

MOMBASA CATHEDRAL, BRITISH EAST AFRICA

This beautiful cathedral was erected by public subscription in memory of Bishop James Hannington, Bishop H. P. Parker and Rev. Henry Wright—all of the Church Missionary Society of England.

The Missionary Review of the World

VOL. XXXI. No. 6
Old Series

JUNE, 1908

VOL. XXI. No. 6
New Series

Published by Funk & Wagnalls Company, 44-46 E. 23d St., N.Y. Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres. and Treas., Robt. Scott, Sec'y

SIGNS OF THE TIMES

A GREAT MEN'S MEETING

When Christian laymen take hold of a work it usually goes and goes forward. This was the case with a great Men's Foreign Missionary Meeting which packed Carnegie Hall, New York, on the evening of April 20th, with a throng of men over 3,000 strong. No women were allowed except in the boxes. The music was led by Mr. Charles Alexander and addresses were made by Hon. Charles H. Taft, "Secretary of War and Ambassador of Peace," by Mr. John R. Mott, who presided, Mr. J. Campbell White, Secretary of the Laymen's Movement, Mr. Silas McBee, editor of *The Churchman*, and Hon. S. B. Capen, president of the American Board of Commissioners for Foreign Missions. Secretary Taft spoke strongly, even enthusiastically of his conversion to the need and value of Christian missionary work as a civilizing agency. He spoke from observation and experience and declared that it was time for men to "wake up" to the fact that "Christianity and its spread are the *only* basis for our hope of modern civilization."

The great significance of the meeting came from the following facts: (1) that a great company of men—mostly busy laymen—should gather to listen for over two hours to mission-

ary addresses; (2) that all the addresses were given by laymen—none whose business in life is usually considered preaching the Gospel but men who are most prominently known in business and political and literary circles; (3) that the dominant note was one of unity in the great campaign. When the Christian laymen have their way, the minor denominational theological distinctions will be overlooked and the great essential unifying features of the Gospel will control the Church of Christ.

MEN IN THE SOUTHLAND

Another large missionary convention, of laymen of the Methodist Church, was held at Chattanooga, Tennessee, on April 21st and 22d. Hundreds of business and professional men came together, many of them traveling hundreds of miles to consider the King's business. One of the most notable addresses was that of the British Ambassador, Hon. James Bryce. It is significant that public men, like President Roosevelt, Taft, Bryan and Bryce, are giving their unqualified support to a cause which a century ago was despised and rejected in public circles as a fanatical plan of religious enthusiasts.

Ambassador Bryce spoke as a Christian statesman who recognizes the duty of preaching the Gospel to every crea-

ture, both because of our Lord's command and because of the obligations resting on favored races. Like Secretary Taft, Mr. Bryce emphasized the need for Christian men to counteract the evil example and corrupting influence of non-Christian traders and travelers. He emphasized the duty of governments to put a stop to the unrighteous and harmful dealings of men of civilized lands with the natives of less enlightened nations. Let the governments enforce the laws of righteousness while the missionaries preach the Gospel of peace and holiness.

MEN ON THE PACIFIC COAST

In the West also men are taking up the campaign. On the Pacific Coast, the district secretaries of all the foreign missionary boards recently united in a campaign, under the auspices of the Laymen's Missionary Movement, and conducted meetings in Spokane, Seattle, Portland, Oakland, Los Angeles, and San Diego. Denominational rallies were held in each city and united meetings were addressed by the General Secretary of the Laymen's Movement and by one of the members of the Laymen's Commission to the foreign field.

Among the results reported are that whereas last year the gifts (for religious work in America) of 112,000 church members in these cities, amounted to \$2,492,500 and only \$116,000 was given to work in the remainder of God's world, the men decided to make a strenuous effort to increase these foreign missionary gifts to \$470,000, or fourfold. Many individuals and churches are voting to devote at least one-fourth of their benevolent offerings to foreign mission work.

The plan of this united campaign is worthy of adoption elsewhere. It prevents overlapping and competition. Surely the power of God is evident in this awakening of the laymen to a deeper sense of their responsibility for world-wide evangelism.

MORE VOLUNTEERS WANTED

The increasing opportunities for Christian work in the mission fields due to the material and spiritual awakening of the East is leading our mission boards to call insistently for 196 new recruits. The candidate secretary of the Student Volunteer Movement has recently sent out a list of important posts that should be filled immediately by competent men and women. This list calls for 81 ordained men, 26 men teachers, 21 physicians, one superintendent of building operations, and one Sunday-school organizer; also 22 women Bible teachers, 21 school-teachers, 9 women physicians, 5 nurses, 6 kindergarteners and 2 music teachers. Almost every board and every field joins in this appeal to Christians who are ready and able to hear and heed the great command of our Lord to His Church. We will never cease playing at missions and go to work in good earnest until we have the heart conviction, as Mr. William T. Ellis has well said, that "It is the business of the whole church to give the whole Gospel to the whole world."

MORE GOOD STEWARDS WANTED

The call for more men necessarily involves the call for more funds to support them in their work. In spite of the fact that the women are awake and the men of the Church are waking up to their responsibility and more money is being given to-day for for-

eign missions than ever before, it is a sad fact that most of the mission boards are this year facing heavy deficits which threaten to cripple their work.

It is easier to point out the cause than to find and administer the remedy. The Laymen's Movement and other advance work have increased more largely the gifts to special funds than to the general work. The demands on the treasury have been heavier than ever before, due to a necessity for increasing some salaries of missionaries and for keeping pace with the growing demands of the work. The financial crisis has also prevented some generous givers from contributing as largely as usual. There is money enough in the hands of Christians for all the requirements of the work at home and abroad, what is needed is that our Lord's trust funds be more faithfully expended. Too many of us are laying up all our treasures on earth; the only life and the only wealth that is safe is that which is invested in the King's business.

ACHIEVEMENTS IN AFRICA

Within the limits of this huge continent already no less than 7,000 miles of railway are in operation. Next to the explorations of Livingstone and Stanley, the famous Cape to Cairo scheme of Cecil Rhodes may be ranked in importance among achievements which make the Dark Continent easily accessible to the missionaries of Christ. The telegraph is already in operation from Cape Town to Alexandria, and nearly half the distance is spanned by iron rails and lines of steamers, including a steel bridge across the Zambesi at Victoria Falls. The three lakes, Nyasa, Tanganyika,

and Victoria aggregate nearly 1,000 miles in length, so that only the difficult stretches of the Upper Nile remain to be conquered. If those who love the Gospel perform their part, not so very difficult, then this will not be known much longer as the Dark Continent, for "Ethiopia shall stretch out her hands unto God," and the light will drive out the darkness.

"Many wonderful things have already come to pass in these first hours of God's day for Africa," says Bishop Hartzell. "Exploration has done its principal work as to the main features of the continent, and now the details are being rapidly completed. Medical science is mastering the causes and remedies of malarial diseases. Every phase of industrial activity is advancing rapidly. International diplomacy has practically completed the blocking out of continental colonial empires. The native blacks are being tested as linguists, teachers, men of business, laborers, and Christians, and are proving that they have great capabilities for success when properly understood and assisted. Christian missions are everywhere being recognized as powerful, permanent, and necessary factors in the uplift of the people. Marvelous results in so brief a time! Still, in the presence of what remains to be done, they are only the first rays in the eastern sky, heralding the coming day."

ABYSSINIA OPENED TO THE GOSPEL

This land with its 150,000 square miles, and 3,500,000 inhabitants, has hitherto ranked with Tibet and Afghanistan as inaccessible to all messengers of Christ. Now according to recent reports King Menelek, who seems to be posessed of not a few excellent

qualities of both mind and heart, has partially opened the doors. For some years a Swedish missionary society has been watching and waiting upon the northern border, scattering also copies of the Bible. When one of these was presented to the king with the request that their introduction be forbidden, he replied: "I have read these books and they are good; let the people read them too." An order has also been issued that all children above seven years of age shall go to school, coupled with the promise to pay the salaries of any competent teachers whom the missionaries may supply.

SLAVERY UNDER PORTUGUESE

Not only in the Kongo State are men and women held in practical slavery by the king of Belgium—in spite of international law—but in the colonies of Portugal on the West Africa coast barbarous systems prevail—slavery of the worst kind under the name of "indentured labor." General F. Joubert-Pienaar, who served in the Boer war, says that the Portuguese government imports thousands of slaves every year to its coco plantations to take the place of those who die from fever. The slaves are secured through native chiefs and the contract is a farce of which the poor Africans understand nothing. They are cruelly treated, and as most of them die before their so-called contract expires, no wages are paid. Husbands are taken from their families and children are torn from their mothers with unspeakable inhumanity. General Joubert-Pienaar himself lost most of his property and was driven from the colony because of his opposition to this cruel traffic and its attendant evils. It is time that international law ceased to recognize sla-

very under any name and that the more civilized governments joined hands to put an end to the abuses brought about by men's greed for gold.

SIGNS OF A REVIVAL IN EGYPT

Encouraging reports come from the American United Presbyterian mission in Middle Egypt where the Spirit of the Lord has been manifest in love and in power. The attitude of the native workers is in delightful contrast with that of a few years ago.

During last year 126 were added to the church at Menhari and within the past few months many other churches have been richly blest. Last summer Dr. Watson visited the Island of Sharona and 42 new members were received into the church and more were admitted later. In another neighboring town on the banks of the Nile, 37 new members confessed their faith in Christ and eight backsliders were restored to church fellowship. Fourteen others have been admitted, and since then 30 more are being instructed more fully in regard to the duties and privileges of Christians. Similar reports come from many stations.

Not only does the spiritual life manifest itself in the number added to the church, but also in the desire for pastors and evangelistic workers. Another manifestation of spiritual life is the effort put forth to obtain pastors.

AN AWAKENING IN MANCHURIA

Liao-Yang, one of the stations of the United Free Church of Scotland, has been greatly stirred by a spiritual awakening which is directly traceable to the revival in Korea. One of the missionaries who had visited Korea, held a series of services for Christians

in February. Special prayer-meetings were held for months previous in Liao-Yang and many surrounding out-stations and when Mr. Goforth of Hunan began his meetings the people were in a receptive spirit. After a prayer by Chang, one of the native elders who had been to Korea, the whole congregation was greatly stirred and broke forth into weeping and praying. Day after day three or four hundred came together. Many made confession of sin and were filled with the Spirit of God. The missionaries write of it as a very sacred, awe-inspiring time and yet joy-bearing for all. One exclaims: "How easily the wheels go round when God's Spirit moves the machinery."

In Mukden a similar blessed revival was experienced, not by human might or power, but by the Spirit of God. Ezekiel's vision of the valley of dry bones was actualized in the spiritual resurrection of many. Churches full, confessions sincere, generosity, service increasing, righteousness, love.

ONE CHURCH FOR WEST CHINA

In Chentu, a large city about 700 miles west from Shanghai, China, a missionary conference was held last January, at which the unanimous resolve was made that "This Conference adopts as its ideal one Protestant Christian Church for West China." This was agreed to by a hundred and fifty missionaries, representing nine different societies at work in that populous region of 60,000,000 people. They also made a practical beginning by resolving that their various churches should receive each other's members by transfer. Episcopalians, Friends, Baptists, and Methodists readily agreed to this. A standing committee of two from each mission

was appointed on ways and means of promoting the ideal set forth by the conference.

It is worthy of note that the only apprehension expressed was lest some denominational boards in the home countries should obstruct the movement, as has happened in former instances. In educational work union is already accomplished; one printing establishment serves all the missionaries; a union hymnal has been in use for years. Now a union university is planned, land for which has been secured at Chentu, and contributions have been and are being made for the missionary colleges included in it. Will Christians at home follow this lead toward world-wide Christian unity?

SELF-SUPPORT IN JAPAN

The Japanese are forging ahead toward the ideals of self-government, self-support, and self-extension. Two more Presbyterian churches have recently become independent. One in Otaru has in this way celebrated its fifteenth anniversary. The Lebanon Church in Tokyo has also become self-supporting and sends a letter of thanks to the Presbyterian Board for its past aid.

The year 1907 in Japan showed a remarkable development of the evangelistic spirit. Millions have as yet never heard of Christ but everywhere the evangelists go, crowds gather to hear them. At Kokawa, recently, twelve hundred gathered and listened to nine speakers who held forth from six to eleven-thirty in the evening.

CONDITIONS IN PERSIA

From time to time disturbing reports come of the turbulent state of things in Persia. Russians are said to be massing troops on the northern

boundary and on the western border the Turks are making raids, murdering whole villages. Even Urumia is threatened. The government is unstable and the blossoming promise of religious and civil liberty seems to be blighted for the present. In the laws of the new constitution, Islam is declared to be the religion of the realm and nothing opposed to it is to be tolerated. It is a time to pray for Persia and the heroic missionaries working there.

Six years ago the first Mohammedan boy was admitted to the Presbyterian mission school in Teheran. The number grew until in 1906, 128 of the 230 students were Moslems. Last year most of these Mohammedan pupils left the school because they wanted a voice in the management of the school. Later they asked to be taken back but none of the leaders were permitted to return. A rival school was founded with the help of the government but was soon abandoned on account of the continual discord that prevailed. The mission school has not suffered from the withdrawal of those excluded as it is recognized as "the only school in Teheran worthy of the name." Awakened Persia is demanding a better education. Better educated Persia will demand a better government. Better governed Persia will make it possible for the people to choose to follow a better religion than that of the false Prophet.

MOHAMMEDANISM IN THE WEST

According to a writer in a German magazine, "Ueber Land und Meer," Mohammedanism is spreading in the Occident. It is stated that large numbers of followers of the false prophet

settle in the different countries of the western world, stay clannishly together, and make energetic efforts to propagate their doctrines. The number of converts to Mohammedanism in England is said to be quite large, six hundred of them living in Liverpool alone. Among the Mohammedans of English birth are Lord Stanley of Alderley, Mr. Cardinon from Scotland, the well-known lawyer Le Mesurier, the great pianist Miss Delbaste, the painter Miss L. A. Chiffner, and Lawyer Quilliam, who is the head of the Mohammedan congregations in England. The man who is planning and pushing the campaign in behalf of Mohammedanism in Britain is Mohammed Abdullah al Mamum Suhrawardy, a native of East India and an able lawyer in London.

In Australia and in America, Mohammedanism is said to be gaining ground also and mosques are to be built in New York and Adelaide. In Germany Mohammed Adil Schmitz du Moulin, a native of Rhenish Prussia, preaches Mohammed's doctrines. He was a mining engineer in Kalemang upon Sumatra for many years, was there converted to Mohammedanism and married a Malay-Chinese wife. He is a ready writer and speaker and therefore exerts considerable influence.

Thus Mohammedanism is not satisfied with its propaganda among the heathen of Asia and Africa, but knocks impudently at our own doors and secretly gains recruits from among those who have never been willing to yield to the claims of Christ.

PROGRESS IN NEW GUINEA

The spirit of inquiry among the Papuas, which was so manifest last year is continuing and the number of

believers in Christ is rapidly increasing. The number of baptisms reported is much larger than in previous years and the laborers feel greatly encouraged. In Siar 15 heathen were baptized a short time ago by a missionary of the Rhenish Missionary Society who had purposely waited a long time before he admitted these earnest inquirers into the church. The missionaries of the Neuen-Dettelsau Missionary Society reported 253 baptisms of heathen Papuas during the past few months and a large number of men and women applicants for baptism. A new station in the Kela district opened by the Neuen-Dettelsau missionaries a short time ago attracts audiences of from two to four hundred heathen on the Lord's day, altho there is no building yet erected and the hearers are exposed to the hot sun or to the disagreeable rain. In this way the encouragement which began to come to the faithful missionaries upon New Guinea a year ago, continues.

THE SITUATION IN RUSSIA

Religious liberty in the Russian empire has dawned, even tho the manifesto of the emperor has not been formulated into law and local officials are still in doubt as to the extent of freedom. The fact remains, says Dr. Barton of the American Board, that in widely separated parts of the empire there is a far greater degree of liberty of worship granted to-day than was given three or four years ago. The censorship of the press has been abandoned, altho the government is ready to bring charges through the civil or criminal courts against any who publish matter regarded as detrimental to the administration of national affairs. There are also many indications that a large number of

priests and intelligent members of the State Church are desirous of a wider liberty of thought, expression, and practise. Opportunities are multiplying for bringing to the attention of the subjects of Russia the truths of evangelical Christianity.

Large numbers in Russia, who are not members of the Orthodox Church, are already evangelical Christians at heart, and among these much can be done.

The evangelical Christians in Russia, of all denominations and of no denomination, are attempting to organize for more united and aggressive work. While the first attempt, made last summer, was not wholly successful, something was accomplished. The work of the Young Men's Christian Association has become a well-recognized organization in St. Petersburg, commanding the confidence and cooperation of a large number of able leaders. The Bible, through the British and Foreign Bible Society, is given free circulation throughout the country, and all duly accredited colporteurs of that society are looked upon and treated as a privileged class.

The Russian Evangelical Alliance, with a charter for carrying on every form of evangelistic, charitable, publication, and educational work, was recently reorganized at St. Petersburg, with provisions for opening branches in other parts of the empire.

The Methodist Episcopal Church has opened work in St. Petersburg and the Baptists of Russia have started a theological school in Lodz for which Baron Üxkull is raising money. There are now twelve students but in the summer a second class with about twenty is expected. The students are eager to learn and are mak-

ing rapid progress in the knowledge of the Bible. As Russia is a conglomeration of various nations, many of the students are of German descent; two are Russians, one Estonian (a Mongolian tribe), and some Lettish; and one is a Cossack. At the Sunday evangelistic services the hall can scarcely accommodate all the hearers. There have already been several conversions including that of a soldier.

RELIGIOUS CONDITIONS IN FRANCE

Mr. Soltau, now at the head of the McAll Mission, in speaking of the state of religion in France, calls attention to the fact that it has a population of thirty-nine millions, of whom not more than 650,000 are Protestants. Allowing for Jews and other non-Christian sects, there remain about thirty-eight million nominal Roman Catholics; but the priests confess that not more than four millions can be said to be following their teachings. The people are drifting away from all belief in the Church, and from the control of the priests. A religious census in the Department of the Seine and Marne revealed the fact that less than two and one-half per cent attended mass. In villages of 500 inhabitants, not more than ten attended mass. France is now open to the simple Gospel of Christ. It is what the people need.

CONDITIONS IN PORTO RICO

Dr. E. Raymond Hildreth, of San Juan, writes that there are many unmistakable signs of progress in Porto Rico. He says:

The one word which best expresses the advancement is—evolution; and the reason why many Americans have made harsh criticisms about conditions here has been

because they have apparently expected revolution, which would not only be unnatural but undesirable. The Porto Rico of 1898 was essentially a part of Europe. They were dissatisfied with Spanish rule—or misrule—and received the American soldiers with a hearty welcome as their deliverers.

Ten years ago, when the American flag went up, there were six hundred and sixty thousand people over ten years of age, not one in five of whom could read and write his own language. After four hundred years of Spanish rule, the percentage of illiteracy was greater than in any state in the Union; greater even than that of any other island in the West Indies. Only six per cent of the children of school age were in schools, which were in every way inferior to the average public school in the United States.

At present there is not a town of any size on the island without its school building provided with thoroughly modern equipment and taught by American or competent Porto Rican teachers. In addition there are well-ordered high schools in the three large cities on the island and an Insular Normal School where more than a hundred young men and women are preparing to become teachers.

Another change is in the Porto Rican home. In 1900 more than half as many men and women were living together by mutual consent as were legally married because most could not pay the priests' wedding fees. With the coming of Protestant missionaries and teachings, hundreds of these have been united in marriage, and are learning the significance and sacredness of the Christian home.

But without personal religion, education, self-government and material prosperity will never suffice to transform Porto Rico into a self-governing State. Following the soldiers have come the Protestant missionaries. Churches and chapels, schools, hospitals, and dispensaries have been established and day by day more and more Porto Ricans are being brought into direct contact with the pure transforming gospel of Jesus Christ.

THE URGENCY OF THE CRISIS IN ASIA*

BY MR. JOHN R. MOTT, M.A., F.R.G.S.

General Secretary of the World's Student Christian Federation.

The present urgency and crisis in the Extreme Orient is unmatched by any other crisis and opportunity which has confronted the Christian Church. It involves the destiny of nearly 500 millions of people of Japan, Korea, China, Manchuria and Mongolia. Among these multitudes massed around the further shore of the Pacific Basin, the forces of youth and age, of radicalism and conservatism, of growth and decay, are seething and struggling for the mastery. What religion shall dominate these changing peoples? Or shall it be no religion? Talk about crises is overdone, but will anyone who is familiar with the facts question that the present is the time of times for the Far East?

The Triumphs of Missions

The present is a time of urgent and supreme crisis in the Extreme Orient, because of the recent remarkable triumphs of Christianity in the Far East and the great importance of pressing the advantage which these triumphs afford. Think of Korea, a nation which is now being swept by a spiritual revival of national dimensions. The awakening in that country may well be likened to the Welsh revival in point of pervasiveness, power and transforming influence. There is one body of Christians in Korea which, during the year had nearly 10,000 accessions. Another Christian communion had nearly as many.

There comes vividly to memory a scene which indicated the eagerness of the Korean people to hear the presentation of the Gospel truth. It had

been announced, when I visited Seoul recently, that in Independence Hall, located outside the city wall, to commemorate a certain event in connection with the relations between Korea and China, there would be held a mass-meeting of men of the gentry and other important classes. These were to be admitted by tickets. The tickets had been distributed with care through the city. The meeting was to convene at two o'clock. At nine o'clock in the morning of that week-day the men began to stream out beyond the city wall to this, the largest hall that could be obtained. By twelve o'clock every place in the hall, which would accommodate 2,500 was taken. When some of us, about two o'clock, drew near the place where the meeting was to be held, we noticed the landscape lined with Korean men. We wondered at it, because it was one of the bitter cold days of January. You know they do not reckon cold over there by so many degrees, but by so many coats. Well, this was a day when they were wearing five coats, and we could not understand why there were so many standing outside in the piercing cold. When we arrived we found the hall crowded with 2,500 men, and there were 3,500 more outside. We took possession of a Buddhist temple, which was soon crowded with as many as could enter; but the larger part of the great crowd had to stay outside in the open air, where they stood, listening intently during the addresses of several speakers. The meeting in the hall lasted

* Condensed as reported for Men's Missionary Convention, Philadelphia. Printed in full in "The World-Call for Men of To-day," Presbyterian Board of Publication, Philadelphia.

some three and a half hours. Never have I known greater eagerness in attending to the facts connected with the mission and the claims of Jesus Christ. Over 200 of those strong young men of Korea bowed their knees that day for the first time before Jesus Christ the Savior. This incident is indicative of the moving of the Spirit of God among the higher classes and the lower classes in North and Central and Southern Korea. The field is dead-ripe! It is the last time for the Church to withhold her hand from thrusting in the sickle. If the present attack of pure Christianity is adequately sustained, Korea will be the first non-Christian nation thoroughly evangelized in this modern foreign missionary epoch.

At the end of the first thirty-five years of missionary history in China there were six converts to Christianity. The Bishop of Mid-China told me, when I was out in China for the first time, about eleven years ago, that when he reached China there were only fifty Protestant Christian communicants, but that that year (1896) there were 80,000. Now there are at least 180,000, and some claim that the number is as high as 250,000. If we include the adherents to all Protestant bodies, the number would be swelled to nearly one million. Dr. Milne 100 years ago predicted that in 100 years there would be one thousand communicants and adherents to Protestant Christianity in China. Think of one million, or 1,000 times as many as his prediction reached! Not only so, but there are great mass movements shaking parts of China to-day, and literally thousands of people are being held back from baptism because there are not a sufficient number of Chris-

tian teachers and preachers to properly follow them up; and therefore, to make it safe and wise to encourage their being baptized. This spiritual movement is touching not only the masses, but likewise the educated classes. Six years ago it seemed to be impossible to get men of the literary and student class to attend evangelistic meetings or to go to hear apologetic addresses and lectures. But a few months ago large halls and specially constructed pavilions, in which to hold Gospel meetings, were invariably crowded to the doors by students and other influential classes of young men. Some of the most remarkable ingatherings into the kingdom of our Savior have been in connection with the keen, educated classes of China. Moreover, we have had evidence in recent years that not only numbers are being reached, but that the Holy Spirit is developing a type of Christian in China which commands the admiration of the Christians of the West. They have stood firm against every wind that blows, even against the fiercest blasts of cruel persecution. They are now developing a spirit of independence, initiative and leadership which gives promise of wonderful advances in the years before us.

It seems incredible that within the lifetime of people in this Conference there were posted up in different parts of Japan official edicts, offering rewards of so many pieces of silver for revealing people found either professing or propagating the Christian faith; and that, in contrast with this, there are now not less than 60,000 Protestant Christian communicants in Japan. What means much more is the fact that if you were to talk to-day to educated leaders of Japan about the

religion of that country they would mention two religions, Buddhism and Christianity; but if they made any distinction between them it would be in favor of Christianity. The Japanese have developed a spirit of independent leadership which will compare favorably with that of the most aggressive and resourceful of the Christian nations of the West. Great spiritual movements have been in progress in that country within the past few years. Notable among them is what has been known as the Taiyko Dendo, a revival the like of which one has seldom, if ever, witnessed. This revival touched all strata of society, and swept throughout the Japanese islands. The most striking thing about it was that it was carried on so largely under Japanese leadership. There have been two events within the past few months that should in themselves startle us because of their significance. One was the notable campaign, waged among 750,000 Japanese soldiers by the Young Men's Christian Association. One of the oldest missionaries of Japan said to us that in his judgment the Gospel was preached with fulness and power to more of the vigorous and aggressive classes of men of Japan over there on the Manchurian Plains, during the Russian war, than during the same period by all the missionaries working in Japan. The other event was the World's Student Christian Federation Conference last April, and the associated evangelistic campaign which have done so much to arrest the attention and awaken the spirit of inquiry among the educated and influential classes of the Japanese empire.

Let us bear in mind what a mighty work of God in Japan makes possible

on the mainland of Asia. At the Student Volunteer Convention of North America, nearly two years ago, we received a cable message from the leaders of the Christian Student Movement of Japan, couched in this language: "Japan is leading the Orient, but whither?" It was a striking message. Certainly Japan is leading the Orient! Japan is leading the Orient commercially and she has become the dominant political influence in Asia. She has been gifted with a wonderful international sense. She is leading the Orient educationally. At the present time it is said there are not less than 1,000 Japanese teachers at work in all parts of China. While the Occident has been rubbing her eyes concerning this opportunity, Japan has seen it and seized it. Moreover, she has been welcoming within her doors the flower of Chinese youth. Possibly we have not been aware of the fact that there are scores of Indian students in Tokyo. There are nearly 700 Korean students there, also not a few students from the Philippines and Siam. There have been as many as 15,000 students there at one time from China, and even now there are several thousand. Without a doubt Japan is leading the Orient educationally.

