it be, as measured by our short lives, is proceeding with steady and unremitting advance from generation to generation no student of history can question. The greatest benefit of the Peace Conference of 1907 (in reference to the Second Hague Conference, soon to be held) will be, as was that of the Peace Conference of 1899, in the fact of the conference itself; in its powerful influence molding the characters of men; in the spectacle of all the great powers of the earth meeting in the name of peace, and exalting as worthy of honor and desire national self-control, considerable judgment and willingness to do justice.

Hon. Mr. Bryan struck a popular chord when, illustrating the fact that the force in the world stronger than violence and physical power is love, he referred to the crucifix above Napoleon's tomb in Paris, and said:

It seems to me that the bringing of these two into that position gave a lesson to the world that, after all, love is greater than force, and this raising of the crucified Christ above this past master of slaughter typifies the coming of the time when man will find glory in doing good and his ideal in the service of mankind.

#### OPEN-AIR PREACHING

Perhaps there is no severer test of an evangelist's real power than is found in gathering, holding, and swaying a street crowd, without the mere attractions of the clown or the comedian, the juggler or the mountebank. To get the attention of passers-by and keep it by legitimate means, and leave permanent impressions for good, argues no small measure both of consecrated talent and tact.

Obviously, a foremost quality of good open-air preaching is simplicity. It will not do to tell one's hearers that "man is a causative being, and actions are exponential of character." Language must be addrest to the average understanding, and be suited to the common people. Illustrations are a great help, but they, too, must be drawn from simple and familiar sources, like our Lord's parables and similes—bread, water, light, the eye. the grass, the flowers, the vine, sheep-what is "understanded" of the common folk. And the simplicity must not be offensive, as tho one must remind his hearers of their ignorance and incapacity. The art of being simple must be concealed. To find something worth saying, and then say it so as to be worth hearing -is the highest reach of true oratory, and no one needs this double success more than the preacher.

There is needed also a close adherence to *primary truths*. Somehow these always appeal to men. Ab-

struse reasoning, attempts at philosophy, theological hair-splitting, are destitute of tentacles—they grip nobody. But there are certain eternal verities that belong to the indisputable realm of certainty, and it can be safely assumed that most men even in a promiscuous crowd will find something within that responds to such truths as these: There is a God, He is a Lawgiver, and therefore must be a Judge, upholding His own law with its sanctions—reward and penalty. Then there are three apposite truths which fit into these as mortise and tenon. Man is a sinner, sin demands penalty, and as a sinner he needs forgivenness and salvation. When these foundation truths are once set up as a basis, it is comparatively easy to build upon them practical appeal, presenting the cross as the object of faith.

If at any point in this system of natural theology there be open dissent, tact is needed to meet it frank-A missionary in ly and wisely. Benans was trying to argue from man's universal sin, when a proud Brahman joined issue, affirming that he had never done any wrong. an instant the speaker was disconcerted, but he quickly rejoined: "If you have any neighbors, I would like to hear their verdict. Do any of you know this man? And, if so, would you testify to his sinless life?" That appeal turned the tide, for there were in the audience so many that spoke out against him that he slunk away and left the preacher undis-

To every open-air preacher, Guthrie's three "P's" will be a help—"Prove, Paint, Persuade." And Guthrie himself is one of the best illustrations of his own rules, for he beautifully blended in his master sermons, faultless logic, vivid illustration, and tender appeal. His discourses are well worth close study.

It is well also to remember how the carnal man always worships his own trinity or triad: "Pleasure, Profit, and Preferment," and he knows it. Here again is a fulcrum for the preacher's lever—and he may well attempt to show man why and how his pleasures can not long please, his profit be either sure or permanent, or his preferment a real advantage even if he succeeds.

Plato's four virtues all count in open-air preaching - practical wisdom, righteousness, courage, and self-control. And they may all be in requisition at once, in many a crisis. But if there be any one indispensable grace, it is that love for man as man that nowhere else goes so far as in the work of open-air preaching. Here no caste lines can be drawn. We can not address a class. We are face to face with men as such. And we must find our standing point in the invisible—a point without, if we are to move and uplift-sympathy with Him who loved man for man's sake, and by that love was led to seek and to save the least and the lowest.

# JAPAN'S MORAL CODE

Education in Japan is based on a remarkable rescript which was issued sixteen years ago by the mikado. At a recent lecture at the University of London, Baron Kikuchi, former minister of education at Tokyo, read a translation of this document and said: "Our whole moral and civic education consists in so imbuing our children with the spirit of the rescript that it forms a part of our national life." The repeated reference to ancestors is characteristic of Japanese nationality, and is the basis of their moral education.

Briefly, the rescript was "that our imperial ancestors have founded our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue. Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof."

It counseled filial duty to parents; affection between brothers and sisters; harmony between husbands and wives; true friendship; modesty and moder-

ation and benevolence to all; the pursuit of learning and of art; in the development of intellectual faculties and perfect moral powers; respect for the constitution and the laws; and in emergency to "offer themselves courageously to the State," and "thus guard and maintain the prosperity of our imperial throne coeval with heaven and earth."

It concluded with a kind of benediction: "So shall ye not only be our good and faithful subjects, but render illustrious the best traditions of your forefathers."

The immediate effect of the rescript was that radical changes followed in rapid succession, the most important of which was that the great feudal nobles voluntarily gave up their territories and their power, even of life and death, because it was proper.

The first education code, promulgated in 1872, contained no special provision for higher moral training, because it was thought the necessity for such was not clearly perceived, but subsequently the young men were often given to read indiscriminately the works of Rousseau, Montesquieu, Mill and Spencer.

The effect on those who were eager to climb to the heights of western civilization might be imagined. As a result they found that in 1880 the Department of Education issued instructions prohibiting the use of text-books likely to be injurious to their morals, and gradually they came to the later and truer appreciation for their inheritance of the former days.

# THE EXPOSITION OF SWEATED INDUSTRIES

In London, a few months since, in Queen's Hall, Regent Street, right in the gateway to the famous "West End," the sweated industries have been "exposed," in a double sense, with their very ill-clad and care-furrowed men, women, and children. Forty such industries were exhibited,

such as the making of matchboxes, shawl fringes, artificial flowers, hooks and eyes, and clothing, tho the hard conditions of their manufacture were very imperfectly exhibited. the living specimens of the "sweaters" at work, there were photographs of the workers in their own povertystricken surroundings, and full descriptions of expenses and earnings, labor hours, and time consumed in going for and returning work, etc. There a woman might be seen carding trouser buttons at three shillings per gross, carded, working fifteen hours a day! She and her brother earn together three and sixpence a day, and pay weekly rent of the same amount. A girl makes cigaret cases, earning from sixteen to eighteen shillings a week, working nineteen hours a day! A woman makes pinafores for two shillings a dozen, works twelve hours a day, and earns ten shillings a week. Her rent is three and sixpence for one room, and it takes her on an average an hour and a half to fetch her work. An old lady, by working twelve hours a day, was earning seven shillings a week making confirmation wreaths.

It was an exposition of robbery of the poor. A child's coat, beautifully made and trimmed, for ninepence—the work of a whole workday—and other garments in proportion.

The promoters of the exhibition had lectures daily by leading men and women to call attention to the social crime against the poor, implied in work at such prices. It is proposed, in a bill for legislation, to secure better pay and shorter hours, more sanitary homes and shops; to appoint a wage board, factory inspectors, etc., abating evils which it is difficult totally to abolish, and determine some equitable scale of prices for all forms of work. Surely here is a legitimate sphere for mission work on Scriptural principles.

# GENERAL MISSIONARY INTELLIGENCE

#### ISLANDS OF THE SEA

# The Last Resting-place of Two Missionary Heroes

In 1834 two American missionaries. Munson and Lyman, pioneers of the work among the Bataks upon Sumatra, fell victims to the cannibalism of the natives. None knew the last resting-place of their bones until missionary Schrey of the Rhenish Society recently discovered the spot near the station where he is at work. After the murder and the feast of the cannibals the bones of the martyred missionaries were thrown into a bog-hole and covered with a little earth. Divine Providence caused a stately hariara tree to grow over the grave, so that the place is well-known to the natives. It is the intention of the missionaries upon Sumatra to erect a plain monument over the grave.

# Progress in the Liuchiu Islands

A church has been organized at Naha with a membership of 81, all of whom, with four or five exceptions, are native Liuchiuians. While this is a good membership it does not count for much, as it is exceedingly difficult to get them to take any active part in the work. Their indifference and stolidity are very discouraging to the pastor.

R. A. Thompson has opened a new preaching place at Shuri, the old capital, and has placed a native Liuchiuian, Mr. Urazoe, in charge. He has been in training for the work for a number of years under three different Japanese evangelists at Naha. He is the first native Liuchiuian to be regularly employed as an evangelist, and as he is over fifty years of age, he may not be so easily turned aside as many of the younger men have been whom we have tried to educate.—The Baptist Missionary Magazine.

#### **AMERICA**

# Southern Baptist Success

The Foreign Mission Board of the Southern Baptist churches closed its year at the end of April, having reached the standard for the year, \$400,000, an increase over last year of nearly \$100,000, and closing the year without debt. Doctor Willingham, the secretary, cabled to missions in China, Japan, Brazil, Africa and Italy the one word, "Victory!" agreed upon to indicate the year closed without debt. During the past ten years this Board has increased its force from 160 missionaries to 500 missionaries. The reports from the workers on the field indicate a gratifying advance in the work. Since 1887 the number of workers, native and foreign, has increased from 116 to 500, the baptisms in a year from 228 to 2,239, and the church members from 1,616 to 14,437.

# Eloquence of the Finest Type

At a recent laymen's meeting of Southern Baptists held in Richmond, Mr. R. E. Breit, president of a Texas oil company, was called upon for an address. He said, "Brethren, I never made a speech in my life and I can't make one now; but if Brother Willingham (secretary of the missionary society) will send ten men to China, he can send the bill to me."

#### Presbyterian Foreign Missions

The Board of Foreign Missions of the Presbyterian Church (North) held its tenth annual conference with 50 newly-appointed missionaries, May 29 to June 5. This Board now has 27 missions in 16 different lands, and its missionaries are required to learn and speak more than 30 languages. Last year the Board sent out 49 new missionaries; of these, 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. It has 115 hospitals and dispensaries. Last year the physicians, together with their native assistants, treated 426,101 patients. The total number of scholars in the schools is 38,924, and the total number of additions on confession of faith 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 for the year were \$1,227,-931.

## Methodist Missions, Home and Foreign

Since January 1st the missionary work of the Methodist Episcopal Church (North) has been readjusted to be under the care of two separate Boards—one the Board of Home Missions and Church Extension, with headquarters at 1026 Arch Street, Philadelphia, and Dr. James M. King as secretary; the other called the Board of Foreign Missions, with headquarters at 150 Fifth Avenue, New York, and Dr. A. B. Leonard and Rev. H. K. Carroll as secretaries. This latter Board calls for 100 new missionaries to reinforce their 572 workers already on the field. The 3,000,000 Methodists are also asked for \$3,000,ooo during the present year.

#### Oberlin as a Missionary Center

Both as an institution and as a community, Oberlin can easily establish the claim to high rank in supplying men and women for the mission field. The two founders, Shipherd and Stewart, were missionaries and their aim was to furnish destitute fields with evangelists. The same high purpose has been dominant ever since. The Memorial Arch upon the campus bears the names of eight former students who were murdered in the Boxer outbreak. At a recent social gathering more than 30 were present who either

were or had been toilers in distant lands. Of the 24 missionaries to be sent out this year by the American Board, one-third are Oberlin students. A few weeks ago four from the graduating class of the theological seminary were ordained as missionaries. No less than 67 student volunteers are at Oberlin preparing for their fields. Every year the students contribute more than \$1,200 for the support of a representative in China. has also an excellent missionary home. including a large central building (Tank Home) to accommodate 40 or more children, and several cottages, for the benefit of missionaries while on furlough.

# American Aid for Starving Chinese

Not long since the United States army transport Buford left San Francisco for Chin-kiang, China, carrying 28,000 barrels of flour contributed by readers of The Christian Herald for the famine-stricken people of China. In the fall of last year six Chinese provinces were inundated by a rainfall which continued without a break for forty days and nights. An area of over 40,000 square miles, equal to the State of New York, was so seriously affected by the flood that 15,000,000 people were soon facing starvation. The president issued an appeal for help on Christmas eve, 1906, and this has been responded to by the Red Cross Society and by the general public through The Christian Herald, which is always to the front in every good work. There has been, of course, considerable response also through the various foreign missionary societies. Irrespective of these latter, the amount of American relief to date in cash and flour has reached the sum of nearly \$500,000.

It is now reported that the famine has been broken by the ripening of new grain harvests.

### Results of Student Volunteer Movement

Occasionally it is asked whether the Student Volunteer Movement has realized the expectations of its projec-

tors. The Intercollegian, organ of the movement and of the Student Department of the International Y.M.C.A. Committee, prints in the April number a list of 254 students who sailed for mission fields last year, representing 40 missionary agencies in this country and Canada. The total number of volunteers from colleges now on the field, at work, and as rapidly as may be earning the title of veterans, is 3,207.

#### Student Gifts to Missions

Through the influence of the Students' Volunteer Movement, many un-American institutions of learning are being trained to understand and sympathize with missionary work at home and abroad. They are proving their interest by giving, going and praying. Over 60 American colleges and schools each contributed \$300 or more to missions last year. Many of them send out their own graduates and support them, and mission study classes are well attended. Knox College, Toronto, raised \$8,000; the University of Pennsylvania, \$4,000; Yale, \$2,500; and Harvard, \$2,000. For per capita gifts of the student body, Rochester Theological Seminary leads with an average of \$9.00 per student, while Allegheny Seminary, Auburn Seminary, Berkeley Divinity School, Garrett Biblical Institute, McCormick Seminary, Princeton Seminary, Louisville Seminary, Union Seminary, Virginia, each gave \$5.00 or more per student. In 17 institutions more than ninety per cent. are enrolled among the givers.

# Gordon Training School

The eighteenth anniversary of the Gordon Bible and Missionary Training School of Boston, founded by the late Dr. A. J. Gordon, was observed on May 12 to 16 in the Clarendon Street Baptist Church, where the sessions of the school are held. The blessing of God abides on the school. Forty-seven students attended during the past year, of whom 13 graduated, having completed the two years' course. Seventy-five of the students

have gone as missionaries to foreign lands, of whom some 40 are now actively engaged in the work. Thirty-three pastors are settled over parishes. Twenty-four city missionaries are doing rescue work in various stations, and as many pastors' assistants and assistant pastors and home mission workers are successfully filling the positions for which they were trained in the school.

MRS. A. J. GORDON, Sec'y.

#### The American Ramabai Association

This Association held its annual meeting in Boston in Trinity Chapel, May 17. Miss Clementina Butler, chairman of the Executive Committee, who has recently visited Ramabai in India, wrote of the great work of this remarkable woman, as seen in the community of more than 1,500 with its educational department, industrial plant, the press and its large mailing establishment.

Addresses followed by Mrs. J. W. Andrews and Rev. Dr. Charles Cuthbert Hall, president of the Association, who has recently visited Mukti. He spoke of her wonderful character and administrative ability and the loyalty and devotion of all who are under her influence.

#### Vacation Bible Schools

At a recent meeting of the Board of the National Federation of Churches, the Rev. R. G. Boville was appointed national director of Daily Vacation Bible Schools, thus securing the extension of this movement in the other great cities of the United States.

The new director instituted the movement first in connection with the New York City Baptist Mission Society in 1901, where it is still perpetuated, and, two years ago, organized the broad federation movement in connection with the New York Federation of Churches which extended the system in 14 churches of 7 religious bodies. Last summer 23 churches and other buildings were opened daily for children's Bible schools, under these auspices. The work, thus strongly estab-

lished, is to be continued as a branch of New York City Church Federation work, and Mr. Boville now begins the third stage of the movement by introducing it to other cities. Five schools are to be opened in Philadelphia this summer, and in addition the Presbyterian evangelistic committee is considering this work in connection with its seven tents. A federation committee of Philadelphia city mission secretaries was appointed recently, and a women's auxiliary federation committee established to conduct the federation schools in that city.

## Doctor Grenfell Graphically Pictures

Do you want to see a man out of the Bible? Go to hear Grenfell, of Labra-All your lifelong, maybe, you have wondered how men looked and spoke who "left all and followed Him." You can see the bearing of such a man to-day. Have you ever known people to whom life is really simple, who see everything in a white light, who march like soldiers all day long and every day in the year, who work miracles because they give up everything else, and eat, breathe, think, and pray for Africa, Labrador, or the submerged tenth, the one desire of their hearts? If you have, then you have known Grenfell. Such a man was Livingstone, whose heart was buried under a tree in Cen-If you want to undertral Africa. stand Savonarola better, see the man from Labrador. Here is someone in the twentieth century speaking with the accent of one of the apostles and thinking their thoughts. — Toronto News.

#### White Man's Vices in Arctic Lands

Dr. W. T. Grenfell, the well-known medical missionary and founder of the Labrador Mission, has stirred up the friends of Arctic exploration by the statement that wherever the white man has penetrated in the remote habitable north, the natives have suffered moral and physical deterioration. He even goes further and declares that before the explorers and traders came to Greenland, the people were peaceable

and their lives were simple and healthful; but with the white man came the white man's vices, and these, in many localities, have so deprayed the natives that the Eskimos are now disappearing rapidly. Missionaries are doing excellent work among them, but drunkenness, immorality and disease increase at a rate that threatens the early extinction of this race.

There is a suggestion in Doctor Grenfell's observations that the great Polar quest is a ghastly illusion, as far as any substantial gain to science or advantage to commerce is concerned. He very pertinently asks what benefit may be expected from traveling across a wilderness which at some seasons is partially open and at others a dreary, level desert of ice, in search of an imaginary geographical point, which one might pass without being aware of it.

Doctor Grenfell's disclosures should not pass unheeded. Lieutenant Peary and other explorers deny that any such evils follow in their train, but certain it is that the vices and diseases have been introduced by white men. sionaries in other lands have told of the evil effects following the introduction among native races of the white man's rum, opium, firearms and im-Wherever these have been morality. allowed to come in the wake of the explorer and trader, they have been a reproach to our own vaunted civilization, and a withering blight to the people we should have helped to save. And yet some men who claim to be Christians would discourage the going of missionaries to counteract the effect of evil men and to preach the Gospel of Life to dying races.

#### Miss Gould's Latest Benefaction

Miss Helen M. Gould is the philanthropist who purchased 100,000 acres of land near Greeley, Colo., at a cost of \$350,000, to be subdivided for homes for poor persons from New York tenements. Another \$100,000 will be spent for farm implements, seed and fencing. Beneficiaries will be allowed to make easy payments, if they are diligent, but

the shiftless will be weeded out. There will be a corps of agricultural and sanitary instructors, a library and readingroom and pleasure grounds.

# Twenty-five Years Among the Sioux

Miss Mary Collins, who has lived among the Sioux Indians for twentyfive years, tells some things that have been accomplished by the American Missionary Association workers in a quarter of a century.

When the Indians were without Christ it needed a standing army to control them. The Banks of the Missouri River were dotted with military posts, and thousands of soldiers were stationed along its banks well-armed with rifles, and ready at a moment's warning to go after hostile Indians who were committing depredations among the early settlers, or upon other tribes. This has passed away. One after another the forts were abandoned as churches increased. The last to go was the one on the Standing Rock Agency. Thus the missionaries are saving to the government millions of dollars.

The old restlessness of the tribes is passing away; they are settling down on their own allotted lands and building up homes. The little children are no longer happy in the roving life, but when night comes cry for home. Nothing could have brought about this change but the religion of Christ. The military tried to subdue the people and it was impossible, but when the churches took up the matter and placed the Bibles in the homes and taught the people to read it the story of Jesus with His love and won-derful power won their hearts. The building of a church and Y.M.C.A. makes a social as well as a religious center; and the Christian influence going out from it makes of a wild and insubordinate race a people to become gentle, kind and industrious. They can not pray to the Heavenly Father daily without being uplifted to a better life.

Where the wigwam was the only home, and the wild deer and the buffalo the only larder, we find now the two or three-room cabin, the well-washed floor, the neat beds and pillows. We find the cellar stored with potatoes and other vegetables, corn and oats in the stable. For years these people were fed by the government and cared for by the U. S. Army, but the government could not civilize them, and only as fast as the missionaries could reach and teach them were they subdued.

Our mission schools have sent out hundreds of young men and women to act as living, working object-lessons among the people from almost every tribe. These Christian fathers and mothers, home-ma-

kers and home-keepers, teachers and ministers, doctors and lawyers all owe their present honored and useful position in life to good Christian schools. Mission shops furnish blacksmiths and carpenters, farmers, and well-trained women of character to be a light unto the people.

But the work is not done. The present temptations are not of the war-path, the wild dance or the painted faces and scalplocks, but they come from the very civilization that we are trying to teach them to meet. The white man comes and is in many cases an outlaw. His skin is white, and to the unskilled child of the prairie with the red skin, he is a man of the new civilization. His faults and vices make him a hero, and the weak fall under his influence. More solid Christians, men and women, are needed to hold these white men upright.

#### **EUROPE**

## The Laymen's Movement in England

Cheering reports keep coming as to the welcome this Laymen's Missionary Movement is receiving in all quarters. One of the Canadian missionary secretaries calls it, "potentially, the most important religious movement of the ceutury." The extension of the plan to England is now assured; in response to a cordial invitation from representative leaders of all churches in Great Britain, a deputation of six men went to England for two weeks from May 27 to June 10, to hold public meetings in the great centers, and to confer with the leaders of all churches as to the possibility of joining the men of the English-speaking nations in the effort to make the message of Christ universally known in our own day.

A movement having some elements in common with the American Laymen's Movement has lately been inaugurated in Great Britain and is called a "China Missions Emergency Committee." A Commission of its members is about to visit China—some of them have already started—with the object of studying and reporting on the present intellectual and moral developments in China. The Committee is undenominational and includes Bishop Welldon, Sir W. Mackworth Young, Mr. Henry Morris, the Rev.

Lord William Gascoyne-Cecil, the Rev. Drs. Robert Horton and F. B. Meyer. The Rev. Drs. J. B. Paton and W. Gilbert Walshe are the honorary secretaries.

#### The Word Going Abroad

"We praise God," said Rev. Arthur Taylor, in submitting the report at the annual meeting of the British and Foreign Bible Society, "that this institution recruits its strength and gathers new health and energy, amid so many things which wax old and are ready to vanish away." As missionary effort expands, there come ever new demands for the publication of fresh versions of the Scriptures; and the fact that the Society has promoted the issue of the Word of God in no fewer than 400 different tongues is eloquent of the assiduous spirit in which the work is prosecuted. Three-fourths of the volumes issued go to the mission field. More than 1,000,000 were circulated in China, India claiming 693,-000, and Russia—amid so much disturbance and distress—receiving an increase of 10,000 over the 500,000 of the previous year.

The circulation in Japan had more than doubled; and tidings of cheering progress come also from such countries as Brazil, Argentina, and the Republics of the Andes. As an instance of the varied demands made within the bounds of the British Empire, it was mentioned that in three months 25,000 copies sent to Canada represented 29 languages. The extent to which the services of native Christians are enlisted in this work is shown by the fact that 900 such colporteurs are employed. One who was arrested in Macedonia had a copy of Matthew in his pocket, and so readily did his fellow prisoners listen to him as he read that he continued all night.

#### A Great Wesleyan Thanksgiving

A magnificent demonstration was recently held in the Royal Albert Hall, London, by the Wesleyan Methodist Church. The object of the meeting was to return thanks to God for the

marvelous revival of missionary ininterest in which the Wesleyan Church has witnessed during the past nine After years of difficulties months. and deficits, and when all the plans devised by the committee for the enlargement of the Society's income had proved ineffectual, and nothing but a curtailment of its work abroad seemed possible, the matter was laid before the Conference held at Nottingham last July. An unprecedented revival of interest and of liberality swept over the Conference, and has since been manifested through the whole denomination. As a result, the Society's debt has been wiped out, the new and increased subscriptions exceed £11,ooo, and the entire work has been placed on a sounder basis. We may quote a few figures as a proof of the progress achieved. "In 1905, no district had an advance of £250. In 1906, Bolton advanced £1,037; Nottingham advanced £1,058; third London advanced £1,233; Liverpool advanced £1,641; Manchester advanced £1,715. In 1905, no district advanced five per cent. In 1906, Carlisle advanced 20 per cent.; Manchester advanced 21.2 per cent.; third London advanced 22.5 per cent.; South Wales advanced 26.2 per cent."

#### Zenana Bible and Medical Mission

To this mission belongs the honor of being the oldest missionary society working specifically for the regeneration of India's womanhood: One of the chief channels by means of which the Gospel is taken to the women and children is the agency of medical mis-There are now six hospitals under the care of the society, situate at Lucknow, Benares, Patna, Ajoudhya, Jaunpur, and Nasik. The total number of in-patients registered last year was 2,066, while the out-patients amounted to 29,595; and the attendances at the dispensaries numbered The women doctors are all fully qualified, and the Indian hospital assistants are thoroughly equipped and carefully trained for their important tasks. The missionaries and Biblewomen have access to 11,233 zenanas, and the Bible-women visit 1,529 villages.

## A Great Gathering in Prospect

The Morrison Centennial in China bids fair to be as fruitful in stirring enthusiasm and zeal as the Haystack Meeting of last year in America. Among the outstanding religious events of the autumn will be a great popular gathering which eleven English missionary societies are combining to hold on October 31 in the Royal Albert Hall, London. This meeting will be concerned solely with the position and prospects of Christian missions in China. The wonderful progress which has taken place since Robert Morrison landed at Canton gives rise to profound thankfulness, while the possibilities of missions to-day in China are incalculable. The Chinese have suddenly resolved to change their ancient system of education, and to adopt the arts and sciences of the western nations. Shall China also embrace Christianity? The opportunity to present the Gospel to her enormous population was never so great, and may never again recur. Unless Christian nations turn this opportunity to account, who can predict what may not befall them hereafter from a China which has borrowed all the resources of Europe apart from Christian faith?

#### The Evangelical Alliance Conference

Brief announcements have already been made concerning the Eleventh International Conference of the Evangelical Alliance which is to take place in the King's Hall, Holborn, London (July 3 to 8). From an outline of the program there is every indication that the Conference will be an occasion of exceptional interest. Delegates will come from many countries. the British and American speakers will be Lord Polwarth, Lord Kinnaird, the Bishop of Durham, the Dean of Canterbury, Professor James Orr, Bishop Welldon, Dr. G. Campbell Morgan, Dr. George Hanson, Dr. G. S. Barrett, Dr. Arthur T. Pierson, Rev. Prebendary Webb-Peploo, and Rev. Dinsdale T. Young.

The Evangelical Alliance—whose motto is "Unum corpus sumus in Christo"—maintains universal testimony to a great truth in the oneness of the Church in which is the Body of Christ, and seeks to promote love and union between Christians in various lands.

Previous International Conferences of the Alliance have been held in London, Paris, Berlin, Geneva, Copenhagen, Florence, and New York City.

## Rhenish Missionary Society

The annual report of this society has just been published and makes most interesting reading. Cape Colony, German Southwest Africa, Borneo, Sumatra, Nias, Mentawei Island, China, and New Guinea are its fields. where 175 European missionaries and 23 European sisters are laboring in 122 stations and 429 out-stations. Six new stations (1 in New Guinea and 5 in the Dutch East Indies) have been opened during the past year, while Dahana upon Nias has become a con-What will become of the gregation. stations in German Southwest Africa, now unoccupied on account of the rebellion of the natives in 1905 and 1906, has not yet been decided. The native missionary force consists of 35 ministers, 670 teachers, and 1,372 presby-The number of baptisms of heathen and Mohammedans is the highest ever reported by the society, viz: 8,938 (4,792 in 1905), and the number of church-members has increased to 118,047. In 553 missionary schools (489 in 1905) 29,372 pupils (25,571 in 1905) received Christian In Sumatra, where the instruction. missionaries of this society met the missionaries of Islam, checked their progress, and then commenced the preaching of the Gospel among the followers of the false prophets, 6,876 baptisms (3,643 in 1905) were reported, while 10,038 inquirers remained under instruction (8,114 in 1905). It is very significant that one

missionary, Mr. Schutz in Bungabondar, has 439 Mohammedans under instruction.

#### A Bloodless Revolution in Spain

Spain is awakening. There is unrest everywhere, and dissatisfaction with the present state of things.

Rev. M. C. Marin, of Sabadell, writes to the American Baptist Missionary Union that in Cataluna the republicans, Carlists and liberalists have united to rid themselves of the religious despotism that has controlled them.

This bloodless revolution brought the religious problem in Spain to the front. Rome has prepared the way for atheism among the people, and the influence of France has done the rest. The young generation will become agnostics or materialists. Many men want no religion. To them religion is Romanism, and they want none of it. Yet they have learned to read, their fathers do not know how. These young people are beginning to like to think for themselves, and provided you do not mention the word religion, are willing and anxious to examine and discuss new ideas that are helping to mold their souls.

Christians must give these people a chance to understand what the true and simple Gospel is. Never was the chance to do so as good in Spain as

#### American Rights in Turkey

Cable dispatches from Constantinople state that the Turkish Government has yielded to the representations made by the United States Government, and has issued an *iradé* granting to American residents in the Empire the rights already granted to the subjects of European nations, including the maintenance of schools without obstructions and the free practise of their several professions. These are rights which were claimed under existing treaties, but were not recognized by the Turkish officials.

Ambassador Leishman reports that orders have been transmitted to the

Vilayet of Angora that the local authorities shall no longer raise objection to the construction of new buildings for the mission school and dispensary at Talas.

The customs authorities in Syria and at Salonika are ordered to grant to existing American establishments the same customs immunities enjoyed by other similar foreign establishments. These privileges or rights will be a greater boon to missionaries than those at home can imagine.

# ASIA

# Electric Lights in Damascus

Damascus, the oldest city in the world still inhabited, has had its streets little better lighted than they were thousands of years ago. But February 1, 1907, will long be remembered there as the day when an electric street lighting service was installed and electric cars began running. Other oriental cities will follow suit, and a new light seems to have begun to shine in the East. The electric light will bring greater transformations for the sultan's domains than Aladdin's lamp.

#### Medical Missions at Tiberias

A most successful medical mission is that which was established in 1884 by Doctor Torrance at Tiberias—on the shores of the very lake where the Great Physician "went about doing good and healing all that were opprest of a devil." It is called "The Sea of Galilee Mission," and is well known over the whole of Southern Syria and the adjoining tracts of the Arabian Desert. It assists Jews and Arabs alike, and it has been found that the best method of reaching the people with religious instruction is still Christ's method—Without a parable spake He not unto them!

## Progress of Missions in Persia

When Bishop Stuart went to Julfa in 1894, that was the only church missionary society station in the shah's dominions, and it was an Armenian station outside the Moslem citadel. Now Ispahan itself is occupied, and so

are Yezd and Kerman and Shirazall ancient and important cities—and there are bands of converts in all of them. Over 100 adult converts have been baptized in Persia since the new century commenced. In Ispahan last Christmas Day 60 converts knelt together at the Lord's Supper—a sight to cheer the heart indeed to see converts from Mohammedanism, Babism, Parseeism kneeling side by side with Armenians and Europeans, and receiving the tokens of the Savior's dying love, and especially so when it was remembered how they had formerly been animated with mutual internecine hatred, while now there was neither Greek nor Jew, neither barbarian nor Scythian, neither bond nor free; all were one in Christ Jesus.

# The C.M.S. in Persia

The missionary prospect in Persia is now a bright one. The medical mission begun in 1879 by the Church Missionary Society has already accomplished great things. Persian princes and governors use and protect the medical missionaries, who are also well received among all ranks of the population. Last year 25 adults were baptized by the C.M.S., which now numbers 184 baptized converts. rate of progress is not fast, but in all Mohammedan lands the word is *slow*ly! slowly! The late shah removed many restrictions, but the free circulation of the Bible is still forbidden; personal exceptions alone are allowed. Much will depend on whether English or Russian influence prevails in Persia. Russia's defeat in the East will have its effect all over Asia.---Evangelical Christendom.

#### A Curious Sect in India

Rev. J. Qalandar, Indian pastor, now working among the Mohammedans of Lucknow, but who for the last six years has been theological tutor in the Divinity School, Allahabad, says that amid all the hubbub and bustle of the great Kumbh Mela (the religious fair which once in 12 years takes the place of the Magh Me-

la at Allahabad) it was most encouraging to find earnest seekers after the Truth stretching out their hands toward the Light. The most curious group was a band of seven saddhus who called themselves Christians, but were unbaptized and had strange notions about Christianity. The leader of the land called himself Christ because, he said, "Christ dwells in me." He supported his claim from St. John and had a wooden sword hanging around him which he called the "sword of the Spirit." Altho he talked of the baptism of the Spirit his knowledge of Christianity is very superficial and peculiar. Such incidents are indications of how deep an impression Christ is making on the people of India. We know that nothing short of full surrender will bring them light and life.

# Large Additions to a Mission Church

In a pastoral letter to the clergy and other workers in the Diocese of Tinnevelly and Madura, Bishop A. Acheson Williams mentions that he confirmed 2,632 persons last year, and that since his first confirmation in March, 1905, he has administered the rite to 3,990 persons. During 1906 he baptized 80 converts from heathenism. On one occasion over 50 received the rite together. The bishop notes "as a hopeful sign of the times" that the Tinnevelly Missionary Society is now supporting three missionaries of its own to work among the Telugu people in the northern districts of The men have to learn a Madras. new language, and to go to, what is to them, virtually a foreign country. "The experiment is a unique one," the bishop writes. "It is the first instance of the Indian Church sending forth its own members as missionaries to their own people."

#### A Hindu Judge's Confession of Faith

The Monthly Reporter of the Punjab Bible and Religious Book Society records the interesting case of a Hindu judge, who, in ordering some Bible-text cards, wrote the following: I am one of the humblest admirers of the teachings of the Lord Jesus Christ. My attitude to Him is one of profound respect, and I frequently refer to the Bible for elevation of mind. I have therefore called for these precepts in order that I might, by hanging them up in my studyroom, receive the vigor and freshness of life that such sublime passages can give. The passages given in the Sermon on the Mount, the Commandments, especially the two great Commandments, passages relating to love with mankind, including the enemies, do really elevate mind wherever remembered.

#### The Hindu Barber

A barber in India is an important person. In addition to cutting hair and shaving people he cuts the nails and is skilled at massage, and when you are tired or have a headache he will press and shampoo your head with his hands in a way which is most refreshing. He is often called upon by his fellow countrymen to perform simple surgical operations, such as If the father or opening boils, etc. mother of a Hindu dies, all the hair is shaved off his head. At some of the great bathing festivals of the Hindus a part of the sand on the edge of the Ganges is specially enclosed and set aside for the use of barbers, and hundreds of the worshipers enter it to have their heads shaved before their ceremonial bathing in the river. the end of the day the ground within this enclosure is quite thickly covered with hair.

# A Mighty Harvest from a Young Seed

Twenty-five years ago two young German missionaries went up the jungly hills into Bustar, to explore the land and start mission work. Before long they wrote down (then living in Vizianagram) in broken English, "We are desperately ill; please take us in for Christ's sake." They came, apparently dying from dysentery and fever, deserted by their servants, threatened by the native chiefs, unable to speak much English or the vernacular—hopelessly beaten back, as it seemed, by the forces against them. In a few months, however, they were better and back again

at their work, and became the pioneers of the Schleswig-Holstein Lutheran Mission to these hill tribes. Following them, the missionaries passed, in ones and twos, up into the feverish tracts, to settle here and there, build their houses, schools, etc., and preach among the people the Gospel of Christ. Many of them, men and women, died; pathetic indeed are the stories told of their sorrows and sufferings.

But to-day, how stands the account? Some 15,000 of these hill people have come under Christian influence; 10,000 have been baptized; they have 32 missionaries, men and women, at work, with some 100 native helpers; they are now a wellorganized mission. Only the other day a government official testified that, since their advent, the crime among the thief caste there had decreased more than 30 per cent. the two pioneers referred to, one, the Rev. E. Pohl, has just been called to a position of honor as the Society's preacher in Germany, and the other, the Rev. H. Bothman, still works in one of the important mission centers. —London Chronicle.

# Growth in the Marathi Mission

In connection with the celebration of the seventy-fifth anniversary of the beginning of work in Armednagar last October, the following comparative figures, showing the growth of the past twenty-five years in the whole mission, are interesting:

	1906
Churches	59
Pastors 14	29
Communicants	6,687
Whole Christian community2,485	13,602
Schools	, 186
Teachers 94	341
Pupils	7,243

# **Bareilly Seminary**

Bareilly Theological Seminary adds wide influence to Methodism in India and other countries and to other missions in India, in that it is the largest theological seminary in India. The Rev. W. A. Mansell is

principal, the Rev. S. S. Dease, M.D., vice-principal, and the Rev's H. L. Mukerjee, Jawala Singh, Pandit Parma Nand and Maulvi Lafaqat Ali There are 85 stuare professors. dents in the three classes. In connection with the seminary there is a school for the women and children of such students as are married. Mrs. Mansell is principal, with three teachers, and Miss Nora Mukerjee teaches the kindergarten. There are 45 women and 35 children in this school. There are 15 or more com- panies of students appointed by the president of the Epworth League, who go to the several bazaars of the city, and to all the villages of the district within four or five miles, to preach and distribute Scriptures and tracts. Mrs. Dease, M.D., takes a tent and her Bible-women and a preacher or two, and itinerates in the farther villages within twenty miles, preaching and distributing Scriptures and treating such diseases as the villagers bring to her. On Sunday they go in bands to the 50 Sunday-schools in and around the city.

#### The Only Siamese Woman's Club

Miss Edna S. Cole of Bangkok, writes to Woman's Work that not long ago the Siamese Princess, with some Presbyterian teachers in Bangkok, decided to have a woman's club for the purpose of cultivating mutual sympathy. The Club meets on the 15th of every month at 4 o'clock in the afternoon, at the home of the Princess. A lecture, written by some one previously appointed, is read and followed by a discussion. Then there is a reading of the world's news and, afterward, some light refreshments.

The January meeting was a Christmas celebration. It was the first time that old place ever had a Christmas tree, and all the women and children from other houses gathered there.

"Oh, I am so glad," the Princess said, "to show the people that Christmas means love and good fellowship for all mankind. Shut away as we are from the outside world, we let little troubles divide us, but this will show that we really care for each other." The Princess feels that she now knows something of the great love of God. Into her life has come a happy consciousness of His presence, and she says, "I now love Jesus and try to obey Him."

#### Chinese Proverbs

Thousands of proverbs are in daily use throughout the Empire. The best specimens appeal to western minds.

If you can not hook fish, you may net shrimps.

It is better to go home and make a net, than to go to the river and wish for fish.

It sometimes thunders loudly and brings little rain.

A cow goes amissing while you are catching a cat.

The monastery faces the nunnery—there is nothing in that!

Stinking meat is good enough to set before an idol which can not smell.

Better do a kindness at home than go on a pilgrimage. Another common proverb expressing the same idea runs: You need not pray in the temple if you neglect the two Buddhas (father and mother) at home.

More trees are upright than men. There is dew for every blade of grass. True gold fears no fire.

#### A Wonderful Examination in China

China's Millions gives an account of a remarkable "Bible Knowledge Examination" recently held under the auspices of the China Inland Mission in the province of Hunan. Copies of the Mandarin Bible were offered as prizes to all who should pass successfully an examination on an outline issued six months previously. The outline contained 33 questions, such as: Repeat names of Old Testament Books, the Ten Commandments, Psalms 1, 8, 32, 51, 103; give summary of Book of Jonah, of St. Mark's Gospel; repeat 1 Cor. 13; give an account of the trial, death, resurrection, and ascension of our Twenty-six passages of the Scripture were to be memorized.

The contestants worked hard during this long period, and when the time came the examiners were amazed at their proficiency. One writes:

For two hours a young farmer repeated Scripture and only dropt three or four characters. When we came to Solomon's prayer, he said quietly, "May we kneel as the great king did?" and reverently and beautifully, without a slip, he repeated the 39 verses comprizing that prayer; ere we separated he handed me a dozen pages of carefully prepared manuscript showing quite an extensive acquaintance with Christian commentaries.

I thought he could not be surpassed, but the appearance of each additional candidate increased my astonishment; at least three were within a shade of perfection. Each man was examined separately and privately. One knelt the whole time, two hours and a quarter, and his summary of St. Mark's Gospel was a magnificent achievement. Beginning with the first chapter he repeated, consecutively and correctly, no less than 96 items.

# A Morrison Memorial for Canton

It is proposed to erect in Canton, the largest non-Christian city in the world, a Y.M.C.A. building to cost at least \$100,000 gold, in memory of Robert Morrison. It is specially fitting that the name of Morrison be associated with the Y.M.C.A. Morrison was a young man, only twenty-five, when he landed in China.. He stood for all that was good in western civilization and his life in the midst of China's millions is an illustration of what China's young men may become.

Canton needs a Y.M.C.A. for many reasons. More young men are there than in any other city in China. Canton has become a world-center, for almost all the Chinese who go abroad are Cantonese. They are the most progressive people of all China and have been the pioneers in business with the people of other nations. What Christians do for the young men of Canton, will be felt throughout the Empire and throughout the world.\*

# Missionary Work Among the Blind in China

The German Mission to Blind Females in China, in its thirteenth annual report, records many reasons for thanksgiving. The confidence of the Chinese has been completely gained, and so many blind girls applied for admission to the home at Hongkong that an addition had to be built. Now more than 80 pupils can be accommodated, and a third deaconess has been added to the missionary force. The number of pupils in the school was 36 when the report was written, and two native female helpers were employed in addition to the deaconesses. The older girls, after graduating from the school, are occupied with other Some have become experienced weavers and thus contribute their share to the income of the home. Two of the girls were confirmed last year.

# A Chinese Method of Revenge

A Chinese student in Japan, a native of the province of Shansi, lately drowned himself in the Sea of Japan, as a protest against the mining concessions granted to the Peking (British) syndicate in his native province. This great "patriotic" act has aroused much feeling throughout the province, and strong opposition to the syndicate. The last and most effective protest of a Chinese against wrong, real or imaginary, is suicide. It was the suicide of a man named Tung, as a protest against the ill treatment of his fellow countrymen in California, which brought on the boycott of American goods in China last year. Suicide, too, is the most dreaded form of revenge. The wronged person kills himself on his enemy's doorstep, or hangs himself in his enemy's yard, and then that enemy has a bitter time at the hands of the myrmidons of the law. lucky if he escapes ruin. He has also to reckon with the ghost of the suicide, who, according to Chinese ideas, is sure to haunt him; and wreak some terrible revenge.

<sup>\*</sup> Contributions may be sent to Mr. F. B. Schenck, Treasurer, International Committee of Young Men's Christian Associations, New York City.

# A Methodist Mission in Tibet

Mrs. Florence B. Manly writes to World-wide Missions that the "closing session of the West China Annual Meeting, held at Chentu, January 23 to 28, was turned into an enthusiastic impromptu foreign missionary meeting. It would seem as if the mission in the farthest interior of China, located as it were at the ends of the earth, could have no 'foreign' missionary motive. for some years Tibet has been on the hearts of many foreign missionaries and native workers. A number of the Chinese Christians have exprest their desire to go into the regions beyond. This would probably mean to them a sacrifice even greater than that made by the Caucasian who comes among the Mongolians. The food, habits, and customs of the Tibetans are as strange and often as repellent to them as are the Chinese customs to Europeans. It was on the last evening of the session that the fire was kindled most brightly. Foreign missionaries had privately subscribed a fund of \$245 in addition to the \$100 which had been sent from home for the purpose of opening a station among Tibetans: At this closing meeting it was decided to solicit contributions from the Chinese preachers. Each one present contributed an amount varying from fifty cents to (The latter amount is nearly one month's salary of a Chinese preacher.) These subscriptions amounted to \$155, making a total fund of \$500 for commencing mission work in Batang. Later, when bishop's appointments read, we heard the announcement: 'Batang: Mr. Buh and Mr. Tsen.' A request was then made for a few words from these first foreign missionaries who were to go out from the native church in West China."

# Christian Giving at Seoul, Korea

Rev. W. C. Swearer tells in World-wide Missions of a work of grace at the First Methodist Epis-

copal Church in Seoul. For a number of weeks people among the highest classes in the city came into the church and manifested an earnest desire to learn the way of salvation. The sincerity of their purpose was put to the test on the first Sunday of the Chinese New Year-February 17. They had not made up the budget of their expenses for the current year and the pastor, Dr. George Heber Jones, decided to take it that day. They had been accustomed to paying their running expenses and half to two-thirds of the native pastor's salary, the total amounting to about 500 yen (\$250). Doctor Jones caused a great deal of consternation when he asked them to subscribe 900 yen for the expenses of the coming year, and still further stupefied them by asking them right at the start for 100 yen subscriptions. There was a dead calm. After a pause he dropt to 1 yen subscriptions and they came in fast and furious, and mounted up and up until a number of 50 yen subscriptions were made and one 100 yen subscription capped the total.

#### A Year's Ingathering in Korea

Rev. W. M. Junkin (of the Presbyterian Branch, South) reports concerning last year that "1,707 adults profest faith in Christ and were examined and either baptized or enrolled in classes for instruction. while a large number not included in these figures were examined, but rejected because they were either still holding on to some heathen practise or were not sufficiently instructed to have an intelligent faith. Four hundred and fifteen adults were baptized, averaging 46 to each ordained missionary, whereas in the home church the average is Hence we have about six times as much to be thankful for as our brethren in America. The number of congregations has jumped from 9 to 27 in the Kunsan field, 28 to 53 in the Kwanju territory, and from 32 to 60 in Chunju, a net gain of 71.

Of our 1,005 baptized adult members it may be said that the observance of family worship is universal, that they are growing in the grace of giving, and that they are very active in telling the Gospel to others. An oil manufacturer in the city of Chunju, for example, brings all his employees and their families and many of his neighbors to church, and all have been examined and found to have been well instructed. The Christians of the city, of their own accord, raised \$70 on Christmas day, and, among other things, fed 80 prisoners in the gaols and a number of the destitute."

# A Korean Prayer-meeting

The church at home can profit from the zeal of the church abroad. A prayer-meeting with 1,200 in attendance would seem a remarkable thing in America, but it is a regular occurrence in the Central Presbyterian Church, of Pyeng Yang, Korea. Rev. Dr. Samuel A. Moffett, who has labored in Korea for seventeen years as a missionary of the Northern Presbyterian Church, in speaking of this church, ascribes the wonderful power and growth of Christianity among the Koreans to Bible study. Bible training classes are the foundation of the wonderful work God is doing among them. At one time 1,000 men spent ten days together in Bible study and evangel-There is a spiritual istic work. fervor and zeal that makes every church-member a worker. They are also liberal, the Korean Presbyterians giving last year eight dollars for every dollar expended by the mission board.

# A Japanese Church for Japan

The right sort of training of the ministry interests every Christian worker, whether on the foreign field or at home. It is being discust in Japan, as an article by Rev. J. L. Dearing, D.D., in the Japan Evangelist, shows. We note one significant answer from a missionary:

"All the seminaries in Japan are doomed to meager success unless they take measures to recognize the responsibility and ability and rights of the Christian leaders of this in-dependent people." This is a note heard in almost all comments on Japanese ecclesiastical life to-day the emphasis on the independent attitude of the people, shown not only in their attitude toward polity, but toward education of the clergy. "Especially should the teachers of systematic theology know enough of what Buddhists and other critics of Christianity are saying, to be able to adapt their system to the needs of the situation. This department should get rid of the whole western outfit of text-books on this subject, and make their own." That is not a native, but a missionary of long experience, speaking.

#### **AFRICA**

#### Moslem Converts in Algeria

Through a visit just paid to this country by pastor J. P. Cook-Jalabert, attention has been drawn afresh to the work carried on for the past twenty years among the Kabyles by the French (Wesleyan) Protestant Mission. The Kabyles belong to the old inhabitants of Algeria, being related to the Tuareg, Berber, and other North African races. With many more, they were conquered by the Arabs, and compelled to accept Mohammed as the prophet of God.

The difficulty of Christian work among Moslems was illustrated during the first seventeen years of constant and prayerful labor. Not much was to be seen in the way of results, tho evidence was not wanting that God can indeed change ignorant fanatics into sincere and reliable Christians. A great change manifested itself about three years ago, and since then the power of God has been witnessed among the people. Among other cases, two orphan girls, the daughters of the

marabout (a Mohammedan priest), accepted Christ, and are living an out and out consecrated life. A man who publicly confest himself a thief, is now a humble disciple of the Lord Jesus Christ. Another, who was so violent as to be feared and hated by all who knew him, is now a peaceable and lovable man, and the great change in his life has drawn others to the Savior.

# Presbyterian Work on the Kongo

During last year upward of 1,200 were received into the churches of the Presbyterian Church, South, on the upper Kongo. On one itinerary of two months through the villages of the Lulua country, Mr. Martin and Mr. De Yampert examined 1,500 applicants for baptism, all of whom could recite the catechism. Of these about 800 were baptized, and the remaining 700 were continued under instruction as catechumens. The work in this field has been hindered by the action of the Kongo Government prohibiting missionaries from remaining more than fifteen days at any one place outside of their regular stations. One result of this regulation, however, has been that the mission has felt it necessary to make special efforts to train and use native evangelists, and these evangelists have proven very efficient helpers in the work.

## Basuto Evangelists at Work

The Basutoland Mission, founded in 1833 by three young Frenchmen, marked the beginning of a remarkable movement among that darkened people toward the Gospel. The tribe numbers 400,000 persons, and of these 20,000 are now members of the native church, while 30,000 have been in greater or less degree brought under Gospel influences. In the matter of self-support, the Basuto native church set itself nobly to realize the ideal set before it by the missionaries, and has for years provided for its own expenses as well as for those of the native pas-

The members have also responded readily to the call to evangelize the heathen members of their race, and of the £5,000 a year which is found necessary for this purpose they are at present regularly raising about £4,000. There were formerly 20 European missionaries on the staff, but as the native pastors have increased—there being now 13 such helpers at work—it has not been thought necessary to fill up recent vacancies, and the number is now 17. The European missionaries express a very high sense of the value of the work of the native brethren, with whom they meet in council on terms of perfect equality, and to whose number they hope to add. In addition to the efforts carried on at the main centers, there some 397 out-stations schools worked by native helpers.

# Africans Eager for Education

The increasing desire of the natives for something more than elementary education is evidenced in a rather striking manner by the large number and character of those seeking admission to Lovedale at the beginning of this session. number now in the Boys' Institution is higher than in any past year, in spite of circumstances which might naturally have been supposed to militate against such a satisfactory state of affairs. The boarding department, with its increased accommodation afforded by the new wing of dormitories, is taxed to the utmost. New entrants come from every colony and protectorate in South Africa, and many new upcountry districts are sending students for the first time.

# Success After Long Waiting

In 1891 the Moravians opened a mission in German East Africa at the northern end of Lake Nyasa. It was more than five years before one convert was baptized. After seven years' work there were 4 Moravian stations, 36 pupils in school, and 52

Christians. At the end of 1906 after fifteen years' work, that mission had 306 stations and substations, and 1,193 souls under religious instruction, of whom 434 were baptized.

# Electric Railways for the Upper Nile

A project is being considered for connecting Victoria Nyanza with Lake Albert by means of electric railways and a service of steamers on Lake Kioja and the Nile. The Ripon Falls will supply an abundance of power, and it is believed that there are no great difficulties in the way of the construction of the railway line. This route would tap the trade of the Kongo Free State and bring much traffic to the Uganda railway. The cultivation of is being enthusiastically taken up by the chiefs and other large land-owners in Uganda. The exports already amount to 25 tons a week, and the output will assume very large proportions. The cultivation offers great opportunities for the profitable investment of capital in Uganda. Land can be purchased at a very moderate rate, and labor is plentiful and cheap.

# A Native Heroine

At Ngogwe (Uganda) a Christian woman teacher, hearing that the sleeping sickness had broken out in the islands of the lake, offered to go there. She was told that she would go at the risk of her own life. She said, "I know it; but they know not the Lord Jesus. And I know Him; I will go and tell them about Him." She went, and her work was blessed to many, and then she was sent back to die. "Greater love hath no man than this." I know Him—that is the inspiration of missions.

# Great Growth in Uganda

During the past five years 35,000 people have been baptized by C.M.S. missionaries in Uganda. The greater proportion of these have been adult converts from heathenism. From statistics just to hand and published

in the *C.M.S. Gazette*, it appears that 6,173 (of whom over 4,000 were adults) were baptized during 1906. The Christians now number 60,000. There are 29 ordained Baganda clergymen and over 2,500 other men and women engaged in evangelizing and teaching their fellow countrymen—all maintained entirely by the Baganda Church.

#### Indians in South Africa

Few are aware of the large number of East Indians now in South Africa. At present over 120,000 from India are scattered all over South Africa, the larger proportion of them being in Natal.

Natal had 100,918, but since that date, the number has increased, and it is estimated that there are now over 105,000, and over 30,000 still, according to the Indian emigration books, to be imported into this colony.

At present we have over 15,000 in Durban alone: the Transvaal has nearly 5,000; Cape Colony, 8,924; O. R.C., 352. At the present rate of immigration, legislators estimate we shall have over 250,000 in Natal within the next ten years.

In Natal alone there are 105,000, made up of six different classes, speaking six different languages, and very much scattered.

Up to the present time, as far as we are able to ascertain, there are only five European Christian workers among these people, the Church of England having one worker, and the South African General Mission two married missionaries. The Wesleyan body have three or more native workers, the Telugu Baptists of India have sent an Indian, and he has three others working with him. The Roman Catholics are also at work.

# Native Christian Self-help

A man said recently: "I don't believe in foreign missions. I don't believe in cramming religion down the throats of the heathen." Let us

see. As far back as 1884 the native Christians connected with the American Board were paying for the support of the work at the rate of \$124,-174 a year, and last year the amount reached \$213,383; while the aggregate for nineteen years is \$2,572,035, or an annual average of \$136,423.

#### **MISCELLANEOUS**

# What Your Money Will Do

\$25,000 will pay for a college or church building.

\$13,200 will send out 12 medical

missionaries for one year. \$10,000 will build a hospital and

dispensary, or a girls' school. \$5,000 will build a girls' school, or an operating room and surgeon's ward, or will support a station.

\$3,000 will build a Bible training school.

\$2,000 will build an orphanage.

\$1,500 will support a small mission station or a married missionary for one year.

\$1,100 will send out for a year an educational, a medical, or an evangelistic missionary.

\$1,000 will permit expansion where greatly needed.

\$600 will support an unmarried mis-

sionary.

\$400 will provide for a day school. \$150 will provide for a native doctor.

\$75 will pay for a native hospital assistant, or a native teacher.

\$40 will provide a scholarship for a native medical assistant.

\$30 will provide a boarding school scholarship.

\$25 will provide a Bible training school scholarship.

\$20 will provide I of 30 shares in a missionary's salary.

#### An Ideal Mode of Giving

The American Board announces that a man in the West has just made a most extraordinary offer. He will assume the entire support of a missionary and his wife in China, including salary, outfit, traveling expenses, and, if necessary, building a house. The offer calls for \$2,200 this year,

and possibly even more during the second year. He assumed this obligation for thirty years, and is considering providing in his will for its continuance when he is gone. He says:

When I realized that men of the character and ability of your missionaries were willing to go to China or other foreign fields for such a small sum, I began to think seriously that I wanted to have a part in that work. Of course I am not the man to do it myself, for more reasons than one. However, if I furnish the means for a man to go to some field to make it his life work, a man who would not otherwise have gone, had I not stept forward and provided the means, under such circumstances I could look at his work as my own work.

Two other men have made similar offers recently, and it is evident that more and more individuals will be assuming the entire support of missionary families.

# A Biblical Church Policy \*

I. It is the mission of the whole church to give the Gospel to the whole world.

II. This entire church being a missionary society each member of the body is under covenant to help fulfil the will of the head: to give the Gospel to every creature.

III. Every Christian is commanded to "go," if not in person, then potentially, having a share by gift and prayer in supporting a parish abroad, as well as the parish at home

IV. Our giving should be an act of worship (Prov. iii. 9), cheerful (2 Cor. ix. 7), and according to the rule of three (1 Cor. xvi. 2).

Individually
Systematically
Proportionately

Systematically
Proportionately

Systematically
Proportionately

Systematically
Proportionately

Systematically
Individually
Is the tweery one of you lay by him in store on the first day of the week as God hath prospered him."

# Donations Acknowledged

No. 355 Industrial Evang. M., India \$15.00 No. 357 Chinese Famine Sufferers... 5.00 No. 358 Industrial Evang. M., India No. 359 Chinese Famine Sufferers... 3.00 No. 360 Industrial Evang. M., India 2.00

<sup>\*</sup>This "Policy," 28x21 inches, in two colors, bound in black metal, sent in a tube, postage prepaid, 25c. each; small size, 7x6 inches, 10c. a dozen; from the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

# FOR THE MISSIONARY LIBRARY

OUR MOSLEM SISTERS. Edited by Annie Van Sommer and S. M. Zwemer. Illustrated. Cloth, 12mo, \$1.25 net. Fleming H. Revell Co., 1907.

There are books which are a revelation. When we close their covers we feel that something has entered into the very fiber of our lives, and that we can never be again as we were when we opened the pages. Such a book is this one —Our Moslem Sisters—lying before me on the desk, and I see it through tear-dimmed eyes, and feel a clutching at heart as I gaze upon that despairing face which looks up and out toward the world of Christian womanhood from its opening page. And in the circle of her arm lies the unconscious child still innocent. Must pass on before the Judge of all the world ignorant of that message entrusted to us centuries ago, learning which peace would enter that anguished heart, and hope shine from the tear-filled eyes? God forgive us Christian women for our age-long indifference! God pity these, our Moslem sisters!

There is a strange apathy and indifference among Christians regarding Mohammedan countries. haps the various risks involved in free publication have brought about the fact that few of the flesh and blood life-stories have come through the missionaries to us as compared with the full information which has long been disseminated as to Christian work in other lands. I have often longed for such minute knowledge myself, and without it the Christian world can never aroused to the need and the responsibility. And at last here we have it in the pages of this wonderful From the hearts of heroic women, who know whereof they speak, come story after story of The veiled these hidden lives. women and girls of Islam pass before us so vividly that we feel that

we can almost touch them, and the beautiful illustrations are eloquent with the same impression of a misery so deep and so hopeless that they must be saved, if at all, almost in spite of themselves. I have read from its pages to a group of fullblood Indian women, and have seen their great eyes dilate, and flash, and at last soften with Christ's own pity. as the life of these other women dawned upon them. Better than we, they know the bitterness of the frequent divorce, of loveless marriage, of neglect and hardship, but their untameable freedom of spirit is appalled at those invisible but cruel chains for mind and body in this world, and for hope of heaven only more and worse degradation. Shall these Indian women feel pity, and we Christian white women harden our hearts and close our minds to this truth, now at last put clearly before us?

My memory goes back to a beautiful home upon the banks of a lordly river, with acres of nature's wonderland about it, and mountains overhanging it. As free as the woods creatures upon their slopes we girls grew up, sheltered by the love of Christian parents. Its walls were lined with books, its windows looked out upon stretches of sparkling water and waving tree-tops. sweet story of Jesus was told us from babyhood by lips of father and mother, and grandparents, while in our very blood were those tonic influences from past generations of Christian ancestry. Harsh words unheard: evil excluded carefully from childish minds; divorce and polygamy unnamed and unthoughtof; life's doors of opportunity thrown wide open to all who had the desire and will to enter. Did God grant you such influences as these about your childhood? What kind of a home had you?

Then think of those prison home:

so graphically pictured in this volume: crowded, walled-about, unhealthy; full of bitterness, vice and cruel intrigue; poisonous for body and for soul. It is actually related here as a mitigation of the lot of the Moslem women of one country, that they are permitted the poor boon of going, heavily veiled, to the burialgrounds, "in order to weep out undisturbed and unheard their hopeless, desolate lives. In their houses they dare not give way to their sorrows for fear of their husbands, therefore they go to the dead." And in this amount of freedom they are to be congratulated! One father, annoyed by the wailing of the unwelcome infant daughter, flung her in passion from the window, fectually and forever stilling the pitiful wail. He was no more punished than if it had been the kitten which had suffered from his rage."

Shall you "enjoy" this book? As well enjoy to look over the human wreckage upon a battle-field! upon this field of death and suffering lie the bodies of women, and innocent children—little girl victims in uncounted millions, as we glance back over the past. But there is joy if one go down among them with the sure healing of Christ's own love. And there is joy, also, in the lights which show here and there over the dark picture, and in the certainty that, for these, too, the future does hold hope, for God will surely gather them also into the circle of His love. No, we may not enjoy the book, but it will hold us with a grip upon mind and conscience, which may God never loosen until we ask, "What wilt Thou have me to do?" For us, love, freedom, and joy; for our Moslem sister, hate, a prison, and bitter tears. Who made us to He who also commanded, centuries ago, that we go to all nations with the message of the costly love which alone has redeemed our lives from the same shadow.

MARY W. ROE.

The Chinese Empire. Edited by Marshall Broomhall, B.A. Pontraits and other illustrations. 8vo, 450 pp. 7s. 6d. net. Morgan & Scott, London; China Inland Mission, Germantown, Pa., 1907.

This book impresses us as a work of uncommon value and interest for permanent reference. It is a general missionary survey, a compilationa library in itself—of about 30 different treatises from a score or more of different contributors, each an authority on China, whose name is a guaranty for the accuracy adequacy of his statements. It was a unique idea of Mr. Broomhall to prepare this great symposium on the colossal Empire of the East, the nineteen provinces treated by a separate writer, with special papers on Formosa, on Manchuria, on Mongolia, on Tibet; on the Bible in the Chinese Empire, the Jews in China, Philology, the Introduction of Christianity, etc., and various valuable indices. Mr. Marshall Broomhall's statistical tables give reports from 70 societies laboring in China in 706 stations and 3,794 out-stations. The Protestant missionaries are reported as numand native bering 3,719, helpers There are 154,192 communicants and 52,963 in schools. Before carefully examining the work we had no conception of its encyclopedic value as a book of reliable information on the Celestial Kingdom. Quite aside from missions, it will be of great use as a means of studying Chinese affairs at large. This great Empire, with its hundreds of millions, is now punctuating its history with the centenary celebration of Protestant Christian missions, and at the same time is looming up over the historic and civic horizon as a formidable power to be reckoned henceforth either as a standing menace to, or as a colossal friend and promoter of, the world's happiness and prosperity. This is consequently a book which not only the friend of Christian missions, but all statesmen and men of

affairs should study with care. is to be followed by a complete companion atlas of the Empire. hope and expect that it will have a large sale and a wide and prolonged sphere of usefulness.

Religious Liberty in South America. By John Lee, D.D. Introduction by Bishop J. H. Vincent. 12mo, 266 pp. \$1.25 net. Jennings & Graham, Cincinnati, 1907.

The fight for religious liberty in South America has been going on for half a century. The Church of Rome had captured the governments and forbade all other forms of worship or preaching. As the people became educated they rebelled at such curtailment of their independence, and one by one the liberal forces have forced a change in the laws until to-day missionaries are free to work and Protestants are free to worship in very nearly all the countries of South America. Peru, Ecuador and Bolivia have been the last to grant these privileges, but successful agitation has finally brought about the desired result—in name at least. Here we have a part of the interesting story of the struggle. It is worth reading, both for its intrinsic interest and for the view it gives of the needs of South America and the methods of the Roman Catholic Church there.

Uganda's White Man of Work. By Mrs. C. H. Fahs. Illustrated. 12mo, 289 pp. Cloth, 50 cents; paper, 35 cents net. Young People's Missionary Movement, New York, 1907.

This is a story of the life and work of the famous missionary, Alexander Mackay, told for young people. story is one of fascinating interest and real inspiration. While intended for a text-book it is not in that form and can not fail to hold the attention of a boy or girl who takes it up. The novelty and heroism of the narrative lay hold strongly on the imagination and the heart.

# **NEW BOOKS**

A Typical Mission in China. By W. E. Southill. 12mo, 293 pp. Illustrated. \$1.50 net. Fleming H. Revell Co., New York, 1907.

THE CONQUEST OF THE CROSS IN CHINA. By Jacob Speicher. Illustrated. 12mo, 369 pp. \$1.50 net. Fleming H. Revell Co., 1907. THE AWAKENING OF CHINA. By Dr. W. A.

P. Martin. 8vo. \$3.80 net. Doubleday, Page & Co., New York, 1907.

THE CHINESE EMPIRE. Edited by Marshall Broomhall. 8vo, 450 pp. Illustrated. 7s. 6d. net. Morgan & Scott, London, 1907.
FROM OPIUM FIEND TO PREACHER. By A.

P. Quirmbach. 12mo, 160 pp. Illustrated. 75 cents. Methodist Mission Rooms, Toronto, 1907.

Boys' Congress of Missions. By Emma E. Koehler. 12mo. 50 cents. Presbyterian Board of Publication, Philadelphia, 1907.

Ways That Are Dark, By W. Gilbert Walshe, 5s. net. Kelley & Walsh, Shang-

hai, China, 1907. UGANDA'S WHITE MAN OF WORK. By Sophia Lyon Fahs, Illustrated, 12mo, 289 pp. Cloth, 50 cents; paper, 35 cents, net. Young People's Missionary Movement, New York, 1907.

UGANDA BY PEN AND CAMERA. By C. W. Hattersley. 2s. Religious Tract Society, London. American S. S. Union, Philadelphia, 1907.

COILLARD OF THE ZAMBESI. By C. W. Mackintosh. Map. Illustrations. 8vo, 484 pp. \$2.50 net. American Tract Society, 1907.

JOHN G. PATON. 3 volumes in one. \$1.50. Fleming H. Revell Co., 1907. THE RELIGION OF ISLAM. By F. A. Klein. 7s. 6d. Kegan Paul & Co., London, 1907. OUR MOSLEM SISTERS. Edited by Annie Van Sommer and Dr. S. M. Zwemer. 12mo. Illustrated. \$1.25 net. Fleming H. Revell Co., 1907.

EASTERN MISSIONS FROM A SOLDIER'S STAND-POINT. By Col. G. K. Scott Moncrieff. 12mo, 181 pp. 2s. The Religious Tract Society, London, 1907.

OUTLINE HISTORIES OF THE C.M.S. Vol. III. China, Japan, New Zealand, British America. 12mo, 159 pp. 1s. net. Church Missionary Society, London, 1907.

METHODIST MISSIONARY HAND-BOOKS. 7 volumes, 16mo. Jennings & Graham, Cincinnati, 1907.

# **PAMPHLETS**

THEN AND NOW IN CHINA. By Griffith John. London Missionary Society.

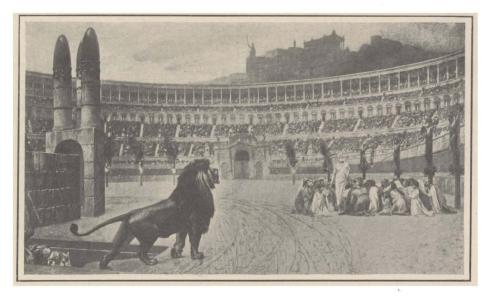
CHRIST, THE CREATOR OF NEW JAPAN. By William Elliot Griffis. American Board

C.F.M., Boston. HARVEST TIME AT KENGTUNG. American Baptist Missionary Union, Boston.

THROUGH THE HEART OF BRAZIL. Glass. 12mo. South American Evangelical Mission, Liverpool, 1907.
CATALOGUE OF MISSIONARY BOOKS. American

Baptist Missionary Union, Boston.

CATALOGUE OF CURRENT CHRISTIAN LITERA-TURE FOR CHINA. Compiled by Rev. D. MacGillivray. Christian Literature Society, Shanghai, 1907.



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

# The Missionary Review of the World

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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 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.

Tho progress in Spain may be slow, the work is not in vain. Spaniards themselves are doing more every year toward self-support, but are still far from being independent The education of of foreign help. 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 thirtyfourth 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. 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 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. 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 con-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 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. stead of being a life office, as in the United States, bishops are to be elected for eight years, but may be reelected. 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 dayschools 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 Chinese laborers have 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 Torringford, 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 ninetieth 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, the not into the salvation. peace of assured He stumbled especially over that 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 He might tremby *extro-*spection. ble as he looked within at his own corruption, but he forgot even that as he looked out 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 spiritfilled 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 confest 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 havstack. 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 prayermeetings 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, Amon-were and 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. months later all, except Mills, sailed for Ceylon. Again the pioneer was left at home—to fan the flame. 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 declared that the blacks boldly 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 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, imprest that he was now undertaking the "most important enterprise" he had ever engaged in. 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 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 the 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. T.

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-

<sup>\*</sup> See "Seven Years in Sierra Leone," by the writer, Published by F. H. Revell.

<sup>†</sup> Doctor Johnston has recently returned from a world tour of evangelism, which has been greatly blest 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 prayerlife 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. 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. request was granted. While the men were saving money to build desirable the chapel, a 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. 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?

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. 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. 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 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 ofthe 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 opened. We had Convention all the way across the Atlantic and through the Mediterranean on the two Sundayschool 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 Sundayschools. At Algiers we found a devoted band of English women with some French and native Arab assist-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-inearnest 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-



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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, cogether with his saintly sisters, for

twenty-five years past has ried 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 meet-And there was Principal Cotelingham, of Wardlaw College, Bellary, India, with a blacker face than Dr. J. E. Shepherd, the princi-



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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 Sundayschool work in India, China, Korea, Japan and the Philippine Islands, the Indian work to be supported by the British section of the World's Sundayschool 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 A member reports in Bible class. 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 Sat-"Who will bring him on Sunday?" A big Texan with a voice away down under the table says, "I "If he doesn't come?" 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 Greek,'

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 cars 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 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 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 became Sécretary Church Missionary Society in America, and is now Rector of the Protestant 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, of Turkey, 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 Presbyterian Mission Boards. 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. Stone, a visiting missionary, in a round-the-world trip which is had recently completed, said that he was imprest 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. 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 vears 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 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 Nodoa, 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 addrest 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 listing 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 listing. But since you have interrupted us we will, before resuming, ask you a few questions.

"You charge us with being beefeaters 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 it 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 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 hidingplaces 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 amimalcules, 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 to-morrow 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 slóka 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):

"Pápóham pápakarmáham, pápátma pápa sambhavaha,

Tráhimám krupayá dévá, 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 Vémana 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 Véda, 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 earthof 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 Iesus 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. 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 friend-liness, 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 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 Imèrina and among the Bétsiléo 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 dayschool 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. 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 The mass of the people officials. 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, Augagneur, the anti-missionary feeling become more has nounced and actively aggressive. For a long time past, all Malagasy 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 tend any religious service. This seems a strange comment "Liberté, Egalité, Fraternité."

In many other ways this deterobstruct mination to 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 worshiping 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. educational authorities have said plainly to missionaries that the missions are "very harmful" to the Mala-"Why do missionaries want to stop the old customs of the peo-. ple? 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, saving that God and heaven have been abolished, and Jesus Christ erased from the thinking of all sensible peo-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 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 Ranavàlona 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 Madagasin car, 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 alto-In this western regether stopt. gion, the same society was contemplating 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 Antanànarivo. 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 writer shares. the that guileless, unselfish, diaphanous (as the Spanish say), and tenderhearted patriot had only continued impervious to the blandishments of wily politicians and could have united a Jackson-like firmness with his Lincolnlike 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 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 voke. 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 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, pression 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 After a most impartial and here. 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. 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 partv 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 So far as the mass and Garcia. of Cuban peasants are concerned peace exists, and only peace is desired. But a few political demagogs, 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 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. 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 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 anparent, the absence of industrial conscience, of personal integrity, domestic purity, of mutual confiand 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 which they rest superabound every Spanish colony. as they are recognized and 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 There is room hall with listeners. in it for one hundred and fifteen The fact of our being chairs. 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, litefally 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 winedrinking. 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, to-bacco, 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 badtemper, and they are living happily and peaceably, becometh the as 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. 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," thev accounted are 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 righteous-This being the case, there was one striking peculiarity of the church

<sup>\*</sup>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: guilty. Redemption through the blood of Christ, not human works, is the remedy. All that believe God are justified, and have peace with Himare 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 full salvation this through 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 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 annúal 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 instances. Those somewhat rare 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 hecomes 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 numbers of professing lievers each year for four years, until to-day we are 1,200 strong and liable to double that number for the year to These are placed, not all tocome.

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 bodyguard 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 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 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. 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. 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 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. 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. lieve 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. 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. 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. pani, 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 unprogress-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. 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

<sup>\*</sup>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. 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. 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. 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 nonchurchgoing 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 contemptously upon the priests, and superstitions of the "bigotti." Every person in Trapani who is devoted to his Church is called a "bigotto"-bigot-by the "indefinite" ele-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 hardheartedness, of their impure private 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 The scorn for the priests does not depend at all on individual ill-The best educated and most intelligent people of the community lump the priests together and despise Their argument is them as a whole. 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. 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 surprizing to me when I recalled that in Ouebec 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. 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. thrill over the martyrdom of Mazzini, the masterly statesmanship of Cayour. 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 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. 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 I 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 artizans, 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. 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 oldtime 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

<sup>\*</sup> Condensed from the American Monthly Review of Reviews.

<sup>†</sup>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 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 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 capaci-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.

<sup>\*</sup> 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. 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, crusht 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 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. 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 Canadian Indians have 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 The growth of the movement was very slow, and it was not till the latter part of the nineteenth century that it became important. stone's many years of gentle ministration 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

# STATISTICS OF THE WORK OF PROTESTANT MISSIONS IN CHINA FOR THE YEAR ENDING 1905

Prepared for "A Century of Missions in China" by Rev. W. Nelson Bitton

	Prepared for "A Century of Missions in China" by Rev. W. Nelson																							<del></del>						
		foreign missionaries						CHINESE WORK			CER <b>S</b>		STAT	ions	EDUCATION								CHINESE CHRISTIAN C			( 3		MEDICAL WO		WORK
NAME OF SOCIETY	Date of Entering Field	Total Staff				MEDICAL STAFF		l lers			hers	ų	t For-	5	DAY OF PRIMARY SCHOOLS			Intermediate and High Schools and Colleges				su	ristian ity *	g.	tian ty	by Chine	oitals	S S	nts	
		Men	Single Women	Wives	Total For- eign Staff	Men	Women Ordained Pa	Ordained Pasto Unordained Church Worker	Bible-women	Hospital Assistants	School Teach Total Chines	Total Chinese Staff	With Resident eign Missiona	Total No.	No. of Schools	No. of Scholars, Boys	No. of Scholara, Girls	Total	No. of Institutions	No. of Students, Male	No. of Students, Female	Total	No. of Congregations	Baptized Christias Community *	Catechume	Total Christia Community	Contributed by for Church	No. of Hospita	Dispensaries In-patients	Out-patie
British Societies  Baptist Missionary Society	1859 1885	<b>28</b> 6	9	18	55 14	7 1	I	41		8ª	111 5	172 19	6 2	332 7	53	894   110	268 30	1,162 140	4	86 <b>2</b> 5	60	146 25		4,403 232		4,403 1,346	Mex. \$	5 1.	5 331	1 2
with Mission Associate Norwegian Mission in China Societies. German China Alliance Mission Finland Free Church Mission	1866	333	294	220	849	18	1 18	965	130	5	169	1,287	205	837	122	1,8314	••••	1,831	66			1,166	476	14,078	1	14,078	17,881	7 1	38 366	49,809 <sup>8</sup>
Christians' Mission, Ningpo Church of England Missionary Society Church of England Mission to North China (S.P.G.) Church of Scotland Mission to China Irish Presbyterian Church Mission London Missionary Society Methodist New Connexion Presbyterian Church of England Society of Friends Foreign Mission United Free Church of Scotland Mission United Methodist Free Church Wesleyan Missionary Society	1844 1863 1878 1869 1807 1860 1847 1884 1862	97 18 5 15 60 9 43 11	7 5 4 23 1 32 6 9 1	70 9 5 8 48 8 24 10 12 6 28	10 275 34 15 27 131 18 99 27 35	1 . 2 6 20 4 · ·	3 37 3 37 1 1 1 3 1 1 3 3 3 4 3 3 3 2 3	49 19 162 242 153	108 <sup>3</sup> 3 1 17 48 10 13 7 23 11	4 7 50 4 18 2 6 6	6 477 15 <sup>3</sup> 8 38 161 10 153 16 26 <sup>3</sup> 55	7 1,038 74 32 224 514 177 249 62 181 292 225	8 1 10 21 5 11 5 10 2	4 300 23 13 130 294 97 290 22 120 195 80	1 366 12 9 42 <sup>6</sup> 166 44 117 13 24 <sup>6</sup> 29 27 <sup>8</sup>	20 3,298 1804 130 389 3,088 458 1,301 205 271 5824 328	129 147 1,020 53 429 104 187	22 6,795 180 259 536 4,108 511 1,730 309 458 622 554	2	700 83 390 17	30  200  322 13	30 586 	9 85 196 97 184 20	16,096 1,138 1,187 6,443 14,386 2,710 14,197 56 6,960 3,883 3,449	453 347 1,663 12,385 1,643 1 753 1,402 6.435	18,663 1,691 1,534 8,106 26,771 4,353 14,197 809 8,362 10,318 4,179	160° 76 23,540 53,380 ¹ 8,550 195 17,622 2,133	I 5 24 I 12	419 1,051 4,850 1,84 1,8300 1,100 1,100 1,100 1,100 1,100 1,100 1,100 1,100 1,100 1,100 1,100 1,100 1,100 1,00	11,131 18,860 103,708 3,279 24,345 1,423 66,757
British and Foreign Bible Society National Bible Society of Scotland Religious Tract Society	1812 1863	14.		11 6	T 2																									
Colonial Societies  Canadian Methodist Mission	1872	18		10 7 2	39		5 2	68	3 14 	6 <b>3</b>	14 8* 5	35 96 9	4 5 1	36 81 5	7 3 4	148 30 83	55 5	203 35 83	4 3 1	_ 1	40	133 83 3	37 54 4	302 4,798 59	500 647°	802 5,445 59	138 2,614	42	4 705	5,768
American Societies  Advent Christian Mission Baptist Missionary Union Bible Mission Board of Commissioners for Foreign Missions Christian Catholic Church in Zion Christian and Missionary Alliance Cumberland Presbyterian Mission Foreign Christian Missionary Society Friends' Mission Gospel Mission Hanges' Synodes Mission Methodist Episcopal Mission Methodist Episcopal Mission Methodist Episcopal Mission, South Presbyterian Board of Foreign Missions Presbyterian Church Mission, South Protestant Episcopal Church Mission Reformed Church in America Reformed Church in America Reformed Presbyterian Mission Scandinavian American Free Church  Scandinavian American Free Church	1834 1904 1849 1888 1897 1886 1887 1892 1891 1847 1848 1844 1867 1835	41 2 30 34 4 15 2 2 8 6 67 112 19 40 6	4 32 21 3 6 6 2 3 66 16 68 15 23 11 4 2	2 34 1 35 3 21 14 1 6 63 16 85 17 21 2	90	1	4 10	297 75 2 31 4 1,007 38 723 23 53 86	45 	12 <sup>3</sup> 1 3 6 45 12	14 55 217 18 1 20 7 15 350 89 107	38 285  590  106 4 60 24  15 1,685 175 879 80 212 92 7	2 16 1 16  21 2 5 2 3 4 30 7 28 6 11 4 2	9 240 1 260  60 <sup>3</sup> 6 19 6 <sup>3</sup> 9 12 <sup>3</sup> 562 48 400 12 55 54 2	10 50 	695 3,2714 174 2794 40 2624 6,9504 253 3,1804 1,5074	124 16	801 3,271 298 16 279 40  262 6,950 420 3,180 93 1,507 343	82	9664 30 	80 40 52	350 966  110	112 1 307  4  286 39 139	38 9.573  1,483 25 834 117 100 130 15,216 1.754 16,972 1,447 4,821 1,597 70 40	10,800 17,242 160 97 12,141 1,515 1,752	38 26,815  1,643 25 834 214 100 130 27,357 3,269 16,972 3,199 6,008 2,425 70 40	16,956 140 21,084 844 <sup>2</sup> 3,839 100 41,173 5,378 35,050 1,721 4,539 5,445	7  1 2 2  1 <sup>1</sup> 8  2 2 3 3 5 2	3 644 150 337 424	28,801 72,134 
Seventh Day Adventist Mission  Seventh Day Baptist Mission  Southern Baptist Convention  South Chihli Mission  Swedish American Missionary Covenant  Swedish Evangelical Lutheran Mission of  North America  United Brethren in Christ  United Evangelical Church Mission	1902 1842 1834 1896 1890 1905	7 2 37 17 7	5 2 18 19 3	6 2 33 9 4	18 6 88 45 14	4 6 1	2 2 I	79	2 26 6	5 <sup>2</sup>	14	31 12 174 38	2	7	8	1,214 <sup>4</sup> 300 <sup>4</sup> 69	255	85 144 1,214 300 324	 I	23 273 19	32	15 23 432 26 	14	65 5,049 342 167 235		5,049 342 317  705	3,918	4	3 5 1 227  1	1,080 1,986 13,764 
Women's Missionary Union  American Bible Society	1843	8		7	15		3																							45,700
Continental Societies  Basel Missionary Society Berlin Missionary Society Danish Lutheran Society Finland Missionary Society Norwegian Lutheran Mission Norwegian Missionary Society Rhenish Missionary Society Swedish Missionary Society	. 1850 . 1896 . 1898 . 1891 . 1902	20 7 8 4 1 1 2	5 1 7 2 2	16 17 7 2 8 3 12 8	7 27 12	1 3	i	20 17	67	2	87 77 3 5 4 30 13	3 <sup>1</sup> 40 21 66	14  2 9 4 7	68 <sup>3</sup> 202 7 19 12 25 12 <sup>3</sup>				919 1,101 70 68 38 507 327	10 1 3	203 40 <sup>4</sup>	316	826 519 40 54	123	7,529 119 15 204 63 1,488	1,076	8,605 119	2,207	1 <sup>1</sup> 2		19,232
Independent and Unconnected Workers	•	. 41	35	32	108						<i></i> .	<b></b>		•••••				<i>.</i>	<b>\</b>		<b></b>	• • • • • • • • • • • • • • • • • • • •	<b>  </b>	•••••				••••		
Educational Societies  Allgemeines Evangelische Protestantischer . Christian College in China Yale University Mission	. 1884 . 1884 . 1904	4 10 4 3		2 2 1	7 12 4	1 1		- 1		. I	8	9	I			)				65	[	65							1 1,20	11,200
1905 TOTALS.	.	. 1,443	964	1,038	3,445	207	94 34	5,72	2 897	367	2,583	9,904	632	5,102	2,196	35,378	7,168	42,546	389	12,376	2,761	15,137		178,251	78,528	256,779	301,263	166	41 35,30	1,044,948

<sup>\*</sup>In some returns this is inclusive of baptized children.

1 No returns.

<sup>&</sup>lt;sup>2</sup> Incomplete returns. <sup>3</sup> Approximate figures.

<sup>&</sup>lt;sup>4</sup> Including girls.
<sup>5</sup> Including high school and college figures.

the law to destroy baleful superstitions that have held millions in de-

grading bondage.

Even in advanced countries like India, where there are many native physicians schooled in Western therapeutics, the medical service is wofully 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 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 They among them are still too few. are training hundreds of 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 vour 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 Sundayschool 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 individual superintendent 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. has been no systematic and widely organized effort to train the children and youth in this branch of knowl-

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 ci 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 The moment we abardon the force? 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, 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 stumblingblock 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.

There must Supernatural Filling. 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 an-Satan flees before a swers follow. 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 pentup 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. 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 advance 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 cught 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

<sup>\*</sup> 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, I 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 refor is, 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 errorts 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 Oueen 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 Ger-In less than twelve many her war. 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. Maxmilian 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 Sundayschool 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. 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 Tews, 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. evening I heard that the child had died before the woman reached the village. 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 Yet it was child which was not her own. 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 mission-c. ies 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 Romar. 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 politicoreligious 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 necesary 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 docu-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 churchmembers and 274,285 adherents; while in 1,475 Sunday-schools there are 65,-581 scholars, with 90,024 in the dayschools. 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 The natives had the native races. 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 opportufor 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 Mashukulumbweland, 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 effi-The educational work has ciency. been productive of much good, and the open-air services in London have been drawing large congregations of 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 president 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 Yunnan, 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 centera 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 Soci-

ety 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 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.

# Philanthrophy 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	
Homes for neglected children	74
Relief for sick children	
Employment agencies	
Reformatories for adults	
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 The Movement is in the hands of some of the strongest laymen of the South, and has every prospect of great It was deemed essential to success. 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 mision-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, wel!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 I 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 superstitiouswithout 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, Angelicans 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.

Grande-Ligne churches The ported, 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. kinds of buildings are brought into requisition for services. Sheds, schoolhouses, tents, dwellings, mess-rooms, 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. 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. 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-

<sup>\*</sup>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 10 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 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. strongest advocates and abettors were the Anglicans, whose chief spokesmen were the American bishops, Roots and 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 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,-

opo communicants and about 800,000 adherents.

# Morrison's Debt to America

Tho 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 hundreth 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 cooperation, 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 h ve 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. Scon 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 confest to lying and stealing. Another the sin of living as a concubine, deciding to leave her husband. One of our helpers confest 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 confest to still larger transactions of like nature. He mortgaged his property to make it square. Another, with tears streaming and broken voice, confest, 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 imprest W. T. Ellis, of the Philadelphia *Press*, who recently made a tour of that country. Mr. Ellis exprest himself as follows:

I. 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-supporing 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 profest 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 Oua 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 concession 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. 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, peaceand 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 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 admit-

tance 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 pres-As it was late in the day, the presiding elder suggested that they wait until the following morning when others were to be baptized. young man responded that these people had come all the way from Dinalupijan, 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 reported 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 worshiped, 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 marketplace, 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 Neuendettelsau 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 onethird 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 missionaries, 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 misisonaries. 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 tho 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 Re-VIEW, 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.

1

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 accute 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. nearly fifty years of actual work on the field will never have any complete record. Like Livingstone's missionary statesmanship in 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 etherial 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 passit of the highest alms, 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.

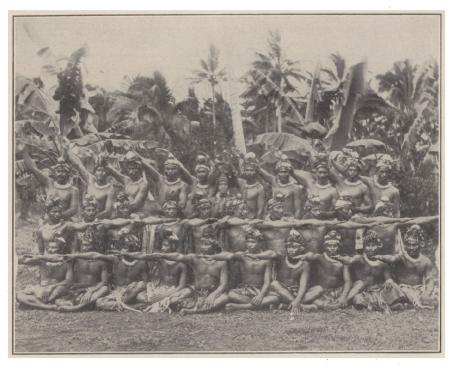
Coillard and his wife did more than help remake the map of South Africa—they helped to change its spiritual deserts into gardens of the Lord, and had long patience for such great results; and the end is not yet. Generations to come will rise up and

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 upwhich would be to despise and rerounce the rich harvest reserved to the sowing they have accomplished

in suffering and tears."



SAMOAN WARRIORS OF THE OLD SCHOOL



SAMOAN CHRISTIAN WARRIORS OF THE NEW SCHOOL A conference of Christian workers at the jubilee in Memorial Hall

# The Missionary Review of the World

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# SIGNS OF THE TIMES

# UNREST IN INDIA

India is awakening to national consciousness. The country is stirred by the progress of Japan. Already there have been political outbreaks in the Punjab, angry demonstrations in Bengal, much fierce talk in various districts, and wide-spread rumors of an uprising of India's millions to claim national independence.

Dr. Robert A. Hume seems to be more apprehensive than some of his fellow missionaries. He says:

"There is a strange and dangerous unrest in many parts of India. At bottom it seems to be due to (1) the feeling that foreigners of all kinds do not adequately appreciate the character and interpret rightly the actions of India's people; (2) that when there are differences between foreigners and Indians impartial treatment is not given and can not be expected; (3) that as Indians grow in capacity for position and influence they are not trusted and advanced as they should be."

On these accounts there is occasion for dissatisfaction and unrest in governmental relations and even in missions. It is a difficult situation for the government.

Others find no cause for uneasiness. One who has been in the Indian Civil Service declares that the word expressing the situation is not *unrest* but *agitation*. He says that whatever

activity has been developed has been the result of political agitators. The action of the government in deporting two leaders of the agitation has already had a salutary effect. The situation is serious enough, but not alarming.

# FAILURE AND SUCCESS IN INDIA

The Bishop of Madras, of the Church of England, has a clear statement of the condition of missions in India in the "Nineteenth Century." In the beginning it was assumed by most denominations that Christianity must, of course, first establish itself in the centers of commerce; that it must first reach the higher classes, educated men, and more intelligent leaders, and permeate down to the lower strata of society. But the attack on the higher class, by the Church of England as well as other denominations, the bishop says, has been a failure showing any marked results. This is partly due to the institution of caste. The number of converts from higher classes are few. The system of caste remains unbroken.

The bishop, however, turns to the village districts, using the government census reports. In the Telugu country, to the north of Madras, the number of Christians increased from 20,000 to 220,000 in thirty years. In two native States, Travancore and Cochin,

the Christians now form a third of the population. There has been most wonderful success in the villages and among the lower classes. He shows that, if we omit the Roman Catholics, who increase very slowly, the rate of increase of Christians in the last ten years has been 50 per cent., thirty-three times greater than the increase of the population.

# CHRISTIAN CHINESE IN JAPAN

A remarkable work has been in progress among Chinese students in Japan. One outcome of the revival movement among these Chinese is that a Christian church has been formed. Over thirty young men have profest their faith by baptism, and the membership is already over fifty. The opportunity of getting at these young men—who will probably be China's future leaders—and bringing them in touch with the Gospel, is unique.

Work among the young men was undertaken last year by the Y.M.C.A. of China, at the invitation of the National Y.M.C.A. Committee of Japan. During three months of this year no fewer than 250 of the students profest conversion, a number have applied for baptism, and a Chinese pastor has been invited from Tien-tsin.

The great need of the work is several large boarding establishments at different student centers, where the young men may be kept in touch with helpful influences. The Japanese Y.M. C.A. has already erected two such buildings, at a cost of about \$10,000 each. These have proved most useful for the prosecution of the Christian effort; and, after the cost of erection had been defrayed, it was found that the rents paid for rooms made them practically self-supporting.

#### IS KOREA SOON TO BE CHRISTIAN?

The remarkable progress of Christianity in Korea during the past year has given rise to the opinion among missionaries that it will be the first country in Asia to become Christianized. The increase among believers during the year is said to be forty per cent., and the work shows no signs of halting.

# EVIDENCES OF LIFE IN CHINA

Bishop Spellmeyer, who has recently been on a tour in China, reports that the thirst for education, for a knowledge of Western civilization, the increasing interest in the Bible and the Gospel message of the missionaries, are very significant. If the greatest obstacles in the past have been agnosticism and commercialism, a tendency to mendacity and reverence for ancestors, there has come a strong reaction. The Chinese are seeking light on all subjects as never before. "They are no longer satisfied with the sayings of the sacred books. They want something more than rice. They want to know what men are saying and doing in God's great outside world, beyond the Ancient temples are being transformed into industrial schools. Idols are sometimes cast into the streets to be crusht by the wheels of commerce. In Fuchau I saw idols great and ugly stored away in a shed, or rather imprisoned for life. I saw many idle priests but I saw no idol worshipers. I have the names of villages and small cities where the entire population is at least nominally Christian. In one of these a temple was torn down, in another it was converted into a church. This thirst for truth and practical knowledge and religious light is profoundly significant.

The remarkable advance in self-support in all our mission fields is most encouraging. Six members of the Annual Meeting of the West China Mission amid much demonstrative enthusiasm volunteered to go to distant Tibet and brave unusual hardships to take the Gospel message, and two were selected to go. The keynote among the natives was: Others came to tell us about Christ, let us go and tell others."

#### AFTER THE FAMINE IN CHINA

Rev. F. M. McCrea of Chinkiang writes in acknowledging contributions to the famine relief fund that there was a remarkable response from the Lord's people all over the world to China's plea for help. He says:

"Our missionary committee received nearly \$400,000 (Mexican) and the large committee in Shanghai received nearly \$800,000 (Mexican). The Shanghai committee, which was composed of business men and officials, entrusted all its funds to the missionaries for distribution. This is a very significant thing for the business community of Shanghai is largely antimissionary and it is a tribute to the missionary body that these level headed merchants entrusted this large sum of money to them.

"It is estimated that nearly if not quite a million lives have been saved by the distribution of these foreign funds by the missionaries. But in spite of our efforts, and those of the officials and wealthy Chinese, multitudes have perished. As an example, however, of how dreadful the famine has been, there was a magistracy in the northeastern part of this province, just north of the old bed of the Yellow River and not far from the sea, which we were not able to reach, and the

officials estimate that out of a population of 100,000 people about 40,000 perished. We were able to do nothing for them until the arrival of the American transport *Buford* with *The Christian Herald* flour. We have now sent 30,000 fifty-pound bags of flour to that section.

"The harvest is now being gathered and most of the relief has stopt. In some places a good crop has come in, but in other places it has been almost a failure, so that the famine will prevail again next winter, tho we hope in a much smaller area."

#### RESULTS OF FAMINE RELIEF

"What will be the result of this work on the future of Christianity in China? We have good evidence for believing that it will be most favorable in many ways. A most profound impression has been made on all classes from the highest officials to the coolies and beggars on the street. An increasing number know Christ is the motive for these gifts. Talking to a Chinaman some days ago, on a boat coming down the Grand Canal, I had been telling him how Christ teaches us to love one another. Just then we passed a Chinese junk laden with our famine flour and he pointed to it and asked: 'Is that the Jesus doctrine?'

"The officials have never been so cordial as now. The Taotai recently gave a feast to the representative of *The Christian Herald* and members of our missionary committee. He was most cordial, and told us he had just received a telegram from the viceroy at Nanking, Tuan Fang, expressing his heartiest thanks to the American people for their generosity to the suffering Chinese. Millions have had their hearts touched by this practical dem-

onstration of Christian love, and their homes are open to the missionary and their hearts receptive to the Gospel message. Every one feels that the next few years will see a great ingathering as a result of this work.

"The practical question is: How are we going to meet this unprecedented opportunity? It goes without saying that the present force of missionaries and native helpers is entirely too small to give the Gospel to these waiting multitudes. They are not coming to us unless we go to them. They are willing to listen to the message as never before, millions of them. But how can thirty or forty missionaries. with their little bands of helpers, teach. train and shepherd such multitudes? Brethren in the home-land, we must pass on the problem to you. We can do no more. Two of our workers, Doctor Williams and Mr. Faris, have been taken from us by the dreaded famine fever. Another, Mr. Jones, of Nanking, is at death's door. China's 'Rock' is wide open now. this section at least, we feel that China is ready to surrender to Christ if Christ's followers will but step in now and seize this opportunity. send us men, your very best, for Jesus' sake." F. M. MC CREA.

# GREAT CHANGES FOR THE BETTER

The China Inland Mission, with 875 foreign missionaries and associate missionaries in China, all with but few exceptions in the remote interior provinces, is in a condition to feel the pulse of the common people as can no other society. It has missionaries in all of the interior provinces, in some of which they are almost the only preachers of Christianity. Mr. D. E. Hoste, the general director of all their mission work, says great changes have come to pass recently. A few years ago, in some of the provinces it would not have been safe for their missionaries to attempt to live in any but Chinese style or to wear any but Chinese dress. With greatest difficulty could places be rented for the occupancy of their missionaries, and even then riots and disorders were almost the regular thing to be expected. At the present time, with scarcely an exception, the missionaries reside in security, and they are erecting for them houses upon land purchased by the society. They are even contemplating the issuance of an order permitting the missionaries all over the empire wear foreign dress. Mr. Hoste said that their people find the Chinese much more friendly and ready to listen to religious instruction. They are opening schools for the Christian training of the children of their congregations.

# SPIRITUAL AWAKENING IN SOUTH CHINA

A few weeks ago a series of meetings for native Christians was begun in Macao in connection with the work of S. C. Todd. God set His seal upon these meetings by marked manifestation of the Spirit's presence and For days the Holy Spirit power. turned His search-light upon the hearts of the Chinese brethren and sisters, and sin and self stood unmasked and undone in the presence of Him whose province it is to convict of sin, of righteousness and of judgment.

Special meetings were held later in Wuchow, primarily for the students of the Men's and Women's Bible Training Schools, and God poured out His Spirit. Mr. Philip Hinkey of the Alliance Mission, Wuchow, writes that the manner of His working has been very similar to that experienced in Macao, the prevailing trend being as follows:

"First, intense conviction on the part of the native Christians, and a very real exposure of the awfulness of sin. Strong men, conservative, with a high sense of Chinese propriety and an almost unconquerable aversion to 'losing face' would come out from the audience without being asked to do so, and in the presence of all make a most humbling confession of sin and failure, beseeching the Lord to forgive and cleanse.

"Second, after the cleansing came the work of yielding all to God and definitely receiving the Holy Spirit to fill and possess spirit, soul and body.

"Third, after several days of the Spirit's working there were pronounced evidences of Satanic displeasure and hatred in form of demoniacal attack and possession. Two brethren who, perhaps, had been most richly blest, were the subjects of attack, but victory was given through the name of Jesus."

A marked result of these services has been the salvation of souls. In one meeting four unsaved women knelt at the altar, weeping bitterly for their sins and accepted Jesus as their Savior. Several men have also been saved. In Macao thirteen were baptized on the closing day.

# THE PRESBYTERIAN CHURCH OF CHRIST IN CHINA

In October, 1901, at a conference of Presbyterian churches in Shanghai, it was resolved to appoint a committee representing all the Presbyterian missions in China, which should take steps for uniting more closely the Presbyterian churches in the empire. During the five years that followed, this committee had three meetings and made much progress.

At the meeting in October, 1905, they unanimously agreed to prosecute the immediate organization of the proposed united church, and urged that attention should be concentrated upon the organization and union of six synods, reserving the constitution of a General Assembly to be considered by these synods at a later stage. committee also resolved that all the information they had collected, together with "Plan of Union," should be laid before the Chinese churches. It was also recommended that each Chinese presbytery or classis, should appoint two delegates, and instruct these to meet in Shanghai shortly before or after the General Missionary Conference in 1907.

These representatives of the Chinese churches met in the chapel of the Presbyterian Mission Press in Shanghai on April 19. The Rev. Hunter Corbett, D.D., Moderator of the 1906 General Assembly of the Presbyterian Church in America, was chosen chair-Two Chinese recording secretaries were chosen, and the Rev. J. C. Garritt, D.D., of the Central China Presbyterian Mission, was chosen as corresponding secretary. The "Plan of Union" was approved and the committee agreed to proceed with the organization of the United Presbyterian Church. A series of resolutions were framed to be submitted to the presbyteries and synods. When these resolutions have been approved by these Chinese church courts, the union will

be complete, and there will be but one Presbyterian Church in China.

The resolutions include the following points: The name of the united church in Chinese may be translated—"The Presbyterian Church of Christ in China." Each classis shall appoint two members who, together shall form a council, and shall meet once every two years to consider all such questions as may be referred to it.

The Church as organized will comprize these six synods: Manchuria, two presbyteries, 12,000 communicants; North China, four presbyteries, 8,450 communicants; Central China, six presbyteries, 5,033 communicants; South Fukien, two presbyteries, 4,200 communicants; East Kwangtung (Swatow), two presbyteries, 4,200 Kwangtung communicants; West (Canton), two presbyteries, 6,200 communicants.

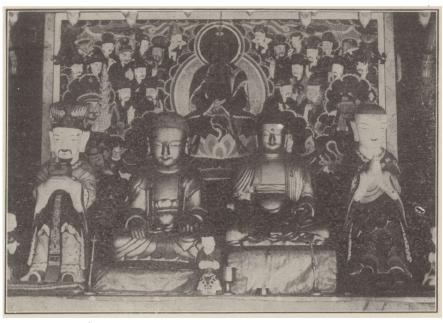
The total number of communicants is now over 40,000, the number of Chinese ministers is about 100, and the number of ordained missionaries is about 200.

