



Courtesy of *The Missionary Herald*

SOME OF THE YOUNG PEOPLE'S SECRETARIES OF VARIOUS MISSION BOARDS AND SOCIETIES IN AMERICA

Taken at Silver Bay, July, 1907

The Missionary Review of the World

Vol. XXXI. No. 1
Old Series

JANUARY, 1908

Vol. XXI. No. 1
New Series

Published by Funk & Wagnalls Company, 44-60 E. 23d St., N.Y. Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres. and Treas., Robt. Scott, Sec'y

SIGNS OF THE TIMES

THE AWAKENING OF THE WORLD

The spirit of nationality and the desire for progress has taken hold of the Asiatic peoples from one end of the continent to the other. A study of the native newspapers of India, China, and Persia shows this awakening in an astonishing degree. Their whole tenor reveals a desire for western institutions and scientific training, material prosperity and enlightenment. The crop of newspapers which has recently sprung up in the capital of Persia is suggestive of the transformation being wrought in that land. "The Assembly," "The Civilization," "The Cry of the Country," "Justice," "Progress," "Knowledge," are some of the suggestive names. One is called "Sur-I-Israfeel"—that is, Gabriel's trumpet. It bears a picture of an angel flying over a thickly populated cemetery, from which the dead are coming forth to life. Attached to the trumpet is a scroll with the Arabic motto, "Liberty, Equality, Fraternity." A writer in *The East and the West* (London) refers to twelve different Persian newspapers and reviews in which the chief subjects for discussion were: "Parliamentary Government," "Persia for the Persians," "National Progress," and the like. The Amir of Afghanistan, has just established a system of education on

western lines. China has been promised a parliamentary constitution and modern education. India has developed the Swadeshi movement, and Japan is already counted on a par with western powers.

In Africa there is a state of unrest among the Zulus and other native peoples who desire independence and Egypt is feeling the results of a growing spirit of nationalism. From South America comes similar tidings. The Presbyterian Instituto Ingles at Santiago, Chile, reports a long waiting list of applicants, although the tuition fees have been advanced thirty-three per cent. A father traveled all the way from Bolivia with his three boys, only to discover there was no possibility of admitting them. If accommodations could be provided one thousand boys could be educated at the Institute.

These movements, as C. F. Andrews points out, include one-half of the human race. Their religious significance is unmistakable. Christians must take advantage of this awakening or the day of opportunity will pass. The spirit of co-operation among various denominations will do much to attract those who are emphasizing the need of unity in national affairs. The attitude of missionaries toward the national religious movements in India, South Africa and else-

where will retard or advance the Kingdom of God. Every sign of readiness to accept responsibility in church affairs should be encouraged and guided that self-supporting, self-governing and self-extending native churches may be organized. Christians of the West should not force on the East the non-essentials of church government that prevail in America and Europe. Life will manifest itself differently in different environments; the one essential thing is that there be life—the life of God in these native churches.

PROGRESS OF THE GOSPEL IN KOREA

Mr. C. V. Vickrey, one of the secretaries of the Young People's Missionary Movement, spent a week in Korea after the Tokyo Conference and was greatly impressed by the tokens of the progress of the gospel in that land.

In Pyeng-yang, where the first missionary began work less than fifteen years ago, there gathered on Sunday morning in one of the Protestant churches of the city more than a thousand Christians, filling the building to the doors; and in one of the other four services in progress in the city at the same time there was probably an even larger number. In the afternoon the large Presbyterian Church or tabernacle was filled to the doors with men only, the women by previous announcement having been debarred, in order that the men might be together in an evangelistic service, such as was conducted for women at another hour. A friend who has just come from Korea, says that on the evening preceding his departure he was at a Wednesday evening prayer-meeting, attended by between 1,700 and 2,000 persons.

Fifteen years ago the Rev. George Heber Jones was driven away from the city of Kang-hwa, and not allowed to preach. On the Sunday before Mr. Vickrey's visit Mr. Jones, having recently returned to Korea, went again to Kang-hwa, and was welcomed at the boat-landing by 400 Christians, who escorted him four miles to the city gates, where a further welcome was given in behalf of the 3,500 Christians now in that city. On Sunday he preached to an audience of 1,500—the full capacity of the church—and baptized 130 new converts. The church is self-supporting, but Mr. Jones on the morning mentioned asked for a thankoffering of 900 yen (\$450) with which to establish new work. He received, not 900 yen, but 1,500 yen, enough to establish three new missions from that one church. "If one were looking for 'rice Christians,'" it is possible that his search would be better rewarded in certain portions of America than in Korea. One Korean missionary says that, if he should travel every day in the year, it would be physically impossible for him to visit all the Christian communities in his district for which he is the only foreign missionary, though, of course, having native assistants.

TWENTY-TWO YEARS AGO AND NOW

The missionary life of Mrs. J. S. Gale, of Seoul, began by creeping stealthily through the gates of the forbidden capital more than twenty-two years ago, and since then Seoul has held the first place in her heart. But what changes have come about! She writes of her recent return, "Our return was not stealthy. It was blazed abroad by banners bearing the emblems of our church. Students,

elders, school children and dear old native friends crowded to meet us at the new railway station, and they would have carried us up the hill had we allowed them.

Among those who were most glad to see us was Mr. Mo, the first Korean converted, and who was baptized with my daughter Annie, when she was only three weeks old.

Then came old Ko, who used to carry Annie and Jessie on his back, and who helped us open the Wonsan station, and my little Bible woman, who has been one of the most useful women in the church during all these years. A few days later almost 2,000 of our dear native church gathered under a great tent (there was no church building large enough), and gave us a reception fit for a king. Poems composed for the occasion were chanted by the girls and boys, and many speeches, tender and beautiful, were delivered by the splendid native elders and helpers, all of whom have stood so faithfully at their posts.

THE OPPORTUNITY IN JAPAN

A recent writer has said that "the most marked feature in Christian work in Japan to-day is the movement of the nation, as a whole, toward Christianity." A leading pastor says: "The time has come when people have to be restrained, so eager are they to receive baptism." In meetings of but two or three days' duration it is a common occurrence for from 50 to 120 names to be handed in of those who wish to study Christianity, or to become Christians. A few months since, at one brief meeting, over 700 names were received. During his recent visit, General Booth held nine evening services, in which 969 persons

went forward to "the mourners' bench." A letter from a friend tells me of over 200 who have come into the church within a few months on one island.

A survey of the situation and needs in Japan in the matter of evangelism, prepared by Drs. Gulick and Davis, speaks of the sobering effect of the recent war upon the Empire. The Young Men's Christian Association work has had a great influence upon half a million soldiers who have returned to their homes; a deep impression has been made by the Emperor's gift to this work; and the self-supporting Christian churches scattered over the Empire are making themselves felt. Another significant fact is that little bands of Christians are found in many of the government schools. Consequently people are more ready to listen to the gospel than ever before. Young men from interior towns who have become Christians in the schools have opened the way for work in their country homes. Leaders of the nation and thoughtful men everywhere are seeing the need of a new moral standard and that of the Christians is acknowledged to be the best.

OPPORTUNITY IN THE PHILIPPINES

Bishop Oldham writes thus concerning the opportunity he finds for his brethren at home:

"No such opportunity is presented in any foreign mission land to win the thousands of the natural leaders of the people as is now before us in Luzon. I am not a zealot; I am not naturally an enthusiast; I think I know fairly accurately the main outlines of every large missionary situation in Asia and Africa and South America, and I deliberately repeat

that the world nowhere presents a parallel to the present situation in Luzon. Korea is nearest to it, with the difference that if we had similar conditions with Korea, a mission over twenty years old, and most of it in one language, I think we could easily double her results. I know comparisons are always odious and often invidious, but I do not know how else to bring things home to you. This is not a siege, it is not a campaign; it is a harvest field peculiarly committed to American reapers."

CHURCH UNITY IN THE PHILIPPINES

Seven hundred Filipino preachers and exhorters now supplement the work of the Protestant missionaries in the Philippines. For the training of these men the Methodists have the Nicholson Bible Seminary, and the Presbyterians the Ellinwood Bible School. For the present the two schools are held in the Presbyterian building, and a common course of study is being pursued. About 25 pupils are enrolled, a very consecrated and devout company. The instruction is given by two Presbyterians and two Methodists, and a representative of the American Bible Society. Tho the present arrangement is only tentative, it is in line with the spirit of union educational movements in other fields.

MORE FEDERATION IN CHINA

The Methodist Foreign Mission Board has approved a plan of federation in education formulated by the West China Educational Union representing the American Baptist, China Inland, Church Missionary Society, Canadian Methodist, English Friends, London Society and Methodist Episcopal Missions. Under the auspices of the Union, the primary and second-

ary schools in that part of China have already been unified, graded, and provided with standard courses of study, with regulations for examinations and a central examination committee.

The plan is now to have a Chentu Union University, the main features of which are: (1) Each mission to found and maintain, with a staff of one or more men, a college to be affiliated with the university. (2) A Western university to provide a staff of men, or equip a central building and furnish a staff. (3) The separate colleges in consultation and with the university to provide for the separate departments, including all the students in each. (4) Each college to be under its own management, and a senate representing all to manage all university matters. (5) Each college to be supported entirely by the mission to which it belongs, and to pay its share of the running expenses of the university. (6) The university to support its own staff. The Methodists are already pushing for money with which to buy ground and erect a suitable building.

PROGRESS OF THE GOSPEL IN CENTRAL TURKEY

In spite of the difficulties which attend the preaching of the Gospel in lands ruled by the Sultan, there are many signs of progress as the following communication from a correspondent clearly shows:

(1) In Aintab, with a population of 80,000, the Bible Shop is the largest and busiest book-store in the city.

(2) The Turkish Government Hospital is nearly empty. The American Hospital has every ward filled and hundreds of Turks daily in the clinic and courtyard.

(3) The boy who swept class-room floors when Central Turkey College was first built, has grown up to become the pastor of a congregation of 2,500 which contributed 700 pounds last year for Christian work.

(4) Three schools for the blind have been founded in Oarfa, Adana and Aintab. Excepting one institution in Constantinople, these are the first schools for the blind in the empire.

(5) Immediately after Mass in the Gregorian Cathedral in Aintab, a gospel preaching service is held in the courtyard, with the consent of the priests. About 400 attend Mass, and 1,200 the courtyard worship.

(6) The following is a prayer offered by an elderly church-member who was starting out at his own expense to preach Christ in the village of Killis: "Lord Jesus, I have taken a great many journeys in my life, but I have never before taken one solely for Thee."

(7) The only free schools in the poorest districts of Aintab are supported by the city Y. M. C. A.

(8) The Turkish translation of "Pastor Hsi," the book written by Mrs. Howard Taylor, is the "second best seller" in Central Turkey book-stores, from January to July, 1907. The city Y. M. C. A. is sending copies to the towns along the Euphrates River, and the touring missionary is placing the book in the hands of the village preachers.

(9) Robert E. Speer's "Remember Jesus Christ," in English, is found in 12 towns and cities of Central Turkey. This year it will cross the plain of Haran where Abraham sojourned and on another journey will be taken to Antioch whence Barnabas and Saul set forth. From Northfield to Antioch!

(10) The first "Conference of Physicians and Surgeons" in the empire is called to meet in Aintab, during July, 1908. Within the walls of the Mission Hospital it may literally be said (remembering that lepers are seldom entirely healed): of Matt. 11:5 and Luke 7:22:

"The blind receive their sight,
The lame walk,
The lepers are cleansed,
The deaf hear—
The poor have good tidings
preached unto them."

FORWARD MOVEMENT IN ABYSSINIA

Special interest attaches to Abyssinia by reason of the royal house claiming descent from Solomon, the prevalence of Coptic beliefs, and the presence in the country of the Falashas, Jews who migrated from Palestine in olden times.

In the *Jewish Missionary Intelligencer* Mr. J. M. Flad has given a translation of a letter address to King Menelik by an Abyssinian who had learned printing in the Swedish Mission at Asmara.

Your Majesty is aware that we Abyssinians are much behind all nations of the world. We know how to destroy and to kill—we ought to learn how to save and to build up. We are a people without civilization and fear of God. Why? Because our people are not taught, but remain ignorant. I would recommend that by your Majesty's order all children should go to school to be taught. If our people were taught, they would never revolt against your Majesty. We also want religious liberty. And your Majesty wants a printing-press, to print your proclamations, books, and newspapers for the people of your empire, in order that they may become enlightened and informed of all events in the world.

God gave to Ethiopia the great King

Menelik, and I humbly beg your Majesty may give us schools, books, newspapers, religious liberty, a printing-press, etc., in order that we may become one of the civilized nations of the world.

This letter, says Mr. Flad, was kindly received by the King, and the writer sent by him to Europe to provide a printing-press with Amharic types for him. This is a move "onward," and indicates an awakening of the Abyssinians.

FORWARD MOVEMENT IN KAMERUN

The German Baptists are doing faithful and effective missionary work in Kamerun, German West Africa. One of their missionaries had the privilege, on July 7, of baptizing 89 heathen who made a public profession of their faith. The readiness of the Bassas to hear the Gospel is shown by the fact that the chief and inhabitants of Ndokama promised to leave their scattered habitations within two months and to rebuild in one settlement near the new station.

Among the Balis, living in the northern part of Kamerun, the missionaries of the Basel Evangelical Missionary Society commenced the preaching of the Gospel four years ago. No heathen have as yet been baptized, but the report of the Basel missionaries joyfully points to the approaching conquest of Baliland by the Gospel of Christ. The common missionary schools contain 300 pupils, who are instructed by 9 teachers, while 130 boys and 37 girls receive instruction in the new industrial school. The king frequently visits the school and gives helpful addresses, admonishing the pupils especially to be regular in their attendance and himself punishing the disobedient. The king also recommends to all his people regular

attendance at the services held by the missionaries, and young and old in Bali are desirous of studying the Bible and of attending the night-schools soon to be opened. "Bali is learning the Book," say the surrounding heathen.

REPORTS FROM MADAGASCAR

The Norwegian Missionary Society has been at work in Madagascar many years and its organ, *Norsk Missions-tidende*, contains letters which show wonderful progress in the three fields, in Imerind, upon the east coast, and upon the west coast. The great Madagascar revivals of the past years commenced in the congregations in Betsileo under the care of the Norwegian Society, and the spiritual life in them is deep and encouraging.

The Paris Missionary Society says that the governor-general of Madagascar has made two attempts (in *Le Matin* of Paris and in the *Républicain* of Lyons) to defend his actions concerning the missionary schools in Madagascar. His policy is evidently anti-Protestant, and he applies a number of opprobrious names to Protestant missionaries. The Paris Society answers him in a very dignified and convincing manner. Owing to his opposition the sixteen Protestant Churches in Sihanaka Province, prior to the French occupation, have all been closed. In the district of Ambatolampy where there used to be 80 Christian schools with 2,000 pupils there are now only three schools with 155 pupils.

The latest reports of the London Missionary Society records a year of success in spite of the opposition of the French Government. Rev. A. S. Hockett writes from the Betsileo district that they have had some remark-

able and encouraging instances of conversion. One of the most recent is that of Ratsara, a notorious character—first a robber and then a sorcerer.

He came, however, under the power of the Revival, yielded up his charms and the whole paraphernalia that he used in practising sorcery, confessed his wrong-doing, and asked the Christians to pray for him. At a recent united district meeting he moved the whole congregation, by his pathetic story, told in few words, when he again expressed his sorrow for his past life and desire to live better in the future.

THE PROTESTANT EPISCOPAL CONVENTION AT RICHMOND

This three hundredth anniversary of American Episcopacy was a memorable occasion. A bronze monument was placed in the Bruton Church at Williamsburg, to Rev. Robt. Hunt, one of the founders of the Episcopal Church in the United States. Here also the Bishop of London presented the copy of the Bible, in behalf of King Edward.

Missionary enthusiasm was the distinguishing note. Great missionary mass meetings were held, many meetings of the Board of Missions were overcrowded. The Women's Auxiliary for over three weeks listened daily to missionaries from all parts describing their work and needs, and a collection of over \$1,000,000 has been taken. This embraced the triennial offering of about \$250,000 of the women of the church and a men's offering of about \$750,000 made in thanksgiving for the blessings of the past three hundred years of Christianity in America. Four new missionary bishops were elected and the

work in Brazil made a missionary district.

TORONTO CHURCHES AND MISSIONS

On November 9th, by unanimous vote, representatives of the entire Christian community of this city have resolved to increase the total church offerings for missions from \$141,000 (as last year) to \$500,000—nearly four-fold. The meeting was convoked by the Canadian members of the general Committee of the Laymen's Missionary Movement; over which Mr. N. W. Rowell presided. He briefly reviewed this greatest movement of our day, and Mr. J. Campbell White, general secretary, followed, with the practical result above noted. We have never seen as much evidence of a widely kindled enthusiasm for a world's evangelization as now among the laymen. It seems to have introduced a new era both of intelligence and liberality. The Methodists propose a \$300,000 centenary fund for Chinese missions, and the women, \$100,000 on their own account, and of the whole amount about three-fourths are pledged. A single member offers to add \$100,000 when the other sums are obtained.

THE TEMPERANCE MOVEMENT

Sunday, Nov. 24th, was kept as the World's Temperance Sunday, and it has turned attention to the whole matter of the growth of total abstinence. The Anti-Saloon League, railroads and manufacturing concerns, and every form of legislative and popular resistance to the bondage of drink, came up for review. Much of this war is from economic reasons. One steel company, of Indianapolis, finding the saloons, nearby, to cost it \$75,000 annually, asks for prohibition

in factory districts. Independent of moral considerations, no State permit costs the community so much as the saloon. That the temperance cause is advancing is indisputable. Thirty-seven years ago, nine per cent of our population lived in territory where saloons were prohibited; ten years later, fourteen per cent; another ten, eighteen per cent; ten years more twenty per cent. and now *one-half!* and still the percentage increases.

It has been often said that prohibition does not prohibit, and Maine has been cited as an example. But that State, fifty years ago one of the poorest and most besotted, in 1900 had more banks, and over twenty millions more money in them, than Ohio, with six times its population. Kansas, out of its 105 counties has 84 with no paupers in them; in 35 the jails have no inmates, and in 37 no criminal cases docketed!

The movement is making rapid strides in England, France, Germany, and Africa, as well as in America.

ARRAIGNMENT OF THE SALOON

A Chicago judge suggested an attempt to collect expert testimony on the drink habit. Saloon-keepers with singular unanimity blamed the wives of drunkards for the nagging, bad cooking, and want of a home atmosphere that drove men from home. The inference is that the saloon is the asylum for abused husbands. It is suggested that fairness demands of Judge Cleland to call another congress of drunkards' wives, and give them a hearing as to the deplorable effects of drink in producing poverty, misery, disease and death, perpetuating a beastly appetite and bodily and

mental ills of all sorts, in children. Irving Grinnell, of the Church Temperance Society, tells a pertinent story of a woman who entered a bar-room and advanced quietly to her husband, who sat drinking with three other men. She placed a covered dish on the table and said: "Thinkin' ye'd be too busy to come home to supper, Jack, I've fetched it to ye here." She departed and the man laughed awkwardly. He invited his friends to share the meal with him. Then he removed the cover from the dish. The dish was empty except for a slip of paper that read: "Here's hopin' ye'll enjoy yer supper. It's the same as yer wife and bairns have at home."

REFORM IN PORTUGAL

The political unrest in Portugal is accompanied by religious unrest which is leading many to become inquirers into the Protestant faith. Still prospering, the chapel at Oporto is often crowded to the doors, with people on the stairs, unable to obtain seats. An enlargement, which will provide accommodation for an additional eighty worshippers, is in progress. The attendance at all the Gospel services is encouraging.

Senior Joaquim Pinto da Conceicao, an old scholar of the Oporto mission school, who lived across the Douro for some years and worshipped with the Lusitanian brethren, went to live at Monte Pedral, and began to work in the Sunday School. Soon he started an adult service, then opened a night service, and finally rented part of a factory shed, where crowds attended in a most orderly manner to listen to the truths of the Gospel.

A NEW WORLD-CONSCIOUSNESS*

BY REV. JAMES S. DENNIS, D.D.

Author of "Christian Missions and Social Progress"

A group of missionaries about to enter upon foreign mission service are face to face with a very large and ennobling duty. They give up the parish ideal of work at home, in a local environment, and fix their attention upon the kingdom in its larger aspects. They resign, as it were, their identification with an already established Christendom, with its historic story of growth and victory, and start out to labor in the interest of a world-wide Christendom, which as yet is but a dim vision, and only a majestic ideal of faith. They fix their affections not so much on certain valuable fragments of the kingdom which we call parishes or churches, as on the kingdom as a whole, which is to be in its final form the historic outcome of the ages, and the culmination of redemptive promise. They drop in a certain practical sense, tho not legally or officially, their American citizenship, and become, as it were, citizens of the world, residents of the planet, disciples and servants of a universal religion. This mighty change will become more and more, as time goes on, a matter of experience, and will give tone and color to life. Unless I am mistaken, it will have a special fascination, and eventually you will feel more at home in your world-wide environment, and happier in your larger vision of destiny and service than if you had linked your life devotion with the parish duties at home. It is possible, however, and no one should forget it, for a pastor at home to have also a world-wide interest in the kingdom, and it is, moreover, helpful to his own spiritual life, and his pastoral ministry, to cher-

ish, in connection with his desires for local success, the claims and the incitements of a universal Gospel, and the all-embracing kingdom it suggests.

The missionary ideal of Christianity is impressive in its simplicity, and almost startling in its grandeur. Its aim is to win the world for Christ. Nothing less than this will satisfy the heart of our Lord, or be accepted as an adequate discharge of His great commission. It becomes, therefore, the plain duty of the Church to aim at world conquest. It is her privilege, as well as her inspiration, to cherish the ideal of universal dominion, to cultivate a certain world-consciousness as a spiritual atmosphere in which she can dream and hope and serve. This can always be done without any disloyalty to the claims of parochial duty, or the exactions of a local consciousness. The Church must never fail to discharge faithfully the obligations of her immediate environment, but meanwhile her sympathies should be world-wide, and the goal of her destiny should be nothing less than world victory. The statement that the Church belongs to all ages would hardly be questioned. Have we not quite as good reason to regard this age-long institution as belonging to all races and all lands? Her home is in the Christian hearts of all the centuries, and, for substantially the same reason, her native air is the encircling atmosphere of the whole planet.

The Newer Trend of Brotherhood

The deeper, larger, nobler consciousness of Christian discipleship can never be content with narrow or provincial

* An address delivered at the Conference of newly appointed missionaries, held last June at the rooms of the Presbyterian Board of Foreign Missions, New York City.

limitations, and this for very much the same reason that American citizenship can never be bounded by a state line, or confined within county or municipal limits. American citizenship demands a national consciousness of continental proportions; Christian discipleship, if true to its higher significance, cherishes a world-consciousness as broad as humanity, and as far-reaching as the love of Christ.

The sense in which I shall use the expression world-consciousness may need further explanation. In its more general and secular aspects it can not be regarded as a new experience in human history. Great conquerors have often felt the thrill of it, and, fascinated by its allurements, have followed hard after the prizes of militant ambition. Great empires have felt the inspiration of it, and have nourished those ideals of destiny to which it has given birth. Great statesmen have yielded to its sway, and under its impulse have outlined their imperial programs. In the projected Holy Roman Empire of the Middle Ages we have an illustration of the blending of political and ecclesiastical ideals of universal rule under supposed theocratic auspices.

In modern times, however, the development of national consolidation and colonial expansion, which we have in the so-called Great Powers of Christendom, has checked somewhat the ambitious suggestions of imperial aspiration. This balance of rival nationalities has therefore proved a quieting influence to otherwise aggressive programs of all-inclusive expansion.

Happily, this colonial relationship, and the measure of world-consciousness which it implies, has been in many instances, barring some dark and dis-

mal exceptions an undoubted benefit to backward and undeveloped races. It has brought to many disturbed portions of the earth the boon of orderly government; it has introduced administrative training; it has banished degenerate and cruel customs; it has introduced educational facilities, modern methods of transit and communication; it has established valuable philanthropic agencies. It has, to be sure, in some respects proved disastrous to native industries; yet at the same time it has opened new and wide commercial doors, and created a demand for industrial employment far more remunerative and expansive than the old lines of toil could ever promise.

There are, however, aspects of modern world-consciousness which are more germane to our subject than any which are identified with either politics or commerce, and which can not be classed with schemes of colonial expansion or military conquest. I mean that aspect of world outlook which may be described as the growth of the spirit of universal brotherhood, the increase of a tendency to racial rapprochement, the awakening of a sympathetic interest in the social betterment of alien and distant peoples, and the cultivation of friendly relations between nations, where there is little else than a common humanity to cement the tie. We may include also the better mutual comprehension of races hardly acquainted with each other a few generations ago, the intellectual and scholarly rapport which has resulted from research and intercourse, and the mutual enlightenment which has followed upon travel and observation. Then, there are the more or less official visits of high functionaries, government commissions, or private parties, ar-

ranged for the express purpose of making a serious study of the institutions and the social and industrial life of other nations. These may all be considered as aspects of a world-consciousness which is based to a noticeable extent upon a conviction that as nations and races we are members one of another. The oneness of Christians in Christ, and in each other as members of Christ's body, while it is a supreme illustration of spiritual unity, is not after all the only example of the affinities of brotherhood. The developments of modern history show with a new and startling emphasis that we are members one of another, as men, as races, as nations, as factors in the world's progress, as workers together with God in the historic development of human life and destiny, and as identified with one great human family.

We have approached now to that particular phase of world-consciousness which is rapidly assuming a more commanding and forceful place in the spiritual economy of the Churches of Christendom. I mean that unique interest of the Christian heart in the heart-life of man throughout the earth, to which we are accustomed to refer under the general title of Missions. It may be further described as a desire to distribute everywhere the universal blessings of the Gospel of Christ, to impart to all races the good news of that great and glad fact of the Incarnation, to introduce Christ in the immanence of His marvelous indwelling into the consciousness of universal humanity, to minister in Christ's name to the race—the whole of it—which He came to save, to make the love of God in Christ a part of the experience of all the scattered and sinful millions of mankind.

Can we dream of anything nobler and finer than this divine commission which our Lord gave to His Church? Is there any exploit of chivalry, any glory of military achievement, any triumph of art, any attainment of scholarship, any service of culture, even any height or depth of patriotic or humanitarian sacrifice, which can compare in simple beauty, grandeur, and worth with this superb ministry, in God's name and at Christ's command, to the soul-life of humanity? It is just this which is back of the Incarnation; it is just this which is enfolded in the mystery of the Cross; it is our Lord's outstanding command at the close of His earthly life; it is destined to be the crowning triumph of His eternal reign. Earth and Heaven wait for its consummation, and long for the exultant joy of its achievement.

This world-consciousness has in a measure taken possession of your hearts. From your present standpoint on the home shore you look out upon the ocean-like expanse of the mingled races of mankind. You hear the call of the great deep of humanity; you plan to launch out into that deep, and cast your nets for a great draft of fishes; you hope to become fishers of men out of every nation and kindred and tribe. This need not seem to you a strange or artificial attitude, merely academic and visionary. You are in good company, as I shall try and show you.

