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

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SIGNS OF THE TIMES

THE AWAKENING OF THE WORLD

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

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

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

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

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

PROGRESS OF THE GOSPEL IN KOREA

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

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

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

TWENTY-TWO YEARS AGO AND NOW

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

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

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

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

THE OPPORTUNITY IN JAPAN

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

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

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

OPPORTUNITY IN THE PHILIPPINES

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

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

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

CHURCH UNITY IN THE PHILIPPINES

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

MORE FEDERATION IN CHINA

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

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

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

PROGRESS OF THE GOSPEL IN CENTRAL TURKEY

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

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

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

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

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

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

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

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

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

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

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

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

FORWARD MOVEMENT IN ABYSSINIA

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

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

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

God gave to Ethiopia the great King

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

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

FORWARD MOVEMENT IN KAMERUN

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

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

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

REPORTS FROM MADAGASCAR

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

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

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

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

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

THE PROTESTANT EPISCOPAL CONVENTION AT RICHMOND

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

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

work in Brazil made a missionary district.

TORONTO CHURCHES AND MISSIONS

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

THE TEMPERANCE MOVEMENT

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

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

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

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

ARRAIGNMENT OF THE SALOON

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

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

REFORM IN PORTUGAL

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

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

A NEW WORLD-CONSCIOUSNESS*

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

Author of "Christian Missions and Social Progress"

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

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

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

The Newer Trend of Brotherhood

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

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

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

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

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

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

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

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

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

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

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

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

Christ's Outlook Universal

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

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

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

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

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

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

Festival Sundays in Mission Fields

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

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

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

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

A Rising Tide of World-Consciousness

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

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

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

the religious history and prospects of the world.

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

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

The New Ecclesiastical Ideals

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

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

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

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

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

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

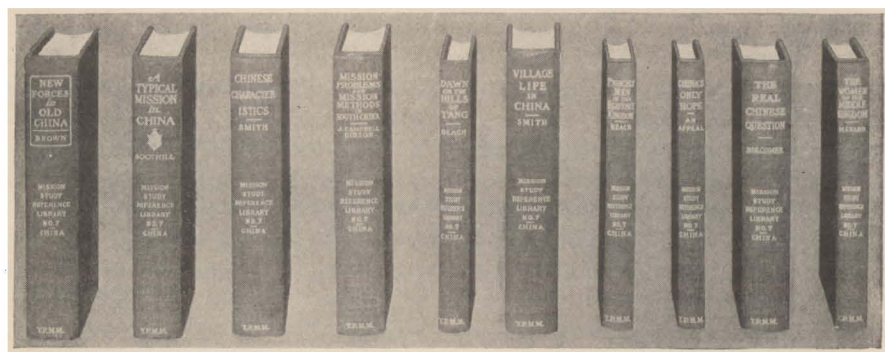
the brown man and his yellow confrère are not in our present day isolated and negligible factors in international affairs. Let us not forget that it is possible greatly to minimize peril and unrest in the world's arena, if the brown man or the yellow man should become a Christian brother, instead of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

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

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

The Missionary's Point of View

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



A FORWARD MISSION STUDY REFERENCE LIBRARY ON CHINA

THE CAMPAIGN FOR WORLD-WIDE MISSION STUDY

THE RECENT GROWTH OF MISSION STUDY AMONG YOUNG PEOPLE

BY MORRIS W. EHNES, NEW YORK

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

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

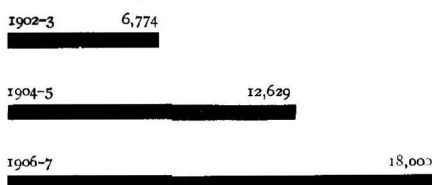
came from the press. From these facts it is evident that missionary education is world-wide in its influence, and leads us to hope for the speedy evangelization of the people of all lands.

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

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

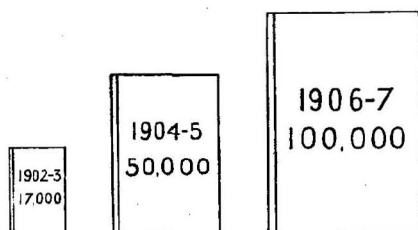
of missionary education among young people, and feeling the need of a united educational campaign, in July, 1902, organized the Young People's Missionary Movement.

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



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

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

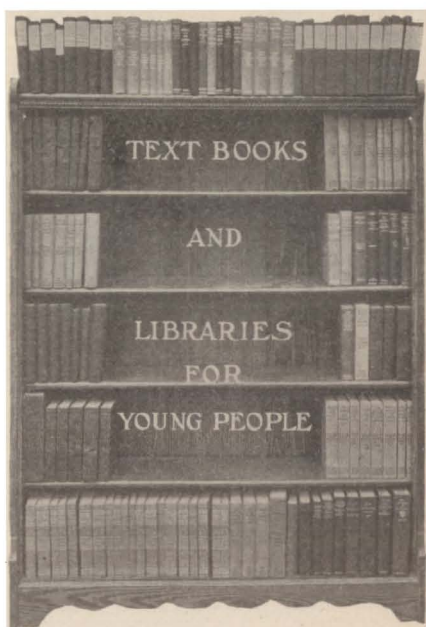


Mission study is not a fad that has been taken up, like a new game or a patent medicine, but has proven itself to be a useful and permanent factor in the life of the churches, in which

it has been introduced under efficient leadership.

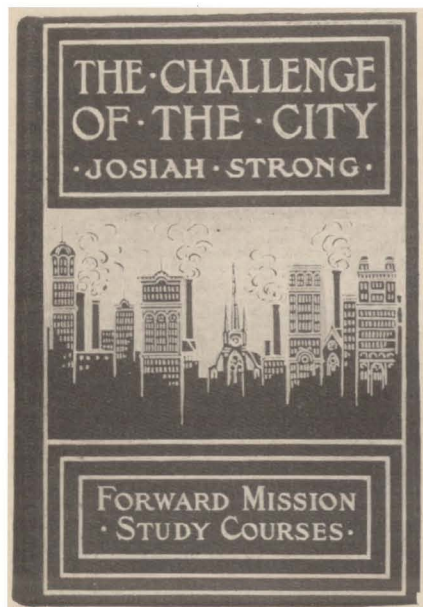
The Growth in Churches

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



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

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



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

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

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

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

The Officers of the Campaign

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

Text Books Available

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

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

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

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



A YOUNG PEOPLES' MISSION STUDY CLASS

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

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

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

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

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

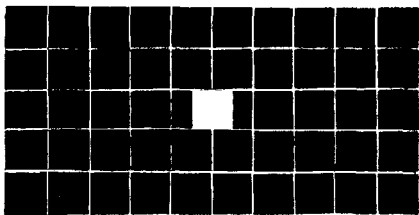
Aliens or Americans? By Dr. Howard B. Grose, Editorial Secretary of the American Baptist Home Mission Society, is a study of the immigration problem in the United States. This book created more interest in the aliens last year than any book ever published. Already six editions have been published.

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

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

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

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



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

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

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

Why the Campaign?

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

"It has made me a better Bible student."

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

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

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

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

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

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

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

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

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

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

BEACON LIGHTS IN MISSION HISTORY

DR. BAEDEKER AND THE DESCENT INTO THE PRISON HELL

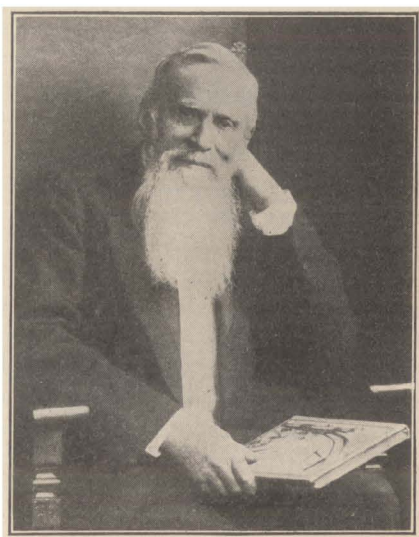
EDITORIAL

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

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

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

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



DR. FREDERICK W. BAEDEKER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hundreds are marched farther to

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

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

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

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

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

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

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

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

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

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

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

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

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

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

That must have been a scene for an

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

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

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

"The By-products of Missions"

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



HEAD OF THE TITLE PAGE OF A MODERN PERSIAN NEWSPAPER

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

PERSIA IN TRANSITION

BY A RESIDENT IN PERSIA

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

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

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

Persian Character

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

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



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

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

Persian Principles

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

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

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

Irresponsible Government

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

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

Signs of Promise

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

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

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

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

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



AN EVIDENCE OF NEW LIFE IN PERSIA

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

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

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

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

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

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

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

THE NATIONAL AWAKING IN INDIA

BY REV. JOHN J. BANNINGA

Missionary of the American Board

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

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

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

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

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

It is not to be inferred that all the

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

Public Opinion

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

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

The Religious Situation

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

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

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

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

The Industrial Situation

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

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

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

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

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

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

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

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

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

THE PRESENT CRISIS IN THE EAST

REV. J. FRAZER SMITH, M.D.

Ten years a missionary in India and China

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

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

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

more hopeful than at the present time.

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

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

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

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

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

Revised Religions

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

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

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

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

World Problems

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

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

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

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

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

THE FIRST PRESBYTERY IN KOREA

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

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

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

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

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

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

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

There are missionaries from all over

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

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

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



THE FIRST PRESBYTERY IN KOREA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN UNION IN FOREIGN LANDS

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

Missionary of the American Baptist Missionary Union

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A MISSIONARY PICNIC IN THE NETHERLANDS

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

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

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

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

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

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

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

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

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



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

plied, and were offered for sale at the canteen.

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

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

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

THE MISSIONARY'S OWN SPIRITUAL LIFE *

BY THE REV. DONALD FRAZER,

Livingstonia Mission of the United Free Church of Scotland

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

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

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

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

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

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

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

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

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

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

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

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

Weitbrecht, a noted German mis-

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

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

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

DENOMINATIONAL DISTINCTIONS IN MISSION FIELDS *

BY D. E. HOSTE

Director of the China Inland Mission

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

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

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

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

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

* From the *American Journal of Theology*.

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

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

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

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

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

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

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

SHOULD DENOMINATIONS BE PERPETUATED *

REV. ERNEST W. CLEMENS

Editor of the Japan Evangelist

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

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

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

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

* From *The Japan Evangelist*.

† "Universal Elements of the Christian Religion."

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

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

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

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

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

Will They be Perpetuated?

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

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

* 1 Cor. 1: 10-13.

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

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

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

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

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

AN AFRICAN MISSIONARY OFFERING

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

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

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

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

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

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

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

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

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

EDITORIALS

THIRTY YEARS OF THE MISSIONARY REVIEW

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

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

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

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

Rev. James Douglas, 1893-1897.

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

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

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

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

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

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

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

* Deceased.

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

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

THE PROGRAM FOR 1908

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

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

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

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

IS AMERICA CHRISTIAN OR NON-CHRISTIAN?

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

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

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

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

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

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

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

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

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

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

PRAYER FOR THE JEWS

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

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

PAGAN VIEWS OF CHRISTIANITY

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

THE POWER OF LOVE

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

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

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

Quaintly an anonymous author writes:

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

THE SECRET OF CHURCH POWER

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

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

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

THE POWER OF PRAYER

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

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

SPEAKING WITH TONGUES

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

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

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

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

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

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

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

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

THE WELSH REVIVAL

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

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

GENERAL MISSIONARY INTELLIGENCE

THE KINGDOM

The Meaning of "Not One Cent."

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

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

Not one cent for giving the Bible to other nations.

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

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

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

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

Not one cent for healing the sick beyond our borders.

Not one cent for education where it is needed most.

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

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

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

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

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

Not one cent for obeying the last command of Christ.

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

Oneness of Missions

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

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

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

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

Bibles for the Jews

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

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1907

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1907, tho sometimes the year includes a part of 1906. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.—REV. D. L. LEONARD, D.D.