When I returned from the Far East six years ago I could not say what I now can with great conviction, namely, that if some great catastrophe to-morrow made it necessary for all the missionaries to withdraw from Asia, Christianity is so securely planted in the lives of the Orientals that it would spread from them to all parts of the East; and were Christianity to die out in the Occident, in my judgment it has such propagating

power in Asia that it would ultimately spread back to us. This is what we ought to expect if Christ is living in these Eastern peoples. It is inconceivable that He be pent up and not reach out until at last He encompass every man. Believe me, the spiritual tide is rising in the Far East, and it is always wise to take advantage of a rising tide.

The Changing East

It is a time of supreme crisis in the Far East, not only because of the triumphs of Christianity and the desirability of pressing the advantages which these triumphs afford, but also because of the stupendous changes now in progress in that Far Eastern world, especially on the mainland of Asia; and the great desirability of Christianity bringing its full influence to bear while the conditions are still plastic.

Japan has achieved greater progress in one generation than any other nation has achieved in two, if not in three, generations. She has gone to school to the whole world, and has learned her lessons with remarkable facility. Seldom does a man find himself upon an ocean steamer that he does not find among his fellow passengers one or more Japanese—not cruising about the world in search of pleasure but journeying with serious intent to study some institution, some process or some experience of some other nation or people, determined, in turn, to make this knowledge tributary to the national greatness of the nation they love with an almost insane patriotism. And they have not ceased to go to school. People thought that when they won their great victory over Russia they would

lose their heads. I have formed the impression, in conversation with their leaders, that this victory has humbled and solemnized them. They have not ceased going to school; they have not relaxed their intensity of application to learn. The reason I say this now is to protest against the impression that prevails in some quarters that it is too late to influence Japan; that the time of crisis for Japan has passed. It may have partially passed, but it has not wholly passed. Japan is still fairly vibrating with modern life. It is not too late to change Japan.

Japan is leading the Orient, but whither? Is it to be into paths of militarism, mercantilism and gross materialism, or shall Christianity bring her full influence to bear upon Japan and cause Japan to exert a truly altruistic influence? The place to bring power to bear is at the point where power can be most widely distributed: and surely, so far as the Far East is concerned, Japan is that place.

I shall not linger upon the changes that are coming over Korea. Suffice it to say, where are there ten millions of people in the world to-day upon whom the currents of modern life have been turned more abruptly and with greater directness and power than upon the Korean people since the Russian War? Since that war, railways have been extended in Korea; there is being established a system of modern education; the government is being completely reorganized; a new system of finances is being introduced; countless social, political and other changes are being effected. The present is the time of times to impress Korea with Christian truth and spirit.

In China we see the most marvelous

changes. China has made greater progress in the last five years than any other country of the world. She has made a more radical adjustment to modern conditions than has any other nation in the same period of time. Sir Robert Hart, that sagacious observer of things Chinese, in commenting on the recent changes in China, said, "During the first forty-five years of my residence in China the country was like a closed room, without a breath of fresh air from the outside world. She was not in the least conscious of the existence of outside nations. During the past five years breezes from all parts of the world have been blowing through China." Dr. Griffith John, that Nestor of China missionaries, said that if there had been associated with the changes of China the bloodshed which had characterized the recent changes in Russia, the eyes of the civilized world would have been focussed upon her, and nothing would keep back the nations from going to her relief.

What are some of these changes? Eleven years ago, 200 miles of railway in China; to-day there are 3,700, and, in addition, 1,600 miles building, and 4,000 miles more projected. Eleven years ago, there were a few telegraph wires; now lines reach all the provinces. Only a few years ago there was not one modern post-office; now there are 2,500 post-offices, and an average of one new one being added every day. Ten years ago, there was only one daily paper published in Peking, the *Peking Gazette*, and it was devoted to publishing the edicts of the Imperial government; now there are ten dailies there; one of these is a woman's daily, so they can go us one better. Besides these there are papers published

in the other cities throughout China, and they give news from all parts of the world. The printing presses, secular and religious, are not able to keep pace with the demand upon them for the printing of translations of Western works about various phases of our civilization, development and history. The anti-opium crusade is now being waged with vigor. The practice of footbinding is being broken up. It has been decreed that China shall have constitutional government after a few years of preparatory work. These changes seem almost unthinkable when we pause to reflect on the constitution of the Chinese mind, on its unchanging attitude through centuries.

But the greatest changes in China are those pertaining to education. She has sent Imperial commissions to Europe and America—not as a matter of courtesy, not as a matter of curiosity, but to learn with a view to going back to China to bring about changes. They have since shown by their works that they are carrying out their intention. Chinese students are being sent in increasing numbers to the Occident. I estimate that we now have possibly as many as 1,000 Chinese students in the universities of North America and Europe. When we recall what it has meant to Christianity that the first Japanese students who came to the Occident were befriended, we will recognize the desirability of our making friends of every Chinese student who comes among us. Let us Christianize as many of them as possible; let us neutralize all the others—that is, so influence them that none of them will return to China antagonistic to Christianity. This will be highly multiplying work. China is also sending

students to Japan. This has come about largely within the past two or three years. As recently as April there were 15,000 of them in Tokyo; 650 of whom came from the Sz-chuan province of western China, before the gates of Tibet. To go from there to Tokyo involves a journey of eight weeks, or the equivalent in time of going round the world to get to college! Fully 1,250 of them came from the exclusive province of Hunan. That was the last province to let the missionaries in, and that within a decade. And more recently still it was resisting the introduction of the telegraph. Yet now this most reactionary province is represented by a larger number of young men in Japan than in any other province in China. Think of it, 15,000 young men coming out of the proudest nation under heaven! the most secluded nation in the world, well called the Walled Kingdom, to sit at the feet of their conqueror! Is this not something absolutely unique? Where has there ever been a parallel? Is it not indicative of a most striking change?

The most wonderful of these educational changes has been the blotting out more than a year ago, at one stroke, of the old curriculum of studies, and the substitution of Western learning in the examinations for the civil service. This has been followed by the springing up, like mushrooms, all over China, of modern colleges and high schools. Yuan Chih-kai, Chang Chihtung and Tuan Fang, three of the most enlightened viceroys, have been leading off in this educational reform, and others have been following. In the province of Chihli alone there are already 3,000 modern schools, with over 30,000 students.

This is a development of a few years. There are, literally, not hundreds, but thousands of these modern schools and colleges which have been started throughout China. China has determined to have the modern education. She has made up her mind to give her millions of youth western advantages. Japan now has over 5,500,000 of her youth in schools. The same proportion will some day give China over 50,000,000. The day is coming, and very soon, when China will have more students than any other nation of the world.

China is in the midst of an intellectual revolution. It is not yet a religious revolution; but it may become so. At present her education is purely utilitarian. Why does China want western education? Solely that she may acquire the military, naval, industrial and financial power of the West. May God help us to infuse China with Christian thought, Christian spirit, Christian influence! The next ten years are packed with possibilities. How we should strengthen the educational missionary establishment in China! How we should seek indirectly, as well as directly, to influence the character of the government and gentry schools! China and Korea are still in a fluid or plastic condition; they are not yet set or crystallized. It is for Christianity, largely, to say whether they shall be set in Christian molds or materialistic molds. Japan sees it, whether we do or not; and unhappily, her influence is going to be materialistic, excepting that of her Christian Church. I am overwhelmed as I think of this Chinese educational opportunity, and of the changes in China. When, in the history of the human race, have such vast numbers

of people been undergoing such radical changes? I believe that we are going to see reproduced in China, during the next fifteen years, on a colossal scale what has actually taken place in Japan during the past thirty years. Religion is the most fundamental thing in civilization. If a race with the traits of the Chinese determine on a certain attitude toward religion the danger is that they may not change again for a thousand years. The danger is, that Christianity will not realize this sufficiently, and therefore will fail to pour in her full strength in time.

The Spirit of Nationalism

Why is it a time of supreme crisis in the Far East? Not only for these two reasons, but also because of the rising spirit of nationalism and of race patriotism. Missions have had to reckon with this in Japan from the very beginning. May there not have been a providence in it? For has it not made us wiser to deal with other races? May the lesson not be lost! We have heard most suggestive and convincing things concerning the rising national spirit in India. It is to the infinite credit of Britain that she has made possible the very development of that spirit. Some do not realize that in the Philippine Islands, and in Siam, the same national spirit has asserted itself. The spirit of nationalism is also moving among the Koreans, and the hopelessness of their situation lends an element of real pathos.

In China one finds the most marked example of growing consciousness of nationality, and of a desire to acquire national independence and power. Among the causes are the spread of railways, thus knitting the country together, and the work of Christian mis-

sions, with their unifying influence. Other causes have been the last three years wars in the Far East, and the return of the Japanese students from Tokyo, with their hearts burning because of what they have learned of the opium war with England, of the unjust exclusion acts of America and Australia, of the seizing of their territory by Russia, Germany, France and Japan, and of the building in their own capital city of legations, which remind one of great fortresses stocked with munitions of war and manned with foreign troops. Put yourself in the place of an ambitious Chinese student, and under such conditions would not the national spirit assert itself in you? How do we find it exhibiting itself? In the many articles bearing on the subject, which have been written by the Chinese; in frequent references to our "country" in periodicals and speeches; in the text-book on patriotism prepared by Yuan Chih-kai; in the use of the Chinese flag on modern school buildings; in the singing of patriotic songs in the schools—all this would have seemed incredible ten years ago in China outside the mission schools; in the societies organized to study how to prepare a national constitution; in the boycott against American and other foreign goods; in the anti-opium crusade; in the creation of a modern army—they have now under modern drill in two provinces 150,000 troops. Speaking of the new army in China reminds me of an essay that a Chinese student wrote. In speaking of the growing military power of China, he said, "We are first going to conquer Japan; next we are going to conquer Russia; next we shall conquer the whole world; and then take our place as the Middle Kingdom."

There is not only this rising national spirit, but also the spirit of racial patriotism. Lord Salisbury maintained that there is such a thing as race patriotism. The cry is spreading over Asia, "Asia for the Asiatics!" We can no more resist, even if we would, this rising national and Oriental feeling, than we can resist the tides of the sea. But we would not resist it. We remember that the nation and the race are as much the creation of God as is the family. We remember that these mighty powers are to be allied with Christianity and never placed in antagonism to it. What has it not meant in Japan that from the beginning patriotism was associated with Christianity? And what will it not mean in the other Eastern countries? We do not know when we may be put out of China. Even if we are not put out within ten years the Chinese Christians may take things into their own hands, unless the signs fail that one studies in Japan, and that one even now traces among the Chinese people.

In twenty years there will not be a demand for many more new missionaries in China. The next five years mean vastly more than the fifteen years which will follow the next five years. May Christendom assert herself in answer to the wishes of her Lord and evangelize while there is yet time the unevangelized parts of the mainland of Asia, and above all may we devote large attention to raising up, training, and energizing the native leadership of the Chinese Church!

Reflex Influence on the West

Another reason why this is a time of supreme crisis, is because of the grave and even disastrous reflex influence upon the Church in the West,

if she fail to improve the unparalleled opportunity in the East. My anxiety is not lest there be a great awakening in the East, but lest there may not be a corresponding awakening of the Church in the West. I am burdened with a sense of solicitude lest the western Christians may not see this door—this great and effectual door. You ask what will follow if they do not see and enter it? One result will be that we will become calloused and hardened, and unresponsive to the moving of the Living Spirit. It is a law of our nature that if we do not respond it becomes more difficult to move us the next time. What could God do, if it is not irrelevant to ask that question. What could God do that would likely appeal to us more than what He is now doing in the East? There is something startling in the thought that we may pass into such a state that even the moving of the Living Spirit may not deeply touch us!

Another serious result which will follow will be wide-spread hypocrisy. To know duty and do it not, is hypocrisy and is also sin. The startling thing about hypocrisy is that it not only damages our character and destroys confidence in our religion on the part of those outside the Church, but condemns to outer darkness millions who but for our sham profession would be ushered into His marvelous light.

Another alarming consequence will be that, failing to become conductors of His truth, we shall cease to be conductors of His power. That will result in the grave peril that we shall become incapacitated for dealing strongly and effectively with the tasks at our own doors. May something

move us! May some one move us, and save us from the perils of luxury, of selfishness and of ease, call out the best energies of our minds and hearts, and stir us to act in line with the indications of the Holy Ghost!

How to Meet the Crisis

What can we do to meet this supreme crisis in the Far East? There should be a masterly and united policy on the part of the missionary leaders of Europe and North America with reference to facing this great question. The time has come—has it not?—when we should come together, not simply to congratulate and criticize one another, or to exhort one another, or to educate one another, but to face these great crises, to study how they are to be met, and how better to co-ordinate our forces and to introduce practical means of cooperation and federation. Our statesmanship should be characterized by comprehension. We should face the whole field, and not simply take it up in parts. We should face our whole generation, and not merely grapple with emergencies. We should face the whole range of missionary purpose. We should pay due regard to the principles of strategy with reference to places, to classes, to times, to methods. Would it not be wise to let the next great Ecumenical Conference, to be held in Edinburgh in June, 1910, be devoted to these large and urgent questions, and have it conducted on the lines of the recent Shanghai Centenary Conference?

There should be prompt and vigorous development of the great and comparatively latent resources of our western Churches, the laymen and the young people. Then we will have all the money needed. Then we will have

faithful intercession on the part of many Christians. There is a striking providence in the fact that, just as these wonderful doors have been opened in the Far East, the Holy Spirit has been calling into being the Young People's Missionary Movement and the Laymen's Missionary Movement. These two Movements constitute the complement to the Student Volunteer Foreign Missionary Union. They are essential to it, and it is essential to them if this Eastern crisis is to be successfully met, and if the world is to be evangelized in our day.

The Watchword

"The Evangelization of the World in this Generation" should be made a commanding reality in the life of every Christian in this convention, and through us in the lives of Christians generally. Let us keep it as an ideal; and let us translate it into terms of self-denial; for this watchword must be not only regarded as an ideal, but must also be worked out in action. This is a truth, not only to be contemplated, and to stir us, but also to be done. Whether or not the watchword is needed for any other part of the world, it is certainly needed for the Far East, because whatever we wish to do in the Far East must be done in this generation.

God help us to work, and so to plan, not as tho we had two or more generations in which to do the work, but as tho we had but one; or, it may be, but part of one.

There must be far larger and more heroic dedication of lives to the work of evangelizing the world and establishing the kingdom of Christ, if the crisis in the Extreme Orient is to be met. There is need, and that immedi-

ately and imperatively, of a great army of workers. Great as is the need for more young men of ability in our Western lands, to give themselves to the work of the Christian ministry, even greater is the need for a large number of the very best students of Europe and America to go as missionaries to the Far East. They are needed to press into unevangelized regions. They are needed to protect our present investment of lives, and to make them most highly productive. They are needed to dominate the educational standards of the East by sheer force of merit, efficiency and spirituality.

Above all, they are needed to enlist, train, lead and inspire a host of native Christian preachers and teachers. But, let it be emphasized, there must be men and women of ability, as well as of courage, character and consecration. This is vastly more important than numbers. We need those who will be statesmen. We need those with power to lead and inspire. We must have the pick of the universities, if they are to guild and mold the leaders of the new Far East. I do not forget that God will take some who are not thus conspicuously strong, and will use them to confound the mighty. Japan had killed, wounded and diseased in the late war 457,000 men, in the supreme effort to preserve the balance in the Far East. The Japanese willingly laid down tens of thousands of lives to capture one position in the Liao-tung Peninsula. "Thy people shall be willing in the day of Thy power." Is not this a day of His power? Is He not shaking nations? At such a time can we withhold our cooperation?

God the Holy Ghost must be honored in this great enterprise. We must bow ourselves in reverence before Him. In our creed we say, "I believe in God the Father Almighty . . . I believe in the Holy Ghost." Therefore let us be consistent, let us be logical, let us be genuine, and so work and speak, so pray and act, as those should who have professed faith in a superhuman religion. The ground of our hope and confidence in meeting this eastern crisis rests not chiefly upon the strength and extent of the missionary establishment, not upon the number and power of the missionaries, not upon the methods and agencies evolved through generations of experience, not upon the brilliancy of the leadership of our forces, not upon the fulness of the treasury, not upon statesmanlike policies and plans, and the skill of our strategists, not upon watchwords and inspiring forward movements—not chiefly upon these things, but upon the fact that the great God is still pleased to dwell in men and women with pure and humble and obedient hearts—"the Holy Ghost, whom God hath given to them that *obey* Him." Therefore, let us turn from the crisis in the Far East, and face the crisis in our own lives. Are we willing to yield ourselves absolutely, unconditionally to the sway of Christ, to do His will and not our own? Each one of us has this infinitely potential, this awfully solemn power of choice. May we not be found wanting, but be true in the exercise of the highest office of the human will.

Our wills are ours we know not how,
Our wills are ours to make them Thine!"

A LAYMAN'S IMPRESSIONS OF MISSIONS IN ASIA *

BY JOHN B. SLEMAN, JR., WASHINGTON, D. C.

A study of missionary work and its results in a brief tour must necessarily be very superficial, and especially so when the thought and attention of the Christian workers in the Orient was, for the time being, centered on the World's Student Christian Federation Conference at Tokyo and on the great gathering of missionaries at Shanghai for the Morrison Centennial.

While these events prevented a close study of the mission stations under normal conditions, they gave opportunities to hear from all the great leaders, to listen to discussions by experts and to follow up in conversation with missionaries of every grade, ideas gained from observation or previous study.

One can never forget the impressions of the essential unity of Christian thought throughout the world and the universal application of the Christian religion to the needs of men and women everywhere, produced by the gathering of the Christian students and professors of twenty-five nations at Tokyo. The single fact that the first world's gathering of any sort ever held in the Orient should be a coming together of the forces of aggressive Christianity as represented by one of the most influential classes in every nation was of tremendous significance, and its meaning was not lost upon the Japanese nation, as was evidenced by the utterances of public men and by the editorials of the Japanese press.

The great gathering of missionaries at Shanghai gave a most valuable op-

portunity to meet personally many men and women whose names are household words in their respective denominations. Added to the experiences at these great gatherings were many weeks of travel from place to place in Japan, China and Korea, meeting missionaries, visiting their homes and the churches, hospitals and schools under their charge. There were also opportunities for conversations with consuls and business men and with Japanese, Chinese, and Korean officials.

The present time presents opportunities for the evangelization of the Orient which are in every way extraordinary. This is especially true in China and Korea. No more revolutionary action was ever taken by any nation than that which China took several years ago when she absolutely abolished an educational system two thousand years old and substituted in its place a system patterned after our own. The full significance of this move and its relation to the propagation of Christianity can only be understood when one realizes that up to the time of this change the literati, or educated leaders of the Chinese were, with but very few exceptions, beyond the reach of the missionaries. Now they are the most accessible class in many respects because of their great anxiety to learn quickly everything that is Western.

The graduates of mission schools are in great demand as teachers—they have peculiar advantages for teaching Christianity along with their secular duties. If the mission schools could

* Mr. Sleman has recently returned from a four months' trip to the Orient. He went as a member of the Centennial Commission of the Laymen's Missionary Movement.

be greatly enlarged immediately, so that many more teachers could be trained for the government schools, this permeating influence could be more widely disseminated. It would be statesmanship of the highest order to place at the disposal of our missionaries in China the funds and the workers to greatly increase the output of the mission schools, not only to provide teachers for government schools but also to train Christian workers of every sort, especially, of course, young men for the ministry.

In Korea a condition exists which is unparalleled in the annals of missions. The prophecy in the hymn which speaks of the coming of "a nation in a day" is literally being fulfilled in the Hermit Kingdom. The wonderful revivals, the unprecedented activity of Korean converts in evangelizing their own people, the eagerness to learn and teach—all signify a condition which warrants all the help from us in the way of workers and equipment which the missionaries deem wise.

In both China and Korea the opportunities for medical missions are especially obvious, not only for the influence upon the patients treated, but even more for the training up of the modern medical fraternity of these nations. In connection with their hospitals the missionary physicians are establishing medical schools. Think of what it will mean for China and Korea to have the physicians of the future, Christian men! In Seoul we beheld the production of one of the first books on modern medical science to be issued in Korea—printed from a mimeograph by Korean medical students in the basement of the Severance Hospital.

Some Criticisms of Missions

There are very few criticisms of Christian missions in the Orient that do not have as their cause the nigardliness of the Church at home. Of course there are inefficient missionaries, but they are few, and there are stations which might better have not been opened until they could be manned more effectively. My principal criticisms, however, go back to the Church at home. It is absurd to build a fine, large hospital and then leave only one physician to look after it. It is uneconomical in every way to consume the time of men who can preach and teach and translate, in building houses and keeping account books. It is poor policy to have so many important decisions made by executive committees and boards who are ten thousand miles away and who can not by any possibility know the circumstances and special needs in given cases.

Far greater latitude in administration should be given to the missionaries on the field. In the denominations where there is a responsible head on the ground, the beneficent results are very obvious.

My observations led me to believe in large, typical representative work as distinguished from a wide scattering of small stations. The larger the missionary community the greater the influence, and, after all, the great duty of *foreign* missionaries is to establish the type and let the native reproduce it in kind. The formation of larger stations, too, prevents many of the vexed questions of personal relationships which inevitably result in many places from the living together of small groups segregated from companionship with other foreigners.

Throughout our entire tour in the Far East we were impressed with the force of a remark made by Robert E. Speer to the effect that the evangelization of the world was not to be accomplished by the technical missionary agencies alone. At every point of contact with heathenism the representatives of Christian nations have missionary opportunities. The men who represent us in business and diplomatic circles in the Orient are often in positions of greater influence than the missionaries. We must in some way see to it that these men worthily represent a Christian civilization. It is not too much to say that many of them in the past, and still a great many in the present, are a hindrance and not a help to the propagation of the truth of God. Their lives are not above reproach and often there is active opposition to all things religious.

The problem of influencing foreigners dwelling in the port cities of the Orient is one of the most vital of all missionary questions. The very taproot of hostility to and criticism of foreign missions is to be found in these communities. As they are the only communities with which the ordinary traveler comes into contact, their views, as well as their viewpoint, are inevitably transmitted to those who reach these countries. Christian business and professional men traveling in the Orient can do great service to the missionary body by cornering some of the critics in the port cities. They can be made to eat their words of criticism in many a case because so often they are absolutely ignorant of the facts. Public opinion in Amer-

ica on the subject of foreign missions has been greatly influenced by the dwellers in port cities in the East and it is time that this influence was combated.

Moreover, the Christian community in a port city in the Orient has the same duty to perform with reference to the conduct of the municipal affairs as it has in a city of America, and it can not be excused from the initiation of and active participation in all movements needed to reform the moral and political status of those communities.

Another point of vital importance to the missionary cause which this trip made very clear was the influence of the action of America and England as nations toward such nations as China. This is not the place to discuss exclusion laws or similar government enactments, but it is the place to say that such acts on the part of our government which involve real or fancied injustice to the people of the Far East are at times a very real bar to effective work. The cultivation of an enlightened public opinion on the subject of our relations as a nation to the nations of the Orient is an indispensable part of the really effective evangelization of those countries.

It was inspiring to the visiting laymen from America to meet the splendid missionary leaders of the Christian forces on the field and, if the remarks of the missionaries were a safe criterion, they themselves were greatly stimulated and encouraged by this visit evidencing as it did the new and enlarged interest of the Church at home in the work abroad.

PEN PICTURES OF MISSIONARY LIFE IN CENTRAL AFRICA

STORIES OF HARDSHIP AND SUCCESS IN BONGANDANGA, KONGO STATE

BY REV. AND MRS. A. E. RUSKIN, KONGO BALOLO MISSION

Within the horseshoe bend of the Kongo River, in the very heart of darkest Africa, are millions of people for whom the Kongo Balolo Mission was founded in 1889. Three stations were opened: Boginda, Lulunga, and Ikau, and still the pioneers prest further inland, until, in March 1891, work was commenced at Bongandanga.

Bongandanga is on the southern bank of the Lofoli or Lopori River, a tributary of the Lulango, on which are the stations of Bonginda and Ikau, and which flows into the Kongo close to the Lulunga station. The mission buildings at Bongandanga stand on a hill, the beginning of a plateau which extends for some miles east, west, and south. The town is only about one and one-half degrees north of the equator, 25 miles south of the Kongo, and 130 miles east of Ikau, the nearest mission station. There is a steep ascent of about one half mile from the landing-place, which is simply a clearing on the river bank, so densely surrounded by forest trees that the path is difficult to find.

The station on the hill consists of three good houses built of wood on brick piles, in front of which is a large space where grass is grown as much as possible. There are no stones or clay at Bongandanga, and the white sand under a tropical sun is very trying to the eyes. Wide verandas to all the houses not only assist in cooling the interior, but also temper the strong light. Behind these houses are the stores, cook-houses, carpenter's sheds,

and one of the most important edifices of all,—the printing-house. Further back on the main road to the neighboring towns, stand the chapel and school-house, two large buildings, but not too large for the numbers who come together to hear the Word of Life. All these houses, with the exception of the printing-house, are thatched with palm-leaf, and among the palms, the orange and mango-trees appear very picturesque.

The Bongandanga of the present is naturally, after fifteen years' work, very different from the place as it was found by Messrs. McKittrick and Cole when they paid their first visit to it on March 29, 1891. At that time there was nothing but the densest forest, and it was with difficulty that a landing could be effected for the little mission steamer "Pioneer" in which they traveled. At first sight of the steamer all the natives ran and hid in the neighboring forest, and it was not an easy task to persuade them to return and converse with the strange white men. After a time they came back, one by one, and later in larger numbers, many of them no doubt drawn by curiosity to see these wonderful people with white skins. The missionaries went up into the town, borrowed a hut from one of the old men, and established themselves there. The first thing they did was to tell, as well as they could, the old, old story of Jesus and His love, to the crowd of listeners who gathered round to hear it for the very first time.

The first missionary in charge at Bongandanga, Mr. Richard Cole, greatly endeared himself to the people, and was much used of God in their midst. Even to the present time he is spoken of by the natives as "Our father," or "Our own white man;" and Mrs. Cole is remembered lovingly by men and women who were in her school as children.