Christ's Outlook Universal

We can not, we must not forget that this cosmopolitan spirit and purpose of the Gospel is bequeathed to us as a direct and authorized inheritance from our Lord. It is writ large in what we may count as His last will and testament. He introduces it with a solemn

fervor, as if He had said: "In the name of God, Amen! Go ye into all the world, and preach the Gospel to every creature." Christ Himself has thus given the initial impulse to universal Christian missions. His ideal was ecumenical; His program was coextensive with the earth; it included all races; and the express purpose for the fulfillment of which He has promised, "Lo, I am with you alway," is that the scattered nations and the wandering tribes of men should be brought into oneness in Him. The thrill of that world-consciousness lingered in the Church, and wrought with power, until it brought the Roman Empire under the sway of the Cross. In spite of the fact that a world-embracing missionary purpose failed to maintain its leadership, it has never lost its hold upon hearts that were linked by spiritual bonds to Christ. It wrought in those early missions in the British Isles, in the days of Columba, Augustine, and Paulinus; in medieval efforts to convert pagan Europe through the services of Ulfilas, Severinus, Columbanus, Willibrord, Boniface, Ansgar, and others; and again in the days of Cyril and Methodius, among the Slavs. It was the inspiration of St. Francis of Assisi, of Raymund Lull, of Hans Egede, and the heroic and devout Moravians. Heurnius was in the Dutch East Indies in the 17th century; Ziegenbalg, Plütschau, and Schwartz were in India early in the 18th century; and we come at length, just as the 19th century dawns, to that hero of modern missions, William Carey.

It is right, however, that we should note just here, while giving due honor to Carey, that no such preeminence should be assigned him in this matter as to regard his as the solitary mind

which had pondered this great theme, and given expression to missionary convictions in the centuries preceding the 19th. The story of medieval missions, as we have seen, forbids this, and so also does the undoubted missionary spirit discoverable in the plans and hopes of many of those who sailed westward to American shores in our colonial days, and in the era of discovery which preceded them. The formation of the "Corporation for the Propagation of the Gospel in New England," in 1649, the "Society for Promoting Christian Knowledge," in 1698, the "Society for the Propagation of the Gospel in Foreign Parts," in 1701, the "Danish-Halle Mission," and the Moravian awakening, of which we have already spoken, in the early part of the 18th century, all furnish evidence of a living missionary purpose in many hearts.

To Carey, however, belongs the distinction of enlisting, in the face of many discouragements, the sympathy and cooperation of his Baptist brethren in organizing the first of the great English societies of modern times for the explicit purpose of propagating the Gospel among the heathen. He was an example of Christian world-consciousness when there were few indeed to cherish generous convictions of evangelistic duty to the race. His stirring watchword: "Expect great things from God; attempt great things for God," was uttered first in the sermon he preached at Nottingham, in May, 1792, and was acted upon in the formation of the Baptist Missionary Society at Kettering, on October 2d, following. The organization of the London Missionary Society quickly followed in 1795, the early Scottish Societies in 1796, the

Church Missionary Society in 1799, the British and Foreign Bible Society in 1804, and of the Wesleyan Methodist Society in 1813, thus giving permanent and formal organization to missionary activities which had long engaged the attention of devout Wesleyan Churches and communities. Our own American Board was founded in 1810, and we shall soon celebrate its centennial.

Festival Sundays in Mission Fields

The close of the 18th, and the beginning of the 19th centuries, represent an era of struggling world-consciousness in the Christian Churches, which may be counted a worthy historic supplement to the Day of Pentecost. It was a dim and far-off echo of that Macedonian call which summoned Paul into Europe, and it has proved an epoch-making experience in the history of Christ's universal kingdom. The movement has gathered headway slowly, amid timid, apathetic, and curiously perverse hindrances, but it has moved on with unflinching persistency, prayerful constancy, and staunch loyalty, until it may fairly be said to have won over the 19th century, and to have entered the 20th with cheering prospects of steady advance. The prayers and songs of its friends and converts now follow the sunrise round the earth every day of the year. There was an average of at least 2,500 communicants admitted to Christian churches in mission fields every Sunday of last year. We could have taken possession of one of our large church edifices, and packed it to the doors, morning and afternoon, every Sabbath for the past twelve months, with a fresh throng of communicants at each service, claiming their places for the first time at the Lord's Table. If you could have slipped

into some quiet seat in the gallery at any one of those services, and gazed upon that hushed and reverent assembly, strangely varied in color and garb, but one in hope and tender love to your Savior and mine, would you not have found your heart in thrilling sympathy with Christ's joy, and cheered with glad assurances of His victory? Would it be easy, do you think, for the next globe-trotting man of the world to paralyze your faith in missions, and convince you that he was a walking oracle concerning something about which he knows practically nothing?

We have no reason just now to become pessimistic; there are aspects of the missionary enterprise in our day which are as cheering as they are notable. Its friends throughout the Church are more intensely loyal than ever; they are constancy itself, devoted, unwavering, responsive to Christ's command, loving His leadership, and joyously consecrating themselves to His service, in the hope of contributing to the extension of His kingdom. I doubt if there is any firmer or more tender bond between Christ and human hearts than that mystic sympathy which exists between our Lord and His faithful helpers in winning the world to Himself. No one, unless he be historically blind and coldly ungrateful, can fail to appreciate the service rendered during the past century by the loyal friends of missions in so cheerfully supporting the cause during its sluggish and unfruitful pioneer years. They have led the Church on with a devotion and liberality which have been undaunted by difficulties, and unwearied by halting and disappointing progress. We have come to these golden years of opportunity as the result of their fidelity.

Their patient prayers, their unfaltering faith, and their unfailing gifts, have made our present outlook, and our present privileges possible. Let us give them all honor as the founders and patrons of a new era in the history of the Church, and as worthy laborers together with God in the general progress of enlightenment and civilization in the world.

A Rising Tide of World-Consciousness

It is our privilege at the present moment to note the signs of a rising tide of world-consciousness which is flooding young hearts throughout the Church with a fresh enthusiasm for universal missions. It is not true that no highly vitalizing and inspiring force in the religious life of Christendom can be organized in our time without instinctively expanding itself into world-wide activities? The Young Men's Christian Association has entered the foreign field with enthusiasm and marvelous efficiency; the Young Women's Christian Association is responding with intense and beautiful devotion to this call of distant need. The World's Student Christian Federation may almost be regarded as a foregleam of the "Parliament of Men." It has held its biennial conference at Tokyo this last April—the first international gathering ever assembled in the Far East. The Student Volunteer Movement was organized for the express purpose of enlisting recruits for missionary work in every corner of the planet. The Young People's Society of Christian Endeavor has its banners inscribed in every great language of the earth; and we may say substantially the same thing of the Epworth League, the Luther League, the Baptist Young People's Union (at least in its special

courses of mission study), and all the various brotherhoods, orders, seminary alliances, and children's unions. The Sunday School also is rallying to the missionary call.

Our universities, as Yale, Harvard, and Princeton, are identifying themselves with some chosen form of service in mission lands. The Young People's Missionary Movement, in which various denominations cooperate, is interesting many thousands of the young, and also of the old, in the specialized study of foreign fields. Its conferences, its mission study classes, and its carefully prepared text-books, chiefly on foreign missions, are useful accessories to the cause. The Laymen's Missionary Movement, just organized, while not confined to the younger element, is alert with the vigor of youth, and is significant as representing a desire on the part of the lay membership of the Church to participate more intelligently and helpfully in an interdenominational support of foreign missions. The recent convention of Presbyterian laymen, held at Omaha, Nebraska, was characterized by a spirit which promises a new era in missions. The various mission study classes for the young (a new and surprisingly successful effort to awaken interest in the foreign work) seem to be devouring mission literature with astonishing avidity; while every summer brings an enlarged list of schools and conferences for mission study, scattered over this country and Great Britain. That unreality which has so long shadowed and hampered missions in the minds of many good people is coming to an end. To the finer Christian consciousness of our times, missions are becoming more and more the real thing in

the religious history and prospects of the world.

The fact is that the young, alert, impressionable element in the religious life of our times can not be kept out of the world arena. There is something inspiring and fascinating in this all-round-the-earth campaign for the Master which captivates the imagination of young enthusiasts. Long ago the Bible and Tract Societies were busy in the many strange languages through which we have access to the minds and hearts of men; and then the vast missionary enterprises of the Church, what a story of consecration they have been telling during all the past century! How they have gained in momentum, power, extent, and victorious advance, until the brightest and most triumphant annals of Christianity in our modern era are written in our foreign missionary achievements. The Church has been slow to recognize this; it has seemed incredible that Christianity at the present time is being vindicated and honored by its progress in mission fields even more than by its advances in Christendom. I believe that I am quite within the bounds of truth in saying this. I am aware that it is not wise to attach too much significance to statistical reports, yet, in this special connection, it does not seem out of place to note that the average additions to communicant membership on confession of faith, to each minister in the northern branch of our American Presbyterian Church last year, amounted to ten; while in the foreign mission fields of the same Church there were thirty-four communicants added to the Church for each resident foreign missionary; and, if we extend our survey to all the mission fields of the world, the average for

all societies and denominations was twenty to each ordained foreign missionary.

The New Ecclesiastical Ideals

There is another aspect of modern missions which, tho it may hardly be classed under world-consciousness, is nevertheless surely akin to it in the sphere of church life and ecclesiastical progress. We refer to the interdenominational consciousness which has sprung up in missionary circles abroad, and has no doubt quickened and encouraged the plans for federation and the movements for practical cooperation among the Churches of Christendom. Very manifest progress in the direction of church unity is involved in the recent successful Conference on Church Federation and Interdenominational Cooperation. This has resulted, as we all know, in the organization of a permanent representative committee, with instructions to plan for further advances in the cultivation of a deeper consciousness of brotherhood. The missionary in the foreign field has confessedly set the pace in this new and happy rapprochement in church fellowship at home. There is something cosmopolitan, large, and fine, after the pattern of the one eternal kingdom, in this union of hearts, this simplification of aims, this conservation of forces, this concentration of power, which are represented in the federation movement. If we are all, speaking with the reverent boldness of Paul, "workers together with God," why can we not be partners with each other in a sympathetic, harmonious, cooperative, and mutually helpful service for the glory of His kingdom, and the good of our fellow men? Tidings from the Shanghai Conference indi-

cate that the movement in the furtherance of Federation in China has received a hearty endorsement, and that practical plans for its advancement have been adopted.

There is surely what we might call a new ecclesiastical consciousness, both at home and abroad, in this growing spirit of fraternization and coordination in service. The sectarian spirit in mission fields does not work well. It may have been a useful, and possibly a necessary feature of church expansion and doctrinal development in Christendom, but there is, after all, something narrowing, provincial, and divisive, from a missionary standpoint, in the ideal of a universal Methodism, and the same may be said of the rather imaginative conception of a world-embracing Presbyterianism, or an all-absorbing Episcopalianism. Sectarian effort, especially in its ultra and eccentric developments, spells confusion of a very embarrassing and troublesome kind in the mind of the average convert in mission fields. It means also very cumbersome methods of work, and a needless increase of expense. It will no doubt be desirable and necessary to maintain the old lines here at home, and work through denominational boards and organizations, as we can hardly conceive at present of any other way of enlisting the energy and *esprit de corps* of the Churches; yet, while this may be wise, there seems to be no good reason why we should not all cordially cooperate in minimizing denominational differences, and magnifying evangelical agreement. In the foreign field, however, it would be wiser, according to an almost universal consensus of missionary opinion, for the Church to give up trying to perpetuate the scholastic

doctrinal controversies, and the historic denominational distinctions of the West. The federation idea at home is a hopeful move in the direction of a larger, simpler, more inclusive, and more cooperative Christianity.

What is needed in the Church at home in our present generation is a large apprehension of the unprovincial, world-comprehending, race-inclusive character of the kingdom of the Son of Man. The great missionaries of the Church, and why should we not include you all by anticipation as potentially among them, have ever been moved by profound recognition of the world-conquering destiny of the Gospel, and so the missionary Church of the present must cultivate and cherish with devout enthusiasm a sympathetic understanding of the world-consciousness of the mind of Christ. Paul was ever dreaming and planning an extended, and yet more extended program on behalf of Christ's kingdom; so the missionary Church of this unrivaled age of opportunity should be casting out its lines, making and extending its itineraries, and taking its passage in the person of its missionary representatives, to the uttermost parts of the earth. World-consciousness is natural to the Christian.

It is highly important, moreover, that the interchange of diplomacy and commerce should not be separated from the leaven of religious sympathy, and that the kindly intercourse and mutual trust of nations should be cemented by the spiritual forces of Christian brotherhood. The world has grown more compact in the present generation than ever before. A hitherto unknown solidarity is creeping into national relationships. The Far East is really no longer the *Far* East;

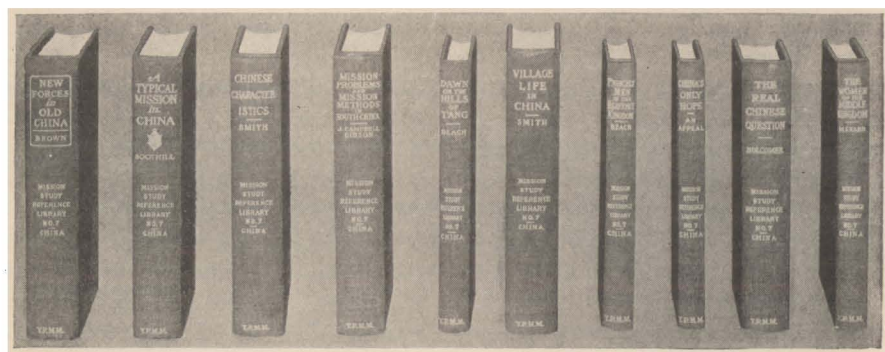
the brown man and his yellow confrère are not in our present day isolated and negligible factors in international affairs. Let us not forget that it is possible greatly to minimize peril and unrest in the world's arena, if the brown man or the yellow man should become a Christian brother, instead of the disciple of an alien faith. China as a heathen power, untouched by Christian influences, may become a yellow, yes, even a blood-red peril to the world; Japan, under the sway of motives and instincts such as lurk in her past history, may, under the stimulus of national and racial ambition, become a formidable menace to the world's peace.

The new Japan has astonished and aroused the nations; the new China seems likely to startle and profoundly to move the world. There are very sobering problems lurking in the Far East, and if Christendom would deal wisely with them, there is no better, safer, and easier way to forestall possible trouble than to annex spiritually Eastern hearts in the bonds of the Gospel. The delimitation of frontiers between the brown man and the white man, the adjustment of interests between the yellow man and his Western neighbors, will be a far less perilous task if across the boundary lines eyes that shine with the light of brotherhood look into eyes that glow with the love of Christ. The possibilities involved in meeting an Eastern diplomacy controlled by the Christian spirit may be profitably contrasted with those involved in facing Eastern hordes, equipped with all the facilities of modern warfare, under the fierce leadership of some Genghis Khan of the 20th century. We have already good evidence that the influence

of missions is sweetening and sanctifying our relations to alien races. Commercial methods where the Christian spirit has its own way are more considerate and fair. Statesmanship is more sane and kindly, imperial policies are more wise and restrained, national tempers are more patient and charitable, humanitarian movements are more generous and spontaneous, because of the international and interracial helpfulness of missions. The menace of the Moslem which was once checked at Tours, may trouble the world again if a Pan-Islamic ambition can not be eventually checked by a Pan-Christian friendship. Great interests surely are linked with the world-consciousness of Christianity in these latter days. The trend of events in this new century will be identified with a solidarity of races and a community of life, which will need as never before in history the brooding influence of the Beatitudes, and the benign sway of the Golden Rule.

The Missionary's Point of View

You have already come under the power of this impulse to world service for the Master. I know that you will depart to different and widely separated fields, and will, no doubt, be deeply interested in the development of those particular races among whom you will be called to labor. Let me urge you, however, not to become narrow and provincial in your missionary service. Do not forget that you have enlisted in a world campaign, and, while you do your full duty with all earnestness in the special local environment of your station, cherish also the consciousness that you belong to an army which is commissioned and commanded to conquer the world.



A FORWARD MISSION STUDY REFERENCE LIBRARY ON CHINA

THE CAMPAIGN FOR WORLD-WIDE MISSION STUDY

THE RECENT GROWTH OF MISSION STUDY AMONG YOUNG PEOPLE

BY MORRIS W. EHNES, NEW YORK

It would not be fair to assume that the Young People's Missionary Movement is wholly responsible for the present popularity of mission study among the young people of the churches of Canada and the United States. For years forces were at work, which finally culminated in the organization of this interdenominational missionary movement.

While this educational missionary movement has advanced by leaps and bounds in America, it has also captured the young people of Great Britain, and is now entering the Protestant Churches of the Continent of Europe. An appeal has also come from the leaders in the mission fields, asking for a mission study campaign among the young people of non-Christian lands. The Forward Mission Study Courses, published by the Young People's Missionary Movement of the United States and Canada, are also being used in the churches and colleges in England, Scotland, South Africa, New Zealand, and Australia. Recently *Die Morgenröte in China*, a mission study text-book in German,

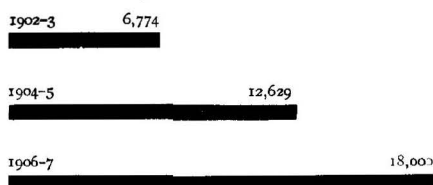
came from the press. From these facts it is evident that missionary education is world-wide in its influence, and leads us to hope for the speedy evangelization of the people of all lands.

The first organized effort in mission study is due to the leaders of the Student Volunteer Movement for Foreign Missions, who, in 1893, launched their first mission study courses. Some of the student volunteers, impressed with the fruitfulness of the study campaign in the colleges, inaugurated the Student Missionary Campaign in 1895, which, under the direction of several of the large missionary boards, rapidly spread among the churches. This work was carried on by college students during the summer vacation months, and resulted in the introduction of a vast amount of missionary literature into the young people's societies, in the organization of missionary committees, and in creating a desire for more missionary information.

After several years of this summer campaign work, the mission board secretaries began to realize the power

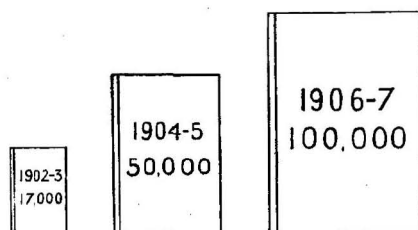
of missionary education among young people, and feeling the need of a united educational campaign, in July, 1902, organized the Young People's Missionary Movement.

The expansion of mission study among college students should be noted. The remarkable growth of mission study among those of North America, is seen by a glance at the chart, which indicates the number of persons enrolled at certain periods:



This progress should encourage the heart of every lover of missions. Thus far, the Student Volunteer Movement has authorized the use of thirty-nine different courses of study, twenty of which they published.

While the growth of mission study among the college students is striking, the advance among the young people of the churches is astonishing. The fondest hopes of the early promoters have been surpassed. The numerical increase is shown in the chart below:

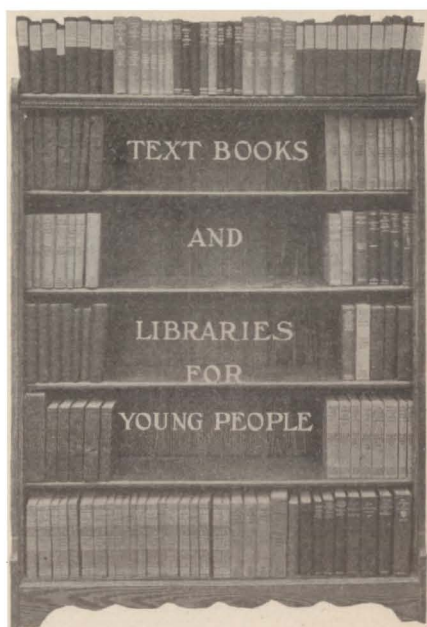


Mission study is not a fad that has been taken up, like a new game or a patent medicine, but has proven itself to be a useful and permanent factor in the life of the churches, in which

it has been introduced under efficient leadership.

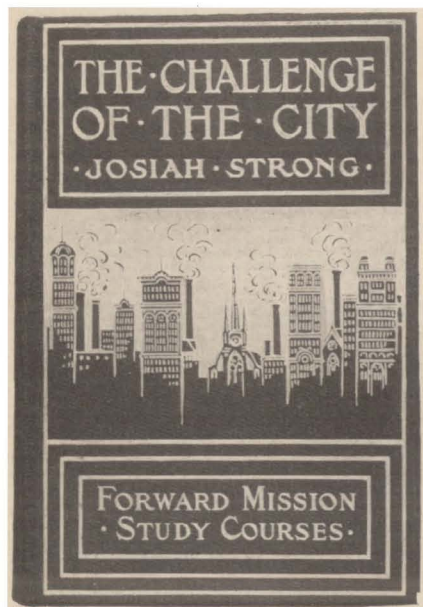
The Growth in Churches

A few examples of growth in typical churches will suffice to prove the assertion that mission study has become a permanent factor in church life. Three years ago, an effort was made by an enthusiast to enroll the members of the young people's society in a mission study class. The first suggestion met with discouragement, but, finally, a class was formed. The leader



desired a small class, and on account of the many applications, several were placed on a waiting list. This list grew until three classes were organized. The following year, there was such an interest in mission study that six classes were formed, and the church formulated a definite policy to devote the months of January and February to uninterrupted mission study. Six mission study classes in one

church is not an unusual number, and there are several churches that have had eight classes. The fact is that mission study appeals to young peo-



ple because of its interest, its educational value and its strong spiritual influence. They have taken up mission study because they are persuaded that it is worth while.

In response to a demand, summer conferences are held under the direction of the Young People's Missionary Movement, in cooperation with the Home and Foreign Mission Boards. During the summer of 1908, there will be seven of these conferences, one of which has for its special purpose the training of leaders in mission study for the Sunday-school. These summer conferences are usually held for ten days, and the principal feature is the training of leaders of mission study classes. Last year there were 1,336 present at the summer conferences held by the Movement, and

with the addition of two more conferences next year, the attendance will be largely increased. The Movement is simply unable to cope with the tremendous demand for other conferences. Recently, the managers of a conference that has been running for two years, invited the Movement to accept the direction of the conference, but the present force is not able to undertake more work.

Another agency for training leaders for mission study is the Metropolitan Institute. These institutes are held in large cities and continue for a period of three days. Their chief aim is to equip leaders for the mission study campaign, and leadership in missions in the local churches. Again the Movement finds itself unable to meet all the requests that come to the office for institutes in metropolitan centers. This year the Movement is able to touch only eleven centers, when twenty or more other cities have made overtures for such meetings.

The Officers of the Campaign

The permanence of the mission study campaign is attested by the force employed. Besides the staff of the Young People's Missionary Movement, there are now employed by the Home and Foreign Mission Boards of North America, twenty-six secretaries who are giving their whole time to this propaganda. This does not include the large staff that is required to carry on the work in the offices. One department, representing a Home and Foreign Mission Board, expended last year \$18,000, employing four secretaries to exploit mission study. Nearly all of the boards are rapidly increasing their budgets to provide adequately for the ever enlarging effort.

Text Books Available

The number and character of the courses available for young people is shown by the following list of Study books, already published:

The Price of Africa, by Mr. S. Earl Taylor, is a biographical study of the lives of some of Africa's pioneer missionaries; Livingstone, Good, Mackay and Cox. This course is well adapted to stimulating the spiritual life and missionary activity of students, and is especially recommended to younger persons.

The country, the people, religions, history of missions, the missionary forces at work, and the present outlook, are presented in eight chapters. Any one desiring to have a general view of Japan should study this book that has had an extensive sale.

Daybreak in the Dark Continent, by Professor Wilson S. Naylor, is a most interesting general missionary survey of Africa. There are eight chapters presenting the opportunities and problems of mission work, with two chapters on pioneer missionaries and great native Christians.



A YOUNG PEOPLES' MISSION STUDY CLASS

Into All the World, by Professor Amos R. Wells, is a general semi-biographical survey of missions. Not useful as a study book, but valuable as a brief reference book.

Princely Men in the Heavenly Kingdom, by Professor Harlan P. Beach, is a study of the life and work of Morrison, Mackenzie, Gilmour, Nevius, and Mackay, some of China's foremost missionary pioneers. This text-book presents the story of the lives of Chinese missionaries in a manner that is personally helpful and inspiring. This also is recommended to beginners in mission study.

Heroes of the Cross in America, by Don O. Shelton, is a biographical study of some early home missionaries. With Brainerd in the East, Peck, Dyer, and Ward in the Middle West, and Whitman in the far West, the author conducts persons into their hardships and victories, in a manner that offers many incentives for more consecrated efforts at home.

Sunrise in the Sunrise Kingdom, by Dr. John H. DeForest, is a study of Japan.

The Christian Conquest of India, by Bishop James M. Thoburn, forty-six years a missionary in India, is also a general survey of India, and follows very closely the plan of the preceding volume, except that it has no chapter on native Christians. The first edition of the text-book was 75,000 copies, the largest single edition of any book on missions ever published.

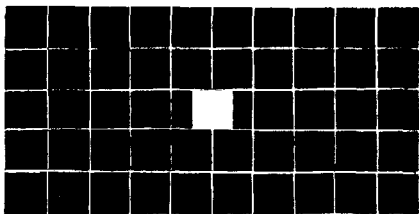
Aliens or Americans? By Dr. Howard B. Grose, Editorial Secretary of the American Baptist Home Mission Society, is a study of the immigration problem in the United States. This book created more interest in the aliens last year than any book ever published. Already six editions have been published.

The Uplift of China, by Dr. Arthur H. Smith, the author of six books on China, is the foreign mission study text-book for 1907-08. It is a general survey of the country, its people, and missionary activity. Dr. Smith's striking and illuminating style guarantee the popularity and usefulness of the book. It is fitting

that at this time, when the eyes of the world are turned toward China, that this volume should be sent forth, showing the present status of one-fourth of the world's population.

The Challenge of the City, by Dr. Josiah Strong, the home mission study textbook for 1907-08, is an impressive survey of "the storm-center of civilization," the cities of the United States. Chapters on the growth of the cities, the environment, the people, and the agencies that will most largely assist in Christianizing our cities, are all presented in Dr. Strong's challenging style.*

Maps, charts, and helps for leaders, are also published with these courses.



YOUNG PEOPLE IN OUR CHURCHES IN MISSION STUDY CLASSES IN COMPARISON WITH THE MEMBERSHIP OF YOUNG PEOPLES' SOCIETIES

While the progress indicated above is extremely gratifying, it must not be forgotten that there is a vast unoccupied field among the young people of North America that has not been reached by the mission study campaign. As there are about five million members in the young people's societies of Canada and the United States, and only 100,000 enlisted in mission study during the past year, it is very evident that thus far only one in fifty among the young people has been enlisted in the study of home and foreign missions. However, it is evident from the results thus far obtained, that during the year not less than 150,000 young people will be engaged in the systematic study of missions.

* These study books are also valuable for general reading. They are sold at 50 cents in cloth, and 35 cents in paper binding, postage 8 cents extra. Special reference libraries are offered for \$5.00, carriage extra, less than half the publisher's retail price, to supplement the study of *Heroes of the Cross in America*, *Daybreak in the Dark Continent*, *The Christian Conquest of India*, *Aliens or Americans?* *The Uplift of China*, and *The Challenge of the City*. This literature can all be obtained through the Home and Foreign Mission Boards of the various denominations.

Why the Campaign?

Why is this campaign being waged? Is it worth the time, the effort, the expenditure of large sums of money? Some of the reasons urged for the study of home and foreign missions might be enumerated, but the testimony of a few who have been students, will be more eloquent. Consider carefully the following expressions of benefit obtained:

"It has made me a better Bible student."

"It has led me to the realization of the value of a soul."

"A greater yearning for souls at home, as well as a deeper interest in those abroad."

"Our church paid last year 301 per cent. on foreign mission assessment. The mission study class helped largely in this progress."

"Several who never gave to missions are now regular subscribers."

"Four of the forty members of our class will give their lives to service on the foreign field."

"Six of our class have volunteered for foreign service."

"One member is in college studying for the ministry."

"One lady was converted in our mission study class."