Names of Societies (Abbreviated)	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicants (Full Members)	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in Which Missions Are Sustained, and Number of Missions
American Board.....	1810	\$978,876	\$226,271	168	33	187	184	572	321	4,145	4,717	1,588	68,952	6,331	151,460	1,367	65,152	S. Africa, Turkey, India, China, Japan, Micro-nesia, Mex., Spain, Austria, Philippines (20).
Baptist Missionary Union.....	1814	976,072	114,244	218	20	215	125	578	324	4,551	5,129	2,701	137,438	12,761	253,538	1,917	53,850	Burma, India, China, Japan, Africa, France, Spain, Philippines (14).
Southern Baptist Convention.....	1845	403,812	29,201	84	7	88	24	208	88	297	500	458	13,437	2,239	33,840	108	2,609	China, Japan, Africa, Italy, Mexico, Brazil, Cuba (7).
Free Baptists.....	1833	36,986	671	9	0	9	8	26	11	68	94	20	1,290	332	2,144	119	4,105	India (Southern Bengal), Africa (2).
National Baptist Convention.....	1880	18,000	900	19	3	16	2	40	0	53	93	181	7,830	835	15,000	17	872	Africa, West and East, West Indies, South America.
Seventh-Day Baptists.....	1842	8,000	500	1	2	2	2	7	0	13	20	5	130	45	200	4	250	China (1).
Christian (Disciples of Christ).....	1875	479,655	27,900	67	37	85	44	233	98	575	808	212	14,830	1,795	22,460	77	5,667	China, India, Japan, Turkey, Africa, Philip-pines (6).
Christian Church.....	1836	15,830	388	8	0	6	2	16	7	22	38	42	688	118	1,540	2	10	Japan (Tokio, etc.) (1).
Christian and Missionary Alliance.....	1897	247,260	5,287	48	76	84	56	204	48	336	630	140	3,650	551	4,500	116	4,800	W. Central Africa, India, China, Japan, South America, Palestine, etc. (3).
Protestant Episcopal.....	1835	549,070	61,005	74	29	53	48	204	116	715	919	387	9,890	1,451	24,000	180	6,950	Africa, China, Japan, Haiti, Mexico, Alaska (6).
Society of Friends.....	1871	71,682	7,106	18	10	26	37	91	12	239	330	102	4,190	428	8,261	53	2,79	Mexico, Alaska, Jamaica, India, China, Japan, Cuba, Armenia, Palestine (8).
Evangelical Association.....	1876	24,100	450	6	0	6	3	15	20	55	70	10	975	95	2,040	2	15	Japan.
Lutheran, General Council.....	1869	29,572	6,925	9	0	5	7	21	2	302	323	404	6,135	884	12,822	189	5,275	India (Madras), Porto Rico (2).
Lutheran, General Synod.....	1837	73,171	20,142	14	1	9	14	38	5	615	653	722	12,625	3,829	36,009	282	17,169	India (Madras), West Africa (2).
United Norwegian.....	1895	40,856	246	13	1	13	12	39	4	71	110	45	559	175	1,535	11	529	Madagascar, China (2).
Methodist Episcopal.....	1819	1,613,585	134,176	260	37	257	321	875	620	7,750	8,625	972	83,180*	10,421*	315,240	2,015	72,640	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines (22).
Methodist Episcopal, South.....	1846	475,769	43,448	92	11	81	11	195	120	240	435	315	18,514	933	37,820	42	4,096	China, Korea, Japan, Mexico, Brazil, Cuba (6).
African Methodist Episcopal.....	1847	24,200	9,820	5	12	3	0	20	10	65	85	115	2,587	215	10,000	10	650	Africa, West Indies, South America (4).
Free Methodist.....	1882	55,974	1,400	11	12	21	18	62	1	91	153	97	597	58	1,250	24	685	Africa, India, China, Japan (4).
Methodist Protestant.....	1888	22,756	966	4	0	4	0	8	8	19	27	22	771	207	2,420	2	400	Japan (Yokohama) (1).
Presbyterian.....	1837	1,276,748	192,755	287	87	319	196	889	228	3,129	4,018	2,201	70,447	11,106	147,000	1,145	36,924	India, Siam, China, Japan, Korea, W. Africa, Syria, Persia, Spanish Am., Philippines (23).
Presbyterian, South.....	1861	276,283	16,780	74	30	72	51	217	8	174	391	498	9,464	2,256	28,420	42	3,519	China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba (8).
Reformed Presbyterian.....	1836	48,743	0	13	2	13	9	37	1	41	78	15	403	51	975	13	720	Asia Minor, Syria, Cyprus, China (4).
United Presbyterian.....	1859	261,693	155,371	47	12	53	62	174	60	976	1,150	513	22,064	2,260	57,218	367	25,196	India (Punjab), Egypt, Eastern Sudan (3).
Reformed (Dutch).....	1832	179,233	8,098	28	10	32	31	101	37	553	654	286	5,043	370	15,000	211	9,740	India, China, Japan, Arabia (4).
Reformed (German).....	1878	96,460	1,357	17	3	18	14	52	10	102	154	57	3,500	572	4,230	6	630	Japan (Tokio, Sendai, etc.), China (2).
German Evangelical Synod.....	1867	26,200	0	8	1	4	2	15	0	42	57	46	1,814	162	3,635	39	1,601	India (Central Provinces) (1).
United Brethren in Christ.....	1853	89,197	8,320	20	3	26	11	55	11	130	185	69	2,028	195	6,607	31	1,069	West Africa, Japan, Porto Rico (3).
Woman's Union Missionary Society.....	1861	50,000	5,487	0	0	0	33	33	0	137	170	74	0	0	0	20	2,390	India, China, Japan, Philippines (4).
Canada Baptist (Ontario and Quebec).....	1873	49,264	2,018	15	0	14	16	45	4	276	321	131	5,500	449	8,000	98	2,071	India (Telugus), Bolivia, (2).
Canada Baptist (Maritime).....	1873	28,000	250	10	0	9	12	31	0	97	128	24	547	40	2,000	20	500	India (1).
Canada Methodist.....	1872	195,500	4,560	29	0	25	36	90	25	38	128	55	3,220	160	8,500	14	950	Japan (Tokio), China, American Indians (3).
Canada Presbyterian.....	1844	213,450	10,200	55	18	55	36	164	48	289	453	125	5,992	460	10,000	72	1,260	China, India, New Hebrides, West Indies, Formosa, Korea, American Indians (7).
Other American Societies.....		522,726	56,732	180	78	141	70	469	53	554	1,023	246	26,830	2,102	58,600	240	9,122	
Totals for America.....		\$9,458,633	\$1,153,874	1,911	535	1,951	1,527	5,909	2,512	26,760	32,669	12,817	545,180	63,916	1,286,259	8,855	344,213	
Baptist Society (England).....	1792	438,267	35,270	161	0	118	9	287	63	562	849	961	18,606	2,195	55,700	784	22,402	India, China, Palestine, Central Africa, West Indies (8).
London Society (L. M. S.).....	1795	885,120	39,450	177	31	166	76	450	986	6,978	7,428	2,200	85,388	3,542	274,285	2,086	90,824	China, India, Africa, Madagascar, Polynesia (9).
Church Society (C. M. S.).....	1799	1,878,785	205,326	419	153	374	444	1,389	384	8,536	9,925	2,596	93,561	4,685	322,600	2,506	142,960	Persia, Palestine, China, Japan, India, Africa, North America, Australia, etc. (30).
Propagation Society (S. P. G.).....	1701	962,180	250,390	215	35	80	12	396	10	1,878	2,274	697	52,380	6,348	188,000	513	25,920	India, China, Japan, Malaysia, Africa, West Indies, etc. (32).
Universities' Mission.....	1858	184,600	2,560	30	26	0	55	111	19	344	455	82	5,898	960	17,123	749	8,061	Africa (Lake Nyasa and Zanzibar) (2).
South American Society.....	1844	90,350	40,625	14	48	42	16	120	0	75	195	62	625	0	1,400	115	3,240	South America (3).
Society of Friends.....	1866	189,930	19,060	34	7	35	29	105	277	1,114	1,219	243	2,798	184	20,966	261	11,924	Palestine, India, China, Natal, Madagascar (4).
Wesleyan Methodist Society.....	1813	1,043,535	76,230	213	73	132	38	456	205	4,706	5,164	3,538	108,442	9,130	240,000	1,482	149,247	India, China, Africa (West and South), West Indies, Italy, Spain (29).
Primitive Methodist.....	1870	33,150	3,750	14	0	8	0	22	3	29	51	38	2,200	320	5,500	18	3,400	Africa (1).
United Methodist Free.....	1857	64,161	11,871	12	6	8	2	28	19	1,201	1,229	300	10,922	500	18,780	50	5,270	China, East and West Africa (3).
Presbyterian Church of England.....	1847	143,860	20,340	28	18	32	32	110	40	430	540	306	9,900	875	40,000	107	2,100	India, China, Malaysia, Formosa, Syria (5).
Welsh Calvinistic.....	1840	90,630	78,564	17	0	12	8	290	16	4,320	4,910	296	8,570	2,005	30,000	413	8,942	N. E. India, Assam, France (Brittany) (2).
China Inland Mission.....	1865	294,175	10,260	120	233	223	299	875	0	897	1,772	560	15,230	2,763	38,000	175	3,500	China (Eighteen Provinces) (18).
Established Church of Scotland.....	1829	282,420	65,430	30	37	40	19	126	12	365	491	220	4,552	870	20,352	269	15,152	India, East Central Africa, Palestine, China (4).
United Free Church.....	1843	637,135	424,310	143	62	135	103	443	47	3,828	4,271	1,320	45,987	679	40,000	1,489	86,901	India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).
Presbyterian Church of Ireland.....	1840	154,155	10,700	35	19	28	27	109	7	362	471	50	2,570	135	10,000	122	2,170	China, India (Gujerat), Syria (3).
Church of England Zenana (C. E. Z. M. S.).....	1880	260,080	12,650	0	0	0	210	210	0	924	1,134	62	0	0	0	236	10,213	India, China (2).
Zenana Bible Medical (Z. B. M. S.).....	1852	113,235	29,790	0	0	0	151	151	0	189	340	37	0	0	0	51	2,923	India (1).
Other British Societies.....		1,625,278	193,540	918	990	576	802	2,686	53	3,342	6,028	1,418	97,550	3,420	125,000	372	24,250	
Total British Societies.....		\$9,361,036	\$1,531,181	1,980	1,738	2,009	2,332	8,964	2,141	40,322	48,746	14,986	565,179	38,614	1,398,306	11,739	619,399	
Basel Society.....	1815	312,459	67,766	181	45	141	18	385	56	1,544	1,929	890	29,675	2,149	53,569	671	30,412	South India, China, West Africa (3).
Berlin Society.....	1824	274,850	66,890	112	21	103	22	258	12	1,364	1,522	889	29,710	3,160	56,390	350	11,912	Africa (East and South), China (3).
Breklum (Schleswig-Holstein).....	1877	46,480	675	16	0	8	0	24	0	90	114	93	1,225	120	6,500	75	1,590	India (Telugus) (1).
Gossner's Society.....	1836	86,820	3,650	39	0	38	1	82	27	568	650	327	23,820	4,360	85,950	227	5,652	India (Ganges, Chota Nagpore) (1).
Hermannsburg Society.....	1849	82,146	17,525	63	1	61	3	128	3	672	800	213	36,013	4,067	67,891	188	9,725	India, South Africa, Persia (3).
Leipsic Society.....	1836	125,089	16,950	59	9	63	8	139	20	231	370	312	20,408	465	24,840	328	13,122	South India, Burma, British and German East Africa (4).
Moravian Church.....	1732	199,297	179,271	166	40	174	22	402	33	98	495	272	32,684	1,511	101,216	268	29,562	India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).
North German Society.....	1836	39,650	5,736	21	3	16	8	48	2	136	184	91	2,939	373	5,550	103	3,584	West Africa (Slave Coast) (1).
Rhenish Society (Barmen).....	1828	215,640	28,320	170	15	185	23	373	35	2,077	2,410	551	56,420	8,938	118,047	553	29,372	Africa, Borneo, Sumatra, New Guinea, China (5).
Other German Societies.....		302,840	24,630	105	34	76	45	260	9	258	510	130	7,989	840	20,120	115	4,960	
Total German Societies.....		\$1,685,271	\$411,413	932	168	845	150	2,099	197	6,333	8,984	3,768	240,883	25,983	540,073	2,878	139,	

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

The Week of Prayer

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

Sunday, Jan. 5th. Prayer.

Monday, Thanksgiving and Humiliation.

Tuesday, The Church Universal.

Wednesday, Nations and their Rulers.

Thursday, Foreign Missions.

Friday, The Home, Education, The Young.

Saturday, Home Missions; The Jews.

AMERICA

The Young People's Missionary Movement

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

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

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

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

Distribution of Immigrants

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

A Million for Episcopal Missions

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

Presbyterian Men Bestirring Themselves

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

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

The Laymen's Movement Marching on

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

Length and Breadth of Methodist Missions

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

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

A Candidate Secretary

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

What One Society Has Achieved

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

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

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

The New Christ's Mission Building

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

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

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

More than a hundred priests and

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

Mormons in Mexico

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

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

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

News from Nicaragua

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

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

A Lay Worker's Training School

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

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

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

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

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

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

EUROPE

Church of England Missionary Activity

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

Church Missionary Society's Recruits

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

The Work of the Salvation Army

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

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

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

How It Seems to General Booth

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

Conditions in France

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

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

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

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

Switzerland and Missions

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

Away From Rome Movement

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

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

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

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

The Swedish Missionary Alliance

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

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

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

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

ANTAN TARRANGER.

The Jews Fleeing From Russia

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

A New Church in Constantinople

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

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

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

ASIA

What One Armenian Pastor Has Done

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

A Moslem, a Christian, and a Martyr

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

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

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

Christian Converts from Islam

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

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

REV. T. E. SLATER.

What the Gospel Can Do in India

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

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

India Facing a Famine

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

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

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

With deep regret I notice the certainty

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

A Hindu Missionary Society

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

An Indian Women's Conference

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

C. M. S. Gazette.

The Crusade Against Opium

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

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

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

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

The Kan-chow Fu Riot

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

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

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

Presbyterian Union in China

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

The Nestorian Tablet Moved

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

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

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

Reopening of Closed Work in China

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

Ten Years at Syen Chyun, Korea

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

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

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

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

The Old and New in Japan

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

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

The Russian Church in Japan

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

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

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

AFRICA

The Growth of a Half Century

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

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

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

King Leopold and the Kongo

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

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

The Missionary Record.

Gospel Progress in Central Africa

The progress of missions in Central Africa is phenomenal for rapid extension and encouraging results. It is only thirty years since work began in response to Stanley's appeal that at least one missionary be sent to this, at that time, almost unknown region. To-day there are 100 ordained native pastors, 2,000 churches and schools, 60,000 converts and 300,000 native children in the Christian schools. In Uganda, not included in the above, there are 32 native clergy, besides the 2,500 native evangelists and helpers, who have 1,000 places of worship, including a cathedral that seats 4,000. The baptized converts number 50,000 and the attendants at Sunday service are as many. In Uganda alone there are 100,000 natives who can now read and write, and 250,000 who receive regularly Christian instruction. Such success is almost unparalleled in the history of missions.

Drinking and Smoking in Abyssinia

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

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

Advance of the Gospel in East Africa

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

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

Forward Movement in German East Africa

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

First Fruits After Twenty-eight Years of Labor

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

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

ISLANDS OF THE SEA

The Graduation of a Mission

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

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

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

The Australian Aborigines

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

Endeavor Among the Aborigines

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

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

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

OBITUARY

Rev. Bruce Etherington, of Ceylon

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

Mrs. Parker, of Hawaii

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

FOR THE MISSIONARY LIBRARY

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

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

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

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

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

of a dearth of candidates for the ministry.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW BOOKS

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

REPORT of the Conference of the World's Student Christian Federation in Tokio. 50 cents. World's Christian Student Federation, New York. 1907.

THE CHRISTIAN MOVEMENT IN JAPAN. Fifth annual issue. Edited by Rev. D. C. Greene, D.D., and Prof. Ernest W. Clemens. 12mo. 75 cents. Methodist Publishing House, Tokyo. 1907.

QUEER THINGS ABOUT PERSIA. By Eustache de Lorey and Douglas Sladen. Illustrated. 8vo, 383 pp. \$3.50 net. J. B. Lippincott Co., Philadelphia, Pa. 1907.

TIBET AND TURKESTAN. By Oscar Terry Crosby, F.R.G.S. Illustrated. 12mo. \$2.50 net. G. P. Putnam's Sons, New York. 1907.

ACROSS PERSIA. E. Crowshay Williams. Illustrated. 8vo. \$3.50 net. Longman's, Green & Co. 1907.

THE MORNING HOUR OF THE AMERICAN BAPTIST MISSIONS. By A. L. Vail. 12mo, 477 pp. \$1.00. American Baptist Publication Society, Philadelphia. 1907.

THE CONGO AND THE COASTS OF AFRICA. By Richard Harding Davis. Illustrated. 12mo, 220 pp. \$1.50 net. Charles Scribner's Sons. 1907.

ACROSS WILDEST AFRICA. By Henry Savage Landor. Illustrated. 8vo. 2 vol. \$10.50 net. Charles Scribner's Sons. 1907.

OLD AND NEW JAPAN. By Clive Holland. Illustrated. 4to. \$5.00 net. Harper & Brothers. 1907.



THE GRADUATION EXERCISES IN THE MISSIONARY ACADEMY OF PYENG YANG, KOREA

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SIGNS OF THE TIMES

THE KOREAN HORIZON

Foremost among all the signs of the times we deem the present situation in Korea. Here is a nation that, up to 1882, was one of the Hermit peoples. It was death to a foreigner to land there, or native to harbor one. In that year the first treaty rights were secured with the United States; and, in 1884, Dr. H. N. Allen, transferred from China, became the first Protestant missionary. Twenty years ago, seven converts secretly gathered around the Lord's table. This year there are 15,700, in 139 churches of the Presbyterian denomination alone, representing nearly 60,000 adherents!

Dr. Underwood says the converts are characterized by *four* marked features: they are "a Bible-loving, prayer-believing, money-giving, and actively working people." There is such a passion for the Word of God, that Bible-classes of men, numbering as many as 1,300, have met for ten days at a time, some members going on foot a seven days' journey, to enjoy the privilege; and then men take the place of their wives at home that these may have a like chance. They pray with childlike faith to the Father and expect and receive answers. Tho their average day's wage is from 15 to 20 cents, they have given—the Presbyterians alone—\$27,000 in a year. One

condition of reception into the Church is that they have already begun to witness to others. And, taking all Protestant denominations together, there are about 120,000 Christians today among these thirteen millions; and, if there were enough missionaries to guide this infant Church, with incredible rapidity, Korea might be evangelized, for all things are now ready—*except the Church at home!*

Our Lord said: "Ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?" His words are strong, yet is there not an element of *hypocrisy* in our failure to discern God's opportunity when put so clearly before us, and in failing to enter such open doors? Can the prayers be sincere which beseech God to break down the barriers, and then, when in such marvelous manner He sweeps them away, hesitating, tardily and inadequately coming up to His help and the help of the benighted millions to whom he has granted access.

SIGNS OF LIFE AMONG LAYMEN

In view of the Presbyterian Laymen's Missionary Conference in Philadelphia, (February 11-13), it is interesting to read the experience of William T. Ellis, one of the editors of the *Philadelphia Press*, who has recently returned from a tour of the

world and is now giving the public the results of his observations. He says:

During the past few weeks I have spoken to more than a score of gatherings of men in different American cities in the middle West and South. The impression has been strongly made upon me that the men of the Church are ready for something big. The unusual ready response made in these meetings has been due to the fact that large opportunities have been frankly held up to the men, without abating one jot of the hardships and heroism required to meet them.

In Topeka, Kansas, when one hundred representatives of the churches met at a banquet, it developed that the 8,000 church members of Topeka last year gave \$7,500 for foreign missions. After the addresses by J. Campbell White and myself the company separated into denominational groups and then came together again in a general committee, and agreed to increase their gift to \$25,000, if possible, within sixty days.

The following week the men representing St. Joseph's 12,000 church members undertook to raise their annual foreign mission gift of \$12,000 to \$50,000. A single church has already pledged \$10,000 of that sum. St. Louis, with about 50,000 church members, gave \$56,000 last year to foreign missions, but a hard-headed committee, containing many of the most conservative business men, has undertaken to increase the sum to \$250,000 this year. Nashville, with 25,000 church members, gave last year \$20,000 to missions, but a mass meeting of about one thousand men ratified the proposition of a small committee to make this amount \$60,000 in 1908. Knoxville, with 14,500 church members, advanced from \$7,500 to \$30,000 as its goal for the year's foreign mission gifts. Atlanta, whose 30,000 church members had given \$24,000 for the larger work, expressed itself as determined to make that \$24,000 no less than \$100,000. Charlotte, N. C., with 8,800 church members, who have been giving \$7,000 a year to foreign missions, now pledged itself to give \$30,000.

In addition to these American cities, there were extraordinary developments

when Mr. White went into Canada, and met with the men of Toronto, London, Hamilton and Brantford. Because of the peculiar nature of their field, and the fact that some of their boards are both home and foreign, the Canadians decided to include both causes in the laymen's advance. On this basis Toronto, with 60,000 church members, rose from \$141,000 to \$500,000 in its pledge; Brantford went from \$13,800 to \$30,000; Hamilton from \$37,500 to \$75,000.

These meetings have been inter-denominational, and it has been clearly understood that not a penny is being raised for running expenses of the Laymen's Movement, but that every dollar is to go through the denominational boards of the respective churches. As a concerted enterprise, the project seems to appeal to men. They like the idea of these big inter-denominational committees, which send, for example, a Baptist and a Methodist and an Episcopalian to a Presbyterian to urge the latter to do the right thing by his own Presbyterian Board! The men of our churches are evidently ready for an enterprise that is big enough to satisfy their conception of what a Christian man should undertake to do.

ENTER BIBLES, EXIT OPIUM IN CHINA

Rev. G. H. Bondfield reports an astonishing increase to the already great circulation of Bibles in China. During last July and August, usually slack months, the British Foreign Bible Society's depot, at Shanghai sent out 96,000 volumes more than during the corresponding months of 1906. The total issues from Shanghai for the first eight months of 1907 were over 943,000 volumes. Mr. Bondfield adds: "I do not know where we shall be if this demand continues. It upsets all

calculations, makes estimates of little value, and brings gray hairs to those responsible for meeting the demands."

In contrast to this H. B. Morgan writes that the great autumn festival which was kept all over China in the week ending September 28th, was celebrated in Hang-chow, by a civic function—the burning on the City Hill, in view of the whole city of Hang-chow, of all the opium-pipes and wooden trays from the recently closed opium-dens. Gorgeous banners floated in the breeze. Each side of the pyramid of pipes was about six feet at the base and about seven feet in height. They were wrapt in bundles of thirty or forty, and the total number must have been between five and six thousand.

