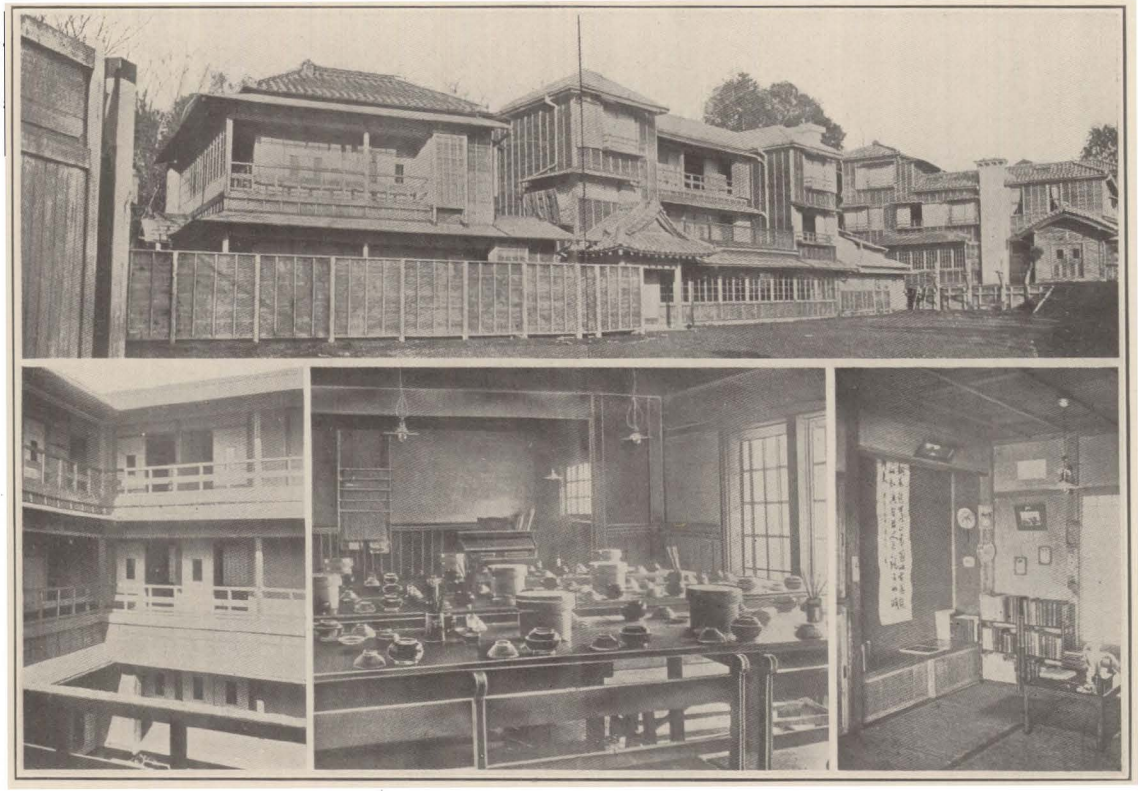
General View



Inner Court

Dining-room

Student's Room

THE YOUNG MEN'S CHRISTIAN ASSOCIATION HOSTEL IN TOKYO, JAPAN—[See page 853]

The Missionary Review of the World

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SIGNS OF THE TIMES

CALLS TO PRAYER

GREAT WORLD MOVEMENTS

The day of opportunity seems to have dawned throughout the world, but especially would we again call attention to some recent developments in China, Korea, India, and Turkey. For instance, in China in the Lien-chow district, where last year a serious riot endangered the lives of most of the missionaries of the Church Missionary Society, not only has quiet ensued, but the people have been found most friendly, and Messrs. Blanchett & Wicks have been able to sell almost 1,000 Gospels and Scripture Portions. In western China, a deputation of six men, the headmen of one village, in the Chong-pa district, came to Mr. Callum, begging for a teacher and stating that there were hundreds of families who, from high motives, wished to embrace Christianity; and three evangelists, who were sent to the village, were received with open arms, and kept preaching from morning to night. They sold 13,000 copies of the Scriptures and tracts and brought back with them the names of two hundred and sixty men, including thirty Tibetans, who express a desire to become disciples. The number of baptized Christians in the mission increased last year by more than fifty per cent.

Again, some Koreans were brought over to Japan, during one of the wars, to teach pottery. Word reached the missionaries last year that all the people want to hear about Christ, and a Japanese evangelist began to hold regular meetings, and later on Miss Cochrane went over to conduct women's meetings, with large results. In nearly every home the idols were destroyed. The people of the villages, being Shintoists, are not amenable to the influence of Buddhist priests, who in Japan, are so often successfully hostile. These facts, above narrated, concern a village about twenty miles from Kagoshioma, in Kiu-Shiu.

As to India, in the Telugu country, which has, for more than fifty years, been the center of a great religious movement, during 1907 more than 2,000 persons were baptized, and at its close 5,000 inquirers were still on the roll. Since then 3,000 new inquirers have been enrolled in two districts alone, of whom 1,300 are caste people. In one month requests for teachers were received from 29 fresh villages, and in other parts the people are flock-

ing to the churches. In one district of the Punjab, 1,500 inquirers have been enrolled in two years, and these are but specimens of facts which might be multiplied.

Bishop Peel, after completing a tour of the Church Missionary Society stations in German East Africa, writes that there is a marked anxiety for teachers. A number of men and women have learned to read, and Sunday by Sunday journey for hours to attend religious services. Miss Holbrook writes that there are open doors in every direction, but some of them are beginning to close, and she repeats the message left for his African helper by the late Graham Wilmot Brooke as to the course to be adopted in the event of his death at Lokoja: "Tell the Christians to work while it is day; for the night cometh, when no man can work."

THE COMING WORLD CONFERENCE ON MISSIONS

The next great Ecumenical Conference of Christian missionaries is to be held in Edinburgh in June, 1910, and is being planned for with statesman-like skill and labor. President Roosevelt, in a letter expressing his interest in the movement, says:

> It seems to me that the effort to bring together missionaries from all parts of the world and from every body of Christians represents a movement of deep importance and singular impressiveness. The purpose of the conference is first, to concentrate the attention of the entire Christian world upon the vast mass of human beings who have never yet heard the Gospel; and second, to permit free consideration of the best methods of obeying the command to preach the Gospel to all the world. Surely we have a right to expect that the capacity for forethought and cooperation; that is, the capacity to look ahead and to unite to accomplish objects seen from afar—one of those high powers peculiar to civilization—shall be exhibited to a peculiar degree among those who preach the common salvation which comes through the Word of the Lord. . . . It is an age of combination, and if we are to accomplish anything of value we must all strive together for a common end. If your committee can lay the foundations broad enough and deep enough to induce representatives of Christian bodies to take part in this great ecumenical conference at Edinburgh far-reaching good can not fail to result.

The work of the committee which is to prepare for this great meeting is divided among commissions made up of leading men all over the world. These commissions will report in detail on such subjects as: first, The Missionary Agencies and Distribution; second, the Native Church; third, Educational Missions; fourth, the Missionary Message; fifth, Preparation of Missionaries; sixth, the Home Base of Foreign Missions; seventh, Missions and Government; eighth, Cooperation and Unity.

These reports are to be printed and will form the basis for discussion. It is a significant sign of the times that the World Campaign of the Christian Church is coming more and more to receive the attention it deserves and is being directed by men and women of brains and energy as well as with spiritual power and purpose.

A RESULT OF THE REVIVAL IN INDIA

One of the definite results of the revival in India is that Christian young men are coming to realize their responsibility for the evangelization of India. "Scores of young men and young women," says the *Indian Christian Messenger*, "have consecrated themselves for the Master's service during the past two or three years."

At the students' camp at Etawah, held last October, a session was devoted to the presentation of the Na-

tional Missionary Society. There were present over sixty choice young men from almost all the Christian colleges in these provinces. After the addresses a heart-searching appeal was made to these young men, and it was asked who among them felt that they were responsible for the evangelization of India, and who, if the Lord should call them, would obey His call. There was not one young man present there who did not raise his right hand to indicate that he felt God had shown him his responsibility, and that he was determined unreservedly to obey Him.

UNION OF MISSIONS IN SOUTH INDIA

The churches in India are setting Christians in America a noble example. Dr. J. P. Jones sends the details of the transaction which transformed into one body no less than six missions belonging to four ecclesiastical organizations of the United States and Great Britain: the Free Church of Scotland, the London Missionary Society (Independent), the Reformed (Dutch of America), and the American Board. These include 118 churches, 22,000 communicants, and adherents to the number of more than 140,000. Dr. Jones says that the union meeting was one of unbroken harmony and of much enthusiasm. There were more than a hundred delegates, of whom about three-fourths were Indians, while the rest were missionaries. Two features in particular have characterized the movement from first to last: a most genuine desire to eliminate as far as possible everything that is distinctly Western, and to give to the movement a thorough Oriental complexion, so as to make the United Church an Eastern Church. Presbyterians have been perhaps the most ardent in the pursuit of this union. They have shown a willingness to sacrifice much in behalf of this Christian ideal, and have allowed nothing to stand between them and the consummation of this purpose.

The name chosen for the new body is "The South India United Church." The General Assembly of the Presbyterian Church of all India sent its delegates with a special request that the new organization enter into negotiations looking to federation, if not a closer union. Delegates were also present from Wesleyans, Methodists and Baptists, asking for closer fellowship and common activity on lines of federation.

A CHINESE PROCLAMATION AGAINST IDOLATRY

The proclamation against idol processions, issued in July by the Viceroy of the province of Fuchau, is of far more significance than the casual reader in foreign countries knows. The native Christians of China at large have had to appeal more frequently throughout the country from persecution because they could not, as Christians, contribute to idol-worship than all other causes combined. The strongest opponents, even Christian missionaries, could not say more against the system of idol services than is here said by the Chinese official of Chekiang and Fuhkian. The proclamation prohibits solicitation to all such services and processions under severe penalties. The charges made against the seekers of contributions to processions of idols in the country is downright and plain. This is now in force over 48,000,000 people in these two provinces. The Viceroy has not chosen to say that Christians may not be required to pay

idol money, but without mentioning Christians at all, has gone thoroughly in the matter, and forbidden the holding of such services altogether. He has thereby also looked into the question of the lawfulness of such and has forbidden their being observed at all, not raising the question of their support with or without effort. This cuts at the root of the matter. In localities all over the country Christians were beaten, their crops destroyed, their cattle killed, houses looted, chapels destroyed, the people driven away from their homes and native places, because they would not contribute to these idol services, exemption from which is secured to them by all treaties made by China with the foreign powers. Never until the present time has there been such a sweeping prohibition issued anywhere in China.

THE PROGRESS OF CHRISTIANITY IN JAPAN

In one of the German missionary magazines we find a most interesting article concerning the growth of the Protestant Church in Japan. We have published the statistics before, so that we need not repeat them at this time, but we want to draw the attention of our readers to the comparison made by the German writer between the state of the missionary work (Protestant) in Japan at the close of 1896 and of 1906. During the ten years the increase has been as follows: church-members 26,250, or about 70 per cent.; congregations 75, or 20 per cent.; baptisms 3,952, or 150 per cent.

In 1896 there were 52,177 Roman Catholics and 38,631 Protestants, but in 1906 there were only about 60,000 Roman Catholics and 64,621 Protestants. A report of the Japanese Government gives the number of all Christians as 131,614, or a higher figure than the missionaries give, but even thus one out of every 400 inhabitants of Japan is a Christian. The larger number of these Christians is found in the great cities, while the smaller towns and the country districts are in sore need of aggressive missionary effort.

A peculiarly encouraging fact seems to us the statement that while the increase of congregations during the ten years was only 20 per cent. (from 378 to 453), the increase of self-supporting congregations was 70 per cent. (from 67 to 115). But, after all, there is much work to be done yet in Japan.

CONTINUED GROWTH IN KOREA

The American Presbyterian Mission station at Chong Ju, Korea, is in the midst of a population of 1,200,000, and is the county seat of a county containing 900 villages. On market days 6,000 men gather there and on holidays 12,000, "Recently," says the *Presbyterian Bulletin*, "8,000 leaflets were distributed in one day. There are already 44 groups of Christians, 102 baptized members, and 260 catechumens. The people contributed last year $408.63 gold, or the equivalent of 2,724 days' work, or eight days' wages for each member and catechumen. A new missionary to Korea writes that he "could not help being imprest by the hunger for the Gospel which these people show."

At Chai Ryong, another Presbyterian station, a year ago there was a congregation of 500, now 1,000 gather weekly for Christian worship. Over 800 men and women attended the Bible Study classes on a single Sunday.

THE OUTLOOK IN TURKEY

Thus far the revolution in Turkey has progressed with almost no bloodshed and with highly satisfactory results. There are misgivings, however, lest there be a reaction. The Sultan, the greatest representative of Islam, can not grant religious liberty without opposition from all the strongest leaders of the Mohammedan world. Also, those who have been in power for their own profit will continue to intrigue for a return to the old régime. The principal points of the new constitution are: Personal liberty, no punishment without trial, religious toleration, a free press, equality of all Ottoman subjects, security of property, inviolability of domicile and abolition of torture. The General Assembly will consist of two chambers, the senators, to be chosen by the Sultan for distinguished services to the state; the deputies, to be elected in the proportion of one for each 50,000 inhabitants. Following the Sultan's irade ordering the dismissal of spies, these abhorred persons, who formerly haunted all the public places, have completely vanished. The newspapers are freely indulging their newfound liberty and are expressing the people's joy over the granting of a constitution.

Missionary work among Mohammedans in Turkey has until recently been forbidden, as has been the sale of controversial books.

A Moslem might be cast into prison simply for visiting a missionary's house. Now there is in Turkey more liberty for Christian propaganda than is allowed to missionaries under British rule in Khartum and the Sudan. A door has been opened, and for the first time the Gospel will be freely preached among the subjects of the Ottoman Empire.

SPREADING INFLUENCE OF THE TURKISH UPHEAVAL

The results of the revolution in Turkey seem to be spreading to the surrounding nations. Not only have civil and religious liberty been promised to the subjects of the Sultan—including Macedonia, Albania and Armenia—but the situation on the Persian frontier has become more peaceful. Now Bulgaria has taken advantage of the transition period to throw off the nominal allegiance to Turkish sovereignty under which they have been for thirty years under the provisions of the Berlin Treaty. War has been threatened as a result, but the question will be discust and probably be decided by a Conference of the Powers.

Another indirect result is the absorption of the provinces of Bosnia and Herzegovina by Austria-Hungary and the consequent preparations for war by Servia on the ground that Austria-Hungary's action is a breach of the provisions of the treaty and hostile to the interests of Servia. The prince of the little neighboring country of Montenegro has also issued a proclamation (October 7) against Austria-Hungary's action, declaring that his country is henceforth free from the provisions of the treaty which restrict Montenegro's entire independence. Next Crete has taken advantage of the situation to declare a rejection of its tributary obligations to Turkey and for union with Greece. Towns were bedecked with flying colors, salutes were fired and there was a great demonstration in favor of the union.

The outcome of these disturbances

of the *status quo* in the storm center of Europe is as yet uncertain. The excited attitude of the people must for a time make missionary work more difficult, but there can be no doubt that the outcome will further the interests of the Kingdom of God.

THE NEW AUSTRIAN REFORMATION

When the Jesuits started in to crush Protestant Christianity out of Austria nearly the whole population was evangelical. After the Thirty Years' War was over and the peace of Münster signed, Protestantism had all but disappeared in the general ruin of the country.

Now, in the beginning of the twentieth century, Protestant churches are again being built in all parts of the country. Places without evangelical service since the end of the sixteenth century now have their modest chapels.

Aussee, in Steiermark, is a charming resort not far from Ischl, the famous summering-place of the Hapsburg Court. The sturdy Protestant chaplain at Ischl opened preaching services there in 1899. The little interest has developed steadily. There are now regular services, a good income, a church and land for extension. All the work of construction has been done by Aussee people, the architectural plans having been presented by the Gustavus Adolphus Society, the North German Protestant Society which fosters and develops Protestantism in Catholic lands. The parish is composed chiefly of workpeople employed in the imperial service.

The persecuting edicts drove, as Cardinal Klest confest, "love, property and many souls from the country." To the middle of the seventeenth century ever new flights of Christians took place down the blue Danube to their Siebenburger brethren in Transylvanian Hungary. But as the hymn of an exiled countess exprest it, the power of God could ordain that death itself should be powerless to slay. New Testament Christianity is springing up again in all parts of Austria, the church at Aussee being but one of hundreds.

RELIGIOUS LIBERTY DELAYED IN RUSSIA

The Russian Government is still backward and fears to grant religious liberty lest people take advantage of it to leave the Church in larger numbers. Rev. Samuel Wilkinson, of Mildmay Mission, writes that the Gospel meetings for Jews in Odessa have been stopt by order of the governor of that city. This is after many months of undisturbed gatherings, in which many Jews have found Christ as Savior. Extensive alterations of the premises had been made to accommodate larger audiences and a school was opened for the children of converts. Now comes the order to close the meetings!

This and a similar prohibition at the recent Stundist Convention at Kieff indicate that, tho there is increasing liberty for Gospel testimony in Russia, the era of true liberty has not yet come.

MISSIONS AND POLITICS IN PERSIA

A cablegram from Persia announces some striking items of interest:

Circumstances have changed for the worse. There is much suffering. Early relief is greatly needed. The country is in a state of unrest, but the people are as ready as never before to hear the Gospel. In a 45-day journey from Teheran a Presbyterian missionary and his

helper sold many Bibles and Portions of Scriptures. He writes: "We have no way of determining the number of persons who have heard the Gospel or the number of hours spent in giving our message; but it was about as many as there are in 45 days, except those that were necessary for other things. We preached the Gospel and read the Scriptures to men, not less than six, eight or ten hours a day, and often more."

At Hamadan, Persia, during 26 years, 11,937 copies of the Scriptures were sold and to-day the demand is increasing. At Teheran five years ago the Girls' School had 66 pupils; last year there were 137 in attendance. The Boys' School had 20 five years ago; and this year 236 are enrolled. Tuition paid this year amounted to $1,000. A new woman's hospital was erected last year as a gift of a Persian woman of high rank, and was "Dedicated to her sisters in Persia, and to the relief of the suffering." "Persia calls," says the *Presbyterian Bulletin*.

In the meantime the unrest continues. The Shah has regained control of most affected districts and has called a new parliament to be composed of "pious men." The Kurds have continued to attack Christian villages around Urumia and have caused much suffering. Many refugees have fled to the missionaries and the consulates and have been helped with food and clothing. It is understood that orders have come from Constantinople to Takir Pasha, head of the Turkish Commission, to put a stop to the Kurdish raids, and the result has been a greater degree of quiet and security.

ENCOURAGEMENT IN WEST AFRICA

At Elat, in the West Africa Mission of the American Presbyterian Church, on Communion Sunday recently there were 1,292 present. The *Bulletin* announces:

"There are 460 enrolled in the station school; 500 in village schools; 40 girls and women finished reading the Gospel; 80 more are struggling with charts and simple stories. A teacher's training class each morning; 28 candidates; rapid development. "Palaver" house built entirely by native Christians. First night 100 carriers heard the Gospel in the house. Truly this is encouraging.

There are great calls to open a new station near Metet, 100 miles northeast of Elat, among the Makai. The funds are pledged and people all along the road urge missionaries to stop and tell them a few words about God. In two months fifteen of the school boys held 197 meetings and spoke to 13,000 people. In the territory of the new station, cannibalism, ignorance, superstition, are as prevalent as they were at Efulen fifteen years ago. Now is the day of opportunity.

In Lolodorf another station, at the spring communion held in the new church (the gift of the native Christians), there were 1,000 present. The membership has doubled within a year.

A missionary writes: "There is something about the situation here in Africa not altogether unlike the overturning of the people in Korea." Pray and give for Africa.

BELGIUM TAKES OVER THE KONGO STATE

King Leopold has relinquished his hold of the Kongo Independent State and Belgium is now responsible for its good government, its financial obligations and the fulfilment of its international relationships. This is the result of the agitation waged for years by the Kongo Reform Association against the cruelty and greed which have marked King Leopold's exploitation of the country and people. The conditions of the transfer are not ideal but form a basis for hope. Leopold II is condemned by the civilized world. He keeps his wealth but has lost all honor.

Whether the annexation by Belgium will prove a permanent relief from the evils of Leopold's rule depends on the

amount of Christianity and civilization in Belgian hearts and ability in Belgian leaders. It is devoutly to be hoped that contract slavery, oppressive cruelty and unfair discrimination will be brought to an end and that an era of liberty has dawned on the Kongo as well as in Turkey.

THE MORMON QUESTION

The power of Mormonism in Utah and the surrounding States must be reckoned with. It is an issue in the present political campaign at several points. It is involved even in Illinois, as it entered conspicuously some time ago in South Dakota. A pro-Mormon campaign is apparently being conducted with some breadth in the general press of the country. The central issue in the Idaho campaign is the Mormon dominance in the State.

"There never were before so many Mormon missionaries at work in this country as to-day," says one in a position to know. They are to be encountered almost everywhere. The leader of the propaganda in the South, where it is claimed more than 2,000 converts were secured in two years, has just now been transferred to the Mormon headquarters in New York City, where his energies are to be devoted to the larger and more congested field in that center. Hundreds of missionaries are being sent to Europe, Asia, and the islands of the sea—not to bring converts to America as formerly, but to establish colonies in their own countries.

Testimony continues to show that polygamy is still sanctioned by the Mormons and practised in Utah, tho secretly. Christians should not close their eyes to Mormon claims and ideals or the menace of the Mormon system.

CHRISTIANITY AMONG THE INDIANS

The growth of Christianity among American Indians is seen in the religious gatherings in Dakota, Oklahoma, Indian Territory, and elsewhere when large crowds of Christian Indians gather in conventions. Immense canvas tents are used and the Indians camp round about. Recently a newspaper reported: "Ten thousand Christian Sioux are camped on the Santee reservation in attendance upon the annual Convocation of the Nebraska Deanery of the Episcopal Church. It is the largest number of Christian Indians ever gathered together."

These camp-meetings indicate a considerable growth and spread of Christianity among the Indians. Some allowance may be made for the appeal to the spectacular, for the opportunity offered for sociability, and for indulgence of the nomadic habit.

But the real significance of the growth of Christianity among the Indians, says the *Southern Workman,* is not so much in the camp-meeting as in the message of White Bull when he said: "Tell your people we are trying to live as Christians; we are trying to be kind to one another, especially to the poor and sick, for there are many among us who are sick and many who are lame and paralyzed, and we minister to them and wash their feet."

The spread of this "living" Christianity does not come through camp-meetings, altho they may pave the way for its approach. It comes only through the personal example and individual teaching and preaching of patient, devoted missionaries. Christianity among the Indians will increase only as the unselfish efforts of such missionaries increase the missions on the reservations.

"ACCIDENTS" AS A MISSIONARY ASSET

BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO

Professor Seeley affirms that the phenomenal expansion of British dominion, especially in India, is not to be attributed to British earth-hunger or lust for dominion, but was achieved "in a fit of absence of mind"; that is, it was the outcome of unforeseen circumstances. A similar statement may be made concerning a multitude of incidents attending the expansion of the kingdom of God. Not a few of the most significant events were not in the least the result of human design, but were what are usually termed "accidents" connected with efforts put forth to further very different schemes. Thus, Columbus sought to reach the Orient by sailing to the west, and stumbled upon two continents; and a new hemisphere was discovered. Captain Cook was dispatched to the South Seas with a party of astronomers to Tahiti to take observations of the transit of Venus, in order to calculate more accurately the distance of the sun from the earth. The men of science blundered, and introduced new errors into the problem; but during the long voyage Australia and New Zealand were incidentally touched, and the British flag was hoisted, thus taking possession in the King's name. Then it occurred to some daring intellect that there, away off under the Southern Cross, was an ideal dumping-ground for all the human refuse with which the British jails were overflowing; and for a full half-century Botany Bay and Van Diemen's Land were synonyms for unutterable grossness and depravity. Next, gold was discovered, and ten thousand gold-seekers poured into Australia from all the world over. It was even thus, in this incredible and unthinkable fashion, that a sixth continent was added to civilization and Christianity, and is now covered by six federated and prosperous commonwealths.

I. Societies Formed by "Accident"

The evangelizing zeal of the Moravian Church is in various respects a veritable world-wonder; but this was kindled in a way most illogical and baffling to reason. Two circumstances combining proved the tiny spark which kindled the enduring flame. In 1731 Count Zinzendorf had occasion to journey from Herrnhut to Copenhagen, to attend the coronation of King Christian VI. While there he "happened" to meet two persons who had been born heathen but had become Christian—a spectacle he had never before witnessed. One was an Eskimo from Greenland, and the other a negro and ex-slave from the West Indies. The latter told him of the horrors of slavery, and in particular of his sister still in bondage, adding a fervid appeal that something be done in her behalf, especially by carrying the Gospel. The Count was deeply moved, and returning home reported what he had seen and heard, asking for volunteers. At once two young men offered themselves for St. Thomas, and soon after two more were ready to set forth for the arctic regions. The flame of zeal so strangely kindled has burned to this day with steady flame.

When little Mary Jones, of Wales, made her famous but fruitless journey in search of a Welsh Bible, and Rev. Thomas Charles, hearing of her

bitter grief, made a journey to London to see if this need could not be met, and called some clergymen together for consultation; the organization of a society was soon considered, and found such favor that immediate action was proposed—looking, however, merely to supplying that tiny corner of Great Britain with the Word of Life. Then, just in the supreme moment, the very nick of time (by inspiration from above), the question was asked: "If for Wales, why not for the whole kingdom, and why not for the world?" As a result, the British and Foreign Bible Society come into existence, and is by far the greatest instrumentality on earth for translating and printing and circulating the divine message of salvation.

A few years later, S. J. Mills and his companions, meeting in a grove for consultation and prayer, were driven to a haystack for shelter from a shower; before the rain ceased, under a fervid assurance, "We can do it, if we will!" they took action which led straight to the organization of the American Board, the first foreign missionary society in the New World. By a remarkable coincidence, Andover Theological Seminary "happened" to open its doors, at this time, and a petition was sent to the Massachusetts General Association to constitute the society.