These and a host of results that could be added, urge the continuance of an increasingly vigorous campaign.

One need not be a prophet to forecast certain events in connection with this missionary educational campaign. When one hundred thousand young people become absorbed with the missionary idea, and face the needs of the home and foreign mission field, it will not take long to develop a missionary church. The evangelization of the world is assured with these millions of young hearts throbbing with the impress of the unsaved at home and abroad. Is not this a time of rejoicing? Intelligent prayers are being offered, wealth is being consecrated, and lives are being surrendered to win the whole world to Christ.

BEACON LIGHTS IN MISSION HISTORY

DR. BAEDEKER AND THE DESCENT INTO THE PRISON HELL

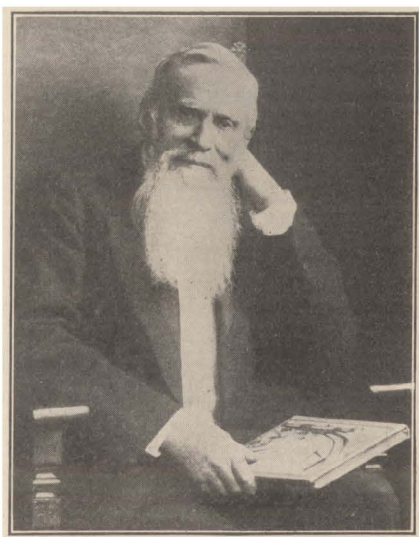
EDITORIAL

Next to such illustrious names as those of Elizabeth Fry and John Howard, whose "circumnavigation of charity" Burke helped to make famous by his immortal phrase—the name of Frederick William Baedeker will be inseparably linked with the work of prison visitation. From his conversion in 1866, the forty years that followed, till his death in October, 1906, were spent in wanderings in foreign lands, with only occasional brief visits to his lovely home and seraphic wife. Born near the Rhine, but born again on the shores of Britain, he went back to the continent to take to more destitute "spirits in prison" what he had learned of the Gospel of grace.

Thousands of miles he traveled, daring all sorts of risks and exposures, spending his own slender means with unsparing liberality, to scatter the Word of God among these exiles from home and church, to confirm any who already believed, and to convert the unbelieving, ministering wherever a chance offered with a zeal to serve which was in proportion to the degree of destitution.

His was a remarkable example of divine help, even in matters pertaining to the *body*. Whatever our controversies as to the measure in which God's healing and strengthening power may be relied on in work for Him, here is a patent fact, that a man whose health had been for years so delicate that ordinary exercise threatened heart failure, and whose friends uniformly feared that his low flame of vitality might, any day, burn out altogether, laid drugs aside, forgot his pains and weaknesses, and, trusting only in the

Jehovah of the ninety-first psalm, entered on a career of service for forty years, which might well have taxed the most vigorous and stalwart, and, *without an interval of illness*, contin-



DR. FREDERICK W. BAEDEKER

ued at his work, until he was called to a higher sphere, at four score and three years of age!

Another remarkable fact is demonstrated and illustrated in his life—that, when God calls a man to a work, He knows how to bring the workman and the work together. Lord Radstock's evangelistic labors, in 1866, led Mr. Baedeker to the knowledge of the Crucified; and it was this same well-known nobleman of Britain who was used to facilitate his beautiful work on the continent, where so much of his own life and labor have also been spent. In 1874, Lord Radstock counselled friends in Berlin, to invite a well-known American evangelist to hold

meetings in the city, and Dr. Baedeker, being then in Berlin, was asked to interpret. His interpretations of the preacher's addresses were themselves so original and spiritual—he threw into his construction and rendering of another's thoughts such fire, force and fervor, that the question naturally arose, "why call an outsider when we have a man of our own nation and tongue so equipped for service?" The consequence was that, after acting as interpreter in the American evangelist's tour, Dr. Baedeker himself, retracing his steps over the same ground, conducted his first evangelistic campaign in his own country.

In 1875, he began work in Russia, and here also Lord Radstock, whose ministry in the Czar's empire had been so remarkably blest, was the means of introducing his illustrious convert to a similar ministry, using sundry persons of the highest social rank in Russia as the means of unlocking otherwise closed doors; and, two years later, with his wife and adopted daughter, Dr. Baedeker removed to Russia, to undertake larger work primarily among German residents in the empire, or those familiar with the German language. With a Pauline yearning for "the regions beyond," he kept widening the circle of his ministry, until it took in Bohemia, Moravia, Hungary, Galicia, Poland, Switzerland, Finland, and the Russian provinces which lie to the west and south of the empire.

Blessing from above attended his work from first to last. It was like the Sacred Scroll in the apocalypse, sealed with a seven fold sanction, spread over the whole forty years. His themes were vital, fundamental, evangelical. The center of all his talk was

the Cross, and the power of it all was the Spirit of God. His addresses moved everybody. Noblemen and ladies of rank were influenced to lay their position and rank on God's altar, and the humble peasant found the simple Gospel that brings life and peace. There was marvelous power in preaching, backed by such practise, to awaken love for souls; and prayer-meetings and Bible-readings and mission halls by the score were the result. His faith and zeal kindled like fires in many. His holy enthusiasm was contagious, and from his meetings and others which were their outcome, influences radiated to the ends of the empire and of the earth.

Dr. Baedeker was a man of Pauline energy and Johannean spirit. His face was that of an angel, and it won a way everywhere. Love was his weapon in all controversy and antagonism. His simple speech, so frank and engaging, with his calm and radiant eye, captivated even opposers. He boldly went to governors of cities and provinces, and, showing his passport, announced himself as an evangelist and *asked for their drawing room for a meeting*, and got what he asked! and got it cheerfully, enlisting cooperation where antagonism might be anticipated.

In the earlier days of his mission, he had to get permission, before holding meetings, from the civic head of the place, the chief of police, the head of the education office, the ecclesiastical chief, and the newspaper censor (if he proposed to advertise); and it was easy for each party to lengthen out the red tape of ceremony. But his tact, at first, and his noble unselfishness as revealed on further acquaintance, enabled him to win his way. If he anticipated formidable opposition

he did not wait for formal permission, but went on, until officially stopt.

His greatest work was among Russia's prisoners, and to reach them he was willing himself to share their seclusion and privation. God raised up such men as Col. Paschkoff to set the example of martyr devotion and stimulate other believers to endure hardness for Christ's sake; and He raised up influential friends to secure for Dr. Baedeker permission, such as even the subjects of the Czar could not get, for evangelistic work, and he could speak, as occasion demanded, in English, French or German, and to a limited extent in Russ. Sometimes he would keep from one to five interpreters going at once, translating into different languages to suit their respective auditors, while he himself spoke to those nearest him in either German or English; and sometimes he had to pursue a roundabout way to get at his hearers, one interpreter translating from German into Russian, and another from Russian into whatever was the tongue of the bulk of his hearers. Most of Dr. Baedeker's work antedates that greatest event of Russian history, the Edict of 1905, granting liberty of conscience in worship, which, however imperfectly carried out as yet, foretokens a new era and epoch.

The most interesting and unique fact in his life is that for eighteen years he had *freedom of access to every prison in the Czar's dominions*; in fact the wording of the document gave him a sort of official status, so that perhaps with less restrictions than any other man ever enjoyed he could pursue his own methods, and felt as free as in London. He gave copies of the New Testament by the thousand to convicts, with a personal word as oc-

casión offered. He found eager audiences wherever he spoke, and to make the gift of a Testament more personal, he wrote in them, in hundreds of cases, his name in Russian characters.

Where he could do no more, he preached in the prison corridors, while his invisible auditors listened behind the slightly opened Kamera doors; but he usually soon won the hearts of prison officers and himself got behind the doors, for personal interviews with the convicts. To make the Testaments still more helpful, with his own hand he marked in red ink certain carefully chosen verses. In some cases, however, this marking was construed into "notes and comments," which were "contrary to regulations," and prevented the circulation of his books.

Like Livingstone in Africa, he carried no weapons for his own protection. God was his dependence and defense. When he heard of a class of people particularly treacherous and savage, among whom it was perilous to venture, it only quickened his desire to go to them as more needy; and his testimony was that he never once saw a face turned to him with malicious intent. He met the most bitter hostility among not the worst, but the "best" classes. It was when he preached in Zurich that the university students incited the mob to violence, and but for his going out by a rear door, he might have suffered injury. But even there he persevered and won a victory. He was dauntless. Once at Riga the officers of the law forbade a religious service other than those of the Greek Church, and he accordingly advertised a "lecture," taking for his subject, "Sin and Salvation"! Despite inclement weather, throngs came and the "lecture" was often repeated.

Thus by strategic skill he sometimes defeated the foe by a flank movement.

But we turn from Dr. Baedeker's triumphs among the nobility—as when he lodged in Malachite Hall in the house of Princess Lieven, in whose drawing room he held such grand meetings—for we are specially desirous to glance at his work in the Russian and Siberian prisons, which his biographer characterizes as his “descent into Hell.” To appreciate the work of this new Howard, we must understand the awful state of those among whom he chose to labor.

Here words are hardly adequate to describe the coarseness, filth, noise and unrest, characteristic of such prison life. Often it was as tho beasts were herded in cages and there were the stench of uncleanness and the vermin that haunt such abodes, while the guards were hardened to cruel indifference and cared not to relieve the misery. It was like a glimpse into Tartarus. Of the prisons at Tomsk—the worst he had seen—Dr. Baedeker wrote that every week a transport brings from 600 to 800; and in the three prisons there were in all about 5,400, and might easily reach 7,000 or 8,000, of at least ten nationalities, and including women and children, all looking sickly, and living in a poisonous atmosphere. When the weather shuts them up in their crowded sheds they sicken and die by the score.

But the sick house he called “the horror of horrors.” The doctor himself had been sixteen times the victim of typhus in thirteen years, and had 250 patients, all sorts huddled together—sufferers from consumption, diarrhea, typhus and even small-pox—and some breathing their last.

Hundreds are marched farther to

the eastward, and are made footsore, and with festering limbs from walking in chains. At Alexandrowskaja were found 2,500 convicts, some of them arrested simply for bearing witness against pictures and icons.

Hundreds run away—about 50,000 escaped convicts are in Siberia; but it means slow death for, if they can not get bread by robbing or begging, they starve, for very few can get work, and in some cases they get frozen limbs and suffer amputation. Many who have been brought up in refinement, and others who are innocent, are doomed to this living death—victims of suspicion or circumstantial evidence. There is no chance for a Russian convict. A passport every man and woman must have, and if convicted, the conviction is *recorded on the passport*, however often renewed, so that the offender can never escape his nemesis. Once a criminal, always a criminal. Penitence and faith may bring abundant pardon from God, but nothing brings forgiveness from man. Nothing corresponding to Saghalien is found in other civilized countries—that island of ice and fog holds the worst criminals in all Europe; chained and branded on foreheads and cheeks, with a frozen sea about them for most of the year.

Yet even here Dr. Baedeker went to these prisoners of despair to tell them of a heavenly passport on which there is no record of sin or crime—all washed white in the blood of the Lamb! And as he tearfully told of the great salvation, the obdurate cut-throats of this penal Hell hearkened joyfully.

Dr. Baedeker found many who could not believe that he was moved by no impulse but love, in such a mis-

sion of mercy to outcasts. One Captain of a river steamer had his cases of Bibles opened to satisfy his incredulity, believing they contained some contraband goods; and when he found only Bibles, he charged him with being a *hired* agent, and was still more amazed to find that he was doing all this work at his own charges, and said: "You are one man in a million; you shall not pay a *kopek* for carriage of your boxes"!

Nor was this the only case in which unselfishness conquered. There was not, in 1895, one steamboat on Siberian rivers that would not carry him and his men and books free. And so on the Ural railway.

At Kichinev, in Bessarabia, he asked to be taken to the cell of a desperate murderer, in solitary confinement. He offered him a Bible but he could not read, so he handed him the little "wordless book," and explained how the black leaf stood for sin, the red for atoning blood, the white for imputed righteousness, and the golden for future glory; and by that book he melted the murderer's heart.

In the Transbaikal dungeons he found in 1890 a darkness in which the Gospel light had never yet shone! Such a field of labor was captivating to this messenger of mercy. At Helsingfors he found a fifteen-fold murderer, but even he was brought to repentance. On a steamer he found 500 poor emigrants so ill fed that he secured them a meal of hot meat soup—at cost of seventy-five rubles. Thus he cared alike for body and soul.

Nertschinsk is the center of the Siberian convict-prison system. Within a radius of 500 to 600 verst lie Akatui, Algatschi, Pakrowski, Zerentui, Alexandrowski, Zavod, and Kara. In none

of these had Bibles or Testaments been distributed until Dr. Baedeker's visits, nor had anyone shown interest in these hardened criminals and murderers. There he found a man chained to a wheelbarrow, and others under strictest guard to prevent them injuring fellow convicts. He scarcely saw a smile on any face. In this prison system 10,000 men and women criminals are shut up, and here the Gospel had never in any shape been heard! At Kara the climax of Siberian prisons was reached, and the worst criminals are herded there, and called "knownothings," or "those who have forgotten everything"—because they claim to have had blotted out from all remembrance, all that pertains to the past, as tho the fabled Lethe flowed through these dungeons. Their priests practically do nothing for them, and they drift into eternity unheeded and unhelpt. How rich did Dr. Baedeker esteem his privilege of distributing on his one journey to this prison system, 12,000 copies of the Word of God, and preaching to more than 40,000 of these prisoners of despair, "sowing and reaping on virgin soil."

In Finland, he was conducted inside prison gates by Baronness Von Wrede, who also acted as his interpreter. This remarkable woman, who threw into her interpretations the glow of her own holy ardor and fervor, was daughter of a former governor-general. She had a great passion for prisoners' souls kindled in her at 19 years of age, and had extraordinary power over them. The promise of her father to build her an institute for her mission actually arrested her decline of health, and saved her life; and henceforth she lived and labored as one risen from the dead. She could be intimidated by nothing.

She begged admission to the cell of a peculiarly ferocious murderer, charged with eighteen such crimes, tho he was as violent as a maniac, nor would she have any guard with her. The gigantic convict, chained to the floor, threatened to kill her, but she quietly replied: "That would not harm me nor help you. I am come to tell you of Jesus." He stopped his ears, but she prayed, and repeated her visits till his rock-heart was melted, and the cruel murderer was transformed.

Dr. Baedeker lost no opportunity. In a railway carriage in Sweden, he approached a fellow traveler, a woman whom he found to be an agnostic, eager for an intellectual contest. But he disarmed all controversy by an appeal to the heart. He left argument for experiment, and asked her, if God ever should, as he expected, convince her of sin and lead her to faith, she would let him know. Eight years after, a letter came, and she proved to be Miss Alma Nesbeth, who for years has so successfully wrought among Swedish young women.

It is difficult to express our opinion of this remarkable man, who will stand among the Beacon Lights of Modern Missions. Armenian Christians met him as in triumphal procession, and the results of his evangelistic labors among them were extraordinary, in one case an entire congregation rising in response to his appeal for surrender to Christ. When attacked by fever in the Caucasus, he left his sick bed to conduct his services, returning to bed in the intervals. Nothing could stay him—for like Jeremiah, he felt God's "Word in his heart like a burning fire shut up in his bones, and was weary with forbearing."

That must have been a scene for an

artist's pencil, when, in 1892, the venerable George Müller, at eighty-six, laid his hands on Dr. Baedeker, then sixty-eight, and "separated him to a special ministry to the banished brethren" — "the Baptist, Stundist and Paschkoffist heretics" in Russia.

Vigorous measures of repression were adopted and severe penalties for the least acts contrary to the Greek Church doctrine and practise. And when the red hand of persecution was bared, there was no mercy, even for the Czar's choicest subjects. Men of refinement, merely for teaching what they believed taught in the Scriptures, were compelled to put on garments full of filth and vermin, crowded in rooms almost as close as in the black hole of Calcutta, and hunted like wild beasts of prey—yet to these also Dr. Baedeker went as a consoler, the only English-speaking German—so says his biographer—who was alike prominent for his ministries in palaces and prisons—both to aristocrats and convicts.

When his "home call" came, he was attending a conference at Clifton, Bristol. During those days of illness, his one sentence was, "*I am going to see the King in His beauty.*" He who had descended into human hells, to preach to the spirits in prison, now like his Lord, ascended to his heavenly rest and reward.

"The By-products of Missions"

In the *Chinese Recorder* Rev. R. H. Smith, in concluding an article upon "A Century of Protestant Missions in China," names nine phases as among what he terms the "by-products of Christian effort": Work for the blind, deaf and dumb, insane and lepers, anti-foot-binding, the anti-opium society, the rescue of (slave) girls, and the Y. M. C. A.



HEAD OF THE TITLE PAGE OF A MODERN PERSIAN NEWSPAPER

The name of this paper is "Sur-I-Isrfeel" (*Gabriel's Trumpet*) and represents the awakening of the dead Persians to life. On the scroll in Gabriel's hand is the inscription "Liberty, Equality, Fraternity"

PERSIA IN TRANSITION

BY A RESIDENT IN PERSIA

There is much in the Persia of to-day that is startlingly new. The establishment of a national Parliament and of local legislative committees, the agitation for a constitution, the great political demonstrations and mass meetings with their demands for reform and their cries for liberty, the springing up of a multitude of newspapers with such suggestive titles as the "Outcry," and of illustrated magazines cartooning even those who are highest in authority, the combination of the people against their landlords and their refusal to pay taxes, the formation of patriotic societies and the arming and drilling of militia—all this and much more is wholly new here, so new in fact that had any one prophesied them two years ago he would have been regarded the wildest of vi-

sionaries. And yet we can not speak of a new Persia, for there is still so much of the old clinging to her, even entering into the very warp and woof of her life and character. The fact is that the bell that is to "ring out the old and ring in the new," has just begun to sound in this country, and so far its notes have been very discordant and not altogether reassuring. All that can be said is that Persia is beginning to awaken from the sleep of ages, but what she is to become, how the new is to differ from the old, or whether the future will be an improvement on the past, no man is wise enough to predict, indeed God only knows. It is not my purpose, therefore, to act the prophet; only to record some of the features of the situation which alternately fill us with hopeful anticipation and the dark-

est of forebodings. Just now it is far easier to see the discouraging elements; they force themselves upon our attention at every turn; each day brings fresh illustration of them; until one sometimes is startled to find himself sighing for the old regime.

Persian Character

First of all and chief of all among the discouraging features is that Persian character remains unchanged. Whatever new ideas have found a congenial soil in the Persian mind, the Persian heart is as of old; and it can be said of it even more truthfully than of most hearts that it "is deceitful above all things and desperately wicked." It would be hard to find any portion of the world where duplicity, deceit and dishonesty attain a more luxuriant growth than here. As a consequence now, when Persia needs, as she never needed before, men to guide and control her awaking life—wise men, strong men, and above all, true men—they are not to be found. It is this lack which makes the present situation so critical. The old system was rotten enough, but if the officials high and low bought their offices and lived by oppression, if the judges accepted bribes openly and unblushingly, if the one dominant political idea of each man was to fleece the fellow below and cheat the one above, it was all that was expected, and it was accepted with true oriental resignation. But with the advent of new ideas there was a universal outcry against this corruption. The local governing assemblies, or Anjumans, as they are called, were established with large promises and a great show of zeal on the part of the chosen representatives, and with the brightest of hopes on the part of the people. Here in our own

city there were signal acts of justice, that were refreshing in the extreme. The landlords were forced to forego many of their exactions, and in more than one case a miserable ryot won his suit against a member of the nobility. The official who has charge of all non-Moslem sects, and who notoriously encouraged all sorts of wicked litigation that he and his army of servants might fatten on the litigants, virtually had to close up shop. Even the Governor was forced to disgorge a heavy fine that he had unjustly exacted. No wonder that some of the poor people thought that the millenium had come. But it did not require many months or even weeks to reveal the sad fact that members of the Anjuman were more jealous in righting others than in keeping themselves unspotted. Charges of bribery began to be made against these so-called reformers. One of the worst offenders was forced out of the Anjuman by public sentiment; but others just as bad remained in their positions of power. As a result some of the judgments and decisions of the Anjuman can rival in outrageous injustice those of the old regime. Two representative cases may be mentioned. A leading Syrian Christian was only recently bled of a large sum of money on trumped up charges supported by openly false evidence, for the sake of a Moslem who stood high in the favor of the Anjuman. Our Persian Mirza, who has large property interests, has been for several years the object of unjust litigation, during which two of his relatives were killed in cold blood. His case has been repeatedly settled, as we thought, by those highest in authority; and the murderers were caught and held for punishment, just before the Anjuman came into power.



A DEMONSTRATION IN URUMIA—AN EVIDENCE OF PERSIA'S AWAKING
The crowd in the courtyard of the principal mosque (formerly a Christian church) is being addressed by a political agitator from Teheran

Because the litigants, however, had influential friends in the committee, the whole case was reopened and the murderers set at liberty; and now the Mirza is not only in danger of losing his property, but he has even planned to leave the vicinity because of possible violence to his person. Many have by such acts of injustice become disillusioned, and they are beginning to fear that no matter what the form of government is, the corruption will remain.

Persian Principles

Another feature of the situation, which is oftentimes disheartening though not at all strange, is the bondage of the great majority of the people to the false principles of life which have been current for centuries. The law of the land is of course the Mohammedan religious code. The Koran and the Traditions still govern every department of life in a way wholly inexplicable to a Westerner. One has but to know the inflexibility and obsolescence of these regulations, sanctioned by religion, to realize how utterly incompatible they are with any new social or political ideals. And yet only a few of the more broad-minded Persians seem capable of recognizing this fact as yet; and even this they do only in secret. The great mass of the people still cling to the old principles of life; and inasmuch as politics and religion are inseparable, with the quickening of the patriotic spirit there has been an increased loyalty in many quarters to Islam. The ecclesiastics and descendants of the Prophet, are still the most influential class in Persia; and they have no thought of relinquishing any of their supremacy over the minds of the people. It is the hostility of this great body which

has so far prevented the signing of the Constitution by the Shah.

And it is in this spirit that justice is administered. One instance will serve as an illustration. A Syrian Christian recently put away his wife, with whom he had lived for many years, and married a young woman in her place. All the Christian sects united in demanding the punishment of the offender; and under the old order it is almost certain that he would have been made to suffer a heavy penalty, for Moslem law almost universally recognizes the jurisdiction of Christian ecclesiastical authorities in such matters. The guilty man, however, found friends in the Anjuman. To their perverted ideas it was rank injustice for a man to be forced to live with an old wife. In their desire to regulate everything, the Anjuman tried to assume control of this case also and undertook to judge it according to the base conceptions of marriage current among Moslems. Even one of the most enlightened popular leaders declared that with the advent of liberty into Persia, everyone should be allowed to marry as many wives as he pleased. How seemingly hopeless is all liberty when there are no more exalted principles with which to govern men's actions.

Irresponsible Government

A third difficulty is one not peculiar to conditions in Persia, but is common to all times of transition. It is that of divided and irresponsible authority. It would be hard indeed for anyone to say who are the real rulers at the present. The power of the local governors is almost gone; they are little better than figureheads, and their ability to maintain themselves in office

depends almost wholly on their tact in dealing with the conflicting elements. The Governor of Tabriz was driven out of the city and then recalled by the populace. The Governor of Khoi has fled from a mob and is now in hiding, no one knows where. In place of the old authority we have nominally the Anjuman; but back of the Anjuman is a committee of representatives of the trades, which scrutinizes and even revises its decisions; and back of all are the patriotic societies, called sometimes the Mujahidin, *i. e.*, the Strugglers or Champions, and sometimes Fedias, *i. e.*, the Devotees. As there are two rival societies of this character, we have in this city five sources of authority, and it is often the one which is least responsible which exercises the most power. As a result we seem to be drifting toward anarchy, and at times we feel as if we had actually reached that unfortunate stage. The assassination of the Prime Minister and of a number of provincial governors, to say nothing of lesser officials, are lurid illustrations of present conditions. It was probably inevitable that we should pass through a reign of disorder; but how long that period of anarchy will endure in any time of transition always depends upon the inherent love of law and order and the strength of right principles among the people at large.

Signs of Promise

There are, however, on the other hand many encouraging features and many signs of promise. First and chiefest Persia is awakening. Nothing is so fatal to all good, in the life of nations as truly as of individuals, than the "sleeping sickness." We have prayed for quickening of the life of this people, and now it has come. The new-

found energy may be crudely exerted, it may even be used for self-destruction; but there can be no forward movement without it. If anyone really questions whether Persia is indeed arousing from the slumber of centuries, he ought to make us a visit. We could take him to a mass meeting numbering many thousands harangued by a traveling political agitator, who denounces tyranny, exposes abuses, points out the road of progress and demands liberty with as much freedom as in any western land, and with a great deal more of picturesqueness. We could show him a political demonstration in the capital of this province, in which an even larger number of men armed with Mauser rifles march in procession, and behind them little boys carrying wooden guns on their shoulders, while cries for freedom and the constitution fill the air. We could carry him outside the city to help welcome a popular hero of the hour in company with a greater gathering of the populace than ever assembled to greet a prince of the royal blood. Yes, Persia is awakening; and one can not observe the seething unrest, the sign that a whole nation is shaking off her slumbers and rising from her lethargy still only half conscious of her might, without feeling something of the same sense of awe as when one views any of the titannic forces of nature at work. All this means new life and power; it means real progress, if only that great power can be directed aright.

With the appearance of life, there has come also new aspiration. A half blind, a much misguided aspiration it often is; but it is none the less truly a genuine longing for better things. I chanced to be touring in one of the

least progressive and most opprest portions of this province a year ago, just as the new movement began to develop. It was marvellous to see how everywhere even the most ignorant were discussing the situation. They expected many altogether impossible benefits, escape from all oppression, freedom from taxes, land in plenty

himself heart and soul to the cause of the poor and the opprest shows how far men's political ideas have traveled in these few months. There has also been a marvellous increase in the desire for intelligence. Newspapers have sprung up in almost every city; it is said that over a dozen are now being published in Tabriz alone. Bet-



AN EVIDENCE OF NEW LIFE IN PERSIA

The new school for orphan boys in Urumia with the founders and patrons and the teacher (on the extreme left)

for each householder; but it was plain that new hopes and desires had been aroused that never had found expression before. There are many others who are looking for better things than these poor peasants. They are reaching out after purer political ideals. There is dishonesty and corruption among the leaders of the new movement; but these never aroused as much indignation and abhorrence under the old regime, as they do now. Anyone who would exercise real authority must pose as a champion of the people; a circular printed on our press by one of the proudest members of a noble family, thanking the people for the favor they had shown him in pledging

ter still schools are being established everywhere, not the old schools in the mosques, where boys learned little else than to chant the Koran, but schools of a more modern type, where foreign languages, and even some attempts at the sciences, are taught. One such has very recently been organized for orphan boys in our city, and the funds for it have been subscribed by the people themselves. It may not live long; it probably will not; but it is one of the most interesting signs of the times. But even these modernized schools are not good enough for many; and so our better organized and more efficient Mission schools, both for boys and girls, have had a large influx of schol-

ars the past two years. All this means incalculable opportunity for the missionary who knows how to avail himself of it.

I wish that I could say that there was an equal longing for better things morally and spiritually; and yet we hope that this also will come in time. And it may be brought about by the revelation, which is sure to be made that Islam can not meet the needs of the new national life. A few already are realizing how hostile Moham-medan law and custom are to all progress. Secretly they have broken with the past, and they would rejoice in the overthrow of ecclesiastical domination. These men have but little faith in any religion, they are secularists pure and simple, seeking only social and political reforms; but they are the heralds of the time when the whole nation shall realize that it has outgrown its re-

ligious as well as its political clothes, and seek for better things.