The mission churches of the following churches in America and Great Britain are thus united in one church: United Free Church of Scotland, Presbyterian Church of Ireland, Presbyterian Church in the U.S.A. (North), Presbyterian Church in the U.S.A. (South), Cumberland Presbyterian Church, Reformed Church in America, Presbyterian Church of England. The following churches are also included in the "Plan of Union," and are now in correspondence with the home authorities regarding the matter: Presbyterian Church in Canada, Church of Scotland, Presbyterian Church of New Zealand, Reformed Church in the United States, and the Presbyterians of the China Inland Mission. The consummation of this plan will therefore eventually result in the union of twelve churches in one organization.

# THE ONWARD MARCH IN NEW GUINEA

Glad news of the victorious spread of the Gospel comes from that part of New Guinea where the faithful missionaries of the Rhenish Missionary Society have been laboring preaching many years. At Ragetta, Kaiser Wilhelm's Land, twenty Papuas—fourteen adults and six children -have been baptized, the firstfruits of the coming harvest. All these converts had undergone a long and very thorough time of preparation, until it became apparent to the most skeptical observer that the Word of God, by the help of the Holy Spirit, had wrought a complete change in these people. One of them, Malai, had been an inquirer many years and had applied for baptism in 1901. But the power of his heathen associations finally kept him back from following Christ outside the camp at that time. Now he has followed his Savior, and he took the lead of all in burning the instruments used by the heathen Papuas in their mysterious rites. He even dared to cut down a "divine tree," from which the surrounding villages picked the leaves for the performance of sorcery. The examination of the candidates for baptism was very thorough and lasted two hours.

It is a peculiar phenomenon that these first baptisms in German New Guinea have not caused renewed persecutions, but have rather led to numerous requests for instruction and baptism. Thus thirteen Papuas have come forward at Ragetta, seven at Siar, two in the island of Seg.



IMAGES OF BUDDHA IN TEMPLE, EAST GATE, SEOUL

# PRESENT-DAY BUDDHISM IN KOREA\*

BY REV. S. F. MOORE

Late Missionary of the Presbyterian Church, Seoul, Korea

A few years ago, when a government census was taken, there were in Korca 3,410 Buddhist temples, but about half of them have fallen into decay. The remainder were occupied by Buddhist monks or priests and nuns, the colonies varying in numbers from 10 to 1,000, according to their size and wealth.

The most renowned temple is in the province of Kyung Lang. It is called "Hai In Häp Chun Sä" and formerly had 7,000 priests and nuns, but to-day there are less than 900 remaining. In the province of Kang Won on a celebrated mountain, Kum Käng Sän, there are 43 temples, the most important Chäng An Sä and Yu Chum Sa, each having 1,000 priests and nuns. The number of Buddhists enrolled as

attendants in these 43 temples is estimated at 8,000 or more on ordinary occasions but on Buddha's birthday, or some other great festival, there are often as many more. In this province, in the magistracies of Hoi Yäng and Kän Lung, the priests own almost all the land and forests and are very rich, so that the people borrow money from them, occupy their land, and are practically their slaves. These priests have such influence with the nobility in Seoul that the local magistrates dare not oppose them.

The famous temple of Yu Chum Sā has been burned to the ground 52 times and Buddha is said to have revealed it to a monk in a dream that it is to be burned and rebuilt once more.

<sup>\*</sup> Many of the above mentioned facts have been gathered from a converted Buddhist high priest.

In the event of a temple being burned the priests go about soliciting contributions for rebuilding it. Often some rich men will undertake to rebuild it, hoping thus to receive favors in a future life. When a temple is first built one of the larger beams used supporting the roof is split and hollowed out making a large receptacle. halves are then again united and bound around with iron leaving only a small hole leading to the cavity where gifts of especial value, such as gold and silver rings or hairpins, are deposited by the faithful. Sometimes the offerings are numerous and valuable, but no one can get them out, except in case of fire or when the temple has fallen into serious decay and this treasure is needed for repairs. seven years ago in the Province of Chulla a temple burned and the hidden treasure is said to have amounted to There is also a custom of collecting offerings on the great festival day in the seventh month. temple outside the West Gate of Seoul on this day, a few years ago, received an offering of \$3,200, but the next year on the same day the offerings amounted to less than \$400.\* There is no such thing as weekly or monthly contributions, but the people give whenever they feel inclined.

#### Confucianism

Many of the higher classes study the classics and are called Confucianists, but the common people of Korea believe that each mountain has its special divinity and sacrifices are offered there as well as at the wayside shrines, and to the three or four special gods supposed to preside over each house,

so that it is probable that there are more gods than people in the peninsu-The worship of other spirits, or of Confucius, does not debar such worshipers from being Buddhists, for the whole nation from the emperor down has a measure of faith in Buddhism. and enormous sums are sent from the palace and the houses of rich men to the Buddhist temples. The Buddhist "Chai" corresponds to the Mass in the Roman Catholic church so far as it is believed to be efficacious in bringing the souls of the dead out of suffering and giving them an entrance into happiness. The Buddhist mass consists of repetition of prayers, chants, beating of drums and blowing of horns, A royal sedan chair made after same fashion as that used by the emperor is also used for the soul of the dead to ride in as it enters Paradise. On the mountain side a gate is made of trees and branches which represents the gate of Paradise and through this the royal chair is borne. When returning to the temple, however, the chair is never brought back through this gate as the great object is to get into Paradise to go no more out. The Buddhists' doctrine is that the welfare of the departed soul is measured by the offerings presented, so that the more money spent in performing mass the greater the glory of the departed spirit.

The Buddhists also teach that when the royal chair is borne into Paradise all who assist in carrying it or even those who touch it or any of its cords store up for themselves merit for the future life. This is so firmly believed by the people that thousands go to the temples near Seoul on such occasions (always at night), especially women, who out-numbered the men two to

<sup>\*</sup>The above sums are given in Korean dollars, which must be divided by 4 to reduce them to U. S. gold.

one, and there is a tremendous scramble for the privilege of assisting or touching the chair. The old people in particular, who feel that they may



KOREAN PRIEST AND PUPIL

not have another opportunity, act like mad.

Mass for the living is performed in exactly the same manner as for the dead, with the exception that the chair is borne out again through the gate of Paradise. The man for whose benefit the mass is performed may sit quietly in his house but his soul is supposed to ride in the royal chair making the trip through the gates of Paradise, and then returning to this world so that he may know the road after death. After the party has returned to the temple, the royal chair, the silken canopy, the silken cables, and a complete wardrobe of silken garments are burned that the dead man may receive them for use in the spirit world. The favorite royal concubine, Lady Om, had mass performed at twenty-four different temples the same day for her father's soul, and later for her own benefit. On these occasions \$40,000 was sent to the temple outside the east gate called Won Hung Lä, \$4,000 to another temple called Chung Fō Lä, \$3,000 to the temple outside the west gate, and the remaining twenty temples received from one to two thousand dollars each.

The Buddhist priests do not teach the people weekly as in Christian lands, but once a year at the great festival in the seventh moon when the Käng Sä, or high priest, addresses the assembled crowd at length, speaking



IMAGE OF DEMON, KOREA

for two hours or more. There is no arrangement made for the people to sit down in Buddhist temples as in Christian churches, since they are supposed to offer their sacrifices and prayers and then go out. The Käng Sä therefore addresses a standing audience. He reads from the sacred books and preaches somewhat as we do, inculcating right morals, and connecting the hope of blessedness in a future life with correct conduct here.

#### Buddhist Idea of Sin

The Buddhist idea, however, of sin and righteousness, is very different from our own. There are 240 commandments, but of these the ones most emphasized are the following: First and most important is the command, "Thou shalt not kill." This refers not only to the killing of men, but also to mosquitoes, fleas, and whatever has sentient life. The taking of life in the Buddhist doctrine is the most heinous of sins. The second commandment in importance is, "Thou shalt not drink 'sool' " (native beer). This command is not only not to become intoxicated, but means total abstinence, and the priests teach that this commandment includes not only sool, but also five different herbs, among them tobacco, leeks, onions, and others which have a strong smell and make the eater offensive to his fellow men. The third commandment is, "Thou shalt not utter falsehood"; the fourth, "Thou shalt not covet"; the fifth, "Thou shalt not commit adultery"; the sixth, "Thou shalt not steal"; the seventh, "Thou shalt not give way to anger"; the eighth, "Be patient under bad treatment," etc.

The teaching of the priests as to prayer is very limited. The people are not taught to pray for their country or for anything except for happiness in the future life. The only

prayer taught by Buddhist priests is a form of six characters, "Nä mū ä mē tä būl." A free translation of this would be: "O everlasting Buddha, when I die I will come trusting in thee." This is to be repeated over and over again. The oftener the prayer is repeated the larger the store of merit. Buddhism does not teach people to pray any other prayer, but it is common for the people to go to the temples and pray for children, for recovery from sickness, for wealth. etc.

The priests in the country places are said to obey the rules of their order, viz: as to a celibate life, abstaining from meat, tobacco, beer, etc., etc., but the priests in the temples about Seoul are different, and those who live without women, beer and tobacco are rare. They live openly with the women who bear their children, in hamlets near the temples, calling the women not wives, but sisters or aunts. None of them work to support themselves, but go about among the people asking for rice and money, in return for which they give their blessing.

Priests are never buried in the way that ordinary Koreans are buried. Cremation is the rule, and it is claimed that from the body of every high priest there proceeds, at the time of cremation, something resembling a precious stone. It is said to be about as large as an acorn, and shoots out through the night air leaving a track like a rainbow, and is found at the foot of the rainbow-like arch. This is called Säri, and the test whether a sparkling stone be truly säri or not is to put it into water when, if it be truly säri, the water does not close up, but leaves an open channel or hole to the bottom, where it lies. Ths säri is

greatly venerated and is set in some large stone in the mountains, where the faithful regard it with the greatest reverence. It is believed that when Buddha's body was cremated four and three-fourths measures of these wonderful säris proceeded from his body.

It is common when men die to send to the Buddhist temples for sheets of coffin is lined with them. Aside from this many sheets are burned, the more the better, as such burning is believed to insure the future happiness of the dead. Some sixty years ago, when one of the kings died, many sheets of this "Täräni" were burned, and in doing so the palace was set on fire. The dead king's father, in trying to rescue



ROYAL TEMPLE OF HEAVEN, SEOUL, KOREA

paper called Täräni. These are covered with characters said to be Sanskrit written with red ink. The sheets are sold for five and six cents apiece, and the poor people send fifty sheets or so, while a wealthy man may send 1,000, and at a king's funeral 10,000 may be used. These sheets are pasted over the dead body, and the

the body, was severely burned. All Koreans who are not Christians are said to believe in the mysterious virtue of these täräni sheets and to purchase them, as they are able.

Buddhism in Korea is not so dead as many have been inclined to suppose, but is still a factor to be reckoned with in our work for the Kingdom of God.

# JAPAN AND ITS LESSONS

BY REV. GEORGE SHERWOOD EDDY, KODAIKANAL, SOUTH INDIA

I. The Country. Japan covers an area of 146,500 square miles—a little larger than Great Britain; less than the State of California, less than onetenth of the size of India, or about the size of the Madras Presidency. Island-Empire is composed of four large islands, and some four thousand smaller ones. Raised from the oceanbed by volcanic disturbances, it is today a land where volcanoes are still occasionally active, and where slight imperceptible earthquakes—as recorded by the delicate seismograph records -occur with the frequency of the beating of the human pulse. Once in about twenty years comes a destructive earthquake with great property and life.

The climate is varied and very trying to foreigners. During the first week of the Student Convention in Iapan, we saw snow five inches deep. lying white as wool over every mountain and valley, covering the plains, burdening the trees, and affording many Indian delegates the first sight of snow. The second week we saw the cherry blossoms of spring in full bloom. Japan is rich in minerals, more rich in agriculture, producing large quantities of rice, silk, tea, etc., but richest of all in its great and growing manufactures. Only 13 per cent. of the land in Japan can be cultivated as against an average of 37 per cent. in European countries. The scenery is indeed beautiful, one undulating mass of mountains, covered with the evergreen of pine and fir, and interlaced with beautiful green valleys of growing rice and other grains, dotted thickly with tiny villages of brown wooden houses.

#### The Japanese

II. The People. The Japanese are one of the most interesting people in the world. The population of 50. 000,000 is one-sixth of India and oneeighth that of China. Insular, unconquered and with an unbroken dynasty, the people of Japan stand out unique in Asia. They are divided between nobles, gentry or Samurai, and the Commons, but no caste distinctions have hindered the progress of Japan; the lowest man may rise to the highest office. Education is free to all; and as one great democratic nation, they are advancing together. Physically they are of the Mongolian type, but are short, strong and sturdy. As in many other countries the classes are often physically weak.

As to their characteristics (1) first and foremost, the Japanese are *patriotic*, with a love for their emperor and their land that amounts to devotion, with fond pride in their country, and willing to sacrifice themselves for its good.

- (2) They are essentially practical. With little interest in speculative questions of philosophy, psychology and the like, they have developed great mechanical genius and look for practical utility in everything. They do not talk much, but they practise; they are not a nation of orators, and agitators, but they are men of action and bring things to pass.
- (3) They are *intelligent*, quick, precocious, shrewd, with good perception and strong memory. Not so profound as China, and not so subtle and speculative in intellect as India itself, they are nevertheless a remarkably bright people.

- (4) They are ambitious, progressive, sensitive to criticism and determined to be excelled by no one; never accepting the traditions of the past, but always striving for better things in the future; never pleading the word "custom" as an excuse for bad practises, they are bent upon progress.
- (5) They are *imitative*, finding the best in the practise of other nations, and learning throughout the world, they have forged to the forefront in Western civilization. They do not blindly adopt, but skilfully adapt to their own needs and improve. They seek neither to ape foreign manners, nor reject any good thing because it is foreign, but hold fast the best in their own traditions, and ever seek to learn from other nations.
- (6) They are *enthusiastic*, impulsive but not so persistent and strong as the Chinese.
- (7) They are an *esthetic* people, while the Chinese are ethical. Great lovers of beauty, cultivating flowers, admiring the hills and the sunset, creating works of art, they are truly lovers of the beautiful.
- (8) They are *cheerful*, light-hearted and, in general, happy; not so deeply meditative as India, not so serious as China, the Japanese are more cheerful than either.
- (9) They are *courteous* and polite, burdened with an elaborate etiquette and ceremonial with profuse low bowings, much formality in speech, they are, nevertheless, like the Chinese and the people of India, most truly polite. They have not, however, as fine an innate sense of gentleness and kindness as the people of India, tho both of them excel the East in these virtues.
  - (10) They are open-minded and

perhaps this, more than anything else, is the secret of their success. They are ready to learn from everyone and to receive the good and the true wherever they can find it. They have imported an army of foreign teachers, and have sent their students throughout the West in search of knowledge. Instead of being chained to the past, they have been open-browed to the future. Japan may be called the France of Asia rather than its England or Germany.

#### Moral Character

Turning now to their moral characteristics, among their strong points might be mentioned *loyalty*—loyal to their sovereign and to their parents from the days of old they have retained this virtue in their religious life. *Filial piety* is almost as strong in Japan as in China and in India. They also have the joint family system. *Self-control* is another result of their past traditions and practises, and it is one of the secrets of their strength.

If we were compelled to see the faults in a people that have so many we should mention their materialism, largely the result of their past beliefs. They have—like Chinese—become more worldly than religious; with the influence of Confucianism, they have tended to neglect God and to occupy themselves with the things that are seen. On the material plane their progress has been so brilliant and rapid that it is doubtful if India will ever overtake Japan in commerce and manufacture, great tho her progress will be in lines; but it is equally our conviction that as Japan excels on the material plane, so India excels upon the relig-

ious and spiritual plane. Often the darkness of superstition and beclouded by ignorance or untruth, the people of India have ever been religious: their vocation is spiritual; this is their message to the world. Japan will have as much to learn from India in spiritual things as India has to learn from Japan in material things. while we seek to improve our social and material conditions in India; while we try to learn from Japan what Japan has learned from the West, let us not forget our high calling; let us not surrender the Pearl of Great Price; let us keep God first before worldly gain, the spiritual before the material. May India fulfill the great purpose that God has for her in Christ.

Untruthfulness is a charge brought against many of the Japanese. Many of them, it is true, are the soul of honor, and the Japanese probably excel us in India in that respect, but Japan, as a nation, has not a reputation for commercial honesty, and any business man in the far East would rather carry on trade with a Chinaman than with a Japanese.

Unchastity is a still greater blot upon the national life. One editor in Japan states that in one government school seven out of ten girls were found to have been unchaste. surely can not be, however, a typical instance. Licensed prostitution, however, is a national blot upon the life of Japan, and the religions of Japan have never furnished an adequate basis for morality. The emperor's rescript can not make the people good. The ethics of Confucianism and the promises and threats of Buddhism have failed to make them pure, but under Christianity they will be uplifted and saved from this sin as every true Christian is saved who accepts the power of Christ.

Pride and self-sufficiency are another source of weakness in the Japanese. As Dr. Sidney L. Gulick, in his "Evolution of the Japanese," points out the characteristics of the Japanese are sociological rather than biological; that is, they are rather the result of their past training and environment in their religion than the inherent tendencies of the nation. Under the same conditions we would be where the Japanese are, and under our conditions Japanese would be like us. In the last analysis we are all brothers before God, with the same human nature, capable of yielding to the same temptations under an unfavorable environment, capable of being uplifted and saved by the same Gospel if we receive the truth that God has for the world. After all we should view the faults of the Japanese with charity. As Mr. Uchimura well says: "My nation is yet a child in Christ." When we remember that India has had Protestant Christianity for two hundred years, China for one hundred years, and Japan less than fifty years, we should rather rejoice at their marvelous progress than criticize their few We should, however, not be blind to their faults, and we should pray for them as brothers on the same continent.

## Japanese History

III. The History. If we review the history of Japan we might follow Dr. Wm. E. Griffis in dividing it into four periods. There was (1) the pre-historic period: a period of migrations—Mongol, Tartar, Malay, Chinese, Korean and even Indian. This was a period of warring tribes, with the House of Yamato gradually rising at

the head of the dominant tribe, until its leader became the Mikado of Japan. With the introduction of Chinese letters and culture in the fifth century A.D. begins the growth of that military system of feudalism and the rise of the Samurai, who were at once the soldiers and scholars of Japan—the white flower of Japanese civilization.

- (2) We next come to the thousand years of Buddhism, from the sixth to the sixteenth century. Introduced about 552 A.D. there set in a stream of influence from China Korea that molded the religion, the education, the culture and the art of Japan. For almost everything Japan has, she has received from others; Buddhism from India: Confucianism from China; much of her ancient civilization from Korea, and her modern civilization from the West. Her willingness to receive from others been her mark of true greatness.
- (3) There was the era of seclusion from 1600 to 1868, when Japan became a hermit nation, banishing the political Christianity of the Jesuits from the Island. The Emperor Iyeyasu instituted civil reforms and strengthened the country from within. During all this period, however, there was the leavening influence of the Dutch at Nagasaki, and the silent preparation of the nation for the sudden change that was to come with the introduction of modern civilization.
- (4) The modern era of Meiji or of "enlightened civilization" began in 1868. In 1853 Commodore Perry's peaceful Armada arrived from America, laden, not only with guns, but with gifts from the Western world, indicating its commercial, scientific and religious advancement. Loaded with illustrations of occidental civili-

zation, such as the telegraph, the railway, electric machines, plows, sewing-machines, lamps, locks and books. Commodore Perry invited Japan to open her doors to the world's trade and leave her seclusion and stagnation of the past. She had either to enter a new era of progress or perhaps to lose her national independence, and Japan awoke from her long seclusion, turning right about face from the worship of the past to that of the future: from the traditions of ancestors to the enlightenment modern civilization. Throughout the empire schools, manufactories, foundries and institutions were established, and in 1859 the American missionaries entered the empire. 1868 marks the year when the present emperor, as a young man, signed the foreign treaties and swore the great "charter oath" that the government should be according to public opinion; that justice should be administered; that knowledge should be sought throughout the whole world and to "rebuild the empire according to the right way." Calling expert foreigners from every nation, Japan has gone forward by leaps and bounds. For thirty years more than three thousand for- . eigners have labored in Japan teachers, engineers, physicians, military and naval leaders, and financial and political advisers, to reconstruct the empire. From Great Britain she received most of her political and financial reforms; from France her first military system, which is now formed upon the German model; from Germany her medical science, and chiefly from America her educational system and impulse in trade and manufacture. Verbeck, the Duff of Japan, molded the national system of education and

helped to organize the Imperial University. Here again we see the secret of Japan's success. Not only has she called more than 3,000 foreign instructors to her shores, but she has sent a far larger number of students throughout the other countries of the West to seek education, and to improve methods in manufacture and industry. The ships upon which we traveled bore groups of young Japanese bound for England, America and Germany to pursue courses of study in those lands.

#### Japanese Religions

IV. The Religions. From ancient times Japan has had three religions: Shintoism, "The Way of the Gods," with its worship of ancestors and its emphasis upon the past; Confucianism, with its system of ethics and emphasis upon the present life; Buddhism, with its religious worship, its sensuous nirvana and its emphasis upon the future life. In primitive Japan, all the lower forms of paganism prevailed, such as fetishism, spirit worship, tree and serpent worship.

Shintoism, a combination of natureworship and ancestor-worship, simply the primitive cult of Japan, codified and nationalized. With its plain shrines without idols or images: its offerings to the gods; its liturgies and prayers; worshiping the forces of nature, spirits, ancestors and heroes, it has culminated in the worship of the emperor, who has come to be regarded as a god. It finds its basis for morality in the imperial decree. Sin is viewed, not so much as a moral offense against God, but as a ceremonial pollution, and upon this view worship largely becomes a matter of ceremonial purification. The fruit of the system has been physical cleanli-

ness of the Japanese as a people, rather than moral cleanliness. It has resulted in the political dogma of the mikado and has exalted patriotism to the place of religion. It declares the emperor to be descended from heaven, and finds but slender basis for morality in the imperial decree. aid to patriotism, it has been a failure as a religion; indeed, it can scarcely be called a religion at all. It is rather a mode of official etiquette. Its sum of human duty is-"follow your natural impulses, and obey the laws of the State." Almost without morals and without immortality, Shintoism has but a feeble hold upon the people.

Confucianism may be defined as "morality touched with emotion." ignores the Godward duties of man in emphasizing exclusively human relations. While it has been a great moral barrier and preventive of some forms of sin, it has cut the tap door of progress. It has kept China chained to her past and hindered the progress of Its code of ethics may be summed up in the five relationships of ruler and subject; father and son; husband and wife; the elder and younger brother; friend and friend. Socially and politically strong, it is religiously weak. Its root idea Japan is loyalty. After its revival in the seventeenth century, it gained a strong hold, with its Chinese classics, upon the upper classes, and was the basis of education until 1870. It is now, however, a mere moral code and is but little regarded. Never so popular with the masses as Buddhism, it has lost its hold upon the educated classes in their desire for Western learning, and it is felt in Japan that China can no longer be her teacher, and that Confucianism must now be

relegated to the dead religions of the past.

Buddhism, which entered Japan about 552 A.D. has the strongest hold upon the masses of the people. Entering Japan in the sixth century, it did not for three centuries entirely permeate Japan. The Buddhism of Japan is not the Buddhism of India. Entering Japan 1,000 years after Gautama had died, it had been largely changed from its original form. The Northern Buddhism, unlike the Southern Buddhism of Ceylon and Burma, which has retained more nearly its original form, passed on through China and Korea into Japan, and outgrew the thought of its founder; losing much of its original purity, and the high moral purpose of Buddha, it grew in religious value, holding still to the old belief in transmigration and the law of Karma. The Buddhists of Japan, for the most part, believe in a personal God, devout religious worship and a future heaven and hell. The old-Buddhism taught salvation the study of the whole canon, by asceticism and meditation, but the new sect of Buddhism in Japan, taught of a personal God, copying much from Christianity, and trying to reproduce Christian institutions. The Shin sect renounces penances, pilgrimages, and charms, teaching salvation by faith, instantaneous conversion and sanctification with a future sensuous nirvana. It imitates Christian institutions in Sunday-schools, Young Men's Buddhist Associations, summer schools, preaching services, army work, care for the outcast and for women, and charitable institutions. They have endeavored, by expurgating the faith and reconstructing it, to show a new front in order more successfully

to cope with the advances of Christianity. But Buddhism has failed to satisfy the educated classes, and is already beginning to lose its hold upon the masses. The revival of Buddhism, like the higher Hinduism, is placing old wine in new bottles. Buddhism was the past educator of Japan, but it has served its day and must give way to the daylight truth which Christianity is bringing to Japan.

#### Bushido

Bushido or the "The Warriors' Way" is simply the code of ethics of old feudal Japan. It is the spirit of military feudalism, which some are trying to revive in order to satisfy modern Japan. Taking its idea of loyalty from Shinto, its ethics from Confucianism and its feudalism from Buddhism, it emphasizes the virtues of rectitude, courage, benevolence, courtesy, veracity, loyalty and selfcontrol, but it has failed to emphasize chastity among men, and has encouraged suicide and the spirit of revenge; worse than all, it has ignored God. It is in no sense a religion, and can never satisfy the unsatisfied heart of Japan. As Murata Tsutoma says, "The truth is, Japan is at present without a system of ethics," and we might add-without a religion that can hold or satisfy her. Japan is in a state of transition; Shintoism is but a pale cult of patriotism; Confucianism is a mere moral code; Buddhism, a mass of superstition. None of these can ever satisfy Japan. Tapan has accepted the spirit of Western civilization without the religion which can alone control and meet the high demands of that spirit. As one leading Japanese says: "We have accepted a great machine of Western civilization,

but we have not the moral oil with which to run it."

V. Christianity in Japan. In 1549 Francis Xavier, after rapidly passing down the coast of India, reached the Straits and was the means of the conversion of a young Japanese in Malacca. Urged by him to enter Japan, Xavier spent two years there before he passed on toward China. Followed by a large number of zealous priests, within thirty years, using every religious, social and political motive that could be brought to bear upon the people, 150,000 had become Christians, and the number finally rose, probably, to over half a million. Roman Catholicism flourished in Japan for a century (1542-1637), but they instituted the cruel Spanish inquisition, and refused to give the people the Bible. The priests also were suspected of working for the political interests of Spain and in 1606 the emperor issued an edict prohibiting Christianity and finally banished it with much bloodshed. It is said that one thousand priests and two hundred thousand of the laity were killed. One edict read:

So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan. The King of Spain himself, or the Christians' God, or the great God of all, if he violate this command, shall pay for it with his head.

During the two centuries and a half of seclusion, when Japan remained a hermit nation (1600-1868), there were still many secret Christians in the land and the Dutch leaven was working in Nagasaki, the single seaport that was allowed them.

#### Protestant Missions

In 1859 Protestant missionaries were first permitted to enter Japan. From 1859 to 1872 was the period of

painful preparation. From 1872, when the prohibitory edicts against. Christianity were removed, to 1890 was the period of rapid advance. From 1800 to 1904 came the anti-foreign reaction with a final effort to revive the old religions. But since the recent war with Russia, owing largely to missionaries, and to the work of the Y. M. C. A. with the army in Manchuria, prejudice has given way to a attitude toward Christianity. A large section of the Japanese army passed through the reading tents of the Y. M. C. A., where they were so kindly treated, and received such messages of the Gospel, that men from the remotest villages of Japan were quite changed in their attitude toward Christianity.

There are, at present, in Japan, 889 Protestant communimissionaries. cants numbering 48,087 and a total Protestant community of 60,862. The Roman Catholic community numbers 59,437 and the Greek Christians 29,-115. Protestant Christianity is gaining far more rapidly than the others; while the Roman Catholic Church added in baptisms last year some 513, and the Greek Church 656, Protestant Christians were added in infant baptisms 1,439 and adults 4,411, or a total of 5,850. Of the 529 churches in Japan, 103 are entirely self-supporting, and a larger number are rapidly approaching this point. Japanese Christians gave last year \$90,000 toward self-support and the propagation of the Gospel. The communicants of the principal churches are divided as follows: Church of England 6,473. Methodists 8,963, Congregationalists 10,989, Presbyterians 15,076. All the Congregational churches become selfsupporting this next year, the American Board having given a parting grant for three years, and all the stronger churches uniting to undertake the support of the weaker ones, the entire body now becomes independent, and other churches are rapidly following. The Methodist Mission churches of three separate Boards in United States and Canada have just united under their own native bishop.

Our impressions of the characteristics of Japanese Christianity, including its virtues and its faults, include: (1) Strong independence with a readiness to stand upon their own feet, to bear responsibility, to undertake leadership, and to be unwilling to accept foreign aid a moment longer than is necessary, tho receiving freely everything that can be learned from foreign countries. (2) Self-support, and the willingness to pay the price of their independence. In this respect India has much to learn from Japan. (3) Strength of character, and the ability to think and act for themselves. (4) A too liberal theology with a tendency to take up with every new doctrine, a fondness for rationalistic thought and a lack of stability in their theological thinking and consequently a lack of deep spirituality. (5) Conservatism in method, and a lack of a sufficient sense of evangelistic responsibility. In fact Japan has been so taken up with the problem of selfgovernment and self-support, they do not seem, as yet, to have given the prominence they should to the thought of the evangelization of Japan. In this respect, however, they will soon advance rapidly. (6) The High Social Position, education, and as compared with India, the wealth of the

Christian community, and its failure to extend sufficiently its operation to the masses and the lower classes. (7) Unity, with an emphasis on practical issues, and an unwillingness to perpetuate the divisions and discussions of the historic Christianity of the West. The Japanese are insisting upon, and largely effecting a union of various groups of churches, and are looking toward ultimate union in Japan. In this respect they are ahead of India.

The opportunity for the spread of the Gospel in Japan to-day is almost unequaled by that presented in any other country. The old religions are losing their hold, or have already lost Christianity alone can satisfy Japan. Among 400 students in three higher institutions—as recently stated by a Buddhist magazine—the religions profest by the students were as follows: Confucianists, I; Shintoists, I; Buddhists, 15; Christians, 4; Atheists, 60; Agnostics, 282. The Christians are exerting a powerful influence throughout the empire and while only one two hundred and fiftieth part of the population, they are supporting one quarter of the organized benevolences and have four times their proportion of representatives in the various diets of the National Assembly, and furnish prominent editors, admirals, officers of the army, statesmen and leading officials and writers. Throughout Japan Christianity has thus far gained far more in quality than in quantity. The Japanese Christians have their faults, but when we remember that the Gospel has been preached there less than fifty years, we can view their faults with charity and their future with hopefulness.

# THE METHODIST UNION IN JAPAN\*

BY REV. GIDEON F. DRAPER, NAGOYA, JAPAN Missionary of the Methodist Episcopal Church (North)

Whatever the view of the optimist, or pessimist, as to the advisability of this movement, it is an accomplished Some have thought it should have been earlier when naturally formed prejudices were yet weak and denominational spirit not yet pro-Others thought it premanounced. ture because of the financial weakness of the Japanese churches and other reasons. But to one who was on the scene and a partaker in the work it would seem to have been God's own time for the accomplishment of one more step in the grand unification of all His children.

These councils seemed sometimes like the very gate of heaven. To be sure there were serious difficulties, strong divergencies of opinion, some heartburnings and some disappointments, but as a whole it was a glorious success and we are hoping great things for the Methodist Church of Japan.

This union has been under consideration for many years, but there were "lions in the way" and it failed of realization until the matter brought to the attention of the General Conference of the Methodist Episcopal Church in Los Angeles, Cal., three years ago, as a result of renewed and energetic action on the part of those on the field. This General Conference approved the union and appointed a commission with power to act. similar provision was made by the General Conferences of the Methodist Episcopal Church (South) and the Methodist Church of Canada. joint commission thus established met several times in the United States and

revised the basis of union suggested by the members in Japan, and finally sent out two of their number from each church who should have power to consummate the union on the field.

In accordance with their instructions a General Conference was called to meet in Tokyo, in the new chapel of the Aoyama Gakuin, on the 22d of May, over which the commissioners should preside until such time as the new church should be ready for organization. There were four annual conferences on the field, two belonging to the Methodist Episcopal Church and one each to the Methodist Episcopal Church (South) and to the Methodist Church, Canada. The General Conference was composed of an equal number of clergy and laymen and on the basis of one representative for every five ministers the total membership was 33 clerical and 33 lay delegates, or 66 in all, 38 of whom came from the two conferences first mentioned. and 12 from the Methodists (South), with 16 from the Canadian conference.

The General Conference opened at 9 A. M. on the 22d with most of the delegates in their seats. When the roll was perfected it was found that nine of the delegates were Americans, including two women, who came as lay delegates from the South Japan Conference.

The Conference was opened by Bishop Cranston, one of the commissioners. The other commissioner from the same church was Dr. A. B. Leonard. The Methodist Episcopal Church (South) sent Bishop A. W. Wilson and Dr. W. R. Lambuth, and from

<sup>\*</sup> Mentioned in The Review for August.

Canada came Drs. A. Carman and A. Sutherland.

The main feature of the service was the reading of the address of the Joint Commission by Bishop Wilson. It breathed the solicitude of parents sending out their beloved child into the world for a life of independence. Wise advice drawn from long experience as to the conduct of the General Concarried. The two conferences are to be the East and the West, the former including Tokyo and all the north, the latter beginning with Nagoya and Kanazawa regions reaches on west and south to Loo Choo and Formosa, tho on the latter island no Methodist work has as yet been begun.

Doctor Harris, missionary bishop of the Methodist Episcopal Church for



THE FIRST JAPANESE METHODIST CONFERENCE

ference and the spirit in which the new conditions should be met, made the document of great value.

The secretaries of the conference were the Revs. T. Usaki and D. S. Spencer, and the commissioners presided in turn, the Revs. S. Ogata, Y. Hiraiwa and M. Matsumoto being elected as their interpreters.

The first vigorous and prolonged debate was precipitated by the report of the Committee on Boundaries, which recommended that all churches in the empire be divided into four annual conferences. Many favored only two, either division to be, of course, on geographical lines, and this was finally

Japan and Korea, solved the problem of his relation to the new body by electing to remain in his own church, thus confining his official duties to the oversight of the missionaries of his own Church in Japan and the general work in Korea.

Early in the session it became evident that it would be impossible to formulate a discipline, sufficient to serve as the law of the church during the coming four years, by the ordinary method of bringing each section into the open conference for discussion, so the whole question was referred to a committee which should work in harmony with the commissioners whose

final approval of all that was done must be obtained. They reported on Saturday, June 1st, that their work had progressed sufficiently for the formal organization of the new church and certain sections of the prospective laws were read in both languages. In accord with the provisions of the discipline the conference proceeded immediately to the election of a bishop, first uniting in a quiet season of prayer. Of the fifty ballots cast Y. Honda, president of the Aoyama Gakuin, received forty-two and was declared elected.

Up to this time the body had been in reality but a delegated assembly to make ready for the new church, but from Monday morning, June 3d, with a discipline sufficient for such an organization and a general superintendent duly elected and consecrated, the assembly convened as the first regular General Conference of the Methodist Church of Japan. Bishop Cranston, on behalf of the commissioners, formally introduced the new bishop and handed the organization over to his presidency. He accepted the responsibility with words that evidenced an appreciation of the burdens and duties that it brought, basing his remarks on the Scripture lesson he had just read, including Christ's words, "My yoke is easy and my burden is light."

The conference began to realize its responsibilities when the Committee on Evangelism brought in a strong report calling for a "Forward Movement" and naming 5,000 yen (\$2,500) as the amount needed for the year's work. In addition to this the Conference Expense Committee brought in a bill for about 1,300 yen and the annual expenses for the bishop were fixt at 3,000 yen. These seem trivial sums to

large and prosperous churches, but to a small and financially weak body, accustomed to having its fiscal burdens borne by the mother churches, they seemed portentously large. Never until this year, have they had a pastor receiving as much as 80 yen per month and most of the pastors do not have half that sum. Only a few of the churches are as yet able to dispense entirely with mission aid; but this union and the spirit of independence it has developed will be a mighty spur to systematic giving and the true spirit of self-support.

The Conference provided for several Boards, fixing the number of managers for each as follows: Missions, including church extension, 16; Sunday-schools, including Wesley Endeavor Societies, 8; Publications, 8; Education, 12. There is also a permanent Committee on Finance composed of six persons and a Committee of twenty on the Forward Movement. A standing Business Committee of twelve was also provided to which all matters of business may be referred during the four years' interval between the regular sessions of the General Conference.

One of the most difficult problems for the Commission was the relation of the missionaries to the new body. Ouestions of constitutional law home were involved as well as the interests of the work here and of the men and women who had given their The Commission ruled lives to it. that the missionaries must, if they continued to be missionaries of the home churches, and supported by them, have some connection with these churches. Would the Japanese be willing to grant them any privileges in their new church while they thus continued as

members across the ocean? The passage of the following resolution by the General Conference solved the difficulty most satisfactorily:

Resolved, That every missionary regularly appointed by the Methodist Episcopal Church, the Methodist Episcopal Church (South), or the Methodist Church, Canada, to work in cooperation with the Methodist Church of Japan as contemplated in the Basis of Union adopted by the Commissioners of said Churches, shall by virtue of such appointment be entitled to all the rights and privileges of actual membership in the Annual Conference where his service is being rendered, so long as his administration and conduct conform to the discipline of the Japanese Methodist Church.

Every such missionary, who may in writing elect to serve in this relation, shall be subject to the assignment and direction of the missionary authorities of the church by which he is supported, in consultation with the kantoku.

In the event of his non-conformity to our discipline the kantoku shall in writing so advise the missionary authorities of the church to which such missionary is responsible, and the course to be pursued shall then be determined by consultation between the kantoku and the missionary authorities.

A further courtesy was extended by voting to Bishop Harris the position of honorary bishop in their church as a recognition of his faithful and self-forgetful labors for Japan and for this union. Their affection for him was very evident.

One of the most touching incidents during the conference was the farewell of the venerable Doctor Carman. Himself overcome with emotion he grasped the hand of Bishop Honda at the close of his remarks and by his bearing as much as by his words brought tears to the eyes of Japanese and Americans alike. Doctor Hiraiwa was called upon to reply, but his voice was so choked with tears that it was difficult for him to make his reply audible. Bishop

Cranston also took leave of the conference at the same time.

One of the last resolutions adopted calls for an annual observance of the Day of Pentecost, to be a day of special prayer for the outpouring of the Spirit on all the churches.

In closing I note a few points in the discipline.

1. The Articles of Religion number eighteen. No. 16, on Civil Government, is as follows: Believing that the powers that be are ordained of God as taught in the Holy Scriptures, we revere the emperor of one ancient and unbroken lineage, who is the rightful Sovereign of the Empire of Japan, respect the Constitution, and observe the laws. 2. The general superintendents are to be elected by the General Conference for a term of eight years, and are eligible to reelection. 3. The presiding elders or chairmen of the districts into which the annual conferences are divided can serve but four years and then must serve four years in some other capacity before being eligible to that position again. The Annual Conference is to nominate two for each vacant district and the bishop appoints one of the nominees. He may request further nominations if not satisfied with the first one. 4. The pastors are appointed to their various charges by the general superintendent or bishop from year to year after consultation with the chairmen of the districts.

The total membership of the church, including probationers, is 11,000, with about one hundred ordained Japanese ministers. They raised a total for pastoral support last year of nearly fifteen thousand yen (\$7,500).

Thus is launched a national Methodism for Japan. May we not ask all God's people to unite in prayer that her service for the Master may be long and successful. Other churches have preceded us in the matter of union. Others will soon follow. May this be but the harbinger of the closer union for which our Lord prayed!

# THE JINRIKISHA MEN OF JAPAN

BY REV. J. FRANKLIN RAY, JAPAN

Missionary of the Foreign Mission Board of the Southern Baptist Convention

Who has not heard of the jinrikisha, and of the little brown coolie who trots along between the shafts of his two-wheeled, hooded carriage, pulling his passenger many a weary mile through busy, narrow streets, or along the country highway, in all kinds of weather and over all sorts of roads?

And who among men of human feelings, if they knew, would not be touched with sympathy for the present almost helpless outlook for this multitude of Japan's burden-bearers? Including the families of the jinrikisha coolies, there are hundreds of thousands of these people, in city and village throughout the Empire, for whose souls' needs there is practically nothing being done, either by missionary or native Christian.

The kurumaya class includes not only those who pull carriages and draw carts, but also those who do odd jobs, run errands, etc. And they are by no means the lowest or the poorest Many of them have influence as citizens, own property, and are taking advantage of their country's splendid educational system. It is no uncommon thing to see these men —the younger generation especially reading books or papers while they are waiting for a passenger. They are often better acquainted with their entire city than an American policeman is with his beat. They have abundant opportunities of keeping well informed, and are usually ready to give information to strangers and visitors concerning places of interest in their city.

The kurumaya's common vices are sake drinking, tobacco smoking and overcharging fares. But it must be said also that many of them are sober, polite, honest and trustworthy, and as a rule are not ungrateful for favors and kind treatment. known of a company of them living near the missionary who often gives them employment, remembering his family on Christmas or New Year with a liberal basket of fruit. missionary women usually feel secure and well protected, even when riding alone, so careful are these men of the welfare of their passengers. Indeed, there are many good qualities and traits of character which, if consecrated to God, would make this large class a power for good in the evangelization of Japan.

Christian work is being done among the lepers, among the railroad and postoffice employees, and among the degraded and outcasts, but no special work is being done for this far larger class of men and women, who seem to be looked upon very much in the same way as beasts of burden are thought of in America.

I believe that it may be truthfully said that the jinrikisha coolie has a poorer chance of becoming a Christian than ever the negro had in his worst days of slavery; for class distinctions are so observed that the Japanese Christians do not seem to feel called upon to labor for the conversion of those belonging to a different social standing from themselves. And thus far the middle classes have been led in larger num-

bers to accept Christ than either the upper or the lower classes. some of all classes have been reached. but the fact remains that most effort has been directed toward the conversion of samurai families and of students in the schools. Are not the souls of these neglected thousands worth earnest prayer and consecrated effort? Just what is needed? Those who have studied the conditions most carefully unite in the opinion, that some of their own number must be raised up and trained for this specific work, as were Moses and Joshua chosen to be leaders of Israel out of bondage into the promised land.

To this end there is a call for united prayer of the missionaries on the field, with the workers at home, that the Lord may raise up among these people men who will be leaders-ministers and teachers-to bring the Gospel message home to the hearts of these multitudes.

While caste does not prevail in Japan as it does in India, yet it is true that people of different social standing do not take much interest in each other's welfare.

Nothing but the love of God through Jesus Christ is able to break down these barriers and make all nations and classes one in Him. us pray that the Holy Spirit may lead some of each and every calling and occupation into His service, and thus hasten the evangelization of the world.

# BEACON-LIGHTS IN MISSION HISTORY

#### FRANCOIS COILLARD OF THE ZAMBESI\*

BY ARTHUR T. PIERSON

François Coillard was another modern maker of history. He, with his equally remarkable wife, have left a permanent impress, not only on the Dark Continent, but on the Reformed churches of the continent of Europe. and upon all intelligent mission work the world over. In fact, it is difficult to estimate at its proper value the influence of two such lives upon human-There is an aroma that is not only diffusive but elusive; it spreads far and wide and is very perceptible but equally indescribable: it evades alike the photographer and the biographer; and the characters of François and Christina Coillard gave forth this pervasive yet evasive perfume.

In another sense the major part of this life story defies the pen, for it belongs to the hidden life. There is an unconscious influence that like the springs and streams that supply the pools of Bethesda and Silvam, moves underground and out of sight. God knows the self-sacrifice, the quiet humility, the patient cross-bearing, the waiting that was better than the working, which filled nearly fifty years with a sort of service that, from its very nature, can have no record.

Coillard spent over twenty years in the two semi-independent native states -Basutoland and Barotsiland. was essentially a pioneer work, with its difficulties and its dangers, neither

<sup>\*&</sup>quot;Coillard of the Zambesi" by C. W. Mackintosh. See Book Reviews, August REVIEW.

of which could drive him back or dismay him. Determined to make Africa his home, he was from the first one with the people he went to uplift, and counted not even his life dear unto himself in his passion for his dear Africans. When any man or woman gets to that point of self-oblivion, God has a chance to reveal what He can do—the vessel is *only* a vessel, passive in His hands and He makes use of it, filling it with supernatural grace. The power becomes essentially divine.

As one follows M. Coillard's career, as he confronts witch doctors, hostile chiefs, superstition, bestiality, cannibalism and cruelty, personal attacks, inhospitality and ingratitude-"not fearing the wrath of the king" nor "the violence of the people"; going where no one else would go, caring nothing for personal discomfort, accepting self-denial without magnifying it, and enduring hardship without boasting of it; working without results and sometimes with apparent disaster and defeat as his only rewardwe feel that Paul was not the last of the great missionaries who in his own flesh filled up what was behind of the afflictions of Christ.

And what a companion he had in his dear Christina! She had naturally a stormy nature, but, like spirit in a steed subdued the fire became force. She became a strong woman in conviction, affection, resolve; force was firmness; she made up her mind and then went her own way, and nothing could turn her back. When converted, she was thoroughly converted; domestic but not secluded, confident and courageous, but not bold and masculine, prouder to be a missionary than to be a monarch, forgetting her own people and her father's house that she

might say to her husband, "Whither thou goest I will go—nought but death shall part thee and me! Wherever God may call you, you shall never find me crossing your path." It was an ideal union, and those two blended streams of life flowed smoothly onward, and their very motion was music.

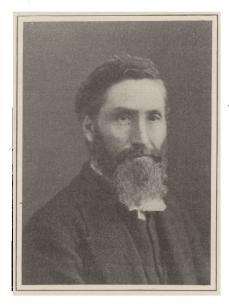
M. Coillard would not be called great, intellectually; but he was a very gifted man. He was by nature poet and artist. He had an instinct for beauty in all its forms, and hymnwriting was one of his favorite occupations, and his "fables" are perfect and much taught the people. His mind loved military imagery, and he magnified the soldierly attitude of obedience, implicit and immediate; and so beauty and duty were the joint impulses of his manhood.

This biography of Miss Mackintosh sets before the reader a life of unpretentious and unconscious heroism. We see this man meeting calmly crises that might appal the most resolute; moving forward when every hostile force would have driven him backward: accepting tests of faith without flinching, enduring as seeing Him who is invisible; vowing a vow of poverty and paying what he had vowed; exposing his own life as if he were immortal, yet never recklessly casting himself down; returning from every repulse to a new assault in his resolute carrying of the flag to the summit of the citadel.

The details of a half century's work we can not follow. But his successor at Leribé has written an "appreciation" of him that is a noble summary of his attainments and achievements.\* He

<sup>\*</sup> Life, pp. 209, 210.

calls him a pioneer, a leader of men, a first-class missionary. In Basutoland, perhaps the prince of preachers in the whole missionary body, yet of



FRANÇOIS COILLARD IN 1880

rare pastoral gifts, an organizer, an educator, a man of fine literary culture and linguistic power, and withal wielding a mighty scepter in secular affairs, like Schwartz in India, and Verbeck in Japan. But above all else and beneath all else, his personality—strong yet mild, energetic yet patient, refined yet not fastidious, humorous but not frivolous, with a seductive sympathy and a persuasive pathos—altogether a rara avis. M. Coillard's life is most valuable for its lessons in living which are quite independent of his life work and life sphere.

It is a great thing for any man to bear long and close acquaintance in a work which admits temptations to rivalry and self-sparing, and after forty years find the ties of fellowship both more firm and more tender. But the more and more intimately he was known the more safe it was to know him and the more sure to love him.

He was an independent man. Feeling that he must ultimately face responsibility, he was neither a craven nor a coward, but dared to act on his own judgment, and stick to his chosen Perhaps the summit of the course. morally sublime is reached, when a human soul sees God's plan in his life and quietly drops into his place in it, feeling like Constantine when he marked out on a grand scale the boundary lines of his new capital on the Bosphorus-"I am following one who is leading me." What a grand life is the issue of a true wedlock be-



CHRISTINE MACKINTOSH COILLARD

tween obedience to God and sacrifice of self! What a reward is his who, like the builder of the great Brooklyn Bridge, can at last look at it and say: "It's like the plan!"

Coillard was intelligent in his selfsurrender. He saw a goal of life, further on than salvation or even sanctification, in SERVICE. He was not snared in that shallow notion which makes our "threescore and ten" a mere probation of grace, with saving one's own soul its supreme end. Only an unselfish aim fits and fills life's grand void. A true man will move the world if he can, not taking a stone out of the way but lifting earth itself to a loftier level. It is ambition transfigured into aspiration and becoming inspiration.

Coillard shows how only what is eternal can satisfy us-the temporal is not real enough; it is but as a purple mist roving and hiding the unseenthe petrified shaft of eternity behind it that will stand and kiss the azure. when ages of cloud and mist come and gone. Only the fool measures eternity by time: the wise man makes time to be measured by the timeless. But to move the world one must find a fulcrum for his lever in the eternal-in a point without, not within: and that fulcrum is found only in faith in the eternal God, and that lever in a life of prayer that links man with God.

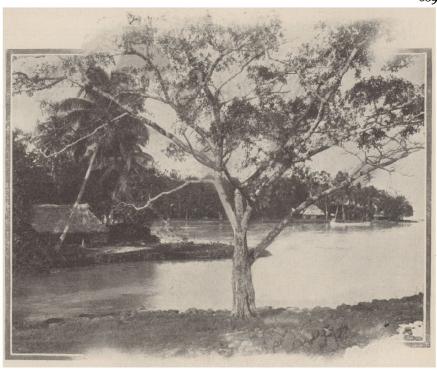
Coillard found the "secret place of the most High—the will of God where one not only dwells in security but works and wars with success—at once safe from the fowler's snare and the destroyer's arrow, and mighty to tread on adder and lion and dragon. He learns of the Christ who changed culprit's cross into conqueror's crown. In that abiding place with God, a man gets heavenly visions, and with celestial equipment works wonders on the terrestrial plane.

Coillard did not forget the individuality of work—everyone has a sphere which no one else can fill. Not only was it true of the great Irishman,

"Nature never formed but one such man, And broke the die—in molding Sheridan."

but it is true of every one of us—for God never repeats Himself; and makes no duplicates. Men may therefore either fill their place, or fail, as did two great men of old to whom God gave a chance of leadership in crises of Christian history, but who from sheer timidity lost their opportunity.

True heroism is commanding. It bears the brunt of malicious opposition if need be, but at last even enemies are at peace with the brave soul and worship at his feet. Criticism is most grandly silenced by compelling even detractors to acknowledge the singleness and unselfishness of one's aim. Christ won a victory over foes, without a word of self-defense, and every disciple should be a new manifestation of Christ to the world.



THE PLACE WHERE JOHN WILLIAMS LANDED IN SAMOA

# A PEARL OF THE PACIFIC

MISSIONARY WORK IN SAMOA

BY REV. V. A. BARRADALE, M.A. Author of "Pearls of the Pacific"\*

Samoa has been called, for its natural beauty, the Pearl of the Pacific. Missionary work is making the group still more worthy of the name, as it is helping the people to become more beautiful and pure in life and character.

The London Missionary Society maintains nine missionaries on the western islands of Upolu and Savaii, and three in the island of Tutuila. The eastern islands are now under the protection of the United States of America, while the western are controlled by Germany, in whose territory

are the Training Institute and the no less important high school for boys on Upolu.

At the Malua Institute and the Leulumoega High School, native pastors and schoolmasters are trained, who take up the work of God and become the Christian leaders of their fellow-countrymen in all the villages of the different islands in both eastern and western Samoa, and indeed far beyond the boundaries of Samoa, away in the Southern Gilberts, in the Ellice and Tokelan groups, and even in British New Guinea.

<sup>\*</sup> Published by the London Missionary Society, 16 New Bridge Street, London, E. C., 28, 6d.

The political conditions deare scribed by the Rev. J. E. Newell, who speaks with authority as the senior missionary in Samoa, with a record of twenty-seven years' service behind him: "Politically the conditions, so far as we can judge, are favorable and hopeful. In eastern Samoa we have in the commandant of the United States Naval Station one in entire sympathy with our aims as a mission; and in German Samoa the return of our tactful, liberal-minded and able governor, Doctor Solf, from an extended furlough in Germany, will, we believe, secure that fair and just treatment of any questions that may arise between us and the imperial German government which we have learned to expect from him."

The beneficial results of mission work are seen in every department of the people's life. Socially, industrially, educationally, religiously, missions have changed the handsome, lovable brown race for the better, and still continue to do so to an extent that is quite remarkable.

#### Social Conditions

It was in August, 1830, that the apostle of the South Seas, who won a martyr's crown on Erromauga's beach, first visited Samoa and introduced the Gospel of Jesus Christ to its people. When John Williams landed, the natives were engaged in fierce tribal war-Indeed such guerilla warfare fare. with its demoralizing results has, until recent years, been a fruitful source of evils. Less than two generations ago, the Samoans were living in the gross darkness of heathendom. They had but few idols in the usually accepted use of the word, but they worshiped birds and fish and trees, and even warriors' clubs. They were extremely superstitious and practised much wickedness and immorality in the sacred name of religion.

Samoans always seem to have had a rough natural fondness for their children. Infanticide, as it was known in eastern Polynesia, was unknown, but the custom of destroying children before birth prevailed to a melancholy extent, and it need hardly be said that the low moral tone of the community allowed no room for the parents to have noble aspirations for their children.

Cannibalism was occasionally practised in wartime, and generally a shockingly low type of family life prevailed.

But at the present day what a glorious transformation has been wrought in the Samoan islands! Tribal warfare has diminished under the influence of the Prince of Peace; indeed it has ceased, with many of its attendant evils, since the establishment of a more settled government.

Even the veriest globe-trotter, the man who calls for a few hours at Pagopago or Apia, who cares little or nothing for missionary work, will remark with surprize on the attractive character of the people; on their courteous and hospitable disposition. And those who know the Samoan can say a great deal more. The parents of to-day are very fond of their children and many are exceedingly anxious to give them the benefits of a good education in a mission school. In many ways a beautiful family life has come into being, and few things are more impressive than this, that in practically every home in Samoa the day is opened and closed with family devotions, the singing of a hymn, the reading of Scripture and the offering of prayer. Such facts speak for themselves as to the transformation which Christianity has wrought in the social conditions of Samoa.

#### Educational

One who loves Samoa does not care to call its inhabitants lazy, yet like most tropical people, they can hardly be called energetic. Climate accounts for much. An average temperature of 87 degrees in the shade by day all the year round, accompanied by unlimited moisture, encourages rank luxuriance of vegetation and myriads hosts of insect-life, but it is not conducive to sustained hard work. should also be remembered that nature in these tropical regions provides bountifully for all creature wants, and probably the white man in a temperate climate would not work as hard as he does if he could get his living as comfortably as the brown man.

The Samoan is of an indolent, easy-going disposition. He rises early in the morning; he goes to his plantation and does a little planting of taros or yams, or banana-shoots, with a little weeding or bush-clearing perhaps thrown in; then he is ready for breakfast and a bath, and before mid-day he has done with work and can enjoy his sleep and chat and smoke. This was and is still true of the average Samoan, who is outside the influence of mission schools and work.

The early missionaries soon recognized that this life of ease, comfortable as it may seem, was by no means ideal when stern realities had to be faced. It involved evil in the present and spelled degeneration for the future. As wise and far-seeing men, they soon realized that if the Samoans were to survive and Samoan Christian-

ity to be robust and intelligent as well as devout, something must be done to uplift them as a people, and so steps were taken to show them how to occupy their time to greater profit and use the latent brain-power which they undoubtedly possess.

In this connection brief mention may be made of three departments of industrial work which are well maintained by the London Missionary Society in Samoa, viz: carpentry classes, tropical agriculture, and printing.

Carpentry classes are held at the Boys' High School at Leulumoega. also at the Malua Institute, and in connection with each of the seven district boarding schools. which to further reference is made later. the Boys' High School, under the able superintendency of the Rev J. W. Hills, the training is systematic and thorough, and forms a most important part of the school curriculum. The result has been most gratifying. Many youths have shown marked ability. They can make almost any article of furniture that is suitable for island They can build very serviceable boats, and they are taking great delight in exercising their newly-acquired knowledge and powers for the beautifying of their churches and the furnishing of their houses.

Another important department of industrial work at the Leulumoega High School is that dealing with tropical agriculture. Not far from the school buildings is a plot of land, recently bush, but now cleared and under cultivation. The Samoan has up to the present been quite satisfied if nature almost unaided supplied him liberally with bananas and breadfruit, taro and yams, cocoanut and sugarcane: for these, together with fish and

fowl, and an occasional pig, provided him with a plentiful if somewhat restricted and monotonous diet. But Mr. Hills has given practical object lessons to his boys, and now by ocular demonstration they have learned that the fertile soil of Samoa will grow good qualities of cocoa, india-rubber, vanilla, arrow-root, maize, the sweet potato and many medicinal plants. Results, too, justify a confident expectation that the information acquired at the school will be put to advantageous use when the lads leave school and go to their homes in different parts of the group.

A third branch of industrial work, which has not only been very beneficial from a moral point of view, but also successful from the financial standpoint, is the Printing and Bookbinding Establishment at Malua, under M. H. S. Griffin. When this work was inaugurated in 1900, it was with the utmost difficulty that reliable native labor was obtained. tho excellent wages were offered. The Samoan youth found it difficult to remain at systematic work in a printing-office, even for five or six hours a day, and besides this the more intelligent Samoans preferred to train for the Christian ministry. If the printing establishment had done nothing else, it would have justified its existence by the part it has played in teaching the Samoan the dignity of labor, that all useful and honorable work is God's work and may be done to the glory of His name. At the present time the initial difficulties have been overcome. There is a large staff of native workers. works are a valuable financial asset of the society. Most of the printing required by the mission-books, magazines, pamphlets, etc.—is efficiently

and cheaply done on the spot, and, best of all, Samoans are being taught how to use their hands and brains, and occupy their time to greater profit. By such means they are being kept from the sins that attend idleness, and they are being made increasingly capable of living side by side with white civilization, be it good or bad.

#### Industrial Life

Here an almost incredible transformation has been wrought. Less than eighty years ago it might be said that no such thing as education existed among the people. The first work of the early missionaries was to reduce the language to writing. As a result of their efforts and the labors of their successors, many books in the native tongue have been written, translated and published. There is an excellent version of the whole Bible, with which the name of George Pratt will be forever honorably linked; a serviceable hymn-book, containing over four hundred hymns; a magazine, The Samoan Torch, published monthly at one dollar per annum, with 4,000 subscribers and probably four times that number of readers; not to mention many commentaries and text-books. and translations of such books as the "Pilgrim's Progress," Lew Wallace's "Ben Hur," and Stevenson's "Bottle-Imp," the last named perhaps being the solitary instance of a story by an English writer being published first of all in a foreign tongue.

In almost all the 220 or 230 villages of Samoa there are elementary schools, in which may be found virtually all the children of the group to the number of 8,000 or 9,000. In the first three vasegas, or classes, not a great deal of work may be done, but something

has been accomplished if the children come to school and learn something of the usefulness of discipline. In the three highest vasegas a fair elementary education is imparted in the usual subjects. The village pastor is the head-teacher; this is not an ideal system, but the best available at present, for he is generally the best educated man and exerts the highest moral and

are seven, under the superintendency of a missionary, assisted by a trained native teacher. From these schools again youths proceed either to the high school at Leulumoega, where they get a more advanced general education, or to the Malua Institute, where they are definitely trained for the Christian ministry or for foreign missionary work.



THE PRINTING-PRESS IN THE L. M. S. MISSION, SAMOA

spiritual influence in his village. On the whole his work may be said to be satisfactory, tho to show that the mission is alive to the need of more efficient education, it may be mentioned that careful attention is being given to the normal training of teachers and much thought devoted to the grading of the elementary village schools.

The most capable boys in these schools are sifted out by competitive examination, and pass on to the district boarding schools, of which there There are also two high schools for girls, one at Papauta in German Samoa, opened in 1892, and now training over 100 pupils; the other at Atauloma in American Samoa. Tho only established in 1901, it already provides a higher education for about sixty of the most promising girls of Tutuila and Manuia.

The Malua Institution is a college rather than a school, and has over one hundred students, half of whom are married. All of these have had a four years' training in a district boarding school, and many have also been trained at Leulumoega. They are the flower of the Samoan youth in intellect and spiritual aspiration. After a theological course, extending over four years, the great majority either receive a call to a church, or volunteer and are accepted for foreign missionary service.

This bare recital of facts is eloquent of the almost incredible progress that has been made in things educational in the Samoan islands.

#### Religious Conditions of the People

Here the transformation is as wonderful. To God be the praise! Eighty years ago the name of Jesus Christ was unknown in Samoa. To-day Samoa is a Christian land, with a Protestant church and pastor in each of its 220 or 230 villages, with 8,000 church-members and 25,500 other native adherents, out of a total population of 37,000. Many of them are but babes in the faith, and no useful comparisons can be drawn between the character of their Christianity and that of older and more highly civilized peoples; but if it be remembered that English-speaking peoples have been civilized for a thousand years and enjoyed the blessings of Christianity for longer than that, while Samoa received the Gospel only seventy years ago, and has been blest with a settled government for only eight years, it may be fairly stated that Samoa is a Christian country.

There is no back-door way into the Samoan ministry. Each pastor must spend four years in the college at Malua, get at least 60 per cent. of marks in his four annual examinations, then spend two years in the

practical work of the ministry before he is eligible for ordination. There are at the present time about 180 ordained pastors. In spite of so prolonged and searching a test, some men fail and bitterly disappoint apparently well-founded anticipations, but taken all in all, the Samoan pastors are a fine body of men, for whom supporters of missions should thank God and take courage.

In addition to these there are some 250 evangelists and local preachers, most of whom have also been trained at Malua or Leulumoega; many of them, indeed, at both places. These have not been called to a church or taken the after examinations, but they often preach and assist the pastors in many ways.

Sunday-schools are established in connection with every church, and exercise their beneficial influence on between 8,000 and 9,000 children. The *International Scripture Lessons* are used; and in order that the teachers may be guided in their preparation, lesson notes are printed each month in the mission magazine.

The Christian Endeavor movement has also taken root. The first society was formed in 1890 at Malua, and now there are about thirty societies with a total membership of over 1,000.

Another sign of progress is manifested in the liberality of the Samoans. The total population is 37,000, yet the L. M. S. churches raise annually about \$25,000 for religious purposes. They build their own churches and pay for them; they invite their own pastors and support them; but they do more. They show their appreciation of the blessings which Christianity has brought to them by raising about \$5,000 a year for the furtherance of

missionary work in heathen lands. It is a noble testimony.

Indeed the crowning glory of the Samoan church is the missionary spirit which it zealously manifests. At the present time there are some 60 or 70 Samoan missionaries, with their wives, working in British New Guinea and in several of the South Sea groups; e. g., in the Gilbert, Ellice and Tokelau groups. They undergo many hardships, but they face them bravely; and in spite of martyrdoms and deaths the supply has been constant. Some have failed. They have not fully counted the cost, or they lacked judgment, or they yielded to the temptations of uinscrupulous traders. But, generally speaking, they have proved "workmen needing not to be ashamed," and truly worthy of the tribute which the late Rev. R. Lovett paid them in the "Centenary History of the London Missionary Society": "Not a few," he says, "have been murdered; many have succumbed to the climate; many have spent themselves in the work. But as the workers have fallen, others have always prest forward, eagerly and willingly, to take the place of those who have finished their course. No episode in modern missions is more thrilling and inspiring than the story of what the Polynesian teachers have done and suffered."

God Almighty still works miracles. Socially, industrially, educationally, and religiously, this people has been transformed. Shall we not regard this as an earnest of what He will perform in the larger and more difficult field, when we are awake to our privileges and more deeply imprest with our opertunities?

# A VISIT TO SAMOA

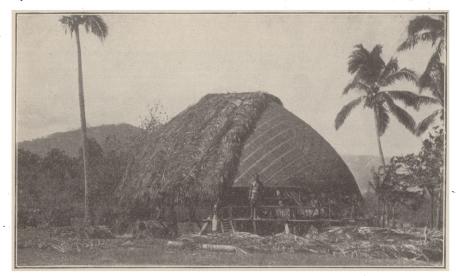
BY MISS LUCY BROAD

When we were approaching Samoa, every eye on deck was bent on the inky cloud hanging over the volcano In the radiant clearness on Savaii. of the morning, we sight the spot where the glowing lava-lip pours over into the sea; and straight away above it rises that radiant pillar of light-an immense continued geyser—pulsing, throbbing, shifting, sparklets of ascending steam-cloud! Then as we approach, the purple of the sea becomes first dull and tepid, then murky and warm, and finally turbid and hot.

After landing and receiving welcome and refreshment at the mission-house at Matauta, we make a closer inspection of the devastation caused by the recent eruption of the long slum-

bering volcano. A district of the utmost beauty and fertility extended here, sloping from the mountain to the sea. Charming villages with their pretty native houses, fine churches, gardens, groves and plantations—all swept away; one relentless lava bed four miles wide covering the whole district from the crater's mouth.

One can understand the consternation of the people when first the red flood began to pour forth, for there was no knowing what direction it would take. Parties were sent to report on its progress, boats were prepared for flight, and the extremity drove the people to prayer and the realization of the One who is "The God of deliverances." Rev. J. H. Morley



BUILDING A SAMOAN HOUSE

tells us of wonderful prayer-meetings held night and morning. Everybody attended, and faith and Christian life were quickened, the people saying, "We could not have lived without the prayer." We rejoice with them that not one life was lost, and that new villages are springing up in the bordering bush to replace these that were swept away.

Never was the service vesper sweeter to me than that evening, when our natives bowed their heads in the weird light of the volcano and lifted their voices in prayer in the mellow unknown tongue. The prayer-time seems never to be forgotten by them, and may be heard before the simple meal on the hill-side, or at evening in the Christian villages. In many islands of the South Pacific the pleasant sound of the hymn-singing and prayer may be heard from half a dozen houses at once.

My arrival in Apia, the capital of the Samoan group, was happily so timed that I was present at prize-giving day at the Girls' School of the London Missionary Society at Papauta. The fine schoolhouse is pleasantly situated on an attractive hill-side, dotted with palms and glowing with hibiscus.

In the school-room rows of scholars were gathered, bright-eyed and eagerly listening for their names on the honor's list. After the recipients had shyly come forward for their prizes, the girls trooped off under the trees, where they sang their songs and did some marching and other exercises, while two girls, the clowns of the party, ran about making fun, circling and springing, to a chorus of merry laughter.

After this the teachers and visitors gathered on the veranda to hear the speeches and to receive from the scholars presents of native work.

Then followed a pretty palm-leaf feast, when everybody sat on the grass with palm branches for table-cloth, and pieces of leaf for dishes, while a pail of water served for a finger bowl for these who were unconventionally forkless. The visitors were guests of

the older girls, many of whom were now leaving the school, and who formed into a smiling blue brigade, all in blue cotton gowns made by themselves.

This school was established in 1892, and that at Atanloma in Tutuila in 1901, and about two hundred girls, many of them verging on their early womanhood, are being trained and developed in them. Some of these girls go to the houses of the missionaries, where they are "of the family, children of the house." Some of them really fine girls, and it was good to see their pretty, gentle ways in sickness, and to know that (notwithstanding the prestige of superior many had been strong enough to resist the evil advances of unworthy white men.

The London Missionary Society has the great mission in this delightful group of islands which first received the Gospel through the instrumentality

of the martyr, John Williams. Six years after he first landed (August, 1830) six missionaries arrived from England and were greatly blest to the whole group.

In 1844, the Malua Institute for training native pastors and teachers was founded. In 1875 the Assembly, or Union of Samoan churches, was established, and in 1890 laymen were admitted to this Assembly, which now numbers six hundred delegates, and meets once a year for spiritual counsel, the regulation of the affairs of the Church, and discussion of social problems.

The mission staff have wisely set themselves to train the native ministry to carry on the work, and a large part of the work on Upolu is left entirely in their hands. The seven missionaries in the group largely concern themselves now with the training institute and schools, with the preparation of literature, and with the over-



SAMOAN GIRLS MAKING KAVA

sight of the work. The frequent recurrence of irregularities shows the need that still exists for trained European control.

It was my privilege to attend the "Fono," or Assembly, held at Malua, in May, 1006. Never shall I forget the charm of that morning row around the fine bay of Apia, our eight brawny oarsmen keeping time to the rhythm of their boat song with the easy swing of the brown shapely figures bare to the waist. The clouds dipping over the hill-tops, the fringing palms, and brown roofs of native houses dotted under the deep-spreading foliage of bread-fruit trees, was a sight long to be remembered. The mission-house was suited to the setting with its cosy and cool roof of overhanging sugar cane thatch, and its garden sloping to the sea

The assembled mission workers were cheery and brave, tho showing signs of the trying climate and hard work. Out of sixteen adults of both sexes, three were kept away by serious illness.

The first day was the Christian Endeavor demonstration, with delegates from all parts of the group. Sixty boats were to be seen drawn up on the bank and large numbers came in these, but many walked twenty or thirty miles to be present. The fine Jubilee Hall is the center for all these great meetings, as well as serving for class work on ordinary days. It was an inspiration to see the six hundred delegates, two-thirds of them men, all in their national full dress costume of white "lava lavas" and coats: the women were charming, in simple snowy gowns, with comely brown faces in a setting of curly black hair.

A meeting of great interest fol-

lowed, in which different countries were represented, and places referred to were pointed out on large maps.

The next morning there were eight hundred present at the opening sacramental service, a large proportion being pastors and officials from the different churches. At night we had the ordination service, when fifteen candidates were set apart, and a solemn charge was given by Rev. J. E. Newell.

A paper was read by the Rev. J. H. Hills, on "Conscience,"—an appropriate theme, as there is reason to fear that many converts have "the form of godliness without the power," and that people even seem to take a pharisaical satisfaction in the observance of the letter of the laws (many islanders would not gather a flower on Sunday), while they utterly fail to fill the spirit of Gospel teaching. An appeal to the moral sense is scarcely understood.

One day was given up to a missionary meeting, which might have shamed older Christian churches. The zeal of the island converts in this direction has been a marked feature from the first, and the story of missions shows that it is usually the native worker who successfully opens the way in the field. Samoan Christians have been greatly used of God in the evangelization of Nuie, the New Hebrides, Ellice and the Loyalty islands, and five of the Gilbert group; and there are forty-eight missionaries and wives engaged in the work who were trained at Malua.

The returning band of native workers from foreign islands arrived in time for this gathering, and pathetic interest centered in the group who landed from New Guinea, all of them

pulled down by fever, and one having lost the young wife with whom he had sailed a year before. One young man's story of work, in the center of that island, made a great impression. "Their first teacher had been greatly beloved, but had died, and on his own arrival the people would not even speak to him for fear of the jealous anger of the buried missionary's spirit. However, by teaching and winning the children, he finally won the parents. He was able to make a first translation of the Gospels, and was so touchingly loved by a native that it was almost impossible to leave him." One woman reported that people thought she would not live long in New Guinea, she looked so ill, but she had stood it for ten years.

These islands have enjoyed added prosperity and advancement under the German Government. Taxes are moderate, being only one dollar per annum for ordinary men, and two or three dollars each for chiefs. There is no undue interference with liberty; law and order are secured; the value of native labor and products have gone up, and the comforts and conveniences of life have increased; the churches have reaped their share of these advantages.

The restrictions against selling imported liquor to the natives are so well enforced, that one of the missionaries who had worked here for nine years, told me that he had never seen or heard of a native being drunk in that time. Curiously enough, the "kava" drinking, which is so universal in the islands of the South Pacific, has not the injurious effects here that it has in some of the other groups. The kava making and handing round in cocoanut cups, is one of the prettiest native customs.

The extensive and well-kept mission estates are attractive and useful, as each of the hundred and fifty students is allowed the produce of forty trees for his support, and part of their time is given to the care of their plantations and other manual work for the mission.

The Samoans generally are so kindly and agreeable, with a sort of natural smoothness and polish, that in some respects they must have offered favorable material to the Christian workers. A great deal remains to be done before they have attained the sturdy balance of Christian character, but already marvels of saving grace and spiritual growth have followed the noble efforts of missionaries.

# HOW TO USE CURIOS IN MISSIONARY TALKS

BY V., F. PENROSE

Eyegate is one of the principal entrances to man-soul. It is remarkable how the careful use of curios will focus the attention and ensure the remembrance of facts. Some who have not been properly trained in using them yeto their use. Yet deep spir-

itual meanings are enhanced; the needs of those fields "white unto the harvest" are made plain as mere words can not do. Medical work in South India was being described by Dr. Lydia Woerner, and the two little curios she used made her words sink deep. Telling of the

responsiveness of the people, she held up a high, narrow, little basket which might hold a half pint. At some church meeting she had attended she saw woman after woman come to the table and place a basket on it. After the meeting she had the curiosity to go see for herself what the meaning of the little baskets might be. was filled with rice. Those people were able to earn two cents a day, women's wages, four for men. they could give no money, when they cooked their rice, which is their only food, each put a handful in her basket. One was not quite full. Its owner was too poor. Would we ever forget offerings for Christ given at such a cost?

The difficulties and the power of Christ' love to overcome them were made clear when the speaker held up a little open dish, with a piece of rag in it. It was a lamp. The rag wick floated in castor oil, and in many a dark room had supplied her only light for some operation that had saved a life. She had another lamp much like that carried by a miner. It had a similar wick, but had a holder and burned kerosene. To help her see, the wick would be pulled up high, unsheltered from any draught. The soot would blacken her. Yet if she had started out too early in the day and so was without her own lamp, this was the only light she could have. When the door of a native house was shut the windowless home was dark, and the door must be shut to keep out a crowd of inquisitive friends and relatives. Grave surgical work was thus successfully performed with the help of Christ when every condition was wrong.

In missionary talks how can the thought of prayer be made paramount?

For some time I have been making a collection of objects of prayer. There are prayer-beads, Mohammedan, Buddhist, Hindu; a prayer-bag from India with its own rosary; a prayer-banner from Laos ready for the inscribed prayer, that as its light length floated in the slightest breeze the prayer might be wafted to heaven. The Goddess of Mercy from China had many prayers made to her, as worshipers fairly clutched her when uttering their despairing petitions in times of sickness and famine. The battered prayerwheel from Tibet bespoke countless thousands of blind petitions, groping after God, "if haply they may find Him."

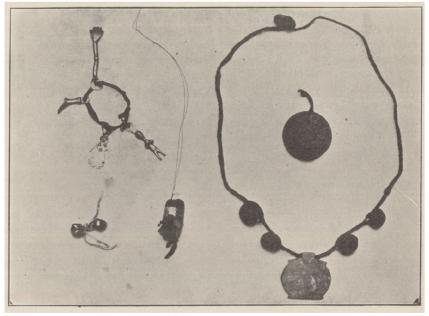
In a new locality three or four talks were given on prayer. First a mission Sunday-school heard and saw, and how intent were the little listeners! They fairly drank in the words and objects. No eye could long be turned away, for some new object was to be shown, and each enforced the point, the need of true prayer to the One who is not the work of men's hands like the "idols of the heathen. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not."

The Young Ladies' Band next heard the talk and the truth seemed to sink deep, for they gathered around afterward to see and handle the objects and learn how they might increase their offerings that more might learn how to pray to the true God.

The largest men's Bible class in the city heard and saw, and months afterward were still talking of it. Again the Women's Society were imprest in the same way. That banner from Laos made the story of Keo emphatic. Her request to accompany Miss Fleeson

back to her school being denied (no funds even to feed and house such a poor little bit of humanity), she was told to pray to our God. The half day's journey over, Miss Fleeson found in her mail ten dollars.

"Now Keo shall come to school." And a man was dispatched to bring talks that we have each month in all departments of our Sunday-school, I usually have an object to show. It may be the Goddess of Mercy; or the "gold verse" (Matthew 1:21)—Chinese characters cut from gilt paper and fastened on a long strip of red paper. This was one of the yearly "of-



MEDICAL VOTIVE OFFERINGS TO THE VIRGIN, CARACAS, VENEZUELA
Also portions of a Charm worn by a wounded man in Laos, Necklace and Charm to keep off the Evil Eye from
Etah, India, and silver coin bullets taken from a wounded Laos man and worn as a Charm

the poor little orphan. Starting in the morning he should be back at night, but at midday he returned, and brought Keo with him.

"How is this?" asked Miss Fleeson. "Oh, Keo will tell you," he replied. "Well, Nai, you know you said we must pray. So I thought I would better be ready," and she had walked half way to meet the answer to her prayer.

"Before they call I will answer." I have marked that verse in my Bible with Keo's name.

In giving one of the ten-minute

ferings sent by some of the native Christians from Shanghai for spreading the Gospel." Both the words and the method of giving impress all. Once in a little country church an old woman came up and said: "All my life I have wanted to see one of those Chinese women's shoes," and she probably will never forget the talk in which it was used.

A paper Mexican dollar from China, such as are burned for the dead, was found, in after years, carefully cherished by a young man who had re-

ceived it as a boy after one of my talks. He could not forget the facts it illustrated.

One must not show too many curios during the half or three-quarter hour talk. Others may be shown afterward to those who are sure to respond to the invitation, "Come and see." The handling is a factor. The "lands afar" are so much more real when actual objects are seen from those lands.

At an exhibition it is easy to secure splendid results by having the curios properly grouped. Objects of worship may be by themselves, as this enables the one in charge to make consecutive remarks. Medical mission curios (how thrilling they are!) can be grouped. You would never believe the deep underlying power of a doll collection! Those Mohammedan women from Persia or Syria bespeak the awful degradation of their religion as nothing else could, Conditions socially are made awfully plain by each group. Some who came to the Ecumenical Conference Exhibit to be amused, had

some deep truth lodged in their hearts unexpectedly. Crowds gathered around those dolls and the three assistants gave graphic descriptions of the home life in the lands they represented. By means of the dolls they took crowds from Alaska around the world to Japan, teaching many a striking fact about life and needs in all lands not yet Christian.

If you have been prejudiced against curios (after praying "with a hot heart," as the Chinese say), try what their uplift may be. You will find age limits obliterated, new interest growing-if you put thought, care, prayer, time, study into your work. work. But it is work that enables you to realize conditions and make them plain. Each new spectator may ask you some question you can not answer. So it behooves you to keep on studying, and in some unexpected time or place you will be rewarded with fresh light that will enable you more than ever to make unescapable Christ's Last Command. This is our one purpose.

# "SPEAKING WITH TONGUES"—II

EDITORIAL

Some who have been observers have pronounced all these manifestations spurious; but every case must be judged by itself. In most instances thus far signs of a true working of the Spirit of God have been sadly lacking. There have been no revelations of any important truths; seldom, if ever, the accompanying gift of interpretation; little conversion of sinners, or edification or unification of saints; still less the moderation and rational restraint proper to assemblies of believers—in

a word, few of those marks which prove the genuine working of the Spirit. We are divinely taught "not to believe every spirit, but to try the spirits, whether they be of God, because many false prophets are gone out into the world" by scriptural and spiritual tests to discern the true from the false.

A mass of documentary evidence, confidential but reliable, and furnished by actual observers of the phenomena in question, can not be published, not

having permission of the writers, and containing statements of facts too shocking to print. Friends who have read them agree that the previous paper in these columns errs "on the side of mildness and moderation."

One man, a leader in these meetings, rocked his body to and fro like a dervish, half chanting prayers and songs, and shouting louder and louder, working himself up into a sort of emotional mania, until he communicated to other susceptible people about him his own excitement, and the wildest fanaticism became rampant. Most of those susceptible to such contagious influences have been women of the more emotional, hysterical type; the and more self-restrained stronger have maintained their equilibrium This makes the whole movement seem at least abnormal.

In one account of a "Pentecost at Calcutta," there has been, it is said, conviction of sin and reclamation of backsliders, some sins, publicly confest, being peculiarly black but covered up for years. Restitution has followed where others have been wronged. A deserter from the army, who had lived for twenty-five years under an assumed name, confest his crime at military headquarters, and God used his confession with others similarly guilty. There has been plain speaking as to the guilt and penalty of sin, and manifest power of God in conversion. Where the gift of tongues has been attended with interpretation, this was the burden of the message: "The place on which you stand is holy ground, for God is in our midst! Be ye clean that bear the vessels of the Lord! Be ready for the speedy coming of the Lord!"

It is also said that there have been

physical manifestations, sweeping people from their seats to the floor; and experiences resembling a trance, with strange revelations and visions.

Yet the same communication tells of visions so fanciful that they have the obvious aspect of highly-wrought imagination. For example, when the Lord Jesus is "seen in shining raiment, with a lamb looking up at Him, and both in a halo of glory"; or "sitting beside the party in a tram-car"; or "on the edge of a field, pointing to another field, on the grass of which, in white letters, was read the word "Look," afterward revealed as referring to John iv. 35, "Look on the fields."

One needs to know little of psychology to see that such visions are possible to a heated brain, and are common with insane patients or whose nervous system is abnormally excited, quite apart from any devout habits. Surely we need to be calm and careful lest we mistake for the Spirit's supernatural working what results from natural causes and perhaps abnormal states of mind. We are to seek not only "the Spirit of Power and Love," but " of a "sound mind." And if one has such visions, it is better to have them as a secret between one's self and the Lord, lest others be led, with a mistaken zeal, to seek such experiences as essential to a high level of piety.

#### A Wider Outlook

Certain grave risks just now seem to suggest the "perilous times" long ago foretold, and may be closely interlinked with whatever is delusive or ensnaring in these supposed supernatural manifestations. To two of these we now refer.

1. There is danger in too much sub-

jective teaching. Objective truth makes the healthiest disciple—keeping the eye on the crucified and risen Redeemer-and should specially predominate. There is a perverse tendency of subjective teaching to induce morbid introspection, constant searching self-examination, resulting in loss of assurance, chronic self-condemnation, and even hopeless despair as having committed the unpardonable sin. To get our eyes off our Lord and His finished work, and upon ourselves and our ever unfinished work. tends to loss of hope and of sense of sonship; or, if this be escaped, equally perilous self-complacence and spiritual pride in what we think to be our victorious self-struggles. Wherever such subjective teaching encourages such introspective habits, unhealthy spiritual character results, and often wild fanaticism. We must not shut our eyes to the warning voice of history. "These things are written for our learning."

We should magnify the finished work of the Redeemer, and discourage others from turning the eye inward upon themselves and their spiritual states. In but two cases are we told to examine ourselves (I Cor. xi. 28, 2 Cor. xiii. 5), and in both for a specific purpose and with no sanction of the habit of introspection. Few indulge this habit without obscuration of hope; and some fall into the snare of the devil.

2. We may be too much absorbed in what are called "Holy Spirit manifestations." Sir Robert Anderson thinks there is risk of substituting for the work of the Lord Jesus Christ a sort of "cult of the Spirit." Our Lord said that the Spirit would not speak from Himself—i.e., of His own sug-

gestion-but would testify to, magnify and glorify, Him. When the Spirit's activity is most unhindered. He reveals the beauty and glory of the Lord Jesus more clearly, makes Him more attractive. utterance of the Holy Spirit terminating upon Himself can be found in the Scriptures? Placing the Holy Spirit before us as the focus of spiritual vision may hinder His work as the medium for clearer, fuller vision of Most great heresies have come from some misdirected attention to the Holy Spirit as the object of vision.

What pertains to the Spirit is always illusive if outside of Scripture limits, because the whole realm of spirit is invisible and intangible. Here is the devil's chance for master counterfeiting, because as a spirit he can easily impose caricatures and imitations on the unwary. How much discernment is required to distinguish the human spirit, the demonic spirit, and the Divine Spirit, when the suggestions are plausible and seem good and true! The devil finds it hard to imitate simple faith in the objective work of our Lord on the cross and at the throne. But the psychical and pneumatical realms lie close together, and we may unconsciously pass from one to the other, mistaking fleshly enthusiasm and emotional excitement spiritual ardor and fervor-and hysterical mania for supernatural exaltation to some third heaven.

The extreme Mystics, the fanatical Flagellants, and the ecstatic Stigmatists, like the more modern Agapemone sect, exhibit the results of this mistaken zeal and misdirected enthusiasm, which readily open the door for both illusion and delusion.

# COM. MATTEO PROCHET OF ITALY AN APPRECIATION

BY REV. FRANCESCO ROSTAN, PALERMO, ITALY

Matteo Prochet was born in Luserna San Giovanni (one of the 15 parishes of the Waldensian valleys of Piedmont) on September 28, 1836. After his graduation in Torre Pellice, we find him studying theology in the Seminary of Florence. Then he went to Belfast (Ireland), where he completed his theological training in the theological school of the Presbyterian Church. On the 25th of November, 1826, he was ordained for the ministry in Turin, then settled down at once to work, first in Lucca (Tuscany), then in Pisa, and, when in 1866 pastor Yalla and his wife died of cholera in Genoa, pastor Prochet took charge of the congregation and was its pastor for 17 years till he removed to Rome. The Synod elected him in March, 1871, Chairman of the Board of Evangelization, and such was the esteem in which he was held by the Church that he was reelected year after year for 35 years, always with an overwhelming majority. He would have died in the harness, but for the statute of superannuation, which obliges every pastor of the Church to give up his charge when he has reached his 70th year of age. Doctor Prochet was obliged to retire, but in view of his eminent services the Synod named him by acclamation honorary president of the Evangelization Committee.

Doctor Prochet had a commanding appearance. Strongly built, he could do, and did, in fact, a great amount of work. In one year, besides his ministerial duties and many travels,

he was known to have written over 4,000 letters; he enjoyed perfect health and was never sick but once; he was very eloquent in the pulpit and on the platform, and there are many in foreign lands who after many years remember his addresses



COM. MATTEO PROCHET

before the general assemblies of the Presbyterian churches on behalf of the missions of the Waldenses in Italy.

Matteo Prochet was a superior man, amiable, full of humor, strong in his faith in Christ, ever ready to help those who were in need. He worked day and night to collect the funds needed for the mission in the Italian Peninsula and in Sicily. "With him disappears," says *The Evangelist*, "the most valiant athlete of modern Protestant Italy, the leader, the fascinating diplomat in his conquering influence, the indefatigable worker, who has left a lasting influence in the evangelization of our country,

serving the Lord in faith, charity and joy."

Doctor Prochet did not confine his activity to the direction of the schools and of the churches of the mission, but took an active interest in every good work. He pleaded with his lips or with his pen the cause of the theological seminary of Florence; he took a special interest in the Gould Memorial, a home founded in Rome by an American woman for poor orphans, and to his last days he was busy collecting among his numerous friends the \$2,000 needed to wipe up the deficit of that noble institution.

Altho on the retired list, he continued to take an interest in the work which was so dear to his heart. On his death-bed he was heard to plead in English the cause of the Italian Mission, and when the end was near, his eldest son, Dr. Roberts Prochet, asked him if he had any recommendation to make about the work. "No," he said, "all is well; the work is in good hands." All is well because all is in the hands of a loving Father. Doctor Prochet was a great linguist; he knew Italian, French and English equally well and could preach with great acceptance in those three languages. He knew besides some German and some Spanish. He traveled much in Switzerland, in France, in Germany, and especially in Great Britain. He visited the United States on three different occasions, and was heard in the most important pulpits of the principal cities of the Union. was equally at home in the house of the poor and in the mansions of the rich. He was knighted several times by King Humbert and was a

welcome visitor at the Quirinal, the palace of the kings of United Italy. He went also to South America to see the numerous Waldenses who have colonized large territories in the Uruguay and in the Argentine Republics.

It is fitting that the Waldensian Committee in Rome should take some steps to honor the memory of the departed leader in a manner that will advance the undertaking he had at heart. Friends of the Church of the Martyrs will welcome an opportunity of helping forward so noble an enterprise. One of the most cherished desires of the lamented president was to see established a school for teacherevangelists—a class of workers much needed in the rural districts and small towns where the people are earnestly desiring to have the Gospel preached. Such workers would win the confidence and good will of the inhabitants by teaching the children in the day school, and at the Gospel meetings to young and old would be told the old, old story in language simple and from the heart. Accordingly the "Matteo Prochet Fund for Teacher-Evangelists" has been opened to establish such a training school. There could hardly be a better memorial of the late president of Italian evangelization in connection with the old Church of the Valleys than the establishment of such a fund.\*

One of Doctor Prochet's earnest desires was to see the various evangelical churches of Italy gathered into one. Had he been spared a few years longer, he would probably have been able to advance this sacred cause.

<sup>\*</sup> Send contributions to Rev. Arturo Muston, 107 Via Nazionale, Rome.

## THE MISSIONARY AT WORK\*

BY REV. ARTHUR J. BROWN, D.D.
Author of "New Forces in Old China," "The New Era in the Philippines," etc.

The variety and scope of the foreign missionary's work are in sharp contrast to the work of the minister at home. In America we hardly realize to what an extent the effort of the Church is reinforced by the social results of centuries of religious teaching. It is not wise even here to leave a new convert to adjust himself to the changed conditions of his life, unaided save by sermons and prayer-meetings. Still, he often does it successfully, for he probably has a respectable occupation, and finds about him not only a Christian sentiment in the community but all the allied institutions of a Christian civilization—Christian society for his companionship, Christian literature for his reading, Christian schools for the education of his children, Christian hospitals for his care when ill.

But in heathen lands these helps do not exist, and therefore the missionary must create them. He must found not only churches, but schools, hospitals, printing-presses, kindergartens, orphanages, and the various other kinds of Christian and benevolent work carried on in our country. He must train up a native ministry, erect buildings, translate and print books and tracts and catechisms. The Gospel must be so presented as to touch the lives of men at many points, and they must be helped in making the adaptation to the new conditions. In some lands, the missionary must even teach the men how to make clothing, to. build houses, to cultivate the soil; while his wife shows the women how to sew and to cook and to care for their children and to make decent homes.

Thus the foreign missionary is obliged to unite the adaptability of a jack-of-all-trades to the functions of an archbishop. One missionary in China, in addition to the pulpit and pastoral work of a large native church and the teaching of a class of inquirers,

had to supervise eleven day-schools and thirteen out-stations, draw the plans for and superintend the erection of a brick residence, a schoolhouse, several small houses for native helpers and a stone wall around the whole (thieves are ubiquitous in China and everything has to be walled in). As his masons had never seen a foreign house or built a chimney, and his carpenters had never made a stairway, he had to direct personally every detail, from the sawing of the logs and the digging of the cellars to the laying of the last roof-tile and the painting and papering. The following year he broke down with nervous prostration.

Another missionary has the oversight of six organized churches, fortyfive out-stations scattered over a wide territory, and including a thousand communicants and two hundred in-He superintends forty-six auirers. day-schools with four hundred and sixty pupils, and a single circuit of these schools involves a journey by cart or litter of five hundred miles. During a famine, he employed all the people who were willing to work in rebuilding dykes and bridges which had been swept away by a flood. Thus he used relief funds to improve the region while at the same time he avoided pampering the people by unearned gifts. In a typical year, he preached one hundred and thirty-nine sermons, spent one hundred and sixteen days away from home in country work and traveled 1,780 miles on missionary duties. He was treasurer of the station and clerk of the presbytery. In the summer he lectured regularly to a class of helpers on the Old Testament and on recent Egyptian and Assyrian discoveries—a subject in which those twenty Christian Chinese manifested keen interest. He prepared weekly Bible-lesson leaflets throughout the year, a copy being given to each family, while importunate appeals to settle quarrels and lawsuits and a

<sup>\*</sup> From a new volume, "The Missionary," published by Fleming H. Revell Co.

voluminous correspondence demanded many hours.

These are typical, not exceptional missionaries. The ordinary work of the foreign missionary is along four main lines.

#### **Educational Work**

This form of work makes a great impression on travelers, partly because it is represented by institutions that are readily seen, and because children are very much in evidence in a typical mission city. They are all out of doors, as it were, sweet-faced, brighteyed children to whom one is instinctively drawn. He hears the patter of their wooden sandals in the streets of Japan. He sees their quaintly grave faces in the rice fields of China. never wearies of watching their brown, chubby little bodies on the river banks of Siam. His heart aches as he sees their emaciated limbs and wan looks in India. Everywhere their features are so expressive, that he feels that they ought to have a better chance in life and that he ought to help them to get it, while new meaning irradiates the words: "It is not the will of your Father that one of these little ones should perish."

In this spirit, one of the first and most loving duties of the missionary is to seek the children for Christ. gathers them into day-schools and Sunday-schools, where they are taught for this life and the life to come. is inspiring to hear the missionary in charge of a mission school call on eager children to tell what they know about the Bible and to listen to them recite whole chapters, describing how the Christ-child brought peace on earth and how He bids us all to follow There are thousands of such schools in various lands and in them myriads of children are learning the lessons of faith and love.

Even larger influence is exerted in the boarding-schools, where children are under the continuous care of the missionary. If he be a benefactor of the race who makes two blades of grass grow where one grew before,

what shall be said of the missionary who takes a half-naked urchin out of the squalor of a mud hut, where both sexes and all ages herd like pigs, teaches him to bathe, to respect woman, to tell the truth, to earn an honest living and to serve God. It means even more for the girls than for the boys, for heathenism which venerates animals despises women. In sacred Benares, India, I saw a man make reverent way for a cow and roughly push a woman out of his path, and monkeys living in the protected luxury of a great temple, while outside starving girls begged for bread. there any work more Christlike than the gathering of these neglected ones into clean dormitories, and showing them the meaning of virtue, of industry, and of that which does not exist in all the non-Christian world, except where the missionary has made it a pure, sweet, Christian home? Contrast the boarding-school graduate with the heathen woman on the streets in such a land as Korea. Almost invariably you can recognize her by the unmistakable signs of superior neatness, self-respect and character.

Above the day-schools and boarding-schools are the colleges and uni-If we can not depend on versities. secular institutions to supply pastors for our home churches, much less can we look to the Hindu, Buddhist and Jesuit schools of Asia and Africa for a Christian ministry. The equipment of these institutions is often very humble as compared with the magnificent buildings of many of our Amer-But we may safely ican colleges. challenge America to show colleges which have achieved more solid results with such limited resources. With an annual appropriation that would hardly keep a home university in stationery and amid conditions as primitive as those of the old log college, the mission college turns out Christian men to mold awakening peoples for Christ.

We unhesitatingly commend to the interest and prayers of the home churches the mission-schools and col-

leges on the foreign field. They are doing wise and faithful work. Thousands of students are led to Christ in these schools, and those who are not immediately converted go forth with prejudices dispelled and hearts soft-Through them the missionary ened. finds access to new villages and Through them the heathen zenanas. mind is being familiarized with Christian conceptions, so that it can grasp the new ideas of God, sin, salvation, which at first suggested notions. Through them we are reaching the educated classes of Asia. The wonderful opportunity in Siam is largely due to the fact that in almost every province there are government officials whom the missionaries educated, while among the pupils of the Harriet House School for Girls there are usually several royal princesses and the daughters of half a dozen governors and royal commissioners.

In Bangkok, a messenger said: "Phya Montri, a nobleman, wishes to see you." In his beautiful home he said that he had long wandered from Christ, but that his only son, who was a pupil in the mission-school, had died, and that the missionary had gently told him of the Good Shepherd who, finding that the sheep would not follow Him, had gathered the lamb in His arms. Deeply moved, the father sketched an outline of the incident and bade an artist paint it. I saw the picture: a shepherd, with a face kindly and sweet, a face like unto that of the Son of Man, carrying a lamb in his bosom, while afar off two sheep, which had been walking away, were turning with wistful eyes to follow "Now," said the their loved one. nobleman, "I want to give 10,000 ticals to build a church in recognition of God's dealings with me through my boy." And I said: "It is as true now as of old that a little child shall lead them."

The mission-schools are uncompromisingly Christian. The Bible is the chief text-book. Jesus is the great Teacher. Prayer is the atmosphere. Japan tested missionary fidelity to this

position. All avenues of preferment lead from the schools which have government recognition. The missionschools were thus recognized. one day, the Minister of State for Education issued an order forbidding any religious instruction in schools approved by the government. We had to choose that day whom we would Severance from the government system of education meant that our students would be liable to military conscription and would be in effect debarred from the university and from many positions which are coveted by the patriotic Japanese. the missionaries and the boards said: "We can not use missionary funds to give the young people of Asia a purely secular education. We are here for Christ's sake, and for His only." government recognition was nounced. As we had anticipated, some schools had to be closed and in others attendance dwindled from hundreds to dozens. For a time it looked as if the end of our educational work in Japan had come. But a mighty protest went up from the Christian people of all lands. The public opinion of Christendom, to which Japan is keenly sensitive, made her statesmen feel that a backward step had been taken. The order was not enforced and to-day the mission-schools in Japan are fuller than ever, and with a tremendously enhanced influence, because in the hour of emergency they would not buy the favor of the State at the cost of We repudiate the statetheir faith. ment of a professor at home that "the university is not responsible for the character of its graduates." Character is precisely what our mission institutions are responsible for, and in the schools and colleges on the foreign field the Protestant churches are producing character.

The hope of the future is largely in these schools. In many lands the missionary encounters an opposition from adults that can only be compared to a wall. It is often difficult to break down that wall by direct attack, for inherited prejudices, social, business

and religious associations and that fixity of character which usually comes with mature years in every land, combine to make it hard to induce an adult to abandon the faith of his ancestors. But in the mission-school that wall is undermined, for character is taken at a plastic, formative period and shaped for the future.

The opening of Asia to the influences of the modern world and the development of the native churches give special emphasis to the question of higher education. While the mission boards should guard against spending a disproportionate amount of strength and money upon educational work, and while they should stedfastly refuse to weaken the evangelistic work in the interest of the institutional, they should, nevertheless, realize that the time has come for more largely developing Christian schools, and that their influence will be incomparably greater in the future than it has been in the past. the Christian people of China will become influential and mold to any great extent the general character of the nation without first becoming more intelligent and capable than the mass by which it is surrounded, is not to be expected." \*

The leading Asiatic nations are beginning to appreciate the importance of Western learning and are establishing colleges of their own. But these institutions can not meet the deeper needs of the time. It is a high tribute to the missionary body that some of its distinguished members have been invited to assume the presidency of these colleges in China, and as some of the presidents have found to their sorrow, the Chinese officials retain control, and the worship of Confucius has been compulsory. The mission must State univerhave its own college. sities in America, even under the presidency of the most eminent Christian men, have signally failed to produce adequate supplies of ministers. Howmuch more signal is likely to be the

failure of a state institution in Asia which at best is absolutely non-Christian, and as a rule is distinctly anti-Christian.

The chief aim of a Christian college on the foreign field should be the training of Christian pastors, evangelists, teachers and laymen. And yet we would not too rigidly narrow the scope of such an institution. Students who do not have Christian work in mind and who are not even Christians should, of course, be admitted. Some of the best material for the churches will often be developed in the course of study. Undoubtedly, too, many graduates will not and should not enter Christian work. We must fit voung men for leadership as laymen as well We need educated as clergymen. Christian men not only in the pulpit, but in the community.

If we are to gain and hold Christian leadership in non-Christian lands, we can not ignore this phase of the educational question. But the governing principle should distinctly be "for Christ and the Church." The provincial universities which the governments are developing will more and more meet the demand for a purely secular education. Our chief business as a mission agency and with mission money is to lead children to Christ and to train men for the leadership of the native church.

While having heartiest sympathy with all educational work, the native church in each land should be as speedily as possible led to the place where it will provide educational facilities for its own members, and it conceives educational work to be a part of its direct responsibilities only where, and so long, as it is distinctively missionary.

What Dr. Griffith John of China says of that land is equally true of several other lands: "The progress of Christianity in China will in the future greatly depend on the attention paid by the missions to the educational department of this work. There is in China to-day a great demand for Western education, and the question

<sup>\*</sup>The Rev. W. M. Hayes, D.D., China.

we have to face is this: Shall the demands be met by the Christian missionary and the teaching be made conducive to the interests of the Christian Church? or shall it be met by men who are out of all sympathy with Christian missions and the teaching be made subservient to the diffusion of anti-Christian principles throughout the Empire? . . . The Christian Church in China must have her own schools of learning, if Christianity is to become a power in the land."