Four years later the Baptists, by a remarkable providence, were stirred to lay similar foundations for world-wide work. Judson and Rice were among the first evangelists commissioned by the American Board, with India designated as their field. During the long journey it "happened" without the least conference, sailing as they did on different vessels, that both reached the same conclusion—that immersion was the true form of baptism. Arriving in Calcutta, they met, compared notes, were immersed by Carey and resigned their commissions from the American Board. Rice returned to America to make an extensive campaign to arouse the Baptists, with success that was phenomenal, so that in 1814 the American Baptist Missionary Union was formed and began its notable career.

A few years later it "happened" that in Marietta, Ohio, in a fit of desperation, a drunken negro started for the river to drown himself. On his way, passing a Methodist meeting-house, he was arrested by the shrill voice of the preacher, went in to listen, and was soundly converted. Moreover, not long after, in a dream, he heard a command to tramp through the wilderness to an Indian reservation located in the northwestern portion of the State and proclaim to the savages the message of salvation. He obeyed, with considerable success attending his efforts, certain preachers in the region lending their assistance. The story presently reached New York City, and created a great stir. Dr. Bangs and other prominent clergymen took counsel together as they had never done before as touching the duty of their denomination toward the world's redemption. Thus, in 1819, the Missionary Society of the Methodist Episcopal Church began to pray and give and toil that the universal reign of Christ might be hastened.

When the London Society appointed Robert Morrison missionary to China, the East India Company was a determined foe to missions, and

no British vessel would allow him to take passage thither, hence he must needs reach Canton by way of New York. While in that city for a few days, waiting for his ship to sail, he visited in a certain Christian home, where a little girl listened to his conversation, and received an impression that was never lost. The full significance of that chance meeting did not appear for more than half a century, when, in 1861, the Woman's Union Missionary Society came into existence (the first organization of the kind in America), with Mrs. Sarah Platt (Haines) Doremus, once that little girl, as the founder, and who remained president to the end of her life.

2. Fields Occupied by Accident

As far back as 1786 Wesley appointed Dr. Coke master-builder for Methodism in America, and with several assistants he took his departure for Nova Scotia. But a furious storm, which lasted for several days, swept them as far south as the West Indies. Landing on Antigua early Christmas morning, a great crowd was seen assembling for worship. Joining the multitude, he was invited to preach. An audience like this he had never seen, being composed mainly of negro slaves. So deeply was he imprest with their need, and their evident hunger for the Gospel, that the Nova Scotia work was indefinitely postponed, and his assistants were set to work in this and neighboring islands, including the Bahamas, Barbados, and Jamaica. Thus was laid the foundation of Methodist work in the West Indies, which ever since has been extensive and of great value.

In 1814 Barnabas Shaw was sent to South Africa to begin work in Cape Colony. But to the conservative Boers his plans of preaching to the despised Hottentots were most objectionable, and he was bidden to take his departure. Instead of giving up and returning to England, he concluded to migrate to the far northwest, beyond Boer dominion, across the Orange River. Providing himself with oxen and wagons, he and two others set forth with their families, servants, supplies, etc., and journeyed twenty-seven days, over three hundred miles. One night a party of Hottentots was discovered near their camp, and the missionaries learned to their amazement that this band of heathen were on their way to Cape Town in search of a missionary to teach "the Great Word." Had either party started a day sooner or later, they would not have met! Suffice it to say that they went on together to Great Namaqualand, where Wesleyan work met with large and lasting success. Who can fail to put this "accident" side by side with that famous one of Philip's meeting with the Ethiopian eunuch "on the way that goeth from Jerusalem unto Gaza, which is desert!"

When Judson had turned Baptist he severed his connection with the society which had sent him out, and thus was left far from home with no constituency, either for cooperation or support, tho he hoped that through the endeavors of Mr. Rice the Baptists would eventually accept his services. Being ordered by the East India Company to take his departure, he first made his way to the Isle of France, and then concluded to return to Madras, hoping that he might be allowed to remain. Hardly had he landed before the authorities made him

understand that his presence would not be tolerated. The only ship soon to sail was an old tub scarcely seaworthy, bound for Rangoon, Burma. Making a virtue of necessity, he took his journey thither. Here Judson concluded to remain, with years ahead of long waiting and terrible suffering, but he was also permitted to be the founder of one of the largest and most successful missions in the world.

A century ago fields for evangelistic endeavor were few indeed and hard to find. The Hawaiian Islands were occupied in 1819 by a curious combination of circumstances. Under the spell of a boyish craze to see the world, Obookiah had left home in a whaler, and later was set on shore in New York City. He made his way to New Haven. By this time he had heard something of the Gospel, and had caught a glimpse of what education was worth. One day upon the steps of one of the college buildings he was found weeping; and later explained that his people were very bad, and he desired to learn in order that he might go home and teach them religion. S. J. Mills, hearing this story and finding a few other Hawaiian lads, with the assistance of friends opened a school in Cornwall, Conn., for the benefit of these and others in preparation for service. In a few months Obookiah died, nor did the school long continue; but the incident just related led to the founding of the Sandwich Islands mission in 1819. As the climax of marvels, it occurred that upon the arrival of the first party of missionaries they found idolatry had recently been abolished by the king's command, so that here was a people without a religion, and ready to receive one!

About the same time the expectation had become current, in certain circles, that the Jews were soon to return to Palestine, in fulfilment of prophecy, and it was deemed eminently fitting to reintroduce the Gospel into the Holy Land in preparation for their arrival. In due season representatives of the American Board appeared in Jerusalem to locate. But various troubles soon ensued, and finally war broke out, compelling their departure. Beirut was finally selected as the seat of the mission; where schools were started, one of which has since developed into the famous Syrian Protestant College, among the chiefest centers of light in all the East. Later still the Oriental churches were found to offer a needy and inviting field, and for work among these Constantinople was taken as a center. The outcome of the "Palestine" mission appears to-day in the four Turkish missions of the American Board; so large and flourishing as to demand and receive one-third of all its income, and one-third of all its missionaries.

Once more: During the last decade it happened that a long rebellion was in progress against Spanish tyranny in Cuba; and one night the war-ship *Maine* was sunk in Havana harbor; just why and by whom is not yet known. War soon ensued between Spain and the United States, with a famous naval battle fought almost at once, as an echo, on the opposite side of the globe. When a treaty of peace was signed, nothing was left of Spanish dominion, either in the West Indies or the Philippines, where for four hundred years, with Rome in absolute religious control, the

Protestant faith had been tolerated not in the least degree. But now a population of 10,000,000 is accessible to the Gospel, including civil liberty, popular education, and Protestant Christianity. Tho all an accident, surely this is the Lord's doing and is marvelous in our eyes.

3. Missionaries Made by Accident

Long centuries ago one of the greatest of the Hebrew prophets exclaimed: "O Lord, I know that it is not in man that walketh to direct his steps." Thomas à Kempis expresses a similar conviction: "Man proposes, but God disposes." Dr. Bushnell prefixes this title to one of his most famous sermons: "Every man's life a plan of God."

John T. Vanderkemp was the son of a Dutch clergyman and a nominal member of his church, but was deeply affected by the infidelity of the times. He served in the army for sixteen years, rising to the rank of captain, and then studying medicine, rose to fame for attainments in both science and the modern languages. While out sailing one day, the boat was capsized by a sudden squall and his wife and daughter were drowned. By this crushing calamity, from a deep sleep his religious nature was almost at once quickened to the utmost, nor was it long before he offered himself to the London Society; with South Africa as the field designated, whither he was sent in 1799, with some hundreds of jail-birds as his fellow passengers bound for Botany Bay, upon whom he also lavished his sympathy and Christian counsel. While life lasted the degraded Hottentots (among the very lowest of humankind) were the subjects of his consecrated endeavor. Of him it has been truthfully affirmed: "For combining natural talents, extensive learning, elevated piety, ardent zeal, disinterested benevolence, unshaken perseverance, unfeigned humility, and primitive simplicity, Dr. Vanderkemp has perhaps never been equaled since the days of the apostles."

Robert Moffat, passing along the street one day, saw the notice of a missionary meeting soon to be held. Tho the theme was one to which he had never given any especial thought, he attended the service, listened also intently, and with such profound impressions resulting that before retiring that night he prayed that, if it were God's will, He would send him forth to preach the Gospel to the heathen. When but nineteen years of age he offered himself to the London Society for service. It should, however, be added that in early years his mother had taught him the Bible, and besides had often told him about the Moravians, and their zeal for the evangelization of the wretched negroes and Eskimo.

Mills, while yet a child, once heard his mother say to a neighbor that she "had loaned him to the Lord." Those words, and the fact for which they stood, he never forgot. From the time of his conversion the desire was cherished to devote his life to toil for the salvation of the millions dwelling in the lands of darkness. He it was who, under the historic haystack, suggested to his companions that they could and should undertake to carry the Glad Tidings to the ends of the earth. Tho it mysteriously "happened" that he never went abroad, yet such was his activity in the missionary realm that President

Griffin could affirm: "From Mills arose the American Board, the American Bible Society, besides all the impulses given to Home Missions, to the Colonization Society, and to the general cause of benevolence in both hemispheres."

Judson, even before entering upon a Christian life, while in the midst of a tremendous struggle between unbelief and Christian faith, received a great impulse toward a missionary career from reading "The Star in the East," then recently published, from the pen of Rev. Claudius Buchanan, a chaplain of the East India Company, and relating to the sore religious needs of southern Asia. Nobody now reads the book, but it came under his notice in the "psychologic moment" and affected him profoundly. It was also just then that he joined Mills and his companions in Andover Seminary. So was determined his life-calling, and he was among the very first to offer himself to the American Board for appointment.

Dr. John Scudder was a physician in New York City. Calling one day upon a patient, while waiting in the anteroom, by accident he took up a tract entitled "The Conversion of the World; or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches Respecting Them." The theme to him was a novel one, but at once took a firm grip upon mind, conscience and heart. He spoke to his wife of what he had read; and pondering, they were presently convinced that they had personal responsibilities in this great matter. Against great opposition, application was made to the American Board, and in 1819 they were sent to South India, where they toiled for a third of a century. Their spirit was also imparted to their descendants, so that in all, to date, more than thirty Scudders have given unitedly nearly six hundred years of service to the kingdom in the foreign field. Verily, the reading of that tract may well be set down among the great occurrences of the nineteenth century.

This is how the Rev. H. H. Jessup happened to become a missionary, according to his own statement: "The thought had never entered my mind; but when I went to Boston to see the Prudential Committee of the American Board, Dr. Anderson placed an envelop in my hand and said: 'Go into that room and consider this for half an hour.' It was a plea for reenforcements from the Syrian Mission. When he asked, 'Will you go?' I said, 'Yes.' I thought it was the voice of God, and still believe that it was."

4. Life-work Determined by Accident

Rev. J. E. Clough, not in the least knowing the significance of what he did, as a part of his education took a course in civil engineering; and in 1865 was sent to India by the Baptist Society to labor among the Telugus in the Ongole district, one of the most discouraging of fields. For thirty years almost no progress had been made, so that more than once the project had been seriously discust of abandoning the work. But when he had toiled nearly fifteen years, through severe drought, a terrible famine befell, and a great host were in dire peril of starvation. The government started extensive irrigation works to supply labor, and with food

as part of the wages. Dr. Clough took large engineering contracts, thus employing and feeding the needy thousands; of course, also, with his associates, he ministered to the sick, and numerous religious services were held. And this was the direct outcome for the kingdom; nearly 10,000 were baptized and thus received into the church, 2,222 of them in a single day!

Carey's heart, by reading the account of Cook's voyages in the South Seas, had been turned toward the Society Islands, Tahiti in particular, as the most inviting field for work. The Baptist Society had been formed through his agency, but as yet no missionaries had been sent out. But just in the time of decision Dr. John Thomas, from Calcutta, a surgeon of the East India Company, appeared in London in eager quest of Christian toilers for that most needy region. Carey was soon asked to be the pioneer, and gave his consent to an appointment; thus also making his life tell, not upon a few thousand savages, but instead upon hundreds of millions in southern Asia. Among other most valuable forms of service, through his phenomenal ability in certain directions, he was able to translate the Bible, wholly or in part, into no less than twenty-seven languages or dialects.

The attention of the London Society's officials, and of Morrison also, was turned toward China as a possible mission-field by the recent discovery in the British Museum of a literary curiosity; to wit, a Chinese manuscript containing a Harmony of the Gospels, the Acts, the Pauline Epistles and the Hebrews, made when or by whom was then unknown. It was the interest excited by a pamphlet relating to this discovery which led the society to send Morrison to begin work for the evangelization of the Celestials. Tho the empire was closed against the entrance of all foreigners, the East India Company had a factory in Canton; while also in Macao, not far away, the Portuguese were in possession, so that the laying of Gospel foundations might possibly be begun. And, by faith, the stupendous endeavor was made.

Livingstone spent his life in Africa, altho he had chosen China instead, and by the London Society had been commissioned to go thither. But, before he could sail, it happened that the Opium War broke out, so that for several years nothing could be undertaken there. Meantime, also, from Robert Moffat a call had come for reenforcements; and thus it was that Africa gained its master-missionary. With not the least intimation of the peculiar and amazing work to which he had been called, for ten years he strenuously endeavored, but in vain, to find a field in which he could settle down to ordinary evangelizing work. By the jealous Boers, repeated droughts, the tsetse-fly, etc., his plans were baffled. It was searching for a location for work which led him to the discovery of Lake Ngami; and while in that desert region an invitation came from still farther north, Sebituane, promising a welcome and hearty cooperation. But within a month of his arrival this chief died. Being now near the Zambesi, he concluded to visit that stream; and finally, sending his family to England, descended it, astonishing the world with his dis-

coveries. It was plainly an inspiration from above which led to the devotion of the thirty remaining years of his life to the uncovering of the Dark Continent to the knowledge of the civilized world. This herculean task was performed, first, last, and all along, only that thus the reign of righteousness might the sooner begin. All was done in perfect keeping with his declaration: "I view the geographical exploration as the beginning of the missionary enterprise."

5. Two Accidents in Cooperation

Two or three generations ago it happened in New England that a young man consecrated himself to the Christian ministry, and entered upon a course of study in preparation. But presently his health failed so completely that he was compelled to abandon his design. At first he was greatly cast down by what seemed a serious failure; but at length decided to enter a business calling, and if possible to accumulate wealth to be employed for the advancement of the kingdom. He became a Boston merchant, with large business done in distant lands.

During the same years, in a Chinese book a Japanese lad had come across these words: "In the beginning God created the heavens and the earth." He also said to himself: "This is the true God," and determined to know more about Him. He learned that the book containing those words came from America, and therefore to America he must go. In those days for a Japanese to leave his country was treason, with death as the penalty. Being without money, he stole a passage to Shanghai, and from that place worked his way upon a vessel bound for Boston. This vessel happened to belong to the merchant whose wealth was to be wholly for the Lord's uses. The two met, Alpheus Hardy and Joseph Neesima, and, of course, became friends, with the very best educational advantages bestowed upon the runaway from Japan. In the sixties a Japanese embassy visited this country and needed an interpreter, and Neesima's services were sought. He informed them that he was an outlaw, but was promised a pardon, and so in their service a tour was made from ocean to ocean. At length he was ready to return home, having meantime formed the design of founding a school of higher learning for the benefit of his people. In due season he was able to do this, with the generous cooperation of American friends whom Mr. Hardy helped to secure. And thus came into existence the famous, and thoroughly Christian Doshisha University in the city of Tokyo.

MODERN BUILDING FOR HIGHER EDUCATION, CANTON
On the site of the Old Examination Stalls

FIFTY YEARS AGO AND NOW IN SOUTH CHINA

BY REV. R. H. GRAVES, D.D.

The great changes that have been transforming China have been gradual, but 1861, when the present treaties were made with Western nations, has been considered the dividing line between the old and the new. The years of the twentieth century since the Boxer outbreak have been productive of more changes than twice the number of years preceding.

Communications

I came to Canton in 1856 in a bark of some 600 tons, sailing around the Cape of Good Hope, in a voyage of 114 days. There were but three passengers besides myself. Our fare was ship biscuit (hardtack), potatoes, and salt beef and pork. Occasionally we had some light bread and tinned meats, which were just coming into use. We had no milk in our coffee and tea, and dessert only on Friday and Sunday. We ran short of water in the tanks, and had to depend on catching rain water to eke out the supply.

To-day, when we travel in steamers of from 18,000 to 27,000 tons and make the voyage across the Pacific in less than a month, the fare is like that of a first-class hotel, with fresh meat and fish, kept on ice or in cold storage, three times a day, with fruit and desserts, including ice-cream, condensed milk and cream daily. Now the passengers are numbered by the score; while pianos and organs furnish music for all who wish it, and a library provides books for those who prefer reading.

In 1856 our mail from America cost 42 cents a letter, and came by way of England, thence by steamer through the Strait of Gibraltar to Alexandria, from there on camel-back to Suez, and then by steamer to India and Hongkong, or by sailing-ship round the Cape. Now a letter is sent for 5 cents, and comes from New York

across the continent by rail, and from the Pacific coast by steamer, often reaching us within a month from date. Besides this we get our news by telegraph, and by reading the papers we learn one day what occurred the day before in Europe and America. Truly "many run to and fro and knowledge is increased." As to local news, we may have daily telegrams from Peking, Shanghai and other parts of China. As to newspapers, we formerly had two weekly papers in Hongkong, upon which we were dependent for our news. Now there are four daily papers in English, while there are numbers of Chinese newspapers both in Hongkong and Canton. China is no longer isolated, but begins to take her place among the community of nations, and the people are beginning to realize that they are but a part of a tremendous whole of which they formerly had no conception.

Changed Conditions

If communications with the outside world have increased, so have conditions changed. When I came, the merchants had a concession, known as the "Foreign Factories." Here they had their dwellings, godowas (warehouses), an English church, a garden where one could take a short walk, and a boat-house where they kept their boats and canoes for exercise on the river. Some lived in Chinese houses outside the walls, as did all the missionaries. All were confined to the suburbs, as no foreigner was allowed to enter the gates of Canton city. The missionaries lived in native houses at different points along the river, as it would have been very injurious to health to live in the low Chinese houses on the narrow, crowded streets. Some of the merchants whose business was connected with the shipping (ship-chandlers, etc.) lived on what were known as "chops"—an old vessel with the masts removed and the decks covered in, making a store and dwelling. These floated with the tide while anchored in one place, and were very healthful, as they had plenty of fresh air. They were chiefly at Whampoa and Hongkong, where the shipping was anchored. The missionaries usually lived in the second story of the house, while the lower story was occupied as a Chinese warehouse or for servant's quarters and kitchen. None lived in houses erected as foreign dwellings.

Now almost all are housed in buildings put up for dwellings like those occupied by the merchants. These are either in compounds or separated, and are much more comfortable and healthful than those formerly occupied.

As to food, Canton has always had a fine fruit market. Oranges, bananas, laichee, mangoes, pineapples, pumeloes, peaches, and melons are abundant in their seasons. But as to the supply of foreign food there has been a great change. Now we can get flour, butter, condensed milk, cereals of all kinds, preserves and canned vegetables of all kinds, whereas formerly few of these things were obtainable. Rice has always been a staple article of diet.

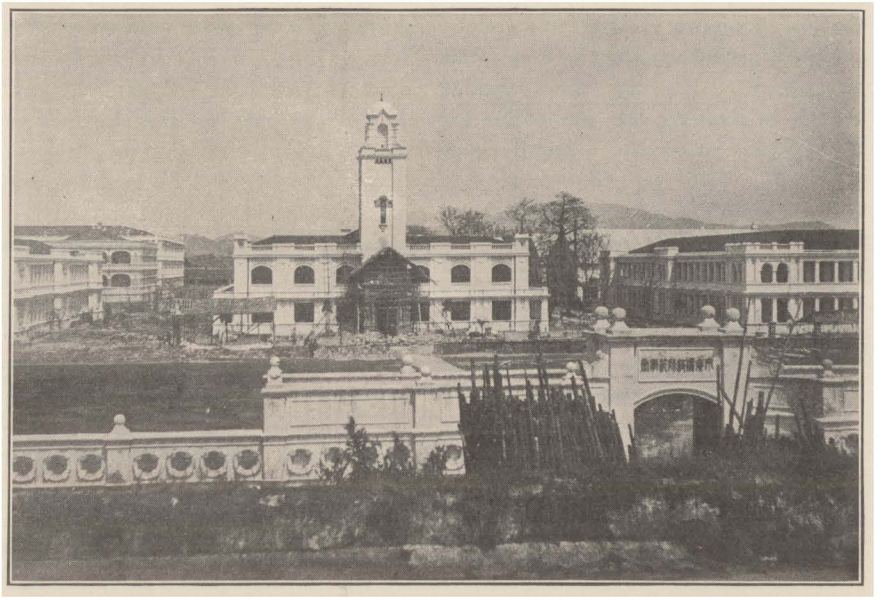
There were no stores in Canton where ladies could go shopping, and few where foreign clothes could be obtained; everything had to be bought, cut out, and made up by a Chinese sewing-woman. There was a tailor who made men's clothes. Now we have shops where almost everything

may be bought in the line of dry goods and groceries.

The appearance of the river is different from what is was fifty years ago. Then there were many enormous, big-eyed Tien-Tsin junks, which made the voyage up the coast once a year, going with the southwestern monsoon and returning with the northwest wind in the fall; then there were smaller coasting-vessels and numerous passage-boats to the river towns. Then the police-boats, with their banks of oars, frequented the river, whereas now we have steam gunboats and launches, which serve as revenue cutters and police-boats.

On land we have telegraph lines and telephone and electric-light poles, and lines of railroads running or projected.

The watchmen and patrols are now superseded by regular uniformed po-



THE NEW GOVERNMENT EDUCATIONAL BUILDINGS IN CANTON, CHINA

passenger-boats going to numerous towns in the interior of the province, and the swarms of sampans or little boats that may still be seen. We had a steamer a day to Hongkong and one every other day to Macao. Now we have some fifteen steamers leaving daily for Hongkong, not to mention a railroad under construction. The coasting trade is carried on in steamers of which there are usually three or four in port, while smaller steamers go into the interior or tow the licemen, with their batons instead of the old swords and rattan shields.

The Chinese People

To turn from progress in external things to the people themselves, there have been marked changes. While much of the old-time self-conceit, self-satisfaction and self-reliance still remains, in many respects the feelings of the people have decidedly altered. Formerly the scholars greatly affected the long flowing gown, immense

goggles and spectacles and a leisurely walk, whereas now they are fond of a military costume and air, brass buttons and a brisk walk. This is especially true of the pupils in the government schools. The ruling motive with the Chinese to-day is to cultivate the martial spirit, that they may be prepared to resist foreign aggression and assert themselves as the great, populous nation which they are. This is the secret of the desire to give up the use of opium. They have always regarded opium-smoking as a vice, but only recently have they come to realize that it is sapping the foundation of the people physically, mentally and politically. The example of Japan has had an immense influence over them. While the scholars and rulers were especially addicted to the use of opium, it was by no means confined to them. The civilization of China has reached the stage of the reign of *force* which has so long characterized the civilization of the West. May they soon reach the higher stage of law and brotherhood and peace, which seems to be dawning in the West, as indicated by The Hague conferences, and some of the socialistic movements in Europe, as well as by the growing influence of Christianity.

The masses of the people are changing as well as the higher classes. Instead of the old-fashioned cue and gown, many, especially of young China, have cut off their hair and wear the close-fitting foreign clothes. Foreign caps with brass buttons and a shade for the eyes are superseding the round skull-cap with its crimson knob, and leather shoes for those of felt and cloth.

Travel by steamers with their fixt hours of leaving and the common use of clocks and watches have quickened the pace of the people and tended to habits of punctuality.

Chinese contempt for and hatred of foreigners has not ceased, but manifests itself in a different way. Instead of the cries we had to endure in the streets formerly of "Kill," "Beat," "Kill the foreign devil," etc., we have the boycott, and public expressions by the press or by mass-meetings and addresses. In general there has been an improvement in the feelings of the people as the result of commercial intercourse and the work of the missionaries, but the Oriental masses are excitable and ignorant, and it is not difficult for designing men to create mobs and popular disturbances such as the Boxer outbreak. These outbreaks are often the result of real or fancied encroachments or assumptions. On the whole, the statesmen and the more intelligent classes are beginning to understand the foreigner much better than they did, and the masses of the people are better disposed.

Education and Missions

It is in this respect that the greatest changes have taken place in China. Perhaps the most marked change of late years has been that effected by the change in the system of government education. The old system of having the students pay exclusive attention to Chinese history and literature has been superseded by a broader one. Geography, physics, mathematics, chemistry and other branches of "Western learning" have been included in the curriculum, while much attention is paid to athletic exercises. In some schools the New Testament has been introduced as a text-book on morals; in all, Sunday has been given

as a holiday. Still much emphasis is placed on the worship of Confucius; the pupils are required to bow before his tablet on certain days, and he has been elevated in the Pantheon by Imperial decree, so as substantially to make a trinity of Heaven, Earth and Confucius. While teachers are not required to render the act of homage, Christianity is discriminated against, so that it is very difficult for a self-respecting conscientious Chinese Christian teacher to maintain his position in a government school.

There has been a marked growth in mission activity and influence. To primary schools have been added those of higher grades so that we now have Christian colleges as well as theological seminaries. A more solid education may be acquired here than in the newly fledged government high schools and colleges. In the highest examinations recently organized in Peking, a larger relative proportion of Christians than of heathen have succeeded in passing.

As to Christian literature, flourishing publishing houses have been established in Peking, Hankow, Shanghai, Foochow and Canton. Bibles, Testaments, tracts and other Christian books are published in large numbers, and have an increasing circulation year by year. Colporteurs carry this literature to all parts of the empire and find an increasing demand for it. If missionary education and literature have made such progress during fifty years, what shall we say of evangelization? In 1856 our operations were confined to the five open ports of Shanghai, Ning-po, Fuchau, Amoy and Canton, and a thirty-mile radius around them. In Canton we were not permitted even to enter the city gates, but were restricted to the outskirts. Now what a change! All China thrown open to missionary enterprise, not a province unoccupied by missionary workers, and the number of Chinese converts increased from 600 to 175,00. All barriers have been broken down, and instead we have "open doors."