Mr. Morgan says:

When I arrived, at nine o'clock, a considerable number of people had gathered, some on the balconies of tea-houses and other points of vantage. As time passed, various squads of uniformed students with the banners of their schools drew up at different spots to witness the proceedings. At 9.30 dry straw was piled around the stacks, and the whole deluged with oil. Then mandarin-chairs began to arrive, and large numbers of people poured up the various pathways leading to the hill. At the hour appointed the torch was applied, and the two piles of doomed instruments disappeared forever.

CHINA'S EXAMPLE TO EUROPEANS

The *Labour Leader* of England, in a burning article, entitled "The Shame of Shanghai," declares that no one from the West must henceforth preach to John Chinaman the superiority of European morals. Shanghai consists of two parts—"Old Shanghai," which is Chinese, and "The International Settlement," which has half a million Chinese and many English, French, and Americans. Carefully and thoroughly, but, at the same

time, expeditiously, the Chinese have closed the whole of the 700 opium dens in Old Shanghai. Then they asked the authorities of the International Settlement to close theirs, which numbered 1,600. The International Settlement refused and the Chinese appealed to the British Foreign Office. The appeal went from one authority to another until it was promised that no new licenses should be issued, and that the dens should be gradually closed, the process to extend over ten years. What is the explanation of this policy? Simply that the Municipal Council in the International Settlement derives from the opium dens a municipal revenue of some \$50,000 a year, and for the sake of this revenue the Councillors are prepared to uphold the vice of Shanghai. The *Labour Leader* says: "Revenue is a word of accursed sound in connection with the dealings of civilized nations and benighted people. Revenue is the secret of the long-drawn-out Kongo deviltry. Truly 'the love of money is the root of all kinds of evil.'"

AMERICAN CRUSADE AGAINST OPIUM

The International Reform Bureau, of which Dr. Wilbur F. Crafts is the head, is endeavoring to induce the American Government to play its proper part in the crusade against opium in the Far East. The problem faces us directly in the Philippines, and indirectly in connection with Great Britain, Japan, and China.

The Bureau sent to a large number of American medical missionaries in China a circular letter asking them to answer four questions. The replies are significant. Almost uniformly they say that opium users do not need a long period for tapering off. The

ordinary case can be broken off immediately. The help of a hospital and a medical adviser is of great benefit in providing skilled care and the judicious aid of some tonics to strengthen the system. The opium pill is reported as even more injurious than opium smoking and at present it is quite generally used. Need of fair government inspection to prevent medical quacks and dishonest druggists from nullifying the prohibitory laws is recognized. It is in order for all friends of the nations cursed with the opium vice to stand for rigid and vigorous prohibition of the opium traffic.

OPIMUM AND BEER IN THE FAR EAST

The imports of opium into China amount to three thousand tons, while the native product amounts to thirty thousand tons. There is also a great development in the use of morphia and the Japanese send to China large quantities of cheap hypodermic syringes. The better Chinese have a strong feeling against the enormous extension of the growth of the poppy throughout the Empire and favor the recent Government edicts for the suppression of the use of opium.

The market for Japanese beer in Manchuria, Korea and North China has greatly increased and the annual export value, which has not heretofore exceeded \$500,000, was estimated as \$750,000 last year.

The demand is steadily increasing among the Chinese and in the South Sea Islands, and it is expected that the export of beer will total in value \$5,000,000 in the near future.

These facts are taken from the monthly consular and trade reports issued by the United States Govern-

ment. These activities of the forces of evil to debauch the people of the Far East should stir the hearts of Christians to a more earnest endeavor to get the Gospel to these people, and, as far as possible, to counteract and defeat the efforts of Satan to destroy them.

Dr. Wilbur F. Crafts, of the National Reform Bureau in Washington, D. C., suggests that the following resolutions be sent to representatives in Congress:

Whereas, The opium traffic is a great hindrance to missions, morals and legitimate commerce alike; and

Whereas, Many governments are moving together under the lead of President Roosevelt to prohibit the sale and importation of opium; and

Whereas, A large amount of the drug is imported into the United States and its insular possessions; therefore,

Resolved, That we earnestly petition Congress to prohibit the importation and sale of opium, except guardedly for medicinal uses; and to make this prohibition as extensive as the jurisdiction of Congress, including the Philippines and Hawaii, as well as the mainland.

The United States should be at least as enlightened and earnest as China!

WHAT KONGO MISSIONARIES SAY

The Conference of Protestant missionaries, met at Leopoldville in September last and passed the following resolution unanimously:

We, as individual missionaries of the various Protestant missionary societies of several nationalities working in Kongoland, now assembled in conference at Leopoldville, Stanley Pool, 19th September, 1907, while giving credit to the authorities for some slight improvement in the condition of the people in a few favored parts of the Kongo, unanimously express our deep regret that up to the present no adequate measures have been enforced to relieve the situation as a whole, the condition of the natives of

the Kongo Independent State being still unutterably deplorable, notwithstanding boasted reforms. We are profoundly thankful for all the efforts that have been put forth in Europe and in America for the amelioration of the unhappy state of these oppressed and despairing peoples. We would earnestly urge all lovers of liberty and humanity to cooperate and use every legitimate means to bring about an improved condition of affairs. We trust that soon there may be a complete deliverance from a system which robs the native of the elementary rights of humanity, exposes him to unspeakable cruelties, and condemns him to ceaseless toil for the enrichment of others, amounting to practical slavery. We, therefore, humbly pray that Almighty God will bless all efforts on behalf of the Kongo millions.

The resolution is signed on behalf of the missionaries by the chairman and secretaries of the Conference, H. S. Gamman, Kongo Balolo Mission; T. Hope Morgan, Kongo Balolo Mission; and Kenred Smith, Baptist Missionary Society. How long will Leopold of Belgium be permitted to carry on his reign of cruelty?

MISSIONARY RESULTS ON THE KONGO *

Twenty-five years ago there was not a native Christian in all Kongo; now there are over 2,500 baptized members of the native churches, and as the languages have been reduced to writing, translations of God's Word made, and many agencies set to work, the increase of the future must eclipse that of the past.

Twenty-five years ago no native knew how to read or write; now thousands of men and woman read God's Word, and there are over 8,500 boys and girls in our day-schools.

Twenty-five years ago no Kongo language had been reduced to wri-

ting, and there was no Kongo literature; now seven languages have been mastered, and more or less of God's truth has been translated into them, besides a great number of other books.

Twenty-five years ago the witch-doctor held sway over the hearts and minds of the people, and cruel, dark customs fettered them; now, where missions have been at work, the power of the witch-doctor has been broken, and superstitions and cruel customs so eradicated that young men hear with surprise about the strange deeds of their fathers.

Twenty-five years ago the Gospel was preached stammeringly at three or four places by missionaries who were then just gaining glimmerings of a new language; now the Gospel is declared daily in seven different languages, at nearly 350 stations and outposts.

Twenty-five years ago natives grasped at everything that came in their way, and selfishly held fast to what their fingers closed upon; now the native Christians give heartily toward the missionary work of their districts. Those who know the pooriness of the people marvel at their generosity. To God be all the glory.

THE GOSPEL IN SOUTH AFRICA

A wonderful story comes from Rev. George A. Wilder, missionary of the American Board at Chikore, in Rhodesia, South Africa. A few years ago the Chikore people were low-down, brutal savages, given to revelry and debauchery of the most hideous kind. When they came together it was either to engage in disgusting orgies of their heathen feasts or to take part in fierce quarrels. A missionary went there ten years ago, and four years later the Church was organized. At the annual

* From a statement by Rev. John H. Weeks.

meeting last June, 200 Christians, well behaved and decently dressed, gathered for four days of meetings. The Chikore Church met daily for a week for special prayer. Free entertainment was offered to all native Christians by the men of the village, once given to fighting strangers. One man cared for 19 visitors, another for 23, another 17. Mr. Wilder "slept" 21 persons in a room 12x18. He had 19 more in his sheepfold and 40 young men were accommodated in his carpenter shop. The opening sermon by Nohlondhlo, a native evangelist, upon "Preparation for Service" (Acts 2), was a logical, well-ordered and deeply spiritual discourse. The speaker called attention to the contrast between the scene in the Church and the orgies of a few years ago. He described one of their cannibal feasts he once witnessed. He said he saw a prisoner killed, flayed and roasted; strips of the human flesh were then strung on poles hung a few feet from the ground. At a given word the warriors rushed at the meat, tore it down with their teeth and ate it. This was their means of gaining courage for battle. All the meetings were conducted in an orderly and reverent manner, and to those who had seen the same people a few years before, the transformation seemed almost incredible.

SERIOUS OUTLOOK IN NATAL

Dr. Edward W. Capen has written a detailed and valuable review of the American Board missionary situation in South Africa. The chief impression made upon him is of the extreme seriousness of the times. The force of workers is too small to be at all adequate. The few men and women

on the fields are overworked to the breaking point. The theological seminary at Adams has of necessity been closed during Mr. Taylor's furlough in this country.

To the difficulties connected with developing the educational work, and to the care of the native churches, is added the most critical city problem. Johannesburg, so vastly important because natives flock to its labor market from all over South Africa, needs increased financial aid. In Durban the moral and sanitary conditions of the native quarters are almost indescribable. The cities are ruining the natives. A man of training and ability is needed to devote his time for awhile exclusively to this matter.

A brighter feature in the situation is the improved attitude of the government and colony toward the mission. The new governor has the best welfare of the natives at heart, and wishes to see justice done them. He has said that the days of friction between government and mission are at an end.

On other questions affecting the native welfare, such as the matter of marriage licenses, work upon locations, and intrusting to the natives the expenditure of the entire income of rents upon the reserves, the ministry seems at the present time to be quite in accord with the judgment of the missionaries. Here is progress to be rejoiced over, yet it calls for the utmost ability and tact on the part of some member of the mission to make secure and operative these gains.

Western peoples are doing their utmost to corrupt the Zulu and exploit him. The next few years will be the crucial ones, for unless he is given Christianity he will be ruined.

NEWS FROM MADAGASCAR

The persecution of the French and other Protestant missionaries by the French Governor-General of Madagascar, is rapidly becoming worse. At a recent banquet in his honor, the Governor-General permitted the chairman to use the most unjust terms concerning all religious workers, Protestant and Catholic, and in his answer thanked the chairman for his "discreet allusion to the religious question in Madagascar."

The missionaries report new difficulties placed in their way by the Governor and his subordinates. Several of the hitherto recognized schools have been closed, tho their teachers possess certificates from the Government and the schools were held in special school buildings. The excuses given are the unsanitary conditions of these school buildings, tho the missionaries affirm that all these buildings are far superior to those used by the Government. In Tananarivo Protestant missionaries are no longer permitted to visit the city prison to hold public services.

But while man is thus trying to destroy the work of the Lord, He who sitteth in the heavens, encourages His messengers by blessing the proclamation of the Gospel. One of the most interesting incidents is that of a young native girl at Tsinjoarivo, who, in spite of the ravings and fury of her heathen parents, openly avowed her faith in Christ. The persecutions by her infuriated family she bore with patience, courage, and gentleness, until the Lord softened the hearts of her parents and they gave their consent to her baptism. In other districts also there are signs of revival.

According to the December number

of the *Revue Chrétienne*, Monsieur Angagneur, the Governor-General, who was called to France to give an explanation of his actions, has succeeded in gaining the interest of the French politicians by a little pamphlet, "Missions and the Religious Question in Madagascar." He shows his attitude by his statement, "the only value of our colonies is the profit which they bring us." The great politician Clemenceau heartily agrees with his view, so that there seems little possibility that the decrees of the Governor-General concerning churches and missions will be reversed.

Ten years ago the island was thrown wide open to the Jesuits. To-day Roman Catholics also are deprived of the advantages once granted to them. When the Roman Catholic missionaries complained and asked for the same amount of religious liberty as is enjoyed in France, the Governor answered adroitly: "Upon Madagascar religious liberty would be advantageous to Protestants chiefly." That statement silenced all complaints from the Jesuits and their friends.

JESUIT AGGRESSIVENESS

There is a compactly planned movement in the Papal Church, to proselyte Protestants to Rome, and the leaders are evidently Jesuits. For instance, in November, when Mr. A. C. Gabelein was holding his meetings in Houston, Texas, two men were there engaged in this propaganda. They circulated invitation cards in the same style as cards are printed for revival services or Gospel meetings; on one side giving the topics and on the other side the following announcement:

"Rev. Father Power, one of the

most distinguished orators of the Society of Jesus, will be the preacher. The presence of our *non-Catholic fellow Christians* and non-Christians is most earnestly desired." Since when does the Catholic Church, and especially the Jesuits, acknowledge *non-Catholics* as fellow Christians?

It may be interesting to note a few of the sentences of this "distinguished orator" to see how subtly he misrepresented evangelical teaching:

"In that open rebellion against the Church, some four centuries ago, the watchword of those against the Church was 'Justification by faith.' The leader in that revolt went so far as to say that faith was alone necessary for justification. 'Sin as much as you like,' he said, 'but keep your faith strong and sufficient. Does not Christ say, "He that believeth shall be saved and he that believeth not shall be damned?"'

"From one extreme they have passed to the other. Now they say, 'Faith is not important. Not only that, but it is unnecessary. Less creeds and more deeds. Try to be a good, industrious, honest, sober man; be a good moral citizen and your salvation is secure.' Four hundred years ago 'faith' was everything and 'works' was nothing. Now 'works' has come to be everything and 'faith' is nothing. But the unchanging Church, the Catholic Church, has steadfastly kept them both and preached them both: First, have faith; second, practise faithfully to the end all that God commanded us."

THE DRIFT TOWARD DISESTABLISHMENT

This is unquestionable, even in Britain, where, owing to the modified control of a State Church, the rule of an established form of religious creed and worship has not been so oppressive. Two marked currents are to be seen, both moving in one direction: first, the rapid and startling growth of the free churches, or dissenting bodies, now already becoming

dominant; and second, the more surprising tendency among Anglicans themselves toward the independency so desired by non-conformists. As an indication of the new currents of thought, moving in the Church of England, note the proceedings at the Church Congress, held, a short time ago, at Great Yarmouth. The Archbishop of Canterbury himself took occasion to warn the Church that its ministers "must distinguish between eternal truths, pious opinions and venerable customs." The Bishop of Norwich followed in a very notable address, emphasizing that suggestion by the declaration that a Church, depending for its support upon the love and devotion of the people, is sure to be more prosperous than one supported by the State. Without directly advocating disestablishment, he pleaded so strongly for the "free and democratic" Church that even the *London Times* felt moved to protest. Rev. Hubert Handley did not hesitate to demand that the bishops should abandon their palaces and divide the revenues! Extreme socialistic or democratic ideas are not likely to find deep root in the soil of the Church of England. But, both in Parliament and in the ecclesiastical realm, the thought of the working man's rights and needs is coming resistlessly to the front. The Gospel is democratic, and its mission is to bring all men into a new brotherhood, and movements in that direction are among the signs of the times.

At the Oxford Union recently, the debating hall was crowded to consider the motion, "That disestablishment would be disastrous to the Church and to the nation." After speeches by various ones, it was significant that the motion was lost by ten votes, 260 voting for and 270 against.

THE LORD'S CALL FOR HELP

EDITORIAL

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.—*Judges 5: 23*.

These words are from the Song of Deborah, which for poetic spirit and lyric fire is unsurpassed in any of the sacred songs of the Word of God, and which celebrated one of the "fifteen decisive battles" of Israelitish history. From the last verse of the previous chapter we get a hint of the importance of this victory over Sisera and his host. From this time, the power of the children of Israel waxed greater and greater. This beginning of successful resistance to Jabin found its ending in the recovery of their independence and the final breaking of the Canaanite yoke. We hear no more of this foreign domination in the Book of Judges.

This war then marked a crisis—a crisis successfully passed. But there were some who, instead of sharing the blessing of this victory, brought upon themselves the curse of Jehovah for their apathy and inactivity. The inhabitants of Meroz—which according to Eusebius, was a village twelve miles from Samaria, and in his day known as Merrus or Merran—hung back and gave no help in the hour of conflict, notwithstanding the call of Jehovah through the mouth of his prophet, summoning His covenant people to rally to His side against the uncovenanted idolaters of Canaan. The denunciation of this faintheartedness is made to form a pendant to the blessing proclaimed on the prompt action of a woman, who might have been expected rather to be one of the fainthearted.

Meroz must have been near the Kishon, but its real site is unknown, that mentioned by Eusebius being too far south. Schwarz more probably identifies it with Merasas, or El Murussus, which was built on the southern slopes of the hills which lie along the side of the valley that stretches between the plain of Jezreel and the Jordan. If so, this town *commanded the pass*, and any of Sisera's host who sought to escape that way might have been slain, had the inhabitants of Meroz been on the alert. It is confirmatory evidence of this latter as the true site, that nothing remains but a complete ruin, as though the curse had swept the village entirely away.

Jewish tradition attaches great importance and significance to this curse. Meroz means *secret*, and is supposed to contain an occult hint of a conspiracy of evil angels as leading on the accursed Canaanites. But the vital point is the practical one, that the flying foe could not have escaped through this mountain pass, had the Merozites done their duty. They, at a momentous crisis in Hebrew history, took no part in a campaign that Jehovah meant as one of the turning points in the career of His elect people. Whatever victory had been won, was won despite their indifference, not to say without their aid; and, an inspired prophetess, not in any spirit of private revenge, but in jealousy for Jehovah and in the spirit of corporate vengeance—not vindictively, but vindicatively, solemnly pronounces a divine curse on the people of Meroz. It is a national ban against faithless citizens of the commonwealth, who left the cause and conquest of Jehovah's

people, to take care of themselves, when endangered in a desperate conflict against heroes.

