



The Missionary Review of the World

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SIGNS OF THE TIMES

KNOWLEDGE AND PRAYER

"He who would pray aright must pray for something—that is a truth as simple as it is often neglected. If prayer for missions is not to be empty of meaning, and is to be preserved from the danger of becoming mere phraseology, we must possess some knowledge of missions, some particular knowledge, moreover, in order to know for what to pray at this present moment, in order to be able to make definite needs, definite necessities, and definite people the object of supplication and intercession; only such knowledge renders it possible to make prayer concrete and individual."
—Prof. Warneck.

CALLS TO PRAYER

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THE KIND OF MISSIONARIES WANTED

Rev. S. M. Zwemer, D.D., Candidate Secretary of the Student Volunteer Movement, writes that there is a large number of calls for workers whom the missionary boards are ready to send out to the foreign field. In this call emphasis is placed on quality

rather than on quantity. Most of the positions fall for exceptional qualifications, and can be filled only by men who have a thorough education, natural gifts of leadership, spiritual power and the mind of Christ.

The number of native workers on the mission field who possess spiritual, intellectual and administrative efficiency and power is increasing year by year. "Many of these on the mission fields," says Robert E. Speer, "are the peers of the missionaries not only in spiritual devotion and intellectual ability, but in the ability to set work going and in the ability to manage and handle the work." After mentioning men like Morales in Mexico, Reis in Rio Janeiro, Ibuka and Uemura in Japan, and Dr. Chatterjee in India, Mr. Speer goes on to say:

"The day is passing, if it is not already long past, when missionaries can stand any more on the strength of their racial superiority or on the strength of their administrative control of the funds of the home churches. They have got to stand now on their moral superiority, on their intellectual superiority, on their spiritual superiority, on their superiority as men, or they have no superiority on which to stand."

There are men and women in our American colleges who can, with

God's help, measure up to the high standard of requirement thus set forth, and young men and young women should covet earnestly the best of these opportunities for leadership in the fields where their work will count for most.

Practically all of the boards are asking for trained men and women—ordained, medical, teachers, nurses, and zenana workers.* Among the two hundred and eleven asked for are eighty-four ordained men, twenty-eight physicians (men), twenty-two teachers (men) and four industrial and other superintendents; also of women seven nurses, eight physicians, forty-three teachers and fifteen evangelistic workers. These are wanted for missions in India, Ceylon, Burma, Assam, Siam, China, Korea, Japan, Turkey, Arabia, Africa, South America, Mexico, Alaska, Cuba and Porto Rico.

With such a variety of occupations, climate and conditions there is reason to believe that every volunteer who is prepared to go will quickly respond "Here am I, send me."

GROWTH SEEN BY ONE MISSIONARY

The Rev. Mr. Pengwern Jones, commenting on the life of the veteran Welsh missionary, John Roberts, who died at Cherrapoonjee a few weeks ago, gives the following figures of the state of the Khasi Mission when Dr. Roberts came to India, and its state when he died:

Communicants	73	9,358
All in the Church, including children, members on probation....	347	25,165
Hearers	595	28,623
Day Schools	17	411
Scholars	524	8,964
Collections (for the year).....	Rs. 160	Rs. 25,637

There are other changes also that

can not be tabulated. The Khasis are fast becoming the most cultivated nation in India. Female education is more advanced than in any other part of the country. They have now substantial buildings, good artisans, newspapers, and other marks of civilization, who, less than three generations ago, were unlettered, and used bows and arrows. Several great-grandchildren of that class of men are now B. A.'s of the Calcutta university. The remark about the educational condition of women was officially made by Sir William Hunter twenty years ago. From the beginning girls have kept pace with boys in the Mission schools.

A GREAT MISSIONARY GATHERING

The most significant convention held during the month of October was the ninety-ninth annual meeting of the American Board, which met in Brooklyn October 13-16. It was a great convention in which great men discuss great themes. What a vast transformation has taken place since this society was founded nearly one hundred years ago. Then the great body of the Church was ignorant of and indifferent to the claims of the heathen. Now with our missionary societies of laymen, women and young people, our missionary volunteers and the vast number of books, periodicals and leaflets distributing literature on the subject, the Christians indifferent to the cause of world-wide evangelism are becoming apologetic rather than antagonistic as formerly.

Evangelization includes, in a growing degree, education (industrial and intellectual), medical relief, and Bible and Tract translation and distribution. In some instances the temporal overshadows the eternal in the effort to better present conditions,

* Candidates are invited to correspond with Dr. Zwemer (125 East 27th Street, New York).

but as a rule the missionaries are unsurpassed in their efforts to save men for this life and for the life to come.

The outlook in missionary lands has changed most of all in these hundred years. When the American Board was founded there was scarcely a non-Christian land that was open to the free preaching of the Gospel; now there is scarcely one that is closed. The greatest recent change is, of course, in Turkey, but this is only a sample of the way in which missionaries led by the Spirit of God have by prayer and perseverance won the day—training the young to higher ideals of Christian liberty, and by their lives silencing the objections of those opposed to their work. By international treaties, travel and commerce the spirit of brotherhood has increased and material and political agencies have been used to advance the Kingdom of God.

President Howard Bliss, of the Syrian Protestant College, Beirut, gave a typical instance of the progress in the contrast between forty-two years ago, when his father began the work with sixteen pupils in a hired room, and the present magnificent group of buildings with nine hundred students from many lands and various creeds—all under Christian influences.

Similar tidings came from India, China and Japan, Africa and the Islands of the Sea—all presenting manifold reasons for thanksgiving and encouragement and a clarion call of opportunity and responsibility.

FRIENDS OF DEPENDENT PEOPLES

According to the shorter Catechism, "Man's chief end is to glorify God and to enjoy Him forever." By some this has been misunderstood to mean

the same as to "Sing ourselves away to everlasting bliss." But the ideal for God's glory has been made clear by the life and teachings of Christ—to glorify God is to lift up the fallen, strengthen the weak, rescue the perishing, teach the ignorant; in a word, it is to bring men, women and children nearer to God and to His ideal for them.

The Mohonk Conference, which for over a quarter of a century has met on the enchanting mountain top at the invitation of Mr. Albert K. Smiley, has already been instrumental in accomplishing much in the elevation of the Indians and has recently taken under its wing the other dependent peoples in Porto Rico, Hawaii and the Philippines. The methods employed are chiefly the arousing of public interest, suggesting needed legislation and bringing pressure to bear on Government officials. This plan has been productive of splendid material and educational results, but has precluded emphasis being laid on the most important need of all, the spiritual uplift and the eternal welfare of these undeveloped races. This limitation, which may be necessary in view of the plans of procedure, should be borne in mind in considering the topics discussed, the speakers and the platform adopted.

The recent conference considered the intellectual, moral and physical welfare of the Indians and the steps taken for their improvement. Commissioner Leupp introduced a number of agents, among them Miss Clara True, who has proved better than twenty men in her fight for the enforcement of the liquor laws among the Indians of San Bernardino, California. The conference approved the

government policy of placing emphasis on the need of reservation, in place of non-reservation, schools and advocated the coeducation of Indians and whites.

For Alaska, that pioneer apostle, Dr. Sheldon Jackson, was present and spoke earnestly for the work of Christian missions in the great peninsula. The conference presented the need for larger appropriations for educational and sanitary improvements and for the enforcement of rigid laws to suppress the liquor traffic.

The situation in the Philippines and Porto Rico was viewed with reference to the opportunity presented to the United States for establishing liberty and justice in these island possessions. The religious needs were scarcely mentioned out of deference to the Roman Catholic members of the conference.

The immediate needs of Hawaii are held to be: a modification of the coast-wise shipping laws and of the immigration laws which now hinder European immigration.

These conferences are of inestimable advantage to these dependent peoples in temporal things. It would be an even greater boon could such a gathering of able, sympathetic and intelligent Christian people meet annually to discuss with equal ability, earnestness and thoroughness, the means for promoting their spiritual and eternal welfare. Man is not a body who has a soul, but is a soul and for a time inhabits a body.

KONGO REFORM IN THE BALANCE

The situation in the Kongo State is not as hopeful as at first appeared when King Leopold agreed to turn over the control to Belgium. It is true that in August the Belgium Chamber voted to annex the State. On

September 9 the Senate adopted the same measure, and King Leopold consented to the transaction.

But the Kongo Reform Association reports that annexation of the Kongo to Belgium on the terms proposed would be a complete thwarting for the time of the struggle of years to secure a real betterment of conditions in this most misgoverned section of Africa. The articles of transfer utterly fail to provide guarantees of the fundamental reforms which the best public opinion has demanded, which are: the abolition of forced labor; the dissolution of the concessionary companies; the restoration to the natives of the land and its produce; the establishment of freedom of trade.

Not only do the articles of transfer fail to institute these reforms, but they actually perpetuate the abuses. The treaty specifies that the concessionary companies, in which Leopold is chief stockholder, and which his own Commission of Inquiry testified "have an view profits, and not civilization or humanitarian ends," shall be continued intact. The Colonial Charter provides that the colony shall be made entirely self-supporting, that Leopold's full staff of corrupt officials shall be retained, and that all existing legislation in the Kongo, not at variance with the terms of the articles of transfer, shall continue to have full force of law. The first of these provisions means that the miserable Kongolese would be driven to the point of death in a never-ending drudgery to save the State from incurring a deficit. The second provision means that the same men who under Leopold have perpetrated the abuses are under Belgium expected to carry out sweeping reforms. Finally, the clause pro-

viding that all existing Kongo legislation shall continue to have full force of law means that the "open sore of the world" will still run and fester in all its disgusting horror.

The supporters of the Kongo Reform Movement should, by letter, make known to Hon. Elihu Root, Secretary of State, at Washington, their demands in this great humanitarian issue.

MATERIAL ADVANCE IN FORMOSA

If the Japanese work in Formosa is duplicated in Korea there will be great advancement in material things. The Japanese found the Formosan Chinese in a pitiable condition—ignorant, suspicious, bigoted, emaciated, impoverished, dirty and diseased; ninety per cent. were illiterate, all were underfed. The tax-gatherers had taken everything but skin, bone and filth. The Japanese dropt the former officials, who joined the insurgents, and with their aid made things unpleasant for the Japanese for some years.

Now there are 100,000 Japanese in Formosa, and they are reported to have effected a marvelous transformation. The people are employed instead of being unemployed, and receive one-half more wages than before and they generally now eat three meals a day. Justice is for the first time obtainable by the poorest coolie. There are 165 common schools for Chinese boys and girls, and 24 for the Japanese; one high school for girls only, one for boys only, a normal school for teachers, a medical school, two agricultural schools, and one police school. Religion is entirely free. To the 40 miles of railroads ten years ago 220 have been added by the Japanese, and 60 more are under construction.

Post-offices, telegraph and telephone systems are now to be found everywhere, and in some cities' electric light. Cities are given parks and gardens, the streets widened, sewage systems laid; modern waterworks are found in three of the largest cities, and a first class wagon-road 300 miles long has been built through the entire length of the island, besides 4,000 miles of other roads, with 3,000 bridges. Harbors, breakwaters, docks and light-houses are all built or building, where there was only delay, danger and shipwreck. The Government has started a model tea-farm and an experimental cane-growing station. Formosa is now practically self-supporting. The Government is monopolizing and operating tobacco, salt, camphor, opium, railroads, telegraphs and telephones.

SOME RESULTS OF THE TURKISH REVOLUTION

As one result of the recent revolution the Pan-Islamic bubble has burst so far as the Sultan of Turkey is concerned, says Dr. Franklin E. Hoskins, of Beirut, in a recent letter. As a constitutional ruler he can never again assume that role. When Christians are received into the Turkish army, the possibility of that army ever being employed in a Moslem "holy war" against the Christians is past forever. If Christians and Moslems are alike available for military service then the bitter opposition of the Turk to a Moslem becoming a Christian drops out of practical politics.

But the most important result for missions will come from the "freedom of the press." Under the censorship it had become almost impossible to make a statement concerning Chris-

tian faith, especially about the Person of Christ, but now there is promise of liberty and freedom of speech and teaching, and publishing. Already the missionaries have made good use of the opportunity. The examination of books going out or coming in is also abolished and at least one hundred boxes of Arabic Bibles have gone unmolested to Egypt. The examination and stamping of every single copy of God's Word has been an indignity which is now abandoned and the Word of God is free.

Under the rigid censorship newspapers were hardly worth reading, but now they are teeming with items and news of the most fascinating interest. New journals have sprung up, and the streets of Beirut and Constantinople have been filled with newsboys selling papers and telegrams.

The right of public assemblage has introduced public speeches and orations that have been flowing like liquid fire. "Speakers denounced the old régime in language that knew no bounds," says Dr. Hoskins; "then came attacks upon individuals and ecclesiastics until the wiser heads have begun to counsel moderation. The pent-up feelings of the past thirty-one years have relieved themselves in eruptions that are volcanic.

The outlook is one of promise but has signs of a coming storm before the atmosphere can be cleared. There are many desperate problems to be solved; the old forms of iniquity are not dead. The missionaries and the Church at home must face the situation and be ready to accept the new opportunities that come with free press, liberty in education and itinerant and evangelistic work.

IS THE RETURN OF THE JEWS AT HAND?

These signs of the times have recently appeared in print:

Zionism promises to benefit materially by Turkey's political liberation of Hebrews, who under the régime of Ottoman sultans have been forbidden to buy land in Palestine. They now are buying openly, and it is stated that a Jewish syndicate is negotiating for a large part of the Sultan's private domain now in the market, comprising the whole length of the Jordan valley from Tiberias to the Dead Sea. There is little doubt that the Jews will soon repossess the site of ancient Jericho, which was the first fruit of the Israelitish conquest of Canaan. The greater part of Jerusalem outside the walls already belongs to Jewish capitalists, Zionist pioneers, who bought at various times secretly, notwithstanding the Sultan's prohibition.

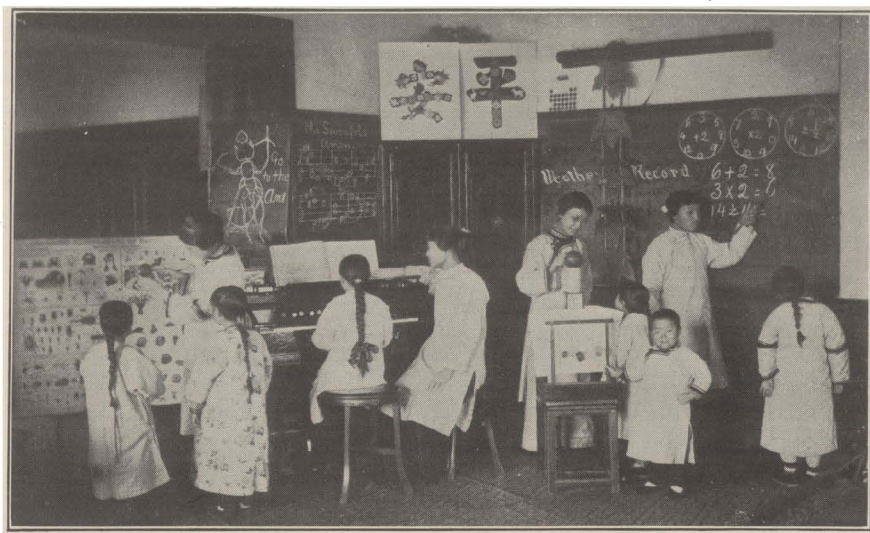
THE FIRST HEBREW CHRISTIAN ENDEAVOR SOCIETY

A number of Hebrew Christian young men in Toronto, Canada, met recently at the Jewish mission in that city, and organized a Hebrew Christian Endeavor Society, with fourteen members. The president is Louis A. Gredys, and the secretary-treasurer is Miss L. B. MacDowell. The society is undenominational, and as far as we know is the first Hebrew Christian Endeavor Society organized on this continent. The members are taking up the work with earnestness and enthusiasm, believing that the society will be used of the Master in extending His kingdom among the Jews of Toronto. They request the earnest prayers of Christian people for the advancement of the cause of Christ.



By courtesy of *The Baptist Missionary Magazine*.

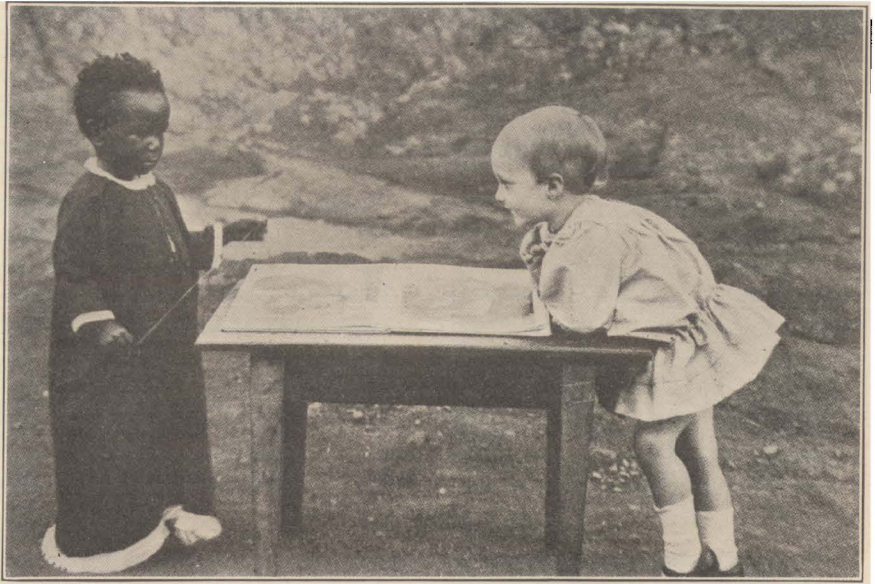
SOME OF THE BOYS AND GIRLS OF MISSION LANDS WORTH SAVING



CHINESE CHRISTIAN TEACHERS IN THE METHODIST GIRLS' SCHOOL CHIN KIANG, CENTRAL CHINA



AFRICAN BOYS AT THE PRESBYTERIAN MISSION SCHOOL IN ELAT



From *The Baganda at Home*, by C. W. Hattersley

FACE TO FACE WITH THE PROBLEM IN AFRICA

CHILDREN'S WORK FOR CHILDREN

BY MISS KATHERINE R. CROWELL

Author of *Japan for Juniors*, *China for Juniors*, etc.

Myriads of children all over this world of ours—gladsome and blithe, with merry eyes unshadowed by coming sorrows, in Japan; sad-eyed and sorrowful in India; crushed, spiritless, with eyes held to the ground—these are in Africa; dull eyes in China, millions on millions; eyes waiting to be brightened with hope in Persia, Syria, South America, the Isles of the Sea—the list is too long to write—all these little children call for help. That is one side.

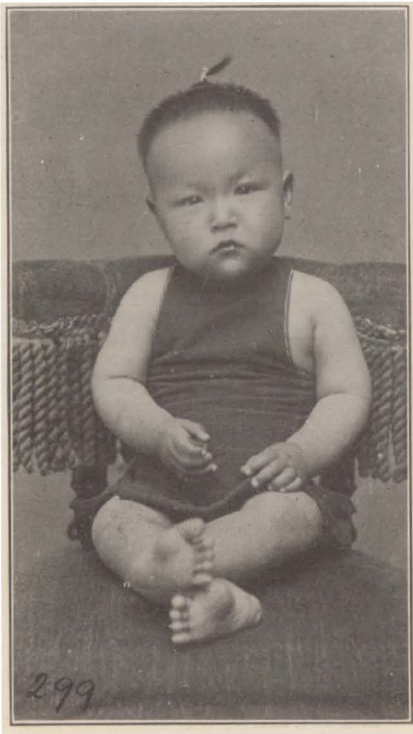
But millions of children—happy, sparkling-eyed, eager, when they hear the call, *to help*—this is the other side.

Sweet and sparkling eyes, ears sometimes dull of hearing—but not so when trained to listen! Then like far-off silvery bells floats to them the call of the sad-eyed ones; and glad and gleeful and to some purpose rings

back the answer from the happy children to these brothers and sisters across the sea.

It is not too much to say that millions of children are now under such training by the various mission boards of the world. At least these boards decide what the training shall be, and in general supply material for it. But multitudes of leaders, with faith and love and zeal, devote bright minds and varied talents to such use of this material that the ears of the children are trained to hear, their hearts to respond and their hands to help.

We must take it this way—"the boards," all of them. Only so may we hope to put a girdle round about the earth in forty minutes. For it has come to this—the missionary training of Christian children does



A SAMPLE OF YOUNG JAPAN

now actually encircle the earth. Should we say *every* mission board, the process would require forty hours at least. So the more interesting individual treatment of plans and methods must give way to their consideration in the lump—so to speak; and the lump bears one word—*education*. Broken up, the pieces show “organization”; “giving”; “study.”

As to the organization, the general preference—inasmuch as with children interest must be not only aroused but kept awake—is for the mission “band,” whose meetings are usually held twice each month and devoted wholly to missions. Once-a-month Junior Christian Endeavor meetings, perhaps, come next in choice. Mission study classes, with meetings in

closer succession, but continuing for a shorter period, grow in favor, but are not always practicable, because of school exactions. Just now, in the plans of boards and societies, looms large the study of missions in the Sunday-school; the starting-place, it would seem, of such study rather than its culminating point, since the greatest of mission text-books is always in use. But the difficulty has been to study thoroughly in the time available “what Jesus began both to do and to teach,” and to add to this the continuance of the doing and teaching as shown in the facts of modern missions.

To bring these facts into the scheme of Sunday-school instruction is the present aim; and plans for reaching it at this moment so fill the very air that it would seem that simply in breathing the world-sympathy of the children will be expanded.



TWO BONTOC BOYS WATCHING THE COMING MISSIONARY, BISHOP BRENT

For the carrying out of the plans, the powers that be allow in some schools five minutes a Sunday. In some—the cases are rare—ten minutes. Great possibilities lie within even five minutes. The very best kind of missionary story may, after a little practise, be capitally told. Five minutes of brisk question and answer, if persevered in, will do

The most nearly perfect way, perhaps, is to organize the school into a missionary society holding monthly meetings. Where the regular school session is in the morning and afternoons are free, this plan is easy of accomplishment, and delightful in results.

The really important thing is not the time allowed, but the choice of



A RESULT OF MISSIONARY GIVING IN AMERICAN SUNDAY-SCHOOLS
A village Sunday-school, Methodist Episcopal Mission, in Kandawglay, Burma

wonders. Another form of concession is fifteen minutes once a month. With this, under a good leader, twelve classes certainly can in a year's time be aroused to "an interest in missions." Fifteen minutes once a month is a splendid opportunity.

In some schools there is surrendered to missions the entire session on one Sunday in the "quarter." *Fine* this is, especially for creating enthusiasm, but many good leaders agree that a little time every Sunday is best.

the missionary committee. A good committee with precisely the right leader will make a success of almost any circumstances. All these organizations—bands, junior societies, study classes, Sunday-schools, even baby bands and cradle rolls—are training the children. Answering the question "How?" letters and printed plans hailing from Boston, westward around the world and back again to Boston, lie before the writer.

Many and varied are plans and



IN THE NATIVE SCHOOL—JAPANESE TEACHER AND PUPILS

methods, but at one point at least most of these authorities "federate." In training the children, they say, the cold abstract truth that "heathen" childhood is generally wretched and miserable, and always in need of the gospel, must in some way be made concrete and warm; and that doing, or giving, helps the process greatly. Hence the necessity of what is technically known as the special object.

Sometimes at a concert we choose to withdraw our thoughts from the whole great orchestra that we may for a little listen to one small instrument, hearing for the time nothing but its sweetness.

So are the little people, because the majestic symphony of foreign missions is overwhelming in its power and grandeur, trained to hear sweet strains, now from one instrument now from another. Gradually the little instruments will blend with one another and with all the great orchestra into glorious harmony.

The special object is such a little

instrument. Its evolution is interesting. Not to go back—as we might—to Bible times for early and attractive appearances, we look for it first—a grotesque little "object," indeed, bearing an English name and wearing English clothes—in the wilds of Africa; for here the Church Missionary Society in the days of its youth had this brilliant inspiration—to arouse the Church at home and at the same time rescue forlorn children from slavery by suggesting their support to individuals in England, whose liberality would be rewarded by the possession of a namesake in Africa. The plan did work happily for a time, and West Africa soon boasted most extraordinary numbers of Zachary Macaulay's, William Wilberforces, Hannah Moore's and other members and friends of the society. (From these names one would surmise that in those days *children* did not work for children.)

But results, then and afterward, were not always satisfactory. For

one thing, this English or American patronage was injurious to the "object" itself, yet the seductiveness of thus possessing a namesake in India or Africa or the Isles of the Sea long kept alive—tho, as will be seen, one source of trouble has been that it could not keep alive—this particular phase of special object. Many boards followed the example of the Church Missionary Society for long years, but their methods are changing. In the documents above mentioned, one comes to expect the declaration "We do not *now* give out" "native scholarships"—"native workers"—"preachers"—"Bible women." The reiteration becomes diverting—"formerly we did, but *not now*."

A few letters—*there might be many*—may make clear some of the difficulties and serve to explain in a measure the passing of the special object in this form of native beneficiary,

who has generally been expected to grow straight up out of his inheritance of heathenism into not merely a good man—that were miracle enough—but into a good man *and* an eloquent, persuasive marvel of a preacher. If, perchance, he show signs of falling short of this ideal, as his benefactor's own children occasionally do, he is discarded and his "support" withdrawn. Or, with the best intentions and prospects, he may die young. This result is, in his capacity of special object, almost as disastrous as the other calamity. *Vide* the letters aforesaid. Here they are:

DEAR SIR:—On behalf of the Christian Endeavor Society of the ——— Church, I write you this letter, in order to find out if, through your Foreign Board of Missions, we could have assigned to our society the care and support of a young male child in India. Not too young, but one that could enter the schools, and be



IN THE MISSION SCHOOL—A PRESBYTERIAN KINDERGARTEN IN OTARU, JAPAN

trained up with the intention of entering the ministry. The desire of the society is to have a young boy to support in India, with this object in view—that he

beginning to remember his name we would have a new one to learn all over again, which caused some of our members to lose interest.

At our last business meeting the society voted to take up this work again, and it was suggested that through our church board we might have better success in keeping a boy.

Please give me all the information possible in regard to this matter, and if we can have a boy, let me know how old a boy we can get. Perhaps if we did not have one too young he would be more healthy, and would not die so quick, and would be more likely to stay and complete his education.