In this season of unrest and of stiil impending change, the prospects for the future are most encouraging. The Gospel alone can bring that peace for which China longs. Then there are the by-products of Christianity; the demand for more popular freedom, the waning of foot-binding, the increasing freedom for women, and other new forces at work here. To God be all the praise.

A CENTURY OF PROGRESS IN CHINA

1807

One Protestant Missionary.
Not one Protestant Convert.
Bible Unknown.
No Hospitals.
Opium Trade Unmolested.
Footbinding general among Chinese women.
Western Learning Unknown.
No Daily Newspapers.
No Railroads.

1907

More than 3,000 Protestant Missionaries.
More than 150,000 Protestant Communicants Estimated.
New Testament studied with the Classics in the Government schools in some of the Provinces.
More than 300 Hospitals.
Use of Opium to be abolished in ten years.
Foot-binding custom under the ban of the Empress.
New system of education established in each of the 18 Provinces.
Daily Newspapers in every important city.
9,000 Miles in operation or construction.

"THE UNCROWNED KING OF CATHAY"

WHAT SIR ROBERT HART HAS DONE FOR MISSIONS IN CHINA

BY REV. JAMES JOHNSTON, A. T. S., BOLTON, ENGLAND

There is something of romance and pathos in the home-coming to Great Britain of Sir Robert Hart, from China, with a record not easily to be matched by any other chronicler in history. This sparsely built man, with thin gray hair, speaking modestly with a strong Irish accent, and conscious of the fact that he is "old, very old," has been aptly described "as the peaceful conqueror of the Far East, the uncrowned king of Cathay."

Some fifty-four years ago, Robert Hart, a lad of nineteen, the son of a Scotch-Irish mill-owner, of County Armagh, went out to China in the British consular service, and immediately began to organize a customs department for the Empire then just waking out of its long sleep. The story of his life is the story of the open door in China, and of a unique personality impressing itself on the impersonal "power behind the throne." There must have been some peculiar Oriental charm about the young European who, at the age of twenty-six, after a mere seven years of work as a consul in the land of suspicion, had so won the confidence of the Chinese Government as to be placed at the head of the customs system of that vast country. Two years later he was appointed Inspector-General of Customs in China, and subsequently has been the man to be finally reckoned with in all matters concerning the relations of China with the outer world. What he has achieved meanwhile is writ large in the last half-century of China's annals, according him world-wide recognition and distinction. Nor has he failed in that position as has been truly said to be the permanent trustee of foreign interests in China.

His achievements have been varied, wonderful and singularly far-reaching in the development of China's commercial, financial and administrative methods, and in securing for China more consideration from Western nations. When first Sir Robert Hart put his hand to the plow in the year 1861, only three treaty ports were in existence, whereas they are legion today. At the present hour the number of employees controlled by the Customs Inspectorate stands at 11,980, of whom 10,636 are Chinese and 1,344 foreigners. The postal system which he organized has helped to link together the many and varied peoples of the Empire in the most remote parts, while Peking itself has now eight deliveries daily. Altho Sir Robert has never exprest faith in a rapid evolution of China, he is not less confident that it will depend upon commercial progress rather than upon military or naval developments, hence his devotion to this method of pacific agency in order to combat the inertia of prevailing conditions in China.

It is, however, as one of the "heroes of the mind" that Sir Robert will be remembered by later generations. Throughout his long and stirring career in the Far East he has never wavered in his regard for the missions of the Protestant faith in China. It is on this account that British Methodists so gladly add his name to the list of its great sons who have rendered

conspicuous service to the State at home or abroad. Sir Robert, it is interesting to note, spent his early years in an Irish-Methodist school, and there received inspiration which he has not failed to make felt in the distant realm of the Flowery Kingdom. He has been worthily designated "the greatest and most sympathetic link between East and West," and, informally, he has strenuously espoused the work of missionary agencies.

A characteristic story is told concerning the earlier days of this veteran peace-maker in China. In the course of a few years after his arrival in China he was offered an important post in the Imperial Maritime Customs, then being started, concerning which he was greatly exercised. Failing to satisfy himself, he asked three of the leading Chinese missionaries, whose acquaintance he had formed, to pray for three days over the matter and only then give him their advice whether he should enter the service of the Chinese Government or join a mission staff. The three divines did not require the time he gave them, and all sent back the same opinion—that they saw no call in him to be a missionary.

In the course of his prolonged residence in Peking, he has sought by various means to advance missionary aims, one of the most valuable opportunities being his weekly garden-parties in the capital, which have been for many years the most delightful feature of the colony's missionary, commercial and social life in Peking. On these occasions, too, his passionate interest in music has been in striking evidence.

As may be supposed, Sir Robert's views on the opium traffic are pronounced. He says that the Chinese are in dead earnest respecting the evil. They wish to put an end to it, and their action against the use of the drug is prevailing. The authorities have checked it by already closing many dens, tho the habit is difficult to fight on account of its subtle temptation; and, further, where it takes a strong hold upon the victim he does not find it easy to give up the habit. Sir Robert adds: "It may, in the circumstances, be necessary to allow it to continue to exist during the present generation of smokers, but the action of the Government against it is so decided that I have little doubt the next generation will be non-opium smokers."

Of Sir Robert Hart's private relations with missionaries, Dr. Fowler, of the London Mission, who is (July, 1908) on furlough from the London Mission Hospital and Leper Home, Siao Kan, Hankow, Central China, has given a remarkable testimony. Speaking at the Mission House in London, the Doctor said that in his labors on behalf of the leper community, Sir Robert had been one of his best friends. "Over and over," said the Doctor, "I have been brought to the verge of despair. Sometimes there has even been no prospect of another meal for the people. But just at the psychological moment, as you call it, money has come, and in three cases when I was in despair I received from Peking a check for £100 ($500) on the Bank of England from Sir Robert Hart. I have never asked him for money, but led, as I believe, by God, the money has come. I could

tell you stories without number showing how God has blest the work and provided for it." It appears that Sir Robert has given assistance both timely and frequently, altho his method is eminently Scriptural, not letting his left hand know what his right hand does. When such gifts have been made they have invariably been accompanied by letters full of good cheer and kind wishes. In his sympathies he shows the widest possible view. Medical missions, especially work among lepers, medical schools for Chinese, Tract Society and Bible Society operations, have called forth his valued aid. Anything, in fact, which has tended to the uplifting of China has made strong appeal to him. He has freely given of his best for China, and his help is correspondingly forthcoming for any cause which makes for the betterment of China's children.

With regard to missionary prospects in the Celestial Empire, Sir Robert Hart takes optimistic and statesmanlike views. He appreciates highly the character and devotion of Christian missionaries, and the untold benefits, social and moral, which Christianity has brought to the East. China, he declares, has been for some tens of cycles living her own quiet life in seclusion from the rest of the world, developing in a sort of family circle; but it has been full of life, and the events of years to come would show that energy and vitality had been stored up to meet the new environment. Just as in material concerns and progress Sir Robert believes it desirable to have Englishmen to superintend Chinese workmen, "to form the buckle to the belt, as it were," so he maintains the same views respecting European and American direction of native teachers. In other words, China must be evangelized by Chinese agents. Given 40,000 native pastors, each one having on an average a parish of 7,500 souls, the enormous task of covering China with Christian agencies enters within the bounds of possibility. To effect this a considerable increase in effective Western missionaries would be necessary if, say, within the next ten years the complexion of the religious problem of China were to undergo an absolute change.

Sir Robert urges missionary societies, wherever possible, to increase the number of medical missionaries and trained nurses; to open more schools and colleges; to develop the work among women and girls; to establish more philanthropic agencies to help the blind, deaf and dumb foundlings and lepers, and to set up new orders of missionaries in the capitals, in contact with the literary and ruling classes, whose influence would be further accelerated through lectures, literature and friendly intercourse. With such forces in combination, the Christianizing of China need not remain a futile dream. "Until now," Sir Robert Hart observes, "we have been merely feeling the way and preparing foundations; but now the new generation is going to build, and China's pagoda will tower high among the nations."

EDUCATION AND RELIGION IN INDIA

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It is quite impossible to gain anything approaching a correct view of what constitutes the education of a people without putting before the mind an idea of that people's civilization; and civilization resolves itself, for educational purposes, into the religious and moral conceptions of a nation and its consequent social and political organization.

What is true of the development of the German school system in more recent times is also true of the development of the educational system of India in past centuries: the clue is to be found in the religious ideals as tempered by the prevailing social and political influences. Indeed, it has always been true that the presence of a dominant force in the life of a nation is seen to bring about some change in the educational system, making for the permanence of the existing ideals, or their expulsion, according to the aims of the leaders of the movement. And never have forces been found so dominant, or so calculated to take a deep hold upon the life of a people, as these conditioned religious ideals.

This recognition of the religious element among a given people must, of necessity, be followed by an examination of the means which the State, or the people, has, more or less consciously, adopted to bring up its children with a view to maintaining its ideals and its national life, in so far as its records make this possible. It is not necessary, however, for our present purpose to enter upon a detailed study of those means, so far as they have been present in India, in the molding of the educational ideals of the people. It suffices that we should recognize that through the whole system of Vedic literature and thought there runs one general governing idea, the omnipenetrativeness of the Deity, as it has been termed, or an indefinite, impersonal, spiritual pantheism. The practical effects of this pantheistic temperament were conspicuous in the fact that the highest aim of the Hindu is abnegation of life with a view of the absorption of the individual into the "All." Transmigration was only a step in the process of absorption. Before the All-One the individual is of no moment. Such an idea, if rooted into the nature of a people, is an effective check to all self-reliant activity, weakens all sense of individual responsibility, and destroys the ambition for excellence. Ascetic contemplation becomes the supreme virtue in religion and in life. Thus the ethical virtues of a people, whose deepest convictions are pantheistic, and whose highest hopes are personal absorption in the universal, are such as patience, docility, gentleness and resignation. These are naturally accompanied by politeness, respect for parents and elders, and obedience to the powers that be, both civil and ecclesiastic. All these are excellent, so far as they go. But duty in the old Greek sense, or in our Anglo-Saxon commanding sense of the word, and the virtues flowing from a strong, virile personality, which controls circumstances and shapes the life, were not to be expected, nor were they found.

The educational significance of

this religious and ethical system, dominant in India for so many centuries, lay in the fact that it was the natural expression of the real Hindu mind, which was dreamy and metaphysical. It is, however, worthy of note that Hinduism was not, in its origin and essence, a religion of mere externalism. It was the inner life of the soul that was of moment, and when this was lost sight of Buddhism arose. When sacrifice and ceremonial began to supersede the intellectual and ethical elements of Brahmanism, the reform that Buddhism attempted followed.

But the effect of Buddhistic teaching on the Hindu mind was not an awakening of the individuality; for, while the God of Brahmanism was a union with the absolute Being, not to be distinguished from absorption, the God of Buddhism was extinction of the individual, not to be distinguished from non-existence. In both cases individuality was gone.

While Mohammedanism, on the other hand, was more individualistic in its teaching, and certainly more practical in its general effects, and altho the Mussulman power was dominant in India during so many centuries, the Islamic faith was so foreign to the country, and so iconoclastic in its relations and contact with the Hindus, that Mohammedanism never became a force in the social and educational life of the people, notwithstanding the fact that its followers constitute one-fifth of the population of India.

In approaching this subject of education in India we are met also by the great, all-influencing socio-religious and anti-individualistic fact of *caste,* a system which grew up gradually and which claims to be as old as the Vedas. Throughout the long story of the study of letters, and of the preservation of culture in India, we must recognize the presence of the permanent influence of this Brahman caste system. It determined the character and the area of education. While its origin may have been based upon social conditions, it came to have a religious sanction, and its observance became largely the religion of the people.

The British System of Education

Having placed before ourselves the predominating religious ideals of the past, and the consequent educational system among the people of India, we are now prepared to enter upon a brief consideration of the development of the modern British system of education which has been superimposed upon the ancient indigenous system, so long-lived and so wide-spread in India, and so religious in its origin and ideals.

To those who are within, and who are so personally concerned with the introducing of the new and with the conserving of that which is useful of the old, serious questions have been presented, as numerous as they are perplexing. For those men and for the splendid courage and fine spirit they have shown in meeting their heavy responsibilities and in carrying forward so successfully their stupendous task of putting new wine into old bottles without doing violence to either, the writer, after personal experience with them and a knowledge of their achievements extending over a number of years, has only the greatest admiration.

From the standpoint, however, of

one who is studying from without this striking experiment, whereby the newest European methods are being applied to the reorganization of a long stationary Asiatic society, and who is looking for the lessons that may be useful in the development of an educational system still more controlling than that in India is to-day, the problem of our thesis, the right relations of education and religion in India, still remains unsettled.

The place of moral and religious instruction in a state system of education has always been a question of deep concern and of difficult solution. It has led also to the adoption of widely differing policies.

In ancient Greece and Rome religion became a function of the State, and closely allied with their educational systems. In the Middle Ages the Church and the State coalesced and formed so intimate a union that the domain of each was entered by the other. During nearly 1,500 years, the religious influence was above every other. Religion taught the other branches of civilization to speak its language. Philosophy, Science, Art, and Politics were all permeated with religious terminology. Their motives became religious. But, finally, a differentiation took place, and men began to distinguish between the things of Cæsar and the things of God. The school, which throughout the Middle Ages was the creation of the Church, has, in most countries, passed into the control of the civil government, and there has been a consequent declension in the emphasis placed upon the religious element in education.

The attitude of the present day toward religious instruction is very divided In Germany and France we see the working of two diametrically opposed policies. In the former, religious instruction is as definitely prescribed by law as in the latter it is proscribed. This may not be so surprizing as these nations represent two different races, which have always been, more or less, in antagonism. But it is not so with Great Britain and the United States, who are people of the same race. And yet here, again, we see wide differences of policy. For, in England, education has always been largely carried on under religious auspices, and, at the present time, the controversy over the participation of the Church in education is a dominant political issue. In the United States, on the contrary, there is a complete separation of the Church and State, and the practical exclusion of definite religious instruction.

We may say, in general, that the secondary aim of education in Europe has been to produce gentlemen and Christians. In India religion has, for twenty-five centuries, sanctified the pursuit of knowledge, as the path to liberation from the world and absorption in God. When the English undertook the education of the Indian people, the unwisdom of government interference with the religion of the Hindus was generally conceded, and they bound themselves, by repeated pledges, to the maintenance of religious neutrality. This principle, asserted by all the great Governors of India, solemnly proclaimed in the famous Director's Dispatch of 1854, the great Charter of education in India, and reiterated in the Recommendations to the Education Commission of 1882, was regarded by the Hindus as the great safeguard of their

liberties. But the principle cut both ways. Stript of all secondary and ulterior aims, government education was confined to the primary object of conveying knowledge.

If education is training for completeness of life, one of its primary elements is religion. If an educational system be established on a basis which excludes this religious element, the result will inevitably be a deterioration of the highest national type, and the loss of the finer qualities which are the safeguards of purity and unselfish conduct. Education can never grow weary of the assertion of the truth that nothing has so much value as the will guided by the right, or by a sense of duty. The education which trains the mind is eminently desirable, but that which forms the character, which is the actualizing of duty, is absolutely indispensable.

And right here, what we believe to be an entirely sound educational theory has its application to the system adopted in India. The elevation of the Hindu character is admitted by all intelligent Hindus, no less than by Englishmen, to be a prime necessity. The failure of the present educational system in India to do this, to instil in her people a commanding sense of duty, to lead them to the practical adoption of the virtues of morality, in a word, to give them such moral strength as is possest by the nations of Europe and America, after long centuries of religious instruction, this failure gives countenance to the famous classification by the London *Spectator* of the culture of the Bengali Babu, along with that of the Roman nobles in the period of the empire and of the Chinese *Literati* of the present, as constituting the "Three Rotten Cultures" of history.

The religion of the Hindus is, for the educated, a philosophy, and, for the ignorant, a system of observances. They have no definite scheme of morals and no religious books in which the moral element holds the highest place. Custom is the sole support of morality.

The Need of Religious Instruction

Along with the dissolution of many ancient customs which English rule and Western learning brought about, the customary morality received a grievous shock. To learn that the world was not made exclusively for the Brahmans, that the earth was not made of concentric rings with India as the center, and that it does not rest on the back of a tortoise, could not but have the result of shaking belief in many other vain theories of the world and of life. Elementary science taught that whatever might be the power of the Brahman he could not make water boil at any other temperature than that at which it naturally boils, and that a million repetitions of the names of their gods will not keep epidemics away from unsanitary houses. This decay of old influences has led, among the classes affected by contact with the English, to a certain weakening of the moral sense, such as it was. The result is that intellectual progress has outstript moral progress in India, and that the bonds of ancient tradition and of religious sanction have been abruptly snapt. Generations of young men are growing up in that country who have no deep religious convictions, no fixt moral principles, no well-defined rules of conduct, "no landmark on earth,

and no lodestar in heaven." The ancient Hindu ideals exist no longer, if they ever did, as a moral dynamic in ordinary life. It is philosophy, but it is not food.

A keenly intelligent and observing Englishman, who has spent many years in India, recently sent out this warning: "Our Indian education is creating an immense class, for whom it has largely loosened the authority and obligations of the past, and who, with quickened intellectual capacities, crave for a career which we can not afford to open for lack of that moral fiber with which we have failed to supply them, in the place of what they have lost. Such a situation is charged with peril; and it can not possibly stop there. We must go on to furnish those moral and spiritual forces which alone can supplement and justify the education."

Those in high places of authority in India have also recognized this need. The governor of one of the provinces said not long ago, in his address as Chancellor of Allahabad University: "I agree with those who think that education should, from the beginning, be combined with religious teaching; but the difficulty is to effect the combination in India. The Government must observe an attitude of strict neutrality in all religious matters, and it would be impossible for its educational officers to impart religious instruction in its schools and colleges. The only satisfactory solution of the problem lies in the extension of the principle of grants-in-aid, the establishment by independent managers and associations of schools and colleges in which religious instruction can be freely given hand in hand with secular education. The State, looking only to the quality of secular instruction, should assist such of them as ask for assistance."

The press of India informs us that the present Governor-General has also been drawn into this discussion and into the recognition of the need of religious instruction along with secular education. In March of this year the Maharajah of Darbhanga, accompanied by a deputation of the Hindu Religious Society, presented to the Viceroy, on behalf of the body, an address, the signatures to which were representative of leading native States and of three great religious shrines in India. The address stated that the society was a primarily religious and non-political one, and that their main object was to secure the imparting of religious with secular education. The Earl of Minto, in his reply, sincerely welcomed the distinguished deputation and exprest complete sympathy with the aims of the society.

Missionary Education

The best answer, however, to this great need has been found in the so-called Missionary Educational System, so long and so widely established throughout India; and this need has been met, in part, by the large number of schools and colleges maintained by Christian religious societies, which form so important a part of the educational system of India, and wherein religious instruction is an essential feature of the daily curriculum. That this demand for moral training exists, and that this opportunity for it is appreciated, is best attested by the fact that these missionary institutions are so largely attended by non-Christian Hindus, notwithstanding, and possibly, in part, because of the defi-

nite daily instruction in religion with the Bible as text-book; and this when ample opportunity is afforded for attending schools under government and Hindu auspices, where no religious instruction is given.

Thus it is that the whole history of British education in India is not without large interest and deep significance. The reaction of the West on the East and the revival of peoples everywhere visible, in India, in Japan, and in China, is a phenomenon as remarkable as any in modern history. In India, where a social order has been based for 2,000 years on a deep philosophy, the study of this revival can not be without attraction for those who are observing the tendencies of the time. A primitive society has suddenly awakened to find itself face to face with an enemy it is powerless to resist. The modern world, where it does not absorb, destroys. In the East British education is an agent at once destructive and constructive. Which it shall be depends largely upon the Christian people of England, with the cooperation of those in America.

Whatever may be the future of the English connection with India, it is, at any rate, certain, to use the words of the great religious reformer, Wilberforce, that "by planting her language, her knowledge, and her opinions in her Asiatic territories, she has put a great work beyond the reach of contingencies."

The ideas which have been introduced into India, ethical and moral as well as political, can not be ineffective among a people so interested in intellectual and religious questions as are the Hindus. They can not but germinate, and finally change the whole face of Indian society. The present is strong and practical, as well as distinctly religious. The future must share many of its characteristics.

THE HOME MISSION PROBLEM IN CANADA

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The churches in Canada are to-day face to face with the greatest Home Mission problem of any Christian country in the world. This problem is being faced with courage and determination, and the eyes of the Christian world are watching with prayerful sympathy that the problem may be solved with honor to the churches and blessing to the people of the Dominion.

I. The Field

The field where this problem is being worked out stretches from the Atlantic to the Pacific—from the Maritime provinces and Labrador on the east to British Columbia and the Yukon on the west—a continental expanse of nearly 5,000 miles. From south to north this field stretches from the forty-ninth parallel and the United States boundary line to the northern Herschell Island within the arctic circle.

This field embraces not only such regions as the northern stretches of Quebec and New Ontario, of the great Western prairie provinces, of the coast bounds of British Columbia—regions now being opened up by railways and the inflow of immigration; but also contains great stretches of

the least known and least explored regions of the earth: such as Ungave, Keewatin and Mackenzie Districts. And yet there are Christian missionaries along the bleak Labrador coasts, on the shores of Ungava Bay, on the east, south and west coasts of Hudson Bay, and at Fort McPherson and Herschell Island within the arctic circle.

This field is the vision of the Canadian churches. When Cartier with his 120 brave mariners first stood on the shores of Gaspé Point in 1535 they raised a cross with the arms of France to symbolize possession by the King of Kings and by the King of France. In the passing of French régime from Canada part of that vision has been lost, but the other part remains and is to-day the vision of half a continent. The Canadian churches have resolved that throughout this great field no community shall be without the Gospel minister and the Christian Church.

And this is no mere empty dream. It is being realized. The Presbyterian General Assembly rejoices that there is no community in Canada to-day where a dozen Presbyterian families can be found but has a Presbyterian service, and this is largely true of other churches as well.

II. The People

The population of Canada is about 6,000,000. As a people Canadians are a church-going and Sabbath-keeping nation. Good foundations were laid in the past amid suffering and sacrifice, when the increase in population was slow. Thus good quality was established before quantity was enlarged. This has probably been great gain.

The flow of immigration, however, has now come and the churches are being put to the test as never before. It is this increasing tide of immigration that constitutes the crisis of the Home Missionary problem, as may be indicated by the following: Immigration in 1900 was only about 24,000; in 1904 it was nearly 150,000, while in 1907 it reached nearly 300,000. The great majority of these are being settled in far-flung communities throughout the Western prairies and the problem of the Church is to follow them with the missionary and the Gospel ordinances. This problem looms large when we remember that this immigration movement is proportionately the largest of any country in the world. Immigration to the United States never passed beyond an increase of one and one-half per cent. of the population, whereas that to Canada has already reached fully three and one-half per cent. It is well known that the problem was almost too large for the churches in the United States, and the serious question is will it be too large for the churches in Canada? "We have hard work to do and loads to lift."

An important feature of this immigration question is the variety of nationalities and languages, and the consequent variety in national moral and religious ideals. These people represent almost every country in Europe and Asia. Some thirty languages are spoken in Winnipeg. Large numbers a few years ago came from Central and Southern Europe, tho this immigration is being discouraged. We are now seeking the best immigrants possible and it is good to see that in 1907 more than half our total immigration, viz., 160,000, came from the British Isles. Another army of 50,000 good farmers came from the United States,

and also increasing numbers from Scandinavia, Holland and other north countries.

A few examples will set forth the variety and magnitude of this aspect of the problem. There are nearly 100,000 Ruthenians (Galicians) now in the Western provinces. Because of oppression they are with us, and consequently they are ignorant and poor. They are suspicious of governments and regardless of education, but not irreligious. They stand in close relation to the Greek and Roman churches, but because of past oppression are distrustful of both. The effort of the Roman Catholic Church to enfold them all within its care has not been altogether successful. They have organized an Independent Greek Church of Canada, which is not only Protestant in spirit but Presbyterian in form. About one-third (30,000) are already within the membership of this new Church, and their numbers are rapidly increasing. Mission work among these Galicians was very slow for some time because of distress, but the medical, hospital, and educational work carried on among them, especially by the Presbyterian Church, gained their confidence, and hence their approach to the Presbyterian mission and college authorities in Winnipeg for guidance in organizing the Independent Greek Church. There is a training class for Ruthenians in Manitoba College, Winnipeg, under the care of Principal Patrick, for the purpose of training ministers and teachers for their own people. Mr. Michael Sherbinin, their wise and good leader in this country, takes part in this educational work.

Then there are nearly 10,000 Doukhobors in the Western prairies—a people now widely known but little understood. Not since the migration of the children of Israel from Egypt to Canaan has there been such a migration of a whole people from one land to another. These people, because of long oppression, are also very ignorant and poor, but they are clean, industrious and religious. Their fanatical religious pilgrimages have widely advertised them, but by wise and careful treatment at the hands of both government and Church these pilgrimages are passing away, and the work of education and assimilation is well under way.

One of the most serious problems is the Mormon community of about 10,000 in southern Alberta. They are, of course, under pledge to the Government that polygamy will not be practised in Canada, but whether that pledge is faithfully observed is by no means certain. Certain it is that their teachings are not changed, and that their political aims are the same here as in Utah. It is probably a national mistake that they are tolerated in Canada at all, but since they are here they are to be regarded as part of our Home Missionary problem. The policy of the Presbyterian Church in planting missions right in their communities is probably the wise thing, for while small results are seen in the way of conversions it is the necessary antidote to a very vicious disease.

Probably the most serious matter facing us at the present time is the sudden influx of Asiatics into British Columbia. The deplorable riots in Vancouver last fall brought this whole matter into the lime-light view of the whole country. There are now between 30,000 and 35,000 Asiatics in British Columbia, namely, about 18,000 Chinese, 12,000 Japanese, and 2,000 Hindus. In the House of Commons,

Hon. Lemieux stated that in British Columbia there are 25,000 Oriental male adults and 75,000 white male adults—*i.e.*, in every four men in British Columbia one is a yellow man. Unless this immigration is soon limited it will become a most serious problem, both for Church and State. They do not assimilate and they are heathen. The Methodist and Presbyterian Churches have carried on work among them, but with little success. It is easier to evangelize the Orientals in their own country than in ours, for various reasons. This may be our shame, but 'tis true, and true in the same way as the work of Geddie, Gordon, and Paton in the New Hebrides was greatly hindered by the vicious sandalwood traders.