There is a great, eternal principle involved here of perpetual application: *The greater the opportunity, the more awful the responsibility, and the severer the penalty for unfaithfulness.* There are times when *non-assistance* is counted as *resistance*; and, because the cause to be served is the highest, the treason that abandons it to its fate is the blackest. It is in the full view of such larger considerations as these that this curse with its consequences is to be weighed and judged. Meroz, from this point completely disappears from the sacred narrative; even Sisera is repeatedly referred to, after his destruction, but even the name of the treacherous Meroz is no more mentioned, and its site is marked only by a scarcely distinguishable ruin.

If we mistake not this is meant as a lasting warning to God's people about the *danger of not cooperating with Him at crises in His Kingdom.*

These crises are perpetually recurring. In the battle of the ages, and the world wide campaign, there are a thousand strategic points, and countless maneuvers of the enemy. There is no hope of success without being constantly on the alert. We can not on account of signal victory at any one point, relax vigilance and diligence at any other. We must, collectively as well as individually, put on the panoply of God and then pray always and watch constantly. (Eph. vi: 10-20). We shall otherwise not only fail in an emergency, but will fail to *see* the crisis till it has passed by and the chance is lost, at least for us.

God teaches us, moreover, that signal lesson that not to rally to the side

of His people in the day of battle, is not to come to *His* help. He identifies Himself with His people, and takes whatever is or is not done to them as done or not done to Him. To withhold from his warring battalions aid and comfort, is to prove disloyal, cowardly and treacherous toward their general-in-chief. Thus read, this curse on Meroz teaches us the duty of the universal union of His church in battle against a common foe, the grandeur of the opportunity of cooperating at a crisis, and the terrible consequences of inactivity and apathy.

A still more startling suggestion is that sometimes a nation, a denomination or even a local church—is it too much to add, in some cases, an individual man or woman?—may *hold the pass*, upon the guarding of which depends the victory or defeat of the warring host of God! Mission history, especially since Carey's day, has furnished *not less than fifty* critical fields of conflict, and we may even say, *hours of struggle*, when a timely interposition either turned the whole tide of battle, or might have changed the issue from defeat to victory. Many of these golden opportunities have been lost. The inhabitants of Meroz have not come up to the help of the Lord against the valiant and heroic foes that shame us by their alertness and courage and persistency.

The prompt action of American Christians in 1820, in sending Bingham, Thurston, and the others of that famous "seventeen," to the Hawaiian Islands, saved the islands from—no one knows what—for they had just been the scene of one of the most remarkable revolts from paganism known in all history. The people had risen up against the tyranny of the

tabu, destroyed their idols and idol fanes, and were for the time without a religion. Four years later a movement, led by their chiefs recognized the Sabbath and Decalogue, and in another four years there were nearly five hundred native teachers and twenty-six thousand pupils connected with the mission schools. Ten years more and a six years of awakening began, with a harvest of converts that gathered in twenty-seven thousand. What if, eighteen years before, the American Board had been practically another Meroz!

Crises in Uganda, Siam and Korea

This may stand as a memorable example of alertness in seizing opportunity. Another historic one is the immediate occupation of Uganda by the Church Missionary Society. When, in 1875, Stanley's letter appeared in an English newspaper, conveying King Mtesa's urgent request for teachers, a party of missionaries was dispatched that landed in East Africa the next year; and altho the leader and one other of the heroic band were killed almost at once, the mission was established by July, 1877. Their arrival decided the destiny of the Baganda people, among whom the Gospel has had a steady progress that has probably on the whole but one parallel in modern missions. And so marvellous and obvious has been the crisis there that, within a few years past, leading missionaries in India sent word home that, in view of the astonishing developments in Uganda, missionary candidates should be sent *there* for the time rather than even to India!

But if timely action has, in some such cases, brought such untold blessing, what of the melancholy and manifold instances of unfaithfulness, and

heedlessness of opportunity! Who can tell how the whole face of *Siam* might have been changed religiously, if, ten years ago, the Presbyterians of America had entered fully the open doors which never have been so widely flung open since! In the days of Boon Itt what possibilities lay before the Church, now lost by his death! Dr. Kumm has been vainly imploring the Church to occupy the Sudan, with its hundred lands and hundred languages, all non-Christian, and longing for the advent of Christian teachers—but in danger of damnation by the Moslems. He says the Hausa language, the great *trade* dialect of the central and western Sudan, more or less the vehicle of communication from the Mediterranean to the Gulf of Guinea, and from Madai to the Senegal, offers a ready medium for evangelization. Here are openings before the Christian Church, such as have never been known there before, and the disciples of Christ who hold the pass are asleep! A country, larger than all Europe, excepting Russia—and with from fifty to eighty million people, waits for the evangelist and will welcome him; yet there are almost no missionaries among these heathen tribes, and the twelve mission stations now in the country are so far apart that it is as tho in all Sweden and Norway there were but three preaching stations and none in either England or Ireland, France or Germany, Holland or Belgium! While the Church is apathetic, the Moslem advance is so rapid, that within one generation the green flag may wave over all this territory, unless we hasten to set up the red banner of the Cross! What about the curse of Meroz!

Korea presents another opportunity.

Shall it be seized or lost? It is called Cho-sen (morning calm). It is possibly in another sense God's *chosen* land? John Ross was on the alert. In 1875 he came into contact with this hermit people near the Manchurian border. He felt that the opportunity was great, and altho he had never set foot on Korean soil, at Mukden he studied this strange tongue, translated into it the whole New Testament and sent his new version across the border. The results were immense. When, later on, Dr. Horace N. Allen, in 1884, came into Korea, they found whole communities in the north professing Christianity, studying the Bible among themselves and waiting, like the Ethiopian, for "some man to guide" them.

The first Korean was baptized in 1886, and from the very beginning, through these twenty years, progress has been steady and rapid, until now it bids fair to leave behind even the Uganda and the Telugus. Korea is not only wide open, but the encouragements remind us of the Hawaiian Islands eighty years ago. The Emperor has acted as the open friend of Protestant missionaries, and while, some years since, he destroyed thirty heathen temples in and about Seoul, and officially deplored the annual waste of money at idol shrines, gave Christian churches and schools and hospitals ample room. A Korean leader has said that the only hope of the country is in the churches; that his people *lack moral character*, and the churches are supplying it, and hence to convert and educate the common people is the one hope of Korea.

Dr. Horace G. Underwood, since 1885 a missionary in Korea, is now in America, to plead with the Presby-

terians to reenforce with at least twenty more missionaries their work in that land. He says that in his opinion and that of his fellow workers, no such crisis has even arisen before. The progress of Christianity is unprecedentedly rapid. Native churches, instead of appealing for foreign aid are becoming self-supporting, self-governing, self-propagating. There is an astonishing revival spirit and evangelistic zeal. Converts are gathering by scores and hundreds. Self denying giving is developing in a unique fashion; volunteers offer for work among the unsaved, men who have little money to give pledging *days of service*, till the aggregate in one congregation was several years of such direct effort. The conditions seem primitive and apostolic—the arousing of a whole people—a hunger for the Gospel—simplicity of faith and piety—readiness to serve and suffer—universal and self denying giving, and a constant and rapid conquest by the Gospel. Sisera is in flight. The Presbyterian Church holds at least one of the passes. Will it prove another Meroz? We believe not and are informed that its Mission Board is planning to give Korea just what the missionaries ask, a score of new missionary workers with appropriations multiplied threefold. Will not God bless such cooperation?

One great inducement to large-hearted effort is found in the fact that *God is calling out all His reserves*. This is not as clearly seen as it ought to be. When, in a great campaign, a general in chief begins to mass all his forces, concentrating all his scattered regiments and army divisions toward one point, as Grant did in the close of the war, we infer that the

HOW AMERICANS SPEND THEIR MONEY

"The Signs of the Times" presents the accompanying striking contrast for Christian Americans to consider.

So long as present conditions exist, so long as hundreds of millions in heathen lands have not yet been given the Gospel, we, as stewards of our Lord's money, are not entitled to waste it on the unnecessary or harmful extravagances of life. There are more than 400,000,000 of Chinese in the darkness of sin and death; more than 300,000,000 in India dying for want of the Bread of Life; more than 155,000,000 in the "Dark Continent;" more than 46,000,000 in Japan; more than 92,000,000 in the other countries of Asia (exclusive of China, India, Japan and Malaysia); over 44,000,000 of Malays; more than 37,000,000 in the "Neglected Continent" of South America; more than 500,000 in the islands of Oceania, nearly all of whom know not Jesus Christ as Savior for this life and the life beyond. A total of more than 1,000,000,000 are dying for want of the Bread of Life! Over against this the population of the

United States last year spent the enormous sums indicated

for intoxicating liquors, tobacco, army and navy, confectionery, etc., the amounts being figured on the basis

of the retail instead of the wholesale trade. If

we deduct 20,000,000 from our population as

the number who do not indulge in these

unnecessaries, such as small children, paupers and the aged, the

remaining 60,000,000 average \$58 per year each on

the selfish pleasures of life,

while the same number average but twelve and one-

half cents each year on

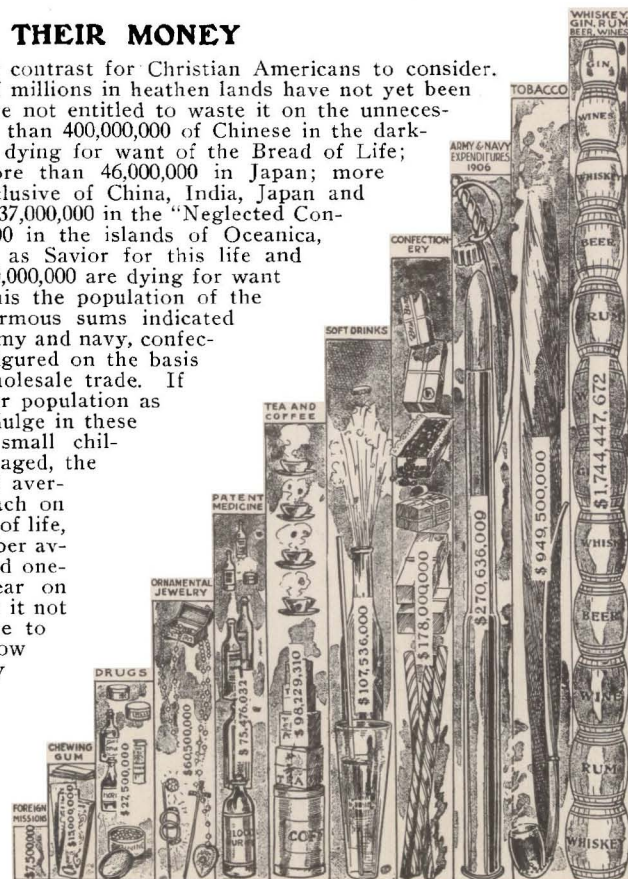
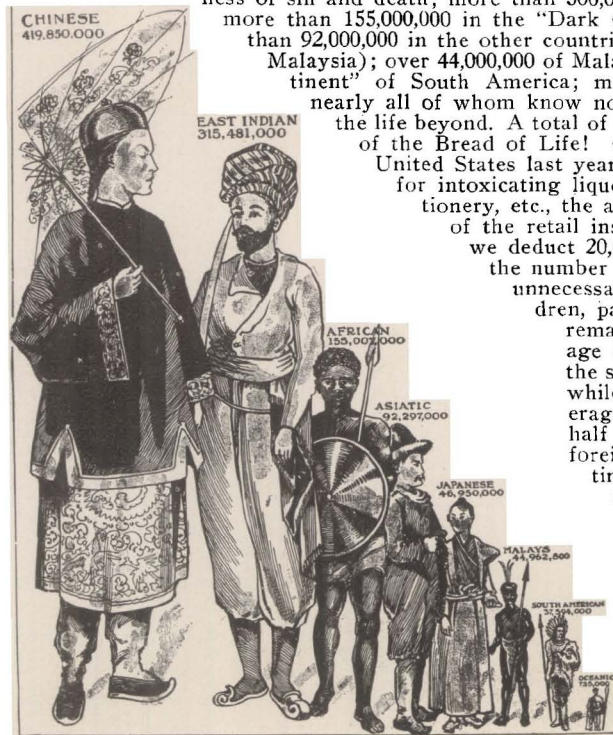
foreign missions. Is it not

time for each one to

ask himself, "How

do I spend my

money?"



great culminating blow is about to be struck. So we can not but believe that the Armageddon of missions is at hand, because the captain of our salvation has for seventy years been calling out all His reserves.

For centuries, all the organized mission work done was carried on by the help of *men*—adult men in the church. When the new era opened under Carey, it took forty years before *women* began to organize. David Abeel told in England of the hundreds of women in Oriental seclusion whom only Christian *women* could reach; and Zenana missions began; it was the first time the Christian *sisterhood* had come out distinctly to take part in the war. About ten years later, George Williams led out the *young men* into associated work for Christ; shortly after the *young women* began to organize. Still later the young people, as a whole, in the societies for Christian Endeavor; and, since 1886, the Student Volunteers. So, since 1835, God has called out the *women's* Battalion, then the *young men's*, then the *young women's*; then a still larger division of *young people* as such, with even boys' and girls' brigades. He has nothing left but the *cradle roll*, and even that is being called.

What does all this mean but that the foe is growing more active and aggressive; that the crises of battle are more decisive and critical; that the

issues are more vital and actual; that there is no time to be lost and no force to be wasted, and that every man, woman and child are needed, and expected to do their duty. No one knows but that he holds the pass—that his activity or apathy may decide some great issue, as the promptness of Matilda Rankin, in 1852, smuggled the Bible into Mexico, from Brownsville on the Texas side of the Rio Grande, somewhat as Dr. Ross carried them into Korea from Manchuria.

These are critical times. What it took a century to do in the ancient ages, afterward could be done in a decade. When the possibilities of achievement were so increased that a year was like ten of the past; then days became epochs, and now hours have become big with possible triumphs or defeats. All nations are neighbors. The universal postal, commercial, telegraphic systems bring the nations to our doors. The printing press and the new motive powers make Bibles and books multiply and cheapen like forest leaves. It is the decisive hour of the ages. Whether the Church or her foes shall flee depends on how we are to organize all our available forces, and hold the pass. But one thing is sure: the curse must light on all who, like the inhabitants of Meroz, fail to make a stand against the powers of darkness.



SOME KOREAN WOMEN AND CHILDREN, SEOUL

KOREA: THE UNIQUE MISSION FIELD

BY WILLIAM T. ELLIS
Editorial Staff of the Philadelphia Press

Gradually the truth is sinking into the consciousness of Christendom that Korea is not like other mission fields, and that the urgency of her claim is not simply another of the vigorous appeals from foreign fields to which the ears of the Churches have become sadly dulled. Korea is unique among mission lands to-day; it may be questioned whether her case has ever had a parallel in missionary history.

My own experience has been akin to that of all other travelers in the East who have observed missionary conditions. After a year of rather thorough investigation into the mission work of the Orient, I have returned an enthusiast for Korea. No other work appeared to me comparable with the Korean work. This is mani-

festly an extraordinary instance of the special workings of a supernatural Spirit. Some aspects of Korea's missionary history may be accounted for by the sagacity and farsightedness of Moffett and Lee and Gale and Underwood, those statesmanlike empire-builders. Even tho they, and the like-minded men and women who have come after them (for the Korean missions, both Presbyterian and Methodist, have an unusual personnel), be credited with all that can be attributed to them, there remains a great surplus of marvelous achievement which can be accounted for only by charging it up to the still-working Spirit of the Omnipotent God.

Others may go into the history of Korean missions, and recite those

moving statistics. My part is to tell a plain tale of a traveler returned. What I saw was learned in a sojourn of about one month in the cities of Fusan, Taiku, Seoul and Pyeng Yang, and itinerating among the country villages. Considerable time was also given to investigating political as well as religious conditions, interviewing Marquis Ito, and lesser Japanese officials, and the non-missionary body of foreigners in Seoul.

believers. When she learned that you are, she insisted on coming back again to tell you how glad she is to meet you."

This experience was frequently repeated. At the famous mid-week prayer-meeting in the Central Presbyterian Church of Pyeng Yang, there were twelve hundred worshippers, seated on the floor. The larger wing of the building was filled with men, the women* occupying the other, while



THE CHRISTIAN WORKERS TRAINING CLASS IN PYENG YANG, KOREA

This class in the Presbyterian Mission alone now numbers over 2,000

On our arrival in Seoul, we called at the home of a missionary friend and found there, calling at the same time, an old Korean peasant woman, who had walked in several miles from the country to plead with the over-worked missionary to come visit her village. Her errand was, I fear, as fruitless, as it had been on previous occasions. After this quaint, shining-faced old figure had left the room, she returned, our hostess explaining. "This old woman asked me, when we got out into the hallway, if my friends are

the boys—beautiful, olive-skinned lads—who reminded one of that other Oriental Boy who loved his Father's house—were crowded up in front and even on the edges of the platform. Apart altogether from its picturesqueness in a visitor's eyes, that was the most interesting Church congregation I ever have seen. Alert, devout, radiant, they were an argument for "old-time religion."