With that realization there will come a diminishing faith in the authority of the Arab Prophet himself. What then? Will this people seek a better creed or cast away all faith? A large share of the responsibility of answering that question lies with us. Would that we had been able to begin our work earlier! Would that we could have made a deeper impression on the life of this nation, and layed the foundations of Christian character before the time of this emergency! Would that there were men of Christian training and Christian principles, who could act as leaders of this mighty movement. But it is not too late to make the influence of Christ felt even now. One thing is certain and that is that the infusion of His spirit and His life is the only cure for Persia's ills.

THE NATIONAL AWAKING IN INDIA

BY REV. JOHN J. BANNINGA

Missionary of the American Board

The present crisis in India is defined by one word, "Nationalism." The new conditions which have resulted from educational, religious and social development, tho they contribute to make the present a critical time in India's history, yet do not partake of the nature of a crisis, which is conceived of as a sudden and limited concurrence of circumstances that put national life in danger. These elements have resulted from a steady growth during the last century, while Nationalism has sprung from the soil like a mushroom of the night. And in Nationalism as it is finding expression to-day, there is a larger admixture of danger to the true welfare and prog-

ress of the empire than in all the other phases of Indian life put together.

All readers of missionary and international news know of the excessively bitter opposition there was aroused in Bengal when Lord Curzon's government first announced its intention to divide that province into two parts for administrative purposes. The Babus could not believe that there was any honesty in that purpose and saw in the scheme only an underhanded way of dividing them and weakening their power. Hence they began at once, in the press and from the platform, to arouse the intensest hatred against the government. They did not stop at opposing this one act, but went from

bad to worse until many of the extremists began to preach open sedition. The boycott of foreign products went so far among some as to cause them to refuse to work for government in any manner or to receive any favor from government. It also led them to talk education and religion along national lines and to do away with everything that savored of the Occident. It was the same spirit that led one of India's native editors to exclaim after Japan's first victory over Russia, "and we, too, are brown men," intimating that what Japan had done they might do also.

The extent of this new spirit in India was demonstrated very practically in Calcutta during the week between last Christmas and New Year's day. During that week not less than seven conferences that called themselves National, met there. These ranged all the way from the National Congress, which is purely political, to the Indian Ladies' Conference, and between these we find an industrial Conference as well as conferences on Hinduism and Mohammedanism, and on Social Reform. And it is significant to note that even the Christians of India have caught this spirit and have organized their National Missionary Association, which intends to use Indian men and money to evangelize hitherto unworked fields. None the less pertinent is the resolution of the General Assembly of the Presbyterian Church in India, which calls for a United Church of Christ in India. And the committee appointed to try to work out this resolution was rightly composed of only two missionaries as compared with twenty Indian Christians.

It is not to be inferred that all the

natives of India are in open rebellion against the Crown. The majority of the National Congress itself very pointedly showed their loyalty, and while they called upon Government again for a larger share in the real administration, they also affirmed their allegiance to the King-Emperor. In the resolutions adopted by the Congress there is a distinct refusal of the Congress to carry Bengal's grievances into the life of the whole country. Tho the Swadeshi movement and its spirit have pervaded all parts of the empire, the Congress absolutely refused to make the boycott of foreign goods universal. The recent outbreaks in the Punjab and in East Bengal, may, I think, be considered as the breaking of the wave on the rocky beach. A few of the extremists under the leadership of Lala Rajpat Rai went about the Punjab, preaching openly the worst form of sedition. A direct result of this propaganda was the rioting in Rawalpindi, where Europeans and their property were attacked and American Mission property destroyed. The government then took action at once and ordered the arrest and deportation without trial of Rajpat Rai, and this order was at once enforced. To avoid further disturbance or display of sympathy for the Lala, meetings were forbidden and military forces called out. This emphatic action showed the people that Government would no longer condone such actions, and it will, no doubt, have a sobering effect upon some of India's other sedition mongers.

Public Opinion

It is true that the action of the Government has called forth expressions of all kinds of opinion from the peo-

ple. There is a wonderful difference between the two following for instance:—"It is discreditable to the Liberal Administration that it should introduce Russian methods into India and that in enforcing them it should select as its victim a man whose punishment without a trial will excite the deepest indignation throughout the country." (Taken from the "Bangalee").—"This meeting expresses its abhorrence of organized lawlessness and crime in the Punjab and Eastern Bengal and puts on record its entire approval of the farsighted statesmanship displayed by His Excellency the Viceroy and his colleagues in adopting prompt and energetic measures to stamp out the same." (Resolutions adopted at a meeting of Mohammedans.) Between these there are all gradations of sentiment. By far the larger part of all Indians are loyal, knowing that their country is now what it is because of the British authority, and knowing equally well that India could not live in peace for a decade of days if England withdrew and left India to her own fate. There is as little possibility of conceiving a national political unity under purely native control, as to conceive of all Europe's resolving upon political entity. Whatever there is either of modern patriotic nationalism, or of ability to conceive and express such nationalism, all comes from the British rule, and would cease were that rule withdrawn. There need be no fear for a general uprising in India, nor that India will retrograde in her national movement. England will grant concessions as rapidly as she can do so wisely, and as rapidly as India's leaders show themselves fit for a larger measure of self-government.

The Religious Situation

But the political situation is not the only one that is critical. It is most loudly talked of and has come to public notice most suddenly but were we to realize most fully the import of all that is going on in India there is no doubt that we should describe the religious and social movements as as critical as any other. These are not critical when the time-element alone is considered, but if we think of their transforming influence on the life of India, either from our own standpoint who welcome the change, or from the standpoint of the conservative in India, who fights the change, it is critical. The fact that the Hindu Conference in Calcutta last December considered ways of effecting an "organization to bring the unity of religion and society into prominence, to promote understanding and sympathy among the several divisions (of Hinduism) and to help in building up a *Hindu National Life*," plainly shows that the devotees of Hinduism are realizing that they are passing through a crisis. The fact that the truth of Christianity is becoming known to increasing multitudes of the people also portends large changes for the future. Not many years ago Hindus would have nothing of Christ, Christians or Christianity, while now they are trying to incorporate many of the doctrines of Christianity into their faith, are beginning to trust the honesty of Christians, and are willing to enroll Christ as an *avatar* of Vishnu. A Brahmin gentleman said to me not long ago, "There can be no doubt that the outcasts ought to become Christians. Christianity alone can give them what they need." Many of the educated Hindus have forsaken their ancestral

faith altogether. A larger number still adhere to it outwardly without pretending to believe in it. Another large portion has swallowed most willingly the teachings of Theosophy, hoping thereby to be consistent both to their ancestry and to modern science. The whole lump of India's religious life is being leavened, and greater changes and more rapid advances may be looked for from year to year.

And the transformations in the social life of the people are even greater than those in their religious life. It is here that the various religionists can meet on common ground. The National Social Conference has done much from year to year in its advocacy of different reform matters, and last year again affirmed its allegiance to such matters as the promotion of temperance and purity; female education not only for girls but for women also; raising the marriageable age; the fusion of sub-castes; lowering the expenses attendant upon marriages; the status of widows; and the question of sea voyages for Hindus. It is true that much more has been said concerning these things than there has been done. The Indian is a born orator, and his tropical home has never lent vigor to his deeds. The statement of the two Japanese delegates who came to India some time ago is only too true. They said "You Indians talk, we Japanese act. You must be willing to stop talking and to do something." The few cases where Hindus have actually lived up to their resolutions regarding widow remarriage, etc., have caused a lot of comment, and not a little suffering for those that were bold enough to act thus. But the continued talking must finally lead to some acting, for even

in India men do realize that after all a man must be judged by his actions as much as by his talk.

The Industrial Situation

Another phase of the present condition that is critical is that pertaining to the industrial situation. India is 500 years behind the rest of the world industrially. Instead of advancing as has the rest of the world, India has gone backward. A few centuries ago India was the mythical home of all that was gorgeous and luxurious. Even Columbus dared his wonderful voyage because he hoped to reach India. It was then that India had silks and jewels as well as other products to export. Now, alas, her imports are nearly as large as her exports, and the latter are mostly of raw material. The advance made in other lands in machinery has left India far behind and her hand-made products are being undersold by the imported machine-made products. The weavers of Madura are finding that the English merchants can come to India, buy her raw cotton, spin it into thread, weave it into cloth and return it to India cheaper than the native weaver can make the cloth by hand on the spot where the cotton is raised. And that is typical of many other trades. Even the makers of brass idols find their markets taken from them by the cheap idols imported from Europe. India with her great masses of population living almost altogether by hand labor can not compete with the less densely populated countries that have machines to multiply their efficiency.

But India is beginning to see her need and therein lies her promise for the future. There has been progress in the industries and now there are not less than 47,000 looms and 5,000,-

ooo spindles busy in that country. There is also promise of progress in the mining, sugar, leather, and other industries. The great impulse that the recent Nationalistic movement has given to industry can not yet be estimated. Under the name of Swadeshi, the people have started a movement that virtually means India for Indians, industrially. This movement aims at investing native funds in native industries, and turning out a product that will largely replace foreign-made goods. The recent Industrial Conference in Calcutta laid special emphasis on Capital, Indian Banks, Industrial Survey of the Country, Improved Hand-looms, Chrome Leather, and Industrial Education. These efforts are largely theoretical, and affect but a few among India's millions, yet there is some hope.

However, the crisis in India's Industrial life is real. Her repeated famines, her lack of habits of thrift, her low scale of wages, her many costly ceremonies and her exorbitant money-lenders tend to keep India poor. The strict conservatism that jealousy guards the methods of former generations, is stiling her industrial progress. The farmer prefers old plows and old kinds of seeds to modern innovations. His father did this and why should not he? But Agricultural Associations and Experimental Farms are beginning to open their eyes to other things. Even Burbank is beginning to be known in India. Nevertheless there remains much to be done and India's crisis in this matter must call forth not only deep sympathy but wise and sympathetic help. America with her unprecedented industrial prosperity owes it to her less successful sister that she teach

her the methods which succeed. There need be no fear of loss of market. Every article manufactured in India will create a market for two. Every advance made will create new demands which India will not be able to satisfy for many years to come.

At the opening of the Industrial Conference, the Gaekwar of Boroda made a remarkable speech, in which he reviewed India's industrial conditions, pointed out its weaknesses and suggested improvements. He spoke of his tour through Europe and the United States and suggested sending young men to these countries to learn their industries. He closed the address with these remarkable words:—"I have not returned from the West a convert to Western ideals, nor am I a pessimist concerning the future of India. No one could visit the great commercial centers without feeling that the air as surcharged with the miasmatic spirit of greed. It may be the mission of India by the philosophic simplicity of her ethical code, to solve the problems that have baffled the best minds of the past, to build a sound economic policy along modern scientific lines, and, at the same time, preserve the simplicity, the dignity, the ethical and spiritual fervor of her people. I can conceive of no other mission for India than this—to teach philosophy to the West and learn its science, to impart purity of life to Europe and attain her loftier political ideal, *to inculcate spirituality to the American mind and imbibe the business ways of its merchants.*" I wish these last words could be ineffably engraved on the hearts of America's Christian business men. The Gaekwar came here and saw our factories, our shops, our business places. He

did not care to see our churches perhaps, and he did not see our merchant princes at their devotions. The fear of being called a hypocrite is so great among us that we would rather appear neutral than run the danger of being over-religious. But here lies a challenge to the American businessman to show India that he is spiritual as well as commercial, that he works for a fortune not for its own sake but that he may use it for the benefit of mankind, and that beneath his business habits there lies a strong sense of love for God and for humanity.

In India old things are passing away, and new things are taking their places. It is a critical time for the

people of that land. Unless they are led wisely they will go to extremes, from which it will be difficult to recall them. Fortunately, they are in the main conservative. But in India's crisis lies America's opportunity. We have not solved all our own problems but we ought to hasten to give India a full and adequate understanding of the things we do know whether they be of a political nature or pertain to religion, society, or industry. Never has the Orient called louder for aid and never was there a better opportunity for broad and comprehensive missions to show true Christianity to all those in need. Shall we let the opportunity pass?

THE PRESENT CRISIS IN THE EAST

REV. J. FRAZER SMITH, M.D.

Ten years a missionary in India and China

Never before was the Christian Church face to face with such a crisis as now presents itself; and never before was the call louder to enter the wide-open doors and take immediate possession for Christ. If the Church fails to respond adequately to the call and allows the present opportunity to pass, this failure is fraught with disastrous consequences to the Church and to the world.

The indifference of a large majority of the Church to our Lord's last command was never more culpable than at present. The Church has at its command enough resources, both material and spiritual to enable her to meet the demands of the crisis. Moreover the barriers, which formed the ground for many of the excuses of the past, have now been completely removed.

One hundred years ago, no matter which way you turned, heathenism appeared as a mighty giant both in its strength and in its all-pervading influence. The heathen world looked on the mission work of that day with a pitying contempt which seemed to say, "Do your best you feeble, little folk, if your childish play amuses you it does me no harm." When we consider the extent and power of heathenism at that time we are not surprised at such an attitude, nor do we wonder that so many even in Christian lands looked upon any effort to evangelize the heathen as little short of madness. Looked at from the viewpoint of the great changes that have taken place and the marvelous opportunities of the present we may thank God and with renewed faith press forward, assured, that never was the missionary outlook

more hopeful than at the present time.

How has this great change come about? To the faithful ones, who have been toiling, watching and praying, resting securely in the promises of God, the change is by no means a surprise. It is the most natural thing in the world. The living seed of Christianity was cast into the great field of heathenism, and a mighty harvest has sprung up. Slowly but surely the good seed is sprouting.

The transformation in many cases has been so great, and the change so rapid that we look on in wonder and amazement, not knowing what to expect even a few days hence. The term, "The Unchanging Orient," so long applicable, may, in the light of recent developments, be replaced by the more appropriate term, "The Ever Changing East." The attitude of absolute indifference formerly assumed has changed, we believe forever, and in many cases these peoples seem to realize that an all conquering force is in their midst, a force which they are determined to oppose to the very last.

Those who have carefully followed the changes in India from stage to stage, realize that there is a crisis there, and that the present is not only a testing time for the infant Church in that great land, but also, that it is another of the many challenges to the Home Churches to accept their responsibility in the sight of God and in His strength, order a "double quick march" forward.

India having passed from stolid indifference in most cases, through the stage of bitter opposition, seemed for a time in danger of settling down into skepticism. The danger was a real one, and was a source of no little

anxiety to the missionaries, who felt how helpless they were to stem the tide. More recently, however, other forces have been powerfully at work and for some time past the cry everywhere has been, "Back to the Vedas."

Revised Religions

As a result of this movement the so-called "Ancient Religion" has been undergoing revision in order to bring it more into harmony with the ideas of the West. In this refining and purifying process of the old religion there has also gone on a gradual assimilation of Christian truths and ideals. To such an extent has this taken place that the Bible is becoming more and more highly thought of from an ethical standpoint, there is too a growing admiration, shall we not say, a gradually increasing reverence for Jesus Christ, and more and more the leaders are endeavoring to interpret their own religion in Christian terms. Working along these very lines the Bramo-Somaj steadily forged ahead until it became the most influential society in India. This society has done much and is helping still in the overthrow of idolatry; while that hydro-headed monster caste has received at its hands a staggering blow. Needless to say, all this has come about because of the increasing influence of Christianity, altho the efforts put forth, thus far have been very spasmodic and all too feeble. If the few scattered rays of the morning time of missionary activity have been thus powerful, what may we not expect when the Church is willing to march forth in noon-day splendor? The unrest during the past few months seemed to emphasize the fact, that we have reached a parting of the ways, and that the future of

India, as well as our part in its destiny largely depends upon the spirit in which we meet the present situation.

We rejoice in what has been done in the past to give the people of that land higher ideals intellectually, politically, socially and morally; but have we not come far short as a nation, and has not the Christian Church at large come far short in the efforts put forth to give to India that which we consider best of all—that treasure of faith in a crucified, risen and ascended Lord, which is the foundation of all true national greatness? Realizing our failure in the past are we willing as a Church to meet the present crisis, with the effort, the prayer, and the faith which it demands?

If, as we believe, there is a crisis in mission work in India what are we to say of that now with us, owing to the rebirth of China with its four hundred millions of people? That China is really moving at last is every day becoming more apparent, altho even yet many people are somewhat incredulous regarding the fact. The movement in China, however, is no mere ripple on the surface that will soon subside, but a deep and abiding tendency; and the very unwieldiness of the nation and its tremendous bulk, which proved such a hindrance in the past only adds to the momentum which is now startling the world.

World Problems

The rapid strides made by Japan during the transformation there in recent years, has opened the eyes of the world to the possibilities of the Orient, and hence we find more interest taken to-day in "World Politics," by the average man. Many of the more wide awake among our people are begin-

ning, more or less dimly, to discern that the critical problems of the future shall undoubtedly arise in that quarter of the globe; problems which are, even now, looming up in the Far East are likely to prove the most difficult the world has yet attempted to solve. Altho so few seem to realize the gravity of the situation, many, who have followed carefully the events of the past two years, believe that it is high time the other nations of the world were becoming alarmed. Those who know China best, the unlimited natural resources of the country and the unity of the people are fully assured that when those millions have learnt the art of war scientifically, and, especially, if the Japanese nation joins with them, they will be able to dictate terms to the world. Sir Robert Hart, who knows China and the Chinese as few men do, has sounded a note of warning, and has said that only in a miraculous spread of Christianity is there hope of averting the "Yellow Peril." Thus while the problem of India may be considered one in which Great Britain is more immediately concerned, the problem of China must surely be regarded by all as being the problem of the world.

A careful survey of the events that have transpired in China during the century of Protestant missions just closed; especially, when we think of all the difficulties met with along the way, the small number of missionaries at work in the field, and the comparatively feeble effort put forth to cope with the situation, affords abundant cause for thankfulness. The one lone worker has become a noble band of 3,800 earnest men and women, while the few score native Christians of the first half century have increased into

a mighty army of almost 200,000 souls. Notwithstanding the great discouragements, the many fiery trials, and the oft recurring bitter disappointments, the heralds of the Cross have steadily carried on their work of proclaiming the Gospel until, as a result, beacon-fires have been kindled at 5,000 stations scattered throughout that vast Empire. What has already been accomplished should surely encourage us to renewed effort, and lead to deeper sympathy, more hearty and universal cooperation, and fuller consecration on the part of all who are called by Christ's name. As Dr. Griffith John, in speaking of China, has said, the great need at the present time is *more* of everything, and *greater efficiency* in everything. There is an urgent call to increase the workers at least threefold and that immediately. Not only so, but the call is just as urgent for consecrated and thoroughly qualified teachers, professors, civil and mining engineers, electricians and railway builders, as well as leaders in many other departments, to train the

Chinese by whom, eventually, the Empire must be developed. When the Christian Church recognizes the magnitude and the urgency of the work, and when the majority of its members are willing to admit the fact, and act upon it, that the chief end for which the Church exists, and for which the individual members ought to live, is the evangelization of the world, only then will the Church have the power and influence in the world which the Master intended her to exert. The question now is not, shall we continue gradually to increase our present feeble efforts to save a few souls from among China's perishing millions; but rather shall we not as a united Christian Church arise at once in the strength of our God and do our part to Christianize China, and expect God, in answer to our united prayers to do it speedily, and thus, not only win China for Christ, but save her from becoming a menace to the world. Let the Church of God unite to face this crisis in the power of the Holy Spirit.

THE FIRST PRESBYTERY IN KOREA

BY REV. JAMES S. GALE, D.D., Seoul, Korea

Author of "Korean Sketches," "The Vanguard," etc.

From the top of this hill crowned by this great meeting house I look down on the tangled sea of thatch and tile that make up the city of Pingyang. Yonder, just below us, in the unsavory part of the city is a little old inn where S. A. Moffett and I stopt sixteen years ago, in 1891. How footsore and weary we were after our walk of 190 miles. How ruesome the welcome! How uncanny the eyes that peered at us through the

chinks in the wall! How distasteful the crowd that trampled each other in their excitement over the Westerner. For two weeks we sat cross-kneed, bearing the burden of idle curiosity, worn down by guffaws of laughter and the pitching and tossing of the name Jesus.

Only sixteen years and yet it seems as though ages had rolled by, for to-night we are gathered to organize a Korean Presbyterian Church, and to

ordain to the ministry seven men, born of this old life and begotten of this old city.

The church is lighted up over a company of black hats and white coats, twelve hundred of them, with a sprinkling of Westerners here and there. The chairman is S. A. Moffett, he who sat cross-kneed amidst the rabble sixteen years ago, now guide of this solemn assembly.

There are missionaries from all over

together, was baptized from above, and for years has been a faithful minister.

Next comes Ye, once a common coolie, bearing his burden, now called and chosen and faithful. He goes to Quelpart as the first missionary of the church. God bless Ye.

Then there is Yang, from Syen Chun, a man full of Chinese characters and Chinese lore. Years ago in a town that once stoned the missionary Yang



THE FIRST PRESBYTERY IN KOREA

In the center is Rev. Samuel A. Moffett, D. D., the Moderator. The occasion is the ordaining of the first Presbyterian native preachers and the formation of the first Presbytery in Korea, September, 1907

the land, North and South, whose speech and accent tell of Virginia, of New England, of Old England, of Canada, of Australia.

Out of this company of believers come seven men with names all differing from one another, in a land where every other name seems to be a Koin or Ye. There is Song, who has passed his examination of Presbytery and is to be ordained. Song seldom laughs. He is tall and slow and solemn, with a bell note in his voice; long years have tested him and shown him true.

Then there is Han, short of stature, vivacious, responsive. Han once years ago under the paddle, denied his Lord, but Peter-like he pulled himself

heard of Jesus and gave his heart to read the story. When Yang speaks it is with power and force and yet withal with tenderness.

There is Law, too, oldest of all of them, who has been a Christian for twenty years and more, gray whiskered and grave, slow spoken, a bit hard perhaps to look at, but a deeply taught and experienced man of God.

Following him comes Pang, once a Tong-hater, who thought he could live without eating, now full of sensitive smiles and pleasantries, ever so wise and far-seeing.

Last comes Keel, poor blind Keel, groping his way. Blind did I say? Hear him speak! There are no halt-

ings or gropings on his tongue, not one, but surprising messages of tenderness, confidence, directness, that melt your heart or make you tremble.

Seven in all, the perfect number they gather before the reading desk, Song, Han, Ye, Yang, Saw, Pang, Keel. After question and answer all kneel, and there under the hands of the Presbytery with solemn prayers and supplication they were set apart to God's service, a great company looking on.

Here in this old city that sixteen years ago was a murky sink of heath-

enism, to-day we have ordained seven ministers of the Gospel out of a group of 5,000 believers.

We add one more member to the Pan-Presbyterian Alliance, we mark a new date in the history of the Far East. While nations collapse and kings abdicate, a new power is arising that is to work its wonders by the mysterious agency of faith and hope and love.

To the singing of the doxology and the prayer of benediction the meeting closed, adding another page to the later acts of the Apostles.

CHRISTIAN UNION IN FOREIGN LANDS

BY REV. W. W. COCHRANE, HSIPAW, BURMA

Missionary of the American Baptist Missionary Union

The appeal sent out by the Triennial Convention of the Baptist Missionary Society of London, held in Calcutta, February, 1907, is entitled "Cooperation in Mission Work in India." The title is suggestive, a promise of better days to come. The appeal opens with this declaration: "One of the most promising indications of the sure advance of the kingdom of God during the past few years is the manifestly wide-spread desire among different bodies of believers to draw nearer together and cooperate in their great tasks."

In an article in the July number of the *Baptist Missionary Review*, Rev. W. L. Ferguson, DD., says, in writing of "Some Significant Events in Our Times": "The past quarter of a century has witnessed an emphasis of our similarities, and great societies like the Young Men's Christian Association, The Young Women's Christian Asso-

ciation, The Woman's Christian Temperance Union, The Young People's Society of Christian Endeavor, The Student Volunteer Movement, and various other interdenominational organizations and missionary societies have taught us how thoroughly and well we can work together." Further on he calls attention to the Shanghai Conference and the Fifth World's Sunday-school Convention as another attestation to the fact that there are indeed "some significant events in our time." To this telling list he might have added Bible societies and the China Inland Mission.

Hand in hand with these movements has advanced the study of the Bible and that study has been the most powerful contributing cause of the movements themselves. Gospel truth is at their root and the spirit of Christ is the life of their development. Had Christians always known their Bible

even as well as they know it to-day and had they always lived in its spirit of brotherhood it is safe to say that nine-tenths of the denominations and sects would never have been thought of. We marvel now at the slight occasion that called many of them into existence.

"Union between all Protestant Christians in the country is desirable," says this appeal. This means, in its logical implication, a solid Christian brotherhood, one Church—whatever societies may have "representations" in the field.

A union that is less than this is not a living organic union, but a temporary makeshift, an artificial compromise.

If young men and young women can work together in "associations"; if students can unite in their "movements"; if missionaries of every name, in "conferences"; and Sunday-schools of many hands and many lands in "world-conventions"—if disciples of Christ from everywhere can forget that there was ever such a word as *denomination* for one hour in such associations for "the sure advance of God's kingdom," what need hinder them from forgetting that they are anything less than a brotherhood of Christians for two hours—or for two years or two milleniums? A little further down the page of this "appeal" we read: "It is supremely necessary to realize the spiritual fellowship and unity which alone can make such action effective." Are we fully aware how deeply and widely this spiritual fellowship and unity of purpose already exist—to what extent in heart's desire we are keeping "first things first, seeing truth in its true perspective and proportion"? That this spiritual fellowship does not ex-

press itself more adequately in outward union is due to our denominational fences.

In carrying out the purpose of this appeal for cooperation in mission work in India (or anywhere else) there need be no "giving up of distinctive principles" in regard to the great verities of faith, for there are no principles that are distinctive. Distinctions cling only to second things that should be kept second. These are in particular a symbol of a spiritual change and a commemoration of a past event. That the Lord Christ could approve of their standing in the way of the realization of his own ideal of Christian unity—"that they may be one"—is unthinkable.

It is easy to make conjectures as to some of the things that would happen if Jesus were to come to Chicago. It is just as easy to conjecture some of the things that would happen were he to preside over our assemblies or sit in our chairs of theology. If he should find an ecclesiastical rite, which he himself had ordained, standing unavoidably in the way of Christian cooperation and Church union, he would abrogate the rite or show a better way for its observance.

Whether there are two societies or twenty working in the same locality in India, or in any other mission land, we can see no sufficient reason why there should be organized more than one native Christian Church—a Church of which all true disciples should be members, worshipping and ministering together in brotherly love. No federation of denominations, no interdenominational union, no incongruous bundle whatever of societies tied together with sentimental strings is sufficient. What is wanted—and

nothing less—is harmonious, living organic union, a common brotherhood in Christ.

The Church's one foundation
Is Jesus Christ her Lord.

In building up *One Church* on the one foundation foreign missionaries can do much, but the societies that send them out can do more. Missionaries are not free to go very far beyond the sanctions of the society that sent

them out and to which they are in a large measure responsible. It is imperative that our home churches and their representatives, the mission boards, should give their foreign missionaries full authority to build up in the East a united Church free as the air from the manifold evils of Western denominationalism. Such a Church might well be called, *The Church of Christ*, or *Christ's Church*.

A MISSIONARY PICNIC IN THE NETHERLANDS

BY REV. S. F. RIEPMA, HOSPERS, IOWA

The Reformed churches of the Netherlands have for thirty-seven years held annual missionary picnics in the interest of foreign missions. This "Zendingsfeest," is a mighty stimulus to interdenominational work. Great enthusiasm is created and large numbers of people attend them.