During the past fifteen years between twenty and thirty missionaries have been engaged in the work at Bongandanga, and six of that number have laid down their lives in the midst of the work, and their graves on the station are a constant witness to the constraining love of Christ.

Judging from the journals of the pioneer missionaries they were constantly shocked by discoveries of the terrible customs of the natives round about them. Cannibalism and witchcraft were practised openly. There were constant intertribal wars, while deceit and immorality of every kind were rampant. An unwritten language had to be learned from people who had not the remotest idea of teaching it. The most elementary truths had to be taught, as the natives had no idea whatever of a personal God, no sense of sin, or of their need of salvation. Yet in spite of these difficulties it was not long ere they had the joy of seeing the first-fruits of their labors in the conversion of one or two of the younger generation.

When Mr. and Mrs. Cole removed to Bonginda station, Mr. Scarnell was left alone at Bongandanga. Besides preaching and teaching, he had to superintend the men and boys in building his house and keeping the station in order. His cook and domestic boys were all raw natives, and so had to be

kept under perpetual supervision; and he was also in constant demand among the town people to dress the wounds of those injured in battle, talk pala-



BONGANDANGA CHIEF

Notice the custom of tying up the beard, practised by men of influence. This man has become a faithful Christian.

vers, and settle disputes. There were many intertribal fights, and the Ngómbe cannibals frequently came across the river to attack the Mongo villages and had even threatened to attack the mission station.

All this began to tell on Mr. Scarnell's health. At the close of one of those busy days, he told one of his personal boys that he was going home. "What?" said the boy, "going home? How? There are no steamers coming this way: how can you go?" The missionary answered, "I shall fly away." "Fly away, indeed! are you a bird?" asked the lad. But the meaning was soon made plain for, pointing to a spot near the chapel, Mr. Scarnell said,

"When I am dead, bury me here by the chapel."

The sun was high in the heavens, next morning, when one of the boys awoke to find that Mr. Scarnell had not called any of the men to work; and looking at the sun, he exclaimed, "What is wrong? The white man must have overslept! I will call him." He knocked at the door, but received no answer: he waited and as he listened, he heard a groan. The boy then quietly entered the room, and found his master prostrate with hemoglobinuria. Other boys came in, and together they watched beside the missionary, feeding him and passing him the medicine bottles as he was able to point them out and ask for them. Faithfully they watched him by turns at night as well as by day, until at length the temperature rose rapidly, and the patient became delirious. Then the boys took fright at his strange words and ways and ran away, leaving Mr. Scarnell alone. In the evening, they returned with Efomi, one of the friendly chiefs, but there was no answer to their knock. They opened the door and found the room in darkness. One of the boys opened the window shutter. "See," said one, "he is praying;" but another said, "No, he is not praying!" They drew near, and found that the spirit had fled from the body of Mr. Scarnell as he knelt with hands stretched out over the bed as tho in prayer.

His body was taken up tenderly by the savages for whom his life was laid down, and then Efomi said, "His mother is not here to weep: no other missionary is here to mourn him; come, children, let us weep." They crouched down and began to wail native fashion, that long monotonous cry

for the dead so characteristic of the African in his desolate bereavement. Before their eyes were dry, the native drums were beaten and the news had been sent round the district. They made a rough box and buried him in the spot he had indicated near the chapel.

Up to this time the natives had a superstitious belief that a white man was immortal; but when the Ngómbe cannibals heard that Mr. Scarnell was really dead, they threatened to come and steal away his body so that they might become possessors of the supernatural power which they believed him to have. The boys watched over the grave, and during each night fired off the missionary's shotgun at intervals, and so succeeded in keeping away the Ngómbe.

Three days after Mr. Scarnell's death, the canoe which Efomi had sent to Ikau to inform Mr. Ellery of the missionary's sickness returned with Mr. Ellery himself.

Other missionaries took up the work at Bongandanga and it was not long after this that the church was formed, and among the first members were three of Mr. Scarnell's personal boys. "One soweth, and another reapeth." This was a season of great blessing and ingathering; but Satan would not easily give up his kingdom, and so raised up opposition.

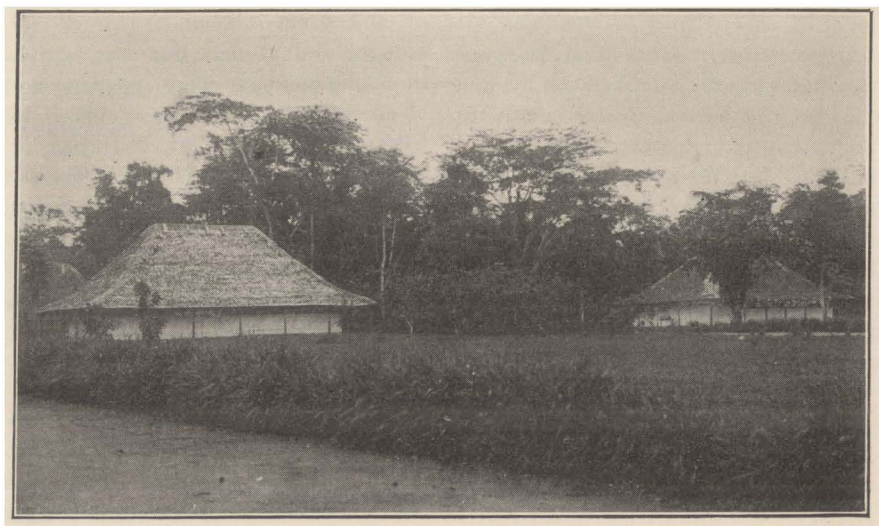
Efomi was not yet converted, but he soon had an opportunity of showing his friendliness to the missionaries. The natives of Bāsankusu, a town 120 miles down the river from Bongandanga, attacked and killed two State officials and sent messengers to Bongandanga to incite the natives there to attack and kill the two missionaries, Messrs. Haupt and Cooke. Crowds

gathered together in the forest and surrounded the mission station, armed for the fight. Efomi went out and reasoned with them, saying, "Why do you wish to kill these white men? Have you forgotten the repeated attacks of the Ngómbe on our villages? If you kill the white men, will not the Ngómbe come again? Moreover, they have come to teach us about God: if

evil design, and they returned to their homes.

In the meantime some steamers laden with State soldiers arrived at Bâsankusu, and the natives there were severely punished for their murderous deeds. When this news reached Bongandanga, Efomi was thanked for having prevented the same thing.

Efomi was faithful to the mission-



THE SCHOOLHOUSES, KONGO BALOLO MISSION, BONGANDANGA, AFRICA

we kill them, will not God do something terrible to us?"

They answered, "Bâsankusu have killed their white men, and we will kill ours! Stand back, Efomi."

Finding argument useless, Efomi warned them, saying, "Take care, lest when you have killed them, you will find that you have commenced a fight with God! But if you will fight, come on; we also can fight: if you will kill these white men, kill me and my young men too." Here Efomi and his warriors lined up, prepared to defend the missionaries, each grasping his shield and spear. This sufficed to check the

aries to the time of his death in 1902.

Tho never a church member, he gave unmistakable signs of his conversion, and his last words were, "I am a child of God! I am a follower of Jesus!"

The only thing which debarred him from church fellowship was polygamy. Humanly speaking, but for Efomi the mission work at Bongandanga might have been stopt altogether, but we believe God raised him up to avert the catastrophe and save the lives of his servants.

There followed years of strenuous effort to teach the people the Gospel by lip and life, by precept and ex-

ample; and the missionaries had the joy of seeing many converted to God. As was almost inevitable, there was also at times the sorrow of having to reprimand and even suspend from church fellowship some who had run well, but had grown weary and gone back to the old ways.

Toward the end of the year 1901 there came a terrible visitation to the whole district of our mission in the form of an epidemic of smallpox. It was particularly virulent at Bongandanga, and as the months went by, and the scourge became worse, many of the natives gave up all attempts at isolation. The disease spread rapidly, until the mission station was surrounded by it and some of the mission boys were attacked by it. The death-rate rose to five, six, eight and even ten a day; and we believe it was in answer to prayer that none of the missionaries took the disease. The native church suffered terribly, and a number of the brightest and most helpful members were taken to be with the Lord.

Not long after the first signs of that terrible and mysterious malady, sleeping sickness, appeared and during the last few years has decimated the population of Bongandanga. One of the strangest symptoms of this disease is that it produces in the patient a lack of moral sense, causing him oftentimes to commit actions and tell falsehoods, for which he seems irresponsible. This disease also began to lay hold of several church members, and carried off the best of those who were left by the smallpox.

When we returned to our station in 1903, we found very few church members left, and these had become indifferent and apathetic. Superstition and

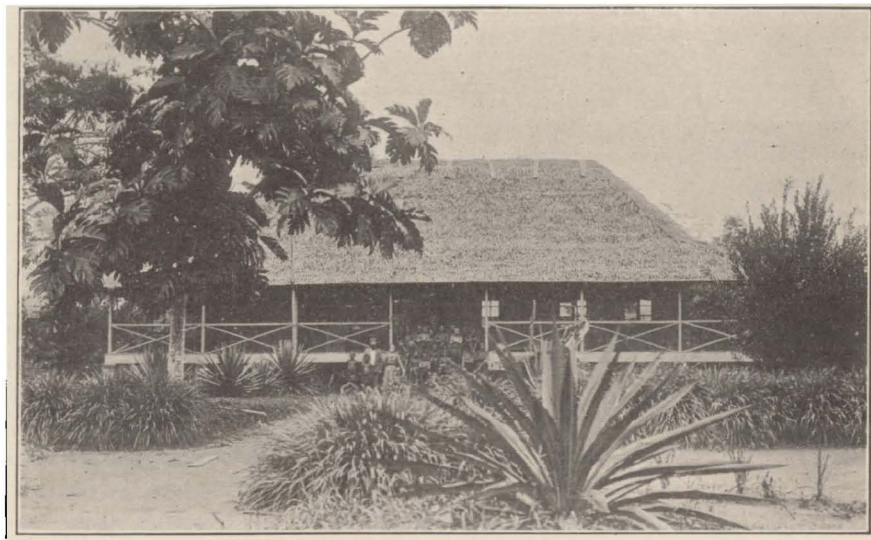
fetishism seemed to have obtained a new hold on the people as they vainly tried to combat sleeping sickness by means of charms and fetishes. Gambling, which was scarcely known previously, had become very popular among the young men, and ultimately proved the downfall of several members of the church. In addition to this, the station is, unfortunately, situated in the territory of the Abir, one of the great rubber trusts of the Kongo, and at that time the natives of Bongandanga were oppressed and shamefully treated by the agents of the Company and their black emissaries. When the missionaries took a decided stand against such maladministration, they found themselves boycotted to such an extent that they could not purchase so much as an egg from the natives, who were under threat of punishment if they sold to us. The mission work, especially the school work, was opposed in every possible way and some village schools closed. Naturally this opposition had a bad effect on the heathen whose motto is "Might is right." And even some of the Christians who were not strong in the faith were drawn away into sin.

These and other trials sent us to our knees in prayer; a daily prayer-meeting was arranged and attended by all the missionaries. Week after week, and month after month, we prayed, and it was a great test of faith when, instead of the showers of blessing for which we prayed, things apparently grew worse and worse. "Sometimes we thought we saw the little cloud, the precursor of the showers, but when we looked again it was gone. At last, after eighteen months of constant prayer, we disbanded the church, for the few remaining members had al-

most all fallen into sin of some kind. Some had countenanced, tho they had not actually practised polygamy; some had imbibed the gambling spirit; others had gone back to the old heathenish practises of fetishes and charms, and the few who had done none of these things were so indifferent that they had no desire to attend

you love us, if you will send 'Mama' home alone to come back and teach us; and she loves us, or she would not let you return."

Much prayer ascended to God at this time on behalf of the backsliders and it was decided to set apart the first week in February for a special evangelistic effort. Many friends in



THE HOME OF MR. AND MRS. RUSKIN AT BONGANDANGA, KONGO STATE

prayer-meetings or to take part in evangelistic work.

Few home-workers can understand the terrible sorrow and disappointment of that day in July, 1905, when the church, the object of so many hopes and aspirations, the cause of so many fears and sorrows, and the subject of so much prayer was definitely disbanded; and it seemed almost as tho the whole of the work would have to be commenced over again.

At about this time Mrs. Ruskin was obliged to go to England for her health and when Mr. Ruskin returned alone to Bongandanga, the natives said, "Now we know that

England also joined in special prayer for the mission. At that time (Feb. 1-8, 1906), there were only two missionaries present at Bongandanga, as Mr. and Mrs. Gamman had gone to the Conference at Stanley Pool. The meetings commenced on the Thursday, and were held morning, afternoon and evening, some in the chapel, and others in the open air. In all thirty-four meetings were held in the eight days, because the people would not go away without hearing more. The Holy Spirit Himself took the leadership of the meetings; and there were no sermons, for sometimes the missionaries could not even speak, but stood still

and saw the salvation of God. From the first, there was a spirit of prayer and expectation, and a great breaking down among the backsliders, especially on the second day when Bongoli, a former evangelist, confest with tears to having gone astray on account of a love of money, and besought the Lord to receive him back into His service.

Sunday morning a few words were spoken on Acts xix:19, and after that the meeting was thrown open. This was the signal for numbers of people to come forward, in fact there was a continuous procession of people who came to confess their sins and to abandon their charms and fetishes. At the close of the service, much later than usual, there was found a great heap of charms, fetishes, stolen goods, illgotten gains, things won by gambling, etc., piled up in front of the chapel, all of which had been willingly given up for the sake of Christ. Some stolen goods were put aside to be returned to their rightful owners, but by the desire of the people who had resigned them, all the rest were either burned or thrown into the river.

The things to be burned were piled up outside the chapel, and as soon as the fire was lighted, all the scoffers, who had been opposing the giving up of the charms, ran off, almost falling over one another in their haste to get away; for there is a native superstition that if the smoke of a burning fetish envelops a person, it will bring him either death or calamity.

The meetings were continued, and on the next Sunday there was another bonfire and some of those who had fled from the smoke of the first were present at the second and burnt their own fetishes. One old chief said, "A little while ago

I would not have given up this fetish, if a man had stood over me with a loaded gun and commanded me to do so or die; but now I part with it forever. Jesus save me." Another stalwart fellow stood up and said, "With this hand I killed two men before the white men came here. I was also a cannibal; can God forgive me?" The answer came from the restored backsliders, "Yes, He can." "Then, Lord, save me to-day;" was his prayer. Others, both men and women, confest to terrible and degrading sins, but the power of the Lord was present to heal them.

When the steamer reached Bongandanga, bringing Mr. and Mrs. Gamman back from the Conference, and Mr. and Mrs. Jeffrey from England, it can be imagined with what joy they heard the good news, even before they landed, "The Lord has sent the blessing, and the Holy Spirit has been working in our midst wonderfully!" And how the joy deepened as the days passed and they saw the marvelous change which had taken place in so short a time.

The church was formed again with five members, and others have been added since. It is a small beginning; but God is able to do great things through feeble instrumentality, and His strength is made perfect in weakness.

The young Christians are growing in grace, and becoming very helpful in the preaching of the Gospel and in other ways, and the people from all round the district are eagerly listening to the Word and begging for teachers. One hopeful sign is the eager desire for every copy of the Word of God as it comes out. Those who can read devour it hungrily, and those who

can not willingly listen to the reading. Almost the whole of the New Testament is now translated and is being printed at Bongandanga. It is also noticeable that many, tho not all, of those blest in the awakening were those who had been trained in the mission school and were able to read the Word for themselves.

The following departments of work are carried on at present: The preaching of the Gospel in the station chapel and in neighboring towns and villages, as well as further afield by means of itinerating journeys whenever and wherever possible; an inquirers' class in which are several members, both male and female, in which they receive special instruction; the weekly prayer-meetings; a preaching class, composed of young men who study the Bible together with one of the missionaries, in preparation for future evangelistic work; a Gospel meeting and sewing class for the women only, which is a very hopeful feature of the work at present. There is also a mixed day-school held on the station, attended by all the domestic boys of the missionaries as well as many town children. The translated Scripture portions form the chief text-books for the school, and the salvation of the souls of the children is the chief aim.

The work of translating and printing goes on apace, and the printing-press provides good work for those who have passed through the school and for the young Christians. School-books, hymn-books, Gospels, and other

Scripture portions, a part of the New Testament which we hope will soon be completed, a series of booklets and leaflets, and also a quarterly magazine in English entitled, "The Kongo Balolo Mission Record," form some of the work of the printing-house staff, who are all natives of Bongandanga.

The greatest needs for all this work are prayer and men. Will not you make a special note of some of these things, and pray daily for God's blessing and a constant outpouring of His Spirit on all the work! Think of two missionaries for all that work! and think of the thousands around them who have never yet been taught! and pray, if you never have before, that the Lord of the harvest may thrust forth laborers into His harvest. Money, of course, is necessary; but if prayer has its rightful place, and hearts are made willing to do God's will, the silver and gold, which are His, will flow into the treasury.

In the work at Bongandanga, there has been light and shade, the hardship and the compensation, the sorrow and the joy, the suffering and the success. Critics of missions, who are to be found even among Christians, looking at the cost in money and in lives, may say with Judas: "To what purpose is this waste?" But in the light of the souls that have been saved and promoted to glory, and others who are now living for God, it can no longer be considered a waste of life or money to take the Gospel to the heart of Africa.

ABYSSINIA AND THE GOSPEL*

BY REV. LOUIS MEYER, CINCINNATI, OHIO

I. The Land and the People

Abyssinia, an independent kingdom of East Africa, has an area of about 150,000 square miles. It is a strange Alpine country, the native inhabitants of which imagine that, at the time of creation, God forgot to extricate their country from chaos. But in reality it is a country where volcanic forces once were more powerfully active than elsewhere. Its table-lands are ten thousand feet high, while the peaks of the mountains rise to almost fifteen thousand feet and are covered with eternal snow. Rushing and thundering waterfalls are found here, as well as murmuring brooks and gently flowing rivulets, which are bordered with green meadows. A few lakes are scattered over the land, upon whose placid blue waters hippopotami, wild geese, pelicans, herons, and small water-fowls are to be seen. The most beautiful of these lakes is Lake Tana, close to whose shore the town of Gondar is situated. Of these rivers we name only two: the Atbara, one of the largest tributaries of the Nile from the East, and the Bahr el Asrek, sometimes called the Blue Nile, which has its source in Southern Abyssinia.

Almost every climate of the earth is found in Abyssinia. Thus, in the river-valley and the lowlands grow all the tropical plants, while in the highlands grain, corn, and vegetables of the milder zone are cultivated and even the potato has been planted with success.

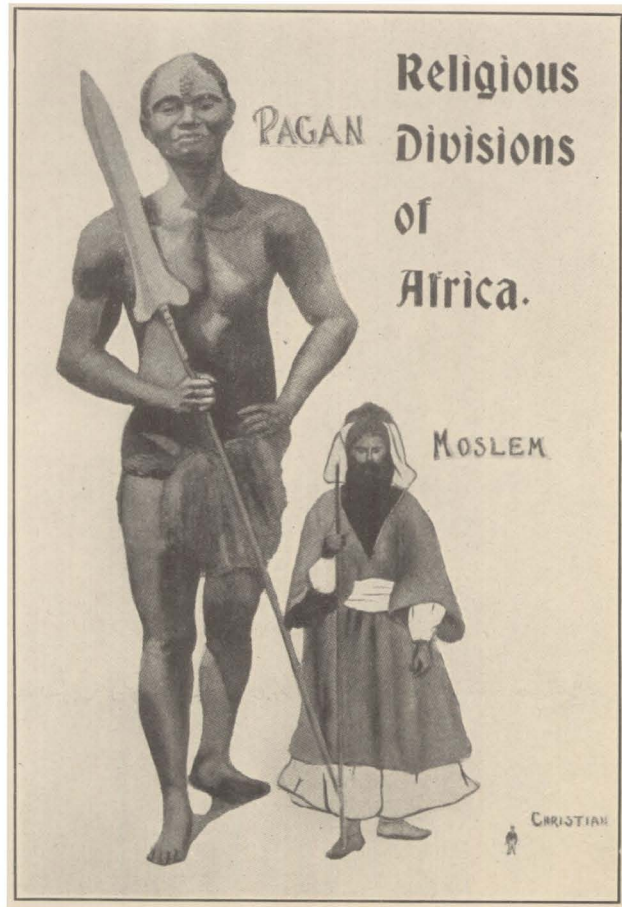
Into this country, so greatly favored by nature, its inhabitants seem well to fit. The population is about 3,510,000, but of an Abyssinian race we can

not well speak. In ancient times the races were well mixed in this country, and Arabian and African blood became intermingled. However, it is a splendid people which inhabits Abyssinia now. The black color is the most prominent, but all its shades, up to olive-brown, are seen, and the features are almost noble. Many of the nobility have stately figures, and they present to the observer a picture of manly strength and beauty as they pass by upon their goodly horses, the skin of a lion around their shoulders, a diadem with towering heron feathers upon their heads, and the heavy spear in the strong fist. The Abyssinian women wear mostly white garments with many folds which are fastened with a cord around the waists, while their ornaments consist in chains of glass or amber pearls and bracelets made of tin. The nails of fingers and toes are colored red. The hair is shaven, and the vanished eyebrows are intimated by a curved blue line, so that an Abyssinian woman makes a rather peculiar impression. Nude figures are not seen, except a few small children.

Abyssinian habitations are very plain. They are round, with a pointed roof and look very much like great beehives. The churches have the same form, but are recognizable by the towering cross upon the roof.

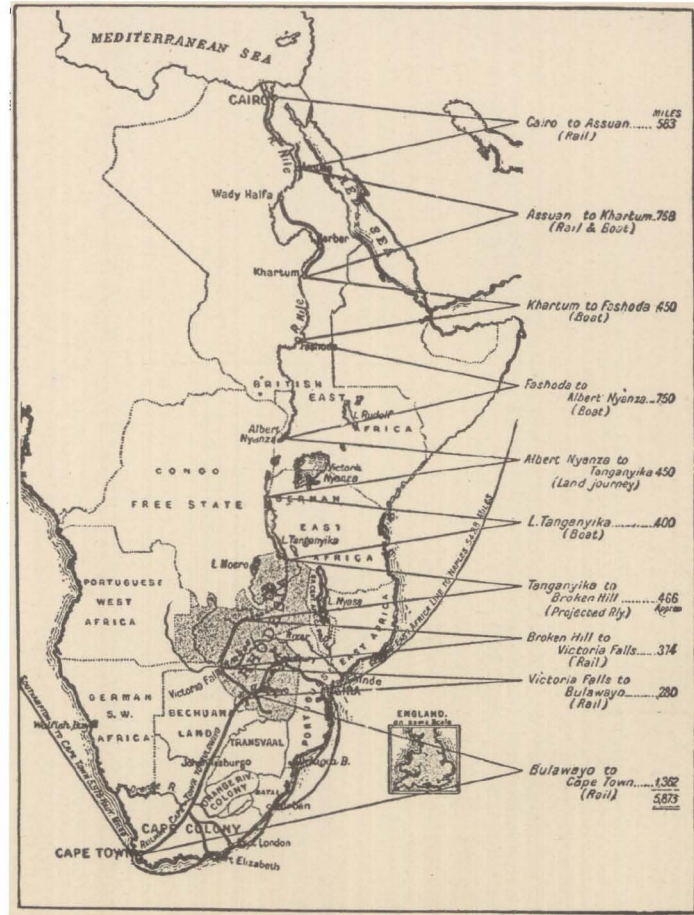
The ancient language of Abyssinia is the Ethiopian, but it became a dead language many centuries ago, so that it is understood by few, and spoken by none. The official language, used in law, announcements and publications of the court, is the Amharic, but

* Based chiefly upon the book by Paul, "Abyssinia and the Evangelical Church," (German).



THE RELIGIOUS PROBLEM IN AFRICA

The progress in the Christianization of Africa is thus presented in the *Illustrated Missionary News*.



THE CAPE TO CAIRO RAILROAD

The progress in the construction of this great plan, originated by Cecil Rhodes, is thus presented in *The American Monthly Review of Reviews*.

"With man it is impossible, but not with God, for with God all things are possible."

it is by no means the mother-tongue of all Abyssinians, and different languages are used in the different provinces, for instance in Tigre, Schoa, and the land of the Gallas.

Of the religion of the ancient Abyssinians we know nothing. An ancient writer makes the unsupported statement that they worshiped the dragon. The Blue Book of Missions states that in Abyssinia are 3,100,000 Christians (Coptic Church, 3,098,000; Roman Church, 2,000); Mohammedans 50,000; Animist fetish-worshippers 300,000; and Jews 60,000. The Abyssinian Jews are called Falashas, which name means exiles or emigrants. Some say that the Falashas are descendants of the old Jewish Himyarite kingdom of South Arabia and are not Jews in race. Others hold the more plausible theory that at the time of the Babylonian captivity some Jews fled into Egypt. They sailed up the Nile and established themselves in what is now Abyssinia. The religious classes among the Falashas are, as a rule, acquainted only with the Pentateuch, and especially its ceremonial laws. Their places of worship are constructed after the plan of the Tabernacle, and in their worship an altar and sacrifices are chief features. The services consist of prayers and psalms, music, dancing, incense, and sacrifices. Their fasts and feasts are numerous, but alas! Sanbat, the goddess of the Sabbath (probably Ash-toreth), receives especial honor.

2. Rise and Decay of Christianity

In the days of Constantine, the first Christian emperor, Meropius, a Christian physician of Tyre, accompanied by his two nephews, Frumentius and Edesius, undertook a trip upon the waters of the Red Sea. Their ship

was wrecked on the coast of Ethiopia and the two nephews of Meropius were the sole survivors of the disaster. They became slaves and were sold to the king of Abyssinia, who soon learned to love them and raised them to honored positions. Finally, a short time before his death, he gave liberty to both and upon his death-bed made Frumentius the administrator of the kingdom and the guardian of the minor heir to the throne. Edesius returned to Tyre, but Frumentius did his best for the temporal and spiritual welfare of the land of his adoption. Having caused Christian merchantmen from Egypt to come and settle in Abyssinia, he went finally to Alexandria to visit Bishop Athanasius and ask his help in spreading the Gospel among the people of his country. Athanasius made Frumentius a bishop and the head of the missionaries which he sent with him. Frumentius received the titles Abba Salama (father of peace) and Abuna (our father), and this last title is still applied to the head of the Abyssinian Church. The connection of the Egyptian and Abyssinian Churches also still continues, and the Abuna is always imported from Egypt.