Space forbids our dwelling further on this aspect of the problem, tho it would be interesting to take a look at the 32,000 Mennonites, the 25,000 Icelanders, the Barr colony of 2,500, the Scandinavians, Hollanders, Germans, Austrians, Hungarians, Poles, etc. To Canadianize and Christianize all this varied mass is surely a serious problem.

III. The Survey

Taking a brief glance a few words will indicate the special Home Mission features of different parts of the field. The most serious aspect in the Maritime Provinces of Nova Scotia, New Brunswick, and Prince Edward Island is the migration of a number of families and many young people to the Western provinces. Thus the strength of the larger congregations is weakened in their support of Home Mission work, and the smaller congregations do not gain the strength to pass beyond the Home Mission stage.

Coming to Quebec, or French Canada, we find a solid body of Roman Catholicism, and the Home Mission work here goes under the name of French evangelization. By this we mean that the Protestant Church takes a proper advantage of every open door to introduce the Bible into the homes of the people, to provide a higher Christian education open to Catholics, such as the Point Aux Tremble schools carried on by the Presbyterian Church at an annual cost of some $20,000, and which has good success, also to establish missions among the few Protestant communities in the province. This evangelical and educational work costs the Presbyterian Church about $45,000 per annum. Other churches do similar work.

The Home Mission work in Ontario is of much the same character as that in the Maritime Provinces. New Ontario to the north and west has recently opened a large field for work in lumber and railway camps, in mining and agricultural districts. The Reading Camp Association, under Mr. Alfred Fitzpatrick, has done a noble work among these camps.

The three prairie provinces—Manitoba, Saskatchewan, and Alberta—present aspects in common. Those provinces embrace the greatest and most compact grain-growing region in the world, being 900 miles in length and over 400 miles in width. Into these provinces the great flood of immigration is flowing. Here are to be found nearly all the foreign immigrants—the Ruthenians and Galicians, Doukhobors, Mennonites, Icelanders, Mormons, Swedes, Norwegians, Hollanders, Germans, Danes, Austrians, Hungarians, Poles, Laplanders, etc. Also the great bulk from the British Isles and the United States are flowing

here. Here is to be seen the marvelous expansion of Home Mission work as represented by 100 new mission fields per annum by both the Presbyterian and Methodist Churches. Here is opening up the most stupendous and inspiring Home Mission problem of any Christian country in the world.

British Columbia and the Yukon have the special features incident to the nature and industries of the country. Home Mission work here lies among the thousands of homeless men in lumber and mining camps—work that has been immortalized by Ralph Connor in "Black Rock." Also many railway camps and the toilers of the sea, and an enlarging work among the growing ranching and agricultural communities. And here in British Columbia is the great problem of nearly 35,000 Orientals, which is a distinct challenge to the Church and the most difficult work Christians have yet undertaken.

Before closing this survey mention must be made of the 112,000 Indians, scattered on their reserves from east to west. Whatever history says of the past, or oracle speaks of the future, the stated fact of the present is that in Canada to-day the Indians are not a dying race. Thanks to a wise Government and a heroic Church, the reproach of the past is being removed and there may yet be a future for these heroic "Lords of the North." In 1907 their numbers increased by 1,000 souls, and all the churches are engaged in evangelizing the Canadian Indians.

IV. The Churches

The churches provide the resources by which the problem is to be solved. The leading churches in Canada according to numerical strength are the Roman Catholic, Methodist, Presbyterian, and Church of England in the order named. The Roman Catholic flock is about forty per cent. of the entire population, the Methodist seventeen per cent., the Presbyterian sixteen per cent., and the Church of England thirteen per cent. And it is interesting to note that this relative position and strength have remained almost the same for the past fifty years.

Some peculiar features will indicate the special Home Mission aspects of each Church. The Methodist Church is numerically the largest Protestant Church in Canada. For the past hundred years she has prosecuted her missionary work with great vigor, and her early labors among the lonely communities in forest and by lake and river gave her a place which she still holds of being the leading Church in the country districts of Ontario. She is to-day doing a splendid work on the Western prairies, reaching forth to every community. To the Methodist Church belongs the chief honor of having no State Church in Canada. The famous Dr. Egerton Ryerson was the successful champion of the free voluntary Church in this country. This Church carries on the largest work among the Indians and is second only to the Roman Catholic Church in this work. The Government gives her some $50,000 per annum to help prosecute this work. For aggressive Home and Foreign Mission work she now raises nearly $500,000 per annum, and is planning to raise $600,000 during this year.

The Presbyterian Church, tho a little smaller numerically, is the running mate of the Methodist Church. In the early days she laid strong re-

ligious foundations in the Maritime Provinces through such men as McGregor and McCullough. The Huguenots were also Presbyterians. The chapter in her history on Dr. Black and the Selkirk Settlers at Kildman is one of the most inspiring on record. Here is the Westminster Abbey of the Canadian West. Her pioneer work on the prairies, led by that greatest of missionary statesmen, Dr. Robertson, has given her first rank as a Mission Church. By her medical, hospital and educational work among the Galicians she guided the movement to organize the Independent Greek Church, by which already 30,000 are saved to Protestantism. She also has led the work among the Mormons. She has done most of the hard work in the Yukon and is the strongest mission Church in British Columbia. She raises over $500,000 for missions.

The Church of England has no State standing in Canada, which is proving a blessing in disguise. The spirit of voluntary support is developing her life and work. She has first honor in having sent her missionaries to the farthest posts of settlement in Canada. This mainly through the channel of the Hudson Bay Company. Thus we find her work long established among the traders and Indians in such regions as Ungava Bay, by the Whale River, at east of Hudson Bay, Moose Factory and Fort Albany on James Bay, Fort Churchill and York Factory on west of Hudson Bay, and away to the northern districts of Rupert's Land, Athabasca and Mackenzie districts. Her most heroic mission is now represented by such work as Dr. W. Grenfell is doing among the deep-sea fishermen on the coasts of Labrador, by the work in the arctic circle at Fort McPherson and Herschell Island, and the medical mission work of Rev. John Antle among the camps on the coast of British Columbia. Such names as Bowpas, McRae, Loftus, Grenfell, and Stringer add luster to any church. The great mission work of the Church has been greatly aided by support from the Society for the Propagation of the Gospel in England, which has contributed no less than $10,000,000, and which is raising $100,000 now for immediate needs of her work in Canada.

Other churches, such as the Baptist, Congregational, Salvation Army, etc., are numerically small in comparison with those other churches, but are doing just as faithful and heroic work according to their strength.

The problem looms very large as the population increases, but the churches are nobly responding to the urgent call. So far we have no serious alienation of the masses to deal with, and we are likely to keep our Christian Sabbath. We are thus with faith and hope prosecuting one of the most inspiring Home Mission problems in the world to-day.

BEACON-LIGHTS IN MODERN MISSIONARY HISTORY

WILLIAM CAREY, THE MISSIONARY TRANSLATOR

EDITORIAL

One name stands out boldly in missionary history as a light on a headland. It is the name of William Carey, the great translator of the Bible in whole or in part into twenty-four different languages.

In some respects, Carey's career has been without a rival in its remarkable features. The story of his life is familiar, but never grows wearisome.

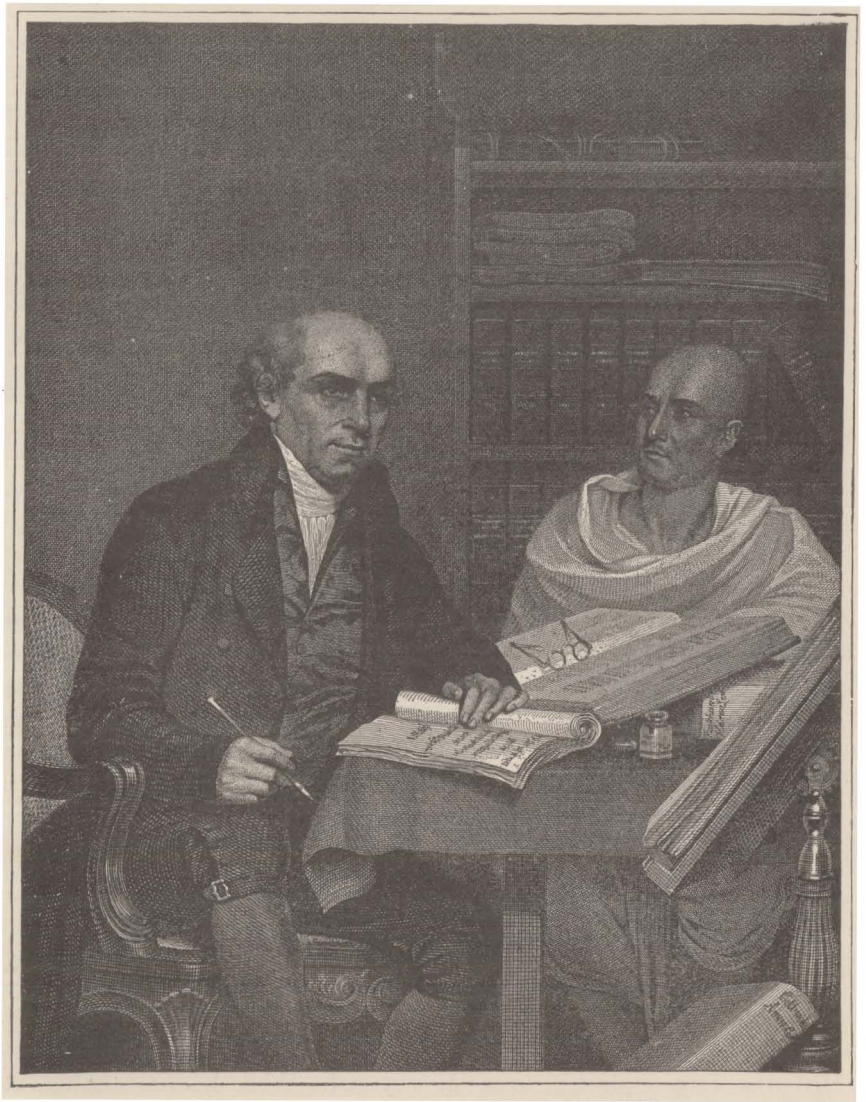
Born at Paulerspury, August 17, 1761, Carey was contemporary with Thomas Scott, Andrew Fuller, John Sutcliffe and John Ryland, afterward intimately linked with his life work. His father, a journeyman weaver, became in 1767 parish clerk and schoolmaster in the parish, a common combination in those days; and this was the providential provision for William's simple schooling. But for this, the poor boy might have got no training.

The child proved father of the man, having a decided bent for natural history, botany, and particularly language. His little room became a miniature museum, and his mind a treasure-house of word-curiosities. He not only eagerly read books of history, science and travel, and "Pilgrim's Progress," but while still a mere lad he memorized Dyche's Latin Lexicon! How obviously the boy at school had started on his pilgrimage to the unknown goal as leader of missionary translators! At the age of seventeen, Carey was living at Hackleton, as an apprentice to Clarke Nichols, a shoemaker, and later to Thomas Old. He thus illustrated Coleridge's maxim that shoemaking has given to the world more eminent men than any other craft.

This was Carey's second school. But it is to be feared that his mind was little given to his trade, and that he would never have attained eminence as a cobbler. On the bench beside him, even while he plied his tools, lay such borrowed books as Cook's "Voyages Round the World." Work often halted while his mind was absorbing a knowledge of those facts, whose language to one who can interpret it is so unmistakable, and whose logic to one who will follow it is so irresistible.

Among Nichol's books he spied a New Testament Commentary, where he first met Greek letters. Curiosity, always alert when language presented its mysteries, led him to a learned weaver, from whom he obtained the key to unlock the mystic meaning of those hieroglyphs—another step in the career of translator.

Up to this time, grace had not touched his wayward heart, and he was guilty not only of lying, but of theft, and was exposed to his master as a culprit. Through the influence of a fellow apprentice, he was led to see his sin, and, after vain attempts to establish his own righteousness, submitted himself to the righteousness of God. The law became the third of his schoolmasters—to lead him to Christ. He was helped by a follower of William Law, and more by Scott, the commentator, whom he met at Mr. Old's house, and who was



WILLIAM CAREY AND HIS TEACHER TRANSLATING THE BIBLE

drawn to him with a lifelong interest, and afterward called his shoeshop "Carey's College."

He became identified with a small body of dissenters at Hackleton, and married Dorothy Plackett before he was of full age—a step that proved far from happy or helpful. When Mr. Old died, he put up a modest sign-board, yet to be seen at Regent's Park College in London—

"SECOND HAND SHOES BOUGHT AND ——"

the last word is partially obliterated, but was probably "SOLD."

At the association meetings at

Olney he met Andrew Fuller, and was encouraged to undertake preaching in an occasional ministry of about three and a half years. At the age of twenty-four, he was formally set apart, in 1785, to the work of the Gospel and was called to Moulton. His stipend of fifteen pounds ($75) a year would not keep body and soul together, and, he sought to eke out a subsistence by teaching. But his attempts as a pedagog were never a success. He confest, "When I kept school, the boys kept me." He then contracted with a party at a neighboring village to make boots, and once a fortnight trudged to and fro with his bag to carry his wares or bring supplies.

In 1789 he was called to Harvey Lane, Leicester, where Fuller, Sutcliffe and Ryland were again present at his induction. Even here an inadequate income compelled a resort to teaching.

All this belongs to the preliminary and preparatory period of Carey's life work. The peg had not found its hole, and would neither fit nor fill the hole it was in, nor stay where it was put. God had another sphere for this journeyman shoemaker, unsuccessful schoolmaster, and second-rate preacher.

His true career pivoted upon a *missionary passion that could not rest without a missionary sphere.*

It is interesting to note the simple steps by which he reached this foreordained work and preeminent success.

First of all, he was brought face to face with the *facts of a world's need,* which to a truly converted man make their own appeal. Facts, to such a soul, both start a fire and then feed the fire with fuel.

Captain James Cook, the famous navigator, had in 1768 set sail, in the *Endeavor,* in command of an expedition to Tahiti, in the interests of astronomic science, to observe the transit of Venus. He visited also New Zealand, New Holland—now Australia—New Guinea, voyaging by Java, Batavia and Cape of Good Hope. Then, in 1772, he undertook a second voyage, for the discovery of the Terra Australis Incognita in the *Resolution* and *Adventure.*

"Cook's Voyages" thus came to have not only a scientific value, but a romantic and pathetic interest, especially to young and somewhat curious and adventurous minds like that of Carey. It was just about the time of his inquiry after a better life that this story of world-wide travel fell under his eyes. As he now began to see that Christ was the Savior of sinners, he also saw that the world was full of sinners needing just such a Savior, and that in those lands visited by Captain Cook, millions of human beings lived and died in the most awful death shade, not even *knowing* of this salvation. And from his shoemaker's awl he turned to this fascinating portrayal of the sin and need of a race; and William Carey could not rest. While he was musing, the fire burned that consumed selfishness and carnal ease.

A second step, so far as can be traced, was that very natural one—"then *spake* I with my tongue." He could not keep silence—the speech became vent for the flame. He began to talk to his brethren about the subject of missions, as Mills and Judson and their fellows talked twenty years later at Williamstown; and others

caught fire by contact with a man whose soul God had set aflame.

The third step appears to have been the reading of Jonathan Edwards' "Call for Extraordinary Prayer" for the effusion of the Spirit in all lands. This had been issued at Northampton, Mass., in 1747, and fell into Carey's hands. It was republished in Northampton, England, about 1783—and was God's provocative to both prayer and organized work; and any one who reads it will not marvel—for it burns even yet with the fires of God's altar.

And now other steps followed in too rapid succession to be individually traced. The Northampton Association set apart the first Monday of each month as a "concert" of special prayer. Andrew Fuller's "The Gospel worthy of all acceptation" was another inflaming message to Carey's soul.

Meanwhile he had taken a very important stride forward in making for himself, out of the crude material that a shoeshop would furnish, a map of the world, on Mercator's projection. He pasted together sheets of brown paper, and with a brush and shoemaker's ink, he drew a picture of the world's need that would keep facts before him. Every leading nation had its visible area, and figures carefully recorded, population, religion and other statistics that needed to be borne in mind. All this is of intensest interest as showing what a poor man will do who has no access to large libraries, no scholastic culture, no pecuniary means, simply by dint of resolution, earnestness and perseverance—those three guardian angels that are at the beck of us all. He always disclaimed all genius—and said, "There is one thing I can do: I CAN PLOD."

Before the end of 1786, at a minister's meeting in Northampton, Carey submitted the practical question, "Whether the command of Christ were not binding," etc, and was met by the reply that nothing in the way of a world's evangelization could be done without a new Pentecost with its gift of tongues! This is probably the true version of the "sit down" story so frequently told. But Carey could not keep silence. Again, five years after, at Clipstone, he was urging the formation of a missionary society, and at Nottingham, preaching from Isaiah liv. 2, 3, he gave to the Church that motto of the modern mission century:

> Expect great things from God;
> Attempt great things for God!

And at the close it was determined to *formulate a plan* at Kettering, in 1792, which was done. The Baptist Missionary Society was born in Widow Wallis' parlor, and its swaddling-clothes were a paltry subscription from thirteen Baptists, of £13, 2*s.*, 6*d.*

The next step was inevitable. The flame within demanded a self-surrender, and Carey with Thomas sailed as the first missionaries to India in 1793.

It was a step not easily taken. Mrs. Carey refused at first to go and this complicated matters, but he dared not look back. His hand was on the plow. Even after boarding the *Oxford*, the outgoing missionaries were ejected for lack of a license from the East India Company, and but for a Danish vessel might not have got to India. But the delay had secured

Mrs. Carey's consent to join the party of eight, who landed in Calcutta five months later.

The devil was not dead, and once and again he hindered. Attempts at settlement were again and again baffled, until finally Carey found employment as superintendent of an indigo factory at Mudna Batty, meanwhile plodding at Bengalee, so that in August, 1794, he was *already translating*. The workman and his foreordained work were dovetailing!

In 1800, we find him at Serampore —a Danish settlement, where for many years was to be the mission compound, and where Marshman and Ward and others joined him, forming a sort of community, on New Testament principles, with all things common, and no work engaged in but for mutual benefit. Five years later their unity found expression in an "agreement," which was read publicly thrice a year—a model document, apostolic in tone.

Three events mark the early residence at Serampore—Krishnu Pal's baptism, as first convert, the issue of the first Bengalee New Testament, and the appointment of Carey to his professorship in Fort William College. The man who had had no university training became a teacher of Bengalee, and later of Sanskrit and Mahratta.

Mark the self-denial of this pioneer missionary. With an income that rose to £1,500 annually, he, like Wesley, limited his wants, reserving but some forty or fifty for family uses, all the rest going to the mission. He held his post till 1830, within four years of his death, and property valued at upwards of £16,000 was finally passed over to the Society.

He faced hostility so violent, at times, that the whole work was in peril. But God helped. Carey's duties took him regularly to Calcutta, so that he did no little preaching, but his grand work was neither to be found in pulpit nor professor's chair, but in translation, to which all else was secondary and subsidiary.

Before 1796, Carey had started his Bengalee grammar and dictionary. In 1797, had almost completed the New Testament and Pentateuch; in 1809, the Bengalee version was complete.

As early as 1804 he contemplated translations into seven tongues, Bengalee, Hindustanee, Orissa, Mahratta, Teluga, Kurnata and Tamil. In 1811 he resolved to prepare a grammar of all the languages in which the Word of God had been or might be translated. In 1812 fire wrought havoc in the printing-house, entailing a loss of £10,000. But no hindrance could hinder such a man. On he plodded toward his goal. At the time of his death, the Scriptures, wholly or in part, had been translated by him and his associates into forty languages or dialects! In nine years, 90,000 volumes, with 31,000,000 pages, had passed through the Serampore press.

William Carey, the translator, was the benefactor of India. The humble boy of Paulerspury has left behind him the footprints of one who was "called and chosen and faithful." Few young men who read these pages or peruse his life story have a chance so restricted as his. It was a heart aflame with zeal for God and love for men that burned its way through gigantic obstacles that would only have filled less resolute souls with dismay and despair.

CONTRASTS IN SOUTHERN NIGERIA

BY REV. C. E. SMITH

On the 15th of October, twenty-four years ago, four missionaries sailed on the bark *Cardenas* from New York to West Africa. There were no other passengers, as very few people traveled on sailing vessels, and we were sent that way only because it was much cheaper.

Forty-two days after leaving New York we reached Monrovia, West Africa, having seen land but once, when we passed within ten miles of one of the Cape Verde Islands.

The ocean voyage was a continuous spell of monotony, without there being even a good-sized storm to make it memorable. Words can scarcely express our joy on first seeing "Afric's Sunny Shore," and on landing on her "Golden Sands."

Our destination was Lagos, 1,000 miles southeast from Monrovia, and as our ship was to spend some weeks trading on the coast, we were transferred to an English steamship, which arrived outward bound at Monrovia the same day that we went on shore. This steamship was very inferior to those which now sail those waters, but to us it was a magnificent palace compared to the sailing vessel we had just left. I have made the round trip to West Africa five times, and such has been the improvement in these steamships since 1884 that they are now little inferior in appointment and comfort to the Atlantic liners of to-day, and are the equal of and in some respects superior to the Atlantic liners of 1884. When I think of the wonderful changes in travel and in comfort on the mission field that have come about in twenty-five years, I stand in amazement at what missionaries of fifty years ago put up with. Our conveniences and our opportunities place upon us greater responsibilities, and we ought to accomplish greater things. The foundations have in a great measure been laid, and we build upon other men's foundations; it behooves us to look well how we build.

The next part of our trip was far from monotonous, as we had constant views of country, town and village from the ship, and daily there were the busy doings and strange scenes in connection with landing cargo from the ship to shore, from one to three miles distant. This is done in large surf-boats paddled by nearly naked natives, who show much skill in handling and landing their boats through the dangerous surf. After about two weeks on the steamship we landed in Lagos the 15th of December, two months after sailing from New York.

Lagos is on an island in the lagoon at the mouth of the Ogun River, and is inward about five miles from the beach. Across the mouth of the harbor there is a sand bar, with about twelve feet of water, and the breakers formed by the sea are often very dangerous and always unpleasant. Ships anchor about five miles out at sea, and passengers and cargo are carried in on lighter-draft steamships a distance of ten miles. At one time this was done in surf-boats paddled by natives, and many stories are told of overturned boats and natives eaten by the sharks in those days. Even now we have to be transferred from

ship to ship in these boats in a rolling sea, a most uncomfortable experience.

When we reached the mission-house at about dark, great was our joy to hear some native young folks singing native hymns set to familiar Christian tunes in the schoolhouse opposite. Twenty-two years have been spent in this work, and many incidents of later date have been forgotten, but not these early experiences.

Soon we were hard at work trying to learn a very difficult language, and tho after the first year the language was more and more in daily use, one never ceases to be learner as well as teacher. The natives speak it correctly, and understand its use, but few of them can teach it. Twenty-two years have been spent by the writer learning, teaching, guiding, preaching in a strange tongue, opening new work, training native workers, and as fast as possible throwing the work on to natives.

In these years there have come great changes, not only in the mode of travel to Africa but in the continent itself. For years after I landed, there were nothing but narrow bush paths through dense timber or more dense prairie grass. These paths were often washed into deep gullies, only a few inches wide at the bottom. Now that part of Africa is intersected with good roads, in some cases sufficient for wagon travel. A railroad is being built through the country, over two hundred miles being already in use, and there is an automobile service to large towns where the railroad does not touch. Where a trip formerly took a week or more it now takes only a day or two.

There used to be constant war and strife among the various tribes, so that it was unsafe for any one to go far from home. We often paid $25 for the mere privilege of passing through a territory thirty miles wide. Now there is perfect safety and freedom everywhere. Mails were formerly brought by private carriers once a month, or in nearer places once a week. Now the mails are delivered at our doors two or three times a week, and in many places every day. Then it was a month or more before we had any news of the world. Now, by cable and telegraph, we may know important news in a few hours. It costs less to communicate by telegraph in Africa than it does in America.

The climate is tropical and enervating for white men, and the loss of missionaries by death or broken health has always been large. The treatment of tropical diseases is far better understood now, so that while losses are still large, we can combat disease and meet conditions much better than formerly.

It is encouraging that a far better class of white men are going to Africa now than formerly, tho missionaries still have much to contend with on their account. A traveler seldom hears to-day the vulgar talk about missions that he used to hear. But as a rule government white men only favor the educational side of missionary work. By tact and kindliness a missionary can to some extent disarm criticism and opposition on the part of government men. They are nearly always unspiritual, if not wholly irreligious, and are seldom more than nominal Christians. They can not therefore be expected to view the work from the proper standpoint.

Southern Nigeria, of which Lagos is the capital, occupies the territory in the lower circle of the Niger River. Like northern Nigeria, it is entirely under the British Government and is being improved, but is largely ruled through native chiefs. There are many large towns, having populations from a few hundred to 200,000 inhabitants. The town where I have labored for eighteen years has a population of about 75,000. Three Protestant societies work in the country: the Church Missionary Society, which is doing the largest work; the Wesleyan Society, also doing a very large work; and the Southern Baptist Convention, whose work is encouraging but small. There are about 15,000 church-members in all, of which the Southern Baptist Convention have over 1,000, and the Church of England 8,000 with 30,000 adherents. There are also many more native Baptist Christians who work independently.