#### Literary Work

Protestantism believes that a knowledge of the Word of God is indispensable to intelligent and permanent Therefore, one of the immefaith. diate duties of the pioneer missionaries was to translate the Bible into the language of the people among whom he labored. In the American Female Seminary is an upper room preserved with sacred care, for in it Drs. Eli Smith and C. V. A. Van Dyck toiled for weary years translating the Bible into Arabic, and feeling when they had finished it like Robert Moffat, who, when he had written the last verse in the tongue of the Bechuanas, said: "I could hardly believe I was in the world, so difficult was it for me to realize that my work of so many years was completed. My heart beat like the strokes of a hammer. emotions found vent by my falling on my knees and thanking God for His grace and goodness in giving me strength to accomplish my task. is from the missionaries almost exclusively that the non-Christian people have received the Holy Scriptures in their own tongues and the labor involved has been very great. We often hear that the Bible is now accessible to practically all the nations of the earth. It is true and the missionary is the one who has made it so.

Nor is Bible translation all. Most of the literature of the heathen world is unclean. There are indeed some excellent writings in the sacred books of Hinduism, Buddhism and Confucianism. But at their best they are

merely ethical and they are intermingled with a vast mass of error, puerility and superstition. Where there are any books in common circulation, they are apt to be saturated with heathenism, if not actual immorality. One of the tasks of the missionary, therefore, is the creation of a Christian literature.

When the Bible and these Christian books and tracts are prepared, where can they be printed? There were no type and presses that could publish So the missionaries had to found and operate them. They were among the first to see the providential significance of movable type and the application of steam to the printingpress. When, in response to a summons for his professional services, a medical missionary called on Viceroy Li Hung Chang, he found that greatest of China's statesmen reading a Bible printed on the Shanghai mission press, and when a servant took the book away as the physician entered, the viceroy said, "Do not put that in the library; take it to my bedroom. I will read it again." The mission press in Beirut, Syria, is doing more than all other agencies combined to influence the Mohammedan world, for there the Bible is printed in the language which is spoken by 200,000,000 souls. From that unpretentious building go forth the Scriptures and explanatory tracts and books, which are read in India and Arabia, in Egypt, Tunis, Algiers, Morocco, and Asia Minor.

In this department the boards have the valuable cooperation of the Bible societies, which pay the cost of printing the Scriptures, and, through their agents and colporteurs, aid greatly in distributing them. These societies should therefore be considered an integral and a very part of this large development of missionary effort.

Greater emphasis should be laid upon literary work as a missionary agency. The peoples of Asia are not so much accustomed as Western peoples to public discourse. The priests of the native religions do not preach.

The presentation of truth in oral discourse is something that is comparatively new and strange, and it is much more difficult to influence people in that way than it is in England and America. The Chinese in particular are preeminently a people of books. Buddhism converted them, not by preaching, but by literature. all other nations they exalt learning. The printed essay, the distributed pamphlet, the proclamation posted on the wall and, more recently, the newspaper, are the common means of disseminating ideas. If Christianity is to supersede Buddhism and Confucianism, it must make a larger use of this method of promulgating Scripture truth.

#### Medical Work

We have New Testament authority this department of missions. Christ Himself set the example by ministering to the sick. Indeed, He cited among the proofs of His Messiahship that "the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear." Of His thirty-six recorded miracles, were not twenty-four of physical healing? And there must have been scores of others, for we read that "all they that had any sick brought them unto Him, and He laid His hands on every one of them and healed them," So our medical work is not a mere humanitarian addition, but an essential part of our Christian service in heathen lands. can not pass by on the other side their countless sufferers or shut our ears to their unceasing cries of agony.

For every non-Christian land is a land of pain. All the diseases and injuries common in America, and others far more dreadful, are intensified by ignorance appalling and filth indescribable. An Oriental tour fills the mind with ghastly memories of sightless eyeballs, scrofulous limbs and festering ulcers. If your child is ill, your physician's understanding of the case and its remedy, the sympathy of friends and the sweet comforts of the Gospel, make the sick-chamber a place

of peace and probable recovery. But "what are those marks which so thickly dot the body?" the author asked Doctor Neal, in China, as he examined a little girl—such a wan, pitiful little "Places where hot needles have been thrust in to kill the demon which is believed to have caused the pain,' was the startling reply. "What a horrible foot!" we ejaculated, as I looked with Doctor Avison, in Korea, at a poor fellow who had hobbled in. fall had made a bruise. On the advice a native doctor, oil had been smeared over it and set on fire. Dirt and flies had aggravated the resultant sore till the whole foot was literally rotting away.

But with many such memories of horror, there are also memories of medical missionaries walking through that land of pain in the name and spirit of the Great Physician, cleansing filthy ulcers, straightening deformed limbs, giving light to darkened eyes, healing fevered bodies, robbing death of its sting and the grave of its victory, and showing to weary multitudes that

"Thy touch has still its ancient power, No word from Thee can fruitless fall."

The day we entered Allahabad, India, one hundred and seventy people died of the plague. Shops were closed. Half the population had fled. Corpses were hourly carried through The authorities, finding that preventive measures provoked dangerous riots, helplessly allowed the pestilence to run unchecked. But the medical missionary stood heroically at her post, freely going among the sick and dying, responding both by day and night to every appeal for help, giving what medical aid was possible in that swiftly fatal scourge, and telling all of the healing of the soul in Christ.

Few men anywhere will touch a leper, but the medical missionaries lovingly seek them in a score of places, mitigating the horrors of disease for which no cure is known and faithfully applying the remedy for the soul's leprosy.

(To be concluded.)

# JAPAN'S PRESENT NEED\*

BY THE REV. S. M. ERICSON Southern Presbyterian Mission

The Church in Japan is in a transitional stage and the strong national spirit of independence prevailing has caught hold of the leaders in the native church. We rejoice with them in this desire to be free, but also realize the Church's weakness better than they do. The Church of Japan has been established, but our commission is to the millions still in darkness. We dare not leave this land until others have had an opportunity to "know the Lord."

The population of Japan is about 45,000,000. Of this number there are about 50,000 Protestant Christians. There are more Buddhist priests (61,000) than there are Christians. Only two-elevenths of the small number of organized churches are independent and self-supporting. The funds coming from the Christians is about \$10,000 a year. These figures are enough to show the pressing need for active evangelistic work.

Japan, while the most progressive of the Eastern countries, as far as material progress is concerned, has not proportionately developed along Christian lines. It is quite evident that Japan is to be a great factor in the civilization of the whole East. If she is to have a Christian influence on these nations, she must be Christianized first, and that right speedily. One year of active Christian work now will be worth ten fifty years from now.

In view of the present need of Japan, the International Missionary Union, at its last meeting, passed the following motion. This union is composed of missionary leaders from every land, and they realized the pressing need of Japan. The motion, with reasons for it, is:

#### The Crisis in Japan

In view of the very extraordinary providential preparation of Japan to receive the Gospel of Jesus Christ:

By her history;

By her reception of occidental civilization:

By the position she has attained and her intimate relations with the Christian nations;

By the fact of her free education; Her absolute religious liberty;

Her growing sense of the utter inadequacy of Shintoism, Buddhism, and Confucianism, to meet the ethical and religious needs of the people;

The dangers arising from her con-

dition without a religion;

The earnest inquiry of her best people as to the adequacy of Christianity to meet the moral and religious needs of the nation; and the manifest favor with which Christianity is being regarded by her most influential classes;

The sobering effects of the calamities of two great wars, especially the

present one;

The cordial sympathy with which, and appreciation of her altruistic aims, and her humane methods of conducting this war, which she has received from the most Christian of nations;

And in view of the preparatory

work already accomplished:

First, for the sake of the 45,000,000 Japanese people for whom Christ died, only a fraction of whom have as yet heard any Christian teaching; and,

Secondly, especially in view of the preponderating influence which Japan will surely exert in the far East, in the

Orient.

As an Asiatic nation;

As the one Asiatic nation which has a twentieth century occidental civilization:

As the conquering nation of the East;

As the nation which will have most to do with the political, military, commercial, industrial, social, intellectual, and—to us the most important of all—the religious reorganization of the newly-awakened far East;

And whose influence will be a hin-

<sup>\*</sup> From the Christian Intelligencer.

drance or a help to the best progress of civilization, and especially of missionary work, according to the degree of her Christianization;

In view of this crisis for itself first, and, secondly, for the whole far East; therefore,

We regard as the *paramount* and *immediate* duty of the churches represented to, at least, double their mission forces in Japan during the next five years.

We deem it necessary, in this special emergency, that the missionaries be supplied with a very large increase of funds to enable them to carry on a much more aggressive campaign than they have hitherto been able to do; and,

We regard it as incumbent on the churches to engage in a concert of prayer to Almighty God that He, by His Holy Spirit, may so enable the missionaries, the Japanese pastors and evangelists, and all His people in Japan, to so successfully plan and work that this great opportunity for the speedy evangelization of the Japanese may be fully utilized and that the nation may be thus fitted to use her full influence for the establishment of Christ's kingdom.

# THE MAN WHO LAUGHS BUT DOES NOT TALK\*

BY REV. J. H. DE FOREST, D.D.

Over a thousand years ago there came from Korea a royal prince to visit the royal prince of Japan, Shotoku. Being a devout Buddhist, he brought a beautifully carved gilded Amida which his ancestors had secured from India ages before. He came to Japan in a most fortunate period, when the great Shotoku was passionately devoted to Buddhism, and was doing all he could to extend this new religion through the empire. He was the first great moral intellectual hero of Japan, and gave a most cordial welcome to the Korean prince, who finally settled with his followers in the southern part of Japan and was given an enormous revenue of a million koku of rice, or about \$3,000,000. From that time this Korean family became a part of the Japanese nation.

During the seven hundred years that followed the fortunes of this princely line underwent great changes. The main family was located one thousand miles north, near Sendai, with a revenue of only \$270,000. Another change in fortune found the family eighty miles north of Sendai,

in the town of Mizusawa, with only \$24,000, which was followed by one more removal to a country village called Nishikori, where the family income was only \$5,000.

Then Commodore Perry came and awaked all Japan from its three hundred years of hermit seclusion. Missionaries and merchants began to enter the sacred land. Mr. Ouchi, the head of this reduced house, 'full of the love of knowledge and of new experiences, went down to Yokohama to see the hairy blue-eved bar-He met the Presbyterian missionaries, Ballagh and Thompson, who told him to his surprize that Confucius was narrow and belated, and gave him the Book that is above every book. The young man read this Chinese Bible a little, but finding it dry and unintelligible, gave it away and returned to his village, where he took some part in the political discussions of the day, but spent his time mainly in decorative art.

In any of the northern cities of Japan, in the choicest rooms of hotels and in houses of wealth, you will see on the sliding doors wonderful land-

<sup>\*</sup> From the Japan Evangelist,

scapes—mountains and valleys, rivers and lakes, heavily bearded pines and delicate vines, with joyous birds soaring through the heavens, and water fowls on the lake borders. All this is the work of this Korean-blooded Japanese, Mr. Ouchi, whose two red seals are on every picture, and which mean, "I quicken my mind and keep pure my purpose," and "The man who laughs but does not talk."

A few years ago this man became an earnest Christian, and at once built a neat little chapel in his village, the cost of which was \$40, and which holds about 40 people. In this tiny building I baptized the old man and a number of his followers. He gave himself absolutely to Christ and decided to use his rare artistic powers henceforth to aid in building Christian churches. He sold \$60 worth of pictures and helped to build the Sanuma (Congregational) chapel that cost \$275. Then he aided the Disciples Church in Akozu. Caring nothing

for sects, he went far into the mountains and helped build a Presbyterian church at Yonezawa. Now he is painting on silk one thousand pictures of Fuji to help the Kumi-ai church in Sendai erect a new and commodious house of worship.

These delicate paintings of glorious and peerless Fuji from various points of view show the beautiful curves of the mountain; the snow-white peak far above the clouds; summer views through huge pine trees; winter views across Lake Hakone; Fuji in every mood. On each picture is written: "One of a thousand pictures painted for the extension of Thy Way"; below which is his artist name and the two significant red seals.\*

As the artist now is seventy-three years old, these thousand paintings, if he lives to complete them, will doubtless be his last great work for the life-giving churches of Northern Japan.

# CHINA AND JAPAN REVISITED †

BY REV. HENRY C. MABIE, D.D.

From the day of my sailing on the eighteen-thousand-ton steamship *The Siberia*, until now, the one thought most powerfully imprest upon me has been that of change and progress which have come in all these parts since the visit I made to Asia in 1890. A book could be written upon "Then and Now in the Far East."

It is common for us, in America, where we have seen a marvelous civilization spring up even in a few decades, to suppose that such rapidity of movement and achievement characterizes our own land, preeminently, if not exclusively. But that is far from true. It is universal in our time; not only in Europe and in many coat outlying colonies like India, extralia, South Africa and parts of

South America, but it is also true here in Asia.

For example, cities like Yokohama, Kobe and Nagasaki, in Japan, and Shanghai and Hongkong, in China, have each trebled in population, whether native or foreign residents are considered, since I first saw them, sixteen and a half years ago. The importance of these, as port cities with which the commerce of the world has relations, is beyond the power of one who has not seen them to believe.

When I first saw Kobe harbor, years ago, there was not to exceed four ships of seagoing importance anchored in her port. The other day I counted over twenty great liners, with ship-building yards, dry docks, etc., operating on a scale which an

These paintings on habutae are for sale in three sizes (scant 2, 3, and 4 feet) with corresponding prices, and 3 dollars gold.

A letter from Hongkong, March 28, 1907, to the American Baptist Missionary Union, assembled on its ninety-third anniversary in Washingtor, D. C.

American could scarcely believe. Sixteen years ago I counted seventeen ocean steamers anchored in this superb port of Hongkong. The day we entered, this time, there were sixtythree such ships listed on the bulletin of the harbor master for the day. This is now the second largest port of call for the vessels of all nations in the world, London being first.

As one sails up the Whangpo River to Shanghai, for five miles both banks of the river are filled with the commercial manufacturing, shipping and industrial establishments of various nations—all new since my The foreign concession visit here. portion of Shanghai is also, for a mile or more square, almost as Anglicized as Liverpool, and about as active.

Dr. Timothy Richard said to me, on his first greeting as we walked along those streets, the Sunday morning we landed: "All these signs of progress you observe as so surprizing since you were here before are but typical of the favorable changes in China's intellectual and moral progress toward a better day."

While in the light of some things I have since noted in the dispatches from Peking and in the great outlying masses of such raw heathenism as a native city like Canton still presents and will long present, I should feel compelled to make some important qualifications; nevertheless, China is awakening, and in radical respects she is committed to reforms thoroughly reconstructional in character. Her antiquated educational system is gone forever.

On the morning when we were at the new Canton Christian College, the principal, Doctor Wisner, pointed out to us vast scaffoldings showing across the river, a mile or so away, which covered the new rising Normal College, established by native authorities, on the site of the old Examination Canton — now Halls for abolished. These Halls once accommodated 12,000 students at a time. This movement is characteristic of all China, and her once proud and arro-

gant literati are now going to school to such teachers, native and foreign, as in America could manage but an eighth-grade village school.

As to actual conversions to Christ, China now has—so say the best-informed men here—175,000 Christians, as against perhaps 50,000 twenty

years ago.

# Changes in Japan

Changes for better, quite as marked, have taken place in Japan. In 1890 Japan was in a state of intense reaction against foreign influence of all She was bitter toward England and the United States. She then was only pondering the proposals for a constitutional government. Now it is established. She has become an acknowledged first-class power in the family of nations. has shown her ability to subdue China and to hurl back the great Slavic encroachments upon herself, and upon Korea and China; and she has amazed the world by her strides forward in all that is humane, philanthropic and educational. And her attitude toward real Christianity is so altered as to fill us with delight and assurance.

In Japan, sixteen years ago, I everywhere missed evidence of deep inward change in those who had been enrolled as Christians. Even foremost native professors in Christian colleges seemed morose, suspicious, even hostile to us who longed to do them good. How changed all this, as I saw in even a visit of two days at the first port we entered! In the church at Yokohama, among the students of the Theological Seminary, in the preaching hall, in the native quarter, in the girls' school of the Mary Colby Home, and especially in cordial reception given us one evening by many representatives of all forms of the good work, there were tokens, multiplied and hearty, of a really formed within them. divine light that could not be mistaken illumined many a face: "that light which never was on sea or land." God be praised for it all!

# **EDITORIALS**

#### **FUNDAMENTAL PRINCIPLES**

Those who do not see that missions are inseparable from the genius of Christianity overlook the fundamental principles.

Taking the Bible as a whole there are seven great laws of the spiritual realm constantly illustrated in the

physical:

1. All life is divine in its primary source.

2. Life reaches its perfection in the seed of self-propagation.

3. Salvation is, therefore, in order to sanctification and sanctification to multiplication.

4. All blessing bestowed is to be imparted to others—and so multiplied.

5. The grand condition of life's multiplication is self-sacrifice—the death of the seed produces the crop.

6. The surrendered life is given back ultimately in both service and reward.

7. Heaven is the ultimate triumph of unselfish benevolence.

Service is, therefore, indissolubly linked with salvation. If we are not saving others, our own salvation is open to question. Selfishness is destructive of all spiritual life, and is the essential principle of sin. Suffering is so far a condition of the highest success that it always precedes it; either our own or another's suffering prepares for the harvest.

# THE DEFENSIVE ASPECT OF MISSIONS

This is comparatively little thought of, but is of vast consequence. Missions not only represent the Church's great campaign of offensive warfare against all false faiths and evil systems, but they are the grand defense for the perfection of the Church against both heresy in doctrine and iniquity in practise.

This is especially conspicuous in the second Epistle to Timothy. In the third chapter is the great arraignment

of the "Last Days" as those of an awful apostasy.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away.

Here are found twenty conspicuous signs of apostasy. The vivid portrait starts with selfishness and ends with formalism—self is loved supremely to begin with and an empty shell of powerless "godliness" is the last result. And what is selfishness but selfabsorption! The very opposite of the missionary spirit which is essentially self-sacrificing and self-surrendering! In this list where love of self and love of pleasure are at the extremes, everything else is found betweencovetousness, self-sufficiency, blasphemy, household anarchy, even the decay of natural affection, treachery in business, rebellion against lawful authority, and every other indication of social wreck and ruin.

The chapters that are before and after this terrible forecast of apostasy, are intensely evangelistic. Chapter second has seven words descriptive of the true disciple—he is a "witness," a "soldier," an "agonist," a "husband-man," a "workman," a "vessel," a "servant"—every one of them suggesting some aspect of an unselfish and serviceable life—testimony truth, war against evil, systematic striving for the crown that rewards service, the culture of the soil with a view to crop, work done for God, surrender to God as a vessel to convey saving, grace, etc.

Then in chapter four, we have the clear note of a trumpet blast—a charge before God to "preach the Word," do the work of an evangelist, with the apostle's joyful boast that he had been strengthened and delivered in his contest with the civil power at Rome, that by him "the preaching might be fully known and that all the Gentiles might hear."

#### THE GIFTS OF THE POOR

A flower girl, who sold buttonhole bouquets at a half penny, near Charing Cross, London, heard that there were millions without even the knowledge of salvation, and she went to the vicar of one of the churches, and asked him to put her down for forty shillings every twelve months. Not long after she was run over on the Strand and fatally injured. At the hospital, when her clothes were removed, a little bag was found about her neck, and on it "For the poor were the words, heathen." Inside were forty farthings —showing the way in which she was saving the promised sum. When the facts became known these farthings were sold at auction, and every one was bought for a sovereign, and so the poor girl was credited with a donation of forty sovereigns (\$200.00).

Another touching case is reported of five pence given by a poor Yorkshire woman, "to send a bit of the bread of life to the poor heathen." It being known that she and her husband were among the abjectly poor, it was interesting to learn how this five pence was saved; and it proved that this humble couple, whose main meal of the day consisted of "taters," saved the potato peelings for a year and sold them for five pence!

#### THE TESTIMONY OF THE WORD

Doctor Soltau, of Mildmay, reports a remarkable confirmation of a statement made in the Exeter Hall lecture, London, as to the effect that the revelations of God as to past and future have on the heathen mind. When in Burma, he heard a native Christian, a Burman Buddhist, give his testimony to the following effect:

I studied the sacred writings of the Buddhists to see what was the beginning of things, the middle of things, and the end of things.

I found nothing reliable about the beginning of things, very little about the middle, and nothing about the end of things. Then I read the Christians' book, and behold I found all clear about the beginning of things, everything true about the middle of things—the present time, myself and others—and everything clearly told about the end of things. When I read this my whole life was changed, and now I believe in the God and Savior of whom this book speaks.

He became an earnest preacher and a great believer in the Word of God.

# THE OVERCOMING POWER OF FEARLESSNESS

"They overcame . . . and they loved not their lives unto the death."—Rev. xii., 11. That is a grand story of Robert Moffatt, in South Africa. One day, when his wife stood at the door with her baby in her arms, a chief came with twelve of his attendants, and they poised their spears opposite Moffatt's breast. He was standing outside the door, repairing a wagon. He dropt his tools, bared his breast. and said: "Strike, if you will, but before you strike let me tell you that we have come here in the name of God, as His servants and messengers, to uplift and redeem you, and you can not make us afraid or drive us out; all you can do is to kill us. Now, drive your spear to my heart, if you But, when I am dead, others, with the same spirit, will come and take my place, and carry on my work." Down went the spears in the dust, and the chief, turning to his attendants, said, "Why, these men have a thousand lives; they are so indifferent to one, and there must be something in that doctrine of immortality that they are preaching to us." That was the turning point in Motfatt's mission to Bechuanaland, and from that time forth the Gospel began to prevail among that hardened and degraded people.

The whole history of missions shows that, whenever any servant or handmaiden of God, going out into the foreign field, has shown absolute *indifference to life* for Christ's sake,

so as to be able to say with Paul, "Neither count I my life dear unto myself that I might finish my course with joy, and the ministry that I have received of the Lord Jesus, to testify the Gospel of the grace of God," there has been in that very attitude of mind and heart, that very frame of spirit, a new overcoming power, deliverance from Satan, and a new and divine energy for service, that come in no other way.

Moreover, what the missionary on the field needs, we, at home, need, equally with him; the same identification with the atoning Lamb, the same experimental word of witness, born of deep and profound spiritual experience, the same sacrificial spirit that counts not even life dear for the sake of fulfilling the will of God, in bringing out of darkness into light, and from the power of Satan unto God, those that are entangled in error and in evil-making the former captives of the devil, the servants of God and the soldiers of Christ—so those who were once overcome become overcomers.

#### THE POWER OF WITNESSING

Dr. Henry C. Mabie tells of a man who, being approached by his pastor as to his salvation, said:

"I believe that Jesus is the teacher, perhaps the greatest teacher the world ever saw."

"Do you really believe that?"

"I do."

"Well, then, would you mind coming to our next prayer-meeting, and telling us as much?"

"What! Think of my coming to a prayer-meeting and doing that! Would you make a hypocrite of me? What would the church people think?"

"Didn't you speak as an honest man, just now, when you said you believed more than people supposed, even that Jesus is the teacher? If you spoke honestly, as I. believe you did, I can not see how there could be any hypocrisy in saying it out among your neighbors and friends. Why not let all men know it?"

"Well," said the man, "that's a new way of putting it. I'll think about it."

And think about it he did, and to so much purpose that he came to a mid-week meeting soon after, and at a fitting moment, arose and repeated the conversation, which the skilful pastor had had with him a few days previously. Then he added, "My friends in thinking over this matter I find I believe a great deal more than I did when I met the pastor last. then said I accept Jesus Christ as a great teacher. But I accept Him now as my teacher, and on the whole I accept Him as my Master and Savior." The man was practically converted on his feet. He went out of that prayermeeting a changed man. Such doing of the truth is always true to Christ's method.



THE SECTION OF THE LIVINGSTONE TREE NOW IN THE MUSEUM IN LONDON

## THE LIVINGSTONE SOUVENIRS

The first consignment of souvenirs made from the tree under which David Livingstone's heart was buried were rapidly disposed of and so many more requests for them were received that we have ordered a few more—most of them small blocks of wood on which are silver hearts with the inscription "David Livingstone—1873"—the year of his death. These are sold at \$2.00 each. We expect to have also a few paper cutters at \$1.00 each. The net proceeds are to be sent to Livingstonia to be used for the erection of a Memorial Church at Fort

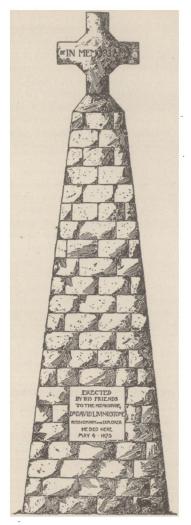
Dr. Livingstone,
MAY 4, 1873.
. ZA MNIASERE

UCHOPERE.

THE LIVINGSTONE INSCRIPTION, WITH WHAT IS LEFT OF THE NAMES OF RIS "BODY-GUARD" WHO BORE THE BODY TO THE COAST

Jamieson and for the Chitambo extension of the Livingstonia Mission.

The thrilling story of Livingstone's death in the lonely hut on Lake Bangweolo, near Chitambo's village in the Ilala country, Central Africa, the finding of his body by the four faithful servants, the burying of his heart under the Mpunda (or Mvula) tree, and the carrying of the body of their loved leader to the coast, has been told in these pages and need not be repeated. It should be familiar every one. A few years ago the tree was found to be rapidly decaying and the section in which the inscription had been carved was cut out and sent to London where it is in the Museum of the Royal Geographical Society. In place of the tree a concrete monument has been erected with suitable inscriptions. Now the small blocks from the remainder of the tree are sold to make a memorial even more lasting than the monument. We are very glad to be able to offer these souvenirs while they last and to forward the proceeds to the Livingstonia Mission. As most of the paper cutters and blocks have been ordered in advance, it will be necessary for the friends desiring them to order at once.



THE NEW MONUMENT ERECTED IN PLACE OF THE TREE IN CENTRAL AFRICA

## DONATIONS RECEIVED

No. 349.	Industrial Mission, India\$5.00
No. 350.	Pandita Ramabai, India 5.00
No. 351.	Industrial Mission, India16.00
No. 351.	Industrial Mission, India16.00
No. 353.	Copies of THE MISSIONARY
	Review
No. 353.	Copies of THE MISSIONARY
	REVIEW 3.00

# GENERAL MISSIONARY INTELLIGENCE

# ASIA General Booth in Japan

The reception to General Booth of the Salvation Army in Japan, if written as a prophecy twenty years ago, would have read as a fairy tale. He was welcomed in the capital by the mikado in uniform, fêted by heads of government departments and civic authorities in each city he entered and lauded by the press. This is the more remarkable because most of the people of Japan have not seen the work of the Salvation Army; but only have heard of its animating spirit of loyalty to Jesus Christ and its aim to lift up the disheartened and minister to the For example, the Army has never had an institution within 400 miles of Sendai, yet when he entered that city the mayor came to meet him at the station, which was decorated in his honor, and with the mayor came Lieutenant-General Mutsashima and all the staff of the Army Corps in garrison, while in the midst of a crowd of some 25,000 out of the city population of 100,000, the children of the public schools sang a welcome song composed for the occasion.

#### What Education Has Done for Japan

In a remarkable article published in The Christian Movement in Japan, in 1906, by Albertus Pieters, principal of the Reformed Church Academy, Nagasaki, the unique place and influence of education in a nation's upbuilding, is put thus: "In September, 1864, a few American and European war vessels bombarded with impunity the forts at Shimonoseki, the gateway to the Inland Sea of Japan. In May, 1905, a little over forty years later, not far from the same Straits of Shimonoseki, Admiral Togo crusht the naval power of Russia. The difference between the Japan of 1864, wholly at the mercy of whatever power might choose to insult and despoil her, and the Japan of 1905, the mistress of the Pacific, may be summed up in one word, education."

This is probably an overstatement of the truth. Christian education would be a better expression. And this fact must not be forgotten:

"The two foremost men who were the means of leading Japan out into her new educational era were Christian men; the one a missionary and the other at the least a missionary teacher-Dr. G. F. Verbeck and Dr. David Murray, both of the Reformed Church, America. It was under the guidance of Doctor Verbeck, who early won the acquaintance and confidence of progressive Japanese, and who was by them invited to the capital for the purpose that what is now the Imperial University of Tokyo was founded. This institution, now embracing six colleges, those of law, medicine, engineering, literature, science and agriculture, with 153 professors and 3,372 students, is the inspiration of the entire national educational system."

#### What the Doshisha Has Done for Japan

The following quotation from an article by Doctor Barton published in *The Congregationalist* shows how one educational institution is aiding in the spread of Christian thought and truth:

"Six of the former (Doshisha) students are in Parliament and one is a director of the Bank of Japan and the head of its business in Korea, doing there all the government business with that country. One is private secretary to Marquis Ito and a trustee of the Doshisha. Two are doing editorial work for Count Okuma. Five are editors-in-chief of the leading dailies in Tokyo, besides several who hold lower editorial positions. Doshisha men also hold important positions upon the bench and in various government offices. Two hold professorships in the Imperial University. Over 100 are teachers in private and government schools in Japan. Most of these are Christian men who carry their religion into their business and profession. About 100 more Doshisha men are

engaged in direct Christian work as pastors, preachers, evangelists and secretaries of the Y. M. C. A."

# The Papacy in Japan According to "The Catholic Mirror"

There are at present about 243 Catholic missionaries in Japan. There are 145 churches, with 385 preaching stations, or missions, in addition. Attending these churches and missions are some 60,000 Catholics, whose spiritual wants are provided for by 243 missionaries, 119 of whom are Jesuits, and 124 nuns. In addition there are about 33 Japanese priests and 269 native helpers.

#### Japan Rules Korea

Under pretext that the Korean emperor had broken treaty with Japan in sending a commission to The Hague conference, the Korean emperor has just been forced to abdicate in favor of the crown prince.

Iwan-Yung, Premier of Korea, acting by authority of the emperor, and Marquis Ito, the Japanese resident general, signed the following agreement at midnight, July 24th, at the

Japanese residency:

The governments of Japan and Korea, with a view to the early attainment of prosperity and strength in Korea and the speedy promotion of the welfare of the Korean people, have agreed upon and concluded the following stipulations:

Article I. The Government of Korea shall follow the directions of the resident general in connection with the reform of the

administration.

Art. II. Korea shall not enact any law or ordinance or carry out any administra-tive measure unless it has the previous approval of the resident general.

Art. III. The judicial affairs of Korea

shall be kept distinct from ordinary ad-

ministrative affairs.

Art. IV. No appointment or dismissal of Korean officials of high grade shall be made without the consent of the resident general.

Art. V. Korea shall appoint to official positions such Japanese as are recommnded

by the resident general.

Art. VI. Korea shall not engage any foreigner without the consent of the resident general.

Art. VII. The first clause of the agree-

ment between Japan and Korea, dated Aug. 22, 1904, is hereby abrogated.

The Japanese plan to take control gradually, disband the army and take full charge of the administration of the government.

# Astonishing Progress in Korea

Bishop Foss writes in the Christian Advocate :

"The Island of Kangwha lies in the mouth of the Han River between Seoul and Chemulpo. It is almost twenty miles long and sixteen miles wide and has an estimated population of about 17,000. Dr. George Heber Jones began work there in 1892, being the first missionary to gain a footing on the island. On his first visit he was turned back from the gate of the Prefectural City, not being permitted to enter because he foreigner. Shortly afterward a footing was secured in a small hamlet on the farther side from the Prefectural City, and from there the work has spread throughout the island; until now we have 31 groups or village churches, organized into three circuits with about 3,500 members, including probationers.

"Such surprizing successes are by no means confined to our own church. Indeed the Presbyterians—four nominations of them now happily consolidating into one—have in the aggregate far outstripped us. One hundred thousand is believed to be a moderate estimate of the Christians in Korea, and of these the Presbyterian Church has the care of at least three-fifths. One of its pastors writes from the village of Syen Chyun: 'Of the 3,000 people in the town, about 1,400 are enrolled as Sunday-school scholars.'

"Having recently had some opportunities for observation, and many for careful inquiry in India, Malaysia, China, Japan and Korea, I must say that the Korean Christian seems to me to take high rank among Oriental Christians for (1) Bible study; (2) prevailing prayer; (3) high moral

standards; and (4) the effort at self-support in the churches."

#### Korean Medical Practise

A Korean doctor classes all diseases under two heads, desperate cases and He general weakness. prescribed tiger bone pills for the latter. For the former, snakes, toads, and centipedes carefully boiled together were warranted to kill or cure. A burning piece of punk placed on a child's head about two inches above the brow and left until it had burned into the brain served as a never-failing remedy for convulsions. Into every part of the human body his long needle had been run as far as possible.

# A Union Christian University in China

A cablegram has recently been received from Boston, authorizing our West China Mission to cooperate in a plan for a Union Christian University at Chentu, the provincial capital. Chentu is, without doubt, the most influential city in Western China. Its population includes representatives of all parts of the empire. The area of Szchuan is about equal to that of France, and its population equal to that of Japan. Chentu is the political and literary center for this great province as well as for the adjoining portions of Tibet. Numerous high officials live in Chentu. Beside those in active service there are always 600 or 700 "expectants" living in the capital. Retired civil and military officials like to live in Chentu, to give their sons an acquaintance with official life and society. It is required of the magistrates and other lower officials that they come to the capital to receive their installation; hence there is a constant stream of officials going to the capital.—Journal and Messenger.

#### A Link with Robert Morrison

Dr. Griffith John has recently received a letter from the son of Robert Morrison, thanking him for the article on his father's life which appeared in the April *Chronicle*. The writer of the letter is eighty-two years of age and is living in England.

#### The Shanghai Statement

One of the significant resolutions passed at the Shanghai Conference was in the interests of unity in the essentials of faith. The following was unanimously adopted:

Whereas it is frequently asserted that Protestant missions present a divided front to those outside, and create confusion by a large variety of inconsistent teaching, and whereas the minds both of Christian and non-Christian Chinese are in danger of being thus misled into an exaggerated estimate of our differences, this Centenary Conference, representing all Protestant missions at present working in China, unan-

imously and cordially declares-

That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practise, and holds firmly the primitive Apostolic faith; and further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of church unity, and leaves confessional questions to the judgment of the Chinese Church for future consideration; yet in view of our knowledge of each other's doctrinal symbols, history, work and character, we gladly recognize ourselves as already one body, teaching one way of eternal life, and calling men into one holy fellowship; and as one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

We frankly recognize that we differ as to methods of administration and church government; that some among us differ from others as to the administration of baptism; and that there are some differences as to the statement of the doctrine of Predestination or the Election of Grace. But we unite in holding that these exceptions do not invalidate the assertion of our real unity in our common witness to the Gospel of the

grace of God.

The Conference went on to take the first step toward unity in the Chinese Church in the passing of resolution No. 5:

This Conference, having thankfully declared our essential unity as already existing, earnestly desires further that this unity should be fully manifested and made effective in the Chinese Church, and considers that the most urgent practical step for the present is to endeavor to unite the churches

planted in China by different missions of the same ecclesiastical order, without regard to the nationality or other distinctive features of the several missions under whose care they have been formed, recognizing the inherent liberties of these Chinese churches as members of the Body of Christ.

The Presbyterian churches in China are already united as one church, having under its care some 40,000 members.

# British Subjects, but not British

Mr. W. E. Curtis, in the Chicago Record-Herald, speaks of the British merchants dealing in opium and their appeal against the sudden attack upon their trade. Mr. Curtis should have explained who these "British chants" are. From the North China Daily News it is learned that these traders are British subjects. Thirteen of these large dealers sign their firm names. They are all of them either Iews or Parsees from Bombay—6 being Jews and 7 Parsees. They claim an annual trade of \$37,000,000, about one-fifth of which is now in stock at Hongkong or Shanghai. It is well to know that Mr. Morley, secretary for India, has ordered the restriction of land given to opium growth by onesixth of its present annual acreage.

#### Not a Public Library in China

In the whole empire of China there is not what could properly be called a public library. Here are a people who reverence learning, and yet they have never recognized the "People's University." They are taking everything bodily from us that is labeled "Western." They have adopted our our text-books, and school system, our methods of teaching, and yet they have passed by one of our greatest factors in education—the public library. An effort is now being made by the Episcopal Mission in China to enlist the sympathies of philanthropic people here in the United States who are interested in the uplifting and enlightening of the Chinese to establish a public library in one of the great literary centers of the empire.

city is Wuchang, situated 600 miles up the Yangtze River, opposite Hankow, the largest tea port in the world.

#### Honors Paid to Missionaries

The great change which has come over China recently was illustrated by the mode in which the emperor's birthday was celebrated in various cities. At Haicheng, when Christian missions were begun thirty-four years ago, the missionaries were insulted, abused and denied food or shelter. So late as twenty-three years ago they were pelted in the streets. But this year they were included among the honored guests of the government of the same city upon the emperor's birthday, and upon them was lavished the most generous hospitality. The central church of Haicheng is now the mother of three neighboring congregations. The missionary's wife is, by request of the city officials, the superintendent of the girls' schools of Haicheng, and the president of the newly-erected chamber of commerce is a leading deacon in the Presbyterian Church. The hospital is also in charge of Christian physicians, and upon the occasion of the late banquet some of the literati of Haicheng exclaimed after listening to the addresses of Doctor Christie and Mr. Kastler, "Why, these foreigners speak our own language better than we do ourselves." And still certain of our journalists and some misinformed representatives in Congress think hatred of missionaries is the sole ground for the Chinese boycott.— Interior.

# Is Ancestral Worship Allowable?

At the recent Shanghai Conference a keen discussion arose over the report of the committee on ancestral worship, a few of the older missionaries insisting that the ceremonies covered by that title are not worship as that term is used in England and America; and that same point of view was maintained in an elaborate written address before the Conference presented by a Taotai of high degree. The general

judgment of the Conference on this subject at length found expression in the following words:

While the worship of ancestors is incompatible with an enlightened and spiritual conception of the Christian Church, yet we should be careful to encourage in all Christian converts the feeling of reverence for the memory of the departed which this custom seeks to express, and to impress upon the Chinese in general the fact that Christians attach great importance to filial piety.

# Types of the New and the Old in China

"The old and the new régime in China are well represented," the Rev. Dr. Squibbs, of Mien-chuh, says, "by two mandarins who have presided over this city as 'the father and mother of the people, in 1906." He continues:

One was a little old gentleman, feeble and ailing, who may have had good intentions, but was ignorant and superstitious, and therefore incapable, and who, having held on to office and emoluments until he was eighty years of age, took ill, resigned, and died within a few days.

His successor was a comparatively young. man of between thirty and forty; the likes of whom, in the mandarin line, this city has probably never seen. Omitting the demeaning round of idolatry customary for a new mandarin on taking up office, it was given out that he was a Christian, and he is, at any rate, a preacher of righteousness. Remarkable to state, he has descended from the time-honored dignity of the fourbearer sedan chair and gone about the city on foot, and at prominent places, like an open-air preacher or stump orator, exhorted the people against idolatry. This he has also done by proclamation. He has started during his short term of office an industrial school or reformatory, a school of art, night schools, a people's pawn-shop, etc. Law cases that had been shelved by successive mandarins he has fearlessly thrashed out, and has set his face against deception in any form.

#### An Honored India Veteran Retiring

Kaukab i Hind, published at Lucknow, says that "at length, after forty-five years of missionary service, the Hon. and Rev. W. Miller, LL.D., C.I.E., is retiring to Scotland at the age of sixty-nine years. As a student he stood the first of his year in the university, and on coming out to Madras speedily acquired the reputation

of a teacher of rare genius. He not only taught, but he planned education statesmanlike comprehension. and may, without exaggeration, be called the greatest educationalist India has had. Scorning to compare the Free Church Institution and College with the Presidency College, he quickly, by sheer teaching power and force character, raised it well above government institution. He conceived the idea of a united Christian college for all the educational missions, and Christian College, first the Madras and greatest of its class, was the re-Doctor Miller possesses large private means which he has spent without ostentation as freely as his time and strength on the college and Consistently from the the mission. commencement of his career, Doctor Miller has admitted that his calling as an educational missionary is inferior to the calling of evangelical missionaries. He has rendered great services government, which have been worthily acknowledged; and public estimation has exprest itself in the form of the only statue erected to the honor of a missionary in India."

# The Needs of North India

Rev. J. J. Lucas from Allahabad tells of the province of Agra and Oudh:

- (1) In a population of over 47,000,000 Hindus and Mohammedans there are 119 ordained foreign missionaries; 158 ordained Indian ministers; 1,004 unordained preachers; 167 single women missionaries and 1,520 indian Christian women employed as teachers, Bible women, etc.
- (2) In 15 of the 48 districts, containing a population of over 15,000,000 Hindus and Mohammedans, there are no foreign missionaries, and in 5 districts, with a population of 5,442,000, there are neither foreign missionaries nor ordained Indian ministers, while in the two native states, included in the census of the province, there is no foreign missionary and only I Indian minister.

(3) In the whole province are 105,-521 towns and villages, and from a study of the mission reports it is clear that in 50,000 of them the Gospel has not been preached for a year past, and in many thousands of villages it has never been preached.

# How Some Hindu Christians Give

There are various modes ofcreasing the alms of the church, and one most popular all over South India is for Christian women to put a handful of rice into a small basket kept in the house for the church every time a meal is prepared, the amount thus collected being offered in the church once a month. This serves the double purpose of reminding the people that it is God who provides them with sustenance, and that it is their duty to give back to Him some portion of what they have received. The annual offerings of the Christians in Tinnevelly vary from 6 to 12 annas per head per annum of each baptized man, The average may woman, and child. be taken as not less than 9 annas (i. e., 9d.) per head. The monthly income of these people is 7½ rupees (or 12s. 6d.), and upon this sum a whole family will live for a month. The sum of 9 annas represents the price of a little more than two days' food for the year for each member of the family, and this is the lowest rate.

How many Christians in Europe contribute to the church two days' income in the year for every man, woman, and child in each household?

# Methodism Thriving in Pakur

A new Methodist church, valued at \$3,333, has been dedicated at Pakur, India. The work in this place was begun twenty-two years ago as the result of the religious habits of the magistrate who held family worship with his servants. There are now 720 members on the Pakur Circuit. A large number of non-Christians attended the dedication service, and a large increase of membership is anticipated.

#### Tamil Christian Literature

The April issue of the Tamil Litera-Bulletin, under the editorial charge of the Rev. A. C. Clayton, shows that a real effort is being made among the missionaries of many societies to combine for the production of more and more satisfactory Christian literature in the vernacular. The Bulletin contains what is quite a long list of books in preparation. Several of these are Biblical works. In future all the MSS, of the Madras Religious... Tract Society are to be submitted to the Tamil Literature sub-committee, which is one of the fruits of the Decennial Conference. This is a step in the direction of unity and simplicity of organization; for the MSS. of the Christian Literature Society have been passed through this sub-committee for some time.

# The Crumbling of Caste

"About 30 of 39 baptisms the past year," writes Rev. C. E. Patrick of the Baptist Missionary Union, from Dilbrugarh, Assam, "were Hindus of various castes. It is very interesting that caste Hindus are joining our churches more and more. In one of the new churches at Atkhel the caste Hindus are the predominant element."

"At Kanigiri, India, the friendliness of all the Sudra caste is noticeable," says Rev. J. Heinrichs. "In 100 special cases Mr. Brock has been told that they want to confess Christ. At Ongole there have been 8,000 caste listeners in three months. 'The indications are,' writes Rev. J. Dussman, 'that most of our converts will come from caste people now.'"

#### Self-support in the Marathi Mission

Says The Bombay Guardian: "If Methodism stands for expansion, Congregationalism seems to stand for concentration. The intensity of effort and organization of the work of the American Marathi Mission is notable throughout its report for 1906. As an illustration: In Ahmednagar city

16 missionaries are at work in 21 institutions or churches.

"The ideal of Congregationalism is finding its fulfilment in self-supporting, independent churches. At Ahmednagar the second church known as the 'Church of the Lamb' is independent of financial aid from the mission, nine-tenths of the members are earning their own living by honest labor, trade or occupation. From the Vadala district comes another report of independence. Leading members of the Vadala church were present at Dedgaon on the day of their decision. They immediately began to agitate the question of independence and later voted unanimously to be independent, beginning with the month of December, 1906."

# Among the Jews in the Levant

Mr. David Baron writes from Jaffa (Palestine), on May 3, 1907:

"We spent five days in Alexandria, six days in Cairo, and one day in Port Said. At the first of these places we were much encouraged, for apart from many conversations and discussions in their houses and shops and in the streets, we held a public meeting in the Scotch Church, kindly lent to us, at which three hundred Jews were present and listened earnestly to the faithful proclamation of Christ. Cairo, too, we were able to reach a large number, tho the public meeting we held there was not so large as in Alexandria. In Jaffa we have been nearly a week now and visited from it five of the Jewish colonies in the plain of Sharon.

"Great changes have taken place since I was here last, only nine years ago. The Jewish population has increased enormously; there is an air of bustle and enterprise which was absent before, and large tracts which I have known before to be waste and desolate, are now fruitful fields or covered by millions of vines, orange groves, and other fruit-bearing trees. Alas! the fanaticism and bitterness against Christ and His followers are

very great among the Jews in this land, and even now some are ready to persecute unto death those of their brethren who take the despised but blessed Name of Christ upon themselves."

#### A Disturbance in Persia

A fanatical outbreak occurred in the Boys' School at Teheran, in April, which ended in restoration of order after two days, during which time four Persian teachers withdrew and the hundred Moslem students were reduced to thirty. Regrettable as this is, it should surprize no one who observes the present touchy political situation in Persia. The outbreak began with abusive language by one Moslem youth among his playmates at recess. Being reproved by the school officer (farrosh), the boy dealt the "little, lame, inoffensive man" a stunning blow on the mouth. When for this he was publicly expelled from the schoolroom, an ignorant Savid, twenty-five years old but in one of the lower classes, loudly took the offender's part. This apparently accidental beginning was a planned affair, the farrosh being a special object of enmity because he is a convert from Islam. All is quiet and the school is going on well.—Woman's Work.

#### **EUROPE**

# Union of Churches in England

The great project of Methodist union in Great Britain, which has been so long in the air, is now happily and swiftly approaching solid consumma-Some time in September the newly constituted Church will hold its inaugural conference, and start forth on its conquering way. The name will be the "United Methodist Church." The bodies uniting are the Methodist New Connection (with 42,317 memin the home-land), the Bible Christians (33,000), and the United Methodist Free Churches (85,603), giving a total membership of 160,010 in Great Britain, or 184,077, if the

foreign missions are added. It will still be much smaller than the Primitive Methodist Church (205,407) or the Wesleyan Methodist (536,612), but it will be a most respectable aggregate, and with substantially all of British Methodism combined in these three bodies, a federal relation for all ought not to be very difficult, and the eventual organic union of the whole into one Methodist Church of Great Britain is brought distinctly nearer.

# A Thank-offering of Men

We are accustomed to think of thank-offerings to the Lord as consisting always and only of money or its equivalent. But the Bishop of Dorking recently issued an inspiring call for "a substantial and notable offering of men to go abroad," and asks that ten clergymen of his diocese offer themselves. He offers his own name first. Why should not men, and women, too, offer themselves in gratitude and thanksgiving to go where the Lord wants them to go, and to do what He wants them to do?

# A Unique Call to Prayer

The Church Missionary Society, always fraternal in spirit, has recently issued a leaflet giving a special theme for thanksgiving and supplication for each day of the month. That suggested for the 31st is, "Other Societies' Missions," with these themes given:

Thanksgiving that the London Missionary Society was led to send out Morrison in 1807, and for his perseverence in the teeth of manifold discouragements.

Thanksgiving for the fifty years' service in China of the Rev. Dr. Griffith John.

Thanksgiving for the fruitful lives of the Revs. Dr. J. G. Paton, J. Wilkinson, and Bishop C. Buchner, of the Scottish Free Church, Mildmay, and Moravian Missions respectively.

*Prayer* that the proposal to establish an institute to train medical students in Germany may be attended with success.

Thanksgiving for voluntary services of Indian nurses of the Cambridge Delhi Mission among plague patients.

Prayer for the lately opened Union Medi-

cal College at Peking, and for the staff, one of whom, Dr. H. Wenham, is a son of a member of the C.M.S. Committee.

Thanksgiving for the good work of Moravian missionaries at Leh, near the bor-

ders of Chinese Tibet.

Thanksgiving for the translational labors of the late Bishop Schereschewsky, of the Protestant Episcopal Church of America, and for the grace that triumphed over suffering.

#### Latest Statistics of the C. M. S. Missions

The income for last year was \$1,-935,400. The number of stations is 534. European missionaries: dained, 419; lay, 153; wives, 374; unmarried women, 444; total, 1,390. Native clergy, 384. Native lay teachers, 8,152. Native Christian adherents (including catechumens), 326,-737. Native communicants, 93,561. Baptisms during the year, 21,783. Schools, 2,506. Scholars, 142,960. Medical work: beds, 2,653; in-patients, 26,061; visits of out-patients, 1,022,772. These figures are approximate, as no returns have been received from some of the missions.

#### A Methodist Thanksgiving Fund

A recent cablegram from London gave this inspiring news to the daily "A remarkable scene at the press: centenary of the Primitive Methodists was witnessed at the session of the Conference at Leicester. It was proposed to inaugurate a thanksgiving fund, and after a solemn dedicatory service, W. P. Hartley, a prominent Methodist, offered \$45,000. This was applauded with enthusiasm, which delegate after delegate promised generous contributions. At the close of the meeting, it was announced that the pledges totaled \$1,350,000."

#### The Berlin Missionary Society

This great German society's eighty-third annual report gives a complete statement of the progress in every station during the year 1906. The missionary force is composed of 163 European laborers (112 ordained) and of 1,264 native Christians, who are employed to preach the Gospel in 89 stations, 367 out-stations, and 522 preach-

ing places. In the 350 missionary schools 11,912 pupils received Christian instruction, and 4,815 heathen were baptized—3,983 in Africa and 832 in China. Thus the number of church-members has increased to 56,-300, while more than 3,500 natives remain under instruction with a view to baptism. The income of the Society from all sources amounted to almost \$275,000, so that the year closed without a deficit, but the deficit of 1905, about \$45,000, remains unpaid. two stations in Mashonaland, South Africa, are to be transferred to the South Africa General Mission (London). They were founded in 1892 and contain 102 native Christians. Ethiopian Movement, which has adherents in almost every part of South Africa, but especially in Cape Colony, the Transvaal Colony, and German Southwest Africa, has continued to hamper missionary operations there to some extent. Its socialistic spirit is becoming more and more apparent, and its agents are no longer agitating in secret. Its cry has become, Africa for the Africans! and thousands of the black natives are persuaded to join the cause. Even Christian congregations suffer from the aggressiveness of these pernicious agitators, and the missionaries of the Berlin Society met especial difficulties from the Ethiopian Movement in Cape Colony. the Orange River Colony the work has been hindered by drought and by the plague of locusts, but after all has made most satisfactory progress. South Transvaal a Teachers' Training School has been opened, and the native missionaries have labored with unprecedented energy and zeal. Natal the rebellion of the blacks against the British Government has naturally kept back the missionary work for the time being, while the work in German East Africa, where the war against Germany has ended, is in a prosperous condition. From China the Berlin missionaries report that after all the Chinese Government is not favorable to Christianity, but that the Gospel is nevertheless making

rapid progress, especially among the Chinese women; thus, all in all, the annual report of the Berlin Missionary Society proves that the Gospel is making progress in spite of hindrances and obstacles and that the native Christians are continuing to grow in grace.

#### European Missionary Reinforcements

The Swiss Romande Missionary Society announces the sending of six missionary laborers to the Transvaal and Portuguese East Africa. Five of these are new missionaries, while one, Mr. Eugene Thomas, has already spent sixteen years of service in South Africa.

The North German Society reports the sending out of eight missionary laborers, all of them new, to Togoland, West Africa, during the spring of 1907, tho its accounts for 1906 show an actual deficit of more than \$3,000.

The Berlin Missionary Society set apart for missionary service, chiefly in East Africa, twelve missionary laborers, men and women, on April 21. Among these is Miss Bohlan, the first deaconess sent out by the Nyassa Society.

The German Missionary Society, on April 21, set apart five new laborers for the service of the Master. Together with four returning workers these missionary recruits will proceed to German East Africa at once. It is a proof of great faith on the part of the faithful leaders of this society that they sent new laborers out when the treasurer had to borrow a part of their traveling expenses.

According to its last annual report this society had 14 ordained and 8 other missionary workers in the 8 stations and 25 out-stations. They were assisted by 44 paid native laborers. The one missionary physician in the service of the Society is supported by the German Evangelical Union for Africa. The 34 schools were attended by 985 pupils, of whom 849 were heathen, and 44 teachers were employed. During the year 1906, 171 heathen were baptized, while 323

asked for baptism, and the number of native Christians reached 867. The income of the German East Africa Society was \$23,250 from all sources in 1906.

# General Evangelical Protestant Missionary Society of Berlin

The 23d annual report of this Society gives an extended review of the work of its missionaries in Japan and China, from which we gain the following figures: In Japan 4 European and 6 native ordained missionaries preach the Gospel in two stations, viz: Tokyo and Kyoto. These are assisted by 5 native lady missionaries and one native student of theology. There were 30 baptisms during the year 1906, and large crowds of Japanese listened to the preaching of the The missionary schools and Gospel. the theological seminary were well attended, while the native congregations showed hopeful signs of progress in Christian life. The missionary services for children drew large crowds, especially in some of the out-stations. In China 2 European ordained missionaries were in charge of the 2 stations, while the hospital in Tsing-tan remained under the care of a German physician. The native missionary force consisted of 14 male and female teachers, 2 physicians, and 3 medical helpers. The schools, which were greatly improved during the year, attracted many pupils, while the hospitals continued to be of great help in the work. The missionaries in China, as well as those in Japan, act as pastors of the small congregations of Germans and Swiss in their districts. The income of the General Evangelical Protestant Missionary Society for 1906 was about \$32,000, and reached the highest figure since the Society was founded in 1884.

# Spain Catholic Tho Scarcely Christian

During the last year, in Spain, there were 585 bull fights, 35 more than in the preceding year. There were 44 espadas who took part, one of whom was a woman; and 849 other toreros,

whose salaries amounted to \$600,000. The gains were \$700,000. There were numerous accidents and one fatal result. These feasts of blood involved the killing of 2,879 bulls, and the value of the horses killed was \$177,000. At these bull fights, which take place on Sunday, beginning on Easter Sunday immediately after the solemn services in the cathedrals, they have a Catholic priest there ready to confess and otherwise prepare for judgment anyone who may be gored to the verge of death.—Christian Advocate.

# A Backward Step in Spain

Rev. Franklyn Smith, of Barcelona. sends an account of the retrograde movement in Spain, which will be read with much disappointment by friends of freedom. Count Romanones, the liberal minister, promised when he was in power some months ago, that the government would take in hand the question of church and state and deal drastically with the religious orders. Rome has proved too powerful for him, and the bishops and archbishops have succeeded in changing the ministry, and now an ultromontane conservative is directing affairs. For the present it is the triumph of the Vatican. The Concordat allows only three religious orders to be established in Spain, but so completely has it been ignored, that Mr. Smith says:

In the palmy days of Ferdinand VII. the number of convents and monasteries amounted to 3,027, with 56,893 monks and nuns. A census taken during the reign of Isabella II., when the numbers had been greatly reduced by the agitation of '35, shows only 915 religious houses, with 13,-709 inmates. To-day, in the twentieth century, with the Concordate still on the statute-book, instead of the three orders allowed, there are now seventy-three, with 4,313 monastic houses and III,012 monks and nuns! The day is not far distant when this state of affairs will be altered.

#### Church Reforms in Russia

The political revolution in Russia is having a marked effect upon the Russian Church, the leaders of which are said to be determined that the new order of things shall accrue to the church's benefit also. The Russian correspondent of the *Chronik dcr Christlichen Welt* (Tübingen) writes:

"In former times the Russian Church was, to a comparative degree, independent of the state control and had its own ecclesiastical head other than the czar. Accordingly the determination has gained considerable ground in circles with progressive ideas that the old order of things, especially the Patriarchate of the Russian Orthodox Church, must be restored. to bring about this and other reforms and to reestablish old traditions, the leaders have insisted that a general Russian church council should be held. Since the death of the aged Procurator of the Holy Synod, Pobjedonoszzew, the realization has come, and by an imperial decree, dated May 3d, the czar has actually laid down the conditions under which such an "ecclesiastical douma" is to be held in Moscow in the near future. According to this document each district is to be represented by the bishop of a diocese, together with two other delegates, one from the ranks of the clergy and the other from the laity. A preponderating influence, however, in determining the decrees of the council is given to the bishops.

"In the meanwhile the adherents of positive evangelical churches in Russia have already held a convention in St. Petersburg, to effect, if possible, a union of their forces, the details of which are reported in Der Christliche Orient, from the pen of a participant, Pastor Jack. Three branches of what could be called Protestants were represented, the so-called 'Petersburg Brethren,' representing free churches in St. Petersburg, Moscow, Kief, and elsewhere; secondly, the Baptists; and thirdly, the Presbyterian Molokans. Serious contentions on the subject of infant baptism, for the present at least, prevented a closer union, but a better understanding in the future is confidently expected, while the whole project is one sign of many showing that progressive religious thought is becoming thoroughly aroused throughout the Russian empire."—The Literary Digest.

#### The Czar Favoring Y. M. C. A.

The Czar of Russia made an extraordinary exception to the rules of the Siberian Railroad and directed that passes be given R. C. Morse, general secretary of the International Committee of the Young Men's Christian Associations of North America and his party of delegates from the World's Student Conference at Tokyo, across Siberia to St. Petersburg, that they may visit and address the new association called "The Lighthouse," in St. Petersburg. This now has nearly 1,500 members.

# Greek Conference in Turkey

The first general conference of Greek evangelical workers ever held took place at the Bible House, Constantinople, June 7th to 14th. Invitations had been issued by the Greek Evangelical Church of Constantinople to all the Greek congregations in Turkey and Greece, and even to that in Lowell, Mass., to send representatives to this gathering. Circumstances kept the attendance low, but delegates were present from Marsovan, Ordoo, and Ala Cham, in Northern Asia Minor; Salonica and Drama, in Macedonia; Athens, Greece, and the island of Cyprus. Prominent among the delegates were the Rev. Dr. Kalopothakes, of Athens, the nestor of these modern Greeks, still hale and active despite his eighty-five strenuous years. was purely a conference, yet it will doubtless result in action when its conclusions are taken up officially by the various churches. Some of the topics presented for discussion were: Methods of cooperation, Revision of the Greek Hymn Book, Compiling of an Evangelical Greek Catechism, Improvement of the Sunday-school, etc. After a full and frank statement of the varying conditions, certain things were settled as desirable. It was recommended that four local unions be organized, centering, respectively, at Ordoo, on the Black Sea, Constantinople, Smyrna, and Athens, and that these four unions be bound together in a single alliance or larger union, with perhaps triennial gatherings in some central place.

CHAS, T. RIGGS.

#### **AMERICA**

# Rapid Spread of the Laymen's Movement

Hearty welcome has been given in Great Britain to the deputation of American laymen who are striving for the unification of the Christian world in the foreign mission field. Prominent men of all denominations, including bishops of the Established Church, have accepted the idea enthusiastically, and in both England and Scotland committees were organized to cooperate with that in America. The need for a better organized and more methodical system of missionary work is realized there as clearly as it is here, and there is on both sides a disposition to accept the help of laymen in effecting a more thorough supervision.

Still more hopeful is that union of churches which the lay committees would endeavor to effect. The people of heathen lands, especially the intelligent people of India and Japan, are puzzled by the divisions of the Christian Church and by the different creeds presented to them by denominational missionaries. There is, as one of the American delegates told the English representatives, "a prevalent suspicion that a large part of the money invested is expended in emphasizing differences of theological views and ecclesiastical organization." This is not the message of Christianity to the heathen. It is positively mischievous in presenting the differences instead of the essential unity of the churches. If the public could be assured that Christ was being preached and not the "isms," there would be more confidence in the work and larger contributions to it. The laymen hope to produce this effect, not by establishing a new missionary board, nor by interfering with established

organizations, but by studying the foreign field and by suggesting means of cooperation for the common end.

# The Young People's Missionary Movement

Tho as yet hardly five years old, this stimulating agency bids fair to become one of the most widely-spread organizations for missionary education in the world. It was started in 1902 in order to supplement the work of the Students' Volunteer Movement. The latter endeavors to influence the 200,000 college students in North America, while the new movement makes its appeal to the 14,000,000 pupils in American Sunday-schools and young people's societies. It does not aim primarily at the enrolment volunteers for mission-fields, but at the quickening of interest among those who stay at home, and at increasing the contributions for the support of missionary work at home and abroad.

# A Hundred Missionaries Wanted

The Board of Foreign Missions of the Methodist Episcopal Church calls for 100 missionaries, saying that all their foreign missions need to be reinforced. Men long in the service will soon have to retire; others, under the awful stress of overworked missionaries among unfriendly peoples, are at the breaking point. In all the fields new doors of opportunity have been opened, and successes have created new demands. The missionaries see opportunities for extension coveted pass away unimproved and their hearts grow sick with hope deferred

"What is to be done with all these calls for the Gospel message?" ask the secretaries. "Pray the Lord to close the gates of progress until we are ready to enter them? Ask Him to hold the awakening mind of heathenism a little longer in the slumber of ignorance, and let idolatry and superstition postpone the world's emancipation day? If so, how vainly have we prayed and labored to come into this time of universal change. If we did not expect to reap why did we sow so

widely and generously? God does not demand the impossible. The utmost of human ability and sacrifice is all He may reasonably expect and it is all He does expect. Does anybody believe that we of the Methodist Episcopal Church have reached our utmost? The Board of Foreign Missions is asking for the present year only a million and a quarter of money for all its missions. Is there not wealth enough in the hands of our 3,000,000 Methodists, if they acknowledge themselves as God's stewards, to afford at least \$3,ooo,ooo for foreign missions and all besides that other causes need?

#### Praise for American Missionaries

Dr. R. Wardlaw Thompson of the London Missionary Society, having returned from a nine months' tour of missionary inspection round the world, pays a generous tribute to American missionaries. He says that at the Shanghai Conference they were at "They have the fore in everything. big ideas and big resources and seem to aim at things which British missionaries do not attempt." Possibly Doctor Thompson would suggest that they aim higher than they hit. says, "What we call a college they call a university and everything else is run on that principle." Yet he heartily testifies that they bring about large results.—Congregationalist.

#### Cost of Crime and of Cure

The chaplain of the Evangelistic Prison Society of New York, Rev. John J. Munro, has compiled some astounding figures as to the cost of crime in the United States, and publishes them in Harper's Weekly. He calculates that in the whole country the total annual expense of maintaining police forces, criminal courts and prisons is approximately \$750,000,000. The yearly loss occasioned by crimes against property appears to be above \$150,000,000. If to this is added the loss of wages suffered by persons confined in prison, the grand total of crime-cost every year in America would reach the stupendous sum of

\$1,076,000,000, which is a tax of more than one per cent. upon the aggregate wealth of the nation. Contrasted with this, all the moral curative agencies in the country, including churches, schools, hospitals and humanitarian social work, cost only \$550,000,000 a year. From the most caculating material standpoint economy would appear to demand a larger outlay for religious and sociological reform work in order to abridge this crime waste.—

Interior.

# Episcopal Giving as Viewed by a Japanese

At a breakfast given to welcome the members of the Laymen's Commission, one of them described a conversation between an American churchman and a Japanese visitor on the recent occasion of the celebration of the three hundredth anniversary of the planting of the English Church at Jamestown. The Japanese visitor inquired, "Isn't it true that the children connected with your church raise a special contribution for foreign missions every Easter?" "That is so," was the reply. He then asked, "Isn't it the case that the women connected with your church raise a similar special contribution every three years?" On receiving an answer in the affirmative, he further asked, "Isn't it the case that the special offering now being made by American laymen for foreign missions in connection with this celebration is the first of its kind?" "Yes," was the reply. "It seems to me then," he continued, "that your children contribute to foreign missions once a year, your women once in three years, and your business men once in three hundred years."

## We Can Do It, If We Will

The Westminster, at least, thinks so, and argues thus:

Assuming that our share of the world is 500,000,000, and that it will take one missionary to every 25,000 of them, and \$2 to reach each individual, our problem is to increase our force of missionaries from about 4,000 to 20,000 and our annual offer-

ings from about \$9,000,000 a year to \$40,000,000 a year. Can we do it? Let us look at it soberly for a moment. It would mean one missionary going abroad out of every 1,000 of our Protestant church-members, or one-tenth of one per cent. of our membership. Is this not extremely reasonable?

As to the cost of supporting 20,000 American and Canadian missionaries and their work? The whole enterprise would cost an average of \$2 per church-member per year, or less than a street-car fare a week! That this is entirely possible is conclusively proved by the fact that already one denomination, the United Presbyterian, is giving about this average to foreign mission work, and about an equal amount to aggressive missionary work at home. Instead of feeling that they are now doing their duty, this denomination has officially same adopted a foreign missionary policy which will require an average of about \$8 per member to carry through.

# Methodists Can Do It, If They Will

The Western Christian Advocate demonstrates the fact clearly in this fashion:

This year, 1907, is God's providential time for introducing a new plan into the Church. We must have a plan for the work. We have been groping along for two generations trusting to expedients,—and now let us have a plan. Let us have something like a fixt revenue. A nickel a month from each o' our members would yield a revenue of \$1,800,000 a year. A penny a day would yield Twenty-five \$10,000,000 a year! cents a month from 1,000,000 of our people would yield \$3,000,000 a year. Ten cents a month from every fourth member of our church would vield a revenue of \$900,000 a year. In short our people have resources enough for any emergency, but we have no practical plan for collecting the money. Here is the weak spot. We must have a plan. Let us not forget the wordwe need, and must have a plan for collecting our missionary funds.

#### Thrifty Negroes in Richmond

According to an item in the Richmond Times-Dispatch a booklet has been made up of residences and other property owned by negroes in Richmond, also churches, school buildings and business establishments conducted by negroes. The booklet is gotten out for the purpose of letting the thousands who are attracted to Virginia by the Jamestown Exposition this year know what the better class of negroes is doing in Richmond. On the information page of the booklet are the statements that the negro population of the city is 35,000. They own real estate valued at \$1,345,910, and pay taxes to the amount of \$16,753.60. They conduct 4 insurance companies, 4 banks, 4 drug stores, and 5 weekly newspapers. Among the colored people are 14 physicians, 4 dentists, 8 lawyers and many men engaged in all kinds of business. They have 31 churches and 90 public school teachers.

#### Episcopal Work for the Sioux

The Church is served by no less than 16 Indian clergymen, and there are about 60 others, not in the ministry, who are licensed by the bishop to hold services. The clergy, with the aid of these assistants, keep up service in 90 congregations. They have 70 church buildings. There are 3,581 Indian communicants. The Indian congregations raised last year for charitable and religious objects about \$9,200.

#### An Indian Miracle of Missions

Doctor Holt of the Presbyterian Mission writes: "I am just home from spending the Sabbath with our Umatilla Indian church. I witnessed a scene not easily forgotten. In response to the urgent call of the Indians some 35 of our Nez Percé Indians, accompanied by Miss Crawford, came over to the church, and having held special evangelistic services, the results were gathered last Sabbath. In

the morning we dedicated the new church free from debt. At three in the afternoon we celebrated the Lord's Supper. There were fully 250 Indians In the audience sat Rev. present. James Hays, who was a wild Indian when a young man, and is now a consecrated minister of the Gospel. There sat Kipkapalikan, a grandson of one of the Indians who went to St. Louis in 1832 to find the white man's Book of Heaven. He is a member of the Presbyterian Church. There was Sarah, an old, decrepit woman, who first heard the Gospel from the lips of Mrs. Marcus Whitman, and well remembers her. She is a consistent Christian and has been for many years. There was Philip Minthorn, whose ancestors murdered the Whitman party. He is now a respected elder in the church. It sent a thrill through my soul to look at these monuments to God's grace, all of them my acquaintances, who have come out from such darkness into the marvelous light of the Gospel. Twenty-seven members were added to the little Indian church last Sabbath on profession of faith, and seventeen of them, baptized."

# Confirmations in Cuba

February to June Bishop Knight has confirmed more persons than during the whole of 1906. He expects that the record for the year will be fully 100 per cent, better than that for the preceding year, and the same figures are likely to hold true with regard to baptisms. At Matanzas the bishop recently confirmed 29 persons, presented by the Rev. F. Diaz, whose work at this important mission during the past six months has resulted in changing a situation full of difficulty, and possible failure, into one of great promise. At Macagua, a smaller place served from Matanzas, 4 were baptized and 31 confirmed, while at Colon, another point without a resident missionary, the class numbered 9.—Spirit of Missions.

# Presbyterian Success in Cuba

Rev. J. M. Greene, superintendent of Presbyterian work in the island, reports that he has in Havana a handsome new church edifice occupying one of the prominent corners, which seats about 300, and has 28 other organized churches with a total membership of 700 under his care in other parts of the island, with 22 missionary stations.

In addition to the Presbyterian Church, regular services are held by the Episcopalians, who have just laid the corner-stone of a cathedral, the Methodists, the Baptists and the Christian Scientists, and there is a flourishing Young Men's Christian Association occupying a large building on the Prado, the most prominent street in the city, in the next block to the Amer-The Y. M. C. A. has a ican Club. reading-room, gymnasium, fencing school, swimming pool and other attractions which have made it very popular among the younger generation of Cubans.

# Peril to Americans in Foreign Lands

A visitor to Mexico recently reported, on returning to the United States, that the Christian Church was losing more Americans in Mexico. than it was saving Mexicans. is the same leakage in other lands. No greater problem confronts the Christian Church than the problem of saving its own people who go out on commercial and political errands to the mission fields. The number who go on such errands is steadily increasing, and there are in many cities on the mission fields now communities English-speaking people ranging from one to ten thousand population.

From Santiago, Chili, Doctor Lester, the pastor of the Union Church, writes in an appeal for the provision of facilities for reaching the young men: "The number of unmarried men, American as well as English and Scotch, is increasing. Without home influences and surrounded by peculiar

temptations, so many of them go to the bad. The saddest feature of my ministerial experience is the shipwreck of so many fine young fellows."

The foreign mission boards of the United States and Canada, realizing that in any such work they must act together, have appointed a committee to look after the religious needs of these communities to cooperate with the Christian men and women in these communities in the building and maintenance of union churches. This committee consists of the Rev. Henry N. Cobb, D.D., Mr. Alfred E. Maring, Mr. William J. Schieffelin, Mr. Robert E. Speer (chairman).

#### Presbyterian Missions in South America

Rev. F. E. Clark has just returned from an extensive tour in the southern half of the Western continent, which he concludes to be "the continent of opportunities." He also reports that the Presbyterian and the Methodist-Episcopal churches "have been most active in effort for its redemption." He says: "The Presbyterian Church is one of the two that have especially realized the importance of the southern half of America, and her missionaries are found in Venezuela, Colombia, Chile and Brazil, 4 out of the 11 republics of South America.

There are now 77 Presbyterian churches in Brazil alone, with 6,999 communicants who contributed, in 1906, nearly \$90,000, for home support and mission purposes.

#### **AFRICA**

#### What Counts Most for Africa

William T. Stead said, "South Africa is the product of three forces—conquest, trade and missions—and of the three, the first counts for the least, and the last for the greatest factor in the expansion of civilization in Africa."

#### Tithing Among African Christians

There are women among the Benito Christians who, when they prepare ten sticks of cassava, the staple native food in all West Africa, carefully lay aside one stick for the Lord. This means much. The work of preparing cassava is arduous, requiring patience, any amount of time, and much muscle. It is done entirely by women, the real burden-bearers in Africa.

#### Blantyre Then and Now

On the 23d of October, 1876, a party of missionaries encamped for the night under a fig-tree amid the ruins of a native village among the Shire hills They had been of Central Africa. sent out by the Church of Scotland to found a mission to the tribes of that region as the Church's best and most lasting memorial of the great missionary and traveler, David Livingstone. They had come to stay, and they named the place "Blantyre," after the little town on the Clyde where Livingstone was born. The fig-tree grows there still, but the village ruins are gone long ago. In their place stands the oldest mission establishment in all that country, with its church schools, its hospital and workshops, its fields and gardens.

Out of the ruins of the old native village where the first mission party camped thirty years ago, there has risen a mission with 4 European stations, 8 native stations, 9 native churches with a communion roll of 1,013 communicants and a catechumens' roll of 831 members. Blantyre is now the chief center of trade and commerce in Central Africa, and the residence of a European community numbering over 150. The country is under the protection of the British flag, and the old days of raiding and slavery are over and gone. Peace and security of life and property are assured to the native peoples all over Everywhere the door the country. stands wide open to the messengers of the Gospel of Peace.—Uganda Notes.

#### Livingstonia Up-to-date

The Livingstonia Mission of the United Free Church of Scotland, situated in British Central Africa, has 8 central stations, with 360 out-sta-

tions, and a membership of 3,311, and 3,527 catechumens. There are also 512 schools with 34,223 pupils. Last year the adult baptisms numbered 375, and the infant baptisms 559. The work is evangelistic, medical, educational and industrial, and the guiding principle is that the native must learn to help himself, and then help others.

# Basuto Evangelists at Work

Basutoland Mission, founded in 1833 by three young Frenchmen, marked the beginning of a remarkable movement among that darkened people toward the Gospel. The numbers 400,000 persons, and of these 20,000 are now members of the native church, while 30,000 have been greater or less degree brought under Gospel influences. In the matter of self-support, the Basuto native church set itself nobly to realize the ideal set before it by the missionaries, and has for years provided for its own expenses as well as for those of the native pastors. The members have also responded readily to the call to evangelize the heathen members of their race, and of the \$25,000 a year which is found necessary for this purpose they are regularly raising about \$20,000. There were formerly European missionaries on the staff. but as the native pastors have increased—there being now 13 such helpers at work—it has not thought necessary to fill up recent vacancies, and the number is now 17. In addition to the efforts carried on at the main centers, there are some 397 outstations and schools worked by native helpers.

#### Coolies to Leave Transvaal

That the employment of Chinese labor in the mines of the Transvaal is to be abandoned was foreshadowed by the statement of Premier Botha before the colonial Parliament shortly after it reconvened late in June. The contracts of some 16,000 of the coolies will expire with the end of the year, when repatriation is to begin. Thus a comparatively brief experiment that

caused much discussion and no little criticism in the home country is to be abandoned and recourse is again to be had to native labor, which the mine owners contend is incapable and not equal in numerical strength to the de-Immorality reported to exist in the compounds in which the coolies were confined led some months ago to an outery which is probably mainly responsible for the abandonment of the system. The opposition Transvaal ministry accuses General Botha of proposing the measure in return for a loan of \$25,000,000 extended by the British Government, which had been placed on the defensive by the stirring of moral sentiment. The colonial government, however, bases the action on the alleged oversupply of native labor, which it asserts should be given preference over the Asiatics. Economic issues count for much in the matter, of course, but the fact is that most of the world has reached a stage of civilization in which the coolie contract system has no place. Our own government discovered that fact when it sounded public opinion on the subject of employing Chinese labor on the Panama canal.—Interior.

# Troubles of the Madagascar Missionary Schools

Reference has been made in columns again and again to the troubles and dangers of the missionary schools in Madagascar, and we, as well as probably our readers, were to some extent under the impression that the trouble was caused by the anti-Christian standpoint of the French governor-general. The latest developments, however, cause us to change our opinion and to look upon the trouble as an outbreak of anti-Protestant feeling. Rome is being manifestly favored in the manner in which of late the new school laws have been enforced and interpreted. For instance, according to the new law applications for permits for all schools had to be After months of waiting and anxiety the government has answered some of these applications and the

answers are contrary to the interest Protestant schools, but favorable to Catholic institutions. This is seen very clearly from the results of the enforcement of the new law in the district of Ambatolampy. In November, 1906, there were in that district 27 missionary schools of all descriptions under the care of the Paris Missionary Society, while the Norwegian Lutherans supported a similar number, so that there were 60 Protestant schools altogether. Besides these, there were 40 Roman Catholic and 10 public schools. The missionaries of the Paris Society asked for the granting of permits for 16 schools. The edict of the governor grants permits for the 10 public schools in the district of Ambatolampy, for 2 Roman Catholic schools, and for one Protestant missionary school of the Paris Thus all Norwegian schools society. are supprest, and it seems very apparent that Protestant schools have fared worse than Roman Catholic.

The Journal des Missions Evangeliques speaks also of serious vexations in other parts of the island, which can not yet be made public, and of the continuance of the refusal to permit religious assemblies and religious work. In Fort Dauphin, in the southern part of Madagascar, the administrator of the province prohibited all Protestant services and closed all churches, except the Catholic, in the beginning of This edict stopt definitely the activity of the missionaries of the Norwegian Lutheran Church in America and also the worship of the Independent Protestant churches composed of natives.

Thus it seems as if the crusade in Madagascar is more anti-Protestant, than anti-Christian. But the Lord reigns, and while the enemy is threatening, He sends encouragement to His workers through the continuance of the gracious revival among the native Christians in Madagascar and through the manifestation of a spirit of inquiry among its heathen inhabitants, so that the meetings are crowded and the

preaching of the Gospel is gladly heard.

# ISLANDS OF THE SEA Protestant Doings in the Philippines

These denominations are at work in the islands: The Baptists, Christians (Disciples), Congregationalists, Episcopalians, Methodists, Presbyterians and United Brethren. These formed in the year 1900 the Evangelical Union, assigning definite territories as fields of operation for the various denominations, so that there is very little overlapping of fields of labor. This manifestly is as it should be everywhere. There is a very sympathetic relation between the missionary bodies, and phases of cooperation in union service are developed among them. The total Protestant membership in the islands is something over 15,000 souls, not yet ready to be received into full membership.

# Presbyterian Gains

Presbyterian missionaries in the Philippines have no cause to repine over the ingathering of the past year. More than 2,000 members ceived into the various churches under the 7 stations of the Board. This is the largest number ever welcomed in any single year and brings the sum total of membership to about 6,500. property interests will aggregate \$100,000, and this amount does not include a number of chapels built by the Filipinos themselves. The other denominations show a proportionate increase in their membership.

#### Episcopacy in Manila

The American Church at Manila held the first service in its fine new building, Easter Sunday; it seats about 300 and was full. At 10:30, a trumpeter on the roof garden played "The trumpet shall sound" from "The Messiah" and, as the strains died away, the choir down below sang their opening hymn. Doctor Rossiter's claim that "this is the first roof garden church ever built" no one will dispute. It strikes us not only as an up-to-date

idea but a sensible adaptation in a tropical city. "By easy flights of stairs at both ends of the church, we ascend to the roof garden, tiled and beautiful, to be used for evening services, social purposes and young people's work. Brilliant with rows of electric lights, it is a nightly advertisement of 'something doing' in the religious world. Nearly 200 gathered for song service Easter evening."

#### **MISCELLANEOUS**

## 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.

#### A Strenuous Furlough

Dr. F. H. Sheets, of Chicago, Secretary of the Chicago Division of the Methodist Episcopal Missionary Society, writes thus of the work of two India missionaries, who have been on furlough:

Everywhere they have gone they have proved a great spiritual blessing to the people and have given a new impulse to the missionary cause. I have been receiving assurances from pastors all over the country that the special gifts received by them have in no way interfered with the regular offerings, but have been assured, on the contrary, that the deepened interest taken in missionary matters is a guarantee You will of larger missionary offerings. be interested to know that in the eleven months of their campaign they have made over 425 addresses and have received in special gifts "for the work in India" over \$11,700. This is entirely apart from regular missionary collections which they have helped the pastors take, and increased offerings that have been received in many places because of their presence.

# What Captain Cook Did Not Know

A little over a hundred years ago, Captain Cook, who found motive to take him into many parts of the world, wrote:

It is very unlikely that any measure of this kind (that is, missionary effort) should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice, and without such inducements I may pronounce that it will never be undertaken.

How utterly his prediction has failed the history of missions shows. The transformations in character and social condition which have taken place are proof of the operation of a power to inspire effort and change life of which many men who are wise and competent in some things know not.

#### The Ethics of Giving

"You will never win the world to Christ by your spare cash." This is a sentence from the speech before the United Kingdom Alliance by a wellknown member of Parliament; and it is one that is well worth pondering. It is not what we can "spare"—i. e., what we do not ourselves "want" which is due to God. "He loveth a cheerful giver"; but if we give cheerfully only what we do not require for our own needs and superfluities, that is only the cheerfulness of good nature, and not the cheerfulness of a loving heart, that gives not only out of its superabundance, but out of its What it costs us, not necessities. what it amounts to in bulk, is the measure of a true gift to God. If this standard were applied to Christian giving, there would be startling developments and expansion of service as well as gifts.—London Christian.

#### Richard Baxter or Foreign Missions

"My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion than heretofore. I was wont to look but little farther than England in my prayers, as not considering the state of the rest of the

world; or if I prayed for the conversion of the Jews that was almost all. But now as I understand better the case of the world and the method of the Lord's Prayer, so there is nothing in the world that lieth so heavy upon my heart as the thought of the miserable nations of the world. I can not be affected so much with the calamities of my own relations, or the land of my nativity, as with the case of the heathen, Mohammedan, and ignorant nations of the earth. Could we but go among Tartarians, Turks and heathens, and speak their language, I should be but little troubled for the silencing of 1,800 ministers at once in England, nor for all the rest that were cast out here, and in Scotland and Ireland, there being no employment in world so desirable in my eyes as to labor for the winning of such miserable souls; which maketh me greatly honor Mr. John Eliot, that apostle of the Indians in New England, and whoever else have labored in such work."

#### **OBITUARY**

#### Young J. Allen, of China

The whole Church, especially the Church in China, has sustained a great loss in the death of Dr. Young J. Allen, for many years a missionary of the Methodist Church (South). He was one of those great men who have followers but no successors.

For nearly 50 years Doctor Allen labored in China, spending his life and all that he had on that field. He lived and died for a people made dear to him not by racial ties, but by the redeeming love of Christ. His devotion should quicken with new life our consecration to the great cause which lay so near to his heart.

Moses, the man of God, after his long day of toil, went home at nightfall, crying as he went away from his unfinished tasks: "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." In like mind Young J. Allen has laid himself down to sleep.

#### Two China Missionaries Drowned

A cablegram from Kuling, China, on July 30th, announces that the Rev. Warren B. Seabury and the Rev. Arthur S. Mann have been drowned.

Mr. Seabury was connected with the Yale Mission College in Changsha, China. After being graduated from Yale he studied at the Hartford Theological Seminary. He was the son of the Rev. Joseph B. Seabury of Wellesley Hills, Mass., and had been a strong factor in building up the Yale Mission.

Mr. Mann was a son of Dr. Matthew D. Mann, physician of Buffalo, N. Y. He was a graduate of the General Theological Seminary in New York, and had been connected in China with St. John's College in Shanghai.

Kuling, where these two men met their death, is a hill station, visited by many missionaries during the summer.

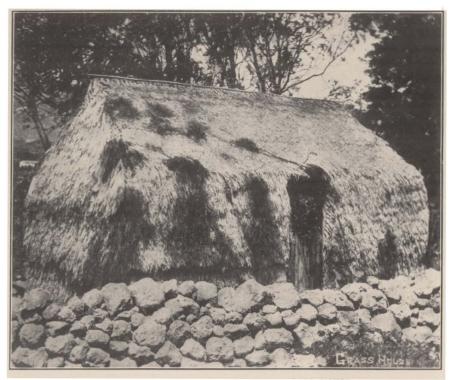
# Rev. Cav. Geymonat, D.D., of Italy

This revered servant of God entered into rest on Saturday morning, Feb. 9th, at the ripe age of 80 years.

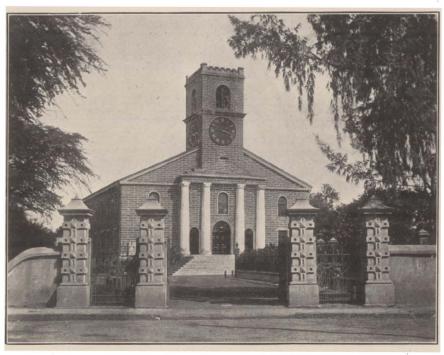
He was born on Christmas Day 1827, at Villar, a few miles from Torre-Pellice. His father had a small farm, and money was a scarce commodity in that as in so many other homes in the Waldensian valleys. Being, however, from his earliest days a studious lad, he was given every possible advantage in the way of acquiring knowledge, and no weather was too severe to prevent him making his way on foot to the Torre school.

In 1850, he was ordained by the synod in the Church of San Giovanni Luserna, and was appointed first to Turin and then to Genoa, where he founded a church which is now one of the strongest in the Waldensian community.

In 1855, the synod resolved to establish a school of theology of its own in Torre-Pellice, and Sig. Geymonat (then aged 28) was appointed professor. This office he held for 46 years.



AN ANCIENT HAWAIIAN BUILDING-A GRASS HOUSE



A MODERN HAWAIIAN BUILDING-THE KAWAIAHAO CHURCH, HONOLULU

THE OLD AND THE NEW IN HAWAII

# The Missionary Review of the World

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# SIGNS OF THE TIMES

#### PEACE VERSUS WAR

The Hague Conference and movement in favor of arbitration as a substitute for armed conflict, have a powerful argument in the awful cost of modern warfare. For example, the recent Boer War cost Britain \$1,200,-000,000, and the Boers at least onesixth as much, making \$1,400,000,000 in all. It cost Japan nearly as much, and Russia even more, to wage their recent conflict. Thus these two campaigns, involving four nations, cost an aggregate of at least \$4,000,000,-000-all spent in conflicts which might have been avoided. What would it have been worth to mankind to have expended such an immense sum of money in the arts of peace—in home and foreign missions; in institutions of any kind for the uplifting of humanity! How must it appear in the eves of the Prince of Peace to see such incredible amounts expended in destructive warfare! Since modern missions began over a century ago, the entire total spent for a world's evangelization falls short of one-twentieth of this sum!

#### THE UNREST IN INDIA

We give on another page an illuminating review of the causes and outlook connected with the restless stirrings among the people of India. The "Swadeshi Movement" aims at increasing the sale of Indian manufac-

tures, and other nationalistic movements seek to bring Indian independence in religion, government, education and social life.

The speeches at the opening of the Indian National Congress at Calcutta were notable, and voiced the demand for Indian self-government. comes, not from a group of ignorant reactionaries, but from some of the best educated of the natives; and there is every evidence that the demand will yet assume a serious aspect. If ever India is to be self-governing, its success must depend upon the Christianity of its rulers. A government, pagan at heart, however cultured it might be through contact with the West, could never solve the great problem of lifting up the masses of the people, and that, after all, is the problem of India. We have the testimony of Sir Charles Elliott and others as to what has already been accomplished in India by the missionaries. The grand difficulty is with the students who have broken with their ancestral faith and have drifted into practical atheism. From their ranks future rulers will be recruited. As the key to the Eastern question, India needs to be more than ever the center of missionary effort.

# UNREST IN SOUTH AFRICA

The agitation in South Africa for the organization of a native independent church has seriously affected the

work under the care of nearly all the missionary societies. The British Congregationalists, however. have made a fairly promising effort to meet demand that the "Ethiopian Church" assumes to satisfy by methods leading to the eventual expulsion of the whites. In Bechuanaland the native churches were invited to select delegates to a conference with the missionaries, and most of the congregations responded. During the three days' sessions ample opportunity was afforded for free discussion, and the native delegates were not chary about advancing suggestions for the future of the church. Tho acknowledging their own shortcomings, they urged that the educational and spiritual needs of the inhabitants were not well cared for under the present system. Some of their own people, they urged, should be ordained, as in the Ethiopian Church. The decision of the conference, which recognized as justifiable the natural aspiration of the natives for a voice in the control of their own affairs, was favorable to the extension of ministerial authority, and the outcome was the virtual establishment of a council in which the Bechuana Christians will participate.

#### **UNREST IN MOROCCO**

The situation in Morocco has become so acute as to demand French intervention. Casablanca has been the chief scene of war between the 5,000 troops under General Drude and the Arab tribesmen from the interior. The Arabs made attacks on the French, but were repulsed with considerable loss. The French are attempting to keep order along the coast. The sultan's brother, Mulai Hafid, has declared himself sultan, and was reported to be marching toward

the coast to fight the French troops. Raisuli controls his own region, and the pretender rules Southern Morocco. The missionaries in Fez and other inland cities are remaining at their posts at the risk of their lives, but thus far have received no harm.

The North Africa Mission House in Casablanca was destroyed by the mob and the missionaries were obliged to leave. Prayer is asked for the members of the North Africa Mission, the Kansas Gospel Union and other Christian workers and converts whose lives are now endangered and whose work is being hindered. There are threats of a fanatical "holy war" against all Christians, but even this may be turned to the furtherance of the Gospel.

#### **UNREST IN PERSIA**

There is unrest in Persia as well as in India. A friend writes that he is obliged to pinch himself to really believe that the reforms are going on in the land which a few months ago seemed wholly given over to the sleep of ages. A constitution and a parliament working away at Teheran, and local assemblies in all of the larger cities have virtually usurped the duties hitherto assumed by the governors and priest-judges of the various districts. Above all, new ideas have entered into the heads of the Persians which are bound to stay, even if the constitution and parliaments go to smash. Newspapers are springing up in many of the cities and are preaching freedom and political honesty. There is actually a comic paper published in Tabriz with cartoons which mock at many of the inconsistencies of religion and do not spare the lash in dealing with political dishonesty of those highest in office. Satires on Persian life are appearing

in book and pamphlet form, and are having a ready sale, and people in the most out-of-the-way corners of the land are discussing subjects that never presented themselves to their minds a short year ago. There are, doubtless, storms ahead, for the clouds are already beginning to gather. The shah is evidently preparing for a conflict with the new ideas. He recalled one of the former prime ministers who is opposed to all such reforms. No one knows, either, who the ultimate source of authority is in a city-whether it is the newly-arrived governor or the Anjuman (the local committee). The new movement has already taken on somewhat of an anti-foreign aspect. "Persia for the Persians" is the cry. In the city of Ispahan, in the South of Persia, the demand has been made that the Church Missionary Society representatives be expelled; and in northern Persia the feeling is intense against the Belgians who have charge of the customs and posts. same time there is talk of religious liberty; and eventually, perhaps after many throes and birth-pangs, it will become an established fact. One can not conjecture the future; it can only be left in the hands of Him who is wiser than us all, and in whose hands the hearts of kings are turned as the streams of water.

It looks much as the Orient were really awakening from the sleep of ages. Rev. W. A. Shedd, of the American Presbyterian Mission, writes as follows in the London Spectator:

The two words most used by the Persians in their discussions are freedom and constitution (hurriyat and mashruta). These have become the party catchword of even the ignorant. Very few, of course, have any but the most indefinite idea of what the words mean; but some of the lead-

ers have definite ideas, and the mob follows the leaders. There is no special demand for a change of dynasty, altho very harsh things have been said of the Kajars; but the cry that the king was unwilling to grant a full constitution recently closed the bazaars of many cities in Persia and filled the telegraph offices with petitioners to the king and to the members of parliament. Petition to the king is a time-honored Persian custom, but the mention of members of parliament seems absurdly impossible. It is a fact, however, The wonderful thing here is that an Asiatic country, dominated for centuries by Islam, is claiming freedom, which means in the minds of all a share in government, in the minds of many freedom of speech and of the Press, and in the minds of not a few ultimate religious freedom, and embodies its claim in a demand for a constitutional government of European model. Allowing for much insincerity and timidity, there is no question that the large majority of the people in northern Persia, especially in the cities, are enlisted in this new move-The simultaneous movements in China, India, Persia and Egypt indicate that the causes are not local or transient. While Englishmen are watching the changes in the other countries mentioned, it may be well for them also to watch Persia. Especially is the question of the future of Islam wrapt up in this Persian movement.

# THE PRESENT OPPORTUNITY IN THE EAST

John R. Mott, who during the past sixteen or seventeen months has visited all of the continents of the world, has come back from these recent journeys with one overwhelming conviction: that the time is at hand when there must be an unprecedented advance on the part of the forces of pure Christianity of North America and Europe, and especially of the British Islands and the United States, on behalf of the multitudinous inhabitants of the non-Christian world. He said at Northfield recently:

I saw the streams of light breaking into

the Dark Continent in the darkest places. I found that South America was an awakening continent. I have learned that in India not only among the educated classes, but among the most deprest masses, Christ is being enthroned. I found in the Philippines nothing less than an ethical revival in progress, even within the Catholic Church. In the great Chinese Empire, whereas on my visit about ten years ago to China I was told there were 80,000 Protestant Christians, a few weeks ago I was told that there are 180,000 Protestant Christians and that the largest ingatherings into the kingdom of our Lord have been, not before the Boxer uprising, but since that awful catastrophe.

In Japan there are only about 60,000 communicants of Protestant churches, and not as many members of the Roman Church, and certainly not as many of the Greek Catholic Church, making in the aggregate something like 150,000 Christians, and over 40,000,000 of Buddhists. Yet these two religions are spoken of among educated men of Japan as equals, and when any distinction is made it was always in favor of Christianity.

Korea is being moved upon from one end to the other by the Almighty power of the Spirit of God. In one denomination in Korea last year there were 10,000 accessions to the Church, or more than in all Japan in connection with the work of thirty missionary societies in the same period. In my judgment, if the attack in Korea is properly sustained by the Christians of North America and Great Britain, in less than half a generation Korea will take its place among the Christian nations, and will have the unique record of being the first non-Christian nation in this modern missionary effort, which has become an evangelized nation.

#### THE KINGDOM COMING IN KOREA

A gain of over sixty per cent. in converts by Christian missionaries in Korea during the past year is reported, and Marquis Ito—Japan's resident general—is described as addressing an assemblage of missionaries, bespeaking their cooperation with Japan and pledging Japan's hearty aid in furthering the moral and intellectual ele-

vation of the Koreans, says the Boston Herald. The record of swift conversion of a people, made mainly by American missionaries in the hermit kingdom during the past decade, has seldom been equalled in the history of missions. It is due in part to the reaction of the people against Japan's harsh methods and to a feeling that, guided by Americans in matters of faith and civilization, a way to more effective national self-assertion may be found. Marquis Ito knows well that Japan's path will be made easier or more difficult according as Americans resident in Korea advise the natives.

Bishop Foss, who has recently been on a visit to Korea, says:

Whatever explanations may be suggested to account for the astonishing transformation, the salient and splendid fact is that the rapid evangelization of Korea within two decades furnishes one of the most brilliant chapters in the whole history of Christianity. Twenty years ago Korea had no Bible, and no part of it except the Gospel of Mark. The missionaries had to create a dictionary and a grammar of the language, and translate the Scriptures into it. The New Testament was completed fourteen years ago, and until now no portions of the Old Testament have been translated except Genesis, the Psalms and the Proverbs. And yet there are several thousands of converts who are exceedingly diligent students of the sacred book; and they put its precepts into immediate practise, and maintain higher ethical standards than prevail in any other foreign mission fields, and there are many villages in Korea more predominantly Christian than can be found in Pennsylvania or Massachusetts.

## GOOD NEWS FROM THE PHILIPPINES

Rev. C. W. Briggs of Ilolio writes that the Gospel is making splendid progress in the Philippines and that all denominations share alike in the great harvest. The shouts of the harvesters are much in evidence in Luzon, Panay, Negros and Cebu. The

Bible societies find increasingly large demand and appreciation for the Book of books. Souls are continually being born into the kingdom. During seven years of work here a splendid start has been made toward faithfully fulfilling, respecting the Philippines, the Lord's great commission to us. And if the work may expand for fifty years as it has during the last seven, the islands will be predominantly evangelical. There is not a town in Panay Island to-day that has not at least some Protestant Christians, and all are witness-bearers. God signally prepared for America's coming to the Philippines for decades and the doors were opened to evangelical missionaries at just the moment of the "fullness of time," when all was ready for the sowing.

## THE OPPORTUNITY IN RUSSIA

The czar and his people are still struggling to find a solution of their national problems. We have no doubt as to the ultimate outcome, but the period of transition is full of pain and distress, and at the same time rich with opportunity. Báron Uxkull, who is now in America in the interests of evangelical work among his countrymen, says that the opportunity is so great and the needs are so appealing that the Russian Baptist Union have decided that it is not right to wait till the money necessary for the erection of the theological seminary is raised, and are to begin immediately with the training of young men for the preaching of the Gospel in Russia. The Union has accepted from the Baptist Church in Lodz the offer of rooms in the church building for the school. This church is one of the largest in Russia and has rooms for Sundayschool and societies, where during the week the young men may gather for

Bible study. In Lodz and its suburbs there will be many opportunities for the young men to preach in smaller meetings and to do personal work.

For this temporary school Rev. Eugen Mohr and Rev. Martin Schmidt have been engaged and have agreed to work for the small salary of seven hundred and fifty dollars a year each. Twenty young men have already exprest the desire to study for the ministry, and of these to be accepted, seven have been received and nine are not yet definitely accepted. The teaching begins on the 1st of October. These young men are of different nationalities and tongues, but all are Russian subjects and eager to learn the word of God in order that they may preach it. More students are expected.

May this little school be the beginning of a great work for the glory of Christ and for the salvation of many souls.

### WORK FOR NON-CHURCHGOERS

A wide interest will be felt in the new departure of the Fifth Avenue Presbyterian Church of New York, for reaching non-churchgoers in that fashionable quarter. Dr. John Hall quaintly remarked that while in Britain there were churchmen and dissenters, in America there were churchmen and absenters. Under the lead of the pastor, Doctor Stevenson, the following program has been adopted:

To make our church a great evangelical, evangelistic and missionary center, in connection with which the superb building in its ideal location will be used to the greatest advantage to give the Gospel to the world. On account of the investment represented in the location and in the equipment of our church, nothing less than a great enterprise can justify the retention of this valuable property.

It is proposed to increase the num-

ber of elders and deacons; to introduce a special Sunday evening service with inspiring music and stirring Gospel preaching, and a special course of Bible study and religious instruction for young people, especially students coming to the city who need a church home. The Sunday morning service will be continued along the former lines. At the Sunday afternoon services the help of eminent men will be secured for a series of discourses along the line of religious instruction. At the evening evangelistic service all the pews will be thrown open. Besides preaching of an evangelical character. there will be singing by a chorus of at least fifty voices, under the leadership of one of the best known musical This congregation is one directors. of the wealthiest in the city.

### SABBATIC REFORMS

The movement in Britain in favor of the restoration of the Sabbath to something like its former sacredness, has led to a wide circulation of a pledge in America by the Woman's National Sabbath Alliance, as follows:

Believing as we do, that the great principles which underlie the due observance of the Lord's Day are public worship and rest, we resolve to do all that we can to discourage, as far as possible, such employments on the Lord's Day as would prevent ourselves, our servants, or others for whom we are responsible, from being able to carry out these principles.

Hundreds of signatures have been obtained and the readers of the Review are urgently asked to give currency to this measure and obtain signatures among their friends and acquaintances. Effective missionary work at home is needed after this fashion. The Lord's Day has well been called the "Workingman's Independence Day." But it sustains a vital re-

lation to family, Church and State. More nearly than any other one institution it is a Palladium to the whole well-being of society. As it stands or falls, every other interest is preserved or imperiled. One of the most perilous forms of its invasion is Sunday luncheons, parties and other social festivities. These enter the home and lay foundations for other and more public forms of desecration, accustoming the members of the family to associate the day with pleasure-seeking and all self-indulgence.

## THE MENACE OF STRIKES

The present strike of telegraphers reminds us that during the last quarter century, in America alone over 6,750,-000 people have gone out of employment on strikes, and of these over 700,-000 were lockouts. One form of labor affects another, so that more than o.-500,000 employees have been affected. The year 1894 was most notable for the number of workers thrown out by strikes, over 660,000 employees being affected by 1,349 strikes in 8,196 shops and each lasting for an average of forty-two days. Such practical anarchy means a loss to every member of the community. The cost of all the products of labor is correspondingly advanced, and all the rest of us have to pay for these long intervals of idleness. Worst of all, as these strikes are generally successful, the strikers grow bolder in demands, and the strikes the more frequent, widespread and persistent. The recent revolt among the Irish Constabulary at Belfast entailed in ten days disasters to trade that ten years will not repair, and the antagonism between capital and labor increases rather than diminishes. In what is there a call for more practical Christian statesmanship?