Under Frumentius and his successors, Christianity made such rapid progress that the whole land was Christianized about the year 500. And with the spread of Christianity in Abyssinia came the missionary spirit which offered the Gospel to the surrounding multitudes still in heathen darkness and created the Ethiopian translation of the Bible. But suddenly disaster came. Theological dissensions severed all connection between the Egyptian and Abyssinian Church and the remainder of Chris-

tendom, and soon after Mohammedanism began its mighty onslaught upon Africa. Abyssinia was enabled to withstand it, tho North and North-eastern Africa succumbed, but alas! Abyssinian Christianity was badly crippled under the continuous troubles of the wars, and gradually it decayed and became the counterfeit of Christianity which it is to-day. The Christian churches in modern Abyssinia have three courts, like the ancient temple in Jerusalem: the court of the men (women must remain in the fore-court); the holy place for the priests, which can be overlooked, however, through holes in the walls; and the holiest of holy, where the sacramental dishes are kept and the sacramental elements are consecrated by the highest priest who alone can enter it. In the holiest of holy the tabot (the holy ark) is kept. In the festal processions it is carried about under a great umbrella, and young and old reverently bow and kneel before it.

The chief priest is called the Abuna (see p. 431), who has been called the Pope of Abyssinia, tho he is dependent on the king. Monks and nuns are numerous and are ruled by the Et-schêgê, who is also the confessor of the king. These monks and nuns are said to be lazy, living in licentiousness and luxury, and utterly ignorant. The priests are not much better. They can read the ancient, sacred Ethiopic translation of the Bible, tho few of them understand it, and know by heart the long formulas of their liturgy and the Nicæan creed. Sermons are unknown.

The first and seventh days of the week are kept holy, and the year has 180 fast- and feast-days. Every

Wednesday and Friday are fast-days, when no eating or drinking is to be done between sunrise and sunset, or only bread and vegetables are to be partaken of after the total fast until the ninth hour. Advent, Lent, etc., are also kept as fast-days.

Many saints are worshiped. Mary, the mother of God and queen of the heavens, is given the highest place among them. But it is the general doctrine that fasting, giving of alms and of large presents to their confessors, and kissing of the doors of the churches insure eternal happiness to believers.

The sacraments are charms, not means of grace. Baptism is preceded by circumcision, and children are immersed, adults are sprinkled. After baptism a blue cord is fastened around the neck, a badge which is not removed till death. The bread of the Lord's Supper is soaked in wine and fed to the communicants with a spoon. Men between twelve and forty years of age are debarred from the Lord's Supper, because they are thought unable to keep the sixth commandment. The marital relation is not kept holy, and plural marriages are frequent. Wedding ceremonies are scarce.

It has been said, that Abyssinian Christians are in morality far below the Mohammedans and show all the vices and lusts of the wild inhabitants of Africa. Tho nominal followers of Christ, the Abyssinians are lazy, lying, drunkards, and voluptuous in the extreme.

3. First Effort to Bring the Gospel

We have no time to discuss the manner in which the Jesuits, aided by Portugal, came to Abyssinia during the 16th century and attempted to

bring the country under the power of the Pope. Be it enough to state that the Jesuits were finally driven off, and that to-day the Roman Catholic Missions in Abyssinia are insignificant and under control of the Lazarists of Paris.

In the year 1635 the first Protestant missionary came to Abyssinia. His name was Peter Heyling, and he was the son of a pious goldsmith in the German city of Lubeck. Having received a good education in his home city, he went, in 1628, to Paris to study law. Soon he joined a circle of pious countrymen and in spite of the great temptations of the wicked city grew rapidly in grace until he at last decided to become a messenger of the Gospel in foreign lands. His attention was directed to the decayed Christian Church in Abyssinia—it is said, by his friend, the famous Hugo Grotius—and he decided to consecrate himself to the work in that country.

In the year 1632 he started from Paris and immediately had to face great difficulties. But he overcame them all. Many months he spent in an Egyptian cloister in the midst of the desert, learning the Arabic and Syrian languages. Then he went to Cairo to look for an opportunity of reaching Abyssinia. The Lord soon sent it. The Abuna had died, and King Basilides of Abyssinia sent an embassy to Egypt to ask for a new Abuna. Heyling was permitted to accompany this embassy on its return trip and thus assured of safe conduct. While the embassy was resting upon an island of the Nile, the Jesuits who just then had been driven out of Abyssinia, came along, and Heyling

had a long and heated discussion with them. The Abuna was present and from that time on became a warm friend and patron of the missionary. After their arrival in Abyssinia he recommended Heyling so highly that the sons of prominent Abyssinian families were entrusted to his care. Soon the German missionary gained the favor of the king, who honored him in many ways and finally gave him one of his daughters to wife. In spite of honors heaped upon him, Heyling remained humble and lowly minded and never forgot his great purpose of bringing the Abyssinian Church back to Christ. He made no efforts at proselyting, but tried to revive the decayed Church from within. A translation of the Bible into the Amharic seemed most important, and he commenced it, translating first the Gospel according to John. But he had no printing press, and the translation was available to only a few.

Little is known about the further work of this forerunner of modern missions who went out trusting in God, without the backing of any Church or Missionary Society. It is said that in the year 1652 Heyling received permission from the King of Abyssinia to visit Cairo. Richly loaded with valuable presents he started upon his journey. When he arrived upon the island of the Nile, which is called Suaguena (Suakim), the Turkish Pasha saw his treasures, arrested him, and gave him the choice between Mohammedanism and death. Heyling's loyal answer was: "I shall not deny my faith. Do what pleases you." Then his head was cut off, and thus perished the pioneer missionary to Abyssinia.

3. Missionary Work Among the Falashas

Almost two centuries passed before the missionary forces of the Evangelical Church again entered Abyssinia. The laborers came again from Germany, but they were sent by the great British Church Missionary Society. From 1830 to 1843 these missionaries among whom we find Gobat, Isenberg, Blumhardt, and Krapf, labored faithfully. The Bible was translated into the Amharic and was printed in Malta, but disaster again befell the work. Gobat, the most respected of the missionaries, was forced by sickness to return home, and the other missionaries were ordered out of the country soon after. The Abuna did not favor their work; Roman Catholic priests engaged in intrigues against them; and on account of political difficulties Englishmen were hated. Thus the English Mission to Abyssinia was closed for the time being.

But in the year 1846 Gobat became Bishop of Jerusalem (Church of England) and immediately he decided to attempt once more to bring the Gospel to Abyssinia. He persuaded four lay brothers from St. Chrischona (Basel, Switzerland), Flad, Bender, Maier, and Kienzle, to start for that closed country. All were good mechanics, and Gobat recommended them heartily as such to his old friend Theodorus II., who had ascended the throne of Abyssinia as Negus Negest (King of kings) in the meantime. Theodorus granted them permission to enter the country as mechanics, and the Abuna welcomed them, because they were not ordained, and gave them permission to distribute and teach the Bible. In the middle of the year 1856 the four lay brothers reached Abyssinia, where they were joined by two others,

Saalmuller and Waldmeier, soon after. The king showed them many favors, ennobled them under the title, "Children of the King," and presented them with costly apparel. He employed them in the making of guns, the laying out of roads, the blowing up of rocks, and kept them so busy that they found no time for any missionary effort.

Flad found this very difficult, and he prayed fervently that God might give him an opportunity to preach the Gospel. God answered his prayer speedily. Flad had often mentioned the Falashas in his letters to the friends in Europe. Thus the attention of the London Jews' Society had been directed to these black Jews, and it had been decided to send a missionary among them. Heinrich Adolph Stern, himself a Hebrew Christian, was the man chosen for the work, and when he arrived in Abyssinia, Flad at once joined him. Thus was commenced missionary work among the Falashas, the Jews of Abyssinia. The Negus and the Abuna put no obstacle in the way of the missionaries, and the Gospel was preached in all its fulness. The work was crowned with success, and many believed, but alas! had to submit to baptism by Abyssinian priests and join the Abyssinian Church. The missionaries were looking hopefully into the future, when suddenly the work was destroyed.

Theodorus became enraged against England and France. Without warning, he imprisoned the English consul and all the missionaries in the mountain fortress of Magdala. Great was their suffering. Frequently they were threatened with death. Yet, amid trial and suffering, they bore a full testimony to those with whom they came

in contact. At last Lord Napier approached Magdala. Theodorus, seeing that all was lost, released his prisoners. The next day Magdala was taken, and Theodorus killed himself. Then Lord Napier withdrew, about Easter 1868, and left the unhappy land to itself. What a pity that he withdrew, for since that day Abyssinia proper has been closed to all European messengers of the Gospel.

Flad, who is still living in South Germany, attempted seven times to re-enter Abyssinia, but his reception became more unfavorable every time. He was forbidden to settle in the country and, worse than all, a storm of fiendish persecution broke loose against the Christian Falashas. Their possessions were taken from them, and their Bibles were torn to pieces, yet they remained faithful. And to-day the work among the Falashas goes on in spite of persecution and oppression. The few men converted through the instrumentality of Flad and Stern many years ago, continue to preach the Gospel among the Falashas, and souls are won to Christ, and the precious seed is sown, with increasing enthusiasm, though almost in secret.

A new source of danger for this precious work seems to be in the fact that the Jews of Europe are beginning to show some interest in the Christian work among the Falashas and propose to come to the help (?) of their Abyssinian brethren in their battle against the teachings of Christianity.

5. Work on the Borders of Abyssinia

Tho Abyssinia proper has been closed to European missionaries (Protestant) since the year 1868, another effort to reach its inhabitants from its borders has been going on during the last years.

The Swedish Evangelical National Society sent out its missionaries at first to the heathen Cunamas, a tribe on the borders of Abyssinia. The work, at first quite promising, had to be abandoned on account of fever among the laborers and political difficulties in the country. Then the faithful missionaries settled west of Massaua in the small village of Eilet. A few years later a school for native boys was opened at Monkullu, a little farther west from Massaua. Its firstling was Onesimus, a heathen Galla slave, who was educated in Sweden and proved of great help in the missionary work afterward.

The heat around Massaua was almost unbearable to these missionaries from the north of Europe. Fever caused the death of victim after victim. Yet faithfully they remained upon their post of duty fifteen long years, fresh soldiers of the cross taking the place of fallen ones at once, until at last they could enter the province of Eritrea, which had become an Italian colony after bloody battles. At last they were on the borders of coveted, firmly closed Abyssinia and in the very mountains to which they had often looked with ardent desire. Three stations have been founded in the province of Hamasen, which touches Tigre, the northern province of Abyssinia. Of these stations (Zazega, Bellesa, and Asmara) Asmara is the most important, because the printing-house is located there and much Christian literature has come from its presses already. It is said that the late Ras Makonnen ordered a copy of each product of these presses.

At first the Swedish missionaries intended to work from within the Abyssinian Church, like Heyling, but

the opposition of the priests forced them to build churches and to organize congregations. They are aided by native helpers, whom they educated for the work. The most prominent one of these native helpers is Tajeleny, an Abyssinian from the province of Amhara. He seems to enjoy the favor of the governor, and it is reported that the king said to him, "Be of good courage and fear not. None who highly esteems the Bible is hated in my domain."

Tokens of a spiritual awakening in the country reached by these Swedish missionaries, part of which country belonged to Abyssinia until a few years ago, are numerous. From many places comes the news that Abyssinian Christians begin to search the Bible, and in Schumanegos the Evangelicals, thrown out of the Church by the priests, have built a church of their own. Among the Gallas, south of Abyssinia, a few souls have been won to Christ by pupils of the Swedish Missionaries in Eritrea.

The Swedish National Society has on the borders of Abyssinia 10 stations and out-stations; 34 missionaries, men and women; 32 native workers; 15 schools; 356 scholars; a hospital and dispensary; a printing-house, and 566 professed Evangelical Christians, of whom 252 are communicants.

West of Abyssinia, in Omdurman, near the ruins of Khartoum, the missionaries of the British Church Missionary Society have commenced the preaching of the Gospel, and the wonderfully prosperous Egyptian Mission of the United Presbyterian Church of America is reaching farther and farther south from Egypt. Surely, it looks to the observer as if siege is being laid to dark Abyssinia with its decayed Christian Church by Christian forces which surround it almost in a circle, and as if the time of its opening unto these forces can not be far away. Sooner or later, it must come, for the Lord has promised that the Gospel shall triumph.

THE MISSIONARY AND THE TURKISH EMPIRE

BY REV. JOHN HENRY HOUSE, D.D.,

Missionary of the American Board, Turkey

The work of the Christian missionary is largely, tho by no means entirely, within the spheres of religion and education. These spheres, however, comprize a large and important part of human life. The historian of any period of a nation's life can not neglect to record the results which are brought about by important movements within these spheres, even tho the movements themselves have been slow and somewhat hidden from ob-

servation and, because of their subtlety, neglected and despised by the careless observer. Now the difficulties in any effort to ameliorate the conditions in the Balkan Peninsula are so great that the student of the situation, I believe, will welcome any ray of light that can be discovered in that direction.

One would suppose that the diplomats would be at their wits' ends in trying to save the situation in Mace-

donia. Politically, it seems continually to grow worse rather than better. Within the last thirty years the statesmen of the six great European powers have made strenuous efforts at bringing about some solution of the problems which here confronted them. The Russo-Turkish war ended in 1878 with the St. Stefano Treaty. This was considered by Europe to be an unsatisfactory solution and was displaced by the Treaty of Berlin. It was found inconvenient to carry out some articles of this latter treaty and in consequence, after about twenty-five years of comparative quiet in the Macedonian part of the Balkans, the sky again became murky and the gathering storm called out the Mürstey Program of Reform. Then when this did not succeed there was added the International Finance Commission, and now, latest of all, we hear of proposed judicial reforms. Meanwhile, to the people of these regions, the situation seems to grow worse rather than better. It is not our desire now to criticize anything that has been or is being done in the political world, but simply to call attention to the immense difficulties of the situation, so great that all must gladly hail any help which may come from the religious and educational workers in this region, and the design of this article is to state briefly what the American workers along these lines are doing.

The missionary's work is a foundation work—an effort to enthrone conscience in the hearts of men and women, and thus make Christ's golden rule the rule of their lives. If this could be universally accomplished in these regions there is no one but believes the situation would be immediately relieved, and whatever can be

accomplished along this line must be a distinct gain. I will confess to a thrill of joy yesterday when a Moslem friend told me he was ordering his life according to that rule of Christ.

Racial Hatred

The sorest evil here to-day is the *racial hatred* that everywhere prevails. It is not so much the hatred between Moslem and nominal Christian, as between nominal Christians of different nationalities, but of the same religious rite; Greek persecuting and killing Bulgarian, and Bulgarian persecuting and killing Greek; Servian arrayed against Bulgarian and Bulgarian against Servian; Greek against Rumanian and Rumanian against Greek. Now all these different nationalities belong to one religious body—the Greek Orthodox Church. This racial hatred puts a dark blot upon the Christian name in general and is entirely opposed to the teachings of Christ. Here certainly is work for the true Christian missionary. He is the minister of the gospel of love. He preaches not only the duty of love to God but also the duty to love our brother man, of whatever nationality he may be. He it is that must proclaim the doctrine that true Christianity raises men into a higher brotherhood than that of compatriots.

The work of the missionary has not been an entire failure in this respect. It has been his privilege to see Greek and Bulgarian and Servian bow together in prayer in the same church and to join in the praise of God in different languages but with the same tune, and to regard each other as truly brethren. And we believe that this doctrine is the only true solvent of all the race hatreds which exist in this part of the world. We teach that all

men are created of one blood, with one Father and one Savior, who is mighty to remove all barriers of nationality or race.

We are ready to be perfectly honest and confess that in these latest days even evangelical Christians of different races in one place have of late come to distrust each other. The excitement of the times has become so great that some sincere and good men, like Barnabas of old, have been swept along with the tide into the maelstrom of race hatred, but it is left to the missionary to protest against this and to hold up the true Christian ideal, and he must believe that in the end the true Gospel of the unity of the races in Christ must and will prevail.

Then take another contribution of the missionary to the final solving of the burning questions of this region. It is a part of his duty as a Christian leader to keep his pioneers out in every part of the field. His pioneers are the colporteurs who, in order that they may scatter the Scriptures and other good books, visit the most distant towns and villages of the country. He reaches many places which he can never visit himself in this way. The devout and courageous men who thus travel over dangerous regions, with the simple faith that God is with them, and that He is able to save them from the perils which surround them on every hand, are the pioneers of the Christian press, and the missionaries through that press, thus supported, have done and are doing an uplifting work whose influence it is not easy to estimate; and the providence of God which has so signally favored this work even in most perilous times has been most wonderful. There have been times when it has seemed sim-

ply impossible to continue the work. Sometimes we have been obliged to have the stamp of the provincial censor upon every book, even if it has been approved by the central government. The colporteur is frequently stopt in his work and obliged to carry his stock of books to the police station where they are sometimes kept for days and the colporteur himself is obliged to wait daily upon the police officials, always with the possibility of his being imprisoned on the suspicion that he may be carrying something inimical to the government. Now in the face of such difficulties as these it has been necessary oftentimes for the missionary to simply brace himself up and hope against hope while he urges on his men to be true and faithful to God and their high calling. There is one such worker whom the writer places in his own mind among the living Christian heroes. He is not a man of large mental gifts but a man of courageous faith in God, persevering without wavering in the line of duty, when many would have felt themselves excused from the formidable dangers and difficulties on every hand.

Now, in the face of such a situation, is it not marvelous that we can quote the following from the report of our book work in 1906: "Our three colporteurs reported 90 cities, towns and villages visited, and about 1,650 miles traveled with sales of 1,642 volumes of the whole or parts of Scripture and 2,421 other books and tracts—a total of 4,063 volumes in 17 different languages!" Who can ever estimate the uplifting influence of such a work as this upon the various population of these regions, and can we call any problem hopeless that can show such elements in it?

Extent of Missionary Work

Our work is scattered over a district some 400 to 450 miles long and 100 to 150 miles broad; from Mitrovitzu in Bosnia in the northwest, to Sketchy (Xanthi) and Gurneer-djina in the southeast, and scattered about in this region we have our twelve village schools (and we could have more if we only had the teachers and the means), where the uplifting power of education is connected with the sweetening power of religion. The character of these schools depends largely upon the character of the teachers. Here you have an example of the stamp of some of these teachers. One of our young women teachers (a Bulgarian) was recently asked by another teacher in the Greek Catholic schools, "why she was content to teach as she did with such a small salary, when a teacher of her ability and experience could get far more with them." She replied: "You know that we do not teach for money but for the good we can do." This simple-hearted, but bright-faced and happy dispositioned teacher we have just sent to answer a call in a new region among the mountains of ancient Thrace, two days' journey from the city of Sketchy (Xanthi). What may one not expect from these beacon lights in a land filled with moral and spiritual darkness?

While the writer was engaged in bringing about, in connection with others, the release of Miss Stone in the depths of the Rilo mountains of the Rhodope range, three English newspaper correspondents who had followed us to those wilds, and who, I have good reason to believe, had no prejudice in favor of missionary work, expressed themselves as greatly amazed

at what they saw in that distant region. A large congregation of evangelical Christians, a thriving school and young men and young women, preachers and teachers, who could converse with them in the English language. The Turkish General, as well as these Englishmen, was delighted to see the neat well-built houses in which these people lived. If they could have visited the studies of these preachers they would have found small but select libraries of English and Bulgarian books where they could have spent profitable hours in reading if they had cared to do so.

Our last educational enterprise is seen here near the large and rapidly growing city of Salonica. It is the "Thessalonica Agricultural and Industrial Institute." It is an attempt to counteract the tendency, unhappily evident on every hand in this region, of educating the village boy away from the agricultural and industrial life. The graduates of the various national gymnasias, of which there are many in all this region, as a rule, despise labor with the hands and consequently the village life. As the professions are oversupplied they are adding to the sad woes of this unfortunate land the educated proletariat. Thus it is that the village life is left in its backward and semicivilized state, and the towns are filled to overflowing with men who are unwilling to engage in manual and productive labor, while they are not unwilling to fill the wine-shops and cafés and lead a lazy or a boisterous life according to circumstances. A prime minister of Bulgaria told me some years since that they would have 400 graduates of their gymnasias that year and they did not know what they were to do with them. "They come

knocking at our doors," he said, "seeking for office and our offices are full. Such men make trouble for the government. We never have trouble from the artizan. He works hard during the day and sleeps well at night, but these students are in the cafés stirring up discontent and trouble while the artizan sleeps." Now it is to remedy this evil that the missionaries have established this school with its five years' course of study. A half a day is spent in the schoolroom and the other half on the farm or in the shops.

It contemplates giving village boys a good all-round education of the heart, hand, and mind, which will bring to this country what it has not now, the ideal village life. Here we

teach, besides the usual school studies, agriculture, gardening, horticulture, silk culture, carpentry, and building, with the hope of adding other trades when means shall be found to do so. Christian ideals are always kept before the boys. The change which we see in our boys after two or three years in our school gives us great hope for the future of this enterprise. The school is interdenominational and meant for any or all nationalities, the unifying language being the English, while it is expected that we shall be able to give a good education to each in his own tongue. May we not also hope that this enterprise is a real and practical effort toward the solution of the vexed "Eastern Question?"

THE CHATTANOOGA CONFERENCE

THE LAYMEN'S MISSIONARY MOVEMENT

BY DAVID K. LAMBUTH, NEW YORK

The Christian world gives about twenty-two millions of dollars annually to foreign missions. America and Great Britain together give about eighteen and a half millions, leaving something over three millions for the rest of the so-called Christian world. The evangelization of the nations rests upon the shoulders of Anglo-Saxon Christianity. The task is great, and in view of it nothing is of more significance than the determination of Christian laymen to make the enterprise of missions a business matter. The evangelization of the world can not be accomplished until business men's methods and business men's money are consecrated to it. Although less than two years old the Laymen's Missionary Movement has spread well over the whole country. It is practical and it is powerful. It is neither

sectional nor denominational in spirit. In the breadth of its resources lies its peculiar greatness.

From April 21 to 23 a Conference was held in Chattanooga, Tennessee. Eleven hundred delegates of the Southern Methodist Church organized themselves into a Laymen's Missionary Movement. Gathered from all parts of the Southern States and even from the Pacific coast, these men represented all the enterprises and professions of the aggressive South, and they were manifestly in earnest in their determination to put the missionary enterprise upon their consciences and to execute it with businesslike energy. They recognized the responsibility of their Church to carry the Gospel to 40,000,000 of the unchristian world, and voted to raise the sum of \$3,000,000 annually to support 1,600 mission-

aries in the prosecution of this work. They elected an executive committee, of which the secretary of the General Board of Missions of the Church is an ex-officio member. Mr. John R. Pepper, of Memphis, Tennessee, member of the General Committee of the Laymen's Missionary Movement in this country, and of the International Sunday-school Committee, was made president, and provision was made for a secretary and an aggressive campaign of organization and education, and a budget of 15,000 dollars was raised for the expenses of the next two years. Plans are being perfected for the direct education of the 500,000 laymen of the Church on the needs and responsibility of missions. A Medical Missionary Society was organized for the purpose of interesting the 10,000 physicians of the denomination in medical missions, and a campaign was begun for the enrolment of an Emergency Corps of 10,000 men who pledge themselves to respond to sudden calls for money to meet pressing demands upon the foreign fields. This is business, and energetic business, in missions. The work of the Church has too long been left to the clergy and to women. It was a notable fact at Chattanooga that it was necessary to restrain the enthusiasm of many who insisted that in view of the needs the provision made was too small. "If we as business men are to undertake this enterprise," they said, "we must do it in a really adequate way."

The fact that for the conservation of power the laymen will work through regular denominational channels and supply motive power and resources to the established boards rather than attempt to administer the

work on the foreign fields, does not in any wise subtract from the essentially undenominational character of the movement. In the face of the fundamental unity of all churches in the activities of foreign missions nothing less than the broadest sympathies are possible. Denominational lines separate the organizations, but not the purpose and spirit. Thus the entire country puts itself on record. Missions have been played at long enough. There is tremendous power and inspiration in the united movement of Christian laymen, expressing itself in this national fashion.

The Conference at Chattanooga was opened by an address from the Hon. James Bryce, Ambassador from Great Britain. Before an audience of 4,000 people he gave a notable expression of the broadness of Christian statesmanship. He declared that the inexorable mission of Christian nations was to preserve and elevate the unchristian peoples with which they were thrown in contact. Our duty did not end with missionary subscriptions, nor with the gathering of congregations alone, but demanded of us that we infuse into every phase of national life the spirit of Christianity, and strengthen the hands of Christian governments in their dealings with savage or semi-civilized races. Nations like individuals are bound to impart the truth with which they are in trust. The ends of the highest statesmanship are really coincident with those of missions. Since the white man has forced himself upon the rest of the world he is morally responsible for the consequences of this contact. It is unfortunately too true that he carries evil as well as good. He defrauds and abuses, he traffics in liquor, he con-

taminates with his vices, he breaks down oftentimes what moral force there was in the customs and religions of the uncivilized peoples. And no nation can escape the duty which these facts bring upon it. The very laws of justice demand that we reflect in our international relations the commission which Christ laid upon us of teaching all the world. Such was the gist of the Ambassador's remarks.

The day for caviling at missions is passed. The testimony of such a statesman and scholar as Mr. Bryce is of the utmost importance, not that it is needed to prove the validity of Christian missions, but that it indicates a new era of international relations. The principles of missions have become a vital factor in the world movements of the day. Possibly the most striking feature of the conference to a student of social developments were the signs of the change in the scope of the missionary enterprise. In the past few years, particularly in Asia, there has been a marked enlargement of the field of Christian influence and a corresponding enlargement in the conceptions of missionary leaders. There is a different tone. Looking beyond the evangelization of the individual alone, missionary activity has become a factor in molding national life. The peoples of the East are making great strides in self-consciousness. National policies are taking shape. The material civilization of the West is being copied, but there is a growing sense on the part of thinking men that something more potent than forms is needed to make the nations of Asia self-sustaining. They may not know altogether what that is, but it is increasingly apparent to the impartial observer that they are

seeking an intangible something which they have not yet found. Just here is the opportunity for Christian missions in the largest sense. The influence which Christianity may come to exert upon the social and political forces of the Orient will affect international destinies.

Dr. S. H. Wainwright, twenty years a missionary in Japan, brought out startlingly her perilous position. She has won a place among the powers. She has planned and executed a great campaign. She has begun a career of industrial progress and a commercial advance upon the continent of Asia. But it is not yet settled whether Japan has the inherent power and wisdom to fulfil the promise she has made.