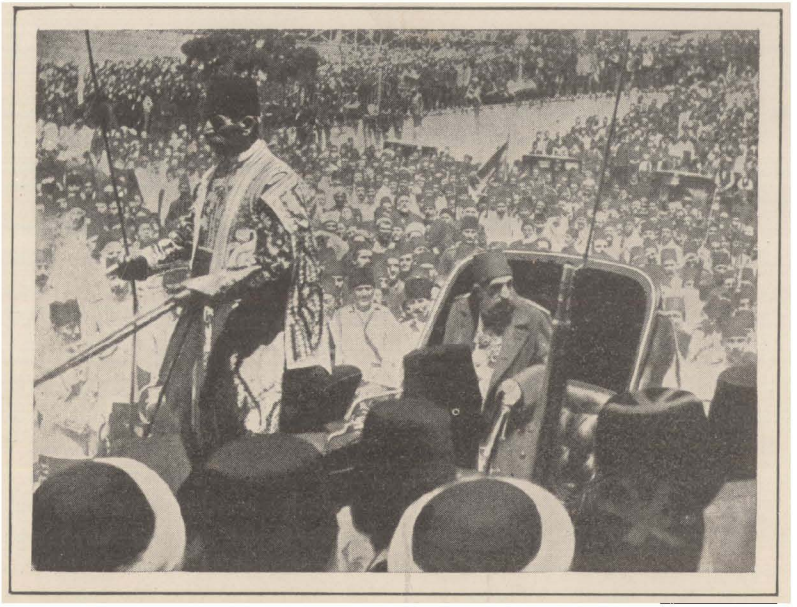
Missionaries sometimes make the mistake of trying to keep the work entirely in their own hands too long. It is difficult, especially for new missionaries, to feel that it is safe to place the work in native hands. Of course, these natives should be trained, and the churches should be trained also. This should be a large part of the missionary's work. The zealous missionary wants to be preaching the Gospel, but he should remember that trained natives, called of God, knowing their language as a missionary can never learn it, and knowing the customs and feelings of the people as a foreigner can not know them, is usually able to preach far more effectively. The training of native Christians as preachers and leaders is a most important part of the missionary's work.

The American negro can not take up the full burden of the work in Africa. Whatever his duty may be, this does not in the least release the white man from his obligation. So far as customs and language are concerned, the American negro would be at the same disadvantage as the white man. The native looks upon them both in much the same way, and any difference is to the advantage of the white missionary. The colored foreigner may possibly become acclimated more easily, but he too will have much sickness. But the native, who already knows his language and customs, can be trained and kept in the work for one-fifth or one-tenth of the sum that it costs for the foreign colored missionary.

All the societies in that part of Africa have training schools for training native workers, and at the same time other educational work is not neglected.

Under present policies God is greatly blessing the work of all these societies, for we are reaping the fruit of much patient sowing by former missionaries.

Missionaries in the field are feeling more and more the need of greater reliance on the Holy Spirit. May He continue His great work of gathering out His people from among the nations.



THE SULTAN DRIVING TO THE MOSQUE AFTER THE PROCLAMATION OF THE CONSTITUTION
For the first time in three years (since the attempted assassination), an immense crowd witnessed the ceremony

THE CAUSE AND EFFECT OF THE CHANGES IN TURKEY

BY REV. H. S. BARNUM, D.D., CONSTANTINOPLE, TURKEY

The political changes which have taken place in the Turkish Empire were as great a surprize to us who dwell here as they were to the world outside. When the papers of July 23d announced the fall of the Grand Vizier and the appointment of Said Pasha to succeed him, this seemed an important event. "Little Said" had not been in favor at the palace, and at one time had taken refuge at the British Embassy. But more startling was the announcement, on the morning of the 24th, that the Sultan had just issued an iradé, restoring the constitution which had been suspended for thirty years, and ordering the election of a Parliament. Now, say the Turkish reformers, as the Americans celebrate July 4th, and the French July 14th, so Turkey will hereafter celebrate July 24th as the birthday of their liberty.

The significance of the change was too great for the people to grasp it immediately, and the deceitful and oppressive course of the old régime had made them suspicious of everything done by the Government. For years every change, without exception, had been in the direction of a further restriction of liberty, and of placing an added weight on the shoulders of an overburdened people. So, Thursday, the day of the proclamation, passed quietly, as did Friday, when the Sultan went to mosque with the usual military display. But on Saturday, as those of us living in the suburbs stept from ferry-boats to enter the city, everywhere there were evidences of

a new and hopeful spirit. The streets were gay with flags, groups of men were engaged in animated conversation, and before the day was over processions paraded the streets with music and with banners, and the word "liberty"—the public utterance of which would have been enough to send a man into banishment before —was on every tongue. Then began the days of rejoicing, the like of which Turkey has not seen during the present reign of thirty-two years, and probably not in the memory of the oldest man living. Americans love liberty, but we have always enjoyed it, and we consider one day enough to celebrate in its honor. But in a city where 40,000 spies were employed by the Government, and no one knew whom to trust, where men were arrested on the slightest suspicion and banished or thrown into prison, where the press was muzzled, and Turkish citizens dared not be seen reading foreign papers, where the worst men were in places of power and able to wreak terrible vengeance on those who sought to oppose or expose them, the longing of the people for liberty was like that of a starving man for food. When the day came there was a celebration continued through many days, fortunately without the cannon crackers and other abominations of the American Fourth. Excursion boats with bands of music and gay with flags and branches of evergreens went up the beautiful Bosphorus, and in the evening colored lights dotted the hills along its shores. Bands of singing and shouting men and boys paraded the streets. Crowds collected and were addrest by some representative of the new régime.

A DEMONSTRATION AT THE PROCLAMATION OF THE CONSTITUTION IN CONSTANTINOPLE

The press was quickly called into use. Badges were printed, having in silver or gilt letters on a red ground the words "Liberty, Justice, Equality, Fraternity." When it was said to one of the Young Turks that they had adopted the French motto, he replied,

"Oh, no! The French had no justice." The number of new papers is large and for a time the demand for them was so great that some of them were printed on brown wrapping-paper, or any other available material. Comic papers have sprung up, a class of publications before unknown. Many caricatures are sold which hold up to ridicule spies, the late palace favorites, and the other representatives of the old and detested régime. A march has been composed and called "The March of the Constitution," which is very popular and is played by the brass bands and sung to patriotic words. Red and white have been adopted as the colors of the constitution, and are worn by many as rosettes or neckties.

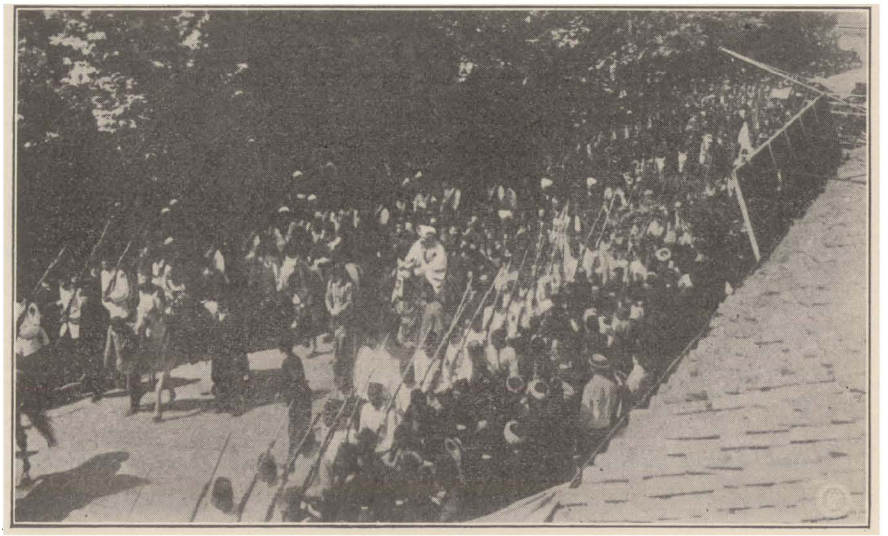
How the Change Was Wrought

The triumph of the revolution seems sudden, but preparation for it has been going on for years. Men of liberal tendencies, some of them among the oldest men in the land, have been banished from the capital to interior provinces. Many were imprisoned, but others were left comparatively free, and some of them held government offices. They were watched by spies, but found opportunities to scatter their ideas in soil ready to receive them. Two years ago when the writer revisited his old missionary home at Van, near the Persian frontier, everywhere the whole population was found longing for a change, except some of the official class. The sentiment of the people became the sentiment of the army recruited from the people. So long as the army was loyal to the old régime, the Government could defy popular discontent. But when the army became the mouthpiece of the opprest people and said, "There must be a change," there was no alternative. It was the whole people for whom they spoke, for in some ways the Moslem population suffered quite as much as the Christians, and perhaps more. Just how the new ideas were propagated, sometimes by peddlers, sometimes by physicians, sometimes by women, is too long a story to tell in detail. But the flower which has so suddenly appeared is from a root which has been striking deeper and deeper for years.

The revolution has been almost bloodless. A few agents of the old régime were killed in Macedonia, but that was perhaps necessary in order to set the reform in motion. Fehim Pasha, a detestable brute, who was formerly at the head of the department of spies, was killed in Broussa, to which city he had been banished, but that was after he had said, "Wait a little and we will have the old régime restored," and had fired his own revolver at the crowd which threatened to mob him. There has been no bloodthirstiness. The restraint imposed upon themselves by the Young Turks in this matter is most commendable, and so is the wisdom and moderation they have shown in many ways.

But they have been very thorough in their efforts to reform the Government. Said Pasha was not fully trusted, and especially when in drawing up the Hatti Humayoun for the Sultan's signature, he placed the appointment of the Ministers of War and Navy in the hands of the Sultan instead of the Grand Vizier. This led to his downfall, and Kiamil Pasha, a more trusted man, was put in his place. Gradually all the secretaries and other palace officials were changed,

and the Cabinet officers removed, until a Cabinet was secured all of whose members were in full sympathy with the Young Turk party. It is the "Committee of Union and Progress," representing the Young Turk party, which is now the power behind the Cabinet, and not the Sultan. It is in their name that statements of policy are published in the papers. All officials and all the soldiers of the army swear allegiance to the constitution and to the Sultan *so long as he is loyal to the constitution.*



THE INVESTITURE OF THE NEW GRAND VIZIER IN CONSTANTINOPLE

A recent correspondence between the Minister of Ports and Telegraphs and the Grand Vizier shows that the Government does not wish the palace to have a private cipher for telegrams. This means that the Sultan is to communicate with his ambassadors and with foreign sovereigns through his Minister of Foreign Affairs, as every constitutional sovereign should always do.

Another item in the policy of the reformers, and perhaps the most impressive of all, is its breadth and catholicity. They say, "As Moslems, Christians and Jews we have our different religions, but we are all alike Osmanlis. In national matters there is no distinction. According to our relative numbers, we will have the same share in the government and we will alike join the army in the defense of our common country." Constantinople is to be represented in the new Parliament by an equal number of Moslems and non-Moslems, tho the former probably constitute more than half of the population. This spirit of unity is shown in many ways. A body of Young Turks attended a memorial service held for the Armenian victims of the massacres of 1895-96, and made addresses in which they spoke of those victims as martyrs who suffered for the cause of liberty. The Armenians held a service in commemoration of the Moslem victims of the old régime, some of whom died

in exile, and some were taken out by night and drowned in the Marmora.

Will the New Regime Succeed?

But will the reformed and constitutional Government be a success? We must wait and see, but many things give us hope. One is the wisdom and self-restraint which have so far been displayed. The young army majors, Niazi Bey and Enver Bey, are now the national heroes, because they were the first to raise the standard of revolt against the old absolutism. Their grateful admirers started a subscription for two cruisers to be added to the navy and called by their names. Niazi Bey wrote that it would be better to name them Midhat and Kemal, after Midhat Pasha, the original author of the constitution, who died in exile, and Kemal Bey, the favorite poet, whose play "Vatan," that is, "Fatherland," is now being performed before crowded houses. When the great fire occurred in the capital these two officers asked that the money given for the cruisers be used for the relief of the sufferers. All the published utterances of these two young officers (Enver Bey is only twenty-seven years of age) have been discreet, and so almost uniformly have been the speeches of all the representatives of of the committee in Constantinople. They have urged the people to moderation, to industry, and to union. The committee, tho so powerful, is hardly known, and does not seem to be seeking office or emolument, but to guide the ship of state safely through this transition period until Parliament assembles.

Another ground of hope is the fact that the reform springs from the people themselves, and is not an exotic plant which the European Powers are trying to make take root here. The reformers know that they have the sympathy of Europe, and that this sympathy is strongest in those lands where the highest degree of liberty is enjoyed. They know that so long as they follow the path of reform and of constitutional government they will be free from interference, that the way to realize their ambition of "Turkey for the Turks," or for the "Ottomans," is to follow on in the path they have entered, while a relapse to the old state of corruption, absolutism and racial strife would be sure, sooner or later, to end in European intervention. They have, as a people, tasted too deeply of the evils of the old régime to wish for its return. We believe that such a return is impossible, tho, of course, there are those who for their own interests would welcome it.

Of course, in a country wholly unaccustomed to liberty, and with no experience in constitutional government, a country whose inhabitants are made up of different races between whom in the past hostile feelings have existed, and which differ in language and religion, there are dangers, and it would be folly to ignore them. But all has gone well so far and our hope will be greatly strengthened should the Parliament be as wise in its financial legislation as has been the Committee of Union and Progress, which may be regarded as an *ad interim* Parliament. It is said that under the old régime the expenditure for espionage in the capital and near districts was 300,000 liras ($1,320,000) per month. All this is saved by the abolition of the system. There are hosts of supernumerary officials, and almost the only

duty of some of them seemed to be to draw their salaries. These have been dismissed, in some departments not more than one-tenth of the officials being retained. The immense salaries of some high in office have been much reduced, and the salaries of policemen, common soldiers, and other servants of the Government of lower grade, left unpaid, sometimes for years, the committee propose to pay regularly. Some of those who fattened by bribes and by an iniquitous perversion of their official authority, have been arrested and thrown into prison, and have paid into the treasury a portion of their ill-gotten gains. The Sultan, who is immensely wealthy, has come to the aid of the Government by passing over to the treasury property which brings in an income of 400,000 liras ($1,760,000) yearly. If the people are freed from unjust taxation, if taxes are collected in a righteous way and used for worthy ends, it will do much toward endearing the new Government to the people.

A NEW UNITED TURKEY: TURKS, ALBANIANS, BULGARIANS, ARMENIANS AND GREEKS
Formerly at enmity, now on friendly terms

The Meaning of the Changes to Missions

But what do these changes mean for gospel work? They mean the opening wide of new doors. The Christian press has a new opportunity. Hitherto everything had to be submitted to the censor, and there were annoying delays, often words, sentences or paragraphs were stricken out, so as to greatly modify the meaning, and some subjects on which it seemed desirable to write were wholly forbidden. Now the censorship is removed and we can publish what we will. No wise Christian worker wishes to publish attacks on the other faiths of the land, each of which is sacred and dear to its followers, but we wish freedom to point out faithfully "the truth as it is in Jesus," and

the duties and privileges of the servant of God. In this we are now limited only by lack of funds. Hitherto there has been great difficulty in securing permission to erect churches and schools. The Langa Church in Constantinople has been seeking permission to erect on a suitable site purchased thirty years ago, and has sought in vain. We expect that now these difficulties will disappear. Permission to travel and to gather for ecclesiastical meetings has been difficult and sometimes impossible to secure. That hindrance no longer exists. Protestant preachers who left the country in the time of peril because they were marked men are now free to return. The greater prosperity for which we look will enable us to urge our churches on more rapidly in the line of self-support. We trust that more of our young men of talent will find the Christian ministry an attractive and hopeful calling.

We look also to see a much larger number of the boys and girls of our Moslem friends and neighbors coming to our schools, and the circulation of the Scriptures and good books will be more unrestricted. No foreigners are now held more in favor than the English and the Americans, because their lands are regarded as the homes of the highest degree of civil liberty. This fact, together with the valuable services rendered to many individual Moslems by Christian schools and hospitals, will establish a basis for improving the friendly relations which already exist in many cases. In this way the influence of the Gospel and of godly lives seen at close range will help to transform the nation. We do not look to see great and sudden changes. The Moslem is usually warmly attached to his religion, and Christianity, as illustrated by the lives of many of its representatives in the Orient, does not appear to him a better faith. But some have already seen the wide difference between the Christianity of the New Testament and the Christianity of most of those who profess it. The circle of such will widen, and no doubt will widen more rapidly because of the great changes which are taking place.

But perhaps our faith is too weak. Astounding political changes have taken us by surprize. Who knows but equally great religious changes will come as suddenly. Certain it is that doors, for the opening of which Christian workers of earlier days in this land prayed and saw not the answer to their prayers, are now open, and invite us to enter. May the Church of Christ have grace to make full use of the new opportunities.

THE OXFORD AND CAMBRIDGE HOSTEL, ALLAHABAD, INDIA

MISSION HOSTELS IN INDIA *

BY THE REV. W. E. S. HOLLAND, M.A.
Warden of the Oxford and Cambridge Hostel, Allahabad

This is the day of hostels in India. Everywhere their value and importance are recognized. They are the newest and most marked development of the Indian educational system and of the modern missionary enterprize.

With a few exceptions, the Indian universities and colleges are non-residential. The former are almost exclusively examining bodies, granting degrees, and affiliating colleges whose teaching equipment comes up to standard. The college is little more than a group of lecture-rooms and laboratories which the students attend for four or five hours daily. For the rest the students may live where they please and do as they choose Higher education in India consists of little else than instruction by lecture (which, except in mission colleges, must be exclusively secular) and examination. Its other elements—and they are among the most important—are almost wholly lacking. The special circumstances of India make this the more unfortunate. An Indian bazaar provides little in the way of respectable lodgings. The student makes for the cheapest he can find: not seldom that means the least reputable. There is no licensing of lodgings, no tutorial system, no censorship of unattached students. There, often amid most depraved surroundings, the student may spend his time as he likes, unshepherded, uncared for, away from the ken of any for whose good opinion he cares. And he is often a mere boy, seldom more than sixteen years of age when he matriculates; a boy unprotected by any previous discipline in a boarding school away from home.

Further, the division of Indian society into an infinite number of watertight compartments, by the rigid barrier of caste, makes the introduction of a common social life as intensely desirable as it is difficult of attainment. Away from home, and so cut off from the society of all but a tiny circle of his own caste-fellows, the student

* Condensed from *The East and The West*, London.

lives a wholly selfish life, receiving none of the liberal influences of association with men of widely different thoughts, interests and environment. He learns nothing of the privileges of citizenship, or of his duties and responsibilities to the social organism. A strong and liberal social life among the educated men who are, for good or ill, her makers, is a prime condition of nation building in India—and it is difficult to see where this is to spring, unless it be from a residential system in the Indian universities. Caste on the one hand, and on the other the absence of any gospel or message that can really help and lift, have made the Indian strangely lacking in the sense of responsibility to his neighbors and dependents, to the poor, or to his nation as a whole. Again, nowhere is it more imperative, nowhere more difficult, to bridge the gulf between teacher and taught than in India. Without a residential system it becomes well-nigh impossible. The value of what the English teacher has to give is only matched by the width of the gulf that divides him from his pupil. The successful teacher must be always a learner and a revenent learner in the school of his pupil's thought, life and character; and if West is to impart to East all her rich and varied heritage, the two must draw close enough in intercourse for the one to understand how she may teach and for the other to become willing and eager to learn. . . .

A wide extension of the hostel system has thus come to be recognized as the most urgent need in Indian higher education. And ever since the need was emphasized by the last Universities' Commission, the Indian Government has endeavored with a lavish hand to foster and encourage their development.

Missionary societies have entered the hostel field with alacrity because it seems to provide an absolutely unique opportunity for their work. The missionary lives with his men—it is a *sine quâ non*. His rooms are in, or adjoin, the quadrangle. If he has lecturing to do, it is for one or two periods daily at the most, so that he shall be free for informal intercourse and personal interviews in the out-of-college hours. . . .

The ideal position for a hostel is as part of a mission college. It is here that it can attain its highest usefulness, the hostel missionary having the added influence which belongs to the teacher or professor. There are few mission colleges in which the staff is not kept at the minimum consistent with passable teaching efficiency. The consequence is that the missionary professor, burdened with the preparation and delivery of four or five lectures daily, and with a mass of administrative work besides, has neither time nor strength for that personal and informal contact with his students which is his greatest missionary opportunity. The result is that the large expenditure of money and men involved in running a mission college is often robbed of the greater part of its evangelistic force and value. In view of its unique missionary opportunities, the writer would urge that, not the college, but the hostel be made the unit in educational missions. Let every missionary professor reside in (or, if married, adjoining) a hostel or quadrangle which is to form his special sphere of work. Let the size of the hostel and the college be determined strictly by the number of students who can be effectually reached by personal influence through the available staff. The adoption of this policy will in many cases mean a cutting down of the number of students admitted to the college; but it will also mean an enormous increase in its missionary efficiency.

In government and similar non-religious colleges it is obvious that the hostel forms the most direct basis for missionary effort. It is a far less costly form of mission work than the maintenance of a rival college. Once the buildings are erected, the hostel pays its own way, and costs the society nothing except the salaries of its

missionary staff. And, after all, the case of a student of a mission hostel in a neutral college corresponds closely to the conditions of English university education. Then the lecturers are generally as free of religious tests as are the members of the Indian Educational Service; and we are accustomed to look, not to professors, but to the conditions of life within the hostels and halls of residence for directly religious training and influence.

The position urged is that, alike on grounds of missionary efficiency and economy, the hostel shall become the unit of our missionary educational policy. Hostels will in that case be the normal missionary method for reaching the students of government and neutral colleges. In large centers the new policy of wise missionary strategy will be cooperation. Our small, isolated and undermanned colleges will give way to a group of well-manned hostels, provided by different missions, each self-contained in regard to its religious teaching and atmosphere, but combining to supply the staff of a thoroughly equipped central college. Such a college will outdistance in educational power all rivals. And it will do so at a minimum of cost in men and money to the several missions.

ASSOCIATION HOSTELS IN JAPAN*

BY C. V. HIBBARD, TOKYO, JAPAN

One purpose of the association in establishing hostels in Tokyo was to provide good homes for a limited number of students. In Japan it has always been considered becoming for men during their unproductive student days to maintain a modest standard of living. Even in the manner of wearing the hair and in the material of the clothing this idea is apparent. So it has come to pass that in the student lodging-house the food is of the poorest, the students are crowded together, often two men in a room nine feet square, with inferior sanitary provisions. As a result of the extreme frugality of the student standard of living and of the general rise in the cost of provisions, it is impossible for the proprietor of one of these lodging-houses to make any considerable legitimate profit. Thus he is tempted to betray his lodgers to extravagance and vice. In Tokyo alone there are not less than 50,000 students living in public lodging-houses of whom nearly 20,000 are young boys who have graduated from the regular government middle schools and are spending from three months to a year or more in special preparation for the severe competitive examinations of the higher government schools. During this time of preparation and of waiting, many are without supervision either by their parents or by the school authorities, and not a few succumb to the allurements of vice as pandered by unscrupulous keepers of lodging-houses. It is then an important achievement to have provided a wholesome moral environment for even a limited number of these students. Another purpose of the Association in establishing these model hostels is to raise the standard of all student lodgings throughout the city. This is more readily possible in Japan where people are so responsive to any improvement, especially on matters pertaining to education.

A third object is to give to the Japanese public a practical example of what the religion of Jesus Christ really is. The people of Japan are peculiarly sensitive to any demonstration of Christian supremacy in the realm of practical conduct. These homes, where men are protected from temptation and strengthened for more efficient service in the affairs of life, appeal

* Condensed from *The Student World*, New York.

to non-Christians as well as to Christians.

The control of these dormitories is vested in the board of directors of the Tokyo Young Men's Christian Association. The directors appoint a committee from their own number, to which they give authority to administer the affairs of the hostel, and choose a suitable person, usually one of the secretaries, to reside on the premises and supervise each hostel. This resident secretary, in consultation with the committee of the directors, appoints a clerk, and secures a woman of mature Christian character to act as house mother. It is the duty of the house mother to look after the home comfort and welfare of the students in the dormitories. . . .

Good food and lodgings at low rates, together with the personal influence of the house mother, contribute toward making men feel that the hostel is their home and that each one is himself an integral part, bound up in the life of the household. Bible classes both in English and in Japanese are attended with interest and usually every student whether a Christian or not attends the early morning prayer-meetings. That these exercise a powerful influence on the lives of the students is shown by the external evidence of changed habits and by the confession and testimony of the men. That the students may get something of the best from Occidental student life it has been the policy wherever possible to secure the residence in the dormitory of a recent graduate of one of the Western universities. These Europeans have no authority in the control of the dormitory, but live there as the Japanese themselves, sharing in the life and coming into the most intimate and sympathetic touch with the personal problems and difficulties of the Japanese. Aside from the influence of the house mother, the foreign resident, and the resident Japanese supervisor, eminent men both Japanese and foreign who are called in from time to time to address the students, by their experiences of practical affairs, broaden and correct the student thought and prove an invaluable stimulus both to the intellectual and spiritual life. . . .

It was not without some hesitation that this plan of Christian hostels was adopted since, of necessity, it involved the withdrawal of the Christian students from the lodgings which they shared with non-Christian students whose need for moral help is intense. But just as it is impossible to kindle a fire without first assembling scattered sticks, so it was impossible to maintain the fire of Christian enthusiasm among students widely scattered and chilled by the unmoral and evil influences of their surroundings. Nor was the Association, tho a pioneer, without precedent in entering on this plan of Christian work. The hostel established for the students of the Imperial University was probably among the very first experiments, but, from the beginning, the mission schools have recognized the essential importance of withdrawing their students from the deadening influence of their old life and bringing them into lodgings under Christian influence. Within the last few years influential men from a number of the provinces, moved by the old feudal loyalty to their native place, have formed provincial societies and established hostels for their fellow countrymen. These, however, have lacked the self-sacrificing motive of "the Jesus religion" and have not been uniformly successful. It may indeed be too early to estimate the full value of the Association hostels, but the older University hostel numbers among its beneficiaries men who have attained high place in professional life and are well known for their stanch Christian character; while the number of men who have united with the Church of Christ and entered on preparation for the Christian ministry as a result of the influence of other hostels, which have been in operation a year or less, is sufficient guarantee that their importance has not been overestimated.

RELIGIOUS LIBERTY IN PERU*

BY THE REV. J. L. JARRETT, AREQUIPA, PERU

We have lived to see religious liberty in Peru. Not that is has been actually proclaimed, as in Bolivia, where, by altering one word in the Constitution, the law which once *prohibited,* now *permits* the public exercise of all religions. Neither have we liberty as in Ecuador, where ten years ago such a radical change occurred that priests were expelled and Church property confiscated, altho previously the Bible had been held in the Custom-House and forbidden entrance to the country. But in Peru we are working toward a full recognition of our rights and a position of equality and freedom in a way that is better than in either of these countries; and liberty, when it is at length declared as a legal fact, will come as the result of agitation on the part of the majority of the people, thus effectually preventing the serious reactions which have taken place and hindered the progress of the cause in Bolivia and Ecuador. Let me briefly sketch the development of liberty in Peru.