Last summer the State and Reformed churches joined hands to make this gathering a success and long before the date set, (July 24th), announcements of the festival were made in the daily press, upon billboards and from pulpits. The churches hoped and prayed for a beautiful day.

Oranje Woud, the place chosen for the picnic, is near Heerenveen in the province of Friesland. The Frisians are the only Germanic tribe that has preserved its name and language, unaltered since the time of Tacitus. In the history of the Netherlands they have played an important part, and a few leagues to the north of Oranje Woud lay the city of Dokkum, where stands a simple monument to the memory of St. Boniface, who gave his life in an effort to evangelize the Frisians. The thirty-seventh missionary feast

was thus held upon the trail of the great missionaries to the Frisians, chief among whom were Amandus, Winfrid, Wulfram, Willebrord and Boniface. The Hollanders might well find a strong incentive in historical associations reminding them what missions had done for them.

Special trains had been chartered to convey the multitude to the feast and large numbers came from the rural districts. On the evening preceding the picnic a special prayer-meeting was held to ask God's favor on the undertaking. Early the next morning crowds began to come in an astonishing variety of quaint dresses and old vehicles! The road from Heerenveen to Oranje Woud was nearly filled with people, going up to the feast, many of them on foot, reminding one of the Hebrew pilgrimages to the national feasts at Jerusalem.

Oranje Woud is a large and beautiful estate owned by Mrs. Scheltema. There was a charge of forty cents for admission to the grounds and a copy of the twenty-four page program which contained, besides the names of the speakers and their subjects, the

psalms and hymns and other information. Three platforms had been constructed. One, under a cluster of trees, upon a small island, approacht by a temporary bridge; the second on the main boulevard; and the third, on posts in one of the numerous canals. A large stock of eatables had been sup-

The offering, taken during the recess, amounting to four hundred and thirty-six guilders, which, considering the ability of the givers, is a large sum. The Reformed churches support missions in Dutch East India, for which the larger part of this money will be used. The canteen provided



THE CROWDS LEAVING PLATFORM NO. I, AT THE DUTCH MISSIONARY PICNIC

plied, and were offered for sale at the canteen.

At ten o'clock the meetings were called to order, and the first speakers were introduced. Among them were returned missionaries; ministers who had visited the fields, and professors. The subjects discust were practical and were delivered with earnestness. It was an inspiration to see the five thousand people, crowding about the platform, everybody apparently intensely interested in what the speakers had to say. The singing was led by brass bands from Meppel, Neerbosch and Heerenveen. How the forest rang with the stately music of the old Dutch psalms in long meter!

refreshments at a small cost and the proceeds were also used for the work of missions. At noon hundreds utilized this convenience and large family reunions were held upon the spacious lawns or under trees. Mr. Horn, city missionary in Groningen, had charge of a stand for the sale of Bibles, psalm and hymn books as well as religious and missionary literature.

At four o'clock the program was concluded, and all had ample cause to go home with thankfulness for the success of the feast and with renewed enthusiasm for and consecration to the cause of Christian missions.

THE MISSIONARY'S OWN SPIRITUAL LIFE *

BY THE REV. DONALD FRAZER,

Livingstonia Mission of the United Free Church of Scotland

Our Lord has taught us that our work is in partnership with him "all the days." When the disciples opened their campaign we read that they went everywhere "the Lord working with them." The ages have confirmed the testimony, that God has joined himself in a gracious fellowship with his missionaries.

It is necessary then that we should recognize and with all diligence cultivate this Holy companionship for we fight not against flesh and blood, and tho we have all the weapons which intellect and world power may give us, this work can not be done save as we allow God to work through us. When we see crass ignorance, besotted animalism, the perpetual influences towards evil, and the opposing powers, we may well be tempted to despondency. But when we see the Son of Man at our right hand the night becomes light with the promise of day, and this has been the secret of all the persistent work whose triumph is the glory of these days. This bold conception that God is pledged to us is the first thought for the Missionary. Luther was so bold in the time of great crisis he cried "Lord thou art imperilled with us." The mission is his, it is for His kingdom we work, therefore the King is involved—defeat would be his shame—victory his glory.

In the days when Hudson Taylor first received the impulse to evangelize inner China he believed that if God had said to him "I am going to evangelize Inland China and if you will walk with me I will do it through you." No less does God come to us with a great commission, a service too high for us, but he says *I shall do it through you, if you will walk with me.*

For us then the matter of most importance is that the companionship of God be an actual and controlling fact.

The intense and absolute seeking of God lies at the very root of our power to serve. I have never read of missionary or saint who left the foot-prints of God behind him, and yet walked alone, but behind, within, all encompassing the lives of those whose memory still shines as the stars in the firmament, has always been entire devotion to God. Zinzendorf cried "I have one passion that is He, He only," and to-day we have the Moravian Missions. Henry Martyn's bright track is full of such devotion "I am born for God only, I wish to have my whole soul swallowed up in the will of God," and it was this desire for the personal God which gave him his great spiritual sensitiveness.

The degradation of heathenism and the neglect of Christ may cease to move us to shame or pain. We grow accustomed and insensible. But while Martyn lived, the personal Christ was so near and so dear to him, that in a very real way he carried the *stigmata of Christ*. To a Mohammedan who was speaking flippantly of Christ he said "I could not endure existence if Christ was not glorified: it would be hell to me if He were to be always thus dishonored." The Persian was amazed at this and asked why? And Martyn replied: "If anyone pluck out your eyes there is no saying why you feel pain: it is feeling. It is because I am one with Christ that I am thus dreadfully wounded."

How often we miss true and constant union because we only seek it for the needs of our service. When the Sabbath comes round, in the special services we dread our helplessness, and for our work's sake seek His Holy fellowship. For true abiding, God must be sought for personal need. If we would find Him we shall seek Him not as ministers for our work, but as sinners for His own sake. Friendship is best kept up even among

* From the Report of the General Conference in Blantyre, British Central Africa.

men by frequent visits; and the more free and intimate these frequent visits are, and the less occasioned by business, or necessity, or custom, the more friendly and welcome they are. Such a man surely was Thomas Bradwardine, Archbishop of Canterbury, who prays thus "Thyself my God I love, Thyself for Thyself, above all things for Thyself I long. Thyself I desire as a final end. Thyself for Thyself not for ought else. I always and in all things seek with my whole heart and whole strength, with groaning and weeping, with continual labor and grief. If Thou dost not bestow on me Thyself Thou bestowest on me nothing. If I find not Thyself I find nothing."

At present let us forget there is a great responsibility of work that makes a special claim on our fellowship with God, for our public life must first be prefaced by a private life with God. Here is the most solemn danger that is always about us in these strenuous days. We think that there are so many public duties to be performed that our private service with God has no time or place. Yet as some one has truly remarked "an hour's work from a man in communion with God tells more than ten from one who stands alone."

Even Paul himself feared lest he should be a castaway while yet so prominently the Apostle to the Gentiles. How much more we. In the foreign field saintliness is no easier than in the home, nay to follow God needs ten times more watchfulness. There are many who find death here at the very front.

We know that we live strenuously; but in what direction? Is it in the multitude of our organizations, or in our passion to be lost in God. We have made our presence visible in the land. But is it by the number of our scholars, or the intensity of the light of God in us?

Weitbrecht, a noted German mis-

sionary in India, said as an old man: "I spend at least half an hour and if possible an hour very early, and again before bed time in reading, meditation and prayer. This has a remarkable effect in keeping one in that calm, proper, peaceful, cheerful frame of mind we so much require."

The Church Missionary Society, in their regulations, say "Let one or two hours daily be given to private communion with God and prayer and reading Scripture. Let it be actual communion—converse with God in solitude, real pouring out of the heart before him, real reception from His fulness."

We know how hard this is. Time's divisions are so little respected in these lands. The needs of our workers, and attention to a hundred details, the perpetual interruptions, the early start of public service, these all militate against the regular observance of private times for seeking God. Yet there is not one of us but has learned that these solitary times are absolutely necessary, and that Sabbaths of devotion are absolutely necessary. If in our busyness about all these secondary things God is not sought, and peace and quiet found in His presence, our busyness will be marred by our unrest, passionateness, and formality. If in our zeal for His Kingdom we give the King no time to come to us and reveal Himself, we forget that He controls and all the glory is to be His. If we have no time to wait for the revealing of His will to us we shall outrun our duties, and be guilty of presumptuous sin. The anxieties are too great, but we should give Him time to let His peace float over us. The enemies are too many but we should not be ever facing them, that we can not look at the Captain by our side. We shall utterly fail if bustle allow us the feeling of loneliness. We shall gloriously triumph if faith and waiting on God give us the certainty of His alliance with us.

DENOMINATIONAL DISTINCTIONS IN MISSION FIELDS *

BY D. E. HOSTE

Director of the China Inland Mission

This question scarcely admits of an unqualified answer. It seems clear that, until our fellow-Christians in China have sufficient experience and knowledge to frame a church system, or systems, of their own, the missionaries of necessity will have to instruct them in these matters, and to a large extent to take the initiative in introducing some kind of church order. In doing this they will, of course, be guided mainly by their own convictions on the subject, as formed in the home lands; that is to say, the tendency will be to reproduce the church government of their denomination. At the same time, it may be affirmed, without reservation, that the introduction by a missionary of his own church order, in a mere "rule-of-thumb" manner, would argue serious unfitness for his calling.

A slight knowledge of church history and a common-sense observation of things as they are in the ecclesiastical world are enough to convince any one that each and all of the various systems prevailing in modern Christendom have largely been shaped and colored by influences connected with the political and social life of the countries in which they have grown up. It may be stated without exaggeration that nearly all of these systems give expression either to compromises between conflicting views, or to the triumph, and therefore undue predominance, of one set of ideas over an opposing school of thought. Men being what they are, it is inevitable that in the heat of conflict and controversy, the judicial temper should often be impaired. In a revolt from the exaggerations and abuses of one type of church order, the pendulum has swung to the other extreme, and a new system has resulted with its own inherent limitations and mistakes. And these, as time goes on, have given

rise, in their turn, to a new campaign of protest and secession.

Hence, while it would be a serious confession of weakness, and even a culpable drawing-back from duty, for a missionary to decline to introduce some ecclesiastical order in the churches under his care, he should remember that what may be the most suitable for us, with centuries of church life behind us, will be cumbersome and positively hurtful, if introduced as a finished product from Christian lands. He will, if wise, therefore endeavor to cultivate detachment of mind in respect to his own and other denominational forms. He must discriminate between what is fundamental in them, and those features which are the result of local influence. He will bear in mind that the New Testament is not explicit on this subject. It contains no crystallized, formulated statement. It gives an outline of the growth and development of the Christian Church during one generation, leaving us to infer from the account certain general principles, and to trace their practical application to actual circumstances and requirements as they arose. Doctrinaire discussions as to the relative rights and responsibilities of church officers and the rest of the congregation are conspicuous by their absence; nor is it difficult to perceive that, in the actual arrangements of that era, there are adumbrations of the various principal ecclesiastical ideas, which since then have found expression in more or less rival or antagonistic systems.

However much we may deplore the resultant situation, as we have it in our own lands, and may seek to mitigate it by plans of federation, it is obviously impossible to revert to New Testament conditions in the case of our home churches. In that of the

* From the *American Journal of Theology*.

young Christian communities in the mission field it is far otherwise. It may, indeed, be safely said that the true and permanent solution of the ecclesiastical problem there will be found only in this way. While in practice each missionary will naturally give prominence to that particular aspect of church government to which, by previous training, he is personally attached, he will, if guided by the foregoing line of thought, do so only to a very modified extent; and will be careful to make his arrangements sufficiently elastic to admit of their healthy growth and modification in harmony with the particular characteristics of the race among whom he is privileged to labor. He will seek to avoid the mistake aptly described by the French as "governing too much," but will rather remember that, if the young church is a living and healthy organism, it will grow after its own order, and will be free from that ecclesiastical selfconsciousness that finds its expression in elaborate and redundant paper constitutions. His part is to introduce certain simple germ principles, which, as they grow, will largely receive their eternal form and color from their environment.

When the process, for instance, by which the present conventional place of worship was evolved from the assembly-hall commonly used in cities during primitive times is considered, the introduction by missionaries of that particular type of building, among peoples whose architecture is of a totally different character, seems, to say the least, superfluous and uncalled for. In some countries the effect of such a practise is apt to be positively detrimental to the cause of Christianity, as it tends to excite the dislike and mistrust of foreign religions which are felt in varying degrees by most races. The same, of course, applies to the fittings, vestments, and other accessories of public worship. The principles contained in the old refrain, "Be it ever so humble, there is no place like home," can with ad-

vantage be applied to this part of our subject. If it is becoming more and more widely recognized that certain large sections of our modern city populations do not like to enter the ordinary place of worship, and that, if they are to be reached, halls more resembling their usual haunts have to be secured, how much more should the same principle be followed among the peoples of other climes and continents! The missionary, therefore, needs above all things to be delivered from that stupid parochialism, which tends to obliterate the individuality and initiative of his converts by the introduction of practises and arrangements merely because they are what, through training and habit, suit his ideas and habits best.

It may be taken as certain that before long the churches in countries such as Japan and China will insist upon making their own arrangements, and correspondingly resent any attempt on the part of missionaries to curtail their liberty in this respect. From this point of view the wisdom of our not drawing the bow too tight is obvious. The time is rapidly approaching when the provencialism that imagines that we have all the knowledge and wisdom, and ignores the fact that other races have powers and qualities from which we can obtain profit and instruction, will meet with its well-merited rebuke and discomfiture.

This history of China furnishes a record of achievements in the domain of government probably unsurpassed in the history of mankind. China has produced a literature and worked out a social and political system which, whatever its defects and errors, has, through the shocks and vicissitudes of many centuries, held together a civilized society numbering hundreds of millions and covering a vast and diversified area of country. It is much to be desired that the past political and social history of China should be more widely and intelligently studied in Western lands than has hitherto

been the case. Until this is done, reproaches of the Chinese on the score of their ignorance and self-conceit seem out of place. We can not afford to despise a race which, without the facilities of modern means of communication and mechanical skill, has during so long a period of time developed and maintained a political, commercial, and social system of vast magnitude and importance. It may be taken as certain that, as time goes on, China will give to the Christian Church men fitted for leadership and endowed with organizing power on a large scale. Nor can the fact be ignored by anyone attempting to forecast the future ecclesiastical development of Christianity in that country, that from time immemorial the governmental ideal set forth by her liter-

ature and cherished by her scholars is that of a benevolent despotism, combined with a real and healthy influence of popular opinion. In dealing with a people of so strong and independent a spirit as the Chinese, it can at all events be predicted with confidence that any attempt to force upon them the diversified denominationalism of our home lands will end in disaster. Here, if nowhere else, the missionary needs to exercise the utmost self-restraint and discrimination between essentials and incidentals in the forms existing in his own land, and to bear in mind the words of his Divine Master: "Neither do men put new wine into old bottles; else the bottles break and the wine runneth out . . . ; but they put new wine into new bottles, and both are preserved."

SHOULD DENOMINATIONS BE PERPETUATED *

REV. ERNEST W. CLEMENS

Editor of the Japan Evangelist

The answer to this question so far as it relates to the Orient is a most emphatic "No." This answer is based upon five reasons: Because such distinctions are (1) Occidental, (2) accidental, (3) disproportionate, (4) unnecessary, (5) un-Christian.

1. The *Occidental* denominational distinctions of Christian lands should not be perpetuated on Oriental mission fields. Those distinctions grew up out of the peculiar political, social, intellectual, moral, and religious conditions of Occidental nations. They are natural outgrowths of Occidental civilization, and may have been even necessary phases of the religious life of the Occident. But this fact does not prove that they are necessary in the religious life of the Orient; and it is evident that they are not natural growths but excrescences in Oriental civilization. As Dr. C. C. Hall says,† they "commemorate only the local history of the West;" "many of them sprang from episodes in European history involving no necessary world-

relation;" and their theology "may be meaningless for eastern minds." They hinder, by extra-territoriality in religion, the development of Christian self-consciousness and self-expression in the East.

2. The *accidental* denominational distinctions of Christian lands should not be perpetuated in Oriental mission fields. Those distinctions may be called "accidental" in two senses of that word: some of them came about somewhat by chance; others emphasize, not the essential, but the accidental, or incidental, phases of Christianity. "It is curiously interesting to note upon what small, incidental action of individuals may depend the form of a dogma; upon the presence or absence of some person; upon the numerical chances of a vote; upon the current phraseology of the day." It is not much less than disgraceful that the lasciviousness of Henry VIII should have affected the relations between the Church of England and the Church of Rome. Therefore, it is of

* From *The Japan Evangelist*.

† "Universal Elements of the Christian Religion."

the utmost importance for Christians, especially for those in Oriental lands, "to discriminate between the differentia of the Christian sects and the common essence of the Christian religion."

3. The *disproportionate* denominational distinctions of Christian lands should not be perpetuated in Oriental mission fields. Some of the denominational distinctions tend to distribute the emphasis unfairly between the major and the minor, the important and the insignificant, the essential and the incidental, elements of Christianity. The main purpose of a separate denomination is often to put the emphasis upon some point which is thought to be neglected by the other denominations. "Every religion and every denomination in the Christian religion has its weakness in over-emphasizing some phase of truth and underemphasizing others." Therefore there is a constant tendency to divide and split up on comparatively unimportant differences of opinion. Such disproportion looms larger in the East than in the West, is more dangerous, and should therefore be avoided. The common essence of Christianity is a good platform for Oriental believers.

4. The *unnecessary* denominational distinctions of Christian lands should not be perpetuated on Oriental mission fields. It may be that those distinctions were once necessary; but it seems quite evident that they are no longer all necessary, even in Occidental lands, where they are gradually breaking down under the growing demand for comity, unity, and union. And still greater reason is there why distinctions which are no longer necessary should not divide the Christian forces in Oriental mission fields, and should not hamper and hinder the work of evangelization, where, indeed, "union is strength," nay, is absolutely necessary. More than "one Lord, one faith, one baptism, one God and Father of all," is unnecessary in the Orient.

5. The *un-Christian* denominational distinctions of Christian lands should

not be perpetuated on Oriental mission fields. This term "un-Christian" is not employed with the idea of casting slurs on conscientious Christians. It is used merely in the sense that such distinctions were not recognized by Christ himself and are contrary to his spirit. They had no place in the time or the thought of Christ. And even if it is urged that Christ showed by his prayer for unity that he feared dissention, it still remains true that he desired and prayed for unity. Paul, too, the "wise master-builder," realized* that "sectarian movements were incompatible with the ideal of a church as he conceived it." If Oriental Christians are able, as they seem likely to be, to sink differences and distinctions imposed upon them from the outside, they should certainly not be hindered from accomplishing a unity in harmony with the spirit of our Lord.

Will They be Perpetuated?

Realizing the difficulties of posing as a prophet, we, nevertheless, as far as we can read the signs of the times in Japan, reply again with a most emphatic "No." It is natural, reasonable, inevitable, that the Orient, under the leadership of Japan, should develop its own type of Christianity. Japanese Christians realize this very profoundly. At the meeting of the Japan Evangelical Alliance in May, 1906, plans were adopted, not only for reforming that loose organization into a more definite church federation, but also for the union of as many churches as possible into a Japanese Church of Christ. The Japanese naturally lack the intense spirit of love and loyalty for a particular denomination. They are inclined to minimize their differences and magnify their correspondences in such a way as to organize a national church. The trend in Japan is to nationalize institutions, from railroads up to religions.

While the Anglo-Saxons want to fight for a principle and will often die before they will yield one iota of

* 1 Cor. 1: 10-13.

individual liberty, the Japanese will sacrifice personal opinions and convenience on the altar of public welfare, and will yield a little to each other in order to effect a compromise on some common basis. Just as they have evolved a form of constitutional government which theoretically recognizes the "divine right" of the emperor to be absolute in his realm, but in practise gives the people a large measure of administration with such representative institutions as an imperial diet and local self-government; so they seem likely to develop a form of Christianity such as Hume calls "Episcopresbygational." The Japanese are syncretic, synthetic, in politics, education, and religion. Just as they nationalized Buddhism and Confucianism, and brought them into more or less harmony with Shinto, so they will nationalize Christianity and harmonize it with a modernized *Yamato-Damashii*. The resultant religion, which will inspire New Japan in her leadership of the Far East, may be a kind of Christianized Bushido.

Such a form of Christianity would disarm prejudice and hostility. There is opposition, whether right or wrong, to the gospel, or at least prejudice against it, because it is an imported article. A naturalized and unified form of Christianity would therefore win adherents, and extent the bounds of the influence of the gospel. Dr. De Forest well expressed it before the Evangelical Alliance in Tokyo, when he said: "You have the right and privilege and duty of evolving, under the leadership and inspiration

of the Holy Spirit of God, your own Christian church or churches, in such ways as shall best take hold of the social and national life of your beloved Japan."

Christianity is, indeed, "a growing religion." "Cromwellian equipment and Cromwellian tactics were ample at Marston Moor, but would have been inadequate at Mukden." It seems much more natural and reasonable that, just as there were, or are, Jewish, Greek, Roman, German, French, Swiss, Scotch, Anglo-Saxon, and other Occidental types of Christianity, there will also be Indian, Chinese, Japanese, and perhaps other Oriental types of Christianity. Therein "the common essence shall localize itself in terms of thought and modes of practise adapted to the eastern conception of life."

These new types of Christianity may possibly be less logical and sentimental, but they will likely be more simple and practical, than Occidental Christianity. It is not at all improbable that, as Bishop Gore suggests, Oriental ways of thinking may influence, as they should, the ideas of Occidental Christianity. Each needs the other to complete and unify Christianity. In that way only can Christians "measure up to the cosmopolitanism of Christ for whom there were no sects, no ecclesiastical politics, no dogmatic systems—only a world to be brought to Him, and He, the Living Truth, to be brought to that world." This may be an ideal difficult of attainment, but it is Christ's ideal—"that they may be all one."

AN AFRICAN MISSIONARY OFFERING

HOW A CONGREGATION OF NATIVE CHRISTIANS AND A FEW EUROPEANS IN SOUTH-WEST AFRICA BROUGHT A MISSIONARY OFFERING

At Otjimbingwe, in German Southwest Africa is a small congregation of native Christians, gathered through the faithful efforts of the missionaries of the Rhenish Missionary Society, and composed of Damaras, Hereros, and

Bastards (a mixture of Dutch, Bushman, Hottentot, and Malay blood). Like all the Rhenish stations it has severely suffered during late years from the outbreak of the Hereros against the German Government and

the number of its Christian members has somewhat decreased. But its spirituality and its liberality seem to have been greatly increased by these difficulties of the immediate past, as can be seen from the following description of its Missionsfest" (missionary meeting).

The missionaries first talked with the few German colonists, to whom they also minister, about the holding of a missionary gathering, and when they found them in deep sympathy with the project, they called a few of the native Christians together, laid before them their obligations toward the Lord for keeping them during the dangerous war and their duty toward the Rhenish Society, whose missionaries had brought the Gospel unto them, and told them also of the great deficit which threatened the Society. Unanimously the native Christians decided to hold a special missionary meeting and to take a special thanksgiving offering, the proceeds of which should be applied to the deficit of the Society in Germany.

Thus, on the next Lord's Day the following announcement was made in the four services in the German, Dutch, Damara, and Herero languages: "Three weeks from to-day the first Missionsfest shall be celebrated. At that meeting we will bring our grateful offerings to the Lord. None shall be obliged to give, but all giving shall be voluntary, because the Lord loveth the cheerful giver. Since there is little ready cash among us, everyone, who is able and willing, may bring some animal, small or great, as an offering. A special corral for these animals will be erected beside the church."

The weeks went by and the day of the feast arrived. Instead of the usual three services in different languages, one union service united the Germans, Bastards, Damaras, and Hereros, but before the service the thank offering was received. First, the Bastards came, bringing with them offerings of

sheep and goats. Then came the Damaras bringing fine, faultless animals, according to their ability. One of the pupils of the missionary school gleefully chased a kid into the corral. A native Christian quietly approached the missionary and said, "If I would give cattle, some might think that I desire to show my riches. Therefore I give the money," and he handed the astonished man of God fifty dollars. Others, who had no cattle, brought part of their wages. A large number of children brought twenty-five cents each. An aged, poor Damara said to the missionary, "I have no goat to bring. During my last long sickness I had to sell all the animals I had, that I could buy the necessities of life. This is left," and he held out a gold piece and some silver. The missionary refused the gift and said, "keep the gold piece at least. God has seen, and your readiness to give all is to Him of as much value as the gift itself." "No, teacher," was the simple reply, "I have consecrated it to God."

When all the members had brought their offerings, those under ecclesiastical discipline and even the heathen asked for permission to add something to the offering. Thus beside the cash, one cow and fifty-two other animals were contributed, which afterward were sold for 1362 marks (\$325). To this wonderfully large collection the thirty white members of the flock added another seven hundred marks while the treasury of the congregation furnished another smaller contribution, so that the sum of seven hundred and fifty dollars could be sent to the treasurer of the Rhenish Missionary Society, as the special contribution of 178 native and 30 European Christians in German South-west Africa toward the payment of the large deficit of the Rhenish Society. Many American congregations, tho boasting of their missionary zeal, do not give one fifth of the amount of this collection for the regular work of their Church.

EDITORIALS

THIRTY YEARS OF THE MISSIONARY REVIEW

THE MISSIONARY REVIEW completed thirty years last December. The first ten years it was issued in somewhat different form and with much narrower scope, under the sole editorship of the late Rev. Royal G. Wilder, who was also its publisher, and who had been thirty years a missionary in India. The last twenty years it has been under the general editorial charge of Arthur T. Pierson with a number of associate editors, whose names and terms of service are as follows:

Rev. J. M. Sherwood, D.D.,* 1888-1890.

Rev. A. J. Gordon, D.D.,* 1891-1895.

Rev. C. C. Starbuck, 1888-1906.

Rev. James Douglas, 1893-1897.

Rev. F. B. Meyer, B.A., 1896-1907.

There are also now on the editorial staff, Rev. J. T. Gracey, D.D., and Rev. D. L. Leonard, D.D., who became associate editors in 1888, and Delavan L. Pierson, M.A., who has been managing editor since 1891. Rev. Louis Meyer became an assistant editor last year. Rev. Drs. H. O. Dwight, W. I. Haven, and H. Allen Tupper were connected with the staff in 1904 and 1905, representing the Bureau of Missions.

When THE MISSIONARY REVIEW began its career in January, 1878, it was a sixty-page monthly, published at Princeton, New Jersey, for \$1.50 a year. The opening number contained four short papers on missionary topics, and the remaining pages were occupied with fragmentary notes on statistics and current items of interest. The leading article of the February number was by the present editor-in-chief, on "The Conduct of the Monthly Concert"—the writer little imagining that he was later to become the responsible head of the editorial force.

In January, 1888, the magazine, remodeled and enlarged to an eighty-page monthly, came under the joint editorship of Drs. J. M. Sherwood and

Arthur T. Pierson, and published by Funk & Wagnalls Co., as THE MISSIONARY REVIEW OF THE WORLD, with eight departments: The Literature of Missions, Missionary Organizations, Correspondence and General Intelligence, Progress and Fruits of Missionary Work, Statistics of the World's Missions, The Monthly Concert, The International Department, and Editorial Notes. Various changes, in the line of improvement and in every case involving additional labor and expense, have been incorporated from time to time.

Rev. Mr. Wilder's death occurred at the exact time of the transfer of the magazine from his hands to those of his successors. For years before his departure he had been afflicted with a disease which he knew would be fatal. His personal and intimate relations with the present editor-in-chief, who was then residing in Philadelphia, and had been giving more and more gratuitous work to the REVIEW, led Mr. Wilder to urge upon his friend the assumption of the full editorial control. But the pastoral charge of a large church forbade, until the services of Dr. Sherwood were secured as joint editor. The papers of transfer had scarcely been signed before Mr. Wilder's spirit took flight, as tho he had held on to life only to complete this last act of providing for a suitable succession.