During its three days of session the Conference was also addressed by Hon. S. B. Capen of Boston, Dr. Josiah Strong and Mr. J. Campbell White, of New York.

Dr. Strong, in his presentation of the problem of the city, pointed out that in our attempt to free our institutions from the corrupt domination which is throttling American cities, the South, because of its greater homogeneity and its less aggravated urban conditions must be looked to as a source of strength and progress. It is unnecessary to emphasize the fact that the active Christianity and the broad view which characterize the Laymen's Missionary Movement must inevitably express themselves in applying Christian principles to our own national life just as practically and efficiently as abroad. There is no genuineness in a missionary spirit that does not do that.

The Conference was addressed, in addition, by prominent laymen and ministers of the Southern Methodist

Church. There is no movement in the country with so large a promise as this great enterprise. There is power in it and money behind it for world evangelization, and it means, furthermore, that business men over the whole

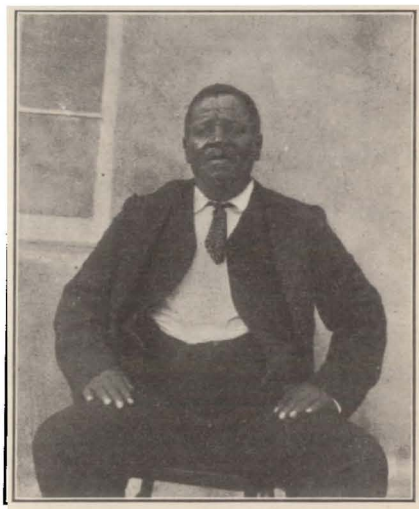
country, regardless of denomination, are being brought nearer together than ever before in the accomplishment of this great purpose. Another forward step has been taken in the progress of missions.

A CHRISTIAN ZULU CHIEF

BY REV. W. C. WILCOX, IFAFA, SOUTH AFRICA

The number of Zulu chiefs who have become true Christians is so small that it is a noteworthy thing when one such is found. As a rule they can not read or write, and despise all the ways of civilization. When they have been taught and civilized, before they become chiefs, they generally go back to heathenism after they come into power. Dinizulu, son of Cetewayo, King of the Zulus, was taught when in exile at St. Helena, but he is scarcely different from other heathen chiefs now. Another chief of one of the largest Zulu tribes in Natal went to America and spent several years in school there, but now he can hardly be distinguished from other heathen. But a remarkable exception is Ndunge, chief of Ama Qwabi near Umzumbi. He was converted before he became chief and was taught in our evangelist's training-school at Amanzimtoti. He has never given up his religion nor the ways of civilization. He is an active Christian, industrious and frugal and in company with his people has bought a farm and built a brick house good enough for any civilized farmer. He has always had a school and church on the farm, and when there is no preacher or missionary from the mission station he himself conducts the services. He has just finished a new chapel, dedicated,

the other day, which is the best I know, that has been built entirely by the natives themselves. He said it cost \$750; but that is besides the work which the people gave, for it would have cost twice as much. The walls are of concrete smoothly plastered; inside they are nicely tinted and over-



THE CHRISTIAN ZULU CHIEF, NDUNGE

head the ceiling is neatly varnished. The roof is of galvanized iron and on three sides is a spacious veranda which serves for an overflow congregation which can hear through the open windows.

At the back are two cozy rooms which can serve for vestry or class-



THE ZULU CONGREGATION AT THE CHURCH BUILT BY A ZULU CHIEF

rooms or, as Ndunge said, for the "missionaries." There is no steeple, it looks more like a dwelling-house, but as steeples are useless ornaments in this country, bells not being hung in them, I am glad he had the good sense not to go to the needless expense. Ndunge worked with his own hands, pounding stone for the concrete till they were maimed and his people begged him to stop. Think of that! A Zulu chief, of the class who despise all sorts of labor, doing a work which is chiefly done by convicts in this country! He sets a good example for some of our native preachers and even missionaries, who are all too quick to think they can not work with their hands any more because they are preachers.

In the dedication prayer offered by Sivetshe, one of our native ministers, as he was praying, there was a frightful crash of thunder, and the rain poured down upon the iron roof with a deafening roar. But the good man was not disturbed. He took it rather as an answering voice from on high,

and he said, "O God, as we are offering this house up to Thee, Thou art answering as Thou didst of old, with a voice from heaven and sending a shower of blessing upon the roof," and all the people said, "Amen."

In the remarks which Ndunge made, it appeared that the house was not built by him as chief, but by all the people as the house of God. He praised the efforts of the women, most of whom were from the kraals and to whom a shilling is a rarer thing than a gold eagle to most white people in comfortable circumstances. They gave \$1.25 apiece, besides their work.

This is one of many examples which may be shown in this land of what can be done by voluntary contributions. It is certainly the ideal way to advance the kingdom. But the plan which is now being pursued on our mission reserves of compelling the people to pay rents for an educational fund is anything but ideal. Instead of being glad to do it, as Ndunge's people were, it makes them bitter against us missionaries.

THE CONTINUED REVIVAL IN INDIA

BY REV. HENRY MANSELL, D.D.

The Editor of *The Indian Witness*, quoting from a writer who is in need of a "Science of Missions," ventures the remark that it would pay the societies in Great Britain a hundred-fold to unite in the support of a chair of missions to be held in one of the universities and reduce to a science all the lessons learned in the nineteen centuries of missionary activity, and prevent all the waste of effort that seems thrown away in trying one method after another of missionary work. One of Bishop Thoburn's most popular books is "My Missionary Apprenticeship," in which he frankly confesses that he made many mistakes. Most missionaries do make many mistakes, but we who were associated with him in his making and correcting mistakes look on his mission work as just as successful when he was blundering as when correcting blunders. Every kind of missionary work in every country has been criticized and condemned or commended at one time or another, and yet it is certain that every kind of mission work done for non-Christians or nominal Christians, in Christ's name and for His glory, has received His blessing and prospered, whether the doer knew or did not know of its success.

Just before the writer came to India, forty-five years ago, the American Board of Foreign Missions had sent out a committee to investigate their work in India with power to act and this committee had just closed all Anglo-vernacular schools and forbidden pastoral work to be done for English people and to preach only to the heathen. So the first book that fell into my hands was Mr. Wilder's

protest and plea for Anglo-vernacular school work, which convinced me that all kinds of teaching that might open the eyes of the people to see Christ's love, and all work that might open their hearts to receive the Gospel message, was worthy to be said and done.

The wise men who composed the committee that closed the schools and the English work mentioned above might make any amount of mischief in missionary work, for nearly all the non-Christian countries have problems of their own that no professor in any university in Europe or America can solve. There are many languages and dialects in southern and eastern Asia, and it has always been an accepted theory with all missionary boards that every missionary going to a country where a foreign language is spoken should give his first attention to acquiring a colloquial use of the vernacular. His Honor, Sir William Muir, once said to me that, after acquiring the vernacular, if our missionaries loved language, and were called to write books for the growing Christian Church, we should not try to make ourselves masters of all the classical languages of India, but do as he and his brother John had done, one take the line of the Urdu, Persian, Arabic, and Hebrew, and another the Hindi, Pali, Latin, Greek and Sanskrit. But no professor of missionary science would be able to tell which one would be better fitted for either line of language.

Missionary boards have generally been level-headed enough not to send any cranks to the foreign fields, and it is to be hoped that they will continue to use their common sense. Some cranks have come to India as

free-lances and have been supported by other cranks at home and have, most of them, done very poor work which has not remained.

Rev. Dr. Weitbrecht, in the last *Indian Witness*, writes heartily favoring the chair of missions. He thinks something has been done in reducing to a science what has already been written in books, pamphlets, reports, criticisms, etc. The editor of *The Indian Witness* says of Dr. Price's article on the question of self-support what may be truly said of every missionary question concerning social, religious, and other problems in the East. Their solution by degrees, by experience in localities, based on considerations gathered from wider experience: "We do well to remember the facts that justify this statement." This problem varies greatly with the conditions in different countries, in different parts of the same country and at different stages of development of the Christian community. It varies from Korea to Japan, China and the Philippines, the Straits Settlements, Burma, and most parts of India. It is one question in large Christian communities and another in small. It is one question with the village Christian of the rural class, it is another with his grandchild who may have graduated from college.

Other considerations also affect this problem. The many nationalities in southern and eastern Asia have so many languages and dialects, modes of thought and varieties of manners and customs, that the university professor would find it difficult, nay almost impossible, in a lifetime to solve all the problems and reduce to system all the requirements of the foreign missionary work. So

to the writer it seems better to give up theorizing and, as most successful missionaries do, to first and foremost begin to save souls and build them up into Christ and with that work, study language, customs, and theories as he may find leisure.

The best that could be done has been done and is being done by all the great missionary societies in Europe and America, where they select young men and women of good sense, quick perception, good morals, good health, well educated and soundly converted, and send them out to the various mission fields to learn the language of the people, study their habits, modes of thought and religions, and show by intense love and sympathy that Christianity is *the* best religion and Christ *the* best and only *true* example to follow. So the science of missions will be a good book to write for those who want to write an additional scientific book or to criticize the book that may be written on it. But "a more excellent way" has been found to advance the missionary cause through all the world, that is, to pray for the continued and continual revival that now prevails in so many parts of the world, especially the non-Christian parts of the world. According to this Scripture, "more things are wrought by prayer than this world dreams of."

For some years the week of prayer for missions, called first by the sainted India missionary, Dr. Morrison, has been called for by all the leading missionaries of India, headed by the metropolitan bishop, and now for three or four years special prayers have been called for by all the missions for the revival of God's work in the churches and missions of India,

the deepening of the spiritual life of believers, and the conversion of the non-Christians in India. The Christian world has been mightily moved by the Holy Spirit to pray for revival power throughout the world and thus the revival broke out in Wales and came to the Khassia Hills and through many missions here to stay and to increase. Long before this, when (California) Taylor, the evangelist, was invited to come to India, nearly forty years ago, constant prayer was offered for him that a mighty revival might result from his preaching. The prayer was answered, nominal Christians were made real and spiritual, and our church was revived, became an evangelistic, revival church and has been growing better ever since.

The revival in Wales was the direct answer to prayer inspired by the Holy Spirit given to the young people of the Sunday-schools, Christian Endeavor, the Epworth League, and Student Volunteer societies, and the prayer and faith of the whole Church in all countries and Christian denominations. It spread through England and many places on the Continent, to the Welsh settlements in South America, to the Welsh mission in the Khassia Hills in India, and from there to all the missions in India, where the Spirit was poured abundantly upon Christian schools and orphanages, leading children and

young people, especially girls, to pray, repent and confess their sins. They soon found pardon, peace, and holy joy, so they could witness for God and exhort, and "the testimony of Jesus was the spirit of prophecy." It was the children who were the leaders, as led by the Spirit. Men and women missionaries and teachers were led to look on and could only say, "It is wonderful." Now more than two years have passed only to see the work of revival deepening and broadening.

The revivals have reached out farther at every wave. Lately they have occurred among non-Christians. Hindu girls have collected money and bought Christian tracts and Gospels, and given them to idolaters, and preached to them Jesus and thus has been illustrated and exemplified the last call of Christ to the unconverted: "Let him that heareth say come." There are increasing numbers of young men joining the Students Volunteer Movement and young men of education and ability are willing to give up the chances of better secular employment, and consecrate themselves to the service of the Master and hold themselves ready for His work. All the missions of northern India are increasing in the number of converts by thousands this year, and all praying with increasing faith for the greater general revival and expecting it to come.



OPENING THE S. P. G. HOUSE IN LONDON

BY MISS J. QUIGLEY, LONDON, ENGLAND

An event of great importance in the history of missions was the dedication on April 9, of the new headquarters of the Society for the Propagation of the Gospel. The service was conducted by its president, the Archbishop of Canterbury, assisted by the Bishop of London. In the new house in Tufton street, Westminster, the Society will be able to develop its work in a way that was practically impossible at 19 Delahay street. The new departments which have sprung up during recent years—such as the Children's Branch, Laymen's Missionary Association, Braille, an increased library and publications department—have been sadly handicapped by want of space. The new house is practically in readiness for the forthcoming Pan-Anglican Congress and Lambeth Conference, which will bring friends of the Society from all parts of the earth.

The service of dedication was most simple and impressive. Led by the Archbishop and Bishop, the members of the Society walked through the house in procession, reciting Psalms 46, 47 and 48. The Archbishop offered prayer on each floor and blessed special gifts in the chapel, where a short service was held. In a brief address he said that the site chosen, near the Abbey and the Church House, had been sacred from time immemorial, if tradition spoke truly. He described the S. P. G. as a Society or brotherhood of men and women which had for more than two hundred years been allowed the splendid task of extending among men the world over the kingdom of our Lord and Savior Jesus Christ."

Bishop Montgomery, Secretary of the Society, read a telegram of congratulation from the American Board of Missions, and said that the only approach to luxury in the new house was the oak paneling of the Board room, a gift from the American Church. A debt of £820 still remains and of this amount £110 was subscribed by those present at the service.

The house consists of a basement and ground floor above which are four stories. On the ground floor are the publications' and treasurers' departments and the home organization secretaries' offices. Above that are the chapel, Board room, the head secretary's and the lay secretary's offices. On the second floor are offices of the children's department and the library, and the third floor is given up to the Women's Work department. The top story includes a missionaries' room, or prophets' chamber, which was in existence and kept up at private expense at 19 Delahay street until the last few years when the room had to be utilized as an office. A new department will be opened as soon as possible for medical work and the valuable curios—used for exhibitions—which have been stored elsewhere, may now be accommodated at headquarters. The chapel is very simply arranged, and it is hoped that gifts will be forthcoming to supply many requisites for that and other parts of the building. The cost of this great undertaking, including site is, roughly speaking, about £38,000 (\$190,000), none of which has been taken from the subscriptions given for the regular work of the Society. With a view to even greater

extension of work, an adjoining piece of ground has been secured at a satisfactory rate, an opportunity that might not recur in this much sought-after part of London.

Those who are inclined to think the new building too commodious for the Society's work, which they think may be done in small offices, have no idea of the actual output of work. Since several magazines, including *East and West*, and *Church Abroad*, have been added to the list of publications, the work of one department alone has increased enormously. Millions of copies have to be stored and packed on the premises (upward of 5,000,000 copies of *Church Abroad* are sent out annually). About 10,000 missionary boxes are sent out every year, and

748,000 pictorial post-cards have been issued. About 60,000 letters are received annually, not including the immense number received for redirection. The women's department receives quantities of clothing and needlework for export which they pack and send out winter by winter to the mission stations. The chapel is naturally the central point of the whole work. Here, every morning, the whole staff assembles for a brief service, conducted by Bishop Montgomery, before beginning the day's work, and here the missionaries come to be dismissed by solemn service before they leave for some distant post abroad. Prayers are held daily at twelve, and those who can leave their work meet in the chapel.

CHRISTIAN PROGRESS IN JAPAN

BY REV. H. LOOMIS, YOKOHAMA, JAPAN

The coming of so many representatives of Christianity from different countries to the Young Men's Christian Association Conference, and the visit of General Booth, awakened a quite general interest in Christianity in Japan during the past year. The result has naturally been an increasing desire to possess a copy of the Bible and to understand its teachings. With many this has been a matter of curiosity; with others there has been a conviction, more or less deep, that Christianity is the one true religion, and alone adapted to satisfy the deep hunger of the soul.

As conditions have differed, results have been various. There has been much of seed-sowing of which the re-

sult is not yet apparent, and also a decided increase in the number, as well as aggressive power of the Christians. Evangelism has become a definite and successful agency for the propagation of the Gospel, and believers everywhere are waking up to feel a responsibility for the salvation of those who as yet have no knowledge of God.

The number of adult baptisms in the Protestant churches during 1906 was 6,465—an increase of over forty-six per cent, as compared with 1905. The number of baptisms in 1907 was still greater. The reports are not yet complete. Rev. Dr. Davis says, "There is a greater readiness to listen to the Gospel and accept Christ, es-

pecially among young men, than has been known for years."

One of the missionaries is sending out every month 2,000 copies of a sheet for the assistance of those who are engaged in Bible study. It is estimated that more than a million of the people of Japan, while not yet professed Christians, are taking the Bible as their guide.

Attitude of a Leading Statesman

A remarkable testimony to the power of Christianity is furnished in the request from Prince Ito, who, as Governor-General of Korea, has sent a request for missionaries to work among his people who have become residents of that country. It has been reported that before the edicts against Christianity were removed he supplied funds for the circulation of the Bible; and a donation of 10,000 yen was made by him for the expenses of the recent Y. M. C. A. Conference. It is one of the glorious and marked results of the war that the religion of the Bible has secured and retains a popularity among all the Japanese that it never had before. The result is inevitable that God's Word is going to be more and more sought for and studied.

One of the ablest and most influential men in Japan is Count Okuma. As the founder of one of the largest and most important educational institutions in the country, as well as the leader of a great party, his opinions have great weight. As he advances in years he is becoming more and more allied with the Christian movement, and is giving his influence, as well as means to help it forward.

In an interview with some representatives of the Y. M. C. A. he said

to them that he fully endorsed their plans, and added, "It is my hope to give all possible assistance toward the moral betterment of the conditions under which the students live; and as I understand this is also the ideal of your Young Men's Christian Association, I shall be glad to do all in my power to further it." To the young men of Japan he has sent this message: "Young men, read your Bibles. Follow the life of Christ. His teaching is not out of date." The largest Bible class in Japan is in connection with this school and numbers about two hundred and fifty.

An important and significant development of opportunities for good is the supplying of the American college graduates to teach English in the Japanese Government schools. The request came unsought to the secretaries of the International Committee in Japan, and they have taken special pains to secure men who unite Christian character with teaching ability. The demand for such teachers has grown until now there are twenty-three who are thus employed. Their earnestness and sympathy, as well as ability, have won the confidence and esteem of the pupils and their associate teachers, so as to give them a large and valuable sphere of influence. There is no hindrance to their teaching Bible classes and doing other Christian work out of school hours. The result is the instruction of large numbers of those students in the truths of the Bible, and also breaking down prejudice. The value of such work may be realized in part when we learn that during the year 1906-7 the fifty-three Bible classes taught by them had an enrolment of 1,270, and an average attendance of 646; of

whom 67 received baptism, and there are 178 inquirers.

Chinese and Korean Students

The presence of such a large number of Chinese students in Japan presents a very serious and interesting problem. One of the best authorities in China, Dr. Arthur Smith, has said, "There is an opportunity of doing more for China to-day in one year in Tokyo than all the missionaries have been able to do in China during a century." Bishop Bashford says, "The fact that they are away from the pagan environment and influences of their home lives, that they are at a turning-point in life, and that they have gone to Japan with their minds open to Western ideas, and therefore peculiarly open also to the faith of Western nations, and the fact that these young men comprise the future leaders of the empire—all unite to make the work among the Chinese students in Tokyo superior to any other single piece of evangelistic work in the Chinese empire to-day."

In an account of this work, J. M. Clinton of the Y. M. C. A. says:

These young men represent the best classes of China. They come from every province and from families of every station in life; with ambitions of the lowest and the highest standards, but each with a fire burning within him for China. Hence the political, educational, social and religious life of new China hangs on what use these men are to make of their future. They are the men who are to return to their native land to become China's leaders in every phase of her life. Surely the influence which these students are to exert upon China can not be overestimated. Some 450 to 650 have been enrolled as members of the evening educational classes and 200 as members of the Young Men's Christian Association.

At one time two hundred and fifty signed cards expressing their desire to be Christians. A church has been organized with sixty members, and twenty more are being instructed preparatory to baptism.

There are about 500 Korean students in Tokyo, of whom fifty are supported by the Korean Government and the rest of their families or themselves. The superintendent who is employed by the Korean Government is a strong Christian man, and is lending his assistance and influence to the Korean Young Men's Christian Association. They are exposed to great temptation, and at the same time afford a splendid opportunity for evangelical effort.

A Christian Korean has been secured to work among them; and has met with much success. When he first came in November, 1906, there were but six Christians in the whole number; but with such energy and faith has he worked that there is now a permanent Bible class of more than 120 earnest believers as the result of the evangelistic meetings held just before and during the Federation Conference.

There are also in Tokyo some thirty Filipinos and about the same number from India who have come to Japan for the purpose of study. Both groups have had more or less of Christian teaching, and a few are earnest Christians. Others are anxious to study more along that line. They too are being helped to a knowledge of God and the way of life by being taught the Bible. Such are some of the wonderful opportunities afforded here in Japan for the extension of the Redeemer's Kingdom.

A SOUTHERNER ON COLORED EVANGELIZATION*

BY HON. W. CALVIN WELLS, JACKSON, MISSISSIPPI

My opportunities for studying the negro question have been superior to those of most men, my experience and observation having covered a period of more than fifty years. I was a slave owner, was reared on a plantation where my father owned three or four score of slaves, every one of whom I knew intimately, and during the Confederate War, I was attended by a negro from that plantation as a body servant, who was three times captured by the Federal army, and as many times deserted it to return to me. He shared the dangers of war with me, cared for me when sick, and carried me back to my father and mother just before the surrender, a physical wreck. But for his care I would most likely have died.

In 1871 I began practicing law and during the days of Reconstruction, I sometimes had a negro for a judge, sometimes as jurymen, often as client and witness. Except as judges and jurymen, this has continued down to this day. During most all of these years, I have had the negroes as servants, as tenants on several plantations and as laborers.

With these opportunities, I have studied the negro with an earnest desire to know his real condition, what would Christianize and elevate him, and at the same time preserve the rights of the white people who come in contact with him. In all of this I have never forgotten my indebtedness to him, and have never hated him.

The negro of which I write is the common negro—which means ninety per cent or more of the race. I have nothing to say of the other ten per cent represented by our own greatly admired and much loved Sheppard, or Booker Washington and his confrères. They constitute so small a part of the race that I do not now consider them. The vast masses of illiterate, degraded negroes who live on the plantations or in the slums of the city, these should

awaken our pity, our commiseration, and they are those whom we should Christianize and elevate. The physician, when called to see a patient, first diagnoses his case, and his greatest skill is required in doing so. The skill of the lawyer is most earnestly called into exercise when he undertakes to learn all the facts and the law of his case. So in considering the question, what shall we do for his betterment, we should first consider his real condition, what was he when set free, what has been the result of his own efforts and that of his white friends in that time.

The Real Condition of the Negro

The negro has practically been free for forty-two years. He was a slave in his own country, to a large extent, when brought here and sold to the slave owner. He started even with the white man five thousand years ago, and when he was seized or bought in Africa and brought here, he was then on a par in civilization with those he left behind. When he was emancipated in 1865, he was then infinitely more civilized and Christianized than his brothers he left in Africa. On my father's plantation, the Ten Commandments were the law, and a violation of any one of them brought a reprimand, and sometimes punishment. Many of them belonged to the Presbyterian Church, and while they were not compelled to attend services, they were permitted to do so, and many of them took advantage of it.

As soon as free, they broke up their families, isolated themselves from the religious influence of the white race, established their own churches, had their own preachers, and absolutely declined to hear a white man preach the Gospel.

The white people of this Southland have spent millions of dollars in trying to educate him. He had the same opportunities to better his condition,

* From *The Christian Observer*.

financially, morally, and intellectually, that a poor white man had (and at that time the white men were all poor), and yet the result I now announce, without the slightest fear of contradiction, the negro is worse than he was forty-two years ago. Practically, they are as poor as they were then. In the comforts of life they have but little more than they had then. There are a few exceptions. When the negroes had been free twenty-five years, I asked one of my father's old slaves how many of those who had belonged to him had then, twenty-five years after freedom, better houses to live in, better clothes to wear, better food to eat, and better medical attention when sick, and he promptly answered, "Not one."

Intellectually, there is practically no improvement. True, some of them can read and write a little, but they are in abject ignorance.

How about the morals? About seventy-five per cent of those above twelve years of age are members of the church, and yet they have the very poorest conception of morals, and worse practise of what they do know. This includes a large number of their preachers. I could tell of the most harrowing, disgusting, degrading things of their preachers, that I have learned in the practise of my profession. I do not say that all of their preachers are immoral, but there are very many of our people who believe they are. The blind leading the blind, is the history of the race.

Fifteen or twenty years ago, and prior to that time, we never heard of a negro committing an assault on a white woman. And now you scarcely read a paper that you do not read of such occurrences. Time was when we would place our white women under the protection of negroes. Now, we dare not leave them where a white man's strong arm and brave heart can not protect them. I do not mean to say that every white woman has to have a white man stand by her with a drawn pistol, but she has to be where brutes will know that they will

feel the strength of the white man's arm if they undertake to assault her. The number of illegitimates are immense, and bigamy or concubinage is a common thing. The pilfering and stealing is so common everybody expects it.

Not only is he worse in morals, but he is more slothful and lazy than he has ever been. The country practically belongs to the white people, and the negro is tolerated because he is wanted as a laborer, and when he ceases to labor, then he is not wanted. I can produce now hundreds, yea, thousands, perhaps tens of thousands who will say what I now assert, that the negro is a poorer laborer than he was even five years ago, and growing worse every year.

The antagonism of the races has been intensified during the past few years. If things go on in the future as they have gone in the past, before two decades there will be a war of races that will astound the world. We stand on the brink of a volcano, which is likely to break forth at any time.

Our Duty to the Negro

Such being his condition, what are we to do? Educating his mind has not bettered him. The resources he has himself used have not elevated him. His church and religious privileges have not advanced him. Shall we go on in the same way, and hope for better things? If, in forty-two years, he has not been elevated and bettered by the means and processes used, how can we hope that the future will bring us anything different.

What then is the remedy? The Bible and the grace of God are the only remedies I can see, and I believe they are the only remedies. There is a growing sentiment among whites that the negro has no soul. The answer is, that we have the same evidences that a negro has a soul, as we have that the white man has a soul. While the vast masses of them are fearfully degenerate, we all know that some have given abundant evidence of souls saved, I will not discuss this. The

negro has not only a soul, but the salvation of that soul is, to a large extent, placed upon us.

The Committee on Colored Evangelization, appointed by the General Assembly (Southern), reported as to what was the duty of our people toward the negro. Those resolutions read as follows:

Your committee further recommends that the General Assembly request all the ministers of our Church to preach the Gospel to the colored people, and that, unless prevented by the providence of God, they preach at least one sermon a month to the colored people within their bounds.

Your committee further recommends that our ministers conveniently residing near each other organize and conduct at convenient places within their bounds, unless prevented by the providence of God, institutes of theology or schools of Bible training, and invite thereto the colored ministers within their bounds, and teach to them the great truths of the Gospel.