(1) Missionaries have there, as in other countries, the liberty which comes from the knowledge and experience of the presence of God. The element of personal danger does not affect us now in this work. We are often asked if we do not *fear* the priests, if we are not afraid of their violence, but I can only reply in the negative. True, the priests are powerful and in many cases malicious; they are often unscrupulous, but we have never suffered from personal violence, nor dreaded it very much. The darkest hour of our life has not been when attacked by priestly slander, nor when hiding in a monastery garden in the night while searched for by a mob of priests; nor when, with troops guarding the street approaching our house, the cry of the mob has rung out—"Death to the heretics!"—and the infuriated, drunken crowd, instigated by the priests, has almost broken through the line of soldiers in their rush to get at us. No! these have been difficult situations, but they have neither moved nor troubled us one tithe as much as the scenes we have witnessed when our loved ones have been caught in the grip of some dread disease, and we have been compelled to watch the struggle between life and death. Never shall I forget the last scene in the life of dear Henry Backhouse, in Callao, nor when, alone in La Paz, I closed the eyes of Robert Lodge; nor those heart-breaking days when my own precious little girl, disfigured by smallpox, kept calling us to her bedside to say, "Come near to me. I can't see you, but I want to feel your faces"; and, when she was well we saw our boy smitten down in the same way, and had to fight death night after night for his possession. No, when these experiences have been faced for the sake of Peru, faced alone with God, and the assurance of His presence given, when the smiting hand has been seen to be nail-pierced—even a howling mob of a thousand priests crying for blood will fail to move one's heart to fear.

(2) Already in Peru there is the liberty which comes from knowing and testing the law. The *letter* of the law is formidable, but it has been our lot to test it at almost every point, and to receive from the highest court in the country decisions which usually helped us, or, even if adverse, enabled us to see clearly how far we might go.

At first, our very presence aroused a storm of indignation among the priests, but they thought they had only to draw the attention of the authorities to the fact, and to quote Article 4 in order to have us immediately expelled. This actually happened in Cuzco in 1895. The Bishop quoted the law to the Prefect, said our presence was a menace to the Catholic

* Condensed from *Regions Beyond.*

Church, and called upon him to protect it by expelling us. The Prefect complied, altho having no precedent in the history of Peru to act upon. Later, the Supreme Court of Lima decided that, as no public propaganda had been proved, the expulsion was illegal. An indemnity was paid, and we returned to Cuzco. Then came the question of Bible-selling, and the announcement of our meetings by handbills, posters, and in newspapers. This surely was public propaganda, and in some cases it was prohibited by the local authorities. However, the press took up the matter, and the highest legal authorities declared that, having permitted the Bible to come into the country, its circulation could not be hindered in any way. As regards the advertising of the meetings, they were not necessarily for worship, and only public worship was prohibited by the law.

Then the question of schools came up, and in this perhaps we are still more handicapped than in any other direction. The Minister of Instruction decided that, without diplomas granted in the country, we could not conduct a school under government inspection, neither could we do so without following the plan of instruction which includes Catholic religious teaching. In Cuzco, the Minister ordered our school to be closed, and censured the local authorities for consenting to its existence. Recently, in Arequipa, attention was drawn to a little night-school we were conducting, and the Inspector of Instruction for the department came to see me about it. After taking him over the school, he said it was very good indeed, and so long as there were not more than twenty scholars it did not come under the law in any way. Therefore, so long as we restrict the numbers, our course is clear.

(3) Again, there is the liberty which comes from a determination on the part of the Government to move with the times.

It is impossible to enumerate here the persecutions to which the local authorities have subjected Bible-sellers, native preachers, school-teachers, etc. During the last five years these difficulties have occurred in all the important towns of Peru. But in every case brought to its notice, the Government has censured the local authorities or the priest, and its official organ has said: "These are not the days for such action. Let all men speak. Let there be liberty. Let us learn from other countries, and try not to compel belief or to stifle liberty of speech and thought."

Another indication of this attitude occurred when the President visited Arequipa less than two years ago. He was waited upon by a commission which complained of our presence in the city and asked for our expulsion. A long address was presented and read, and afterward published. The request was evaded in the reply, and when the commission had retired, the President turned to one of the gentlemen with him and said, "What would you do in the matter if you were in my place?" "Laugh over it!" was the reply. It is recorded that they both followed the suggestion.

A Mistaken Application

In December of last year, the Minister of Worship passed the following note to the Archbishop, who had requested that certain meetings by an ex-priest should be prohibited:

> The considerations relieve me of the necessity of a detailed refutation of the reasons given in your note, particularly those which refer to your mistaken application of the Fourth Article of the Constitution and the decree of the Penal Code. It is satisfactory to me not to have to enter in detail into these points, for the Government of which I form part, and myself in particular, have a lively interest in maintaining the cordial relations with the Church, and we do not desire to be compelled to make evident that the measures you insinuated, which tend to restrict liberty of speech and the right of public meeting, are contrary to our Constitution, and the advancement and culture of our country.

These things show that Peru is opening her doors and taking very important steps forward.

EDITORIALS

AN ERROR CORRECTED

Most of our readers have doubtless noticed an unfortunate error in the binding of the October number of the MISSIONARY REVIEW whereby page 767 was replaced by another page of matter. We regret this mistake, and have reprinted pages 767 to 770. They will be found bound in at the end of this number of the REVIEW and can easily be inserted in the October number. This is especially desirable for those who are interested in Mr. Stead's article on "The Ali Ilahis of Persia," and for those who wish to preserve their copies of the REVIEW for future reference.

THE UNGUARDED YEARS

There have been some remarkable results reached in the report of the present commissioners of Scotland, who, from sixty selected convicts, have tried to ascertain what they could as to the reason for their having gone wrong. It has often been said that lack of education is a fruitful source of crime; but, as only three out of the sixty proved really illiterate, this philosophy scarcely holds good. Of all the convicts, one-third had apparently gone wrong from *drink;* but the most conspicuous finding of the committee is that the greater number of them all *had been Sunday-school pupils* in early days, but had begun to take a decidedly vicious course *between the ages of sixteen and twenty years,* the very period which a member of the British Cabinet has referred to as the "unguarded years." This result of the Scottish Commissioners Inquiry is of no little importance as a practical proof of the necessity of providing for young people, at this critical age, spiritual guardianship as well as moral restraint, that is, at the time when young lads and girls are passing from the years of childhood to those of manhood and womanhood, and are a perplexing problem even to themselves. We believe that a more complete examination of this whole question would prove that this is commonly the dangerous age, as well as the unguarded period of life; and that over children, at this transition time, unremitting vigilance should be exercised. It is the period of transition also between the *intuitive* and the *rational* in intellectual and moral life—between the time when opinions are imbibed from others and convictions are formed from independent rational inquiry. The peril is that young people, conscious of being no longer able to hold some things they have been taught, will recklessly cut loose from *all* parental teachings, and drift into utter unbelief and skepticism. Hence another risk of these "unguarded years."

LITTLE WAYS OF HELPING MISSIONARIES

Most of us have few gifts and moderate means, and the great things that are done by great men make our work seem insignificant. But the great things in the kingdom are made up of a multitude of little things but for which the work would move on slowly, and would at times come to a full stop.

Speaking from an experience of some sixteen years in connection with this great work of world-wide missions, I would like to suggest a few things that help and which even the weakest of us can do. Little practical touches here and there add much to the happiness of the missionary's life on many a foreign shore where he is in lifelong exile. These little touches show a sort of practical interest in the missionary life, and are greatly appreciated and help to keep the temperament of the missionary up to a happy level.

When the missionary would like to get away from his troubles and discouragements, it is a help to pick up a fresh new copy of some current magazine and run through its pages, and get some glimpses of the current life as at home. A magazine with plenty of pictures that one may show to some

of the native friends, especially young men, is a good investment. The writer was able to hold together a large class of young men in Japan by means of the generosity of a friend in America who sent out annual subscriptions to six of the leading American weeklies and monthlies. This made a point of contact with the student class and got them interested in coming to the missionary's house and eventually into his Bible classes. Good magazines when read do not cost much for postage.

Books, also, are a great help, especially when a leisure hour comes and one yearns for a new intellectual stimulus.

Current books that quickly finish their brief career in America may go to the far lands and bring joy to the mission station. Last year a friend sent a copy of "The Lady of the Decoration" to each station in a certain land. The sender would have felt amply repaid for the thought that prompted the gift if he could have heard that real heart laugh of the missionary at Christmas-time.

About the end of November or the first of December, if you would collect some pretty and attractive calendars for the next year and mail them to missionary friends in the far interior, they would come in handy, and if they are characteristically American they will bring a whiff of the home atmosphere. The calendars cost nothing, and the only expense will be the postage.

Many beautiful Sunday-school illustrated lessons, used in the primary rooms, that are thrown away and torn to shreds after the little folks are done with them, come in useful on the other side. I know missionary ladies who take them and mount them on a cotton backing, and take off the English words and substitute native texts and verses, and use them as a means of attracting the wee ones. They are a great help in work among little and larger folks over a mission field.

Then there is the personal touch that helps much when a sane individual sends a breezy sort of a letter to a missionary on the other side. We have our Bibles with us and can secure from them as many Bible texts as any one over here, so there is no need of a great amount of Scripture quotation and pious and hackneyed phrases and, above all else, idealizing the missionary and putting him on the pinnacle of an unattained heroism. Write to him and talk to him as you would to any human being in the homeland who understands every-day phraseology; it will be a help. Tell about current events that are of common interest. Any new jokes will come in well to help out occasional social gatherings. I knew one mission station where all the missionaries gather once a week for a social hour together, and all try to contribute some of the most recent jokes from the homeland. There is much that may be put into a letter other than asking the missionary to write out your own missionary talk that you ought to be preparing yourself. Write definite questions and give the missionary some tangible notion of what you want to know, and do not simply ask, "Please tell me all about your work." The missionary does that once a year in his annual report to the mission, which you may receive by applying to the mission board.

Send the missionary ladies occasional suggestions as to how to keep in good form with their dresses. Send them some new patterns, and a neat and pretty new collar enclosed in a nice little note to a missionary lady will be appreciated.

Make up an occasional missionary box with all sorts of little attractions for the young and older missionaries, and especially for the missionary children, and send it out by some missionary going to the field. It will be less expensive that way. Send along with it enough money to cover all the expense of getting it there, including the duty. Some boxes from home cost *us* more than they did *you!* Please

remember to put enough postage on whatever you send through the mail, else we have to pay double the deficiency on the other side. We sometimes dread the coming of the postman, especially when Christmas draws near and the mails are extra heavy. Some kindness is a mild form of cruelty.

Beyond all else, give a few spare moments of prayer to your missionaries. Adopt certain ones as your yoke-fellows, and write and let them know that they are thus adopted. It will add a new stimulus to their work to know that they are individually supported in prayer each day by particular individuals at home. I know one woman who devotes the hour from five to six each day to intercessory prayer for her missionaries and native Christians on the other side, and part of that hour she devotes to personally writing letters to them, thereby forming a strong bond of prayer. Ask your missionary to tell you of special needs and let you know of answered prayer. This is the greatest possible help to the lone worker, and in it there will be a great reflex blessing on your own life.

Other practical matters will suggest themselves to your mind as you think them over. The little things count and we need never be discouraged because we can not do the greater things.

CAMERON JOHNSON.

A UNIQUE METHOD OF DEALING WITH DRUNKARDS

No one evil, in all civilized countries, has more seriously threatened the public weal than the drink habit. It has defeated the best statesmanship—both in State and Church; but, at last, the community seems to be arousing to the necessity of uniting to defeat this gigantic foe, and by varied forms of activity Christian philanthropy is contending with this giant son of Anak with a power and promise unprecedented in history.

A wave of temperance activity and success is spreading just now over both this country and Great Britain. The liquor traffic and the drink habit have become so defiant and lawless, and the ruin wrought by them so colossal, that they have evoked a resistance almost as thoroughly organized as the evils themselves.

It would thus seem that, at last, the eyes of men are being unveiled to the fact of the incalculable devastations of the liquor traffic, and that strong drink wrecks not only the lowest but also the highest and best specimens of manhood. Churches, legislatures, communities are now moving and uniting their forces, and the methods adopted are as varied as the forms of the evil itself. Measures, most comprehensive and radical, but made necessary by the appalling conditions, are being pushed with a wisdom, firmness and unanimity well-nigh irresistible; and all this is a very great occasion for thanks. Even the keepers of saloons have often been compelled to reform their own business, or at least modify some of its most objectionable features to save the trade itself from extinction.

We know of no one method of contending with the drink habit that has been more owned of God than the Chester Crest Home for Intemperate men at Mount Vernon, N. Y. This is the one institute of which we know which boldly grapples the evil by the use of *spiritual* means only.

The beginnings of the institution coincide with the close of the Moody and Sankey Mission in 1876, when the home was first established at the corner of Eighty-sixth Street and Madison Avenue in New York. But it was soon felt that to do the work, to the best advantage, there must be a house and premises outside the city—away from its peculiar life and temptations, and with less crowded accommodations.

Twelve acres were purchased at Mount Vernon, and new buildings erected which were dedicated on May 8, 1902. The buildings are in Colonial style—elegant tho not sumptuous, and very attractive, insuring also best sanitary conditions. A central structure, flanked by two wings, constitutes the main building, which is on an ample

plan with large piazzas and ample exposure to sun and air. There are thus three departments, which afford accommodations for as many classes of inmates. There is the main building, for those who have ample means, and who may reside here—with all their accustomed luxuries. The second department is for those who can pay lower rates, but not quite so much, and their apartments, tho very comfortable, are not so luxurious as the former. The third department is for those who are destitute and must be treated free. The rate for board by paying patients ranges from $20.00 down to $7.00 per week. But the fact is sixty per cent. of all patients are received, housed and lodged without money and without price.

It is not our intention to enter upon the details of the institution. A beautiful pamphlet can be readily obtained, upon application, informing any who wish to know as to further particulars. But we desire to emphasize the fact that, among all philanthropic and benevolent institutions of this sort of which we know, the New York City Home for Intemperate Men at Chester Crest is unique. The Rev. George S. Avery, at that time the pastor of Mizpah Chapel of Central Presbyterian Church, N. Y., was called, ten years ago, to act as manager of the home. So great has been his success that the membership has increased from 176 to 450. This institution also embraces a *farm,* fifteen acres being cultivated scientifically. This gives wholesome, out-of-door employment to the patients, which is not only healthful, but diverting and uplifting. Mr. Avery's expectation is ultimately to make the farm pay for itself—and thus make the institution, in part at least, self-supporting. Last year nearly one thousand dollars' worth of products were sold.

But we have yet to approach the most important feature of this work, which is the absolute dependence upon God, His Word and Spirit, for the reformation of the drunkard. While the weakest victim and most hopeless slave of drink is received in a fraternal spirit, and with a warm welcome, and all his physical, and social wants are carefully met, and every condition of his environment studiously adapted to his recovery, the main reliance is on prayer and the teaching of God's Word. Every evening in the week, and on Sunday mornings, meetings are held in the chapel, which are attended by the men from the three departments, and the Gospel of Christ is preached to them with simplicity, power and effect. The messages of the Gospel seem to draw the men as a steamer does a smaller craft, in its wake. One hundred men are converted on the average every year.

The inmates of the home include men of all classes: students, scholars, actors, legislators, men high in mechanical arts and even in fine arts. Mr. Avery does not conceal, or apologize for, the downright wickedness of drunkenness. He causes those who are enslaved by it to feel that they are *sinners,* who have wilfully yielded to the power of a degrading habit, which at the last lets men down to a lower than a bestial level. But, while he preaches the guilt of drunkenness, he inspires faith, hope, courage and new resolve; seeking first to kindle a true repentance, and then lead to absolute surrender to God and dependence on Him. Gospel hymns take a prominent part in these services. No patient is compelled to stay at the home any more than to come to it. If he is held at all, it is the attraction of the place which holds him.

So large a part of the work done is of a benevolent and purely gratuitous nature that it must needs depend upon contributions. Last year many thousands of dollars were expended—a full account of which is published, properly audited. Three hundred men were admitted last year on the free list and there is a necessity for increased funds; at least $10,000 will be required for the coming year. Mr. Avery will welcome visitors every day except Sunday.

Chester Crest is reached by the New

York, New Haven & Hartford Railroad to Mount Vernon, and then by trolley to Chester Crest. Visitors will not only be welcomed, but every opportunity will be given to investigate the actual workings of the institution. We can unhesitatingly commend this work to the support of God's people, and we hope and believe that it will commend itself, by its inherent excellence and Scriptural character, to the approval of those who love righteousness and hate iniquity.

A NOVEL APPEAL FOR CHARITY

We have lately seen in a New York daily a very novel argument in favor of the saloon. An "expert" has informed the public that "every twenty-four hours, five thousand dollars are disbursed in charity by New York saloon-keepers and their patrons"; in other words, a million and a half dollars a year! The argument is based upon the fact that the 8,000 or more saloons in the city, representing many millions of dollars invested, employ about thirty-two thousand men, most of whom are heads of households. Prohibition, it is said, would destroy this large capital now invested in the liquor traffic, throwing this army of 30,000 men out of employment, and entail immense suffering upon at least six thousand families. But even more wide-spread disaster would ensue; for many allied trades and tradesmen indirectly depend on the saloon for business. *Ergo,* the anti-saloon crusade ought to cease, as it is destructive of a great *charity organization*—the liquor trade! These fanatics, who insist on banishing drink and drunkenness, are robbing poor men of work and poor families of trade. The 8,000 saloons of New York are often most profitable patrons of other trades. They consume, for example, over a million dollars' worth of bread annually, and so they help the baker; they use three million dollars' worth of cheese, and almost as much money is spent for milk and eggs a year, and so they help the farmer and the grocer. They maintain free-lunch counters and so help the butcher and gardener. They are among the largest purchasers of crockery and glassware, soap and towels, gas and electricity, and aerated drinks and ice. In fact, on this basis the saloon may be demonstrated to be among the benefactors of the commonwealth.

The indebtedness of the hospital and poorhouse, the jail and the scaffold, to the saloon is not brought into this estimate. But society must not forget any of its obligations. Competent judges have told us that but for the saloon we should have little occasion for the police or the reformatory; that most occupants of the prisons, penitentiaries, orphan asylums, and insane asylums are directly or indirectly the victims of drink. Unhappily, arguments such as this would prevent all crusades against vice in any form—as all institutions that wreck morals, like the house of ill-fame, support by ill-gotten gains their inmates and adherents. If such reasoning is good all missions at home or abroad are a mistake, for where is the idol temple that does not support its priesthood, or the superstition that does not yield an income to its votaries and advocates? What a pity that the Magians of Ephesus should have been converted! What a calamity such destruction of rare and curious books—valued at 30,000 pieces of silver! And to deprive so many men of their sources of income, and make them a possible burden to the community—what a crime!

Apropos of the foregoing appeal in behalf of the saloon, it may be well to look at the amount spent on stimulants, which is estimated at $18.63 *per capita,* or more than $93.00 for each family of five. These are enormous totals—the aggregate consumption of liquors, distilled and fermented, together reaching the immense sum of about $1,500,000,000!

From *The Epworth Herald* A MISSION STUDY MAP

Showing the distribution of physicians in the United States if this country were supplied in the same proportion as the mission fields

GENERAL MISSIONARY INTELLIGENCE

AMERICA

A Striking Map for Mission-Study Classes

The above map of the United States has been prepared to show how many trained physicians (male) there would be in this country if we were only as well supplied as Asia and Africa. Each dot represents a physician, 33 in all between the oceans; that being the number of physicians to which our population of 80,000,000 could resort for healing in time of sickness or accident, if capable Christian physicians were as scarce as they are in non-Christian lands. Two must needs suffice for all New England, three for New York City and State, three for Pennsylvania and New Jersey, one for Georgia and Florida, one for Texas and Oklahoma, one for Colorado, Utah, Arizona, and New Mexico, and ten for the entire region lying west of the Mississippi!

New Missionaries Last Year

A recent issue of *The Intercollegian* contains a list of 275 student volunteers who left America in 1907 to enter upon their missionary service in distant lands. They are now at work in all parts of the world. Some of the fields to which they have gone are: China, Mexico, India, Japan, Brazil, Colombia, Peru, Cuba, Africa, Korea, Turkey, Philippine Islands, Egypt, Persia, Chili, Assam, Malaysia, Burma, Syria. Of these 275 volunteers three were members of the Protestant Episcopal Church. The returns from all the mission boards of the United States and Canada show that 547 new foreign missionaries were sent out by them during 1907. Of these 332 were student volunteers.—*Spirit of Missions.*

Per Capita Giving for Missions

The Board of Foreign Missions of the Southern Methodist Church has compiled a table of the contributions of last year of ten leading denominations in this country. It is interesting to note in this table that Presbyterians are leading in *per capita* gifts to foreign missions—the United Presbyterians leading with $2.04 per member. The Southern Presbyterians stand second in the list, giving last year $1.56 per member, the Reformed Church in America following

with $1.50, and the Northern Presbyterians with $1.08 *per capita*. The largest total of gifts belongs to the Methodist Episcopal Church, which gave $2,063,345, but its average gift was 68 cents. The aggregate gifts of the above-mentioned Presbyterian churches just about equal the aggregate gifts of the Methodist Episcopal Church.—*Christian Observer*.

Laymen's Campaign in Canada

A national missionary campaign under the auspices of the Laymen's Movement is in progress at twenty centers in Canada, from Sidney on the Atlantic to Victoria on the Pacific. The one question being considered at all of these centers is this: "Will Canada evangelize her share of the world?"

In the places where campaigns have been held, they have without exception been marked by intense interest. It is estimated by Canadian missionary leaders that the churches of the Dominion, numbering about 900,000 communicants, should evangelize 40,000,000 of people in the non-Christian world. The various denominations in Canada, and one city after another, are seriously accepting their proportion of this responsibility, involving as it does in many cases the trebling or quadrupling of their aggregate missionary offerings.

Coming Conventions of Men

In the United States, as soon as the election is over, the schedule of Laymen's Movement campaigns will begin. On November 10 and 11, at St. Louis, the laymen of the Methodist Episcopal Church are gathering to launch their denominational Laymen's Missionary Movement, the object of which is to add a million dollars annually for the next four years to the foreign missionary offerings of that Church.

On November 12, at Chicago, the Baptist Brotherhood Convention will assemble, and one of their main themes is the relation of Baptist laymen to the evangelization of the 61,000,000 of non-Christians who constitute the field of that Church.

On November 14, at Boston, the General Committee of the Laymen's Movement, consisting of over 100 laymen from all parts of the United States and Canada, will hold its annual meeting. Many of the members of the committee will remain to assist in the great interdenominational campaign under the auspices of the movement, to be held in Boston, November 15 to 22.

On December 3-6, the first Interdenominational State Convention of the Laymen's Missionary Movement will be held at Atlanta. All denominations are cooperating to bring together their best laymen from all parts of the State.

The movement has now eight secretaries giving their time to answering a fraction of the calls that come for the presentation of the work.

Mr. J. Campbell White, the general secretary, says:

> My confidence grows stronger as the Providential indications multiply, that the greatest missionary development of human history is upon us. It will be accompanied by the greatest revival which the Church has ever experienced. By undertaking to save the world, the Church itself will be saved from materialism, formalism, commercialism, and indifference to the will of God.

The Florence Crittenton Mission

The National Florence Crittenton Mission has recently held its twenty-fifth anniversary convention at Detroit. Who can measure the work that this society has done for thousands of girls and women in our large cities? Mr. Crittenton has established some 70 homes in this country and there are 5 in foreign countries. More than 150,000 girls have been reached in the last quarter of a century, and last year 18,000 girls and children were helped by this society.

Baptist General Missionaries

The American Baptist Missionary Union has followed the suggestion of the deputation which recently visited the mission fields, by appointing two general missionaries for the East, who

will visit the mission stations in their districts in order that they may become familiar with the problems and conditions at various stations, obtain the views of workers on the field and report to the executive committee at home. It is a means of bringing the missionaries and the churches into closer touch and may be expected to bring greater efficiency and sympathy in the work.

The men appointed for this work are Rev. W. L. Ferguson, D.D., of India, who will visit the stations in Burma, Assam and South India, and Rev. J. L. Dearing, D.D., who will look after the interests of China, Japan and the Philippines. Both men are exceptionally well qualified for this work by their experience, discernment and sympathetic spirit and because of the confidence placed in them by their fellow missionaries on the field and by the officers and churches at home.

Dr. Henry C. Mabie and Dr. Applegarth have both declined reelection as secretaries of the Union and Rev. Marion D. Eubank, M.D., of China, has been elected temporarily as acting field secretary.

A Missionary Exhibit for Boston in 1909

Arrangements are under way for a great missionary exhibition to be held in Boston in November of 1909, in charge of the foreign missionary societies with offices in that city. Its object is to arouse a deeper interest in the work of converting the world to Christianity. Historical missionary pageants are, according to present plans, to form part of the interesting program of the fair, and a play is to be acted, showing the dramatic incidents in the life of the missionaries. Then, too, it is proposed to reproduce Chinese, African and East Indian villages, so that the Americans may see under what conditions the missionaries have to work. If the Boston fair succeeds, similar exhibitions will be given in other parts of the country in the furtherance of the purposes of the missionary societies.

The End of Convict Slavery in Georgia

We have often described the evils of the convict-lease system in Georgia, and are now thankful to say that the State legislature has put a final end to the cruel scandal. The leasing out of convicts for private gain—especially in a community where many of them belong to a recently enslaved race—should be impossible for civilized states.

"A modern civilized State must have regard to more than self-protection by the detention and isolation of her criminal citizens," says the *Congregationalist;* "she must try, at least, to bring them to a better mind and to give them a fresh start in an honest life. Work is as necessary for them as for all of us, but it must not be slavery in isolated camps or under the control of selfish greed and irresponsible overseers. As a picture of all that a prison system ought not to be, Georgia has made its contribution to the science of penology."