The work of editing was accepted as a solemn charge from God, the transfer being made especially august by this singular coincidence, and the remarkable persuasion of the former editor that he was not to die till he had thus handed over his editorial scepter to the hands of his chosen successors. In the spirit of a divine vocation the work has been done. There has been a constant and devout endeavor to prevent any leaven of commercialism or mere aim at popularity to corrupt the single purpose of promoting on the one hand the most scriptural and spiritual conceptions of all work for God, abroad and at home; and on the other

* Deceased.

the widest diffusion of missionary information. Believing that a true evangelistic zeal and success are inseparable from a close adherence to the Holy Scriptures as the inspired Revelations of God's Will, and the Divine person and atoning work of the Lord Jesus Christ as the World's Savior, we have held to these truths consistently, in the midst of the rationalistic notions which have been creeping into modern creeds.

The plan and purpose of the REVIEW is to give to the leaders in missionary work at home and abroad the facts that will assist them in carrying forward their work with greater success, and the advocacy of the fundamental principles that insure a victorious work. The editors have no conscious aim but to help in every way to carry out the last command of the risen Lord, in the spirit of the Pentecostal baptism. We believe that Christ is the one Savior on whose life and death men must depend for salvation; that the ever-present Christ is the leader of His missionary host, thus giving assurance of victory; and that His indwelling Spirit gives the only true power in service. As we start on this fourth decade of years, we ask friends of Christ and His world-wide Kingdom to breathe once more the prayer which we would wish to have perpetually express in these pages, that as in Heaven so on earth the name of God may be hallowed, His Kingdom may come, and His will may be done.

THE PROGRAM FOR 1908

The MISSIONARY REVIEW OF THE WORLD begins its thirty-first year of service with bright prospects and carefully laid plans for increased usefulness. No more able, consecrated and widely known list of writers on missionary topics can be found anywhere than those constituting the contributors to the pages of the REVIEW. They are the praying, thinking, working leaders of the church.

During the coming year the schedule of topics will be that followed in previous volumes with a view to covering the World field during the

twelve months. Special attention will be given to important topics of current interest with maps, charts and photographic illustrations to add vividness and power to the presentation of themes. Our plans include articles on the present needs, the methods and progress of the work, the character of workers and life stories of native converts at home and abroad.

Each month will give a world wide view of the mission fields with detailed descriptions of the problems at particular strategic points.

IS AMERICA CHRISTIAN OR NON-CHRISTIAN?

There has developed, on the part of Hebrews in America a concerted and organized attempt to prevent all future recognition of Christ in our Supreme and State courts, schools and other institutions. The movement has been adroitly planned by the Conference of Reform Rabbis and by the Union of Orthodox Rabbis under the plea for religious liberty and non-sectarian teaching. A paid agitator has been employed to promote toleration of every religious and non-religious belief, except Christianity, and to secure the elimination of everything distinctively Christian from our educational text books, law courts, national festivals, etc. Even the mention of Christ, in President Roosevelt's first Thanksgiving proclamation, created a tumult of objection from Jewish leaders and a concerted effort is being made to bring about union Thanksgiving services where Jews may join with Unitarians and all other classes of Christians, on a "broad"—and corresponding superficial—platform. The plea for liberal views blinds many as to the real purpose and significance of this movement.

The effort is just now being made, openly to exclude all mention of Christ from text-books, and songs used in public schools, and from the Christmas celebration conducted by school teachers. The loud protest al-

ready made against this action has caused the New York Board of Education to leave the matter, for the present, to the discretion of the various principals, but this does not essentially change the situation, as they have already been informed of the wishes of the Board.

Dr. Charles H. Parkhurst, in an admirable discourse on Thanksgiving Day, said that while we cordially invite emigrants and refugees to our home, we may justly object to having our guests assume to be hosts, and not only change the entire scheme of housekeeping but even pitch the original parties out the back door! A nation is made what it is by all its traditions and the events that make up its historic unity and continuity. Every people comes in time to stand for certain principles and ideas; and the United States can never shake off its *Christian* antecedents; which without utter upheaval will determine its *consequents* as Christian. Sectarianism we may well deplore; but the public and habitual acknowledgment not only of God, but of the *Christian* God is the necessary outcome of the whole of our past. To eliminate this factor from our national life is to be false to our national career, and disown our beginnings and in fact the whole of our development. It would be as unjust as to ask the Hebrews to eliminate Jehovah from their national life and character. What would a Jew be without his oracles of God and his Hebrew traditions!

Christian people should observe in what direction we are drifting. If what is already demanded, is conceded, the Jews will next ask to have all New Testament portions omitted from the readings in public schools, and demand that only the Old Testament be used in courts of law and for the administration of the oath of office to the President of the United States; that those who lead the prayers in Legislatures, State and National, omit all reference to Christ.

But the logical outcome will be a still further clamor for dropping all

recognition of God from our national life. The Jews number less than 2,000,000 as against nearly 33,000,000 Christian church members in America. If they have a right to dictate as to whom we shall recognize in our national worship, why may not the infidels, agnostics, atheists and free thinkers, unite to demand that the recognition of God be disallowed, not only on our coins, but in Thanksgiving proclamations, courts of law and all civic and national celebrations and institutions?

Shall we not as a nation of Christians, unworthy of the title though we be, declare ourselves once for all a Christian people, founded and developed to our present prosperity by those who were followers of Christ, and looked upon Him as the revelation of God to man and the one Savior of the world?

While we welcome foreigners to our shores to enjoy the benefits of our Christian liberty and enlightenment, we are not ready, at their demand to change the whole character of our nationality and make its spirit either hebrew or heathenish.

The time has come for the people of America to speak out with a voice that shall be heard round the world that it may be known whether or not the United States of America is to be confessedly Christian, Jewish or infidel in its national life.

PRAYER FOR THE JEWS

Within a score of miles of the City Hall in New York, there are to be found over a million Jews, or more than all the rest of the country; and in no other single locality on earth is so large a number gathered. Here there is an opportunity for mission work among one eleventh of all the Jewish population of the earth. Large numbers of them, swinging away from the religion of their fathers, are in danger of being practically without a religion. They are found very accessible to the gospel, and the opportunity is unique. A call to prayer in their behalf has been issued, and a

meeting will be held in the parlor of the Marble Collegiate Church, 5th Avenue and 29th Street, New York, on the afternoon of the first Friday of each month, at 3 o'clock. These meetings, established in midsummer, should be widely known, and we trust will be largely attended.

PAGAN VIEWS OF CHRISTIANITY

At the Shanghai Conference of Missions, the Chinese representative, Taotai Tong, said "Protestant missionaries are actuated by the great idea of doing good and he believed they had met with considerable success. Still they had not a monopoly of the idea, which is *the common possession of the world's great family*. The general tendency of mankind is toward good rather than evil." There is a general tendency to this sort of teaching even in nominally Christian pulpits, but it is a good way from the old gospel of sin and salvation. Men, nowadays, looking only at the *ethical* side of Christianity, and finding many similar precepts elsewhere, quite overlook the unique *spiritual* features of this divine system of salvation, which differentiate between it and all other systems of morals and religion. If what Mr. Tong said is the whole truth, then let us recall our missionaries. We are old fashioned enough to believe that there is "none other name, given under heaven, amongst men, whereby we must be saved;" and "neither is there salvation in any other." If the general tendency of mankind is toward good rather than evil, why is it, that even in Christian countries and despite all the enlightening influence of the gospel, there is such awful corruption!

THE POWER OF LOVE

Quintin Matsys (Massys, or Messys) is a name not familiar to moderns. He lived from 1466 to 1530, born at Louvain, of a father who was a smith, clockmaker and architect. At twenty-five years of age, he settled at Antwerp and became one of the earliest painters of note in that

city, and before he died at the age of sixty-four, was the greatest of all the painters of Flanders in the Sixteenth Century. His strength of expression, minuteness of detail, exquisiteness of finish, are especially unique. His colors glow, and his jewels burn with imprisoned fire. His pictures were mostly on sacred subjects and his altar pieces may be seen at Antwerp and Brussels.

But the most interesting thing about him is that it was his *love for an artist's daughter* that was the creative impulse of his artistic career. That he might win her love in return he resolved to train his powers with pencil and brush, until he could compel her admiration for his skill. What a suggestion of the holy transforming power of the love of Christ and of souls to become in us a creative impulse, transforming character and making us radiant with the genius of goodness. What natural obstacles to service such love overcomes!

Quaintly an anonymous author writes:

Could we with ink the ocean fill
And where the sky a parchment made,
And every stick on earth a quill
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor would the scrawl contain the whole,
Tho stretched from sky to sky.

THE SECRET OF CHURCH POWER

The Bishop of London struck a high key note at the Richmond Convention:

"But after all is said and done the most evangelistic, the most catholic, the most orthodox church on earth will produce no effect upon the world if it has not still one further characteristic. It must clearly and unmistakably and before all the world be unworldly itself. Bear with me, then, when I say as my last word, that the greatest danger of the Church on both sides of the Atlantic is worldliness. It is impossible for the Church to mix too freely with the world. Into the slums of East London, into the bus-

iness of Wall Street, into the mining camps of the Klondike, the Church must go. No human interest in the world is outside the interest of the Church."

THE POWER OF PRAYER

To this we often recur, but it is a keynote that can not too often be struck to bring us back to the true key of all life's noblest, purest melody and harmony. If some well compiled and thoroughly authentic volume could be given to the public, containing accurate accounts of answered prayer—prayer, the power of which could not be explained by either "chance coincidence" or "natural law," it would be a great boon in these days of materialism and naturalism. One of these we here record, tho it may not be new to many.

Bishop Bowman says, that in the fall of 1858 he was at an annual conference in Indiana where Bishop Janes presided. "We received a telegram that Bishop Simpson was dying. Said Bishop Janes, 'Let us spend a few moments in earnest prayer for the recovery of Bishop Simpson.' We kneeled to pray. Wm. Taylor the great California street preacher was called to pray; and such a prayer as I never heard since. The impression seized upon me irresistibly, *Bishop Simpson will not die*. I rose from my knees perfectly quiet. Said I: 'Bishop Simpson will not die.' 'Why do you think so?' 'Because I have had an irresistible impression made upon my mind during this prayer.' Another said: 'I have the same impression.' We passed it along from bench to bench, until we found that a very large proportion of the conference had the same impression. I made a minute of the time of day, and when I next saw Simpson he was attending to his daily labor. I enquired of the bishop: 'How did you recover from your sickness?' He replied: 'I can not tell.' 'What did your physician say?' 'He said it was a miracle.' I then said to the bishop: 'Give me the circumstances under which the change occurred.' He fixed upon the day, and the very hour, that the preachers were engaged in prayer at this conference. The physician left his room and said to his wife: 'It is useless to do anything further; the bishop must die!' In about an hour he returned and started back, inquiring: 'What have you done?' 'Nothing,' was the reply. 'He is recovering rapidly,' said the physician; 'a change has occurred in the symptoms, wholly unaccountable to me.'"

SPEAKING WITH TONGUES

Since the editorials appeared as to this matter, many letters have come from various persons and places, nearly all *fully approving* our position and give confirmatory evidence of its soundness. A few disapprove and some reproach us with opposing and hindering the Holy Spirit. Desirous to "do nothing against the truth but for the truth," we let some of these "witnesses" be heard, leaving our readers to judge how far these "manifestations" bear the impress of the Spirit of God.

One writer, (Sept. 30), says that recently there has been published a prediction of the sinking into the sea of Ceylon and that Colombo will be visited by an earthquake. He adds that being in Colombo, he took this prophecy from the lips of a humble, godly woman, to God in prayer; and, while waiting before Him, the spirit gave him utterance in tongues; and he recognized '*Ko-lum-bo*,' repeated, followed by further utterances, and the interpretation: "I will come unto this place: I will shake it (oft repeated), with the word '*Ko-lumbo*' repeated a few times."

He also says that, while praying for another, his head began to shake and his jaws to work, and again the Spirit spoke through his lips; and that, in answer to prayer, interpretation was given: "I will come unto him, and make . . . abode . . . with him;" and, after boldly claiming interpretation of what was not so clear, "the words were uttered, through his lips in bell-like tones, clear cut, distinct and beautiful," Rev. iii: 20, many times repeated.

Another letter from a lady in Poona, India, expresses great regret for the influence of the *Review* in leading many to doubt, and some to deny the 'tongues' as of God. For over a year, she claims to have seen this evidence of a real Pentecostal baptism. She went to India, believing that, without previous study, and not knowing how, she would be enabled to speak to the natives in their

own language. But, while yet in Colorado, she had never heard any one speak with tongues, until August 7th, 1906, when a party of three, from Los Angeles, all did so and gave the interpretation thereof. Though not desiring for herself such gift until her arrival in India, about midnight, she began to speak in syllables, and, next morning, a sentence which the Spirit interpreted as "Glory to God in the Highest," etc. Later on, she realized a "baptism of the Spirit, her whole being, tongue and body under His control, so that she could more easily speak in other tongues than in English, her mind having nothing to do with it." She is positive that the "present outpouring is the universal sign of the Pentecostal baptism, the latter day rain before Christ comes." She adds, "we do not allow any one to seek the gift of tongues, but the baptism of the Spirit, and He speaks for Himself. Never before has the Devil fought on such close spiritual lines as since the present outpouring. While many mistakes have been made, this is beyond doubt, the finger of God." We quote the writer's words.

Letters from Los Angeles claim unmistakably that not only the speaking with tongues is genuine, but that various concomitant signs are wrought, even to the most extraordinary healings; that, in a moment, dropsy disappeared, so completely that the size of the abdomen was reduced over twelve inches in girth, with like results in other diseases; and a prominent doctor is actually sending out "handkerchiefs," over which he has prayed, and they carry healing.

We present these testimonials without comment, that readers may hear both sides of the matter. We feel prepared heartily to rejoice in any true manifestation of the Spirit, however strange, inexplicable, or contrary to previous impressions, but what we urge is that there be much watchfulness and prayerfulness, to insure two great conditions: first, absolute surrender to the Spirit of God; and sec-

ond, constant vigilance toward the spirit of evil. The Devil is the great counterfeiter, and the closer the imitation, the more dangerously deceptive.

THE WELSH REVIVAL

It is said that a noticeable reaction has followed the great revival in Wales. The National Free Church Council sent a special commissioner to South Wales, where he visited no less than thirty-seven centers, finding that there has been enormous loss in the membership of the churches, and that many of the presumed converts have fallen into evil habits. This is particularly true among the young coal-miners, whose lives are rough and surrounded by very few helpful influences. The conclusion of the commissioner is that there is need of a great change in religious methods if the results of the revival are to be conserved. The reaction is compelling the churches to reconsider their methods of organization, and many are looking toward institutional methods as a means of retaining the youth within the ranks of the churches. All this confirms the misgivings of those who feared that the revival was too emotional to be substantial.

Our own observation, after months in Wales, will scarcely confirm the above statements which are substantially from *The Christian World* of London. No doubt there has been a reaction and that is inevitable after months and more than a year of high spiritual tension. But Prof. Keri Evans, of Camarthen, who is very familiar with the conditions, said to the writer that while the form of manifestations has changed, the work of the Spirit is no less unmistakable. At the same time he says that the new converts have much need of guidance. It is time some Paul and Silas went through Wales, visiting converts to see how they do and confirming the churches,

GENERAL MISSIONARY INTELLIGENCE

THE KINGDOM

The Meaning of "Not One Cent."

One of our pastors who worked up the envelope system with great care was astonished and grieved to have several men return the lists of objects with this comment opposite the item of Foreign Missions: "Not one cent." That such persons may realize the actual significance of their words, let us state their position in detail. What it involves is this:

Not one cent for saving a soul outside of the United States.

Not one cent for giving the Bible to other nations.

Not one cent for revealing a God of love except to Americans.

Not one cent for making Christ known as a Saviour of all mankind.

Not one cent for giving the hope of heaven to a despairing world.

Not one cent for teaching the world the morals of Christ.

Not one cent for healing the sick beyond our borders.

Not one cent for education where it is needed most.

Not one cent for bettering the physical conditions of earth's wretched ones.

Not one cent for giving to the world what God has first given to us.

Not one cent for anything which we as Americans are not to get something out of.

Not one cent in attestation of our faith that we have a universal religion.

Not one cent for fulfilling the very purpose of Christ in redemption.

Not one cent for obeying the last command of Christ.

No, these men did not think what they were saying when they wrote those words.—*Missionary Herald*.

Oneness of Missions

"Home missions" and "foreign missions" are man-made terms, and are used for convenience' sake. They are only different phases of the same subject. Missions means sent, and a missionary is sent of God. Paul was a missionary to the Gentiles, but was never called a foreign missionary. Peter administered to the Jews, but was none the less a missionary the same as Paul. Both were "apostles," and as such "were sent of God" for

the extension of the Son's kingdom in the world.

"Beginning at Jerusalem" is the divine order. First Jerusalem, the capital; then Judea, the country around; next Samaria, the adjoining country; and then on and on to the uttermost parts of the earth. The apostles were to begin at home, but end at the uttermost part of the earth. Their commission read to "every creature," since "every creature" had charter rights in the gospel.

Our Church is in apostolic succession in her missionary policy, and wisely administers the affairs of both home and foreign missions by the same Board, known as the Board of Missions. By this method there is no cleavage of the great house of worldwide missions, no conflict of rival claims, no division of funds, no lining up of parties and arraying of factions, one saying, "I am for foreign missions," and the other, "I do not believe in foreign missions; we have the heathen at home." With this unity of administration we are one in motive, in aim, and in effort.

Bibles for the Jews

In a recent number of "The Bible in the World," an interesting statement is made concerning the Scriptures which have been provided by the British and Foreign Bible Society for circulation among the Jews. The list is as follows: In Hebrew, including the Massoretic text of the Old Testament, and Delitsch's version of the New Testament, 1,480,000 volumes. In Yiddish, including the dialects spoken by the Jews in Central Europe, 450,000 volumes. Transliterations, including Arabic, Persian, Tunisian and Spanish in Hebrew character, 65,000 volumes. Diglots, including Hebrew interleaved with English, French, German, Hungarian, Italian, Polish, Bulgarian, Russ, and Turkish, 405,000 volumes. A total of 2,400,000 volumes. It is a cause of gratitude to God, in the midst of the

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1907

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 1907, tho sometimes the year includes a part of 1906. 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	Communicants (Full Members)	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in Which Missions Are Sustained, and Number of Missions
American Board.....	1810	\$978,876	\$226,271	168	33	187	184	572	321	4,145	4,717	1,588	68,952	6,331	151,460	1,367	65,152	S. Africa, Turkey, India, China, Japan, Micro- nesia, Mex., Spain, Austria, Philippines (20).
Baptist Missionary Union.....	1814	976,072	114,244	218	20	215	125	578	324	4,551	5,129	2,701	137,438	12,761	253,538	1,917	53,850	Burma, India, China, Japan, Africa, France, Spain, Philippines (14).
Southern Baptist Convention.....	1845	403,812	29,201	84	7	88	24	208	88	297	500	458	13,437	2,239	33,840	108	2,609	China, Japan, Africa, Italy, Mexico, Brazil, Cuba (7).
Free Baptists.....	1833	36,986	671	9	0	9	8	26	11	68	94	20	1,290	332	2,144	119	4,105	India (Southern Bengal), Africa (2).
National Baptist Convention.....	1880	18,000	900	19	3	16	2	40	0	53	93	181	7,830	835	15,000	17	872	Africa, West and East, West Indies, South America.
Seventh-Day Baptists.....	1842	8,000	500	1	2	2	2	7	0	13	20	5	130	45	200	4	250	China (1).
Christian (Disciples of Christ).....	1875	479,655	27,900	67	37	85	44	233	98	575	808	212	14,830	1,795	22,460	77	5,667	China, India, Japan, Turkey, Africa, Philip- pines (6).
Christian Church.....	1836	15,830	388	8	0	6	2	16	7	22	38	42	688	118	1,540	2	10	Japan (Tokio, etc.) (1).
Christian and Missionary Alliance.....	1897	247,260	5,287	48	76	84	56	204	48	336	630	140	3,650	551	4,500	116	4,800	W. Central Africa, India, China, Japan, South America, Palestine, etc. (3).
Protestant Episcopal.....	1835	549,070	61,005	74	29	53	48	204	116	715	919	387	9,890	1,451	24,000	180	6,950	Africa, China, Japan, Haiti, Mexico, Alaska (6).
Society of Friends.....	1871	71,682	7,106	18	10	26	37	91	12	239	330	102	4,190	428	8,261	53	2,79	Mexico, Alaska, Jamaica, India, China, Japan, Cuba, Armenia, Palestine (8).
Evangelical Association.....	1876	24,100	450	6	0	6	3	15	20	55	70	10	975	95	2,040	2	15	Japan.
Lutheran, General Council.....	1869	29,572	6,925	9	0	5	7	21	2	302	323	404	6,135	884	12,822	189	5,275	India (Madras), Porto Rico (2).
Lutheran, General Synod.....	1837	73,171	20,142	14	1	9	14	38	5	615	653	722	12,625	3,829	36,009	282	17,169	India (Madras), West Africa (2).
United Norwegian.....	1895	40,856	246	13	1	13	12	39	4	71	110	45	559	175	1,535	11	529	Madagascar, China (2).
Methodist Episcopal.....	1819	1,613,585	134,176	260	37	257	321	875	620	7,750	8,625	972	83,180*	10,421*	315,240	2,015	72,640	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines (22).
Methodist Episcopal, South.....	1846	475,769	43,448	92	11	81	11	195	120	240	435	315	18,514	933	37,820	42	4,096	China, Korea, Japan, Mexico, Brazil, Cuba (6).
African Methodist Episcopal.....	1847	24,200	9,820	5	12	3	0	20	10	65	85	115	2,587	215	10,000	10	650	Africa, West Indies, South America (4).
Free Methodist.....	1882	55,974	1,400	11	12	21	18	62	1	91	153	97	597	58	1,250	24	685	Africa, India, China, Japan (4).
Methodist Protestant.....	1888	22,756	966	4	0	4	0	8	8	19	27	22	771	207	2,420	2	400	Japan (Yokohama) (1).
Presbyterian.....	1837	1,276,748	192,755	287	87	319	196	889	228	3,129	4,018	2,201	70,447	11,106	147,000	1,145	36,924	India, Siam, China, Japan, Korea, W. Africa, Syria, Persia, Spanish Am., Philippines (23).
Presbyterian, South.....	1861	276,263	16,780	74	30	72	51	217	8	174	391	498	9,464	2,256	28,420	42	3,519	China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba (8).
Reformed Presbyterian.....	1836	48,743	0	13	2	13	9	37	1	41	78	15	403	51	975	13	720	Asia Minor, Syria, Cyprus, China (4).
United Presbyterian.....	1859	261,693	155,371	47	12	53	62	174	60	976	1,150	513	22,064	2,260	57,218	367	25,196	India (Punjab), Egypt, Eastern Sudan (3).
Reformed (Dutch).....	1832	179,233	8,098	28	10	32	31	101	37	553	654	286	5,043	370	15,000	211	9,740	India, China, Japan, Arabia (4).
Reformed (German).....	1878	96,460	1,357	17	3	18	14	52	10	102	154	57	3,500	572	4,230	6	630	Japan (Tokio, Sendai, etc.), China (2).
German Evangelical Synod.....	1867	26,200	0	8	1	4	2	15	0	42	57	46	1,814	162	3,635	39	1,601	India (Central Provinces) (1).
United Brethren in Christ.....	1853	89,197	8,320	20	3	26	11	55	11	130	185	69	2,028	195	6,607	31	1,069	West Africa, Japan, Porto Rico (3).
Woman's Union Missionary Society.....	1861	50,000	5,487	0	0	0	33	33	0	137	170	74	0	0	0	20	2,390	India, China, Japan, Philippines (4).
Canada Baptist (Ontario and Quebec).....	1873	49,264	2,018	15	0	14	16	45	4	276	321	131	5,500	449	8,000	98	2,071	India (Telugus), Bolivia, (2).
Canada Baptist (Maritime).....	1873	28,000	250	10	0	9	12	31	0	97	128	24	547	40	2,000	20	500	India (1).
Canada Methodist.....	1872	195,500	4,560	29	0	25	36	90	25	38	128	55	3,220	160	8,500	14	950	Japan (Tokio), China, American Indians (3).
Canada Presbyterian.....	1844	213,450	10,200	55	18	55	36	164	48	289	453	125	5,992	460	10,000	72	1,260	China, India, New Hebrides, West Indies, Formosa, Korea, American Indians (7).
Other American Societies.....		522,726	56,732	180	78	141	70	469	53	554	1,023	246	26,830	2,102	58,600	240	9,122	
Totals for America.....		\$9,458,633	\$1,153,874	1,911	535	1,951	1,527	5,909	2,512	26,760	32,669	12,817	545,180	63,916	1,286,259	8,855	344,213	
Baptist Society (England).....	1792	438,267	35,270	161	0	118	9	287	63	562	849	961	18,606	2,195	55,700	784	22,402	India, China, Palestine, Central Africa, West Indies (8).
London Society (L. M. S.).....	1795	885,120	39,450	177	31	166	76	450	986	6,978	7,428	2,200	85,388	3,542	274,285	2,086	90,824	China, India, Africa, Madagascar, Polynesia (9).
Church Society (C. M. S.).....	1799	1,878,785	205,326	419	153	374	444	1,389	384	8,536	9,925	2,596	93,561	4,685	322,600	2,506	142,960	Persia, Palestine, China, Japan, India, Africa, North America, Australia, etc. (30).
Propagation Society (S. P. G.).....	1701	962,180	250,390	215	35	80	12	396	10	1,878	2,274	697	52,380	6,348	188,000	513	25,920	India, China, Japan, Malaysia, Africa, West Indies, etc. (32).
Universities' Mission.....	1858	184,600	2,560	30	26	0	55	111	19	344	455	82	5,898	960	17,123	749	8,061	Africa (Lake Nyasa and Zanzibar) (2).
South American Society.....	1844	90,350	40,625	14	48	42	16	120	0	75	195	62	625	0	1,400	115	3,240	South America (3).
Society of Friends.....	1866	189,930	19,060	34	7	35	29	105	277	1,114	1,219	243	2,798	184	20,966	261	11,924	Palestine, India, China, Natal, Madagascar (4).
Wesleyan Methodist Society.....	1813	1,043,535	76,230	213	73	132	38	456	205	4,706	5,164	3,538	108,442	9,130	240,000	1,482	149,247	China, India, Africa (West and South), West Indies, Italy, Spain (29).
Primitive Methodist.....	1870	33,150	3,750	14	0	8	0	22	3	29	51	38	2,200	320	5,500	18	3,400	Africa (1).
United Methodist Free.....	1857	64,161	11,871	12	6	8	2	28	19	1,201	1,229	300	10,922	500	18,780	50	5,270	China, East and West Africa (3).
Presbyterian Church of England.....	1847	143,860	20,340	28	18	32	32	110	40	430	540	306	9,900	875	40,000	107	2,100	India, China, Malaysia, Formosa, Syria (5).
Welsh Calvinistic.....	1840	90,630	78,564	17	0	12	8	290	16	4,320	4,910	296	8,570	2,005	30,000	413	8,942	N. E. India, Assam, France (Brittany) (2).
China Inland Mission.....	1865	294,175	10,260	120	233	223	299	875	0	897	1,772	560	15,230	2,763	38,000	175	3,500	China (Eighteen Provinces) (18).
Established Church of Scotland.....	1829	282,420	65,430	30	37	40	19	126	12	365	491	220	4,552	870	20,352	269	15,152	India, East Central Africa, Palestine, China (4).
United Free Church.....	1843	637,135	424,310	143	62	135	103	443	47	3,828	4,271	1,320	45,987	679	40,000	1,489	86,901	India, Africa, Arabia, Palestine, New Heb- rides, Manchuria, Japan, West Indies (12).
Presbyterian Church of Ireland.....	1840	154,155	10,700	35	19	28	27	109	7	362	471	50	2,570	135	10,000	122	2,170	China, India (Gujerat), Syria (3).
Church of England Zenana (C. E. Z. M. S.).....	1880	260,080	12,650	0	0	0	210	210	0	924	1,134	62	0	0	0	236	10,213	India, China (2).
Zenana Bible Medical (Z. B. M. S.).....	1852	113,235	29,790	0	0	0	151	151	0	189	340	37	0	0	0	51	2,923	India (1).
Other British Societies.....		1,625,278	193,540	918	990	576	802	2,686	53	3,342	6,028	1,418	97,550	3,420	125,000	372	24,250	
Total British Societies.....		\$9,361,036	\$1,531,181	1,980	1,738	2,009	2,332	8,964	2,141	40,322	48,746	14,986	565,179	38,614	1,398,306	11,739	619,399	
Basel Society.....	1815	312,459	67,766	181	45	141	18	385	56	1,544	1,929	890	29,675	2,149	53,569	671	30,412	South India, China, West Africa (3).
Berlin Society.....	1824	274,850	66,890	112	21	103	22	258	12	1,364	1,522	889	29,710	3,160	56,390	350	11,912	Africa (East and South), China (3).
Breklum (Schleswig-Holstein).....	1877	46,480	675	16	0	8	0	24	0	90	114	93	1,225	120	6,500	75	1,590	India (Telugus) (1).
Gossner's Society.....	1836	86,820	3,650	39	0	38	1	82	27	568	650	327	23,820	4,360	85,950	227	5,652	India (Ganges, Chota Nagpore) (1).
Hermannsburg Society.....	1849	82,146	17,525	63	1	61	3	128	3	672	800	213	36,013	4,067	67,891	188	9,725	India, South Africa, Persia (3).
Leipsic Society.....	1836	125,089	16,950	59	9	63	8	139	20	231	370	312	20,408	465	24,840	328	13,122	South India, Burma, British and German East Africa (4).
Moravian Church.....	1732	199,297	179,271	166	40	174	22	402	33	98	495	272	32,684	1,511	101,216	268	29,562	India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).
North German Society.....	1836	39,650	5,736	21	3	16	8	48	2	136	184	91	2,939	373	5,550	103	3,584	West Africa (Slave Coast) (1).
Rhenish Society (Barmen).....	1828	215,640	28,320	170	15	185	23	373	35	2,077	2,410	551	56,420	8,938	118,047	553	29,372	Africa, Borneo, Sumatra, New Guinea, China (5).
Other German Societies.....		302,840	24,630	105	34	76	45	260	9	258	510	130	7,989	840	20,120	115	4,960	
Total German Societies.....		\$1,685,271	\$411,413	932	168	845	150	2,099	197	6,333	8,98							

general apathy of interest in behalf of God's ancient and ever present people, to have the assurance thus, as well as otherwise, that they are not wholly forgotten. May God bless these Scriptures as they go forth to the Jews, and use them to the salvation of many.