# THE MORAL OBLIGATION OF GIVING\*

BY ARTHUR T. PIERSON

The last recorded words of Paul to the Ephesian elders are given in Acts xx: 30-36:

And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up and to give you an inheritance amongst all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive." And when he had thus spoken he kneeled down and prayed with them all.

It is very probable that we have never come to the true heart of this passage of Scripture. Last words always have a peculiar emphasis, and these were the last that the Apostle Paul ever spoke to these elders, among whom he had labored for three years in Ephesus. The question is whether all of the thought of this paragraph is not one. He says to them: "I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among them which are sanctified." Then he goes on to speak entirely of ministering to the needs of others, calling attention to the fact that he himself, while he had a right to receive carnal things in return for his ministering spiritual things, had labored with his own hands, not only to supply his own necessities, but those of others; and he adds, "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive' "—words not elsewhere recorded in the four Gospels, tho of course they represent the general drift and trend of our Lord's teaching.

The whole substance of this last part of Paul's address bears upon ministry to the poor and the needy; and looking backward to the former part of his message, it seems that this is exactly what he refers to in "commending them to God," because God is the universal giver; He lives to give, as the sun exists to shine. We can not think of God without thinking of His love. which is also the greatest revelation of His life. His love, moreover, is not the love of complacence, attracted by beautiful qualities in the object, but the love of benevolence, drawn out rather by their absence, and inspired by the desire and the determination to develop loveliness where unloveliness Ruskin says that the sun, shining on a muddy pool, in time would change the clay to sapphires, the sand to opals, the soot to diamonds, and the filthy water to white snowflakes or ice crystals, or fleecy clouds. So God shines on that which is repulsive and evil until He transforms it into that which is beautiful and good.

Paul also says: "I commend you to the Word of His grace." What is that Word of His grace but one great testimony to the beauty of giving? The most superb example ever known of absolute self-sacrifice is the life of our Lord Jesus Christ, and the sum and

<sup>\*</sup> An address delivered at the opening of the Convalescent Home and the Home for Jewish Children of the Mildmay Mission to the Jews, at Brentwood, March 22, 1907.

substance of all the teaching of the Word of God is to glorify self-sacrifice, as shown, first of all, by Himself, and then in all who follow His example.

So the whole drift of this passage seems one, and suggests much neglected truths, such as first, the obligation of giving, and second, the privilege of giving. "Ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive." The first thing is "oughtness," and the second is "blessedness." By the way, those other words in the fourth chapter, twenty-eighth verse, of the Epistle to the Ephesians, may possibly have reference to this, being in the very epistle written to the church whence these elders came: "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Does he not mean that not to give to him that needeth is to steal? That it is so far an obligation to give to the needy that to withhold is to defraud our neighbor of his dues and so is also robbery of God? so, Paul tells him that has been thus stealing to stop his stealing, and instead, to "labor, working with his hands the thing that is good that he may have to give to him that needeth." It is not merely the contrast between a selfish indulgence and an unselfish service, but between dishonest withholding, and stopping stealing by giving support to those whose weakness has a claim on us.

Look at this for a moment. We find in this world two classes of people the strong and the weak. Who is to take care of the weak if those do not, who have more strength than they ab-

solutely need for themselves? God has given to such more than their own necessities require in order that they may help others. Why have some of us more than is absolutely necessary to clothe and to feed us, except that we may help other people who have not sufficient; so that the superfluity of our supply is to be poured into the lap of those whose needs are far greater than our own? That is God's purpose. That is why He gives us more than we need, not that we may hoard it up, but may do just as God does Himselfpour it out to supply the lack of those that are needy. (2 Cor. 8: 14.)

All truly benevolent institutions have a natural demand on the public for support. It is not an optional thing as to whether people shall give or not give; it is a bounden duty, and those who do not, are stealing, withholding what God has given them for the bene-The whole Church is fit of others. wrong about this matter of giving. A quaint Western governor said: "People generally consider that they have made their money by their industry and economy, and if the Lord gets any of it He ought to be thankful." That is putting it, not as people express it, but as the carnal heart really means; that is to say, man considers that he is under no such obligation to God or man, and that, in giving to God's poor it is on his part a pure exercise of philanthropy and benevolence.

But is not such giving the discharge of an *obligation?* And if you do not give, when able, the time may come when you will be paid back in your own coin. The social wheel has a way of turning, so that those who are at the bottom now, often come to the top, while those at the top, on the other hand, sometimes go to the bottom.

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Those who are to-day at the top may come to the bottom by and by, and if they have not helped those who are now at the bottom, may need help, and not get it, which is nothing more than a judicial retribution. When the obligation that we owe to humanity is contemptuously ignored and neglected, we ourselves, perhaps, in this revolution of society, may come to be among the bottommost, and find that those who are then uppermost take no care of us, just as we took no care of the undermost when we ourselves belonged to the uppermost. One does not need to live long to see how fortunes change, so that some who were once rich come to beggary, while those who once were beggars come to wealth.

"Ye ought to support the weak." There is an obligation to labor, not only to supply our own needs, but to have something to give to those who are needy and can not help themselves. We talk about independence, but there is no such thing as being independent. All men belong to a common body politic, with all the rest of humanity, and can not be independent of each other; we are so dependent upon one another, that if one of us does not do his duty, the whole of the members of the body politic suffer in consequence.

Now turn to the other side and look at the blessedness of giving. We are told, "It is more blessed to give than to receive." Nine-tenths of us do not believe it, or, if we do, do not act as tho we did. We are all agreed as to the blessedness of getting, but do we really believe that it is still more blessed to give? that, however good it is to receive, it is grander to impart? and, not only so, but that the very object of getting—the noblest purpose and end of getting is not reached until we give?

And it is not simply happiness. It is true that happiness does come from giving, but this is more than happiness—it is "blessedness," implying the Divine blessing. God does not simply leave us to the natural satisfaction which comes from giving, but in addition to the natural law of compensation, there comes an outpouring of Divine blessing upon the head of the giver.

If you want to be miserable you have only to think about yourself; let self be the center and the circumference of your whole life; think only of what you like and do not like; of what you want and do not want; of what you prefer and do not prefer. Study your own comfort, convenience, pleasures, luxuries; and, if you have anything superfluous after you have satisfied all those, pile it up, hoard it and feast your greedy eyes upon your accumulations. If you want to be wretched, that is the way. But, if you want to be happy, the way is to limit your wants and your expenditure, so that you may have the more to give to those whose wants are far greater than your own. If you want real blessedness as well as real happiness, ally yourself with the Infinite Giver. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

There is an old myth of a magic skin, wearing which, one got everything he wished for. But each grant shrank the skin, and by and by when the wearer got what he wished for, the skin squeezed his breath out. The fable is true, and the magic skin is nothing but selfishness. Every time you get your selfish desire fulfilled, you shrink;

you get to be smaller in capacity for generosity and for sympathy with others. But, on the other hand, every time you give, there is an expanding of your whole nature—an enriching of your whole being.

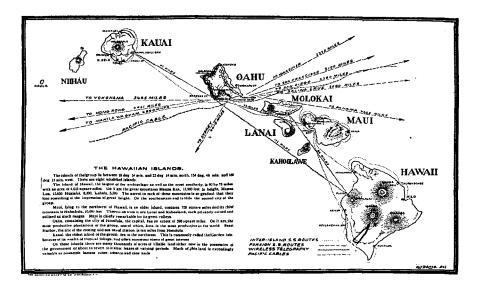
We get sick of the common talk about "giving." People give, and parade the fact, and want everybody else to know how very generous they have been, when at the bottom they are really stingy and parsimo-We have a little fable in America which has an amusing application. It is a story of two coins, a bright silver dollar piece, which bears the image of the goddess of Liberty, and a one-cent copper piece, with the image of a North American Indian. On one occasion, a new silver dollar found itself in the same plate with a penny with this head of an Indian upon it. And the goddess of Liberty looked down upon the Indian, and said: "You miserable, copper-faced, feather-trimmed heathen, what are you doing in this plate, in the same company with me?" And the copper coin, with the Indian's face, responded: "Well, there is one thing sure: I am found in a great many more missionary gatherings than you are!" How plain the satire of it all! How seldom do the greater gifts come into the Lord's Treasury! During the Civil War coins became difficult to obtain, and paper money was furnished in their place. at one time, the lowest denomination was a "five-cent scrip." time came when the government minted the three-cent nickel piece. The treasurer of a church, a fine man, who had a brother, a missionary in Siam, said to me, "Pastor, it is very unfortunate that the government

should have issued this three-cent piece-because, when we had nothing smaller than a five-cent scrip, people put that into the collection, but now. that we have got something so small as a three-cent nickel our collections will fall off two-fifths!" Is it not melancholy that disciples should feel in their pockets to find what is the smallest piece of money they have to put in a collection plate for the Lord? Suppose the Lord had given us the smallest thing He had! What would we have got? But He gave His greatest gift, and with the lavish generosity of grace! Should not we learn something from such grace, when we make our offerings to Him? Should they not be something worthy of what He has done for us?

#### POOR, YET MAKING MANY RICH

The Church Times gives an interesting little account of a poor girl, blind and deaf, an inmate of a North Devon workhouse, who "lives a life of prayer in her darkness and solitude." To this afflicted one the initiative of the organization of the Missionary Candidates' Fund of the S. P. G. may be traced. That fund now has reached the sum of over £3,000, subscribed in a comparatively short time, the first item being three shillings saved by the blind girl. The writer of the notice says:

She was in a little bare ward in the workhouse when I saw her, looking very sad because her Braille copy of the Mission Field had been torn. . . . She asked me to pray for her, and then told us not only to pray for missions but also for the parish, for Sunday-schools, and bands of hope, etc.; and one felt rebuked as one thought of her life of prayer, always thinking of and interceding for others in her darkness and silence.



## HAWAII'S MISSION IN THE WORLD

BY REV. ORRAMEL H. GULICK, HAWAII\*

This little group of eight inhabited islands, constituting the territory of Hawaii, lies 2,100 miles southwest from San Francisco, a little over one-third of the distance across the broad Pacific. They form the only convenient and safe stopping place in the wide stretch of waters, and are destined to exert incalculable influence upon the great nations on both sides of the mighty ocean.

It is interesting to note the disproportionate influence of islands upon the history of the human race. Witness Greece, tho not an island, a peninsula; Rome, on a peninsula; the isles of Great Britain; the empire of Japan; the islands of New Zealand, and Hawaii. Old ocean is the highway of the nations, and those living upon the highway, the islanders, are favorably located to make their influence felt upon the world.

The fathers of modern Hawaii were the missionaries sent out from Boston sixty, seventy and eighty years ago. When my father landed in Honolulu in 1828, having sailed around Cape Horn in a six months' voyage, it was a year before the first letter from home reached him. His mother had been dead a year before he heard of his loss. The fathers builded better than they knew. The Gospel that they preached proved leaves for the healing of the nations, and nowhere has the transforming power of that Gospel been more fully shown. No greater or more successful Gospel work was ever done in the history of the Christian centu-These, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopt the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed

<sup>\*</sup> Mr. Gulick was for twenty-two years a missionary of the American Board, in Japan, and is now a missionary in his native islands of Hawaii.

valiant in fight, turned to flight the armies of the aliens." They had not, however, to endure "trials of cruel mockings and scourgings, nor of bonds and imprisonment, nor did they wander in deserts, and in mountains." "These all having obtained a good report through faith received not the promise, God having provided some better thing for us, that they without us should not be made perfect." The full knowledge of the measure of success and triumph of their work was not revealed to them, as it now is to The results of their missionary work ought to be, and is, an inspiration to missionaries to-day in every heathen land.

The Master's plan was broader than the measure of man. They laid the foundations deep upon the Word of God, and the revelation of His Son, and the result of their labors is the goodly edifice of social and spiritual life, which we see to-day.

The great mission of Hawaii, now apparent, was to bring the Gospel thus far on the way to the teeming millions of Asia. Shrewd and watchful Japan learned many lessons from little Hawaii. She learned of a little people, unlettered savages, transformed in forty years through the influence of Gospel teachers from savagery to a respectable condition of Christian citizenship. She saw that America, through whose missionaries the light had brought to these once dark islands, was not eager to seize the infant nation. She perceived that the great nations of Christendom-America, England, Germany and France-all entrusted their citizens, and their property of large amounts, to the Supreme Court of Hawaii acting as a Court of Admiralty, upon whose bench sat

Chief Justice Wm. L. Lee, Judge Lorin Andrews, and Hon. John Ti. Her leading men came fully to understand that the acknowledgment of the autonomy of this pin-head kingdom, by the great powers of Christendom, a prize she most earnestly coveted for herself, came to pass through the Christian enlightenment of this, so recently heathen people. These bright lessons from little Hawaii, so seldom now thought of or mentioned, had much, very much to do in opening the great people of Japan to the light of Christianity. No lesson in this world is like the plain object-lesson. Hawaii was an object-lesson to Japan, and today through Japan to China-a concrete example, known and read of all men, of what the Gospel could and would do for a people, however illiterate, however weak and small. gods of Hawaii had been thrown into the sea or cast into the fire, and the revelation of the love of God, through His Son, had redeemed a nation.

The tens of thousands of humble givers who supported the mission to Hawaii, little dreamed how their gifts and their prayers for Hawaii were forging the key to the great nations of the Eastern Continent. Truly God has done wondrous things whereof we are glad.

A Christian Chinaman. a resident of Honolulu, has for years by his regular contributions supported a faithful Gospel preacher in his native village in Southern China.

In the ports and leading cities of China are scattered young Chinamen of talents who have imbibed enlightened Christian ideas in the schools of Honolulu.

Often have we heard of the reflex influence of Christian missions, but

here we are led to see how the enlightenment of a group of islands, 4,000 miles away, tends to move a continent.

Turning to view Hawaii itself, we see that fifty years ago Hawaii was filled with Hawaiians. American and European foreigners numbered but a few score, possibly two or three hundred individuals, with a few solitary

in the mixture in large proportions of various races, with the possible exception of Constantinople. Here we have the restless, eager and ambitious Anglo-Saxon, the substantial Englishman, the cultivated German, the goodnatured, stalwart and hospitable Hawaiian, the keen and changeable Japanese, the stolid, industrious and fru-



THE HARBOR OF HONOLULU, HAWAII

Chinamen. In the Census of 1900 we find the figures as follows:

Pure Hawaiians			٠				30,000
Part Hawaiians							8,000
Portuguese							16,000
Other Europeans	and	A	me	eric	can	IS	8,000
Chinese		٠,					26,000
Japanese							61,000
Others, scattering			•				5,001

154,001

Thus we see that the Hawaiians, both the pure and the mixed, number but 38,000, or a little less than one-fourth of the whole population, while the Japanese number 61,000, being forty per cent. of the whole people. No more cosmopolitan city than Honolulu exists, and perhaps none that rivals it,

gal Chinaman, the undeveloped, hopeful Korean the steady and conservative Portuguese, and added to all these we have many fine young people of mixed blood, supposed to combine in their characters all the virtues and none of the vices of the races whose blood courses in their veins.

Thanks to the teachings of the past generations, of missionaries that all races of men are sons of God, and made in His image, there is no community or city on the globe where the substantial unity of mankind is more thoroughly acknowledged and where men and women are received in all public manner as being one as good as another so far as race or language

is concerned. The purest Hawaiian women of culture mingle in the best society on a par with their fairer-hued sisters of other races. The Chinamen and half Chinese, men and women of culture, of whom there are quite a number, are treated like gentlemen and gentlewomen in all gallant circles. Educated Japanese will never have stones thrown at them in our streets.

sent from Hawaii to his islands, the Hawaiian churches, led on by their honored teachers, the American missionaries, sent out four native Hawaiian missionaries, with their wives, to those islands lying over two thousand miles southeast of our group. Two of these four missionaries were among the then very few native Hawaiians who had been ordained to the



JAPANESE GIRLS IN HAWAII

There is nobody in our city who would think such a thing possible. Here the tides of humanity from the Eastern and Western continents meet and surge together, taking points from one another. Separate seats in cars, separate seats in churches or public halls for persons of different races is inconceivable.

Fifty-four years ago, listening to a Macedonian call from a Marquesian chief who pleaded that missionaries be ministry and settled as pastors. These two men were of heroic missionary character, and prosecuted their missionary work among those fierce and warlike savages with great zeal and faithful purpose. One of these men after fifty years of service returned in his old age to his native islands and was laid to rest here two years ago. The second one, after fifty-four years of faithful witnessing for the Truth, still lives among the people he has served

so long. Their mission was a success, and many good Christian people are the fruit of their faithful ministry.



NATIVE HAWAIIAN BOYS

Of late years this missionary work for the Marquesians has been taken up by French Protestant missionaries. The Hawaiian churches are no longer pushing missionary work in that distant field.

Brief mention must here be made of the part taken by the Hawaiian churches as auxiliary to the American Board, in the prosecution of the Micronesian Mission. When the first missionaries of the American Board set sail for Micronesia from Honolulu, July 15, 1852, they were accompanied by two Hawaiian missionaries with their wives, and for over forty years native representatives of the Hawaiian

churches labored successfully in that island field—largely in the Gilbert Islands, and supported by the contributions of thousands of dollars from the native Hawaiian churches. The spirit and character of these churches were greatly strengthened by this protracted and successful work.

The non-Christian peoples of Japan, Korea and China, who in the last thirty years have entered our islands by thousands, now sufficiently tax all the missionary spirit of our Hawaiian churches. We have now:

	CH	UKC	nes
Native Hawaiian Congregational			60
English-speaking Congregational			8
Japanese Mission Congregational			16
Chinese Mission Congregational			6
Portuguese Congregational .	•	•	3
			_
Total			93

The Hawaiian churches as a rule are independent and self-supporting, paying the salaries of their respective pastors and meeting the expenses of Sabbath-schools and repairs of church buildings, and also making annual contributions to both home and foreign missions. The former of these go into



CHINESE BOYS IN HAWAIL

the treasury of their own home board, known as the Hawaiian Board, while the latter contributions are forwarded to the American Board of Commissioners for Foreign Missions, thus keeping step with their fellow Christians of the Great Republic. Among



THE KAMEHAMEHA SCHOOL-BUILDING

our native Hawaiian pastors are many of high Christian character and of spiritual attainments. On each of the four larger islands continual Christian fellowship and comradeship is maintained through semi-annual meetings of the four local island associations. The General Annual Association of the whole group, which, as a rule, is faithfully attended by all the pastors with lay delegates from each of the

churches, tends to unify the whole system.

The preaching and Sabbath-school teaching in the native churches is maintained in the Hawaiian language with the exception, in a small degree, in two or three of our city churches where the English language is used to As all the common small extent. school education of the country is now conducted in the English language, preaching and Sunday-school teaching, ere many years, will be in the English language. The preaching in the Portuguese churches is mostly in the Portuguese language, tho the younger portion of the several congregations are becoming fluent in the use of the English.

The sixteen Japanese churches and the six Chinese churches conduct all their services in their own languages exclusively, tho all the young people are daily acquiring a knowledge of the English language in the public schools. The work of the Japanese and Chinese missions is conducted by evangelists



This church has a Japanese membership of over seventy

educated and trained in the mission and theological schools of Japan and China. These missions to the Japanese and Chinese are maintained principally by liberal contributions to the missionary work from the eight English-speaking churches of the Congregational order, and also by the contributions from the native churches, supplemented largely by a liberal annual grant from the American Missionary Association. Some of our Japanese and Chinese churches set a bright example in their liberal contributions and service to the cause and the Kingdom.

It remains in this brief sketch of conditions in Hawaii, to mention the other denominations that are taking a part in this interesting island field.

First, are the Episcopal Methodists, with whom the Congregationalists are in close fellowship, who began work in the early part of the last decade of the nineteenth century, and have a flourishing church of English-speaking people in the city of Honolulu, besides

several missionary churches among the Japanese at different points. The entire missionary work for the several thousands of Koreans who have entered this country, within the past five or six years, is in their efficient care.

The Christians, or Disciples, have a small, earnest and active church in Honolulu, whose members are of the English-speaking people of our city.

The American Episcopal Church has fallen heir to the work of the Anglican Church, commenced over forty years ago, and has a goodly number of members, mostly among the English-speaking population. They have also work among other nationalities.

The Roman Catholic Church has its greatest strength among the sixteen thousand Portuguese who, coming from the Portuguese islands, brought the faith of their fathers with them.

The Mormons, who for thirty years have sent their missionaries from Utah, have a following among the native Hawaiians.

# "GOD MADE THE WORLD FOR WOMEN, TOO"

BY REV. WILBUR F. CRAFTS, D.D.

A company of women in India, having received Christian instruction, formed a women's club on an American pattern, to discuss useful activities of women, and took the name Sorosis. The president of the New York Sorosis, Mrs. Jennie June Crowley, sent them a message, in which she said: "God made the world for women, too." The words were carved in ivory and hung upon the walls of the club room, draped in silk. The timely message struck fire all over India. It was learned afterward that Mrs. Crowley wrote it on her knees.

Tune: "Missionary Chant"

God made the world for women, too, Its singing birds, its fragrant flowers, Its lofty peaks and skies of blue, Our Father made, and they are ours.

The Savior died for women, too.
About the cross, in every land,
They gather, with their sin and wo,
To lay them in His pierced hand.

There's Christian work for women, 'too— First heralds of their risen Lord— Great host of loyal hearts and true, They still proclaim the saving word.

And heaven's the home of women, too, 'With perfect joy and perfect love.

Lord help us, make our homes below

A foretaste of that life above!

# MISSIONS TO THE HEATHEN AND TO THE MOSLEMS

BY DR. JOHANNES LEPSIUS Secretary Deutsche Orient Mission

An inquiry of all the German missionary societies concerning the relation of their work among heathen to that among Mohammedans gives the following general results:

The older ten of these German missionary societies (including Basel Mission in Switzerland) were founded for work among the heathen. Everyone, however, has been led into mission work among the Mohammedans or at least have given it consideration. Two younger societies have assumed missions among the Mohammedans as their special work. Four other societies do work among the Christians in the East, but incidentally benefit the Mohammedans.

The German mission work among Mohammedans concerns old Mohammedan nations as well as those recently converted. The results among the former in India and Africa have until now been inconsiderable; among the latter, however, it is important. As you have already heard, the Rhenish Mission has 6,000 baptized Mohammedans and 1,100 inquirers among the Batak nation in Sumatra. The Neukirchener Mission Society, too, does a blessed mission work in Central Java. Their statistics report 1,122 baptized Mohammedans and 285 inquirers.

In East and West Africa all mission work is seriously threatened by the progress of Islam and its religious conquests among the heathen nations—in West Africa chiefly by the Hausa, in East Africa by the Suaheli. In his pamphlet, "The Mohammedan Danger in West

Africa," pastor Würz has stimulated our German Christians to prevent this danger by increased efforts. All the German societies have now acknowledged that progress in work among the heathen will in many mission fields be checked, if we go on neglecting missions among Mohammedans.

A great mistrust of every kind of evangelization among Mohammedans has hitherto hindered the acceptation of this truth. The mission to Mohammedans is the "Cinderella" beside her elder sisters, missions among the heathen and the Jews. Most of our mission friends are of opinion that the philosopher's stone will sooner be found than that the Mohammedans will be converted. These last six years I have been trying to rouse our German Christians to take up mission work among the Mohammedans, everywhere I have met with the same objections:

- I. The time has not yet come.
- 2. The doors are not yet open.
- 3. The Mohammedans are not convertible.

To these objections I have always replied:

- 1. The time has not yet come because we have forgotten to wind our clock.
- 2. The doors are shut up because we keep the key in our pockets.
- 3. The Mohammedans are not converted because we ourselves have not yet been sufficiently converted.

We surely ought not to say "the door is shut" if one fold of it is open. The map of the Mohammedan world to-day shows us that not only half of the door, but even three-quarters

of it stand open, even if we admit that nations with a Mohammedan government are closed. Regarding the efforts hitherto made to work among Mohammedans we might suppose that only 18,000,000 of them are living under Christian government, and 124,000,000 under Turkish government, instead of the exact I think that the Chalifa, too, must suppose this to be our opinion as he sees how little we have done in converting the Mohammedan world. Surely, however, the latest statistics of Moslem population are correct and our unbelief is the mistake. Our unbelief is shortsighted and we must put on faith's spectacles. Anyhow, there must be a secret reason why Christianity has faith in missions among the heathen and even among the Jews, but no faith in missions among Mohammedans. I think that in this unbelief there is a dim idea that missions among Mohammedans are not based upon the Scriptures or any injunction of our Lord. There is a clear commandment concerning missions among the heathen: "Go ye therefore and teach all nations"; and regarding the Jews: "To the Jew first and also to the Greek." But where is it written that we are to preach the Gospel to the Mohammedans? Are they heathen or Jews? No. Or has the command concerning missions to the heathen been also given for them? That could be doubted. The Greek word torn has in the Bible been translated in two different ways: "nations," and "Gentiles." Which is the right translation? should say "Gentiles." "Nations" is an abstract, ethnographical term; "Gentiles" is a religious term.

designs the contrast between the nation of the one God and the nations of the many gods. Therefore the "people" of Israel do not, in spite of having been rejected, belong to the "heathen." Far less are the Christian nations "heathen." What. then, are the Mohammedans? Jews, not heathen; what are they? Paradoxical as it may sound, they are a Christian sect, or better, a Jewish-Christian sect. I am going to prove it. The God of the Mohammedans is the God of the Old and the New Testament. The prophets of the Mohammedans, with the exception of Mohammed, are the prophets of the Old Testament and the prophet of Nazareth. The religious substance of the Koran has been taken from the Old and New Testaments. The belief of Mohammed himself has its origin in the teachings of Jewish Christians in Arabia. The countries of Islam have already been represented in the Communion of Pentecost. The false doctrines of Islam have already been contradicted in the New Testament, not as the errors of the heathen but as heresies of Christians.

The Old Church had three large provinces: the Roman world, the Greek world, and the Oriental world. This third element has not yet come to the knowledge of Christian scholars so well as the first. St. John's disciples, the Ebionites, the Sabians or Mandeans, the Manichees, the Oriental Gnostics, are some fragments of the large churches of eastern sectarians. The heir of all these sects was Mohammed and Jewish Christianity revived in him.

After the appearance of Christ a new religion was impossible. The

heathen religions were dead, Israel was in a state of slumber. From whence could a new religion come? Islam is a degenerated branch of the revealed religions.

But what are we to do with Mohammed then? Has the history of the Church not had many Mohammeds? Cerinth, Arius, Pelagius, Socinus, Johann von Leyden, Joë Smith and the fathers of rationalism and modern theology-take them altogether and you will have a complete Mohammed. Surely he is higher than any of them from his shoulders and upward; for he has overcome or anticipated all their heresies. But in one point there is a difference—his heresy is not based on Gentile-Christian but on Jewish-Christian doctrine. Therefore I have said that Islam is a Jewish-Christian sect—a sect of as much historical position as the Gentile-Christian sect of the pope; for every section of the Church, which pretends to be the whole of the Church, is to be called a sect.

This fundamental distinction between Islam and Paganism has not only a theoretical value but also a practical importance for the different methods of work among heathen and Mohammedans.

I. Concerning the Church at home.

(a) If we wish to rouse greater ardor, a deeper spirit of prayer, and a stronger faith in behalf of our Mohammedan brethren, we must claim, besides the interest in mission work among the heathen, a special interest in mission work among Mohammedans. Until now in the eyes of Christianity it is not the heathen, but the Mohammedans "who are as a drop of a bucket and are counted as the small dust of the balance."

- (b) Moreover there ought to be special missionary meetings, prayer-meetings, missionary records and statistical statements as to the work among the Mohammedans. The Thora says: "Thou shalt not plow with an ox and an ass together." God pities the weaker animal, for it will come to harm beside the stronger one. Let us not henceforth yoke the mission to the Mohammedans to the plow of the mission to the heathen.
- 2. With regard to the work in the mission field. A difference ought to be made between the old Mohammedan nations and those that have recently been converted to Islam. Missions among the latter can be carried on in the same fashion as among the heathen. The Bataks in Sumatra, for instance, have only been veneered with Islam; the wood under the veneer has remained heathen. In such countries work among Mohammedans and heathen can be one-one in method, in agents and in success. For the work among the old Mohammedan nations it seems that the instruments must be of a special construction and of harder steel.

There is another difference. There are many heathen nations, but Islam is one. Various as Sunnis, Shi-as, Sufis, Ali-Allahies, Babites, and so on may be, one root supports them all. The heathen nations are a forest of trees; Islam is like a ficus bengalensis, as you can see it in the Ezbekieh Gardens in Cairo. stretches forth its branches over the earth and the branches take root again, whenever they touch ground, but the trunk is one. trunk is in Mekka and the sap in all the branches is the Koran. There-

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fore the problem of missions among the Mohammedans is only *one:* How to bring Christ, as the Son of God, to the minds and hearts of the Mohammedans.

This conference is a fair proof that missions to the Mohammedans can be carried on as *one* work in *one* spirit.

3. Concerning the workers, a special preparation for the work among the Mohammedans is needed. You know the story of the sign-painter who had only learned to paint lions. One day an innkeeper came to him and asked him to paint a blue angel. He said: "I will paint one, but I am afraid he will look very much like a lion." I am afraid that our missionaries to the Mohammedans look very much like the missionaries to the heathen. And I think that this is the chief reason of the small success in the Mohammedan work. Nobody can do what he has not learned. I was glad that in replying to my question as to whether a special preparation for missionaries to the Mohammedans was thought necessary most of our mission-boards have answered: "Yes."

The question of how this preparation is to be carried out, is a matter of its own. Perhaps one Christian El-Azar in Cairo would be sufficient for all the missionary societies of the world. However, until we have got it there ought to be a special missionary school for the workers among the Mohammedans in every country—in England, in America, in Holland, in Germany, etc.

4. Moreover, the methods used in preaching the Gospel to Mohammedans and to heathen ought to be different. The Christian Church and

Islam are in common possession of a great many truths. We can not deny this common possession without greatly offending the Mohammedan conscience and sense of truth. There is no question: the more a Moslem is faithful to the truths of his own religion, the nearer he is to Him who is Truth in person. The more we acknowledge the truths in Islam, the more forcibly we can destroy its errors. Orthodox Islam is nearer to us than New Islam. Wahabitism is nearer than orthodox Islam. Our way must be to lead the Moslem from the Sunna to the Koran and from the Koran to the Bible.

Islam contains also some elements of heathenism, bad ones and good ones. The good ones must serve us. The Shia and the Suffy sects are an Aryan reaction against the Semitic spirit of Islam. This Aryan element in Islam can help to lead the Moslem's rationalistic manner of thinking to the knowledge of atonement and incarnation. The Aryan spirit has been more accessible to the knowledge of Trinity than the Semitic spirit. We must not deny our charisma. Let us be in all things, as was St. Paul: to the Jew a Jew, so to the Moslem a Moslem, but as regards confessing the deity Christ, let us remain Christians.

5. As Islam is a Jewish-Christian heresy, it must be overcome not only by converting souls but also by destroying its system. Arianism, Pelagianism, Socinianism, Rationalism have been overcome by the Church as theological and philosophical systems. Charles Finney used to state a plain distinction between "conviction" and "conversion." Conviction must precede conversion,

but conviction is not yet conversion. Conviction convinces the intellect, conversion breaks the heart. By overcoming the theological system of Islam the Holy Spirit will give conviction, by breaking the hearts the Lord will give conversion.

6. Islam is the Church of the ancient Orient. Every country, every nation on God's earth has a claim to its own characteristics, its customs, its own way of feeling and thinking and its special fashion of devotion. Do not let us take away from the Islamitic nations what God has given them; let us make them Christians but not Englishmen, Americans, Dutchmen or Germans. us make them "fishers of men" but not lay figures for exhibiting the outward adornment of Western culture. God has made them Orientals. do not let us insist upon making

them Occidentals; for neither can we cause the sun to rise in the east and set in the west. When the time has come for the Oriental nations to be Christianized as nations, it would be best for them to keep their Mohammedan fashion of worship. How little need be changed! On the mosque put a cross in the place of the crescent, in the mosque put the Bible in the place of the Koran, and in the human hearts bring Christ into the place of Mohammed—and the Christian Church is there.

But let us begin with, the last. When they have Christ dwelling in their hearts by faith, all things shall be added unto them. May the Love of Christ shine through us like the Sun. Then will the moon be ashamed of her error that she believed that she had a light of her own! Christ alone is the Sun of Righteousness.

# ARMENIANS TAKING STOCK OF THEIR NATIONAL CHURCH

ANONYMOUS

"If the time and circumstances had permitted, the Armenians would have had a Reformed Church, perhaps by the dawn of the eleventh century." So writes an Armenian student in a missionary college, and his essay pleads with his fellow students as patriots, philanthropists and Christians to study their own Church history, to sweep away the traditions and superstitions that keep the Gospel truth from the people, and by means of the quickening shock of a revival to restore the Christianity of their early fathers.

This is the picture he draws of the pre-Christian worship of his people: a temple of white marble to Anahid

in a deep forest among the Karke Mountains near the present city of Bitlis; hundreds and thousands of people thronging the sanctuary with green branches, wreaths of roses, bunches of flowers, and sheaves of barley and wheat; they place their gifts upon the altar and pray for the desire of their hearts. White bulls and deer are the animals chosen for sacrifice. are released, and from their flight omens are interpreted. The heathen high priest takes blood and water in a golden watering-pot shaped like a dove and sprinkles the worshipers. Solemn prayers ask of Anahid temperance for men, abundance of nature's fruits, and reconciliation with



AN ARMENIAN VILLAGE SCHOOL

All the native schools in Armenia are "ragged-schools," tho they are not so called

God. All belongs to the generations before Christ.

"Almost all these acts are retained with slight variations," continues the earnest student with regard to the Armenian Church to-day. Instead of Anahid, "the Golden Mother of Temperance," the Virgin Mary vies with her Son for the first place, and instead of the heathen pantheon are scores of saints. The mid-summer festival, called

Vartavar, "Rose in bloom," continues upon the mountains of Armenia. Nearly every family brings a sheep for sacrifice adorned with colored papers and pigments, and, as they approach the shrine, with lighted candles fixt upon the horns. The smoke of the roasting sacrifice arises with the incense of the church service. There are sheaves of grain, fruits, flowers and doves. Dust from beside the al-

tar is carried home to the little children as a talisman to help them learn their A-B-C's. The accompanying picture shows such an Armenian campmeeting on "Cross Mountain" at the feast of Vartavar. The large tent with six crosses is a church, the smaller ones are being pitched by the assembling crowd. A sacred spring, a sacred grave and a flock of sheep for sacrifice should be added in imagination to complete the scene.

At the time of their national avowal of Christianity under Gregory the Illuminator the Armenians had no alphabet, and so there was no part of the Scriptures in their own tongue. After 451 they ceased to be represented in the ecumenical councils. All honor to the monk Messob and his helpers who, under the patronage of the Catholicos Isaac, early in the fifth century, made an excellent translation of the Bible, devising an alphabet for the purpose. Every village has burned

to get—and keep in the Church—at least one copy of the Four Gospels.

As a far outpost of Christianity the Armenians have probably endured more for their faith than any other people. They long ago answered their Persian conquerors, after explaining their Christian faith and quoting how nothing can separate us from the love of Christ: "Our properties and country, our lives and whatever we have are yours, but not our religion. Behold your sword, and lo, our necks." In general the threats and the wiles of Turks and Kurds all down the Mohammedan centuries have been met in just the same way.

Eye-witnesses relate how in the recent massacres Armenian peasants forgot even their children in their eagerness to save their old parchment Gospels. They carried the precious books with them in flight, buried them when hard prest, and arranged to transmit the secret through friends



AN OLD ARMENIAN PARCHMENT OF THE GOSPEL OF JOHN
This is one thousand years old. The finger points to the place where John 8: 1-11 is omitted

and children until such time as the treasure could be recovered.

One branch of the Armenians are gipsies, called by the Turkish Gov-



A TYPICAL ARMENIAN CHURCH

This was built over one thousand years ago, and is now used as a Kurdish stable

ernment "Copti," which curiously connects them with the Copts of Egypt. Their manner of life is strikingly like that described by the great evangelist Gipsy Smith. They wander from place to place with donkeys to carry their effects. The men weave sieves, baskets and all sorts of wicker-work;

the women sell the product. They have the reputation of pilfering, but in general lead a plain, clean life. Their names are usually taken from the Bible, they keep the Sabbath strictly, and in the event of a birth, death or marriage seek the service of a priest. They are superstitious, and make abundant use of charms and amulets, but fulfil the precept, "Let not the sun go down upon your wrath"; for, tho they quarrel vigorously sometimes, they make up before sunset. Other Armenians are rather ashamed of the poor "sieve-makers," and do not intermarry with them. There must be many stern tragedies and simple pleasures under their black tents. They are great friends of the missionary doctor.

Some earnest Armenians seek for the reformation which they believe is ten centuries overdue. They point out in the Armenian papers how celibacy was not known till the sixth century, picture and relic worship not till the seventh century, how sacrifice was a legacy from paganism and how all such forms are no part of real and original Christianity. The Catholicos



AN ARMENIAN GATHERING ON CROSS MOUNTAIN

has proposed to permit monks and bishops to marry, and priests to remarry in case of the death of their wives, but the time is not considered ripe for pressing such propositions. If only occasional councils could be held,—but political conditions forbid, and it is better not to discuss the political aspect of the situation.

Men of Puritan spirit adorn Armenian history here and there. Krikor of Nareg, a tenth century monk, said of prayer: "If I appealed to Moses, he lost his temper; if to Paul, he persecuted; if to Peter, he fell. I appeal beyond all saints to Christ himself." The Paulicians originated as an Armenian sect, and, in spite of vagaries, their zeal for simple ceremonies and for direct worship of the Creator was a lesson throughout the East. Some of the remnants of this sect preserved their simple Christian rites till the advent of Protestant missions, and were among the first to avow themselves "Gospel Christians."

God only knows the future, and it is safe in His keeping. But it is certain that if formal churches or worldly ecclesiastics come between Christian believers and their Lord and Savior, the people must and will break down the institution in order to reach the Person of Christ.

With about 12,000 Armenian members of its mission churches, fully 20,000 young people of the same race in its schools, nearly 30,000 in the Sabbath-schools, and over 40,000 avowed Protestant adherents, the American Board has met with more cordial response, at least along some lines, from the Armenians than from any other people. Some 4,000 of these students are in high schools or colleges, and whether by evangelistic, educational, literary or medical agencies, the leav-

ening and enlightening effect of these American missions upon all Armenians is strong and steady.

Last October W. W. Peet, Esq., completed twenty-five years in the service of the American Board as treasurer in Constantinople and, as hundreds of people far and near, of all nationalities and creeds, united in doing honor to Mr. and Mrs. Peet, adding substantial presents to their congratulations, there came this letter:

## Armenian Patriarchate, Constantinople.

To the Hon. and Hardworking W. W. Peet. Greetings and love. Had I heard in season that a formal commemoration had been arranged of the beginning of your work in this land, I, too, would have gladly hastened to take part in the exercises; inasmuch as our patriarchate has shared in the results of your beneficent and efficient activities, having received from you facilities in the line of its labors, and seen its own needy ones helped and benefited through your efforts.

If our grateful wishes reach you somewhat late, it is with feelings no less sincere that we wish you long, healthy and happy days.

May you be strong in the Lord.

ARCHBISHOP MALACHI,
Patriarch of Constantinople.

## "OWN MISSIONARY" MOVEMENT

The Presbyterian Church, South, is pushing vigorously the attempt to engage churches and individuals to undertake to support each a missionary in the foreign field, if not wholly, at least in part; and 580 churches have already adopted the plan: in Alabama, 23; Arkansas, 45; Florida, 12; Georgia, 36; Kentucky, 50; Louisiana, 13; Mississippi, 29; Missouri, 32; North Carolina, 102; South Carolina, 44; Tennessee, 42; Texas, 62; Virginia, 90. Of 165 missionaries supported on the forward movement plan, 25 are by individuals and 140 by churches.

# A LION-HEARTED MISSIONARY IN THE MOUNTAINS OF PERSIA

BY MISS A. Y. HOLLIDAY

Short of stature, insignificant of presence, imperfectly educated in the old Armenian schools, of a non-Protestant family, a young Armenian of Salmas who had for some years been a cab-driver in Tiflis, became a member of our church and teacher of a village school. He is now about thirty-five years of age, and five years ago received a baptism of the Holy Spirit to enable him to carry the Gospel to the non-Christian races. His love for them and increasing fitness for the work seem a miracle to us, and a still greater one is seen in the willingness of his parents and young wife to allow him to go to the races hated and despised by Armenians and counted by many as dogs and swine unworthy to receive holy things or have pearls cast before them. His family uphold his hands by praying for him and writing to him words of cheer and encouragement.

Just after the murder of Rev. Benjamin W. Labaree in a pass through which we came the second day following, and while the two bodies were still lying in a neighboring village, his father said, "Khanum, I am afraid for G—— since this murder."

"You have laid him on God's altar for service," I replied, "and you do not mean to take him back, do you?" With tears streaming down his face he answered, "No, Khanum, no. How could I ever look my Savior in the face when I meet Him if I denied Him my boy? All I ask is, don't let him go about alone, as he has done."

"Father," said G——, "this isn't a thing you can help, or I either. There is a band from the heart of

Jesus to my heart, and where He draws I must follow, and where He sends I must go."

About four years ago the Lord laid it on his heart to go to a certain tribe of Kurds, but no one would take him, as the region was too dangerous. He found in himself some remnants of race hatred, and prayed, "O Lord Jesus Who didst pray for Thine own enemies, take away the hatred of these who have injured the Armenians so deeply and give me love for them, for Thou knowest without that I can do nothing."

God answered his prayer and he found Kurds who gladly took him, tho he had to walk sixteen miles over rough mountain roads and arrived with swollen and bleeding feet, but full of joy. He said: "I loved them all. The older men and women were as my parents; the younger, brothers and sisters, and every child like my own; but what was more wonderful, as much as I loved them, ten times more did they love me, and received me into their homes, saying, "We hate the Armenians, but we do not count you one; you are of us."

He spent some weeks among them, often going alone, as guides refused to take him on account of blood feuds between the different clans and villages. He was thus passing through a valley when a voice came from a rock above, "Stand or you are a dead man." Looking up, a fully armed Kurd came out prepared to rob and kill if needful. G—said: "Come down; I came to find you; I am sent with a message for you."

"For me? Who sent you?"

"God sent me to tell you He loves you and wants you to leave your wicked works that He may save you." The robber took him home and kept him two days as a guest in his village. At a meeting of seventy or so, he was opprest and said: "Oh, is there no one here who will accept my Master Who died for you?"

An old man rose and said: "I will."
"And must I go to Jesus and tell
Him only one will come?"

One after another, twelve stood up and after the meeting they came and said: "We wish you to come to a mountain spring and baptize us."

"But what if the others come and kill us?"

"It doesn't matter, for then we shall go to be with Jesus, which is far better." But that same hour, the government troops arrived to fight with these villages and he was compelled to flee.

The Kurds often say: "No one ever told us these things. We had no idea but that the fast and the pilgrimage would save us." Some of these tribes were Nestorians who have only become Moslem within two or three centuries. It seems to be a fact with many of them that in the last hour it is whispered into the ear of the dying: "Look to Jesus and call on Him; He only can help you now."

G—also visits Moslem tribes, not Kurdish, but quite as wild and even more fanatical. In one such village, he and the Turk who was his companion, were for three days refused a lodging or horses with which to leave the place. They sat in the open street, taking turns to sleep and watch, and said to each other: "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay

his head." The Turk was told: "Only leave that unclean Armenian and you shall have a good place and pilav to eat," but he remained true.

They went to the dwellers in the black tents; the Nomads, and being belated were obliged to spread their beds on the hill under the open sky. G---said to Keobela Rassoul: "What shall we do?" and he replied: "We have a Master Who loved to be out on the mountain sides at night and He will be with us." The donkey-man curst and swore and said: "These Elat thieves will kill us and take the donkeys." When they were laid down, G-said: "How do you feel, K-R-?" and the answer came: "Never so happy in my life."

Once G—— was overtaken by a party of young Moslems and one lingered behind to hear the story of redeeming love and said: "I never heard it before, but I believe it and accept Jesus as my Savior." Stepping behind a mud wall, they knelt for a prayer of consecration, and parted with embraces and kisses, to meet no more perhaps on earth.

One cold winter night, two men, one a converted Sayid, came to the village house where we were staying. It was late and it became evident they could not return to their village that night. I could only spare a scanty supply of bed-covers for them and said: "What shall we do, G——"

"We shall sleep together, of course; are we not all brothers in Christ?"

So he and K—— R—— put their beds together and they made out for the guests, but I silently thought: "It is one miracle when a Sayid will sleep in an Armenian's bed and another when the Armenian will suffer him to do it."

When this work began we thought G—would be soon killed and he was willing, but he has been wonderfully protected by Moslems themselves. We were once called before a Sayid governor to give account of ourselves, and on the road, a man whom none of us knew stept from a doorway and said: "Don't be afraid; I have spoken for you to the governor and it is all right." We had a good chance to preach Jesus to that proud Sayid.

A man said to G—: "Did you know when you were in Oosky that the Mujtaheed meant to drive you out? But I am his Mirzah; I said:

'Go slow, you had better be very careful in this matter. These people have some powerful protector. Some of the kings of Europe must be behind them for it is inconceivable that a khanum and an Armenian should come here in the winter's cold and dare to tell us our religion is not true and try to turn us to theirs, if no one was backing them up.' Tell me, which of the kings sent you?"

Let us pray for the native churches that God may indeed send many such men from them in the name of the King of Kings to win the Moslems of Persia to Himself.

# MIRZA GULAM AHMAD, A FALSE MESSIAH OF INDIA\*

BY PROF. R. SIRAFUD DIN, B.A., FORMAN COLLEGE, LAHORE

Mirza Gulam Ahmad Qadiani, being called Mirza because he comes from a Mughal family and Qadiani because he is a native of the village Qadian in the District of Gurdaspur, Punjab, is an old man some seventy years of age, of a respectable descent and owning some estate in his village. who claims to be the Promised Messiah in his Second Advent. "He began by claiming himself to be 'Like Christ,' but has discovered that he is greater than Christ in so far as his miracles are greater than the miracles of Christ, his prophecies clearer than the prophecies of Christ, and the names and titles given to him by God are more glorious than those given to Christ. Not only this much, but he arrogates to himself the right to revile Christ for teaching one thing and doing another, for being addicted to the habit of

drinking, for liking the company of women of dubious character, sinners and drunkards."

The number of his followers, called after him the Ahmadiya Sect, as given by himself, ranges from 10,000 to 50,000, and again from 50,000 to 70,000. But according to the last census report his adherents number only 1,113 males over fifteen years of age, so that, as Doctor Griswold states, "10,000 would probably be a liberal estimate for all India of the Mirza Lahib's following, including men, women and children."

"He makes known his mission to the world in four different ways, viz: by means of literature, public disputation, the challenge and educational work. The last consists of a middle and high school at Qadian where the children of the Mirza's followers are taught. But the first one is the most important

<sup>\*</sup> The object of this paper is to give some facts about the doctrines and life of Mirza Gulam Ahmad, of Qadian, in the light of their development and their relation to Christianity. For a fuller information about the facts of his teaching and life by themselves, the reader is referred to a pamphlet on "Mirza Gulam Ahmad," by the Rev. H. D. Griswold, Ph.D., of the Forman Christian College, Lahore.

method used by him. He has a press of his own from which he pours forth a constant stream of notices, open letters, memorials to government, handbills, etc., etc. He also publishes two papers, one in Urdu and the other—called the *Review of Religions*—in English. He says 'he has written about fifty books in Arabic, Persian and Urdu, and these books have been circulated even in Persia, Arabia, Kabul, Syria and Egypt.'"

Outside his own sect he is considered to be a bitter enemy of Christianity by Christians, of Hinduism by the Hindus, but most of all he is intensely disliked by the mass of Mohammedans who call him an infidel, a heretic, an apostate, a liar, an impostor, and other names.

#### His Creed

Mohammedanism has been called Judaism without Christ, and Mohammedans have in all ages, beginning with Mohammed himself, admitted and intellectually believed in all the great facts of Christ's life without in the least hesitating to withhold from him that moral and spiritual allegiance which such a life demands and without which such life would be meaningless. In spite of all the superhuman facts in the life of Christ, he is still considered only a prophet, and a prophet inferior to Mohammed.

Such is the thoughtless, utterly inconsistent acquiescence to the traditional teaching which characterizes the Mohammedan mind universally, and unless contact with Christians and Christianity should awaken the moral and spiritual nature to look into the higher meaning of historical facts, the Mohammedan slumbers in the self-satisfied conviction that he has the most rational of all religions, the truest idea

of God, and the greatest of all the prophets for his guide.

Such would have been the case with Mirza Gulam Ahmad, but Providence placed him under different circumstances. In his early manhood while working as a petition writer and in other similar capacities, being a Mohammedan Maubri and naturally endowed with interest in things religious, he entered into controversy with Christian preachers and converts. Having had to face some hard questions and finding himself unequal to the task of answering them, he thought over them a great deal and, retiring from society, shut himself up in his room and gave himself to meditation like the prophet Mohammed of old in his cave; and like Mohammed, depending a great deal more on his own human reason and contemplation than casting himself on God for guidance and light, he began to solve his doubts and difficulties, and naturally loath to give up his own fancies and imaginations and will for the thoughts and the will of God, arrived at some of the curious results.

I. With reference to Christ's wonderful superhuman birth the Mirza seems to have yielded to his inherited Mohammedan characteristic of accepting things as they are without searching into their hidden meaning and moral implication. The question of Christ's virgin birth seems to have had little import in it to exercise his troubled mind and so he admitted that he was actually born of a virgin without attempting to put any meaning into it, and he would show great displeasure at the idea taught by Sir Layid Ahmad, the great modern leader of Mohammedan thought in India, Christ had a human father. Most curious, however, that Maulvi Mur-ud Din, the chief of the Mirza's disciples, told the writer that he believed in Sir Layid Ahmad's view of Christ's birth but that he would not say so in the presence of his master for fear of incurring his anger.

II. The problem of Christ's unique life, His singular power over the winds and the sea and the forces of nature, but particularly the power to give sight to the blind, to cure lepers and to raise the dead to life, which is ascribed to Christ in the Mohammedan scriptures, furnished a subject for contemplation to the Mirza's mind, but he soon had recourse to a metaphorical explanation of these events and satisfied his mind by persuading himself to believe that giving sight to the blind and curing the lepers and raising the dead to life only meant imparting spiritual sight to those whose consciences had been blinded by sin, curing those who had fallen a prey to the leprosy of sin and restoring to life those who were dead in sin, as tho these gifts implied a less divine power in the giver.

III. But what has most disturbed the Mirza's mind and incessantly exercised his ingenuity and wisdom by which "the world knew not God," and rightly enough is the combined problem of Christ's remarkable death and His wonderful resurrection. Unlike the Mohammedans universally, who believe Jesus Christ to be alive and yet Christianity to be false, the Mirza has seen the apostolic truth and has come to the conclusion that Christianity stands or falls with the life or death of its Founder. Hence the stress laid by him on the death of Christ All his writings resound with the one note that Christ died like all other mortals and is no longer living. He says in

great consternation of mind, "If Christ is really alive and will come a second time as Christians assert and Mohammedans commonly believe, then is Christ greater than our prophet Mohammed." But he is determined to make him smaller than Mohammed at any cost. His books, pamphlets and



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notices abound with the same arguments attempting to prove like the old "Swoon theory" that Christ only fainted on the cross, that He did not die there, that after being taken down from the cross He was looked after by His disciples, and when cured of His wounds traveled abroad to look after the other lost sheep of the house of Israel, and then died a natural death. Very strange and interesting are his interpretations of Bible verses to prove this.

The question of Christ's death has been occupying his whole mind and soul. Hence some years after the promulgation of this doctrine of Christ's

death, he announced to the world the discovery of the medicinal preparation by means of which Christ's wounds were cured. The medicine is called the "Ointment of Jesus" in Persian, evidently because in all oriental Mohammedan literature the name of Christ is proverbial for being the Great Physician, but the Mirza interprets it as being so called because the disciples of Christ used it to cure the wounds in the hands and side of their Master. His mind being imprest with the paramount importance of this medicine he prepared it and began through his disciples to sell it as a cure for the The government had to interfere and prohibited the sale of this quack medicine.

Nor did he stop here, but his mind being ever busy with the all-important question of Christ's death and resurrection, he gave to the world that "Greatest Discovery of the World," over which he has been so wild and about which he has been writing incessantly in his own publications and sending articles and notices to English and American papers, viz: that he has discovered the tomb of Christ in Kashmir, that after being healed of His wounds Christ traveled in the East, came to Tibet and died in Srinagar, Kashmir, where His grave is still found in a certain street of Khan Yar, the tomb being called the tomb of "Usasaf Nabi," or "Usasaf Prophet," which name he interprets means "Jesus." He has paraded this discovery with all his While considering this most important teaching of the Mirza, all important to his mind and what he regards as the crucial point in the overthrow of Christianity, we may notice a characteristic of the Mirza which is so well brought out by his doctrine of

the death of Christ and his burial in Kashmir, viz: his lack of the historic sense. Mohammed himself was destitute of historic sense. He has made a jumble of the history of the Jewish and Christian prophets and of God's people and God's religion by inserting the head of something here, the tail there, the body in some other place, so that from the Mohammedan scriptures, the Koran itself, you can not make out whether Joseph came before David or David before Joseph, whether the deluge came before Moses or Moses before the deluge. Like his prototype, the Mirza has shown his lack of this sense in a number of ways and has even had the audacity to assert that "the Bible is a collection of myths and stories and fables and idle tales fit for women only, whereas the Koran is pure philosophy, free from myths and fables." He can not see that the whole fabric of the Koran is interwoven with the same myths and fables, but without observing their natural connection and their place as links in the chain of history, so that in most cases whatever little there is of the confused historic in the Koran is utterly meaningless and enigmatic without the Bible history to throw light upon it. The Koran has thus really made Bible history to appear like myths and fables and then based its own truth on them, whereas the same things appear in the Bible as historical facts, taking place at definite times and in definite places and with definite objects.

In this particular instance of discovering Christ's tomb in Kashmir, the Mirza has not realized the necessity of immense historical investigation that any reasonable scholar would have made before giving out the discovery to the world. Most probably he has

never seen the so-called "tomb" him-self.

IV. Having considered the problem of Christ's death in the light of the Mirza's interpretation, we now pass on to the last and still more important question of His Second Advent. All the stress that has been laid by the Mirza on the actual death of Jesus Christ without any resurrection, contrary not only to the Christian teaching, but also to the universal Mohammedan belief (according to which Christ was not crucified, but taken to the heavens alive)—all this stress has been laid in order to provide for the interpretation of the most unique fact in the life of Christ, viz: His Second Advent, which is believed by Mohammedans in common with Christians. Here Mirza reaches his climax of inventive power, and brings forward a theory and a claim for which he has been regarded as crazy, as an impostor, as a conscious deceiver, even by the mass of Mohammedans, but which we consider to be not the result of conscious deception, but of incessantly pouring upon the problem of Christ's unique person without the desire of paying due homage to Him, and with a determined purpose not to acknowledge Him as what He is. The Mirza's solution of the problem of Christ's Second Advent is simple and straightforward and may be stated thus: "As Jesus Christ died like an ordinary mortal and is no longer living, His Second Coming can only mean that some one • 'like unto Him' is to come (not He Himself, for He is dead), and that one like unto Jesus Christ has already come and that is my very self, viz: Mirza Gulam Ahmad of Oadian." This is the claim which he has been setting before the world, and asking people to

acknowledge him as the Messiah who, according to Mohammedan belief, was to come to dissuade the misguided Christians from their false belief that Christ is the Son of God, that He died on the cross for sinners, that His blood atones for sins, that He is the Savior of men, and that He will intercede for them before God the Father.

As to his proofs and signs and character to bear out this gigantic claim to be the Messiah, we are not surprized to find that in his character, proofs and signs the Mirza presents a strange contrast with the Divine Person whose like he claims to be.

In the first place, he claims to be a great worker of miracles like Jesus Christ, and seems to think for his own convenience that "prophecy or prediction of events is the only rational form of miracle, for he has already explained that Christ's giving sight to the blind and curing lepers and raising the dead to life had only a spiritual significance. We shall therefore notice one or two of his greatest prophecies as instances. Let it be remembered that his prophecies are sure to be fulfilled, provided an unlimited latitude of interpretation is allowed them. Referring to some of these prophecies, Doctor Griswold says: "They illustrate well the Delphic ambiguity of his oracles and also the way in which the indefinite is made definite post eventum."

He announced that as a proof of his heavenly mission the village of Qadian, where he resides, would not be visited by the Plague and he challenged individual Christians as well as Christian communities to predict a similar immunity from the Plague for any Christian village. It was not long after this that five or six cases of Plague occurred in the village of Qadian. The

prophet, however, has his interpretation ready and stated that what the prophecy declared was that the village would be exempt from a severe outbreak of the Plague and that men would not die like dogs and cats as they died in some other places.

In a public debate with Mr. Atham. a respectable and prominent member of the Indian Christian community, the Mirza ended his argument by prophesying the death of his Christian opponent within fifteen months, if his opponent did not renounce Christianity and become a Mohammedan. The stated period passed without the death of Mr. Atham, and everybody-Christians, Mohammedans and Hindus-looked upon the event as an instance of the Mirza's signal failure in the prophetic line, but the Mirza was not long in coming forward with the interpretation that his opponent had in his heart renounced his faith and hence he escaped death.

He also predicted the death of a prominent Hindu leader, Pandit Lehh Ram of the Arya Lamaj, within a prescribed period extending over several years, and the poor man was murdered by an unknown hand and it was suspected that this was the work of one of Mirza's ardent followers who may have perpetrated the deed in order to prove the truth of his master's prophecy.

It is remarkable that his prophecies have too often assumed this malicious form of predicting the death of his opponents and there is a very expressive couplet in the vernacular commonly repeated by Mohammedans about the Mirza, which says: "The true Christ was such that He used to raise to life those that were dead. The false Christ is such that he puts to death those that

are alive." According to the estimate of a Mohammedan Maulvi he has thus predicted the death of no less than one hundred and twenty-one persons. In fact, his predictions have been regarded to be of such "dangerous and mischievous character" that the government has had to interfere, prohibiting the Mirza from publishing such prophecies.

But as it is pointed out by Rev. Dr. Griswold in his pamphlet, "it must be admitted in justice to the Mirza that he has uttered not only malicious prophecies announcing the death and disgrace of his enemies, but also benevolent prophecies announcing to himself, or to his friends, the birth of sons. But these prophecies have not been remarkable for the exactness of their fulfilment. Sometimes the predicted sons do not appear at all; and sometimes when they appear they turn out to be daughters to the immense disgust of all concerned. The prophetic trade is not without its humors."

One of the clever tricks used by the Mirza in connection with his prophetic business is to announce that "if a certain prediction made by him against an opponent is not true, let his opponent come to Oadian within so many days and swear the prediction has not been fulfilled, and if he does not come within the stated period it is proved that he is in the wrong and the prediction has come true." Such challenges are often in their very nature But sometimes he is unanswerable. paid by others in the same coin. Mohammedan Maulvi of Lahore published a notice some time ago that he had prophesied a number of things about the Mirza which had all come true, viz: that he shall not succeed in marrying a certain woman; that in

a certain case a girl and not a boy shall be born contrary to the Mirza's prophecy, etc., etc. Then he went on to say that his last prophecy about the Mirza was that he would become a leper and that from people who had seen the Mirza he had learned that signs of leprosy had already appeared on his body. He therefore challenged the Mirza to come to Lahore within a stated period and show his body in public if it was free from leprosy, and if the Mirza did not come within that time, it would prove that he had certainly become a leper according to the Maulvi's prophecy. The Mirza, tho ordinarily ready for an answer to everything, had no answer whatever to give.

Intellectually, the Mirza is a man of acute perception, logical turn of mind, spontaneity of thought and fruitful imagination. He has a command over three oriental languages, and is capable of writing spontaneous poetry under the influence of high aspirations. But being naturally a man of fiery disposition and a sanguine and mercurial temperament, he does not possess a cool judgment, an impassionate, unbiased mind and a thoroughly subdued will. In his intellectual capacity he is a bird and he ought to fly, but he has not learned the lesson of curbing his activities and controlling the passion for self. Patience is a virtue which, at least in some of its aspects, he has never cultivated.

Like his prototype, the prophet of Islam, he leads an intense life, giving a free play to his passions of anger, hatred and vengeance, and teaching his disciples to do the same. One of his favorite teachings is "Love thy neighbor and hate thine enemy," or, as he quotes it from the Mohammedan scriptures, "Be exceedingly kind to each

other and be exceedingly hard toward unbelievers." There are many among his disciples, men of strong prejudices and anger and hatred, who find satisfaction in his system because they find there permission to give vent to these passions in their natural channels, thus perchance avoiding the unnatural use of them, but never rising to the supernatural Christian ideal of curbing and controlling these passions and directing them against sin in self and others rather than against the publicans and sinners.

He does not realize that Mohammedanism suits the tastes of wild, fierce, passionate people, thirsty for human blood, as well as of effeminate people for whose unbridled lusts and sinful desires the laws of the religion make ample provision. He ignores the teaching that true heroism consists not, like Alexander or Napoleon, in taking the sword in hand and conquering cities and worlds, but that it consists in conquering self and sin and the world and the devil.

With all his claim to high moral teaching he shows himself devoid of the sense of sin as sin, as something which grieves God to behold. He has collected from various newspapers-Indian, English or American-cases of Christian ministers falling into grievous sin and he keeps these instances as a proof to show that Christ can not save men from sin. What is most deplorable in his conduct is not the fallacy in his argument, but the fact that instead of mourning over these sad cases of sin and pronouncing "wo" upon the sinners in a sad, sympathetic mood of mind, he rejoices over the fact that in their fall he has found an argument for the falsity of Christ's faith, and refers to these cases

of sin with great exhilaration of spirit and joy, and almost passes into an ecstasy as he goes on adding instance to instance of sin.

The Mirza's disciples are respectable people, men of education and learning, and he prides himself on that fact. In the last census report the census commissioner having mistaken his name for that of his cousin, who is the religious leader of the Sweepers, made the statement that there were Sweepers among the followers of the Mirza. Down came the Mirza with a powerful protest that he and his community had been grossly insulted, for he never had anything to do with low, mean, corrupt people such as the Sweepers. "I came not for the sinners but to call the righteous to my kingdom."

He has always been a victim to the weakness of great men, viz: the love of fame. He has tried to blaze abroad

his fame by sending circulars and letters even to the late Queen of England, and the last Amir of Kabul and other potentates, altho any sane man can easily see that this is not the way to spread the knowledge of divine truth. Since proclaiming himself to be the Messiah the Mirza has seldom left his home and his village, except on very special occasions.

The Mirza will, of course, pass away and his work will perish, but he will have rendered one important service, viz: that of calling the attention of the Mohammedan world to the cardinal facts in the history of Christ which the Mohammedans have so long thoughtlessly admitted and blindly believed. This may be the means of opening the eyes of Mohammedans and setting them on Him who is "the Chiefest among Ten Thousand," the "King of kings and the Lord of lords."

## THE ASSAM MISSION FIELD

BY REV. G. G. CROZIER, M.D., TURA, ASSAM, INDIA Missionary of the American Baptist Missionary Union

The northeastern corner of India presents a great call to the Church. Assam is no longer a kingdom, neither is it now a province; it is the northeast half of the great province reaching from the Bay of Bengal to the unsubdued tribes of wild savages eastward into Burma and northward unto the perpetual snows of the Himalayas.

The Assam section of this province covers an area greater than Vermont, Massachusetts and Pennsylvania combined (62,968 square miles) and is occupied almost exclusively by the Welsh Presbyterian Mission and the American Baptist Missionary Union. The latter society has the responsibility for about four-fifths of the total area.

The Welsh have a strong and prosperous work in the Khasi and Jaintia Hills, and some to the southward in the greater and denser populations in the valley of the Surma River. During the last two years they have been experiencing a great revival under the same Spirit that moved the foundations of Wales. In a total population of 2,500,000 they have 10,000 Christians under the care of two medical and thirty-five other missionaries. Before going out every missionary sent there is wisely given some special medical training. Nearly every missionary in Assam is compelled to do medical work and the training for it can be more cheaply and satisfactorily given

at home than while the missionary is laboring under the burdens of the work on the field. He must attempt to save his own life, and the lives of other missionaries. He must try to save the lives of his helpers, native Christians and heathen. He must seek through the use of medicine to remove the common fear of evil spirits, and thus open the hearts and minds of the people.

In the fourteen stations now partially occupied by the American Baptists in Assam there are sixteen men and five single women on the field. These with their native helpers are actually using in their work an average of six different languages (not dialects) per station, and these six are actually needed that the people may understand the message of life. they were to understand the Gospel in their own tongue seven other languages per station would have to be used-an average of thirteen different languages per station. The Census Report of 1901 gives thirty different languages for one of the central stations. Nor are these six languages of the different stations the same languages; many of them are entirely different, and in eight of the fourteen stations the main language is absolutely different, so that from one station a missionary can not go and help efficiently in time of special need in another station. In six of the upper Assam valley stations it is possible in some reasonable degree for a missionary to take another station if necessary. But the various secondary languages of these six stations are so different as to make the shifting of a missionary almost impracticable. In this Assam is similar to Burma, but very different from most of the missions in any other general section of

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At the last Assam Baptist Conference, held January 5-14, 1907, a careful survey of our special field showed that to occupy it even very incompletely not less than fifteen men and eight single women were imperatively This additional number would allow for only two men in some districts with over half a million people. It would permit us to open two new stations with access to the inviting tribes of the hills. Faith falters as we call for reinforcements and as the multitudes appeal to us. We realize that a million homes would be open to them and that thousands of blind eyes and many thousands of sick bodies will needlessly go down to the grave in darkness and pain without God and without hope and that the hearts of many other thousands will remain closed forever. But as we hear beforehand the denial of our society and our churches, we dare not ask man for the medical missionaries we and the multitudes long for in vain.

Except in the extreme northwest the Himalayas are closed doors to closed land of Tibet. Nepal, Bhutan, five wild tribes to the north of Assam. some ten tribes in the hills to the east and southeast of Assam, all stand there a perpetual challenge to timid and unfaithful churches of England and America. Many of these tribes not having been prostrated and pauperized by opium, some of them having high standards of morality and rigid health rules, living in the rugged and cooler hills free from the blighting influence of Buddhism and Hinduism, these tribes offer the Church a most inviting field for conquest, not for these tribes only but for their help

among the vast populations of the plains in front and the untouched regions beyond. The inherent powers of these hill peoples challenge greatest and our bravest service. There is no apparent reason why these wild tribes should not respond to the Gospel as readily as those that have been entered. The Khasi, Garo and Ao Naga tribes are thrilling examples of what the Church might have in at least a dozen more mountainous regions about the Assam valley. These tribes have come in one or two generations up from complete savagery and call out in pleading tones to the missionaries and to the Lord of the harvest for more laborers that they and those many other savage tribes may know the joy of Christ.

Forty years ago the highest government officer of the province characterized the Garos as "a most desperate and incorrigible tribe of bloodthirsty savages." Forty years ago last April the first church was organized among them with forty members. Not long afterward the ferocious savages gathered on the hills above in a plot to annihilate the little band of Christians, but a herd of wild elephants entering their crops demanded attention and the little flock was saved. In the early years the missionaries were greeted in the heathen homes by long strings of human skulls that had been captured in the villages on the plains below and carried as bloody trophies to their homes in the seclusion of the To save its own subjects the British Government sent in a detachment of soldiers shortly before the missionaries entered and conquered the tribe, it is said, without the loss of a single life.

These hill people live in constant

fear of demons. Is any one sick?-a demon has bitten him because of some offense committed. Are crops failing? —the demons must be appeared. new land to be opened?—the demons must be propitiated. A young lad looked upon the dying and thought death could not be the end; he saw the joys and blessings of daily life and thought certainly there must be a Good Spirit, and so he began to pray to the Good Spirit he thought must exist. When he learned to read in the school the government had started for the purpose of reaching the wild Garos, he accepted for himself the Gospel story given in a booklet presented to him by a Christian government officer, and in time returned with two others and began to lead his tribe to Christ. Each morning spent much time in prayer and each Sabbath day waited on God in fasting and prayer. Thus began the fruitful Garo Mission. The government recognized the advantage of having the schools largely in the hands of the missionaries, and then the work prospered. The combined efforts of the mission and government have changed 10,000 murderous savages into neighbor-loving Christians, and the whole tribe into respected subjects of the crown. Instead of bloodshed there is peace; instead of wanton savagery there is a large degree of Christian prosperity; instead of absolute illiteracy many thousands have received a primary school education and nearly the whole population seems eagerly reaching out for light and truth and the ability to grapple with things modern and eternal.

We have one hundred and ten lower primary schools among them and the government has fifteen others; we

have two upper primary and one normal training school of the English standard. In all grades of this school there were last year over three hundred pupils. A few graduate and go out each year as teachers, but so great is the demand for teachers that urgent messengers from heathen villages are frequently turned sorrowing away. The head man of a village eight miles from Tura had turned away hungering several times. At last a young man was found and sent to him. In less than a year he brought seven enlightened hearts from the very depths of heathen darkness to the joy of our baptismal pool in Tura, and these told us there were still eleven more that wanted to be Recently a middle-aged baptized. man walking about aimlessly in my office suddenly spoke up, "Saheb, I wish I could die now." "Why, how's this," I inquired, for I thought him a heathen. "Oh, if I could only die and get away from all this sorrowing and suffering and sin, and be with Jesus!" Then I learned that he was one of the unbaptized ones from this same village. He soon promised me he would return to his own village and seek to lead others out from their cringing fear of demons into this same joyous

fellowship with Christ. From a village two days' farther into this large central almost touched region of the hills a blind man came last December. After he had gained a good degree of sight my second Garo assistant led him such a realization of the possibility of joy in this life and the next that just before starting for home he told me with mingled joy and sadness that he was now to return to his heathen village alone and live in the midst of

utter darkness; that he had been driven from home, his wife from him, and he left nearly to starve in desolation; but now he was to They might beat him, they might keep his wife from him, they might even kill him if they desired, but he would not give up Jesus. Having cut his hair in token of his purpose of heart and having removed the numerous rings from his ears as evidence of his faith in Christ and disbelief in the heathen idea of demons. with this fervent declaration of loving faith he went out from me in a Father's loving hand.

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From farther still in the heart of the hills where never more than a brief message from a passing evangelist had ever been given there came one day a heathen priest. Aided by his walking-stick and guided by the impelling spirit within, this blind man came a five days' march alone through the little village paths and a graded bridlepath across streams and small bridges to have sight restored to his hopelessly blind eyes. Three young students and the wife of one of the missionaries specially cared for him and taught him the loving word. Being a noted priest he had led his people in their drunken festivities for many years. Having come a priest of demons, he returned after three or four weeks a priest of the living God. His clothing was stolen from him, what little money he had was taken away, they threatened to kill him and tell the government an elephant had trampled on him, false charges were invented and false-witnesses testified against him; he reviled not again, but rather gave place to wrath. He other blind men to me for operation and through his faithful preaching

and loving, unrevengeful life souls have been led to Christ.

An evangelist arrived one day from a three months' tour among the heathen villages and told that in all that time he had met but two or three persons that had offered any opposition to his message; men left their fields to hear him, and some even left their sacrificing to demons to listen to this messenger of the Good Spirit. On this tour he was led to a very sick man whose house was "piled full" of portions of animals that had been sacrificed to demons for his recovery. At his command the patient was reluctantly bathed, then a little medicine was given and the man recovered. Another minister found on entering a village in another section of the hills, that a woman there was very ill. Her husband had already sacrificed two bulls for her recovery and was gone to purchase a third. The young pastor gave her two doses of medicine and left a third and the woman promptly healed. After a year of such work in his section of the hills many villages were on the point of giving up their worship.

A man brought his son to me one Sunday morning saying he had done all he could to restore his boy's lost hearing; he had sacrificed five bulls, five goats, five hogs, ten chickens, one duck, and much rice and rice beer had been consumed in their drunken feasts, but it did no good. Thus do the multitudes grovel and grope. An old man from the darkness of heathenism sat one day on my veranda with tears flowing from his blind eyes as one of my medical students told him the simple story of Christ's love as a cure for man's sin. They call for teachers, they long for light; we are

burdened, some are even crusht by the work put upon them. In my own station is all the work five or six strong men and three single women can possibly do. At present there is one man in health, another that has been ordered out of the station by three different physicians; also one single woman new on the field, and one other whose furlough is nearly two years overdue. We should be teaching geography in the one hundred and ten schools, but there is no such book in the language. We are expected to teach a certain grade of arithmetic in the upper primary schools, but have had no text-book to supply the pupils in over two years. Many of the 5,000 Christians want the New Testament, but it is out of print -not a copy to supply them in the last four years; the Gospels only are available. Only Genesis of the Old Testament has been printed for them. When there were four of us on the field it was utterly impossible to touch any of these things; what of the conditions now with only two men there!

God commands us to go forward; the committees command us to retrench. Vast multitudes are asking for teachers, preachers and healers; these professions are crowded at home, and many young men and women are looking for good employment. millions languish for the bread of life. The churches here struggle under burdens because of their withholding. "There is that withholdeth more than is mete and it tendeth to poverty" applies both to men and money. The Church is strong and able. Let it undertake seriously to do what the nations need and what the Lord commands, and receive to itself the withholden blessing.



REV. F. M. PRICE AND HIS NATIVE ASSISTANTS IN TRANSLATING THE SCRIPTURES

# SIGNS OF PROGRESS IN GUAM

BY REV. FRANCIS M. PRICE
Missionary of the American Board

The American flag has floated over Guam for nine years. What has been accomplished for the people themselves by our government? Aside from the fact that Guam is valuable as a cable and coaling station and occupies a somewhat strategic point in the Pacific Ocean, between Honolulu and Manila, what can we show the native peoples of the island to justify our occupancy of their land?

It may be said in general that the functions of our government there

have been exercised in the interests of the people. During a somewhat interrupted residence there of seven years, I have never known of a single case of injustice and I believe that the great mass of the people recognize and appreciate this. The officers and men of the naval station are almost universally kind to the natives. There has been a persistent and continuous effort on the part of the governor and his staff of officers to improve the condition of the people. Each governor has

been willing to profit by the experience of his predecessors and thus the government has been increasingly useful.

The present governor, Commander T. M. Potts, U. S. N., has undertaken the task of simplifying and codifying the laws. Hitherto the cases have been tried according to the old Spanish

to provide a sufficient school fund for schools worthy of the name, and we have seen the humiliating spectacle of the American flag floating over a land without good schools of any adequate educational system. This is a great injustice to the people and a disgrace to our government. Having taken the



AN EXPRESS WAGON IN GUAM-NATIVE CARIBOU AND CARS

code, supplemented by general orders, issued from time to time as occasion demanded, by the governors, and by American, Hawaiian and Filipino laws, that have been introduced to meet especial needs.

With January first, 1907, English became the language of the government and all public business is now transacted in that tongue. This has stimulated greatly the desire to acquire our language, and while criticized by some now, will in a short time be accepted as best and give general satisfaction. Unfortunately the United States Government has done very little for schools in Guam. The insular government is utterly unable

island of Guam for our own purposes, we ought to be generous enough, or just enough, to provide schools for the children growing up under our flag.

The governor hires a number of special laborers to teach the children and details one of his officers to superintend this work, but while this relieves the situation somewhat, it does not meet it. An appropriation of \$25,000 for buildings and \$10,000 annually for current expenses would enable the governor to erect schoolhouses and secure teachers in sufficient numbers to give the people a good system of common schools—certainly a small amount for securing so large a result.

A greaty needed utility, indeed absolutely necessary if the people are to have health, is a pure water supply for the city of Agana. From the very first this has been seen and plans and efforts to secure it have been made, and only just now has the government taken any action about it; but tentative appropriations have been made and soon the people of Agana will have sweet, pure water, consequently better opportunity for "life, liberty and the pursuit of happiness."

The board of health, under the direction of the chief surgeon of the navy and his staff, has done great things for Guam. From the very first our medical officers have given themselves without stint to the treatment of diseases and improvement of health A training-school for conditions. midwives has reduced very materially the alarming mortality among infants; a leper colony has segregated the lepers where they have kind treatment, and checked the spread of that dread disease; free clinics have been held daily and the seriously sick have been provided for in the hospitals for a nominal charge; the city of Agana has been cleaned up, pigs banished from the streets and houses, garbage wagons provided to gather up the refuse daily; and every property owner is required to keep his house and lot clean so that Agana has been called "the cleanest town in the tropics." Contagious diseases are isolated, and every effort is made to secure the best sanitary conditions. With a good water system there is no reason why Guam should not be the most healthful of tropical islands.

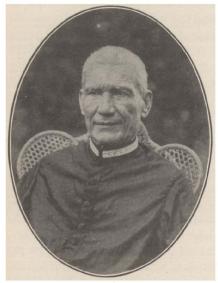
Guam has two hospitals. During the administrations of Commander Schroeder the governor's wife secured funds from friends in America and from Chamorros with which the Maria Schroeder Hospital was built; and the wife of Governor Dyer interested herself in the women, and as a result we now have the Susanna Hospital for Women and Children; and Mrs. Potts, wife of the present governor, is collecting funds for a greatly needed home for nurses. Thus these noble women have contributed, each in her way, to the betterment of conditions in the island.

The one blot on the American administration is the introducing of the saloon with all its attendant evils. It was hardly to be expected that an officer in the United States Navy, where drinking is well-nigh universal and the great curse menacing the future of this branch of our public service, should favor total abstinence for the Guam people, altho Governor Leary, himself a drinking man, supprest the distillery and strenuously opposed the saloon, thus conferring a great benefit on the people. The governor succeeding him refused all applications to grant saloon licenses, but later governors have thrown open the doors, and there are now ten places in Agana where liquor is sold. testimony of the Chamorros themselves is of value, these drinking places are proving a great curse to the people. The Chamorro people are too weak to resist temptations to drink to excess, and it is a shame that our government should have disregarded in this respect the moral and material interests of the Chamorro people.

The present governor is a temperance man and has sought to limit the number of saloons by raising the license fee, which is now \$250 Mexican, but has been unable to do so. It is

with deep regret that we record this great wrong to the people amid the many good things that can be said.

Speaking of religious conditions, there are some encouraging things to be noted. When Governor Leary came to Guam, he banished all the



PADRE JOSÉ PALOMA The Roman Catholic priest in Guam

priests that he deemed unworthy and a menace; but the present Chamorro priest, José Paloma, altho he had lived on the island for many years, was not among them. I was told by one who was here in Spanish times, that this old priest had opposed the oppressions of the Spanish priests; but had been powerless to do anything to relieve the people. After the departure of the Spanish priests he was given full charge of the Church in Guam, and has retained it ever since. He has been very friendly to the government, is kind to the people and beloved by them, and no one has ever said a word against his moral character.

Since the American occupation, a Spanish priest and two helpers have come to Guam, and socially these priests have lived without reproach and while stories of their reaping profit from the ignorance and superstitions of the people are told, the Chamorros say that many of the old-time practises have disappeared.

One of the most hopeful signs is the sensitiveness to public opinion shown by the priests. In July, 1906, an article from my pen was published in the REVIEW, in which the practises of the Church in Guam were exposed. I believed, and still believe, that existing abuses should be exposed, fairly and kindly, but faithfully; for in no other way can public opinion in America be made effective to correct them. bishop of the Roman Church in America sent a copy of the REVIEW to the old priest and asked an explanation. The priest, instead of correcting the abuses, thought he could serve his cause best by sueing me for libel. The case was impossible and, after a conference, was called off. In this conference I told the priest that if he would show me any untrue statements in the article, I would correct them, but otherwise they must stand. Two minor mistakes were pointed out. In speaking of the Dominican Belts, it was said that the priests bless these once a year, but I was misinformed about "The belt is blest only once; a thing can not be blest twice." And in speaking of the money-box at the consecration of the image of the virgin, it was stated that this box was placed at the foot of the image, but it should have been, "this was placed below it, as the image is high up in a niche in the wall and the box could not be placed at its feet." All the superstitions about these belts and this image were not denied—they are evidently believed. The following statement was sent me by the priest, edited and condensed by me, but retaining as much as possible his own words:

The Catholic Church, here as anywhere, teaches not less truth than any Christian

after it had been set up, for it stands in a niche five meters from the floor and there is no ladder or steps for people to go up to put money in the box. The people are taught to come to the confessional with sorrow for sin and a resolution to amend and submission to fulfil the penance given



A HOUSEHOLD SHRINE OF A ROMAN CATHOLIC FAMILY IN GUAM

sect, and the same good catechism that is used now was being taught before I was born, seventy years ago. We Catholics have the same creed everywhere and we adore one God alone as our catechism teaches us; we have no religion of Mary. We honor her with our devotions and hymns, as Mother of Christ, true God and true man; but we have here even prayers and hymns composed by myself in honor of Christ.

No priest would do so foolish a thing as to throw an image into the sea and expect to find it afterward; for the raging waves would dash it to pieces against the reefs and the howling winds would sweep it away. It is impossible that a box should have been placed at the feet of the image by the confessor; and never a priest received anything in the administration of the sacraments of which penance is one. The priest does not charge for blessing the belt every year; the money received for the belt goes for other purposes, and only persons of good character can retain the belt. The age of persecution belongs to the past; the priest never approved of persecutions.

It may be said that there is a very great difference between what is theoretically taught and the beliefs among the people. The charge to be made against the Roman Catholic Church in Guam is not that they have not taught some of the fundamental

truths of Christianity, but that they have so obscured them by superstitious practises, idolatrous processions and the use of amulets that the latter



ANA TAITANO A native Christian teacher in Guam

have come to be held by the common people as the substance of their religion.

An intelligent Chamorro said to me: "Of course the priests say that they do not receive money for pronouncing absolution, but we people believe that if we withhold our money when they ask for it we shall not receive forgiveness, and it is a common saying among us when one has done wrong: 'No matter, I will take a dollar and go to the priest and be forgiven.'"

With reference to the article in guestion one intelligent gentleman who has never been in our chapel, said: "The errors claimed to exist are insignificant; all important statements are admitted to be true." Another gentleman, not a Protestant and not an attendant upon our services, sent me words expressing sympathy with the statements and the effort to correct these abuses, saying: "Every word of it is true." He desires as many others do that these abuses and superstitions which exist shall be corrected, and the Roman Church, if it hopes to retain the good wishes of the most intelligent Chamorros, should address itself, not to annoying and haling before the court those who tell the truth about her practises, but to correcting these abuses which have grown up in the past and emphasizing those things that are taught in the Holy Scriptures rather than the wearing of belts and amulets of old orders of monks and nuns, images and idol processions, burial in consecrated grounds and such things, which are opposed to the spirit and plain teachings of our Blessed Lord. Many Protestant Chamorros desired that the case should come to trial that they might go before the court and testify against the things from which they have suffered and their people are now suffering while they affirm that every word of the article is true. As I came away one young woman was engaged in translating the article into the Chamorro language so that those interested might know just what had been said. We want to be perfectly fair in all we publish, altho we know it is difficult to be so; for we do not desire to antagonize the Roman Catholic Church, but rather to correct wrongs,

and thus to give the people of Guam a better opportunity to know the truth as it is in Jesus and believing in Him to "have life in His name."

The mission work has been growing apace. The schools are better attended and the pupils show progress in every department. The recent reopening of the training-school is a decided step in advance, altho the missionary family there find their hands so full that very much must be left undone. One helper has been compelled to give up his work for a short time in order to attend to things temporal, and a clerk in the Pay Department, an earnest Christian man, appreciated so greatly the fine qualities of heart and mind of the gifted Ana Taitano that he sought her hand in marriage and they are together establishing an American Christian home. Other younger students will come on in time, but the work is greatly crippled just now.

The Gospels, the Acts of the Apostles and the Psalms have been translated into the Chamorro language and are being printed by the American Bible Society, and a catechism of doctrine and practise is nearly ready and will be published soon. In this work of translation the Chamorro Christians have rendered invaluable assistance. and the books could not have been without their aid. Services are held every Sunday evening in the English language for the American public and are appreciated by a few. Indirectly the mission work has done much to create a healthful public sentiment among the Chamorros and its relation to the government is most pleasant and cordial.

The watchword now is "better things," and we expect a steady growth along all lines which look to the political, moral and spiritual improvement of the people.

# A REMARKABLE CONVERSION A STORY TOLD BY A MISSIONARY IN CHINA

A missionary in China was once preparing a cup of tea in his tent, when a native of the district, one of the literati, but notoriously wicked -indeed a leader in wickedness, who kept a den of infamy near by which was the resort of the abandoned of both sexes-ventured into the tent. After a few moments' conversation about the weather, and such common places, the missionary approached him on the matters of the soul in some simple way, and was at once met by the resistance that comes from agnosticism. flagrant Chinese sinner fell back upon our ignorance of everything outside the realm of matter and

daily experience, and particularly objected to believing anything he could not see and understand.

The missionary met him at the very threshold of his own objection, and pointing to the little tea-kettle on the brazier just beginning to emit steam, said: "Well, now, there is a simple thing you see but don't understand. I take some spirits, or charcoal, and a match—all cold and without a flame. I strike the cold match on a cold surface, and it blazes up. It sets the spirits or the charcoal burning. The flame strikes the cold surface of the kettle, and the heat passes in some way through the kettle bottom, and comes in con-

tact with the water and, in some way, sets the water moving more and more rapidly, until it is as we say 'boiling.' What was cold becomes hot, until the liquid changes to vapor and comes out at the spout, first invisible, then becomes visible as a white cloud of steam, and presently changes back to water and falls in drops upon the earth. You see all this, but not one step in it all can even you, a literary man, explain. When you can tell me how matter, that is cold and without flame, develops fire, light and heat; how what is outside passes through metal and gets inside; how what was liquid becomes a floating vapor; how the visible becomes invisible and then visible again; how the water becomes vapor and the vapor again becomes water; how what was cold becomes hot and what is hot becomes cold,—I will undertake to explain the mystery of any fact declared in this book"-laying his hand on a copy of the Chinese New Testament.

The Chinese scholar had, of course, nothing to say, and naturally diverted the current of conversation to something else; and, as he was about to leave, the missionary, picking up a neatly-bound copy of the Gospel according to John, in Chinese, said: "I will give you this, if you will agree, before you go to bed tonight, to read just the first three chapters." Half playfully the man accepted the gift and the conditions, and, taking the book with him, went off to his den.

The book and the promise were alike forgotten until he had gone to bed, and then the thought occurred to him, "I promised the foreign devil

I would read three chapters in that book before I went to bed, and he'll ask me next time he sees me if I have done it. Well, that promise is easily fulfilled." So he lit his little lamp and, still lying in bed, began to read. "In the beginning was the word, and the word was with God, and the word was God." That book did not read as any other he had ever read, and his curiosity was awakened. "In Him was life, and the life was the light of men; and the light shineth in the darkness and the darkness has not overpowered it. That was the true light that illumines every man by its coming into the world."

He read on, irresistibly compelled, as he read, to notice the novelty of the teaching he was meeting in this Gospel story. He read those words of John the Baptist: "Behold the Lamb of God which beareth away the sin of the world." Who can read that and not stop to think! He read on to the third chapter, and then he found one of the Jewish Literati in conversation with Jesus, and stumbling over the mystery of the New Birth from above-just as he had refused to accept what he could not understand-and he observed how our Lord answered the Pharisee very much as the missionary had answered him: "Here is the wind. Did you ever see it? Yet you see its effects as it bends the branches of trees and sways the fields of grain. You know not whence it comes or whither it goes-how it comes to blow and how it comes to die away and stop blowing-how anything so soft and pliable as the wind lifts the waves, and tears up deeply-rooted trees. So is every one that is born

of the Spirit. You see the proofs and results of the Spirit's working, but never the Spirit Himself. You can not tell how He works, whence He comes or whither He goes." And the learned blasphemer and panderer to vice remembered what the missionary had said about the water, and fire, and steam in the teakettle; and could not but say to himself: "There is certainly something very like, in what he said and in what this Jesus teacher said to this man of the Pharisees. You see the fire burn and the kettle boil, but you can not tell why or how. And you see the Spirit make men new as if born again, but you can not tell how." And he read on: "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 was wonderful. God giving his own son, and sinners having only to accept God's gift by believing! A little farther on he read, how light is come into the world, and men loved darkness rather than light because their deeds are evil. And he felt that that was a true description of himself. He did not want to see any light; it made too clear his own evil doing, and he would run away from any truth that showed him his own bad heart and life. Then, as he finished his promised task and came to the end of that third chapter, he read those wonderful words: "He that believeth on the Son hath everlasting life," and if that was true he had only to believe in this Jesus and have this strange gift of everlasting life.

Incredible as it may seem, the result was he got out of bed, upon his

knees, and asked for salvation! He became, simply by reading that Gospel story, and without any man to guide him, a true believer; and not only abandoned his old life and all its companions and vices, but turned that den of infamy into a place of prayer. The gate of Hell became a gate of Heaven.

Morphy, the American chessplayer, looking at the picture of a youth playing chess with Satan, and, apparently, doomed to inevitable defeat, studied the position, called for chessmen and board in reality, and by one move won the hypothetical game. We may reverently transfer that thought to our Lord. By one stroke Christ has won the prey from the mighty; we need never be defeated, for Christ offers us triumph.

# WHAT THE MISSIONARY SHOULD NOT DO

Mr. Meredith Townsend writes: "The missionary, like the educationist, can not resist the desire to make his people English, to teach them English literature, English science, English knowledge. . . . . He wants to saturate Easterns with the West. . . It is the very best test of Christianity that it can adapt itself to all civilizations and improve all; and the true native churches of India will no more be like the Reformed churches of Europe than the churches of Yorkshire are like the churches of Asia Minor. . . . Natives of India, when they are Christians, will be, and ought to be, Asiatics still; and the effort to squeeze them into European molds not only wastes power but destroys the vitality of the original material."

# THE PRESENT UNREST IN INDIA AND ITS INFLUENCE UPON MISSIONARY EFFORT\*

BY REV. R. A. HUME, D.D. Missionary of the American Board

In the rainy season a downpour in one place does not indicate a force for that locality and that day alone. It is symptomatic of what will for months be controlling over a large part of the country. So present unrest in India is only symptomatic of a movement which is at work in a large part of the world. Unrest is active in every country of Europe—Russia, Turkey, Italy, Germany, France, England and Ireland. There is unrest in the United States and the countries of South America. 'Unrest characterizes even the unprogressive continent of Africa. Witness Zululand, Egypt and Morocco. It would be strange if unrest were not also characterizing every progressive people of Asia. Unrest is active and is sure to increase in Japan, Korea, China, India and even in backward Persia. The fundamental principle which justifies and requires missionary effort is that we "are," not ought to be, "members of one another." Not only individuals, but nations and races "are members of one another." If one member suffers, every member is affected. When one member grows, every member is affected by it. All the virile members of our world are now undergoing "growing pains" due to the same fundamental influences. This well-nigh universal unrest expresses itself not principally, nor most violently, in political dissatis-It is partly intellectual, faction. partly religious, but preeminently social and economic: tho, in my opinion, what are called social questions are truly religious ones.

Assuming that the various peoples of the world *are* members of one another, it is highly probable that the fundamental cause of unrest

in one country is very likely the cause of unrest in other countries. Therefore let us first seek for the cause and meaning of unrest elsewhere than in India. Unrest in the United States is not due to the form of government nor to foreign rule. Its deep-rooted, patent cause is a growing appreciation of the worth and claims of the individual man. Russian unrest is at bottom due to the same cause. If the czar had actually been acting as the father of all his people, and if the upper classes had realized and met their responsibilities to the masses, there would have been infinitely less trouble. Unrest in backward Persia is due to the sad experience that multitudes can not get "a square deal," and that some foreigners are too favored. The fundamental cause of unrest in every land, including India, is the more or less conscious leavening of the people with the Christian doctrine of the worth and possibilities and claims of the individual man. Our God has caused this leavening in India by manifold agencies—by education, by teaching of English literature and history, by railroads and commerce, by intercourse with the West, and considerably by the direct and indirect influence of missions. neither here nor in any land is adequate recognition given to God's hand in this phase of providence.

In every land the present unrest expresses itself in some crude, mistaken and injurious conceptions and methods. Nevertheless, this is unavoidable, and, to those who believe in God and share His sympathy and patience, this imperfect unrest is a harbinger of the fuller coming of the kingdom of God. Tho some mani-

<sup>\*</sup>An address delivered before the Annual Conference of the South Indian Missionary Association, Kodaikanal, May 21, 1907. Condensed from the Baptist Missionary Review.

festations of unrest in India are mistaken and wrong, the bottom fact is that many people are becoming more conscious of need, desire and capacity for betterment in thought, in religion, in political power and in social and economical opportunity.

If the present unrest is due to a growing sense of the worth and claims of the individual man, and his consequent effort to gain larger opportunities, then we are in a position to estimate its probable influence upon missionary effort. That influence will be partly helpful and partly harmful. In Japan it exprest itself in a pronounced anti-foreign sentiment. But on account of the absence of foreign rule, it secured its end rapidly and with less friction than will be possible in India. At times it bore an anti-Christian, as well as anti-foreign, aspect. But because the missionaries in Japan, on the whole, came rightly to bear themselves toward this national movement, we now know that that growing conviction of the worth and capacity of the individual man, and then of national organization, has wonderfully promoted the spread of Christianity in the land of the Rising The dreadful Boxer uprising in China has really promoted the growth and power of the Christian Church in the Celestial Empire. What the eventual influence of the present unrest in India will be on Christian activity here will largely depend upon the attitude of missionaries toward it. It will depend on whether we (1) understand it, (2) sympathize with whatever is legitimate and good in it, (3) on account of such knowledge and sympathy refrain from unwise criticism and opposition, and (4) rejoice in it, as it grows in maturity, balance and fruitfulness. In a word, the amount of faith, hope and love in the missionary body will largely determine its influence on missionary and Christian life in India.

#### Influence on Missions

First, then, the missionary needs to try to thoroughly understand the present unrest. He can do it only by getting, at first hand, from those who are at unrest, both Christians and non-Christians, their thoughts and feelings. It is a common, but futile, course for those who do not personally share the unrest to take an irritating attitude of superiority toward the movement. The Christian missionary, if wise in interpreting God's hand in affairs, ought to understand much of the cause and the meaning of the present unrest.

Secondly, the missionary needs to sympathize with whatever is legitimate in the unrest. It is superfluous to say that without sympathy one can not even properly understand any movement. The intellect and heart must both work. The worth of the individual soul, its rightful claim to more and more opportunity, and the necessity and power of organization are the invariable assumption and frequent assertion of the missionary. He does not have political opportunity or organization in mind. But sooner or later that is an inference which men will make as their capacity increases.

Thirdly, in order that the present unrest may help Christian work, the missionary needs patiently to deal with its crude and wrong manifesta-Think of the age-long patience of our God in dealing with the unfaith, foolishness and disobedience of the children of Israel while He was making a chosen nation out of such materials. Think of His marvelous long-suffering in dealing with us who have inherited so much of knowledge and privilege from generations of ancestors who have been in Christian principles. grounded Then consider whether it is not only shortsightedness and folly, but even sin in us, to deal otherwise than patiently with crude and even mischievous manifestations of unrest in

both the Christian and non-Christian communities.

Tho the missionary tries to understand from Indians themselves the causes of their dissatisfaction, to sympathize with whatever seems legitimate in it, and to refrain from unwise criticism, yet, in order that the present unrest may help missionary effort, the missionary also needs in wise and firm ways to show to both Christians and non-Christians the dangers of the movement, and what appears to him crude, wrong and injurious in its different phases. In large measure it is our duty to teach, to warn, to reprove, to approve, and to call to repentance and improvement all men in all matters of thought and life. So, while intelligently, sympathetically and patiently dealing with unrest, it is equally important and equally loving, plainly to point out the dangers and mistakes of crass political agitation and ill-judged unrest, and the injury it is sure to cause. vided that faith, hope and love control our attitude, our warnings and attempted correction will more or less be fruitful.

#### Political Unrest

I now turn to somewhat detailed suggestions about two concrete phases of the unrest. First, consider political unrest. As one who has long taken deep interest in the political life of my native and beloved land of India, I begin by saying that I consider the British administration of India easily the finest example in history of the government of one people by another. The devotion to the well-being of this land, and the wisdom, strength and persistence with which that devotion has been followed by a host of noble men of the ruling race, constitute a high example to missionaries. Nevertheless, I question whether these wonderfully masterful rulers often think of our Master's words: "Ye can not serve two masters." I fully believe that not a few of these rulers have

followed as their guiding-star first and foremost the good of India. But some of these rulers have themselves said that when the supposed good of Great Britain appeared to conflict with the best interests of India, the temptation to serve the former has been yielded to. By every law of human nature such a course is sure to create unrest.

Nevertheless, while deploring the danger and evil of many manifestations of the present unrest, the missionary will fail in power to help India if he overlooks the legitimate element in the political ferment. he recognizes it, he can more effectively show the serious danger to the political, as well as the social, welfare of this country from crude and excessive dissatisfaction and agitation. It is manifold influences from the West that have inevitably increased the desire, and have somewhat increased the capacity, of many Indians for a larger part in the management of their public affairs. Yet it is human nature that they do not realize the difficulties in this direction. Missionaries can help by showing a public spirit, and by taking some part in matters of local well-being, such as service in connection with municipalities, and, so far as feasible, in larger matters of national life. It is certain that, if such an organ for the formation and the expression of public opinion as the National Congress had not been started, it would be organized tomorrow. Seeing in connection with it a Christian opportunity to help my beloved native land, and, as one knowing the dangers of popular government, seeing an opportunity to exert a conservative influence in an institution in danger of radicalism, I long ago identified myself with the Congress. Suppose that hundreds of missionaries had for years sympathized with what is legitimate in that movement, and had taken some part in choosing delegates, and had occasionally become delegates, how they could

have strengthened its conservative and moderate section, and been more widely regarded by non-Christians as good friends of India! Yet, because the missionary body as a whole has looked at it askance, and the Indian Christian community has done the same, our opportunity in that connection may have been lost. Was Mr. Kali Charan Banerji's influence as a Christian lessened or increased by his warmly identifying himself with the Congress?

Certainly association with leaders of public opinion, taking part in public gatherings, and utilizing the Press afford valuable opportunities to the missionary to help the political life of India, by showing the of popular government dangers through current illustrations of misrule under such government in other lands, and of injury to society through giving power to men who in character and inexperience are unfit to use it aright. In various ways I am giving currency to the following warning from James Russell Lowell, who was once American ambassador at the Court of St. James, and who well knew the perils of democracy in the United States: "We have been compelled to see what was weak in democracy as well as what We have begun obwas strong. scurely to recognize that things do not go of themselves, and that popular government is not in itself a panacea, is no better than any other form, except as the virtue and wisdom of the people make it so, and that when men undertake to do their own kingship they enter upon the dangers and responsibilities as well as the privileges of the function. Above all, it looks as if we were on the way to be persuaded that no government can be carried on by declamation."

## Unrest Among Christians

A second concrete phase of present unrest comes nearer to each one of us. There is unrest in some sections of the Indian Christian community,

not toward government, but toward missionaries. We have taught and somewhat illustrated the worth and possibilities and claims of the individual, and the value of organization in developing, conserving and utilizing those powers and claims. The work of most missionaries has been among the deprest classes. Fair-minded Hindus in the very classes which have declined much missionary influence for themselves regard what missionaries have done the deprest communities as Christ-like and as a service to all India. Yet, among some members of the Indian Christian community, there is unrest toward missionaries as a body, because some consider that, tho we preach, we do not sufficiently practise, the brotherhood of man; that some of us do not take the means of understanding their dissatisfaction and do not adequately sympathize with them; that too many harp on their weaknesses and are not sufficiently considerate and patient toward what really are, or what are only deemed to be, their faults; and that missions do not give them sufficient leadership and posi-

There seems to me only one Christian way of meeting such un-That way is humbly to consider what omissions or commissions may lie against us individually or against our organizations. We can not clearly see how to remove beam or mote from the eyes of the disaffected till we are prepared in a Christ-like spirit to remove the beam or the mote from our own eyes. Now, tho I believe that some of the disaffection is without adequate justification, yet how often children misjudge their parents. Nevertheless, the love of wise parents makes them doubly careful toward the inexperience, unwisdom and mistakes of their maturing children, in order to avoid the worse evil of alienation. Our relations to our children in the faith are specially delicate because we are racially different, and be-

cause time and opportunity for intimacy with them are difficult to secure, as the Christian community increases. I have seen several sad cases in which not only individual Christian leaders, but considerable sections of the community, have been seriously embittered by what missionaries some have "teaching them a good lesson." have yet to hear of a single good outcome of such an attitude. Yet in the Christian community we have a recent inspiring example of how the present unrest can promote mission-

ary effort. The organization of the new Indian National Missionary Society is due partly to dissatisfaction with missions and partly to the whole national movement. God can make great good come out of what is partly good and partly evil! How fine a Christian spirit the missionary body is manifesting in its sympathetic attitude toward this new organization! Our God is ready to help us in dealing with faith, hope and love toward all phases of unrest in India. He is able to turn this unrest to the advancement of His Kingdom.