At the close of the service the men

* They had to leave their bushel-basket hats outside—which practise might profitably be adopted in America.

thronged to greet me, not because of what I had said, but for the reason that I had been introduced as a Presbyterian elder, the highest office known in the native Church up to that time. A Presbyterian elder is probably more of a personage in the eyes of these sequestered, newspaperless people, than many of the celebrities whose names fill our public press. The greeting of the Koreans is distinctive. No Orientals shake hands: the Korean does not even shake his own hands, Chinese fashion. Instead, he clasps you by the wrist, the hand, the arm, the shoulder, and by the pressure of his fingers shows his pleasure. That night so many hands were laid upon me, in genuine and enthusiastic expression of pleasure at meeting with a fellow disciple from over seas, that I thought I would find bruised spots on my body!

The next morning we left Pyeng Yang before daylight. The railway station is built three miles from the city proper. The morning was so bitterly cold that it hung icicles from the men's mustaches. Nevertheless, so strong is the spirit of fraternity among the Korean Christians, that nine of the elders of that church were on hand at the station, to bid me go on my way in peace. The incident is worthy of the attention of all preachers and speakers who have been addressing large bodies of Christians, and who know what it is to sneak out of a strange town, alone, unnoticed and unmissed, in the cold gray dawn of the day after.

Another incident shows how simple is the faith and fellowship of these white-robed saints. To them the tie of our common religion is the strongest tie of life. The mere fact that a

person is a Christian links him in vital bonds to all other Christians. I was going along a country road—the narrow “highway” of the Orient, which illuminates the parable of the sower—when I saw a young coolie coming toward me bearing two eight or ten-foot lengths of timber, of telegraph-pole thickness: the Koreans, be it known, are the most heavily laden people on earth. Their burdens are terrific. As this youth advanced, his face began to break up into a smile of recognition, until it was beaming radiantly. Of course I perceived that here was somebody who had seen me with the “moksa,” or had heard me speak at the little church near by, and therefore regarded me as a sort of missionary-in-law. So I responded with the Korean word for “Peace;” and as he drew nearer, he shifted his load from his shoulders, squeezed my arm and wished me peace. For a few minutes we fellowshipped there, he not knowing a word of English and I not knowing six words of Korean. But I had opportunity to consider once more that here again, in an overburdened Korean peasant's face shone “The light that never was, on land or sea”—put there by the Gospel of Jesus.

These Koreans seem to have a genius for Christianity. They grasp it with a comprehension, and a comprehensiveness, that amazes the missionary. Repeatedly I was told that the New Testament passages which perplexed the foreign teacher were clear to his hearers. I myself could see how wondrously this land, so like Palestine, explains the Book. I never felt so near to Bethlehem as when I slept, in country Korean fashion, under the same roof with the cattle—altho in a different room.

To a degree that is remarkable, Christianity becomes a normal thing to the Korean. The wholesomeness and naturalness of the Korean type of religion are very refreshing. The converts do not "look pious," nor does the missionary have to go around nursing his dignity. That company of elders who escorted me to the train at Pyeng Yang were a merry, jovial, whole-souled crowd; and, while the deep things were touched upon, we

lage. The missionary and myself had not unpacked our luggage upon our arrival at nightfall before there came an appeal from a village, some ten li further on, for him to go over there to hold a meeting. The village had never been visited by a missionary; yet it contained a group of ten believing families, evangelized by the Church we were at the moment visiting. Of course we could not go, any more than we could answer the many



W. D. REYNOLDS HORACE G. UNDERWOOD JAMES S. GALE
THE BOARD OF BIBLE TRANSLATORS IN KOREA AND THEIR ASSISTANTS

also had more than one hearty laugh, once, I recall, at the expense of the missionary. Early one morning, while itinerating, a smiling, red-coated lad of twelve, whose hair hung braided down his back, showed me the way to where the wild geese were feeding, that my borrowed gun might try to earn its freightage. Two hours later the boy passed a very creditable examination for baptism.

How the aptitude of the Christian Korean for personal evangelism shows itself was illustrated in that same vil-

other appeals that came to us from all sides during those few days of itineration. In order to keep his engagements with the Churches who had been notified of his coming, the missionary was unable to examine all the candidates for baptism who awaited him at every appointment.

And such examinations! I sat through one for several hours, having questions and answers interpreted, until the atmosphere became too thick for me, and the company too numerous—for there were more living or-

ganisms present than showed on the Church rolls. Into the little room, perhaps six by ten feet, there were crowded (seated on the floor of course), the missionary, four elders, the candidate, the journalist—and the others, unseen, but not unfelt. I have sat in many session meetings, but never have I seen such close, searching and difficult questioning of the candidates. At first, it seemed to me entirely too severe, and I remonstrated with the missionary; but he knew better than I, for they are determined to have a pure Church in Korea. If what I personally observed is typical, as I have reason to believe it is, then the Church in Korea has the narrowest door of all the Churches in the world.

Apparently no missionaries in Korea are doing evangelistic work. They seem rather to be getting nervous prostration trying to keep up with the procession of native-made converts into the Church. Every Christian becomes an evangelist. The homiletic gift seems instinctive. They are "born preachers." In devotion to the Bible the Korean Christians put the Churches at home to blush. How they will walk scores of miles to attend a Bible class is part of the familiar history of this romantic mission field.

The question naturally arises, what is the deeper meaning of all this! How may the significance of Korea's Christianity be interpreted to the West? For surely God has some great design in raising up, as by a miracle, this wonderful Church. He has not kept this nation sequestered for millenniums for no purpose. First of all, it seems plain that Christianity is to be the

means of preserving the identity of the Korean people from extinction at the hands of the Japanese. The evident purpose of the latter, to wipe out the Korean nation as the Ainus were wiped out, is manifestly doomed to failure, because in a large body of Koreans the Christian religion has created a new manhood and womanhood, a new self-respect, a new social consciousness, a new patriotism. A score of years ago Japan might have succeeded; to-day she must fail. Altho now bitter is its process, the ultimate outcome of the Japanese regime will doubtless be beneficial. Japan is the flail for the threshing of Korea.

Even this end, great tho it be, is scarcely the sufficient explanation for the mighty demonstrations of the Living Spirit in this one-time "hermit kingdom." The opinion of many thoughtful missionaries all over the Orient is that in Korea are being raised up, for that inevitable day which now seems nearer than many have thought, when the East must evangelize the East, a body of trained and efficient and consecrated preachers of the Word. The white man seems to be the chosen pioneer of the kingdom in these days; but the way that he has blazed must be followed in the Orient by help of Oriental minds and manners and methods, who can have the most sympathetic and effective approach to their own neighbors. Who dares to say that Korea—feeble, scorned and despised Korea—is not to become, in the near future, the dominant force in the Far East, because appointed to bear the message of life to all these people?



THE COUNCIL OF PRESBYTERIAN MISSIONARIES IN KOREA

THE GROWTH OF THE CHURCH IN KOREA

BY REV. HORACE G. UNDERWOOD, D. D., SEOUL, KOREA

The story of the Gospel in Korea—for many years known as the “Hermit Nation”—has been most fascinating. Prior to the terrible persecution under the Tai Wun Kun, in the middle of the last century, the early history of missionary progress under the Roman Catholics reads almost like fiction. Dallet’s History of the **Korean Church**, and the story of the beginnings of Protestant missions in the “Land of the Morning Calm” shows a receptivity on the part of the Korean people that should have led the church in America to reinforce the work more quickly and to push forward the campaign with greater energy.

The willingness of these simple-minded people to hear the story of Christ, their natural hospitality and the zeal with which those who have become convinced of the truth of the

Gospel, have carried the good news from home to home, from village to village, all over the land, have produced marvelous results. The activity of the native Christians, their generosity in giving of their hard-earned means for the spread of the Gospel in their own land and even in foreign lands; their earnest trust in God, and in the power of prayer, are characteristics which the Church in America has looked upon with wonder and admiration.

The Koreans are said to be a phlegmatic people, not given to showing signs of emotion, and yet hard-working business men have been known to weep as they heard the story of the Cross and realized for the first time that the blood of Jesus Christ was shed for them. Here and there some have been found who seemed to real-

ize, in an unusual way the burden of guilt and the enormity of their own sins against God, the greatest of which they consider their failure to acknowledge Him, and the worship of idols. But throughout all Korea there seemed to be a desire on the part of the native Christians and of the missionaries for a manifestation of the presence of the Spirit *with power*. This desire had long been in the hearts of the missionaries, but as the Koreans read the story of Pentecost and studied the Acts of the Apostles, they were aroused to question whether the presence of the Spirit might not be manifested in Korea with power like that described in the Apostolic days. In one church, after an earnest discussion by the elder and the people, they set apart a season of prayer to last *ten days* and "to try and see" whether God would grant the outpouring of His Spirit. When the elder heard their decision he told them that those two words "try" and "see," together with the ten day limit, were sufficient to bring failure. They might well have the prayer-meeting for ten days, but they must not *try* the Lord, their God. This incident shows a real desire for the real outpouring of the Spirit.

Early in 1906 the report spread of the marvellous revival that was visiting this little land, and it was soon seen that this was not so much a revival outside of the church, drawing non-Christians, as a revival inside, purifying the hearts and lives of the people, making them realize better the enormity of sin in God's sight, and causing them to strive even more earnestly for the conversion of their neighbors. While the result of this revival was not, therefore, an immediate increase in the number of the

membership of the church, it was certain to produce this result.

The awakening has given to Christians a clearer idea of God and Christ and of the human heart and sin, and has had a marvellous purifying effect upon the whole Church. There were those who scoffed, as there always will be, but when to these same scoffers men came, confessing wrong doing and made restitution, they were forced to acknowledge the reality of the work. The most trusted native employee of a certain foreign merchant had been a Christian for several years, and at the time of the revival was led to see that he had not lived up to the teachings of Christ. This man went to his employer and restored almost a thousand dollars, which he said he had stolen *before* the time of his conversion. Such facts as these are irrefutable.

While in most mission fields the missionaries are seeking openings and are pushing the work, here in Korea the work has been steadily pushing the missionary, until at the present time it is beyond his power to control and grasp it all or to take advantage of the many opportunities offered.

In the Presbyterian Church alone, between June, 1906, and June, 1907, the communicants increased from 12,546 to 15,079; an increase of 20 per cent. The adherents in 1906 numbered 44,587 and in 1907, 59,787, an increase of 15,200, or 34 per cent. The schools in connection with these churches, which numbered 208 in June, 1906, increased to 344 in June, 1907, during the same period, and the scholars increased from 3,456 to 7,504, or 72 per cent. The Church is extremely active so that the places of regular meeting have grown from 628 to 767 in the one year, and the con-

tributions increased from \$27,418.89 to \$40,088.48—or nearly double.

The reports from the two Methodist churches now working in Korea show

Native communicant members...	5,858
Probationers	22,595
Adherents	44,611
Churches over	400
Contributions over	\$12,000

Twenty years ago, (in December, 1887), the first communion service for Koreans was administered in Seoul, and all the Christians in the county were present, seven in all. Last year

land, which is about equal in area and population to the states of New York and Pennsylvania, we are led to think of what might be done if the forces there had been properly increased. The attitude of the people generally throughout the whole country is favorable to the Gospel, and there is placed before the American Church to-day a nation that, as Mr. Mott says, "can be Christianized in this generation, if the Church will but take advantage of the opportunity."



ONE OF THE NATIVE PROTESTANT COUNTRY CHURCHES IN KOREA

(1907), the sacrament was observed in over one thousand churches belonging to three denominations with 20,937 believers.*

This work, with its earnest, active membership, places before the Christian Church in America a wonderful opportunity of winning a nation for Christ.

When we consider the comparatively few Christian workers in that

*It is regretable that the figures at our disposal are only those of the three denominations, and if we desire to consider all the work in Korea, these figures would be very largely increased.

In view of the great opportunity and responsibility that faces the Church the Presbyterian Board of Foreign Missions has decided upon an unprecedented action. The five missionaries from Korea now in America are authorized to make special efforts to find twenty new men and to raise sufficient money (estimated at \$229,540), to properly conduct the present work. The time is ripe for the winning of Korea for the Kingdom of Christ. The question before the Church in America is "What will she do about it?"

LETTER FROM DR. SAMUEL A. MOFFETT

In the Central Presbyterian Church we are still struggling with the problem of how to accommodate the congregation. A separate service for women in the morning with from 800 to 1,000 in attendance and a service for men only in the afternoon with from 1,200 to 1,500 in attendance is so far the only way in which to meet the

service which was held in September. All four of the churches have commanding sites and are so located as to touch the entire city. One more church to the west is now needed to relieve the congestion at the Central Church. What we shall do when all five of the churches are crowded we do not yet know.



THE SEVEN FIRST ORDAINED KOREAN PASTORS OF THE PRESBYTERIAN CHURCH

situation. We must have another church but the last two sent off have not yet fully completed their buildings.

I was rejoiced upon my return from America to find the South Gate Church completed, with capacity for some 750 people, the North Church nearly finished, seating 450 and the new or Fourth Church with its first wing, capable of seating about 800 people, just about ready for the first

The Academy and College opened with some 450 pupils enrolled and the buildings are taxed to the uttermost capacity. New buildings are imperatively needed. The school for women and girls opened also with 135 enrolled—everything crowded. The new building for training classes and girls' school is now under way but will not nearly meet the needs for the developing school and so it is hoped to secure another gift for the

girls' school allowing the present plant to be used for the training classes and other work for women which under Miss Best's direction is now assuming such proportions as to need all the present equipment. Last year was the *best*. This year will certainly be the *best*.

The Korean Presbyterian Church was organized on September 17, 1907, in accordance with the authority given by the General Assemblies of the four Presbyterian churches whose missions were united in the missionary council.

The Presbytery, in its first meeting after the ordination of the first seven ordained native clergymen, consisted of 32 foreign missionaries and 40 Korean ministers and elders. Presbytery has ecclesiastical jurisdiction over a Church with 17,890 communicants, 21,482 catechumens, 38 fully organized churches, 984 churches not all fully organized, adherents numbering 69,098, and day schools 402, with 8,611 pupils under instruction. This Church

contributed for all purposes last year yen 94,227. (\$47,113.50).

Presbytery granted permission for Mr. Kil San Chu to accept the call of the Central Church, Pyeng Yang, and provided for his installation. The other ordained men—except one—were appointed as pastors or co-pastors over groups of churches until the next meeting of Presbytery. In the case of one man the Presbytery took what is perhaps the most significant action of its session. One of the seven men ordained, Yi Ki Pong, was set aside as *missionary* to the island of Quelpart and the whole Church was asked to provide the means for sending him there with the Gospel. He and his wife, with one or more helpers, are to go to the people of that island and proclaim the Gospel and establish the Church. Sixteen years ago, this man stoned me on the streets of Pyeng Yang; now he goes forth as the first missionary of the Presbyterian Church of Korea.

EDUCATION IN KOREA

REV. ERNEST F. HALL

It has been said by some that the Koreans do not desire a modern education. So long as they remained a hermit nation, with no wish to mingle in the affairs of the great world outside, such a statement might have some degree of truth, for hermit nations and hermit individuals lack the stimulus to educational progress. But that condition is now out of date, as the following facts clearly prove.

The progress of Christianity and the rapid development of the native church, demanding trained leaders,

has been an important factor in awakening the desire for up-to-date schools, and it is no wonder that wherever a church is planted there follows the school. The people are awake from their sleep of centuries, and realize that if they are to take their rightful place in the world's activities they must be trained to respond to new demands. The Chinese classics do not satisfy the cravings of the soul, nor do they give equipment for the business that the nation must perform. Fathers and mothers are asking for

their children what was denied them, and they are making noble sacrifices to that end.

Political changes in recent years which have resulted in wresting from Korea her independence, have also made her realize that "Knowledge is power," and that she has lacked the knowledge of the things which has given to other nations the might to

knowledge of several thousand Chinese characters and the study of the teachings of Confucius and Mencius. For twenty years the Emperor has patronized a school in Seoul conducted after modern methods by American and English teachers, but no effort had been made to give Korean youth in general a thorough education until mission work developed in that line.



A CLASS IN THE PRIMARY SCHOOL FOR BOYS, SYEN CHUN, KOREA

humiliate her before the world. Hence it results that "righteousness, which exalteth a nation," and which has been at work within, and ambitious conquest, which has been at work from without, have combined to arouse the Koreans to an intense determination that they shall know what the great nations know.

Not until the present century has there developed any modern school system in Korea. The Koreans have been imitators of the Chinese, and adopted their educational methods, which consisted in the acquiring of a

It must not be inferred, however, that the study of Chinese characters and classics does not educate. While it does not give the varied information that can be obtained in Western schools, the mental discipline which results in developing the memory and concentration of thought is a valuable educational process, and prepares the mind by exercising the faculties which must be developed in order to receive and utilize information. There is a large class of men in Korea who have been thus developed mentally, and who are keen to make use of all kinds

of knowledge. Thus it will be seen that the native schools have kept the Korean mind alert, and we have not to deal with a people unaccustomed to thinking.

"Schools are mostly in the elementary stage. The demand for education is coming." These words, taken from the report of the Presbyterian Mission in Korea in 1900, are interesting when

of an academy for boys at Pyeng Yang" has become a full-fledged academy with 355 students. The principal said last spring, that if there were sufficient teachers and equipment they could easily have a thousand students, for a great many are refused admittance because they can not be cared for.