If we have a boy assigned to us do you thing we could get his picture? Even if it was ever so little a one. We could have it enlarged and hang up in the room where our society meets. . . .

MY DEAR SIR AND BRO.:—Perhaps I should address this communication to one of the board's secretaries, but not knowing just which one, will ask you to refer it to the proper one.

Well, we have a newly formed missionary society, the ——— Mission Circle, composed of girls, who are getting greatly interested in missionary work. My wife has charge of it, and she has the foreign-missionary spirit so thoroughly that the Circle has thought most favorably of taking an Indian orphan to educate. This will, perhaps, be all they can undertake for the present, with some aid to home work. They wish for a girl who is looking forward to becoming a Bible woman or a missionary, who will obligate herself, in whatever way may be customary, to do such regular work—not merely to marry some good man. Will you please let us know what the minimum cost would be for such a girl, what steps are necessary to secure her? etc. We want her to be under the care of our own board, and desire that this church may have credit for expenditures on her behalf.

Another thing. A number of months ago, while at ——— in this State, I wrote the board in reference to an orphan that we, my wife and I, are sup-



A GOOD CHILD TO HELP
Child Labor in Korea

will be trained up to become a preacher of the Gospel of our Lord Jesus Christ.

A few years ago the society took up this work through the ——— But the members became discouraged because about the time they got interested in a boy we would get word that he had died, or disappeared, or was not healthy enough to continue his studies. So in the course of a year or so we had three or four different boys assigned to us, and just about the time we were be-



A GOOD "SPECIAL OBJECT" IN INDIA

A Little Girl in Madras Sending Her Love to the Children of America

porting at Kolhapur. My wife had her before we were married—now about four years ago. My wife had gotten her through the _____. We wished her to be under the care of our board, and that remittances be sent her through board. We so wrote the board, but they did not think it advisable to take her from under care of the _____.

When we saw Dr. _____ in Sacramento, we talked the matter over with him. He thought the board ought and could help us out in it; that we could give her up, and then through the board secure the same girl again. He urged us to get the board to do this; but we have delayed attending to it. The girl is now about sixteen—perhaps nearly seventeen—she has done well in her studies, and seems bright and capable. But the last report is that she is looking forward to getting married, and *not* to the actual work of the missionary. We are much disappointed; she was to be our substitute; and we hoped to be able to give more toward her support when it became absolutely necessary in order to fit her for the work.

What suggestion can the board make us in regard to this girl of ours? How can *we* also secure a girl or woman who really *expects* to be *regularly* in the glorious work, instead of the girl we now have? And we want her aid to go through our own board, mind you.

Won't you *please* have these matters attended to *just as soon as possible*, so we may hear?

DEAR SISTER:—Your letter to our secretary of missions absolutely startled us. On the evening of December 11 our Missionary Substitute Company voted to adopt Jang Wong King, according to your suggestion in a former communication. That night my wife gave birth to No. 8, the sixth boy. She wanted him called Lawrence. I urged the propriety of commemorating our forward step in missions by naming him "King," after our newly adopted native preacher. We amicably settled the matter by dubbing the youngster Lawrence King, and all



A "CHINESE CORRESPONDENT"

A Chinese Christian of the Second Generation



CHINESE BOY SUFFERING FROM HIP DISEASE
Hunan Hospital, China

went serene as a marriage bell till your letter startled us out of our serenity. When you informed us that through an oversight or handwriting of a missionary our man was not "King," but "Ching," it threw us into confusion. It was self-evident that no American boy could survive his school days with such a name as "Ching." So, after much de-

liberation, we settled that his name should be "King" anyway, in honor of Nanking, where our man is supposed to be located. So, you can see, there are perils connected with the celebration of events in "home" and foreign mission life. Now let us consider that incident closed.

At all events, the special object in the guise of a native boy or girl is nearing extinction. Specimens are rare. Yet it should be said that in some cases the plan has worked well, as in a children's society in Tennessee, which has for twenty-five years, while its own ranks have been filled by many successive sets of members, supported the *same special object*, first as a native girl in a school, and now for many years a Bible woman doing useful work.

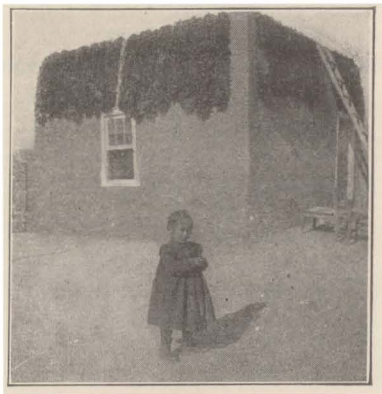
But "shares" are popular with the children now. As, for instance, in the admirable "station plan" of the American Board, "in buildings," as in the Christian Missionary Society; in orphanages, schools and colleges of the Presbyterian and other boards; or in the "share plan" of the Forward Movement in the Presbyterian Church, South.

But most appealing to the children of all the forms that the special object now takes are kindergartens and chil-



"THE DOROTHY"—50 MILES FROM BAKARA, ON THE GABOON RIVER, AFRICA

dren's hospitals, or children's wards in "grown-up" hospitals. A "share" in medical work will usually cover the cost of a bed or cot for a year, and



"CHILE PEPPERS"
From "*Child Life in New Mexico*"

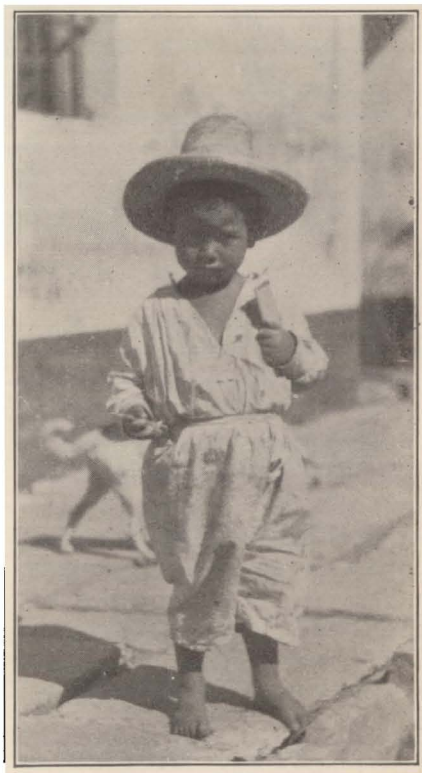
the happy-eyed boys and girls are now helping on to health of body and mind and heart thousands of children who but for their gifts would still be suffering. In the hospitals, kindergartens and orphanages, the cold abstraction becomes warm and living and comprehensible in the person of one little child.

Next in fascination as special objects are mission-ships and boats and launches. We all know that the children of our Congregational churches have raised the funds for the constellation of *Morning Stars*; that English children paid for the *John Williams* of the London Missionary Society; and children of Australia for the well-loved *Day-spring* of the New Hebrides Mission. But many other such carriers of the gospel not so well-known as these have also been built or are supported by children's gifts.

All these "objects" there are, and many more; and if one would really

see the extent of children's work for children one must travel over the world to do it. It would be interesting could an itinerary be so arranged as to make every stop on Christmas day. Far in the snowy northland, for instance, in the region of the Mackenzie River, where fur-clad children are on this day enjoying presents and "goodies" which have somehow traveled to them over the icy trail, through mountain passes and over frozen rivers. The children of the Episcopal Church of Canada sent the boxes.

Or, in our own land, where the light from sparkling Christmas trees reflects itself in the faces of children from almost every nation of the earth, for whom this is the first American



A YOUNG HOPEFUL OF MEXICO

Christmas day. On Indian reservation too, and in Mexican adobe houses, in sunny Porto Rico—in all these are happy children, helped to be so by children of the Presbyterian Church, and of other churches. Children of the Methodist Church make known

not now glued to the ground; blind children and children of lepers in China—of all these the children of the Church Missionary Society, and of other English societies, are mindful when Christmas day comes.

Christmas joys come also to many



ENJOYING THE FUN OF TRAVELING IN HUNAN, CHINA

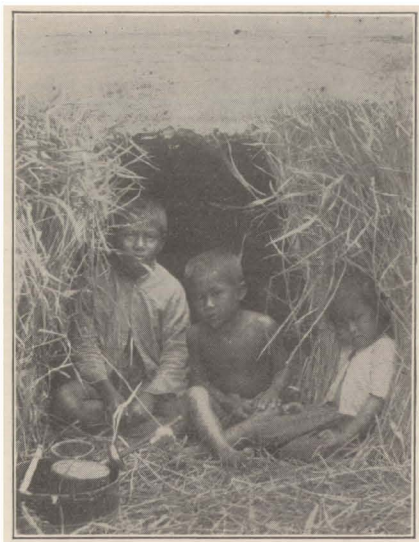
the joy of Christmas to little Chinese and Japanese in California.

In Brazil, where it is mid-summer, the little Brazilians sing Christmas carols in the midst of lilies and jasmine and magnolias. The carols and the knowledge of what Christmas means came to them from our children of the Episcopal Church.

Again, over in Japan, where in a certain kindergarten the gay little butterfly children are in ecstasies over tiny dolls sent them by a Presbyterian "band" in America.

There are many orphanages in India; little tots in Africa, their eyes

an island in the sea. Children of New Zealand and Australia see to that. Other islands, too—Hawaiian children send gifts to them—and so up and down and all around this earth until we come to the land of the first Christmas day and of the first really happy children—those who first heard the words: "Suffer the little children to come unto me." Many children are happy now, for the Syrian day-schools are a special object of our Presbyterian children, who do not fail to give them joy on Christmas day. Everywhere there is singing: We may almost hear this joyous anti-



CHILDREN AT PLAY IN LAOS LAND

phonal chanting of the Christmas song by our children and by the children over the sea whom they have taught to sing.

The special object is often so used as to widen the missionary

horizon of the children. For example, the W. B. M. I., Chicago (Cong.), has seven objects for the children's gifts, *one for each country in which the board carries on work*, as follows:

Africa—The "Children's" Missionary.

China—The Bridgman School in Peking.

India—Village schools.

Japan—The "Glory" Kindergarten.

Mexico—Schools.

Micronesia—The Morning Star Mission.

Turkey—The Hadgin Home (a boarding school for girls).

Materials for Study—Leaflets (up-to-date); letters from missionaries; pictures, maps, Department in Mission Studies; *Day-spring*.

The W. B. F. M., New York (Pres.), brings to the children under its care a near vision of their special objects; namely, medical work in China, day schools in Japan, orphan-



LAOS GIRLS AT WORK IN THE SEWING SCHOOL, PRESBYTERIAN MISSION, LAKAWN



A ROW OF MISSION TEXT-BOOKS FOR BOYS AND GIRLS

ages in India, and the missionary launch *Dorothy* in Africa, by means of illustrated sketches, and the charming little *Foreign Post*, issued twice a year. It contains fresh items about the special work, the bright letters of the children's missionary and appropriate illustrations. Each number has an item or article designed to carry the thought out beyond the special to the general work. The "Station Plan" above mentioned has its "Station Correspondent," almost enough of itself to accomplish results, but maps, pictures and sketches of station and missionaries also do their share.

And, after all, some boards have *no* special objects! In the Sunday-schools of the United Presbyterian Church, for instance, the whole work of the Foreign Board is systematically and delightfully presented by means of a travel scheme. In the first year of such teaching, contributions from the scholars increased from \$177 to \$2,241; the second year the amount given was \$2,902.

And the children of the most "missionary" church of all, the Moravian, also listen to the symphony as a whole—not to its separate parts—but, then, the Moravians are musical, as well as missionary.

Do you ask how money for these objects—special or otherwise—is collected? Again answering for "all" the boards, one word is sufficient—*systematically*. Theoretically sufficient at least. Whether the children really are as systematic as it is hoped they will be is, perhaps, a question. Certainly they are growing toward system. "Regularly paying from an allowance," "earnings," "investments," so the letters on my table say, and the receptacle for their savings is surely a mite-box, for round and square, pyramidal, octagonal and "haystack," suit-cases, grip-sacks, even barrels of oranges and apples, the specimens kindly contributed make an interesting array.

Ingenuity has exhausted itself, it evidently being considered that the more "cute" and enticing the form, the greater the ingathering. One feature is common to all, the slit through which to drop in the pennies, and some designers would seem to be more trustful and less suspicious than others if one must judge by the comparative width of the slits.

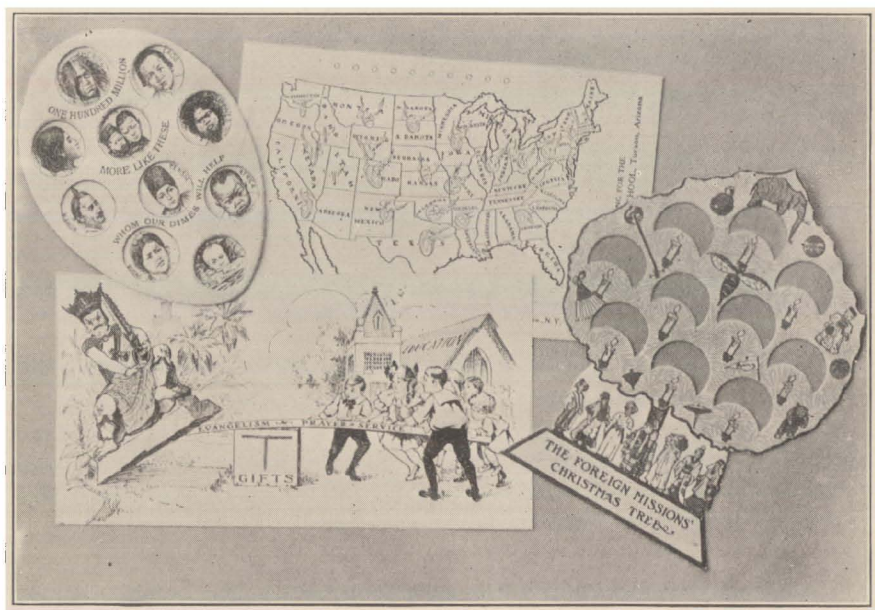
In the Protestant Episcopal Church, the principal missionary collection from the children is the Easter offering—a very large one. We all know the *Spirit of Missions*, and especially

admire the annual "Children's Number." One hundred and forty thousand copies of the issue for 1908 were sold by the church children, who thus accomplished the double good of introducing the magazine to the older people and swelling the sum in their own mite-boxes—a pyramid for the Easter offering. In line with the mite-box are the more recently devised coin cards. These, sent out to Sunday-schools, with special services for Thanksgiving Day, Christmas or Easter, have, by the efforts of child-collectors, added many thousands of dollars to the Mission treasury. But the armies of children now under training will be men and women presently. It is inspiring to take a mental look ahead to the time when they shall themselves be strong leaders, carrying forward the work. Surely, when that day comes, if it be true that gifts and

prayers follow the attainment of knowledge of the need for them, progress in missionary endeavor will be by leaps and bounds.

For this training is mindful of the future and the understanding of the whole great enterprise of missions. The resources now at command include every kind of inspiration for the work. First of all are books, thrilling books, some lately written, and first among the books are perhaps the biographies of master missionaries; there are lantern-slides and lectures, curios, pictures, maps and charts, short sketches and brightly written leaflets where time is too limited for the reading of books; treasure-houses, indeed. Of all the variety of bright adaptations of this wealth of material to children's need, who can tell?

There are also now in readiness for children's systematic study, mission text-books, with helps for leaders;



SOME OF THE COIN CARDS FOR MISSIONARY GIFTS

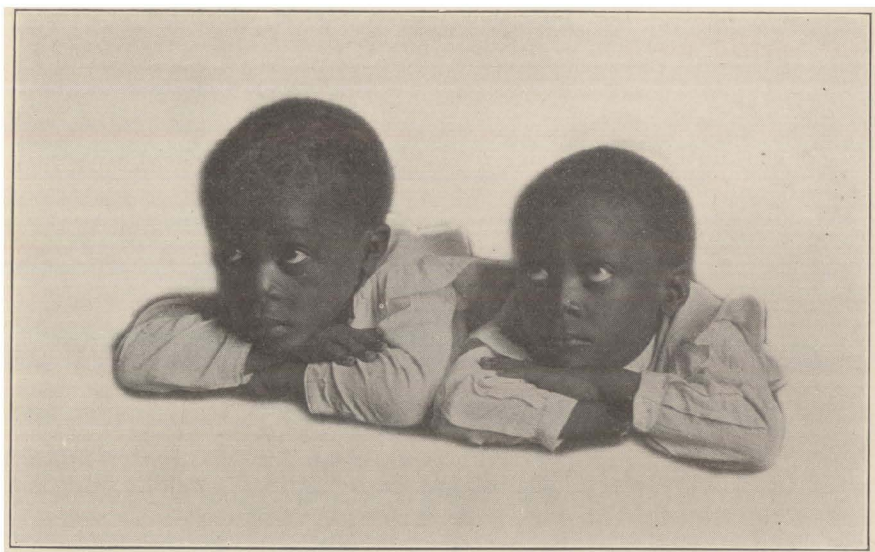
and last, but not least, are the children's own bright and charming missionary periodicals. Nothing less than a careful examination of a "Missionary Exhibit" can fully show what are the available helps to leaders of children. Many plans of many boards and societies for the training of mind and heart and hand, unwillingly left out of this paper for want of space may be found in the Exhibit.

Still are there millions of sad and pathetic little children to be helped, but many sorrow-shadowed eyes are brightening; and the sparkling eyes of our happy children are the sweeter for the sympathy that shines in them.

As we think of them we seem to see two pictures: the beautiful one

we know so well, where the Master takes in His arms the little children who eagerly press to Him, as tired with his journey He rests for a little by the well; and that other, lovely too, with joyous children gleefully scattering flowers in His path, and brightly singing His praises. These are the bright springing source of children's work for children.

There is a third picture; we see the tender skies of sunset reflected on Galilee, and long shadows from the western hills reaching out softly over the water. There is a little fire of coals on the shore. The Master stands by, and in the stillness His voice sounds clearly: "Lovest thou me?" Then, "Feed my lambs."



BLACK CHERUBS FROM PORTO RICO

THE OUTLOOK OF JEWISH MISSIONS

BY REV. LOUIS MEYER

Humanly speaking, the success of any measure depends on the confidence with which the movers begin it, on the amount of encouragement given by those who are outside the movement, and on the favorable outlook. This is also true in religious work to a great extent. One reason why Jewish Missions are far more neglected than any other branch of missionary work is undoubtedly the wide-spread idea that the outlook of Jewish Missions is distinctly unfavorable. We need not wonder at the latent feeling, yea, the avowed conviction of many, that the preaching of the Gospel to the Jews, tho benevolent in its purpose and final effect, is, to-day at least, visionary and unwise. The work is still in its infancy, and thus far comparatively little has been done by Protestants in the United States and but little more in Europe, to present the claims of the Lord Jesus Christ to the Jews in a systematic manner.

Foreign missions met with the same objections, until the work passed out of its infancy and the zeal for the evangelization of the heathen, by the added blessing of the Lord, became burning and took hold of the vast majority of the membership of the churches. Jewish Missions, however, are not only in their infancy, but the encouraging results achieved are scarcely ever brought before the public in a just manner. Writers in our religious magazines pay little attention to this branch of the Master's work, partly on account of lack of information. The Jewish newspapers, especially in the United States, publish scarcely a number which does not

contain something adverse to Jewish Missions, something liable to destroy whatever little Christian zeal is now manifested toward them. Even the daily press seems to take satisfaction in publishing only facts which are by no means suited to increase the interest in Jewish Missions. Thus, we are not surprized that many Christians are little or not at all interested in the evangelization of the Jews. How to overcome that lack of interest, which frequently amounts to opposition, is a question of great importance. We are fully conscious of the fact that it takes the omnipotent power of our God, the miraculous influence of the Holy Spirit, to fill the hearts of His people with the necessary burning zeal for the evangelization of the Jews, but we are also persuaded that the interest of Christian people must increase, as they become better acquainted with the facts in the case, especially with the outlook of Jewish Missions. The following statement of the outlook of Jewish Missions is not a roseate description of the outlook, but a plain statement of facts, encouraging and discouraging, and is given in order that our readers may judge for themselves after prayerful consideration of the facts.

1. The Outlook of Jewish Missions in the Light of the Word of God

To the believer it is naturally of supreme importance to look into the Word of God and see what the Lord says about the outlook of our efforts to preach the Gospel to the Jews. We find at once that there is no difference between the Jew and the Greek (Rom. x., 12); namely, that

both are sinners and need faith in the Lord Jesus Christ to be saved unto eternal life. Thus there must be the same hopeful outlook for Jewish Missions as there is for Foreign Missions, even tho the opposition met and the obstacles encountered were a thousand times larger among the Jews than among the heathen. Human opposition and tremendous obstacles may be difficult to bear and overcome, but they are no reason for declaring the work impossible and the outlook hopeless, for, after all, we are colaborers with God as we go out to preach the Gospel unto the Jews as well as we are in going out to the heathen.

But in regard to the Jews, God has spoken to us most clearly. He declares them to be under sin (Rom. iii., 9), dead in sins, because of their rejection of Christ. He states that there is no love of God in them, that they are in a deep sleep (Rom. xi., 8), blind and deaf (Acts xxviii., 27, Rom. xi., 7-10), fallen (Rom. xi., 12), condemned, and without remission of sins (Heb. ix., 22). Yet, the Word also tells us that blindness in part (Rom. xi., 25), is happened to Israel, which statement clearly means that blindness has come to a part of Israel, not partial blindness to all Israel. Thus, we must expect the conversion of some Jews as the fruit of our labors now, even if we know that the conversion of the nation is to come at a later date. We also find that God has not cast away His people (Rom. xi., 1), nay, that He regards them with love, with everlasting love, and that they are beloved for the fathers' sake (Rom. xi., 28). God is mindful of them (Isa. xlix., 15, 16), and He regards them as His peculiar treasure (Ps. cxxxv., 4), the promise being

to them and to their children (Acts ii., 39). In Rom. xi., there is set before us the practicability (verse 23), the probability (verse 24), and the certainty of Jewish Missions (verses 26 and 27).

To those who believe that unfulfilled prophecies concerning Israel shall find their literal fulfillment, a most explicit assurance is given that tho only a remnant, small or large, according to the election of grace, is to be saved from among the Jews in answer to the preaching of the Gospel now, the nation shall yet be converted to Christ, and the preaching of the Gospel to the Jews to-day is preparatory to the great future event.

But to those also who believe in the spiritual interpretation of unfulfilled prophecies, the outlook of Jewish Missions is peculiarly bright, because they form a most important branch of the glorious work of preaching the Gospel to every creature, which shall finally lead to the conversion of all peoples and nations.

Thus, if we ask the Word of God concerning the outlook of Jewish Missions, we receive in no indistinct tones the answer, "The morning cometh; the Word of the Lord shall not return unto Him void, but it shall accomplish that which He pleases."

II. The Outlook of Jewish Missions in the Light of Our Experience

But it is probably of greater importance for our purpose to consider the outlook of Jewish Missions in the light of actual experience in carrying forward the work among the Jews throughout the world, for we can gain a right view of the outlook of Jewish Missions only as we view them from the standpoint of the impartial ob-

server in their activity among the Jews scattered among the nations.

I. The Attitude of the Jews

Our judgment concerning the outlook of Jewish Missions must be much influenced by the attitude of the Jews toward Jesus Christ and Christianity and toward the work of Jewish Missions. Let us try to come to a clear understanding of that attitude.

The Jewish Attitude Toward Christ and Christianity

It may be said that in general the attitude of the Jews throughout the world is more favorable toward Christ and Christianity than it has been at any time since the days of the apostles. But that statement will surely be misunderstood in too favorable a sense by friends of Jewish Missions if we do not add a word of explanation.

It is true that many of the Jewish leaders, Reform and Orthodox, speak and write in the highest terms of praise of Jesus the Jew. We heard a Jewish judge and politician make the statement, "I can stand upon the same platform with any man who believes on Jesus," which statement called forth the thundering applause of the audience of Christian men. After the meeting we heard everywhere favorable comment upon the fair-mindedness and progressiveness of that eloquent Jewish judge. A friend of Jewish Missions, who was with the writer, broke out into the enthusiastic words, "How near these Reform Jews are to the kingdom of heaven. Surely the conversion of Israel is at hand." But did the statement made so publicly by that Jewish judge, who, we may add, was a candidate for higher political office, really justify the enthusiasm of those Chris-

tian men? We do not think it, for, even if it was more than a statement made in the excitement of the moment, it did not convey to us the idea of a most friendly attitude to the Lord Jesus Christ. It spoke of the man, the teacher, the prophet (perhaps!), and the Jew Jesus, but there was no attempt to give unto Him that honor which is due to God the Son. To us that statement and the manner in which it was made, was a fine illustration of the general attitude of Jewish leaders, especially Reform Jewish, toward Jesus Christ. The increased culture of the twentieth century causes a thin veneering to be put over the enmity of the natural (in this case, Jewish) heart, but underneath remains the old fire, which is extinguished only when a man is born again and the Holy Spirit enters his heart. The attitude of the Jewish leaders and the Jewish people is intrinsically the same toward the Lord Jesus Christ as it was in the days when He came to His own and they received Him not.

Yet there is a difference, for the old bitterness, which was frequently revealed in open blasphemies and loud curses, is disappearing more and more. The nauseating stories concerning the origin and life of our Savior, once known to every Jewish child, and reprinted and widely scattered in the city of New York only a few years ago, are less circulated and less believed than ever before, and tho the proud Jewish hearts still refuse submission to the Lord Jesus Christ, the consciousness that Jesus of Nazareth was great and good, and in His teaching superior to almost any other man, is rapidly spreading among the Jews of all the earth. Well may we, there-

fore, say that in a general way the attitude of the Jews toward Jesus is more favorable than it has been.

But what about the attitude of the Jews toward Christianity? The Jewish leaders continue to propound the doctrine that Christianity has nothing to do with Jesus of Nazareth, and is the product of the inventive genius of Paul of Tarsus. But they study its tenets more closely than ever before and are very quick in pointing out the inconsistencies in the lives of Christians. The great majority of Reform Jewish rabbis is well acquainted with the Greek text of the New Testament and is ready for arguments concerning textual difficulties and so-called irregularities. But that does not mean that they are more favorable to Christianity than they used to be.