#### ANOTHER VIEW \*

BY REV. J. P. JONES, D.D., PASUMALAI, SOUTH INDIA

We all know the barriers which oppose full freedom of intercourse between the whites and the blacks of America. But in that land there is nothing in the sentiment or in the antecedents and conditions of the lower race to prevent it from accepting every approach, and reciprocating every sentiment of kindness on the part of the higher race. India the situation is a much more difficult and complicated one. Here we have two races, the Arvan of the East and the Aryan of the West, standing face to face. Each in its way claims dominance. The Westerner claims superiority by right of conquest and of advanced civilization and general progress. The Easterner, on the other hand, has ruled India by right of intelligence and by every claim of social and religious distinction, for at least thirty centuries. He stands to-day a match for any individual, East or West, in intellectual prowess. But, more than this, socially and religiously he regards himself as the first son of Contact, even with the king-emperor himself, is for him pollution which must be removed by elaborate and exacting religious ceremonies. How can one expect such a man to meet with a foreigner

on equal terms, or to treat him with a sense of equality?

No one can claim that British rule in this land is altogether unselfish or does not, at certain points, lend itself to attack and impatience on the part of the people. From Great Britain the Englishman has brought to this land of sobriety its drinking habits and his purpose to make as much as possible of its excise revenue. The consequence is, that this revenue is increasing constantly; and there is serious danger that Great Britain, while in the pursuit of this revenue, will make a race of drunkards. It is not surprizing that Indian writers wax eloquent over this injustice. One compares this revenue with the small sum that the government gives for the education of the people.

In the scheme for the increase of native power, which the government has had in mind for some time, a picturesque feature is that of creating a council of native princes which shall have no legislative function, but which will deliberate concerning the needs of the empire and will render advice to the imperial government in reference to the same. There are scores of independent princes in this land whose intelligence and ex-

<sup>\*</sup> Article condensed from The Congregationalist.

perience would enable them to render the state useful service as counselors. Such a function would add materially to their sense of responsibility and would create a new interest among them for the common empire. Let us make use of Indian talent to solve Indian problems.

Another scheme is to introduce, for the first time, Indian gentlemen into the Council of the Secretary of State for India. These two schemes are to be put into execution without delay and will go a little distance in the direction of giving to the people a voice in the affairs of the state.

## THE MEANING OF THE UNREST\*

BY THE REV. J. MATHERS, B.A., B.D. Missionary of the Wesleyan Missionary Society

Unrest implies movement; and movement in the life of a nation implies either progress or retrogression. Is the unrest that to-day is so apparent among certain sections of the people of India indicative of a movement toward a larger and fuller life on their part, or does it partake of the nature of a reaction?

This movement is complex and draws its inspiration from many sources, and covers every field of the nation's activity. Yet it is *one* movement, arising from one impulse, and pointing to a single goal. It has been described as an "awakening," and perhaps that is the most accurate term we can apply to it.

The stock answer to the question, "What are the causes of this awakening of India?" is: "The example and achievement of Japan, and the object-lesson of the struggle of Russia's peasantry against tyrannical government." This answer is at government." once true and misleading. It does not contain the whole truth. awakening of India has its roots deep in the past, and for many years these roots have been pushing themselves slowly toward the surface. The sudden emergence of Japan has given a powerful impetus to this slow movement; but it is only an impetus, and India will deceive herself if she will not regard the present unrest as simply one phase in a long process which is still only in its early stages.

What are the facts? Japanese ex-

ample would have had little weight in India, had not India been already in touch with those very influences and principles which caused Japan's own awakening. Western forms of government, Western principles of law, Western social and economic institutions, Western ideals of education, Western literature and religion-in short, all that is represented by the civilization and culture of the West has been present in India for many years and has profoundly influenced her thought and her life. It is not that India is becoming Westernized. New and foreign elements have doubtless entered her consciousness; but to a greater degree, through the influence of this new culture, many ideals and customs, peculiar to the nation, are being gradually filled with a new spirit of life, and transformed to suit modern needs. Hitherto this process of transformation has been slow and hidden from public view. But, of late, India's knowledge and India's faith have outgrown her practise. The present unrest is entirely due to her suddenly awakened desire to grasp in practise, in some directions at least, the higher life of which she has become conscious.

The primal causes of India's awakening are external to herself; and therefore the anti-Western feeling that some are attempting to arouse in the nation is at once irrational and a sign of blindness on their part. It is not wise or prudent

<sup>\*</sup> A paper read at the Kodaikanal Conference. Reprinted from The Harvest Field, Madras.

for any to despise or weaken the ladder by which he himself is ascending; and that is exactly what those agitators, who to-day are advancing an anti-British propaganda,

are ignorantly doing.

Western civilization and culture, to the influence of which we have traced this unrest, have in other countries proved to be forces leading to national, social and religious These forces are, in the progress. main, permeated with Christian thought and sentiment, the accretions of centuries of Christian living. Thus, apart from the directly religious work that missionaries doing, there has been an assimilation, often unconscious, on the part of many of India's citizens, of political, social, and even directly religious principles, which are essentially Christian; and it may even be maintained that in this indirect way the general life and culture of the great mass of India's people have been quickened and elevated to a surprizing extent. This is most evident in the social sphere; but even in religion a significant process has be-The old religions of the land are being weighed and lifted by the more thoughtful classes, in the light of the fresh ideals and principles of the West: many elements of truth and worth in Hinduism, which are akin to the new teaching, are being brought out of obscurity and emphasized, and gradually emancipated from a mass of superstition and ceremony, which has long repressed them. Considerations like these suggest the ideal by which we ought to judge the movement as a whole. Such an ideal will needs be applicable to the life of the people in all its branches; it must do justice at once to their native genius and to all these varied influences which are entering into and quickening their life.

Such an ideal we find in the application of the Christian idea of the kingdom of God to India. Consider for a moment the people of India as one of the families of the children

of God. Isolate them in thought, and ask, "Is this present unrest among them indicative of any advance on their part toward apprehension of God's fatherly thought and will for them in their political, social and religious welfare?" This is the real question before us.

If you ask India what she is seeking to-day, she will answer that she covets freedom. The political agitator plies enthusiastic, but dimly comprehending, audiences with illdefined and crude pictures of freedom, through his ideals of Swaraj and Swadeshism. The social reformer finds an answering throb in many hearts when he pleads for freedom in respect to many social and economic customs that now lie athwart the prospect of India's There is also a cry for progress. national education, and even in the province of religion nothing but the iron bars of custom keep multitudes from rising into a freer and more spiritual life. And, to refer to what touches us more nearly, is there not to-day among our Indian Christians an aspiration for a larger freedom, and for more independence of foreign control? At the root of all these manifestations of unrest, the spirit that animates them is one and the same: a desire for a larger and a fuller life. In a desire of this kind there is a vast store of promise for India's future. It fulfils, dimly and erratically perhaps as yet, but no less certainly, one of the conditions that leads to the development of Christ's ideal kingdom. For a larger life, true freedom is the will of God in Jesus Christ for every nation, community and individual. Progress in every department of life just consists in movement toward the realization of this ideal. Some may question, however, whether a freedom of this kind can be developed out of such a vague and semi-conscious desire for a larger life as is now prevalent in India.

In India we find, to-day, large manifestations of desire for emanci-

pation, but what India requires at present is the development of the sense of responsibility in connection with her aspirations for liberty. other words, she needs a God-consciousness. No nation has ever attained to freedom apart from religion, and already India has striven to link on this movement to a religious cult. But the cult of Sivaji is inadequate and local. What is needed is a conception of God, high and exalted over the whole nation, yet near and approachable by all in their national, social and religious aspirations. This need can only be satisfied by an ideal like the Christian idea of the kingdom of God. Christ came to give life and to give it more abundantly. If India is to be free, let her first seek God, and His kingdom. Let her put this great ideal before her—a land whose king is God, whose law is liberty and whose spirit is love. If she does this, then there is promise that this new movement will finally issue in India's regeneration.

#### The Missionary's Attitude

What is the relation of missionaries to this new movement? Here is a clear call to put forth fresh energy, and to enlarge our message.

First of all, we ought to make known 'our sympathy with the people in their aspirations after a larger life. There is great danger of serious misunderstanding regarding this fact. There are details of the movement of which we shall not be able to approve and which we shall have to resist, but on the larger question we are with the people; and we ought to freely let them know our attitude. Missionaries are friends to the freedom of India.

Secondly, our work as witnesses for Christ can not but be profoundly modified and enlarged by this national movement. The religious life of a nation is deeply involved in its political and social life; and in the Gospel of Jesus Christ there is a political and social message which per-

haps our Western Christianity has somewhat tended to obscure. are called, therefore, to enlarge our vision and extend our message. We are to recognize that the Spirit of Jesus Christ is in these aspirations after freedom, and we are to seize the opportunity to hold before the awakening people Christ's great ideal of the kingdom of God in all its aspects—national, social and individual. We are to satisfy India's need of a God-consciousness with Christ's idea of God as Head of the nation and the individual alike; and we are to insist on the necessary correlation in life of the ideas of freedom and responsibility.

Time will not permit of anything but a passing reference to the effect of this unrest in India upon our relations with Indian Christians. The sooner the Indian Christian Church increases in self-development and self-control the better, and we ought gladly to welcome the present indications of such a spirit among our people. But we ought to insist on the sense of responsibility growing side by side with the desire of liberty; and we ought, therefore, increasingly to preach to our people not so much a Gospel of privilege and receptivity as of self-reliance and Christian activity.

We all hope that the revival in India, for which we toil and pray, will not come apart from a general awakening of the people in their whole life, national and social, as well as religious; and that the signs of the times indicate that an important stage in such an awakening has arrived. I advocate accordingly our use of a wider Gospel message -the message of Jesus Christ applied to national and social relations, as well as to individual life. mind of the people is open to such teaching. We need not one whit less hold forth Jesus Christ as the personal Savior of the individual sinner, and the object of our devotion and worship. But we must exalt Him as Head of this great people.

# **EDITORIALS**

## WHAT CAN YOU AFFORD?

Two friends of missions were in earnest conversation about the cause so dear to their hearts. Finally the one said, "I give to missions all that I can afford." Quickly the other an-Quickly the other answered, "I give a little more, for I add a prayer." Then they separated. Some time later they met again and once more talked about the work of the Lord and their contributions. Then he who had said, "I give to missions all that I can afford," spoke thus, "I have also added a prayer to my contribution, and, strange to say, since I have done it, the amount that I can afford has increased threefold." the prescription, and to your contribution of all that you can afford for missions add a prayer!

## TEMPTATION OF RICHES

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful desires, which drown men in destruction and perdition."—I Tim. 6:9 (A.V.)

The following extracts from John Wesley have a perpetual force and admonition, which we do well to weigh:

How innumerable are the ill consequences which have followed from men's not knowing, or not considering this great truth! How few even in the Christian world either know or duly consider it! Many put such a construction upon it as makes it of no effect. "They that will be rich," say they, "that is, rich at all events; rich, right or wrong; resolved to compass this end, whatever means they use to attain it."

This is far from being the whole meaning. Paul does not say: "They that will be rich by evil means, theft, robbery, oppression, or extortion; rich by fraud or dishonest art"; but simply: "They that will be rich": these, supposing the means ever so innocent, "fall into temptation and a snare, and into many foolish and hurtful desires, which drown men in destruction and perdition."

But who believes that? Who receives it as the truth of God? Who openly and explicitly preaches this strange doctrine? I do not remember that in threescore years I have heard one sermon preached upon this subject. And what author has declared it at least in the English tongue?

- I. First, let us consider what it is to be rich. The preceding verse fixes the meaning. "Having food and raiment"—(coverings; the word includes lodging as well as clothes)—"let us be therewith content." "But they that will be rich"—that is, who will have more than food and coverings (whatever is more than these is, in the sense of the apostle, riches—whatever is above the plain necessities, or, at most, conveniences of life)—"fall into temptation."
- 2. Consider, again, what is implied in that expression, "They that will be rich." Does not this imply they that desire to be rich, to have more than food and coverings; that seriously and deliberately desire more than food to eat, and raiment to put on, and a place where to lay their head? All, at least, who allow themselves in this desire, who see no harm in it, desire to be rich.
- 3. So do all those that of set purpose aim at and endeavor after, not only so much as will procure them the necessities and conveniences of life, but more than this, whether to lay it up, or lay it out in superfluities. Such prove their "desire to be rich," by their endeavors after it.
- 4. Must we not rank among those that desire to be rich, all that, in fact, "lay up treasures on earth?"—a thing as expressly and clearly forbidden by our Lord, as either adultery or murder. It is allowed (a) that we are to provide necessities and conveniences for those of our own household; (b) that men in business are to lay up as much as is necessary for the carrying on of that business; (c) that we are to leave our children what will supply them with necessaries and conve-

niences after we have left the world;\* and (d) that we are to provide things honest in the sight of all men, so as to "owe no man anything." But to lay up more, when this is done, is what our Lord has flatly forbidden. Thus to lay up money is no more consistent with a good conscience, than to throw it into the sea.†

5. We must rank among them all who possess more of this world's goods than they use according to the will of the Donor, or rather, of the Proprietor; for He only lends them to us as stewards, reserving the property of them to Himself. Indeed, He can not possibly do otherwise, seeing they are the work of His hands; He is, and must be, the Possessor of heaven and This is His unalienable right of which He can not divest Himself. And together with that portion of His goods which He hath lodged in our hands. He has delivered to us a writing, specifying the purposes for which He has entrusted us with them. therefore, we keep more of them in our hands than is necessary for the preceding purposes, we certainly fall under the charge of "desiring to be rich": over and above, we are guilty of burying our Lord's talent in the earth; and on that account are liable to be pronounced wicked, because unprofitable, servants.

6. Under this imputation of "desiring to be rich" fall also all "lovers of money"—those that delight in money, take pleasure in it, seek happiness therein; that brood over their gold or silver, bills or bonds. If there are any vices not natural to man, this is one; for money of itself does not seem to gratify any natural desire or appetite of the human mind, and I do not remember one instance of a man given up to the love of money till he had neglected to use this talent according to

the will of his Master. After this, sin was punished by sin; and this evil spirit was permitted to enter into him.

7. Besides this gross love of money, there is a more refined species of covetousness—pleonexia—literally, a desire of having more; more than we have already. Those also come under the denomination of "they that will be rich." True, this desire, under proper restrictions, is innocent; nay, commendable. But when it exceeds the bounds (and how difficult it is not to exceed them!) it comes under the present censure.

8. But who is able to receive these hard sayings? Who can believe that they are the great truths of God? Let our Lord answer: "If any man be willing to do his will, he shall know of the doctrine whether it be of God." Those otherwise minded will not be able to understand it. Two as sensible men as most in England sat down together to read over and consider that plain discourse on "Lay not up for yourselves treasures upon earth." ter much deep consideration, one of them broke out, "Positively, I can not understand it. Pray, do you understand it, Mr. L.?" -Mr. L. honestly replied, "Indeed, not I. I can not conceive what Mr. W. means. I can make nothing at all of it." So utterly blind is our natural understanding touching the truth of God.

## A NEW ENTERPRISE IN CHINA

Wherever missionaries face hostile climatic conditions and moral surroundings, one of the most serious and perplexing problems is what to do with their children at the critical age when they are rapidly developing mind and body.

A school is now begun in China for the education of the children of missionaries and foreign residents, and it has a very promising outlook. Rev. F. E. Meigs, M.A., president of the Union Christian College of Nankin, is now in the United States seeking to promote this new school, located in the valley of the Yang-tse-Kiang, Cen-

<sup>\*</sup> By "children" here Mr. Wesley must evidently be taken to mean young children dependent on another for their support; not that he is sanctioning the practise of leaving fortunes to those able to provide for themselves.

<sup>+</sup> Mr. Wesley practised what he preached. He is said to have given away £40,000, and at his death to have left practically no estate.

tral China. The project is one which was born of the travail of the missionaries parental solicitude, and in China the need has been one of exceptional magnitude and urgency.

Of the 40 evangelical societies. whose 4,000 workers are scattered over this vast empire, only one-the China Inland Mission-maintains a school on the ground for the education of its workers' children. The others, embracing some 3,200 missionaries, are wholly destitute of such provision -for about 1,000 such children not a single school has been available in The missionaries have tried to cope with this disability by themselves conducting the primary instruction of their children, but few have either the adaptation or the time from their regular mission work; and, at the best, the children lack that valuable stimulus and discipline found in association with other pupils in the class-room.

Even when this preliminary instruction of the children has been fairly well attended to, the time comes when the children must be sent from home to school in America, England or elsewhere, and this long separation of loved ones is the real Gethsemane of mission work. Frequently the mother accompanies the children during such attendance at school, leaving the father to toil on, bereft of the comfort and companionship of wife and children, they depriving themselves also of his support and counsel just when needed most.

The definite step proposed is the immediate establishment and equipment of an institution in China, in which children of all missionaries and foreign residents in that land can be educated, from the kindergarten stage up to the college standard. This will increase the efficiency of the missionary force, retain the children many years longer at home and secure them as good a preliminary education as

in America or England. The school will itself be a missionary enterprise—an interdenominational living-link between many churches, promoting Christian unity, binding the churches in the home-land to the Church in China—and this great Christian school, "set upon a hill," in the midst of heathenism, will be a powerful object lesson to the Chinese.

This definite proposal is based upon an experiment already made. vears ago the missionaries and other residents of the Yang-tse Valley secured as a retreat from summer heat a mountain resort called Kuling, situated 3,500 feet above the plain, near Kiukiang, a river-port about 400 miles up the Yang-tse from Shanghai. model settlement of about 250 houses has grown up and become very popu-Not less than 1,000 foreigners, mostly missionaries and their families. come here annually to recuperate. About three years ago it was decided to found a tentative school for the chil-A guarantee fund was subscribed, buildings rented, teachers engaged and the institution opened in 1906. The board of directors includes some of the most prominent missionaries and business men.

The experiment has proved so satisfactory that it is the unanimous feeling that no greater boon can be conferred upon the missionaries and other foreigners in China than the placing of this school on a solid financial basis. With this in view President Meigs has come to America to secure at least \$100,000, viz: \$30,000 for buildings and \$70,000 for endowment. It is not the intention to appeal to the churches generally, nor to interfere in any way with the work of the secretaries. is believed that individuals will be found, able and willing, in addition to regular contributions, to give liberally to this enterprise, when they see its great need and promise. Such an investment promises rich returns.

# GENERAL MISSIONARY INTELLIGENCE

#### ASIA-MOSLEM LANDS

## American Work for Oriental Women

The American College for Girls in Scutari, opposite the ancient city of Stamboul, is, as is now quite generally known, doing a noble work for the education of girls in the Ottoman Empire. It has been often said that the work done by this college, which is under the care of an American board of trustees, and the efficient president of which is Dr. Marv M. Patrick, reduplicates and parallels that performed by Robert College. institution, which is an outgrowth of the old "Home School for Girls" at Constantinople, has made steady progress of late years, tho hampered by insufficient funds, and is now giving to its students of six or seven nationalities an education of which any country might be proud. Its distinguished head, Miss Patrick, is a fine linguist, and besides is an expert in philosophy, having taken her doctoral degree on the Continent, and she is assisted in the work of instruction by an able and experienced corps of American protessors.

#### Beirut as a Mission Center

Beirut is a strategic point for missions, and is well occupied. It is a city of 120,000, one-fourth of whom are Moslems, one-fourth Orthodox Greeks, 28,000 Maronites, and the remainder are nearly equally distributed among Protestants, Jews, Greeks, Armenians and Druses. There are 6 hospitals, 23 mosques, 28 Christian churches, 65 boys' and 29 girls' There is also a very well schools. equipped asylum or hospital for the insane, an institution missionary in character and endowed. The Syrian College has in attendance in all departments-primary, academic, pharmaceutical, and medical—750 students. Moslems, Druses and Armenians are all represented in this body of young men. The college has 62 who are engaged in the work of administration. Nine are engaged in the business affairs of the college, and 51 devote a part or all of their time to teaching exclusively. Of the company, 28 are Americans, 20 Syrians, 2 Germans, 3 Greeks, 4 English, 2 Italians, 2 Armenians and 1 Swiss.

## Baptism of Six Arabs

The Rev. Dr. J. C. Young of the Scotch Mission in Aden, Arabia, writes from Sheikh Othman on the 14th of May, 1907:

Last Sunday I had the pleasure and privilege of admitting into the Christian Church six persons (all Arabs). One was Saleh Hassan, a man of education, who has for several years been tutor to the family of his highness, the Sultan of Lahej, but who, since owning himself as a Christian, has been given employment in the mission school.

Sheikh Salem's conversion first made him think of the truth, and ever since then he has been reading the Scriptures. Some months ago he got into correspondence with me, and the result has been his coming out on the Lord's side. Before his baptism he gave me the present of his silver-handled sword and gold-mounted jambeah. He had also so influenced his fourteen-year-old adopted son that the boy, too, asked baptism, and was received into the Church with his adopted father. Unfortunately his wife left him, but we are hoping and praying that she will yet come back.

The third man is a servant in the Hoyers' house. He was formerly with Doctor Morris, who gave him the present of a Bible and often used to have talks with him about the Scriptures. The women of the mission then began to give instruction to his wife, with the result that last Sunday Ahmed (now called Ibrahim), his wife and two young daughters were baptized.

#### The Gospel in Persia

The unsettled condition of Persia may have far-reaching effects on missionary work in the land of the shah. For some time Turkish raids have been made, the direct outcome of the long and dilatory boundary delimitation, and Turkish soldiers have let loose their passions on the Christian villages in the vicinity of Urumia. This town is one of the chief centers of the Christian missionary effort in Persia.

Urumia is a town with a population of 80,000; the American Presbyterian

Mission works not only in the town itself, but in the plain of Suedug, to the south, and the Kurdistan district. The church-membership for the Urumia field is about 3,000, constituency about 7,000.

There is now a genuine awakening in Persia, after a sleep of centuries. The people are catching something of the movement toward liberty which is going on in Russia. In Persia there is no great opposition to the missionaries, who go about preaching the Gospel, while schools have been established in the various centers mentioned, as well as medical institutions. Whether the unsettled state of the country, the desire among the people for better government, and the friction between ruling officials and the leaders of the freedom movement, will have any adverse effect on the work remains to be The present Turkish trouble menaces the work of the American Mission in and around Urumia, for in the Christian villages already attacked are most of the converts and members of the Urumia Church.

#### Mass Movements in India

The Rev. Albert E. Ayres, presiding elder of the Bombay District, Bombay Conference, makes the following significant statement regarding mass movements in India, a subject of long-time discussion among Southern Asia missionaries of all denominations:

We have learned not to be afraid of mass movements in India, for two reasons: First, because mass movements are the only kind that will ever enable Christianity to overtake the natural growth of the population of these tropical countries, and to sweep on beyond that, and make India finally a Christian people; and second, the far weightier reason-in the great revival now sweeping India, and which has now been working for two years, we find that the basis of instruction which we have been able to give to thousands through the mass movements is now giving us a fruitage in the revival that is beyond all possible pre-We have in these massvious forecast. movement churches a great host of people now instructed in the Scriptures, who now in this revival are receiving through the Holy Spirit a remarkable illumination which is transforming them into glorious and victorious congregations. And since

we are in such places reaping the very best of the results of the present revival, we gladly welcome new mass movements. God will indeed take care of his own seed, as He is proving in India to-day.

# Putting Missions on a Business Basis

There is a movement on foot, in the Methodist Mission in India, following the example set by Presbyterian missionaries, looking to the careful estimation of the needs of the mission for the next twenty-five years, and to the formulation of a plain, business-like statement of these needs to the home church. The plan will probably first be submitted to the various finance committees for local details, and afterward harmonized through the executive board, and later submitted to the church through the Central Conference of Southern Asia.

## Ravages of the Plague

A cable message from London to the secular **press** says that returns of deaths from the plague in India show the appalling total of 1,060,067 for the six months ending June 30. number exceeds the total hitherto reported for any entire year. In a single week 82,000 were smitten, or at the rate of nearly 12,000 a day. In the Panjab provinces alone 58,857 died within the space of seven days. And yet, this fearful scourge has been in India so long and the people have witnessed its ravages for so many years that it is getting to be looked upon as a permanent and almost ordinary visitor, awful as it really is!

## A Village Ready for the Gospel

G. S. Eddy, of South India, writes of a recent tour:

"I had scarcely entered the station when a fine boy about eighteen came to see me. He said: 'I studied in this Christian boarding-school years ago. I was convinced of the truth of Christ, and wished to become a Christian, but my grandfather prevented me, and my father forbade me. Since then both my father and my grandfather have died, and my property is now in my

own hands. I am of legal age to decide my religion for myself, and I wish askedto be a Christian.' Ι whether he would stand fire if I came out to his village that night, and he said he would. I carefully questioned him and was delighted to find his intelligent, earnest hold upon Christ as a living reality, and I was much moved to hear him pray as to a friend that he had long known in Heaven. That evening when I arrived in his village there was a stir as they heard the news of the boy's decision. The headman, with other leading men, representing some 200 non-Christians, filled the back of the church. After I had preached for half an hour, explaining the Christian religion to the people, the boy was baptized, and facing his relatives and the village, he witnessed clearly and bravely for Christ, telling them why he had become a Christian. Immediately the head-man of the village rose, and turning to me said, 'We will let this boy go to your Christian school. We will also send one of our Hindu boys, and they shall return and report to us. If Christianity is good for them, it is good for us. If they bring us a favorable report, we will all follow, and the 200 of us will become Christians.' This village is only one of a number that offer a bright hope of an early harvest."

## Fruit Gathered by One Society

The American Board has three fields in India known as the Marathi, the Madura, and the Ceylon missions. Within the territory occupied are found a total of 5,500,000 souls, more than nine-tenths of them non-Chris-A Christian community of 35,-232 has been gathered, and in the 109 churches 14,720 full members are found, most of them taken from the lowest stratum of society. A missionary writes: "It has been our privilege so to train them and their children that we are proud to think of them to-day as standing among the most progressive and the best educated of the people of this land. believe in the power of a Christian

education, and we have to-day in our 530 schools, colleges, and theological seminaries 26,642 students, many of whom are Christian children, destined to become leaders in the cause of Christ and men and women of power in the whole community.

## Hindu by Race, Christian by Choice

S. C. K. Rutnam, president of the Central College, Colombo, Ceylon, and a graduate of two universities—Madras, India, and Princeton, America—has arrived in New York. Mr. Rutnam is a Hindu by race and a native of Ceylon, and twelve years ago, while in this country, he spoke on many occasions, with great acceptance, in New York, at Chautauqua, Ocean Grove, the Christian Endeavor Convention at Washington and similar gatherings. He received his theological training in Princeton, N. J.

## A Half Century of Progress in China

Rev. R. H. Graves went out to China as a missionary in 1856 and has recently written as follows of the situation as he found it:

We were not allowed to enter the city gates of Canton; nor were we permitted, either here or at any other "open" port, to travel more than 30 miles into the country. We had a European mail once a month, with the postage to and from America forty-two cents for a letter. Our mail went either by sailing ship or by steam around the Cape of Good Hope, or up the Red Sea to Suez, thence on camels back to Alexandria, etc.

## A Strange Outcome of the Boxer Outbreak

The Boxer upheaval of 1900 cost the lives of 177 foreigners in Shansi Province, China. Had an idemnity been claimed for these lives it would have amounted to millions of dollars. At the suggestion of Dr. Timothy Richard, of the Christian Literature Society of China, in lieu of indemnity, a modern university was founded to enlighten the ignorance of the literati and through them the whole province. So it came about that the Imperial Shansi University was established in Taiyuanfu in 1901. Now twenty-five students of this university have been

sent to England where they are to devote about five years to further study, chiefly that they may be fitted to develop the vast resources of their native province and promote the cause of progress in that part of China. The young men, while in England, will be directed in their studies by Lord Li Ching-fang, the new minister of China to Great Britain.

## Missionary Opportunities in China

It would be difficult to exaggerate the importance of the changes taking place in the Chinese Empire in their bearing on the opportunities for prosecuting missionary work. Every mail's dispatches bring new evidence on the subject. To give only one of them, Miss Lambert, principal of the C.M.S. girls' boarding-school, Fu-chau, says that a complete revolution has suddenly taken place in the views of the people regarding female education: formerly there was complete indifference on the subject and a general sense of its being not only needless but impossible on account of lack of brain power in the female sex, whereas now parents are anxious to have their daughters taught, and young men are seeking for educated wives. has never been," Miss Lambert says, "such a golden opportunity for the educational missionary of using education as a channel for imparting a knowledge of Christianity. Educated girls are likely to be much sought for as teachers in the new government schools, and if this is so it will be a grand opportunity for the spread of truth."—Church Missionary Review, London.

#### A God in the Making

L. C. F. Tomkins writes from Hankow that on a recent trip he came across an interesting instance of how idols come into being. A man belonging to one of the Buddhist vegetarian sects started on pilgrimage to a famous temple dedicated to the Goddess of Mercy, distant 300 or 400 miles from Hankow. Unfortunately, he became ill on the

way and had to return home, where he died. His fellow vegetarians, instead of burying his body, placed it in a sitting posture in a large waterpitcher, half filled with water, and covered it with another earthen vessel, plastering the whole over with lime. They then induced a man, who was reputed to be deaf and dumb, to worship before this, and gave out that he had been healed, whereupon scores of people from the immediate neighborhood came to be healed also. Mr. Tomkins says:

When we passed the spot we noticed that timber was being brought to build a temple in honor of this modern Aesculapius, where succeeding generations may worship. It was sad to see one after another doing obeisance before the rude shrine that had been erected, burning their incense sticks and muttering meaningless prayers, and then paying their money, and carrying away some river water in bottles, with a little incense dust mixt in it—a sure remedy for every disease from toothache to leprosy!

#### Chinese Student Volunteers

A Student Volunteer Board has been formed in Peking University, which already contains 47 Chinese students. The Missionary Advance says that last summer they all engaged in evangelistic work. The formation of this band, without even a suggestion from a missionary, is one of the hopeful signs of the self-propagating power of Chinese Christianity. Concerning the institution to which they belong John R. Mott says: "In my judgment Peking University is one of the most pivotal institutions in the world."

## Chinese Women Coming to Their Own

One of the memorable scenes of the China Conference in Shanghai was the introduction of Mrs. Tseng Laisun, who, in the forties, was a pupil in the first mission school for girls in China. In the seventies she and her husband accompanied the notable group of Chinese youth sent to America to be educated, men who are now among the progressive leaders of the empire. At eighty-two she is still a woman of fine

presence, and an honored mother in the Chinese Israel.

An encouraging sign of the times in new China is the disposition on the part of the young college men to hold the educated woman in high estimation, and to brook no dishonor shown This was recently shown in a striking way in Kiukiang. The students in two government schools raised an agitation against a teacher employed in both, and secured his dismissal in disgrace from both institutions, because he proposed to take as a secondary wife a girl who had formerly been a pupil in the Methodist school in the city.

## Chinese Honor a Missionary Secretary

Secretary A. S. Lloyd, of the Episcopal Missionary Society, wrote home as follows concerning one experience he had upon Celestial soil:

Returning to Hankow for Sunday we had an opportunity to see the splendid congregation that fills St. Paul's Cathedral. It was the more interesting because the women in training as Bible-women and many of the catechist school, as well as workers in different parts of the city, were there, along with a whole army of schoolboys and girls that made one very glad to look at them. This morning was the chosen occasion to welcome formally the board's representatives. The welcome was emphasized by the explosion of 70,000 crackers!

## Rome Making Gains in Korea

Korea, about which the newspapers have been saying much these past few weeks, has about 65,000 Catholics, with 43 missionaries from the Paris Seminary and 11 native Korean priests. The number of Catholics has been increased during the past few years by immigration from Japan, since several hundred Christian Japanese have gone to Korea to seek their fortunes.—The Sacred Heart Review.

## A Japanese Barnardo

Mr. Ishii for eighteen years has conducted a Home for Orphan and Destitute Children at Okayama. This year it has had to be enlarged on account of the famine in the northern part of the country. Mr. Ishii visited

that region and advertised his willingness to receive any destitute children that might be sent to the Okayama Orphanage, with the result that in less than two months 825 children were added to the 375 that were already there. "It is one of the great transformations of the times, and is a work in which the world may well take an Simple-minded, non-Christion Japanese peasants passing by the children's cottages throw over the fence one-yen or even five-yen bills, calling out to the house-mothers, 'Here's a trifle to help your good work.' People crowd the largest theaters in various cities, even on rainy nights, when the Okayama Orphanage Band, with its cinematograph views of life at the big home which cares for 1,200 children, is advertised."—Missionary Herald.

## Japanese Missionaries for India

Rev. S. V. Karmarkar, of Bombay, contributes to the *Pioneer*, the monthly journal of the Young Men's Christian Association in Japan, an article with the above title, in which he pleads with the Japanese Christians to organize a foreign missionary society and send workers to India. Mr. Karmarkar was one of the representatives of India at the recent World's Student Christian Federation Conference at Tokyo in April. After the conference he visited several cities of the empire with other Christian workers for a series of evangelistic services, in which he proved himself specially acceptable to the Japanese. By this tour he won the affection and confidence of the Japanese Christians to a very marked degree.

If, however, it seems impossible in the near future to organize and establish such a mission, Mr. Karmarkar pleads for the exchange of Christian workers from missionary boards, Christian Associations, and Endeavor Societies as often as practicable. Such interchange of workers would firmly cement the band of Christian fraternity and tend to hasten the Christianization

of these two great empires.

#### **AMERICA**

#### The Hordes of Immigrants

The year from July 1, 1906 to the corresponding date of 1907, records the largest total of immigration thus far in the history of the Republic, the total number of aliens landing in America being 1,285,349, an increase of 184,614 over even the year previous. Hungary has suffered most from this passion for removal, and of the village of Kerisova a most remarkable fact is recorded, quite unique in the history of emigration. At the last census taken in the village there was a population of 3,500. One by one the male residents answered the call of the great Western Republic until the only adult male to remain in the village was the mayor, and finally he succumbed to the reports of big wages in this country. As a result of this male exodus the women have elected a woman mayor in the village and women are filling the other municipal offices.

## The New York Jewish Mission Field

Rev. Thos. M. Chalmers, in a recent letter to his prayer-helpers, has this to say of the Jewish mission field in New York:

We wish the children of God could have a vision of the Jewish field in its extent and difficulties, its needs, accessibility and wondrous promise. There are some 900,000 Jews in this great center, and about as many more over our land. Never were they so ready to hear the Gospel, nor so There are some 900,000 utterly helpless and hopeless in themselves. There is need for 100 men and women missionaries at once in New York, and each one of them would have 9,000 Jews to deal with. Another 100 workers are necessary to meet the need all over the land. spite of Russia's 5,000,000 Jews and Austria's 2,000,000, New York City is now the most important Jewish mission field on earth. Touch Jews here and we touch Jews all over the world. God is laying the Jews of America, and especially of New York, on the hearts of many praying ones in other lands. This has come home to us in a marked way by means of letters from China, India, Australia and other places, which show how men and women are concerned for the welfare of our Jews, and are praying and getting native Christians to pray for the work here.

#### Our Need of Home Missions

Here is a statement of some things that happened among the 80,000,000 people in the United States last year: Number of murders and homicides in the country, 9,350, an increase of 138 over the previous year. Number of suicides, 10,125, an increase of 143; of these 7,242 were men and 2,883 women. Number of legal executions, 123, exactly the same as in 1905; 35 were hanged in the North and 88 in the South. Number of lynchings, 69, an increase of 3; all were negroes but 5; Mississippi led with 12; the wholesale killings by mobs are not included in the number. Number of people killed by automobiles, 209; injured, The record of embezzlement, forgery, defaulting, and bank-wrecking aggregated \$14,734,863, an increase of more than \$5,000,000 over 1905.

These are evils which only Christ can permanently cure. Regenerate the individual and you will regenerate society.

#### Sunday-schools and Missions

The Silver Bay Sunday-school Conference, instituted last year, was attended this summer by twice as many as were present a year ago. The 200 were a picked group, representing superintendents and other officers, teachers, pastors, editors and officials of missionary boards. The six days were utilized to the full with the end in view of securing better instruction, more efficient methods, and especially for a closer correlation of Sunday-school work with the mission study movement now so marked in many quarters of Christendom. Throughout all the sessions the missionary note was no less dominant than at the recent convention of Sunday-school workers in Rome; but at Silver Bay, the object sought was the harnessing of the missionary enthusiasm now stirring especially among the young people to concrete Sunday-school undertakings. was recognition of what the Young People's Missionary Movement has accomplished during the last five years in inciting the study of missions through special classes. The number enrolled has grown steadily, this year 100,000 being enlisted in various denominations. But the Sunday-school is still a field almost uncultivated, so far as systematic and efficient instruction in missions goes.

Two theories prevail among those equally interested in arousing Sundayschool pupils to an appreciation of God's work in the world to-day. Some leaders are prone to emphasize the desirability of giving a missionary coloring and background to the exposition of the current lessons week by week. Something has been done in this direction by progressive Sunday-school magazines through the introduction of missionary illustrations and stories of heroes and brief items of missionary activities, together with pictures of mission plants. The other view is that such incidental teaching of missions however will not accomplish the object in view. A series of distinctively missionary lessons is needed for a given quarter of the regular lessons. The editorial conference at Silver Bay recommended the publication of such courses of study.—The Congregationalist.

#### A Model Church for Giving

United Presbyterians of this country are leading all the denominations in the ratio of the increase of their gifts to missions. Last year they gave \$100,000 more than the year previous, and the schedule decided upon at the recent assembly at Denver involves another advance of twenty per cent. This means an average gift of \$5 per member, the total aimed at being \$640,000, of which \$250,000 is designed for foreign and \$150,000 for This noteworthy adhome missions. vance is due in considerable measure to the work of J. Campbell White, for several years secretary of a special forward movement in the denomination, and now secretary of the Laymen's Missionary Movement. If other Protestant denominations were giving as generously as the United Presbyterians, the sum total of gifts would be immensely greater.

#### How the Indians Give

Indian converts are generous givers, as will appear from this partial list of contributors to the offering of the First Crow Indian Baptist Church, of Lodge Grass, Montana, sent to the Home Mission Society not long since: White Arm heads the list with \$3.00; Pretty Shell, Bull Weasel, Barney Bravo and three others follow with \$2.00 each; and 20 more with smaller sums, among them Not Afraid, Kills Twice, Bear Don't Walk, Mrs. Don't Walk, White Man Runs Him. Red Wolf, Bad Heart, Big Sheep, Flat Back, and Mrs. Pretty on Top. total amount bestowed by 26 men and women was nearly \$30.00.

## Southern Presbyterian Successes

Of 2,256 accessions by baptism to the Southern Presbyterian foreign missions last year, the largest numbers were in Africa, Korea and China. In Africa 1,500 applicants were examined, 800 of whom were received and baptized during a missionary tour of two months. In Korea 415 adults were baptized, averaging 46 to each ordained missionary. In China 299 persons were baptized, constituting more members received during the year than were gathered in by the whole mission during the first thirty years of its history.

#### A Secretary to See for Himself

Mr. Harry Wade Hicks, the Young People's secretary of the American Board, is to go on a foreign tour, lasting nine or ten months, beginning this fall. His itinerary includes Turkey, India, China and Japan, and he expects to press into the interior of these countries and see the hand-to-hand work of the missionaries in out-of-theway places. It is hoped to find three or four business men who will accompany Mr. Hicks, at their own expense, and who will thus make up an unofficial deputation. This is a rare opportunity, as special arrangements will

be made for studying the work, and the party will have the advantage of the leadership of an officer of the board. On returning, the deputation will make a special effort to interest young men in missions.

## A Pygmy Missionary for Africa

Ota Benga, a Kongo pygmy, who has been living for some time in an orphan asylum at Brooklyn, has refused to accompany an exploring expedition to Africa, for the reason that he wishes to remain in America for a few years and qualify himself to become a missionary. The Baptist Ministers' Association of New York will send him to the Virginia Seminary at Lynchburg, as soon as he has acquired a good knowledge of the English language. Ota Benga was brought over for exhibition purposes last year, and spent some time in the monkey-house at the Bronx Zoo, until the colored pastors in New York demanded his removal.

#### South America as a Mission Field

Missionary work upon this continent has required an especial amount of wisdom and patience to gain a foot-In Ecuador "the constitution excludes all other creeds." In Colombia, Peru and Bolivia very little progress has been made. In Venezuela the Spanish Bible has been widely circulated. In Brazil, Chili, Argentine Republic, Paraguay and Uruguay the law grants the missionary an entrance. For over a population of 40,000,000 there are about 300 missionaries with a membership of about 2,000 commu-With all the opposition, nicants. South America is a most hopeful field.

#### Difficult for the Spelling-book

Some boys and girls think that French and German are difficult languages to learn, but how would they like to have to translate the Bible into Lengua, a South American language where "Sohog-emek-wakthla-mokeminik-antanthlama" is the word for "eighteen"! Literally translated, it is: "Finish my hands, pass to my other

foot—three," for fingers and toes act as units. Another interesting word in this language is "Waitkyanamankukingminik-ikpithmuk," which means "butter." Literally, it is: "The grease of the juice of the udder of the cow."—Bible Society Gleanings.

#### **EUROPE**

#### An Appreciation of William Booth

The following well-deserved words recently appeared in the editorial columns of the New York Times:

General Booth is an enthusiast, but no He believes in the inherent visionary. goodness of humanity, in the possible redemption of the vilest sinners, but it is not known that he cherishes any illusive or dangerous theories opposed to law and order as at present constituted. Since his formation of his Hallelujah Band in the early sixties he has labored zealously to Christianize the multitude, to purify the public mind, and to improve the material welfare of the poor. The Salvation Army's doings have frequently been ridiculed by the frivolous, and have given much pain to the morbidly discreet. But the purity of General Booth's methods has never been questioned, while the immense good he has accomplished speaks for itself the world over.

Hence, in his seventy-eighth year, he is revered more highly than any living prelate, except the Pope of Rome in his splen-did isolation. There are many others conducting similar evangelical and spiritually uplifting work in smaller fields, but there is none his equal in the public vision. Since he received his honorary degree at the University of Oxford, General Booth has been making a tour of Great Britain in a motor In every humble hamlet there is a branch of the Salvation Army. He has been received everywhere with veneration by great throngs. No emperor ever called forth a greater manifestation of his power over the people. He has lately appointed his own successor, a privilege denied to the crowned kings.

#### Work in London for Russian Sailors

An intensely spiritual work in London, says the London Christian, has been quietly and persistently carried on in the Sailors' Palace, E., by Rev. W. Fetler. He has now finished his four years' course at the Pastors' College, and feels the burden of his own great country upon his heart. So he returns to Russia with the great message of the Gospel of the grace of God.

He might have pursued his theological and literary studies only, but he began working among his own Russian compatriots in London, chiefly sailors. After the opening of the Passmore Edwards Sailors' Palace, the first use of the John Cory Hall, in the Alexandria wing, was the Sunday Russian service—so intense, so spiritual was it that it was a great fight of faith. With the simple sailors came men and women, some anarchists among them, and proclaimed the gospel of the bomb, bullet and dagger; but the Spirit of Christ proved stronger that the spirit of evil. Several were truly converted, and were baptized in the East London Tabernacle. It was a sight never to be forgotten to see these Russians on their knees, and one after the other pouring out his and her heart in simple, spontaneous prayer. Only a little while ago not one would bow the knee to Christ. Mr. Fetler writes on leaving: "I can not quite see that, in face of the great need of the Gospel for the Russian sailors, how we could conscientiously drop the work." Russian brother, not much educated, it is true, but whose heart God has touched and changed (blest indeed by ministry, a first-fruit under Christ), who has been visiting the ships and helping, will hold his little meetings—holding forth the light till further help shall come. While this was going on among the Russians, a daily Bible class was held by missionary Tierney among the Japanese officers staying at the palace.

## European Revolt Against the Vatican

The Converted Catholic sets forth the situation upon the Continent in these words:

The Roman Catholics of four different nations are making much trouble for Pope Pius X—France, Austria, Germany and Italy. In France they have refused to give any more public money for the support of the Church. In Austria they are, by thousands, becoming members of evangelical churches and organizations, because they are finding that the doctrines and ceremonies of Rome fail to give them any spiritual help. The Germans are resisting the attempts of the Vatican to keep them in intel-

lectual bondage. The Italian protest is against the Papal attitude toward modern science and democracy.

## Rome's Missionary Activity

The Paris Seminary for Foreign Missions has just issued its annual report. The activity and self-sacrifice of these French missionaries in foreign fields makes rather suggestive reading, in view of conditions at home. Members of the society are laboring in Japan, Korea, Manchuria, China, Tibet, Tonquin, Cochin-China, Cambodia, Siam, Malacca, Laos and parts of India. In all of these missions there are by the latest reckoning 1,423,428 Catholics, 5,478 churches or chapels, 36 bishops, 1,384 European priests, 739 native priests, 2,727 catechists, 42 seminaries, 2,247 seminarists, 302 Brothers, 193 communities of Sisters, with 6,506 Sisters, European and native; 3,955 schools, 119,448 scholars, 337 children's asylums, with 21,461 children; 96 industrial schools, with 3,115 children; 484 pharmacies and dispensaries, and 112 hospitals.

## Berlin Missionary Society's Work

The work of this society in South Africa is in an especially prosperous condition. In the 58 stations are employed 93 European laborers, 10 native pastors and 222 native helpers, while 46,000 heathen are now members of the Christian Church. The Lord's blessing is most evident in the Trans-When the first missionaries vaal. settled there, in 1860, the Boers welcomed them with the words, black heathen are too bad and too superstitious. You will not baptize one of them." Yet to-day there are 25,000 native Christians under care of the German missionaries in the Transvaal. The station Medingen was founded by missionary Reuter in October, 1881. The celebrated Queen Modshadshe, rain-maker and witch, led in the opposition to the Gospel. Soon some souls were saved. Then chief Khashane and his brother David died a martyr's death for Christ. Christ has triumphed and Reverend

Reuter is pastor of a congregation of 1,400 natives, who live undisturbed in quietness and peace.

#### Swedish Missionaries of a German Society

The Leipzig Missionary Society has a most interesting and prosperous work in India, where it has gathered more than 20,000 professing Christians in its 48 stations. In the southern part of India it has a so-called Swedish diocese, where Swedish laborers are exclusively employed in the five stations (1 upon Ceylon). These Swedish laborers are aided by 90 native helpers, viz: 2 ministers, 4 catechumens, 64 teachers, 3 evangelists, 11 women teachers and 6 Bible-women. The main work is the preaching of the Gospel, which is accompanied by the distribution of Christian literature. The effectiveness of this distribution is shown by the fact that the heathen have commenced to distribute anti-Christian literature. The workers find many open doors and instructed 140 women and girls in 40 homes last year. A small free dispensary proves very helpful in the work. In the 31 missionary schools native (heathen) children received Christian instruction, and of more than 80 per cent. were boys. The native Christians with the five stations of this Swedish diocese number 1,853, and live in 107 villages, so that it is apparent that native congregations are very small. The reports of the spiritual life and Christian activity in these congregations are not very encouraging.

#### Ex-Priests' Refuge in Rome

Tidings come of the momentous religious conflict in France. The "Los von Rom" movement is gaining ground in Austria; Italy also is waking up to see the chains of superstition which bind her. There are many Roman Catholic priests whose hearts find no rest without separating entirely from her communion because they find so many of her teachings contrary to the Word of God. It was for these that this Refuge was founded

in response to their own earnest supplications.

The late Rev. Commendatore Matteo Prochet helped largely in reorganizing the Refuge, and was for some time its president. The Refuge will probably become connected in a special way with the Waldensian Church, tho retaining strictly the undenominational character. The stay of each ex-priest is naturally limited, as the object of the house is merely to provide a temporary home for him till he can find employment by which to support him-Some find secular occupation, such as teaching, office work, etc. But several are now preaching in different parts of Italy. MISS C. M. WARD.

## Methodist Work in Italy

The Italy Conference of the Methodist Episcopal Church that met at Rome, May 15, reported that during the previous year more than 900 converts were received on probation, a Sicilian congregation having had 170 conversions. Three new church buildings were erected. The college in Rome and the institutes in Rome and Venice are prospering, and a preparatory school for evangelists and teachers has been opened in Florence. several places in northern Italy the ministers frequently preach in the public squares to audiences of 1,000.— Christian Work and Evangelist.

#### AFRICA

#### The Moslems in Egypt

A recent authority places the number of Mohammedans in the world at 232,966,170. Numerically, therefore, one twenty-sixth of the Moslem population of the world is to be found in Egypt. This does not give a true idea of the influence which Egypt exerts in the Moslem religious world. Arabic is the language of the Koran. country, therefore, whose language is not Arabic could properly claim primacy in the Moslem religious world. Among Arabic-speaking Mohammedan nations, giving us an aggregate population of some 45,000,000 souls

Egypt may certainly claim to be the leading nation, both because one-fifth of that world is to be found in the Nile Valley, and because Egypt, with her great Mohammedan University, the Azhar, is the acknowledged seat of Mohammedan learning. Egypt is, therefore, in a true sense, the center of the Moslem world, the citadel of its power, the stronghold of the Crescent. If Christianity can carry, by assault or by siege, this "Port Arthur" of Islam, we may easily count upon victory for the army of Christ along its whole farflung battle-line.

REV. CHARLES WATSON.

## The Greatest Thing in Egypt

Dr. A. D. Hail writes on this theme in The Cumberland Presbyterian: "It is not the pyramids, the sphynx, the tombs, the old temples or the great works which have wrought such marvelous change in the Valley of the Nile. It is not what the average tour-There is something greater ist sees. than all these. There is a work being done which will be growing in cumulative results for good long after the pyramids have passed, and the other great works of men's hands have ceased to be. This greatest thing in Egypt is called, popularly, 'The American Mission.' This is maintained by the United Presbyterian Church in the United States. Sometimes this body of Christians at home are called the 'Psalm Singers,' because they use only the psalms of David, or the psalter, in their worship. One can almost justify their custom in this respect when the amount of doggerel that passes for Christian hymns is considered. It was our privilege to attend several meetings of the Christian Endeavor Society in Cairo, prayer-meetings and preaching services, where the psalter was exclusively used. Set to modern tunes and accompanied by an organ, the music was deeply inspiring, and touched by the words of the Holy Spirit's shaping helped one into suitable spiritual frame of mind and feeling that strengthened greatly the soul of devotion."

#### Hope Even for Abyssinia

One of the most difficult mission fields in the world to-day is Abyssinia, in East Africa. In common with many other parts of Africa, it has been influenced by contact with Mohammed-With this faith it combines much of the demon-worship which is prevalent among the Sudanese and natives of Kongo. And last of all, as if to seal it against missionary enterprise, the nation lays claim to a form of Christianity that has come down from the fourth century, and which, however degraded since its foundation, has still sufficient evidence to create a stumbling-block against any new propaganda that may be introduced from Europe or America. Emperor Menelik is personally favorable to the missionaries, and would undoubtedly lend encouragement to their work if it were in his power. As it is, the "abun," or Abyssinian pope, prevents any outward sign of favor and engenders among the people a violent prejudice against the Christian teachers and colporteurs.

## First Moslem Converts in Hausaland

Bishop and Mrs. Tugwell, with their party from England reached Zaria on April 13th, and on Sunday, the 16th, the bishop had the joy of baptizing two converts from Islam, both former mallams. It was an impressive service, as the candidates left their number to descend the bank of the stream, and then after immersion in the name of the Triune God and the signing of the cross on the men's foreheads were welcomed by the Christians on other side. One of the lookers-on, himself an inquirer, observed, "I never felt so ill before as I did when I saw my friend cross the stream and leave me behind." Seven years ago Bishop Tugwell, with a band of four European pioneer evangelists, were expelled from Zaria, and as they mournfully passed out of its gates they prayed that the day might come when they should reenter it in Christ's name, but it did not seem possible that within seven years not only would a mission be established there but Mohammedan teachers would openly confess Christ in baptism.—The Church Missionary Review.

## Slave-trading in Tripoli

The Anti-Slavery Society of Italy has received further evidence of the trade in slaves between Tripoli and Constantinople, and of the complicity of the Turkish authorities therein. The representative of that Society at Smyrna, Dr. Ernesto Basso, hearing of the arrival there in April of a steamer from Tripoli of the Mahsoussé Company, which had on board two female slaves on their way to Constantinople, asked, through the Italian consul-general, for permission to be present at the examination of the ship. This was refused by the Turkish chief of police, but the dragoman of the Italian Anti-Slavery Society and the cavass of the Italian consulate attended the examination. Instead of the two mentioned in the telegram. three female slaves were found traveling with their master, a high Turkish functionary, who was going to Constantinople. As the police refused to have the slaves put ashore, Doctor Basso went again to the Italian consulgeneral, who telegraphed to Constantinople to procure the liberation of the slaves on the arrival of the vessel. This is not merely a question of humanitarianism, but one of international law; a convention recognized by all the Powers is flagrantly and persistently violated by Turkey, who could do most to make it respected.—Anti-Slavery Reporter.

## The Educated African

The results of a careful inquiry by the Rev. A. E. LeRoy, of the American Zulu Mission in Natal, concerning the boys who have passed through his seminary during the last 50 years, shows that there are now living over 800 whose lives can be traced, and of these it is found that only eleven (less than one and a half per cent.) have ever been convicted of crime. Of 47 of these boys at present employed in

Durban, unqualified approval was exprest in 44 instances by their employers. A similar inquiry concerning those working in Johannesburg showed that out of 44 boys, unqualified approval was given in 38 cases, five were slightly less satisfactory, and only one had been discharged—and that for drunkenness. ("Gets drunk occasionally, just like a white man, but absolutely the best boy I've ever had!" writes one employer.)

Prison statistics regarding educated natives tell a similar story. Out of nearly 2,000 criminals in Durban gaol during 1904-5 there were only five sufficiently educated to read in the Fourth Reader. According to the census report of Natal, only 82 out of 1,862 natives in gaol on the day of the census were able to read and write.

It may fairly be asked whether exact statements, such as the foregoing, in which no attempt is made to cover up the failures, are not entitled to greater authority than the vague and irresponsible denunciations of missionary education to which we are so often treated.

#### ISLANDS OF THE SEA

## A New Mission to Australian Aboriginals

About two-thirds of the way down the eastern shore of the Gulf of Carpentaria there is a small creek, very difficult to find from the sea. Words can hardly describe the sense of remoteness from everywhere which this region suggests. There is no shipping in the gulf. There are no settlements on its shores. With the exception of the three Presbyterian mission stations there are no white men within hail of it. It is a black man's region, peopled by maked, shockheaded aboriginals who live in the bush.

This Trubanaman Creek is the spot chosen for the formation of a new (S. P. G.) church mission to the aboriginals. Ten miles inland the station stands near the southern boundary of a 500 square mile reserve which the Government of Queensland has recently given for the blacks.

The Mitchell River Mission, as it is called, is the newest of the missions at work among the Australian blacks. Rev. St. Clair Brisbane writes, after a recent visit:

"A year ago the site of the station was virgin bush. The naked savages who crowded round us a fortnight ago with explosions of laughter, whose shoulders we patted, who parted from us with friendly yells of approval, regarded the white man twelve months since as their natural enemy, and were prepared to spear him whenever they could. Indeed, they attempted to rush the camp of the missionaries their first arrival. But now changed. They trust us. They understand that the 500 miles of country reserved for them is their own; and on their part they are prepared to stop spearing white men's cattle.

"How has the change been effected? The Bishop of Carpentaria and the Rev. E. R. Gribble made a memorable expedition to this region in June, 1904, and again in July, 1905. They selected the site of the station, established relations with the neighboring tribes, started the erection of a temporary mission house, and after a month's stay departed leaving three mission-

aries in charge.

"The few natives who soon gathered there have built, besides the mission house, a sleeping hut for themselves, a school, and two huts for the married couples, while a hospital at the time of my visit was nearing completion.

"The bishop computes that at least 700 blacks have visited the mission between July, 1905, and July, 1906.

"Here, if anywhere in the world, the Church is working upon virgin soil. These missions are refuting the oftrepeated formula that it is impossible to raise the Australian aboriginal. The moral of Yarrabah, of Mapoon, of Mitchell River is that, given favorable circumstances (especially isolation from contact with the non-Christian whites), the Queensland aboriginal is docile, law-abiding, quick to learn and need not die out."

## Gospel Work in St. Helena

This little island in the South Atlantic, famous as the prison of the ex-Emperor Napoleon and later for Boers during the late war, has become isolated by the stopping of commerce and the withdrawal of the garrison. Numbers of people are to be thrown out of employment, and government officials are being reduced both in numbers and salaries. means, of course, diminished trade, and, by reason of the general impoverishment of the island, the difficulty of maintaining evangelistic work is accentuated, and necessitates an appeal to the Christian public at home. more than 60 years Gospel testimony has been faithfully borne by a band of believers, who, in days of prosperity, were able to find the needed funds for the support of their three centers of work at Jamestown, Knollcombe and Sandy Bay.

In 1845, a young man, who had been brought to a saving knowledge of the truth in Cape Town, decided upon a visit to his native island home, and was greatly distrest to find the well-nigh heathenish condition in which the people were living, and on his return to the mainland began to interest a number of his friends in Cape Town. As a result of his strong representations, a committee was formed to undertake Gospel work in

the island.

The present pastor in charge of the work is Rev. W. J. Buchanan, and help may be sent to him, care of Rev. Ernest Baker, Cape Town, South Africa.

# One Hindrance in the Philippines

Judge Ide, of Vermont, at the annual banquet of the Board of Trade and Merchants' Association, at Fitchburg, Mass., recently gave a statement of conditions that affords a very simple explanation of the alleged hostility of many Filipinos to our rule; especially when it is remembered that in the old Spanish days the insurrection was really directed more against the friars than against the King of Spain.

Judge Ide said, according to the Boston Herald:

The civilized inhabitants of the Philippine Islands are Catholic, but there is among them a great schism or division, and an attempt to found an independent Philippine Catholic Church. It is evident enough to any person who is familiar with conditions in the islands that a withdrawal of the restraining hand of the United States, and a passing of the whole power of government over to the Filipinos unrestricted, would result almost immediately in an attempt on the part of a considerable portion of the Filipino people to go beyond the complete separation of Church and State which now exists under the American rule, and to confiscate the vast properties and estate of the Church and to take them over by the government, as has been done in Mexico and many other countries.

## A Hindu Missionary for Fiji

Udai Singh, a recent graduate of Bareilly Theological Seminary, gone as a missionary to the Hindustani emigrants in the Fiji Islands, the first graduate of the school to go out under regular appointment to a foreign mission field, altho other students have at various times been in one or another of the British colonies. When the Wesleyan Mission in Fiji began correspondence with its missionaries in India regarding a worker for the Hindustani colonists, the request was forwarded to Bareilly Seminary, resulting in Udai Singh offering himself for the work. Mr. Singh and his family, consisting of a wife and four children, went to Fiji on a steamer carrying emigrants under contract with the Indian Government, thus having an opportunity on the long voyage to become acquainted with some of the very people among whom they are to labor. The Methodist Episcopal Church has no work in any of the fields where Indian colonists go by the thousands.

#### A Polyglot Church in Hawaii

The membership of the Congregational churches in these islands is composed of Hawaiians, Chinese, Japanese, Portuguese, Koreans, Filipinos and those in whom the blood of Orientals mingles with that of Anglo-Saxon, French, German and Norwegian. And

they are making notable progress toward a unity based on Christian faith and sympathy and patriotism. Church, social settlement, school and college are interrelated in bringing out the best in these peoples of various nationalities, and the ways in which it is done are a fascinating study. The Hawaiians, tho declining in numbers for more than a generation, increased five per cent. last year in church-membership. New plans recently put into operation have reversed the long decline of religious life among the native and mixed races.

#### MISCELLANEOUS

## Let Orientals Remain Oriental

Dr. J. P. Jones, a missionary of experience in South writes: "There is danger to-day, and it is inevitable that missionaries from the West should be too ambitious to occidentalize the native Christian community, ignorant of, or indifferent to, the grand possibilities of thought and of life which lie in Eastern character and teaching. It is much easier to thrust upon them everything Western than it is to appreciate and to conserve many things Eastern. future missionary will learn wisdom from the past, and will enter upon his work with less depreciation of things Oriental, and with a large desire to conserve to the utmost Eastern habits of thought and social customs, so long as, and so far as, they can be made the vehicles of Christian thought and the channels of Christian life. Herein must lie the best means for a speedy coming of the kingdom of Christ in India.'

## Let Other Speakers Do Likewise

M. Coillard was not only one of the most remarkable of modern missionaries, but was equally successful as a missionary deputation. We commend to the attention of missionary "deputations," in explanation of this success, the following words of his biographer: "His addresses were carefully thought out. Some people have one lecture which they repeat everywhere. This

he would never do. He could not speak to half a dozen schoolgirls (unless taken by surprize) without devoting an hour or two to preparing his address, or rather preparing himself to deliver it. 'I can't feed people on stale bread,' he would say when urged to leave it for some social engagement, and once he wrote, 'I have not dealt in missionary pastry only, but in the Bread of Life.' This was true. addresses, as heard, seemed always remarkable for a certain primordial freshness and simplicity springing from the fact that as a man he had lived close to earth, and as a Christian close to heaven. No one who heard him speak seemed able to forget it."

## A Comparison of Protestant and Roman Catholic Missionary Figures

Professor Warneck, the great German authority on missions, furnishes the following interesting figures:

I. ROMAN CATHOLIC MISSIONS

Asia: 4,032,000 converts; 3,948 male and 5,022 female white laborers; 10,437 schools, 315,970 pupils.

Africa: 481,800 converts; 1,936 male and 1,342 female laborers; 2,725 schools, 138,560

Australia: 110,650 converts; 486 male and 309 female laborers; 542 schools, 18,179 pu-

America: 651,000 converts; 1,164 male and 650 female laborers; 517 schools, 23,518

pupils.

Total: 5,275,450 converts; 7,534 male and 7,323 female white laborers; 14,221 schools, with 496,227 pupils.

II. PROTESTANT MISSIONS

Asia: 1,946,500 converts. Africa: 1,186,000 converts. Australia: 290,000 converts.

America: 8,427,500 converts, not counting converts from Protestant families, but including 7,225,000 negroes.

Total: 11,850,000 converts; 7,850 male and 3,950 female white laborers; about 27,500 schools, with 1,180,000 pupils.

Thus Roman Catholicism employs a a much larger number of female laborers, while Protestantism outdistances it far in missionary education. The number of Roman Catholic converts is only 650,000 larger than that of Protestant, the more remarkable in view of the fact that Roman Catholic missions were started centuries before Protestants understood the meaning of the Great Commission.

## A Missionary Stock Company

A stock company to support a missionary is a new idea just put into effect in the Andrew Presbyterian Church, Minneapolis. With two hundred and fifty shares at \$100 each, the fund amounts to \$25,000 and will produce an income of \$1,250, which is to be used to assure the salary of Rev. J. H. Nichol, who goes as a special missionary representative of the Church to Syria. Certificates which are issued for the shares may be paid in full, or only the interest at five per cent. need be paid. In case only part of the share is paid, the interest on the balance is required. One-half the desired amount was raised recently at a congregational meeting.—Spirit of Missions.

## The Message and the Man

How much of the power of the deed depends on the doer, and of the message on the character of the messenger! Mr. Stead says:

The net result of all my journeyings hither and thither is to deepen the conviction which I have constantly exprest in all appeals for help in social and political service-that almost everything depends upon the personality of the individual, and comparatively little upon his station. Given sufficient fiery earnestness in the heart and soul of man or woman, that quality outweighs all others. Over and over again I have found in my travels that the real center of momentum was not where it seemed to be-among the highly placed and wealthy. It was to be found in the heart of one man or woman of those who are in dead earnest, who are ready to take no end of trouble to sacrifice their own means, however scanty, their own leisure and their own convenience in order to secure triumph of their cause.

## Some of the World's Dreamers

Carey was a cobbler, but he had a map of the world on his shop wall, and outdid Alexander the Great in dreaming and doing. Many a tinker and weaver and stonecutter and handworker has had open windows and a sky and a mind with wings. What thoughts were in the mind of Jesus at his work-bench? One of them was that the kingdoms of this world should become the kingdoms of God—at any cost!

#### **OBITUARY**

## Dr. W. G. Lawes, of New Guinea

News has recently come of the death of this veteran missionary of the South Sea Islands.

He left London in 1861 on the John Williams, as a young man of twenty-He was the first European missionary to settle on Niué (Savage Island), the inhabitants of which had resisted missionary enterprise for thirty years. Native evangelists had established a footing on the island when Doctor Lawes reached the station, and good progress followed his settlement. Doctor Lawes quickly mastered the language and in seven months was able to preach. Eight years later his brother, Rev. F. E. Lawes, joined him; and six years afterward Doctor Lawes, having translated the New Testament into the language of Niué, was transferred to New Guinea, upon which island he left an indelible impression.

It was Doctor Lawes who prepared the way for the annexation of what is now known as British New Guinea. the efforts of Doctor Lawes were also directed toward raising the standard of education. In 1894 he established a training institution for native evangelists at Vatorata, where young Papuans—men and women—are educated and trained to do at least "three hours a day outdoor work." He engaged in translation work, and through the British and Foreign Bible Society published his linguistic work.

The versatility of the departed missionary found abundant scope. In the early days of his work in New Guinea much pioneering was done along the coast, placing new teachers, examining what others had done, and bringing the sick to Port Moresby for careful Converts multiplied, and nursing. herein the New Guinea Mission differs from most others in its early, rapid, and continuous success. Here men were found dark and ignorant, with the unrestfulness of the savage. Into these once dark homes light and peace have come with the acceptance of the missionary's evangel.

Doctor Lawes only retired from New Guinea last year at the age of sixty-seven, and had made his home in Sydney. The manifold services God enabled him to render will cause his name to be held in affectionate remembrance, even as is the case with his martyred companion, James Chalmers.

—The Christian.

## Andrew M. Milne, of Argentina

A telegram from Buenos Ayres, dated August 22, announces the death of the Rev. Andrew M. Milne, during forty-three years agent of the American Bible Society for its La Plata

Agency.

Since the establishment of the Agency in 1864, Mr. Milne has rendered very valuable services in laying the foundations of the Society's operations in all the capitals and in many cities of the republics of South Amer ica, besides organizing and supervising a most energetic force of colporteurs in a region whose area equals that of the United States, including Alaska. He circumnavigated the continent once, crossed the Cordilleras ten times, and passed from the Atlantic to the Pacific or vice versa by sea many more His sales of Scriptures with his own hands are literally to be measured by tons, besides for greater quantities disposed of by his colporteurs.

## Dr. John Packer, of Burma

On June 4 Rev. John Packer, D.D., of Rangoon, passed away, in the sev-

enty-second year of his age.

Doctor Packer was born in England, but early moved with his parents to the United States. He was appointed a missionary of the American Baptist Missionary Union in 1872, and took charge of the Baptist College at Rangoon. Later he laid the foundations of the station at Merkila. He was a man of fine scholarly attainments and possest much architectural skill; he was also a musician of ability. The workers in Burma will sorely miss his cooperation and many friends mourn his departure,

# FOR THE MISSIONARY LIBRARY

ISLAM AND CHRISTIANITY IN INDIA AND THE FAR EAST. BY Rev. E. M. Wherry, M.A., D.D. 12mo, 238 pp. \$1.25, net. Fleming H. Revell Co., 1907.

Doctor Wherry is an authority on Islam in India. He has been a missionary there for thirty years and is a careful student of the conditions and problems among Moslems and missions to In these lectures he sums up the results of his studies of the religion, its historical progress in Asia, the present status of Moslems in the East, the Moslem controversy and the efforts to win these people to Christ. The book is especially valuable to earnest students of the situation, those who wish to work and pray more effectively for progress in this great campaign. Many will find here new light on the difficulties that confront missionaries to Moslem and at the same time new encouragement in the expectation of ultimate victory.

THE DEVELOPMENT OF RELIGION IN JAPAN. By Prof. George William Knox. 8vo. \$1.50, net. G. P. Putnam's Sons, New York, 1907.

This is an interesting and instructive history. The Japanese do not know where their ancestors came from, except that they came by water. They were very barbarous, and found barbarians in the interior and social conditions not promising. Men married their wives' sisters, and other immediate relatives, when the ruler was a woman, as sometimes was the case. Even when more organized life began, in a very rude way, in the third or fourth century of our era, the people lived in huts, agriculture was primitive, the people living by fishing and hunting. Shintoism—the "Way of the Gods" —was introduced and established in the sixth century, under a ruler who came from southwestern Japan and established a rude form of government. In time people came from Korea and brought knowledge from China. Buddhism found its way, introducing books, monasteries, nunneries, and temples. Confucianism

came from China and still wields power among the people, especially among the educated. Now Christianity is succeeding those human sys-This history is unique. begins nobody knows where, but culminates in the establishment of Christian schools, and of an orderly Doctor Knox's book government. traces the unique development of a nation—at the outset a handful of barbarians—now one of the great forces of the world, with a fine school system and strong Christian churches.

A CENTURY OF PROTESTANT MISSIONS IN CHINA (1807–1907). Edited by D. Mac-Gillivray. 8vo, 677 pp. \$3.00. The American Presbyterian Mission Press, Shanghai, China, 1907.

This is an historical volume published in connection with the Centenary Conference—not to report the proceedings but to give the results of missions in China which made the conference memorable. It is a valuable compendium of the Protestant missions given by societies and including historical summaries, statistics and other important facts—such as the first missionaries, first converts, first tours, etc. A large statistical table is included giving the figures for all China, including those for Roman Catholic work. The appendix includes a brief chronology, a list of martyrs, missionary biographies, books on missionary methods and general works on China. The map is large, full and clear. Every student of missions in China would do well to possess a copy of this comprehensive compendium.

THE CONQUEST OF THE CROSS IN CHINA. By Jacob Spreicher. Chart and illustrations. 8vo, 369 pp. \$1.50, net. Fleming H. Revell Co., New York, 1907.

The plan of these lectures is essentially different from that of the books edited by Marshall Bromhall or D. MacGillivray. Here China is considered as a whole and missionary work as a unit. It is an orderly discussion of the main characteristics of the Chi-

nese, the Protestant missionary, the methods of work and the problems of Chinese churches. Mr. Spreicher—a Baptist missionary of broad view shows the importance of the small native churches scattered throughout He believes in putting large China. responsibilities upon the Chinese pastors and preachers and holds that the missionaries are successful in proportion as they succeed in training the Chinese to carry forward the work. Mr. Spreicher gives a clear view of the domestic political situation China and the difficulties of evangelizing the Chinese due to their conservatism, pride, superstition and other He clearly shows, characteristics. however, that they make strong Christians who may be depended upon to evangelize their country.

UGANDA BY PEN AND CAMERA. By C. W. Hattersley. 12mo, 138 pp. Illustrated. \$1.00. The Union Press, Philadelphia, Pa., 1907.

Here is an unusually bright, entertaining and informing little book by a missionary in Africa's most fascinating mission field. Mr. Hattersley describes the country, people, customs and incidents of mission work in a few words which are graphic and gives details that are truly illustrative. The chapters would form excellent readings for missionary societies and give fine material for talks to Sunday-schools and young people's meetings. The first thing that natives ask about a missionary is, "Is he a kind man?" that "he has kindness," they want to come and see him, but if he is irritable they take care to stay away. hackneyed incidents and facts are omitted and fresh interest marks the whole volume.

Boys' Congress of Missions. By Emma Emilie Koehler. 12mo, 183 pp. Illustrated. 50 cents, net. The Westminster Press, Philadelphia, 1907.

Miss Koehler writes from experience on successful ways to interest boys in missions. Her plan is attractive and has been proved practical. It is worth trying in hundreds and thousands of

churches. This congress began in 1898 with a class of eleven boys. It includes a complete organization with floor, refreshment and decorating committees, a monthly meeting, reports, offerings, practical work, good times and a growing interest in missions. One becomes quite enthusiastic in reading of this B.C.M. as to the possibilities of enlisting boys in all parts of the country in this mighty movement. The book should be a boon to leaders in boys' work.

EASTERN MISSIONS FROM A SOLDIER'S STAND-POINT. By Col. G. H. Scott Moncrieff. 12mo, 180 pp. 2s. Religious Tract Society, London, 1907.

Here is another answer to critics, who will not listen, and to doubters, who prefer to doubt. Colonel Scott Moncrieff not only gives his own opinion and views of missionary work as he has seen it, but quotes other prominent men, as Lord Lawrence, Sir Chas. Elliott, and others. He describes work in the Punjab, North China, the Afghan frontier, and Baluchistan, and speaks a warm word for men and women who are working faithfully and efficiently in these difficult fields. The book will deal a Gatling gun death-blow to ignorant and unfriendly critics if they will only get in its way.

COREA, THE HERMIT NATION. By William Elliot Griffis, Eighth edition. Revised. 8vo, 512 pp. \$2.50. Charles Scribner's Sons, New York, 1907.

For nearly twenty-five years this has been a standard book on Korea. It was first written when Korea was almost unknown to the West. torically it has a wealth of information, and contains likewise a full description of the government, social life and customs and religions as they were a quarter of a century ago. In these points and in the bibliography the volume has not been brought up to date. The beginnings of missionary work are briefly described, but almost nothing is given as to the recent remarkable developments. This is a disappointment, for all the work of the Church has been done since 1882, and its

achievements are certainly as important as the late wars and political changes which are described in the supplemental chapters.

The Mountain People of Kentucky. By Wm. H. Haney. 12mo, 196 pp. \$1.50. Wm. H. Haney, Williamsburg, Ky., 1907.

A mountain man gives the story of his own people of the Appalachian Mountains. He was a Berea student and a fair example of the fine material in the rough and ready makers of "Moonshine." He gives a clear picture of his people and their "upright" farms, the social conditions and feuds, industries, education, politics and religion. His outlook is sane and hopeful. Give them an opportunity and the mountaineers will succeed.

LITTLE BOOKS ON MISSIONS: "The Way of the Lord Prepared," by A. B. Leonard; "South America, a Mission Field," by Thos. B. Neely; "China and Methodism," by James W. Bashford; "Korea, the Land, People and Missions," by George Heber Jones; "India and Southern Asia," by James M. Thoburn; "Malaysia, Nature's Wonderland," by Wm. F. Oldham; "Mexico, Coming into the Light," by John W. Butler. 16mo. 35 cents each. Jennings & Graham, Cincinnati, 1907.

Condensed, reliable, practical and handy, these little volumes give a brief survey of the country, people and Methodist missionary work under consideration. They are ideal handbooks to give to a leader of a missionary meeting or a speaker who wishes to become familiar with salient points. Small as they are, they contain much fresh and stirring information for they are written by men who can speak with authority.

Ways That Are Dark. By Gilbert W. Walshe. 12mo, 276 pp. 5s., net. Kelley and Walshe, Shanghai, 1907.

As Editorial Secretary of the Society for the Diffusion of Christian and General Knowledge Among the Chinese, Mr. Walshe has excellent opportunities to study the Chinese and their habits of thought and life. He here gives us not a description of the shady side of Chinese morals, but a

sympathetic and clear revelation of many misunderstood traits and customs of the Chinese people. It is an excellent book for young missionaries and visitors to study in order that they may understand the social, political and religious usages of the country. Here the intricacies of Chinese dress. the etiquette of calls and visiting cards, times of mourning and rejoicing, purchase of land, procedure in case of fire or theft or persecution are all explained with illustrations that illustrate. It is an exceedingly readable book and broadens one's sympathies and knowledge of the world. The index is full and useful.

ILLUSTRIOUS CHINESE CHRISTIANS. By W. P. Bentley. Illustrated. 12mo, 248 pp. 75 cents. The Standard Publishing Co., Cincinnati, 1906.

This book is a sufficient answer to all who doubt the sincerity and quality of Chinese Christians. Twenty-two biographical sketches are given showing the life-stories of noble men and women who have suffered and served for Christ in China. They are not all thrilling in their interest, but all are instructive and give a varied view of how the Gospel is taking root in China. The stories "Farmers," "Scholars," "Merchants," "Musicians," and others are all told with many fine touches. Such men as Che'n Ta Yung, Pang of Hunan, pastor Chang, Old Wang, and Blind Chang are characters worth knowing-men who would shine in any body of Christians.

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

Reports of marvelous manifestations of God's Spirit in various parts of India have been coming almost continuously for the past two years. Some have been sane and well authenticated; others have been hysterical and unreliable. There is, however, we are thankful to say, abundant proof that men, women and children have been quickened by the Spirit of God, have forsaken evil habits, have made resti-

tution in wrongs done to others, and have turned to God with true repentance and faith. The incidents given by Mrs. Dyer are selected as typical and authentic. Some seem to savor of fanaticism and hysteria, but all give proof of an awakening in which we all rejoice. A careful reading of these incidents should arouse the Church at home to more fervent prayer and more perfect faith in the power of God to use men and women wholly surrendered to Him.

W. Spencer Walton. By Geo. E. Weeks. 8vo, 200 pp. Marshall Bros., London, 1907.

Spencer Walton was the founder of the South Africa General Mission, and his ministry in South Africa, England and America was blessed to thousands of souls. He was a simple-hearted Christian, full of faith and of the Holy Spirit; a man ready to be used in the humblest or highest spheres—a winner of souls and a servant of God and man. With his charming and devoted wife he has devoted himself to the work of God in three continents, and great is their reward in heaven.

The story of Mr. Walton's life is a plain, unvarnished account of his work as an evangelist at home and in foreign fields. Many friends will welcome this memoir and the Bible studies which form the final chapter.

# **NEW BOOKS**

CONVERSION BY THE MILLION IN CHINA. By Rev. Timothy Richards. 2 vols. 8vo. \$5.00. Christian Literature Society, China. CHINA AND AMERICA TO-DAY. A Study of Conditions and Relations. By Arthur H. Smith, D.D. 12mo, 256 pp. \$1.25, net. Fleming H. Revell Co., 1907.

AMERICA'S PRESENT OPPORTUNITY IN INDIA.

By Anand S. Hiwale. 12mo, 216 pp. \$1.00.

Arakelyan Press, Boston, 1907.

GLORIA CHRISTI. An Outline Study of Missions and Social Progress. By Anna R. B. Lindsay. 12mo, cloth, 50 cents; paper, 35 cents. Macmillan & Co., New York, 1907.

W. Spencer Walton. By George E. Weeks. 8vo, 200 pp. Marshall Bros., London, 1907.

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

SUNNY SINGAPORE. By Rev. J. A. B. Cook. 12mo, 183 pp. Illustrated. 2s. 6d. Elliot Stock, London, 1907.

Atlas of the Chinese Empire. 22 maps. By Edward Stanford. China Inland Mission, London, 1907.

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

ROBERT CLARK OF THE PANJAB. By Henry Martyn Clark. 8vo. \$1.75, net. Fleming H. Revell Co., 1907.

THE UPLIFT OF CHINA. By Arthur H. Smith. 12mo. Young People's Missionary Movement, New York, 1907.

THE AWAKENING OF CHINA. By Dr. W. A. P. Martin. Illustrated. 8vo, 344 pp. \$3.80, net. Doubleday, Page & Co., New York, 1907.

York, 1907.

HINDU MANNERS, CUSTOMS AND CEREMONIES. By the Abbé J. A. Dubois. Edited by H. K. Beauchamp. Third edition. 8vo, 741 pp. 6s., net. The Clarendon Press, Oxford, 1907.

The Greatest Work in the World. By C. B. Titus. 12mo, 138 pp. \$1.50. Presbyterian Mission Press, Shanghai, 1907.

### **PAMPHLETS**

THE CRISIS IN THE CAMPAIGN AGAINST KONGO MISRULE. Kongo Reform Association, Liverpool, 1907.

ENVELOPE SERIES. By Cyrus Hamlin. American Board, Boston.

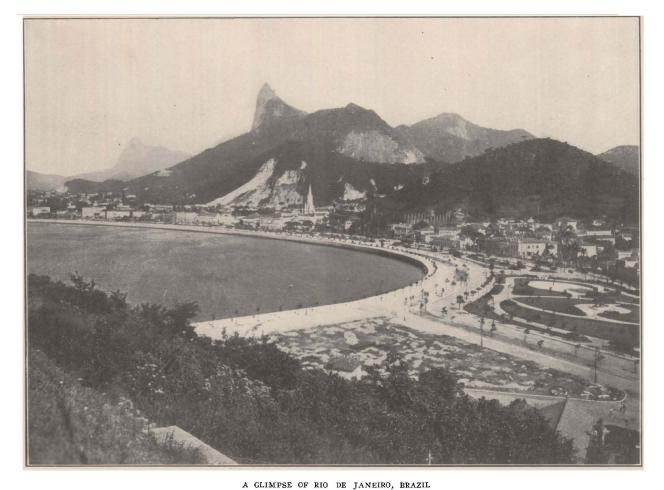
STRANGE SCENES FROM LANDS AFAR; THE LUSHAI HILLS MISSION; LIVING WITNESSES. Baptist Missionary Society, London.

FOURTEENTH CONFERENCE OF FOREIGN MISSION BOARDS. Pamphlet. 156 Fifth Ave., New York, 1907.

A CHINESE SAINT. By T. A. P. Clinton. I penny, net. China Inland Mission, London, 1907.

Two Golden Lilies from the Empire of the Rising Sun. By Mrs. G. Fagg. 12mo, 88 pp. Paper, 1s. Morgan and Scott, London, 1906.

FOURTEENTH CONFERENCE OF FOREIGN MISSION BOARDS IN AMERICA. 8vo. Pamphlet. Presbyterian Foreign Missions Library, New York, 1907.



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

# The Missionary Review of the World

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# SIGNS OF THE TIMES

# A NEW MISSION TRUST COMPANY

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

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

# THE CRISIS IN PERSIA

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

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

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

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

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

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

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

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

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

# THE CRISIS IN INDIA

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

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

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

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

- (2) The national movement is not under government leadership, but is partly anti-government as foreign. In China the government leads in a reform. In India the government gives individuals opportunity for advancement, but does not lead in national movements. British order, education and fair chance have borne their fruit in carrying the people up to the degree of development where a national spirit was possible; but the adolescent nation, unconscious of its own defects, is impatient of the control of a foreign government, and condemns with it Western education and religion.
- (3) The Revival movement which has touched India makes the present a strategic time. Missionaries have turned from administration to prayer, and revival has ensued. But administration must be done. Shall. worked missionaries be relieved by additional recruits, that administration and prayer and training of the people may proceed? As the body of the Indian Church, quickened by revival, is ready for aggressive evangelistic work among their neighbors, is there to be adequate leadership? The revival is an important element in the present crisis.

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

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

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

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

## THE CRISIS IN MOROCCO

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

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

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

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

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

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

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

## THE CRISIS ON THE KONGO

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

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

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

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

# SLAVERY ABOLISHED IN BRITISH EAST AFRICA

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

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

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

<sup>\*</sup> Full information may be had from the offices of the Kongo Reform Association, 165 Queen Victoria Street, London, E ` and in Boston, Mass.

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

# A NEW MOVE IN KOREA

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

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

# CHINA TO HAVE A CONSTITUTION

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

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

Other points of the edict are as follows:

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

Adoption of compulsory education. Establishment of government good faith with the people.

## OTHER REFORMS IN CHINA

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

1. Disbanding of the Manchu banner troops, abolition of their pensions and submersion of their officers into the reg-

The main features are as follows:

ular army.

2. Daughters of Chinamen of the upper classes will be eligible to marry into the imperial family. This promises a future Chinese-Manchu emperor.

- 3. Chinese women no longer will be permitted to bind their feet. This will remove the difference in appearance between Chinese and Manchu women.
- 4. Manchus will be required to take surnames, like Chinamen.

## CHURCH UNION IN INDIA

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

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

## THE ANTI-SALOON MOVEMENT

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

# SOUTH AMERICA AS A MISSION FIELD

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

President of the United Society of Christian Endeavor

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

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

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

We regret the tendency of some

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Signed, Alfonso, Bishop.

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

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

# The Brighter Side

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

constantly winning its way to the hearts of the people.

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

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

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

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

# INDIRECT FORCES AT WORK IN THE EVANGELIZATION OF BRAZIL

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

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

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

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

From time to time the eyes of the increase of Evangelical Christians orld are focused on the Republic of throughout the country is about three thousand. The British and American Bible Societies are scattering over one hundred thousand copies of the Scriptach of the elevation to the Cardinal-

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

# Intellectual Enlightenment

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

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

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

## National Civic Awakening

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

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

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

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

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

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

# Evangelical Catholicism

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

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

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

# The Movement Away from Rome

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

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

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

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

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



A VILLAGE OF BUSH NEGROES IN SURINAM

# A JOURNEY AMONG THE BUSHMEN OF SURINAM

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

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

The unhealthful climate and the

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

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

As inspector of mission schools, I

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

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

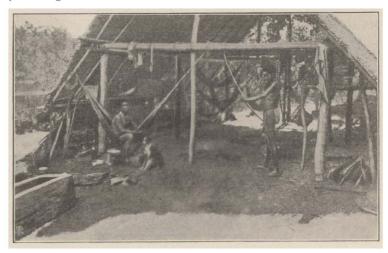
wild river. One wonders at the indefatigable strength of the arms and the good humor of these brave boatmen. By yells, songs or stories they amuse themselves as we slowly but surely continue our way, until after a few hours we reach the police station, Bosenland. Thus far the arm of the law reaches,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

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

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

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

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



INTERIOR OF THE HOME OF BUSHMEN IN SURINAM

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

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

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

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

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

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

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

After having kept the children for four hours they were dismissed, but our day's work was not done. The extreme noonday heat was oppressive; but toward five o'clock the temperature was such that we were able to assemble the congregation and report the results of the school examination and exhort the parents to cooperate. About 7 o'clock we had a communion service and after this we went to examine some work in a distance.

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

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

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

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

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

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

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

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

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

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

# PRESENT RELIGIOUS CONDITIONS IN BOLIVIA

BY REV. GEO. ALLEN, COCHABAMBA, BOLIVIA Missionary of the Australian South American Mission

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

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

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

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

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

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

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

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

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

# Religion and Morals

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

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

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

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

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

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

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

# The Race Question

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

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

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

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

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

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

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

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

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

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

# Gospel Work

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

Over twenty years ago the agents of the American Bible Society came up through this land, to be followed soon after by the British and Foreign Society's men. Since that time missionaries have come, stayed a while, and then retired; until about nine years ago, when the Canadian Baptists came, and soon afterward the Methodist representative, both having apparently come to stay, the



TWO QUECHUA INDIANS

Australasian South American Mission joining them in 1903.

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

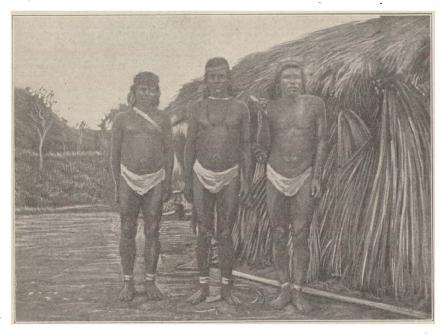
<sup>\*</sup>Toward the north: The Yuracarés, Mosetenes, Chimanes, Huacanahuas, Tiatinahuas, Huachiparis, Sirineiris, Inaparis, Mascos, Sirionos, Huarayos, Penoquiés, Potoreras, Paunacas, Sarabecas, Cayuvabas, Itenes, Sansimonianos (called so probably from the river San Simon, on which they live), the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

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

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

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

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



SOUTH AMERICANS WHO NEED THE GOSPEL

# THE NOTABLE CONVERSION OF A PRIEST IN CARACAS. VENEZUELA

BY THEO. S. POND, CARACAS, VENEZUELA

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

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

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



SENIOR MITJANS IN PRIEST'S COSTUME

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

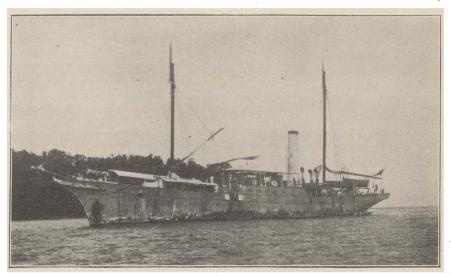
cial autograph letters containing encomiums of his superiors and of the pupils and their parents, as well as of the officers of the State, in whose "Lyceum" for higher education he had spent many months.

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

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

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

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



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

# **OUR MISSIONARY MARINE SERVICE**

BY V. F. PENROSE

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

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

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

Cook's "Narrative of Voyages in the Pacific Ocean" stimulated also Rev. Mr. Haweis of Aldwinkle, whose address, delivered at Surrey Chapel, drew such a picture of the dark places that the directors decided to establish a mission in Tahiti. Much hard work had to be done, but the energy and zeal of the missionary society vanquished every difficulty.

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

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

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

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

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

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

The next missionary ship appears

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

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

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

No fewer than one hundred and



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

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

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

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

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

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

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

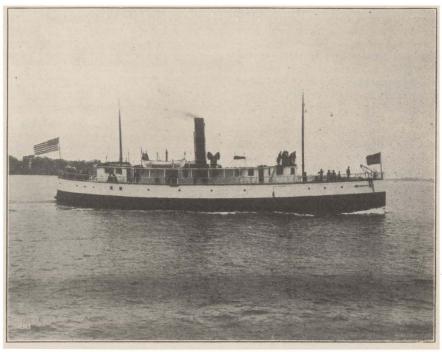
fully examined every part of the boat. His minute powers of observation and his trained memory now enabled him without even the necessary tools in less than three months to construct a ship of seventy or eighty tons. His bellows having been destroyed by rats almost as soon as completed, he contrived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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>\*</sup>Doctor Dennis in Christian Missions and Social Progress.

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

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

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

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

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



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



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



THE "KALAMAZOO," ON THE MENAM RIVER, SIAM
MISSION SHIPS IN THE ARCTIC AND IN THE TROPICS

## MISSIONARY CAMPAIGNING IN THE CHURCHES

BY DAVID M'CONAUGHY

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

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

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

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

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

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

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

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

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

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

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

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

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

## our charch policy

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

Individually "Let every one of you Lay by him in store on the first day of the week

Proportionately He God byth process

Proportionately As God bath prospered bim."

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

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

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

The so-called missionary mass-meeting has been practically discarded, not merely because as a rule the people do not "mass," but because far more can be accomplished, for the immediate end in view, by working at close range, than by platform addresses. At every point where there is to be a presentation to the people, in a Sunday service or otherwise, it is urged that there shall be opportunity in advance for conference with the church officers. At this conference the practical problem of enlisting the members of the church individually to have a part in the support of the Parish Abroad, is taken up, with due regard to the benevolence of the Church generally. A missionary committee is organized, representative of every section of the Church, the Brotherhood or Men's Club, the Sunday-school, the Young People's Society, the Woman's Missionary Society, as well as the session or whatever body is responsible for the spiritual leadership of the church. To this committee is entrusted the supervision of the missionary interests, both home and foreign, on both the educational and financial sides.\*

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

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

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

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

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

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

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

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

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

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

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

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

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

# THE FIRST FIVE YEARS OF MISSIONARY SERVICE SOME PRACTICAL POINTS FOR YOUNG MISSIONARIES

BY REV. ROBERT F. FITCH, SHANGHAI, CHINA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## DO LITTLE GIRLS COUNT IN CHINA?

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

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

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

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

Ten years ago she went down one morning as usual to the stream back of her house to wash the rice for breakfast. Down by the edge of the stream, with its little limbs immersed in the cold water, she found the body of a new-born baby girl. In the dark-



A NANKING SCHOOLGIRL

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

A heathen woman would have

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

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

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

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

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

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

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

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

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

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

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

Sitting in our comfortable homes, surrounded by comforts, and far removed from such scenes, it is easy to condemn those who refuse to rear a girl rather than condemn her to such a life. When we stand face to face with the terrible nightmare itself of poverty and shame we see the problem more clearly.

Confucian classics teach that a woman may be divorced for any of seven reasons, such as being a gossip, a scold, unfaithful, sterile, and so on. They give no suggestion that a woman may divorce her husband. They teach that a girl should be obedient to her parents, a married woman to her husband, and a widow to her eld-



" LITTLE LOVE" AND HER FOSTER-FATHER

est son. They make no suggestion as to educating her. Her lot is to give birth to a boy and to play a humble part in making a home.

With the coming of the new era in China the leaders are now undergoing a change of attitude toward their womankind. The hundreds of Christian homes established by the missionaries throughout the interior of China have been a revelation to them. In those homes they have seen women and men living as equals. In educa-

tion, judgment and counsel they work side by side. Love reigns in these homes and therefore peace also. They have looked upon homes presided over by educated, refined Christian women. That is why they are seeking to open schools for their girls. "We want such homes in our land," they have said to us. "We did not know that it was possible for a woman to become an equal of man. Neither had we dreamed of the possibility of finding pleasure and congenial companionship in association with women."

In one influential family a private school on Western lines has been opened and both boys and girls on equal footing have been admitted. We had trained a teacher in the mission school, and as soon as they could

command his services a school for girls was opened in another home. Similar work is being done in other cities, and appeals are being made to the missionaries for teachers and the opening of schools for girls. Wherever they are opened these classes readily send their girls and loyally support the schools both financially and morally.

Even the custom of the girls is changing. Heretofore such names were given as "Want-a-boy," "Toomany-girls," "Come-a-boy," "Little-trouble." Now we hear of "Little Love" and "Little Precious" and "Little Joy" being used. The change is coming slowly to these who have long been waiting, but it is coming surely. Girls are beginning to count.

## THE FIRST BRAZILIAN BAPTIST CONVENTION\*

BY SOLOMON L. GINSBURG

Superintendent of the Pernambuco Baptist Mission, Pernambuco, Brazil, of the S. B. Convention

The difficulties attending a complete, or even adequate, representation of the Brazilian Baptist churches at a series of special meetings and conferences may be realized when it is remembered that the churches are scattered over a field some 5,000 miles long. For example, a delegate from the Amazon valley was obliged to travel for eleven days, at cost of \$170. Need had been long felt for such a united effort, and eager expectation was aroused in Baptist circles throughout the country, and a deep consciousness of the power of the Holy Spirit brooded over the convention from first meeting to the last.

The convention began June 23 and lasted five days. About fifty messengers were present, representing about one hundred churches and 5,000 believers.

The chief subject for deliberation was the need of educating the native ministry. The spread of the Baptist cause of late has been so remarkable, and the lack of prepared native pastors so acute, that plans were immediately needed to relieve the situation, and not only the missionaries but also native representatives of all the churches had been invited with a view to uniting all upon the great subject. Once together other important branches of the work were

<sup>\*</sup>For twenty-five years the Baptists have been working in Brazil divided into seven mission fields, besides the German Baptists in the South who, the in full fellowship with us, are supported by the German churches of North America. While in each of these seven mission fields United Annual Meetings are held, never before was there such a general convention.

discust, and resolutions adopted that will affect for good the Baptist work in Brazil for time and eternity. We select and present two or three of the more important matters brought forward.

- (1) The Board of National Evangelization. The movement for the evangelization of Brazil by the natives themselves is not new. It has been tried, not only among the Baptists, but other denominations. At the convention, the subject was fully discust, and a board appointed with headquarters at Campos (State of Rio de Janeiro). The object of this board is to strengthen the existing churches by developing the spirit of self-support among them, and to occupy the new fields as fast as they open up. Its scope is unlimited, and tho, on account of poverty, the contributions of the churches are not large, we hope in the near future to see our native work immensely extended.
- (2) The Foreign Mission Board. At the convention, a letter from Chile was read, begging for a missionary to be sent to organize about nine hundred Baptists, scattered over the country, into regular churches. The missionaries have always taught the Brazilian churches to take an active interest, not only in home work, but also in foreign missions, and altho most of our contributions for this latter had been sent to the Foreign Missions Board in Virginia, yet when this letter was read, such a spirit of enthusiasm took hold of the delegates that they then and there resolved to unite and defray the traveling expenses of a man to be sent to Chile at once. It was also resolved to open up work in Portugal.

There were also organized a Young People's Board, with headquarters in Bahia, a Sunday-school Board with headquarters in Rio de Janeiro, and a Publications Board with headquarters in the same place; but most important, a Board of Education for the establishment of an academy and seminary in Rio de Janeiro, the federal capital of the republic.

The Rev. Dr. J. W. Shepard has been unanimously chosen to direct the educational work in Brazil from the headquarters in Rio, and the Foreign Missions Board in Richmond, Virginia, has not only approved his plans, but has promised to assist us toward the necessary means for the initiation of this work. What this movement means to us can not easily be described. have three local schools that are doing fairly well, in two of which we have a few theological students. but up to the present the Baptists have not had an adequate school for the equipment of its young people for the higher professions. The future is bright with promise.

The convention was a great success in every sense of the word. Bahia, tho an ultra-Catholic city, was stirred to its depths, and all the daily papers published columns of information about our doings. the opening we had representatives from all classes of society, and a telegram of greeting from the president of the republic. The spiritual aspect and results of the convention were no less remarkable. Every day the early morning prayer-meeting at six o'clock was well attended, and each night, after the evangelistic meetings, the inquirers filled the adjoining room to overflowing.

## PERILS AMONG THE HEATHEN ON NEW IRELAND \*

BY GEORGE PEARSON

Not long ago I went with Rev. H. Fellmann and a Fijian teacher named Eron Sokidi, five Neu Mecklenburg boys and eighteen carriers, on a landbuying expedition on the central west coast of Neu Mecklenburg (New Ireland). The rapid spread of our work in this island necessitated the buying of small pieces of land in several of the towns to the north, as it is that district we are most likely to occupy next.

We started from Kabanut on January 14th, and after four days of hard walking reached Mesi, some fifty or The distance fifty-five miles north. covered may not seem to be great, but we were short of carriers, and we had to engage fresh helpers at almost every town on the way. At one stage of the journey we made a long detour in order to avoid a most awkward coral reef, over which we should have had to pass, and over which our men would never have been able to carry our goods and keep them dry. Then, on the latter part of the way, we had wild storms of wind and rain, which added to our discomfort, made traveling heavy, threatened to spoil our goods, and kept us for hours at a time without a dry thread upon us. Thus, considering the difficulties under which we traveled, we rather congratulated ourselves when, on the fourth day, tired and dripping wet, we reached Mesi.

This town has a most unenviable reputation. They are a numerous and powerful tribe, and years after other towns had given up fighting and cannibalism, they still continued their One day, about four old customs. years ago, there ran into the harbor near Mesi a small trading-vessel, with two Chinamen aboard, who had come to trade with the natives of the surrounding district. They bought with the intention of having a decidedly good profit, so that the people became angry and decided to have their goods back again. A suggestion was also put forward to the effect that the

Chinamen's goods might be appropriated at the same time. It was decided that the best way would be to take the Chinamen first, and afterward take goods. The leader, named Gilam, led his men to the place, and finding one of the Chinamen in a hut on the beach, and the other on the vessel, he sent one-half of his men to the hut and the other half to the ves-, The Chinamen were brutally murdered; their goods carried off and their vessel burnt. The bodies were then taken up to the town, where a great cannibal orgy followed. goods and money taken from the victims were divided among the chief men of the town.

Some time afterward this same tribe picked a quarrel with the people of Labau, a town a few miles to the south. The Mesians defeated Labau and did very considerable damage. Elated by their success they threatened Kono, but these people had no wish to fight, so while making preparations to defend themselves and their homes they sent word to Namatanai praying the government official to come to their help. He came, with the result that the people of Mesi were severely but justly punished.