Your committee further recommends that a systematic distribution be made of our literature to the colored people through our Church sessions at their request especially that relating to our international lessons.

These resolutions were unanimously adopted. Three things were enjoined upon our people.

1. That our ministers preach to the negroes at least once a month.

2. That our ministers form Bible schools and teach the negro preachers.

3. That the officers of our churches distribute religious literature among them.

The Bible has been the only instrument that has elevated and Christianized the human race. It will be sufficient with the negro, if we can only get its principles instilled into him. We are taught, and it is true, that "The spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation." What an immense power for good it will be if our fifteen hundred preachers would even give one sermon a month to the negroes. And then if

our Baptist brethren with their ten thousand ministers, and the Methodists with a still larger number, should give even as little as one sermon a month, the tendency upward, in my judgment, would practically begin at once.

Central Mississippi Presbytery enjoined upon its ministers to preach at least once a week to the colored people, and I wish the General Assembly would do the same.

The next thing enjoined by our General Assembly, is the formation of Bible schools for the negro preachers, to be carried on by our ministers. The negro preacher is the influential man with that race. What he recommends generally goes just as he directs it. Some of them are good men, many of them extremely immoral. But whatever they are, if our ministers would teach them the truths of the Bible, it would make them better and give them some knowledge to carry their people. If this were done all over this Southland, a great good would be accomplished. If all the white ministers would do this, a brighter day would soon dawn on us.

Again, our Assembly enjoins on the officers of our churches the distribution of our religious literature among the negroes. The history of the evangelization of the world gives numerous instances of a tract, or a part of the Bible, being the instrument of bringing souls to Christ. In almost every negro family, there is some one who can read, and when this literature gets into the family, the reader will have as listeners the remainder of the family. God only knows the good that can be done in this way. They are sadly in need of Bibles, and if the Christian people of this Southland would exercise themselves, and take advantage of the opportunity of doing good in this way, another impetus would be given toward the elevation of the race.

The Difficulties of this Work

I propose now to enumerate some of the difficulties in the way of carrying out this program.

1. I speak of race antagonism which is not peculiar to the Caucasian and the negro but exists between the different races of people in all the world. Between the negroes and the whites this has been intensified during the past few years. The negro never passes a day that he does not hear from the lips of some white person, if not absolute abuse something derogatory to his character. He sees the whites hating him and then he hates the whites worse. The Christian people, indeed all white people, ought to cultivate a spirit of forbearance and show an interest in the negro's advancement. Love begets love and the negro will like the white man better if he finds that the white man is interested in his advancement. A better feeling ought to be fostered between the races.

2. During the past forty-five years difficulty has been found in getting the negro to hear a white man preach. Happily I am glad to say that is passing away and I think they will gladly hear the white minister preach now. It may be our ministers will not always get large audiences but let us remember that our Savior preached once at least to an audience of one.

3. Another trouble may arise and that is, the jealousy of the colored preachers. This of course is to be avoided. I do not think it would be wise now to organize churches among them, and their own services ought not to be interfered with. And whatever money they have to give let it go to their own preachers, and to keep up their own services. Tact of the white ministers will have to be brought into play.

4. I turn now to the difficulty in the way of colored evangelization which arises from the white people. There is none more universal and none more to be deplored than the inconsistency of the Christian whites. The negro knows a white man belongs to a superior race and watches his conduct with great aptness to learn from him.

5. I do not propose, nor would it be proper to do so, to bring politics into

this discussion, but as it is an element that enters into the difficulties to be met in the evangelization of the negro I will refer to it briefly. Political domination is the fear of the whites and this is practically universal. The average white man reasons thus: In a large number of States the negro is now disfranchised and for the time being we have nothing to fear. But if we educate him, elevate and Christianize him, then he will say that he is fit to have the ballot placed in his hands and take part in governmental affairs. There is no answer to this but to say that it is true and the only remedy I see is to so formulate our laws as to perpetually disfranchise him and let him understand now that he is never to vote or hold office. It would go too much into politics for me now to undertake to state how this can be done, but in my judgment it can and will be done. But it ought to be done in such a way as to assure our white people that there never will be a time when a member of the negro race will be allowed to vote. He ought to be satisfied with having the government protect his life, liberty and property, and this can be done without his having the right to vote.

6. Another difficulty in the way of colored evangelization I will discuss, is the fear on the part of the whites of amalgamation and with it social equality. That this is a serious problem and a real difficulty I think is true. The remedy for this is stringent laws strictly enforced to prevent the danger which is properly feared. Again I come too near politics to further discuss this objection. This, like the preceding difficulty, ought to be so settled that the whites will not fear it, and then the white people will be glad to do everything possible to educate and Christianize the negro.

There is one other cause of the great decline of the negro. There are no criminal laws in our statute books, or known to the common law as it exists here now, the execution of which deters the negro from committing crime. Our penitentiary system

as administered in Mississippi is a financial success but practically worthless toward the prevention of crimes. A negro comes out of the prison a hero with his own people and thought none the less of by the whites.

Another difficulty in the way of the evangelization of the negro is the fact that he is entirely wanting in self development. This is true of the negro in all ages and in all places. Nearly seventy years ago Dr. J. Leighton Wilson went to Western Africa and spent eighteen years there preaching to the negro. He spent ten years at one place and eight years at another. My information is that the negro there did not take what he learned from Dr. Wilson and from that develop a Christian civilized manhood, but went back again into barbarism. The history of Haiti as written by Sir Spencer St. John and published in 1884 tells a story of declension for nearly a hundred years, until cannibalism and other barbaric customs became extremely common. One shudders as he reads its pages and compares the negro then and there with his condition here. Verily one will be convinced that history is repeating itself. He was consul from Great Britain to Haiti for seventeen years, and went there with no ideas of the rightfulness of slavery and without prejudice against the negro. On this subject he says: "I now agree with those who deny that the negro could ever originate a civilization, and that with the best education he remains an inferior type of man. He has as yet shown himself totally unfitted for self-government, and incapable as a people to make any progress whatever. To judge the negro fairly one must live a considerable time in their midst, and not be led away by the theory that all races are capable of equal advance in civilization."

A careful reading of this book will give one a conception of the magni-

tude of the question we are now called upon to solve.

The Only Satisfactory Solution

When properly considering this subject we are drawn to the conclusion that it is impossible for man to make a satisfactory solution. But "Man's extremity is God's opportunity" and to Him alone we must look for its solution.

The Bible and the grace of God is our only salvation from the terrible consequences of our unfortunate condition in the law. How is the grace of God to be obtained? Of course every Christian will answer by the prayers of God's people. How many of our people are wrestling in prayer to God to save the negro and ourselves from the terrible calamity that stares us in the face? I appeal to all men everywhere, to pray daily and with all earnestness to the God of all grace to Christianize and elevate the American negro. I can not leave this question without appealing to our people for the negro because he is poor. We sometimes see articles in newspapers elaborating on what property the negro has accumulated since he was freed. A few have become wealthy—some of these have had it thrust upon them by inflation of the values of property and these are among the ten per cent of whom I am not writing. Of the ninety per cent who live and work in the country principally on farms and those who are in the poor districts of towns and cities, not one in a thousand has money enough to purchase one month's supplies for his family in advance, except perhaps during the harvest season.

God said to the children of Israel "The poor shall never cease out of the land; therefore I command thee saying; open thine hand wide unto thy brother, to thy poor and to thy needy in the land."

The duty is upon us, the opportunity is here, shall we be equal to it?

SELLING BIBLES IN MOROCCO*

BY W. SUMMERS

British and Foreign Bible Society Agent in North Africa and the Peninsula.

A glance at a political map of Africa will show that the only two remaining independent native states in that continent are Christian Abyssinia and Mohammedan Morocco. The latter is known to the Arabs as "Moghreb-el-Aksa," or the extreme west, and is the only one of the old Barbary States which retains its independence. It is not unnatural, therefore, that the Moors proudly boast of a bravery and prowess superior to that of any other people, whether Mohammedan or Christian, and consider themselves the trustiest repositories of Islam. Indeed so true are they to the fiery Mohammedan type of earliest days, that they still observe the customs, the phrases, the dress, and the polity of Mohammed's lifetime, and follow the philosophy and ideals of the early Caliphate. Familiar intercourse with the nomad Bedouin carries one even further back, for their manner of life is that of Abraham, Isaac, and Jacob.

Some twenty-five years ago, the Bible Society undertook definite and systematic colportage work in Morocco. During these years the Society's laborers have traveled, as far as possible, the length and breadth of the land, selling the Word of God to Moors, Jews, and Europeans. The itinerant Arab "dooars" (round camps) of the plains, the stone-built villages pitched on strategic positions on the mountains, the commercial cities such as Fez and Rabat, and the cities of sanctuary such as Wazan and Sheshuan have all been repeatedly visited—and the Gospel commended and its acceptance urged upon their inhabitants. Colportage work in such a country is done at much personal risk. In addition to the hardships of travel in a land where there are no roads, or inns, there are the dangers arising from intertribal discord, the impulsive outbursts of fanaticism, and the ever-present enmity against Christ as the Savior of the world. I have

faced death thrice in one week when on a visit to the town of Sheshuan, in the Khamass country, where Sir Harry Maclean was held in captivity.

Translation work is being carried on in the three Berber dialects of the country—Rifi, Susi, and Berberi, as well as in the Arabic colloquial of the cities and plains. The Jewish communities in the different centers of population are provided, at less than cost price, with the Old Testament which their forefathers so jealously preserved for us, and the New Testament is persistently offered to them as the book which will tell them of their true Messiah and of the advent of the year of jubilee.

Thus no section of the population is left uncared for, and men of all classes are reached. The illiterate slave and the sun-browned day laborer, who know little more than the letters of their alphabet, eagerly spell out the homely words of St. Luke which tell them of the Father's love; while the present Sultan, Mulay Abdel-Aziz, was induced to accept a specially bound copy of the complete Bible in beautiful literary Arabic, which he promised to read and venerate.

Missions

There are now several missions established in the country besides a few workers who labor independently. The whole missionary force, including wives, reaches a total of over sixty, most of whom are engaged in medical missions, schools, classes, visiting, translation, and evangelistic work. We have had unusual difficulties to overcome, but the spiritual results give cheer. There is a group of native Christians in Fez, another in Tangier, and still another more recently brought together in Marrakesh (Morocco City). Besides, there are isolated believers in different towns and villages. One of these native Christians, who was converted some fifteen years ago, and

* Condensed from *The Bible in the World*.

known to us as "El Kaid," having been an officer in the Tangier battery, became a colporteur of the Bible Society, and while engaged in that work was done to death by a crowd of fanatics in the town of Larache. Another native colporteur is employed by the Society, but works under the direction of the North Africa Mission.

One of the many prominent personages in the Moorish imbroglio is Ma-el-Ainain, the Shinguitee Shereef and Saharan sorcerer, who is said to be encamped with his armed followers in the vicinity of Mogador. In September, 1906, he passed through Casablanca when the Gospel was preached to his followers. They were known locally as "the men in blue," for they wear garments of blue serampore. Being of a fierce and fanatical disposition they deeply resented the growing influence of Europeans in the country. They had made several minor attacks on Europeans' places of business, and in the course of their street sauntering they entered our depot. Their first question was:

"Are you a Jew or a Frenchman?"

"Neither," was the answer given.

"Then what are you?" was the insolent demand.

"First, I am a Christian, and then a Britisher," was Mr. Steven's reply.

After further conversation, during which the Scriptures were discussed and the Gospel preached to them, they remarked among themselves, "He is not like the other Europeans; he believes in God, and is one of those good people who follow the Messiah." They bought several volumes, and on leaving wished Mr. Steven success, and swore constant friendship.

A conversation held with a Jew who visited the depot, when read in the light of the spoliation and massacre that community has suffered during the sack of the town, shows how sadly pathetic is their spiritual as well as their political condition. He entered the depot during one of the fasts looking dejected and spiritless.

"Why don't you Christians fast?" he queried.

"Why should we?" was the reply, "seeing that Christ is the end of the Law."

With a sigh he said, "Ah! could we but believe that, what joy there would be in Israel!" After further conversation he left saying (like the woman at the well), "When the Messiah comes, He will reveal all things."

NATIVE EVANGELISM IN OLD CALABAR*

BY REV. A. W. WILKIE, B.D.

Missionary of the United Free Church of Scotland.

A good deal has been said about Efik people not being missionary, and of their unwillingness to go out as evangelists to other tribes. It is one of the sad facts that, while everywhere there come calls for teachers and evangelists, no men are found willing, even when their support is guaranteed.

But it is unfair to Efik to draw hasty conclusions from that fact. Possibly we are asking for an ideal of Christian work which is as yet beyond them. It is a very short time since

Efik was at war with those tribes to which we now as missionaries wish to carry the Gospel. Europeans forget that past but the native does not. The European, again, is welcomed as a missionary while the native Efik finds people unsympathetic, if not contemptuous, for the hatred of tribe for tribe is very strong. The missionary spirit was not born in England in a day, and there are many still so dull that they think we should spend our energies among our own people. We are trying to teach native churches to be

* Condensed from *The Missionary Record*.

missionary churches from the first, but we should not be discouraged if they do not immediately fulfil our high hopes. I would rather judge them by their earnestness in carrying the Gospel to those of their own language who have not the opportunity of hearing through any of the sources provided by the Europeans.

I have been more and more impressed with how much Efik is doing in this way. A month or so ago, we visited Uwet on the Calabar river, and were delighted with work which was being done there. One of our chiefs, who recently put away his wives and joined the church, is the political agent for the district, and since his "conversion" has been trying to help the people in Uwet. A government school has been started there, but on Sundays this chief has gathered the people together for a service, which he conducts regularly himself. We found a most interesting congregation there. On the other side of the river another chief has a farm, and he also has commenced regular services and classes for the people. These two men are working together to build a church at Uwet, and are willing to support a teacher between them.

At the Akpabyu farms, on the eastern side of the Quô river, we stayed in the large farm belonging to the obôñ of the town. He is not a church member, but he has allowed a member of his household, who is in communion with us, to hold a meeting every evening in his yard; and on Sunday all work is stopt, and the people come from long distances to a service. This, for the chief of Duke Town, is a big advance in the right direction. Another of our members takes a district beyond the chief's, and on alternate Sundays holds service in six or seven villages. Beyond that is

a large farm district belonging to Bassey Duke, who has built a good school and supports a teacher there, and the average attendance of children is over ninety.

Ikôt Uba belongs to Chief Eyo Effiom, one of our most respected elders. His place is full of children. Eyo Effiom has for some time supported a teacher there, who teaches the children in the week, holds a catechism class for the older people, and on Sundays has a service. He is a boy from Akunakuna, who was with Mr. Marwick, and then in the Institute. Eyo Effiom was busy building a church for his people with wood and iron. All the expense of building and of teacher he is bearing himself.

Further inland is Ikôt Nakanda, the only "recognized" out-station of Duke Town. The teacher here is not very strong, and has uphill work, but he is doing well. At this place a band of young men came to meet us to take us to Essigi, the farm district belonging to Cobham Town toward the Rio Del Rey river. They were full of kindness all the time we were with them. They have themselves built a very good school, and support a teacher, who is a member in Creek Town Church. The people in Essigi were intensely earnest, and I have never felt so happy in Calabar as while we were among them.

Judged by our standards, their schools may seem very primitive, and the teaching elementary, but there is on every side so much work being done that we may be too hard on Efik. If they are to work outside their own town, they *must* go among strangers. The work in Efik has not been a failure, but from my point of view a great success. The missionary enthusiasm for other tribes will come, but we cannot manufacture it.



EDITORIALS

THE FORECAST OF A SPIRITUAL PANIC

A fellow editor, in the columns of a religious periodical, finds in the aspect of moral and spiritual life, conditions analogous to those recently found in the financial and commercial sphere. Despite the boast often heard of Church growth, philanthropic, educational and missionary progress, and missionary activity, he notes incontrovertible signs of loss of faith—that “*lack of confidence*” so disastrously analogous to the causes of financial panic, and he instances four signs of a coming crisis:

1. Loss of faith in the full and perfect inspiration of the Word of God;
2. Loss of confidence in the divine claims of the weekly rest day;
3. Loss of confidence in the Church as a divine institution;
4. Loss of confidence in the authority and deity of the Lord Jesus Christ.

These are grave signals, and they certainly exist. The modern doctrine that the Scriptures *contain* the word of God, rather than *are* the word of God, leaves to individual judgment to decide *what* is the shell and what is the kernel, and to reject whatever offends individual taste or is distasteful to one's own notions or habits. We have no longer any final court of appeal to which to refer the variant judgments of human reason and opinion, and are at sea without chart, compass or rudder—certainly without any *external* guide by which to steer—our pole-star is gone.

The Sabbath law is written on man's very constitution. He is an eight-day clock. The hebdomadal law is curiously imprinted on the very tablet of his being, as for instance in fevers. Body and mind both demand the weekly rest, and where it is invaded or neglected, harm inevitably ensues. Yet we are told that Sabbath laws and restraints are “Puritanical” and antiquated. Meanwhile there is an obvious moral and spiritual decadence

going on, which is exactly in proportion to the disregard of this weekly day of worship and rest.

Not only the Church but its ministry have fallen into neglect, if not contempt. *Worship* has lost most of its emphasis, and people who go to church go to *hear* some favorite orator or, it may be, singer. The assembling of ourselves together is not regarded as an institution of God, not to be forsaken at the beck of private caprice. The ministry, once revered as God's ambassadors, have come to be thought of as mere chosen leaders or convenient organizers, perhaps hired servants of the Church—the preacher and pastor is counted a sort of president of a religious club, whose words and acts are as open to criticism as any other man's.

And it need not be said that the Lord Jesus Christ is being rapidly degraded to an inferior position. He is no longer to thousands an infallible mouthpiece of God, but a human teacher reflecting to a large extent the errors or mistakes of his day. Even his divine incarnation and miraculous resurrection are doubted if not denied.

These conditions demand not only candid recognition but combined resistance. There are many thousands who are disposed to be silent and avoid controversy, who are true to the faith once delivered to the saints; and they should *bear witness*. Silence and inaction sometimes become a sin and a crime. There should be *protest*. Even seven thousand who have not bowed the knee may so keep in hiding as to leave a prophet of God to feel himself alone in fealty to Jehovah. Collective opinion is but the combination of individual convictions; and corporate action depends upon personal attitude. One man who intensely feels a peril and dares to act, has more than once led a revolution or reformation. John de Wyclif, Martin Luther, Savonarola—these are a few out of many whose single voice became God's trumpet-call and the

signal for a crusade. We must not allow so-called "leaders" to speak perverse things unchallenged, or conduct ruinous movements unresisted. It is worse than foolish to wait for the panic to burst into violence, before acting. Let men who *believe* dare to *speak*. Let disciples keep the Lord's day free from travel, social engagements, and festivities and secularities, and set an example of reverent church going. Let the ministry magnify their high calling as ambassadors, and maintain their true authority as such by *keeping within the limits of their instructions*. Above all, let us remember that when we dare to stand *on God's side, He stands also on ours*.

THE LAYMEN'S MISSIONARY MOVEMENT

This interdenominational enterprise is advancing at rapid rate. Perhaps in nothing is progress more noticeable and notable than in the enlarged *financial* schemes. In Richmond, for example, there is a determination to double next year the \$27,000 raised last year, and nearly fourfold that amount is proposed a little further on.

In St. Joseph, Mo., they undertook to increase gifts from \$12,000 to \$50,000, and in one congregation \$20,000 is already secured. In Atlanta, one congregation undertakes to multiply its gifts fivefold, and already are well on the way to success. In Montreal, 30,000 members gave \$100,000 last year to missions, home and foreign; and undertake to increase this two and a half times within two years. Whenever this matter is forcibly presented, the churches seem waking up to the sense both of responsibility and of ability to meet it. This also we welcome as a conspicuous sign of the times.

THE MANIFOLD ASPECT OF DISCIPLESHIP

One chapter in Paul's Epistles (2 Tim. ii) presents a disciple in a ten-fold aspect. As son, soldier, athlete, husbandman, workman, vessel, servant, saint, teacher, and emancipator of

souls. But let us observe that, of all these, the major part center in service. Some of them have to do with standing before God and Christian self-mastery; but soldier, husbandman, workman, vessel, servant, teacher, emancipator—all exhibit different aspects of usefulness—warring for truth, sowing and tilling the world-field, preaching and teaching the Word, and setting souls free from their chains.

It is encouraging to remember that the kingdom of service is not always conspicuous to human eyes, and comes not with observation. As powerful churches are sometimes found in small plain meeting-houses, God's best servants sometimes hide in humble homes. Prominence and usefulness are not synonymous. Neither is a small circle of usefulness to be despised; a light that doesn't shine beautifully in the family circle at home, is not fit to take a long way off to shed its beams elsewhere.

Rev. Hunter Corbett was told that he had buried his life in China. His calm answer was—"perhaps so; but at this moment there are at least two thousand converts there who daily pray to God for me."

JUDGMENT ON A BLASPHEMER

Rev. Isaac D. Colburn, twenty years in Burma, in his own work witnessed and records a remarkable judgment of God on an evil-doer, which is closely parallel to that inflicted on Elymas, the sorcerer.

In the district of Thongzai, British Burma, a company of native disciples had assembled on the banks of a pool to witness the baptism of several converts, and the surrounding rocks and hills were covered with spectators. Near by stood a father and his son, the former already conspicuous by most bitter opposition to the Gospel, and most strenuous efforts to dissuade his heathen neighbors from becoming Christians. As the native pastor was opening the services, this opponent broke in with most blasphemous interruptions, mingled with all manner of

obscene gestures and lascivious demonstrations, the preacher's repeated remonstrances only stirring him up to more flagrant outbursts of wickedness.

The father and son then stript themselves, plunged naked into the water, and as the pastor was about to baptize a convert, the old opposer caricatured the ceremony, seizing his son by the heels and ducking him several times, pronouncing over him the baptismal formula; and even coupling the name of the Trinity with the most horrible blasphemies.

The services were, of course, arrested. Among the company was a native evangelist, Sau Wah, who, before conversion, had been a powerful Karen chief, a noted warrior, and a much dreaded opponent of the Gospel, but who was absorbed in preaching the Christ whom he once reviled. With stern and commanding bearing, Sau Wah rose up and enjoined silence. Then turning to the old man in the water, he said "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

As he spake, the hush of God fell on the assembly, with awful power and impression. The disturbers, as tho smitten with terror, fled from the pool, and ran up the hillside. But, before going many rods, both fell prostrate. The service was shortly concluded, and Christians lifted them up and bore them to the village. But the father proved to be dead, and, altho the son recovered consciousness, the stroke proved fatal, and within a few months he was also borne to burial.

A PARABLE OF NATURE

Some years ago two scientists of Vienna made a series of bacteriological experiments on a number of bank-notes which had been in circulation for some time. The result was startling. On each bank-note they discovered the presence of 19,000 microbes of disease—some of tuberculosis, some of diphtheria and some of erysipelas.

More than that, they found one *bacillus peculiar to the bank-note*: the bank-note microbe, so to speak, because found nowhere else. It thrives and fattens and multiplies on the peculiar paper of which a bank-note is made.

We have long been persuaded that there is a moral microbe that fattens and thrives and multiplies on hoarded gains. There is something about avarice that promotes rapid degeneration in the department of the affections. The man of money becomes more and more self-absorbed, indifferent to human want and wo, and like the idol he worships, cold, hard, metallic, until he himself is changed into a human coin and, as has been quaintly said, "drops into his coffin with a chink." The only way to kill the bank-note microbe is to cultivate the habit of unselfish ministry to human sorrow, suffering and need. Missions are the divine antidote to Mammon. There is a power in systematic benevolence which counteracts the fearful tendency of greed to mental and moral atrophy.

THE PREACHING THE PEOPLE WANT

Mr. John H. Converse writes that he recently sent out several hundreds of letters asking laymen to say what *kind of sermons* they most wish to hear. Out of one hundred and two replies from Presbyterians, who in some cases indicated more than one sort of sermons as those they liked, the summary was as follows:

Guidance in Christian Life	93
Evangelistic	63
Expository	51
Doctrinal	22
Current Topics	16
Critical	5

It will be noticed that, out of these 250 votes, only 21 are for any sermons but those which are strictly biblical and evangelical and assume the inspiration and authority of the word of God. A conspicuous Englishman, after much study of the subject, says that the reason why the working classes so little go to church is that they hear so little gossip when they do.

GENERAL MISSIONARY INTELLIGENCE

AFRICA

The Power of the Press in Africa

A recent article in the *Aurora*, gives an impressive view of what the mission press is doing for the uplifting of Africa. In September, 1889, work was begun by Mr. Thomson on a small Albion hand-press, with a limited supply of type. Now a double-demy cylinder machine is run by an electric motor, and the stock of type is multiplied more than a hundred-fold, and is supplemented by a stereotyping plant.

The primary and most important use of the mission press is the printing of the Scriptures in the native languages. Before printing there is the work of translation, revision, and re-revision. No fewer than ten native languages have been dealt with, and in these there have been published in all about 41,500 portions of Scripture. In addition to these, upward of 7,500 religious catechisms and instructional booklets have been issued, together with nearly 20,000 hymn-books in seven languages.

For school work, over 42,200 primers have been printed in eight languages, and 11,000 second readers in two of these, as well as 7,000 first, second, and third books.

All this is simply the work of the Livingstonia Press. There are three other mission presses in Central Africa.

Ten Years in Egypt

Ten years ago, on January 31, 1898, the first party of "The Egypt Mission Band," landed in Alexandria. Their object was to preach Christ to the Mohammedans of Egypt and the Sudan, and, with that object in view, they have settled in places where there are the fewest Christians (nominal), and most followers of the Prophet of Arabia. After Alexandria, new centers were opened at Belbeis, Chebin-el-Kanâter, Suez, Ismailia, Abou Kebeer, Tel-el-Kebeer, and Cairo. A monthly Gospel paper, specially designed to

reach the Moslems, has for the past seven-and-a-half years brought them in touch with scores of towns and villages; hundreds of copies of the Scriptures, and thousands of booklets and tracts have been scattered through the country, and many thousands have heard the simple proclamation of the Gospel in mission stations, schools, book depots, and dispensaries, as well as by the wayside, in the fields, and crowded market-places.

Now this "Egypt General Mission" is calling for seven new workers. Men are urgently needed at Ismailia, Abou Kebeer, and Tel-el-Kebeer, not to speak of such places as Port Sudan, Suakin, and other Red Sea ports, to man their stations. There are scores of towns in the Delta, easily accessible, and thus far utterly unreached with the Gospel.