The vast multitude of Jews still continues to dwell in countries where they are surrounded by the adherents of the Greek and Roman Catholic Churches. Tho attempts at the free distribution of the New Testament have been made among them, dense ignorance concerning the tenets of Protestant Christianity continues to prevail among them, and their attitude toward Christianity remains practically unchanged, except in the few places where faithful Protestant missionaries are at work. But even in Protestant Europe, especially in Great Britain, and in the United States we can not speak of any favorable change in the attitude of the Jewish masses to Christianity, except in the attitude of the comparatively few who have come into continued friendly intercourse with missionaries. They, however, are like leaven and their influence is felt more and more from year to year.

More important perhaps than the attitude of the Jews toward Christ and Christianity is

The Attitude of the Jews Toward Jewish Missions

The attitude of the Jewish leaders toward Jewish Missions remains one of intense bitterness and open hatred. We find no fault with them for opposing that which they consider wrong, but the manner of the opposition and the bitterness and hatred shown must be condemned by every fair-minded man. For the information of our readers, we quote from a circular issued by the Northwest Side Talmud Torah and Hebrew Institute Committee for the Protection of Jewish Children in Chicago. The circular is directed against the work of the Chicago Hebrew Mission in its branch on the Northwest Side, and it was published in both English and Yiddish, in August, 1908. We quote from it the following:

Your homes, friends, are in danger! Your tents, O Israel, are in peril! Danger, grave and serious, is lurking round about your home! Seducers, vile and crafty missionaries lie in wait for your homes! Your children are being lured away by soul catchers! At 326 West Division Street there is a mission maintained by misguided Christians, who hire these renegades to lure the Jew from his moorings and the Jewish children from parents' home. Under the guise of teaching your children how to sew they urge them to embrace Christianity. Under the mask of love, your children are taught by these vile and detestable soul-catchers to mock at and ridicule the religion of their fathers. By ridiculing your religion your children will come to ridicule and hate the bearers of that religion, their fathers and their mothers.

In commenting upon this circular, the *Chicago Israelite* of August 15, 1908, presupposes that the children were gathered in that school without the knowledge and permission of the

parents, and says, "There ought to be some law that would reach these soul-stealing kidnapers. If the prison were the penalty for their crime, they would soon stop trying to steal souls. Down with the kidnaping missionaries! Send them to prison; that is the place for them."

Almost every number of *The American Israelite*, *The Chicago Israelite*, and other American Jewish papers, and, a little less frequently, the Jewish papers in the different parts of Europe, contain vehement articles against Jewish Missions. Here and there the voice of some fair-minded rabbi is heard, declaring that it is possible for a Jew to become an honest Christian, but in general the Jewish leaders of the present day have no other names and titles but those of frauds and cheats, bribe-takers and bribe-givers, parasites, etc., for all Hebrew Christians. Thus none could say that the attitude of Jewish leaders toward Jewish Missions is favorable.

The attitude of the common people, however, is quite different from that of the leaders. From every Jewish Mission in the different parts of the earth comes the report that the missionary services are crowded by men and women, who are attentively listening to the preaching of the Gospel, that the reading-rooms are regularly visited by ever-increasing throngs of young Jewish men, and the schoolrooms frequently can not accommodate the children. Circulars of the leaders, like the one quoted above, may empty the schoolrooms for a short time, but soon an increased number of children will crowd them, because the claim of the leaders that these children attend the missionary schools without the knowledge of the

parents is false in the great majority of cases and the parents are not as easily frightened by the threats of the rabbis as they used to be years ago. Especially is this the case in Great Britain and America. Around that same mission-house of the Chicago Hebrew Mission, against which the circular quoted above was directed, a Jewish mob gathered in August, 1908, while the school was in session. The windows were broken, and as the mob assumed a most threatening attitude, the ladies (Gentile Christians) in charge of the work decided to dismiss the school and personally conduct the children to their parents. It was no easy undertaking, because the mob followed them and open threats and curses were heard, but, we are told, the parents of at least some of these children told the members of that mob that they themselves had sent their children to the missionary school and would continue to do so. Thus they furnished a most vivid illustration of the changed attitude of the common people of Jewish birth toward Jewish Missions.

In many places Jewish missionaries have gained the confidence of their unconverted brethren to such an extent that their counsel is asked even in questions pertaining to law and ceremony in the synagogue. But everywhere the Jewish people are learning that, notwithstanding the continued declarations of the rabbis to the contrary, true Christian missionaries do not approach them from selfish motives, but from unselfish love for their souls and in obedience to the command of the Lord Jesus Christ.

This changed attitude of the common Jewish people toward Jewish Missions naturally involves a more

favorable attitude toward Hebrew Christians. Prejudice still exists and the suspicion continues to lurk in every Jewish breast that a bribe or the hope for better social position is at the bottom of every baptism of a Jew. Persecutions have not ceased, and where masses of Jews live closely together, a Jewish follower of Christ had better leave his former friends and neighbors and move into Christian surroundings. But, after all, the bitterness and hatred of Hebrew Christians is not as great to-day as it was a few years ago, and a number of cases could be cited by us, where Hebrew Christians, who have proved the sincerity and honesty of their conversion by a consistent Christian life, are on most intimate terms with their relations who continue to adhere to the Jewish faith. In a general way it is true that the attitude of the Jews toward those of their brethren who follow Jesus outside the camp, is far more favorable than even a few years ago. Thus if one asks the question, "What is the outlook of Jewish Missions in the light of the present attitude of the Jews themselves toward Christ and Christianity, and Jewish Missions?" we answer from a full heart, "The morning cometh: the Word of the Lord shall not return unto Him void, but it is accomplishing that which He pleases, and it is prospering in the thing whereto He sent it."

But it is necessary that we ascertain the outlook of Jewish Missions in the light of our experience as far as the attitude of Christians toward the Jews and Jewish Missions is concerned. Under Christians we understand none but true believers in the Lord Jesus Christ, who accept both the Old and

the New Testaments as the Word of God, and who, filled with the Spirit of God, are willing to obey the command of their Savior and preach the Gospel to every creature.

2. The Attitude of Christians

No true Christian ever hated a Jew, because of religion or nationality. No true Christian ever persecuted a Jew, nor did he treat him unjustly on purpose. But there can be no doubt that even some true Christians have been, and some are still, filled with prejudice against the Jews and against Jewish Missions. Both were caused most probably by lack of information. The bad sides of the Jew were known to all, but not his good sides. Nothing was known about his spiritual needs, and very little about the necessity, usefulness, and success of Jewish Missions. This lack of information caused remissness in the discharge of duty and contempt of the neglected. The last years have seen a remarkable change in the attitude of true Christians toward the Jews. In Britain this change was caused mainly perhaps by the continued faithful work of the different Jewish missionary societies. But in the United States it has been caused chiefly by two things, viz., by the increased volume of prayerful, believing study of the Bible, and by the increasing power and influence of the Jewish population. The study of the Bible called the attention of Christians to the fact that the Lord has preserved the Jewish people so distinct, because He has some specific purpose in their preservation. The increasing power and influence, and especially the assertion of them, in the attempts of the Jews to thoroughly secularize our great and beau-

tiful country, led naturally to a closer study of the Jewish problem and of its one solution from the Christian standpoint, viz., the preaching of the Gospel to the Jews. Thus interest in the Jews and in Jewish Missions has been rapidly increased in every part of the earth.

The following is a brief statistical table of Jewish Missions on October 1, 1908:

	<i>Societies</i>	<i>Laborers</i>	<i>Stations</i>	<i>Income</i>
Great Britain	30	670	128	\$500,000
Germany....	6	26	12	25,000
Switzerland.	2	6	4	10,000
France.....	1	4	2	2,500
Netherlands	3	5	3	4,000
Scandinavia	4	23	9	20,000
Russia.....	3	3	3	4,000
Africa.....	2	2	2	3,000
Asia.....	5	6	5	5,000
Australia...	1	1	1	1,000
United States	47	152	49	75,000
Canada.....	3	7	5	15,000
Total.....	107	905	223	\$664,500

The number of Jews baptized in Protestant churches throughout the earth has been estimated at 1,800 annually since 1900 (1,200 annually between 1870 and 1900). We consider that figure far too low. In the United States there were baptized according to published statements 323 Jews in 1905, 376 Jews in 1906, 517 Jews in 1907, and 409 Jews during the first eight months of 1908.

Thus in the light of the attitude of Christians toward the Jews and Jewish Missions, we must consider the outlook of Jewish Missions peculiarly favorable at the present time. The increased interest in the Jews and Jewish Missions must naturally lead to a strengthening of the existing ones, to an improvement of their financial support, and to a much needed study of methods and organization, and likewise to the founding of new societies and the opening of new stations. May God hasten it!

A MISSIONARY STATESMAN AND SECRETARY

THE REV. FRANK FIELD ELLINWOOD, D.D., LL.D.

BY ROBERT E. SPEER

Dr. Ellinwood was born in Clinton, N. Y., on June 20, 1826. He was graduated from Hamilton College in 1849, and studied theology at Auburn and Princeton Seminaries. Ordained and installed at Belvidere, N. J., he became the pastor of the Presbyterian Church there, from which he was called the following year to the Central Presbyterian Church of Rochester, N. Y., remaining there until 1864, when he was called to a wider ministry. For several years he was the secretary of the Presbyterian Committee of Church Erection; he also

served for a year (1870-71) as the secretary of the Memorial Fund Committee. The Memorial Committee was appointed to raise \$5,000,000 as a special offering from the Church in expression of its gratitude to God for the blessing of the reunion of the old and new school branches of the Presbyterian Church. This end was more than attained, the offering amounting to more than \$7,000,000. Dr. Ellinwood's work was marked by the energy, single-mindedness, resourcefulness, and indomitable faith which characterized him always.

In 1871 he was elected a secretary of the Board of Foreign Missions of the Presbyterian Church; and until his death, at Cornwall, Conn., on September 30, 1908, he retained his connection with the Board, tho failing health had compelled him several years before his death to lay aside all work. For more than a generation, however, he was engaged actively in the administration of the missionary enterprise, and his career set before men a new conception of the richness and vitality and power of such administrative service. Dr. Ellinwood was never a mere routine official. He did his routine work with accuracy and fidelity, but it did not engulf him. He poured into it the inspirations which came from the broadest conception of the missionary enterprise, and office duty and correspondence were the mere tools, with him, of a great intellectual and spiritual ministry, both to the Church and to the cause.

Secretaryship Then and Now

He began his secretarial work under the old régime. There were no stenographers then. The literature of missions was poor and narrow. The different missionary organizations were isolated units without common knowledge or council. Secretaries were not supposed to need a first-hand and ever-fresh knowledge of the field. The whole plane of missionary appeal and administration and apologetic needed elevation. The old had done its work well and had now made ready for something better to succeed it. In a paper read to one of the Presbyterian Board's Conferences of New Missionaries, in 1901, Dr. Ellinwood described some

of the conditions which he found at the beginning of his secretaryship:

One thing which I soon learned in connection with this work, and the thing whose importance has grown upon me ever since, was the desirability of comprehending so far as possible the total of missionary effort, as carried on by all boards and societies. About three years after entering upon my work as secretary, I visited our missions. Up to that time our missionary literature had concerned itself almost entirely with our own work, and had consisted mainly of letters from the fields; that is, our fields. The general work of missions was not discussed either in our own or other missionary magazines to any extent. But when I reached some of the great mission fields and saw there the full array of men and women representing different societies in different lands, the effect upon my mind was very similar to that which I had experienced some years before while visiting one of our regiments in the Army of the Potomac. As I arrived, there seemed but a handful of men compared with the total force to be met, but when the next morning I heard the bugle calls in all directions and saw the camp-smoke curling up from other unseen regiments and learned that the country was full of soldiers, my courage took a sudden start. So, when I saw the full front of missionary forces and came to look upon their labor and success as a common stock of encouragement for each and all, my faith in missions was wonderfully strengthened.

Some of you will remember that ex-President Harrison used this same simile in describing the impression made upon him by the Ecumenical Conference—with this advantage, however, that he spoke from his own experience as an old soldier.

After that visit to the missions I began to cultivate a new interest in all missions, the varieties of their work, their comparative success, their total success, and when finally it fell to my lot to edit the *Foreign Missionary Magazine*, I enlarged it from 32 to 48 pages,

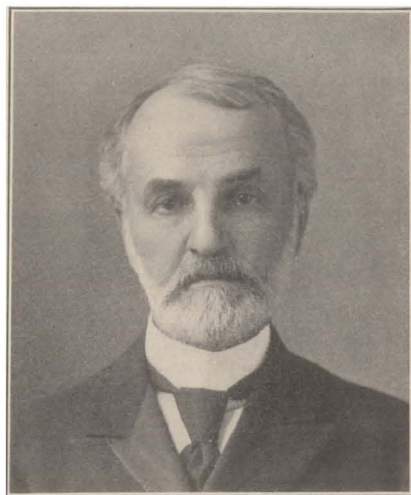
and while doing justice to our own missions gave some place to the total work of the kingdom.

Many of our exchanges also began about that time to take the wider views; and the movement led to the establishment of the *MISSIONARY REVIEW OF THE WORLD*, by the late Rev. R. G. Wilder.

About the same time we adopted the plan of taking up one mission field at a time, assigning a particular month to each. This had great influence in developing the interest of the young and old. In the woman's auxiliary societies and zenana bands, persons were appointed, often mere girls, to present sketches of the countries named, their institutions, and the missions of our own or other boards. New attention was given to the monthly concert, and one special result was the increased knowledge and interest of pastors. Many a pastor who had been remiss found it necessary, in self-defense, to learn something about missions. For it was humiliating to find that even children in his congregation were better informed than he. Great impetus was given to all these movements by the accession of the lamented Dr. Arthur Mitchell, whose eloquence of voice and pen will not soon be forgotten.

I need not dwell upon the general growth of missionary knowledge, nor the interchanges which have been made between different societies in the use of their statistics and other literature. All this is well known. Conferences have been held not merely in this country and in Great Britain, but on the large mission fields. There has been not only a great increase of knowledge in all the branches of the Church, but there has grown up an emulation in pushing forward the work. Missionary maps have been much more fully used than formerly. The critics of missionary work who previously could scoff at the work in detail, as if it were a very little thing, came to find a combined army rising up before them. The policy of Balak was in vain. The tents of Jacob in their full array could not be put down by any sort of divination. The secular press has

come to respect the cause of missions and to deal with it as one of the great world movements of the age, and polite literature finds it much more difficult than formerly to sneer at the Mrs.



Courtesy of The New York Observer.

FRANK FIELD ELLINWOOD

Jellybys who happen to be interested in this greatest of causes. What had been done in anthropology and sociology, in the massing of vast numbers of facts and generalizations into a scientific system, is being done also in the work of foreign missions, and the materials are already well in hand for what may be called a science of missions.

The crowning result of this wider search for all missionary knowledge and the convincing and overwhelming power which it is calculated to exert is seen in the masterly work of Dr. James S. Dennis on *Missions and Sociology*.

Another line on which I think substantial progress has been made is the use of the principle of multiplying one's work through the help of others. Twenty-five years ago we had no such thing as typewriting or stenography. For several years no clerk of any kind was employed in the mission-house. There was only an assistant treasurer, an office boy and a janitor. The time came when an editor was needed to take

charge of the *Foreign Missionary Magazine*. There seemed to be no candidate proposed except a venerable pastor in New Jersey, who it was thought might conduct this organ of the board in connection with his pastoral work. While the question was pending, it was suggested that one of the secretaries might edit the magazine if the board would give him a stenographer. This was a new and very wide departure. No such thing was known in any missionary board in this country. The subject was very fully discuss. Some were in favor; others opposed. It was objected that while short and routine business letters might be written by such means, it would be impossible to write a careful missionary letter by dictation; one must think with his pen. To which it was replied that one Paul of Tarsus had written some very respectable foreign missionary letters through an amanuensis, and that the few short epistles which he had written with his own hand were rare exceptions. The point was carried. A stenographer and typewriter was found, and the *Foreign Missionary* was supplied with an editor. Now, behold the change. These mission rooms and those of the Home Board, and the offices of all missionary societies, and almost all similar institutions, fairly rattle with the music of the typewriter, and books filled with hieroglyphics of Sanskrit or Syriac are multiplied almost by the cord. How otherwise could we do our work? How could our young high-pressure secretaries and the treasurer get on without all the stenographers they can find? And even at that the carbon copies and the mimeograph must be added. At the same time, there are far more of printed leaflets, circulars and what not than ever before. And this in the woman's department as well.

But great as is the total result accomplished by this multiplication of ourselves by the help of others, we feel that we still fall far short of educating the people as thoroughly as seems to be necessary to so great a work. It would be a pitiful contrast with the rush of things in our day, when newspapers and

magazines and every form of printed matter are deluging the land and books are multiplied without limit, if the work of missions—the greatest enterprise of all—should fail to keep abreast with the onward movement. Not only is a far greater work accomplished, but it is also of better quality. It was impossible to write many individual letters when a secretary was obliged with his own pen to write every word and every punctuation mark, cross every "t" and dot every "i," then copy the letter, superscribe the envelop, take from his drawer a stamp, and see that it was properly affixed. It was impossible to do much more than write mission letters with the bare acknowledgment of the correspondence received. The advantage of multiplying tenfold the individual letters to the missionaries, of which each secretary has many score as correspondents, is great for other reasons. In these personal epistles one can come into much closer sympathy with the individual missionary, and I am sure that the receipt of a personal letter is more satisfactory to him than to have a bare recognition in a general epistle.

This leads me to mention another great advance which has been made in mission work for the last quarter of a century by the organized efforts of the woman's boards, for if it is of great advantage to missionaries to receive personal letters from the secretaries here, it is no less satisfactory to the women of the missions to receive such sympathetic communications from the boards and auxiliaries of their own sex. The bonds of sympathy which have been strengthened by these correspondences have been woven over the earth's surface in a grand network of Christian love. Truly their lines have gone out through all the earth.

And he added, pressing on those to whom he spoke the lesson of the duty of self-multiplication, "Every one whose soul is alive with the love of Christ will be inventive of means and resources." His soul was thus alive.

Missionary Editorship

His editing of a missionary magazine which he lifted at once into a remarkable success was only part of his literary work. He prepared a new type of pamphlet and began at once a great stream of contributed articles which appeared in magazines in Great Britain and America, and which presented a fresh and powerful restatement of the grounds of missionary obligation. Before he died he had issued a number of books. "The Great Conquest" was the first of them, and it was an arsenal of new weapons for the friends of missions. His style was as clear and simple as a mountain brook, and philosophy, scholarship, and delicate humor mingled in all that he wrote and said. "I can see the whole environment," wrote a prominent professor to him of an article about a visit to the Sioux Indians. "It was refreshing to read it. There is a substratum and an undercurrent of humor underneath the whole that for so *good* a man as you are is charming—I was going to say surprising, 'a breaking out in a new spot,' so to speak." In his office work this humor was always present. He had a stock of original words which were in no dictionary, but which exactly described human qualities which ordinary men had to describe by circumlocution. But more than anything else his relentless and earnest logic made his articles and speeches notable. His thought flowed with almost perfect precision, and in reading or listening to him one had the comfortable feeling which comes with confidence in the integrity and absolute reliability of a great and able mind. All his life he was a student, reading

many books, never allowing the wells of his mind to go dry, so that when he took up any subject he at once lifted it above what was commonplace, set it in loftier relations, and bathed it in a wealth of exact and far-sought knowledge.

Women's Work

Dr. Ellinwood's openness of mind and eagerness to welcome all new forces led him to realize that the day for the development of women's work had come. He did not resent it. He rejoiced in it. This was in part, doubtless, because he was such a gentleman. The old-school courtesy lingered with him. He always treated women in his office as he would have treated them in a drawing-room. And when their work began he met it in the spirit of a gentleman. But also he realized how great a force had been unutilized, and he planned with the women for the free establishment and expansion of their work. The result has been that in no church has there been more unity and concord between the work of the women and the work of the ecclesiastically appointed organization.

Young People's Work

He welcomed and facilitated, also, the development of the Young People's work, the foreign work of the Y. M. C. A., the Student Volunteer Movement, and the work of laymen. In a commandingly comprehensive paper on "The Progress of a Generation," in 1902, he wrote:

It is another auspicious fact that our generation has developed, as no other age of the Church has done, the co-operation of the laity. Applied Christianity has ceased to be a function merely of the priestly class, the old pulpits of our fathers have descended in more senses

than one much nearer to the level of the pew. The body of the Church has ceased to be a flock, and has now become an army. The idea prevails that everybody, old and young, has a work to do. This is true not merely of the multiplied forms of Sabbath-school work, church work, settlement work, rescue work, etc., but the change pervades all society. It has become fashionable with our great universities to elect lay presidents. Our Board of Missions has chosen a lay secretary. Even the General Assembly has now a lay vice-moderator, and the time may be near when it will lay aside the "Vice." It is certainly necessary that all classes of believers shall be subsidized and mobilized if the world is to be won to Christ, and the trend is now in that direction.

In his work as secretary he was fearlessly courageous in entering newly opened doors. Through his influence the missions in Korea and the Philippines were established, and he had a larger part than any other one individual in the development of the missions of his Board in China. He had the strategist imagination which enabled him to realize what was an opportunity, and he had the administrative courage to achieve actually what he had seen in his visions. He prepared careful papers outlining policies as to fields, setting forth his reasons for believing that certain fields should be occupied and where the emphasis should be placed. In one of these papers, which was an elaborate study of the whole enterprise of the Board, he began by saying:

I have long thought that some re-examination should be made of our mission fields, their relative importance and claims. The difficulty has been that in the all-absorbing care of our work as it has gone on from year to year, there has seemed to be no time to take up broad questions and give them a thor-

ough treatment. We have lived in a hand-to-mouth way, attending simply to the things that imperatively demanded attention, and so we have simply drifted from year to year, if not from decade to decade. We have acted upon the principle that, first of all, vacancies should be filled, and that without much respect to the relative claims of different fields. And in given fields we have acted upon the principle that the old work should first have attention, whereas there may be some vacancies that ought not to be filled; and there may be forms of old work which have not half the importance of some new work. Indeed, if we were always to act upon these principles, real progress would be well-nigh impossible; no change for the better, whether in fields or in work, or in anything else, could be introduced.

I would divide our mission fields into about three classes, first, those in which our work should be kept up to its present force of missionaries and its present geographical extent of work (except as the extent could be enlarged by native workers and outstations as distinguished from increase of missionaries and forming of new stations); second, those which should be given up, not suddenly perhaps, but gradually; third, those promising fields which seem to call for extension and decided advancement.

Then he proceeded to survey all the fields of the Board and the methods of work in use. He was ready also for improvement as to home administration, and submitted as comprehensive and critical papers on this subject as on the work abroad.

Missionary Policy and Problems

He was always thinking on questions of mission policy. In his letters to the missions and in his home speeches and articles and in the office consultations he was ever reaching after and setting forth fundamental principles.

Among the particular problems

which concerned him in later years was the development of self-support, the administrative independence of the native Church, the raising up of native leadership and the promotion of an intense evangelistic spirit. Pages could be filled with his careful, earnest discussion of these questions. Toward the close of his life the last of these questions especially concerned him.

Another thing (he said) which I would place in the very forefront among the impressions which have grown upon my mind is this: that the importance of our work, whether in the actual contact of the missionary on the field or the planning and stimulus of the work here at home, should be the conversion of men. Do you ask why I utter such a truism as this? I do it because I think that too often a feeling has grown up that our work is to prepare the way for somebody hereafter to reap the harvest. There is no phrase so much abused as that of "seed-sowing." There is a legitimate sowing of the seed, but neither the phrase nor the idea should be made a subterfuge or an excuse for a limp and self-contented inefficiency. A missionary in Benares, belonging to one of the British societies, once told me that he had preached the Gospel in that city ten years, but he had never, so far as he knew, been the means of any conversion, and when I showed some surprise at his apparent freedom from concern, he said that it was his business to preach the Word—he really had nothing to do with results. Quite different was the feeling of Mr. Hudson Taylor, when in the great conference he urged the missionaries to aim at the conversion of men at once, even tho it might be the first and possibly the only opportunity, and he gave instances in which the work of the Spirit had thus directly owned the message and made it effectual. As we turn back to the New Testament, I think we find that that was very much the way believers were expected to respond when Peter and John and Stephen

and Paul proclaimed to them the message of salvation.

I once heard the secretary of a missionary board say that about the least concern of all to the missionary was the question of numbers received into the Church. His meaning was good, but it was a careless and one-sided statement. It must be admitted that sometimes a great and exclusive emphasis is put upon the statistics of church-membership. But dissent from this view has, I think, been carried too far and indicates a lack of that travail for souls of which Paul speaks. I am fully persuaded that the *unit of measurement* in preaching the Gospel of reconciliation is the individual soul.

No one realized more clearly or stated more adequately than he the broad relations of the missionary enterprise and its place as a great general force among the agencies of God, yet he longed for definite results in saved men. One of his last services was to write to all the missions a letter, which he closed with the words:

If I may speak of myself as an individual, I would say that as the result of more than thirty years of observation and experience I have become increasingly impressed with the belief that in whatever department of Christian labor, soul winning, soul by soul, is the chief work of the Christian disciple. The Master explained this whole matter perfectly when He said, in the first place, that the fruit-bearing of the branch must depend on its vital connection with the rooted vine; that no man, depending upon his own wisdom or worthiness, could hope to accomplish anything in this sacred stewardship. But in the second place, He taught that the degree of fruitfulness is a consideration with the Master of the vineyard, "Herein is my Father glorified that ye may bear much fruit, so shall ye be my disciples."

Much of our mission work within these years has consisted in the laying of foundations. Several new mission fields have been entered, schools and

church organizations have been formed, hospitals have been established. All these are needful preparations for future Pentecosts, which we hope may soon appear. In some fields the ingathering of souls has already been large; others are beginning to show abundant results. It is the most earnest desire and prayer of my closing years of service, that along all the lines and ranks of our harvest work the time for accessions, beyond our fondest hopes, may now come with its cheering witness for the triumphs of the truth.