#### Guests of a Cannibal Chief

To be the guests of a murderer, and cannibal chief, head of a tribe of murderers and cannibals, gives one a peculiar feeling of uncertainty. we knew that we were to be the guests of Gilam, we were somewhat curious to learn what kind of a man he was. We knew he was not luxurious, and quite understood that to be such a man's guest meant that we must take our own blankets, food and billy-can, and that we could have the use of the house with all that was in it, viz: bamboo beds, ash-heaps, rats, cockroaches, and all the millions of insects that swarm in such places.

We were disappointed when we saw Gilam; he was an ordinary na-

<sup>\*</sup> From the Australian Methodist Missionary Review.

tive, with far less personality than many other men in his town, and very little more authority. But there was something about the man which we could not define for a time. It was not until next day that we found out that this peculiarity arose from the fact that the man never kept his eyes still. They were always moving from side to side, as those of a man who had hunted and who had been hunted. His life had developed in him a shifty, alert, and treacherous look. For the rest he was just as his fellows, perhaps a little dirtier than some. pipe was always carried straight in the center of his lips, and not at the side. His under-lip fell down to give it a better resting-place, and the saliva ran down his pipe-stem and

dropt upon his chin.

Gilam's residence is situated almost in the center of Mesi, and is from eighteen to twenty feet long and about twelve feet broad. The walls are a little higher than usual, being fully five feet high. But there are not many home comforts. The rain came through the roof in many places, spoiling a tin of biscuits and wetting our boxes. Of course in a house of this size there is only one apartment, and when that is divided among twenty-five persons there is not much spare room for privacy. We arrived at Mesi tired and dripping wet, and our first thoughts were of a change of clothing. It was dark and we had no lamp, but someone had prepared torches made of cocoanut leaves. These were lighted one at a time; each would flare and then almost die out, leaving us to grope in the dark as we might, until a fresh one was lighted. The first enabled us to get our boxes in order and to look around the hut. There was a pile of firewood at our end, two bamboo-beds about five feet by three, and two ash-heaps over which thousands of insects were With the exception of a swarming. spear or two stuck in the roof these comprized the furniture so far as we could see. At the other end we heard our men trying to make themselves as

comfortable as possible, and we knew there were many more natives who had prest into the hut or were standing around the doorway, endeavoring to get a glimpse of the guests. Then the light went out. The next torch enabled us to find some dry clothing and towels. A wash was out of the question, but a good rub-down is better than nothing after a few hours in a drenching rain. Then the light went out. We managed to get off our wet clothing in the dark. The next light allowed of very little progress being made as it soon flickered down, but our last view was of about forty pairs of eyes looking toward white men whose thoughts were divided between the insects swarming over their bare feet and the finding of some dry It took us more than an clothing. hour to get settled for the night.

Rain fell in torrents during the night, and when day broke there was no abatement. By noon it ceased somewhat, and we succeeded in measuring and buying a small piece of land suitable for a teachers' station. We were disappointed at being unable to buy a larger piece suitable for a white man's station. The owner was not at home. By the time this was finished it was too late in the afternoon to go farther, so we prepared for rest.

Seven o'clock is rather early to go to bed, but we went because we had nowhere else to go. So as it was dark and wet outside, and darker still and nearly as wet inside, we chose the lesser of the two evils and went to bed.

#### In Danger

One comfort was left us: we could talk; and, while Mr. Fellmann and I were conversing, word was brought to us of another discussion which had taken place that afternoon. It seems that Jonitan Harum, one of the youngest teachers, and one who has a little knowledge of the dialect spoken by the Mesi people, had overheard a conversation which had taken place among a group of natives while we were measuring the land. This conversation was about the two mission-

aries and the object of their visit; and after some talk, one of the party (forgetting, perhaps, for the moment, that ∫onitan was one of our party, and knew something of their language) spoke thus:

"But what have they come here for, and why are they marking any of our land? It will be good if we rise and kill them all."

"But," asked another, "how can They are missionaries!"

This answer was greeted by a laugh, and then seeing that Jonitan knew something of the meaning of their talk, one of the men spoke angrily to the maker of the proposal. But Jonitan had had his suspicions aroused. Being a native, he was acquainted with most native customs, and he evidently thought that there was something else behind it all—that perhaps the one who had spoken of killing the missionaries was merely expressing approval at what had already been decided upon. However, he kept his counsel until a convenient time and then sent another to inform us of what he had heard.

We had led twenty-three men there who had come never dreaming of danger, or, if a thought of danger had ever crossed their minds, they were quite confident in the power of the white men to protect them. Our intention had been to go about twentyfive miles to the north of Mesi, cross the island, and return home down the After this coast. coupled with the bad character of the people, it would have been the greatest folly to take those trusting men farther north. So, swallowing our disappointment, we decided, instead, to return early on the morrow, and cross the island some twenty miles south of Mesi. New Britain missionaries will remember how many have lost their lives by ignoring such warnings. They will remember, too, something of the anxiety which presses upon the missionaries, who are held to some extent responsible for the lives of those who are under their charge. of our carriers had heard Jonitan's report and decided to keep a sharp lookout, for the writer woke up several times during the night, and every time found watchers on the alert. After the creepy feelings about the roots of the hair, caused by the suddenness and unexpectedness of the news, had passed off, we remembered that we were in the hands of a Higher Power, and that the question, "How can we?" would require divine sanction before it could be answered as these wild

people evidently desired.

We were up at daybreak next morning, and having got our baggage ready, returned to Labau, where we had breakfast. Next day (Sunday) we spent at Kono, glad of the rest, and, on Monday morning, crossed to the east coast, arriving at Belik about 5 o'clock. Next morning we started north again, and, reaching Karu, we bought a small piece of land suitable for a teachers' station, and went on to Labau. Here we bought another small piece of land, and as it was then nearly dark we camped. Early next morning we commenced our return journey.

At Karu we found the chief of that town had made a feast for us. to excuse ourselves as we might, there was no denying that man. He had prepared food, and he intended that we should eat at least a part of it. Just when we thought we had given the chief good and sufficient reasons for not staying, he turned, and pointing to the roasting pig and the heaps of vegetables, he said, "This food is our way of showing our love and respect for you; how can you go and leave it?" How could we? As soon as we could get away we posted on again, and that night we all slept at Kolouabui, one of our newest towns. Next morning Mr. Fellmann and I boarded a canoe and in four and a half hours reached Namatanai.

During the fortnight's trip we walked two hundred miles. Added to this, Mr. Fellmann had come from Raluana to Kabanut, a distance of quite forty miles, and, of course, would have the same distance to return.

## THE STORY OF A YOUNG GREEK\*

BY A MISSIONARY IN ASIA MINOR

A young Greek, whom we will call Aristides, twenty-eight years old, the son of a very wealthy and very worldly Greek, was zealous in the Orthodox Greek Church. Since his youth he has been one of the Greek Church choir or "intonators," but about two and a half years ago he happened to enter our mission chapel. As he heard something which seemed to him disrespectful toward the Virgin Mary he never came again until last fall, when he yielded to the persuasion of a friend, and this time was so much attracted that he decided to come regularly. As he is a near neighbor to the preacher, he began to call on him and talk about Christian things. He was teachable and very diligent in his inquiries, especially regarding the new birth, repentance, complete surrender, sin and its forgiveness, etc. One evening in the week he would come and take notes on the sermon of the last Sabbath, so that he might understand it more thoroughly. When he had obtained a good grip on it, he would go home and talk it all over with his wife and mother.

The young man's father was scandalized by all this, and administered a sharp reproof, charging the son with disobedience in attending the The father Protestant services. said, "If you will be obedient to me in this, I will be to you a better father than ever before." The son stayed away for some weeks, still, however, visiting the preacher's house to write a synopsis of the sermons. But when he found that his father was not in the least changed, and that it was only a trick to keep him away from the service, he began to go again. On Friday, March 16th, he came as usual to talk and take notes on the sermon. When

they separated that night the young man said, "You pray, and if the Lord sends me His Spirit I want to pray, too." The preacher replied by quoting verses where the Lord promised His grace to those that seek his favor. When the preacher finished praying the young man hesitated a second or two, and then began to pour out his soul in a prayer in Turkish. The Orthodox Church is ultraritualistic and all the prayers are in ancient Greek. In all his life the young man had never prayed, altho he had often "recited" prayers. In this prayer his words were simple, direct from the heart, and full of meaning. With marvelous insight he seemed to realize his own spiritual needs and to voice them in the most direct form. Even in the prayer the young man said, Lord, don't let me think that it is myself that am praying; it is only Thy Spirit speaking through me." It was almost midnight before they separated.

When Aristides reached home he found that his father had just finished a game of checkers. Kneeling, he prayed for guidance and courage. It must be borne in mind that this was an "old-school" family, where the father lives, eats, sleeps, separate from the rest of the family; they never sit in his presence, never speak except to answer his questions, etc. As he entered his father glanced up with the Oriental greeting: "Is it peace?" The young man replied: "It is peace, father; only give me your hand that I may kiss it, and forgive me all my past faults, for I am now your son in deed and in truth." The father hesitated; but when he saw the earnestness of the son he yielded and granted him forgiveness. Then the young man cried out: "Now you

<sup>\*</sup>Condensed from the Missionary Herald. There are reasons why this interesting story should be given here without names of places or persons. It comes from a prominent missionary in Asia Minor, and is connected with a well-known out-station in that field.

are my father, and I am your son. Let me pray about it."

His father stared in astonishment, and replied: "What are you thinking of, boy? Every one says his own prayers in private." The youth replied: "I know, father, that you would think it unfitting that you, a father, should follow your son in prayer. But think of the example of Christ. He was God, yet He became man. He was Master, yet He washed the dirty feet of His disciples. you not condescend to pray with me?" Strange to say, the father rose and stood in the attitude of prayer; the young man knelt at his feet and poured out his soul in prayer. At its conclusion he sat down near his father and said: "Father, none of our family have repented and found peace in Jesus. Let us gather for family prayers, and perhaps the Lord will bless us." Then he prayed again, and they retired for the night.

After rising and having his private devotions, Aristides gathered all the family for prayers. A brother. twenty-two years old, refused to come in, but finally consented to stand near the door. Everybody realized that it would be next to impossible to get the father in; but the young man said, "God will soften his heart; he will come." When all was ready he went to his father and said, "Come, father; all is ready." replied, "Where?" His father "Where you promised me last night," he replied, and then went right in among the rest and began a simple, earnest prayer. The brother at the door came in and joined them; the mother began to weep; a sister, who had been bitterly opposed, begged that she might be prayed for; and the father, too, joined them, thus making the circle complete. Each day this continued. Aristides urged them all to repentance.

Our young friend continued to preach to his own household; soon the thought came to him, "Why not gray for grace that I may preach to

others?" Soon he said, "The Lord has heard my prayer, and I shall preach in the church next Sunday afternoon." With the consent of the priest he began that Sunday, taking his text from the lesson of the day. For one and one-half hours this man, who had never studied, and was but a learner in Christian things, told what the Lord had done for him and was ready to do for all. Of course some of the men began to object to "this way." They said he was preaching Protestant doctrine and would soon ruin the Church; especially they said, "He does not declare that the Orthodox Greek Church is the only true Church." Being very humble and very earnest, Aristides was ready to speak in houses and to individuals if they closed the Church to him.

In his family life a marvelous change had come over the father; he became gentle; he would call his children lovingly and by name—a thing he had never done before. He began to read "Pilgrim's Progress" most carefully and to ask questions as to its teachings.

The priest seems well-disposed toward Aristides, allowing him to preach in the church when he will, only asking him not to go to the Protestant chapel the days he is to preach. One day he had a colloquy with the priest something like this:

"Father, who can receive the gift

of the Holy Ghost?"

"Only the clergy; it is their right."
"Has our archbishop received the
Holy Ghost?"

"Is it possible to doubt it?"

"What sign is there to show that he has received it?"

"His office and his official robes; are not these sufficient proof?"

"May no one else receive it?"

The priest was confused and replied, "I suppose others can receive

it, too."

Then the young man replied:
"Praise the Lord! The Lord has

"Praise the Lord! The Lord has given me His Spirit, and I can preach the Gospel."

## THE MISSIONARY AT WORK—II\*

BY REV. ARTHUR J. BROWN, D.D.

Author of "The Foreign Missionary," "New Forces in Old China," etc.

#### Evangelistic Work

All forms of the work are supposed to be evangelistic in spirit and in aim. Educational work is designed to reach the children for Christ and to train men for the ministry and other forms of Christian work. Literary work prepares and publishes the Bible and a helpful literature that all may know the Gospel by the printed page as well as by the spoken word. Medical work is intended not only to relieve suffering but to do it in Christ's name and in such ways that the patients will accept Christ. But of course there is much work that is distinctively and solely evangelistic.

There is much direct preaching of the Gospel. While there are some large churches, an increasing number indeed, in which there is stated formal preaching in the sense to which we are accustomed at home, yet the main evangelistic work is done in less pretentious but even more effective ways. In humble street chapels, in crowded bazaars, in secluded zenanas, from house to house and on long country tours, the message is proclaimed. The itinerations often occupy several months, and include the visitation of hundreds of villages. All sorts of conveyances are used. By elephants and camels and horses and donkeys, by junks and house-boats and canoes, by wheelbarrows, and jinrikishas and bandy-carts, occasionally by bicycle and railroad, but more often on foot, climbing over hills, wading through rivers of water and sloughs of mud, in winter and summer, the missionaries preach Jesus. The manner and the message are everywhere the same—the patient, earnest, loving presentation of the Word of God.

There are no bounds to the zeal of the itinerant missionary. After a toilsome journey on elephants through the Laos jungles, we stopt for the Sabbath. "Now," we said, "we can have a day of rest." But at break-

fast the next morning, when we inquired for Doctor McGilvary, learned that he and Mr. Collins had been in the village for an hour distributing tracts and inviting the people to come to a service at ten o'clock. What a service it was, under a spreading tree, with the mighty forest about us, the monkeys curiously peering through the tangled vines and the wondering people sitting on the ground while Mr. Dodd told them the deathless story of redeeming love. But Doctor McGilvary was not there. Seventy-four years old tho he was, he had walked, under a scorching sun, to another village, three miles distant, and was preaching there. I said: "If that is the way the Laos missionaries rest, what do they do when they work?"

The new missionary should go to the field expecting to take some part in this itinerating work. Even if his specific assignment is to medical or educational work, he can and should not only seek to lead his patients or pupils to Christ, but he should seek opportunities for an occasional tour among the outlying villages. Such a tour will bring him into closer touch with the people, enable him to bring the Gospel to some who might not otherwise hear of it and at the same time it will keep his own spiritual zeal warm and rich.

The missionaries whose direct assignment is to evangelistic work should give as much time to itineration as circumstances will permit. Missionaries themselves frankly write of the danger that they encounter at this point. They candidly admit that the temptation is strong to become absorbed by the various phases of institutional and station work—that it is so easy to sit down in a school or hospital, to become a pastor of a native church or to stay at home and write a book—and so hard to leave one's family and endure the physical

<sup>\*</sup>See September REVIEW for Part I.

privations and mental annoyances incident to itinerating. But more of this work must be done if the heathen are to hear and accept the Gospel. Christ Himself signally honored this form of missionary effort, for He devoted no small part of His ministry to itinerating. So did Paul and his apostolic associates. In discussing the factors in the remarkable development of missionary work in Korea, the Rev. Dr. S. A. Moffett assigns the first place to "the wide-spread preaching of the Gospel message in its simplicity."

The large centers of population, however, should not be deemed less important than the country districts. The tendency of many of the missions has been to develop work in the villages rather than in the cities. is natural, for the farmers and small shop-keepers, who form the greater part of the village population, are more open to the Gospel. Life is simpler, temptations fewer, distractions smaller, faith easier than in the cities where worldliness and vice heathenism and race prejudice are often fiercely intensified. It is harder to make an impression on a great city than on a small town. There is a larger mass of hostile or indifferent public opinion to be faced by the individual convert, while it is far more difficult for him to observe the Sab-Of course, this is the history of Christian work the world over, at home as well as abroad. But on the foreign field the eagerness to obtain immediate results, the pressure from the home churches to report conversions, the greater willingness of the villagers to hear the Gospel, the frequently remarkable way in which the Spirit of God has moved upon villages, and the inexorable fact that workers have been too few to preach everywhere, have combined to lead the missionaries away from the cen-For this wide itineration the missionaries deserve great credit. It involves separation from the family, and often much physical hardship. Those who have been doing it should

be encouraged to continue it, and their number should be increased.

The boards should give the more important central stations such a force that, with diminishing their country work, they could more effectively work the cities. The difficulties are great: they always have But the city dominates the country now as much as it did in Paul's time, and in Asia as much as in America. If we are to evangelize the non-Christian world we must not neglect the centers of its life. Roman Catholics entrench themselves in cities, and while we should not imitate their cathedrals or many of their methods, we may at least recognize their wisdom in this respect.

For all this work, the wise missionary selects the vital themes of the Gospel. When face to face with rank heathenism there is no time for doubts or secondary truths. In such circumstances, and in none other, for that matter, sin is not "the metamorphosis of transformation" or "the pathological diagnosis of devitalization." Preach about sin and atonement, the need of men and the love of God. The inspired direction of the prophets of old is still in force: "Gird up thy loins,—and speak unto them all that I command thee" (Jer. i:17), "whether they will hear or whether they will

forbear" (Ezek. ii:7).

Let us not be misled by the idea that men will be converted wholesale by any patent device. An eminent and sincere worker in China says that present missionary methods remind him of the old-time sexton who went about a church and lighted each lamp separately, and that we ought to adopt the method of the modern sexton, who goes behind the pulpit and touches a button. "Convert a dozen of China's leaders," he cries, "and you will convert China." I do not believe in that kind of conversion. I sympathize rather with James Gilmour who, in a letter shortly before his death, wrote: "I am becoming more and more imprest with the idea that what is wanted in China is not new, lightning methods so much as good, honest, quiet, earnest, persistent work in old lines and ways. Some changes in method are indeed required, but not those that involve the abandonment of Christ's method of dealing with men."

To what extent should missionary work include efforts at social reform? This is a disputed question among missionaries themselves. Some urge that the missionary should not concern himself at all with such movements, his efforts being to instil in the minds of men the great formative principles of the Christian religion, and then leave those principles to work their own legitimate results through saved men. They urge that Christ and His apostles followed this method, and inasmuch as sin is the root difficulty, the missionary in solving the problem of sin is really bringing to the heathen the ultimate solution of all their moral problems.

On the other hand, there are those who insist that the missionary can not be indifferent to the practical application of the principles of the Gospel to human society; that when orphans in India are starving in time of famine, the first duty of the missionary is to provide needed nourishment for the body and not simply to tell them about the Gospel and leave them to die; that when opium-smoking in China is a bar to the progress of the Gospel, it is the duty of the missionary to ally himself with the effort to remove that bar; and that where the blind, the insane, the deaf and dumb are wholly uncared for, the missionary who passes "by on the other side" exposed himself to the indignant censure which Christ and the whole Christian world since His day have imposed upon the heartless, hypocritical "priest" and "Levite."

It seems to us that extreme views in either direction are to be avoided and that the mediate course is the proper one. The Gospel was intended to save men both for this life and for the life to come, and when a missionary goes among people who are wholly ignorant of the bearings of

the Gospel upon human life, it is surely within his province to show them not only how to be saved for the future, but how to live for the present. As a matter of fact, missionaries have done this and are doing it in all lands.

A signal instance of the wise usefulness of the missionary in matters of reform occurred in Siam. Gambling is the national vice of Siam. It was licensed and even encouraged by the government. The monopoly of the gambling place in every town was auctioned off to the highest bidder. The successful concessionaire erected a large building in a central location. Music and theatrical performances added to the attractiveness of the place, and, particularly in the evenings, almost the whole population assembled. There were one hundred and three large gambling houses throughout the interior of Siam, besides a great number in Bangkok, the capital. The demoralizing consequences can readily understood.

This vice was vigorously combated by the missionaries led by the Rev. Dr. Eugene P. Dunlap, who had large influence with all classes. They were powerfully reinforced by the Hon. Hamilton King, the American minister, a man of high Christian character who has won the respect and confidence of the Siamese Government. Doctor Dunlap and Mr. King frankly represented to the king that the gambling habit was inimical to the best interests of Siam and that the money that the government derived from it was obtained at a ruinous cost to character and legitimate industry. The king listened and the result was the issuance of a royal decree, January, 1905, ordering the abolition of these gambling concessions by April,

But while a missionary may very properly interest himself in such reform movements, care should be taken not to give them too much time and, in particular, not to allow them to take the place of the more direct and vital forms of missionary work.

missionary is preeminently a man who is working at the foundations of character and morals, and useful as he may be as a reformer he will make a great mistake if he becomes a reformer only.

It is apparent from what has been stated that missionary work is not easy. The successful missionary must be a hard worker. His task is great and difficult. Both he and the Church at home must recognize the fact that this is not a crusade whose object is to be attained by a magnificent spurt. Error and superstition are so interwoven with the whole social and political fabric of the non-Christian world that Christianity seems to it to be subversive. For a long time other faiths were indifferent to the Gospel, but as priests see more and more clearly what changes Christianity involves, indifference is giving place to aların. The ethnic religions are therefore setting themselves in battle ar-It would be foolish to ignore ray. their power, foolish to imagine that we are seeing the last of Buddhism in Japan and Siam, of Confucianism in China, of Brahmanism in India, and of Mohammedanism in Turkey. Heathenism will die hard.

The world, the flesh and the devil are in Asia as well as in America, and fighting harder. It is no holiday task to which we have set ourselves. We are engaged in a gigantic struggle in which there are against us "the principalities, the powers, the world rulers of this darkness." Need have we of patience, of determination, of "the strength of His might and the whole armor of God." We must sternly face our task in the spirit of the man who, as Browning said,

. . never turned his back, but marched breast-forward;

Never doubted clouds would break;

Never dreamed, tho right were worsted, wrong would triumph; Held we fall to rise, are baffled to fight better.

Sleep to wake."

In the conduct of this vast and varied work, the missionary is at his

In the words of the Rev. Dr. Charles Cuthbert Hall: "The missionary, to be appreciated, should be seen on his own ground. The missionary on furlough is at a disadvantage. Too often he is overshadowed at home by the official dignity of boards and committees; he appears unrelated to the local interests of Western committees; he represents things of which many Westerners are densely ignorant, and toward which they exhibit a pitiful indifference. The missionary feels all this, and is ill at ease. If one would know him as he is, one should see him in the environment of his work, the administrator, the guide, the spiritual leader, the man of love and grace; his influence a commanding power, his spirit the gentleness of Christ."

## THE WORLD AS THE MISSIONARY MEETS IT

We must prosecute our work amid changed conditions, people at home no longer under illusions as to what the heathen are, and the heathen no longer under illusions as to what we are. The romance of missions in the popular mind has been dispelled, and the missionary is not now a hero to the average Christian. We do not confront a cringing heathenism, but an aroused and militant Asia which has awakened to a new consciousness of unity and power. The old is passing away and a new created world springs up, but a world that is not Christian. The Japanese victory over Russia has enormously increased this spirit so that to-day not only Japan but China and India and Turkey are aflame with the spirit of resistance to the white man's domination. Asia for the Asiatic is now the cry, and we must reckon with it. Thus while some difficulties such as physical hardships and isolation have diminished, new obstacles of a formidable character have emerged.

REV. A. J. BROWN.

## **EDITORIALS**

#### THE POWER OF HUMAN TESTIMONY

Some would depreciate the need of the living voice, in missionary work, because the Word of God is now so abundantly and cheaply furnished in over 400 languages and dialects, that it may be used as God's Messenger to the nations. But God's purpose is clearly indicated in the two parables in Matthew xiii. the first, the "seed is the Word of God"; but in the second, "the good seed are the children of the kingdom"; and He uses both in the world We must not forget that the eunuch of Ethiopia, with the scriptures open before him, and devoutly reading, said: "How can I understand what I read, except some man should guide me?" Has not God ordained that experience shall be an expositor, and that the believer, whose heart and life have learned the saving, sanctifying power of the word, shall interpret it to the inquirer?

#### THE POWER OF THE WORD

A native of Ceylon recently wrote to a woman in Ceylon who had given him a Marked Testament:

I read it at first with a critical eye, and found many mistakes and impossibilities; I certainly expected to find better things, as I then respected Christ as an able Author of a religion-especially of one profest by so many people, in all parts of the world-so I continued my reading it over and over again, paying greater attention to the mistakes and impossibilities I found in it. The reading of it was very uninteresting and tiresome for about two years. About the third year, I began to like and respect the little Book and its Author. This time I did not find a single mistake or impossibility in it. About December last, I changed my faith altogether, but I feared to tell it to my relatives who are staunch Buddhists. Now I have no fear for any-body as to my change of faith. I am sorry I did not become a Christian earlier. have received God's help several times when it was needed. The Almighty God and most merciful Father has changed me wonderfully. I was a victim of vices before the change—now I am afraid to think of doing bad, as I am watched by the Father. It is a hard thing to violate the laws of a country in the eyes of its ruler,

knowing well what the result would be. Now I see distinctly He helps me every day, while receiving nothing in shape of compensation.

I send herewith a money order for 25 shillings. Please buy as many copies of "Marked Testament" as the amount will permit and distribute them free among our brothers and sisters, still in darkness. May God the Father give them will and sight to find the truth by themselves. One copy you gave me produced so many copies of interest, so I hope I will also be successful as you have been. God will help us to sow the same rate of interest this time also, as our object is to promote Christian faith.

(Signed) R. D. de S——. District Hospital, Dimbulla, Ceylon.

## THE POWER OF INTERCESSION

A well-known and intimate friend of Mrs. Stowe has given to the public an incident so pathetic and instructive that it ought to have widest currency; and tho many of our readers may be familiar with it, we here put \*t on record for the sake of a much larger number who need its inspiration.

During the latter part of her life Mrs. Stowe's consecration took high forms. She put great faith in prayer, and gave herself to the kind of dedication which exercises and cultivates it. One, very dear to her, seemed sinking away from the faith in which she trusted, and to which life and sorrow had taught her to cling as only those who have suffered and doubted and accepted can.

This prospect was a crushing grief and she set herself resolutely to avert the calamity. Letter after letter—some, thirty pages long—found its way from her pen to the foreign town in which German rationalism was doing its worst for the soul she loved. She set the full force of her intellect intelligently to work. She reasoned, wrote, argued, pleaded. Months passed in what seemed a vain effort.

Then she laid aside her pen, and as the season of the sacred holiday approached, shut herself from all but God, and prayed as only such a woman can. As she had set the full force of her intellect, so now she set the full power of her faith, to work

upon her soul's desire. One may not dwell in words upon that sacred battle.

But the beautiful part of the story, as I have been told it, is that a few weeks after this a letter reached her, saying only: "At Christmas time a light came to me. I see things differently now. I see my way to accept the faith of my fathers; and the belief in Christianity, which is everything to you, has become reasonable and possible to me at last."

E. S. PHELPS.

#### THE EVANGELIST AND THE INFIDEL

Ready wit sometimes is more powerful than any argument, and ridicule is a mighty weapon if wisely used. Jedediah Burchard, the brilliant evangelist of the middle years of the 19th century, who swept like a flame over New York and New England, was holding great prayermeetings at Danbury, Conn., before his preaching services. And at one of these crowded prayer services, when many were asking prayers for unsaved relatives, and friends, and a young man had earnestly besought prayer for an aged father, a blatant infidel who haunted the meetings simply to interrupt, jumped up and said, "Mr. Burchard! I want to ask prayers for—the Devil!" "Go right on praying, brethren," said Mr. Burchard, "this man also wants his father prayed for!" That interrupter never again was heard at a meeting. A wise use of the ludicrous is often a great help in dealing with those whom no other means can reach. But it must be in careful hands, like any other sharp tool.

#### IN THE INTEREST OF PEACE

It must be a strange sort of a Christian, or even human being, who can regard with indifference the attempts of leading monarchs, statesmen and philanthropists to establish "A Parliament of Men, a Federation of the World" in the interests of the abolition or at least the abatement of the horrors and terrors of war. There is

something contagious and infectious about the war spirit. Even woman's mind and heart, constitutionally keener in sympathetic sensibility to human suffering, becomes hardened and even obdurate in the midst of the carnival of blood. During the revolution, those awful years of slaughter, from 1789 to 1795, French women kept in their boudoirs miniature guillotines for the decapitation of dolls, from whose severed necks issued a red fluid imitating blood. In the late Boer War. a British soldier wrote a letter home, which found its way into the public press, boasting that, after a battle, he went about with his bayonet, "finishing" a score or more of "fellows" weltering in their blood! What would be thought of any such act of wholesale murder—and murder of the helpless and unresisting—anywhere but on the battle-field!

When will men learn the beauty of that Arab motto—that "the staff of Omar was more dreaded than the sword of his predecessors," and that sublime saying of Bishop Lightfoot that our Lord taught us how "the convict's gibbet is the victor's car"!

#### THE FINAL OUTCOME AT THE HAGUE

Much confidence was reposed Joseph H. Choate; the gifted leader of the American delegation at Hague Peace Conference, that would use his strong personality and vigorous advocacy to make this great representative body a "parliament of man, a federation of the world," for the accomplishment of Tennyson's lofty ideal, the spiking of guns, the furling of battle-flags, and the substitution of peaceful mediation for the arbitrament of the sword. Choate did not fall behind popular expectations in his earnestness and efficiency. But peace as yet scarcely be said to have settled down upon the world, like a dove. Choate urged the creation of a permanent, international High Court of Justice, and declared that for such a body of delegates to acknowledge their inability to effect such result

would be a disgrace to their intelligence, capacity and integrity. In fact there were rumors that he had stated that he would not leave the Hague while such result hung in the balance.

There may be some difficulty in the final constitution of this High Court. No little diplomacy may be needful to adjust it so as to suit all the constituency which must be united in its support. But we believe it is coming. A small committee was constituted to consider the allotment of judges, and they agreed upon at least two basal principles: first, the equality of all states in their election; and secondly, the supreme criterion, their eminence as jurists, apart from consideration of nationality. Mr. Choate said:

Speaking for the United States I would be perfectly willing to entrust the fortunes of the court and the success of the conference in creating it to the result of such an election. So sure am I that the establishment of this court would be a great triumph for civilization and justice and an effectual guarantee for the peace of the world that I urge with all the earnestness of which I am capable the adoption of one of the provisional schemes now suggested.

The conference has adopted certain war rules, one of the most important being that hostilities must not begin without unequivocal notice which shall be communicated without delay to all the neutral Powers. Other provisions relate to the rights and duties of neutral states in time of war. Dr. Edward Everett Hale says:

We need not trouble ourselves about the guns and the torpedoes. We know perfectly well what the machinery of war means, that the Dreadnoughts and the torpedoes—these things on which we spend \$300,000,000 every year—will all be in the waste heap before the next forty years are gone by. Things always perish—the idea is eternal.

## THE GREATEST PETITION AT THE HAGUE CONFERENCE

As an international expression to promote international arbitration, a petition was laid before the Confer-

ence, representing 5,641 persons in Scotland, 151,884 in England, including 23 members of Parliament, 58,145 Germans, and 2,000,000 Americans, including the membership of societies represented by the signatures of officials. The getting of signatures occupied months of persistent effort on the part of Miss Anna B. Eckstein and her coworkers in Scotland, Great Britain and Germany. The names were affixt in January, 1907, at a meeting of the American Peace Society, and Hon. Robert Treat Paine, its president, and Dr. Benjamin F. Trueblood, its secretary, headed the list. The petition reads as follows:

The undersigned respectfully express their carnest wish that at this second Hague Conference a General Arbitration Treaty be agreed upon, by virtue of which it will become a matter of honor with each nation to refer all international disputes which can not be settled through the diplomatic service to the World Tribunal at The Hague for investigation and settlement.

#### THE WORK OF THE Y.M.C.A.

At the sixty-third anniversary of the Young Men's Christian Association, the London Association bade farewell to Exeter Hall. The editor-in-chief made the closing address, speaking of the Young Men's Christian Association—its *cra*, its great *cxample*, and its magnificent *crrand*.

As to its era, of all the golden ages of history, the Victorian age has been the foremost in achievement, eclipsing the age of the Pharaohs in Egypt, of Leo X. in Italy, of Ferdinand and Isabella in Spain, of Louis XIV. in France, and Ivan IV. in Russia. Gladstone said that ten years in the Victorian era for general achievement and progress eclipsed the entire history of the world previously. Stupendous achievements are possible to-day, absolutely impossible in a thousand years previous to the coming of our Lord, so that men and women may now be practical giants by the mighty instrumentalities and facilities that God has put at their disposal. Of all the achievements of the Victorian era, none, perhaps, in the moral and religious sphere, eclipse the Young Men's Christian Association which I joined in New York over fifty years ago. It helped me at a critical period of life; helped to keep me within

moral and religious restraints; turned my attention anew toward the ministry; helped to train me in debate; to bring me into hallowed associations; it helped my heart,

conscience and will.

The Young Men's Christian Association has been a great unifier to the Christian Church. It represents those things in which all evangelical believers are united; what things separate us are, by its very constitution, kept out of sight. That great man who is uplifting the whole negro race in America, Booker Washington, in opening the great Charlestown Exhibition said, speaking of the negro and the white races: "They may be as separate as the fingers on my hand, but like the fingers on my hand, they ought to cooperate in everything true, and noble, and pure for the advancement and uplifting of the human race." So the Young Men's Christian Association has found out that we may be as separate as the fingers of the hands, but we ought to combine in concentric efforts for the uplifting of humanity. That is one of the greatest things ever done for the Christian Church.

Few realize what the power of this London Association has been. One of the foremost generals in the Japanese army, and one of the admirals in the Japanese navy, were both of them presidents in turn of the Young Men's Christian Association in connection with the Annapolis Military School where they studied, and this Association has achieved triumphs the world over.

Exeter Hall is to become a thing of the past. Every particle of wood and wall has, in a sense, a new quality from the sacred eloquence that has rung through this hall from some of the most illustrious men, dead or living. This place seems the one place that ought not to have passed from under the possession and control of the Christian Church. For seventy-six years it has been connected with philanthropic, religious and missionary work, the one evangelical and evangelistic center of the whole world. It would be a shame were there any trouble in the erection of this new building for the Young Men's Christian Association.

This great new building should be triumphantly erected. These are no times for hesitation or delay. The enemy is massing all his forces. Let the Christian Church rally to the standard of King Immanuel, pierce the center of the enemy, turn his staggering wings, and sending along the whole line of battle the imperial clarion call of duty and privilege in the service of God, move on with all her hosts in an overwhelming charge and drive the enemy from the gate.

#### BOURNEVILLE-A MODEL CITY

Mr. George Cadbury, of Birmingham, of cocoa fame, is also a Christian philanthropist. Forty years ago he began in Birmingham an adult Bible class, still flourishing, which meets at 8 A. M. every Sunday, and, with its branches, has a membership of 1,800. Mr. Cadbury comes into town, five miles, to breakfast with his teachers at 7 o'clock—this man who has 4,000 men and women in his employ.

Not content to run a great manufacturing business on Bible principles, he has been the actual creator of this model city, a suburb of Birmingham, and adjoining the cocoa works. This has cost \$1,000,000, and is entirely independent of his business, tho probably most of the householders are in his employ. He seeks no financial returns, for it is not a business venture, and is so guarded by a board of trustees, that it can never be turned to individual profit. It is self-supporting, however, and yields a profit that will go to establish other model settlements.

Bourneville numbered 600 houses last year and nearly 3,000 people. Each lot has a garden with fruit trees, the house covering a quarter of the lot, being ornamental and at a minimum rent. Over 300 applicants can not yet be housed.

Mr. Cadbury believes God made the land for man at large and not for the few monopolists. He spares no pains to provide cheap, healthy, and happy homes. The death rate is only about eight-nineteenths of the rate in Birmingham, painful ailments being especially rare. There are no liquor saloons in this model city and no slums. The settlement is founded on the great laws of God given to Moses, carried out in the spirit of Jesus Christ. Mr. Cadbury's idea is one of brotherly service and a sharing of the blessings of prosperity.

## GENERAL MISSIONARY INTELLIGENCE

## AMERICA—SOUTH AND NORTH

The Neglected Continent

The Bishop of the Falkland Islands, in the South American Missionary Magazine, makes a strong plea for this neglected land:

"The needs of South America!" How great and pathetic they are! The world's empty continent—the hope of the future—the home to be of millions of Europeans who are already beginning to flow there in a steady stream—it is without true religion, and does not recognize its danger! The form of the faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the continent can long be content with it. Indeed, they are not content with it now. What hope is there for Argentina, for example—that Spanish-speaking United States of the future—without true religion?

What part have English people to bear in this? There are at least 50,000 British in Argentina alone, and 10,000 in Chile. Clergy and teachers, churches and schools, are needed in many places for our own people, if they are to be saved from lapsing from the faith. The South American Missionary Society, recognizing this need, is increasing the number of its chaplaincies, but a much greater increase is needed than the society is at present in a position to attempt.

The aboriginal races of South America have not yet received their share of even that very poor and inadequate amount of obedience which has been yielded to our Lord in this matter. There has been less missionary enterprise in South America than in other parts of the world. I believe the majority of the population in Peru and Bolivia is Indian. What a grand field for Christian enterprise!

#### A New Mission for South America

Mr. Philip Cadby, of England, has promised £2,000, with further promises for the future, if the Baptist Missionary Society of England will inaugurate an effort on behalf of the Neglected Continent. After prayerful consideration, the Committee has agreed to open the work if the Ar-

thington Fund would support the proposal with a gift of £1,000 a year. The Arthington Committee, after careful deliberation, have consented to send out a missionary party to investigate and report upon the prospects of a new mission to the heathen tribes of South America. They have granted the necessary subsidy on the understanding that the question of the adoption of the mission, after the initial effort, be left for subsequent decision.

#### Home Mission Work in Foreign Ports

The Foreign Mission Boards of the States and Canada have initiated a new foreign missionary They have appointed a comwork. mittee to look after the religious needs of American and English communities in foreign ports to cooperate with the Christian men and women in these communities in the building and maintenance of union churches. Robert E. Speer and Harry W. Hicks are members of that committee. At the present time the committee is seeking, at the request of the union churches in Kobe and Yokohama, good men to act as pastors for these churches, and is soliciting also financial help to the extent of \$2,600 for the current year, to supplement what these churches are themselves able to provide, with the expectation that within a few they will both be self-supporting.

#### Bibles for Foreigners and New Americans

The New York Bible Society makes an interesting appeal for its work. New York City is now adding 316 people every day to its population. There are, or were, when the appeal was sent to the printer, 1,524,000 foreign-born and 1,687,000 born of foreign parents, leaving less than 1,-000,000 of the population as Americans of the second generation. There 978 Protestant churches, with sittings for 675,000 people. Compared with three years ago, Manhattan has 2 fewer Protestant churches, 5 more Roman Catholic, and 18 more lewish synagogs.

### Vacation Bible Schools

The value of Bible study is proved by daily experience, and the plan of daily religious teaching of the children in the cities in vacation Bible schools has been so successful in New York City since its inauguration in 1901, that the Board of the National Federation of Churches this year appointed Rev. R. G. Boville national director of the movement in order that it might be extended to other cities. Last summer twenty-three churches and other buildings in New York were daily used for children's Bible This is one way to solve schools. the immigration problem, the anarchist problem, the social evil problem, and hundreds of other evils.

Altho the National Committee was appointed only in May, the local Church Federation committees were organized within four weeks in these two cities, in the interest of Vacation Schools for Children. In Philadelphia twelve schools enrolled 3,868 children and 1,117 were in average daily attendance. Each of the 1,117 children spent thirty hours during July and August in Bible study and song, and thirty hours in manual work, such as hammock-making, raffia work, and sewing, in which the steady purpose of the schools was to produce and develop Christian character.

To seek to chronicle the destiny woven by these twelve Vacation Bible Schools into the lives of the children of Philadelphia would be vain, but if order and industry; if music and friendship instead of street clamor; if better words and deeds; if the Lord's Prayer and the Ten Commandments; if child memories stored with heaven's message interpreted by loving cultivated Christian friends is of any avail, then more than 3,800 of these children will remember in years to come the Daily Vacation Bible Schools of 1907.

#### Missions at Chautaugua

Women of Western New York, Pennsylvania, Ohio and Canada now have a summer school of missions at Chautauqua. The registration for

united study this summer reached nearly 600 and the enthusiasm interest were so great that a committee of arrangements has been appointed by the Chautauqua management in conference with the Central Committee on the united study missions, insuring a prominent and permanent place on the programs of the Chautauqua assembly. This is the third year of lectures on these textbooks at Chautauqua and the demand has steadily increased for this department of work by the women who spend their vacations at this greatest of summer schools.

The lectures this year were given by Mrs. William A. Montgomery and Mrs. Henry W. Peabody and were largely attended.

With the hearty approval and support of the management the Central Committee will arrange next year for courses of lectures on methods in missionary work and on the text-book unsurpassed at any of the summer conferences of missions. Circulars will be issued in due time giving full particulars. These can be obtained from mission boards or the management at Chautauqua, New York.

Similar summer schools of mission study were held this year also at Northfield, Mass., and Winona, Ind.

#### A Men's Missionary Convention

Another large men's missionary convention is to be held in Philadelphia, February 11 to 13, 1908, under the auspices of the Presbyterian Board of Foreign Missions. There is promise of as great a gathering as that which met at Omaha last year.

#### Episcopal Men's Thank-offering

It seems probable that New York and Pennsylvania will give at least \$200,000 each in the Episcopal Men's Thank-offering. The offering from Massachusetts promises to be about \$60,000. In the individual parishes, the Church of the Advent, Boston, will have an offering of \$10,800. Trinity and Emmanuel, Boston, also report \$6,000 and \$3,000, respectively.

The largest proportionate gift is evidently that of the Church of the Redeemer. Chestnut Hill, whose men expect to make an offering of at least \$3,600. That gifts on behalf of the M. T. O. are not confined to well-to-do Churchmen is evidenced, in part least, by the assurance that the lads and young men of the Cuttington Collegiate and Divinity School at Cape Palmas, Liberia, have had the matter in mind. Ninety-three of the pupils have made offerings ranging from three to ninety-six cents. Their gifts, with those of some of the teachers, make a total of \$20.52 from this missionary outpost. Again Bishop Brent writes of the band of twenty Chinese communicants in one of the Manila missions who have sent him \$39, with the request that it be designated for St. John's College, Shanghai. -Spirit of Missions.

### The Presbyterian Home Board

Here is a summary of the work of the Board of Home Missions for the year April 1, 1906, to March 31, 1907, together with some items of permanent equipment employed in the work:

Number of churches aided by the Board. 1,505; number of missionaries, including 39 Cuban, Porto Rican, Mexican and Indian helpers, 1,291; \*number of missionary teachers, 458; additions on profession of faith, 7,265; additions on certificate, 5,046; total membership, 63,647; total in congregations, 69,896; adult baptisms, 3,039; infant baptisms, 2,684; Sunday-schools organized, 167; number of Sunday-schools, 1,575; membership of Sunday-schools, 93,608; church edifices (value \$2,928,344), 1,278; church edifices built (cost, \$253,052), 73; church edifices repaired (cost, \$45,174), 170; church debts cancelled, \$96,794; churches having reached self-support, 119; churches organized, 124; receipts for current work in all departments of the Board, \$965,737.87.

## Theological Seminaries and Home Missions

In the opinion of President Mackenzie of Hartford Theological Seminary the conference which met in Boston to discuss foreigners in America (December 5) was the most important denominational gathering he has

known since becoming an American Congregationalist.

The call was issued by the officers of the Congregational Education Society and Prof. Calvin Clark, of Bandary Seminary presided

gor Seminary presided.

The discussion followed more or less closely the outline suggested in the speech of welcome by President Campbell, of the Education Society, which was as follows:

I. The various groups of foreigners in our country and their location, particularly with reference to the existing institutions—namely, Scandinavian, German, Slavic, the Latin Group, the Finns and Poles, also the Southern Whites.

2. (a) The pastoral needs of each group—that is, a thoroughly trained ministry of men, or of women helpers. (b) What is the range of instruction required by the several nationalities? (c) The equipment which we now have as a denomination. (d) The work done by the separate institutions for the distinctive groups.

3. (a) Where do the burdens rest most heavily? (b) Where are the demands most urgent? (c) Possibilities of adjustment and realignment of work.

4. What need and plans for future conference?

Whether our present seminaries as now run can do the work which needs to be done in preparing men to preach the Gospel to the newcomers and to lead them as pastors and administrators, or whether they must alter their ideals and methods somewhat to meet new conditions, or whether new institutions should be established—these are questions which naturally arise after such differing statements as were made last week. The important fact now is that the issue is up, it is being faced, and wisdom borne of further investigation and conference will settle the matter.—The Congregationalist.

#### Present Condition of Mormonism

A Utah resident—not a missionary—writes in the Presbyterian Home Mission Monthly that as might have been anticipated the effect in Utah of the decision of the Senate in the Smoot case was the occasion of great jubilation on the part of the Mormon Church and was interpreted as a vindication of Joseph F. Smith

<sup>\*</sup> Of these 21 are ordained missionaries of the Board and nine are native evangelists and interpreters, whose salaries are paid either in whole or in part by the Women's Board.

and the polygamous hierarchy. Polygamous living is more open than ever, and polygamous new marriages are

reported.

Very significant is the prominence given to active polygamists at the public meetings of the Mormon Church. Immediately after the Smoot decision Apostle Heber J. Grant returned to He had fled to England because a warrant was out for his arrest for living openly in polygamy. Apostle Grant fears arrest and imprisonment no longer, feeling that the Senate has condoned his offense. The Mormons have elected Apostle president of the Society of Utah Pioneers, an organization of the aristocrats of the Mormon Church.

In contrast to the honor given by the Mormon Church to active polygamists is the dishonoring of those in the Church who have dared to say that it is the duty of Mormons to obey the law of the land.

The Mormon Church is making a strenuous effect to unite the Democratic and Republican parties in order to defeat the American party at the next election. It is to be hoped that the Gentile population will not be deceived by such tactics.

It is hoped that the anti-polygamy amendment to the Constitution may set a seal of disapproval upon the disloyalty and immorality of polygamous Mormondom.

#### EUROPE

#### The Bible for the World

The British and Foreign Bible Society has promoted the issue of the Word of God in 409 different tongues. Three-fourths of the volumes issued go to the mission fields. More than 1,000,000 copies were circulated in China last year; in India, 693,000, and in Russia, 510,000. The circulation in Japan was more than double that of the previous year. Nine hundred native Christians are employed as colporteurs in the various countries.

The 8 new languages added last year to the Society's list of versions represent translations needed for tribes

among whom missionaries connected with the following societies are already at work: the Society for the Propagation of the Gospel, the China Inland Mission, the Welsh Calvinistic Methodist Mission, the New Hebrides Presbyterian Mission, the North Africa Mission, the American Protestant Episcopal Mission, Gossner's Evangelical Lutheran Mission, the Bible Christian Mission, and the Primitive Methodist Mission.

## Missions of the Scottish Free Church

The magnitude of the purely foreign mission work of the United Church of Scotland is realized by few, even of its most prayerful supporters. Since the union of the two churches in the year 1900, our missionaries have been evangelizing the dark races in 15 regions of the world—in Manchuria, India, and Arabia; in Cape Colony, Natal, and tropical Africa; in West Indies and Trinidad; and in the New Hebrides Islands of the Pacific To these peoples—Buddhist and Hindu, Parsi and Mohammedan, and demon-worshipers—our Church sends more than 300 ordained medical and women foreign missionaries, or 443 in all, including missionaries' wives.

The blessed fruits of all this, under the guidance of the Spirit of God, we find:

1. In native Christian communities numbering 85,370 persons, old and young, of these 5,565 were baptized last year, and 45,987 were communicants.

2. No fewer than 86,901 of both sexes received a Bible education daily in the many colleges, theological halls, training institutions, and schools conducted by some of

the missionaries.

3. Our 50 medical missionaries preached the Gospel to upward of half a million of people waiting to be healed or convalescent; while they treated 7,000 patients in the hospitals, and performed more than 12,000 surgical operations.

4. More than a thousand boys and girls rescued from the famine of 1900 continued to receive an industrial education, while another thousand had gone forth as self-supporters. All were baptized Christians, and some are already communicants.

The income last year was \$1,064,-455.—Missionary Record.

#### Young Emigrants for Canada

Doctor Barnardo's homes, which for many years past have carried out a scheme of emigration of selected children to Canada, sent off their fourth and last party for the present year. The party, consisting of 135 boys and 100 girls, left London for Liverpool, where they embarked in the afternoon on the S.S. Dominion for Canada. Including these, 1,081 boys and girls have been sent forth by the homes in 1907, and their grand total of emigrants since the scheme was originated is now 19,276. Of these, 98 per cent. have done well. To-day many of these erstwhile waifs are filling positions of responsibility and influence. A farewell meeting was held in the boardat Paddington. Afterward, the special train for Liverpool steamed out of the station to the strains of the Stepney boys' band, amid cheers and good-bys from many interested spectators. The Canadian superintendent of the homes, Mr. A. B. Owen, is in charge of the party. The older emigrants will, on arrival in the Dominion. go to situations already provided for them, while the younger children will be boarded out in selected homesteads until such time as they are able to work for themselves.

#### Another Union Movement

This time it is a proposition that the English Baptists and Congregationalists get together, and so famous a preacher as Dr. Alexander Maclaren, whose sermons go around the world, is back of the proposition. At a church dedication recently Doctor Maclaren said:

I live in the belief that before some of you come to my venerable antiquity you will see in our great cities a harking back to the original form of Congregational polity—that we should all be united in one great Church. Baptists are uncommonly like Congregationalists—and why in the name of goodness these two great communities should stand as isolated as they are passes my wit and I hope passes the wit of a great many of us. It would unify our community. It would immensely strengthen our witness. It would give us far more power in the state.

#### The Netherlands Missionary Society

The Netherlands Society is one of the oldest missionary societies existence, since it was founded 1797, and has been at work in the Dutch East Indies since that year, In 12 stations and a considerable number of out-stations 32 missionary laborers were employed in 1906, through whose instrumentality 712 heathen brought to Christ and baptized. The schools were attended by 1,283 heathen boys and 134 heathen girls, while the native membership of the congregations was 11,316. The income of the Netherlands Society was \$67,864 in 1906 and the year closed with a deficit of \$4,713.

#### A Laudable Gift

A consecrated brother and sister in Silesia owned a spacious home in one of the small towns of that rich province of Germany. Surrounded by large grounds and gardens, it is an ideal spot for tired-out men women to recuperate. And as owners thought of this, there came to their minds the thought that missionaries, coming home after long years of exhausting labor and deprivations, need, perhaps more than other laborers, a change and a rest. Gladly they decided to dedicate their home to this purpose, and they donated it to the Berlin Missionary Society. Thus, the missionaries of that society and their families can rest in the beautiful home in Silesia, after their return from foreign shores and before they go out to tell the people of God at home, of the victories of the Gospel among the heathen abroad and of the darkness and the need of the field.

We recommend the idea of giving to our missionaries beautiful homes where they can rest a while when they come tired and worn-out with ceaseless faithful service in the Master's vineyard.

#### Anti-Clerical Movement in Italy

Not since 1870, when the Pope was voted out of his throne by his own subjects, and Cardinal Antonelli had

to send to King Victor Emmanuel's military staff for Italian soldiers to preserve Pope and priest from the populace, has such a wave of indignation against the Roman Catholic Church—its priests and its institutions—swept over Italy. Newspapers daily report instances of disrespect to priests even of outrages committed against them, and of attempts to burn clerical schools and institutions. Even boys of thirteen have been taken into custody for stoning priests of the Church.

What has caused this? Facts have come to light of unspeakable immoralities committed by priests and sisters in clerical institutions. Many of these institutions have been discovered to be centers of corruption; priests and sisters, in charge of infants and of boys and girls for their education, have been deliberately and systematically corrupting them, practising in their midst, and with them, revolting orgies. These things first came to light in Milan, then in Brescia, then in Venice, then in Florence, then in Rome and Naples. As soon as it was ascertained that they existed in Milan, the Government ordered a thorough investigation to be made of the state of matters in all clerical institutions, and scandalous reports are the result.

These are institutions to which Protestant fathers and mothers in England and in Scotland send their daughters to learn foreign languages and finish their education. Education in Italy is national, secular, compulsory, and lay. No priest, no sister, no monk, no nun, finds a place as teacher in any of the national schools in the land. knows the danger, the peril, of permitting such to come into contact with the youth of the land. But the national schools only touch the lives of children between their sixth or seventh and twelfth or thirteenth year. Church of Rome, taking advantage of this, has opened all over Italy schools for infants and colleges and high schools for young men and young women. It is in these infant schools and in these clerical colleges and high schools that these immoralities have

taken place. The Government of Italy has not only ordered all these institutions to be inspected, but it is shutting many up, and in some cases their priest-professors and their sisterteachers are awaiting trial for unnatural crimes.

The Government declares its tention to punish personal abuse of priests and nuns, all attempts to destroy property, but it commends the spirit of indignation which the people are showing against such saying: "The Minister of Internal Affairs has issued instructions that the anti-clerical demonstrations be ducted orderly, and that all acts of hostility directed against monks and nuns be put down. Every scrious and worthy anti-clerical demonstration is permitted, but tumultuous display of hostility to individuals can not be tolerated, as they only compromise that most noble cause of morality and of liberty on behalf of which the people of Italy are rousing themselves at the present time."

England and America should order an inspection of all such institutions. REV. ALEX. ROBERTSON, D.D., of Venice.

#### ASIA

## From the Golden Horn to the Persian Gulf

A German company with help of the Emperor and the Sultan, have secured a concession for the construction of a railroad from Constantinople to Bagdad and the Persian Gulf, a distance of 1,700 miles. Already miles have been built. The company have a grant of land for twelve miles on each side of the track. There are wonderful agricultural and mineral resources to be developed. The petroleum field in the region of Babylon and the Tigres and Euphrates Valley is thought to be many times richer than the Baku field. Mesopotamia promises to be a great cotton-growing country. and Syria and Anatolia are adapted to wheat. The next few years will see a wonderful development here; and what this means commercially and polistically it is hard to conjecture. These lands, which have been lying almost compty of people, may be destined soon to teem with population as in the aucient times.

#### The Significance of a Flag

Dr. F. Johnson, who went from Palestine to Baghdad to reopen the medical mission, has now returned to England. In an account of his winter's work he gives particulars of cases illustrating the characteristic way in which patients show their gratitude. One point of interest is that the simple Arabs, on leaving the hospital after being cured, carry with them a flag as a mark of gladness; by this means the name of Christ is carried into regions where the messenger of the Gospel has never been. Doctor Johnson writes:

The flag is nothing more than a piece of white calico which is fixt to a stick or reed; it is, however, sufficient to indicate that something special attaches to the journey, and passers-by are told on questioning that the flag is that of "al Messiah," or, sometimes, that of the Protestant doctor. Thus, these simple people give expression to their joy and gratitude. In some dim way they have learned that the hospital and the cure they have obtained are connected with the name of "al Messiah" Christ); whatever more in the way of teaching they may have grasped during their short stay in the hospital, little more than that indicated by the flag survives in their memories. I have seen the simple calico flag used by parties of Arabs when in pursuit of those upon whom they wish to work revenge, after, for example, a raid. Here the carrying of the flag will denote that the party has some set purpose before it. So, too, the flag is employed when on pilgrimage for religious purposes, as for example, by a party visiting some shrine.

#### Education in Teheran

Iran Bethel and the boys' school are both day schools of high school grade. Only a few of the girls remain beyond grammar school grade, as home duties and early marriage call them away. Besides, it is a new idea that women are capable and worthy of an education. The boys continue longer, as the school fits them for positions with good salaries. There is such a demand for education that college courses, including one in medicine, are now being added to the school. There is every

reason to believe that, if supported by the home Church, it will develop into a strong institution, such as Robert College, or the college at Beirut. Up to a few years ago, most of the pupils were from the non-Moslem peoples—Armenians, Jews, Zoroastrians. Last year, of 220 boys, 128 were Moslems, and many of them from noble families.—Herald and Presbyter.

#### Christian Students in India

In the recent examinations at the University of Madras, the names of 44 Indian Christians appear in the B.A. list, and 2 in the M.A. list. In addition, the names of 300 native Christians appear in the list of successful candidates for matriculation. A native Christian student, too, took the highest place in the M.B. examinations, and 2 Syrian Christians passed creditably in another. This intellectual progress within the native Christian community is a very hopeful sign, and is full of promise for the future.

# Help for India's Women

Forty million women in India are imprisoned in Zenanas where the outside world is unknown and unseen. The physician and sometimes the missionary are admitted and give wonderful glimpses of a larger world beyond, but their souls are dark.

Fifty per cent. of the women of India die prematurely or are invalided for life and there are 27,000,000 widows—a widow means disgrace and deprivation of the pleasures of life.

How to reach these people and tell them of the love of Christ has been the long-tried question which is partly solved in the North India Medical School, where native Christian women are trained to be physicians. Students are taken from various missions, women of substantial education, and after they have passed the required examinations are trained for physicians, and go out to do medical missionary work.

Since this school was established, in 1896, 65 trained workers have gone out and 41 are still known to be en-

gaged in medical mission work. Six have died, six have married after several years of good service. The others are working in government hospitals with the consent of the missionaries who sent them to the medical school.

The urgent need at present is to enlarge the work and raise the standard in order to gain the best minds and to meet the strict government requirements.\*

#### A Great and Notable Convert

We have heard, directly from eyewitnesses, of a priest of eight villages in India, who had given his own nose as an offering to the gods, and was himself worshiped as a god; a priest whose violent tongue and blows had driven many missionaries from his neighborhood-who was brought to Christ by the persistency and prayers of a vile woman whose heart had been wondrously changed and who resolved to win him for Christ. She simply bore all abuse but would not give him up. At last he yielded, and astonished the missionaries who feared to meet him, by declaring himself a convert, and was baptized as John because through the fourth Gospel he found salvation. When Swami Vivikenanda returned to India from his visit to the United States, he boasted of his power to recover this lost Brahman to his He sent for him to come and see him, but was informed he had no time to waste on him; then he sent coolies with costly gifts, but they returned with their bribes, bearing "John's" answer: "As all stars fade before the sun, so all the Vivikenandas in the world lose their luster when Christ appears."

#### Singapore the Modern Babel

The fact has often been told that in the Anglo-Chinese School at Singapore nearly 40 languages are spoken by the pupils. Mr. Edward Bennett, in the London Quarterly, Saint Martin's

le Grande, gives a sketch of the postoffice in Singapore. There are letters for delivery to Europeans, Eurasians, Malays, Tamils, Bengalis, Parsees, Arabs, Armenians, Singalese, and oth-The postmen have their work cut out, and when there comes a Tamil letter they often have to beat up the countryside for the man with no fixt abode, and they often have to read out the addresses and origin of all their letters at each house they visit. are other obstacles in the way of the speedy delivery of letters—dogs, for The Malay postman is a example. Mohammedan, and when the friendly dog accosts him (dogs always accost postmen) the touch is a defilement. The postman must bathe. bath must be taken before the next hour of prayer. Prayers are offered five times a day. Some one makes the comment that either the postmaster of Singapore has no nerves or he does not open his explosive correspondence.

#### The Bible Work in China

Dr. John Fox, Corresponding Secretary of the American Bible Society, writes on the subject of Bible translations, in connection with the recent Shanghai Conference. The Conference of 1890 appointed a committee to make a union version in Mandarin, and two in written dialect, which is wholly different from the spoken language. Besides this there are 8 principal dialects so distinct that they may be called languages. This confusion is increased by 20 or 30 minor dialects. The recent Conference appointed a committee to continue the work of translation and asked the British and American Bible Societies to bear the expense. In addition to the translation of the scriptures the work of Romanizing the language is progressing —that is, writing the language in Roman characters that it may be easily The catalog of the Chinese read. Agency of the American Bible Society shows a total of 17 different versions and 580 different editions ready The cost of these editions far exceeds the receipts from sales.

<sup>\*</sup> For further information please address Miss A. R. Lee, Field Secretary for American Committee, 7 Perry Street, Morristown, New Jersey.

#### The New Woman in China

At Chen-tu, the capitol of Sz-chuen in Western China, it is computed there are at present 11,000 students. education movement is only There are all kinds vears old. schools, some private, others established by the Government, and others opened by public subscription. dress students in semi-European fashion, with the embroidered dragon on the left sleeve near the cuff; even the scholars of the Christian schools have the same decoration; and on the upturned collar of the coat is a silver medallion, with the character denoting the class of school the students belonged to.

What was my astonishment when going through the city to see a number of students with the character for "woman" on their collars! When I went to some of the missionaries there and asked what it meant, I was told that the young women of the well-todo families were now attending girls' schools and taking the same studies as their brothers, but that with their girls' attire they could not go out on the street to attend the classes; and so to avoid this they now dress in almost the same cut of clothes as the men. Mrs. Davidson, of the Friends' Mission, rather amused us by telling of her effort to get one of these same Amazons to go round to the boys' entrance of the school—she herself being deceived by the appearance of her The fashionable small visitor. of course, had disappeared, and the fair student wore top boots, and I suppose had drill exercises. What wonderful change for China!

# REV. JOHN PARKER, in The Chronicle.

#### The Island of Formosa

This possession of Japan contains nearly 3,000,000 inhabitants, of whom 133,500 are Chinese and about 40,000 are Japanese. Splendid evangelistic work is now being carried on by the Japanese Church for the Japanese in Formosa. The English and Canadian

Presbyterian missionaries have done great work in Formosa. The Japanese Presbyterian Church is attempting to aid the other Presbyterian bodies in this great evangelistic movement. The work is extending to the savageshead-hunters. Mr. Dogura, who is a Japanese forest planter and a Christian, has won many of them by his kindness. He offers to support a Japanese missionary to these degraded people. A Japanese magistrate on his plantation, near where the head-hunters live, with a Christian wife, is much interested. The wife is a nurse. She is trying to learn the language. She said to a missionary: "I am trying to learn the language of these savages and win them by kindness and tender care. They believe in a god, but their god is not like ours; he is a cruel god, and they think their god likes to have them cut off heads." The Christians of Japan are the ones to carry the Gospel to these poor, benighted "head-hunters."

#### Missions in Japan

The work in Japan has been going on about forty years, and in a population of 45,000,000 about 55,000, or a little more than one in every 800 of the population, is a Protestant believer. And, small as this number is, the results are out of all proportion to the outlay in men, time and money. There are now about 280 married missionaries, and nearly 300 unmarried women missionaries—a total of about 580 at work—and if we add the Japanese native workers, the entire force is a little over 1,600 people. But what are 1,600 in a population, yet reached, of about 45,000,000. If the entire force were equally distributed among the unevangelized, it would still give each man and woman about 28,000 to reach. Yet during 1905, about 4,500 converts were baptized, and there are 530 self-supporting churches, with over 850 Sundayschools and 60,000 pupils; and the native churches raised over \$90,000 for all church purposes in the year.

Can American and British churches show a like record?

#### Memorial by Missionaries in Japan

The American missionaries in Japan, to the number of 100, have signed a memorial in which, while disclaiming any desire to mix in politics, they assert that their sole desire is to remove misunderstanding and to testify to the sense of international justice, the faith, and the friendship of the United States, and their belief that the reports of the belligerent attitude of the Japanese do not represent the true feeling of the nation. The signatories of the memorial say they desire to record their appreciation of the universal courtesy and helpfulness of the people and the Government of Japan. The memorial was signed by missionaries of all sects.

#### International Reform Bureau in Japan

Dr. Wilbur F. Crafts, Superintendent of the International Reform Bureau, at Nagasaki completed a series of 33 addresses in the chief cities of Japan, Korea and China. He has had important and extended audiences also with Viscount Hayashi, Marquis Ito, Count Okuma, Viceroy Yuan Shih Kai, and the Weiwupu, of China. His efforts have been directed, first, to enlisting the cooperation of Japan and China in a proposed world-treaty of the great civilized powers of America, Europe and Asia for the prohibition of the sale of intoxicants and opium to savages in the South Seas and in Africa, in the interest of market and morals. He has also sought to aid by public speech and private counsel those who, in Japan and China, are fighting intemperance, impurity, Sabbath-breaking and gambling. He has brought to the attention of the Japanese Government the lax inforcement of the anti-opium law in Formo-Mrs. Crafts, who is an active helper in the work of this bureau and Sunday-school Superintendent of the World's W. C. T. U., spoke 15 times in promotion of similar objects, chiefly to meetings of women and children.

#### Chinese Students Leaving Japan

The 13,000 or more Chinese students at one time in Tokyo have been reduced to not more than 8,000. This marked diminution, according to the Japan Mail, is a subject of live comment in Japanese circles. The causes are said to be: first, the issue of stringent regulations bearing on the conduct of these students; and secondly, the system organized by the Chinese Government for the control of the students, a system which is said by some critics to have been devised expressly for the purpose of exercising a strict scrutiny into the political opinions of the lads. The Mail intimates that Germany and America have taken advantage of the situation to urge China to send her students to their schools, and quotes one of the leading Tokyo papers as charging that the system of rapid "finishing" that has been so much discredited in Japan is likely to be inaugurated in these countries.

# AFRICA Progress in German West Africa

The North German Missionary Society has just published its annual report for 1906, concerning the work among the 900,000 heathen in Togoland, the German colony in West Af-The number of stations is 6, with 84 out-stations (96 at the time of writing), where 32 European missionaries (8 women) were assisted by 135 native laborers. The 103 schools (86 in 1905) were attended by 3,584 pupils (2,912 in 1905), among whom 901 girls were found, 549 heathen, 100 of them being children, were baptized, an increase of 182 over 1905, and the number of native Christians increased Great willingness to hear to 5,541. the preaching of the Gospel was found everywhere, and the hearts of the missionaries were gladdened by a profession of faith in Christ from the lips of many. The congregations of native Christians are increasing in spirituality, and the Gospel of the Prince of Peace is conquering Togoland as it

is many other places of the earth. But since the society had older deficits on hand, it now finds itself in debt to the amounts of \$14,400. Two missionaries of the North German Society have published great literary works during 1906. Jacob Spieth prepared the wonderful book, "The Eoke Tribes," and D. Westermann published a dictionary of the Evhe dialect in two volumes.

#### Progress of the Nigeria Missions

The number of baptized Christians in the Western Equatorial Africa Mission has greatly increased of late years and is now .23,487, as compared with 8,336 ten years ago. The growth has been chiefly in the Yoruba portion of the mission and above all in the Ijebu country, whence 201 baptized converts were returned at the end of 1896, and 7,294 at the end of last year. Rapid progress, however, has made on the Niger, where considerable extension has taken place during the last few years. The recently published Annual Report tells of several new stations being opened: two at Umunya and Ebu, in the Ibo country; one at Patani, on the lower reaches of the river, occupied in place of Brass, where the work has been handed over to Bishop Tugwell; a fourth at Mokwa, about 40 miles west of Bida, itself only occupied in 1903; and a fifth at Kuta, where a beginning has been made in evangelizing the pagan Gwaris. It also records the sailing of two men of the Cambridge University Missionary Party, who have been designated to commence work in the Bauchi country. This advance is only a continuation of that which has gone on of recent years quietly and almost unnoticed under the wise leadership of Bishop Tugwell.

#### A Church of Spontaneous Growth

A missionary of the Presbyterian Church South writes from the upper Kongo:

A recent visit to a strange village gave us a pleasant discovery. We found a small but neat church, built by the natives themselves, and a little assembly of Christians there worshiping God day by day the best they know how. This little church originated of itself and the Holy Spirit. No one had been authorized by the mission to begin a catechumen class there. missionaries of Luebo did not even know of its existence. A young man, more zealous than intellectual, was taught and baptized at Luebo. Returning to his village he gathered together about 100 persons into a catechumen class, and the people built the little church. The chief of this village it may be noted, is also at present in prison at the State post, Lusambu.

A few hours' travel brought us to another village where we discovered another catechumen class of ten persons, taught by a young man who himself knows only the catechism, but knows it well. "I was taught and baptized at Luebo," he said, "and I came here to try to teach my people to learn

their bad ways."

In the village of the chief above mentioned a Sunday-school was recently organized with a membership of 480, nine-tenths of whom were children and perhaps 50 or more of them exactly the same size and drest alike —nature's black of perfect fit. Their clothes are seamless, hard to tear, without buttons, and unaffected by the exposure to the weather! Some folks here during the whole of their five vears' existence have not owned as much clothes as a lady's handkerchief. But the Sunday-school grows, nevertheless. Two weeks ago there were in the school 625 persons and others playing outside the church. One class had in it 148 children and another 85. It seems as if a school of 1,000 members could be gathered every Sabbath Here is a glorious opportunity for more teachers from our Southern Church.

#### Native Africans as Printers

At our Inhambane Mission Press, East Central Africa, under the supervision of Dr. E. H. Richards, the native boys are printing the Gospel of

Luke in Chindawu, a language which hitherto no word of the Gospel has been printed and but little preaching has been done. The Illustrated Child's New Testament, in one of the other languages spoken in Portuguese East Africa, is also in press and will provide the first Bible pictures ever circulated in the district. A native paper appears regularly, giving the Sunday-school lessons. The boys and girls who work in this press are given less than one dollar a month and their food. When they become sufficiently capable printers to set "copy" without making more than one mistake to a line, wages are raised to one dollar.

#### The Bible not Excluded from Abyssinia

Mr. Karl Cederquist, of the Swedish Mission at Eritrea, has been staving for some months at Adis Adeba, the capital of King Menelik. He informs us that on several occasions during his journeys in Abyssinia he has found Bibles which were almost worn shreds through having been borrowed from house to house, and re-read by so many different families. In the Galla-speaking country he finds that the people are very receptive, and highly appreciate the Gospel. Most of the Abyssinian priests, however, do not sympathize with missionary effort. The Gallas number practically 12,000,-000, among whom there are at present only half a dozen native evangelists and a single European missionary.

#### A Flourishing College in Egypt

That mission schools in the past have served the missionary purpose for which they are established is proved by fifty years of history. college at Assiut is, perhaps, the most conspicuous example of a strong Christian college. Its record is truly a remarkable one. It has had under its influence, during its establishment, 4,000 different individuals. 200 have taken the full course and graduated. Of these who graduated, 70 are ministers in the native Protestant church in Egypt. Of the 288 men school-teachers in Protestant schools in Egypt, 200 had their training in this college. In one year alone, recently, about 100, mostly undergraduates, went from the college to

teach in village schools.

The Christian influences which dominate the life of this college are very strong. The College Christian Union is an aggressive organization, and labors definitely to bring students to Sixty-two students made a public profession of their faith Christ during a recent year; 35 during another year. Seventy of the members of the Union have pledged themselves to some form of Christian work. contributions to religious work amount to about \$500, while, in addition to this, half the support of a native missionary in the Sudan has been assumed by the Christian students of the college.

## The African "Sleeping Sickness"

This strange disease has been epidemic in equatorial Africa for years. Its victim spends more and more time sleeping, and usually dies. Latterly Africans travel more than formerly, so that the disease has spread far and wide. Scientists find that it is communicated by the tsetse fly, as yellow fever and malaria are by the mosquito. The disease has so decimated the population in parts, that in one portion of Uganda, out of a population of 300,000, 200,000 fell victims. various European governments have made appropriations for investigation of the disease. In June an international congress, attended by delegates from Great Britain, Germany, France, Kongo Free State, Portugal and Soudan, was held in London to devise ways of overcoming it. Professor Koch, who was sent to Africa by Germany, has found what he claims is a cure, and messengers have come 200 miles to beg the "Great White Wizard" to come and cure their dying relatives. His fame has through Central Africa, and appeals come to him from the remotest dis-In the villages he is given a great hut "as large as a sultan's" in

which to conduct his microscopic work.

#### Missionaries Driven Out

The American Congregational missionaries are encountering opposition from the British officials in Natal and the Germans in the Caroline and Marshall Islands. The Rev. James L. Barton, D.D., Foreign Secretary of the American Board of Commissioners of Foreign Missions, after having made a long tour of inspection of the missions in Japan and China, has been visiting Europe in an endeavor to adjust these difficulties. The gradual withdrawal of American missionaries from the German islands has been agreed to, but the troubles in Natal, arising from the hostility of Sir Henry Edward McCallum, until recently the Governor, remain unsettled. fortunately, Governor McCallum obtained the erroneous impression that the Zulu Christians connected with the American missions were disloyal, and The Governor dehe so reported. manded that a white person should be placed over every Zulu church and This would make the work of the American board a practical impossibility, since a sufficient number of whites could not be provided, and the growth of the Zulu churches into independence and self-support could not be expected.

# Conference of German Missionaries in South Africa

Four German Missionary Societies are laboring in South Africa, Berlin Missionary Society, Hermannsburg Missionary Society, Moravian Missions and The Rhenish Missionary On July 4, 1907, and the following days these societies united in the second conference of German missionaries in South Africa at Kim-Twenty-four missionaries berley. were present and took part in the discussions and deliberations. Most important subjects were ably treated in well-written essays. Of these we mention the papers on "The Education of Native Children in and out of School,"

"Care of the Youth after School Age." "The Attitude of the European Missionary toward Native Pastors and Helpers," "The Missionary's Sermons," "The Third Commandment." A deeply spiritual tone pervaded all the deliberations and the missionaries present returned to their fields of labor, being much blest and greatly encouraged. It was decided to hold the next conference of German missionaries in Cape Town in 1910. The surprize of all who were present at the second conference was the remarkable manner in which all missionaries and societies agreed on missionary methods and needs.

# The High Commissioner for South Africa on Foreign Missions

Those interested in the missions carried on among the native races in South Africa will be interested to read what Lord Selbourne, the newly-appointed High Commissioner, thinks in regard to them. At a meeting held in Oxford, he said:

I wish to give my testimony as to the general value of mission work. I have no difficulty in stating the impression left on my mind, and that is the profound con-tempt which I have no desire to disguise for those who sneer at missions. If a man professes to be a Christian it is absolutely impossible for him to deny the necessity of the existence of missions. Therefore the critic is driven to pass his sneers on the actual missionaries who go and do the work, and I have noticed that he sets up a standard for them which is certainly a standard against which nothing can be said; he expects every missionary to be as saintly as St. John, to be as wise as Solomon, and as great a statesman as St. Paul. The labor market does not supply the article, and if the critic will be good enough to apply the same test to himself and to his own profession, whatever it is, he will see that the standard is perhaps a little too exacting. Not only does the critic demand a standard that is obviously impossible, but he leaves out of sight the peculiar difficulties and dangers of missionary life. I desire to protest against the unholy thirst for statistics; it is perfectly impossible to put into statistics the result of mission work. I would go further and say it is absolutely bad for the missionary to have to try to write a report which will give a favorable impression at home. What have you to do with statistics in such a matter

as this? The utmost a man can possibly do is to do his best, and the results really are not his business; they rest with a Higher Power.—East and West.

#### The Case of Mr. Stannard

The cablegram announcing the acquittal of Mr. Stannard, the Kongo missionary, by the Court of Appeal at Boma, came as a welcome surprize. After his conviction by the Kongo Court a few months ago, it was hardly thought likely that he had the chance, upon appeal, of having the judgment reversed. In quashing the conviction, the Court of Appeal has practically admitted the truth of the charges brought against the officials by Mr. Stannard. What now will be done? The accusations made were of the gravest character. If they were false, the man who made them Now that they severe punishment. are virtually admitted to be true, what about the officials who stand convicted of cruelty and intimidation? It looks as if the question would be asked in vain. Sir Edward Grey has spoken of "something" being done by "somebody," and there, in this vague manner, the matter is left. Meanwhile, we are told that the situation on the Kongo remains the same. As with Macedonia and Armenia, brutalities will continue, while Europe remains too busy to attend to so small an affair as the preservation of a race from extinction! -The Christian.

#### ISLANDS OF THE SEA

#### Christian Real Estate in Manila

According to the Philippine Christian Advocate, "six years ago there was not a dollar's worth of property in the city of Manila owned or controlled by the Protestant Church. There are now the magnificent Episcopal cathedral, one of the prominent landmarks of modern Manila, the new Presbyterian chapel, this being part of the proposed building which, when completed, will be one of the most splendid church edifices in the East, the beautiful new Central Methodist Church

building, the imposing buildings of the Ellinwood Bible Seminary, the Harris Memorial Deaconess Training School, the Episcopal Hospital and Dispensary, the splendidly equipped Columbia club-house, the Episcopal parish-house, and the six or seven mission homes; all these having cost at least \$250,000. This gaining of property, providing permanent homes, has done much toward creating a respect for the thing for which they stand."

#### Methodist Success in the Philippines

Bishop Oldham estimates that within the region in Northern Luzon assigned by the Evangelical Union of the Philippine Islands to the Methodist Episcopal Church for cultivation, there are about 2,000,000 Filipinos. Of this number we have now enrolled as members and probationers, a few over 20,000, or about one per cent. With the exception of the agents of the Bible societies, there is in this territory no other evangelical agency at work. "What the Methodist Church fails to do in this area must go undone," says the Bishop.

#### Policemen as Missionary Helpers

Some interesting new methods and agencies are noticed in the Baptist Missionary Magazine as having been introduced into the missionary church at Sinwaugan, Philippine Islands. church society has been formed to receive contributions of rice which will be kept to serve as a reserve fund for members in need. When misfortune befalls a member he may, on approval by the trustees, draw upon it to repay on easy terms of interest when his trouble is over. The privilege of this borrowing is to be extended to other A band of policemen has churches. been instituted to see that all the members of the church attend the services on time. These policemen hunt up delinquents, and if they can not give good reasons for their absence, bring them to church. In the church they keep order among the throngs of children who attend.

#### Further News from New Guinea

The remarkable news from New Guinea, which we told our readers in the Review for July (page 530), is confirmed by the more recent reports. There can be no doubt that the Lord is working a great change for the bet-Missionary Diehl reports large audiences at all services and an almost marvelous willingness of the people to aid him in his work in other parts of the country. He has now twelve catechumens, among them two mature men and two girls. One of these girls is to marry Gumbo, the first native baptized. Before the present awakening he could not find a father who would give his daughter without the heathen fasting and magic, but now the marriage is to be according to the Christian ceremony. The heathen do not molest the catechumens, for they see that Christians and inquirers live better lives than themselves. An inquirer who lost his temper and used harsh language was publicly rebuked by a heathen, who said: "A Christian must not do such things." In other parts of the island the number of inquirers continues to increase, and the need of new workers is great.

#### The Macedonian Cry from Over the Sea

The Rhenish missionaries in New Guinea, assembled in solemn conference for prayer and consultation some time ago, decided to ask the Board of Missions of their society in Germany for 18 new missionaries for that field. The cry of the heathen, wakened to a consciousness of spiritual need by the Spirit of God, was in their ears and the wonderfully increasing number of Papuas, men and women, coming for instruction preparatory to baptism, told them of the speedy approach of the harvest. Trusting in the Lord, these men asked for reenforcements tho the situation at home, the struggle for the means necessary to support the laborers already in the fields and the scarcity of missionary candidates, was well known to them. God heard

that cry from over the sea, and tho the Rhenish Missionary Society will not be able to send 18 new laborers to New Guinea just now, a number of new workers sufficient to relieve the most pressing needs will soon start on its journey. Thus the door, opened so providentially by the Lord (see Missionary Review, July, 1907, p. 530), will be entered by His faithful disciples. In the meantime Mr. Diehl, the missionary at Bogadjim, is able to report the baptism of five more Papuas and the coming of nine new inquirers, among whom are three men more than thirty years of age and two girls.

#### **MISCELLANEOUS**

#### An Admiral's Testimony to Missions

Admiral Mahan, in a letter concerning the Laymen's Movement, says:

The power of the Gospel of our Lord is, I believe, signally manifested in this particular step; itself no spasmodic movement, but the natural outcome of an interest in Christian missions, which for some years back has been increasing in all the Christian denominations in our country, and of a rate which, tho notably rapid, has been steady and sustained, and in the end has drawn them thus together. Without any affectation of ignoring those differences of view on points of real, tho minor, importance which unhappily have divided us into separate ecclesiastical organizations, they have come together in the single supreme purpose of common concerted action for the spreading of the knowledge of the name and message of Jesus Christ throughout the world He came to redeem. In such unity of purpose and action, in which they now seek the cooperation of their brethren among the laity of Great Britain, there appears to me a marked approach toward the oneness which our Lord prayed might be shown to the world by His followers; and I am persuaded that in no other way will His prayer be forwarded by men more surely than by acting heartily toward this end in which all agree, and in comparison with which our differences, however valid to our consciences, are relatively insignificant.

#### Seven Ways of Giving

1. The careless way. To give something to every cause that is presented, without inquiring into its merits.

2. The impulsive way. To give from impulse—as much and as often as love and pity and sensibility prompt.

3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way. To save the cost of luxuries and apply it to purposes of religion and charity. This may lead to asceticism and selfcomplacence.

5. The systematic way. To lay aside as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practised.

6. The equal way. To give God and the needy just as much as we spend on ourselves, balancing our personal expenditure by our gifts.

7. The heroic way. To limit our own expenditure to a certain sum, and give away all the rest of our income.

#### Increasingly Optimistic

"The older I become the more optimistic I am; in fact, I am becoming riotously optimistic," is the testimony of a South Indian missionary of 40 years' experience, the Rev. J. Duthie, of Tracancore.

#### In Education, Why Are Girls Neglected?

Mr. J. Furgeson, who appears to be well-informed as to his theme, writes earnestly and at some length in *The East and the West*, and for substance as follows:

"It is matter for great regret now that within the past thirty years at least the various missions did not endeavor to keep their schools and work for girls as nearly as possible on a par with those for boys; and that government, as well as missionaries and all other educating agents in India, Burma, and Ceylon (as well as in China and the Further East) have not done a great deal more to increase the number of girl scholars. In all

India, we believe, there are about 5,-000,000 boys under instruction; but we doubt if the number of girls is much above 500,000, or only one girl to every ten boys. In the case of Ceylon, the proportion is better about one girl to every four or five boys in the government schools; and we know it is a good deal better for grant-in-aid, Christian mission and independent agencies. Would that at this time a millionaire could be induced to cover the blanks in India, Burma, Ceylon (and China) with girls' boarding schools!—giving their direction and supervision to Christian women of the various missions."

#### **OBITUARY**

#### Douglas M. Thornton, of Egypt

It is with deep sorrow that we record the death, on September 8, of the Rev. D. M. Thornton, a young C. M. S. missionary in Cairo. His zeal and the personal influence gave him unique opportunities for witnessing to Christ among Moslems and Coptic Christians. He was educated at Marlborough and Trinity College, Cambridge. After graduating as a Junior Optime in 1895 he spent a year at Ridley Hall and then became Educational Secretary of the S.V.M.U. and wrote the text-book "Africa Waiting." He joined the C. M.S. Cairo Mission in 1898, and frequent testimonies came from visitors to Egypt of the zeal and energy as well as wisdom and prudence with which the work among Moslems was being prosecuted both by voice and pen. His death should serve as a call to the universities to send recruits to hasten out and carry on his work.

#### Dr. Ernest Shawe, of India

The mission work of the Moravian Church in the Himalayas has received a severe blow by the sudden death of Dr. Ernest Shawe, who has been in charge of the hospital at Leh for ten years. Under his care the work in the

hospital at Leh has shown signs of progress, and his medical skill has been of great assistance to thousands of people in the capital of Ladak and in the neighborhood. He had made several long and dangerous tours to render medical aid and to preach the Gospel in other parts of the country. Only recently he visited the borders of Chinese Tibet, hoping that he might have obtained access to that still closed land.

#### The Rev. A. W. Heyde, of Tibet

On August 28th the veteran Tibetan missionary, the Rev. A. W. Heyde, died at Herrnhut, Saxony, at the age of 83. Mr. Heyde was one of the two pioneer Moravian missionaries in the Himalayas, and labored there for fifty years, without once coming home. It was not until he retired from active service, three or four years ago, that he returned to Europe. During his long stay in the Himalayas he proved himself a zealous and efficient worker, but he will be remembered as the chief reviser of the New Testament in Tibetan.

## The Rev. G. B. Taylor, of Italy

Word from Rome announces the death there on October 3 of the Rev. Dr. George Boardman Taylor, for more than thirty years President of the Southern Baptist Mission in Doctor Taylor was born in Italy. Richmond, Va., in 1832, and was graduated from Richmond College and the University of Virginia. was the pastor of Franklin Square Church, Baltimore, and for two terms Chaplain at the University of Virginia. He was the founder of a number of churches and schools in Italy, and was a close friend of the late King Humbert. He was the author of an excellent book, "Italy and the Italians.'

#### A German Missionary Leader

On April 21st, 1907, Andreas Graf von Bernstorff departed this life. He was one of the quite few titled Ger-

mans who, filled with the Spirit, have exerted a great influence for good upon the religious life of the fatherland during the last 25 years. Count Bernstorff was a descendant of one of the most prominent families of the proud nobility of North Germany, yet he was a very humble follower of the meek and lowly Jesus. He took great interest in home and foreign missions, and when the Evangelical Missionary Society for German East Africa was organized, in 1886, he became its pres-More than 20 years he discharged the duties of this responsible position in loyalty to his Master and showed his efficiency especially times of trial and difficulties, resigning his position only last year when the headquarters of the society were removed from Berlin to Bethel, near He was also prominently · Bielefeld. connected with the Orient Mission and was president of the German branch of the Evangelical Alliance. Count Bernstorff's name was well known outside of Germany, especially in England, on account of his deep spirituality and his great love to the cause of missions. His death, coming so soon after the death of another great German leader of missions, Doctor Buchner, is a great loss to the cause.

#### Bishop John J. Tigert

Bishop John J. Tigert, of the Methodist Episcopal Church, South, died on November 20, after an illness of Bishop Tigert was taken ten days. ill while attending a church conference at Atoka, Indian Territory, but disregarded the advice of his physician to rest. He came to Tulsa, intending to open the conference there on the fourteenth, but was compelled to take to his bed. His illness was caused by the lodgment of a piece of chicken bone just below the ton-This caused an inflammation of the throat and resulted in blood poisoning.

# FOR THE MISSIONARY LIBRARY

The Foreign Missionary. By Arthur J. Brown, D.D. 12mo. \$1.50, net. Fleming H. Revell Co., New York, 1907.

Doctor Brown never speaks or writes without a message. We were prepared to find in this, his latest book, something worth reading, and are not dis-These nineteen chapters appointed. treat of the missionary himself, his aim and motive, his body, soul and spirit, and his qualifications; then it traces him, as he enters his field and work, influences, and is influenced by, his associates, seeks to use a new language, to avoid financial embarrassments, to reach the natives and mold the native church; as he confronts his critics, and at last receives his award. It is a devout, spiritual, sensible, practical survey of the theme. We have found nothing in it unsound in doctrine, unsafe in teaching, unreal in spirit. It shows that high quality, sympathy with the Master, and that other noble characteristic, love for the lost. It seems to us to weigh and compare, with true discernment, the different impulses that move God's workmen, and to afford suggestive, instructive and inspiring matter deserving of the consideration of every reader. Wherever Doctor Brown touches a question he seems to us to touch even its delicate and difficult points with sagacity, common sense, moderation and the instinct of a devout disciple.

A Typical Mission in China. By W. E. Soothill. 12mo, 293 pp. Illustrated. \$1.50, net. Fleming H. Revell Co., New York, 1907.

This may fitly be classed among the best of the books which have appeared in recent years relating to the spread of the Gospel in the Chinese Empire. Tho a representation of the English Free Methodist Church, and tho his own mission naturally holds a prominent place, Mr. Soothill is evidently a man of true Catholic spirit, and in most respects describes, according to the title of his book, "A Typical Mission." It is the average Chinese whose characteristics are held up to

our gaze, and the incidents given are such as might occur in almost any part of the Celestial Empire.

The literary style is unusually striking and forcible, so that a dull paragraph could scarcely be found. Evidently a man deeply in earnest and full of the spirit of the Master, the author is at the same time able to see the ludicrous side of persons and events and is not afraid to provoke a smile. The nineteen chapters include such topics as these: "The Missionary," "Pioneering," "Evangelization," "Church Organization," "Pastoral Visitation," "Discipline," "Types of "Pastoral Converts," "Native Germans" "Bible Translation." Other chapters tell of the native religions (Confucianism and Taoism) and their founders, and of the foreign religions (Buddhism, Mohammedanism and Christianity).

The only serious defect in the volume is the absence of an index. Such is an indispensable aid to reference. The appreciative reader is certain highly to prize this and has a right to expect it.

Conversion by the Million in China. By Rev. Timothy Richard, Litt.D. 2 vols. Illustrated. 12mo. 296 and 295 pp. \$5.00. Christian Literature Society, Shanghai, 1907.

The title of these volumes is somewhat misleading. They do not set forth an ideal or a plan for the rapid and superficial conversion of the Chinese, but are a compilation of articles and biographical sketches from the pen of this prominent missionary educationalist and statesman.

The chapters are interesting and deal with many of the important problems connected with the evangelization of the Chinese. Among the subjects discust are: Christian and Chinese Ideas of Womanhood, The Political Status of Christians, China's Appalling Need, Modern Confucianism, Taoism, Buddhism in China, Mohammedanism in China, The Rennaissance of China, Appeals to Missionary Societies, In-

famous Hunan Tracts, The Crisis in China, Christian Literature for China, The Awakening of China and the Duty of the Home Church, etc.

The chapters which give some excuse for the startling title to the book were prepared for missionary audiences in China. The plan set forth is, in brief, the wider use of tracts and other forms of Christian literature whereby a man's usefulness can be greatly multiplied. The Chinese of all classes are eager for education and ravenous in their hunger for books—now is the time for Christians to feed them with wholesome mental and spiritual food. As to the methods whereby a million converts may be won for Christ, Doctor Richard holds that missionaries must study the Chinese and their sacred books more thoroughly so as to learn how to convince them that the acceptance of Christianity is essential for \* their good; native preachers must be trained, the Christian religion must be shown to set forth the ideals which appeal to the world's leaders and which have produced the best results, and Christ and his teachings must be proved better than any of China's leaders or ideals. Through the power of the Holy Spirit these things may be accomplished but never otherwise.

CHINA AND AMERICA TO-DAY. By Rev. Arthur H. Smith, D.D. 12mo, 256 pp. \$1.25, net. Fleming H. Revell Co., New York, 1907.

Doctor Smith has given his life to the saving of the Chinese. He has studied them closely and lived with them intimately for many years. has a right to speak and does so clearly and authoritatively, in a way that carries conviction, showing the Chinese to be a great race whom it is our duty to befriend, enlighten, save for this world and the next. It is easy to despise the Chinese laundryman and vote to exclude Chinese labor, but the true Christian attitude is to regard the Chinese as brother-men and to use every means to uplift them. We will ignore, neglect or antagonize them at our peril. questions of Chinese labor, commercial

and diplomatic relations with China are important, but greatest of all is the question of China's relation to the Kingdom of God. Now is the day of opportunity.

The UPLIFT OF CHINA. By Arthur H. Smith, D.D. 12mo, 274 pp. Maps, Diagram and Illustrations. Cloth, 5oc.; paper, 35c. Young People's Missionary Movement, New York, 1907.

Here is another of the excellent mission study text-books published by the Young People. It is admirably adapted for class study, being simple in outline, clear in statement and interesting and suggestive in treatment of themes --an improvement on Rex Christus. The chapters give a general view of China and the Chinese race; the defects of their social system and strong and weak points in their religion, an account of some of the uplifting leaders and of missionary problems and work. Tho not as full as "Dawn on the Hills of T'ang," this is the best of the mission books on China for general group study.

GLORIA CHRISTI. By Anna B. Lindsay. 12mo, 30.2 pp. Cloth. 50c., net; paper, 30c. The Macmillan Co., New York, 1907.

This, the seventh of the Women's United Mission Study volumes, deals with social progress and missionsevangelistic, educational, medical, industrial, philanthropic, etc. The subjects are taken up too briefly to permit of the detailed descriptions which add interest, but the array of facts presented form a tremendous broadside to demolish the objections that missions and missionaries are either impotent and useless or aggressively harmful to the peace, progress and well-being of the world. Any society or group will find here material for a most valuable and interesting study.

SUNNY SINGAPORE. By Rev. J. A. Bethune Cook. 12mo, 183 pp. 5s., nct. Elliot Stock, London, 1907.

Singapore is a small corner of Malaysia, but immeasurably important because of its strategic position. Mr. Cook, who has labored there many years, gives a brief account of the place, history, people and missions,

and includes some chapters on Macao and Canton, Malacca and Hongkong, with the work of Morrison and Milne. Singapore is described as a strong outpost of the Church of Rome, and Islam is pointed out as one of the greatest hindrances to the progress of the Gospel. It is stated here that Wu Ting Fang, the Chinese minister at Washington, from 1896-1904, and later vicepresident of the Chinese foreign office, was baptized at the C.M.S. Mission in Hongkong under the name of Ng Choy. Both his parents are Christians, but Wu Ting Fang no longer makes open confession of Christ. Mr. Cook has given us an interesting volume, but it is poorly printed and without literary finish. For the general reader it would have been greatly improved by judicious editing.

From Opium Fiend to Preacher. The Story of Cheng Ting Chiah. By A. P. Quirmbach. 12mo, 181 pp. Illustrated. 50 cents. The Mission Book Co., Toronto, 1907.

The story of transformations from sinner to saint, from heathen to Christian, has always a fascination, and this life-story of Cheng is no exception, for it is striking and well told. Cheng, the opium fiend, came of a good family and was well educated. Many sorrows and reverses, poverty and disease, helped to accomplish the young man's downfall, and he drank the bitter dregs of the cup he had put to his lips. He contemplated suicide but was persuaded to visit the Gospel hall, and finally became an inquirer. After many struggles he gave up opium, became a preacher of the Gospel, and has rescued many of his fellow countrymen from the bondage of sin. The story is worth reading.

#### **NEW BOOKS**

Dr. Baedeker and His Apostolic Work in Russia. By R. S. Latimer. 8vo. Illustrated. 3s. 6d. net. Morgan & Scott, London, 1907.

The Old World and Its Ways. By Wm. Jennings Bryan. Illustrated. 8vo. \$2.00. The Thompson Publishing Co., St. Louis, Mo., 1907.

Heroes of Missionary Enterprise. By Claud Field, M.A. 12mo. 5s. Seeley & Co., London; Lippincott, Philadelphia, 1907.

Poland, the Knight Among the Nations. By Louis E. Van Norman. Illustrated. 12mo, 359 pp. \$1.50, net. Fleming H. Revell Co., 1907.

PASTOR HSI, CONFUCIAN SCHOLAR AND CHRISTIAN. By Mrs. Howard Taylor. 12mo. \$1.25. China Inland Mission, Philadelphia and Toronto, 1907.

The Japanese Nation in Evolution. By Wm. Elliot Griffis, D.D. Illustrated. 12mo. \$1.25, net. Thomas Y. Crowell & Co., New York, 1907.

Christianity's Storm Center. By Rev. Charles Stelzle. 12mo. \$1.00, net. Fleming H. Revell Co., 1907.

The Mediator. By Edward A. Steiner. 12mo, 356 pp. Illustrated. \$1.50. Fleming H. Revell Co., 1907.

THE CHALLENGE OF THE CITY. By Josiah Strong, D.D. Illustrated. 12mo. 50c. Young People's Missionary Movement, New York, 1907.

THE LIFE AND LABORS OF W. HOLMAN BENTLEY, A CONGO PIONEER. By His Widow. 8vo, illustrated. 6s., net. Religious Tract Society, London, 1907.

CHARITIES DIRECTORY FOR 1907. Mrs. Mary E. David, Editor. 12mo. \$1.00. Charity Organization Society, New York.

Christ and Buddha. By Josiah Nelson Cushing. 12mo. American Baptist Publication Society, Philadelphia, 1907.

TURKEY AND THE TURKS. By W. S. Monroe. 12mo. \$1.50. L. C. Page & Co., Boston, 1907.

In Wildest Africa. By C. G. Shillings. 8vo. \$5.00. Harper & Brothers, New York, 1907.

THE GREATEST WORK IN THE WORLD. By C. B. Titus. 12mo. Presbyterian Mission Press, Shanghai, 1907.

China and the Gospel. C. I. M. Report for 1907. Illustrated. 1s., net. China Inland Mission, London, Philadelphia and Toronto, 1907.

THE LEAVES OF THE TREE. Illustrated Report of the B. & F. B. S. 12mo, 116 pp. British and Foreign Bible Society, London, 1907.

THE UNVEILED EAST. By F. A. McKenzie. 8vo. 12s., net. Hutchinson & Co., London, 1907.

God's Missionary Plan for the World. By Bishop J. W. Bashford. 8vo. 75c. Eaton & Mains, New York, 1907.

THE NEGRO IN THE SOUTH. His Economic Progress in Relation to His Moral and Religious Development. By Booker T. Washington and W. E. Burghardt Du Bois. 12mo. \$1.00, net. G. M. Jacobs Co., Philadelphia, 1907.



OUT-DOOR NOON EVANGELISTIC MEETINGS, NEW YORK

These were conducted daily, during the summer and early autumn in Union Square and Madison Square under the auspices of the National Bible Institute (156 Fifth Ave., New York)

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# SIGNS OF THE TIMES

#### THE GOSPEL IN THE CITY STREETS

Noonday open-air meetings, under the auspices of the National Bible Institute, have been held all summer at Madison Avenue and Twenty-fourth Street every day, excepting Saturdays and Sundays. These meetings have revealed the soul-hunger of multitudes in all walks of life. They have proved a great opportunity in reaching men, for an average of three hundred have gathered daily to listen to the Gospel proclaimed by laymen.

Eager attention has been given to the message, and large numbers have remained at the close of the service to speak to the workers. Perhaps twothirds of these audiences were foreign born and unused to such presentations of the Gospel.

Many different classes were reached by these meetings: drunkards, gamblers, moralists, atheists, libertines, successful business men, paupers, learned and ignorant.

Any one who is willing to do hand-to-hand work in trying to lead men into the light as it is in Christ found plenty to do at these meetings. The volunteer leaders and speakers made the work inexpensive, but much more could be done if the funds were in hand. Such work calls for our sympathetic cooperation.

# THE GROWTH OF SOCIALISM

The increase of socialism, especially in Great Britain, awakens alarm, not only in the political, but in the religious world. It has grown numerically with great rapidity; but, what is more menacing-it is becoming more boldly aggressive, confident and reckless. It is the greatest condemnation of the whole system, as such, that the degree to which it is espoused and advocated is the index of the measure also in which Christianity is trampled upon, and evangelical doctrine maligned and ridiculed. The opinions of men do not discredit the facts in regard to God but the disbelief in them have a tremendous influence on the present and future lives of men. The tendency among many socialists is to cut themselves off from God. For example, Robert Blatchford, editor of The Clarion, (London), boldly announces:

I do not believe that Christianity or Buddhism or Judaism or Mohammedanism is true. I do not believe that any one of these religions is necessary. I do not believe that any one of them affords a perfect rule of life.

I deny the existence of a Heavenly Father. I deny the efficacy of prayer. I deny the providence of God. I deny the truth of the Old Testament and the New Testament. I deny the truth of the Gospels. I do not believe any miracle ever was performed. I do not believe

that Christ was divine. I do not believe that Christ died for man. I do not believe that he ever rose from the dead. I am strongly inclined to believe that he never existed at all.

I deny that Christ in any way or in any sense ever interceded for man or saved man or reconciled God to man or man to God. I deny that the love or the help or the intercession of Christ, or Buddha, or Mohammed, or the Virgin Mary is of any use to any man.

I do not believe there is any heaven, and I scorn the idea of hell.

No doubt this is an extreme case, but it indicates where the socialist doctrine lands men, and what is its drift. For instance, even such secular papers as the *St. James Gazette* and the *Evening Standard* comment on Mr. Blatchford's creed, thus:

That declaration, whatever protests may be made to the contrary, stands as an essential part of the extreme Socialist creed. Robert Blatchford is one of the most able leaders of the party, and, being a brilliant and attractive writer, has made more converts to Socialism than any other Englishman. The Socialists of the Labor party allege that his declaration of atheism gave the Unionists the victory at Kirkdale, and the effect of his outspokenness-not his atheismis the subject of a chorus of lament in The Labor Leader (London). In his reply, in The Clarion, Mr. Blatchford is not only unrepentant, but he says plainly that before Socialism can triumph religious faith must be destroyed.