Christian Sioux Conference

The annual mission conference of the Sioux Indians connected with the Presbyterian and Congregational churches, together with their missionaries, was held this year at the Standing Rock Agency, Fort Yates, N. D. The 400 tents and tepees that surrounded in an elliptical circle the church and parsonage, the tabernacle and meeting-tent, on the old parade ground, used when this was a military post, presented a most beautiful scene. The number in attendance must have been nearly 2,000, many of whom came by team from 150 to 250 miles distant. The veteran missionaries, Dr. Thomas L. Riggs and Dr. Williamson, together with a score of associates and Indian leaders, led in the exercises. The popular discussions were by the Indians, with their accustomed zeal and oratory. As usual, the great meeting was the Sabbath morning service, when the sermon was followed by the observance of the Lord's Supper, in which more than 1,000 Indians participated.

The Opportunity in Oklahoma

Oklahoma is often styled "the land of opportunity." All over the State there are agencies for the investment of the surplus money of the East. One town, for example, of 2,600 population has one such agency for its every church. These are for investments in real estate. There are boundless opportunities for investments in religious influence. One correspondent names to the Baptist Board forty-two growing towns in which there are no churches of any denomination. Your banks are finding the best investments in Oklahoma real estate. These are not even safe without liberal investment in the churches of this home mission field. What about the Kingdom of God in Oklahoma?

The American Medical Missionary College

The Battle Creek Sanitarium, with which this college under Dr. George D. Dowkonitt is connected, has severed its connection with the Seventh Day Adventists and Dr. Kellogg is no longer a member of that body. Last year four students were graduated, but already this year the college has begun with forty students, including Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians, and others. The official organ is *The Medical Missionary,* published at Battle Creek, Michigan.

Is Rome to Rule America?

Missions to Catholics are not new under the sun, but missions to non-Catholics, on the part of Catholics, are comparatively new; and, having lately received the special benediction of the Pope, we may expect them to be prosecuted with renewed energy in the United States. The *Catholic Register,* in speaking about missions to non-Catholics, says:

> An outcome of this movement is the establishment of the Apostolic Mission House in Washington, for which $250,000 have been contributed during the past few years. To this House priests selected on account of special fitness are sent by their bishop with a view to training for particular missionary labor. These priests will afterward, with the authority of their superiors, go into the different cities, towns and country places where they may gain an audience and explain the tenets and teachings of the Church, with a view to bringing back those for some time strangers to its teachings.

Protestantism in Mexico

One of the most notable features of the present development of Mexico is the growth of religious tolerance. In June over six hundred Protestants of all denominations gathered in Guanajuato for a Convention of Sunday-school Workers and Young People's Societies.

Thirty years ago Protestant missionaries were stoned and driven out of this same city of Guanajuato, and one may still see the house in which they were besieged for a whole day and night before they were rescued by government troops.

While the convention was in session the visitors received courtesy on every hand. The Governor of the State permitted the convention to visit in a body the historic old prison, "La Alhóndiga," from whose parapets, ninety-seven years ago, dangled the heads of the patriots who fought with Hidalgo for their country's freedom.

The Governor also met and cordially welcomed a committee from the Young People's Societies, sending a message to the convention, and expressing the desire to possess a collection of the essays and discourses which might be presented during the sessions.

All of which goes to show that Protestantism and religious liberty are making great strides in Mexico. One of the potent factors in this progress has always been the work of the American Bible Society.

Catholicism in Brazil

Millions in Brazil look upon the Virgin Mary as their Savior. To them Christ is practically numbered among the saints, and will do nothing except as His mother directs. A book widely circulated throughout northern Brazil says that Mary, when still a mere

child, went bodily to heaven and begged God to send Christ, through her, into the world. Further on it says that Mary went again to heaven to plead for sinners; and at the close Mary's will is given, disposing of the whole world, and God, the Father, Son, and Holy Spirit, the Trinity, act as the three witnesses to the will. How many good Christians at home think Brazil is a Christian country!—*Rev. W. C. Porter,* in THE MISSIONARY.

EUROPE

Christian Workers in Great Britain and in China

China's Millions for September contains a map of the Celestial Empire which gives the boundaries of each one of the 18 provinces, its population, and the number of missionaries (men, wives, and unmarried women), the figures being taken from the 1908 Directory of Protestant Missions in China. Including Manchuria, Mongolia and Formosa, the population is 422,300,000, while the total of missionaries of both sexes is a little less than 4,000, or about one to each 100,000 of the population. But England and Wales, with a population of 32,500,000, is supplied with ministers to the number of nearly 33,000. If no better supplied than China, the number would be reduced to about 1,000. Or, if China was supplied as well as England and Wales, the number of ordained missionaries would need to be increased to about 400,000. Therefore, there would seem to be a clarion call for a forward movement throughout Christendom!

London Missionary Society

The one hundred and thirteenth report of the London Missionary Society which has just been issued is full of facts and incidents calculated to make glad the Christian heart. The income of $755,645 showed an increase of $35,960. In view of calls for expansion everywhere, it is hoped that the missionary campaign of the present year may result in fresh consecration of means which will allow of satisfactory answers being given to appeals now before the directors. Another subject which is causing anxiety is the exceptionally small number of men who are offering themselves for service.

THE CONTINENT

French Protestant Missions

In a letter to *The British Weekly,* Rev. Charles Merle d'Aubigne points out that the French Protestant Church is a foreign missionary church, which has assumed responsibilities in the national colonies of Tahiti, New Caledonia, Senegal and Madagascar as well as on the Zambesi and in Basutoland and he points with pardonable pride to the work in the latter field of Francois Coillard. The record, for a church of not more than 100,000 members, of a foreign expenditure of nearly $200,000 annually certainly does not show any marked absence of the missionary spirit. Nor has the home work suffered, nor the work among the French-speaking people of Belgium on the northern border.

But the chief evidence of the real life of the French Protestants is found in the courage and success with which the churches have met the total cessation of government support which followed the passing of the law of separation. There was little complaint and there has been no holding back: "Not only have our home and foreign missions, our Bible, tract, Sunday school, temperance, young men's and young women's societies, our innumerable institutions—for which we spend an aggregate sum of £200,000—continued their work just as before, but our people have added to that £80,000 in 1907 for the support of their church."

The danger sign of the situation is found in the decisive break between the liberal and evangelical churches, which divides the forces at work and limits their fellowship. In spite of all defects the French churches are as necessary for the future of France as they have always been.

Rhenish Missionary Statistics

The number of native Christians gathered through the instrumentality of the Rhenish missionaries is: in Africa, 30,041 (communicants, 12,958); in the Dutch East Indies, 94,705 (communicants, 43,290); in China, 1,833 (communicants, 1,299); and in New Guinea, 45 (communicants, 38). This gives a total of 126,624 native Christians (57,585 communicants), a net increase of 8,577 since 1906. The gifts of these native Christians to the cause of Christ amounted to $47,956 in cash during 1907.

The Rhenish Society has 37 stations and 23 out-stations with 67 European and 14 native workers in Africa; 72 stations and 407 out-stations with 111 European and 65 native workers in the Dutch East Indies; 7 stations and 20 out-stations with 24 European and 17 native workers in China; and 5 stations and 1 out-station with 13 European laborers in New Guinea. It also has medical missionary work at Tungkun, China, and at Pea Radja, Sumatra, at which places 4 European physicians and a number of deaconesses, together with a corps of native helpers, are employed.

Neukirchen Missionary Institute

On May 31, 1908, the Neukirchen Orphanage and Missionary Institute closed the thirtieth year of its existence and the twenty-fifth year since the death of its founder, Pastor Ludwig Doll. The brief annual report, published in *Der Missions-und Heidenbote*, states that the year has been rich in depressing and important happenings, but that the Lord solved all difficult questions and provided for every difficulty. The income from all sources amounted to $28,524, to which must be added $8,928 collected by the society for aiding the Salatiga Mission, whose headquarters are in Holland. The two fields of the society are Java and British East Africa. In Java there are 10 stations and 28 out-stations in the Samarang, Pekalongan, and Rembang districts, where 13 European missionaries are aided by 78 native helpers. The number of baptized persons is 1,482 (515 children) and 196 persons are under instruction preparatory to baptism, while 56 adults were baptized in 1907. In the 26 missionary schools, 1,065 boys and 136 girls were taught.

Leipsic Missionary Society

The great Leipsic Missionary Society has as its fields of activity, India and East Africa. Its 68 missionaries 18 teachers (female), and 782 helpers, labor upon 53 stations, where the number of baptized members is now 22,935, 329 heathens having been baptized during 1907. In 335 missionary schools 13,593 pupils receive Christian education. The progress of the work in East Africa is especially encouraging. The number of native Christians there has increased to more than a thousand, of whom 478 (a most remarkable percentage) are able to read. The work in India is that which was formerly under the care of the Danish-Halle Mission.

Statistics of Roman Catholic Missions

The June number of the magazine *Catholic Missions* publishes the following statistics of Roman Catholic Missions: Total number of Roman Catholics in all the missionary fields, 8,321,963; of whom 438,000 are Europeans; missionary priests, 12,305, of whom 5,369 are natives; lay brothers, 4,863; sisters, 17,284; main- and out-stations, 30,414; schools, 17,834; pupils in the schools, 790,878. The magazine adds that the eight millions of native Roman Catholics represent the fruit of modern missionary effort only, and that there are 6,700,000 Roman Catholics in the Philippines, 1,038,000 in Angola, West Africa, and 14,250,000 of the Indian race in South and Central America and the West Indies. Thus there are about 29 millions of native Roman Catholics scattered over the missionary fields of the earth, but, we add, many, many of them, are Christians in name only.

The Widely Scattered Moravian Church

This organization, so little tho so great and honorable, has in its widely scattered branches 526 congregations, 64,575 communicants, and 241,247 affiliated members. Of these but 6,197 communicants are in Germany, 6,457 in Great Britain, and in the United States 17,820. But in the foreign mission field the many communicants number 32,748, and the adherents 101,483.

Hope Even for Benighted Austria

Protestantism is rapidly gaining ground in Austria, the avowed number being larger by 42,000 than it was eight years ago. In the first eight months of 1907, 1,950 new Protestants avowed themselves such; 67 churches were built or in process of construction, 24 new parishes were founded, and regular services instituted in 200 places. The Roman Catholic Church is naturally offering active resistance to this movement, and a number of societies have been organized to oppose Protestantism. The "Pious Association" was founded in 1906 to subsidize the "good press," and has collected hundreds of thousands of marks for the use of the ultramontane journals of the empire, for the distribution of tracts and the holding of public meetings. The society already has 320 local groups. Roman Catholic scholarship itself is not free from the taint. The chair of canon law at Innsbruck, recently held by Professor Warhmund, has been declared vacant, and its incumbent transferred to Prague, where he can be more closely watched, but it has proved impracticable to replace him in the Tyrol capital, as all available candidates are suspected of modernism, or what is worse—Protestantism. —*Christian Work.*

Good Literature for Bulgarians

The Press of the European Turkey Mission, stationed at Samokov, Bulgaria, under the superintendence of Rev. Robert Thomson, is almost the only source of religious and other standard literature for the six million Bulgarians, and its output should be largely increased, in order to offset in more adequate measure the flood of translations of trashy French and Russian novels and skeptical and infidel books in the country. Some wise-hearted man or woman may render an inestimable service to the Bulgarian nation by helping to extend the usefulness of this Press.

The Government recently introduced English as an optional study in the national schools, yet there is no English-Bulgarian and Bulgarian-English dictionary, the one published 47 years since having long been exhausted. New missionaries are studying Bulgarian, and Bulgarians are studying English, by all sorts of makeshifts.

These needs of the field make their own appeal. Five thousand dollars are needed to do the present work effectively.*

The Russian Church Still Intolerant

The Orthodox Church of Russia is one of the most powerful of those vast reactionary forces that once in a while come so near undoing the whole empire. A sample of the methods of this Church has just reached us in news from Kieff, where the bishops have been sitting in solemn conclave, devising plans for the crushing out of all dissent. Two years ago an imperial ukase granted freedom of conscience to all Russians, but a little thing like that does not matter to the bishops of the Orthodox Church. Their recommendations are about as naive as recommendations can be. Members of the Orthodox Church should be forbidden to secede without the consent of the bishop. Mixed marriages between members of the Church of Russia and dissenting bodies are to be forbidden, as also are all efforts at missionary work on behalf of every other creed. With great simplicity

* Mr. Frank H. Wiggin, Treasurer of the American Board, 14 Beacon St., Boston, or Miss Ellen M. Stone, 157 Chestnut St., Chelsea, Mass., will gladly answer any questions, and forward contributions for the Bulgarian Dictionary.

these bishops want all ecclesiastical affairs withdrawn from the purview of the Duma, and recommend that the land of all heretics be confiscated and settled on Orthodox peasants.

A Russian Mission Congress

In the beginning of July a Russian mission congress was held in Kieff, in which representatives of the entire Orthodox clergy together with the three Metropolitans of St. Petersburg, Moscow and Kieff were present. The congress was not as the name implies so much concerned with missions to the heathen as with measures for defense of church interests, especially against Stundism and other forms of evangelical Christianity. What steps were suggested have not yet been reported. Religious freedom decreed by ukase is already much pared down in administration. The Russian clericals are continuously petitioning the government for fresh limitations.

ERNEST GORDON.

ASIA—MOSLEM LANDS

Joy in Jerusalem

The revolution in Turkey had an effect in Jerusalem, when the unexpected and amazing news of the change in affairs reached that city, reports of which read like the fulfilment of the prophecies of the latter chapters of Isaiah. The Mohammedans held a thanksgiving service with a sermon in a mosque within the Temple area. Armenian Christian monks entertained Mohammedans at a garden party on Mt. Zion, serving them with lemonade, coffee and cigarettes. Jews were entertained at the Orthodox Greek Christian Convent by the Patriarch of the Greek Church, were sprinkled with rose water and fed with sweets. Many of them exprest their joy by processions, with speeches thanking the Sultan for liberty. There was a procession of Protestants headed by the Turkish military band, an address was delivered by the native Lutheran minister of Bethelem, after which the whole company were received by the acting governor, when a speech was made by a native minister of the Church Missionary Society. Religious bodies which had antagonized one another for hundreds of years exchanged friendly greetings. Jews shook hands with Greeks, Moslems embraced Armenians, Catholics and Protestants of various sects walked side by side under the Turkish flag. A newspaper, printed in Hebrew and Arabic, began to be published August 17.—*Congregationalist.*

The Opening of Mecca

Events move so rapidly nowadays that we have scarcely time to appreciate the full significance of the most startling changes. A decade ago the prediction of a railway to Medina and Mecca would have been received in the Moslem world with contemptuous incredulity. To-day it is *un fait accompli.* In a few months' time a railway-station will be opened in the city of Mecca. So far from the project being received at Medina and Mecca with opposition, as might have been expected, we read of the greatest enthusiasm, and of speeches delivered by sheiks and others which make us rub our eyes with astonishment. It is evident that the Moslem world is being pierced by modern civilization, and that fanaticism is retiring before the march of science.—*London Christian.*

An Answered Prayer

Mosul is an outpost of the Church Missionary Society in the Levant, where work is carried on among the villages about the site of ancient Nineveh. In the Society's plans for the retrenchment which has been necessary during the past year, it seemed best to abandon Mosul and a decision to that effect was made and announced. But while the committee was deliberating in London, at Mosul the workers were spending a day in fasting and prayer that the station might not be relinquished. Since then, through a train of events, it has

been made not only possible, but strongly advisable, to retain Mosul, and all who are concerned in the work are feeling deeply that God must have some great blessing in store for the people in whose behalf he has answered prayer.

Moslems Coming to Christ

A missionary writes from Teheran:

The work of the past two months has been full of encouragement. All the departments have been busy. More people have been attending the religious services this year than in any former year. The school never had more pupils. Five Moslem converts have been baptized. One of these is a prince, the son of a lieutenant-colonel of cavalry in the army; another a graduate of the boys' school, and now a teacher in it. Two of the others are women, one of them a pupil of the girls' school. The fifth is a man who came twenty-two days' journey in quest of baptism and instruction. A year or two ago he procured a Bible, and by reading it repeatedly had acquired a wonderful grasp of Christian doctrines. It was almost startling to hear him explain spiritual truths with an understanding seldom found in maturer Christians.

The Moslem Laymen's Movement

In Burma (where Indian merchants are the Moslem missionaries) the Moslem population increased thirty-three per cent in the past decade. In the western Sudan and on the Niger whole districts once pagan are now Mohammedan, and this has been, to a large extent, the work of lay missionaries—merchants, travelers, and artisans.

For example, a pearl merchant, living at Banrein, East Arabia, recently, at his own expense and on his own initiative, printed an entire edition of a Koran commentary for free distribution. On the streets of Lahore and Calcutta you may see clerks, traders, bookbinders, and even coolies, who spend part of their leisure time preaching Islam or attacking Christianity by argument. The merchants who go to Mecca as pilgrims from Java, return to do missionary work among the hill tribes. In the Sudan the Hausa merchants carry the Koran and the catechism wherever they carry their merchandise. No sooner do they open a wayside shop in some pagan district than the wayside mosque is built by its side.

S. M. ZWEMER.

INDIA

Assault on Lady Missionaries

The *Times* of India tells of an outrage that was committed in August at Pandharpur, a town situated on the Barsi Light Railway, India. Pandharpur is chiefly known as the possessor of a notable temple, dedicated to the god Vithoba, which is one of the most sacred shrines in the Presidency. One afternoon a large crowd of natives of Pandharpur, armed with stones and lathis, suddenly surrounded the Australian Mission buildings, which stand in an isolated position about a mile from the town.

The mob attacked the main building from three sides simultaneously, after first sending a lad into the compound to reconnoiter. Miss Steel, one lady who was seriously hurt, hearing the volley of stones, which shattered all the windows, ran out to pacify the crowd. Miss Parsons, one of her colleagues, closed the iron doors of the compound which surround the building. Meanwhile Miss Steel was set upon by the crowd and received a violent blow on the head from a lathi and was stunned with a stone. Seeing her bleeding profusely, the mob thought that she was dead, and dispersed as suddenly as it had collected.

The district magistrate was wired for by the Mamlatdar, and the mission communicated with the assistant surgeon of Pandharpur, who immediately hastened to the assistance of Miss Steel. The mission doctor was also summoned. The district magistrate arrived next day, together with the Superintendent of Police, and started an investigation. Three arrests have been made, and it is anticipated that the ringleaders will be punished.

Miss Steel was very seriously injured, but is progressing as well as

could be expected under the circumstances. The mob which attacked her was entirely local, but there is no reason known for the outbreak.

The Gospel Exalting the Basest

The *Baptist Missionary Magazine* prints a letter from Rev. M. C. Mason, of Assam, which gives this statement, showing how the Gospel transforms beings as utterly earthy and gross as the Garos. Work was begun among them forty years ago, and presently a church was formed with 39 members. Of this number 33 have since died, after living lives truly Christian. Of the residue 3 were unstedfast; but after discipline repented, and only one fell utterly away. Since the first ingathering 830 have been received into the Church.

The Woful Lot of Indian Girls

A missionary writes from Kodaianal:

Mrs. Macrae had sad news about two of the girls in her boarding-school lately. The mother was converted about four years ago, and baptized some time later. She suffered much persecution, as the father is strongly opposed to Christianity. About nine months back the two girls were sent to the boarding-school, and the elder one—about thirteen years of age—was very diligent in trying to learn to read. One day the father sent a woman under a false pretext to bring the two girls home, but he met them half-way, took them off to a village twelve miles distant, and married the elder one to a heathen man that very night. He also made arrangements to marry the little one the following week. The next day, when the poor woman came in expecting to see her children, she found that both were gone. We are praying that the Lord will turn this evil into good, and that these girls may be the means of telling the Gospel message in the places where they are. As, of old, God used the little captive maid, so He can use these girls.

Working in Seven Languages

Being a frontier town, bazaar preaching is not allowed in Quetta, Baluchistan, but all who go to the hospital for treatment have the good tidings proclaimed to them. The missionaries are rejoicing in a recent Mohammedan convert, one who can read and write and knows Persian, Arabic, Pushtu, and Urdu. Miss F. E. Tunbridge, a nurse in the hospital, writes to the *Church Missionary Gleaner:*

He was a patient for some time, and then we taught him and read with him, and he decided to become a Christian, and could not understand why we could not baptize him at once. He was baptized on the first Sunday in this year, and now we have kept him as a ward boy, and he is an active Christian and a missionary to his brethren around. Praise God, he is not keeping his Christianity to himself. Four of our ward boys are Christians now, and it is so nice to see them taking a spiritual interest in the various patients who come into their wards. One great drawback to them is the language. Seven different languages we come in contact with in the work here, which makes things very difficult; one is often tempted to denounce the Tower of Babel and its builders. However, we pray that God will help us, and I know He does.

Fruits Gathered in One Mission

The South India mission of the English Church Missionary Society reports that in the Khammamett district of the Telugu country in the twelve months ending March 1, over 1,000 baptisms took place, and there are 1,200 Sudras under instruction, and a very large number of Malas and Madigas. During one month recently requests for teachers were received from 29 villages.

A Converts' Training Home

In Allahabad is located a converts' training home in connection with the Zenana Bible Medical Mission. Miss Fallon, who is in charge of it, says:

It has been in existence for about sixteen years or more now, and over 140 women have passed through it in that time. This home is for the better class of Indian women, high-class Hindus and Mohammedan women of good families. Those who come are women who have been taught in their zenanas chiefly by some missionary or Indian Christian teacher. When the seed of the Word finds a lodgment in the heart of one of these dear pupils, it means a severe struggle. The relatives always turn her out of her home if she is determined to confess her faith in the Lord Jesus, and it is wonderful what some of these

women have braved. We then receive them for two or three years, and help them in their Christian life, and train them to be ready to take up work as teachers or Bible-women. Some have been most disappointing, even going back to their heathen surroundings, and this has caused us much sorrow. But by far the greater number have remained true, and many are doing good work in different missions. They come to us from all parts of India and from all missions, representing all the different churches.

Self-support for Converts

The Basel Mission tile works are known all over India and Ceylon. Last year 13,000,000 roof tiles, 500,000 floor tiles, 500,000 prest bricks, etc., were shipped to all parts of those countries. The workmen are native Christians, only the managers are German lay missionaries. The mission looked upon it as their duty to provide means of support for the natives who had left all for conscience's sake and to accustom them to steady work. The other industry successfully carried on by the mission is cotton cloth-weaving.

CHINA

A Chinese Student on World Evangelization

The following extract from an address by Mr. C. T. Wang at the Tokyo Students' Conference is taken from *The World's Chinese Students' Journal*, a bilingual bimonthly. Mr. Wang said:

The students of the Orient are responsible for the world's evangelization, because our Lord was an Oriental. This may sound a little strange in the ears of Occidentals; but to Orientals a statement like that carries much weight. That Orientals have their own way of thinking and acting is their singular characteristic. They do not readily take in things that are not Oriental, but among themselves they copy one another freely. Buddhism was introduced from India, yet the Chinese and other Oriental countries have never regarded it as a foreign religion. Confucianism was taken up by the Japanese and Koreans without even a thought that it was a foreign religion. But Christianity is eyed with grave suspicion that it is a foreign or Western religion. Much hindrance to the propagation of the blest Gospel is the outcome of this prejudice. The Oriental students are, therefore, responsible for the exposition of their Lord's teachings in the Oriental way, for He was in His teachings, environment, customs, and expressions an Oriental—*C. M. S. Gleaner.*

Swedish Missionaries in China

The Swedish Missionary Society gives a short statistical report of its interesting work in China, where its missionaries baptized 107 heathen Chinese in the year 1907. On January 1, 1908, it had 24 European missionaries and 49 native helpers at work upon its 25 stations. The 12 schools were attended by 315 pupils, and the seed faithfully sown during the preceding years began to bear fruit in most hopeful manner.

F. S. Brockman on Changes in China

"The political changes that have taken place within the past three years even throughout the entire Empire of China are as profound as those that took place over the whole of Europe and America just about the time of the American Revolution. I can remember the time in China when liberty as we know the term was an unknown word and an unfelt need. To-day, like a prairie fire, just as it rushed wildly through France and over America in the preceding century, the ideal of liberty has gone from one end of the Chinese Empire to the other, and George Washington has been taken up as the idol of the people. From one end of the country to the other, liberty, in the American and European sense, is the watchword of the people, and profound political changes are taking place, and even profounder ones being attempted."

The Christian Devotion of a Chinese Woman

The following quotation is from a missionary's report:

Leung Sz Po (one of our Christians) has done very faithful service during the year. In fact, for over two years she has, without any remuneration from the Mission, been doing the regular work of a Bible-woman, going daily from home to home, speaking the Gospel to the women of the city. This service is a great joy to her, and she is always cheer-

ful and happy in telling the story of the Savior's love. She has not much of this world's goods, and sometimes her rice-jar gets pretty low; but she really puts her trust in the Lord, and He never suffers her to lack any good thing. In telling of her work in the meetings she often weeps over the sins of the women of China and the souls of her relatives out of Christ. One day, when out preaching the Gospel in the homes of the women, she was asked: "How much do you receive for your work?" and her reply was: "Nothing; I do it because I love the Lord Jesus." Not a few will agree with her superintendent that such service is bound to make an impression on the minds of the heathen.

Valid Evidence of Conversion

A toiler of the Christian and Missionary Alliance reports:

The most striking conversion at one station was that of a lad, eighteen years of age, the nephew of a military official. Altho thus connected with an official of rank, the young man freely and boldly confest Christ as his personal Savior, and there is reason to believe that his testimony will be the means by which others of his class will be led to Christ. One of the converts at Wuchow took a position as Chinese cook on a steamer plying between that city and Hongkong. The class of men employed on these boats is such that he found a strong "anti-Jesus" atmosphere in which to let his light shine. He said: "These people just vie with one another to see who can invent the best plan to provoke me to anger. They want to see a Christian lose his temper, and so have this to say against the Jesus doctrine. Only a few days ago I overheard several of them talking together (they not knowing that I was listening to their conversation). They were saying: 'It is truly strange that we can not make this Jesus-man angry.' Well, it is not I, but Jesus and His grace that keeps me for His glory."