In 1902, the mission schools num-



PART OF THE GIRLS' SCHOOL AT SYEN CHUN, KOREA

viewed in connection with the report which has recently come to hand concerning the work of the past years, which shows that the same mission now has 344 primary schools with an attendance of 6,099 boys and 1,083 girls. The report of 1900 said, "There is a small boarding school for girls at Seoul, and the nucleus of an academy for boys at Pyeng Yang." The report of 1907 shows that the mission conducts 13 boarding and high schools, where 603 young men and 146 young women are studying. The "nucleus

bered 66, and the students 1,082. There was a rapid increase each year for the next four years, when, in 1906, the schools numbered 208, and the students, 4,356. During the past year the increase has been phenomenal, the number of schools increasing by 136, or 65 per cent, and the number of students increasing by 3,148, or 72 per cent, making the total number of primary schools 344, high schools 13, and the total number of students 7,504. In addition to this 15 young men have been pursuing college studies and 72

have attended the theological school. The latest figures of the other missions have not come to hand, but they will considerably swell the total educational statistics. These figures themselves prove conclusively that the Koreans do want an education.

The intensity of their desire is shown by their willingness to pay out of their poverty for educational privileges. Of the 344 primary schools above mentioned, the natives entirely support 344, providing buildings, paying teachers' salaries and all running expenses. The following incident which occurred in the Central Church in Pyeng Yang, June 26, 1906, still further illustrates the determination of the people, for the contributions were made by the Koreans. "After presenting the needs of and plant for a college, a collection was taken. It was the most enthusiastic offering ever witnessed in this city. Deeds of lands and houses, offerings of money and rings, and promises to pay specified sums each year for a period or for life, all followed one another in rapid succession for three hours, resulting in a total offering of more than \$2,000."

It has been the policy of the mission to give a Christian education, hence the study of the Bible is one of the required subjects in all the schools, and the educational system also includes Bible institutes for the church in general, and training classes for leaders along lines of practical church work. Yet it is not intended

to confine the training to such subjects, but to give a broad training such as will fit men and women for every walk of life. The curricula include the study of Chinese, which is the official written language of China, Korea and Japan, the Japanese language, and English in some of the schools. Other modern and ancient languages are not needed at present. The hospitals have young men and young women in training for physicians and nurses, who have already proven their ability in these lines, even to the successful performing of surgical operations. Industrial training is an important factor in our academies, and it is hoped soon to begin experimental farming, while a school for the blind, model Korean homes and normal institutes for teachers give some idea of the comprehensive scope of the training.

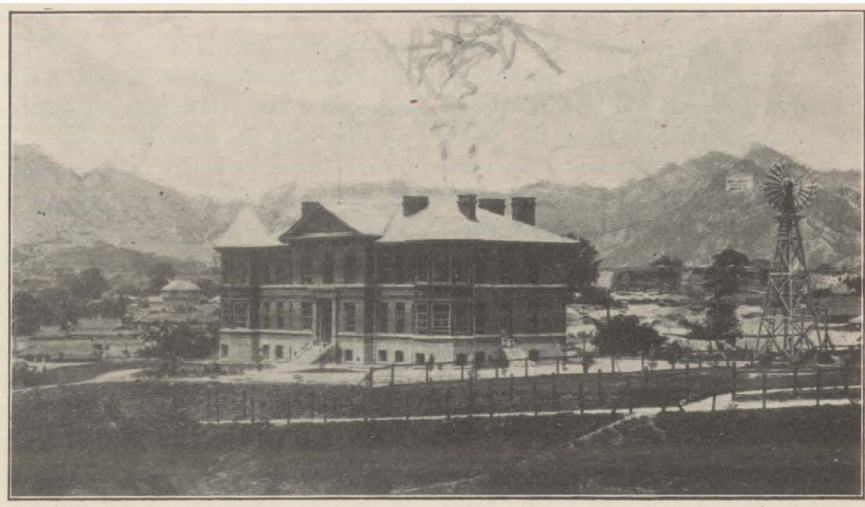
Enough progress has been made to show that the Koreans have great capacity as students along all lines, and the experimental stage is passed. The Koreans should be judged by the same standard by which America wishes to be judged—its citizens of intelligence and moral force, not its coolies and vagabonds. They have capacity, let us give them our support. Although they are doing nobly to help themselves, they are poor and need friends to assist them. Will not some who read these pages respond at once to help maintain Korea's higher institutions of learning, and thus let her enter into our heritage?

THE DOCTOR IN KOREA

A. M. SHARROCKS, M. D.

The first Protestant missionary to Korea was a physician, and from that day to this the medical arm of the work has been strong. It is less true of Korea than of some countries that medicine is needed to pave the way for

for a short time. She heard the Gospel, was impressed, bought a New Testament and went to her home. She learned to read (as all new believers do) and then poured over her newly acquired treasure. She called



THE SEVERANCE MISSION HOSPITAL, SEOUL, KOREA

the evangelist, for the Koreans accept the Gospel readily, and any and all missionaries have abundant entree to every class of people. It is true, however, that the medical work has been and still is a very powerful agency for the conversion of the people. In my own practise I know of large numbers of direct results, and not a few who getting their first knowledge of the Gospel at the hospital have gone back to their country homes and have been the means of starting work in those places. A definite case of this sort was brought to my notice by a missionary from another station. A woman, of his territory, living in a heathen village, was in our hospital

in her neighbors and according to her own dim understanding explained it. Soon there was a group of them meeting every Sunday for study and prayer, and when the missionary was passing through that region they asked him to enroll them as Christians. There is now a flourishing little church there. So far as the actual conversion of the heathen is concerned I believe the medical worker in Korea is as potent a factor as the clerical, for the latter's time is now mainly taken up with the already converted, administering to the churches, while the doctor still deals hand to hand with the raw heathen. There are, too, other reasons why the doctor is more

than an ornament to the mission. He is a necessity in each station to the life and welfare of our missionaries. The Korea mission has never believed in the small one-man station. From two or three to eight or nine families constitute a station. These are a valuable asset of the Board and for their care a doctor should always be one member of the group. As the work grows new stations are opened and so new doctors become a necessity, but while he is needed for the sake of the missionaries, that is by no means a large part of his work. In each station there is a hospital for the treatment of Koreans. In one of these hospitals the number of treatments reported last year was 21,581, in another, 12,730, in another, 10,143, and so on. In all six of our institutions a little over 60,000 for the year.

Korea is a country with no knowledge of Western medicine and surgery. It is small wonder that when doctors from America first went there the people expected little from them, but still less wonder that having learned what the American can do, they are crowding the hospitals and dispensaries. According to their approved methods a broken bone or dislocated joint is treated by sticking long needles similar to hat pins into the unfortunate part; indigestion or consumption, by placing little pyramids of dried, powdered herbs on the skin over the affected part, ignite it, and grin and bear it, while it slowly burns away; or certain other affections, by wrapping the naked patient in the skin of a calf or dog still warm and dripping from the body of its first owner. To sum up, the medical and surgical treatment of the native doctor is oftentimes worse than the condition treated.

One would wonder why a patient would submit to such barbarous treatment. I wonder myself and yet, my friend, what would you do if you knew no better and had no one to whom you could go with your trouble. Pain is a dreadful thing; fear of death is bad, but absolute suffering and the thought of continuing in the same for a long period with no relief is something we of America know little of. There is no decent treatment in Korea, or was none till a few Americans went there. So what was the sufferer to do? The native doctor promises help, acquaintances who have recovered perhaps in spite of treatment in years past, urge him to take it. The pain drives him to it, and thus it goes.

It is hard for us to imagine the ignorance of the common Korean on matters that pertain to anatomy, physiology, hygiene, etc. He is not ignorant along all lines for Korea has a system of learning and according to their own standards there are those who are called scholars, but medical knowledge is not in their system. Nor is the so-called doctor an exception. He knows the exact spot to strike a surface artery when he wants to bleed a person, or the exact spot where a needle may be inserted into a joint, but why the blood he is letting comes out in spurts, or what the joint looks like inside he does not know. Post-mortem examination or the dissection of the human body has never been thought of and would not be tolerated; so how could they know. A comment on the style of education of their doctors may be most forcibly made by relating what came under my own notice only a short time ago. A woman was in terrible suffering and in a condition that would probably soon prove fatal.

Two or three Korean doctors were called in, among them one whose fame had spread far and wide and who was looked upon as great in the profession. Still the woman grew worse rather than better. They sent for me, but as I rarely go out to cases in the country, I sent one of my assistants, a young Korean. He went, understood the case at once, and did what was

reans in Christian philanthropy. The hospitals are almost self-supporting, which means that the patients pay for their medicine, etc., but they know that we are not there for money gain. The poor are always treated although they may not pay a penny, not only treated, but frequently fed and clothed as well. From the side of philanthropy alone, medical missions in a foreign country,



MEDICAL STUDENTS IN THE MISSION AT SYEN CHUN, KOREA

needed to the entire satisfaction of the whole household, and saved the patient. The next morning he encountered this old doctor of local fame walking up and down the yard, saying, "What does that young snip of a fellow know about medicine, anyway! I prayed to the gods from the top of every mountain around here, and can it be that he has learned more in these few years from that foreigner than I have through a long life from all the gods?" And he went away in a rage.

The medical man in Korea is a most impressive object lesson to the Ko-

where the modern theory of medical practise is unknown is most commendable. Remembering with that the example of our Savior, his teaching, to say nothing of his command as he commissioned the Twelve, saying, "Go, preach, teach, saying, 'The Kingdom of Heaven is at hand,' heal the sick," etc. Medical missions rest on no uncertain foundation.

Caring for the missionaries, winning friends among the natives and healing their many diseases are not the only duties of the doctor in Korea. We are ambitious to have our work

live after we pass away. No branch of our mission work in Korea is copyrighted. The clerical worker is raising up a native ministry to replace himself. The educator is educating those who will make our future faculties. So is the doctor training those who will be the future practitioners of Korea. We each have a class of the brightest and best of the young men available who are serving their apprenticeship under us. In my own dispensary I have nine, all of whom are not only Christians, but come from Christian families. They are well-to-do and that is a requirement for they must be at their own expense, and not subject to the temptation to make their own living at the expense of the drugs round about them. They are also good students and quick of mind. Many of them have been with me now

for some time and are a very valuable element in the work. Without their help the treating of so many patients would be an impossibility. What the training of these Korean doctors will mean to the future Korea can hardly be over estimated.

This is the work of your doctors in Korea. Our mission is in sore need of two more such men and two medical plants, one at Chong Ju, where missionaries have already entered and where a separate station will be opened next fall, and one at Kang Kei, where the work simply demands the opening of a station as soon as the men can be assigned to that territory. The mission can do nothing without the money. The Board can not grant the appropriation unless it receives the necessary gifts. What will the American Christians do to supply the funds?

A TRAVELER'S IMPRESSIONS OF KOREAN MISSIONS

BY REV. J. E. KITTRIDGE, D. D.

The quaint land of Korea made a distinct and dazzling impression on us during our brief visit. The land and people are of absorbing interest. Less picturesque than Japan, less massive than China, it is in a way more attractive than either.

In area and population, Korea is about equal to New York and New England, omitting Maine. Its range of climate, as of latitude, is about the same as that of our American coast line from Boston to Charleston. The Korean folk, too, seem a trifle more like ourselves than Chinese or Nipponese. We seem to understand them more easily than we understand their neighbors, and learn to sympathize with them more quickly.

The first impression that Korean missions made upon us was that of a *phenomenal success*. Think of it. You are invited to the regular Wednesday evening prayer-meeting of the Pyeng Yang Central Presbyterian Church and find yourself face to face with a congregation of over eleven hundred eager men and women! This is the ordinary attendance, and there are four other prayer-meetings going on at the same hour, so that the total attendance is about thirty-five hundred. Such a scene as that would thrill a Christian anywhere. We quite appreciated the feelings of Mrs. Darwin R. James who wrote home: "I think I was never quite so near heaven before in my life." This is in Pyeng Yang, a

city of less than sixty thousand, where eleven years ago there was not one Christian—now there are seven thousand. Korea has only a little over two decades of mission history and yet to-day her Protestant Christians number nearly 150,000. The progress has been wonderfully rapid, especially in the past three years. In the Presbyterian church last year there was an advance of fifty per cent in the church membership.

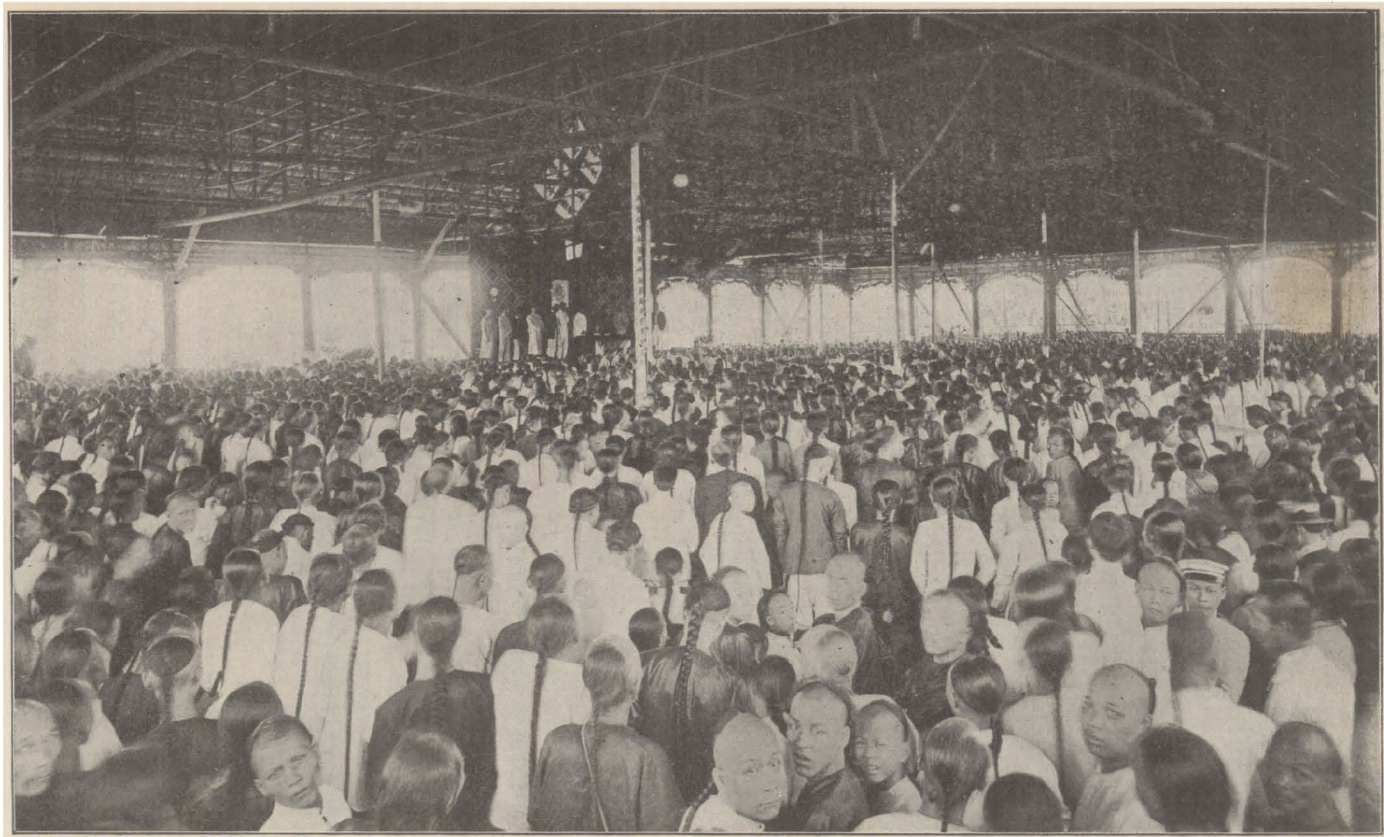
A second impression is *the solid basis of the work*. This is not a mercurial people. Their mental caliber and stamina rank high, and there appears a surprising aptitude and susceptibility for Christianity. The Gospel appeals peculiarly to the Korean. His sense of personal sinfulness and need is real and deep. The change brought about by conversion is not in dress, nor in the structure of the house, nor in the ordinary habits of his life, but in the man. The conditions of church membership test the reality of his faith and purpose for to be a Christian in Korea means business, *the business of life*. It means the giving of time and strength and money for the work of Christ. Sometimes a Korean gives a full third of his income. Every man is practically a missionary. There is something so delightfully natural, too, about the Christian life in Korea. It takes one refreshingly back to the apostolic days. A gladder type of Christianity, or Christian services more songful, can scarcely be found anywhere else in the world.

There is *splendid promise for the future*. There ought to be, and why should there not be, a continuous and steadily broadening spiritual life? The Korean Church ought to grow with

rapidity, and in an ever-increasing progression. Nor is there need to anticipate any considerable reaction such as occurred in the nineties in Japan. The times, the conditions, the spirit of the people are altogether different. With the principle: "every man a missionary," and with the particular kinship of the peoples and tongues between the Korean and Chinese, this people may come to be a mighty factor in the evangelization of the vast Empire of China. As one veteran missionary recently said:—"Without doubt God means to use this little nation in a wonderful way."

The *urgency of the present hour* mightily moves us. The entire East is astir. From the inland sea of Europe to the inland sea of Japan there is a tremendous seething of thought, a very revolution of ideas. This is portentous, as it is promising. The world has seen no hour quite like it. It challenges the Christian Church. The Church of Christ must answer. And if there be any mission field in the world that supremely calls for instant and open-handed help it is Korea. The work crowds the workers until they are almost overwhelmed. It is flood-tide, and should be taken at the flood. Postponement spells peril. The moment for Korea is NOW.