It is interesting to notice that of all the enemies of Socialism Mr. Blatchford puts the Christian first. If any still hesitate to believe that Socialism means the extinction of Christianity, let them turn their eyes to France, and watch Socialist tactics there. Let them also remember the lessons of the French Revolution and of the Commune, when Socialism was put in practise; how long did religion hold back the flood of materialism which dominant Socialism unloosed in France, and how long did moderate Socialists stand against the

hordes of the extremists? What happened then will happen in England if the teachings of Robert Blatchford are accepted. He may be sincere and he may be strong, but neither he nor a hundred like him will be able to hold a mob whose worst passions have been aroused.

How true it is of these men, as of the Hebrews in the time of Christ,— They will not come unto Him that they may have life.

#### THE UNSATISFACTION OF UNBELIEF

It would be interesting to have a larger body of facts to justify Dr. Orr's positive statement, in his recent visits to America, that there is a strong reaction from skepticism back to faith on the part of prominent scientists, rationalistic critics and materialistic philosophers. This he regards one of the signs of the times:

"Shortly before his death, John Stuart Mill abandoned his philosophy of unbelief and 'found his way to the light of Christian truth' is stated upon the authority of the Lord Bishop of Durham, and recently published in the London papers. The following is the comment upon it from *The Episcopal Recorder* (Philadelphia):

Those who are familiar with his later essays must have recognized how the cold skepticism of his early years passed away beneath the mellowing influence of the spiritual world, until not a few were able to say that they hoped he was not far from the kingdom of God. This hope the Lord Bishop of Durham assures us may be more than a hope, for he declares that Mill die! a Christian believer. Dr. Moule tells us that he gets his information from the late Dr. Gurney, the entirely reliable physician of Nice, who attended Mill in his last illness. That he was a man of lovely spirit, all who knew him could testify, and we are glad to have this testimony to the fact that toward the end light-came to his sorely perplexed mind. We would not be understood as saying that Mill accepted

all the doctrines of orthodox Christianity, but, rather, that his skepticism was meted out by the Spirit's influence, and before he died the dawn, with all its potentialities of midday splendor, had broken upon his mind. In this regard, this great essayist was like the late Mr. Romanes, whose sincerity of purpose was a kindly light that, through the encircling gloom, showed the way home.

A prominent lady in London privatly told the editor that in the closing days of Charles Darwin, she was holding a series of Bible readings in his neighborhood, and was invited to hold meetings also on his own grounds, he sitting at the open window where he could hear all that was sung and said; and she had frequent conversations with him, of his own seeking, as to spiritual things. Another prominent man, Mr. Caine, M. P., told a friend of similar interviews with Prof. Huxley.

It is very plain that he who seeks any permanent satisfaction apart from the Lord Jesus' choice, "feedeth on ashes."

#### A PAN-ISLAMIC CONFERENCE AT MECCA

In the current number of The East and The West (London), there is an interesting account by Professor D. S. Margoliouth of Oxford, concerning a secret council held at Mecca by prominent Moslems in 1899 to consider the decay of their religion. An Arabic pamphlet was published, giving an account of the proceedings of this council and its debates. It is almost amusing to read that these twenty-three leading Moslems of every nation under heaven, from the Euphrates to the Indus and Morocco, could not meet and have freedom of speech in regard to their own religion save in the hired room of a Russian subject, and that

their debates could only be held in secret for fear of the Turkish government. Many reasons are given for the decline of the Faith, the decay of morals and the backward condition of Moslem lands: Among them fatalism, the degradation of women and political causes are mentioned. The program was a miscellaneous one, and the result of the Conference apparently was that there was no unanimity in diagnosing the heart disease of Islam. The English Moslem who was a member at the Conference seems to have distinguished himself by his zeal for the propagation of Islam and his ignorance of its most elementary principles. The very fact that this pamphlet was printed and that such a conference was held is an indication that Islam. like all other non-Christian religions, is conscious of its decline, and is looking for some prop to strengthen the temple of its faith. The only way to strengthen Islam is to substitute Christ for Mohammed, the church for the mosque and Calvary for the hypocrisies of a religion that "has many good works, but no morality." This Pan-Islamic Conference at Mecca is another appeal for missions to Moslems. When the enemy is beginning to waver we must press the battle along the whole line.

#### RECENT NEWS FROM ARABIA

A study of recent political movements not only in the Far East, but also in the Levant, makes evident the providential hand of God in the history of the nations in opening doors for His Gospel, and in nailing open doors which once were only ajar. All the kings of the earth are the subjects of our Savior and to whomsoever He gives power or privilege, the end will be the glory of His own name and the coming of His own kingdom. This is true also in Arabia.

When the British Secretary of State for Foreign Affairs authorized the British ambassador at St. Petersburg to sign the Anglo-Russian Convention, the political fate of the Persian Gulf was sealed. It is a cause of thanksgiving to know that this treaty between two great world powers so long jealous of each other in regard to Persia and the Gulf was a victory for Protestant missions. Altho ne direct reference was made to the Persian Gulf question, yet the special interests of Great Britain on the Arabian coast were acknowledged. Britain's predominance in the Persian Gulf means that the missions at Bagdad and in the Gulf will continue to enjoy the protection of civilized rule, and in the near future it may mean for Oman and other regions equally important, a practical protectorate, such as has been a blessing to missions in Egypt and other parts of the Mohammedan This announcement can not but contribute to permanent peace in the Gulf and will facilitate, not only commerce, but the spread of the Gospel.

Whether the railroad to Mecca will prove the opening of the door for colporteurs, if not for missionaries, to the holy cities of Arabia is still a question, but the railway will inevitably open these closed regions to contact with the outer world. On August 31, the *Times* Cairo correspondent made a journey from Damascus over the road thus far completed and reports that the railway will reach Medina within a year.

Most interesting news comes from the Bagdad Mission of the Church Missionary Society, North Arabia. Dr. F. Jornson recently reopened the Medical Mission, which had been closed for some nine months and at first felt almost overwhelmed with the magnitude of the task before him. So large was the attendance of out-patients, that only a few of the more urgent cases could be dealt with, the remainder being referred to local doctors. He writes:

Imagine a crowd of 200, more or less—Mohammedans, Jews and a sprinkling of Christians—each one of whom thinks that his case is more urgent than that of his neighbor, some of whom have traveled a considerable distance, and who will therefore ill brook a refusal; to make a selection from such a crowd is, I say, no enviable task. The majority of the cases selected are surgical, for it is with these that the local doctors, not unnaturally, are least prepared to cope.

Doctor Johnson refers to two urgent needs in the Bagdad Medical Mission. One is the erection of a proper hospital in place of the native house used at present, and the second is the strengthening of the staff by two more European doctors.

The medical work at Bahrein Hospital of the Reformed Mission and at Busrah is expanding more and more each year. Not only is the number of patients increasing, but the influence of the medical work is being felt in a larger circle year after year, and patients come from great distances to our hospitals. The new mission house at Bahrein is nearly completed, and prominent Mohammedans are sending their boys for instruction.

All of this news proves that the work is moving forward in Arabia, and with reinforcements of workers and persistent prayer for those who are laboring in the Gospel this desert region will yet be fruitful in results for God's kingdom.

#### THE GOSPEL IN AFGHANISTAN

We have long been waiting and praying for the time when Afghanistan will be open to the messenger of the Gospel. The Panjab Mission News gives the interesting news that Indian Christian, a convert from Islam, and well-known to Frontier Missionaries, recently took advantage of the Amir's visit to Kandahar, to cross the frontier, uninvited, and to preach Christ in Afghanistan. He was arrested and brought before the Amir, who, after some inquiries, sent him to Kabul, bidding him to be silent on the subject of his faith. The Amir will inquire further on his return, but meanwhile the British authorities have the matter before them, and are using their friendly offices on behalf of the bold itinerant preacher. Afghanistan can not stand out much longer against the truth and the messages of God. Pray for the open door and the ready ambassadors of Christ.

#### AN APPEAL FROM PERSIA

The poor refugees in the vicinity of Urumia have suffered terribly by the recent invasion of Persian territory by Turkish troops, accompanied as they were by the wild and almost savage Kurds of the mountains.

These refugees are Syrian Christians, inhabitants of the villages of the plain of Tergamar. For a number of years they have been the object of the bitter hatred of the marauding Easht Kurds, who inhabit the upper parts of the same plain and the surrounding mountains. More than once have these poor people been plundered by their inveterate enemies; many of their men, too, have been killed in attacks upon the villages, or else have been waylaid and shot in their neces-

sary trips. But within the last few months it looked as if they were about to find relief from the almost intolerable conditions of their lot. The renting of the whole plain by the officials of the Russian Bank promised them the protection of that Government, the advance of a Persian army against the wicked Easht Kurds gave the hope that the punishment of their old-time enemies was at hand.

But these bright hopes have been suddenly crusht. The unexpected adadvance of a Turkish army resulted in the utter route of the Persians, who left their allies, the Syrian Christians of Tergamar, wholly at the mercy of their old enemies, made many times more vindictive by recent events. The wretched Christians, seeing that the defense of their homes would only involve them and their families in greater ruin, fled, leaving everything they had in the world behind. Two thousand of them found their way down to Urumia, absolutely destitute, all of them dependent upon charity for food, and many of them for the clothing necessary for decency's sake.

Rev. Robert M. Labaree, who recently went out to Persia to take the place of his brother who was murdered, appeals to friends in America for aid. All sums sent for relief of the plundered poor of Tergamar will be administered by the missionaries who will be assisted by the local Syrian relief committee.\*

#### FAMINE CONDITIONS IN INDIA

Bishop Warne of the Methodist Episcopal Church sends a cablegram appealing for aid: "Famine prevails

<sup>\*</sup> Any money sent to the Review or to Mr. Dwight H. Day, 156 Fifth Avenue, New York, will be forwarded

throughout the field; publish appeal—urgent." Fuller reports say that in all upper India this year climatic conditions have been most abnormal, and the rains, instead of lasting from 12 to 14 weeks, ended after only five weeks. The result is disastrous in the extreme. The rice and other wet weather crops have withered in the extreme heat which has followed the cessation of the rainfall, and in large districts the entire crop is a failure.

The poverty of the land is such that this brings immediate famine. ready prices are as high as they were during the height of the 1896 and the 1900 famines, and great distress prevails. The territory thus affected contains a population of fifty millions or more people, and at least one hundred thousand of these are Christians connected with the Methodist Church. These Christians are suffering hunger and even before help can come from America a very large number will be nearing starvation. The Executive Board of the Methodist Episcopal Church in Southern Asia, in its annual meeting, considered the conditions so serious that it most urgently appeals for help.\*

#### PROGRESS OF PEACE

What was actually accomplished at the second conference at the Hague, should be put on permanent record. The "Thirteen Conventions," so called are as follows; how much they actually mean only time can tell:

- 1. The peaceful regulation of international conflicts.
- 2. Providing for an international prize-

- 3. Regulating the rights and duties of neutrals on land.
- 4. Regulating the rights and duties of neutrals at sea.
- 5. Covering the laying of submarine mines.
- 6. The bombardment of towns from the sea.
- 7. The matter of the collection of contractual debts.
- 8. The transformation of merchantmen into war-ships.
  - 9. The treatment of captured crews.
  - 10. The inviolability of fishing-boats.
- 11. The inviolability of the postal service.
- 12. The application of the Geneva Convention and the Red Cross to sea warfare; and,
- 13. The laws and customs regulating land warfare.

Without essaying a forecast, we venture to express a strong confidence that the world is slowly moving on toward an era of arbitration. great and radical reforms, like these, take time, and are like waves, which advance and recede, but at each new advance reach and touch a higher flood mark. It would perhaps be too much to hope that so great a consummation would be rapidly secured, or without repeated and discouraging setbacks. But the bare fact that so many nations convene by authorized representatives for four months and for such a purpose is vastly signifi-

The American proposal as to future conferences included a provision that the next one shall be held not later than in 1914. Two other international conferences of note, looking toward the abolition of war, were held during September,—the sixteenth International Peace Congress at Munich, September 9 to 14, and the International Anarchist Congress at Amsterdam, August 25 to September 1.

<sup>\*</sup> Money may be sent to the editor of the REVIEW, or to Rev. A. B. Leonard, D.D., 150 Fifth Avenue, New York,

## PRAY WITHOUT CEASING

BY THE EDITOR-IN-CHIEF

This is an inspired injunction.\* Liberally translated it means pray unceasingly, continually, or without intermission—an emphatic, but apparently impracticable if not impossible command, since it is plain that to do so is inconsistent with unavoidable interruptions, necessary intervals of rest and sleep, and other occupations and obligations. If what is meant is the act of oral supplication, it is irreconcilable with God's obvious plan of human life.

Many have been the attempts to explain this injunction, some of which practically rob it of all real meaning. We are constrained to seek for an interpretation that is sensible, rational, and harmonious with other spiritual habits and duties, not only, but with employments and activities which belong on the lower plane, but are still an essential part of life. The most natural interpretation of these words is that which finds in them an exhortation to the cultivation of the prayerful frame. This solution is the more satisfactory, inasmuch as there appear to be seven such frames here enjoined: "Rejoice evermore"—the joyful frame; "Pray without ceasing"—the prayerful frame; "In everything give thanks" the grateful frame; "Quench not the spirit"—the watchful frame; "Despise prophesyings"—the teachable frame; "Prove all things"—the judicial frame; "Abstain from every form of evil"-the holy frame.

There is, however, even a much deeper meaning and lesson to be found here. Prayer, as God views it, is not primarily a matter of the lips, of times and seasons, of occasions felt to be fit

for such approach to God; it is rather with Him a matter of the spirit's deep and habitual yearnings, those profound depths of our nature where reside and abide the dominant desires of the heart and purposes and resolves of the will. Man's being is like an ocean with its great tidal movements when his whole nature is swayed in response to great attractive forces, and, in comparison with these, occasional acts and utterances are like ripples on the surface in contrast to a mighty tidal upheaval. Desire and determination pertain to the inmost life and being. They exist. quite apart from any occasional and formal expression in word or deed, and constitute the permanent, perpetual, potential factors in life's activity. It is these which are the true motive. or moving power, consciously or unconsciously wrought out in character and conduct.

How often our Lord touched these deeper springs of human action, and hinted the vital relation of desire and resolve to prayer, as when he asked the blind man at Jericho, "What wilt thou that I shall do unto thee?" or said to the woman of Canaan, "Be it unto thee, even as thou wilt." The original here, and in many other cases, makes "will" emphatic—"what willest thou," "even as thou willest," "if any man willeth to do His will," etc. God asks each of us, "What willest thou?" "What is it that with all your heart you will to have Me do?" This is the real prayer which He hears and heeds; and this is the prayer that is exprest and embodied in action. There may be, therefore, and is, a praying without ceasing, in every human life, whether the objects sought are of a higher or

lower order; for the dominant desire is always and unceasingly yearning for satisfaction, and the presiding purpose is without intermission willing and decreeing what it is resolved to have or do. All life, therefore, is an unceasing prayer, whether for selfish or unselfish ends, for lower or higher good, because all character and conduct take practical shape from the secret yearnings and determinings which are the formative factors in all our activities.

So interpreted, this inspired injunction—Pray without ceasing—is one of the conspicuous instances of penetrative, divine insight into the secrets of all holy living, and furnishes to a true disciple a grand stimulus and encouragement in service. We learn how God, the Hearer of Prayer, measures and estimates praying—not by our speaking, but by our living, so that our whole character and conduct become vocal to his ears—one ceaseless prayer.

The moment we see this truth, scores of examples and illustrations recur to the mind from scripture. When Abram separated from Lot, Lot choosing him the well-watered garden-plain, regardless of its spiritual snares, and Abram accepting cheerfully a less attractive pasture ground—indifferent to temporal surroundings if he might guard his harmony with God and man, each of them unconsciously exprest the prayer that he found in his heart, and in a far more significant way than by any words. Lot was praying, "Give me a goodly land to Abram was praying, "Let live in!" me live unto God!"

David cherished in his heart such jealousy for Jehovah that he could not live in a house of cedar while the ark of God was sheltered only behind curtains; and his habitual and intense yearning that Jehovah should have a suitable temple moved him, not only to gather vast stores of material and money for that end, but to give of his own proper good for the holy house a sum that seems incredible for his day, reckoned at from fifty to a hundred and fifty millions of dollars! Does any one doubt that, before God, such sumptuous giving was unmistakable praying for the erection of that house!

Paul no doubt prayed much. But that consecrated life that endured all things for Christ's sake, labors and perils, self-denials and exhausting journeys, in ceaseless endeavor to win souls and build up saints, was his real prayer and it was thirty years long.

Modern missionary work supplies many an illustration of the same principle. What is the petition, "Thy Kingdom come!" however hearty, in comparison with the daily life-prayer that seeks to turn everything to account in its promotion! A humble man and woman in Scotland, who had little else to give, consecrated three sons and a daughter to the mission field while yet in their cradles, and reared them for God. Was that no prayer?

A merchant, of New York City, not long since departed for the unseen world, who had for fifty years studied to know and supply the wants of the world-field. His diligence in business was mainly to make money for the Kingdom. When he was satisfied that, here or there, a new chapel or station, college, school, or medical mission, was imperatively needed, he gave money freely to provide it; and at his death

not less than one hundred different localities in the world-field had been blest with new or better facilities for the Lord's work, through his intelligent and careful benefactions. Every one of these gifts was in God's eyes a prayer.

David Livingstone's forty years in Africa were one unceasing intercession for the exploration, evangelization and illumination of the Dark Continent, passionate yearnings to heal the open sore of the world and bring light to souls in darkness, breathing not only in supplication but in action. His heart-beats were prayers. The golden pen of action, held in the firm hand of resolve, wrote out the sentences of that lifeprayer in living deeds; months and years of self-oblivion for Africa's sake, were its paragraphs; and the dying prayer at that little grass hut near Bangweolo, was only its concluding "Amen."

George Müller saw the prevailing unbelief even of disciples, and determined, with God's help, to build a visible monument to a prayer-hearing and present God. The hours he spent in actual supplication were many; but as God reckons praying, every step he took toward providing and conducting those great orphan homes on Ashley Down; every day's ministry to those thousands of children; every act of self-sacrifice that the Lord's work might not be hindered and hampered—all these were prayers, constituting together one ceaseless intercession for the advancement of His Kingdom. In the seven and a half millions of dollars, saved from self-indulgence, for the ends of unselfish service, the God he served

saw one long, unwearied offering of prayers and supplications for the needy.

A modern author writes book after book on missions, and uses the proceeds of their sales to give them wider circulation, his sole object to set before others the facts and needs of the world-field, and so stimulate consecrated going and sending, giving and living, to quicken disciples to advocate missions and pray for their success. Is that not praying? Can not the pen as well as the tongue be a suppliant before God? Are not these books mighty intercessors?

These thoughts have often sustained those who for nearly a quarter-century have patiently wrought on the pages of this humble missionary periodical. Such work is not lucrative and brings no temporal rewards. The advocacy of high missionary motives can not, in the nature of things, find warm response save in the few. But to set before the great reading public the noble principles of missions; to inform, instruct, inspire even comparatively a few in the direction of a world's evangelization; to help multiply the living links between the destitution of a thousand millions of souls and the consecrated body of disciples who are God's dependence for feeding their soul-hunger; to strengthen and hearten His servants in their pathetic toils and trials amid the death shade-all this, however imperfectly done, we offer to God as our prayer—a sincere and ceaseless. petition, that, as in heaven, so on earth, His name may be hallowed. His kingdom come, and His will be done.



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THE JEWISH ROAD TO WEALTH IN AMERICA

# THE AMERICAN JEW

BY REV. LOUIS MEYER

Assistant Editor of the Missionary Review of the World

America is predominantly a Christian country and we must strive in every way to bring the Gospel to every immigrant who comes to our shores, and to the vast multitudes which are already settled over the wide country. The American Protestant churches have, to some extent, become aware of their duty toward the hosts coming from Italy, Hungary. Bohemia, Poland countries of the Levant, and missionary work among these Roman and Greek Catholic masses has been But one element of this great nation, the large and increasing Jewish population, has been forgotten almost entirely, in spite of the fact that it has become a factor of great importance in our national life. One great reason for this neglect is lack of information concerning the American Jew and his need of the Gospel. These people should not be overlooked.

#### The Arrival of the Jew in America

The Jew set foot upon American soil before Columbus, whose journey of discovery was made possible only through the generosity of a Marano (secret Jew), Luis de Santangel, the Treasurer of Aragon. Queen Isabella did not pawn her jewels to secure the money for the intended trip of exploration. She declined to aid the eager explorer in any way because there was no money in the treasury. It was only when Luis de Santangel and Gabriel Sanchez, another Marano, urged upon her the importance of the plans

of Columbus, and when Santangel assured her that the needed seventeen thousand florins were in the treasury,\* that she sent Columbus on his journey of discovery. Upon the caravels which made that eventful first trip to America were a number of Maranos, prominent among them the physician and the surgeon. was a Jewish sailor, Rodrigo de Triana, who from the lookout discovered the faint outlines of the longed-for land, at the very moment when despair began to conquer the courage of the men. When the boat was lowered to take ashore men who were to seek the natives and to enter into communication with their chiefs, Luis de Tores, the Jewish interpreter of Oriental languages, was among its crew, and was sent ashore before the others. Thus the history of the American Jew begins with Columbus' discovery of America. Luis de Tores settled and died in Cuba.

#### Four Centuries in America

Jews, chiefly Spanish Jews from Holland, were on the muster rolls of soldiers and sailors who were sent out from Holland to New Netherlands during about the middle of the seventeenth century. On November 9th, 1654, Jacob Barsimson arrived in the ship *Pear Tree* in the harbor of New Amsterdam (now New York). Soon after he was followed by a party of twenty-three Spanish Jews, who arrived in the bark *St. Catarina* and were fleeing from Brazil, because of

<sup>\*</sup> She never knew what we know to-day, viz. that Santangel forwarded this money.

Portuguese persecution. Peter Stuyvesant, the sturdy governor, wanted these Jews excluded, but the directors of the Dutch West India Company refused to accede to his request, and on April 26th, 1655, they wrote to him as follows:

After many consultations, we have decided and resolved upon a certain petition made by said Portuguese Jews, that they shall have permission to sell and trade in New Netherlands and to live and remain there, provided the poor among them shall not become a burden to the company, or the community, but be supported by their own nation.

Faithfully the Jews of the United States and Canada have adhered to the conditions of this permit during the many years which have passed since it was written. The Jews were not at first permitted to erect a synagog. They were excluded from employment in public service, and they were not allowed to open retail shops. Later these strict laws were changed, and in 1664, when New Amsterdam was captured by the English and became New York, more Spanish Jews began to arrive. They gradually made their way into all of the original thirteen colonies, and their number was augmented by German Jews, who began to arrive about the second quarter of the eighteenth century. At the outbreak of the Revolutionary War they had reached positions of honor in commerce and-society in a number of communities. During that war the American Jew by his conduct splendidly contradicted—as he has always done-that cruel, false statement of Renan, "The Jew will never be a patriot; he simply dwells in the cities of others." There were

only a few more than 2,000 Jewish souls in America at the outbreak of the war, but many of them espoused the cause of liberty, and more than one hundred Jewish officers and men served during the Revolution. From 1861 to 1864 between 7,000 and 8,000 Jews saw service on both sides, among them nine generals and eighteen colonels, tho there were less than 200,000 Jews in the whole country. During our late conflict with Spain 4,000 Jews were enlisted in our army, while thousands more offered their services.

In the American regular army and navy a considerable number of Jews have always been found, while in the legislative halls and in the institutes of learning, in commerce and in literature, the American Jew, during the nineteenth century, rendered to the country of his adoption or his nativity services which have been largely in excess of his proportionate share.

#### The American Jew of To-day\*

### 1. His Numbers and His Distribution

The great immigration of Russian Jews commenced in the beginning of the eighties and added a new element to the few Spanish-Portuguese Jews and to the German-Jewish element which had been reinforced by Polish-Dutch and Dutch-English tributaries since 1820, and by Hungarian, Bohemian, Moravian and Polish Jews after 1848. Thus for

<sup>\*</sup> We use freely the following books and articles: "The Russian Jew in the United States," edited by Charles S. Bernheimer, Ph.D.; "The Great Jewish Invasion," by B. J. Hendrick, in McClure's, January, 1907; "Israel Unbound," by James Creelman, in Pearson's, February and March, 1907; "The Jewish Encyclopedia, 'and others, besides our own statistical figures.

the past twenty-five years the Jewish population in the United States has rapidly increased.\* The number of Jews in the United States is estimated as high as 2,000,000, after all a small number if compared with the total of our population of 80,000,000. But its importance lies in the manner of its distribution. These 2,000,-000 Jews are not scattered over the wide area of our country, but are chiefly settled in certain cities. Thus Greater New York has to-day an estimated population of 1,000,000, Chicago of 180,000. Philadelphia of 100,ooo, Greater Boston of 80,000, St. Louis of 50,000, Greater Pittsburg of 45,000, Baltimore of 35,000, Cleveland of 35,000, San Francisco of 33,-000, Cincinnati of 30,000, Minneapolis and St. Paul of 28,000, and so on. In almost all these cities the Jewish masses live voluntarily in certain circumscribed quarters, cities within cities, powers within powers.\* The congestion in these Jewish quarters is terrific, but in none is it greater than in the largest and oldest Jewish quarter of New York. Upon an

\* This Russian Jewish element was composed of Lithuanian, Volhynian, Bessarabian and other constituents, and of Galician, Polish and Rumanian tributary streams, but it defies analysis.

area of less than one square mile live more than 400,000 Jewish men. women and children. That is equivalent to 625 of them to each acre, or, to make the congestion still plainer, if the houses of the district were razed and all the men, women and placed upon the level ground, each one would have 48 inches square to live and move in. Thus the old Jewish Ghetto of the City of New York is the most densely populated part of the earth. According to Paulding\* there are twenty-eight public schools in that district which, on October 1st, 1903, contained 61,103 Jewish children (out of a total of 64,605). It is estimated that in New York 185,000 Jewish children, in Chicago 40,000, and in Philadelphia 20,000 were enrolled in the public schools at the beginning of the school year, 1907.

# 2. Rapid Increase in Numbers

This large Jewish population which has come to our shores mostly during the last twenty-five years, continues to increase rapidly. In 1899, 37,415 Jewish immigrants entered; in 1903, 76,203; in 1904, 106,-236; in 1905, 125,000; in 1906, 150,-846 (in New York, Philadelphia and Baltimore alone); and in 1907 (the year closes on July 1) about 200,000. Thus there has been a rapid increase of the Jewish population, especially in New York, where 65 per cent. of all Jewish immigrants have settled. Attempts are now being made to induce our Jewish newcomers to settle in new fields and to scatter over the country, but we doubt the success of these attempts.

<sup>\*</sup>Thus in New York the 1,000,000 Jews are settled in four great Jewish quarters, tho Jews in larger or smaller numbers are found in every part of the great city. The largest and oldest of these quarters is bounded by the East River, Catharine Street, the Bowery and Houston Street, and contains 400,000 Jewish inhabitants. The Uptown quarter is bounded by 86th Street, Fifth Avenue, 120th Street and the East River, and contains 200,000 Jews. The Williamsburg quarter contains 150,000 Jews, while the Brownsville quarter is inhabited by 75,000 Jews. Chicago Jewry (according to Philip Davis) is scattered all over the south side as far as 63d Street, on the east and northeast side up to the Lake, the northwest side and the west side. According to estimates made by Christian workers, there are on the northwest side about 30,000 Jews, while there are at least 75,000 Russian and Polish Jews in a district bounded by Poll. Street, 16th Street, the river and Ashland Avenue.

<sup>\*</sup> Quoted in Bernheim's book.

# 3. Growing Influence and Power

The Jewish element has not only increased in influence and power in proportion to its increasing numbers, but the American Iew has reached a position of influence which is far beyond that which is proportionate to his numbers. To the student of the Tewish character there is nothing strange in this achievement, for the two great characteristics of the Jewish race throughout the world, but especially in America, are ambitious perseverance and tenacity, and thus it comes that a greater percentage of Jews reaches positions of influence and power than of any other race represented in our great commonwealth. becomes first apparent in the spheres of education and of learning.

(1) In Science and Learning. Of the large numbers of Jews in the public schools of our cities, a surprizingly large number graduate and enter into the high schools and colleges, where they reach a high level of scholarship and carry off a large number of the honors. The proportion of Jewish students in almost all our higher institutions of learning is large, and in New York the Jewish students sometimes outnumber the Gentile. For instance, 75 per cent. of the students in the College of the City of New York are Jews, while more than 75 per cent. of the students in the Normal College of New York are Jewesses. In Columbia University the Jews formed nearly half of the university body of students in February, 1907. class forty-five out of less than a hundred students were Tews.\*

large proportion of these Jewish students in the higher schools of learning, on account of their hunger for knowledge, their ambition, and their persevering tenacity, graduate with highest honors and step into positions of trust. Creelman states that there are about 3,000 Jewish lawyers and nearly a thousand Jewish physicians in New York. Among the lawyers is found the great Samuel Untermeyer while five Hebrews members of the New York Supreme Court.\* Judge Otto A. Rosalsky, of the Court of General Sessions of New York (Criminal), furnishes a splendid example of the rapid rise of a Russian Jew, for he carried a basket as a butcher's boy only seventeen years ago. But the American Jew comes to prominence not only in the City and the State of New York, for in almost every state of the Union they are found in positions of high honor and trust and show themselves worthy.

Many professorships in universities and colleges are occupied by Jews, for we find in Johns Hopkins two, in Columbia three, in University of New York one, in University of Pennsylvania two, in University of Wisconsin one, in University of Chicago six, in Harvard one, in University of California two, in University of Missouri one, in University of Minnesota one, in University of Michigan one, while a still larger number are assistant professors or instructors. But enough has been written to prove that an extraordinary large proportion of our Jewish population has risen into prominence in educational circles.

<sup>\*</sup> New York Sun, February 16th, 1907.

<sup>\*</sup> Justices Levintritt, Newberger, Erlanger, Greenbaum and Hirschberg.

(2) Power in Commerce. In the business world the success of the Iew can scarcely be surpassed. cities small and large he has settled, has entered into commerce and in many places now rules the trade. In Philadelphia three out of five of the largest department stores are under Jewish control, in Chicago all but two. But in New York the tremendous power of the American Jew in commerce becomes the most apparent. Along both sides of Broadway for a mile and a half, in the downtown business district, Jewish names predominate upon the signs, and Weston, in "The Present Condition of the Jew, 1904," states that "in drygoods there are 514 Jewish firms rating \$58,000,000; in clothing 264 firms with a rating of \$34,000,000; while the rating of 2,018 general firms is \$207,388,000. Fifth Avenue, the former aristocratic thoroughfare, has become a thoroughly Jewish business street from 14th to 23d Hendrick states that in the last five years not far from \$15,000,-000 has been invested in new Fifth Avenue buildings to provide accommodations for hundreds of Jewish clothing manufacturers, who, a few vears ago, started in the dingy Jewish quarter on the east side. The Iew controls the clothing trade absolutely in New York, and employs 175,000 men, who annually turn out more than one-half of all the wearing apparel in the United States—a product valued at \$300,000,000.

In New York there are thirty-five Jewish banking houses, while in the stock exchange a host of Jewish men stand high. In the real estate field the Jew has outdistanced all his competitors, as Hendrick has well shown.

"Not far from 1,000 apartments and tenements are built in New York every year, involving an investment of about \$60,000,000. This enormous business is almost entirely in Jewish hands." Haskin has made the statement that the Jews own \$000,000,-000 worth of property in New York alone, and that the Jewish wholesale houses do a yearly business of more than a billion. There are now at least one hundred and fifteen Jewish millionaires in America, a number slightly above the ratio of population. In the section of New York from 60th to 90th Street, and from Lexington to Park Avenue, there are said to be at least five hundred Russian and Polish Jews whose fortunes range anywhere from \$100,000 to \$1,000,000.

In the shopping district of Sixth Avenue, New York, all the larger department stores belong to Jewish capitalists, while the American theater can be called "controlled" by such Jewish men as Klaw and Erlanger, Belasco and Frohmann.

Many distilleries of America are in the hands of Jewish owners, and Weston states that \$50,000,000 of Jewish capital is employed in the New York jewelry trade, and also that with this money full thirty-three per cent. of all the business done is transacted. Thus, in commerce and finance, the American Jew holds a commanding position.

(3) In the Public Press. Eightytwo Jewish periodicals were published in the United States in 1904, and a number of Yiddish daily papers are printed in the larger cities. Five of the daily newspapers are published in New York, and the combined circulation of all the Yiddish newspapers is estimated at 350,000 copies.

Many of the great dailies of our country are owned by Jews. Adolph Ochs, a few years ago a poor boy in Chattanooga, owns the Philadelphia Public Ledger, the New York Times, and the Chattanooga Times. Hungarian, Joseph Pulitzer, owns the New York World and the St. Louis Post-Dispatch. The New York Press is owned by Henry Einstein, the Baltimore News by Franklin, the Omaha Bee by the heirs of Rosewater, the San Francisco Chronicle by De Young, and so forth. The daily press of our country in a remarkable degree depends upon Jewish editors and reporters, who are brilliant and patriotic writers of great versatility, but of whom naturally no Christian sentiment can be expected in their writings.

In American Politics. The (4) American Jew has had a brilliant record in politics in the United States. Six Jews have been in the United States Senate since the Government was founded, viz: Yulee from Florida, Benjamin from Louisiana, Jonas from Louisiana, Simon from Oregon, Rayner from Maryland and Guggenheim from Colorado. The last two are serving now. In the 57th Congress of the United States were five Jewish members, viz: Goldfogle, Kahn, Knopf, Littauer and Meyer, while in many of the state legislatures are Jews. Oscar S. Straus is now Secretary of Commerce and Labor and is the first Jew in the United States to hold a Cabinet portfolio, while William Loeb, secretary to the President, exerts probably as much power as a member of the Cabinet. More than 2,000 Jews are in the employ of the Government. Samuel Gompers, the labor leader, is also a Jew.

In our larger cities the Jewish populations have become great factors in politics, and they are conscious of their power. There are, however, no Jewish leaders who could deliver the Jewish ballot under certain conditions, for the Jew is singularly independent. But the racial instinct is so great, the same feeling dominates the Jewish hearts so much, that only in rare cases the Jewish vote is divided. These cases where it has become divided have served only to reveal its tremendous influence. New York politicians have confirmed our opinion that Hearst's defeat in the election of November 6th, 1906, came to pass largely because the Jewish vote was divided, a large number of the common people following the leadership of the Yiddish press and supporting that party to which the President belongs, who had shown such tender consideration of their race by announcing that he would make Mr. Straus a member of his Cabinet on January 1st, 1907.

(5) In Benevolent Work. No other single race spends as much money for the poor in proportion to their number as the Jewish. In New York alone the total assessed value of Jewish asylums, hospitals, educational institutions and religious buildings is more than \$10,000,000. The United Hebrew charities in almost all our larger cities are model institutions and Jewish settlement work is well organized. Kindergartens and sewing-classes are established everywhere, and aids to self-improvement are liberally provided for the poor. The American Tew is a liberal giver, not so much, we believe, because he is more benevolent

than others by nature, but because charity is intimately connected with his religion.

#### 4. American Judaism

It is impossible to give a complete description and definition of American Judaism in a brief space. To the Christian, American Jewry presents a wonderful fulfilment of Hosea iii. 4, 5. The landless and the kingless nation abides without a knowledge of the Prince of Peace, without repentance, without conviction and forgiveness of sin, and in spiritual blindness.

American Reform Judaism is a mixture of Unitarianism and intellectual Rationalism, which elevates philosophy above religion. It clings, at least outwardly, to the great Jewish Holy Seasons, to the name Jew, and in the majority of its followers to circumcision. Its adherents expect the coming of the Messianic age (not of a Messiah), when justice will reign supreme and love will bind man to man. In many of its prayer-books all sacrificial prayers are omitted, and laws and statutes are set down according to the present time.

American Orthodox Judaism has its adherents mainly among those who not long ago came to our shores from the densely populated Jewish districts of Eastern Europe where Talmudism still has a strong hold upon the people. Tenaciously it clings to the letter of the Law, and the Old Testament is crowded out by the Talmud. It wastes its strength, as has been well said, in laborious triflings and unprofitable acuteness, for which the Talmud alone is responsible. The six hundred and thirteen precepts, contained in the Talmud, control and govern the life of the Orthodox Iew and decide even questions of the highest moment for him. Orthodox Judaism, as well as Reform Judaism, undoubtedly teaches salvation by good works, for the adherents of both are taught that fasting, prayer and alms take the place of sacrifices.

While thus the older Jewish element in America still adheres, to some extent, to the tenets of Orthodox or Reform Judaism, a pitiful state of affairs predominates among the younger element in the larger cities. There is, according to Bernheimer, a very appreciable number of fairly well educated young people who have left the Jewish religion of their Orthodox parents. To them, and also to the numerous more ignorant and cynical element of the Jewish population, the Jewish faith, with its ceremonies and restrictions, is ridiculous and con-"Pleasure, and not duty, temptible. being their watchword, all that hampers freedom or self-indulgence, is a kill-iov to be avoided. Therefore, the dance hall, the vaudeville theater, the card game, the prize fight are places of frequent resort. The synagog, the lecture hall, the concert room, the debating club, are not visited to any extent by this particular portion of Young Israel." Thus the religious state of large masses of young American Jews is pitiful.

# 5. The Dark Side of the Picture

A decline of a religion which contains as much truth as Orthodox Judaism, must be accompanied by moral decay, and thus, while a proportionately large number of American Jews has risen during the last decade, vice and crime have entered among them where hitherto they were little known. At the thirty-third annual meeting of the Young Men's Hebrew Association,

held at 92d Street and Lexington Avenue, New York, on January 24th, 1907, Judge Otto A. Rosalsky stated that he had observed that crime was largely increasing among the young folks of his race. "I am sending more and more young rascals to jail," he said. And thus he uncovered the pitiful state of the younger Jewish people. Bernheimer states: "Thirty years ago the conviction of a Jew for a felony was almost unheard of in the city of New York. To-day there is not one penal institution within the area of Greater New York which does not harbor some offenders of the Jewish people." "Eight per cent. of the prisoners at Blackwell's Island Penitentiary are Jews. At the workhouse at Blackwell's Island less than 2 per cent. of the 2,000 inmates are Jews." "In the House of Refuge on Randall's Island, there were two hundred and sixty Tewish boys and girls in November, 1904. In the Juvenile Asylum there are two hundred and sixty-two Jewish children under sixteen years." What is true of the criminal institutions of New York is true of most of the criminal institutions throughout our land. Compared with the ratio of Iewish population in the different parts of the United States, it still remains an uncontrovertible fact that the ratio of Jewish criminals is considerably lower than that of the general population, but the cause for alarm lies in the fact that the Jewish population of our country, to whom legal misdemeanors were in the past almost unknown, is beginning to fall into moral decay.

Bernheimer thinks that the crowded life of the streets, the absence of proper home training, and the loss of religion, are the reasons for this decay, and he pleads for "a leader possessing eloquence and personal magnetism and the power of teaching by example the value of a religious life as interpreted by the teachings of Judaism in its modern form." While we agree with the reasons assigned in Doctor Bernheimer's work, we disagree with him concerning the remedy. Judaism can not lift these fallen ones up, neither Orthodox nor Reform Judaism. rigid preaching of and adherence to the Ten Commandments can lift men to a very high pinnacle of morality, but it can not save them. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." By faith in Christ only, are men, whether Jews or Gentiles, saved.

But we must touch a still more painful subject, viz: the tremendous increase of prostitution among the Jewish girls in our larger cities. We will not detain our readers with a discussion of the reasons for this degradation, except that we call their attention to a remarkable statement made by Turner,\* in which he names as one of the four interests concerned in the exploitation of prostitution in Chicago "the men-largely Russian Jewswho deal in women for the trade." He also says: "The largest regular business in furnishing women, however, is done by a company of men, largely composed of Russian Jews, who supply women of that nationality to the These men have a sort of loosely organized association extending through the large cities of the country, their chief centers being New York, Boston, Chicago and New Orleans. In Chicago they now furnish the great majority of the prostitutes in

<sup>\*</sup> See article, "The City of Chicago," in McClure's April, 1907.

the cheaper district of the west side levee, their women having driven out the English-speaking women in the last ten years."

We hesitate to accept the statement of some slum-workers that prostitution increases among the American Jewesses at a higher rate than among the women of any other nationality in our country, but we, and every close observer of the life in the crowded Jewish tenement districts of our larger cities, must acknowledge the existence of a large number of Jewish prostitutes in the United States. Reader, nothing but the Gospel of Jesus Christ can lift them up from a life of shame and save them.

# 6. The American Jew and Christianity

(1) Attitude of the Leaders. We must carefully discern between the attitude of the leaders and the attitude of the common people toward Christ and Christianity.

The attitude of the leaders in general is one of some peculiarity. They praise Jesus, are proud of his Jewish birth, and speak of the doctrines contained in his speeches and parables as ideal, but they deny his divinity and thus make him an impostor.

Christianity to most of them is nothing but a system of doctrines developed by Paul, and they reject its tenets. They are bitterly opposed to the preaching of the Gospel to the Jews, reiterating continually that we live in a free country and that Christians have no right to disturb their peace by the establishment of missions amone them. The Jewish leaders deny the fundamental truth that ours is a Christian country and that our institutions are Christian. They therefore oppose the reading of the Bible in

the public schools by distributing broadcast their pamphlet, "Why the Bible Should not be Read in the Public Schools." They are determined in their efforts to have all Christmas celebrations or entertainments relative to the day prohibited in the public schools. Jewish members of the California Legislature have succeeded in barring the name of Christ from the prayers of the chaplain,\* while the two Jewish members of the Colorado Legislature failed in a similar attempt.† Thus by their acts the American Jewish leaders contradict their oft-repeated saying, with which they oppose Christian missions to the Jews, "Leave us alone, for we are leaving vou alone." Well, we have left them very much alone, for we have only played at Jewish missions. But have they left us alone?

(2) The Common People. some Jews, especially those who have come from lands like Russia and Rumania only lately, are still filled with tremendous prejudices against Christ and Christianity, it can be well said that, in general, the attitude of the large Jewish masses in the United States is an attitude of inquiry. They have tried Judaism, and were not satisfied in the bondage of Talmudism, nor did they find satisfaction of heart in the rationalistic teachings of the reform rabbis. They have tried socialism and philosophy, but in their hearts there remains an unsatisfied longing Thus they for something better. eagerly accept and read suitable Christian literature and Old and New Testaments in their language.

The prejudices of the masses against Christian missions to the Jews have

<sup>\*</sup>New York World, January 18, 1907.

<sup>†</sup> New York World, February 19, 1907.

greatly decreased during the past ten years. All Jewish missions in the United States—alas, there are but few of them—report crowded meetings for men and serious attention to the preaching of the Gospel. The women's and the children's classes are also well attended. In short, it is the old story of the time of Christ, "The common people heard him gladly."

Naturally this attitude of inquiry leads to more frequent conversions and baptisms among the American Jews. In regard to these conversions Oscar S. Straus \* made recently the following statement: "The very few Jews who change their religion do so from unworthy motives." Mr. Straus thereby gave expression to a statement contradicted by figures and by facts. Some years ago \* we showed that 5,208 Jews were baptized in the United States and Canada between 1870 and 1900, while from 1895 to 1901 the number of Jewish baptisms in the same countries was 1,072. As far as ascertainable, 323 Jews were baptized in 1905, and 376 in 1906 in America. These figures are by no means small, tho they must be incomplete in a country where baptisms are not officially recorded.

In regard to the unworthy motives, we scarcely need to contradict such slander. The American Jew can not gain any temporal advantage by joining the Christian Church, for baptism does not enhance social condition in this free country. The Hebrew Christian in America gains to some extent the ill will of his Jewish kindred and in some cases their bitter persecutions. He is met with sneers and insinuations by the Jewish leaders, and he is met

with suspicion by the great mass of Gentile Christians, until he has proved himself. Thus, only the grace of God can cause a Jew to face the difficulties and profess Jesus Christ before the world. There may be some who are moved by unworthy motives, but they soon turn back and their names are found upon the rolls of Christian churches a short time only. The present ecclesiastical statistics disprove Mr. Straus' statement, for eighty-nine Hebrew Christians, men who were converted when of age, are to-day ordained ministers of Protestant denominations in America, while fourteen Hebrew Christians serve the Master in the foreign field as missionaries employed by American missionary boards. "By their fruits ye shall know them."

#### In Conclusion

We have tried to present the American Iew with his virtues and with his faults. He is a man and sinner, even as others, but he has not received Christ and His Gospel and, therefore, is without eternal life. Think of his virtues and his power: what a desirable member he would make of the Church of Christ! Think of his faults and of his degradation, and remember that only Christ can overcome them. Think of the multitudes of Jews coming to America, to be added to those masses already here, and remember that unto you and me the Lord has given the wonderful privilege and the great commission to preach the Gospel to every creature. command includes the Jew. Remember that the Gospel of Christ "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

<sup>\*</sup>In an interview published in the Cincinnati Times-Star, October 26, 1906.

<sup>\*</sup> MISSIONARY REVIEW, December, 1902.



PANORAMA OF THE LONDON JEWS' SOCIETY MISSION HOSPITAL, JERUSALEM

#### THE MEDICAL MISSION HOSPITALS OF PALESTINE

BY DR. E. W. G. MASTERMAN, JERUSALEM

The Holy Land is, for its small area, remarkably well supplied with medical missions, the majority of which have well-built modern hos-The reason for the development of this particular aspect of mission work lies in the peculiar difficulties which beset the preaching of the Gospel in this once so highly favored, but now so unfortunate, land. In India, China, Africa and many other lands there are many ways of reaching the people, the most direct of which is the proclamation of the Gospel in the public marts, in the crowded inns and beneath the wayside tree. In Palestine, or land peculiarly under the curse of the Turkish domination, all public preaching of the Gospel is forbidden; even attendance at an ordinary mission hall is, in the larger centers, at any rate, all too often rendered impossible. Tho such methods are closed, yet in the medical missions throughout the land, both in the out-patient waiting-rooms and in the hospital wards, there is the most direct, the most open and the most free proclamation of the Love of Christ, both to Moslem and Tew. A rough estimate leads me to calculate that not less than 2,500 Moslems and Jews every week thus hear the Gospel pro-

claimed in their own language. When one considers the restrictions put upon all other methods-evangelistic or educational-it is marvelous to think that through this agency free and straightforward religion addresses as well as countless private conversations are regularly going on through the length and breadth of the land. Those who, like myself, have worked for some years in Palestine, are all agreed that the effect of all this-tho diffused —is immense. There is a far greater apprehension than ever before since, perhaps, early Christian days, of the practical and spiritual character of Christianity as contrasted with mere form and ritual: there is a much clearer understanding of the real motives of missionary effort, of its nonpolitical and unworldly objects. The name of Jesus is now known through the whole land as that in which deeds of mercy and healing are performed. It is the Masseahîn—the followers of el Messiah-to whom Moslems and Jews have to look in every place for help in their physical ills. Medicine and healing are given "in His name," and many an anxious Moslem parent begs the doctor to heal her child "Minshan Yashur el Massehh" or "Minshan Saidna issa" ("For the sake of , Jesus Christ" or "For the sake of our Lord Jesus").

Not a few baptisms have occurred in the land as a direct result of medical mission work, but the wide scattering of the good seed will surely some day bring about a full and abundant harvest compared with which the present results are insignificant. When considering results it must be remembered how recent is the wide establishment of medical missions in this land. It is true that in Jerusalem the medical mission hospital was founded in 1842, but for very many years the work here was on philanthropic rather than evangelistic lines, and little direct mission work was done in the wards. During the past twenty years there has been a great change in this respect, and now this hospital and the various dispensaries connected with it are centers of regular Christian instruction. With the exception of the Jaffa Hospital, all the specially built hospitals have been opened for work in the last decade. During this time hospitals have been built on European lines at Tiberias, Jerusalem, Damascus, Nablûs, Safed, Haifa and Gaza, while such hospitals are planned for at Helron and Nazareth. The mission hospital accommodation during these last ten years must have increased at least fourfold. In the British medical mission hospitals of Palestine-excluding Syria—there is hospital accommodations for about four hundred beds and cots, of which the greater number are in constant use. Such an institution as the Kaiserswerth (German) Hospital (seventy beds), and the beneficent Moravian Hospital for Lepers (fifty beds), both at Jerusalem, are truly medical mission institutions, and the inclusion of these beds

raises the total accommodation well over five hundred. At the very least 6,000 patients pass through these institutions annually, the vast majority of whom are Moslems and Jews. On these people in particular Christian influences, both by deed and word, have come to bear; each of these will have a tale to tell in his home, his village or his tent regarding the tender care of the followers of Sardna Issa or Yasuă el Masseal, and many will have memories of His gracious Word as read to them during the long, weary hours in the sick-bed. It must not be forgotten, too, how great is the influence of the modern, up-to-date hospital as a civilizing and humanizing agency. The whole style of building is new; many fittings-beds, walls, lavatories, operating room, cooking stoves, etc. —all introduce the people to a hundred new ideas. In all the hospitals, staffs of native assistants are kept-Moslems, Jews and native ministersas cooks, servants, ward assistants, dispensary assistants, doorkeepers and gardeners, not to mention the trained native doctors and dispensers; and all these must, by their prolonged contact with the mission agents, imbibe, perhaps quite unconsciously, something of their teaching. The hospitals afford grand opportunities for the gifted native evangelist whose light (as far as the public teaching goes) would otherwise, for political reasons, be always "under a bushel" as regards his non-Christian neighbors.

While the past decade has been largely occupied in establishing and organizing the work, the next ten years must see a great output of evangelistic activity. The medical missionaries have, in many cases, been largely engaged in learning the lan

guages, collecting money for their hospitals, superintending building operations, selecting suitable helpers, organizing their staffs and establishing their methods. Now the time comes for a great "forward" advance. Unless some unforeseen outburst of Moslem fanaticism or Jewish bigotry should take the place of the compara-

ered corridor, being arranged in a semicircle. At the eastern end is the out-patient department, recently considerably enlarged; at the western end is the medical mission superintendent's house. In the center of the curve stands a handsome three-storied building devoted to the nursery home, the kitchens, operating room, etc. The



A SCENE IN THE OPERATING ROOM IN THE SAFED HOSPITAL

tive friendliness and liberty of the present, there must be in the near coming years a vast diffusion of evangelical teaching through the length and breadth of Palestine.

The Jerusalem English Mission Hospital (founded 1842), under the Society for Promoting Christianity Among the Jews, is exclusively for Jews. The present buildings, opened in 1897, are in the new suburbs, nearly a mile from the city walls. They are constructed on the pavilion system, the separate parts, connected by a cov-

four wards are arranged between these buildings, two on the east, for women, and two on the west, for men. The institution as a whole is one of the best built mission hospitals in the world. The staff consists of Doctor Wheeler, physician and superintendent; Doctor Masterman, surgeon; five English fully-trained nurses; a German housekeeper, and three dispensers, besides many subordinate assistants. The hospital being exclusively Jewish, *Kosher* food is provided, and all reasonable Jewish customs are al-

lowed, so that the strictest Talmudic Jew of Jerusalem—that city of Jewish bigotry-can stay there without searing his conscience. Tho this is the case, opportunities are not neglected while the patients are in the hospital of influencing them toward Christianity. About a thousand patients per annum pass through the wards. In connection with this medical mission there are dispensaries for out-patients at the hospital in the city (within the old walls) and in the village of Siloam. Besides the "clinics," great numbers of poor Jews are visited in their homes.

Next, of the medical mission hospitals in point of time, is that built at Jaffa in 1882 by Miss Mongan. This handsome institution is now supervised and largely supported by Miss Newton. There about fifty beds under the medical superintendence of Doctor Keith. An energetic evangelistic work is carried on both in the wards and in the out-patient department. Miss Newton also has English and native helpers who visit in the outlying villages.

Of the Church Missionary Society's medical missions the most important hospital is that at Nablûs, ancient Shechem, which, since its first opening, in the new buildings, some eight years ago, has been considerably extended so as to accommodate over sixty patients. Nablûs is geographically the center of Palestine and the very heart of the Moslem population. The establishment of the C. M. S. in this place was attended with much opposition, and for years the mission workers resided here, as it were, on sufferance. They were subject to all kinds of slights and even open insults; all this is now fast changing. The

hospital is visibly exercising a mighty influence over the whole district. Even the casual traveler will notice a marked improvement in his own treatment as he revisits the place.

A few weeks ago I was present at the Sunday afternoon service for the in-patients in the out-patient room. A curtain divided the room longitudinally: on one side sat the women, on the other the men-only the preacher could see them all. It was a large audience all, with I believe a single exception, made up of Moslems. After prayer and praise, Doctor Wright, the medical missionary, addrest them very clearly and directly on the words, "Why seek ye the living among the dead? He is not here but is risen." (Luke xxiv. 5-6.) Very pointedly and openly he showed that it is not dead prophets, but a living Savior we all need. It is dead prophets, dead saints, dead laws to which the Moslems now look, but their need is a living, life-giving Christ.

On another occasion I arrived in Nablûs to find all the in-patients gathered in a large ward to enjoy a Christmas tree. A lofty tree, ablaze with lighted candles and loaded with little presents for everybody, stood at one end of the room, and while all the hearts of these simple peasant folk were warmed by the Christmas good cheer the native pastor in a few well chosen words explained to them the beautiful history of the Babe of Bethlehem who was born to bring "Peace on earth and good will toward men." These scenes are but typical of the methods everywhere, but they are specially impressive when one recalls that they are part of the regular evangelistic activity in ward services, outpatient addresses and individual talks

—in a city where but twenty-five years ago it was scarcely possible for a European missionary to live.

At Gaza, another fanatic center of Mohammedanism and, one may add, a hotbed of immorality, a similar gracious work is going forward. Rev. Canon Sterling, M.B., has here for years carried on a combined campaign of healing and preaching. is a good linguist and is able better than most to make himself understood when discussing religion with his patients. For long this work has been accommodated in a badly built, nativebuilt hospital, a building which has been repeatedly condemned as dangerous; now a new hospital, erected on the latest scientific lines, is fast nearing completion and is to be opened this autumn (1907). Canon Sterling is desirous of devoting himself more and more exclusively to evangelistic work, and Doctor Brigstocke, who has had several years' experience in medical mission work at Damascus and Baghdad, is about to take over the superintendence of the more strictly professional work.

The C. M. S. also has medical missions at es Salt, east of the Jordan, at Acre and at Kerak in Moab—the ancient Kir of Moab. In the first two of these there are small hospitals in native houses.

The Edinburgh Medical Missionary Society, which has a splendid medical mission hospital with two doctors at Damascus in Syria, has also in Nazareth a long-established medical mission. Here for upward of half a century the veteran, Doctor Vartan, has labored. During that time he has seen the place grow from a mere village into a considerable town with handsome modern buildings, churches, con-

vents, schools, hotels springing up on all sides. There have been bitter disappointments, as, for example, when his house, the rising walls of a hospital and all the property purchased for the mission were unjustly wrested from him by the Turks and he was obliged, when his hopes of enlarged work stood highest, to be content to continue the arduous dispensary work with a hired native house as temporary hospital and itinerating without the satisfaction and increased influence afforded by a properly equipped English-built hospital. His life and labor, and that of his sainted wife, called to her rest in December, 1906, were. however, not in vain. Their influence in the place has been enormous, and to-day a young doctor, Doctor Scrimgeour, is about to erect the much-delayed but now secured hospital. Meanwhile, the doctors have to be content with premises in which, however, is a charming little hospital where fine work is being done.

At Haifa, just below Carmel, the English bishop in Jerusalem has a small medical mission hospital excellently equipped under the superintendence of Doctor Coles.

The "United Free Church of Scotland" have medical missions at the important and historic cities of Hebron and Tiberias. The former mission, under Doctor Paterson, is as yet unprovided with a specially built hospital, tho a considerable sum of money is in hand for the purpose. At present a small temporary hospital is carried on in hired premises while the local fanatical opposition in this, the most conservative and backward city in Palestine, is being slowly but surely worn down. In time public opinion, educated by countless acts of Christian



THE DOCTOR'S CONSULTING ROOM IN THE SAFED HOSPITAL, GALILEE

love and mercy, must become so strong that those who would if they could keep any Christian from even dwelling in their midst, must at last change their policy and welcome what they now hinder. The land of this Sacred City is under such peculiar legal restrictions that until the Moslem sheikhs allow it, it will be impossible for a secure site to be obtained for a hospital. The day when even these men will welcome the benefits of a Christian hospital in their midst is not, however, now far off.

At Tiberias, Doctor Torrance has been working since 1854, and he has now the satisfaction of seeing the medical mission accommodated in a well-built and commodious hospital picturesquely situated by the lake side. The view from its balcony is unique in its beauty and sacred interest. In

front the lake stretches away to north and south. To the right snowy Hermon towers above the long stretch of the northern shore where, more than anywhere in Palestine, was carried on that first and greatest ministry of healing and preaching. To the left lies picturesque Tiberias, a mere remnant of the great city which once stood there, a little town of poverty and dirt and sickness. It is a sacred city of Tews and therefore a nest of orthodox bigotry. Here in the terrible cholera epidemic of 1902 when, in spite of heroic efforts on the part of the doctor who lost his own wife in the epidemic, the population was decimated. Altho the mission is intended primarily for Jews, the medical mission has always been open to other classes of the population, and great numbers from all over Galilee and from the Jaulon and

Hauran, east of the Jordan, have received healing. The influence of Doctor Torrance is great all over the land: his fame as a surgeon I have encountered in all parts of Northern Palestine. Here, too, the name of Jesus is prominently held up to all and from the Tiberian hospital His gracious message is daily carried to many a spot once trodden by His sacred feet, but now downtrodden by the dominion of the false prophet.

Some twelve miles due north of Tiberias, but high in the mountains of Galilee, 3,400 feet above the lake, is the much larger town of Safed. It has about 25,000 inhabitants, equally divided between Moslems and Jews. It is indeed one of the largest local centers of the latter people, being one of their four sacred cities. It is the center of the modern Jewish agricultural colonies of Galilee. Here, at

Safed, the "London Society for Promoting Christianity Among the Jews" had much difficulty a quarter of a century ago in making a permanent footing, but to-day they have a position in the hearts of all classes of the people both secure and warm. medical mission opened the door, but it was not till in 1904, when Doctor Anderson's handsome new hospital was opened, that the influence became manifestly felt. To-day this hospital with its forty beds and cots exercises a wide influence—healing, civilizing and evangelizing. The primarily for Jews, it always numbers among its inpatients a proportion of Moslems, and the first baptism in the wards was a Moslem convert. As at Tiberias, the patients attending come from the very area where our Master Himself lived and labored. Scarcely a dispensary day passes without the doctor seeing



THE MEN'S WARD IN THE MISSION HOSPITAL, SAFED, PALESTINE

patients from the sites of Bethsaida, Capernaum or Chorazin, from Gennesareth or from those other "Villages of Galilee" where "He taught in their synagogs." The ruins of the ancient synagogs of the Jews—of a period at least not long after our Lord—are still to be found in spots all around Safed. From the heights of Safed there is an outlook over most of Northern Palestine. The Crusaders chose this lofty outlook, secluded as it is by many a defensive valley, as one of their chief strongholds. Here the Knights of the

Temple, after fruitlessly and gallantly defending their castle against the cruel Mameluk-Sultan Bibars, were at last captured and without exception massacred in cold blood. The ruins of these mighty walls to-day bear witness to the failure of that mistaken Christianity which trusted to the arm of flesh to win the kingdom of the "Prince of Peace." To-day we have returned to the methods of this Divine Master "who went about doing good, and healing all those opprest of the devil" and "preaching the Gospel."

### CRITICISM OF MISSIONS INVESTIGATED

BY WILLIAM T. ELLIS, ESQ.\* Editorial Staff of the *Philadelphia Press* 

The missionary enterprise is entering upon a new phase. There are many evidences that Protestant churches are coming to entertain seriously their missionary responsibility, and to undertake to prosecute the work of foreign missions with some degree of adequateness. Signs of a great advance movement are general. It is not only the faith-filled vision of zealous enthusiasts, but also the sober conviction of conservative men and women, that the non-Christian world may yet be evangelized within this generation. Were this the place to attempt an interpretation of providences on the mission field and in the home church, it could be shown that there is a strange concatenation of circumstances imperatively summoning Christendom to a fresh missionary enterprise.

This elevation of the missionary propaganda to a higher plane creates new duties as well as new conditions. Readjustments and rearrangements of many kinds are inevitable. both in the home administration and in the field equipment. One important factor in the situation, which can not be ignored or dismissed with scorn, is the wide-spread criticism of foreign missions. Before we can advance to a military-like world conquest, we must clear the ground of the harassing criticisms which now more greatly impede missionary progress than the Church at home realizes.

The present generation of Christians have a passion for facing the facts. They are now the less devoted to high ideals than previous ages, but they will not shut their eyes to actual conditions. One im-

<sup>\*</sup> Mr. Ellis has recently completed a tour of the world to investigate missionary work for a syndicate of newspapers. He sought to look at the work impartially, and to speak candidly of failings and virtues of the work. He found much to criticize, but more to commend, and returned a strong friend to missionaries and a firm believer in the work they are doing.—EDITOR.

portant fact in the foreign missionary situation to-day is that in every port city, and in almost every steamship that plies the waters of the Orient, there exists a deep and earnest hostility to foreign missions and foreign missionaries. This is to be found not only in the barrooms of the big hotels, and in the smokingrooms of trains and steamers, but also in the most cultured circles of the great European communities in these Asiatic cities. Many, if not most, of the English newspapers published in the Far East are avowedly anti-missionary. Many travelers return home from journeys in the Orient primed to speak unequivocally against foreign missions.

The influence of this state of affairs upon the Asiatics is, of course, most pronounced. The Western business enterprises in the East touch the life of the yellow man and the brown man at more points than do the efforts of the missionaries. can scarcely be denied that the East takes its conception of Western civilization from the port cities and their outreaching arms, rather than from the missionaries and their agencies. Thus it becomes apparent at a glance that it is vital to the progress of evangelization that this hostility shall either be destroyed, or diminished to the smallest possible proportions. It is not enough to say that all this criticism is a tribute to the present importance and ubiquity of the missionaries; still less does it suffice to declare that these criticisms spring from the evil-doers whose lives are rebuked by the character and preaching of the missionaries. The business of a modern, organized missionary crusade is to remove the criticism itself, and all its hurtful consequences.

Men of the world are well aware that in Christian lands, also, the criticism of foreign missions goes deeper than that which is frequently heard in religious circles, the latter being to the effect that the "home heathen" have not yet all been converted. Recently, in a gathering of missionary supporters, I ventured to indicate specifically one or two of the definite charges against missions which I have repeatedly heard in America; and the company was shocked beyond expression—that is, all except the business men. They have heard from returned travelers, and from men who say that they "have it straight," that missions are a great many things that are unlovely. Some Christian men have deemed it a mark of "liberality" on their part to sit by in clubs, and other gatherings of men, and listen to the most sweeping criticism of the Church's foreign representatives, without uttering a word of defense or remon-They themselves are not quite certain of the facts; perhaps their willingness to give pocketbooks the benefit of the doubt raised by these criticisms is one reason for our inadequate missionary giving.

Now this is the day of the square deal. If these things are true concerning foreign missions, the Church has a right to know them. If they are not true, the missionaries ought not to be compelled to endure them. The Church at home should be brave enough, and loyal enough to herself, to remove all causes of criticism; and loyal enough to her representatives abroad to confront and

silence the criticisms that are not warranted. As a broad proposition, I think it is true that no business house in America treats its representatives with so great disloyalty as the Christian Church treats her missionaries in the foreign fields. If the laymen are to take hold of the missionary situation, they must do so militantly and vigorously, dealing with all slanders against missions as they would deal with slanders against their own family or business or good name. It would be an act of real helpfulness to the world to show that Christianity is not a supine, inert thing, that resists no indignity. Let the Church withstand adversaries to their face and she will command a respect that will readily develop into admiration and possible discipleship.

The importance of this phase of modern missions has been imprest by a year's investigation of the foreign field. I went out, at my own charges, in behalf of a syndicate of American and Canadian daily newspapers, pledged to ascertain so far as possible the facts concerning foreign missions. I went with no obligation except to the public. promise was seriously given to report the facts as I saw them, and to verify or disprove, as far as was in my power, the manifold criticisms of the great foreign missionary enterprise. In the course of this investigation, I made many criticisms of missions and missionaries, and I heard a greater variety of criticisms than would come to the ears of the ordinary traveler; for wherever I could learn of a critic I sought him out diligently and heard the worst he had to say, for my one business

abroad was to investigate the pro and con of the missionary situation.

· I have returned to America more deeply convinced than ever of the beneficence and usefulness of foreign missions, and of their importance in the development of civilization, through the growth of the Christian Church. So far as in me lies, I am now doing all in my power to further missionary interest in the churches at home. After a personal acquaintance with more than a thousand missionaries, and a study of hundreds of mission fields, including practically all forms of missionary work, I am prepared to endorse foreign missions. Because of my deep faith in them. I have come back convinced that missions must be championed adequately, bravely and sensibly, by modern men and methods. They are able to stand all tests. A mistake here or there, an unfit man now and then, and occasional methods that can be improved upon, by no means invalidate the missionary undertaking. No man returns from a close study of the foreign field with the same conception of foreign missions that he took with him when he left Christendom. His faith in foreign missions is on a new basis of reality. Some of the old foundations of sentiment he has found to be misconceptions. They have been swept away.

This is a wholesome result of discriminating criticism. All such criticisms the Church is bound to hear and heed. She wants to know all the facts, from whatever source she has to learn them. If a man hostile to religion adds to the sum total of her knowledge concerning her own work, she should be an open-minded

pupil. Let it be said frankly that the attitude of some missionary officials and supporters in this particular is not such as to command the respect and admiration of fair-minded persons.

An illustration from my own experience will serve. One of the serious charges which will be heard on every hand is that missionaries are "grafters." Scores of times I heard this assertion, whenever possible running it to ground. This is one of the definite points which I engaged to investigate. The only instance I could discover of a missionary in active service who was engaged in outside business. I came across in Naturally, I heard many highly-colored versions of the story, from a variety of authorities. from an official of the American legation I obtained the direct charge that the missionary had, for pay, served a certain malodorous railway corporation seeking concessions the Chinese Government. Without mentioning the missionary's name, I stated the facts, indicating him, however, in such a way that his own board would know who was meant. Promptly the secretary of that board, and various of the denominational papers, came out with vigorous denials of the charge and denunciations of me. One paper searched the depths of its vocabulary of vituperation to slander me for saying such a thing about a missionary of its faith. It so happens that I have a letter from that man's bishop, fully corroborating the essential allegation. That letter has been shown to the missionary's secretary, and to the editors of the papers in question. Not one of them has had the fairness to admit that I

was right, and that their charges against me were wrong, and that their missionary was in error. Such a state of mind is perfectly hopeless. It can not for a moment do honorable battle with the hostile critics of missions, because it is more concerned with buttressing its own denominational bulwarks than with knowing the truth, and with making pure and effective the service of the kingdom. Only an honorable and open-minded Church can command the respect of the world. We must give a "square deal" if we expect to get one.

This principle must underlie any means which the Church adopts for combating the criticisms of mis-She must be willing to remove missionaries of proved incapacity or delinguency. She must alter methods that are not in accord with her principles or professions, and openly disavow the mistakes and offenses of unworthy representatives. Otherwise, the mouth of every defender of missions is closed. But if the Church deals openly and frankly with the world, she may expect the confidence and respect of the world. Thus the facts—the proved, ascertainable facts—lie at the basis of all dealing with mission-The Church can not ary criticism. rail at port cities as made up of looseliving and wicked men, because the facts disprove that wholesale accusation, even tho the moral conditions of these cities is greatly to be deplored and urgently in need of remedy.

Neither, on the other hand, can the world charge that missionaries live in luxury. It is regrettable that some missionary homes in certain

fields are large and imposing-so large and imposing that they excite comment among natives, travelers and foreign residents. Let us admit all this, granting that the erection of such houses is a mistake, both from the standpoint of the missionaries who dwell in them, and from the standpoint of the impression which they make upon the general public, native and foreign. But these are the exceptional homes, not the ordinary. For every missionary making this mistake, there is another missionary making the greater mistake of living without the conveniences and comforts which are essential to the health and efficiency of the white man.

Instead of becoming excited over the charge that there are some rice-Christians, let us admit that this is true; any semi-alert person can find rice-Christians in the United States, in England, in China, in Japan, or in any other place where the Gospel is preached. The comprehensive charge that the missionaries' converts are made up of rice-Christians, or that the majority are rice-Christians, can be disproved by any one at all conversant with the facts.

Everybody is familiar with the criticism that missionaries are incompetents who could not make a living in their own country. I once heard a Hongkong merchant put it in this form: "The missionaries are composed of the very offscourings of America and Great Britain." This, we may sarcastically rejoin, is somewhat of an overstatement. Intimate knowledge of missionaries furnishes abundant answer to this charge. It also, we must concede, affords ground for the statement that not all

missionaries are great men—to put the proposition euphemistically. Nevertheless, one who has had the special privileges that I have had, in the way of association with all kinds of missionaries, is prepared to contend that as a class the missionaries are the "good society" of the Far East, outranking in culture, character, brains and social graces the thousands of other foreigners who reside in those parts of the world.

In this connection it is fair for the members of the great churches of Protestantism to ask: Shall they be held responsible for the irresponsible missionaries? When run to ground, it is found that many of the criticisms of foreign missions have their foundation in the conduct or deficiencies of members of some independent mission; or of missionaries who are not directly responsible to the home churches. It will be freely admitted by those conversant with the field that the average of effectiveness in the case of the independent missionary is not up to the average of effectiveness in the denominational boards' workers. The churches are responsible for the latter. They can remedy the defects existing among their own representatives. They are helpless in the matter of the independent organization-except as they withdraw their support from the latter, and devote it exclusively to the more economical and far-reaching and more successful work of the denominational boards.

An allied question, which is larger than may appear upon the surface, is concerning the Church's relation to the eleemosynary enterprises on the foreign field. Is Christendom to educate heathendom? Is it to min-

ister to all heathendom's sores and sicknesses? Is it to teach Japan English, and China Western ways? Is it to care for the lepers, the insane, the deaf and the blind of all the heathen countries, whose own sins have brought on many of these countless sufferings? Perhaps this is not the place to interject the personal opinion that missionary work, in the long run, would be far more effective if it were more largely directly evangelistic, aiming to give a new mind and heart to the old man, rather than a new body to the old Educational work should be, especially along certain lines, such as the training of the native ministry; and medical work, too, has an important place in the introductory stage of foreign missions. But is it not better to put the Gospel spirit into the hearts of men, so that they may help themselves, rather than to continue directly to administer help to them? Is not the method which has been adopted in Korea, where schools and hospitals are entirely subordinate to evangelism, a better method than that long ago adopted in Japan?

When we clear the field of the petty, spiteful, uninformed and hostile criticism of missions, we shall be better prepared to take up these larger and more constructive criticisms, which are really an evidence of healthful interest.

## AMERICANS IN THE ORIENT AND THE MISSIONARY QUESTION

BY REV. GEORGE A. MILLER, MANILA, PHILIPPINE ISLANDS

There are representatives of "everybody" in the United States and the American is everywhere. There have been men from the West in the far East, and to the Oriental they have looked so much alike, in color and size, that the sins of some have been charged to the account of many. The depredations of renegade Europeans and the unwarranted aggressions of the powers have furnished the fulcrum for the leverage of hatred against the foreigner and his religion. Native prejudices have been goaded to fanatical fury and Oriental passions fanned to flames of persecution by the robbery and slaughter grinding oppression of nations whose official representatives in the far East seemed to have no other mission.

The American is now coming to

stand by himself. The policy of his government and the conduct of its citizens are being differentiated from those of the European and he may no longer live merely as a "white man" or "from the West." He is from the United States.

The best of us and the worst of us have gone abroad and have met in the Orient, and every one of us has a direct relation to the missionary problem and a personal influence for evil or good. All Americans in the East may be loosely classified as either transients or residents, with minor shades of difference and influence.

The transients include a mixed multitude of people who are away from home for divergent reasons. In the larger ports there are sailors ashore, sometimes soldiers out on a pass, newspaper correspondents often hunting for stories and "expert" stuff, adventurers looking for a chance to "squeeze," and commercial travelers looking for business. Then there is the globe-trotter proper, that money-to-spend world-wide tramp who succeeds in learning more things that are not true and seeing more things that never happened than a hundred honest men may set to right. There is also the lecturer and ecclesiastical tourist who is there to learn all about it in a few days and ever after pose as authority on all Oriental problems.

The resident Americans include government officials, teachers and engineers, merchants and missionaries. Terms of residence may vary from a few months to even years, but these people have at least a mission in the country and a certain identity of interest with its life. But at most, the American is but a pilgrim in a strange country. He must frequently come home to get his native breath or die of social asphyxiation.

It has come to pass that these Americans on the field of the missionary form one of the major problems of his administration. Some of his greatest difficulties are due to some of these fellow citizens and some of his surest triumphs are to be shared with those who by disinterested cooperation have made them possible.

The non-residents are by far the most troublesome to the missionary and dangerous to his plea. Just now the work of the missionary is being seriously discredited in the American press by a correspondent who has gone throughout the East giving an "unprelidiced account" of the missionary and his work. So far has this

man missed the spirit of his subject that the secular press of China enters a vigorous protest against his criticisms, and remarks that without the work of the missionary, life for the foreigner in many parts of the interior would be unendurable. The reports of the high-living, fashionable tourist, who never sees a mission nor a missionary, but learns that they are all a farce and a failure, are too well known to need comment. The riotings of some sailors on shore-leave are a dark chapter, tho such sailors serving on American ships are rarely ever Americans. The American soldier in the Orient has on the whole a fairly good record, tho in individual cases it will take a broad and very opaque mantle of charity to cover his sins.

The number of official and commercial Americans who have been positively helpful to the missionary is small but includes some illustrious names. Such men as Minister Conger, Robert Hart and Colonel Denby have rendered service of inestimable value.

The majority of these residents in a strange land are indifferent to the work of the missions. It is no affair of theirs. "These people have their religion, let them alone," is the common creed. The average government official is strangely callous to moral values. An army officer said to his men on pay-day, "Gamble all you please, boys, and have a good time, but don't fight and make trouble."

The influence of the Orient upon the American is in itself a missionary problem of first magnitude, and one that is little recognized in the homeland. Mr. Kipling has something to answer for. It is doubtful whether any four lines ever written did more to crystalize and extend an evil sentiment than the verse so often quoted and known colloquially as "East of Suez." All over the Orient there are men who have flung to the winds the ten commandments, and then with a leer cite this stanza as their code of morals.

Drink and gambling and impurity are bad anywhere, but they are far more deadly 10,000 miles from where any one knows what is done in the long leisure that follows the short hours of the Government's day. With every social restraint and moral prop removed, with no home life, with no historic environment, with no good women, the average man feels the insidious tug of an awful undertow, and without positive Christian character, few there be that can stand against it.

The army canteen question has become acute in the East, where great numbers of the army officers drink steadily and freely, and the men are restless when denied what the officers are allowed. These men apply for passes, and when out of lines run to wild excesses in their efforts to follow the pace set by the officers within the lines. A drunken soldier is more easily controlled within the lines than without, hence the officers' objection to the anti-canteen law.

Where the flag flies in the Orient it has too often happened in civil life that at banquets and receptions the public and official example has been on the side of hard drinking. The American liquor shipped to the Philippines has wrought far more harm to our own men there than it has

brought or is likely to bring to the natives.

The Oriental is by nature a devotee of games of chance, and since gambling is "in the air" the American often gambles more here than at home. "Everybody gambles," and the whole East is a free and easy Monte Carlo. "East of Suez" again.

The crowning curse of the American in the East is the social evil. Wherever the European has lived. the Eurasian and Mestizo classes are living reminders of the weakness of humanity, especially humanity away from home. Under the crowded conditions of Oriental civilizations, low moral standards easily prevail, and the way of temptation is ever open. Some of the most heartbreaking tragedies that come to the attention of the missionary are cases where the transgressor has come to himself to find that he has made a league with the inhabitants of the land and that he never could with honor either take his family home with him or leave them there deserted. Such thorns in the side have ruined the life of more than a few men who might have found large usefulness in paths of virtue.

There are probably as many Americans in the Philippines as in the rest of the Orient combined, and since the days of American occupation the city of Manila has presented a unique condition with its large American population in the midst of the tropical and Oriental conditions of the old Spanish regime. Needless to say that the vices incident to such a situation have prevailed, and in all too many lives the sowing to the wind has reaped the whirlwind. It is hardly

fair, however, to denounce the Philippine Government for its protection of the saloon and gambling institutions and bawdy houses, so long as we permit the same institutions to flourish here at home without effective protest. These institutions have been as well regulated there as here, and it is unreasonable to ask more until we sweep before our own doors. These traps have ensnared many, however, and often has the missionary met the sneer of the native to whom an "Americano" means only a drunken renegade spreading trouble and disease whereever he goes.

Cockfighting is said to be the pet vice of the Filipino, and the cockpit has flourished for years. In point of fact, however, these cockpits have been owned and controlled by a combination of capitalists, and so ploited and promoted that the everyday native has had little choice in the matter. He fell in with the current and matters were so managed that he ever became poorer, and the manage-The American Government richer. ment has taken no steps to restrict this evil, falling back upon the old law giving the municipalities authority to close their cockpits by vote of the consujales (councilmen).

In Spanish days, the city of Manila had a horse race-track where twice a year a ten days' "meet" was held. Under the new administration the frequency of these events was increased till they were held every week. Another track was established, and there was horse-racing four days a week, including Sunday. No admission fee was charged, but a 10 per cent. "rake-off" on all bets went to the management to pay "expenses."

The races were run crooked, and thousands of people lost money every day at the tracks. When the matter came up for discussion before the commission, it was stated by a representative of the race-track management that during the past year the tracks had taken in as their 10 per cent. \$400,000. This meant that \$4,000,000 (U. S. Currency) had changed hands at the tracks during the year, this sum being equal to 25 per cent. of the internal revenue, and 10 per cent. of all the money in circulation in the Philippine Islands. That such things spelled .ruin hard times for hundreds of men who were caught in the snare, needs no proof.

In the midst of this situation are three American churches in Manila. which are the only exclusively American churches in the Islands. A Presbyterian church in a good building is well manned and maintained as part of the mission work. An Episcopal church has built a great cathedral and supports a chapter house containing good quarters, where the Columbia Club provides them a wide range of amusements. A Methodist Episcopal church in a little stone chapel carries on a strong evangelistic work and is entirely self-supporting. These three churches, with the Young Men's Christian Association soon to occupy a new and commodious building, have exerted a mighty influence for righteousness among the thousands of homeless and tempted young men.

After much general discussion of the gambling evil, there was organized, in April, 1906, on prayer-meeting night in the Central Methodist Church, a Moral Progress League.

Without officers, rules or dues, it was a league of men who believed in better things. Public discussion aroused wide-spread interest, and before many people knew what was happening, the campaign was on in earnest. meetings overran the church and speedily lost all semblance of sectarian character. An American Judge W. A. Kincaid, by virtue of great ability and devotion to the cause, came to the leadership of the forces. From every side the recruits The Governor-General, the Executive Secretary, Aguinaldo, provincial governors, the Filipino Academy of Sciences, lawyers, doctors, editors, politicians; and then the great common people came by the thousands, a multitude that no man could For the first time in the number. history of the Islands, every class and condition of men were enlisted under a common cause, and that the cause of reform. Nothing like it had ever happened before.

There was one silent note, however. The Roman Archbishop at first gave a conditional endorsement, but ever thereafter, neither he nor any priest or representative of his Church could be induced to take any part whatever in the campaign. To avoid the appearance of a conflict which never intended, the Protestant missionaries kept in the background, but the native Christians came to the front by the thousands, and native preachers became the mouthpieces of the campaign. In fact the movement discovered the young church to the "Illustrado" classes who had heretofore ignored the work of the missionary.

Without waiting for governmental action, the battle was carried at once

into the provinces and municipalities, and the consujales urged to their gambling cockpits. The old historic Cavite was the first to take this action and the news of the victory proved an inspiration to the people. Everywhere it was: "Fuerra Galleras!" ("Away the cockpits!") plea was made on behalf of national self-respect and decency, and it was urged that if the Filipinos would be respected by the world they must first put away their vices. Within weeks of the opening of the crusade. two hundred and twenty-five cockpits had been closed by voluntary municipal action, and the cockpit owners were both breathless and speechless. But they did not long remain so.

In the meantime, the lawyers who were giving their time to the cause, had drafted a law prohibiting betting at the horse-races and this law was formally presented to the Commission and placed in order upon public discussion. Never was there such a discussion since the famous Opium debate when one missionary, single-handed, withstood the forces that would have wrought our eternal shame in the Orient.

When the race-track law came up, in September, the battle raged for three days. Six hired lawyers defended the gamblers, six volunteers pled for reform. One of the hirelings averred that the true spirit of this measure might be known from the fact that the Moral Progress League was organized in a Methodist church and by a Methodist preacher, which was sufficient condemnation.

Governor-General Henry C. Ide, presiding, promptly rebuked the speaker, reminding him that it made no difference what the name of the place where the movement originated.

After two weeks' consideration the law was passed so modified as to permit gambling only on the first Sunday of each month and on eight additional legal holidays. This was admitted to be a sweeping victory for reform and the new law has been strictly enforced since January 1st of this year. It has been hoped that the Commission would adopt a similar provision regarding the cockpits throughout the Islands, but so far as heard from this has not yet been done.

A campaign has done much to clear the air and bring about better moral conditions for Americans and Filipinos alike. It has at least exploded the awful ominous hush of silence that prevailed whenever the subject of morals was broached.

The heathen American is as well worth saving as any other heathen. and is deserving of more attention from the various missionary boards than he has been receiving under former conditions. When these men fall into vice and morally run amuck, the work of the missionary is greatly complicated and hindered. If every American in the Orient were morally clean and personally friendly to the work of the missions, our burden would be much lightened thereby. The American in the Orient is deserving of serious consideration on the part of every agency that is conducting missionary work in the far East.

## HINDU IMMIGRANTS IN AMERICA

BY REV. E. M. WHERRY, D.D.

Author of "Islam and Christianity in India and the Far East"

It is only natural that, in a land overpopulated as India is, with millions always dwelling on the border lands of starvation, many of the more enterprising people should venture away beyond the Black water to seek some of the gold to be found in our land of plenty. For many years there has been a systematic effort to induce the Hindu coolie to emigrate to the West Indies, British Guiana, Central Africa and elsewhere. Many have gone under a definite contract to remain in these places as laborers for a Some have returned, fixed period. bringing back money enough to make them respectable money-lenders in the Indian town or village from which they had gone. Only recently I was told of a Hindu who had gone to Australia a few years since and who recently returned bringing with him \$35,000. Not many are so fortunate. A few have lost their love for their native land and have become domiciled in the land of their choice. Many have fulfilled their contract and have returned home with little more than they took with them excepting habits of extravagance, which forever fills them with discontent and a desire to return to the newer fields of their voluntary exile.

Recently there have been influences at work which have inspired many to emigrate to the Pacific coast of the United States of America, and Canada, particularly to the city of Vancouver. The Indian journals have been full of stories of the splendid op-

portunities to make money by ordinary work in city and country. Men, receiving from 5 to 8 cents a day in India, were told that by emigrating to America they might become suddenly Labor would bring them at least \$2 a day. Opportunities were everywhere at hand to rapidly acquire money. The result has been a considerable emigration to the northwestern states and to Canada. from the fields with no knowledge but that of digging and watching their farms have crowded into Vancouver, B. C., and into other towns with the hope they could get the wealth so often acquired by the European emigrant. There are now thousands of these Hindu peasants who have pushed their way into America and who still hope, in spite of adversity, that they will soon make their fortunes by working in the fruit orchards and sawmills at from 75 cents to \$2 a day.

A great drawback in the case of the Indian emigrant is that his caste has disqualified him for most of the places open to ordinary laborers. Unlike the European emigrant he knows little or nothing of the work to be done and so

has to learn everything from the be-Many employers are unwilling to wait for this course of education, and the novice finds himself out of his job. Then the laboring men are jealous of the advent of this horde of men ready to work for anything they can get, and so they have been prepared to take steps to exclude them from the labor market. The fiat seems to have gone forth. A mill operator told me only yesterday that employers had been warned against retaining any Hindus in their employ after September 2d (Labor day). What will come of this remains to be seen-it may compel these strangers to go into the country and seek labor among the farmers. If so, it may be a good thing for the Hindu.

It is to be hoped that the Christian Church will not lose its opportunity to win some of these people to Christ. May we not hope that some one—a Christian convert or a retired missionary capable of speaking Panjabi may be found to evangelize these people? We have our Chinese missions and our Japanese missions in America—why not a Hindu mission?

# THE NATIVE SITUATION IN SOUTH AFRICA\* A MISSIONARY POINT OF VIEW

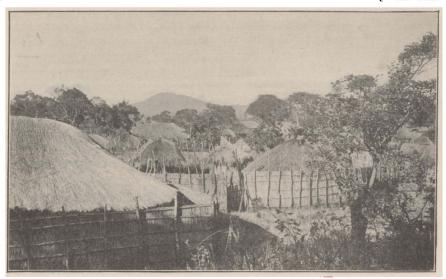
BY REV. J. DU PLESSIS, B.A., B.D., CAPE TOWN, SOUTH AFRICA General Missionary Secretary of the Dutch Reformed Church

Five and a half years have now elapsed since the Boer War devastated South Africa. No one who travels through the country to-day can have any doubt as to its recuperative powers. Dismantled homesteads have been rebuilt, wasted

lands and gardens restored, and desolated farms restocked with sheep and cattle. Nature's kindly hand has been busy covering and healing the wounds which a cruel war inflicted.

Deeper and more indelible than the physical scars are the effects of the

<sup>\*</sup>This article was written in December, 1906, and its publication has been unavoidably delayed. The situation, however, is practically unchanged.—EDITOR.



A TYPICAL AFRICAN VILLAGE IN ZAMBESIA

war on the mind and character of the inhabitants of South Africa. Besides far-reaching political changes which are the most patent of these effects, there have been subtler social and economic movements which are less easily traceable. The native of South Africa, who during the war played the part of spectator, has been profoundly influenced by the stirring events of the past few years. patriotic ardor with which the Boer defended his country to the last ditch appealed strongly to the black man as son of the soil. His English friends led him to expect that the subjection of the Boer republics would usher in a golden age for the opprest South African native. Small wonder that he has been roused from his wonted lethargy, and begins to feel the stirring of new hopes and the inspiration of new ideals. His ambitions are naturally somewhat vague, but such as they are they reveal themselves in three directions-in the desire for a better education, in the desire for polit-

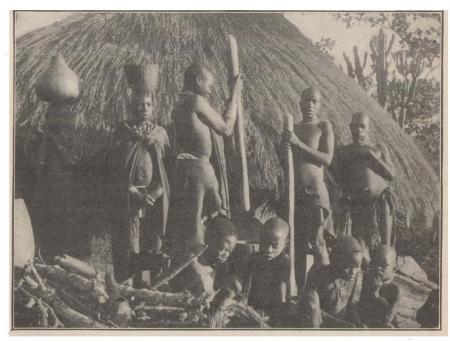
ical influence, and in the desire for ecclesiastical independence.

#### Desire for Education

Like the American negro at the close of the Civil War, the South African native to-day is consumed with the desire to be educated, in the hope that thus at one bound he may attain the social status of the white man. In almost all our mission fields south of the Zambesi native chiefs are asking for more schools, and native parents are eager to have their children taught to read and write, and especially to read and write English. If the schools they possess are too elementary, and one of their sons reveal any special aptness for letters, the parents will stint themselves in order to send the youth of promise to some native college of recognized standing, or even across the seas to an American institution. There is something admirable in this eagerness for education; it proves that the native is alive to the benefits which education brings, and that he is ambitious to rise in the scale of civilization. There is also something pathetic in this pursuit of education; for the native has but a vague idea of what real education is, and frequently lacks those qualities of mind and heart which are necessary if education is to prove an abiding blessing.

In the sphere of education the present needs of the South African native may be formulated thus: a more suitable system of elementary education, a larger number of training schools for native teachers, and a central college for higher education. The system of elementary education now in vogue in the native schools of South Africa is wholly unsuited to the needs of the native. This has been frequently affirmed by missionaries well able to judge. The fundamental error

in the present system is the neglect of the vernacular. Missionaries of all societies are practically agreed that the elements of education should be imparted in the child's mother-tongue. and not in English, which in form, structure and vocabulary is utterly alien to the Bantu languages spoken throughout South and Central Africa. Another pressing need is an increased number of training schools for native teachers. The dearth of qualified teachers for both elementary and advanced schools is being felt all over South Africa, among white, colored and black races. The sums of money voted for educational purposes by the various governments of South Africa are utterly inadequate. As a result, teachers of all grades and in all classes of schools are greatly underpaid, so that the most promising



, A VILLAGE CHIEF AND HIS FAMILY IN SOUTH AFRICA

young men adopt more remunerative professions. Finally, there has been recently a powerful movement for the establishment of an interstate native college for higher education. project was first mooted in the Report of the South African Native Affairs Commission, and it was subsequently taken up with great warmth by the natives themselves under the inspiration and guidance of some prominent friends of the native. The taking was fairly launched at gathering, representative of almost all South African tribes, which was held at Lovedale early last year (1906), and over \$70,000 has been contributed or promised.\* At the General Missionary Conference in Johannesburg in July, 1906, the scheme was thoroughly discust, and in general outline approved, tho the fear was exprest that the aims of the institution were somewhat too pretentious, and that many years must elapse before they can be fully realized.

#### Desire for Political Influence

We pass on now to consider the desire for political influence that actuates the native of South Africa. watchword of Cecil Rhodes, "Equal rights for every white man south of the Zambesi," was during the storm and stress of the war years altered to the cry, "Equal rights for every civilized man south of the Zambesi," in order to secure the native's sympathy for and approval of the British cause. Expectation reigned strong the natives that the triumph of the British arms would result in their enfranchisement, or at least would secure for them certain definite social

and political rights. This expectation has not been realized. In the newly-acquired colonies, Transvaal and Orangia, the social and political status of the native is unchanged. The political rights which he possesses in the Cape Colony have not been conferred by the British as opposed to the Dutch party, but by both parties alternately, when either the one or the other hoped thereby to capture the native vote at the polls.

Not only has the position of the native not been bettered since war: in some respects it has even grown worse. The burden of taxation has been increased by the governments of South Africa. sing in Natal, which has lately been put down, was due almost wholly to increased taxation. The various governments of South Africa and the representatives of the Johannesburg mining interests have leagued themselves together to supply the labor market in the Golden City. By increasing the hut or the poll-tax, the governments compel the native work in the mines for several months of the year, and thus the insatiable demand of the mining directors for native labor is to some extent supplied. The arrangement is vastly to the benefit of the governments, whose exchequers are painfully empty, and of the mine magnates, whose works require an abundant labor supply.

A noticeable feature in connection with the demand which the native is preferring for increased political rights is the establishment of the "South African Native Association." This body, which has as its chairman a prominent Malay of Cape Town—well-educated, a doctor, and a mem-

<sup>\*</sup> This amount has since been largely increased.

ber of the Town Council—announces as its object the acquisition of greater political influence for the colored and native populations of South Africa. Hitherto it has not been strongly supported by the natives, but has drawn



NATAL CHILDREN WHO SHOULD BE TAUGHT AS WELL AS FED

its adherents chiefly from the Dutchspeaking colored classes and Malays. The native is naturally suspicious of all movements which he does not clearly understand, and which do not originate with himself. He also lacks the virtue of combination, and many a promising cause has been wrecked through intertribal jealousies. native will attempt to gain his ends by diplomacy; he lacks the determination-supposed to be a characteristic quality of the Anglo-Saxon racewhich can agitate for its rights until it secures them. The South African Native Association may obtain favor in the eyes of "Cape Boys" and Malays; it is doubtful whether it will

spread to any great extent among the black races.

#### Desire for Ecclesiastical Independence

The native's desire to achieve ecclesiastical independence centers in the Ethiopian Movement, whose chief aim is the establishment of a church of native Christians wholly emancipated from European control. That this demand is not wholly unreasonable is evident from the fact that all mission work professes to have for its ultimate object the establishment of a self-controlling and self-extending native church. So far as the objective of Ethiopianism and of missions generally is identical, the former would seem to need, not objurgation and repression, but encouragement and guidance into right channels. The defect which has been fatal to Ethiopianism in South Africa lies in the fact that the sect is not imbued with the true missionary spirit. Its leaders have established a propaganda only in fields already fully occupied, and have sought to build upon another's foundation. Its adherents have been churches of drawn from Christian long standing, and they consist in many instances of persons who have either been placed under discipline by their own church boards, or who are cherishing some grievance against their mother-church. Its lax system of discipline makes the Ethiopian Church a Cave of Adullam, harbors every one who is in distress, every one in debt, and every one who is discontented.

The governments of South Africa viewed the growth of Ethiopianism with suspicious eyes. They feared that the avowed striving after eccle-

siastical independence concealed secret trend in the direction of political independence, and that the spirit which actuated Ethiopianism would sooner or later prove a menace to the safety of the South African States. The governments which had to cope with, proportionately, the largest native populations were the first to take alarm and to introduce repressive measures. In Natal and in Rhodesia mission work was prohibited at centers not under the direct control of Europeans. By this regulation mission agencies were seriously hampered in their work, since no new out-stations could be manned by native evangelists or teachers, tho some latitude was generally allowed in the case of stations already worked by natives. Upon the Natal missions the pressed heavily during the recent rebellion, and was occasionally carried to iniquitous lengths. At out-stations where no European missionary was found, churches were in many stances ruthlessly pulled down, and wantonly given furniture the flames.

The Natal rebellion has, however, shown that the suspicions of the governments with reference to the tendency of Ethiopianism are not unfounded. While members of Christian churches remained in cases loval to the Government, evidence is not wanting that Ethiopian churches, or independent congregations under native pastors, sided with the rebellious chiefs. Six years ago a native evangelist of the Dutch Reformed Church effected a schism, and separated himhundred members self with some from the church to which he belonged. At the commencement of the uprising he attached himself as field-preacher to the forces of the rebel chief Bambata. At the close of the fight in the Nkandhla forest his body was found lying on the battle-field, and in his pocket was his Bible, on the title-page of which stood his name, *Moses Mbele*, leaving no doubt as to his identity.

There can, however, be little doubt that Ethiopianism is a waning force in South Africa. This has been shown by facts adduced by the Rev. F. Suter in a paper read to the General Missionary Conference. all parts of the country come reports stating that the Ethiopian cause is making no headway, and that, tho it is a source of trouble and annov-Christian churches that are well-founded and well-equipped have nothing to fear from it. So much was to be expected, for it has drawn to its ranks the restless, the discontented and the worthless. Nor does the Ethiopian Church appear to be able to direct its own affairs. 1905 the church of the Ethiopians in Cape Town was compelled to pass through the insolvency court, and there are not wanting indications that the financial affairs of the Ethiopian Church generally are in a perilous condition. The native has much to learn before he will be mentally and morally capable of working out his own destiny. Let Ethiopianism purge itself of its dross, let it seek to be filled with true missionary ardor, let it cease to seduce Christians from their allegiance to other churches and break new ground in areas unevangelized as yet, let it establish a wholesome discipline in its ranks, and train a ministry that shall be both spiritually and mentally fit to lead, then it may yet become a mighty power in Africa.

#### The Duty of the Church

Such in outline are some of the aspirations of the South African native at the commencement of the

Christian character. This is a work which calls for the utmost patience. For if the European nations, who were Christianized sixteen centuries ago, have even yet imbibed so little of the Spirit of Christ, what is to be expected from native converts but



AN OPEN AIR GOSPEL SERVICE IN RHODESIA, SOUTH AFRICA

twentieth century. It is the duty of the Christian Church to encourage him, by wise and helpful counsel, to seek the realization of these aspirations. Christian missionaries in South Africa are confronted by a twofold problem: first, to provide for the mental and spiritual needs of those natives who are already Christianized; and secondly, to carry the Gospel to natives who are still unevangelized. If the native is to realize his destiny and fulfil his divinely-appointed task in the world, the missionary make it his chief aim to build up in his converts a consistent and strong

barely emerged from savagery, in whom as yet the Christian conscience speaks with a feeble accent, and who through the powerful attraction of their environment, are daily in danger of being sucked back into the vortex of barbarism? Immense toil and patience are therefore necessary for gathering a native church of devoted and faithful Christians, but when once such a church has been the immovable established upon foundation of the Apostles and Prophets, with Jesus Christ as the Chief Cornerstone, a light has been kindled in darkest African heathendom which

shall not be quenched until the day dawn and the shadows flee away.

But after having securely established his base, the missionary must at once press forward to the regions beyond. Even in South Africa, with its immense scope, the missionary societies have lain too long in their entrenchments, and have failed to give battle to the enemy in the open field. The various sections of the Christian Church jostle each other in the nearer and more accessible spheres of work, while large tracts of country with their teeming populations are lying unworked. For the promotion of interdenominational comity better understanding with regard to the overcrowding and overlapping of fields of labor, the General Missionarv Conference of 1906 has appointed an unofficial Board of Arbitration, which shall deal with all difficulties that may be submitted to it by representatives of any missionary ciety laboring in South Africa. work of this tribunal will be watched with great interest. Upon it will also devolve the duty of apportioning areas not yet fully occupied, and we may therefore hope that within a few years all tracts of unoccupied territory south of the Zambesi will be assigned to societies ready to undertake their evangelization.

Meanwhile, the situation is full of promise. Everywhere the native is awakening from his long sleep. Even tho it be true that he evinces less of a desire for Christianization than for civilization, nevertheless the opportunity and the responsibility are the missionary's. To the missionary the native turns for light, for guidance, for assistance in his upward struggle. Let us seize the opportunity gladly accept the responsibility it con-Christian churches fers. The South Africa, too, as well as the European and American churches. coming to realize more perfectly the urgency of the work to be done, and gathering strength to attempt it in the name of the Master. As is to be expected from people who have been in contact with the native from childhood, and have too often seen him from his worst side only, there is among South Africans much indifference and even much hostility to mission work, but all this prejudice is being overborne and removed by the single-mindedness and enthusiasm of devoted Christians. It is ever our prayer that Christian churches everywhere may be inspired with a more utter lovalty to the command of their Lord and Master, and that Christian workers throughout the world may receive a new enduement of the Spirit.

## A MESSAGE FROM DR. GRIFFITH JOHN

Before returning to my work in China I should like to leave a message with the readers of the Missionary Review of the World.

I am sometimes asked if I believe the evangelization of India, China and Japan to be within the bounds of possibility. Many doubt this, and look upon every attempt to Christianize a people like the Chinese, Hindus or Japanese as futile, and upon those who are engaged in the work as so many fanatics or impostors. During a missionary career of fifty-two years, I

have seen much of the missionary life. Its trials, disappointments and discouragements are not unknown to me. The field in which I have been working is not only the largest, but, taking it all in all, the most difficult also. And yet my convictions with regard to the divinity of the work, and its final triumph, are stronger to-day than they were in 1855, when I first arrived in China. I never believed more firmly than I do to-day that the kingdoms of the world shall become the kingdoms of our Lord, and of His Christ.

The conversion of the Chinese is a stupendous task, and the obstacles in the way are terribly formidable. Nevertheless a vast amount of work has been accomplished in China, and great results have been achieved. The barriers are being surmounted one by one, and our prospects are becoming brighter and brighter as the years roll on. In the present stage of our work, I attach no great value to the statistics of our missions in China as an index of their success. The progress can not be measured by the sole test of counting heads. There are results which can not possibly be reckoned by numbers or reported in figures, and there are benefits springing from missionary labor which can not be tabulated by statistics. Think of China's great awakening, one of the most wonderful events of the age in which we live. Its connection with a whole century of missionary labor is obvious enough. But how are we going to report it in figures or tabulate it by statistics?