A Union Theological Seminary

The catalog of the Presbyterian Union Theological Seminary, Nanking, China, has been received. This institution was founded in 1904, and opened for instruction in 1906, by the missions in Central China of the Northern and Southern Presbyterian churches. The faculty consists of Rev. J. W. Davis, professor of theology, and Rev. J. Leighton Stuart, professor of New Testament Literature and Church History, and Rev. J. C. Garritt, professor of Old Testament Literature and Apologetics, with Chinese instructors in Biblical studies and history and music. Last year there were 14 students in the seminary and 23 in the training school which is conducted in conjunction with the seminary. This institution is centrally located, and is growing in size and usefulness.

An Interesting Chinese Magazine

The *Ta Tung Pao,* a weekly publication for the leaders of Chinese thought and public opinion, was started at the beginning of 1904 by Rev. W. Arthur Cornaby, of the Wesleyan Mission, lent to the Christian Literature Society for China. It was then a single-folded sheet, but has since grown into a two-penny magazine of thirty-eight pages. For some time it has had 2,500 subscribers among the Chinese officials; all the viceroys and governors of the provinces have taken it in; and of late months it has had a constant reader in Prince Tsai Tse, cousin of the Emperor, who wrote a letter to the editor (August 1) for publication, enclosing his photograph to be reproduced as a frontispiece, and saying he had gained much instruction and inspiration from its articles. And this in regard to a journal which, while dealing with all general topics for the uplift of China, has published some very direct presentations of the claims of God and Christ.

A Mandarin to an Archdeacon

Just before Archdeacon Moule left China, a mandarin, who rules over 695,000 people came to him to say good-by. Altho he is not yet a Christian, he is not far from the Kingdom of God, as the following conversation will show:

"Your Excellency," said the Archdeacon, "I have one wish for you far more than long life, far better than peace in your great district. What I want for you is eternal life through Jesus Christ our Lord."

"I know," the mandarin said, "you

gave me a New Testament. I put it in the place of honor in my reception-room. Be sure of this. It will be my care to watch over the little mission-halls and the little bands of Christians you have scattered through my district. May I ask you to request your pastors and teachers and all the Christians to be consistent Christians, not to return evil for evil, not to wish for vengeance, but to be patient, and all do well?"

"Thank you, my friend," replied the archdeacon, "I will pass it on."

The Man Who Gave His Ox

A returned missionary from Korea relates an incident of a devoted native Christian who, in order to complete a church, sold his ox for 30 yen ($15), and afterward the plowing was done by himself and brother drawing the plow, while the father held the handles. Rev. J. O. Reavis, in an address in the First Presbyterian Church, Selma, Ala., related this incident, and it made a deep impression upon the audience as a testimony of the desire of the Christians in Korea to help themselves and to make sacrifices. Following the service a gentleman met the pastor of the church on the street. Giving him $15, he said that he wanted that man to have his ox again, and requested that the Korean Christian be found and given the money. Mr. Reavis at once wrote to Rev. William M. Junkin, of Korea, and his reply enclosed a letter from Rev. J. Hunter Wells, M.D., superintendent of the Caroline A. Ladd Hospital at Pyeng Yang, which gives the information that the man has been found. From Dr. Wells' letter we take the following:

> The man, named Pai Ni Il, lived in 1900 in a community where the people were unable to complete the building of a church. It seemed impossible to get the additional money needed. This devoted Korean Christian sold his bullock to get the money, and the church was completed. After selling his ox he and his brother got into the traces, while his old father directed the plow, and so they tilled the fields. Pai Ni Il now lives at a place about 250 li south of Pyeng Yang, and is a Methodist preacher doing excellent work.

Dr. Wells says: "This story is strengthened by the exact way in which we can trace it to its source, and also in ascertaining that the man is now engaged in Christian work. The gift of $15 will do more than merely reimburse the man, for I believe that when it is known in the districts where the man visits it will be a veritable cruise-of-oil sort of gift, and will be for the glory of God." —*The Missionary.*

JAPAN

A Jubilee Christian Conference in 1909

It is proposed to hold a jubilee Christian conference next year to celebrate the fiftieth anniversary of the beginning of Christian work in modern Japan. It will be held under the joint auspices of the Japanese Christians, as represented by the Japanese Evangelical Alliance, and of the missionary bodies, as represented by the standing committee of cooperating Christian missions in Japan. Committees of eleven missionaries as the general committee of arrangements for the celebration. With one exception the missionary half of the committee is exclusively American, the exception being Mr. Shortt, of the Canadian Church Mission (S. P. G.). The English Church missions are unrepresented.

Christian Forces in Japan

There are now accredited to Japan 886 missionaries, including their wives, 404 Japanese ordained ministers, and 698 unordained ministers and helpers (men), and 395 Japanese Bible-women. There are 64,621 Protestant Christians, 59,437 Roman Christians, and 29,573 Greek Christians in Japan. Young Men's Christian Associations, 69; Young Women's Christian Associations, 13; Sunday-schools, 832, with 45,000 teachers and pupils in the same.

Ten years ago not a teacher in one of the large city schools was a Christian and the pupils were forbidden to

attend Sunday-school; now five of those teachers are Christians and the pupils are encouraged to attend Sunday-school. When two years ago a union hymnal was printed it was thought that 50,000 would meet the demand, but 150,000 have been sold, and another large edition has been issued to meet the constant demand.

Royalty Giving to Christian Work

The value of the gifts made by the Emperor and Empress of Japan for various forms of Christian work can not be measured in terms of Japanese currency. They have given 10,000 yen for the Young Men's Christian Association tent-work in Manchuria, and 1,000 yen for the work of Mr. Hara in behalf of ex-prisoners, and promised 1,000 yen per annum for ten years for the Okayama orphanage. More valuable than the money is the influence of the act upon the people, whose attention is called to the humanity and benevolence of Christianity.

How a Japanese Became a Christian

A new member of the Imadegawa Church, in telling how he became a Christian, said: "I was an atheist, ambitious, restless, discontented. I put my boy into the kindergarten here from curiosity, to see what the effect would be on him. I watched to see. He brought home queer ideas that my habits of life didn't agree with, which made me think. I concluded they would be good for my wife to practise. Then I began to study the Gospel and to go to meeting myself; restlessness and discontent left my heart, and peace came in. Christ satisfied me." He and his wife are happy, active Christians.—*Florence H. Learned.*

AFRICA

The Egyptian Mission

The United Presbyterian Church in Egypt has had 954 accessions on profession of faith—the largest number on record. In northern Sudan the chief work centers about the junction of the two Niles, where a group of Protestant Christians, some of whom have come up from Egypt in the government service, constitute a strong agency for reaching others. Four native missionaries, supported by the Egyptian Church, are at work in this region. The board has received $100,290.

Coptic Clerics Receiving Bibles

A specially bound and inscribed copy of the Arabic Bible has been presented by the committee to his Holiness the Patriarch of the Coptic Church, and a similar Bible to the Archbishop of Behera and Menoufieh, who resides at Alexandria. Both these dignitaries gave a very cordial reception to the Rev. A. Taylor, secretary of our society, when he visited Egypt early in the year. The Coptic Church is steadily increasing in sympathy with Bible distribution, and the movement inaugurated by some of the younger men to cooperate with the Bible Society is being developed with enthusiasm and excellent results.—*Bible in the World.*

A Royal African School

Budo is noted for its long connection with the kingship in Uganda. Here on the rising ground every new king was seated and proclaimed to have "eaten Buganda." Near by is the site of the king's house, and here the kings formerly speared poor peasants to show their power over life and death. To-day on this hill the young Christian king of Uganda has opened the king's school for boys. Here the Church Missionary Society missionaries are training the Uganda lads in the ways of civilization and the Christian life. This is one of the many signs of progress in Central Africa.

Progress in Kamerun

The Basel Missionary Society announces in its last annual report that more than 1,200 heathen were baptized by its missionaries in Kamerun during 1907. Thus the work in the German colony in West Africa, tho the youngest branch of the whole, comes to the front. The report says

about Kamerun, "The schools increase in number and are becoming better and better attended. The increase in the number of pupils has been five or six hundred during the year. In the oldest part of our work, at Duala, at the Kamerun River, where the fruits of the labors of the Baptist missionary Saker are appearing, and which was transferred to our society by him, there is coming a precious harvest. The heathen population is awakening and longing for the Gospel. Many become Christians there. In other districts we see an increasingly rapid extension of the work, as in Sakbayeme on the Sanaga River, and in Mangamba. The work in the latter district has extended so much that the opening of a new station has become imperative."

Opportunity in Hausa Land

British Sudan, northern Nigeria, or Hausa Land, covering 320,000 square miles and containing a population of some 20,000,000, lies near the west coast of Africa in the basin of the upper River Niger. This region was taken over by the British Government in 1900, with Sir Frederick Lugard in command of a military force, and is divided into sixteen provinces. The natives are far advanced toward civilization, having walled cities, making their own clothes, shoes, hats, glassware and brassware. They have great herds of cattle, horses, sheep and goats; have their own teachers, lawyers and doctors. Tho the ruling class are Mohammedans, they are compelled to tolerate Christianity. Missionaries are given free access, free land, no taxes, the Government also carrying them and their goods on steamers at half-fare. Work has been begun in six of the provinces, the Sudan United Mission working up the Benue; the Church Missionary Society north of the Niger among the Hausas, while the Sudan Interior and the Mennonite missions are located among the Nupe. Nearly twoscore men and women are at work, and the first converts have already been baptized.

Church Union in South Africa

An important Union Conference was held in Johannesburg on the 23d and 24th of July, when ministers and laymen belonging to the Wesleyan, Presbyterian, Congregational, and Baptist churches came together from all parts of South Africa. Dr. McClure, of Cape Town, presided, and the spirit of brotherhood, and largeness of outlook was conspicuous throughout the discussions. The conference was called for the purpose of formulating a basis of union between the four denominations, but the Wesleyan delegates brought a resolution which declared that the time was inopportune for action, and the Baptists declared that union was impossible except on the basis of immersion. Both Wesleyans and Baptists were sympathetic, but they hesitated to make a decisive step in advance.

ISLANDS OF THE SEA

Papua, or New Guinea

This island has an area of over 300,000 square miles (equal to Texas and Louisiana), and a population of nearly 1,000,000. It lies under the equator and its native races are lower than the African, through the Australian aborigines. The island is divided between Great Britain, Holland and Germany.

The Commissioner for Lands reports on the total area of land granted for religious purposes, or held by the societies, under fee-simple or lease. "The London Missionary Society has 223 blocks, with an area of 1,436 acres; the Roman Catholic Mission, 56 blocks, with an area of 1,354 acres; the Methodist Mission, 124 blocks, with a total area of 780 acres (since this report was written a lease of 1,000 acres has been applied for); the Anglican Mission, 41 blocks, with 2,958 acres." The Government Secretary, in his report on the various missions, gives information as to spheres of labor, and the agents employed. From this report we learn that in 1907 the London Missionary Society had 25 English missionaries,

including wives, and one lady assistant; with 150 South Sea Islanders and Papuans; the Roman Catholics, 68 European members of the staff, from France, Germany, Italy, Belgium, Holland, and Switzerland, with two sisters only hailing from Australia; the Methodist Missionary Society, 18 missionaries, wives, and sisters, with 70 South Sea Islanders and Papuans; the Anglicans, 23 from Australia, 35 South Sea Islanders, and 17 Papuans.

DEATH NOTICES

Dr. F. F. Ellinwood, New York

Rev. Francis Field Ellinwood, D.D., for 36 years Secretary of the Presbyterian Board of Foreign Missions and for some years Professor of Comparative Religions at New York University, died at his home in Cornwall, Conn., of paralysis at 82 years of age. He was born in Clinton, N. Y., in 1826 and was graduated from Hamilton College, pursuing his theological studies at Auburn and Princeton, and being graduated from the latter university in 1853. After pastorates in the Second Presbyterian Church at Belvedere, N. J., and in the Central Presbyterian Church in Rochester, N. Y., he was appointed Secretary of the Presbyterian Board of Foreign Missions in 1871, and remained in that office until a year ago. He was the author of "The Great Conquest," "Oriental Religions and Christianity," "Questions and Phrases of Modern Missions," and other missionary books and pamphlets.

Dr. Ellinwood was a man of unusual ability as speaker, writer and director. He was highly esteemed and beloved by those who knew him and by the large number of those who have been influenced by his words and his personality. The Church owes a deep debt of gratitude for the self-denying and efficient service of this man of God.

Rev. J. Duthie, D.D., of India

Rev. J. Duthie, who for over fifty years was a missionary of the London Missionary Society in Travancore, India, passed away on July 3d at Bangalore. Dr. Duthie was greatly beloved and esteemed by his fellow missionaries in India and leaves behind him a great heritage in the college, the catechists' class, the press, the reading rooms, and the Y. M. C. A. He was also a vice-president of the B. and F. Bible Society Auxiliary, a member of the South Indian Missionary Association, and editor of the *Gleaner*. All unite to do him honor and give thanks for his life and work.

Rev. Dhanjibhai Naoroji, of India

One of the early converts of Dr. John Wilson, who has been an ordained native minister of the Free Church of Scotland for sixty-two years, recently died in Bombay at the age of 86. Mr. Naoroji's conversion in 1839 created intense excitement in the Parsee community and the military forces were called out to preserve the peace and protect the life of the young convert.

Sybil Carter, the Indians' Friend

In the death of Miss Sybil Carter, of the Protestant Episcopal Church, the American Indian women have lost a most able friend and advocate. Miss Carter was enthusiastic and untiring in her work for the Indians and was well known for her development of the manufacture and sale of Indian lace.

Mrs. Masterman, of Jerusalem

It is with deep regret that we report the death at Jerusalem of Mrs. Lucy Nazarina Masterman, the wife of Dr. E. W. Gurney Masterman, one of the missionaries of the London Jews' Society. Mrs. Masterman was the daughter of the Rev. J. Zeller, C.M.S. Missionary at Jerusalem, and granddaughter of Bishop Gobat.

Mrs. Lobenstine, of China

The Presbyterian Mission in China as well as the bereaved husband and friends have been brought into deep sorrow by the death of Mrs. E. C. Lobenstine, who went out to China in 1902 and died on June 5th of this year. Her Christian influence was widely felt and abides after her departure.

FOR THE MISSIONARY LIBRARY

THE TRAGEDY OF KOREA. By F. A. McKenzie. 8vo, 312 pp. Illustrated. $2.00. E. P. Dutton & Co., New York. 1908.

The author of this very interesting chapter of Korean history was the correspondent of the London *Daily News* during the Russian-Japanese War, and by a subsequent residence in Korea became familiar with the situation. The book is especially valuable as an offset to the influence of Dr. Ladd's volume on "With Marquis Ito in Korea," which presents entirely the Japanese view of the situation. Mr. McKenzie confesses to disappointment at the outcome of the Japanese occupation of Korea and very severely criticizes the Japanese treatment of the natives. He acknowledges the weakness of the Korean Government, but he sees that Japan is breaking treaty obligations and is imposing on a weaker nation by cruelty, theft and general disregard of Korea's rights. In an unusually readable style he describes the main events of the past twenty years that have led to the present situation. While not a missionary book, it is extremely valuable for an understanding of the conditions that face the missionaries to-day.

THE NEZ PERCES INDIANS SINCE LEWIS AND CLARK. By Kate C. McBeth. Fleming H. Revell Co., New York. 1908.

The Nez Perces—"the people of the pierced noses"—are among the most interesting tribes of Indians on the American Continent. The adventures and successes of missionaries among them in their home in the Northwestern Rockies have a rare interest. It was they who sent the delegation to St. Louis to ask for the "White Man's Book of Heaven." They were not naked savages, but wore skin dresses and many ornaments. By nature kind and generous, they treated the white man well until driven to desperation by the cruelty and avarice of the more enlightened race.

The story which Miss McBeth tells is an entertaining one of her life among these Indians. It includes the coming of Lewis and Clark in 1805, the beginning of missionary work, the Whitman massacre, the great revival, wars, experiences in teaching and on journeys and a record of the progress of civilization. The history is worth recording and worth reading.

WINNING THE BOY. Lilburn Merrill, M.D. Introduction by Ben. B. Lindsey. 12mo, 160 pp. 75 cents, *net*. Fleming H. Revell Co., New York. 1908.

Christians are waking up to the necessity of saving the boy in order to save the man. We are also learning how to win rather than conquer him. Such a book as this throws a flood of light on the boy problem, for Dr. Merrill speaks from wide experience that has brought practical results. Judge Lindsey commends him highly, and the ideas and plans presented commend themselves for sanity, humanity and Christianity. Moreover, the stories of these boys of Denver are of fascinating interest—the weak and the strong, the honorable and the vicious, are all boys and worth saving. Dr. Merrill not only presents facts and true ideals, but he gives many valuable suggestions as to work for the physical, moral and spiritual regeneration of "the kid." Read the book for pleasure and profit.

VERLING WINCHEL HELIN. A memorial pamphlet published by the secretaries of the International Y. M. C. A., in Japan. Tokyo. 1907.

Here is a sketch and appreciation of one of the modern Christian noblemen who, at thirty-two years of age, gave his life for Japan. It is a story that will inspire any man who reads it to do better work for Christ.

THE KINDERGARTEN IN AMERICAN EDUCATION. By Nina C. Vandewalker. 12mo, 274 pp. $1.25, *net*. The Macmillan Co., 1908.

While this book is primarily a history of the progress of kindergarten work in America, it has also a distinct missionary value in connection with the training of children and child

races. Already the kindergarten ideas have had a marked influence on Christian education in emphasizing the best ideals and methods for the natural and healthful development of children—principles which should certainly be studied in religious as well as in secular education. The chapters on "Educational progress," "Church work," and "Temperance" will be of especial value to church and missionary workers.

THE CALL OF THE WATERS. Katharine R. Crowell. Illustrated, 12mo, 157 pp. 50 cents, *net*. Fleming H. Revell Co., New York. 1908.

Not a book on work among fishermen or the island world, but a study of the Western Home Mission frontier of America, work for immigrants in camps, mining towns and farm lands, and the physical and social betterment of children and laboring classes. Miss Crowell describes briefly the conquest of the West and what missionaries have had to do with it; she also shows clearly that there are new frontiers which must be possest by the Church if our national life is not to become sickly and corrupt.

PIONEERS. Katharine R. Crowell. 12mo, 89 pp. Paper. 25 cents. Woman's Board of Home Missions, 156 Fifth Avenue, New York. 1908.

Here is an attractive text-book for mission study classes giving the history of the progress of home missions in the United States. The most unique feature is the series of six bird's-eye-view picture maps showing the changes on the American continent from the discovery of America up to the present year. Churches and colleges have taken the place of wigwams and stockades, and steamships and railroads have displaced canoes and war-paths.

IS IT TIME?—Annual Report of the Sudan United Mission. Edited by Wm. J. W. Roome. Pamphlet. 6*d*. Marshall Bros., London. 1908.

Many of the denominational missionary boards could take pattern from new and independent societies in the attractive form of their annual reports. These are intended to be read. They are carefully edited, well illustrated, attractively printed. They are not likely to be relegated immediately to the waste-basket or the report file. Why is it that so many good books and papers are so uninteresting or so unattractive that their interest and value are not discovered?

This report of the Sudan Mission makes good reading. The Sudan is a vast territory in Central Africa, north of the Equator, that has scarcely been touched.

LEADERS IN CONFERENCE. Suggestions by Katharine R. Crowell. Presbyterian Woman's Board of Home Missions, New York. 1908.

Here is a most useful handbook for mission bands, societies and study classes. It is a mine of suggestions.

CHINA AND THE GOSPEL. Illustrated Report of the China Inland Missions. 1*s*., *net*. London, Philadelphia, Toronto. 1908.

Popular illustrated reports of the work being done on the mission field are of great value to men and women interested in the stirring events and signs of progress in the Kingdom. One who fails to read the reports has no idea of the number of striking facts and stirring incidents that are given from the history of the year.

MISSIONARY CALENDAR—1909. Compiled by A. W. Roffe. 12x16 inches. 25 cents. Christian Worker Publishing House, 274 Bathhurst Street, Toronto, Canada.

Each month occupies a page on this new calendar and contains some interesting photographic illustrations. Each day is marked by a choice quotation relating to missions or Christian life and service. They are worth memorizing. Such a calendar is excellent for use in homes or in missionary societies.

THE SOUTH AMERICAN MESSENGER. A specially illustrated number devoted to the Indians of Brazil, is unusually interesting and commands attention—showing, as it does, need for Christian work among these neglected people. South American Evangelical Mission, 60 Mount Pleasant, Liverpool, England. 1908.

MISSIONARY POSTAL CARDS. Mrs. Thos. R. Staley. Bristol, Tennessee. 1908.

These are unique in representing missionary facts rather than pictures. They are diagrams and cartoons showing the increase in native Christians, the relative sizes of China and America, the religions of the world, the men and money now devoted to missions, a missionary thermometer, the relative size of parishes at home and abroad, etc. They are well designed to impress striking facts relating to world-wide missions.

NEW BOOKS

BISHOP HANNINGTON. By W. G. Berry. 12mo, 208 pp. Illustrated. $1.00 *net*. Fleming H. Revell Co., New York. 1908.

THE JUNGLE FOLK OF AFRICA. By Robert H. Milligan. 12mo, 380 pp. Illustrated. $1.50 *net*. Fleming H. Revell Co., New York. 1908.

THE TRAGEDY OF KOREA. By F. A. MacKenzie. 12mo, 312 pp. Illustrated. $2.00 *net*. E. P. Dutton & Co., New York. 1908.

THINGS KOREAN. By Horace N. Allen. Illustrated. 12mo, $1.25 *net*. Fleming H. Revell Co. 1908.

PRESENT-DAY CONDITIONS IN CHINA. By Marshall Broomhall. 12mo. China Inland Mission. London, Toronto, Philadelphia. 50 cents. Fleming H. Revell Co. 1908.

THE NEW ATLAS OF THE CHINESE EMPIRE. 23 maps prepared by Edward Stanford. 10*s*, 6*d*, *net*. China Inland Mission, London. 1908.

DRUGGING A NATION. (Opium in China.) By Samuel Merwin. Illustrated. 12mo, $1.00 *net*. Fleming H. Revell Co. 1908.

THE HISTORY OF PROTESTANT MISSIONS IN INDIA. By Julius Richter. Illustrated. 8vo, $2.50 *net*. Fleming H. Revell Co. 1908.

BETWEEN THE TWILIGHTS: BEING STUDIES OF INDIAN WOMEN BY ONE OF THEMSELVES. By Cornelia Sorabji. 12mo, 191 pp. 5*s*. Harper, London. 1908.

A HUNDRED YEARS IN TRAVANCORE. 1806–1906. Compiled by Rev. I. H. Hacker. 12mo, 106 pp. 2*s*, 6*d*. Allenson, London. 1908.

OVERWEIGHTS OF JOY. By Amy Wilson-Carmichael. Illustrated. 8vo, $1.00 *net*. Fleming H. Revell Co. 1908.

INDIAN FOLKLORE TALES. Sidelights in Besalpur, Central Provinces. By E. M. Gordon. 12mo, 99 pp. 3*s*, 6*d*. Elliot Stock, London. 1908.

THE MOSLEM WORLD. By Samuel M. Zwemer. 12mo, 239 pp. 50 cents. Young People's Missionary Movement, New York. 1908.

TWENTY YEARS IN PERSIA. By John G. Wishard. Illustrated. 12mo, $1.50 *net*. Fleming H. Revell Co. 1908.

ANCIENT JERUSALEM. By the Hon. Selah Merrill. Illustrated. Large 8vo, $6.00 *net*. Fleming H. Revell Co. 1908.

AN APOSTLE OF THE NORTH: MEMOIRS OF BISHOP W. C. BOMPAS. By H. A. Cody. 8vo, 386 pp. 7*s*, 6*d*, *net*. Seeley, London. 1908.

THE LIFE OF SHELDON JACKSON. By Robert Laird Stewart. Illustrated. 12mo, $2.00 *net*. Fleming H. Revell Co., New York. 1908.

THE HEART OF THE STRANGER. A Story of Little Italy. By Christian McLeod. Illustrated. 12mo, $1.25. Fleming H. Revell Co., New York. 1908.

JOHN JASPER. Negro Preacher and Philosopher. By W. E. Hatcher. Illustrated. 12mo, $1.00 *net*. Fleming H. Revell Co., New York. 1908.

AFTER PRISON—WHAT? By Maud Ballington Booth. Illustrated. 3d edition enlarged. $1.25 *net*. Fleming H. Revell Co. 1908.

LETTERS FROM A WORKINGMAN. By an American Mechanic. 12mo, 191 pp. $1.00 *net*. Fleming H. Revell Co., New York. 1908.

REAL LETTERS TO REAL BOYS. By Charles Keen Taylor. 16mo, 78 pp. 50 cents *net*. Fleming H. Revell Co., New York. 1908.

THE MISSIONARY ENTERPRISE. By Edwin Munsell Bliss, D.D. 12mo, 406 pp. $1.25 *net*. Fleming H. Revell Co., New York. 1908.

MISSIONARY EXPERIENCES DURING NINETEEN CENTURIES. By W. T. Whitley. 12mo. $1.25 *net*. Fleming H. Revell Co. 1908.

SHORT HISTORY OF CHRISTIAN MISSIONS, From Abraham to Carey. By Geo. Smith. 3*s*, 6*d*. Morgan & Scott, London.

THE RESURRECTION GOSPEL. By the Rev. John Robson, D.D. 12mo, 5*s*. Oliphant, Anderson & Ferrier, London. 1908.

MISSION STUDIES. By Edward Pfeiffer. 12mo, 279 pp. 75 cents *net*. Lutheran Book Concern, Columbus, O. 1908.

ADVENTURES WITH FOUR-FOOTED FOLK. By Belle M. Brain. Illustrated. 12mo, $1.00. Fleming H. Revell Co., New York. 1908.

OTHER GIRLS. By Edith K. Snell. 16mo, 127 pp. Illustrated. 1*s*. Church Missionary Society, London. 1908.

LIVINGSTONE AND DUFF. By George Smith. Seventh edition. 12mo, 252 pp. 2*s*, 6*d*. T. and T. Clark, Edinburgh. 1908.