The Week of Prayer

The Evangelical Alliance invites all Christians to unite in prayer during the week of January 5th to 11th that the spiritual power of the Churches and individuals in all lands may be increased during the coming year. The following topics are suggested:

Sunday, Jan. 5th. Prayer.

Monday, Thanksgiving and Humiliation.

Tuesday, The Church Universal.

Wednesday, Nations and their Rulers.

Thursday, Foreign Missions.

Friday, The Home, Education, The Young.

Saturday, Home Missions; The Jews.

AMERICA

The Young People's Missionary Movement

The first international missionary convention under the direction of the Young People's Missionary Movement, will be held at Pittsburgh, March 10, 11, 12, 1908.

The aim of the movement may be briefly stated as follows: To arouse an intelligent interest in home and foreign missions among the younger laymen, members of the young people's societies, and the 4,000,000 members of the Sabbath Schools of North America. The agencies for the realization of this aim are: first, the publication of suitable mission study text-books for the younger laymen and the members of the young people's societies; second, the publication of graded text-books and other missionary literature for use in the Sabbath School. This literature is all distributed throughout the mission boards and societies of Canada and the United States.

Another method of educational work is that of holding summer conferences of about ten days' duration, for the training of leaders in missionary work in the churches. Another agency for training leaders is the met-

ropolitan missionary institute, held for three days, during the fall and winter months, in the leading cities.

Distribution of Immigrants

Statistics reveal the interesting economic fact that out of a total of 1,004,756 immigrants landed at Ellis Island in the year ending June 30th more than half stopped in New York and Pennsylvania. This great preponderance for the two states has its chief cause in the demand for labor on the railroad tunnels in New York, and in the mines and mills of Pennsylvania. Illinois comes next in the acquisition of foreign population, with 79,136, and New Jersey follows closely with 68,627. Ohio's share of this contribution was 51,050, and that of Missouri 15,286. Wisconsin obtained 15,878. But Massachusetts received 48,091, and her busy neighbor, Connecticut, 33,027. Rhode Island's hospitality was given to 6,159, while Maine received only 1,642. Not less than 22,673 immigrants went through to California and 5,899 halted in Colorado, while 7,441 pushed on to Oregon and Washington. In spite of public and private efforts, the immigration to the twelve Southern States all told amounted to only 7,897.

A Million for Episcopal Missions

Three years ago the General Conference asked the men of the Church, in commemoration of the founding of the first Episcopal Church at Jamestown three centuries ago, to contribute \$1,000,000 beyond the usual gifts for missions. And a few weeks since at Richmond a mass meeting was held, at which it was reported that \$760,000 had been pledged, and that the women of the Church had secured \$225,000. Before final adjournment the deficit of \$15,000 was subscribed.

Presbyterian Men Bestirring Themselves

Already there is evidence, of great interest in the Presbyterian Men's Foreign Missionary Convention, to be held in the Academy of Music, Philadelphia, February 11-13, 1908. One

of the prominent features of the Convention will be the reports of representative business men who have personally investigated the mission fields, and so can tell of the actual requirements in men and money. The great purpose will be: First, to face the facts of the situation and decide what is required of us; second, and more especially, to determine how best to accomplish the task undertaken. At a meeting of the Executive Committee in Philadelphia, on November 7, it was decided to invite representation from the churches of the Southern Presbyterian body. The program outlined by the committee in charge gives promise of a splendid meeting.

The Laymen's Movement Marching on

Representatives of the Laymen's Missionary Movement have visited some Western cities, and have met with a large response from Christian laymen. In Topeka, Kansas, the churches giving heretofore seven or eight thousand dollars to Foreign Missions, have promised \$25,000, and expect to raise it in sixty days. At St. Joseph, about 12,000 church members, giving heretofore \$12,000, will give fourfold, \$50,000 in the coming year. In Toronto, Canada, the men of the churches resolved to increase the offerings for Foreign Missions from 141,000 to half a million this year. Similar men's interdenominational meetings were held in St. Louis, November 18th and 19th; Louisville, November 22d; Nashville, November 23d and 24th; Memphis, November 25th and 26th; Knoxville, November 27th; Atlanta, November 29th to December 1st; Charlotte, December 2d and 3d; Norfolk and Richmond, December 4th to 6th.

Length and Breadth of Methodist Missions

This is a summary of the missionaries sent to the foreign field by the Methodist Episcopal Church: The total number is 694, distributed as follows: Liberia, 28; Central and East Central Africa, 39; Europe, 9; South China, 47; Central China, 39; North

China, 38; West China, 25; North India, 51; North West India, 35; South India, 72; Bengal, 30; Central Provinces, 23; Burma, 11; Malaysia, 23; Philippine Islands, 29; Japan, 47; Korea, 30; South America, 87; Mexico, 21. Add to this number the 297 workers sent out by the Woman's Foreign Missionary Society and we have a total of 991 missionaries.

A Candidate Secretary

The work of the Student Volunteer Movement continues to grow. Thirteen secretaries are now employed in conducting the work in the office and among the students of America. The latest move is the securing of Rev. Samuel M. Zwemer, of Arabia, as "Candidate Secretary" for a term of three years. Dr. Zwemer is at present advised to remain in America on account of his health but he is doing the work of two men, as Candidate Secretary for the Student Volunteers and as Special Forward Movement Secretary for the Reformed Church. His work with the Student Volunteers consists in bringing candidates for Foreign Mission service into touch with Board secretaries who are seeking workers.

What One Society Has Achieved

Says the *Missionary Herald*, organ of the American Board; "We can report that in addition to the 572 sent from this land into these foreign regions, there have been raised up on mission ground 4,145 native agents who are cooperating in this work of evangelizing the nations. They are preachers, evangelists, teachers, catechists, and Bible-women, trained in our schools and doing effective work. Numerically this native force is seven times greater than that sent from America. There are 580 organized churches and over 1,700 places where Christian worship is regularly maintained. These churches have an enrolled membership of 68,952 communicants, to which were added on confession the last year 6,331, an average of over 10 members to each

church. In the 13 theological schools there are 172 students for the ministry. In our 15 colleges there are over 2,600 students. In 113 schools of higher grade there are over 8,000 pupils; of the lower grades there are 1,241 schools; so that there are under instruction in schools of all grades a total of 65,152 scholars."

If the number of additions on confession be divided by 52, it will appear that every Sunday an average of more than 120 members were received.

The New Christ's Mission Building

The services in connection with the opening of the new Christ's Mission building, of Rev. James A. O'Connor for Roman Catholics at No. 331 West Fifty-seventh Street, New York, were held on December 8th, when the Rev. David James Burrell, D. D., of the Marble Collegiate Reformed Church, preached the sermon and Rev. James A. O'Connor, the founder and director of the Mission, gave a history of the work from 1879 when it was started.

Christ's Mission has been carried on in New York since 1879; at first in the great hall of the Masonic Temple, Sixth Avenue and Twenty-third Street, where evangelistic meetings were held for ten years, and afterwards at the Mission house at 142 West Twenty-first Street, which was sold last year to make room for a business building.

Rev. James A. O'Connor, had been a Roman Catholic priest for several years, but withdrew from that Church and studied medicine and was converted to the evangelical faith. From its inception, the Mission has formed a connecting link between Roman Catholics and the great Protestant world. The work has been conducted on evangelical lines. While the failure of that Roman Church to meet the spiritual needs of the individual has been pointed out, the emphasis has been placed on the personal relation of every believer to Christ.

More than a hundred priests and

monks who have expressed a desire to leave the Roman Catholic Church on religious grounds, have been received into Christ's Mission, where they have been cared for and instructed, until their fitness has been determined for religious or secular work. Many of these men are now engaged in pastoral, missionary or evangelistic labors in connection with the various Protestant Churches.

Mormons in Mexico

Mormonism transplanted into Mexico is flourishing and growing even more rapidly than in its palmy days in Utah. The first colony was planted there more than twenty years ago in a district where there were neither towns nor railroads. In the heart of the wilderness, either in the mountain valleys or on the mountains themselves, the Mormon settler established themselves, and their increase has been both rapid and steady. Polygamy is practised without hindrance from the Mexican authorities and it is said to be no unusual thing for a Mormon with several wives to have a family of from 20 to 30 children. "A prominent Mexican lawyer" is quoted as saying that it is very unlikely that the government will soon interfere with polygamy among them. Settlers are needed too badly, he says. "In fact, as a colonizing element the Mormons, with their large families, are eminently satisfactory, and we do not want to notice the fact that in their houses there are two or three women to one man. Some day perhaps public opinion will force attention to it, but not yet a while." When a Mormon is a party to a law suit involving title the first wife and her children alone have any standing in the Mexican courts.

There are seven Mormon colonies in Mexico, Colonia Juarez, Colonia Diaz, Oaxaca, Dublan, Garcia, Chihuahua, and Pacheco. In several of them there are said to be single stores carrying stocks of goods worth \$50,000. In one of them there are two lumber mills, a flour mill, a tannery,

a foundry, a furniture factory and a shoe factory. In Juarez there is an academy which cost \$60,000. In the surrounding country the Mormon settlers raise cattle, fruit, and, when mines are near, garden vegetables for the market in the mining camp. In the past few years their number have been somewhat increased not only by the natural growth, but by immigration from Utah and other Mormon districts in the United States.

News from Nicaragua

The Moravian Mission work in Nicaragua, Central America, is showing many signs of progress. Rev. G. R. Heath, in a recent letter writes:

"The latest piece of intelligence from our northern stations is most encouraging. Rev. Ernst Gebhardt, of Cape Gracias, has undertaken the *first evangelization tour among the Miskutos of Honduras*, and has met with a good reception among them. He visited Kruta and several other villages, where the inhabitants gladly heard his message, and begged him to visit them again soon. The Miskutos of Honduras, often called 'Mam' Indians, are said to be just as numerous as those of Nicaragua, and are all heathen. The district in which they live extends as far as Cape Cameron, from which point westward stretches the Carib country. The Caribs of Spanish Honduras are said to retain their heathen practises, such as polygamy and sorcery.

A Lay Worker's Training School

The National Bible Institute of New York is opening a school for the training of lay evangelists.

Don O. Shelton, president of the Institute says that the founding of this school indicates the recognition of a great need. It promises to supply to the Christian Church increased numbers of efficient evangelistic workers. That the Christian Church needs a reinforcement of aggressive workers is apparent.

"The call comes to the devoted, brainy laymen of the Church. They

can fit themselves to give with power their personal testimony to Christ. In open air meetings, in Gospel halls, in Young Men's Christian Association meetings, in the services in their own churches, their direct, burning message will count.

"The National Bible Institute will provide a course of study for their training. It will be short, but sufficiently comprehensive. It will be led by pastors and laymen of wide Christian experience."

The sessions will be held in the assembly hall on the seventh floor of the Presbyterian Building, 156 Fifth Avenue, corner of Twentieth Street, on Tuesday and Thursday evenings. The work of the school will be strictly interdenominational, and laymen and pastors of wide experience representing nearly all the denominations will form the faculty.

EUROPE

Church of England Missionary Activity

As late as 1811 the combined income of the Society for the Propagation of the Gospel, and the Church Missionary Society was only \$50,000. In 1851, this income had risen to \$1,000,000, and twenty years later it was \$1,250,000. The greatest development has come in the last twenty-five years, and in 1906 the combined income of these two societies was just short of \$3,000,000. But the Church of England has numerous other enterprises under way. There is the Melanesian Mission in the South Seas, the great Universities Mission to Central Africa, the Australian missions, and the Oxford and Cambridge missions in India. When gifts received from all these sources are taken into account, it appears that the people of the Church of England are giving about \$4,000,000 a year for the extension of the Church abroad. Side by side with the missionary societies as one of their most efficient auxiliaries is the great British and Foreign Society, which is now publishing the Bible, or parts of it, in 400 different tongues and dialects.

Church Missionary Society's Recruits

At the first of the C. M. S. Valedictory meetings held last month in London, Sir John Kennaway, M. P., presided. He stated that the executive have been much concerned as to whether it would be possible this autumn to send out the missionaries who were ready to go. They were brought face to face with a crisis—the greatest, perhaps, in their history. But now, by God's mercy, a sum necessary for the provision and maintenance of the missionaries, not one year, but for two, has been provided. In all, \$30,000 has been given for the purpose by friends, and the heavy burden that was pressing upon the Society has been removed. In the course of a statistical statement, Prebendary H. E. Fox stated that 178 missionaries are going out, comprising 130 who are returning to their stations and 48 who are going out for the first time. The new missionaries are two fewer than last year. Of the 130 missionaries who were returning, one is a bishop; and of the new missionaries 13 are clergy, 2 doctors, 2 laymen, 11 women (either married or to be married) and 20 other women.

The Work of the Salvation Army

In this institution we have one which in 53 countries and colonies, has over 18,000 commissioned officers, who command over 7,000 corps of Salvation soldiery. Where the wigwam of the Indian nestles amongst the pines of the forest, and the round hut of the Zulu dots the undulating velt, where Hindu temples rise in the shadow of stately palms, and where the Australian digger sluices the mud for the yellow gold, there are to be found the representatives of the inimitable William Booth. The work now extends into all parts of England, into Australia, Russia, Canada, Japan, India, Sweden, France, Switzerland, Germany, Africa, Tasmania, New Zealand, China, Korea and the United States.

The charitable institutions of the Army include Prison-gate and Res-

cue Work, Inebriates' Homes, Boys' and Girls' Homes, Farm Colonies, Emigration, Naval and Military Homes, Maternity Homes, Nursing Work, Samaritan Brigades, Hospital and Benevolent Visitation, Police Court, Indian Day Schools, and other great social enterprises.

How It Seems to General Booth

The Commander of the Army has recently said: "The Salvation Army is not a mere spasm of religious endeavor; not a passing excitement. It is not an effort that lasts but a season. Look at its record of forty-two years in every part of the known world and see if the workings of those years are not a monument to Christian effort. As I pass along the streets of the various cities of this glorious country, and am recognized by the people, I can hear them say: 'What will become of the Salvation Army when the General has passed away; when the General is dead?' I have heard it a great deal of late because of the condition of my health. For the first time, and to every person, I say: 'Do not worry. The General has not passed away. He is not dead. In the midnight of life, when one dies, another lives. When the General dies, another general, sound of mind and limb, filled with Christian resolve and endeavor and executive ability far above mine, will take charge of the army's affairs. The General is dead. Long live the General.'"

Conditions in France

Pastor Ruben Saillens, of Paris, writes: In French public schools not only is no religion taught—but a large number of schoolmasters actually contradict any religious faith which they may find in their pupils' minds. This is against the law.

There are many still calling themselves Roman Catholics, who love the Lord Jesus Christ and who read the Scriptures devoutly. A new version of the Bible by a Roman Catholic priest, l'Abbé Crampon, has already been circulated at 35,000 copies,

though the price of the book is \$1.80 and that version is almost free from any Roman Catholic bias. What a change from the times when the priests searched the houses of their parishioners after the colporteur was gone, in order to find and destroy any copy of the Scriptures!

At the same time, the spirit of Rome itself never changes. It may accommodate itself to the times, and suffer some of the young clergy to do things for which in former times they would have been burned alive, but one may be sure that Rome will never give the right of private interpretation to the laity, nor abandon her tenets. It remains, therefore, to be seen whether the liberal party in the Church will have the courage to stand against the excommunications which are sure to come.

Switzerland and Missions

This mountain region is among the least of lands, and we seldom hear it mentioned in connection with Christian missions. But its 2,000,000 Protestants support the Basel Mission, the Mission Romande, the Paris Mission, the Moravian Mission and the China Inland Mission. The Basel Mission alone received from Switzerland nearly \$30,000 last year. The Mission Romande is almost solely supported by Switzerland; the Paris Mission, the Moravians and the C. I. M., receive every year considerable sums. Switzerland, though not a rich country by nature, does a good deal for mission work.

Away From Rome Movement

Prof. George H. Schodde writes in the New York *Observer* of this movement, chiefly in the German provinces of Austro-Hungary, which in the seven years of its propaganda has taken about thirty-five thousand Catholics from the Catholic Church into the Protestant. In Germany, almost silently and scarcely noticed, a similar movement has been in operation, which since 1905 has caused more than eighty thousand Catholics to sever their connection with the Mother

Church and become Protestants. These data are taken from official reports of the Government. Not only has in all these and previous years the gains of the Protestant churches from the Catholics exceeded to a most noteworthy degree the gains of the latter from the former, but relatively this growth has increased enormously. In 1862, there were only 1,280 Catholics who became Protestants in the Kingdom of Prussia, and 261 Protestants connected themselves with the Catholic communion; in 1904 there were 5,675 converts from Catholicism in Prussia and 7,898 in all Germany, while only 809 Protestants had become Catholics. A summary of both kinds of conversions since 1892 will give an excellent idea of the condition of affairs in this respect:

Year.	To Protestantism.	To Catholicism.
1890.....	3,105	554
1891.....	3,202	442
1892.....	3,342	550
1893.....	3,532	598
1894.....	3,821	659
1895.....	3,895	588
1896.....	4,367	664
1897.....	4,460	705
1898.....	5,176	699
1899.....	5,707	717
1900.....	6,143	701
1901.....	6,895	730
1902.....	7,073	827
1903.....	7,614	848
1904.....	7,898	809

This makes a total of 76,239 Catholics who since 1890 have become Protestant, or more than twice as many as the Austrian anti-Catholic movement has brought into the Protestant fold.

The Swedish Missionary Alliance

This Society, which held its yearly meeting in June last, carries on missionary work in Kongo, where they have 7 stations and 86 outstations, 30 Swedish missionaries, 15 men and 15 women, 66 native workers of which 64 are men and 2 women. There are 1,368 church members, 96 schools with 3,364 pupils. The natives have contributed kr. 1,500 to the work.

In China they have 5 stations and 21 outstations, 19 Swedish mission-

aries, 10 men and 9 women, 44 native assistants of which 27 are evangelists, 5 Bible women and 12 teachers. There are 642 church members, 12 schools, 294 pupils; 1,757 sick persons received medical attendance last year.

The Alliance works also in Lapland and among the 6,000 deaf and dumb in Sweden, in Russia, Persia and Turkestan. At the meeting one man gave kr. 10,000 to the work in China. Eleven new missionaries were ordained, 5 for Kongo and 6 for China.

ANTAN TARRANGER.

The Jews Fleeing From Russia

An English paper gives some remarkable figures respecting the Jewish exodus from Russia which have been published by the Jewish Emigration Bureau in St. Petersburg. In 1899 the numbers who emigrated to the United States were 24,275. By 1903 this number was nearly doubled, and in the next three years the numbers rose by leaps and bounds,—to 77,500, 100,000, and finally, 200,000 in 1906. These figures are greatly increased by the annual Jewish emigration to England, Canada, the Argentine Republic, and South Africa. But the emigration is not only west, for a recent message from Riazan reports that 501,000 emigrants have already passed through that place since the beginning of the year on their way to Siberia.

A New Church in Constantinople

On October 20th, the First Evangelical Church of Constantinople, (organized in 1846), dedicated its house of worship. This church has survived for 60 years with no building of its own, with no day school, Sunday School, or place of social meeting. For only one hour on each Sabbath it has used first the German embassy chapel, and afterwards the Dutch chapel. Several times during the half-century attempts were made to secure a church building, but they failed for lack of help. Seventeen years ago a fresh start was made with

help from native and foreign residents and generous gifts from American friends through Dr. Cyrus Hamlin; \$13,000 was then raised and placed on interest. Additional gifts of Protestants, Gregorians, Armenians, Jews, Greeks, and others, bringing up the sum to about \$25,000, have made possible the erection of a house of worship, both completed practically without debt.

The dedication services drew audiences of 500, among whom were Gregorian Armenians, including three representatives of the Patriarch, editors of four daily newspapers, lawyers, merchants, and others. The services were held both morning and afternoon, with native pastors, representatives of other churches, and various missionaries participating in the exercises. Ten children were presented for baptism, seven young men and nine young women were received into membership, and the Lord's Supper was celebrated.

ASIA

What One Armenian Pastor Has Done

The pastor of the largest evangelical church in Turkey, Rev. M. G. Papazin, has recently returned to this country, after an absence of fifteen years, on account of the health of his wife, who was a native of Rowley, Mass., where Mr. Papazian was pastor for several years. He has done a large work in Aintab, having built up a church of 900 members, with a parish of 2,500 persons. The Sunday School has an enrollment of about 1,400, and the church is as thoroughly organized as many in Amercia. Mr. Papazian has also been connected with Aintab College. He is an unusually gifted and consecrated man, and has been a valuable force for righteousness in his native land.

A Moslem, a Christian, and a Martyr

Mirza Ibraheem was a Moslem in the region of Khoi. He was led to Christ by a helper there, and when it was known he was a Christian all his property was confiscated and his wife and children were taken from him.

He finally had to flee for his life to Urumia, where the American Mission made him a small allowance in return for some writing done. Then it was found he was giving away half of his earnings to the poor and preaching as best he could to Moslems in the city.

Finally he felt it his duty to preach openly, although as he himself said, he knew it meant death. But said he: "Someone must die, let it be me." Preaching in the villages, he was soon arrested and brought before the governor. Asked if he had "turned a Christian," he said, "Yes," and was then tortured—beaten until nearly dead, and thrown into prison. Visited there, he was found covered with bruises and wounds, but preaching to the prisoners. He was finally summoned to Tatrig, when large sums of money and a high position were offered him if he would recant. These he indignantly refused, and suffered on. Finally, one day some rough prisoners attacked him and strangled him to death. He died confessing Christ, and when dead word was sent to the missionaries to "take the dog and bury him." They look forward to the day when they can erect a monument over the grave of this noble martyr.

Christian Converts from Islam

"It is a common notion that converts from Islam are almost unknown; but nearly every Christian congregation in the Punjab has some Moslem members in it, while throughout North India there are nearly 200 Moslem pastors or evangelists, and among them many eloquent preachers of the gospel and able controversialists. Over 100 converts of distinction have forsaken Islam for Christ, like the late eminent Dr. Imad-ud-din, who was formerly a most determined opponent of Christianity. In Persia, Arabia, Egypt, Syria, and elsewhere the fanaticism of the past has decreased; thousands of the young are receiving a Christian education, and the Word of God is gradually working its way into the minds of the people, who seem ready for evangelizing. The

largest number of Moslem Christians are to be found, not in great continents, but in Sumatra and Java, where there are over 16,000 gathered into churches."

REV. T. E. SLATER.

What the Gospel Can Do in India

A missionary writes home as follows: "And, oh, how it uplifts men in this land! I saw one man, low-browed, a carrion eater, looking like the missing link between man and the brute creation; a man whose only perquisites from the community were the cattle that died a natural death or from disease, for this was the only meat he ever got to eat; a man who could not count beyond ten, and was not sure whether he had eleven or twelve children. Yet this very man, converted too late in life to acquire an education for himself, had three sons in college, who were to go out as ministers, lawyers, or doctors to uplift their people and tell the poor carrion eaters, crushed for two thousand years beneath the wheel of caste, that there was hope for them also, and a better life here and beyond.

I have here 30 fellow-workers, one thousand Christians, and 150,000 Hindus, with a few Mohammedans. This is as large a parish as I can work for this year.

India Facing a Famine

For several months letters from India have been filled with forebodings of crop failure throughout a very large part of that country. Rains have failed almost completely in the Upper India region, the result being the burning out of the crops, and the imminent reduction of a very large part of the population to destitution. The territory affected, is a vast and populous one.

Anticipating this disaster, the Indian government has already established relief works in several of the provinces.

Rev. W. H. Stephens, of Poona, India, writes:

With deep regret I notice the certainty

of another severe famine in upper India, Rajputana, Kathiawar, Delhi, the greater part of the Punjab, Central Provinces, Gujerat and other parts of the Bombay Presidency. The usually needed rains in these parts during the latter part of September have entirely failed and the crop is doomed in consequence. The earth has turned into stone through dryness, and I think no amount of hard labor could reduce it to sand, unless watered for some time. It grieves us much to contemplate the existing sad state of affairs and the serious evils that may follow. The poor people have already been reduced to penury, through having had to pay scarcity prices for grain for a considerable time, and now starvation is their lot. In the territory affected the Methodist mission has between 125,000 and 150,000 Christians, most of whom are dependent for their living upon the cultivation of the soil, either as farmers or as farm laborers. Work can be found for some of these on government famine relief works; but the women, and especially the girls, must as far as possible be kept from these works.