Dr. Ellinwood had a capacity for wise, succinct, large-minded, and tactful statement that was simply masterly. He was an ideal spokesman of a deputation or representative of a body of people united in a cause. He made the valedictory address in behalf of the American delegates at the London Missionary Conference in 1888. And it was as near to perfection as such an address could come. He largely organized the deputation which met Li Hung Chang when he visited the United States, in 1896, and he wrote and presented the address which called forth a remarkable testimony to missions from the Viceroy. In any special piece of work like this, Dr. Ellinwood was unsurpassed. If ever difficulties were in the way of any special services which he undertook, he was never discouraged and his pertinacity could not be worn down. He was the chairman of the Committee of the Pan-Presbyterian Council which cooperated with Dr. John G. Paton in seeking to secure action by the United States Government, protecting the South Sea Islands from the traffic in liquor and firearms. He revised Dr. Paton's appeals. He arranged meetings in Washington. He directed

the awakening of public sentiment. He was undiscourageable. No diplomatist could exceed him in patience, in resourcefulness, in tact, and no diplomatist could equal him in moral conviction and force.

Missionary Finances

He was a masterhand at financing the missionary enterprise. Interested as he was in the large philosophic aspects of missions, no one could surpass him in planning a financial campaign, in devising plans, in commanding assistance, in effecting results. Again and again he raised the funds for special advance movements or to clear off heavy deficits, and the Presbyterian Building in New York City, the handsomest and largest church building in the city, owes its freedom from indebtedness more to him than to any other one man. One of the leading laymen of the Church, who had given hundreds of thousands of dollars through Dr. Ellinwood, told me once that he regarded him as one of the wisest and most sagacious men of business he knew. It was beautiful to see him attack one of these great financial problems. It was with him day and night. Each time he came to the office it was with some fresh idea, and he could never let go until he had prevailed.

The Missionary Ideals

He had a clear and comprehensive conception of the motive and aim of missions. He had thought on these things, and among his papers are many suggestive discussions of them.

In a paper, which was a closing lecture in a series, he begins with the summary:

I wish to show in this closing lecture how the work of missions is inwrought

in the whole life of the Christian Church and in its origin, its commission, its history, its doctrine, its hope of perpetuity and final triumph:

1. It truly interprets and illustrates the New Testament and the entire Word of God.

2. It represents dogmatic truth in greater vitality and power by embodying it in living personality and Christ-like activity. It develops the Church through a divine ambassadorship.

3. It illustrates in a peculiar degree Christ's presence and providential superintendency in the world.

4. It gives special emphasis to the supernatural character of Christianity.

5. It has shown the universal applicability and value of our Christian ethics.

I find also a memorandum with the following heads:

1. *The Great Aim in Mission Work* is the winning of souls to Christ, and every form of missionary work should keep this end steadily in view. There is a good deal said and written about institutional work, about preaching the Gospel as a witness. All these are important, but the aim is that of beseeching men in Christ's stead to be reconciled to God. The medical missionary as well as the preacher should keep in sight the supreme aim, and the man who is called to lay foundations, and even he whose work is that of removing rubbish out of the way that the foundations may be laid, should have in view the one fact that there are before him millions of souls whom he will meet before the throne of God, and whom it is his duty to win to Christ.

2. *In Order to Win Souls* the first thing humanly speaking is to secure their confidence, and this means that one should come as near to them as possible, should placate them, should learn to respect them and to establish the relation of mutual respect. It is a mistaken idea that one goes forth with the Gospel simply to preach it at the people whether they will or whether they forbear. All the force of a sanctified personality should be brought to bear else it might be bet-

ter to simply send them copies of the written Word. The advantage of the living preacher lies in his living fellowship, and the measure of his work will be generally in accordance with the intensity of his desire.

3. *Respect the Convictions of the Heathen*, however erroneous these convictions may be. Remember that generally they are sincere. There should be no blundering in the methods of preaching. There should be nothing like contempt or an effort to make them see the absurdity or grotesqueness of their beliefs. This should be done by instruction, by showing them better ways. I think there has been a mistake in all missionary circles in these years that are past, in the fact that so contemptuous treatment has been given to idolatry.

4. *Another Means of Success* is found in overcoming, as far as possible, the social barriers between the missionary and the people. It is unfortunate that our civilization is on so much higher plane than that of the heathen nations. There is a sharp contrast between our conquest and that of the early churches. I think that one of the very greatest handicaps that weigh upon missionary work in our time is just this. Even the plainest type of living for a missionary is in the eyes of the heathen the highest and most worldly of self-indulgent luxury. In one form or another this difficulty comes up again and again. . . . The missionary must show that notwithstanding the different status he is in hearty sympathy with the people, and is not averse to receiving their hospitality; that he knows how to enter into their wants, while there are some undoubtedly who stand up and look upon the heathen as an inferior order of being.

5. *Not Only Recognize the Truth* which undoubtedly is to be found in fragments in the religions of the heathen, but make use of that truth as a sort of *pou sto*. A keen-minded traveler has drawn an illustration on this point. If you were attempting to build a fortress on some wind-blown and sea-washed beach of sand, would you not gladly seize upon an outcropping rock which you might use in

your foundation? So whatever there be of truth, ethical or otherwise, in the systems of the heathen, make use of it. The apostles did this. They reasoned with the Jews out of their own Scriptures. Paul pursued the same course on Mars Hill in taking advantage of the altar to the unknown god, to which he gladly pointed and said, "Whom ye ignorantly worship Him declare I unto you." He found also one point in common between the Gospel and the heathen poetry of Aratus, where the latter said: "We have Zeus, we are his offspring." In the early Church the wisest and saintliest followed the example of the apostles. Augustine speaks most appreciatively of the philosophy of Plato, and of the fact that something from the pen of Cicero which he read, embodying the Stoic and Platonic philosophy, was the means in the hands of God's spirit of transforming his desires, and leading him to see the worthlessness of the desires which he had cherished in comparison with a longing to know God. He speaks of these lessons which he and others had learned through the illustration of the gold and silver which the Israelites found in Egypt and bore away for the adornment of the true tabernacle of God. "All truth," he said, "wherever found, belongs to God, and if we spoil the Egyptians for the sake of God's temple, we are only acting the part of wise and tactful men."

6. *Study the Systems of the Heathen.*

It was in this last matter that Dr. Ellinwood was a pioneer in our country. He began early his study of the non-Christian religions. It seemed to him that a missionary secretary could very poorly discharge his duty as a missionary advocate at home or a missionary administrator abroad if he did not know the non-Christian religions. As he went on with these inquiries and urged others to them, some people were disturbed. They feared the effects of the introduction of the study of comparative religion.

But Dr. Ellinwood was never afraid of any truth. He was sure that all truth was God's, and that the missionary movement would lose and not gain from an obscurantist attitude toward the Oriental religious systems. In 1888 he took up, accordingly, in addition to his secretarial duties, the professorship of comparative religion in the University of New York. He did not do this without consulting his doctor as to his ability to do the work without impairment of health or ability to fulfil his duty to the Board, and he sought, also, the Board's assent to his undertaking the new work. Both the doctor and the Board approved, and he began a unique and valuable service to education in America and to the cause of missions. He helped to create the American Society for the Study of Oriental Religions, and he gave annual courses of lectures in his professorship, which were gratefully acknowledged by those who took them to be among the great intellectual and spiritual experiences of their lives. Many letters from ministers show what his course did for men. Dr. Ellinwood's courtesy, his large-mindedness, his evangelical fidelity, the philosophical freedom of his spirit and his amplitude of knowledge made his classroom a unique experience to his students.

The sympathetic study of the non-Christian religions affected all his thinking and speaking on missions, and it exerted a wide influence in this country. People saw that instead of weakening missionary zeal and evangelical faith, such a study intensified and confirmed them. This was the growing effect on his own mind. He knew that Christianity had nothing to fear from the most merciless com-

parisons of the world's religions. He did not like the Parliament of Religions in Chicago, not because it brought the religions of the world into comparison, but primarily because it did not do so, but foisted upon the West false representations of the Oriental religions and proclaimed a fictitious brotherhood.

In reply to a letter from Dr. Barrows, he wrote in a long letter just before Dr. Barrows went to India as Haskell lecturer:

The Hindu speaker (at the Parliament of Religions) presented only mixtures of Oriental philosophies with Western speculations and even Western shibboleths learned in the Universities of Bombay or Calcutta. Typical Hinduism was not represented. The Ceylon Buddhists made a better show, but it was that of a Godless system from which Christianity has nothing to fear.

The chief difficulty with the Parliament, to my mind, was the vague proclamation of a brotherhood of religions. Judging by your sermon, you mean by brotherhood something very different from what Mozoomdar meant, or Dharma-pala, or any of our American friends who regard Christ not as a living being or an atoning sacrifice, but only as a teacher somewhat greater than Confucius. There can be no religious brotherhood without at least an approximate unity of religion, and this can not be found in the existing faiths and unfaiths of the world. Religious unity must center in God, one God and the only God, recognized by all. Between Polytheists and Monotheists how can there be a religious brotherhood? Between Jews who worship the one Jehovah, and the Buddhists who avow their disbelief in any personal God, how can there be a theistic basis of unity or brotherhood?

I somewhere saw Paul Carus's article on the "Parliament Extension," and proposing *Monism* as a common basis for the universal religion. I was surprised to see what a following he claimed. I

am frank to say that I dissent from all such compacts. Monism may add personality to the current Pantheism, but it will still leave the groping souls of men in a nebulous haze; it points them to the Milky Way instead of the Sun of Righteousness—the true Light of the world. If this new Gospel is to have any influence at all, it will be fatal not only to Foreign Missions, but in its last logical result fatal to our Christianity here at home. I also protest against the assumption constantly presented or implied by the advocates of the new Gospel—and most emphatically and persistently by Theosophists—that the Christian Church and its missionaries are and always have been a hindrance to the realization of the brotherhood of mankind. If a *brotherhood of humanity* growing out of our relation to a common Father or Creator is meant, then Christianity was the first to give that conception currency. Peter, Paul, and even Christ Himself plainly taught it as against the narrowness of Judaism and the teachings of even Plato. And to-day the best and almost the only practical proposers of universal humanity—whether in hospitals or orphanages or in famine relief to men of all races—are the representatives of the Christian Church; and those angels of mercy who minister comfort and help amid the smoke and din of the battlefield bear the ensign of the cross.

If, secondly, the brotherhood which springs from union in Christ and the only brotherhood which implies divine and transforming power and likeness to the Son of God is meant, the Church alone represents and promotes it; and this is the great aim of Christian missions. Paul recognized both of these conceptions of brotherhood but he kept them distinct. He regarded the borrowed slave, Onesimus, as a son of a common Creator and as one for whom Christ had died, and his sympathetic interest won him to the cross. But this was a very different brotherhood which he contemplated in his letter to Philemon, in which he reminded him that Onesimus was now "no longer a servant but a brother."

If, thirdly, the brotherhood is to be one,

and not so much of men as of religions—reducing them to the one dead level of Monism, ignoring both the first and the second of my category, neither preaching any definite glad tidings for the soul, not providing healing or relief for the body—then I must dissent. It will not only prove destitute of that regenerative power which the world so much needs, but it will be paralyzing. Its first virtual message will be “Ye shall not surely die.”

Of my earnest and repeated advocacy of a candid, charitable, conciliatory, and even fraternal spirit and method in dealing with the heathen and their, to them, sacred faiths, I need not remind you; but the Great Unity is of Christ's Eternal Kingdom.

Toward the close of his work, in 1901, Dr. Ellinwood summarized in one of his papers the change he had witnessed in the attitude of the Church toward the study of Oriental systems:

I have witnessed within recent years and with great satisfaction the changed attitude of the Christian Church of every name toward non-Christian religions. As early as 1872 the late Dean Stanley, in a sermon delivered in Westminster Abbey, spoke of this change as one of the auspicious indications in the missionary outlook of the world. But the public mind was not thoroughly aroused to the importance of this thing until the Church was scared, so to speak, by the publication of Edwin Arnold's “Light of Asia.” It was such a clever and plausible attempt to eclipse or at least rival the Christian faith and turn a flank movement upon its missionary propagandism, that very few persons were able to answer it even in their own minds. It was not by any means the first specious presentation of Oriental religions in Europe and America. Much had been written in various forms to the same intent, but this by its great popularity created a profound impression, yet most people clung to the old method of denouncing all the Oriental faiths as mere super-

stitions, unworthy of our study, illustrating missionary lectures and sermons by grim idols with the implication that these senseless things were the sum total of what heathenism could show.

When I was called a dozen years ago to lecture once a week on “The Relations of Oriental Religions to Christianity and the Work of Missions,” there were very few who recognized the necessity for any such superfluous service. The late Secretary Clark, of the American Board, urged me forward with the argument that in his opinion there was just then no greater need in the broad outlook of the missionary conquest of the world than that the Church should be brought to a proper understanding of the false systems to be overthrown and of directing missionary effort intelligently, or as Sir William W. Hunter expressed it, “fighting with weapons of precision.”

When the late Baron Hardy Hickey published a four-column article in the *New York Herald* designed to show that Christianity was an essential plagiarism from the earlier history and doctrine of Gautama Buddha, and I attempted a reply and sent it to our missionary magazine, it was returned to me with the remark that there was no danger of Christian people being disturbed about Buddhism. The reply was published, however, in the *Mail and Express*, and Dr. Paxton, of Princeton, having read it, urged its publication in a leaflet to be sent to every minister in the Presbyterian Church, and he enclosed a check for \$25 toward defraying the expense. I believe that now there is not a considerable theological seminary in the country which does not in the sphere of apologetics give more or less attention to comparative religions, and I understand that at the time of the death of our missionary, Dr. S. H. Kellogg, of India, a movement was on foot to elect him on an endowment to a Chair of Comparative Religion in Princeton Theological Seminary.

During the late conference two masterly addresses were given along similar lines by Dr. Robson, of Edinburgh and Dr. Purves, of this city. Some words

from the latter you were permitted to hear in this place on Saturday morning last. When the proud and arrogant systems of non-Christian belief which are rife in our day shall be as thoroughly understood as are the mythologies and philosophies of Greece and Rome, there will be no more fear of them from the Christian standpoint than there is of those classics which every schoolboy is expected to study; and then our missionaries will go to their mission fields equipped and prepared for the keen dialectics with which heathen assailants have sometimes worsted them.

From the beginning of his work he opened his interest to take in the activities of all Christian agencies. To him more than to any other one man is due the Annual Conference of Foreign Mission Boards of the United States and Canada. He was the leading spirit in the early conferences, and no voice was waited for with more confidence in all discussions of different problems. Every one trusted his calm, unperturbed judgment, free from all flightiness, from all intemperateness, from all deflecting and petty prejudice.

This deep evangelical conviction was the root of his life and work. All that he ever did he did in faith in Christ and with the loyal purpose to exalt Him. This gave to all that he wrote or spoke a flavor of spiritual sincerity, which breathed through even his formal reports. Thus Dr. H. B. Silliman wrote to him in 1899, after reading the draft of his report to the Presbyterian Alliance as chairman of its missionary committee:

I have just returned from Northfield, and not to delay further the return of the enclosed paper, I have devoted my first time to the perusal of your report.

It seems like a continuance of the rich spiritual feast which I have enjoyed, and

my faith in missions and zeal in the great cause have been strengthened by it.

I do not find anything to correct nor to suggest in relation to the report. And you know me too well to think I mean to flatter when I say I thank God that the Church, and especially our branch of it, has a man with such complete knowledge of the subject and the ability to present it in such attractive form. May the Master use it for the advancement of His kingdom.

He was a sincere, manly Christian, who meditated day and night upon truth and who lived in prayer. I found among his papers a clear analysis of the Sermon on the Mount, in which he had restated each section in the terms of a principle, and it was by these principles that he lived. For years my office adjoined his and I saw him daily and can testify that he practised these principles. He was utterly devoid of the spirit of self-seeking, self-exaltation, or selfish ambitions. He had no unconscious self-esteem or spirit of self-advancement. He was the soul of honor and high-mindedness and generosity. He lived above all smallness and selfishness. But he was not removed from human sympathies. He felt the burden of the world's wo and sin. It was for the lifters of that burden that he lived. Attractive calls to service which he felt were more remote from the whole world's need than his secretaryship, were prest on him in vain.

As the years passed toward the end he was physically incapacitated for active work, but his mind was unshaken. And it was wonderful to watch the eagle spirit soar aloft above the wreck of its dwelling-place and survey the far-surgings of God at work upon the world, and pierce at times almost through the veil

into the eternity for which every day his soul was longing. He could not write with his own hand, but from his whispered dictation letters were written from which these quotations are taken:

This morning good Dr. Phraner sends me a copy of the Assembly's action expressing sympathy for me in my infirmity and decline, and its appreciation of the supposed service which I may have rendered to Foreign Missions.

I am so sensible of shortcomings that any commendation increases my self-rebuke. Still, I appreciate most highly the kindly sentiments of brethren toward me. . . .

The 23d and 103d Psalms have been exemplified and verified in my case. I feel that I do not go down into the dark valley comfortless and alone.

Day after to-morrow I shall, if spared, complete my nine times nine. . . .

Recurring once more to the Japanese problem. I recently read "Bushido," which you doubtless have seen. It is an able book and has a plausible argument for those who are not thoroughly conversant with the whole question. I appreciate the feudal code of honor which characterized the military power and the heroic spirit of Japan. But the credit which this university professor accords is excessive. I felt, while reading it, a wish that some one would write a reply—not covering the same ground exhaustively, but pointing out the significance of certain admissions made by the author himself—especially in the last two chapters—wherein it is made very clear that Bushido can never transform and uplift the masses. And secondly, that it is showing already its inability to face and control the commercial spirit of the twentieth century. . . .

One who has seen so many years of blessings has no right to complain. The one thing which is most clear and emphatic to my consciousness is the fact that any hope which I cherish must rest outside of my life. I have no complacency in the record of my life. From my present standpoint I see more clearly

than ever before the absolute need of a vicarious salvation. I shall go down to the tomb resting in this alone. . . .

About myself there is not much to be said. I am as inactive as a clam, tho I am persuaded there is a something within that the clam has not. I have thought much lately of consciousness as an abiding proof of immortality. I remember things which occurred when I was two years old, so that I have the memories of fourscore years as a possession. What is this strange power of memory? Evidently it is spiritual and not material. Visible and tangible objects have passed away, the substance of my body, even of my brain, have changed many times, and yet I am conscious of a continuity of thought, affection, experience. It is unthinkable that this stored up life of eighty years should inhere in this wretched clod which is still visible, and it is equally impossible that it should pass away with the collapse of some organ which must soon occur. Even the doctrine of evolution calls for some worthy continuation and advance.

Professor Olsen tells us that it is not the individual, but the type, that is immortal; and George Eliot assures us that our immortality is simply the modicum of good influences which we bequeath to unborn generations. Against all this my memory and my immaterial consciousness protest. It makes the trivial inheritance tax more important than the estate or the testator. A Western college professor once defined Transcendentalism as being like a bank of swallow-holes, which being washed away should leave the holes still remaining.

I have a better grip than that upon the personal life of eighty years. I should be afraid of the influence of it upon my destiny but for the grace of life in Jesus Christ. I am conscious that this handful of bones will not be the last of me.

On September 30th he passed forward into the certainties of the Life Everlasting, and we may be sure his tireless and far-ranging spirit is busy now in the work of Christ in the kingdom of His Father.

THE FIGHT AGAINST OPIUM IN CHINA

BY REV. J. T. GRACEY, D.D.

The opium refuges in China are greatly emphasized, and over fifty are recorded, sixteen of which are in the province of Shansi, while six or more are in Shensi. These refuges are mainly in the seaboard provinces, tho some are found at Chentu, Szechuan, and in other cities extending from Hongkong to Canton, Hupeh, and even to Manchuria.

The Anti-Opium League is composed of representatives of all missionary societies in China. It extends its operations everywhere throughout the empire and is independent of all societies. Rev. H. C. DuBose, in the *Missionary*, explains the recent movement of the Chinese in the matter of the use of opium. During July, 1907, a petition was signed against it by 1,200 missionaries of seven nationalities. The governor of Suchau became responsible for the forwarding of this petition to Peking, and this was the cause of the imperial edict, that in ten years the importation, cultivation and consumption of opium must cease. The governor ordered that a set of rules be prepared to carry out this edict. Dr. DuBose asked that the anti-opium resolution of the House of Commons be responded to, and that the opium dens, over 500,000 in number, be closed, that opium smokers be licensed or fined, that the cultivation of the poppy be gradually decreased, and that opium smokers among the Mandarins be not employed by the government.

Some may doubt the sincerity of the government movement against opium, but the activity in Fuchau, Canton and elsewhere does not make it appear as if the authorities regarded

it with anything but honest purpose. In May, 1907, the suppression of the sale of the drug was limited in Fuchau, and on that day the places in the city where the drug could be obtained were reduced to twelve, the rest being closed and an official seal being put upon them. The dealers sought to postpone the movement, and \$1,000 was sent to the authorities of the province to pay for putting it off. Several thousand dollars was also subscribed in the dens of Fuchau looking to that end, but the man who represented them was seized and imprisoned.

At Canton, in August last year, a demonstration was made, but the opium dens were all closed simultaneously by the government without disturbance, in accordance with the previous decree.

The Opium Cure

The opium cure which was discovered in Malaysia, has not yet a national reputation, tho it bids fair to win its way as fast as it becomes known. The Methodist Mission at Kuala Lumpur is said to have commenced by giving the antidote to 500 people a day. Other establishments were soon set up, and gave away daily to 2,000, in that city alone. The plant is a "climber," which grows wild in Malaysia. The cures are said on the authority of the best local missionary to be permanent and complete. Whether this will ultimately avail, or not it is believed that the anti-opium efforts of the Chinese Government will produce the desired effect.

Another answer to the doubt cast on the sincerity of the Chinese in the

suppression of opium is the fact that the governor of Suchau contributed \$200 and promised his aid to the Protestant Memorial. Dr. DuBose says that the American Government supports the anti-opium policy and that the State Department instructed its legation at Peking to render all possible aid in ridding the country of this deadly curse. The German governor at Tsing Tuo said he would use his power to stop the importation of opium at that port. Dr. DuBose is president of the Anti-Opium League, and is recognized as the leader and representative of the anti-opium movement.

The spread of opium smoking in the Philippines is prohibited after 1908 by the United States. The use of the drug is now to be shut off in those islands. In Australia its existence is already forbidden. It is not to be imported or manufactured, preeminently in the form in which it can be made for smoking or used for that purpose. The New Zealand legislature does not allow the use of the drug in any form. Japan was formerly addicted to the use in smoking, in which it was at one time next to China. Its use, importation, and manufacture in Japan are now under the ban of the government and the penalty is a heavy fine, and imprisonment for a period of three years. It makes thorough work of its exclusion by treaty.

The *Chinese Recorder* says that an attempt has been made to obtain the present status of the various provinces of that vast country to suppress the cultivation of the poppy, and the manufacture and sale of opium. It is quite too early to reach any general conclusion on that subject

throughout a land so extensive as that is, yet it is not too early to institute inquiry. The difficulty is met with, that no satisfactory conclusion has been attempted throughout the land as a whole, to substitute the income hitherto obtainable from the drug by any revenue from other sources. This is met with in this country in the matter of liquor.

Six questions were asked of the missionaries who were Protestants. The effort to make the edict known was not great in the western and southwestern provinces. Manchuria shows as well as expected in the closing of the opium dens, while Chili is among those reported as doing fairly well, under the circumstances. Morphia has in some sections been on the increase. The Rev. J. Leighton Stuart, of Hang-Chow, remarks on the wide-spread closing of the opium refuges and joints. There was a mourning all over the city, like a sobbing cry, when probably thousands felt the craving for opium, it would have been impossible for the officials to enforce the edict. There was an upheaval observable throughout the city. It was an enlightened public conscience that was at the back of the movement. There was no place where they could go for indulgence, which they felt the need of so much. Mr. Stuart says, "It can never be again as it used to be."

Notwithstanding the reports from the province of Honan are unfavorable in the matter of den signs, and the officials do not as a rule, in that province, do their duty, the Church of Christ is a great anti-opium army, and the missionaries are as one in saying the crusade against opium is bound to triumph. From Wuchang, where the

difficulty is felt that a present source of income is not found that favors reform, yet a bold hand will be forthcoming, which will look to this result.

From Huchau comes the word that among the Chinese there is a strong antipathy to opium smoking. In the city in some districts there is zeal to execute the edicts from the throne, greater than in the country. The acquiring of the opium habit is greatly deprecated. Where the press is at all active, it favors the anti-opium movement. Public meetings are held and societies are formed. Public opinion in China is of recent growth.

The provinces along the coast have done fairly well with the licensed dens. The section in the middle of the country, however, does not show

the same disposition to deal with the revenue, notably Hupeh. The official class shows remarkable power over the movement. Still there is a decrease in the use of opium within the first year of the effort. Especially is this in evidence in the persons who have not acquired the habit of its use, as in the case of the younger element in China. Caution is given that there be not over emphasis on the illicit sale of opium!

The compiler in his conclusions says: "The Chinese need to be shown how to educate the public mind persistently and quietly on moral questions, and aided wherever possible in the formation of anti-opium societies, whose work should be educative and remedial."

DELIVERANCE FROM THE OPIUM HABIT

BY THE LATE WILLIAM COOPER

Hsiang Min-fang was a trophy of God's saving grace won from the paths of sin and iniquity in the province of An-huei. Before the Taiping rebellion his family was wealthy, but the district in which he resided was, like many others, devastated by the rebels and by the unscrupulous soldiers of the imperial army. During this time the people had to flee for their lives, and when they were at length able to return to the old home they found their land had become a wilderness and much of their property had been destroyed.

Mr. Hsiang endeavored to help the failing exchequer by practising as a surgeon and by keeping a drug-store, but as he and several other members of the family had become inveterate

opium smokers, their expenses were continually increasing, and they had to mortgage or sell part of their land to make ends meet. At the time I made his acquaintance the family were reduced in circumstances, tho still occupying a large house.

Mr. Hsiang had lived for nearly fifty years before he heard the Gospel, and great was his surprize, when one day a man, who had been away from the district for many years, came into his shop and after the usual salutations and a little general conversation, informed him that he was now a Christian, and began to tell the glad tidings of salvation to him. Mr. Hsiang did not pay much attention at first, but he read the book which his friend Mr. Ch'en left with him,

and on a subsequent visit borrowed a copy of the New Testament from him. He read this book with much interest, and one day, when the Christian called to see him, said: "That is a most wonderful book; I like it very much, and I feel ready to follow its teachings and become a Christian. Who but God could do such miracles as Jesus did?"

Mr. Ch'en replied: "Do you really desire to become a Christian? Do you know that in taking such a step you will not only be required to give up all worship of idols and ancestral tablets, but you must also give up gambling and opium smoking?"