Yet I am glad to be able to say that the statistics of our missions in China are such as to inspire confidence. When Doctor Morrison went to China, in 1807, there was not a single Protestant convert in the whole of that vast empire, and when I went, in 1855, there were only about 500 churchmembers. Now there are about 180,000 communicants, representing a Christian community of about 500,000 souls. When Doctor Morrison went to China, there was not a single native helper that he could associate with himself in Christian work. We have now about 10,000 picked men and women who are closely associated with us, as pastors, evangelists, colporteurs, hospital assistants and teachers of schools.

Then think of the rate of increase of late, as compared with that of the earlier days. It took thirty-five years in China to build up a church of 6 members; it took forty-eight years to build up a church of 500 members; it took fifty-three years to build up a church of 1.000 members: it took about eighty years to build up a church of 40,000 members. But look at the increase within the first decade of the twentieth century. Since the year 1900 there have been added to our church-roll about 50,000 membersthat is, these six or seven years have given us more converts than the whole of the first eighty years. At the same rate of increase, another fifty years will give us millions of converts. This is what we are looking forward to in the days to come.

Among our converts in China there are men and women who have undoubtedly been born again. I doubt if you have in the United States better Christians than some of the Christians I have seen in China.

There are men in America who say that they have been to China, and that they have found no converts there. I will not trouble you with any re-

marks about them just now. I have already stated that there are in China about 180,000 church-members, representing a Christian community of about 500,000 souls. That is a fact, at any rate.

There are others who will allow that there are converts, but maintain that they are all false. "There is not a genuine Christian among them. They are all rice-Christians." And I have read a statement to the effect that those who say that "the missionaries are making real converts in China, are subject to a dilusion or are guilty of a fraud." Well, I have been to China, too, and have seen something of the converts, and I am prepared to make this statement distinctly and emphatically; and the question is, who should be regarded as an authority on this subject-a missionary, who has labored in China for more than fifty years, and who is prepared to offer up his life at any moment for the good of the Chinese people, or a mere globe-trotter, who knows nothing about the work, who cares nothing about the work, and whose conclusions touching the work are based upon nothing more substantial than the silly tittle-tattle about missions and missionaries which abounds in every foreign settlement at which he may call? Would that these globe-trotters knew half as much about Christ and His great salvation as some of the Chinese Christians know! Being unconverted themselves, how can they believe in the conversion of the Chinese? Do they believe in the conversion of any one? Do they believe in conversion at all? Do they know anything about it?

I do not mean to say that all our

converts are genuine, neither do I mean to say that all who are genuine are all that we could wish them to be. Are all the professing Christians of America genuine? Are all who are genuine all that their pastors could wish them to be? But I do mean to say that we have thousands of genuinely converted men and women in China, and that the number of such is increasing every day.

I do not see how any honest-minded man could say that all the converts in China are false, after the splendid proofs of their sincerity which so many of them gave in 1900, in connection with the Boxer movement. that year thousands upon thousands suffered the loss of all things rather than deny the faith, and thousands faced death in its most cruel forms rather than deny the Lord that bought them. Some of them were beheaded, some of them were speared, and some of them were hacked to pieces. In that year the Church in China received her baptism of fire and blood, and well did she stand the test. As the result of that fury trial, we have now in China a purer, a stronger, and a nobler Church than we ever had before. We have a Church of which we may well be proud, and of which we are proud.

Will you have another proof of the reality of missionary work in China? Then think for a moment how the missionary's cry is becoming the cry of China these days. Down with opium, down with foot-binding, down with the degradation of woman, down with ignorance, down with idolatry and superstition of every kind! That has been the missionary's cry for many a long year—a voice crying in the wilderness. But see how the Chi-

nese themselves are taking up the same cry these days and giving effect to it.

#### China Is Being Changed

It is not a matter of experiment with us now as to whether the Gospel can or can not influence the Chinese mind. It is influencing it, and doing precisely the same thing for them that it is doing for us. It gives them the victory over sin and death. It enables them to say that old things have passed away, and all things have become new. It enables them to feel that to be carnally-minded is death, but to be spiritually-minded is life and peace.

I have seen the Gospel work miracles in China. I have seen it make the lying truthful, the dishonest honest, the earthly and sensual heaven-aspiring and God-loving. I have seen it strike off the fetters that had bound the opium smoker for years, and set the captive free. I have seen it so change the heart of the gambler as to make him exclaim in gladsome surprize, "Why the very taste for gambling is gone!" I have seen it take Confucius down from his lofty pedestal, and convert the proud Confucianist into a humble disciple of the lowly Nazarene. The experiment has been made in China, and there, as here, Jesus Christ is proving Himself to be the Son of God and the Savior of men.

And what do we want now? We want a good forward movement; and that not in connection with one society only, but in connection with all the societies; not in one hemisphere only, but in both hemispheres; not on behalf of China only, but on behalf of the whole heathen world. We want a movement that shall be worthy of the age in which we live, worthy of our-

selves as redeemed men and women. and, above all, worthy of the Christ who has redeemed us. We want a movement that shall turn the eight hundred and forty black squares on our missionary diagrams, each representing a million souls, into white before the close of the century. Do you ask me if I believe such a movement possible? Possible! Why should it not be possible? With God all things are possible, and to him that believeth all things are possible. Nay, I believe more. I believe that it rests with ourselves entirely as to whether we shall have such a movement or not. God has devolved on the Church the gigantic task of evangelizing the nations, and He is ever waiting to clothe His people with the necessary power for its accomplishment. God is able and He is willing to make us able. Let the churches take up the missionary work as their own work; let them read about it, and think about it, and pray about it till the missionary fire descends upon them,—let them do this, and a great revival of religion among themselves will follow, and a forward movement, such as I have referred to. will become inevitable. It will come with a rush and nothing will be able to stop it. The hearts of God's people will go out in intense longings for the salvation of men, and they will never rest till the Christ shall see of travail of His soul and be satisfied. The resources of the Church are boundless. Let the mind of the Church be brought into a line with the mind of God and nothing will be found to be impossible.

I am sometimes called an optimist. I have no objection to being so called. I have yet to learn what good pessi-

mism has accomplished in this world of ours. If the Christians of America had seen the great things which God has wrought in China during the past fifty years they would be optimists, too. I can not think of the great changes that have taken place in China since I landed in Shanghai on the 24th of September, 1855, and of the progress of the work during this period, without asking with wonder and gratitude, What hath God wrought! I do not feel discouraged, I can not feel discouraged. I am returning to China much stronger in faith than when I first went. My motto is still: "Expect great things from God; attempt great things for God." But my expectations are much greater to-day than they were fifty years ago. I have never found it so easy to believe in Christ's healing, uplifting, redeeming power.

May I ask for an interest in the prayers of God's people in this land. Do not forget your missionaries at the throne. We must never forget that the great *doer* is God, and that without His blessing our work must be a dead failure. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." The missionaries in China have never needed the prayers of God's people in the home-lands more than now. "Brethren, pray for us."

#### Farewell Reception to Dr. John

On the afternoon of November 6th, representatives of nine of the foreign missionary societies with headquarters in Boston and New York, visited this veteran missionary at the home of his son in Yonkers, where he has been spending a year to regain his health. At this time a beautifully engrossed

address was presented to him and appropriate words of congratulation and appreciation of his eminent services in China during the last half century were spoken by Rev. Henry C. Mabie, D.D., of the Baptist Missionary Union; Mr. Robert E. Speer of the Presbyterian Board, and Mr. John R. Mott of the Student Volunteer Movement. A letter was also read from Bishop Roots of China. In reply Dr. John spoke for nearly an hour, showing no signs of physical weakness, notwithstanding his protracted illness and his seventy-six years of age. He gave a brief sketch of his life-work in China, dwelling especially upon the wonderful progress which has been made in recent years and the wide field of opportunity at the present time. He said, "I would like to live fifty years if it were only the will of the Heavenly Father, to see the wonderful changes that are sure to take place in China during the next half century." He spoke with great feeling of the volume of prayer which had been going up from Christian lands in his behalf, especially from Christians of Wales, which he calls "the most beautiful land in the world," and he added that all of Wales had been praying for him during the entire period of his labors in China.

All who were present to share in this interesting and historic reception went away with the feeling that we had been greatly blessed by the privilege of looking in the face of one of the greatest living missionaries and the foremost missionary in China, and listening to his eloquent words so full of simple faith and hope in the power of Christ to draw all men in that vast Empire to Himself.

## A MILLION A YEAR

BY REV. CHARLES L. THOMPSON, D.D., NEW YORK, Secretary of the Presbyterian Board of Home Missions

Not a million dollars a year, tho that would be interesting and, in these days, is attained so frequently as to raise a great many problems and project some important questions. But a million people a year is far more interesting, far more suggestive, and raises more interesting and perhaps more serious problems.

Our country is somewhat used to dealing with people. From the first founding till now there has been a steady flow, but the flood of people coming in during the last decade is something new, and raises in the minds of all thinking people the question, "What will be the effect upon our national life of such a tremendous influx of foreign elements?"

Hitherto they have come in a measure that could be easily assimilated, but whether the digestive powers of the country are great enough to take a million a year is now before the country.

They come from everywhither. The Orientals would come if they had a chance. The Occidentals are coming from all the countries of Europe and from some of the countries of Asia.

Perhaps the most suggstive fact concerning our immigrants relates to the fact that nearly three-fourths of them during the last year or two have come from Austria-Hungary, Italy, and Russia.

The rapid rise of the immigration from those three countries is phenomenal. Thus in 1850 the immigration from Italy was very small; last year it reached the enormous figure of 230,622. The immigration from Hungary began in 1861, and was very little for the next nine years, but last year it reached the grand total of 206,000. The immigration from Russia, which was practically nothing in the middle of the nineteenth century, last year amounted to 136,093.

#### Why Do They Come?

Why are so many foreigners coming to us, and especially from the countries above noted?

There is a push and a pull, but by far the greater force is the pull. When there is pressure in any part of the Old World,—famine, political unrest, or revolution,—that sends people toward these quiet and prosperous shores; but on the whole that which more than anything else has determined the flood-tide of immigration is the economic condition of our own country.

In hard times the tide sinks; in prosperous times it rises. Our present great prosperity has rolled it up to practically a million a year, this year probably considerably more than a million.

Whither are they going when they have passed through the gate of Ellis Island? This question is now engaging our statesmen and our students of social economics.

A large percentage of them gather in our great cities and remain there, struggling for a living in the already overcrowded conditions of city life. Many go to the mining regions of Pennsylvania, West Virginia, and farther west. A small proportion of them, alas, by far too small a proportion! go to till the Western lands.

The question of distribution is a question at which the government is now taking a hand. A million a year could be easily assimilated if properly distributed. Texas, for example, could absorb a large part of them, but Texas received a year ago only a little more than two thousand. Nebraska has room for many thousands, but Nebraska received a year ago only four thousand. Montana has boundless space and opportunities for work; it received two thousand. Oregon received less than two thousand, Washington less than seven thousand.

<sup>\*</sup> From the Christian Endeavor World.

The Commissioner-General of Immigration has devised a plan to establish a division of information whose purpose shall be to place the immigrant coming to this country in a place where he is needed. The government is now gathering information regarding the resources and products of every State and Territory, preparatory to publishing it in different languages so that it may be placed in the hands of the aliens as soon as they land, and may help them to choose a place for their homes.

#### State "Promoters"

The plan further provides that the States will be permitted to send to the immigrant stations agents who shall be given access to all newly admitted aliens. These official promoters will point out the special inducements for settlement offered by the respective States.

Having received them and having located them as intelligently as may be, what can we do for this million a year that they may become intelligent and useful American citizens?

The legislatures of Pennsylvania and New Jersey have recently passed bills authorizing State support to evening schools for the study of English in non-English-speaking labor camps and communities. These schools are to be opened on request of adults who wish to avail themselves of their privileges. According to the petitions now coming in to the authorities of Pennsylvania no less than two hundred schools will be called for in The example that State alone. these States is likely to be followed by others, as New York, Ohio, Connecticut. and Illinois.

The difficulty, of course, as in all work among foreigners, will be to secure properly qualified teachers to teach the people of these various languages and nationalities. Yet the difficulty must be overcome. Nothing is more important than that these people should be taught the rudiments of our civic life.

They can be trained to be Amer-

icans. Most of them are very anxious to learn the laws, customs, and institutions of our country; and, if their moral and religious training shall keep pace with their training in the primary principles and responsibilities of our national life, instead of being a peril to us they will become a blessing. For we must not forget that it is immigration that has made us, that our country has become strong by the union of the diverse elements of European nationalities.

No one can watch them with an intelligent and sympathetic interest as they pour through the gates at Ellis Island without knowing that they have in them, for the most part, the making of good citizens. With the restrictions now put upon immigration, it will be our fault if they fail to become such. Indeed, by a law recently passed they will not become citizens at all until they have gone through a course of training to fit them for that prerogative.

We have been too free in extending franchises to unlettered foreigners. We have placed the unlettered man who has just entered our gates on an equality at the ballot-box with the most intelligent man in the country. Undoubtedly this was one of the reasons why such an outcry has been raised against immigration and there has been so strong a demand for increased restriction.

Last fall a federal naturalization law was enacted, by the terms of which naturalization hereafter will require five years of unbroken residence in the United States, the application for citizenship to be made in English by the alien personally present and addressing the court in English verbally, and signing the application in presence of the court.

As a matter of fact, the best place to apply restrictive measures will be at the points of embarkation on the other side of the water. Governments like Italy, loath to lose their citizens as rapidly as they are now losing them, will be glad to co-operate with any well-concerted efforts of our govern-

ment to prevent the embarkation of undesirable people. This will be better than to turn them back after they have crossed the ocean.

#### What to Do With Them

But now, once within our gates, what shall we do with them?

They are quick to respond to loving sympathy. They are very much like ourselves. What moves us will move them; what interests us will interest them.

Nothing is more suggestive and hopeful than the atmosphere of kindness and consideration which now pervades the administration at Ellis Island. The strangers are well taken care of there. It becomes the Christian duty of our country to take care of them when they have left that island and become an integral part of our country.

As in all populations, but pre-eminently in the foreign populations, the most hopeful field is in the children. It is difficult to make thorough Americans or thorough American Christians of the adult population coming hither. The children can be easily reached. As a friend of the public school system, however, and as one having faith in its capacity to develop Americanism, I would say that first of all adequate provision should be made in the public school system for chidren of foreigners.

In addition to these, mission schools conducted by the mission boards of the various denominations would be of immense advantage and would be the most direct means of influencing foreign communities.

The principal work, however, of the Church is through evangelistic agencies. Here is the chance to do foreign-mission work on American soil, and it must therefore be conducted in practically the foreign-mission way. The foreigners' own language must for the present, at least, be employed as the vehicle for conveying Bible truth. To this end wherever they are segregated mission stations should be established in sufficient numbers to give every one

a chance to hear the Gospel in the tongue in which he was born.

For this purpose it is necessary to secure preachers who are capable of this work. This presents one of the difficult parts of the situation. Our theological seminaries should take a hand in this work, and train up young men of large sympathies and large hearts and linguistic acquirements necessary for reaching these people.

Lay workers should also be trained for this service. Among the foreign-speaking peoples thus might be found young men who, with no purpose of becoming ministers and no intellectual training sufficient to fit them for it, would give part of their time to act as Bible-readers who would influence toward the Christian faith the men and the boys from our shops and mines. And then Christian literature in the tongues of the foreign-speaking peoples should be everywhere developed, and colporteurs be employed to distribute it.

## "Undigested Securities"

These phases are some of the ways in which the State and the Church may work together for the solution of the problem. A great financier has made us familiar with the phrase "undigested securities." These foreigners are our "undigested securities." On our ability to digest them depend the health and normal action of a large part of the body politic.

Many of the denominations are doing something toward establishing missions among them, by which the young shall be gathered into schools and Sunday-schools, and the people shall be brought to a knowledge of Christian truth and morality through the messengers who can speak to them in their own tongue.

But how inadequate thus far is the provision which the churches are making in this regard! They have not realized the gravity nor the hopefulness of the situation. The work of Christian bodies has hitherto been sporadic rather than systematic and persistent. There has been no serious

endeavor to deal with it as a problem and try to compass it. All the churches have work among foreigners, but it has been determined by the local conditions and needs which have appealed to Christian people here and there. That, however, is very different from an intelligent view of the whole situation and a campaign intended and adapted to solve the whole problem.

We have reached a point in the immigration question where it must be solved broadly, philosophically, and by the combination of all forces—civic, social, moral, and religious—to bring about the healthy assimulation of all

foreign elements into the body politic. There is no need of becoming pessimistic about immigration. Let us keep our doors open. Along that road has come our greatness. Let us have a dignified confidence in the power of our institutions and our Christianity to continue the process which has made the strength of the republic. we are true to our principles, we shall be equal to any strain that may be put What we need is not upon them. more bars to keep foreigners out, but more laborers to work with them and teach them how to gather the harvest

of American and Christian liberty.

## THE PRESENT CRISIS IN JUDAISM\*

BY J. I. LANDSMAN.

Russia is passing through a great crisis, and it is, perhaps, too early yet to foretell the final issues that this crisis will bring about. There is revolution in Russia, and there is also revolution in Russian Jewry. foundations and institutions, ancient beliefs and practises are being swept away by the revolutionary tide that has flooded almost every part of the Russian empire, and has also affected the six millions of Jews living in Rus-The Jewish religion has been for a long time losing its hold upon younger generation—especially upon those who have had an opportunity to come into contact with modern culture and civilization. These young people could not understand the meaning of the thousand-and-one religious observances and petty restrictions put on them by the Jewish religion, hampering them in every step they were ready to take in life, and separating them by an iron wall from the people in the midst of which they had to live. The aversion they felt to the meaningless ceremonies and silly legends of the Rabbis, they afterwards transferred to religion itself—to that kernel of Divine truth which still is to be found in Judaism, tho hidden under a

thick shell of perversions and superstitions; and without exercising discrimination they have thrown overboard the kernel as well as the shell. This heart-estrangement has but recently become apparent. During the old régime they still felt constrained to show some kind of veneration for the existing religious usages; and so the revolution came upon them with the intoxicating joy of the longed-for liberty gained at last, and with a tendency to throw off all bonds of external authority—be they political or They have openly turned religious. their back on religion, and thus revealed that their hearts were prepared long ago for this conflict.

But not religion only, other Jewish interests, too, have greatly suffered. Who has not witnessed with astonishment and great expectations the national movements among the Jews in Russia, the renaissance of the Hebrew language and its literature, the growing interest in the national worthies, and the introduction of necessary reforms—especially the reform of the antiquated educational methods? But where are they now—the large publishing societies which vied with each other in pouring out large numbers of

<sup>\*</sup>From The Scattered Nation (London.)

books, representing almost every department in literature? Where are the many daily papers in Hebrew which sprang up so rapidly, one after the other? Where the magazines and the weeklies? They have all disappeared —all swept away by the magic stroke of the revolution. No papers, no magazines, no books; the publishers have become bankrupt, and the authors are going a-begging. The whole movement seems to have been artificial, for it had no roots in the soul of the nation; therefore, when the day came, when people could not afford the luxury of a Hebrew paper or book, the so-called Hebrew literature ceased to Zionism itself—that And mighty movement which has made so much noise about itself and attracted the world's interest—that movement is, for the present, almost dead in its own homeland, Russia; and if being dead, or in a state of dying among the Jews in Russia, then it has very little hope This is the for longevity elsewhere. present Jewish crisis.

The influx from Russia to London is considerable and estrangement from religion is growing here, too, more appalling day by day. We have noticed a falling off in the attendance at our Mission house, and are sometimes inclined to blame ourselves, but we must not keep out of sight the real cause which is the alienation of the masses of our Jewish people from re-Religious questions cease to interest them more and more. not so much their animosity toward Christ as their indifference to religion that keeps them from visiting the Mission. The burning question of the day is for them, "What shall I eat, and how shall I amuse myself?" If they have no interest to visit the Synagog, then we must not be surprised at their reluctance to visit the Tewish Mission.

Apart from this, we must bear in mind that at no time has the Jewish mind been so embittered against the so-called Christian nations as is the case at present. The Russian massacres have created this sentiment, and

as long as the memory of these awful outrages upon humanity are still fresh with them, we can not expect them to be very accessible to Christian preaching of the Gospel. We must learn afresh the great lesson that by our own power we can accomplish nothing. We are brought into the valley of humiliation, where we have to be humbled and made conscientious of our entire dependence upon God.

Our difficulties in the work many and great, and we shall not overcome them except the Lord be with It is by the power of the blood of the Lamb—the blood of Christ, that speaketh better things than the blood of Abel—that we shall be able to overcome Israel's unbelief, and her enmity toward Christ, for His blood is the only power that can break the most heardened heart and heal the most deadly wound. But it will also depend not a little upon the word of our testimony, whether it shall be a testimony in the demonstration of power and of the Holy Spirit—a testimony which is the immediate fruit of our daily communion with the Lord, and the evergrowing experience of His saving and keeping grace.

But our victory will also to a large degree depend upon the spirit of selfsacrifice manifested in our work and in our life. The Jew is a keen critic. He will never believe in words except the words are accompanied by corresponding actions. Who is sufficient for such a great work and heavy task? our sufficiency is of the Lord. alone is able to give us the needful sufficiency for the work He called us to, and the victory we constantly pray and long for. We are therefore in great need of a chain of prayer around us, of fervent and continual prayer, for our poor scattered people, for the great and difficult work, and for the workers, that they may be led on by our great Captain to victory. The Lord has in His great love given us friends who carry the cause of Israel on their hearts, and we hope that their number will constantly increase.

## **EDITORIALS**

#### CHRIST FOR THE WORLD

This will largely take care of itself, when once He is what He should be to the individual, the family, and the Church. Let Him be the true practical center to the inner circles, and they all concentric, and He will become central to that larger circumference of the human family.

Certain great facts need perpetual

emphasis:

i. The Lord Jesus Christ, as Head of the Church as a Body, accepts dependence upon the members of that

body, for cooperation.

- 2. The Church prospers most in proportion to activity in missions. Diffusion, not concentration, is the divine law of church life. Concentration brings Babel; diffusion, the new Jerusalem.
- 3. Poverty, literally and spiritually, is the result of selfish withholding; abundance and increase in every sense comes of prayerful scattering. Prov. xi: 24.
- 4. Missionary activity is the only escape from dishonesty and robbery, both toward God and men. Stewardship implies an obligation. He that gives not, steals. We ought to bear the infirmities of the weak. (Compare Ephes. iv: 28, Acts xx: 35, Rom. xv: 1).
- 5. The self sacrificing missionary is the very flower of family and church-life—its highest product and proof, somewhat as unselfish love is the last and highest revelation of God. (I John iv.) God's glory is impartation. As Life He creates; as Light He illumes; as Love He redeems.
- 6. The problem of a world's evange-lization can be solved only by individual activity. Our Lord seems to hint this in Matth. xiii. If the "seed" in the first parable is the Word of God, it is in the second, the children of the kingdom. And a thirty, sixty, an hundred-fold increase, suggests that if every believer during lifetime should but be the means of leading thirty souls to Christ, the whole population of the globe would be speedily overtaken. If,

out of all nominal Christians, 50,000,000 only are genuine, each in thirty years, leading one soul a year to salvation, the aggregate result would be equal to the entire population now on earth!

7. All the subtlety and strategy of the devil will therefore be used to defeat missions or at least rob the work of all true inspiration. And, in our day, his assault is from all quarters: skeptical philosophy undermining faith in Evangelical truth; practical selfishness, absorbing even disciples in personal ease and aggrandizement; extravagant outlay for the sake of indulgence and display, perverting money to the world's ends; denominational jealousy and rivalry, wasting resources in sectarian warfare that are needed in a common campaign against the foe; religious liberalism, widening the gates of salvation and making all religions part of a scheme of evolution toward a final product; and, worse than all, a growing passionlessness in the Church—a practical indifference to spiritual things.

8. A consequent limitation of Divine Power. Power in the material realm is the mere result of energy: in the moral realm, it demands cooperation. Hence the power of God depends for results on man's openness to its inflow and outflow. He may block its channel or hinder its fulness and force. He may be a dead sea or a living spring, a stagnant pool or a flowing stream.

#### THE AIM OF THE MASTER

It has been eloquently said that the Lord Jesus came to earth "not to found a new religion, but to establish a new relationship." There have been founders of religion, more than once, like Mohammed and Buddha and Joseph Smith, and there are likely to be more. But Christ alone has introduced man into a new relationship with God. And it is the supreme attraction of all missions at home and abroad that a true preaching of the Gospel does lift men into a higher level and establish this new harmony between God and man. The portrait of Dante, painted upon

the walls of the Bargello, at Florence, for many years was supposed to have utterly perished. But an artist, determined to find it again, went into the palace where tradition said it had been painted. The room was then a storehouse for lumber and straw, the walls covered with dirty whitewash. The heaps of rubbish removed, he cleansed the whitewash from the wall, and outlines and colors began to reappear, until at last the face of the poet again was revealed. Christ came to restore the defaced, but not effaced, image of God in man.

#### A SUGGESTION AS TO CHRISTMAS

Mr. Allan Nicholson, at Union, S. C., made a unique experiment. He is the editor of a country weekly, and tried what a secular paper could do to arouse interest in missionaries and their work. About a half column was devoted, for one or two issues, to the sacrifices, trials, discomforts, and discouragements endured by those who leave country and kin on God's errand.

The editorials (in November issues) closed with appeals to those who admire heroism to send these men and women at least a few lines of good cheer to reach them before Christmas, with the assurance of prayerful interest, making conspicuous the names and addresses of all workers sent out by the Southern denominations represented in the territory covered by the paper—the list alone making a profound impression as to the number of persons from the South, laboring in mission fields.

The editor set the example of writing personal letters to Presbyterian missionaries. Then it occurred to him to ask those to whom he wrote for contributions to a symposium on "How I spent Christmas."

Many responses came, and all the letters were published under a double-column heading, occupying more than six columns:

CHRISTMAS DAY IN MANY LANDS
SUNSHINE AND SHADOWS IN THE LIVES OF
MISSIONARIES

ARTICLES WRITTEN ESPECIALLY FOR
"PROGRESS" BY MISSIONARIES IN BRAZIL,
CHINA, AND JAPAN, TELLING HOW HATS
WERE USED INSTEAD OF STOCKINGS,
OF ENTERTAINMENTS FOR NATIVE
CHILDREN, AND WHERE THE
DAY PASSED WITHOUT
ANY CHRISTMAS FESTIVITIES

For instance, a delightful letter told how in Para, Brazil, having no fire-places, they used hats instead of stockings. Other messages from China and Japan told how stockings were hung on clothes-lines; how a busy physician spent the day, and how a sweet old lady passed her thirtieth Christmas in China without any other reminder of Christmas than the recollection of the visit of the Wise Men as she went about telling the "old, old story."

Some 7,000 or more persons, who rarely if ever see a missionary magazine, and others who would not read, or feel interested in them, both read and enjoyed these letters, and thus came into more intimate contact with mission workers, and became more interested in such labors.

And the remote result—who can say what that will be?

Many another country editor might follow a like plan, if made to see that it will both brighten the lives of those who have sacrificed much, and prove an interesting, unique, and helpful feature in his paper.

#### **EXPENSIVE INDULGENCES**

The late Dr. Arthur Mitchell used to say to business men: "Some of you drive a missionary down town every morning with your carriage and team." More than once this quaint way of putting it led the owner of an expensive turnout to set up a missionary also. It might be well for Christian disciples who find themselves able to own automobiles, and run them and keep them in repair, and hire chauffeurs, to ask how many missionaries they could keep every

year with what this machine costs. It is certainly fair at least to allow the Master's claims to compete with those of our convenience and self-indulgence.

### THE MISSION CALL TO MEN

The Church has long been accused of "playing at missions," and this great work has been too often looked upon as the business of women and chil-The laymen's movement is at last taking hold as it should for preeminently missionary work calls for men-men as workers, men as advisers, men as supporters. This great trust calls for the best powers of the ripest masculine judgment. Mr. William T. Ellis, the journalist who made a recent tour of the missionary world, declares that he is more than ever a believer in foreign missions, altho his understanding of the enterprise has radically altered. Without depreciating the work contributed by women, he avers that "this is no work for the exclusive interest of women and children"; the time has come for "men to come to their own." Mr. Ellis says in the Chicago Interior:

Here is a field for the exercise of the largest abilities possest by the ablest men of Christendom; and the nature of the situation at present is that if the men of the churches do not enter into their proper inheritance, the biggest task to which they could lay their hands will languish, and they themselves will miss the opportunity of

Up to the present, foreign mission work has been a mere reconnaissance in force, and not a war. One of the hurtful delusions of the home churches concerning foreign missions is that the whole heathen world is on the verge of conversion to Christianity. The unwelcome fact is that heathendom, as a whole, has scarcely been budged by missions. Great as have been the missionary triumphs in spots, the whole mass has hardly been touched by the Christian teachings. Even enlightened Japan, which many believe to have

become almost Christianized, is still rankly heathen, except for a small percentage of the population which only the mind of faith can invest with conquering power. The overwhelming and, at first sight, immovable and impregnable heathenism of mission lands is a challenge to the churches.

This big task calls for large measures. The brains which have created the vast commercial enterprises of the twentieth century must attack work with equal adequateness. undertaking is too great to be maintained on a basis of pretty, pathetic, or heroic stories, adapted to arouse the interest and sympathy of women and children. Unless it be established on a firm basis of principle and purpose, by men who have the vision and courage and resourcefulness to plan tremendously and persist unfalteringly, the missionary work that the conditions imperatively demand can not be successfully accomplished. One is made indignant, and almost disgusted, to behold the two-penny character of a work that is designed to transform nations. More than once while on the mission-field I was tempted to write to the laymen of America: "Either do the job or chuck it; don't play at it."

It is astonishing how men who profess to be followers of Christ can ignore His great commission to the Church. It is time that men either renounced their allegiance to God or enlisted themselves and their money in carrying out His orders.

# HATRED OF THE JEWS

Benjamin Disraeli (Lord Beaconsfield) who had witnessed the exclusion of Jews from the House of Commons and had found his own Israelite descent an almost insuperable bar to advancement, vigorously exposes the disabilities to which the Hebrew race had been so long subjected in Christian Europe. He reminds us that the Saxons, Slav and Celt have adopted most of the laws and many of the customs of the Jews, together with all their literature and religion, indebted, therefore, to the Israelites for much

that regulates, charms and solaces ex-The toiling multitude rest every seventh day by virtue of a Jewish law; they are perpetually taught by the records of Jewish history; singing the odes and elegies of Jewish poets. Yet, when Disraeli wrote, the Saxon, the Slav and the Celt were accustomed to treat that race as the vilest of generations; and to inflict upon them every term of obloquy and every form of persecution. But for the Jews of Palestine the good tidings of our Lord would have been unknown forever to the northern and western races. first preachers and historians of the Gospel were Jews. No human being has ever written under the inspiration of the Holy Spirit except a Jew. was a Jew of Tarsus, who founded the seven churches of Asia. Disraeli concludes that the dispersion of the Jewish race, preceding as it did for ages the advent of our Lord, could not be for conduct which occurred subsequent to his nativity.

He says: "The creative genius of Israel, on the contrary, never shone so bright; and when the Russian, the Frenchman and Anglo-Saxon, yield themselves to the full spell of a Mozart or a Mendelssohn, it seems difficult to comprehend how these races can persecute a Jew." He also refers to the futility of persecution in the case of the "Egyptian Pharaohs, Assyrian kings, Roman emperors; Scandinavian crusaders, Gothic princes and holy inquisitors have alike devoted their energies to the fulfillment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale, and a curious system of degrading customs and debasing laws which would have broken the heart of any other people have been tried in vain! The Jews, after all this havoc, are probably more numerous than during the reign of Solomon the Wise, are found in all lands, and prospering in most. All which proves that it is in vain for man to attempt to baffle the inexorable law of nature, which has decreed that a superior race shall never be destroyed or absorbed

by an inferior." He adds that all tendencies of the Jewish race are conservative. Their bias is toward religion, property and natural aristocracy. It is for the interest of the statesmen that this bias should be encouraged, and their energies and creative powers enlisted in the cause of the existing social order.

# THE JAPANESE IN KOREA

According to a Japanese writer— Adachi Kinnosuke—his fellow countrymen are "carrying things with a high hand in Korea." He compares their aggressive and despotic policy there with the way of the Americans in dealing with the Indians, and of Britain with the Hindus, and of Russia with the Tartars and Chinese, etc. Nippon has, he thinks, joined the ranks of the "civilized" powers, and has listened to the "logic of necessity," and is reaching out for more territory to keep up her "civilization" and prestige. Moreover, he thinks that no less a game is in pursuit than a triple alliance between the United States, Great Britain and Japan—constituting a tribunal strong enough to dictate terms to the Far Orient, and defy even German Kaiser and Russian Czar. If to bag this larger game, it is necessary to let Korea go, like a cat out of the bag. it will be done. At the same time, the Japanese hope to keep what they have and get more; for the Korean question has roots reaching back seventeen centuries, to the invasion and conquest of the Hermit Kingdom by the Empress Jingo, in 201 A.D. Controversies have been going on, with a series of defeats, until the Chinese war of thirteen years ago reestablished Japanese prestige. Five attempts have been made, in the three years from 1868 to 1871, to open friendly negotiations with Korea; but in vain; in the last instance the Koreans contemptuously burned the historic hall in Seoul, where the embassies had been received: and only by force was the resident consulate established at Fusan in 1872.

We have not space to follow the historic thread further, but to show that

Japan's work in Korea is not wholly to be regretted, or without good results. Mr. Kinnosuke adds the testimony of two occidentals. Dr. J. Hunter Wells, a Christian missionary in Korea, speaking of the present condition of the country, says:

There are those who, from a political standpoint, see fit to criticise Japan somewhat on her work in Korea, but I do not see how any one interested in the progress of the Gospel or the extension of Christ's kingdom can do anything but thank Japan for helping along the good work. . . As to the improvements in roads, water-works, education, hospitals, police, reform in the palace and locally, in financial reforms, codification of laws, mining, emigration and encouragement of industries, the official reports show that great good is being done for the country and her people.

Dr. W. B. Scranton stated his impression of Japan's work in Korea as follows:

It only needs a short trip to Fusan or to Pyeng-yang to see for one's self what would be evident to anybody but a blind man-increased trade; the busy little towns starting up; the school-boy with his school cap and bag of books; forest culture, so necessary in this land of clean-shaven hills; experimental farms. This last sight, good for the eyes of conscientious observers, is enough to gladden any but a chronic grumbler, and stop the cavilling of some who ask, and never look to see, what is being done for Korea by her neighbors. Exact and practical teaching is what Korea needs most, and it is just what she is getting from Japan. . . . Seoul was a city of officials, and office-seekers, and hangerson. To-day it is a city of students, business bustle, and enterprise. What Korea could not do before, on her own initiative, and would not do on the advice of her friends, is now being done for her, before her very eyes, in her own land, and by a neighbor. They refused to lead. They now have the privilege of following.

## ARE WE TENDING TOWARD LAXITY?

It is barely possible we are drifting toward laxity in seeking to cultivate liberality, and in some cases the line which separates them is but a narrow one. In the Fourth International Congress of Religious Liberals, at Boston, in September, a distinct broadening of the membership was clearly perceptible. This congress was formed seven years ago, known then as the International Council of *Uni-*

tarian and other liberals, and as such held meetings in London, Amsterdam and Geneva. Now the name Unitarian is dropt, but the directors remain substantially as before. But now on its vice-presidential staff appear such men as Rev. Drs. Lyman Abbott, A. H. Bradford, C. E. Jefferson, Philip S. Moxon, T. T. Munger, Josiah Strong; Presidents Faunce, Harris, Hyde, Seelye, Slocum, Taylor and Thwing; and Doctor Gordon of Boston is on the executive committee. movement is designed to "open com-. munication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and cooperation among them." The British and foreign members of the Congress include many distinguished representatives of universities and churches of various names—Unitarian, Dutch Reformed, Baptist and others. Departmental meetings, supplementing the general sessions, deal with a large and choice list of subjects. Confederation is one of the watchwords of our day, and if union can be secured without undue concession of fundamental truth it is to be devoutly desired.

#### DR. JOHN'S FAREWELL

In this number we print Dr. Griffith John's farewell message to America. After two years rest he is able to return to China to spend the remainder of his life in building up the Church of Christ there. One plan very much on Dr. John's heart is that for a bookshop at Hankow where books tracts may be sold and scattered throughout all central and western China. Hankow is a most important center and it is difficult to overestimate the vast influence of such a shop, wellconducted. stocked and efficiently Fifty years of service in China has convinced Dr. John of the need. returns to complete the gift of his life to China and asks American friends to help furnish the needed funds.\*

<sup>\*</sup> Contributions will be received for this purpose by the REVIEW or may be sent to the secretary of the Central China Tract Society, Hankow, China.

# GENERAL MISSIONARY INTELLIGENCE

#### **AMERICA**

#### A Chair of Missions at Cambridge

About two years ago the alumni of the Episcopal Theological School at Cambridge asked the faculty and trustees to suggest something that the Alumni Association might do to increase the efficiency and usefulness of the school. Among other things, the establishment of a chair on the history of religion and missions was suggested. The proposition commended itself to the association and through a committee it immediately set to work to secure the necessary money for endowment. About \$10,000 have been promised. In addition the salary of a professor has been guaranteed for three years. The trustees have elected the Rev. Philip M. Rhinelander, Professor of Pastoral Theology in Berkeley Divinity-school. Mr. Rhinelander has accepted and began his work in September.

The Virginia Theological Seminary has had a chair of missions for several years past, worthily filled by the Rev. R. K. Massie, sometime one of the Church's missionaries in China. Cambridge and Alexandria will thus be the only theological schools in the Church having distinct missionary departments, tho some instruction concerning missions is given in most seminaries.

—Spirit of Missions.

### A "Protracted Meeting" for Missions

A meeting in the interest of foreign missions was held in the First Presbyterian Church of Staunton, Va., September 29 to October 6, with Secretary S. H. Chester in charge and several missionaries among the speak-Every address was strong and deeply interesting. Dr. Chester spoke on the conditions of success in foreign mission work, and on the redemption of China, Japan and Korea. Dr. Henderlite's subjects were, "Why I am going back to Brazil," "Why I am not going back to Brazil," and "The Effect on you if I do not go back to Brazil." At the last meeting on Sunday, Dr. Chester gave an account of the "Laymen's Movement."

## How Some Missionaries are Supported

Says the Missionary Herald: friend in Connecticut sends \$1,000 for work under Rev. H. G. Bissell, of India, having been deeply stirred by his address at the annual meeting. money has been set aside for a pleasure trip, but was given up under the conviction that it could better be used in the Lord's work in India. One of our corporate members agrees to assume the entire support of two missionaries, including not only salary but expense of outfit and journey to the field. is a very unusual offer; but perhaps the most delightful thing about it is that the missionaries will be his own children, a daughter to go out under the Woman's Board, and a son under the American Board. In all, six persons have recently offered to support one or more missionaries.

## "Every Member Churches"

Missionary Intelligencer, the organ of the Foreign Christian Missionary Society (Disciples), prints a communication from a correspondent who reports every member of his church contributing for missions, and suggests the formation of a class of "every member churches." A great name and a greater suggestion. How many Baptist churches are included in this class? There ought to be no other class. Ours should be an "every member" and "every church" denomination. This is our ideal, and every pastor should keep it before his church continually.

## China Centennial Fund

The China Centennial Commission of the Board of Foreign Missions authorized by the Methodist General Missionary Committee to appeal to the Church during this Centennial year for a thank-offering of \$300,000, is able to report very substantial progress. Toward the \$300,000 sought by the Commission there is in hand in cash and good pledges approximately \$180,000. During this year the Woman's Foreign Missionary Society also is seeking a special thank-offering

gift of \$100,000 for work in China, and of this amount there is in sight in cash and good pledges \$75,000. extraordinary needs and opportunities in China at present ought in themselves to be a sufficient stimulus to giving to complete these two notable funds. However, a friend has made a written guarantee that if the \$300,ooo called for by the Commission, and \$100,000 called for by the Woman's Foreign Missionary Society are forthcoming, he will add \$100,000 more, making a total of \$500,000 in all as Methodism's Centennial gift for the progress of Christianity in China. The Woman's Foreign Missionary Society may be trusted through zeal and good works to complete its fund; \$120,000 additional is needed by the China Centennial Commission to make good its \$300,000.

## The Indian Not Dying Out

The idea is prevalent that the red man is doomed to disappear from the earth at no distant day. But the census tables give no such indication. The first official count was taken about seventy years ago, and gave the number as 253,461. In 1880 the figures had risen to 256,127, in 1900 to 272,073, and now, by actual count, the reservations are found to contain 284,000.

# Friends of Dependent People

The Mohonk Conference this year was one of the best of the series.

Now that the Indian problem has been so largely simplified through the influence of the Mohonk Conferences, other dependent peoples are now included. Of the six sessions two were devoted to the Indians, one to the Filipinos, one to the Hawaiians and one to the Porto Ricans, while the last was divided among the people of the plains and mountains in the West, and those on the Philippine archipelago.

Albert K. Smiley introduced the Hon. A. S. Draper, a Presbyterian relder of Albany, and the Commissioner of Education of New York State, as presiding officer. The speeches were brief and pointed. There were ten Congressmen present. One evening was devoted to Christian work among the Indians and several denominations were heard through their representatives. Commissioner Leupp introduced several workers among the Indians who gave graphic and instructive views of what is being done by the Government to make the Indians self-supporting and self-respecting. Indians, Porto Ricans, and a Filipino were heard in behalf of their own people.

## Laymen's Conference at West Point

An all-day missionary conference was held on Saturday, October 19th, when a party of laymen who are friends of missions were invited by Mr. E. E. Olcott to go to West Point and conduct a missionary meeting in the Post chapel. Two afternoon sessions were also held in the convention hall on the steamer Hendrick Hudson, during the return trip. Mr. Olcott, President of the Albany Day Line, was the moving spirit of the occasion, and Dr. Samuel M. Zwemer, presided at two of the sessions.

There were about fifty people in the party which included several members of Foreign Mission Boards, some returned missionaries, and a number of laymen.

The first session of the conference began at 12:45 in the chapel at West Dr. Zwemer presided there were six brief addresses. Morney Williams, a well-known lawyer and the vice-chairman of the Laymen's Missionary Movement, told of the purpose of that movement to bring home to every individual the fact that every man called to be a follower of Christ ought to feel his responsibility for his part of the Lord's work; for the evangelization at least of the non-Christian world. Mr. Silas McBee, editor of the Churchman, Dr. J. Cleveland Cady, president of the National Federation of Churches and Christian Workers, and Rev. James Cochrane of China were among the speakers.

The second session of the conference

was called to order by Dr. Zwemer in the convention hall of the Hendrick Hudson.

Both Dr. Zwemer and Mr. Olcott referred to the meeting as the dedication of the convention hall, and it seemed especially fitting that the meeting place on his new boat, with which the friends of missions are so closely identified, should be used for the first time for a missionary meeting. The Rev. Dr. Abbott, a Congregational missionary from India, Dr. Oltmans of Japan, Rev. J. H. Whitehead and Mr. H. P. Anderson of the Students' Christian Federation, and Dr. John G. Fagg spoke briefly.

## The Laymen at Work

During October representatives of the Laymen's Missionary Movement visited the middle West and held missionary meetings with some surprising developments. One hundred of Topeka's prominent business gathered for a dinner on October 19, and after addresses by Mr. J. Campbell White and Mr. William T. Ellis, of the Philadelphia Press, they took up the subject of Topeka's relation to Foreign Missions. It was found that the churches have been contributing between \$7,000 and \$8,000 a year for foreign missions. A representative committee was appointed which proposed that this sum be increased threefold, or to \$25,000, within the coming year. A hundred men heartily ratified the proposition and have entered upon the campaign to raise the amount, if possible, within sixty days.

At St. Joseph, the meeting was even reported more remarkable. It was that the city, which has about 12,000 church members, gave last year \$127,-000 for home expenses and work, and The com-\$12,000 for foreign work. mittee recommended that this amount be increased about four-fold, raising \$50,000 within the year for the foreign field, and this was cordially endorsed by a large audience of men representing all the churches. A committee of influential business men has taken to organize the canvass. It will

be a new thing under the sun for a committee consisting of a Baptist and a Presbyterian, to go to a Methodist and solicit his larger support of the work of his own church. But this is the sort of thing which men of all denominations will experience in connection with this concerted effort.

Similar Men's Interdenominational Meetings will be held in St. Louis, November 18 and 19, Louisville, November 22, Nashville, November 23 and 24, Memphis, November 25 and 26, Knoxville, November 27, Atlanta, November 29 to December 1, Charlotte, December 2 and 3, Norfolk and Richmond, December 4 to 6.

#### Cuban Confirmations

February to June Knight confirmed more persons than during the whole of 1906. He expects that the record for the year will be fully 100 per cent. better than that for the preceding year, and the figures are likely to hold true with regard to baptisms. At Matanzas the bishop recently confirmed 29 persons, presented by the Rev. F. Diaz, whose work at this important mission during the past six months has resulted in changing a situation full of difficulty and possible failure into one of great promise. At Macagua, a smaller place served from Matanzas, four were baptized and 31 confirmed, while at Colon, another point without a resident missionary, the class numbered 9.—Spirit of Missions.

#### Religious Liberty in Peru

It is not generally known that Peru is the last country in South America to throw open its doors to Protestant missionary enterprise. Article IV. of the country's political constitution declares that Roman Catholicism is the religion of the State, and that the State protects it, to the exclusion of the public exercise of any other. The democratic spirit which revolted against the yoke of Spain and overthrew the Inquisition at Lima has never been able to throw off the religious bondage of Romanism and breathe the free air

of religious liberty. The restriction and persecution against Protestantism in Peru are worthy of the Middle Ages, and prove Romanism to be the same relentless foe of human liberty and intellectual freedom.

Spanish evangelistic services held behind closed doors and with no outward indication that the building is a place of worship. Bible colporteurs have been imprisoned, persecuted, mobbed and well-nigh done to death by fanatical Catholics, for no other offense than that of the circulation of the Holy Scriptures. Yet a spirit of heroism is shown by these men. Last year, a native Evangelical church of Lima, meeting in Vegeieros Hall, provided five colporteurs for the B. F. B. S., who circulated over 12,000 Scriptures across an area of over 2.00 miles on the great elevations of the Cordilleras of the Andes.—A. R. STARK.

#### **EUROPE**

#### A Great Missionary Exhibition

In connection with the work of the London Missionary Society, on whose rolls have appeared the names of many of the greatest foreign missionaries of modern times, 250 Congregational churches of Greater London have organized a great missionary exhibition to be held in June, 1908. It is estimated that an outlay of \$20,000 will be involved and that 5,000 workers will be required to carry out the undertaking successfully and efficiently.

#### The C. M. S. Roll of Honor

This largest of all missionary bodies has on its roll no less than 1,385 men and women at work in the foreign field. Of this number it is interesting to know that 537 are supported in whole or part as "own missionaries" as follows: by the colonial associations, 57; by individual friends, 117; by associations and unions, 297, including 14 by the Dublin University Fuh-Kien Mission; and by the Gleaners' Union and its branches, 52; in addition to which 14 wives are specially supported. Excluding wives, therefore, just over

half of these missionaries have thus a special link with the homeland. There is a net advance of 14 on last year's figures in the total number supported.

# Work of the China Inland Mission

A large and deeply-sympathetic audience gathered in Holborn Hall, London, to bid Godspeed to a number of missionaries about to proceed to the Far East in connection with the China Inland Mission. the card of invitation the names were given of 30 workers who are returning after furlough, with those of 22 recruits, bringing up the total of toilers to 875, the highest figure yet reached. The fruit of the early years of pioneer effort is now beginning to be seen. In those days the laborer went forth to his toil not knowing whether he would be honored to see the fruit, but knowing that in due season, others, at least, would enter into his labors. During the first twenty years of the mission's history only 2,026 persons were baptized; during the next ten years about 6,000 more; while nearly 9,000 persons were baptized during the last three years alone; or to put the figures in another way, 11,800 have been baptized since the persecution of 1900:

1901		428
1902		1,026
1903.		1,929
1904		2,476
1906	***************************************	3,600
		11.800

## China's Centenary in London

Twelve of the chief British Missionary Societies united to ensure the success of a Great Centenary Meeting at Albert Hall, on October 31. It is now one hundred years since Robert Morrison went to China, and the centenary coincides with a remarkable awakening in that empire. It is hoped that through this meeting, Christians at home would be roused to a sense of their privileges and opportunities in the Far East, and the missionaries in the field be encouraged. The London gathering was the second of a series,

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the first being held ten days earlier at Newcastle-on-Tyne.

The speakers were representative, and included some direct from the Shanghai Conference. The Marquis of Northampton presided and there was a large choir. Admission was by ticket only, and the occasion was one of great enthusiasm.

# The Church of Scotland's Report

Tho the Established Church of Scotland is considerably outdone by the United Free Church, it is able to report that it has about 100 Scottish and several hundred native workers in 8 mission-fields of India, Africa, and China. Its steady progress and recent success are both remarkable. about 1,000 baptisms annually, one half of the baptized being adults. Last year was a record year, for the baptized were 1,706. It was also a record year for catechumens, that is, persons under instruction for baptism, for they considerably exceeded 2,000. The income for missions reached \$223,000 year.

## Jewish Mission of the Church of Scotland

The report of the Committee for the Conversion of the Jews to the General Assembly of the Church of Scotland is interesting and encouraging. vacant stations, Alexandria and Constantinople, have called in vain for missionaries during the year and the urgent need of the work in Alexandria caused the convener, Prof. Nicol of Aberdeen, to visit that place and cheer and aid the loyal workers there. Girls' School at Salonica still suffers from the opposition of the Jewish authorities which emptied it almost entirely in March 1906. According to the latest intelligence a few of the Jewish girls have returned and the teachers are hoping that ere long the school will be filled with Jewesses again. the ten schools of the Mission, located at Alexandria, Beyrout, Constantinople, Salonica, and Smyrna, scholars were enrolled, of whom 1,587 were Jewish. The medical work at Smyrna and Constantinople has been carried on steadily, and the evangelistic

work has been prosecuted faithfully. There were 11 Jewish inquirers under instruction, and of the 180 communicants 32 were Jewish. 2,305 Scriptures and portions were sold, while only 2 copies were given away. The income for 1906 from all sources was \$26,693, to which should be added \$5,088 contributed by the Women's Association for the Christian Education of Jewesses, which continues to cooperate with the Assembly's committee.

## Christianity and the Jews

The Rev. J. F. de le Roi, a wellknown statistician, is authority for the statement that in the century lately closed 224,000 Jews were baptized in missions—a very good percentage in a total of 10,000,000. The percentage is I to 40, whereas that of heathen converts is 1 in 300. In England, on the continent of Europe, and in the United States, 750 Hebrews are now preaching the Gospel to Gentile congregations, these congregations themselves having once been of the "ancient faith." In the year 1800 there was not a single Jewish-Christian mission in To-day there are 32 in existence. America, with some 80 workers; 28 in Great Britain, with 481 workers; 20 elsewhere in Europe, with 40 workers, and 9 in other lands, with 47 workers—truly a remarkable showing as the growth of a single century.

## A Moravian Anniversary

On 21st of August the Moravian Church celebrated the 175th anniversary of the inauguration of its missionary enterprise. On that day in 1732 the two first missionaries set out on foot from Herrnhut to make their way to the West Indies to preach the Gospel to the negro slaves. From that date the Moravian Church has lived for missions. With the heroism of Christian love their missionaries have gone into all parts of the world, accepting the most difficult tasks and stooping to the lowest races. The last quarter of a century of their work has been very fruitful. During that time their mission fields have multiplied

from 12 to 15; their principal stations from 99 to 131; their missionaries from 144 to 206; ordained native pastors from 17 to 33; and baptized converts from 74,535 to 94,402.

## Berlin Jews Society

Since 1822, the Berlin Society for Promoting Christianity amongst the Tews has faithfully done its work and its 85th annual report teems with interesting items. Two years ago the Society employed a Persian Hebrew Christian, under the supervision of a missionary of the German Oriental Mission, to preach the Gospel to his Jewish brethren. His report shows the pitiful condition of these Persian Jews. There is very little knowledge of the Old Testament among the men, while the women are utterly ignorant and very superstitious. Polygamy is frequent among these Jews, who are Mohammedans by the corrupted among whom they live. Drunkenness also is prevalent, especially on the Jewish Sabbath. The consequence is that these Jews are very poor and are despised by Persians and Syrian Christians, who will not touch a piece of bread offered by a Jew. The religious services of the missionary are well attended by Jewish men and women, who gladly listen to the Gospel.

'In Berlin, Posen, Vienna, the three older stations of the society the work went on peacefully during 1906. missionary in Vienna made two missionary journeys, the one into Hungary and Galicia, the other along the Danube into Rumania, where he met many open doors and found Jews who gladly accepted a copy of the Christian tracts, tho many were indifferent to their spiritual needs. Bucharest about 200 Jews gathered to hear an address from the missionary. In Berlin alone 62 Jews applied for baptism, 43 of whom were accepted for instruction, and 13 men and 10 women were baptized during 1906, while 13 catechumens remained at the close of the year. All those baptized were self-supporting (self-support at the time of baptism being the remarkable condition of this Society) and the majority of them were highly educated. In Vienna one Jew was baptized by the missionary of the Berlin Jews' Society.

#### Protestantism in France

Out of 28,000,000 people in France, there are about 650,000 Protestants. This is a small proportion, and yet the influence of this body of Protestants upon the French nation can not be accurately gauged by its size. Protestantism stands for a certain freedom in the judgment and action that agrees well with the genius of the Republic, but does not consort with the ancient demands of the Church of Rome.

At present in France, as also in America, the hierarchy is slowly, and not without considerable friction, striving to adjust its claims to new conditions and freer peoples. The end

is not yet in sight.

Within eight years, 1,000 Roman Catholic priests in France have left their Church and ministry because of unbelief in the teachings of that Church. These have not all become Protestants, but still they will be a factor in the regeneration and disintegration of the Church of Rome.

The extent of the disaffection toward that Church in France may probably not be unfairly estimated by the complexion of the National Legislature, that is able to pass by such large majorities legislation so bitterly opposed to the hierarchy. Rome is fighting not against a few men, but against the very spirit of the age; and when it has taken the race thousands of years to reach its present condition, it will take more than a fiat from Rome to turn it back.

#### Russians Religious but not Moral

A leading Italian sociologist has specified as a leading trait in the Russian his "religiosity"; and a still more recent writer has said:

Russia produces the impression of a vast temple full of holy images, ikons, and burning candles, before which men and women of all sorts and conditions, rich and poor, master and servant, prostrate themselves.

Moscow, "the Holy City," is a vast oratory, where a million people are continually praying in the temples, in the houses, in the taverns, in the streets and public squares. The inhabitants continually interrupt their occupations for a hastily recited prayer, a sign of the Cross, a bow or genuflection before every church and every ikon. spite, however, of outward religiosity, the Russian is lacking in religious sentiment. Christianity has not yet penetrated the Russian masses. While accepting the ceremonies of Byzantium, the Russian people have learned little of the ethical teachings of Christianity.

## **ASIA**

## Jews Flocking to Jerusalem

In a letter from Jerusalem, dated July 26, 1907, Mr. W. H. Dunn refers to the remarkable development in the Jewish National Zionist movement which took place in Jerusalem during the 15 months he was in England. Great numbers of Jews are returning to Jerusalem, not for repentance or confession of sin, but simply because they must go somewhere, and the Sultan allows them to enter without let or hindrance. In that short time no fewer than 5,000 Russian Jews landed at Jaffa. These Jews are investing what money they have in buying land and buying or building houses. great is their activity that it is a matter of concern to the foreign residenters. The Moslems, however, sell to them They believe without demur. land really belongs to the lews.

The development in Jewish education is also striking, and kindergarten schools are being opened for the children. Hebrew is being taught and becoming a living language, and new Hebrew words are being formed so as to make the old tongue useful for up-to-date usefulness. It is common to hear Hebrew spoken in the streets.

#### Missions in Persia

Of late years the cause of missions has had no more discriminating advocate than the London Daily Times, a journal widely known as, probably the foremost newspaper in the world. In a recent issue it gave an interesting account of a meeting in London on behalf of missions in the Levant. Dr. Cohen, of Urumia, said that the Ame-

rican Presbyterians had been at work for 74 years, chiefly among the Nestorians, or Syrian Christians, in the hope of ultimately reaching the Mohammedans through them. He believed the great battle between Christianity and Islam would be fought in Persia. The Persians were more liberal and simple than the Turkish Mohammedans, and he had never experienced opposition or discourtesy from them. There were 400 Mohammedan boys and girls in the mission schools. The open converts from Mohammedanism were not many, but they included men like the young Kurd physician, who always prayed Christ's name before treating a case, and the Sheikh, with 25,000 Kurds under him, who had been baptized and who exercised a wonderful influence in his villages.

## Dr. Hoskins in Syria

Rev. Franklin E. Hoskins, D.D., has recently returned to Beirut, Syria, and writes as follows:

"A struggling congregation at Hadeth, six miles outside of Beirut, asked me to help complete their new church building. They have done well themselves, and need \$125 to dedicate free of debt. They are worthy of this amount of assistance. The Syria Mission of the Presbyterian Church has. called upon me to raise \$1,000 for special needs in the publication of Arabic literature. I have \$100 in hand, \$200 promised, and still need \$700. is also a pressing need of the American Bible Society in connection with the Arabic Bible. A lady in Chicago recently sent me \$1,000 toward the whole amount. At least \$3,000 more will be necessary before we will be justified in beginning the great four years' task."\*

#### Church Union in South India

Rev. J. S. Chandler writes to the *Missionary Herald:* 

"Three years ago the churches connected with the American Board's

<sup>\*</sup> The editor of the REVIEW will be pleased to forward any gifts sent for Dr. Hoskins.

Madura and Ceylon Missions formed an ecclesiastical union with the London Missionary Society's Travancore and South India Missions, and thereby brought into one body 133,000 Indian Christians under the name, 'The United Churches of South India.' body held its second general assembly in Madura last July, in which the four missions were represented by 60 voting delegates.

This union was confessedly preliminary to a larger union with a similar body of Presbyterian Christians in South India, consisting of the churches of the Arcot Mission of the Reformed Church in America and of the South India Mission of the Church of Scotland and the United Free Church of It is called 'The United Scotland.

Church of South India.'

A joint committee of these two bodies, the United Churches and the United Church, had proposed an organic union on a short and simple creed and a system of church polity that steered clear of unrestricted individualism on the one hand and excessive centralization on the other. The scheme had been unanimously adopted by the United Church some time before, and two of their members, Dr. J. H. Wyckoff and Rev. P. B. Ragavioh, appointed delegates to the assembly in Madura. These Presbyterian brethren were not only warmly received (an Indian would say 'with coolness of joy') by the assembly, but the proposition of union was ratified unanimously and enthusiastically by rising vote.

This action brings into one body more than 150,000 Indian Christians in South India, and promises immediate results in the establishment of a united theological college in Banga-

lore.'

#### British Reforms in India

The following is the imposing list of heathen customs, formerly prevalent in India and sanctioned by Hinduism, but abolished or reformed by Great Britain. It is worth noting again to see what Hinduism naturally involves:

MURDER OF PARENTS:

(a) By Suttee.

(b) By exposure on the banks of rivers.

(c) By burial alive. Case in Jodhpore territory, 1860.

2. Murder of Children:

(a) By dedication to the Ganges, to be devoured by crocodiles.

(b) By Rajpoot infanticide, West of India, Punjab, East of India.

3. Human Sacrifices:

(a) Temple sacrifices. (b) By wild tribes-Meriahs of the Khonds.

4. Suicide:

(a) Crushing by idol cars.

- (b) Devotees drowning themselves in rivers.
- (c) Devotees casting themselves from precipices.

(d) Leaping into wells-widows.

(e) By Traga. 5. VOLUNTARY TORMENT:

- (a) By hook-swinging.(b) By thigh-piercing.
- (c) By tongue-extraction.
- (d) By falling on knives.

(e) By austerities.

- 6. INVOLUNTARY TORMENT: (a) Barbarous executions.
  - (b) Mutilation of criminals.
  - (c) Extraction of evidence by torment.
  - (d) Bloody and injurious ordeals. (e) Cutting off the noses of women.

7. SLAVERY: (a) Hereditary predial slavery.

(b) Domestic slavery. (c) Importation of slaves from Africa.

8. Extortions:

(a) By Dharana.(b) By Traga.

9. Religious Intolerance: (a) Prevention of propagation of Chris-

tianity.

- (b) Calling upon the Christian soldiers to fire salutes at heathen festivals, etc., etc.
- (c) Saluting gods on official papers. (d) Managing affairs of idol temples.
- 10. SUPPORT OF CASTE BY LAW: (a) Exclusion of low castes from offi-
  - (b) Exemption of high castes from appearing to give evidence.
  - (c) Disparagement of low caste.

#### Two Colleges Become One

For years Calcutta has had no less than three rival Christian institutions of learning-one cared for by the Church of Scotland, one by the Free Church, and one by the London Missionary Society. But recently it has been decided to unite the two Presbyterian colleges under the name Calcutta Christian College.

## Mandarins Circulating Christian Literature

Who would have imagined a few years ago that the time would be seen. when high Chinese mandarins would become agents for the distribution of a distinctively Christian magazine? Yet such an apparent impossibility has come to pass. Dr. Timothy Richard, Secretary of the Christian Literature Society for China, states in the Missionary Record of the United Free Church of Scotland that on occasion of a new series of the Chinese Weekly, a magazine of useful knowledge interspersed with Christian articles, wrote to several viceroys and governors, asking them to order a goodly number and circulate them among subordinate mandarins magistrates. In response the Governor of Manchuria ordered 200 copies; the Governor of Shan-Si, 500; the Provincial Treasurer of Shan-Tung. 2,500; and the Provincial Treasurers of Fuh-Kien and Canton, 400 and 200 Doctor Richard menrespectively. tions also that in December last he forwarded a large case of books, the majority educational but several of them religious, to the Emperor and the Empress Dowager, and that he has received a gracious reply, saying that inasmuch as China was now going in for reform in education, the books were most opportune and would be used from time to time as they were required.—C. M. S. Review.

### Discerning Chinamen

At the recent great conference of missionaries at Shanghai, Doctor Lowrie, of Peking, the great veteran missionary, directed the attention of the proverbs assembly to two striking of the Chinese people, emphasizing the difference between the Roman Catholic and the Protestant churches. They were to the effect that "the Roman Catholics controlled law-suits but not converts, the Protestants controlled converts but not law-suits"; and "that the Roman Catholic Church was easy to enter and hard to leave, while the Protestant Church was hard to enter and easy to leave."

#### **Examination Halls Defunct**

Bishop Cyrus D. Foss writes:

Few things we have seen in our worldgirdling tour imprest us as much as the old-time examination halls, which have been in existence for many centuries but which now have no further use. Before the birth of Christ a system of examinations sprang full-fledged from the brain of one of the old emperors and has been in use through all the centuries, with but little modification. It was the only path to office in the empire, so 150,000 took the examinations every year, altho only one in eleven passed. Two years ago it was entirely done away by the edict of the Emperor, and has given place to examinations of a different sort, on widely different topics. The old examinations were chiefly on the writings of Confucius and Mencius, and required the candidate to be confined in a little cell for three days and three nights unless he sooner completed three essays on topics assigned. We saw in Fu-chau 10,000 of these cells, arranged in long rows, covering six or eight acres of ground, each about four feet square and six feet high, so arranged and so guarded that collusion and com-munication were impossible. They have now no further use, and the central office buildings have become the seat of a college with modern ideas and studies.

## Determined to Learn the Gospel

Mrs. W. E. H. Hipwell, of Shiuhing, has lately placed a Bible-woman at Hok-shaan (Shell Hills), a town about a day and a half's journey from Shiuhing. Of this woman, Mrs. Hipwell wrote on December 2:

She was trained in the Shiu-hing women's school. Baptized seven years ago, she had small opportunity of learning the Gospel, as no Bible-woman or missionary lived nearer than 100 miles away. She was determined to learn more of the Gospel, and traveled for two days, walking over hills for over 20 miles, and then by boat up the river to the Shiu-hing women's school, where she studied for two years. Then she went back to her village to teach others what she had heard of the Gospel. She is now a C.M.S. Bible-woman, the first witness to the Hakka tribe there.

#### The Printing-press Kept Busy

China's thirst for knowledge is indicated by the business done at the Commercial Press of Shanghai. There are eleven branch houses of this press in different parts of China, and this year two more are to be opened. It

carries on 70 per cent. of the book trade of China—that is, trade in modern books. Last year it did 450,000 taels' worth of business (\$300,000) not including 400,000 taels more transacted by branch houses. The following statement of the sale of modern readers in Chinese during 1906 is interesting: National readers, 280,000; elementary, 110,000; primary geography, 73,000; historical readers, 63,000. Most of these were sold to native modern schools and not to the mission schools.

## Proclamation Against Fung Shui

Rev J. H. Giffin, of Krayingchow, South China, is authority for the statement that the viceroy of Fukien Province has issued a proclamation ordering all books on Fung Shui burned, all doctors now practising this art arrested, declaring that it is one of the greatest hindrances to progress in China, preventing the building of railroads and the opening of mines. One after another superstitions hoary with age seem to be breaking down in that empire. Certainly if the "windwater" superstition is losing its hold China is really awake.

#### Burying-grounds in China

Secretary A. B. Leonard, of the Methodist Church, writes:

That death reigns in China is evident from the vast numbers of graves that are always in sight. When passing along the valleys or through the suburbs of a city, the traveler can scarcely look in any direction without seeing graves. The hillsides are full of them. In some instances these sepulchers are very elaborately constructed, the approaches being lined with granite representations of dogs, lions, tigers, horses and men, grotesquely and very roughly carved. But usually the graves are poorly marked by one or more rough stones, thickly set and very shallow. Coffins may often be seen placed in the open, or adjacent to the houses in which the deceased persons had lived, their relatives not being able to pay for graves. In many instances the remains of the dead lie unburied for years. In the suburbs of Fu-chau we saw many acres so thickly studded with graves that there seemed to be no room for another. No attempt is made to lay out, grade or beautify these grounds. The only evidence that they are visited at

all by relatives is found in the strips of paper representing money, which have been placed on the stones in the hope that these bits of paper in some way will pay the expenses of the dead in another world.

## A Chinese Missionary Society

Following the lead of India, a society named the National Missionary Society for Manchuria has been formed. Seventeen fully trained men were licensed at this time, and as few congregations are ready to call pastors as yet, it was thought that some might be sent to unoccupied or undermanned fields, and two of them offered for this work. The society is to be entirely supported by the Chinese themselves.

#### Manchuria's Restoration

The progress of affairs in the Far East, during the past few months, has been marked by many incidents which do not appear to have attracted that amount of public attention which is due to them. Amongst these the evacuation of Manchuria by the Russian and Japanese troops in April was one of the most important. The Manchus have now regained their ancient heritage, the ancestral home of the ruling dynasty in China, but under very much altered conditions. The principal railway systems are still in the hands of Russians and Japanese, and "Railway Guards" are still maintained by these powers to protect their property. The Japanese troops are reported to consist of one division of regulars and three battalions of reservists, distributed along the Japanese section of the line, at the rate of seven or eight men per kilometer, with a strong force retained at the headquarters at Liaoyang, the total force being equivalent to 10 men per kilometer, or five less per kilometer than the number determined by the treaty of 1905.—Church Missionary Review.

## Concerning Japanese Morals

Professor Ladd, now in Korea, a warm friend of Japan, has spoken with great plainness of her need of a higher commercial morality, and prominent leaders in the business world are using

their influence in favor of higher ethical standards. It is interesting to read such a statement as the following in one of the great dailies.

As individuals many Japanese are dishonest, but as a nation the people are overhonest. On the contrary, Europeans are comparatively honest as individuals, but as nations they are cunning and crafty. If our people desire to be victors in the international struggle they have much to learn from the Europeans.

Under the leadership of that valiant Christian statesman, Mr. S. Shimada, M.P., an association has been formed to fight corruption in political circles. The nation is certainly aroused to its needs of a better code of morals, or rather to the purpose and power to realize its highest ideals. And there is a growing feeling that Christianity alone can accomplish this work.

## Russians versus Japanese

"Meng's village stood just outside the range of the war. Fighting took place two miles to the east. Russians took foodstuffs of all kinds, but paid a certain proportion of the price. It is belived that the Russian authorities paid more than full price, but that the Chinese interpreters pocketed the greater proportion of the money. The Japanese took everything movable, and paid nothing. They stript the women of all their silver ornaments, and compelled the opening of every lockfast place, out of which they took away every article of any value. the character given to the two nationalities all over this northern region. And it may be stated once for all that it is the character given of both peoples in all directions round Moukden."

#### Bible Circulation in Japan

In Osaka there are over 1,000,000 inhabitants occupying 245,000 houses. The colporteurs of the British and Foreign Bible Society and the National Bible Society of Scotland are endeavoring to visit every house in the city. One of the leading daily papers comments as follows: "A great Bible selling campaign is in progress in this city. The plan is to circulate 100,000

Scriptures if possible. A large supply of books has been provided, and several of the societies' colporteurs have made a commencement in the work. So far, the work has been most successful in Senda, a conservative district of the city."

## A Japanese Hymn Book

The Methodist Publishing House in Tokyo, under the skillful management of Messrs. Cowen and Spencer, is doing a great work for the Christianization of Japan. It has published and sold 150,000 copies of the hymn book, recently compiled in Japanese. This is an astonishing circulation when it is remembered that there are only 65,000 Protestant communicants in the empire.—Nashville Advocate.

### The Hakodate Fire

Rev. George M. Rowland, of Sapporo, writes concerning the conflagration at Hakodate, under date of September 4:

"The Hakodate fire was a terrible calamity. As you have learned by the papers, fire broke out about ten o'clock Sunday evening, August 25. By daylight next morning half or four-fifths of the city lay in ashes. With Rev. K. Shirnizer, Presbyterian pastor, I went, representing the Sapporo churches, to bear condolence and to investigate conditions. It was the cleanest fire I ever saw—almost no ruins even left. It suggests San Francisco.

"Ten thousand houses burned, 45,000 people homeless, is the story; but the wealth, the business district, the public buildings have gone. Aid was promptly rendered by the Hokkaido government, working through Hakodate officials. This will last twenty days. So far only eight deaths are certified. Injuries, too, were remarkably few; eighty-seven cases of the injured were treated by the Red Cross.

"Of the Christian community, Presbyterian, Methodist, Kumi-ai, and Episcopal churches were burned; one small Episcopal church was saved. The homes and property of most of the missionaries and Japanese Christians were swept away by the flames."

#### **AFRICA**

#### The North Africa Field

North Africa takes rank among the most barren of mission fields. Nevertheless a few societies are represented in the region lying between the Great Sahara and the Mediterranean, besides a few workers who labor independ-The missionary force, including wives, reaches a total of over 60, most of whom are engaged in medical missions, schools, classes, visiting, translation, evangelistic work. are unusual difficulties to overcome, but the spiritual results give cheer. There is a group of native Christians in Fez, another in Tangier, and still another, more recently brought together, in Marrakesh (Morocco City). Besides, there are isolated believers in different towns and villages. One of these native Christians, who was converted some fifteen years ago, and known as "El Kaid," having been an officer in the Tangier battery, became a colporteur of the Bible Society, and while engaged in that work was done to death by a crowd of fanatics in the town of Larache. Another native colporteur is employed by this society, but works under the direction of the North Africa Mission under the direction of the North Africa Mission and travels in the interior of the country.

## Trees Planted as Idols

Miss F. M. Dennis writes from Ebu Owerri, a place about 70 miles southeast of Onitsha:

One day I met a group of children—the eldest might have been about fourteen—who had brought young trees with them, and greeted me with, "These are idols. We have rooted them up and brought them to you because we will only serve God now, and we want to be His children." It is a custom in this Ibo country when a child is born for the parents to go into the bush. cut a stick from a tree and plant it. When the child is old enough to walk and know anything it worships this young tree. All the Ibo people have them. When idols were destroyed at Idumuje Ugboko there were always trees among them. But here, until the child comes to man's estate and has a household, this is the only idol he has.

## Gospel Progress on the Kongo

Rev. G. Frederickson writes of Kifwa, Kongo Free State, his field of work:

We who for years have been in the work and know in what misery and darkness the people live, look to you, young people, to take up this glorious work of carrying the Gospel of salvation to those for whom Christ died. We began work at Kifwa in 1895. In 1897 there were some signs of blessing. Seventeen were baptized and from them the number of conversions has increased every year, until 1906, when we baptized 648. We have spread the Gospel on a field about 100 miles square. have planted on this field, 110 schools in 110 villages. We have 115 school-teachers and preachers, with over 1,500 children attending the schools. We have 13 native churches with a united membership of 1,800. There has been opposition both on the right hand and on the left. One of our Christians was flogged because he refused to worship with the Catholics. One woman received ten strokes from a whip of hippopotamus hide for coming to our meetings. One evangelist was murdered for preaching the Gospel. Both in good and evil report our Christians have stood firm.

## The Power of the Gospel

In German Southwest Africa lives the powerful tribe of the Ovambos. The missionaries of the Rhenish and the Finnish missionary societies have been proclaiming the Gospel these fetish worshipers faithfully and prayerfully for many years. Now reports come that at last the power of the Gospel is becoming manifest and these heathen are beginning to seek Christ. Mr. Tönjes, one of the faithful missionaries, writes that he now has under instruction twenty Ovambos who desire to be baptized. Among these is a very old man who had applied for baptism several times before. but had been turned back by the missionary. This time he came with tears, begging to be received. change has taken place in him. He is quiet and peaceable, and, in spite of his age, walks regularly the distance of several hours from his home to the mission station. One heathen came to the missionary and said: "Teacher, thy words are commencing to burn in my heart." Another heathen, one of

the highest aids of the chief, came to the home of the missionary who began to speak to him concerning the resurrection of the dead and the judgment. He listened attentively for some time, then he said: "Teacher, I will gladly listen to all thy sayings, but do not speak of those things. They cause me to tremble and make me afraid." Thus the Word of God proves itself "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit."

#### A Kaffir Collection

The Rev. George S. Stewart, a missionary of the United Free Church, who is stationed at Emgwali, Cape Colony, Africa, shows the unique methods of the Kaffirs in expressing their thankfulness:

I left Emgwali with one of my native elders about nine in the morning. After driving for two hours we came to a farmhouse, where we left the horses, and set off for a twelve-mile walk to the new church. By three o'clock we were at the place and got to work at once. The people trooped into the church, about 250 of them—and the church is built for 150! They sat on the seats and on the desks—for the church is also a school—and under the desks and under the table and on one another; in European clothes and in red blankets. But they all got in somehow.

Then there was a prayer and reading, and after that I told the people what the church had cost, and said a little about the blessings of the Gospel. No sooner did I sit down than an old man jumped up and cried out, in Kafir, of course: "Missionary, I want to thank God for this good work here. I thank him £1," and down went his pound on the table. Immediately another cried out: "I thank God with ten shillings," and down went his money. Then, one after another, men and women and children, Christian and heathen, brought their gifts, some making quite long speeches, some putting down their money without a word. Some few gave gold, but most could not do that.

Then one shouted, "I'll open the cattle-fold and drive out an ox for thanks to God." Another at once took him up, "What kind of ox?" "It is a young ox." "Oh, then, I'll do more, I'll open and drive out a full-sized ox." "Yes," the first man answered, "yes, brother, but I'll drive out a goat along with the ox." "All right," said the second, "then I'll drive out a fat sheep with my ox." So these two ended, having given cattle worth about £14.

## Church Union in South Africa

The trend toward union of Churches is showing in South Africa. At a conference in Johannesburg on the 26th of July, attended by representative members of the Presbyterian, Wesleyan, Congregational, and Baptist Churches, it was unanimously agreed, after lengthened conference, to declare their conviction that there were no obstacles to a union of these bodies which ought not to be overcome, and to invite the supreme courts of the Churches concerned to appoint eight delegates from each to act as a joint committee to prepare a basis of union, embracing such points as doctrine, polity, administration, tenure of property, and the like.

## Sudan Pioneer Mission, Germany

One of the German missionary societies, little known in the United States, is the Sudan Pioneer Mission, whose headquarters are at Eisenach. Since 1900 it has been at work in Assuan, in Upper Egypt, and, tho it passed through five long, lean years, its missionaries faithfully brought the message of the Cross to the millions of Mohammedans in whose midst they Their work was found themselves. that of pioneers in the fullest sense of the word, of men who were laying the foundation for future larger work and who were opening the way for the great host of missionaries who, they believe, will follow them in the near future. The last two years of the work of the missionaries of the Sudan Pioneer Mission have been years of great encouragement, tho the fruit of the seven years' labors is not yet visible to any large extent. The work is limited to the preaching of the Gospel to Mohammedans at Assuan, at present the only station occupied, tho an effort is being made to reach the surrounding country and Nubia. Five European and two native missionary laborers are employed, and the school opened only a little more than a year ago, is attended by 50 girls and 20 boys from 5 to 13 years. This school, however, is not only for the children of Moham-

medans, but the religious standing of the pupils is as follows: 35 have Coptic, 10 Protestant, 8 Mohammedan, 6 Jewish, 7 Greek-Catholic, and 4 Roman Catholic parents. All pupils must take part in the devotional exercises and in religious instruction. The medical missionary has proved himself of greatest importance in opening the homes and the hearts of the followers of Mohammed, and it is hoped that soon a hospital can be erected at Darau, 3½ hours north of Assuan. Darau contains 20,000 Mohammedans and will be occupied as an additional station as soon as the reenforcements of the missionary corps are on hand. The income of the Sudan Pioneer Mission was \$7,037 in 1906. While the missionaries pay some attention to the ever increasing number of tourists of all nations who visit Upper Egypt during the winter, they do not propose to organize congregations at the present time, but to go and preach as they go. As a new venture, they are planning a trip among 20 tribes which, on both sides of the Nile, inhabit the Lybian and the Arabian des-The monthly magazine of the society is Der Sudan Pionier.

#### Continued Persecution in Madagascar

The open persecution of Protestant missionary schools in Madagascar by the French Governor-General continues without abatement. The latest news is most disconcerting. In the beginning of 1906 the Norwegian Lutherans had in the province of Vakinankaratra alone 279 missionary schools (Parochial), which were attended by 15,000 pupils. To-day they have but one school with 60 pupils. In the district of Vangaindrano thirty of their churches have been closed since November, 1906, while eight had to be closed in Ambondrana. Official placards, fastened to the church doors, forbid the entrance of all, while in several localities the Government caused cactus to be planted at the church doors so that none can enter. Certain evangelists have been ordered to abstain from religious activity, while

some faithful ones have been imprisoned because they held religious meetings in their homes, sang hymns, etc. The Paris Missionary Society likewise continues to suffer from this persecution, and the French Governor-General acts like an autocrat, making his decisions in regard to the closing of schools and churches without giving any reasons for his actions, tho he often overthrows the decisions of the administrators of the districts in which the schools and churches are located. It can be well said that there is no religious liberty in Madagascar at the present time, tho the constitution of France guarantees it. Is it not time that the non-French societies at work in Madagascar appeal to their governments for protection? The United States are interested on account of the work of the "Norwegian Lutheran Church in America" in Madagascar.

#### ISLANDS OF THE SEA

## Protestantism in the Seychelles

Altho the Seychelles Islands are British, we are informed that while the Roman Catholics have fourteen schools on the chief island, the Church of England has only one girls' school and two mixed village schools. As the latter schools are free, many of the Church of England people place their children under the Romish teachers rather than allow them to mix with the pure Africans—notwithstanding the danger that they will either become Roman Catholics or prove only half-hearted Protestants. There is an important opening for a lady who would devote herself to the education of girls belonging to such Protestant families; but unless an honorary worker will volunteer, £100 a year would be required in addition to passage-money. Miss Kate Henney, Victoria, Seychelles Island, will be glad to correspond with friends interested in the matter.

#### The Rhenish Society in Sumatra

From Sumatra the accounts continue promising. Three new stations have been founded, thereby completing a double chain of stations from Lake

Toba toward the South, which means a decided check upon the advance of Islam from the East Coast. The Batak Mission numbers at the present time 42 main stations and 338 branches, while in 384 schools close upon 19,000 children are being taught. The picture presented by these different stations varies of course from primitive beginnings to well-organized communities, such as Pea Radja, with its thousands of members. In some places there is quiet development under the fostering care of missionaries and the protecting care of the government; in others, where native lawlessness is not yet fully subdued, the work is carried on amid strife and unrest. Some reports dwell on the fierce opposition of Islam, others on the spasmodic efforts of an ever-weakening heathendom to hold its ground. But, however varied the conditions, there is progress all along the line, and the number of baptisms (7,050) shows the strength of the current against idolatry in the Batak country, even while making allowance for "drifting with the stream." The Sumatra staff consists of 71 workers-56 ordained missionaries, 2 medical men, and 13 "sisters"—and the hospital at Pea Radja has been recently doing splendid service in fighting an acute epidemic of measles.

#### Among the Bataks Upon Sumatra

The Rhenish Missionary Society has a wonderful work among the Bataks upon Sumatra, where, according to the report for 1906, 56 ordained missionaries, 2 medical missionaries, and 13 sisters were at work upon 42 stations and 338 out-stations, while almost 19,000 pupils attended the 384 schools. The native force consisted of 31 ordained missionaries, 24 evangelists, 485 teachers, etc., and the native Christians numbered 76,000, 7,050 having been added by baptism. In the October number of the Reports of the Rhenish Society we find a most interesting article dealing especially with the work in the southern part of Sumatra and among the Mohammedans, from which we gather the following:

The six southern stations contained 7,680 native Christians in the beginning of 1907. Of these Si Bolga has developed most remarkably in the last 25 years of its existence, 5 out-stations have grown to 17, 290 native Christians have increased to 2,368, 57 pupils of the missionary schools to 652, and 10 native workers to 56. The same missionary, Mr. Schrey, has been the superintendent these 25 years, and he considers the opening of a girls' school in Si Bolga in 1906 the most remarkable thing that has happened during time of his service. A new station in the district of Nai pos pos was to be opened in August 1906 among a wild and murderous people, whom Mr. Schrey had visited once before, 23 years ago, but after due deliberation it was decided to open it in Pasaribu, near the district of Suga Suga. The difficulties at this new station were very great at first, but gradually the missionary is gaining the confidence of the heathen people.

South of Si Bolga is the district where the missionaries met the hammedan propaganda among the heathen, checked it and gained even the Mohammedans for Christ. are the stations of Si Manosoe, Si Pirok, Bunga Bondar, and Si Piongot. All these were greatly influenced by the fall of the mighty Dja Muda a little more than a year ago. He had been a pupil in the missionary school in his boyhood, but had become a zealous Mohammedan and a most violent opponent of Christianity. The Dutch Government found him guilty of treason and deposed him, and a Christian of Bunga Bondar, Israel, was elected as his successor. That triumph Christianity was a great set-back to Mohammedanism and gave a great opportunity to the faithful missionaries, one of whom has borne testimony at Bunga Bondar for forty years. But, after all, the power of Mohammedanism in Southern Sumatra is not dead and the Bataks have a verv significant saying concerning its followers, viz. "as far as their words are concerned, they are polite and courte-

ous, but their hearts bite." Yet, the Gospel is making wonderful progress and in Si Pirok alone are 341 Mohammedans under instruction and preparing for public baptism. In the district of Bunga Bondar 46 of the 62 chiefs are now Christians and only 16 Mohammedans, while many of the old backsliders are returning in humble repentance and the number of inquirers steadily increases. In Si Piongot and the district Padang Bolack, of which it forms the center, however, the power of Islam remains entirely unbroken and the 560 native Christians exert very little influence, because they are scattered over the wide territory and many of them deny Christ under Mohammedan pressure and persecution.

In general there is mighty progress of the Gospel among the Bataks and among the Mohammedans upon Sumatra and the record of the work is cheering in every department.

## A Queen Who Became a Missionary

Suppose the Queen of England should decide to leave her throne and go off with the King on a mission to China! How people would talk, and what a big sacrifice it would seem! Yet, in 1873, little Princess Opatinia, only fifteen years of age, left her royal home on Ponape, in the Micronesian Islands, and went off with her husband, Opataia, to begin work in the Mortlock Islands, where the people were said to be bloodthirsty savages.

Her father, King Hezekiah, had become a Christian, so he was glad to have her go, tho she gave up her right to be queen, and left her home, where she lived in a native state of luxury. She composed a hymn of farewell, which is here translated:

I am pleased with Jesus Christ. He has commissioned me To carry His Gospel To His who are lost. Father, mother, brothers, I will bid you farewell, As I am about to leave you That I may help Jesus abroad. You must let me go, For it is not a bad work I am going to do—

A sacred work, a work lasting. Let us all work faithfully And finish up our work, That we may meet again On the banks of the beautiful river.

They sailed away on the Morning Star with two other teachers, and were left alone for a year on one of the strange islands, with no means of buying food. The natives promised to feed them, and "be father and mother, brothers and sisters to them." On the second visit of the Morning Star, more than two years after her first landing, the ship was met by a crowd of natives singing Christian songs of welcome, and the missionaries from the ship were taken to a fine church which the people had built.—Missionary Herald.

## Filipinos Meet in Parliament

The first Philippine assembly was formally opened by Secretary Taft in the National theater in Manila on October 16. After Mr. Taft had made a speech in which he declared that he did not believe that the Filipinos would be fitted to govern themselves for another generation, but that the matter was entirely in the hands of Congress, a prayer was read by a native Catholic bishop. Serbio Osmena, formerly governor of the island of Cebu, and a Nationalist, was chosen president. the following day a joint session of the commission and assembly listened to an address by Governor-General Wright. The assembly would easily controlled by the Nationalists were it not for the factional differences within that party. Apparently the delegates, almost without exception, have very slight knowledge of parliamentary procedure, but they are not lacking in the usual Latin volubility.

## Anti-Opium Movement in Malaysia

Parallel with the action in China, India and England against the opium trade is a vigorous anti-opium movement in Malaysia. Rev. W. E. Horley, of Kwala Lumpor, gives an account of an Anti-Opium Conference held in Ipoh, the capital of Perak, which in various ways gave en-

couragement to the movement. Another is to be held next year. Better still, a Governmental Commission has been appointed to inquire into the whole subject. That thorough work is intended is indicated by the inclusion of such a man as Bishop Oldham on the Commission. Their work will occupy nearly five months more. It is to be hoped that their report will lead to prohibitive legislation.

#### Memorial to Samuel Marsden

An interesting reminder of the inauguration of the New Zealand Mission has lately reached us through the kindness of the Right Rev. Dr. S. E. Marsden (formerly Bishop of Bathurst, and now Hon. Canon of Gloucester and Bristol). A memorial to Samuel Marsden, the "Apostle of New Zealand," a beautiful Celtic cross, 20 feet high, has been erected at Rangihoua, in the Bay of Islands, where Marsden preached his famous sermon on the words, "Behold, I bring you glad tidings of great joy," and this was unveiled in March last by the Governor of New Zealand (Lord Plunket) in the presence of many of the Maoris. The ceremony appropriately commenced with the singing of the hymn, "While shepherds watched their flocks by night," and addresses were given by a Maori speaker and by the Bishop of Auckland, Archdeacon Walsh, and Mr. J. B. Clarke, the youngest son of one of the early missionaries. The cross bears on its face the inscription, "On Christmas Day, 1814, the first Christian service in New Zealand was held on this spot by the Rev. Samuel Marsden." What a vindication of missions is afforded by the contrast between this ceremony and the service which the cross commemorates!

#### **MISCELLANEOUS**

## Some Interesting Facts Concerning the Jew

# 1. Decrease of Jewish Birthrate

The counting of the population in Prussia on December 1, 1905, the final results of which have been made

known only a short time ago, has brought out the remarkable fact that the ratio of Jews in the population of Prussia has gradually decreased during the past 25 years. The ratio of Jews in every thousand inhabitants was 13.33 in 1880, 12.94 in 1885, 12.42 in 1890, 11.92 in 1895, 11.38 in 1900, and 10.98 in 1905. While Christian observers are inclined to think that emigration and the abandonment of their religion by numerous Jews are the chief reasons for this decrease, the German Jewish press calls attention to the fact that the birthrate among Prussian Jews is lower than that among Gentiles. In 1880 the number of births for every 1,000 Jews was 31.0, for every 1,000 Gentiles 38.86; in 1885, 27.14 (resp. 37.72); in 1890, 23.75 (resp. 36.62); in 1895, 21.36 (resp. 36.85); in 1900, 19.48 (resp. 36.27); in 1901, 19.63 (resp. 36.76); in 1902, 18.63 (resp. 36.53); in 1903, 18.40 (resp. 36.03); in 1904, 18.71 (resp. 36.08). Thus during the last 25 years the birthrate among the Jews has decreased in Prussia, while that among the Gentiles, which always was higher than that among the Jews, has remained stationary.

The absolute increase of Jewish population in Prussia was 8.6 per thousand annually during the last five years, while Protestants increased 13.6 and Catholics 19.7 per thousand. In Berlin, where the largest number of Jews in Prussia is gathered, every twentieth person is a Jew, in the Province of Hessen-Nassau every fortieth, in Prussian Poland (Posen) every sixty-fifth, and in Brandenburg every eighty-seventh.

# 2. Increase of Mixed Marriages

Another remarkable fact concerning the Jews in Germany is the increase of mixed marriages. From 1901 to 1904 there were celebrated 15,635 Jewish and 2,700 mixed marriages, and 8.01 per cent. of the Jewesses and 9.26 per cent. of the Jewish men were married to members of another faith. The number of mixed marriages in 1902 was 599; in 1903, 635; and in

1904, 720. Thus, in 1904, 316 Jewish men married Protestant women, 256 Protestant men married Jewesses, and in 148 cases one of the marrying parties was Roman Catholic (about the same number of men and women). In Berlin, in 1904, 24 per cent. of the Jewish men married Gentile wives and 15.1 per cent. of the Jewesses married Gentile husbands. In Copenhagen 358 Jewish marriages and 234 mixed marriages (one of the parties Jewish) were celebrated between 1880 and 1903, while in the remaining parts of Denmark there were celebrated 187 Tewish and 121 mixed marriages between 1873 and 1891. In Sweden mixed marriages are almost more numerous than Jewish ones, while in France and Italy mixed marriages are quite frequent. In England mixed marriages are more frequent among native than among immigrant Jews. In America mixed marriages are more frequent in the South and West than in the East. In eastern Europe, however, mixed marriages are rare, except in Budapest where in 1904 every fourteenth Jew was married Gentile wife.

# 3. Jewish Immigration

Since 1881, according to Jewish papers, 1,750,000 Jews emigrated from the countries in which dwelt, from Russia alone 1,300,000. Of this number 85 per cent. came to America, 10 per cent. to Great Britain, and the rest to South Africa, Australia, etc. The number of Jewish immigrants to the United States, according to the Bureau at New York was 129,507 in 1905. Of these 65 per cent. declared their purpose to remain in the State of New York. The money brought by the Jewish immigrants was only \$14.8 per head, while other immigrants had \$24.5 per head. has been stated that in Germany one person out of 2,040 becomes an emigrant, in Austria-Hungary one out of 313, but of the Jews in all lands one in 103 succumbs to the impulse of mi-Thus the Jews are truly a gration. wandering people to-day.

#### In Bondage to Caste

With all our vaunted emancipation from earlier intolerance, there is one note in our modern life which ought to make a Christian people profoundly ashamed. And that is our bondage to the spirit of caste. We compare ourselves complacently, here in America, with races and lands in which—as in China or India—such civilization as they possess is imperiously dominated by the spirit of the caste. In some cities in India, not a great while ago, the Pariah caste was driven from the town at three o'clock in the afternoon and the gates of the city closed, lest the shadow of a Pariah might fall "Monstrous and upon a Brahman. grotesque custom," we cry, "with its inhuman dishonor of some of God's children!" Yes, my brother-but will you tell me how it differs in essence from that mental attitude or wonted manner with which most of us bear ourselves toward a negro or a Chinaman? Are most of us able to find ourselves beside one of these, or any of their like, of whatever alien race or land, without betraying our repugnance, and, too often, downright antagonism? In fact, the only difference between our conception or our estimate of caste and that of our forefathers consists in its narrowness and its ignorance. BISHOP POTTER.

#### **OBITUARY**

#### Rev. Chauncey Murch, of Egypt

One of the best known missionaries of the United Presbyterian Church in Chauncey Murch, Egypt, Rev. Luxor, died on his way to Assuan on October 16th, at 48 years of age. He went to Egypt in 1883, and won the hearts of the people by his sympathy Mr. Murch was a skilled and tact. egyptologist and assisted the British authorities and Cairo Museum securing many remarkable relics. The workers in Egypt will greatly miss his council and many native Christians and other friends mourn his departure.

# FOR THE MISSIONARY LIBRARY

THE REVIVAL IN INDIA. By Helen S. Dyer. 12mo, 158 pp. 1s. 6d. Morgan & Scott, London, 1907.

Dr. A. T. Schofield, the physician and author, regards this volume as the record of developments of natural, inevitable consequences of a great moral and spiritual upheaval; as a hurricane, an earthquake or a flood leave in their track corresponding effects in the material sphere. But, notwithstanding much to be regretted, if not depreciated. Dr. Schofield thinks there have been transformations of life and character, ethical reformations and adjustments of matters previously radically wrong, which are the real phenomena to be studied, and accepted as the central and controlling facts, indicating supernatural power at work. Some of his words are worth quoting, as especially encouraging.

In all Revivals we deal with supernatural forces. "Years of the Right Hand of the most High." There are times in the Church's history when it seems as if that Right Hand were withdrawn or fettered, or even benumbed, times when "the Sword of the Lord" appears to slumber in its scabbard. And then there comes a time when all this is changed, the Arm is awakened, the Hand is stretched forth, the sword leaps from its sheath to do its divine work of conviction and redemption. And all this is in answer to prayer. This book is very emphatic in pointing out the connection between Prayer and Revival. It dwells upon the connection between the present awakening and the prayers of men of past generations, like George Bowen, Samuel Hebich and others, as well as the prayers of those living now. It points out also that the recent revival is all the more palpably the work of God, inasmuch as no prominent "Revivalist," European or Indian, has been associated with it. In the stories which the book relates of the visions, trances, and other su-pernatural manifestations which have accompanied the revival, the reader will be confronted afresh with proofs that here are things which lie confessedly beyond the sphere of the merely natural and human.

But the conviction will also be deepened that the phenomena of the Revival have an unmistakably ethical and practical bearing. This comes out very distinctly in the conviction of sin which has been all along such a prominent feature, accompanied by confession and practical reformation. These things are all the more remarkable as occurring in India, where as Mrs. Dyer re-

marks, "it has been almost an accepted truism that the Indian has no sense of sin. That can never be said again." Even visions and dreams have, for the most part, had as their outcome, the conviction of sin. Space would fail to recount, and it is not necessary here, the oft-told story of scenes in which, with tears and agonizing cries, sins, in many cases quite unsuspected by others, have been freely and fully and most humbly acknowledged, followed by the equally well-known sequel of practical reformation of conduct; debts paid, quarrels made up, and, indeed, lives transformed almost beyond recognition.

And what of the permanent results of all this? Is the Revival as much in evidence now as it was months ago? To this a twofold answer may be returned. There can be no denying the fact that in some quarters the Revival has subsided. But it must be remembered that a fire may continue to burn after it has ceased to send up leaping tongues of flame, and the crackling heat may be followed by quiet heat which is none the less hot on that account. Recent testi-mony from Revival centers, mentioned in this very book, notably, Tuni, Narsapur, (Godaveri Delta), Nalgonda (Deccan), Nellore, etc., might be quoted in proof of this assertion. Let no hearts fail or be discouraged because in some places and in some aspects the Revival has seemed to flag. There has been abundant proof that the work was of God, tho mingled, in many instances, with human flaws and even Satanic counterfeits. Let us see to it that none of these counterfeits, nor any unscriptural irregularities into which some have been drawn aside, prevent us from seeking with all our hearts the very best and fullest that God has to bestow. Looking back upon the past two years, there is much occasion for praise, confidence and hope. It was no lying dream that was given to Hudson Taylor when he said he believed we were on the eve of the greatest Revival the world had ever seen.

PALESTINE THROUGH THE EYES OF A NATIVE. By Gamahliel Wad-El-Ward. 12mo, 201 pp. Illustrated. Fleming H. Revell Co., New York, 1907.

This is more an account of the manners and customs that prevail in the Holy Land than a description of the country and its historic sites. The author is neither more nor less than an intelligent, interesting native guide, who describes the customs of his people, especially with a view to throwing light on the Bible. He can not be accepted as an authority in exegesis or interpretation, but his explanations of

the dress, laws, sacrifices, religious and domestic customs throw interesting side-lights on Bible study, while they can not always be accepted as unfanciful or historically accurate. Gamahliel is a good native guide—and those who have met these interesting characters know their value and their limitations. A scriptural and topical index would add much to the usefulness of the volume. Indeed, it is decidedly lacking without this.

In the Shadow of the Crescent. By J. A. Campbell, F.R.G.S. Illustrated. 8vo, 240 pp. Seneca Publishing Co., Seneca, South Carolina; Marshall Bros., London, 1907.

Mr. Campbell as an independent traveler in Eastern Armenia encountered some adventures and was impressed with the poverty and oppression prevailing on every hand. experiences and impressions form the The adventures subject of the book. are not all hair-raising, but are well told, and the story of cruel oppression stirs the blood. The author traveled off the beaten track without Turkish assistance and saw things as they are, not as the Turks desire them to be The story can be relied upon as truthful, and should appeal to our deepest sympathies and arouse us to earnest effort to relieve the poverty and suffering due to the unspeakable cruelties and abominations of Turkish rule.

To-day in the Land of Tomorrow. By Jasper T. Moses. 12mo, 83 pp. Illustrated. Christian Woman's Board of Missions, Indianapolis, 1907.

In Mexico we see the results of the wholesale baptism of pagans by the Roman Church. Christianity has never recovered from this mistake, and it has molded the history of the Republic. Religion, education, politics, pleasures have none of them been conducted on a high class basis, and the results are formalism, ignorance, corruption and Professor Moses, who is presivice. dent of the Christian Institute, Monterrey, seeks to describe briefly to the history of the nation, the country, people, their customs, education, religion and Protestant missions. The last

mentioned are described very meagerly and inadequately except the work of the "Disciples." In this respect it is unsatisfactory as a missionary volume. The earlier chapters contain much condensed desirable information.

Two Golden Lilies from the Empire of the Rising Sun. By Mrs. G. Fagg. 12mo, 88 pp. 1s. Morgan and Scott, London, 1906.

The title of the book is misleading, as China, not Japan, is the land from which came the woman whose lifestory is here told. Mrs. Ahak was indeed a remarkable woman, one who in the home and on the platform revealed ability and character that would have made her notable in any land and any walk of life. The story of her life is told without literary finish, but it is worth reading.

New York Charities Directory. Compiled by Mary E. David. 12mo, 807 pp. \$1.00. New York Charities Directory, 1907.

Here is an invaluable guide to the many forms of Christian and other educational and philanthropic work in Greater New York. It is carefully revised and brought up to date, giving information concerning churches, settlements, hospitals, asylums, relief societies and educational institutions. The alphabetical index makes it available for ready reference. Such a volume opens our eyes to the amount of money and effort expounded for the soical and religious uplift of the city. We almost wonder that any evil or poverty remains—but the millenium has not yet come.

#### **NEW BOOKS**

POLAND, THE KNIGHT AMONG THE NATIONS. By Louis E. Van Norman. 12mo, 359 pp. \$1.50, net. Fleming H. Revell Co., 1907.

Talks on China. Pamphlet. 6d., net. Church Missionary Society, London, 1907. Our Mission In North China. By John Hedley, F.R.G.S. 12mo, 188 pp. 1s. 6d. George Burroughs, London, 1907.

PIP AND Co. By Irene H. Barnes. 12mo, 206 pp. 1s. 6d. Church Missionary Society, London, 1907.