A Hindu Missionary Society

The *National Missionary Intelligencer* publishes the report of the National Indian Missionary Society, which is full of encouragement. Organized in December, 1905, with the purpose of enlisting Indians in aggressive Christian work for their countrymen, it has established over 100 branches in different sections of the country, started a national organ, collected funds, and during the present month actually begun work in the Montgomery District in the Punjab. The first worker to be appointed is Mr. James Williams, a Punjabi, of Christian parentage, and a graduate of the Forman Christian College at Lahore. Over 40 candidates for service are reported, but some are unsuitable; two, however, were graduates, and four undergraduates. The Society is to be congratulated upon the progress it has made, the general interest amongst Christians that has been aroused, and the favorable circumstances under which its work has been begun. We hope that other unoccupied fields may be entered by it soon, and that more general interest in its work may be awakened among Indian Christians.

An Indian Women's Conference

That India is being gradually leavened with Christian influence, almost unconsciously to itself, there are many evidences. A very real change of the national attitude towards its women is taking place. For example, in the closing days of 1906 a conference of several hundreds of distinguished Indian women, including the consorts of many reigning chiefs, assembled in Calcutta to discuss the duties, disabilities and progress of Indian women, when papers were read on marriage, the purdah system, duties towards neighbors, and kindred topics. Such a gathering was without parallel in Indian history. It constituted a striking evidence of the gradual but sure extension to Indian ladies of educational enlightenment and social liberty which were denied to them until their country came under British rule. There can be no doubt, moreover, that the Christian missionary educationalist has taken a prominent share in bringing about such an alteration of sentiment. But those who have the spiritual welfare of their sisters at heart may tremble at the possible results of emancipated *unevangelized* Indian womanhood. The fact that such a gathering has been held should in itself constitute an appeal to women of higher education and position in Christendom to hasten thither with the glorious message of the One Redeemer.

C. M. S. Gazette.

The Crusade Against Opium

"There need be no hesitation in believing that the Chinese Government is in earnest in taking the opium matter in hand, says the *Overland China Mail* and if the instructions sent to all minor officials are carried out it will be more difficult to smoke opium in the future than in the past. The lower officials, and those who have direct charge of the 'Tepo' or street watchmen, have now been told to see the latter, and to personally satisfy themselves that the orders, as to the registering of all smokers, are carried into

effect. As was said before these are to be divided into two classes—those who have reached the age of sixty and those who are below that age. Large quantities of licenses have been prepared, and without these licenses, in the future, no opium can be sold, nor can it be smoked without incurring the risk of violation of the law, and consequent punishment.”

According to the *North China Herald*, the efforts of Viceroy Yuan Shih Kai, of Chihli Province (in which Peking is located), toward prohibiting opium smoking among the Chinese officials, merchants and people in the metropolitan province, especially at Peking and Paoting, is producing wonderful results, many of the wealthy officials, bankers and government employees in these two cities having already stopped the vicious habit. In former times, when one entered an office or a shop, one would find at least one lamp and pipe for smoking purposes, now there is said to be no trace of such a thing. All the hotels, inns and houses of entertainment in the Chinese city at Tientsin are strictly prohibited from keeping lamps and pipes for opium smoking.

In Fuchau the Anti-Opium League continues to do good work. It is hard for a man now to smoke opium in this city; public sentiment is strong. When the students from the government schools went home for the summer they were commissioned by the League to shut up the opium dens in the villages all over the provinces from which they came.

The Kan-chow Fu Riot

On the 29th September a cable was received from China, briefly stating that a riot had taken place at Kan-chow Fu, in the province of Kiang-si. The China Inland Mission premises seem to have been partially destroyed, but, in the goodness of God, all the workers were brought safely through. The ladies had left the station before the riot.

While further details have not been received at the time of going to press,

we would take this fresh opportunity of asking for special prayer that peace and order may be maintained. “Every great movement for reform bears within it the seeds of revolution, of ‘the tumult,’ as Erasmus called it;” and in these days of change and reform in China, it is incumbent upon all well-wishers of that country to pray that peace and order may be preserved.

Presbyterian Union in China

After several years of fraternal conference and correspondence, the missionaries in China representing Presbyterian Churches in the United States, Canada, England, Scotland and Ireland, have decided to unite themselves in six synods and a general council, which will include church members to the number of about 40,000 and about twice as many adherents. It is expected that in due time the council will develop into a General Assembly, covering 11 of the 18 provinces, Manchuria, and the Island of Hainan. This ecclesiastical body will find itself in possession of a flourishing organ in the *Chinese Christian Intelligencer* of which the first number appeared in June of 1902, which already has won its way among the Chinese by its own merits. The weekly issue is about 4,000, distributed in nearly all the provinces of China proper and Manchuria, and in several foreign countries. The subscription list is continually increasing, and it is calculated that at least 50,000 Chinese read the paper every week.

The Nestorian Tablet Moved

It is reported from China that the Governor of Shen-Si has removed the famous Nestorian Tablet from its ancient exposed situation in an open field outside the capital, Siang-fu, and has placed it in the Peilin Temple, inside the walls of the city.

It is assumed that the increasing number of European vandals in the province since 1902 aroused the Governor's fear that the tablet would be stolen.

This Nestorian Tablet, was erected in 781 A. D., and records the arrival at Siang-fu, then the capital of the Chinese Empire in A. D., 635 of the Nestorian priest Clopun from Syria, and gives a brief summary of the Nestorian Christians in China from A. D., 635 up to 781. The Nestorians were a sect of Christians named after Nestorius, a Patriarch of Constantinople, who lived in the fifth century.

Reopening of Closed Work in China

The missionaries of the German Kiel China Mission have received the permission of the German Consul to re-open their work in Limchow, which they were forced to abandon in May, 1907, because the hostile Chinese seriously threatened and even attacked them.

Ten Years at Syen Chyun, Korea

The evangelizing of Korea is one of the marvels of modern missions. For swiftness of progress it surpasses all records. The following report of a Presbyterian missionary, taken from the *Assembly Herald*, is but a sample of the accounts that come from Korea:

"Late one afternoon in April, 1897, Mr. Baird and I arrived at Syen Chun. There was but one Christian in the town, and his home was in the outskirts, so we were forced to stop at an inn. The crowd soon assembled and gave a most warm reception, poking holes in the paper doors and windows and making life miserable for us until our lights were out for the night.

"On this first visit to Syen Chun only one believer and one interested inquirer, and no services until a few months later when the first believers gathered for worship under the trees on the hillside to avoid the ridicule of their neighbors. Now the population of the town is one-third Christian, and the upper end of the neighborhood of the church and the missionaries' residences is entirely so. In this end of the town on the Sabbath the shops are closed, the streets quiet, except just before and after services, when they

are filled with people, and the sound even of farming when heard from a distance strikes one as strange. The Wednesday night prayer meeting is regarded as of almost equal importance with Sunday worship, and six to seven hundred men, women, and children gather regularly. To-day in Syen Chun and its immediate vicinity we have a congregation of considerably over 1,500, not to mention the ten other congregations that have been set off from the mother church. "The pretty church, built in Korean style and seating 1,500, cost 6,000 yen (\$3,000), but was put up almost entirely at their own expense."

The Old and New in Japan

The new has not yet taken the place of the old in Japan. Progress in this respect is visible, but the change is not yet even half carried out. The hair is dressed in Western style; the feet are still shod with clogs.

When a call is made on a gentleman of the middle or of the upper classes the guest is taken into the so-called "Western style" room; host and guest sit on chairs at a table, smoke cigars, and, in extreme cases, shake hands in the height of fashion; while in the next room the wife sits on a cushion before a brazier smoking a long pipe. At a banquet we have soup; at home, *miso*. Passengers on steamships have beds; at home they sleep on the floor. The official residence of a Minister abroad is beautifully furnished with carpets, etc.; in his private residence at home he has rush mats. Everything in our Empire is in a like condition. Soldiers in the barracks live just like soldiers in the West; but on the expiration of their term of service, when they return home, they revert into farmers and tradesmen, in no respect different from those of feudal times.

The Russian Church in Japan

Says the *Japan Weekly Mail* in a recent article:

"The great success of the Greek Church is largely owing to the character of Father Nicolai himself and to

the strong personalities of his early converts. It is now thirty-six years since Surugadai became the headquarters of the Greek Church mission. There are now over 260 separate churches connected with the mission and over 200 Christian workers, and as for the converts they number 29,289. Their best men have come from the North-eastern part of Japan, from among a class of Japanese who are noted for blunt honesty rather than sauvity of manner. The Greek Church in Japan will soon be strong enough to stand alone, and it will then cease to be connected in any way with the Russian Church. In reference to the form of the Christian faith that Archbishop Nicolai has propogated in this country, it is capable of being finally assimilated by our people? How far can it blend with those permanent religious sentiments that constitute the psychological essence of the nation? These are questions that it is not easy to answer. The Russian form of Christianity is a mixture of Slav customs, superstitions and habits of thought, with the teaching of what is known as the Eastern Church. For such a creed to succeed here certain conditions are absolutely necessary. One of the chief of these is the eradication from it of all the many Russian accretions with which it is hampered. It must be un-Russified, if we may be allowed the term, and then thoroughly Japonicized in order to give it permanence in this country.

AFRICA

The Growth of a Half Century

"The Board of Agency for Foreign Missions" in its report to the General Synod of the Associate Reformed Church of North America, at its meeting in New York, May 20th, 1857, said, in reference to work in Egypt: "With regard to the mission at Cairo, we have nothing of much interest to report. As there is a considerable number of English residents and travelers in the city during most of the year, with a view to their benefit, a regular service has been kept up on

the Sabbath. And in this way, our brethren have had the opportunity of preaching the Gospel to men of different nations. For the benefit of the natives, Mr. Barnett has from the first kept up a service in the Arabic language. And Mr. McCague has prosecuted the study of the language so successfully, that he is now prepared to take his part in this exercise. As yet the number of natives who attend upon this service is small, and it is not our privilege to report any instance of conversion.

That was 50 years ago. Not a convert! To-day there are 9,349 converts in Egypt, with a Protestant community of 35,058. Then there were no native workers; now there is a native force of 585, and the natives themselves contributed during the past year to the work of the United Presbyterian Church a total of \$145,117.

King Leopold and the Kongo

King Leopold has made an astute move to block interference with his exploiting of the Kongo for private gain. The shameful misgovernment of the Kongo State, depriving the natives of all rights to their own land, and enforcing exorbitant demands of tribute and labor by unspeakable cruelties for the enrichment of the Belgian king and companies, has become an intolerable evil. Sir Edward Grey advised the annexation of the Kongo by Belgium as a simpler and easier method of terminating this public scandal than the summoning of a conference of the Powers which, originally entrusted to him the administration of the Kongo. Now King Leopold announces that the whole "domain of the Crown," the largest and wealthiest part of the Kongo State, and the scene of the worst cruelties, has been transferred to a private company, with the right to transfer all existing rights and privileges to third parties for an indefinite period. Of course the King himself will remain the principal owner. It is not likely that the Belgian Parliament will accept annexation if so large a portion

of the Congo State is to be excluded from its control, and it is doubtful whether it will have the courage to annul the objectionable conditions in the arrangement made by the king. In some way the gigantic crime which has been perpetrated in the Kongo must be brought to an end.

The Missionary Record.

Gospel Progress in Central Africa

The progress of missions in Central Africa is phenomenal for rapid extension and encouraging results. It is only thirty years since work began in response to Stanley's appeal that at least one missionary be sent to this, at that time, 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.

Drinking and Smoking in Abyssinia

In times of peace Menelik tried to improve the condition of his subjects and went about it in the truly paternal manner of experimenting on himself first. He began with champagne a few years ago, a half dozen bottles being presented to him by some passing foreigner. He, together with two other "investigators," drank steadily, until, incapacitated, they were carried to their couches. The next morning they all three woke with very "swelled heads," and then and there decided that champagne would not be good for the Abyssinian health, so spirits of all kinds—except supernatural ones—were forbidden. The Negus then turned his attention to tobacco, which had been introduced to the country by

the few Europeans in Adis Ababa. One day, with great solemnity, the people of the capital were called together to see their ruler smoke for them what proved to be his first and last pipe. He had borrowed the pipe and some very strong tobacco—it must have been Italian—and began. He persisted until the pipe fell from his nerveless hand, and he fled from the presence of his wonderstruck, and, it must be confessed, amused subjects, whom he had assembled for the trial.

Advance of the Gospel in East Africa

The Berlin Missionary Society has decided to enter Sanguland, in German East Africa, which is directly north of Lake Nyassa. Sanguland is of greatest strategic importance as far as the evangelization of Central Africa is concerned, for if it is not occupied, it will surely be entirely lost to the Protestant work. The Roman Catholic missionaries, at work west of Sanguland, are at present bound by an agreement with the missionaries of the Berlin Missionary Society, entered into on August 3rd, 1906, to consider the river Ruaha as the boundary between their respective spheres, and thus are kept out from Sanguland. But, after all, if the Protestant forces make no effort to occupy the vacant places, the Benedictines cannot be expected to respect the agreement for any length of time. On the other side, Islam is making mighty efforts in propaganda in East Africa, and if Sanguland is not soon fortified by the sending of Protestant missionaries, it will be occupied by the Mohammedan hosts. The Berlin Missionary Society has therefore decided to enter the imperiled district at once even though it is considered a most unhealthy and dangerous district. The decision to go forward just now, is a proof of great faith as far as the directors of the Berlin Society are concerned, because the report of the treasurer at their last meeting showed such a decrease in contributions that the Society is threatened with a deficit of \$50,000 for 1907. We pray that the Lord

reward their faith and grant them the necessary means for the old work and the new.

Forward Movement in German East Africa

The Evangelical Missionary Society for German East Africa has decided to extend its work to that part of German East Africa which is situated west of Lake Victoria Nyanza. In May, 1907, two of its experienced missionaries started on a tour of investigation to Ruanda, where they found a densely settled, healthy, and fertile country. Its population speaks a language closely related to that of the Shambalas, among whom the Society for German East Africa has been at work twenty years. The King of Ruanda received the missionaries kindly and gave at once permission to open a missionary station upon the Dsinja hills, in Muniaga, between Lake Mohasi and Lake Mugessera. Another station, two days' journey farther inland, will soon be opened. Ruanda is without Protestant missionaries, but the French White Fathers (Roman Catholic Algerian Missionary Society), have a number of stations in the neighborhood. However, they seem to welcome the German Protestant missionaries heartily. To make the immediate starting of the new work in Ruanda possible, the Society proposes to use its missionary force now at work in German East Africa so that only one European missionary will be left in charge of the native force upon every old station. If that plan is really good and advantageous, the future will reveal.

First Fruits After Twenty-eight Years of Labor

The northern part of German East Africa, called Urambo, seems to be one of the most difficult missionary fields, for the Moravian missionaries labored faithfully for twenty-eight years before any of the native Wanyamwesi acknowledged Christ in public baptism. Hard was the heart of these native heathen and they gloried in earthly riches, while at the same time the messengers of the Gospel were

lacking the means necessary for their arduous work. In June, 1903, a native of Urambo was baptized by the Moravian missionaries in the district of Unyamwesi, but he could not be called a fruit of the then twenty-five years of earnest missionary labors in Urambo. At last, the Lord has heard the prayers for the work in Urambo and has smiled upon it, so that 5 heathen were baptized at Kilimani, Urambo, on May 26th, and thus the first ripe fruits were gathered. It was a time of great rejoicing for the faithful missionaries who are much tried by the pernicious climate of Urambo, which name means "land of the corpses." Several others have applied for baptism, and it seems as if after twenty-eight years of faithful seed-sowing in Urambo the time of the harvest is approaching. God grant it!

ISLANDS OF THE SEA

The Graduation of a Mission

The *Church Missionary Gleaner* thus records the transfer of one of its missions into the hands of the native church:

"The Society's mission to the Maoris of New Zealand, was the second in point of time. To its results no greater tribute could have been paid than that by Charles Darwin, himself an eyewitness in 1835, 'The lesson of the missionary is the enchanter's wand.' It will be with a feeling of regret that readers of the Annual Report for 1906-07 will notice that for the first time since the New Zealand Mission was founded it receives no mention in the record of the year's work. Yet the reason for the omission should be rather cause for rejoicing, since the Church Missionary Society is no longer responsible for work among the Maoris because the New Zealand Church has assumed entire charge. It will interest our readers to know that upon the very spot in the Bay of Islands where on Christmas Day, 1814, the Rev. Samuel Marsden, the 'Apostle of New Zealand' (at whose invitation the

Church Missionary Society first sent missionaries thither), held the first Christian service and preached his famous sermon from St. Luke 2: 10, a beautiful Celtic cross, twenty feet high, has recently been unveiled by the Governor of New Zealand in the presence of many Maoris. One of the addresses at the ceremony was delivered by a Maori speaker and another by the youngest son of one of the early missionaries."

The Australian Aborigines

Church Missionary activities in Australia are receiving a new impetus with a new development. An effort that is being made by the Victoria C. M. A., should be remembered with sympathy and prayer in the mother country. In the Northern Territory to the west of the Gulf of Carpentaria there exist some 25,000 aborigines living in the deepest degradation, ignorance, and superstition, for whose uplift and education, as the Governor of South Australia has pointed out, nothing is being done. The Bishop of Carpentaria, in whose diocese these natives are to be found, has himself gone forth, accompanied by the Rev. A. R. Ebb's, Secretary of the C. M. A., to select a site for a mission-station on the Roper River. We doubt not that before long activities will commence. Our Australian brethren have a way of joining perseverance and prayer invincibly. May God give them good success.

Endeavor Among the Aborigines

A Christian Endeavor Society among the Australian aborigines has been formed at Singleton, N. S. W. All of the members take part in every meeting, and the committees work in very practical ways. The sunshine committee, for example, supplies lunch for the missionary's journeys. Every Sunday night the society holds an open-air evangelistic meeting in the main street of the town.

Recently one of the members came to the missionary and said that he had

been particularly impressed with the clause in his pledge promising to "support my own church in every way," and, in order that he might keep his pledge in a genuine fashion, he proposed to buy the missionary two pounds of chops every week for his own use. One of these Endeavorers, who supports a wife and four children upon a weekly wage of \$3.00, never fails to give a tenth to the Lord every Sunday morning, besides bringing his missionary a personal gift every Saturday. These Endeavorers also give gladly when they have an opportunity toward the sending of missionaries to other parts of Australia.

OBITUARY

Rev. Bruce Etherington, of Ceylon

Rev. Bruce Etherington, died October 9th, after an illness of several days, leaving a wife and two children. His ten years work had made him a leader whose experience and wisdom seem almost indispensable to the Baptist mission. No details are yet known as the news was briefly cabled.

Mrs. Parker, of Hawaii

A notable figure in the group of early missionaries to Hawaii, Mrs. Mary Elizabeth Parker, commonly called "Mother Parker," died in Honolulu, September 29th, in the one hundred and second year of her age. She was one of the sixth company of missionaries sent out to the islands by the American Board, which sailed from New London, Conn., November 21st, 1832, on a voyage that took 161 days. The Parkers' first field of service was on the Marquesas Islands; when this mission was given up they returned to Honolulu, where Mr. Parker found his work in the training of native theological students. The later years of Mrs. Parker's life were spent in tranquillity with her children in Honolulu, where her one hundredth birthday was marked with a delightful celebration.

FOR THE MISSIONARY LIBRARY

MANKIND AND THE CHURCH. Edited by Rev. H. H. Montgomery, D.D. 8vo. 398 pp. \$2.25 *net*. Longman's, Green & Co., London and New York. 1907.

Seven bishops contribute to this estimate of the contribution which various races make to the Christian Church. It is a unique presentation of the transformation wrought in savage races by the Gospel of Christ and their present and future value to the Church Universal. The Church offers to the nations not alms but life, not civilization but a place in the body of Christ. What that place is and what service each of these national members of the great international body will be, these seven bishops attempt to show. Angle-Saxon, Papuan, Negro, Japanese, Chinese, Mohammedan, Hindu. Each contribute characteristics and powers that help to make up the perfect whole. This is not an impractical dream but a reality that is daily becoming more evident. Bishop Montgomery has given us a unique contribution to missionary literature.

GOD'S MISSIONARY PLAN FOR THE WORLD. By Bishop J. W. Bashford. 16mo, 178 pp. Eaton & Mains, New York.

This theme will never grow old and here is a splendid presentation of the Missionary idea in its relation to the word of God. In nine chapters the author sets forth the largeness of God's purpose, and His way of working both in the Old and New Testament in securing power, workers, means and results. As a text book on the Divine Providence and Missions, it has a new message, and is a stronger treatment of the subject than that given in two other recent volumes.

The book, however, like the image of prophecy is partly of iron and partly of clay, some of the arguments are weak. Some of the material presented seems to be unimportant or incorrect as when the author says that the Christian Ministry at home is an over-crowded profession (page 109). It would be hard to prove this to those denominations that are raising the cry

of a dearth of candidates for the ministry.

The best chapter in the book is the one on the Old and New Testament and Missions which has some brilliant thoughts. The writer's view is optimistic, but he is not blind to the colossal difficulties of the problem.

ISLAM: A CHALLENGE TO FAITH. By Samuel M. Zwemer. Maps and Illustrations. 12mo, 295 pp. \$1.00 *net*. Student Volunteer Movement, New York. 1907.

This volume has the advantage of being authoritative. It is written by one who has come into actual, practical, yet sympathetic contact with Mohammedanism. His 14 years of missionary service in Arabia, and his mastery of conditions in that Mohammedan country, permit the author of "Arabia: the Cradle of Islam" to speak with an authority which will give his presentations weight.

We commend the book for its comprehensiveness. The author describes the origin and extension of Islam; he portrays the life and character of its founder; he sets forth its doctrines and practices; he estimates its strength and its weakness; he point out its hopeless limitations and the present opportunity for missions. He does all this with a comprehensiveness which overlooks no important fact in the history of Islam, and includes the entire Moslem world in the sweep of its survey. To compress whole libraries of history and doctrinal discussion into a book of some three hundred pages is a real service rendered to the student of world movements.

The book is specially valuable as a solid, unanswerable argument for missions to Moslems. As the author intimates in his preface, this argument runs through every chapter of the book. We see it in the chapter where the divine origin of Islam is discredited by historical investigation. We see it again in the vivid portrayal of the life of him on whom two hundred and thirty-three million souls to-

day look as the pattern of their lives, and, in a sense, the ground of their salvation. We are made to feel the argument for missions in the clear, logical descriptions of the doctrines and practises of Islam. The chapters on the ethics of Islam and on the present condition of the Moslem World are more than intellectual argument. They touch the heart with the vision of a great world need. At this point the missionary authorship of the book is especially in evidence. The author has himself lived in a Moslem world. He has seen the outworkings of Islam in actual life. In books on Islam heretofore, theoretical discussions of this faith have occupied too large a space. The fact is, Islam is more of a social system than it is a religious belief. Here lies its chief power. Here, too, is a potent appeal which has been used most inadequately in the past in the endeavor to arouse the Church to an interest in the Moslem world. We could even wish that Dr. Zwemer had given larger space to the portrayal of actual conditions of life in the Moslem world.

It were unreasonable to expect a volume so compactly written both as to argument and presentation of fact to sacrifice nothing of the attractiveness of a popular style or outline. The first chapter is, unfortunately, liable to give an impression that the book is wholly technical in its treatment of Islam. The illustrations of the book, however, help to popularize it, and many of these are very valuable and illuminating. The picture of the title-page of Carlyle's "The Hero as Prophet," with the imprint of "Islamia Press," well illustrates how the Orient is to-day making use of Western material to defend its own positions. Pictures of Moslems representing widely separated nationalities, drive home the truth presented in Chapter VIII, that Islam is "a World-Wide Religion." The numerous authorities quoted, as also the bibliography in the back, make the book a valuable one for students who wish to push their investigations of special problems further than the

size of Dr. Zwemer's book will permit him to go.

HEROES OF MISSIONARY ENTERPRISE. By Claud Field, M.A. Illustrated. 12mo, 334 pp. \$1.50. Seeley & Co., London; J. B. Lippincott & Co., Philadelphia. 1908.

This Companion volume to "The Romance of Missionary Heroism" is also made up from the annals of modern missions. The chapters tell the life history of twenty-eight great pioneers and apostles of the kingdom in such a way as to grip the mind and heart. The book might be named "Heroes Every Child Should Know." John Eliot, David Brainerd, Hans Egade, William Duncan, Robert Moffat, Samuel Crowther, David Livingstone, Robert Clark, Samuel Marsden, John Williams, and eighteen of others less well known are names that should be familiar to every Christian. This popular series of biographies is welcomed for young and old. Many of the stories are tragic, all are full of fascinating adventure and heroic deeds.

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

Here is a powerful story of a Jewish immigrant to America. It pictures vividly the Jew's experience with Roman and Greek Catholics in Europe and with Protestants in the New World and may do for the Hebrews what "Uncle Tom's Cabin" did for the negroes and what Helen Hunt Jackson's "Romona" accomplished for the Indians. The story is not as interesting or as well told as in the two novels mentioned but it pictures the sufferings of the Jews and their noble traits in a way to awaken our sympathy and respect. That part of the narrative that deals with the treatment of the Jews by so called "Christians" is much more powerful than that dealing with the reforms which are supposed to awaken broader sympathy between the two races. Professor Steiner is himself a Hebrew by race and a Christian by conviction, so that

he is well qualified to speak for his race. We may well be ashamed that "Christians" are justly charged with such unchristian treatment of God's chosen people.

CHRISTIANITY'S STORM CENTER. By Rev. Charles Stetzie. 12mo, 240 pp. \$1.00 net. Fleming H. Revell Co.

Mr. Stetzie has made a systematic study of the modern city. As working man, missionary and pastor he has become familiar with its problems, its pit falls and its possibilities. He does not believe that the present social unrest is a sign that conditions are worse than formerly but that this very unrest proves a desire for better things.

In this volume Mr. Stetzie points out the opposing forces in the struggle and some fundamental principles and methods that must be known and used in seeking to solve the problems of the church and the working man, the slums, and the city children. It is a valuable study for pastors and all others interested in the welfare of these "storm centers" and the individuals who are there battling for life.

THE MORNING HOUR OF AMERICAN BAPTIST MISSIONS. By Albert L. Vail. 12mo, 477 pp. American Baptist Publication Society, Philadelphia, 1907.

This volume brings new facts to light. It traces the missionary life of American Baptists from its source in New England in 1639, when the first Baptist Church in America was founded, to their first national missionary organization in the Philadelphia convention of 1814. Mr. Vail has dug deep to discover the foundations of the American Baptist Missionary Union and in the process has come across many old relics of rare value. The missionary spirit was not dead one hundred years ago and heroes of the faith did not forget that the Christian Church had a duty to all mankind.

The first part of this well planned history describes the Baptist home missions—the missionary, ideal and real, the churches, associations, societies and missions to the Indians.

The second part deals with the spirit and form of early Baptist Foreign Missions.

The chief value of this history lies in its evidence of the ennobling and unifying power of the missionary spirit. The debt of American Christianity to missions is sometimes overlooked but should not be lightly esteemed.

PASTOR HSI: Confucian Scholar and Christian. By Mrs. Howard Taylor. Illustrated. 2 volumes in one. 12mo, 96 and 398 pp. \$1.50. China Inland Mission, Philadelphia. 1907.

This powerful story of the transformation of an opium smoker into a Christian evangelist has already had a large sale and its popularity and power is sure to continue. The combination of the two volumes into one is an advantage. We heartily recommend Hsi's life story as one of the most readable in missionary literature.

NEW BOOKS

THE CHURCH AND MANKIND. Edited by Bishop H. H. Montgomery. 12mo, 398 pp. Longman's, Green & Co. 1907.

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