"Is that so? Can not I be a Christian and still take my opium?"

"No, for in so doing you are injuring the body God gave you and hastening your death; moreover, opium is demoralizing and is the cause of much evil; therefore, the Christian Church will not admit an opium smoker to fellowship."

"Then I am a lost man," said Mr. Hsiang; "when I read that book I thought there was some hope for me, but if I must break off the opium habit, then there is no hope, for I have been a smoker for over thirty years, and the craving has become so great that I now require an ounce a day to satisfy it. I have tried all sorts of anti-opium remedies, native and foreign, but none of them are of any use to me, I can not be cured."

"Ah," said Mr. Ch'en, "but you have never tried the heavenly remedy; the Lord Jesus Christ, God's Son, can break the chains and set you free. If you pray to Him, He will save you from the power of opium and from every other sin."

"What do you mean? Can Jesus

really deliver me from this awful craving for opium and enable me to live a pure life?"

"Yes, He can."

"Then I will trust Him to do so." Taking up a sheet of red paper, Hsiang wrote on it in clear, bold characters his confession of faith in words like these: "By the will of God, and trusting in the power of Jesus, I promise that I will never again smoke opium, traffic in opium, or visit an opium den. (Signed) Hsiang Min-fang."

When the Christian saw the man's determination, his courage failed him, and he feared the consequences might be serious. He thought it was quite possible that if his friend suddenly gave up opium, without any appropriate remedy at hand to tide him over the reaction that would be produced on his system, he might become dangerously ill or even die, and the natural thing for his relatives to do under such circumstances would be to charge the one who had induced him to break off the opium with murder. So he advised Mr. Hsiang to take a more moderate course and to reduce the quantity by one-twentieth each day, so that in twenty days he might be free from it. But the opium smoker knew by experience that such a course was altogether impracticable and he replied: "Do you say that if I reduce the quantity and take nineteen-twentieths of an ounce to-night, Jesus will help me to overcome the desire for the other one-twentieth? and can not He then help me to do without the whole amount?"

"Yes," said Mr. Ch'en, "He *can*, for He is almighty, but I fear your body will suffer much if you suddenly break it off."

"Never mind the suffering, if Jesus *can* save me, I will trust Him." He took the sheet of paper on which he had written his pledge and pasted it up on a pillar in his store, where it remained for nearly two years as a witness to all who came in, of his determination to trust the Lord.

Mr. Ch'en stayed with him that night to help him by prayer and sympathy, knowing that it would be next to impossible for him to get any sleep. The devil did not let him go free without a struggle, but the Lord gained the victory, and the poor slave was fully delivered from the depraved

appetite, which had almost devoured his life. He became a devoted and earnest follower of the Lord, and was used to lead his mother and several members of his family to Christ. He had no gift for public preaching but he was a faithful witness by his life and conversation, and the fact of his conversion was known for many miles around. After having been kept by the power of God amid much temptation for about ten years, he departed to be "with Christ, which is very far better," leaving behind him a bright and noble testimony to the grace of God.

TOURISTS AND MISSIONS IN ASIA

BY RICHARD BURGESS, JUBBEEL PORE, INDIA
General Secretary of the India Sunday-school Union

On board a great liner, plowing the Mediterranean Sea, I made the acquaintance of an American family—tourists of the most cordial and appreciative type who calculated that they had *done India*. One of the party, a mere girl in her teens, was asked if she had been to Agra and had seen the Taj Mahal. "I am not sure," was her reply, "but will look in my note-book." This may have been an extreme case, but it serves to show how superficially the education of travel can be pursued. More and more India, and indeed Asia, is destined to become a field of interest for European and American tourists. This is a desirable development, for international knowledge promotes international sympathy. The presence of travelers in any country also increases the revenue—sets coins rolling.

Unfortunately, a large majority of tourists never take steps to find out

the nature and extent of missionary operations in the places they visit. On board ships and in the great hotels certain stock arguments are quoted against missions. Too often there are no means to disprove or corroborate these statements and the subject is left alone. In most cases I fear a bias against missions is formed on the part of the tourists.

There are some things that might be done by missionary legislators to lead travelers to an intelligent view of Christian work in foreign fields: (1) *In the Home lands*, tourists may be notified as to the location of missions in which they would most naturally be interested. (2) *On board ship*, and if possible while at sea, the captain, officers, the library and passengers might be supplied with well-prepared pamphlets dealing with the work of missions in the countries to which the ship is bound. (3) *On the field*, travelers

who can be persuaded to do so might be invited to see missionary work, and then may be met and guided to missionaries and mission institutions. Each of these suggestions involves a serious problem, but the man or Movement finding the solution will do a great thing for God's kingdom. When the solution is found, I am persuaded that the knowledge thus gained will be the fuel to light missionaries' fires in many hearts and this knowledge will lead to more prayer, more enthusiasm, more sacrifice.

It has been my delight to meet one traveler who has *done* Asia intelligently from a missionary standpoint. Mr. L. H. Severance, of Cleveland, Ohio, attended the Centenary Missionary Conference in Shanghai, and I met him there, and again in Bombay. He was interested in missions, and considered it a privilege to help financially the work that he has seen in every country in Asia. As a successful business man beyond middle life his brain, trained in percentages, profit and loss, investments and interest, brought rare qualifications to the study of the missionary problem. He went to the roots of things quickly, and by instinct measured up the situation.

Mr. Severance has traveled 50,000 miles in about a year and a half, spending two months in Japan, four months in China, 80 days in Korea, and three and one-half months in India and Ceylon.

Among the places he mentioned as having visited in India are: Burma,

Calcutta, Allahabad, Cawnpore Mainpuri, Agra, Jhansi, Delhi, Gwalior, Dhera Dhoon, Mussoorie, Landour, Gujram Walla, Ludhiana, Jullunder, Amritsar, Lahore, Ferozepore, Jaipur, Mount Abu, Bombay, Kholapur, Bangalore, Madras, Madura and Colombo. If he has done other countries in Asia in like manner he has done them worthily and well. The energy displayed by a man of his age, who voluntarily took upon himself the discomfort of travel, is surely proof of a real interest in the operations of missions. Some tourists have only time for show-places. Mr. Severance saw the show-places and missions. He also studied each place before arrival to enable him to do a little independent investigation.

Mission buildings, missionary institutions, men of missionary affairs, indigenous Christians, were all the objects of his interest, but Mr. Severance delighted most in the missionaries who aimed to meet the inquirer face to face and heart to heart. In other words, he seemed interested most in personal dealing: the point of contact!

These are the kind of tourists whom we enjoy meeting. They cheer the hearts of missionaries and leave behind them happy memories. They put "iron" in our blood. Will not Christian lands send us more of the same "ilk"? Apart altogether from what a traveler is able to give in silver and gold, we value most and best an intelligent and patient sympathy—those who investigate before they generalize.



THE COMING WORLD MISSIONARY CONFERENCE*

BY JOHN R. MOTT, M.A., NEW YORK

General Secretary of the World's Student Christian Federation

In June, 1910, there will be held in Edinburgh a conference which is of vital interest and concern to all who have at heart the world-wide extension of the kingdom of Christ. It may be questioned whether in the annals of Christianity there has ever been a gathering more apostolic in aim, more timely in conception, more comprehensive in personnel, more scientific and statesmanlike in plan, and more replete in beneficent possibilities than this one promises to be. The Conference is not to be a great missionary demonstration for educational and inspirational purposes primarily, as was true in the case of the conferences held in London in 1888, and in New York in 1900. Unlike these the Edinburgh Conference will translate into terms of the whole world the plan of the Indian Decennial Conference held in Madras in 1902, and of the China Centenary Conference held in Shanghai in 1907. It is to be a conference for conference. Authorities and experts on various aspects of the missionary enterprise are to be associated for nearly two years in investigation, study and consultation regarding most important and pressing mission problems, and the results of their work are then to constitute the basis of ten days of thorough discussion in Edinburgh by leaders of the missionary forces from all parts of the world. It may well be called a world conference. Other missionary conferences have been comparatively sectional or partial—limited to a particular country, as at Shanghai, or to a particular communion, as in case of the missionary section of the Pan-Anglican Congress or to a particular class, as was the Student Volunteer Conference at Liverpool. The Edinburgh Conference will be cosmopolitan, and

representative of the aggressive forces of Christianity to a degree which has not characterized any other Christian assembly. While it is expected that all the regular missionary societies or boards of the world will be represented, the Conference will be free in the sense that no effort will be made to bind corporately or organically any society thus represented.

The most distinctive feature of the Conference is to be the work of eight commissions, which are to investigate, study, consult, report and recommend regarding matters of great importance and timely interest to the missionary propaganda. An international committee of nineteen leaders representing the missionary societies—eleven from Great Britain, five from North America and three from the Continent—spent five days last July at Oxford, England, for the purpose of constituting these commissions and of preparing instructions to guide them in their work. Each commission is composed of twenty persons from Europe and North America, chosen with reference to their experience or ability to deal with the special questions assigned to them. The foremost missionary leaders and thinkers of the West have been related to these commissions, including men and women, laymen and clergymen. Each commission is to associate with itself those missionaries and native Christian leaders in different fields who are qualified to be of special help. Every effort is to be made to gather evidence from original and expert sources. The causes of inefficiency and failure as well as of success are to be studied and treated frankly and thoroughly. The missionary movement as a whole has undertaken for the first time critically to examine and test itself. A serious attempt is to be made to

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ascertain also the real secret of the progress made on different fields, to discover the strongest points in the missionary practise of different Christian bodies, and to derive from such experience lessons for wider application.

Each commission is to print its report with its findings or recommendations in time to have it placed in the hands of every delegate before the Edinburgh Conference opens. Their reports will then be taken as the basis for the discussions. The rule which has been adopted to govern the Conference with reference to resolutions is as follows:

Whereas the purpose of the Conference is research and consultation regarding missionary work and problems, no resolution shall be placed before the Conference for vote unless it has first been submitted to and approved by two-thirds of the members of the Executive Committee, or such other committee as may be constituted for this purpose; and no resolution shall be allowed which involves questions of doctrine or Church polity with regard to which the churches or societies taking part in the Conference differ among themselves.

While the findings of the different commissions will have no binding force on any Christian communion, or society, or individual delegate, undoubtedly the laying down of broad principles of missionary policy by bodies thus constituted and backed by such extensive preparation will have great weight with missionary administrators and supporters everywhere. The value of the recommendations will depend upon the experience, the reality, the truth behind them, not on the vote of any conference as such, even tho it be a conference as remarkable in its personnel as the one to assemble in Scotland in 1910.

Rather than seek to cover the whole range of missionary principles, methods and problems, it has been decided to limit the work of the commissions to eight central, vital themes. There are special considerations emphasizing the timeliness of the subjects chosen and their world-wide interest. Even a brief statement of the

scope of the work of the different commissions will suggest the significance of their work:

1. *Commission on Carrying the Gospel to All the World.*

As a necessary basis for its work this commission will make a scientific study of the extent and distribution of the missionary forces throughout the world, including among other things the numbers and classification of regular and special missionary societies and auxiliary agencies, the number of foreign missionaries and native Christian workers, the number and distribution of principal mission stations and sub-stations, the number of organized native churches, of Christian communicants and of adherents to Christianity, the contributions to the missionary enterprise both at home and on the mission fields, the numbers being influenced in Sunday-schools and by other Christian agencies, and the extent of the circulation of the Scriptures and of other Christian literature. In this work the commission will avail itself of the cooperation of the most experienced missionary statisticians. The commission will then prepare itself to report on the parts of the non-Christian world still unoccupied, also upon the underoccupied fields, including neglected classes, masses or sections in so-called occupied fields. A study will be made of the question of the forces and means required to occupy effectively different fields. The most efficient methods to advance and occupation will be considered. The difficult problem of determining the balance between concentration and advance will not be overlooked. The difficulties in the way of carrying the Gospel to all the world will be faced, and practical conclusions will be drawn as to what should be done to make Christ known to all men in our day. That the work of this commission is peculiarly timely, even urgent, is recognized when we reflect on the rising tide of national and racial spirit in all parts of Asia, the aggressive Moslem advance in Africa, the revival of Bud-

dhism in parts of the East and the unprecedented changes, opportunities and Christian triumphs in all parts of the world.

2. Commission on the Native Church and Its Workers.

A careful inquiry will be made by this commission as to the present situation and tendency in respect to self-support, self-government and evangelistic effort, and as to the special hindrances to the development of the life of the native Church. Full account will be taken of the unrest, dissatisfaction and friction existing among native Christians in certain fields. Particular care will be taken to secure the free expression of opinion of native leaders as well as of missionaries. The movements toward national churches and native missionary societies will be studied. The relation of the Home Church to the promotion of the independence of native churches, and to safeguarding them from such perils as eclecticism in thought, depreciating the value of Christian tradition, and becoming overburdened with Western organization and machinery will be considered in all its bearings. Particular attention will be given to the question of the relationship between missionaries and native workers. As a practical outcome to its work the commission will seek to suggest further steps to be taken to devolve larger responsibilities on native workers. The growing spirit of independence in the native church and the all too frequent complaints about lack of real unity in different fields enforce the timeliness of the work of this commission. The fact that its report is to be discussed in a conference in which native Christian leaders from all parts of the world will be present and participate will tend to insure a balanced treatment of the questions involved.

3. Commission on Education in Relation to the Christianization of National Life.

This commission will confine itself to the two great means—institutions of higher learning and the use of

literature, including the circulation of the Scriptures. The vast educational requirements of China, not to mention other fields both in the northern and southern hemispheres, are in themselves of sufficient importance and urgency to justify the assembling of a world conference. Recent discussions as to the relative value of educational missions and as to their efficiency, show the desirability of a reexamination of the place, aims and methods of this agency. It is reasonable to expect that a gathering up of the best experience of Christian schools and colleges in the Levant and in the Orient, as well as in other parts of the world, will be a valuable contribution to all engaged in this form of mission work, and will furnish invaluable suggestions to those interested in the planting of new educational institutions on the mission field. There is likewise need of a comparative study of the experiences of the Bible and Christian literature societies and of devising plans for a great enlargement of their operations. Possibly the greatest problem of foreign missions is that of discovering, enlisting and training an adequate native agency both clerical and lay. While a few missions have made wonderful progress toward the solution of the problem, the missionary societies as a rule are seriously handicapped by the lack of a sufficient staff of native workers both paid and voluntary. This commission will, therefore, give due prominence to investigation and report on the subject.

4. Commission on the Missionary Message in Relation to Non-Christian Religions.

The apologetic experiences of missionaries in relation to the non-Christian religions have been so extensive, varied and instructive that to gather them up and make the lessons available will be a service of inestimable worth. The value of this contribution will be greatly enhanced by the fact that the study is to be made by some of the ablest apologetic thinkers and writers on both sides of the At-

lantic, who will also correspond with the most successful apologetic workers on the mission field. The aim will be to ascertain the elements of Christianity which have most influenced non-Christians to point out the essentials of the Gospel message, and, in the light of experience and modern scholarship, to call attention to the Christian apologetic to which special attention should be given to-day in dealing respectively with Hinduism, Buddhism, Islam and the Animistic religions so as to avoid unnecessary opposition and objection and to commend most strongly the Christian truth.

5. *Commission on the Preparation of Missionaries.*

On the human side the world's evangelization depends chiefly on the character and working efficiency of the missionary. Altho this is generally admitted to be true, the fundamental matter of the preparation of the missionary has received comparatively little attention. It seems incredible that it has never been the subject of a comprehensive investigation and report by a thoroughly competent international commission. There is a growing feeling among missionary leaders and thinkers that the curriculum of studies of most theological colleges and other training institutions should be radically changed in several particulars in order to meet the requirements of a foreign missionary career. It is believed also that wiser direction would be given to the preparatory studies carried on by missionaries during the first few years after they reach the mission field if there could be made accessible the experience of those societies which have given most thoughtful attention to language study and to the study of the institutions, religions, customs and etiquette of the peoples to whom missionaries are sent. The scope of the work of this commission, therefore, will embrace the preparation of the missionary both at home and after he reaches the field. Its membership includes men and women who have

had large experience in training missionaries and other Christian workers.

6. *Commission on the Home Base of Foreign Missions.*

The Church to-day stands in great need of the work of this commission. On the one hand she stands before the greatest missionary opportunities which she has ever confronted. On the other hand she is apparently powerless to enter the open doors, altho she has in her possession latent resources more than adequate to supply her every need. The problem, then, is, How to engage the energies and resources of the whole Church in the missionary enterprise? The past decade has contributed more toward the solution of the problem than have any preceding three decades. The last ten years have witnessed the inauguration of the Young People's Missionary Movement, the Laymen's Missionary Movement, the mission study movement on popular and also on scientific lines, the most efficient stage of the work of the Student Volunteer Movement, and the great multiplication of home department secretaries and machinery of the foreign missionary societies. This commission, made up of men and women who have been moving spirits in these recent developments, will make an original and comprehensive study of the questions involved in creating missionary intelligence, in promoting intercession for missions, in enlisting personal service both for the work abroad and that of backing up the missionary enterprise at the home base, in augmenting very largely the financial contributions to missions, including the cultivation of Scriptural habits of giving, and in filling the home ministry with the missionary passion.

7. *Commission on the Relation of Missions to Governments.*

This commission, composed largely of eminent Christian civilians, who because of their experience abroad and at home are able to appreciate the delicate and difficult bearings of the subject, will study the relation which Christian missions should sustain, to

home, foreign and colonial governments. They will seek to define the limits of cooperation with governments, and will emphasize the conservation of the spiritual character of the missionary enterprise. Recent events in Africa, Madagascar, China, Korea and the Turkish Empire, not to mention certain foreign offices on the home field, emphasize the desirability of an adequate, wise treatment of this topic by a representative international commission.

8. *Commission on Cooperation and the Promotion of Unity.*

There is at the present time no missionary subject of wider interest than this. On almost every mission field there have been within the past few years important developments and instructive experiences in the direction of coordination, federation and union of the missionary forces. The subject has been one of the most absorbing themes of discussion in recent ecclesiastical gatherings on the home field and in meetings of missionaries abroad. The time has come for leaders from all Christian communions of all countries to make a study of the question which shall be nothing less than world-wide in its scope. This particular commission would seem to be the providential agency to undertake the task. It will naturally make a survey of the various plans of cooperation now in operation and will study the movements toward unity. It will strive to estimate fairly the advantages of a closer union in this great work as well as the obstacles in the way of the realization of such union. Some think that a general acceptance of a comprehensive plan of cooperation would be more than the equivalent of doubling the present missionary forces. Be this as it may, it will be conceded that the possibilities of the work of this commission are indeed great.

While the greater part of the time of the Edinburgh Conference will be devoted to the discussion of the reports of the eight commissions, the evenings and certain other hours will

be given to inspirational addresses by some of the ablest missionary speakers. Their addresses will present the great visions, the great opportunities, the great crises and challenges, the great resources and requirements of this generation of Christians. Here the object will not be so much that of impressing the rank and file of Christians as that of moving deeply the leaders of the missionary hosts. The mistake will not be made of assuming that even the leaders do not need at times to have their horizon widened, their hearts kindled, their faith strengthened. There will also be searching devotional addresses and times of waiting quietly on God in order that the delegates may be prepared for a better understanding of God's plans and a larger responsiveness to His wishes. It needs to be constantly borne in mind that the real success of the missionary movement lies back of all methods, machinery and administration in the realm of the motive life, the spirit, the faith, the ideals and the convictions of those who prosecute the enterprise.

According to the rules regulating attendance upon the Conference, "Societies and Boards administering funds and sending out missionaries for the propagation of the Gospel among non-Christian peoples, and possessing an annual income of \$10,000 and over, shall be entitled to representation." "Societies possessing an annual income of \$10,000 and upward shall be entitled to one representative, those having an annual income of \$20,000 and over, to two representatives, with an additional representative for every \$20,000 or part of \$20,000 of income above \$40,000." The number of regular or official delegates will probably not exceed 1,200. It is expected that fully 250 missionary societies will be represented, including every one of any importance. Among the delegates from the different societies will be not only leaders, clerical and lay, from the home field, but also prominent missionaries from all the foreign fields. Moreover, a special

effort will be made to insure the presence of the principal native Christians. This alone will give the Edinburgh Conference unique distinction, and strikingly illustrate the development of the missionary movement of the Church.

Under the presidency of Lord Balfour, of Burleigh, supported by such vice-presidents as Lord Reay, Sir Andrew Fraser and Sir John Kennaway, the deliberations of the Conference will be wisely and impartially guided. It is a matter for gratitude also that the executive secretary of the Conference is Mr. J. H. Oldham, a man of vision, sound judgment and achieving ability. The aim and plan of the Conference have received the hearty approval of the Archbishop of Canterbury and the Primus of Scotland, as well as of other prominent men of other Christian communions in Europe and America. As is well known, the missionaries and native Christian leaders have for some time been strongly desirous that such a world missionary gathering be held in order to help meet the great crisis which presses upon them in nearly every mission field. In fact, no Christian leader thus far consulted has withheld his earnest approval. The large number of men invited to serve on the commissions have almost without exception consented to do so. Their names will be published in November. Christian rulers and statesmen with whom the matter has been discussed have shown warm interest as well as clear appreciation of the significance of the gathering.

President Roosevelt, in writing to the American members of the International Committee, which met at Oxford, to help perfect the plans for the Conference, thus expressed himself: Gentlemen:

I have received the announcement of the World Missionary Conference, composed of missionaries and missionary workers from all countries, which is to be held at Edinburgh, Scotland, in June, 1910. This is the third of these conferences, the first having met at Exeter Hall in London in 1888, and the second in New York in June, 1900. It was my

good fortune, as Governor of New York, to be present at the Conference in New York.

It seems to me that this 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 consultation on 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. In past history it has ever been true that all enterprises, whether of governments or of private individuals, whether of scholars or of men of action, have needed the awakening and controlling power of that high and self-sacrificing morality which accompanies the Christian religion; and nowadays it is needed more than ever because of the marvelous ways in which both the good and bad in civilized nations are being carried to the utmost parts of the earth. The forces of evil are more mighty than ever before; but so are the forces for good. 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 all Christian bodies to take part in this great Conference at Edinburgh, far-reaching good can not fail to result.

With heartiest wishes for your success, believe me,

Sincerely yours,
THEODORE ROOSEVELT.

Mr. Bryce, the British Ambassador at Washington, in a letter to Mr. Silas McBee, editor of *The Churchman*, and one of the American delegates to the meeting at Oxford, has shown his appreciation of the Conferences in these words:

My dear Mr. McBee:

Your account of the proposed World Missionary Conference has interested me greatly. There are some large general problems of missionary work which an interchange of views between thoughtful men bringing experience from different

fields may help the churches at home and those who labor abroad to solve. The present time seems to be one when these problems have grown more urgent than ever before, in modern days at least, because the whole heathen and Mussulman world, except China and Japan, is now either ruled by or under the influence of nations professing Christianity.

The ancient beliefs and customs of the non-Christian peoples are destined soon to pass away; and it becomes a matter of supreme importance to see that new and better moral and religious principles are given to them promptly to replace what is disappearing; and to endeavor to find methods for preventing the faults or vices of adventurers and others who are trying to exploit the uncivilized races from becoming a fatal hindrance to the spread of Christianity.

With every good wish for the success of your Conference, believe me,

Very truly yours,

JAMES BRYCE.

Mr. Taft, also in a recent letter to Mr. McBee, manifests like sympathy with the purpose and character of the Edinburgh Conference:

My dear Mr. McBee:

I have your letter advising me of the forthcoming Conference at Edinburgh, which is to be held for the purpose of study and consultation by the leaders of the foreign missionary forces of the world concerning the questions of missionary opportunity and policy. I think such a conference will be of great value to the missionary work of the world. The missionary societies have great responsibilities with reference to the expansion of civilization in distant lands, as I came to realize much more fully than ever before in my contact with their work while in the Far East. No one can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government. I beg to extend my good wishes to the Conference in its great work.

Very sincerely yours,

WM. H. TAFT.

What may we reasonably expect the Edinburgh Conference to accomplish? This assembly, together with the two years preparatory work by commissions, will place at the disposal of the Christian Church the results of the most comprehensive study of the main missionary problems which

has ever been undertaken. It should be reiterated that never before have missionary principles, methods, opportunities and obligations been the subject of investigation and report by able minds drawn from all Christian communions and from all Christian nations, and with the close cooperation of experts on the various mission fields. No one will question the great value of their conclusions in pointing the way for missionary expansion and development during the next half generation.

The Conference will restate in terms of the modern world the missionary obligation. The preparatory investigation, the discussions and the interchange of opinion, will result in bringing the missionary appeal to the men of our day with more compelling force than ever. At a time when the critical spirit is calling in question the foundations of the missionary faith and the content of the missionary message, a fresh, clear, convincing deliverance from such a body as that which is to convene in Edinburgh will greatly strengthen the hands of the missionary propaganda. The Conference itself will reveal as no event in modern times the essentially missionary character of Christianity, and that missionary consecration is the responsibility of every Christian.

The Conference should effectively summon the Christian Church to meet the unprecedented crisis which now confronts her in the non-Christian world. Two or three years ago, when it was suggested that a world conference of missions be held in 1910, the secretaries of the societies in London thought that 1915 would be early enough for such a gathering. But since then events have marched so fast that all on both sides of the Atlantic are agreed that it should be held not later than 1910. Careful observers consider that the Church is confronting a world crisis. Of this there are unmistakable signs on every continent. New and wonderful national and racial movements

are gathering momentum in the near and extreme Orient as well as in Africa, and these developments profoundly concern the missionary enterprise. In the history of modern missions there has not been a time so opportune for a world conference. There is reason for regret that it can not be convened during the present year, for the urgency of the present situation is such as to admit of no delay. The aggressive Mohammedan propaganda forces on Christianity the startling question as to whether Africa is to be a Mohammedan or a Christian continent. The stupendous changes in China and neighboring lands, involving nearly one-half of the people of the non-Christian world, constitute the greatest single opportunity which has ever confronted the Christian religion. The challenge presented by India and Turkey is sufficient to call out the best energies of the mind and heart of Christendom. The supreme danger of the Christian Church at such a time is procrastination in taking advantage of an opportunity now open to reach the whole world—an opportunity which will not long linger.