A Revival in West Africa

Perhaps the last place where we should look for a spiritual revival would be among the, till recently, barbarous and degraded dwellers on the swamps of the Niger Delta. Yet Bishop James Johnson informs us that the African Christians of that region have lately had such a visitation, many being subdued and broken down under conviction of sin day after day in their gatherings for prayer at Okrika; backsliders returning to the fold, and the heathen destroying their idols. It is clear that the great need of our missionary campaign is for more fervent prayer that the Holy Spirit may descend in power on workers and congregations.

New Things at New Lolodorf

Dr. H. C. Weber of the American Presbyterian mission in West Africa, writes of a few interesting things about MacLean Station (February 1st to November 1st, 1907):

Twenty-two members have been added to the church.

Two hundred and sixty-four people have been enrolled in the lower inquiry class.

The new church, seating about seven hundred people, will be given by the people

to the Lord and dedicated free from debt upon the first Sunday of January, 1908.

Ten companies (of two each) of school-boys spoke the Word to 3,454 people between Friday noon and Sunday noon.

Out-schools, or town schools, have an attendance of 349. Each is a Gospel center. So eager are the people for the Word that they pay all expenses of the teacher and school, that they may be taught the way of life.

Biang (an elder in this church), who spends his entire time in evangelistic work, when given a sum of money, for six months' work, immediately gave one-third of it toward the Lord's house.

The Sunday-school attendance for the first three Sundays of November was as follows: 476, 402, 466.—*The Assembly Herald*.

An African King Helping Missions

The favorable attitude of the heathen king of Bamum, in Kamerun, West Africa, toward the work of the missionaries of the Basel Missionary Society, is becoming still more pronounced as he becomes better acquainted with the Christians. A short time ago it became necessary to open a second preaching station in his capital, Fumban. The king ordered the erection of a suitable building with 200 seats, and no help was expected from the missionaries in the work. The attitude of the king influences his subjects, and the new chapel is well filled at all services every Lord's day. On account of the rapid progress of the work in Bamum, the Basel Society has decided to erect a substantial building for missionary purposes in the capital, Fumban.

A Land Where Women are Tyrants

A most experienced missionary in Basutoland has declared that the men there are much more often ill-used by their heathen wives than vice-versa. The fact is that these women, by their labor in the fields and their domestic work, support the men; consequently the latter are dependent upon their wives, instead of its being the other way about, as with us, and the field-work making them strong and vigorous, the women are usually quite able to hold their own if ill-used—e.g., they sometimes bite off their husbands'

ears! However, this does not make it any easier for a woman to become a Christian, because then she feels it wrong to assert herself and hit back; and thus she is at the mercy of her husband, and it is very little mercy she gets when she refuses to comply with heathen customs.

Missionary Work in German East Africa

Pastor Paul of Lorenzkirch has exhibited at the German Colonial Exposition in Berlin statistical tables of all missionary efforts in German colonies, from which we gather the facts referring to German East Africa as especially instructive. German East Africa, is a colony extending from the coast of the Indian Ocean to Lake Tanganyika and Lake Nyasa. It contains a population of about eight millions upon 384,000 square miles, and the vast majority of its inhabitants are fetish worshippers.

Six missionary societies, two English and four German, viz.: Moravians, Berlin I, German East African Society, Leipzig Missionary Society, Universities Mission to Central Africa, and Church Missionary Society, have 64 stations and 204 outstations, in which 80 ordained, 4 medical and 63 lay European missionaries were at work on January 1, 1907. The number of native Christians was 8,219, while 655 heathen (as far as could be ascertained) were baptized in 1906 and 3,053 remained under instruction. The force of native helpers, paid and voluntary, consisted of 508, and the 351 schools were attended by 16,793 pupils. The Universities Mission, which commenced work there in 1861 has gathered the largest number of native Christians, viz.: 5,149 and also the largest number of pupils, viz.: 4,661 in 116 schools. Berlin I, however, seems to be the most prosperous in the work in German East Africa. Tho it commenced its work there only in 1891, it has now 17 stations and 129 outstations, with 20 ordained and 16 lay missionaries, and its congregations have a membership of 1,209 native

Christians. Remarkable is the number of inquirers, which was 835 on January 1, 1907, and it is well worth mentioning that especially large numbers of these inquirers came from those stations which suffered most severely in the late uprising. Even in Milow, which was completely destroyed by the rebels, a considerable number of the natives have come forward as inquirers. In educational work, Berlin I, is far behind the Universities Mission, the Moravians, the C. M. S., and the Leipzig Missionary Society, since it reports only 39 schools with 1,169 pupils.

Medical Missions in German East Africa

The German Colonial Office a short time ago made a thorough investigation of the medical missionary work carried on in German East Africa. Rev. Julius Richter publishes the results of this investigation in the *Allgemeine Missions-Zeitschrift*, from which article we copy the following interesting facts:

All missionaries sent by German societies to Africa receive a rudimentary medical training. These societies are the Berlin, the Leipzig, and the German East Africa Societies, and the Moravians. The Berlin Society organized in 1907 a course for the instruction of brides of missionaries, in which provision is made for general medical instruction, while many of the wives of missionaries and of the single woman missionaries add to this a shorter or longer course of instruction in nursing. Many of the wives of the missionaries of the German East Africa Society are also trained as nurses. Some of the missionaries of the Berlin Society and of the Moravians, who seemed especially qualified, have taken special medical courses.

All stations of the different German Societies are provided with drugs, bandages, and surgical instruments, while some have a dentist's outfit also. Many trained nurses have been sent out, and two more are ready to be sent out by the Leipzig Society.

The German Societies have only one physician now in German East Africa (in Usambara), but they are ready to send more as soon as suitable men offer themselves. The English Societies at work in German East Africa, (the C. M. S. and the University Mission) are also short of medical missionaries. Leprosy and epidemics of smallpox demand especial attention in the densely populated country.

Swedish Methodists Enter Africa

A few months ago the Swedish Methodist Church sent out to the foreign field its first representatives, dispatching two to East Africa with Inhambane as their destination. A mission press was sent with them.

An Ex-African Monarch's Baptism

A little over a year ago, in the Uganda protectorate, King Anderega and his fellow believers of Bunyoro, sent a native evangelist, to the Seychelles, to teach Kabarega—a former notorious king of Bunyoro, who, as a State prisoner, was in banishment. In February, King Anderega, his son, writes of his baptism. A once barbarous and brutal slave-raider has found the light of God!

Testimony to the Uganda Mission

Mr. Winston Churchill, M.P., after a visit to Uganda has recently said:

No greater contrast could be experienced than the spectacle of Uganda, after one traveled slowly through the East African Protectorate for hundreds of miles, meeting native savages whose method of showing you honor was to paint their skins in every color under the sun, to deck their heads with feathers and their bodies with shells, and dance to a monotonous hopping dirge around the chair in which the visitor took his seat. Once in Uganda, you went into another world. You found there a completely established polity—a state with every one in his place and a place for every one.

You found clothed, cultivated, educated natives. You found 200,000 who could read and write, a very great number who had embraced the Christian faith sincerely, and had abandoned polygamy in consequence of their conversion. You found, in short, in Uganda almost everything which went to vindicate the ideal which the negrophile had so often held up before the British public and before the House of Commons, and in regard to which he had so often in other places been disappointed by the hard logic of facts and the disappointing trend of concrete and material events. We owed a great deal in Uganda to the development, on, he thought, an unequalled scale, of missionary enterprise. In some other parts of the British Empire he had found the official classes distrustful of missionary enterprise. In Uganda he found them very grateful.

A Native Church Arising in South Africa

The Swiss Romande Missionary Society, which represents the Free Churches of the French-speaking Cantons of Switzerland, commenced its prosperous work in South Africa in 1875. To-day it has missionaries in the Transvaal, where its fine medical mission at Elim and its Normal school at Lemana are located, and in Lorenzo Marques, Portuguese East Africa. During the past years the missionaries of the Swiss Romande Society have attempted to organize the numerous native Christians into a native church, which may become self-governing and self-supporting in the near future. Assemblies of native workers have been held in three important sections of the field during 1907, where topics of special importance were discussed. At the meeting held at Lorenzo Marques a remarkable thing happened. The native churches had agreed to send a young man to the theological school of the Paris Society in Basutoland and had guaranteed the expenses for one year (\$300). Moreover, the student's traveling expenses amounted to \$75 additional and the Missionary Board at Lausanne had paid that amount. When the delegates heard this, they were indignant that the Board had paid money which they had expected to pay themselves, and they refused to accept the gift, showing a remarkable spirit of independence and liberality. Some of these native Christians refuse to hire out their carts and horses for carrying beer and whisky from the wharf in Lorenzo Marques to the railway station, while all of them are forbidden to rent their premises for saloons.

Dube's Zulu School

Rev. John L. Dubé, head of the Zulu Christian Industrial School writes from Ohlange that:

Sir Matthew Nathan, the Governor of Natal, consented to perform the opening ceremony of the new building which took place on the 25th of November. The present governor shows a deep interest in the matters to develop the native people, and we feel highly honored that our school will

be visited by his excellency in such a capacity. Hon. F. R. Moor, minister for native affairs, gave a fat ox to be killed for the feast on that occasion, and Mr. G. S. Armstrong, member of the assembly, gave another. The government was represented by Mr. Samuelson, under-secretary for native affairs. You will be pleased also to learn that our school has been accepted to receive a government grant as other schools of its class.

Pray that we may be guided by the spirit of God in all our work.

AMERICA

"Get Together"

Not enough prominence has been given in the religious press to a phenomenal feature which characterized the fifteenth annual conference of foreign mission boards held in New York City several weeks ago. As reported by one present, the above phrase was "the keynote of an after-dinner speech by Dr. A. S. Lloyd, secretary of the Protestant Episcopal Missionary Society, whose message was an eager and winsome plea for Christian unity." "Out on the foreign field church divisions are a burden and a hindrance. All we need to do is to humble our pride, confess we have magnified our differences, rather than our common faith, and follow the lead of the men at the front." Every turn of his effective argument was punctuated with the colloquial appeal, "Let's get together." It was evident that the foreign mission boards of the country had got together; that the effort made timidly, and with many safeguards and limitations fifteen years ago, has surpassed all expectations in uniting the foreign missionary workers of America. "Here were gathered the representatives of twoscore societies of the United States and Canada, doing work in many countries side by side, with considerable variations in policy, scope, and methods of work, and yet discussing vexed questions of missionary operation with as much calmness, fraternal confidence, and mutual interest as tho they were but the corporation of one board. Nothing so impress one who followed these meetings for the first time as the spirit

of union and cooperation emphasized in all the sessions."

Getting Together in Home Missions

For the first time the Home Mission Boards of the United States came together in New York last month and discuss, as an organized union, a live religious topic vitally affecting conditions in the home field. The topic was "The Religious Care of the Immigrant." Rev. Dr. H. L. Morehouse, of the Baptist Home Mission Society, presided, and there were present officials of the Congregational, the Methodist, the American Bible, the Episcopal, the American Tract, the Church Federation's National Council, the Reformed, the Presbyterian, and other bodies, with liberal representations of workers among immigrants in other cities. The new Home Mission Council, under which this first conference was held, has just been organized, and includes officials of all societies working in the home fields, all religious bodies in the United States.

The Laymen's Uprising

During the last six months, the Laymen's Missionary Movement has held campaigns in twenty-two cities in the United States and Canada. In fifteen cities in the United States, containing 2,546,000 people, 310,585 communicant church members were reported. They gave to religious work in America last year, \$5,405,500, and to similar work abroad \$297,450. They have decided to undertake to raise a total of \$1,175,000 annually for foreign Christian work, an aggregate increase of \$877,550. In many cases, two years or more are taken in which to work up to this higher standard. During the same period in Canada, the Laymen's Movement has held campaigns in seven cities, containing an aggregate population of 950,000. Of these, 136,818 were reported as Protestant church members, who gave to local Christian work last year, \$2,043,775, and to home and foreign missions, \$344,537. They voted to un-

dertake to increase the amount to missionary purposes, to \$977,000, an increase of \$632,000. The total increase undertaken in twenty-two cities of Canada and the United States, is \$1,510,000 from a total of 447,403 church members.

A Confucian Temple for New York

The term Y. M. C. A. will soon become ambiguous as to the organization it is intended to represent. We now have not only the Young Men's Christian Association but the Young Men's Catholic Association and now there is talk of founding in New York a Chinese Young Men's Confucian Association.

In this connection the Chinese are planning to erect a \$100,000 Confucian temple in New York's Chinatown. Minister Wu Ting Fang recently addressed a large audience of his fellow countrymen advocating the organization of a Confucian Society and the building of a temple.

This building calls for lecture-rooms, gymnasium, reading-rooms and a large assembly hall. It is to serve as a place for social political and religious gatherings of the Chinese.

Chinese Y. M. C. A. Branch

The Chinese of New York are to have a circulating library containing modern European works translated into their native tongue. At the same time the Y. M. C. A. will establish either in Pell, Mott, or Doyers street the only branch in the United States designed for the exclusive use of Chinamen.

Edwin W. Gaillard, Supervisor of Work with Schools for the New York Public Library, took up the matter of the library at the request of Dr. F. F. Tong, who was the first charter member of the Y. M. C. A. at Tien-tsin.

Recently twenty men, prominent in Chinatown, met and elected Dr. Tong president, Kwai F. Pang, secretary, and Mr. Gaillard, treasurer. The organization will be known as the Chinese Literary Club, and will be sup-

plied with books issued from the Commercial Press of Shanghai, the Methodist, Presbyterian, and Baptist Missions.

New York Evangelistic Committee

The results of the tent and open-air work carried on during the past three summers have been so encouraging that the Evangelistic Committee of New York City have plans well under way for a campaign to be conducted on no less extensive a scale than in previous years.

As in the past, tents will be located in the heart of the foreign populations. Great blessing has attended the work among the Italians and Germans, and among the score of nationalities in the notorious Five Points district.

Even greater emphasis will be placed on the work among children which has always been a most conspicuous and encouraging part of the general plan. Services for business men and working men, will recognize the importance of a closer relationship and more active association of the Church with the commercial and laboring classes. Efforts will be made for close connection with the churches of the city, and for intelligent cooperation with such organizations as the City Missions of the various denominations and the Home Mission Boards.*

War Upon the Saloon

In two-thirds of all the territory of the United States the saloon has been abolished by law. Forty years ago there were 3,500,000 people living in territory where the sale of liquor was prohibited. Now there are 36,000,000 people under prohibitory law. Since that time the population of the country has scarcely doubled, while the population in prohibition territory has increased tenfold. There are 20,000,000 people in the fourteen southern States, 17,000,000 of whom are under prohibitory law in some form. In 1900 there were 18,000,000

under prohibition in the United States; now there are 36,000,000. In eight months State-wide prohibition has cleared the saloon from an area as great as that of France. In that area there is a solid block of territory 300 miles north and south by 720 miles east and west, in which on the first day of next January a bird can fly from the Mississippi to the Atlantic Ocean, and from the boundary of Tennessee to the Gulf of Mexico, without looking down upon a legalized saloon. Great Britain and Ireland could be set down over this space without covering it. There would be 10,000 square miles of "dry" territory left as a border.—FERDINAND COWLE IGLEHART, in the *Review of Reviews*.

A World's Temperance Centennial

On April 30, 1808, there was organized at Moreau, Saratoga County, N. Y., the first temperance society in history. This organization is still in existence, and holds at least one meeting annually, for the election of officers and the transaction of business necessary to its perpetuation. It is proposed to celebrate the one hundredth anniversary of the founding of this society, by holding a World's Temperance Centennial Congress at Saratoga Springs, N. Y., near Moreau, from June 14 to 30.

All temperance societies, of whatever name or nature, throughout the entire world, are most cordially invited to participate in this unique celebration.

The various nations will be invited to send representatives. Medical associations and historical societies will also be asked to fraternize in the work. The President of the United States and the Governor of New York will be invited.

The Oldest Women's Missionary Society

In connection with the question as to when and where Christian women first organized for the promotion of the world's evangelization, it is stated that the honor belongs to one which was formed in 1803 at Southampton,

* Contributions may be sent to the committee at 541 Lexington Avenue, New York City.

Mass., and tradition has it that one of the charter members gave \$12 to foreign missions when she had 12 patches on the gown she wore. From this society members have gone themselves, or have given their sons and daughters, as missionaries to Liberia, Asia Minor, Persia, China, and the Pacific Islands, as well as to the Indian, the black man and the white, of our own land. In recent years, this society in a small country town has numbered about 30 members and contributed annually \$60 to \$70. Last year, when an advance to \$75 was asked for there was a temporary hesitation, but the treasurer now reports \$89 to their credit.

Good News from Berea

Andrew Carnegie has given a promise of \$200,000 toward Berea's adjustment fund of \$400,000 to enable the college to provide separate schooling for white and colored students in accordance with the laws of Kentucky.

For the new school for colored students, land must be purchased, and four buildings at least are needed: a woman's dormitory, a men's dormitory, a main school building and an industrial building. The work will begin with the training of colored teachers. It is earnestly hoped that other friends will come forward with gifts to support this needed work.

A Good Use of Children's Day

The Southern Presbyterian Executive Committee of Foreign Missions is calling upon young people of the Sunday-schools and churches to contribute, in connection with the observance of Children's Foreign Mission Day, May 31, an amount not less than \$10,000.00 to be distributed among the 10 missions located in 7 countries in 4 continents of the world. The generous gifts of the young people in the past, including the building of the first Kongo boat, the raising of about \$40,000.00 for the second "Lapsley" and the contribution of nearly \$10,000.00 last year to the Hangchow Girls' School encourage the hope that more

than \$10,000.00 will be given this year for the improvement of the schools, and in assisting to open schools at new stations.

Why Not Volunteers for Home Missions?

The *Home Mission Herald* for April tells of a young man who felt that it was his duty to offer himself to go to the foreign field as a missionary. He resolved, after a visit to Ellis Island, to consecrate his life to missions at home, saying: "Instead of going to the heathen, God is sending the heathen to me." This periodical raises the question, "Why not volunteer for Home Missions? Why are not more consecrated and talented young men and women asked to give themselves to a life of service in the hard places in our own land?" Some of them are volunteering for the home field, but then there is need for many more.

A First Convert in Mexico

From a sketch of the Mexico mission, prepared by Rev. A. T. Graybill, we learn that during the Mexican war two American officers left a Bible with a young married woman living in a Mexican hut about thirty miles above Matamoros, which resulted in her conversion. This woman was the first to greet Dr. and Mrs. Graybill, of the Southern Presbyterian mission, on their arrival in Matamoros. Her son, a barroom keeper, was engaged to teach the new missionaries the Spanish language. He was the first convert, and by inviting his friends to the cottage of the missionaries opened the way for the first actual missionary work of this church in Mexico. The barroom boy is now the well-known Rev. Leandro Garza Mora, one of the most remarkably used men in preaching the Gospel in that country.

EUROPE

A Livingstone Semi-centennial

The Livingstone Memorial Meeting at Cambridge recently was one of the most interesting celebrations of the year. In 1856 the great missionary had already gone far beyond his mis-

sion charge in Bechuanaland. He had discovered Lake Ngami in the heart of the Kalahari desert; he had journeyed twice to the Zambesi; and in his last expedition he had discovered and named the Victoria Falls, and followed the river's course to the coast. He returned to England for a short rest, and fifty years ago addressed a meeting in the Senate House at Cambridge, which is one of the landmarks in missionary history. With the glamor of adventure on him, and with that single-hearted earnestness which was his chief endowment, he swayed his great audience as perhaps no orator has ever swayed a university gathering. His final words were long to be remembered: "I go back to Africa to try to make an open path for commerce and Christianity. Do you carry out the work which I have begun; I leave it with you." His appeal was not fruitless. The first fruit was the Universities' Mission to Central Africa with its dioceses of Zanzibar and Nyasa, and bishops such as Mackenzie and Marples were worthy inheritors of the Livingstone tradition. The Scottish Churches have their prosperous stations in the same country, and one and all look to Livingstone as their founder and inspirer.

The Orient in London

The London Missionary Society under the direction of the veteran secretary, Dr. Wardlaw Thompson, and of Rev. A. M. Gardner, the organizing secretary, is to make a special effort to awaken the churches to their missionary opportunity. They propose to utilize a number of new agencies, chief of which is the great missionary exhibition to be called "the Orient in London," from June 4 to July 11. This aims to bring before the eyes of many historic and stirring events in the mission field. In this great pageant perhaps 15,000 persons will participate. During August there will also be summer schools and institutes, and during the early autumn months a general campaign, while November

will witness a culmination of effort in holding a simultaneous mission in every church. Handbooks for the guidance of missionaries are being prepared, and every detail is being arranged to secure a concentration of interest on the problem of the world's evangelization.

Home Mission Problem in London

The Bishop of London organized recently a replica of his famous Wall street service in New York by holding a crowded midday service for city men in St. Michael's Church, Cornhill. Some 500 invitations had been sent out to representative city men. If he himself, said Dr. Ingram, did not work from morning till night, and give everything he possessed to the work, he would not be doing his duty. But the people to whom God looked next to the Bishop of London were the very men in that church that afternoon. There never was such a problem in the history of the whole world as London. It was not merely that London was great already, but that no one knew when it would stop growing. The population increased 40,000 a year in his own diocese, which took in 4,000,000. For nine of the best years of his life he lived among the poor, and nothing struck him more than the awful division between rich and poor. They were like two cities—separate existences. Their problem was how to bring the love of God to every living child in London. Life was a stewardship and not an ownership. He desired them to make their City Association for the Bishop of London's fund a first charge on their resources.

The Regions Beyond Missionary Union

Dr. Harry Guinness and his wife have recently completed twenty-one years' service at Harley House, Bow, the training college of the Regions Beyond Missionary Union. In that period, not only has the Union developed and extended its work in Africa, India and South America, but it has sent out trained men from Harley House into almost every missionary

society. Altogether, 786 men and women have gone forth. A meeting of thanksgiving for this great work was held at Queen's Hall, when Lord Kinnaird presided over an audience that filled every seat. Lord Kinnaird paid high tribute to Dr. Guinness's varied work, and especially referred to his pioneer work in the Kongo agitation. Lord Kinnaird expressed his gratitude to Harley House for still sounding forth the old Gospel and sending out missionaries "who believe their Bible from cover to cover." Dr. H. Grattan Guinness, founder of the Regions Beyond Missionary Union, has just returned from a five years' tour of the world. During his absence he visited seventeen different countries, including Canada, Cuba, Japan, Korea, China, the Philippines, New Guinea, Australia, New Zealand, South Africa, and the Canaries.

Rev. F. B. Meyer to Africa

Our friend and colleague, Rev. F. B. Meyer, of London, has recently sailed for South Africa where he is to carry on an extensive mission. In a farewell address at Harley College, of the Regions Beyond Missionary Union, he said: "I go forth to Boers and Britons in South Africa and I am hoping to help to bind the two peoples closer together through the Gospel of the deeper life, through that vision of the kingdom of God on earth, as well as in heaven, which I go to preach."

Women Students in France

It is becoming increasingly important that a strong work should be developed among women students in France. French girls are beginning to study in large numbers at the universities, while new *lycees* are constantly being opened for girls, the suppression of the convent schools having created a large demand for government education. These *lycees* while giving a first-class education, are staffed by women, very few of whom have a definite Christian position. The tendency of the *lycees* therefore is to shake the faith of the girls in them,

whether Catholics or Protestants. Paris is also fuller than ever of foreign women students, taking advantage of the opportunities so long open to them there. There are at the present time 851 foreign women actually working for the degrees at the Sorbonne, besides large numbers attending courses of lectures there. This takes no account of the enormous number of foreign women studying art or music in Paris.

This field is by no means neglected. For French-speaking women students, small Christian Unions have already been formed in Paris, Montpellier, and Lyons. Madame Pannier, 20 Rue des Tournon, Paris, is the leader of the work in Paris, and undertakes to find suitable lodgings for any French-speaking women students coming to Paris.

English-speaking women students are well-provided for through the work of the student hostel in connection with the British and American Young Women's Christian Association. Here every imaginable help, religious and social, is extended to them, and a most efficient staff of secretaries, are doing a broad work. Every one who knows of girls going to study in Paris should put them in touch either with Madame Pannier or with Dr. Richardson, Student Hostel, 93 Boulevard St. Michael, Paris.—*The Student World*.

The Basel Missionary Society

One of the noblest of evangelical missionary societies is that of Basel. Its fields of labor are India, South China, the Gold Coast of Africa, and the Cameroons of Africa. Its statistics for 1907, according to the latest issue of *Die Heidenbote*, are: 63 chief stations; 385 missionaries of whom 141 are wives and 18 unmarried women; church members 53,569, with 2,701 baptisms last year; 571 schools with 30,410 scholars. The income last year was \$380,325, of which upward of \$62,000 was derived from "trade and industries in India and Africa."

Netherlands Missionary Union

The annual report of the Nederlandsche Zendingvereening is the more interesting as the Union is celebrating its fiftieth anniversary this year. Its field of work is the western part of the Island of Java, Dutch East Indies, where its eleven ordained missionaries and sixty-six native helpers are working upon ten stations. There are now twenty-four congregations with 2,260 members, of whom 1,176 are communicants. The missionary schools were attended in 1907 by 1,057 native boys and 449 native girls. The annual income of the Union was \$24,667, and the year 1907 closed with a deficit of \$4,324.

The New Russia

Out of the troubles of that most distressful country God is making good to grow. At present there is no censorship, and literature of all sorts is being poured into Russia. There is just now no religious persecution, and many people and priests are leaving the Russian Church. Everywhere there is visible a great spiritual awakening. Two years ago an evangelical alliance was formed, consisting of those who had been persecuted for their faith. In some villages where this movement has been felt a moral reformation is visible; drunkenness has almost disappeared. Kharkov, which is the Russian Keswick, is the headquarters of the new movement. A paper now exists to represent the movement. It is called *The Friend*; it is published in St. Petersburg, and is edited by Mr. Prochanoff, the chief engineer of the city of St. Petersburg. So the word of God grows mightily and prevails.

The Theological School for Russia

Baron Üxküll, who has been in America to raise money for the training of evangelical preachers in Russia, has just returned home having secured over \$31,000 for this seminary in Lodz. There is still need of about \$20,000 more. The Baron also received \$2,000 for the first Baptist chapel in Siberia—in Omsk.