The specific and immediate needs, which impress us were: a fresh force of missionaries, say twenty or more; good houses to shelter them; and equipment for higher educational institutions. Men are needed to superintend the evangelistic work, which the native pastors are doing now, and can do better than we. Collegiate and theological schools are necessary, directed by trained men.



Courtesy of *The Missionary Herald*

A PART OF THE HARVEST—AN INTERIOR VIEW OF TABERNACLE ERECTED BY THE CHINESE CHRISTIANS IN CANTON
This tabernacle was filled with Christian Chinese during the recent Morrison Centenary celebration; all the people are standing

CHINA'S AWAKENING AND CHRISTIANITY

BY REV. ROBERT F. FITCH, HANG CHOW, CHINA

Missionary of the American Presbyterian Church, North

China's history dates back through forty-five centuries or more, and yet we are unable to discover the time when there was no trace of organized human life. Even to-day, there are the descendants of aboriginal tribes to whom the present written and spoken language of China was never indigenous.

These tribes were subjected to constant invasions from the West and Northwest, and through these invasions, the population of the land was gradually increased. In the time of Confucius we are told that for a period of twelve years, he wandered through seventy-two kingdoms, seeking for a prince who would accept his political teachings and his personal service in the affairs of State. In the *Three Kingdom* novel, one of the finest novels in Chinese literature, we have a description of life as it existed in the third century of the Christian era, and at that time there were but three kingdoms. By constant invasions and internecine strife, the whole race was gradually unified politically, until at last there was formed the one great Empire of China.

It is interesting to note, that during the last twenty-four centuries, while there have been constant political and social changes, there has been practically no change in the ethical ideals of the race. This has been due to the dominant personality of Confucius, who taught the ideal of the Princely Man, an ideal to be attained by a process of ethical self-culture. Loyalty to him was linked with loyalty

to all those traditions which had preserved the race during centuries and had made possible its coherency and greatness.

It is difficult to understand the huge inertia which has hitherto resisted every effort to change the cobweb-covered customs of China—an inertia that brought its evil as well as its good. This obstructive conservatism is shown in many ways.

In the year 1877 a friend in company with a physician who was brother to Rev. J. Hudson Taylor, started from Hankow northward, to relieve an awful famine, that was destroying many thousands of lives. These two men carried credentials from the Governor of Hankow, and wore Chinese clothes and queues. They traveled by wheelbarrow, and took with them several thousand ounces of silver. At night, they sought shelter in the public inns, many of which were thatched with straw, and exposed to the inclement weather on two sides. The floors were of clay, and were occupied not only by human beings, but by donkeys, cows, pigs, dogs and chickens. When the travelers approached an inn, it was necessary for them to feign sleep, and to remain on the wheelbarrow in a stiff, uncomfortable position throughout the night, in order that the shape of their eyes might not betray their foreign extraction and cause them to be refused admittance to these wretched quarters. As they went they met hundreds of men and women fleeing toward the south, and saw hundreds dead on the

highway. When the party arrived at its destination, a large provincial capital, they saw scores of people dead on the streets, and even in the houses of the rich, men and women were lying about on floors, chairs and tables, starved to death. It was necessary to wait for several days for the reply from the Governor from whom permission was expected to distribute relief. In the meantime the literati and merchants of the city placed cartoons on the walls and temples of the city, pen sketches and colored drawings, in which the "foreign devils" were represented as pouring poison into wells, violating women, disemboweling children, and indulging in many other cruel and devilish practises. At last when the reply from the Governor came, it refused permission to distribute foreign relief, so that the party was compelled to leave without being able to help the perishing multitudes. Their servant expressed a desire to follow his new masters to Hankow, and to bring his son with him as he was a widower. The coolie, who had wheeled the "foreign devils" and whose life had been saved by them, had been so influenced by the rumors and placards that he spread the report that his masters proposed to kidnap a child. Thus the missionaries were driven from the city, by a mob, who followed them with curses and stones.

The author of "Letters from a Chinese Official" is not merely unfair in giving only the bright side of the "huge inertia" of the Chinese, but he also fails to have a true faith in that race when he says that this "huge inertia" can never be stirred. That this view of the Chinese is false can be proved by recent events.

The Reform Movement

There were many things which contributed to bring a spirit of restlessness and aspiration into the race, but the reform movement gave to that spirit its most direct and powerful impetus. The founder was Dr. Timothy Richard, a Welsh missionary, who devoted himself especially to work among the upper classes, and to reform literature. The Emperor and many of his most prominent advisers were disciples of this movement and when he was deposed by the Empress Dowager, there were found in his room two books, one a copy of the New Testament, and the other a work on reform by Dr. Richard. So much was the Empress impressed with Dr. Richard's influence, that shortly afterward she offered a price of ten thousand ounces of silver for his head.

At the time of this coup-d'etat, Daen Dz Dong, one of the advisers to the Emperor, fled with Kong Yu Wei, to Tientsin, where they expected to take the first British ship to Japan. During the time of waiting, Daen Dz Dong came to his companion with these remarkable words, "Kong Yu Wei, you are the greatest literary genius of China to-day. It is your duty to flee to other lands, to study their civilization and religious faiths and to write for the enlightenment of our race. As for me, it is necessary that I return to Peking, and submit myself to the assassin or to my Empress, in order that the shedding of my blood, and the use of your pen, may combine to arouse in our race a sense of need for a higher life." Daen Dz Dong returned to Peking, and was killed, but the shedding of his blood and the publications from the pen of Kong Yu Wei helped

to fulfill his prophecy. To-day the Empress herself is the leader in reform and is devoted to those principles of progress which she formerly condemned. Wherever Dr. Richard goes, he is honored openly by the highest officials of the Empire, and is often consulted on important affairs of State.

Among the political changes, are those that have to do with official life. My merchant and official friends in a large city in China, openly admitted that the Tao-Tai, (the highest official there) received an annual Government salary of six hundred ounces of silver, but that his actual income was thirty thousand ounces, the difference being made up largely by graft. In the yamen of the Tao-Tai there was a small army of underlings, who received little or no pay for their services, and whose income was made up principally by blackmail.

Recently, while on a trip from Tien Tsin to Shanghai, it was my privilege to travel in company with the new Tao-Tai for Hangchow. This man brought with him a small force of foreign drilled men, with semi-foreign uniforms, and he intended to use this small force to displace the unpaid army of yamen runners. He was brilliant in conversation, could speak French, and seemed well acquainted with the political affairs of Europe.

The military movement in China, which had been better developed under the leadership of Viceroy Yuan Shih Kai than under any other man, has for its motive the same purpose as that which originated the Boxer movement. That purpose was to recover such territory as had been wrongly taken from China by the Western Powers. Before the Boxer Move-

ment began, Russia had taken Port Arthur, the Germans had taken Kiao-chao, the Japanese had taken Formosa, the French had extended their territory in Annam, and the English had taken Wei Hei Wei. The Boxer Movement was an attempt to drive the foreigners out of China in order to regain this territory. The new military movement will not attempt to drive foreigners out of China, but by civilized methods of warfare, will attempt to regain this territory, and ultimately we believe the attempt will succeed. Moreover these Chinese scholars call upon the young men of China so to arm themselves as that some day they may carry out the purpose they once had, but to carry it out by reasonable methods, and if necessary by recourse to war.

Wu Ting Fang, the former Chinese minister to Washington, has, since his return to China, devoted himself to an alteration of the penal code of that land. In his lectures in America upon Confucius and Christ he has often given more credit to the former, but in his actual work since his return to China, he has given the greater credit to the latter, by adopting the penal code of Christian nations. In front of the yamen of an official I have seen a man enclosed in a wooden cage, in such an attitude as that he had to stand on tiptoe. He was clothed in rags, his teeth were chattering with the cold, the snow was falling fast, and around him was gathered a group of men and women, seemingly indifferent to his suffering. There he was condemned to stand, until he should starve or freeze to death.

A salt smuggler had in his employ an oarsman, who had been hired for a single trip, and who

was innocent of the character of his cargo. When the boat was overtaken by custom-house officials, the smuggler escaped, but the innocent oarsman was taken as a substitute, according to the old penal code. No attempt was made to capture the guilty man, but the innocent sufferer was kept in stocks for one year. He was fed thrice daily by a widowed mother, and he was finally released only through the payment of a bribe. Though Wu Ting Fang has done a noble work, it will take several years before the new code will be actually in force throughout the Empire. But the change is coming, and the marvel is that it is so rapid, not that it is so slow.

Social Changes

We are accustomed to think of the Chinese as wearing loose flowing garments and long flowing sleeves. But as the result of Western influences, men, in the ports of China, are wearing clothes more fitting than our own. When the writer was on a special mission to the Chinese students, in 1906, about ninety-five per cent of the students had cut their queues. Since that time in China itself thousands of young men have done the same. The etiquette of the race, which was somewhat pedantic and stilted, has also been tempered by the influence of the West, and bids fair soon to be unsurpassed in refinement and culture. Nowhere in the world can there be found men who have better instinctive ideas of the social graces, and who have more poise and self-control in the social relations.

A few years ago it would have meant death for any one to call a popular meeting to discuss a government measure, but recently, the Empress

Dowager, in considering certain tentative propositions with Western powers, telegraphed to various boards of commerce throughout the Empire for their free criticism and it was freely offered.

The anti-footbinding movement, which was organized by missionaries, is now largely under the patronage of the leading men of China, including viceroys, governors, and tao-tais, as well as the literati and merchants.

Educational Development

In Han-kow, Chang-chih-Tung has organized a large university with professors from various Western nationalities, and has a scheme of education which begins in a number of kindergarten schools for little boys and girls. In the heart of the city he has a large hall, in which maps, charts, physical apparatus, and physiological models, as well as skeletons of all kinds are displayed. In fact what is shown there, a few months previous, would have started a riot in nine out of ten cities of China. In the hall there is also a large display of new text books, based upon Western methods of education, and the place is visited by the literati of a population representing fifty-seven million people. Everything on display is also for sale, at low rates, and hundreds of dollars worth of material is daily taken away.

In Pao-ting-fu, Viceroy Yuan Shih Kai, has a college of veterinary surgery, where one hundred men are being educated so as to build up the future cavalry of China. Several horses are dissected monthly, and several hundred fine animals are being imported from Europe to improve the Chinese breed. In the same city there is an Anglo-Chinese College,

where three hundred students are receiving their education, and in the same city is a normal school where six hundred young men of the literati class are being trained. The viceroy issued orders compelling the local officials of Chih-Li Province to open schools of Western learning, and this normal training school is to provide teachers. Yuan Shih Kai has a large number of bitter enemies who belong to the old regime, and who regard the new learning as making it impossible for them to obtain a livelihood in the Chinese schools. These new schools offer opportunities for men of the old regime to earn four times as much by teaching the new method as by teaching the old. In this way the viceroy is using the men as a body guard to keep off the forces of conservatism.

In Peking there is the Imperial University where six hundred students are being prepared for public service. At Tientsin, Yuan Shih Kai has not only an Anglo-Chinese college, but also an industrial institute, intended for three classes of students: criminals, beggars, and young paupers, who desire to learn a trade. In this institute they are taught bootmaking, weaving of rugs, paper-making, rope winding, manufacture of pens, tailoring, etc.

If the system of compulsory education which Yuan Shih Kai has inaugurated in Chih Li is successful it will probably be introduced into the other provinces. In Tientsin there are also free lecture halls where several thousand of the lower classes attend nightly, illustrated lectures on science, travel, etc. There are free reading rooms, where adult coolies are encouraged to learn to read, so that

the atmosphere instead of being characterized by inertia, is charged with an intense desire for progress.

In Tokyo last year there were then sixteen thousand Chinese students, and the number is gradually increasing. The Chinese minister at Tokyo and the Chinese Consul General in Yokohama, both testified cordially to the splendid work of the Young Men's Christian Association among the young men of their race, and subscriptions for this work have recently been raised by the Consul General from the merchants of Yokohama.

National Consciousness

Another remarkable change since the writing of "Letters from a Chinese Official" has been the awakening of the national consciousness. For years it seemed as if there were only a local consciousness in the race. One looked in vain for an expression of the national sense among the Chinese of Foo Chow, even when across a narrow channel, just opposite their city, the island of Formosa was being seized by an alien power. It is true that their Oriental reserve would have partly accounted for a certain unwillingness to express shame, or even to refer to the matter in the presence of foreigners, but nevertheless it is true, that millions of Chinese so lived that their interests went little farther than the clan of which they were a part. Their ruling dynasty was Manchu, and there was a feeling that the government could care for itself.

But through the working of such forces as the Boxer Movement following the seizure of Chinese territory, the Russo Japan war, and the revival of the Chinese exclusion act in America, with the consequent boycott of American goods, the sense of national unity

has been awakened. A Chinese to-day is proud of his race, of its traditions, of its ancient history, and he expects not only to appropriate the good there is in the West but also to conserve the good that is in his own past. He expects that his race will preserve its identity and present its own message to human life. The missionaries in China realize this national consciousness as never before, and see its great value. They also realize that they are not in China to denationalize or to Westernize the race, but to help the race work out its own salvation, with the help of Christianity.

Reaction on Christian Thoughts

There are two practical problems which the missionary must face in China. The first is that he cannot work at his highest ratio of efficiency, if his forces are divided. A division along denominational lines must produce much unnecessary duplication and waste of energy. The other problem is that the Chinese mind, which is concrete and strongly practical, and very similar to the mind of the ancient Hebrew, resents the imposition of those denominational and sectarian distinctions which grew up in the earlier history of Christianity, often out of much strife and shedding of blood. The Chinese wish to stand united on what is fundamental instead of impairing their efficiency along lines that are not fundamental.

The Apostle Paul said something in his letter to the Corinthians which few ministers of the Gospel could say to-day, and yet any minister should be able to say it if the occasion should arise. After having been the means of the conversion of a considerable number of Corinthians, he wrote them

this remarkable message, which I would interpret in the light of present conditions. "I thank God I baptized none of you, (save Crispus, and Gaius and the household of Stephanus) lest any of you should say, I am a Presbyterian, and another I am a Baptist, and another I am an Episcopalian, and another I am a Methodist, and another I am a Congregationalist. It is better for you to be without baptism, either sprinkling or immersion, than that you should divide the body of Christ." Paul would not have baptism degenerate into superstition, or break up their unity in Christian love. He was equally radical in his definition of a Jew, setting aside, absolutely, the definitions which a Jew regarded as fundamental.

In China, there is developing more rapidly even than in America, a sense of the importance of the unity of Christendom along a few fundamental lines. Some day there shall be presented to the world a proof of our discipleship with Christ, such as has never yet been presented in its full significance. That proof will be manifested in our love one to another, and ultimately by a unity somewhat like unto that which the Father had with his Son.

In China to-day, five Presbyterian denominations have united into one; there are union theological seminaries, and union colleges. In one of the latter there is the combination of American Presbyterians and English Baptists. There is a new union medical college in Peking, in which five Protestant denominations are united, representing England, Scotland, and America. To this institution the Empress Dowager recently gave ten thousand ounces of silver, and other high

officials gave thirteen thousand ounces more. This institution, for the next half century, will train four hundred pupils annually, in a five years' course, and give to China her finest medical men. It need fear no competition. This unity will associate the name of Christ with what will be absolutely preeminent in the work of healing the bodies of men.

This work of coordination has only begun. It was the keynote of the recent conference in Shanghai, and Western Christendom will some day look to China for leadership along those lines which will bring to its faith its greatest triumphs.

In closing, let me quote a remarkable prophecy given about eight years ago by the late Hudson Taylor, founder of the China Inland Mission.

Brethren, I have a conviction, which I believe to be from the Lord, that in the next ten years there will occur one of the bloodiest wars in the world's history. In this war, Russia will be the leader on the one side and one of the eastern na-

tions on the other. The sentiment of Christian nations will generally be against Russia.

Contemporaneous with this conflict, there shall burst out in Western Europe a revival, such as was never known in the Christian Church, and which shall spread throughout the world, turning many to righteousness.

And, my brethren, it is moreover my conviction that immediately following this mighty outpouring of the Holy Spirit, the Lord Himself will come.

If we may take China as the representative of the spirit of the Orient, with its awakening after centuries of sleep, we find that

When the dawn comes up like thunder,
Out of China, 'cross the Bay,—

There shall be ushered into all human life a new day, which, beginning with the Orient, shall cross over to the Occident, and shall bring all humanity into a wondrous unity, through the love of God as revealed in His Son. Then, and only then, shall Jesus Christ in the true and ultimate sense, be King of Kings, and Lord of Lords.

THE TREND OF EDUCATION IN CHINA

BY MARY E. CARLETON, M.D., MING CHIANG, FOO CHOW, CHINA

Modern education, or education according to Western methods, is just now the rage in China. The fact is, to borrow a Western phrase, it is "booming." Edict after edict has been issued from the Board of Education at Peking, and has blown over the land, during the last two or three years, like cyclones, uprooting, tearing down, and instituting a new order of things. While we rejoice in every sign of progress and improvement in this country, we wish "God-speed," not "man-speed," in all these things.

We have just learned, authoritatively, of the concurrence in a federation which has been entered into, by the American Baptist Missionary Union, the Church Missionary Society, the China Inland Mission, the Friends of England, the Canadian Methodists, the Methodist Episcopal Missionary Society, the London Missionary Society, and others whom we do not name now, for the establishment of a federation in education by the West China Educational Union.