The assembling in Edinburgh of the leaders of the missionary campaign and the message which they will take back to the Church should result in a great offering of lives and in a marked enlargement of financial gifts to foreign missions. It is inconceivable that in a Church which, notwithstanding her shortcomings, has always shown herself responsive to reality, there should not be a far greater pouring out of life and substance when the solemn facts concerning a world's need and crisis, and concerning the meaning of Christ's death and resurrection, are sounded out afresh from the vantage-ground of such a world conference.

Among men of different communions who have pondered most deeply the facts about the present missionary opportunity and obligation, there is a deep-seated conviction that the time is at hand for leaders of the mission-

ary movement in all parts of the world to come together and arrive at a concerted plan as to the wisest distribution and coordination of the missionary agents and agencies with reference to the actual occupation of the entire world field. They see that at present this great matter, which owing to its magnitude, difficulty and importance calls for masterly strategy and leadership, is being dealt with in a haphazard manner. They see that commercial, industrial and political enterprises, even tho they have infinitely smaller resources at their disposal, are putting the Church to shame in the comprehensiveness and unity of their planning and in the efficiency of their execution. But they believe that there are statesmanship and generalship in the Church sufficient to originate and carry out a plan adequate for the actual occupation of the world field. They are hopeful that at Edinburgh the need and practicability of unity of action will become so evident that this form of statesmanlike leadership will manifest and assert itself.

It would be difficult to overstate the advantages which will result to the Church from the united study of missionary problems during the next two years by missionary leaders of different lands, races and communions, and from their days of intimate fellowship at Edinburgh. Individualism and isolation are contrary to the spirit of the age as well as of Christianity itself. Bishop Montgomery, in a recent number of *The Contemporary Review*, points out that there are signs of a passing of contempt for others of different color and disposition, and expresses his belief that every gathering of men and women of all the continents helps this cause.

This suggests that possibly the largest significance of the Conference lies in its unifying favor. The unifying spirit is moving powerfully now in all Christian communions. It has been the fortune of those in the mission field, and in the supporting Christian movements on the home field, to lead

the way in various steps and movements toward a closer union of Christians. It is evident to the observant traveler that among foreign missionary workers concord is greater than discord, esteem greater than distrust, and respect for one another's sphere of work greater than infractions thereon. There is still, however, urgent need of a closer union of the Christian forces on the mission field. On this point all should heed the word of the Encyclical Letter of the recent Lambeth Conference: "Waste of force in the mission field calls aloud for unity." The Committee on Foreign Missions at the same Lambeth Conference expressed their opinion that "conferences on methods of work, have, as the committee gratefully acknowledges, drawn together men and women of different bodies who are striving to evangelize the world, and have shown how much they have in common and how much they can learn from each other." Much can be done by such a conference to hasten the realization of the hope of Christian union. The ministry of intercession, stimulated by the example of our Lord's intercession and by the overwhelming sense of the need of union in spirit and effort which comes over one as one faces the problems of the non-Christian world, will do much in this direction. The close mingling of missionary leaders of different bodies, their growing mutual acquaintance and the establishing of ties of friendship will also greatly promote the desired end. Out of it all will come a clearer conviction that we are essential to each other. Above all, the great service which has such a conference will render toward the realization of unity—a service of priceless value—is that it will create an atmosphere, a temper, a disposition, an attitude of Christ-like responsibility for all mankind out of Christ and of Christ-like will that all men shall be given an opportunity to have a place in the Father's family. This will cause a realizing sense of the sinfulness of our divisions and will open

the eyes of many as to the necessity of unity of action. Thus the Conference will not only constitute the most striking illustration of Christian unity, but will also prepare the way for larger and more practical cooperation and union among the missionary forces.

If results so extensive, so beneficent and so valuable are to issue from the Edinburgh Conference there must be an adequate cause. The Christian Church must pay what such results cost. What is the price? If the Conference is to be largely and truly successful, all missionary societies and boards must heartily cooperate. It is assumed that this will be the case. It would be hard to understand the attitude of mind and heart of a missionary leader in these days who could hold aloof from this Conference or regard it with indifference. We may safely predict that every missionary agency of real standing will lend its unreserved cooperation.

Efforts should be made by those interested in the Conference to remove misconceptions and to answer criticisms concerning it wherever they may be encountered. Some may be found, for example, who question whether the benefits of the Conference will be sufficient to justify all that will be expended upon it in time and money. Doubtless there are in these days too many conferences and conventions. In a measure one can sympathize with the contention that but one more new conference should be called and that is one which will have for its object the taking of steps to prevent the inauguration of other conferences. It is to be feared that in not a few cases the comment made by Mark Twain about a certain Mississippi River steamboat, to the effect that it used so much of its steam in blowing the whistle that it was unable to make much progress going up stream, would apply with aptness to the practise of some Christian organizations in the matter of conferences. But when the Edinburgh Conference is explained it will

not be found to be open to any such criticism. As has been shown, it is not to be a mere talking enterprise. It is to be the culmination of the most scientific study to which any great religious movement has ever been subjected. This work is so organized that busy missionaries and society officials will not be heavily burdened. As the attendance is to be so closely restricted, the number of workers and other representatives to be sent by any one society will be comparatively small. The tremendously important results to which attention has been called will abundantly justify a much greater expenditure than that required. It will be a great council of war, carefully constituted, diligently prepared for, and sure to be attended with consequences which will be of very real help to every society represented.

Most thorough and painstaking work on the part of all the eight commissions and the various committees in charge of the arrangements will from the nature of the case be an indispensable part of the price which must be paid to make the Conference truly great in power and influence. So seriously have all, whose help been invited, accepted responsibility, that there can be little ground for doubting that this factor will be supplied.

The utmost care will need to be exercised in choosing delegates. The Conference is to present such a unique, fascinating and inspiring opportunity that, as the time when it is to be held approaches, there will be great pressure brought to bear upon the different missionary societies to secure admission as delegates. A society should be satisfied with sending none less than its best possible representatives, including, in addition to a few distinguished and experienced missionaries and native Christian leaders, those men and women on the home

field who are able to contribute most to the success of the Conference, and who on their return will be in a position to do most to advance foreign missions.

A spirit of large expectancy concerning the Conference as a truly great event in the extension of Christianity should be cultivated throughout the Christian Church. This will do much to prepare people to receive favorably its findings and conclusions, and to respond to its call for heroic and self-denying devotion to the missionary program.

It is of the greatest moment that the prayers of men and women who believe be enlisted on behalf of the Conference. There should be prayer for the commissions, that with wisdom, thoroughness and courage they may prosecute their studies and arrive at conclusions which will open the path for marked advances in missionary activity and efficiency. There should be prayer for those responsible for selecting delegates, that the men and women of God's appointment may be sent to Edinburgh. Those who will be bearing the burden of responsibility for all the conference arrangements should be the subjects of constant remembrance before God. There should be faithful intercession for the Conference itself, that a spirit of penitence because of past sins, and of genuine humility, open-mindedness and responsiveness because of present opportunities and obligations, may mightily possess all the delegates; that the Spirit of God may markedly influence all addresses and discussions; and that the Church, dominated by a fresh vision of an unevangelized world and of that coming ecumenical, Christ-redeemed, triumphant multitude whom no man can number, may consecrate herself, as never before, to the sublime task of making Christ known and loved and obeyed by all men.

EDITORIALS

WASTED ENTHUSIASM

Rev. Samuel Chadwick, now teaching in the Cliff Theological College, England, quaintly says that much of "the steam that ought to go to the *piston* goes to the *whistle*." A great deal of genuine emotion which might be utilized by resolution and action, escapes in mere feeling or tears, or it may be words. Mr. Finney used to say that progress in all spiritual matters largely depends on our making permanent the impressions we get in our best moments—in other words, keeping on the high level to which the truth and Spirit of God lifts us. We remember being forcibly struck by a fine illustration of this in watching the crew of a gigantic ocean steamer hauling up the massive anchor. The arms of half a dozen stalwart tars turned the ribbed barrel or drum of the capstan, and so wound up the cable; but all their efforts would have been vain had not the pawl held the ratchet wheel from slipping back. That simple mechanical arrangement kept the rotating barrel from a reverse movement, and not a fraction of strength was lost. How much we need some systematic giving and working to give steadiness and firmness and enduring value to our good impulses and promptings.

THE GREAT RESORT—BELIEVING PRAYER

The life of Reginald Radcliffe, of Liverpool, is especially instructive for its examples of failure turned into success by supplication. For example, at Rothiemay, near Huntly, England, the church was crowded, but as he proceeded in his address, not only did others who were with him, but the evangelist himself felt the absence of the power of God. The speaker paused, in the midst of his address, acknowledged his conscious lack and said, "We must appeal to God," whereupon he poured forth his soul in prayer.

As he prayed, the place seemed to be shaken, and every heart was singularly moved; a great awe from God wrapt the hearers as in a cloud of His presence, and God wrought so mightily that it was impracticable to deal that night with the crowds needing personal help. Mr. Radcliffe therefore appointed an early hour next morning for such personal converse with inquirers, and, notwithstanding it was in a rural district, the building was filled the next morning with anxious souls.

Dr. Barnardo, when he first announced his plan to erect cottage homes for his waifs, instead of the "barracks" hitherto used, had neither response to his appeals for help nor encouragement in his scheme until he began to wonder whether he had mistaken the Lord's will. In conference with a brother, in a railway carriage, on the way to Oxford, he unburdened his mind fully, and the sagacious adviser put to him the searching question, "Were God to show you that your proposed scheme is too large, or too ambitious; or that, however good in itself, you are not the man, or this is not His time, for carrying it out, are you ready at once to give it up, or wait His time, or even publicly to announce your change of plan?"

The question revealed to Dr. Barnardo his own secret wilfulness and impatience and folly, and led to a complete surrender. In fact, being alone with his friend in the railway compartment, they knelt down together and boldly asked that, *while in Oxford*, God would give some decisive signal of His will in the matter of the proposed Ilford cottages. The next morning, while dressing, there was a knock at his bedroom door, and a stranger thrust his head in, himself not yet fully drest, and simply said, "Are you Dr. Barnardo?" "Yes." "You are thinking of building a sort of village for orphan girls at Ilford?" "Yes." "Well, put me down for the

first cottage”—and the man as quickly disappeared. It afterward transpired that he had accidentally learned of Dr. Barnardo's being at the hotel, and impulsively communicated to him a resolve, just formed, to build a cottage in memory of a dear daughter, just deceased. And so the crisis was turned and the Ilford scheme was set at work.

THE PARALYZING POWER OF HEATHENISM

Rev. James Main said that the look of a Chinese audience was an argument against even the better types of heathenism; that in consequence of not having heard the Gospel, there has been a sort of intellectual and moral atrophy, a loss of capacity for understanding it. It is not only new and strange but unintelligible. Every convert in his eyes was a *miracle*, possibly only by the power of God. Hence the need of importunate prayer that the Holy Spirit exert His omnipotent might in a new creation.

INSUBORDINATION OF BOYS

G. Stanley Hall, in *The Review of Reviews*, has a very thoughtful paper on "Feminization in School and Home," in which he strongly contends for *male* teachers, especially for boys at the age of puberty and afterward. He regards this critical age as a storm center in a boy's experience, needing a strong masculine personality to control it. The article is dispassionate and judicial, and is entitled to attention. He brings no accusation against womankind on the ground of intellectual incompetency, and the general question of the equality of the sexes is not raised at all. But the position taken is that, at that age when a boy is passing through a transition from boyhood to manhood, and feeling the power of new passions and possibilities which he himself does not understand, there is need of a vigorous masculine hand at the helm of his being. On the one hand, a woman is usually more prone to be indulgent and use

mild measures with such a lad; and on the other hand, the lad instinctively feels that he can with impunity transgress rules and indulge his wayward spirit when he has only a woman to control him; and if it be a contest of physical strength, he knows that the woman is ordinarily the weaker vessel.

The writer calls attention to the fact that in the public schools of the United States, over seventy-five per cent of teachers are women, and this percentage is rapidly rising, threatening to crowd out men almost entirely, and that in many cases children never come under the influence of a male teacher until they go to college.

In the home God appoints the mother and father jointly to superintend the training of children; and where there is anything approximating His ideal, there is in this joint rule a proper harmonizing of the elements of strength and tenderness, mildness tempering authority, and the sterner qualities preventing a tame amiability from relaxing all government. Mr. Hall argues that a boy needs, often, severe discipline; and that, with all the mistakes of the past period of education when men were almost the only masters and flogging was common, that discipline proved far more wholesome in child-training and produced not only better-behaved boys but better-restrained men. Even *force* at certain periods of life has its advantages. A compulsory compliance is better than a capricious and impulsive obedience which has nothing uniform about it. Sparing the rod may permanently spoil the child. When a boy, especially, reaches the stage of development where he inclines to assert his independence and indulge the recklessness of adolescence, he instinctively revolts from woman's control, and needs to feel a stronger masculine force swaying his wilfulness.

Mr. Hall's paper has a wider bearing on the increasing rowdiness of boys and young men. If his positions are sound, they suggest one way to account for the growing insubordina-

tion manifest, not only in schoolboys but in young men. Our colleges are too often the scenes of disgraceful indifference to established rules and resistance to rightful authority. The tendencies are to the assertion of independence, to disobey college rules and defy college discipline. In the home filial obedience is the exception, and in the schools teachers seem to expect insubordination, and study rather to manage the refractory by tact than to subdue them and make them submissive. This, we believe, is a wrong and mistaken policy. It only puts off the evil day. If the child's will is never taught to yield to a superior will, no true obedience is learned, for obedience is *surrender to authority*, and nothing less is obedience.

This matter is far-reaching; for such obedience to human authority naturally prepares the child for an implicit submission to a Higher Will when the consciousness of God is more fully matured and developed.

FLORENCE NIGHTINGALE

In view of the honors recently conferred on this remarkable woman by the British Government, it is natural to recall her marvelous life of self-sacrifice for humanity. She was born in 1823, in Florence, Italy, of English parents, and is now eighty-five years old. Highly educated and brilliantly accomplished, she early began to show zeal for the alleviation of human suffering, and in 1844, when but twenty-one years old, gave attention to the condition of hospitals. She personally inspected civil and military institutions of this sort all over Europe, somewhat as John Howard had the prisons almost a century before; she studied with the Sisters of Charity in Paris the system of nursing and training in hospitals; and, in 1851, went herself into training as a nurse at Kaiserswerth, on the Rhine. On returning to England, she put in thorough order the sanitarium for

governesses in the London Institution. After a ten years' apprenticeship, the War of the Crimea, with the shamefully unsanitary conditions of the sick and wounded, making the hospitals more deadly than the battle-field,



FLORENCE NIGHTINGALE

proved her crisis of opportunity. Divine Providence gave her a great opportunity to utilize her training; and she offered to go and reorganize the nursing department at Scutari, and, within a week, was on her way with her nurses. Her ability, humility, capacity, and devotion have all become proverbial.

When nursing the sick and wounded in the hospital during the war, she

so endeared herself to these sufferers by her loving and gentle ministrations that, as she went through the wards at night, shading her lamp with her hand lest its light disturb some restless one, the soldiers would turn and kiss her shadow on the wall as she passed. There could have been no more touching expression of gratitude than this, and no greater reward could have been offered for her devotion. For twenty hours at a time she stood, to see them made comfortable, properly fed, and cared for; even when, in 1855, she was herself prostrated with fever, the result of tireless toil, she would not leave her post, and after recovery stayed at Scutari till Turkey was evacuated by the British in 1856. Miss Nightingale has been an invalid ever since; but even when confined in a sick-room, planned ways to guard the health of soldiers. Her pen has been busy—as when she furnished a remarkable paper, on the sanitary conditions in the army, etc. She characterized the Crimean War as a sanitary experiment on a colossal scale, and showed that the rate of mortality among soldiers, even during war, could be reduced to one-half what it had been in times of peace at home. Her “Notes on Hospitals” and “Nursing” are text-books. Her “Observations,” in connection with the voluminous “Report of the Commission on the Sanitary Condition of the Army in India,” form in themselves perhaps the most remarkable paper ever penned on any like theme, and they marked a new era in sanitary reform. Nothing short of a complete biography, which will undoubtedly be published after her death, can do any justice to this pioneer in army hospital and nursing, to whom is mainly owing all the similar Red Cross and other movements which now attract public attention. Japan owes her remarkable immunity from deadly wounds and fevers in the late wars to what her

Sanitary Commission learned from Florence Nightingale and others whom she inspired.

THE RECORD OF MOODY

A church record in Boston contains the following entry, in the year 1855:

No. 1079. Dwight L. Moody. Boards 43 Court Street. Has been baptized. First awakened on the 16th of May. Became anxious about himself. Saw himself a sinner; and holiness desirable. Thinks he has repented. Has purposed to give up sin. Feels dependent on Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this State. Is not ashamed to be known as a Christian. Eighteen years old.

It is well sometimes to look back to some such simple starting-point as this to remind us of the importance of fostering the first beginning of Christian life in the most unpromising converts. At that time, notwithstanding Mr. Moody's good impulses, he so often blundered in his efforts at service, that, as is well known, one of the officers of that same Congregational church took him quietly aside and counseled him “not to attempt to speak in meeting,” as he had no gifts that made it edifying! Livingstone, perhaps the greatest missionary since Paul, was three times adversely reported on by examining committees, as an unpromising medical missionary. Many an otherwise useful life has been nipped in the bud by careless and unsympathetic handling. Few of us have the sagacity to recognize the *potentialities* of a new-born soul; and extreme care is absolutely needful, in order to awaken dormant possibilities. A word may dampen and effectually hinder an incipient flame of devotion.

ACKNOWLEDGMENTS

No. 366.	Industrial Evang. Mission, India	\$15.00
No. 367.	Industrial Evang. Mission, India	5.00
No. 368.	Industrial Evang. Mission, India	5.00
No. 369.	Pandeta Ramabai	5.00

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Universal Week of Prayer

The Evangelical Alliance sends out once more its call for a week of universal prayer at the opening of the new year—a week of looking backward in praise for blessings received and in thought on the lessons to be learned; a week to consider present opportunities and future obligations; a week to prepare for greater service and nobler victories. Surely all may well unite in praise and prayer on the topics suggested. In brief they are as follows (British and American):

Sunday, Jan. 3.—Sermon—All Things New, or, Laws of the Harvest. Gal. 6:7 and James 4:3.

Monday.—Thanksgiving and Humiliation, or, "The Word of God.

Tuesday.—Prayer for the Church Universal, or, God's Faithfulness, Man's Responsibility.

Wednesday.—Nations and their Rulers, or, Missions: Home and Foreign.

Thursday.—Foreign Missions, or, Intemperance and Gambling.

Friday.—Families and Education.

Saturday.—Home Missions and the Jews, or, The Signs of the Times.

Sunday.—Christ, the Giver of Life. John 14, 6.

A Brotherhood Week of Prayer

The plan is now complete for the cooperation of the various denominational brotherhoods in the observance of a week of prayer for the spread of Christ's kingdom among the men of the world. The week designated is that beginning with Sabbath, November 29, or the first week in Advent. The Episcopalian, Presbyterian, Congregational, Baptist, Methodist and United Presbyterian Brotherhoods have formally adhered to the arrangement and will recommend the observance in the strongest terms to their members. The Laymen's Missionary Movement will likewise take part. It is also hoped to interest churches abroad, so that, if possible, the concert of prayer may be world-wide. President Gardiner, of the Brotherhood of St. Andrew, to whose initiation the plan is primarily

due, appeals to Christian men of all names throughout the country to begin now praying that this week may be the starting-point of a great revival.

A Conference on Jewish Work

The Department of Immigration of the Presbyterian Board of Home Missions will hold an all-day conference in its Assembly Room, Presbyterian Building, 156 Fifth Avenue, on Thursday, December 10, in the interest of a national work among the Jews in America.

About thirty of the leading Jewish workers have been invited for a general discussion of the whole situation. Among the topics to be discussed are the following:

The Training Needed for Successful Work Among the Jews.

The Best Method of Approach in Personal Work with Jews.

The Conservation of Results in Jewish Missions. What should be the Relation of the Jew to the Gentile Christian Church?

What should be the Relation of the Jew to the Mosaic Laws and Ceremonies.

How to Create a More Brotherly Feeling Among Jewish Workers and Converts.

Are Jewish Ethical Conceptions a Barrier to Christian Work?

The Present Outlook for Jewish Missions Considered Prophetically.

The Present Outlook for Jewish Missions Considered from the Practical Conditions of the Work.

The discussions in this conference will be reported and made available to all those engaged in work in Jewish districts.

A Young People's Missionary Convention

The Second Interdenominational Missionary Conference for Young People was held in Brooklyn, N. Y., October 29 to 31. The great feature of this conference was the study classes—six in number—which took up missionary text books under able leaders. It was a conference for education rather than for popular interest and as such may be expected to produce permanent results. Mr. Wm. R. Hassell was chairman of the program committee and addresses were delivered by Rev. Wm. Jessup of Syria, Rev. Charles R. Watson of Philadelphia, and Rev. Charles L. Rhoades of New York.

Baptist Educational Campaign

The American Baptist Missionary Union and other Baptist societies have united in a forward movement campaign among young people of Sunday-schools and societies in the interests of missionary education. Leaflets are distributed, books, maps and other accessories are recommended. It is a worthy campaign for a worthy object.

Two Other Missionary Tourists

Rev. Henry F. Williams, editor of *The Missionary*, the official organ of the Executive Committee of Foreign Missions of the Presbyterian Church, U. S. (Southern), sailed recently from San Francisco for a six months' visit to the mission fields in Korea, China, and Japan.

Rev. John Jackson of London, Secretary of the Mission to Lepers in India and the East and founder of the Missionary Peace Association, has also recently started on a tour to visit leper settlements in Asia. As one result of his tour he expects to write a comprehensive article for the REVIEW on "Lepers of the World and What Is Being Done for Them."

A Golden Wedding Gift

Wednesday, October 14, was the golden-wedding anniversary of John S. Kennedy, banker and philanthropist, of New York. He celebrated it in an unusual but appropriate way, by giving \$1,000,000 to the New York Presbyterian Hospital. It is not by this gift alone that he has earned the title of philanthropist; he gave the United Charities Building, which was opened in 1893, and which cost \$600,000; he also gave \$250,000 in 1904 to found a training-school for charity workers. Two years ago he made a gift of \$500,000 to Columbia University. Mr. Kennedy has also contributed liberally to a number of other institutions and charities. He is now seventy-eight years of age, and takes an active interest in all the institutions he has helped.

A New Home for Seamen

The new Institute for Seamen, under the auspices of the American Seamen's Friend Society of New York, which was dedicated October 7, is the largest and finest of its kind in the world. Six stories high, finished inside in oak, marble and tiling, it includes every possible comfort and necessity, like chapel, auditorium, restaurant, billiard- and smoking-rooms, reading-room, library and swimming-pool, etc. In addition to these public halls, there are 160 bedrooms for officers and seamen, many of which have been fitted up as memorials of the friends of seamen. Mrs. Russell Sage, who generously provided half of the \$325,000 necessary for the work, was the recipient of several tokens of regard. Queen Wilhelmina of Holland sent her signed photograph, and the Duchess of Fife a presentation volume.

A Missionary Congregation

One of the great missionary congregations in this land is the "Moody" Church, Chicago. From the last annual report the following statistics are taken:

The present membership of the church is 1909, of whom 718 are men and 1,191 women. There were 255 new members received last year, of whom 182 were on profession, 69 by letter and 4 reinstated. Last year 73 letters were granted, 11 members died, and 3 were excommunicated, a net loss of 87 members. By actual count there were 927 profest conversions in the church during the year. The gross receipts were \$32,000, an increase of \$9,000 over 1906. The Sunday basket collections brought in over \$16,000. The total foreign missionary receipts were \$4,053. The church conducted special meetings every night during January.

Chinese Students in Convention

The Chinese students in America have recently been holding a noteworthy conference at Ashburnham, Mass., under the auspices of the Chinese Students' Alliance. The gathering was honored with the presence of Minister Wu Ting Fang; W. W. Yen, secretary of the Chinese Legation; Chianto Chen, vice-president of the

Imperial Bank, and Professor Beach, of Yale. A marked feature of the meetings, which were graced by the attendance of some Chinese Wellesley girls, was a speech by Minister Wu—who was greeted by enthusiastic college cheers, with three long “Wus” at the end—who congratulated the Chinese students in America on the fortunate position in which they are placed, and declared that ethical training is most important, and should by no means be neglected, urging the Chinese boys and girls to bear in mind the value of moral worth, which will always be their “greatest asset,” and which always commands respect, whether among civilized or barbarous peoples.

Women's Worth as Missionaries

“Those women who labored with me in the Gospel,” said the great missionary apostle, “and others of my fellow laborers whose names are in the Book of Life.” We do not know how many missionary “laborers” have been enlisted in the service of the Association during the sixty-two years of its history. Ten years ago it was reported that there were 3,000. Time has added very many to this large number. Fully two-thirds of these have been women. There were times when brave women could stand in places where men could not live. Their greatness of heart and devotion to service have been such that no words of appreciation could unduly express their worth.—*The American Missionary*.

Canada and the Chinese

To enter Canada costs a Chinaman \$500. Last year 1,380 paid the tax, the treasury of the country receiving from them \$690,000. The *Missionary Witness* makes the statement that combined contributions of the Christians of this country for the evangelization of heathen nations was only about half as much as the Chinese paid for the privilege of living in Canada. It asks: Is it not amazing that in prosperous Canada, 1,380 men can not be secured who will volun-

tarily tax themselves to send the Gospel to heathen lands as much as 1,380 heathen are taxed by us to land on our shores? The love of Christ constraineth us! How much?—*Baptist Commonwealth*.

A Call for Sixty Missionaries

The American Board calls for 20 men and 40 women to reenforce its needy fields; in Southeastern Europe, Asia Minor, India, China, Japan and Micronesia. Five female physicians are needed, 3 nurses, 4 normal teachers, one science teacher, 12 general teachers, 7 kindergarteners, and 7 evangelistic workers.

EUROPE—GREAT BRITAIN

The First English Missionaries

The Carey is commonly thought of as the first Englishman to go abroad carrying the Gospel to unevangelized lands, he had at least ten predecessors. J. E. Hutton writes as follows to the *British Weekly*:

I have recently been investigating this subject, and have discovered that besides Mr. Thompson, nearly a dozen other Englishmen went out as missionaries before Carey. Here are the names: Benjamin Brookshaw, Samuel Isles, James Birkby, Samuel Watson, James Rhodes, Lister, William Turner, George Caries, John Bowen, and John Montgomery, father of James Montgomery, the well-known hymn writer. Of these men, three—Lister, Turner and Rhodes—were missionaries in Labrador; the rest went to the West Indies. They were all in the service of the Moravian Church; but that, of course, does not alter the fact that they were Englishmen, born and brought up in England.