ASIA

The Length and Breadth of Islam

We too often forget, when thinking of Mohammedanism, how widely it is diffused, and rest with an impression that Turkey, Persia and India contain about all to whom the Koran is the sacred book. Therefore such figures as these are instructive:

Central and Western Africa....	30,000,000
Arabia	3,500,000
Afghanistan	4,000,000
Southern Persia	2,500,000
Russia in Caucasus.....	2,000,000
Russia in Central Asia	3,000,000
Khiva	800,000
Mindanao (Philippines)	250,000
Siberia	6,100,000
China	20,000,000

Gospel Gains in Moslem Lands

We are apt to take it too readily for granted that Islam is invincible; as tho the rule was once a Moslem always a Moslem. No doubt the Moslem heart is hard and flinty, yet by divine grace can be, and in cases not a few actually has been, softened and renewed. Dr. S. M. Zwemer has recently written to the *Sun*: "The fact is there were converts from Islam to Christianity even before the death of Mohammed, and have been ever since in all countries where the Gospel has been preached to Moslems. In North India there are 200 pastors and preachers who were once followers of Islam; in North Africa at one station 30 became Christians in 106; in Sumatra the Rhenish Missionary Society has 6,500 converted Moslems, 1,150 catechumens, and 80 organized churches; while in Java there are 18,000, and between 300 and 400 adults are baptized every year."

The Sultan Founding a Hospital!

Rev. H. H. Jessup writes to the *Missionary Herald* of the Irish Presbyterian Church that the Turkish government not to be outdone by foreign institutions, has founded a medical college and hospital in Damascus, and is building a large hospital and industrial school in Beirut. The latter is of vast proportions, with three im-

mense edifices side by side, and accommodations for hundreds of students.

A Gift for Arabia

A friend of the Arabian Mission in Albany, N. Y., has shown her devotion to the work by the gift of \$6,000 for a hospital in Arabia, to the Board of Trustees of the Arabian Mission of the Reformed Church. There are those who have the spirit of the Forward Movement and are setting the pace for other large givers. Dr. Zwemer asks "who will signalize this year of God's favor by completing the endowment for the Arni Industrial School? Who will help by a munificent gift to complete the \$200,000 for the regular work of the Board? We appeal to the large givers. This is the day of their opportunity.

INDIA

Growth of Christian Influence in India

The *Nordisk Missionstidskrift*, one of the best missionary magazines, gives a number of instances to prove the working of the Gospel among the millions of heathen in India. The Hindus and Mohammedans of Dehra, in Northern India, decided to hold a thanksgiving meeting for their preservation in a great earthquake. A Presbyterian missionary was invited to preside at the meeting and the pastor of a native Christian congregation offered the first prayer. In Ahmednagar a Brahman high official upon his death-bed asked that a native Christian teacher be called to pray with him, altho the native Christian was of low caste. Professor Tilak, of the Theological Training School of Ahmaddnagar, is a famous Marathi poet in West India.

A short time ago he won the prize at a great gathering of Marathi poets, where many of the court poets of Indian princes were present. The subject for the contest was the comparative value of the active and the contemplative life. Professor Tilak sang the praises of the active life of service. A leading Hindu poet, who had listened with interest and attention to

the reading of the prize poem, exclaimed, "Only a Christian could have written that poem. No Hindu could have done it. It is the influence of Christ which enables a man to take such a view." At the banquet, tendered the Hindu president, the Christian poet also was a much honored guest, and it was a sign of remarkable progress that Hindus and Christians sat down together.

Work for Fallen Women of Northern India

The Gossner Missionary Society, which has done such blessed work among the heathen Kols of Chota Nagpur, reports the opening of the first home for fallen women among the Kols. Mrs. Boy, who was instrumental in opening the first kindergarten there in 1894, is in charge of this much needed new branch of the work, while a Dutch lady furnishes the financial support for the first year.

Medical Missionaries in India

A recent issue of *Medical Missions in India* contains a list of all the medical missionaries at work in that country. They number 313, a net increase of 12 during the year. The women graduates are in the majority—187 against 126 men. There are also 124 European or American trained nurses on the staffs of the various mission hospitals. The nurses have been increasing at a proportionately higher rate during the year, from 98 to 124, —and this may be taken as an indication that the work is becoming more highly organized. The medical missionaries represent practically all the Christian denominations engaged in work in India and a variety of nationalities. England, Scotland, Ireland and Wales are all well represented, as well as Canada, Australia and New Zealand among the colonies. A large number hail from the United States, and we note the name of a woman medical who represents the blend known as American-Welsh. Of continental countries Germany is well to the front, and the Basel Mission in Calicut and the South Marathi country, owes its

origin at least to Switzerland. Much more recently the Swedish Church has taken a share in this philanthropic work, having sent out a doctor and two nurses who are at present settled at Madura and Tanjore in the South. The Salvation Army now has two hospitals in India, with a staff of European doctors and nurses, one at Nagercoil in Travancore and the other at Anand in Gujarat.

The Mission to Lepers

Large numbers of these hopeless people offer themselves for baptism, 542 during the year 1907. While this represents results on the spiritual side of the work, there can also be no doubt as to the immense extent to which the sufferings of the lepers are being alleviated.

In February a successful conference of the various superintendents of asylums in India was held at Purulia, in Bengal. Many workers among the lepers were present. The decisions arrived at by this conference of experts in leper work, will carry much weight, both with the authorities and the public. One of the most important of these resolutions declared that in the unanimous opinion of the delegates "leprosy is contagious, and the only solution of the leper problem in India is wise, humane, but complete segregation of the diseased leper from the healthy community."

The mission to lepers is extending its beneficent operations to lands further east. It is about to build the first asylum for the lepers of Korea, at Fusan, in the district adjacent to which lepers are found in great numbers. The new asylum will be attached to the work of the American Presbyterian Mission, and will be under the charge of a qualified medical worker. A beginning is also being made in Siam, where an official recently described the lepers as "*dead people*."

Leper Services in Allahabad

The church services on Sunday morning under the trees are an in-every-had more enthusiastic or hearty inspiration. Not Sankey or Alexander

singing than comes from the lips of these poor, hoarse, broken-bodied lepers, as they sing the praises of Him who has redeemed them and has written His name upon their foreheads. And how out of their poverty they give to the India National Missionary Society. The Bibles and hymn-books they provide for themselves and every week their ten or twelve annas toward the new house of worship. My heart leaps as I hear their testimony. One man from the village interrupted the preacher last Sunday and said "What book tells about this Jesus who loves the lepers." The preacher told him it was the Bible and the leper asked for a copy that he might read it and said: "If I had heard of this Jesus before I would have believed in Him. I will tell all my friends of Him. He is the one India needs to know."

S. HIGGINBOTTOM

The Gospel Changing Hindu Hearts

The following cutting from the *North India Church Missionary Gleaner* is a straw showing the direction of the current: "A Christian girl student at the Campbell Hospital, who would have finished her training this year, died suddenly, and the grief expressed by all who knew her was a testimony to her beautiful life and earnest Christian character. When arrangements were being made for her funeral a number of the Hindu students came forward and insisted on paying all the expenses. But more than this, these young men would not allow any hired hands to touch the coffin, and asked if they might be allowed to act as bearers at the cemetery. Such sympathy, which disregards caste rules and finds expression in so truly chivalrous an action, is a sign of the times that will be warmly welcomed."

CHINA

Vastness of China

Two facts may give some conception of the vastness of the problem of the evangelization of China. In the United Free Church of Scotland there are some 1,600 ministers. That is about

equal to, if not more than, the total number of male missionaries in China. Suppose that the ministers of the United Free Church were the only trained forces to supply the spiritual needs of Great Britain, the United States, France, Germany, Russia, Austria, Italy and Spain, when could they overtake the task? But the population of China is equal to the population of all these lands. Here is another fact: If all the bibles, testaments and Scripture portions that have ever been published by the British and Foreign, American, and Scottish National Bible Societies, could be put into the hands of the Chinese people, a single copy to each, one-fourth of the population would still be left without a copy.

Unique Gathering at Peking

Under this heading the *Chinese Recorder* for March says: "February 12 there was held one of the most unique meetings ever heard of in China, and it may be in the world. Thirteen missionary bodies of all creeds met and sang hymns and offered prayers. Fully 800 persons were present, in the Church of the American Board. The invitations were issued and the program was prepared under the inspiration of one man, the pastor of the North Congregational Church, Rev. Jen Ch'ao-hai. Mr. Jen has long been disturbed by the divisions of the Christian hosts, and as the New Year approached he thought he would try and make a practical effort.

"He was greatly surprised at the cordiality with which he was received at the Russian mission, and from a Roman Catholic priest who welcomed the plan, saying he was willing that his members should attend. At the Anglican and other missions he met the same cordiality. In due time an afternoon gathering was held, with Pastor Jen as chairman. A song was sung by members of Peking University, followed by reading of Scripture; after each passage the assemblage said 'Amen,' the Greek Christians in-

toning the same, and the Lord's prayer following in unison. Next, after a song by the students of the Woman's Union College, representatives of 14 different organizations presented their greetings through appointed delegates; with songs interspersed, among them one rendered by two Chinese from the Roman Catholic cathedral, with a third officiating at the organ. The Greek Christians also sang a song which was greatly enjoyed. Finally, the whole audience rose and repeated three times, 'Hallelujah,' which was followed by the Greek Christians doing the same in their own stately music. Thus ended this meeting which, from beginning to end, was thrillingly interesting and uplifting."

The Passing of Opium

The president of the government college at Fuchau, Ling Hie Ding, is also the president of the Anti-Opium League, and is proving a most energetic and efficient leader in the crusade against this vice. In this government school are students from every part of the province, and hostility to the opium traffic forms part of the teaching and instruction which they receive in this institution. They become thoroughly impregnated with the spirit of their leader in their desire to see the country freed from this vile traffic, and consequently when they return to their homes to spend their vacations they make it their chief business and occupation to help uproot and destroy this evil. In many places throughout the province they have organized anti-opium societies and have been the leaders in raiding the opium dens. Last month when a company of these students returned to their home near Singiu, in the Hinghua Prefecture, and found that the people in that neighborhood had planted their fields as usual with poppies, they fearlessly went out and destroyed every plant. The people not having a clear conscience that they were doing right in planting this crop, and realizing what a strong sentiment was growing up against it, meekly

submitted without making the least resistance.

But a small fraction of the ground that has formerly been devoted to the cultivation of the poppy is being used for that purpose this year; in some localities where only last year, as far as the eye could reach, nothing could be seen but fields of growing poppies, now only one year later the whole is changed and not a single plant remains to be seen.—*Fuhkien Witness*.

Chinese Treatment of Animals

Miss Jean Cochran calls our attention to an error in the statement quoted in our February number in regard to the Chinese consideration for the brute creation. She says, and her assertion is borne out by other missionaries, that the Chinese seem to have no feeling for the suffering of animals. Poor emaciated creatures are overloaded and unmercifully beaten, open sores are probed to make their donkeys go and often, rats, chickens and other creatures are tortured without apparent reason.

The Religious Needs of One Province

China's Millions, the organ of the China Inland Mission, which has by far the largest work in China of any foreign missionary society, is now publishing month by month a series of articles upon the problem of the evangelization of China. The February number presents the situation in the province of Honan, which is taken as fairly representative of China as a whole. There are 106 walled cities in the province; 26 have missionaries; 80 have none. In this respect Honan is not quite up to the average of the provinces, for in all the empire there are 2,033 walled cities, of which 476 have missionaries, while 1,557 are without them. In area Honan is somewhat larger than England and Wales; in population it surpasses England and is nearly equal to France. Protestant missions were commenced in the province in 1875, but no permanent foothold was secured till 1884. There are now some ten societies laboring there,

with a total of 112 foreign missionaries, including wives and single women workers. The total number of communicants, December 31, 1905, was 1,624. If this force of 112 persons should be equally divided into small groups of three, each group comprising a married man, his wife, and one single woman worker, there would be 38 such groups in all. Distributed equally throughout the province, each band would then have a parish of 788 square miles, and each such parish would contain a population of a little less than 1,000,000.

JAPAN

Buddhism in Japan

The *Keisei Shimpo*, one of the religious papers of Japan, remarks in a recent issue that it is not at all easy to find out the exact state of Buddhism. "We know," it says, "that there are 109,810 temples and 73,310 priests, but as to the number of believers there are no available reliable statistics. Some sects boast of having 1,000,000 adherents and others as many as 2,000,000, but the question which we put to ourselves is: How many people are there in this country who are prepared to confess their belief in Buddhism openly? The answer, which truth compels us to give, is, 'Astounding few.' It is plain that the temple registers are entirely misleading guides as to the number of adherents any sect may have. Thousands of names found in these registers should be erased, for those whom they represent have drifted off to other sects or have become Christians or sceptics. Among those who actually profess Buddhism a very large number do so from purely worldly motives or from fear of future punishment. Those who have imbibed the spirit of Shaka, those who are permeated with devotion to the interests and happiness of their fellowmen, are lamentably few."

Christian Growth in Japan

The number of adult baptisms in the Protestant churches during 1906 was 6,465, an increase of over forty-six per

cent as compared with 1905. The number in 1907 was still greater, but the reports are not yet complete. One missionary is sending out every month 2,000 copies of a sheet for the assistance of those who are engaged in Bible study. It is estimated that more than a million of the people of Japan, while not profest Christians, are yet taking the Bible as their guide.

A remarkable testimony to the power of Christianity is furnished in the request from Prince Ito, who, as Governor-General of Korea, has sent a request for missionaries to work among the Japanese who have become residents of that country. It is one of the marked results of the war that the religion of the Bible has secured and retains a popularity among all the Japanese that it never had before.

An important and significant development of opportunities for good is the supplying of American college-graduates to teach English in the Japanese government schools. The request came unsought to the Y. M. C. A. International Committee in Japan, and they have taken special pains to secure men who unite Christian character with teaching ability.

Growth of the Congregational Churches

The last issue of the *Christian Movement in Japan* gives the most recent statistics of missions in the empire. From these tables we take the following items relating to the cooperating work of the American Board with the Kumi-ai churches:

Missionaries, including wives (men 24, women 25)	70
Japanese ministers (ordained 54, unordained 37)	91
Japanese Bible-women	23
Communicants	12,604
Adult baptisms during year	1,749
Preaching places not organized churches ..	35
Organized churches	87
Churches wholly self-supporting	50
Churches partly self-supporting	67
Sunday-schools	38
Teachers and scholars	10,428
Raised by Japanese churches for all purposes	\$29,725
Boarding-schools	6
Total students	1,369
Day-school students	554
Theological students	38
Inmates of orphanages and homes (2 institutions)	1,240

KOREA

Keeping Sunday in Korea

In Korea, every fifth day is market day. On that day every farmer, merchant, mechanic—every one is accustomed to come and bring what he has to sell. A man generally makes more money on market day than on the other four days doubled. Of course, every few weeks market day comes on Sabbath. The Korean Christians have to endure the sneers and jeers of their ungodly neighbors when they keep the ordinary Sabbath day, but when Sunday is market day, they suffer considerable financial loss, by staying away from the market. Yet we are told that on a recent Sabbath market day in Chunju, more than 1,000 men and boys were counted in Sabbath-school. This is heroic faith, and is worthy of the highest commendation. Would that the home Church kept the Sabbath as bravely.—*Christian Observer*.

Walking Fifty Miles for Bible Study

A recent letter from Rev. Eugene Bell tells of a Bible Study Class of 300 men which was held for two weeks at Kwanju. Twenty-five of these men walked over fifty miles to attend this study class, and all the members of the class paid all their own expenses. In closing this letter, Mr. Bell remarks, "As is well known, the bulk of mission work in Korea is done and paid for by the natives themselves. Of five native helpers in my field, two are supported by the mission and three by the native Church." The new Korean Presbytery began its career by appointing and sending, on native support, an evangelist to the island of Quclhart.

Korea: One Missionary's Work

Rev. L. B. Tate of the American Presbyterian Mission (South), examined last year 1,517 people; 851 for the first time; 320 new catechumens and 236 others, making 556 on the roll; 375 were baptized—three times the number received by the whole Presbytery of Missouri and about three times

the number received in all our churches in St. Louis and Kansas City, Mo. Of his 30 meeting places, 3 are new, 4 new church buildings and 12 old ones improved. His people contributed to various Christian work the equivalent of 12,000 days' wages.

Korea: One Woman's Work

Miss Mattie Tate, of the same mission, this year has broken the record on itinerating. She has attempted to follow all of the men's work and has had classes in all three of the outstations. Eighteen classes have been held, an immense amount of teaching. She walked 135 miles, making seven trips, spending a good part of the work-year in the country. These classes varied from 6 to 82 in numbers. The work assigned Miss Tate would keep a small mission busy.

ISLANDS OF THE SEA

The Head-hunters of Borneo

Rev. H. L. E. Luering writes in the *London Christian*:

The "head-hunting" propensities of the Dyaks are well known to the students of ethnology. The leading thought in the taking of heads is the idea that the conqueror could secure the "soul" of the conquered and add it to his own, increasing thereby his courage and strength, and consequently his reputation as a hero, so long as the head of the victim remained in his possession. It is, therefore, the custom of the people, after battle, to wrap the severed heads in a loose crate of rattan, and smoke them over a fire of damp wood and leaves. Then they hang the ghastly trophies in the houses in bundles having an uncanny resemblance to gigantic clusters of grapes, each head forming a berry. These war-trophies are considered by the Dyaks their most sacred possessions, and guarded with the utmost jealousy and vigilance. Their loss would mean not only a considerable decrease of personal prestige, but also the loss of a part of the "soul," i.e., of courage and strength.

I have often had the questionable privilege of sitting under the bundles of heads in the Dyak houses as the seat of honor, and to examine them closely. Anakoda Unsang, who claimed to be my friend, was not a talkative man, but, when roused from his usual stolidity, would relate the circumstances of many a battle and victory in the past with apparent gusto, not unwilling to declare his courage and reputed invulnerability.

The Filipino Christian

Rev. D. S. Hibbard in speaking of the Christian character of the Filipino, says that we must be careful to distinguish it from the worldly and unconverted character with which many Americans have come in contact. Mr. Hibbard continues:

We have had examples in Cebu of what stuff the Christian converts are under most trying circumstances. In one of the small towns of Cebu lived a man named Casiano, a Protestant. He kept talking about his new faith so much that he was deemed an undesirable character by the justice of the peace, and was placed in jail. The charge against him was that his brother owed the priest three dollars for having married him. When a procession was passing, three men and a policeman entered his cell and demanded that he kneel down while it passed. He refused and the three men and the policeman proceeded to sit on him.

A few days later a policeman entered his cell at night and asked him to kiss a crucifix and go free. Again he refused. At last, after twenty days in jail, he escaped and made his way to the city of Cebu, where the missionaries brought the matter to the attention of the authorities, and the justice of the peace resigned. Casiano was an ignorant fellow and was in jail twenty days; he did not know that he would ever regain his freedom; but there was never a thought of being false to his simple profession in the little chapel when he was baptized.

I have just visited a congregation in the north of Negros Island, and spoke to an audience of four or five hundred. Most of the people had walked not less than a mile to the service, and many had come six and seven miles, bringing the children with them. One walked home after the morning service and brought his little child for the evening service, so that it might be baptized. He must have walked twelve miles over the mountains in the midst of a heat that was simply prostrating.

OBITUARY

Bishop Charles H. Fowler

Bishop Fowler, who was recently called to his reward, as missionary bishop of the Methodists, organized Peking University in Northern China, and Nanking University in Central China, and the first M. E. Church in St. Petersburg, Russia. The \$21,000,000 twentieth century fund, he suggested. He was a noted orator, and left a deep impression on his generation.

FOR THE MISSIONARY LIBRARY

THE UNFINISHED TASK. By James L. Barton, D.D. 12mo, 211 pp. 50 cents cloth, 35 cents paper. Student Volunteer Movement, New York, 1908.

This text-book for mission study classes gives in brief compass the arguments and facts which should lead men to complete the task of evangelizing the world. The outline is clear and simple, the reasoning logical and the facts forceful. It is an appeal to reason and conscience—marshaling the well-known facts relating to the missionary motive, the condition of non-Christians and the achievements and resources of the Church in such a way as to impress any thoughtful man or woman. Dr. Barton first considers the meaning of our Lord's Commission and the obligation of Christians to fulfil it. He then reviews the extent of the non-Christian world and the obstacles to be overcome. Finally he describes briefly the missionary successes of the early Church and of the nineteenth century and the present available resources of the Church. It is an unusually complete and condensed presentation of the missionary call to thoughtful Christian young men and young women.

MISSIONS TO HINDUS. By Bishop Mylne. 12mo, 189 pp. \$1.00, *net*. Longmans, Green and Co., 1908.

Dr. Louis George Mylne, for twenty years Bishop of Bombay has given us in these lectures a valuable contribution to the study of missionary methods in India. There is too little study of methods even among missionaries. Haphazard plans and unformed ideas, the dependence on personal experience for the formation of missionary policies, has resulted in much wasted energy and sad failures. Bishop Mylne has made a study of India, the Hindus and missionary methods adapted to work among them. All will not agree with his conclusions, but they are worthy of close study. He discusses caste, Hindu theology, Hindu character, how to meet the caste problem in city and village, and the moral

and numerical results of missions. Bishop Mylne's conclusions are that the book of Acts furnish us with the best manual of missionary methods: (1) that a man should confine his work to a district rather than seek to cover a province, concentration rather than diffusion; (2) caste is to be treated from the outset as in deadly antagonism to the Gospel and so should be exterminated; (3) the educational mission has had its day and has done its work in India, except to give Christian training to converts; (4) the ultimate success or failure of work for Hindus must depend most of all on the discernment exercised by missionaries in guiding their people to ultimate independence.

HEATHENISM UNDER THE SEARCHLIGHT. By Wm. Remfry Hunt. Illustrated. 12mo, 152 pp. Morgan & Scott, London, 1908.

Mr. Hunt, for some years a missionary in China, has been deeply impressed but not oppressed by the dark ways of heathenism. He sees the light breaking on this darkness and believes that a great change is already taking place. The picture of conditions in China shows the foulness of heathen customs and the failure of heathen creeds. Incidents from personal experience bring out the lights and shadows of the scenes, and the excellent photographic illustrations are well chosen to deepen the impression. We would not recommend reading the book as a pastime but the reader could scarcely fail to become convinced that China sorely needs the Gospel of Christ and needs it now.

BREAKING DOWN CHINESE WALLS. By Elliot I. Osgood, M.D. Illustrated. 12mo, 217 pp. \$1.00 *net*. Fleming H. Revell Co., New York, 1908.

There has probably been no greater factor used by the Spirit of God to overcome Chinese prejudice and win friends to the Gospel of Christ than medical missions. Dr. Osgood, who has for eight years conducted a hospital in central China,

gives many instances connected with his hospital and dispensary work and visits in the homes of the people to show just what the medical missionary sees and the results of his work. It is a practical, concrete, delightful story of Dr. Osgood's observations and experiences.

THE WONDERFUL STORY OF UGANDA. By J. D. Mullins. 12mo, 235 pp. Illustrated. Church Missionary Society, London, 1907.

This is a second edition of an impressive piece of missionary history brought up-to-date with Supplementary Chapters. It shows what has been done in the banner mission of the Church Missionary Society.

THE KONGO CRISIS. By H. Grattan Guinness, M.D. Pamphlet, 6d. S. W. Partridge & Co., London, 1908.

The contrast to Leopold's régime in the Kongo State and England's rule in Uganda is immeasurable. One is Christian—the other devilish, one aims at the betterment of the native races and the other at their exploitation for private greed. The story of Leopold's inhumanity is vividly portrayed and arouses indignation; we trust that it will bring about reforms.

SUNDAY-SCHOOLS THE WORLD ROUND. The official report of the World's Fifth Sunday-school Convention, Rome, Italy. Edited by Philip E. Howard. 12mo, 422 pp. Illustrated. \$1.00 net. World's Sunday-school Executive Committee, Philadelphia, 1907.

This is a well edited volume giving the story of the World's Fifth Sunday-school Convention in Rome, of which our esteemed associate editor, Rev. F. B. Meyer, was elected president. The report includes an interesting account of preparations, cruise, meetings, and exhibition, with reports of the addresses and many other valuable features. The missionary side of Sunday-school work was emphasized in an address by A. C. Monro of England, and by numerous reports from the world-field. These are eye-openers on the progress of the Sunday-school work in mission fields. Of the twenty-

two and a half million of Protestant Sunday-school scholars in the world over two million are in Roman Catholic and non-Christian lands. There are also two hundred thousand Sunday-school teachers in mission lands.

MISSIONARY PICTURES. 25 by 30 inches. 75 cents a set. Order from Denominational House.

The Young People's Missionary Movement has published a novel series of pictures for use in Sunday-schools. They are enlargements from photographs, 25 by 30 inches, so that they can be seen across the room. A brief story accompanies each. The six subjects already published are

FOREIGN MISSIONS: (1) A Wayside Shrine in Japan, (2) A Dog Preaching a Sermon (Burma), (3) A Chinese Christian Student.

HOME MISSIONS: (1) An Italian Rag-picker's Home, (2) What is a Typewriter (Indians), (3) Boys from the Street.

These can be used to splendid advantage for Sunday-school talks.

NEW BOOKS

THE LAND OF MOSQUES AND MINARETS. By Francis Miltoun. Illustrated. 12mo, 442 pp. \$3.00. L. C. Page & Co., Boston, 1908.

HISTORY OF WESTERN TIBET. By Rev. A. H. Francke. 12mo. 2s, 6d, net. S. W. Partridge & Co., London, 1907.

THE PROGRESS OF THE KINGDOM IN INDIA. Dr. Jacob Chamberlain. 12mo. \$1.50, net. Fleming H. Revell Co., 1908.

THE SOCIAL EVIL IN JAPAN. By U. G. Murphy. 12mo, 172 pp. 50 cents. Methodist Publishing House, Tokyo, 1908.

THE NEZ PERCES INDIANS SINCE LEWIS AND CLARK. By Kate C. McBeth. 12mo, 272 pp. \$1.50, net. Fleming H. Revell Co., 1908.

HOME MISSIONS STRIKING HOME. By Joseph Ernest McAfee. 12mo, 127 pp. 75 cents, net. Fleming H. Revell Co., 1908.

WINNING THE BOY. Lilburn Merrill, M.D. 12mo, 160 pp. 75 cents. Fleming H. Revell Co., 1908.

A LIFE WITH A PURPOSE. (John L. Thurston.) By Henry B. Wright. 12mo, 317 pp. \$1.50, net. Fleming H. Revell Co., 1908.