Mission Aid for Bible Lands

One source from which assistance is given to the missions of the American Board in Turkey is the Bible Lands Missions' Aid Society, of Great Britain, founded in 1854 as Turkish Missions Aid, of which the Earl of Aberdeen is president and the Bishop of Durham one of the vice-presidents. Its object is to regain Bible lands for Christ. Its method as to the support of mission workers is unique. Instead of maintaining agencies of its own,

it makes grants from its funds to help in sustaining work already established by other boards. In Syria, Persia, and Arabia it helps the Presbyterian missions. In Armenia, Asia Minor, Macedonia, and other parts of European Turkey, those of the American Board. Grants were made by this society at the close of the last financial year, not including various amounts sent out during the year, to over twenty different stations of our missions in Turkey. The sum ranged from £5 to £100, the total amounting to just a little less than \$5,000.—*Missionary Herald*.

The L. M. S. Campaign

In the course of their recent tour through the West Country in connection with the Preaching Campaign, the Rev. H. Arnold Thomas and Professor Armitage visited 9 towns and 5 auxiliaries of the society. Torquay, Exeter, Weymouth, Bath, and Trowbridge were the centers of their work in their second week, and a series of successful conferences and public meetings was held in addition to the preaching services. The sale of the missionary biographies, which have been issued by the L.M.S. primarily in view of the missionary campaign, has already reached the surprising figure (for the summer months) of 56,883, and the first editions of several of the biographies have been sold out, and reprints are in hand. In view of this evidence of the growing popularity of missionary study, it is not surprising that the directors of the society have under serious consideration the advisability of appointing a study circle officer, to devote the whole or the major portion of his time to the work.

Three Methodist Bodies Become One

Not long since the Methodist Free Church, the Methodist New Connection and the Bible Christian Methodists became one body to be known as the United Methodist Church, with mission work in Jamaica, East and West Africa; East, West and North

China, 103 missionaries, male and female, 643 native workers and a church membership of 18,464.

The Missions of the Free Church

The Annual Report of the foreign missions of the United Free Church of Scotland summarizes the work done by 331 European missionaries, men and women, ministers and doctors, teachers artizans, in India, China, Africa, Arabia, Jamaica, and the Pacific. The staff of native agents is 4,063, the members in full communion 44,728, and the total number of students and scholars under instruction 87,311. The attendance of patients at 32 medical missions was over 500,000 in the year, and about 10,000 surgical operations were performed. The ordinary income in Scotland in 1907 was £71,489, and this sum was exceeded by the revenue in the mission fields from Government grants, school, college, and medical fees, and contributions, which amounted altogether to £90,342. This, added to the ordinary home revenue and supplemented by special donations and legacies, brought up the total income to £211,102.

The Bible for the Jews

"The Bible, which came through the Jews, must be given to the Jews."

The Bible Society has already issued the scriptures in the following forms, which appeal especially to Jews:

Hebrew—including the Massoretic text of the Old Testament, and Delitsch's version of the New Testament, 1,480,000 vols.

Yiddish—including the dialects spoken by the Jews in Central Europe, 450,000 vols.

Transliterations—including Arabic, Persian, Tunisian, and Spanish, in Hebrew character, 65,000 vols.

Diglots—including Hebrew, interleaved with English, French, German, Hungarian, Italian, Polish, Bulgarian, Russ and Turkish, 405,000 vols.

Total number of vols., 2,400,000.—*Bible Society Gleanings*.

The Jewish Attitude Toward Christ

This is manifestly changing. Fifty years since, as a body they hated His name and often treated it with open contempt, with the exception

of a few of the more scholarly class and some who were apathetic rather than antipathetic. But at present the growing tendency is to treat Him as one of the great reformers, and not a few pronounce Him "the greatest man" of history. In the *Jewish Encyclopedia*, writers rather boast of his Jewish extraction, and rank him as chief of their rabbis. The demand for the Hebrew New Testament, since its issue less than a quarter century since, has justified the issue of over 600,000 copies, and this is perhaps God's main means of producing this remarkable change. Thousands of Jews are now believers in the Lord Jesus Christ, and the work of their evangelization and conversion goes on more rapidly than ever.

Russian Church Missions

It is not commonly known that the Russian Church carries on missionary work among the Moslem and heathen tribes who are found in various Asiatic provinces of the Russian Empire. The Translation Commission of the Irkutsk branch of the Orthodox Missionary Society has just completed a new version of St. Matthew's Gospel in the Buriat language, and has applied to the Bible House for help to print this Gospel. As early as 1819 the New Testament was translated into Buriat by Messrs. Swan and Stallybrass, of the L. M. S., and of this book our society has 1,500 copies still in stock. This version, however, is in classical form of Mongolian, and remains a sealed book to the unlettered Buriats. Moreover, it is printed in Mongolian characters, which are unknown to the trans-Baikal Buriats, who are only familiar with the Russ character. The Irkutsk Translation Commission have now translated St. Matthew into colloquial Buriat, and obtained the necessary ecclesiastical permission to print it in Russ character. Our committee have agreed to publish an edition of 2,000 copies of this Gospel.—*The Bible in the World*.

A Free Bible in Portugal

One of the colporteurs of the British and Foreign Bible Society having attracted the attention of a priest, was arrested and thrown into prison. The charge against the man was simply that he was selling "Protestant Bibles." It was decided to make this case a test, and it was appealed. The Appeal Court has given a decision which legally establishes the right of any one to sell Bibles in Portugal. In reversing the decision of the magistrate, the Appeal Court declared that hawking the so-called Protestant Bible is not a crime, because—

First. The "Protestant Bible" does not contain a word or a passage which is not found in the text of the Catholic Bible.

Second. The hawking of books does not imply a proselyting propaganda.

Third. The Protestant religion is permitted in Portugal, and therefore the sale and purchase of the various books necessary to those who profess that religion can not be prohibited.

Fourth. It is laid down in the constitution that no one can be prosecuted on religious grounds.

ASIA

The Meaning of the Turkish Revolution

Speaking of this astounding uprising of the people, the *C. M. S. Review* suggests:

"It is, first of all, a revelation of qualities in the Mohammedan Turks of which their strongest admirers had scarcely thought them to be possest. The perfection of the secret organization, with its widespread ramifications, which prepared for the crisis; the suddenness, the swiftness, the overwhelming completeness of the crisis itself; and, most of all, its pacific character and the self-restraint of its leaders—all these have taken the world by surprise and reveal a new force of tremendous vitality in a quarter where politicians at any rate had long since despaired of wholesome, sober animation. 'There is no country in the

world where so drastic an upheaval of existing conditions would have been accomplished with such calmness, and such an absence of clamant exuberance,' wrote the *Times*; and, it might have added, of all countries in the world Turkey was the last where such things would have been looked for. Friday, July 24, is likely to be celebrated as a national festival in the Turkish Empire for many years to come, for to all appearances it has opened, as the *Ikdam*, the leading Turkish daily newspaper said, a new epoch in Ottoman history."

Signs of Promise in Turkey

From being one of the most difficult mission fields in the world, Turkey is now rapidly becoming the most promising. Never have so formidable barriers to industrial, intellectual, and religious progress been summarily removed, and the entire land, with its millions of people of various races, opened to the direct influence of the gospel. The field is ours; we occupy the great centers of influence and population; ours are the mission colleges, schools, printing-presses, hospitals and Christian institutions. Shall we use all these to the limit of their capacity for the purpose for which they were established, and for the advancement of the kingdom of God in Turkey?—*Missionary Herald*.

A Bandit's Occupation Gone

Under this heading the same missionary periodical has an item, at the head of which stands a portrait of the evil-doer who is named:

One of the astonishments of these days in Turkey is the return of brigands, conspirators, and other outlaws to the open and orderly walks of life. Bands of men that have terrorized whole districts in European Turkey by their pillage and violence have now come into the cities, in some cases voluntarily, in others after pressure, to join in the general celebration of liberty, peace, and good will. Notorious leaders on whose heads a price has been set, and to whom the Balkans

have been both hiding place and hunting ground, now walk the streets of Salonica neither making nor suffering disturbance. Zandansky, the famous (or infamous) revolutionary leader, who was one of the band of Miss Stone's abductors, now proposes to contribute some reminiscences of that adventure to the *Journal de Salonique*.

The Home-land of Christianity

Syria Mission should lie close to the heart of the Christian Church because Syria's field lies close to the childhood home of the Christian faith; because Syria's story in its glory, its sorrows, its shame is forever interwoven with the history of the Christian Church; and because Syria's shrines will forever remain sacred to Moslem, Jew and Gentile until Christ's promise is fulfilled in the final gathering of the true worshipers around the throne of God.

The Needs of Sidon Seminary

The present opportunity in Syria should not pass unheeded. Sidon Seminary, one of the most effective Christian schools in the Orient, has done a magnificent work for women and girls, and through them for the men and the future generations. There is urgent need of funds to purchase property adjoining the present compound that it may not come into the hands of an immoral Moslem family, and that it may provide quarters for the expanding work. This is a call to which Christian stewards may well respond with rejoicing.

A Missionary Convention in Palestine

Rev. W. L. McClenahan writes in the *United Presbyterian* as follows:

The missionary convention at Ramallah, August 8-16, among the hilltops, ten miles from Jerusalem, has been a blest time; unique as to the oneness of spirit on the platform, and the perfect understanding between speaker, committee and audience. With visitors and those who attended from Ramallah or drove up from Jerusalem, the attendance at some of the meetings reached 190. There were about 140

missionaries from Palestine, Syria, Egypt, Asia Minor and Arabia representing many nationalities—British, American, Canadian, Australian, German, Swedish, Swiss, Danish, Greek, Hebrew Christian, Syrian, Armenian and probably others, working in 21 unions or societies, besides independent workers. These gathered with one accord in one place, acknowledging one common need and longing, and scattered again filled with one song of praise to God, who, out of his grace, had blest exceeding above all they had expected.

The Holy Book in the Holy City

Says The Bible in the World:

The Bible Society depot in Jerusalem is well situated, and inscribed with bold lettering in several languages indicating that the Scriptures may be obtained within. Many visits are made by the pilgrims to the depot, and they show great interest in the purchases they make there. Last Easter an attempt at colportage was made among these visitors, who spend most of their time lingering about the precincts of the Russian and Greek churches and other sacred shrines of the city. Corporteur Segal was sent from Port Said to Jerusalem for this special work. He can speak 12 languages—Arabic, Bulgarian, Croatian, Dutch, English, French, German, Hebrew, Italian, Portuguese, Rumanian and Russian. For five weeks he went in and out among the pilgrims, offering the Word of Life. Over 730 volumes in various languages were sold during the period, and the pilgrims seemed to attach a special value to the precious Book which had been purchased in the Holy City.

INDIA

How Dense the Darkness in India

The "dense ignorance of India" is the subject of Rev. B. T. Bradley's plea for a Christian college. "In British India only, in a total population of nearly 232,000,000 of people, 218,416,826 are totally illiterate. The educational problem of the womanhood

of India confronts us by the facts even more startling. There are in British India 14,000,000 girls of school-going age, and out of this immense number only 405,000 are under any instruction. Only one girl out of every 34 receiving even a primary education! And the rest?—growing up to motherhood without even a word of learning or sympathy for anything of the kind.

The Lucknow Conference for 1911

An Executive Committee was appointed at the Cairo Conference in 1906 to arrange for a second general missionary conference on behalf of the Mohammedan world at Lucknow in 1911. All the missionary societies at work in Lucknow heartily approved of this place for the gathering, and extended a cordial invitation to the Committee. Steps are being taken to make the coming conference, both as regards its program and its personnel, even stronger than the memorable one of Cairo. God has done great things for the Moslem world and is, through His spirit, calling attention to this part of the great "Unfinished Task" as never before.

Special prayer is asked that the conference in 1911 may mean much to every mission and missionary at work among the followers of Mohammed, and hasten the evangelization of the Mohammedan world.

A Christian Endeavor Convention in India

The representatives of 400 Christian Endeavor Societies and over 16,000 members from all parts of South India met September 26-28, at the historic missionary center of Ongole. Delegates from the south came 800 miles and from the north nearly 400 miles. Four members of the Executive Committee of the All India C. E. Union traveled from 1,000 to 1,500 miles to attend this convention. Nearly 200 delegates from outside Ongole were present—a large number considering the poverty of the Christian community and the distance they had to travel. The 535 Christian Endeavorers belonging to eight societies in Ongole

welcomed these friends from a distance, and at one of the meetings the attendance rose to over 1,000.

There were important addresses in three languages, English, Tamil and Telugu, the languages of over 50,000,000 people.

Five Bible classes were held each day in three different languages, and were attended by over 200.

A great deal of enthusiasm was aroused over the fact that the World's Christian Endeavor Convention is to be held in India next year, November 23-25. This is the first time that such a convention is to be held in a missionary land. From now on Agra will be the center of interest to all Endeavorers, and all look forward to that time as an opportunity of world-wide inspiration in the cause of Indian missions. The new officers chosen for the ensuing two years are Dr. J. H. Wyckoff, president; Mr. J. P. Cotelingam, M.A., treasurer; Rev. W. J. Hatch, secretary, and Dr. Henry Huizinga, associate secretary: the former to represent the Tamil and Malayalam language areas, the latter the Telugu and Canarese. By thus dividing the secretarial work it is hoped that the movement will be greatly strengthened, particularly in the northern part of South India.

The best meeting of the convention was the one on top of Prayer Meeting Hill, where 54 years ago Dr. and Mrs. Jewett and three Indian associates prayed for God's blessing on the Telugu work. At that time there were no Christians: now in the one mission station of Ongole there are 25,000. The occasion was rendered specially unique by the fact that William Carey's great-grandson, William Carey, a missionary in Bengal, was there to tell the wonderful story of the beginnings of English Missions in India.—HENRY HUIZINGA.

Caste Changing, if not Crumbling

Says a writer in *London Missionary Chronicle*:

In no respect has India changed more during the past century than in the position which caste occupies in the thought

of the Hindu of to-day, as compared with that of his forebears of a century ago. There has been a divorce going on between caste and religion, which the missionary of the twentieth century will do well to recognize. Among the educated Hindus it is hardly too much to say that the religious aspect of caste has largely ceased to be operative. While the same can not be said of those uninfluenced by English education, yet in many parts of India the bond between religion and caste has been very greatly loosened, and while caste is still jealously guarded, it is far more as a social than as a religious system. These changes make it imperative for us to change our attitude toward the question of caste, and distinguish between the real caste spirit with which we can make no terms, and the social habits and customs which are merely a stage in social development. Already there are signs that the time is coming when the acceptance of Christianity will not involve that breach with the past which hitherto has been inevitable. There are cases, fairly numerous in parts of the country, where converts from the caste people live side by side with their Hindu neighbors, and others where they even live in the same house with their Hindu relatives. The breaking of caste may be necessary where the caste spirit is prominent, it may be quite unnecessary where it is absent.

A Veteran Toiler Retiring

The *Christian World* says: "India loses a distinct personality by the retirement of Dr. G. H. Rouse, of Calcutta. Forty-six years have passed since he entered upon his missionary career. He has rendered signal service by his literary, and especially his translation achievements. For a long time he has been engaged upon the revision of the Bengali Bible, a task which fortunately he has just been able to complete. Dr. Rouse is universally acknowledged as one of the ablest Bengali scholars. His various publications have been most valuable to educated Hindus. One of his tracts entitled 'Mohammed or Christ' circulated so widely and with such success among the Mohammedans in Egypt, that an appeal was made by their leaders to Lord Cromer to stop its distribution, and it is honored with a place in their *Index Expurgatorius*. Dr. Rouse had hoped to remain longer

at his post, but a sojourn in the hills failed to restore him to health."

"The Sabbath Hush" in Burma

W. Rittenhouse writes thus from Namkham: "Of all the public services, by far the best is the informal gathering on Sunday afternoons, at the home of one or another of the disciples. From the moment we set out across the fields in the late afternoon, accompanied by the school children in quiet groups of subdued conversation, till we bid them good-night at the door on our return, there is something beautiful about it all—the quiet greetings as we gather at the house, the Oriental courtesy with which we are ushered in and offered seats upon the gay mats about the smoldering hearth in the solemn darkness, the mute curiosity of the neighbors, who follow us as far as the open door and peer in as we squat cross-legged in a dim circle about the fire, the beam of dazzling light that falls upon the open Bible in the preacher's hands, the quiet dignity with which he reads the passage by which you know he has felt the spell."

The Gospel Elevating Humanity

In a recent *Christian Endeavor World*, Rev. Judson Kempton gives several illustrations of the power of Christian teaching and examples to uplift and civilize and even refine the very lowest and most bestial of the human species, with this as perhaps the most striking case:

The Nagas are the most degraded of all the Assam mountaineers. Their name describes their condition. They were naked, often utterly so. They were as filthy as they were nude, incrustated with dirt. Old men had never had their faces washed. The Nagas, it was said, were as far below the ordinary savage as the savage is below the white man. And, besides all this, they were the most cruel of all the fierce and heartless Mongolian tribes, the most terrible Head-Cutters.

Rev. E. W. Clark was the man on whom Christ laid the mission of not only preaching, but of living the Gospel for and among the Nagas.

The chief commissioner of Assam, to

whom he applied when the authorities forbade his going to the Naga hills, seconded the refusal. Dr. Clark carried the matter to the Viceroy of India, and was again refused.

Then without human authority he went alone into the jungle and the mountains and spent a year in Naga village, living in a Naga house, eating Naga food, surrounded by the filthiest people of India, dirty, bloody, lousy, while he learned the language. At the end of a year he reappeared in Sibsagor, was joined by his wife, and took her with him back. He built a large Naga house, and in it they lived twenty-five years. By the power of the cross the whole tribe have been lifted out of the depths of degradation, and hundreds have been converted, and are followers of Christ. Seventy-six were baptized in a single year. A normal school and ten village schools assist the church in carrying on the work of enlightenment and grace.

The Tibetan Mission

The missionaries of the Foreign Christian Missionary Society, who have been stationed for five years at Tachienlu, have moved to Batang, on the Tibetan border. Here a strong station is to be built up in order that the missionaries may evangelize the Tibetans for a radius of two hundred miles from Batang. This is one of the most remote mission stations in the world.

A Macedonian Cry from French Indo-China

Among the vast multitude of the inhabitants of French Indo-China only one evangelical missionary society is at work beside the British and Foreign Bible Society. It is a little, independent French Mission, whose laborers are preaching the Gospel to the Laos in the western part of Annam. The sorrowful news has just come that on June 8, its chief missionary, Gabriel Comtesse, and his consecrated wife became the victims of the cruel cholera within a few hours. Tho both had been in the field a comparatively short time, the encouraging work rested mainly upon their shoulders, and the little mission is greatly bereaved. Protestant missionaries are difficult to find in France. Will our readers remember that work in French Indo-China in their prayers?

CHINA

A Parliament for China

Several deputations have been sent to Peking from the provinces, says *The Chinese Recorder*, to urge upon the central government the importance of fixing definitely upon the date for the establishment of the promised parliament. Memorials have been sent from the gentry, literati and people of Kiangsu, Chekiang and Fokien provinces praying for an early granting of a parliament. It is said that the president of the censorate is unfavorable to the movement. The provincial assemblies are to be established within one year from date, 22 in all, and Chihli the largest with 140 members. The total membership will be 1,677. A school is to be established in Peking for the study of constitutionalism; that is, to train from among the sons of imperial clansmen a group of young men who understand the problem of government.

Education to be Compulsory

The following instructions have been issued in connection with the extension of educational facilities, and the more general use of the opportunities thus afforded:

1. Viceroys and governors are directed to open at least a hundred preparatory schools in each provincial capital within twelve months, with a student roll of fifty children each. The government will defray all expenses.

2. Rich Chinese must in addition open as many schools as possible, and establish educational societies in all districts to teach the benefit of education.

3. All boys over eight years of age must go to school or their parents or relatives will be punished. If they have no relatives the officials will be held responsible for their education.

4. All wealthy Chinese opening schools will be rewarded.

5. Every prefecture must have forty preparatory schools and every town or village one to two.

6. The viceroys and governors must report the opening of the schools and

an official will be sent to inspect them.

Special instructions have been given to the Tartar generals that all the sons of the members of the Manchu garrisons, as soon as they have attained the age of eight years, must attend the elementary schools under pain of punishment.

How to Present Christianity

Mr. Deans, of Ichang, contributes a paper of great importance to *The Chinese Recorder*. He sets himself to face the changed conditions of the missionary problem. Through the whole of Asia, from Japan to Egypt, there is a ferment of thought and political aspiration. How is Christianity to be presented to those Oriental minds, awake and astir? Mere railing at idolatry, in Mr. Deans' judgment, is useless; or the mere iteration of conventional appeals, which make no attempt at conciliation and show no sense of the good in those systems which have so long dominated the Chinese mind. "Why is Christianity better than other religions?" he asks. "It is better, not because the others are all worthless and base, with no truth, no good in them, but because Christianity fills up what is lacking . . . magnifies what other religions have either thought of feebly or thought of not at all—fatherhood, brotherhood, humanitarianism, altruism, righteousness. In view of the changed problems, Mr. Deans pleads for (1) a more satisfactory literature of apologetics, which will show that Christianity is the crowning revelation of God; (2) a better-prepared staff of native preachers; and (3) a courageous effort to reach the educated and higher class of Chinese.

Cases of Consecration

These are some of the results which followed the revival a few months ago in and about Mukden, Manchuria:

One woman made a vow to give the Lord two full days of service every week for the rest of her life, and another gave two dollars to buy books for inquirers, since she could not speak to them her-

self. One poor man gave a dollar; another, six; a third, five bushels of grain. Many offered a tenth of their income to the Lord. One man offered five hundred strings of cash; another, the rent of two small houses. Salaries of helpers were provided for; salaries were promised to new evangelists and pastors; and buildings were offered rent-free for church purposes. A young merchant tithed his property of \$7,000, and divided seven hundred dollars as follows: Men's hospital, \$100; women's hospital, \$100; missionary and Bible Society, \$100; education, \$200; evangelistic agencies, \$200. One poor man wrote a pathetic letter telling of the great blessing he had received, lamenting the fact that he had practically nothing to offer God as an expression of his gratitude, but begging the church to pray the Lord graciously to accept what he could give—"a black calf with a white stripe." Whatever their wealth or their property, all were eager to thank God for His wonderful goodness to them.

A Chinaman on the New Birth

Dr. Roswell D. Hitchcock once described the Chinese "as a people so deficient in spirituality that they can only be reached by the appeal of ethical Christianity." The best street preaching I have heard this summer came from a Chinaman who had recently passed through an intensely emotional experience of the new birth. He was one of a group of young people from Moody Church who were conducting a street meeting on Chicago Avenue. Others spoke well; but this young man, with fewest words at his command, was richest in ideas and in the passion of preaching. I can only suggest the sermon: "God in heaven—He make everything. He make sun, stars, moon, sky. He make seas, lakes, trees, mountains. He make all animals, all kind plants. He make man. Many things which God made, not change. Stars—just the same. Trees—just the same. Flowers—the same to-day, to-morrow, the next day. Animals just the same in the beginning and now. God made man. Man can change. Man—not the same to-day, to-morrow. Last year I was bad man, do bad things, love bad places. This year—I—not the same man. God, he

gave me new heart. He make me love good things—good people. I want to be all good—not bad at all."—*Congregationalist*.

Death of a Chinese Physician

The Christian cause in China has sustained a severe loss in the recent death of Dr. Li Soh-tsing at Mokanshan. Dr. Li was a graduate of St. John's College and of the Imperial Medical College at Tientsin. After graduation he felt a clear call of God to leave his medical career and devote himself to evangelistic work, and for almost ten years he has been greatly used as a preacher and Bible teacher. Christians of all classes and experiences were affected and uplifted by his teaching. There is hardly a mission station in Central China that has not directly or indirectly felt the power of the messages that burned in the heart of this man's evangel. Several of the missionaries who spoke at the memorial service testified to the spiritual uplift they had received through Dr. Li.—*The Chinese Recorder*.

The First Patient in a Hospital

Dr. Woodward, of the Protestant Episcopal Mission at Anking, China, describes the first patient received into the new mission hospital at that place. A Chinese beggar for several days has used the entrance portico of the hospital as a place of shelter from the rain and keen autumn winds. He called after Dr. Woodward who was occupied with preparations for the opening of the hospital. The doctor answered, "I have no money," and was hurrying on when the beggar cried, "I do not want money; I want to be healed." The cry, eager and plaintive like the appeal of blind Bartimeus, stopt the busy doctor and made him look at that every-day spectacle, a beggar lying on the cold pavement. This young man was not a common beggar, his foot was badly crushed, and for days he had been waiting in the gateway for some one to notice his maimed condition and take him into the hospital. His cry,

"I want to be healed," was the magic word that in a moment opened to him the doors of the hospital, where he was the first patient to be treated and cured.—*Indian Witness*.

KOREA

Co-operation in Korea

Says Rev. H. G. Underwood in his *The Call of Korea*:

A salient feature in missions has been the cooperation between the various bodies engaged. Almost immediately on the arrival of each new Presbyterian mission, advances were made so that never could it be claimed that two Presbyterian churches were working separately in Korea, and today, while there are four Presbyterian boards, ecclesiastically they are one, and have just taken the first real steps toward a self-governing, native church in the organization of a presbytery for the Church of Jesus in Korea.

The two Methodist churches are also working in harmony and in theological instruction in one institution. A further step toward union has been successfully made in some stations where the Presbyterians and Methodists have united in medical and educational work, and in the religious press.

Steps are also under way looking toward the establishment of a union publishing-house. Some of us look forward to even more extended and perfect union than this, and we hope that the forms and methods of mission work, here described, will result in our seeing, even during this generation, the Hermit Nation Christianized, a self-supporting and self-governing Church of Korea.

I have a vision of Christian homes, Christian villages, Christian rulers, and a Christian government; and guiding and influencing it all, I see an organized church, with a competent, well-trained, thoroughly consecrated native ministry—a united, non-sectarian Church of Christ, where there are neither Methodists, Presbyterians, Episcopalians, Jew nor Greek,

Barbarian, Scythian, bond nor free, circumcised, but Christ is all in all.

Japanese Christians as Legislators

The recent election in Japan resulted in the choice of about twice as many Christians to the house of representatives as were ever before members of that body at the one time. Surely this is indicative of something. It is true that the number is only fourteen out of a total of 380, but this is a larger percentage of Christians in the diet than prevails throughout the whole country. There are about 150,000 enrolled Christians in Japan out of the 50,000,000 population, or a Christian community of about twice that, which would give about 6 Christians to the 1,000, while in the house there are about 4 to the 100. And another satisfactory feature of the situation is that some of these Christian legislators are among the most active and zealous of Japanese Christians.

AFRICA

The Methodists Enter North Africa

Led by a succession of plain providences, and after much careful deliberation, the Methodist Episcopal Church has begun work in both Algeria and Tunisia, with special regard for the spiritual needs of the Moslem population. Says *World-Wide Missions*:

The first man to be appointed to this field was Dr. Friedrich Roesch, of Strassburg University, son of a German Methodist pastor, who is a specialist in languages. Our two Conferences in Germany are raising the funds to found and equip a mission press so that in a few years we will be able to print and manufacture books in any language needed to reach the diverse populations of North Africa.

In Tunis, a city of 200,000 people, and the capital of Tunisia, we have three workers, who have had years of experience in that field and mastered the languages. In Algiers, the capital of Algeria, a city of 150,000, Miss Emily Smith and Miss Welch,

have under their care 250 women and girls, most of them Mohammedans. In both these cities we have rented buildings well suited to the various phases of missionary work that are being carried on.

Anniversary of the Methodist Episcopal Church in Africa

The celebration of the founding of the Methodist Episcopal Church in Africa, which occurred under Melville B. Cox, who was the first foreign missionary of that church, has been set for January, 1909. As Cox was sent to that country in 1833, seventy-five years will be complete in 1908; but owing to the observance of 50 years since the beginning of the India Mission by Dr. William Butler and of 400 years of China under Morrison, which was duly observed in that country by the great China gathering, it is thought best now to settle the date for the beginning of Africa missions at the above date.

Mr. Cox is known as the author of the saying, on the eve of his departure, "Tho a thousand fall let not Africa be given up." That sentence was worth going to Africa to indite.

This work now includes Funchal with Madeira in the northwest, the Portuguese in the territory of Angola under Bishop Taylor and South-east Africa under Dr. Richards in Rhodesia. We suppose that it will soon embrace northern Africa also. Thus the planting of the mission at Liberia was a much greater beginning than was expected. When following Cox, the native Bishops Burns and Roberts, succeeded by the visits of Levi Scott and Gilbert Haven, it was considered doubtful if the mission would ever grow to anything. Africa is as sure to play its part as the promises of God.

Missionary Work Among the Jews in Morocco

Morocco contains about 150,000 Jews among its five millions of inhabitants. One part of these Jews consists of the descendants of the Jews who were driven from Spain in the

year 1492. They use the Spanish language and the Spanish-Jewish dialect (Ladino). The other part consists of the descendants of Jews who before, and at the time of the destruction of Jerusalem emigrated from Palestine and Egypt along the coast of the Mediterranean and settled in Morocco. They use the Arabic language. All Jews are under the special protection of the Sultan, who places heavy taxes upon them and frequently grants them the privilege of lending to him large sums of money, which he never pays back. But in spite of the special protection they are bitterly hated and subjected to frequent cruel persecutions. They are obliged to wear a special costume, consisting of a black cap and a black cloak, to go barefoot in the presence of Mohammedans, and to live in special quarters, called Mellah, in all cities except Tangier. These Mellahs are overcrowded in an awful manner and therefore amazingly dirty and unsanitary. In the valleys of the Atlas Mountains, however, there are some towns almost exclusively inhabited by Jews. In spite of their sufferings and persecutions, the Jews in Morocco have the control of commerce, while many of them are usurious money-lenders.

Among these Jews the missionaries of the North Africa Mission (since 1883), of the Southern Morocco Mission (since 1888), and of the Gospel Missionary Union (since 1895) have done occasional missionary work, while the English Presbyterians soon surrendered their work for Jews and Mohammedans in Rabat to the Central Morocco Mission (in 1886).

The London Jewish Society has employed a most successful laborer in Mogador since 1880. A number of years ago the Mildmay Mission to the Jews sent a couple of missionaries to Morocco to visit the Jews and distribute New Testaments among them, but no permanent work was commenced, until, in the spring of this year, Dr. and Mrs. Goldstein were sent out to Tangier, where they have entered upon work among the Jews, who have suf-

ferred very severely from persecution during the past year.

But while thus European Christians are directing their attention to the Jews in Morocco, the European Jews have also heard the complaining cry of their brethren from the land where they are suffering so much from persecution and war, and the Alliance Israelite is planning work among them, which, tho chiefly educational and benevolent, will bring them closer to Judaism.

Medical Work at Omdurman

The good work begun by the late Dr. Charley Hall, at Omdurman, has been resumed, and is now in the capable hands of Dr. Lasbrey, formerly of Cairo. Dr. Hall wrought under extreme disadvantages, the Sirdar forbidding him to have intercourse with any Mohammedan, even his own servant, on the subject of religion. None but Greeks or Armenians were to be spoken to on the subject of eternal life. He might do his very utmost to save a Mohammedan from physical death, but he might not mention the Lord Jesus to him, on pain of immediate expulsion. It was a bitter grief to Dr. Hall, but he held on and prayed and prayed. At length, like Elmslie of Kashmir, he passed away as the morning of a new régime began to dawn. Dr. Lasbrey works under somewhat better conditions. Schools may be opened, where with the consent of parents the great truths of the Gospel may be taught, and in the dispensary and hospital the name of Christ may now be proclaimed. There is no ban now, we believe, as in Dr. Hall's time, on conversation with an individual Mohammedan on the subject of religion; but any open, public preaching to Mohammedans is forbidden.

A New Church in Kamerun

A new church, seating nearly nine hundred, was dedicated this year at MacLean Station, Kamerun. Lolodorf Church, at this station, has doubled in a little over a year and at April Communion, when thirteen adults were re-

ceived the house could not hold the people. Delegations came from congregations near and far: about fifty from Lam; twenty boys and young men from Efusok, over thirty men, women and children; "a striking company in dress and personnel" from Mabumba, Bulu, a day's journey. Every shed was put into requisition to house the people and, as evidence of their progress, Rev. F. O. Emerson mentions that he received "not one request for food" and no impropriety was committed by the throngs who looked on, tho not participating in the Sacrament. The offering, that Sunday, was in the new German money 77.50 marks (\$19.37). —*Woman's Work.*

Reform in the Kongo State

The Belgium annexation of the Kongo Free State transfers the control of the Kongo State from King Leopold to the Belgium Government. A careful study of the conditions of the measures indicate that King Leopold and his friends are not going to relinquish their hold upon the country only so far as they may be forced to do so by the moral sentiment of the governing powers and the enforcement of the conditions of the treaty under which the Kongo State was put under the control of the king. There is no abolition of enforced labor. The Concessionary Companies will still hold a monopoly in a great part of the country. No freedom of trade is granted, and the natives do not have restored to them the land and its products. It is probable that the passage of the act of annexation would do little more than raise the Belgium flag over the country, under which many, if not all, former acts of cruel administration would be continued. —*The Missionary.*

The "Healing Art" on the Kongo

The following are two of the methods practised by native Kongo "doctors" for curing their patients. The first kind of treatment is employed on the insane. The patient is securely tied with cords and taken to the "doctor," carrying on his head a lighted

stick and a fowl. The "doctor" takes five twigs from five different trees, dips them in water, and repeatedly strikes the patient with them, saying, in Kongo: "Evil spirit, come out of him." He then takes the lighted stick from the insane person's head and plunges it in water, and as the fire goes out so the evil spirit goes out of the man. The "doctor" next takes the fowl, cuts off its head, and hangs its body on a stick just outside the town near the roadside. This is a sacrificial offering to propitiate the evil spirit that has been driven out of the man and to prevent it from entering him again. After this ceremony is duly performed, the "doctor" cuts the cords and hands the patient over to his friends. If a madman runs "amok" his relatives are told, and if they do not secure him he is killed. In old times it was a common practise to kill off the insane not cured by the above treatment.

Progress in German East Africa

The missionaries of the Berlin Missionary Society are sending encouraging tidings home. In German East Africa a new station has been opened. Altho the first station in the country of the Condes, on the northern end of Lake Nyasa, was founded only in 1891, there are now 18 stations with 26 European missionaries. The Gospel is being preached in four different languages and 1,382 black heathen have been baptized within 17 years. The new station is situated in Sanguland, west of Heheland, which had been visited years before, but had not been found ready to receive the gospel. Now the king has permitted the opening of a station, tho he did not want it close to his own home and assigned for it a lot which is said to be exposed to annual inundations. But the missionaries have gone to work in spite of these difficulties and have built a few houses and a small chapel.

From Emangweni, Natal Colony, where the missionaries are at work among the Zulus, one of the missionaries writes of a great revival. He

says, "Almost daily heathen come and ask for baptism, so that I have already 41 catechumen. Upon an outstation we have opened a school which has already 11 young catechumen. Its superintendent is our native evangelist Joshua, who is most faithful in his work, altho he is forced to walk three hours to that school every day."

Forward Movement in Madagascar

The Paris Missionary Society has decided to extend its work in northern Madagascar in spite of difficulties and persecutions and in spite of the scarcity of missionary workers. One of the old missionaries has been ordered to occupy Marowoay, a place in Boina, and as soon as a laborer can be found work will be started in the province of Grande Terre, opposite the island of Nossi Be, on the northwest coast. Thus will be opened to missionary work a wide territory which has been utterly neglected by Protestants and in which even the Roman Catholics have few, widely scattered posts.

ISLANDS OF THE SEA

A Hawaiian Commemoration

One of the great scenes of missionary history represented at the historical pageants in London was the defiance of the gods of her childhood at the crater of the great Hawaiian volcano by Queen Kapiolani. It was a good thought to hold a commemoration of the scene at the place of its occurrence, and this was made more impressive by the fact that Kilauea is now in active eruption. A company of 120 gathered at the margin of the crater and there Mr. Frank W. Damon, the originator of the plan, told of Queen Kapiolani's renunciation of Pele and confession of Jehovah, reading a translation of her words:

Pele here are your obelos. I cast some to you, some I also eat. Jehovah is my God. He kindled these fires. I fear not Pele. If I perish by the anger of Pele, then you (the assembled multitude of Hawaiians trembling at her audacity) may fear the power of Pele. But if I trust in Jehovah and He should save me from Pele, when I break through her tabu, then you must fear and serve the

Lord Jehovah. All the gods of Hawaii are vain. Great is His goodness in sending teachers to turn us from these vanities to the Living God and the way of righteousness.

The missionary problems of Hawaii are no less difficult and pressing than they were in the early days. But if there is hope that the new comers may be Christianized, it rests upon the work which the pioneers of missions did in the old days and success will be built upon the foundations which they laid for all time to come.—*The Congregationalist*.

MISCELLANEOUS

Why Native Agents Are a Necessity

Says the missionary organ of the Church of Scotland:

The future of our missions is constantly engaging anxiety. It is evident that it would be useless and grotesque to attempt to reproduce in Eastern lands the exact conditions of Scotland. There is another consideration. From the most practical of all considerations, that of cost, the encouragement of work through native agents is advocated by that eminent missionary, Archdeacon Moule. "We find," he says, "that as nearly as possible each European costs £200 and each Chinese £20 to the society. If Chinese laborers under proper supervision by Europeans and their own countrymen make effective mission-workers, we are bound to use the money which God gives us in the way in which it will go farthest, and pause before we let go that which it has taken years to build up, even to its present condition—a trained native agency."

The Christian's Revised Grammar

Bishop Taylor Smith, on one occasion, gave a lesson in grammar at Cambridge. He said: "We have learned to say, 'First person, I; second person, thou; third person, he.' But that is wrong—so wrong indeed, that to put it right one has to turn it quite upside down. The Christian's grammar is, 'First person, he; second person, thou; third person, I. And 'He' means God, the First Person in the first place. And 'thou' means my fellow man. And 'I,' myself comes last.'"—*East and West*.

OBITUARY

Dr. Hiram Bingham of the Gilbert Islands

Those who have known of the splendid sacrifice and efficient work of Rev. Hiram Bingham, M.D., as well as those who met him at the American Board meetings in Brooklyn and his closer friends will be saddened to learn of his death, on October 25, after a surgical operation at Johns Hopkins Hospital, Baltimore.

Dr. Bingham was ill when he was summoned two months ago from Honolulu by the Prudential Committee to correct proofs of his "Commentary of the New Testament in the Gilbertese Language."

He was born in Honolulu, Hawaii Islands, August 16, 1831, where his parents were missionaries. He came to America and entered Yale University, from which he was graduated in 1853. After being ordained two years later, he returned to the islands to take up his father's work.

In 1856, after his marriage Mr. Bingham became captain of the American Foreign Mission Board's missionary vessel "Morning Star," and the bridal couple went to the Gilbert Islands, where Dr. Bingham and his wife were left with the savage natives. Until five years ago, when Mrs. Bingham died, he spent the greater part of every year with these savages.

Dr. Bingham published a Gilbertese dictionary and translated several of the well-known English works into the language of the natives.

R. C. Morgan, of London

The death of the able and consecrated editor of *The Christian* (London), brings sorrow to a world-wide circle of friends and will be a deeply felt loss in British philanthropic and religious work.

Richard Cope Morgan was born May 13, 1827, and died on October 29, 1908. For nearly fifty years he was editor of *The Christian* and in many circles was active in work for the Master.

FOR THE MISSIONARY LIBRARY

CHRISTIAN SANITY. By A. T. Schofield, M.D. A. C. Armstrong & Son, N. Y.

The well-known author of such works as "The Unconscious Mind" is no stranger to intelligent and thoughtful readers on both sides of the sea. One of the greatest specialists on neurotic diseases, and one of the most widely read and cultured of men, he adds to all the rest the simple faith of a loyal and devout Christian believer. As we carefully examine this book, we know not which impresses us the more—his mastery of medical and psychical subjects or his mastery and analytical exegesis of Holy Scripture. He seems as apt in theological discrimination as in scientific investigation.

But most of all does this book impress the reader with the writer's *common sense*. His subject is "Christian Sanity," and his treatment illustrates it. He discusses extravagances without once being extravagant, and extremes without running to an extreme. There is a thoroughness of discussion combined with an empirical impartiality and judicial calmness and equity. His final appeal is always to the Word of God; but, inasmuch as misquoted and misapplied Scripture may be used as a buttress to any wrong doctrine or mischievous practise, he first searches for the exact meaning of words, then gets what light he can from the context, then collates and compares different passages containing the same central word, and so not only analytically but synthetically reaches conclusions which are doubly safe and sane.

For example, on pages 20-31, he cites the twelve instances in the New Testament in which the one word "only" which, with its five derivatives, is used to denote soundness of mind; he examines each of these texts separately and shows how, taken jointly, they enjoin Christian sanity upon young men, young women, married women, mothers, and old men; and enjoins this soundness in conduct, office, mind,

service, thought and word, and enjoin it to the end. Then he examines all four kindred words, enjoining virtues akin to sanity, and so at last presents the full teaching of the New Testament by a simple diagram, where sanity is central, and gentleness, self-control, sobriety and soundness, are subordinate and germane. Such methods of Scripture study inspire confidence.

After thus carefully showing what are the teachings of the Bible on Christianity, he gives the middle section of his book to the application, and discusses sanity in childhood and youth; in revivals, conventions and missions; and in the so-called higher life. Then follows a chapter on the wiles of the devil, and another, from a medical standpoint.

We unhesitatingly recommend this book to all who love the truth and wish to avoid religious excesses and snares. Incidentally the hints on child nature and training and the nurture and admonition of the Lord, are invaluable; and the clear discrimination between the genuine and the spurious in the manifestations of the spirit is just what is needed in this day. And withal the book has not an offensive word, but is as abundant in charity as it is prolific in suggestion and sagacious in judgment.

INDIA—ITS LIFE AND THOUGHT. By John P. Jones. Illustrated. 8vo, 448 pp. \$2.00 net. The Macmillan Co., New York. 1908.

India, the land of philosophies, is a land of enigmas to the westerner. Religion and immorality go hand in hand. Three hundred millions are governed by a few thousand British officers. Dr. Jones has lived in India long enough to interpret some of the enigmas to western minds. He has studied the people and their religions and is already well known from his addresses and from his former book "India's Problem."

The present volume takes up in turn India's Unrest, India's Faiths, India's Caste System, India's Sacred Books,

India's Religious Customs and Ideals, India's Pessimism, Modern Religious Movements in India and the Progress of Christianity. The topics are briefly but clearly treated. The chief causes of the unrest Dr. Jones believes to be the awakening due to Japan's victory over Russia and the natural result of education in modern western ideals.

As to the Progress of Christianity in India Dr. Jones acknowledges the comparative meagerness of results, since the Protestant community, at present is only one-three-hundredth part of the population. He fully believes, however, in the ultimate triumph of Christianity in India. Hinduism is being undermined and there is an accumulation of forces and spiritual powers that will work wonders in the future religious development of the land. Dr. Jones also looks for an Oriental type of Christianity as the final result in India—a type influenced by Hindu pantheism in the conception of God but without the western ecclesiasticism. He believes that the future battle-cry of the Church will increasingly emphasize the universal kingdom of God.

Few volumes contain such a succinct and clear statement of the conditions, progress and outlook in India.

THE FAMINE AND THE BREAD. Howard Agnew Johnston. Illustrated. 12mo, 146 pp. \$1.00. Y. M. C. A. Press, New York. 1908.

Tours of the Asiatic mission fields have resulted in many volumes of varying merit. Dr. Johnston had unusual facilities for seeing the missionaries and their work. He has not, however, given us the results of his deeper studies but a volume of experiences, anecdotes and observations which show the need of Asiatic men, women and children for the Bread of Heaven and the hungry eagerness with which some are receiving it.

These stories are exceptionally readable and the book is attractively illustrated. A series of questions in the back are intended for use in study classes, but the greatest usefulness of

the book will be to give glimpses of heathen conditions and Christian missionaries in lands without the Gospel.

OVERWEIGHTS OF JOY. By Amy Wilson Carmichael. Illustrated. 8vo, 290 pp. 2s, 6d. Morgan and Scott, London. \$1.00 net. Fleming H. Revell Co., New York, 1908.

We welcome these less expensive editions of Miss Carmichael's fascinating descriptions of the brighter side of missionary life in India. No writer has more charm of style or speaks more to the heart than this author. Those who have not read the book have a treat in store and they should be ready to do more for India after reading these chapters, that give us a vivid glimpse of the need and the joyful results of bringing the Gospel of Christ to the women and children of Southern India.

GRENFELL OF LABRADOR. By Rev. James Johnston. 12mo, 192 pp. 1s, 6d. S. W. Partridge & Co., London. 1908.

The hero of Labrador is well known in America and England. He is still living and fulsome praise is unbecoming, but his life in the service of God and man on the bleak Labrador coast is counting for the Kingdom in meeting the bodily and spiritual needs of men. Dr. Grenfell's life is one filled with thrilling adventure and will be welcomed not only for its passing interest, but because of the picture it gives of a man who counts not his life dear unto himself but only to be used for his fellow men.

BISHOP HANNINGTON and the story of the UGANDA MISSION. By W. Grinton Berry. Illustrated. 12mo, 208 pp. \$1.00 net. Fleming H. Revell Co., New York. 1908.

One of the most fascinating books for young people is Bishop Hannington's volume of letters to his nephews in England. It is entitled: "Peril and Adventure in Central Africa," but unfortunately has not been published or widely sold in America. Mr. Berry has made good use of a large number of these racy letters and we regret that he could not also reproduce more of

the humorous illustrations that accompanied them.

The story of "Mad Jim," the English schoooy-boy who became the martyr Bishop of Uganda, is of rare interest and one can scarcely fail to be greatly inspired and uplifted by this story of struggle, consecration, adventure and Christian heroism. It is a book that boys and girls will enjoy tho it is not written primarily for youthful readers. Few books give a more vivid picture of the experiences of a pioneer missionary who was a man, with human interest and abounding humor, and a Christian with noble joyous self-sacrifice and spiritual aims.

PRESENT DAY CONDITIONS IN CHINA. 12mo, 58 pp. Illustrations. Maps. 50c, *net*. Fleming H. Revell Co., New York. 1908.

This is a collection of charts and maps with notes to show what is the present moral and spiritual condition of the Chinese Empire and what are its claims on the Christian Church. It is a forceful and graphic presentation of these claims. Maps of the provinces show the towns and mission stations and the contrast with England in area, population and supply of Christian workers. The reform movement, and the spirit of nationalism are bearing China onward but there are disturbing elements and dangers which can only be overcome by the influence of Christian teaching and the Spirit-filled lives of men and women who seek "not to be ministered unto but to minister."

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

Africa, the once impenetrable and mysterious land of desert, mountain, swamp and jungle, is fast becoming explored and exposed to the gaze of the world. Every traveler and missionary sees the opportunity to tell to an interested audience stories of ignorance, degradation, cruelty and weird customs which he has witnessed or heard about. Still the field is unexhausted.

Mr. Milligan was formerly a missionary in West African Coastland where he lived for seven years among the Fang tribe of the French Kongo country. His book describes experiences of travel, adventures in the jungles, characteristics of the country and people; he gives many of the legends and beliefs of the people and tells something of the missionary work in which the author was engaged. He has an interesting style, tho somewhat egotistical, and his statements and views may generally be accepted as reliable tho his time in the country was brief compared with such veterans as Dr. Nassau. The book reveals the great need of these Africans for the Gospel of Christ and with the glorious results of faithful missionary work.

DESERT, MOUNTAIN AND ISLAND. By Von Ogden Vogt. Illustrated. Pamphlet. Presbyterian Board of Home Missions. New York. 1908.

These are studies on Indians of Arizona, New Mexico and Porto Rico as seen in the travels of the Young People's secretary. Mr. Vogt is graphic and forceful. The studies are to be commended to Young People's societies.

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

There are other histories of missions but none more comprehensive and careful than this revised and enlarged edition of "The Concise History of Missions." Dr. Bliss has divided his volume into two parts, the first describing the progress of the missionary campaign from Christ to the present and the second telling the story of expansion in each separate country. The most valuable characteristic of the work is its condensed and orderly arrangement of facts. If there are errors of statement, it is not surprizing when one considers the immense amount of information in the book, but the errors are few and comparatively unimportant. Dr. Bliss' work

furnishes an excellent source of supply for the main facts in sermons and other missionary addresses.

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

Dr. Zwemer is an authority on Mohammedanism, its virtues and failings, its history, followers and missions. This volume is a brief presentation of the subject of his work on "Islam" published by the Student Volunteers. It is illustrated and adapted for use in study classes. A reader can not fail to be interested in the description of the great Arabian prophet, and the history of his religion. One is impressed with the physical power of Islam, but the lack of spiritual power to regenerate individuals or nations. The chronological table of historical events in the history of Islam and the lists of missionary societies to Moslems and of books on the Moslem world are especially valuable for reference.

ADVENTURES WITH FOUR-FOOTED FOLK. By Belle M. Brain. Illustrated. 8vo, 200 pp. \$1.00 net. Fleming H. Revell Co. 1908.

A book of missionary animal stories is sure of a welcome among young people and those who seek to interest and teach them. Here they are—snakes and tigers, lions and leopards, elephants and dogs and smaller animals, in their adventures with men and women in Africa's jungles and India's plains. Miss Brain makes the statement that in all her missionary reading she has never discovered a case where a missionary has met death from a venomous reptile or wild animal. It is a wonderful indication of God's care of his servants. There will be no difficulty in inducing boys and girls to read this book.

THE CAIRO CONFERENCE REPORTS

Before the new era of liberty in Turkey it was thought necessary to observe secrecy in regard to the proceedings of the Missionary Conference

held in Cairo in 1906 to consider the problems of work in Moslem lands. The general survey of the situation in the Moslem world given at Cairo was published in a series of papers under the title of "The Mohammedan World of To-day," and this book has had a large sale. The second volume of the Cairo Conference papers was printed for private circulation only, but can now be purchased by all who desire it from Fleming H. Revell & Company, New York, for \$1.00 net. It is entitled "Methods of Mission Work in Moslem Lands," and contains:

Relation of Missions to Moslems and Missions to Pagans, Dr. J. A. Lepsius.

How to Reach and Teach Illiterate Moslems, Rev. W. Goldsack.

Work Among Illiterate Moslems, Rev. T. Grahame Bailey, B.D.

Work Among Educated Moslems in Cairo, Rev. W. H. T. Gardiner, B.A., and Rev. D. M. Thornton, M.A.

Literature for Moslems, Rev. W. St. Clair Tisdall, D.D.

Medical Missions, by Various Medical Missionaries.

Women's Work, by Various Women Missionaries.

Converts and Backsliders, Rev. John Van Ess.

Conditions of Baptism, Rev. H. H. Jessup, D.D.

How to Win Moslem Races, Rev. G. F. Herick, D.D.

Presentation of Christian Doctrine, Rev. W. Hooper, D.D.

Controversy in All Its Bearings, Rev. W. A. Sneed.

The Need for Prayer and Sacrifice, Rev. W. Dickins.

Preparation of Workers for Work Among Moslems, The Right Rev. G. A. Lefroy, D.D., Bishop of Lahore.

The Student Movement and Islam, Rev. S. M. Zwemer, D.D.

These papers will be of special interest this year when so many are studying the Moslem world.

NEW BOOKS

THE FAMINE AND THE BREAD. By Rev. Howard Agnew Johnston. 12mo, 156 pp. Illustrated. 50c. Y. M. C. A. Press, New York. 1908.

OVERWEIGHTS OF JOY. By Amy Wilson Carmichael. 12mo, 300 pp. New edition. Illustrated. 2s, 6d, net. Morgan & Scott, London. 1908.

THE HIGHWAY IN THE WILDERNESS. Illustrated Report of the British and foreign Bible Society. London. 1908.

THE SIFTING OF PHILIP. By Everett T. Tomlinson. 12mo. 297 pp. \$1.25. American Baptist Publication Society, Philadelphia. 1908.