This evidently is the thought which

prevails to-day in government and missionary schemes. This was the thought in the Shanghai Centennial Conference when it adopted its determination to establish a general education committee to study the whole field in China. It was looking then to the establishment of a union Christian university in this empire. The modern school is made the ideal by China itself. Yuan Shih Kai, whom those who know this empire do not hesitate to pronounce the most energetic and progressive viceroy in China, has within recent years established over 5,000 schools in a single province into which he seeks to introduce Western methods. A short time ago 15,000 Chinese students went to Japan to obtain Western learning.

The Trend of Education in China

It is evident, however, that the Chinese Government does not regard the flocking of these Chinese students, in such large numbers, out of the country to the colleges of Japan as an unmixed blessing, and one can not wonder at the restrictions that are being put upon students in the light of the recent murder of the Governor Anhwei by Hsu Hsi-lin, a returned student from Japan, a self-confessed revolutionist.

In reading over the names of those who are suspected of complicity in this crime and for whom the Government are seeking, one is struck in finding the name of the rebel's wife, and at the ages of his other associates, all young men under or about thirty years of age. A little learning is a dangerous thing, and it is from the young that we most fear and for whom we should most constantly pray. Now we hear that the Crown Prince of Korea, a young man educated in

America, has accepted the throne abdicated by his father, the emperor of "The land of the Morning Calm." Probably the manner in which he conducts himself will be put down to the faults or virtues of his education. One can but wonder how the students in Christian schools or Christian students in mission schools will stand this new era with free press and improved facilities for conveying news. The questionable conduct of some of our own students during the last year or so should open our eyes and cause us to teach that liberty is not license and that true patriotism is not of necessity resolution, but a strong desire to *serve* one's country.

The Chinese students from Japan are full of revolutionary ideas, and it would not be surprising that the Chinese Government should prohibit the Chinese going abroad to get an education. The single church selected in the centennial conference in China to issue certificates to the Protestant Christians of this empire at Tokyo, will tend to unify the outgoing Christians. This will, it is hoped by many, have the effect of checking the revolutionary spirit among the student class of Chinese in Japan. China is esteemed by some more in danger of revolution than she is of conservatism. She is going forward under the guidance at present of the Committee from the Centennial Conference.

Under the auspices of the West China Educational Union, the primary and secondary schools in that part of China have already been unified, graded and provided with standard courses of study, with regulations for examinations and a central examining committee. The plan now is to have a Chentu union university, the main

features of which are: (1) Each mission to found and maintain, with a staff of one or more men, a college to be affiliated with the university; (2) a Western university to provide a staff of men or equip a central building and furnish a staff; (3) the separate colleges in consultation and with the university to provide for the separate departments, including all the students in each; (4) each college to be under its own management and a senate representing all to manage all university matters; (5) each college to be supported entirely by the mission to which it belongs and to pay its share of the running expenses of the university; (6) the Western university to support its own staff.

Resolutions were adopted at the Centennial Conference urging upon the home churches that they unite in the establishment of union normal schools, in at least one center in each province, in connection with already existing constitutions. The conference recommended the establishment of summer schools in all the provinces for the better training of Christian teachers.

They looked forward to the establishment of a union university for all Protestant missions in China, and constituted a committee to that effect. They called attention of the home boards to the necessity of making more liberal allowances to such schools.

That the Church should sustain the work of the Y. M. C. A. in Japan who are working among the Chinese is of *tremendous* importance. One wonders, if suspicion of students is continued to be felt by this government, how long it will be before all our Chinese young people will be forbidden going outside their own country to obtain an

education. One feels nothing but utter sympathy for this poor, distracted country, trying to reform but having no truly disinterested reformers, trying to incorporate modern methods of education without properly qualified teachers or superintendents to assist her. During a recent visit to Tientsin and Peking and Hankau we visited some of the government schools for girls, or viceroy schools, as they are called. Splendid as are these schools by comparison with an old-style native school, yet we could but feel how poor it all was. At present the Educational Board seems willing to employ any one, irrespective of nationality or religion, and some of our Christian young people are feeling it is too good an opportunity to lose.

At present two of our Foo Chow students are employed in the north: Dr. Sia Fieng-bo, son of our sainted Sia Sek-ong, and Miss Emily Hsu, granddaughter of Hsu Iow-y-mi, and niece of our own Dr. Hu King-Eng. We visited Emily Hsu and with her visited two schools in which she teaches. Emily is also tutoring in a private family. If I remember correctly, she teaches two hours in each of two schools and tutors one or two hours. For this service she receives \$140 (Mexican dollars) per month. To appreciate what this munificent income really means one must compare it with the salary of other teachers. A first degree man purely a native teacher may be employed for \$4 to \$6 per month. Young men with a small knowledge of English command from \$10 to \$20 per month. Young men graduates from our Anglo-Chinese College start in at the post-office or customs or clerking with \$20 per month.

Emily Hsu was educated in our Tai Mani girls' boarding-school and later in the Foo Chow Conference Seminary, where she learned English and, I believe, also learned a little Mandarin. She quietly goes off up to Tientsin and walks into the post with a salary each month as great or nearly so as her father, a presiding elder in our conference, receives in a year, and more than the W. F. M. S. pays her aunt, Dr. Hu King-Eng. It is most remarkable, and it would be no wonder if her head were turned, but I am thankful to say I found her living quietly in the family of the native pastor of the Tientsin church and going about in her own sweet and simple manner, having changed her dress but slightly, and as she took us sight-seeing I thought her composure and dignity would have done credit to a woman twice her years. Her great desire is that her father will allow her to use her money to go to America to continue her studies. Let us pray that she may quietly witness for Our Lord in high places, and that the usually fatal attraction of money may not tempt her out of the way.

In these viceroy schools are Confucian tablets before which students are expected to worship at least twice a month. The teachers are exempt from this. These tablets are very simple—just "Confucius, the Great Sage" inscribed on them. Before them on the floor is a great mat and before the door a heavy curtain.

The teachers whom we saw were all

women, tho I believe Chinese masters are also connected with the schools. We saw an English girl, a Japanese and a German woman all teaching. I think the German and English women, like Emily Hsu, only come in for an hour or so daily. Fancy work, principally crocheting, was taught in all the schools. Some of this was on inspection under glass cases, and I must confess it was supremely ugly.

One Chinese teacher was taking her girls through a drill. She said she was following Japanese methods. One could but smile to see these dear, quiet, demure Chinese girls stepping about the court with legs bent as high as knee and thigh could bend. The schools seemed well supplied with physical and chemical apparatus but, like the government schools in Foo Chow, were quietly resting on the shelves and tho well labeled seemed never to have been used. The students seemed a happy, merry set of girls; one could but covet them for the kingdom of heaven.

China has a stupendous task on her hands, and tho some of us think she would succeed better in her educational reform if she had taken her staff of teachers entirely from mission schools, poor as they may be, yet it is but natural she should have done as she has done. Let us see to it that if she ever does turn to us that the girls and boys educated in our mission schools and in our Christian home countries are thoroughly grounded in Christian patriotism.

THE GOSPEL FOR THE MAORIS

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN NEW ZEALAND

BY MISS J. QUIGLEY, LONDON, ENGLAND

New Zealand, the land of the Maoris, became a British colony in 1840, when the native chiefs agreed to acknowledge the British supremacy so long as they themselves were left in possession of their own land. Some thirty years earlier when Rev. Samuel Marsden—a chaplain in New South Wales—and a few lay missionaries landed in New Zealand at the peril of their lives, the native inhabitants were not only warlike, but were cannibals. The lay missionaries settled among the people to teach them the Gospel, while Doctor Marsden returned to his duties in Australia. Ten years later one of the missionaries came to England and, with the help of Professor Lee, of Cambridge, reduced the Maori language to writing and published a grammar.

The Church Missionary Society sent out the first resident clergyman to the natives in 1822, and in 1837 the New Testament and prayer-book were printed in Maori. As late as 1840 cannibalism still existed in New Zealand, but has long since been extinct. The Maoris are a fine race, now almost wholly Christianized and civilized, and many of them now hold government positions. Owing to the encroachment of the white man they have rapidly dwindled in numbers and very few pure-blooded Maoris are now to be found.

New Zealand—consisting of three large islands—is a favored land, with countless lakes, mountains, forests, and fertile plains. To-day the people are enterprising both in agriculture and manufactures. It is a “land of

comfort, with few possessors of inordinate wealth; with an orderly, intelligent and well-instructed people.”

The story of the gradual triumph of the faith of Christ, in New Zealand, is a bright page in missionary history, with dark patches caused by apostasy among the native Christians, strife between Maori tribes, and between Maoris and the white settlers, many of whom counterbalanced the missionaries’ influence by un-Christian example.

In the year 1840, the Rev. J. F. Churton was sent out by the Society for the Propagation of the Gospel with the first English emigrants to New Zealand. The work done previously among the natives by the Church Missionary Society had taken hold, but there was a great need for clergy for the white settlers. The first settlement was at Wellington (then called Britannia), where Mr. Churton began services in a native “warrie” then occupied by the surveyor’s men. The occupants of the “warrie” went on with their usual work of cooking, etc.; during the service, as there was now proper church building, most of the white congregation ceased coming, but the natives continued eagerly to attend.

A year later Mr. Churton, finding no means of support, moved to Auckland, where there were 1,500 settlers. After the first service in a public “store” many of the settlers met outside and agreed that since a clergyman had come they would build a church. As a result the St. Paul’s Church was opened in 1843.

In 1841, a bishopric was created and endowed by the Colonial Bishoprics Council, the New Zealand Church Society, and the New Zealand Land Company. Fortunately a great man was elected as the pioneer bishop—none other than George Augustus Selwyn, then only thirty-two years of age. He was a man of great moral

system some missions in North America still receive some support from the society after one hundred or one hundred and fifty years of existence.

Bishop Selwyn with his wife and child arrived at Auckland in May, 1842. During his wearisome voyage the bishop learned some Maori from a native lad returning from England,



MAORI WARRIORS IN NEW ZEALAND

and spiritual force, with unusual powers of organization, and was greatly loved by the Maoris. One of his great aims was to make the church self-supporting, and he stipulated for an annual grant from England to be spent as required, instead of providing annual salaries for the clergy. This policy has proved of great value in New Zealand, where the mission stations have become independent of annual grants, while under the other

so that on landing he could converse with the natives. He also learned navigation and could afterward pilot his own mission schooner amid the dangerous reefs and currents of the Pacific. During the first six years he explored his immense diocese. There were no roads, and Auckland was merely a place of squatters. The Maoris, as described by the governor's wife, "were just emerging from barbarism . . . with blankets drawn round

their bodies, and hiding every bit of their faces except a bit of tattooed forehead and a pair of bright eyes. . . . An independent, rough-mannered, merry, kindly race, often obstinate and self-willed, yet very shrewd and observant, and eager to learn English ways." Bishop Selwyn wrote of them as "a sinful people, accustomed to sin

far north near the Bay of Islands, started a college and library for younger men, and after one year held his first confirmation—when three hundred and twenty-five natives were confirmed at the Warinate. The Bishop wrote to his mother: "It was a most striking sight to see a church filled with natives ready at my first in-



ST. PAUL'S CHURCH, AUCKLAND, NEW ZEALAND

In this Church Bishop Selwyn held his last services in New Zealand in 1868.

from their youth, and who talk of it with levity. . . . But, when I tell them that these sins brought the Son of God, the great Creator of the Universe, from His sternal glory to this world . . . to die,—then they open their eyes and ears and mouths, and wish to hear more; and presently they acknowledge themselves sinners, and say they will leave off their sins."

Bishop Selwyn proceeded to build his wooden cathedral church in the

vicination to obey the ordinances of their religion. The contrast with the English settlements is lamentable; where the lack of candidates will (I fear) for some time prevent me from holding a confirmation."

But Bishop Selwyn, to his great sorrow, lived to see a sad reversal of this; "native Christians who are so simple and docile, apostatized in thousands during his twenty-six years in New Zealand and went over to a semi-

heathen fanaticism, while the many English settlers passed through their period of indifference to better things." Rapid conversion among heathen often disappoints the missionary who has to strive against the influence of heredity and environment.

Thinking the Bishop's abode too far from the center, the Church Missionary Society decided that he must live

unbroken ground. This rule he invariably followed in his mission work, as he held, strongly, that divisions were the ruin of the cause which all had at heart." These island people were very treacherous, pretending good will until ready to make a sudden attack. Bishop Selwyn's life was often in danger, but he would never allow his crew to carry weapons, and some quite



BISHOP COWIE OF AUCKLAND, ARCHDEACON CLARKE AND REV. C. M. COWIE, WITH TWELVE MAORI CLERGYMEN OF THE CHURCH OF ENGLAND

at Auckland, and a new station was started, including a hospital, a printing house and an industrial school. The Bishop gathered promising Maori lads to train for a native ministry, who were in time sent out to the affiliated chapels.

The Bishop visited other islands in the Archipelago, "never interfering if he found any other mission work going on; but after interchange of kindly intercourse with the missionary, he would push on farther in search of

indefinable quality in him had a wonderful influence over savages.

In May, 1853, the first Maori clergyman was ordained, and Bishop Selwyn visited England to obtain the power to subdivide this vast diocese, to secure for the Church of New Zealand a legal power to manage its own affairs by means of a mixed "general synod," and to obtain a full recognition by the Church of England for the Melanesian Mission. In all those places he was prosperous.

Then came many years of fighting between the Maoris and the white settlers over the land. Intense bitterness and bloodshed ensued, and Bishop Selwyn, who ministered to his people on both sides, was often distrusted by both. In 1867, as the long war was coming to a close, the Bishop was called to attend the first Pan-Anglican Congress at Lambeth, England, and was constrained, much against his will, to accept an English See (Lichfield). Up to the time of his death, in 1878, he never ceased to work and pray for the Maoris, and he will never be forgotten by them. Two Maori chiefs, who visited England a few years ago, made their way to Lichfield

Cathedral and knelt in front of the chapel in which he is buried.

It was not long after the appointment of Bishop Selwyn's successor before twelve Maoris were ordained for work among their own people, and none of whom relapsed from the faith during the great wave of apostasy which engulfed two-thirds of the Maori Christians. About fifty native clergy are now at work in New Zealand. About 17,000 Maoris now belong to the Anglican Church, and many thousands are members of other branches of Christ's flock. There are still, however, about eight thousand non-Christian Maoris in Auckland diocese alone.

HOW ORTHODOX MOHAMMEDANS EDUCATE A CHILD

REV. SAMUEL M. ZWEMER, D. D.

Author of "Arabia, the Cradle of Islam"; "Islam, a Challenge to the Faith," etc.

It is strange that where so much has been written on the intellectual, social and spiritual decline of the Moslem world, so little has been said of one of the great causes of this decay, namely the Moslem theory of education.

To begin with, that theory shuts out girls from the privilege of learning. The author of *Ahlak-i-Jilali*, a standard work on ethics, who says it is not advisable to teach girls to read and write, until very recently voiced the general feeling among Moslems. If a girl knows how to recite the Koran and the liturgical prayers, she is considered highly educated. Allah created girls only to be sacrificed as early as possible at the hymeneal altar. Mohammed is related to have said: "Whosoever does not marry his daughter when she hath reached the

age of twelve years, is responsible for any sin she may commit!" In the "time of ignorance" the heathen Arabs were wont to bury their daughters alive; but since the days of Mohammed, the veil and the harem serve the same purpose.

The education of a boy, says tradition, is to begin at the age of four years, four months and four days. On that auspicious day, he is taught to repeat the *Bismillah*, or opening chapter of the Koran. Soon after the child, if of well-to-do parents, is sent to a day school and taught the alphabet. The school is most probably a corner of a merchant's shop or an alcove in a mosque without any furniture save mats and *rahils*, (small folding book-stands, resembling a tiny saw-buck). The school-master sits on the floor in the midst of the lads, who all drone

out their lessons at the same time; there is no attempt at grading the pupils nor is there order in the school-room. The master's trained ear can however, distinguish a mispronounced vowel or detect a word omitted from Allah's book, tho a score of voices make a confusion of tongues like Babel. One lad is still at his alphabet; another has gone as far as *Abjad*, or the numerical value of the letters; a third is spelling out the first Surah; while yet others are reading from the middle of the Koran at the top of their voices.

The earliest and only text-book is the Koran or portions of it cheaply lithographed on second-class paper. Of course there are no pictures in the Moslem primers, for tradition states that Mohammed cursed all who would paint or draw men and animals. Consequently, their work is held to be unlawful. There is neither prayer nor singing when school opens; all orthodox praying is at daybreak, when boys are fast asleep, and as for singing, Mohammed said "Singing or hearing songs causeth hypocrisy to grow in the heart even as rain causeth corn to grow in the field." (Mishkat XXII: 9: 3.)

To the American school-boy, a Moslem school and a Mohammedan school-book would appear the duller things on earth. Yet the Arab boys seem to enjoy school for there is continual distraction and, especially if the school-master is a shopkeeper, plenty of time for idling. While a customer bargains or the water-carrier passes, or the coffee-shopkeeper pours out the teacher's daily beverage, naturally all eyes turn away from their books. The mixed procession of oriental street life passes before the schoolroom (which

is nearly always open to the street), like a continuous panorama—horses, camels, drivers, donkeys, veiled women, pastry-sellers, pashas, soldiers, beggars and bedouins. It is no wonder that all learning becomes a matter of rote and that the best *memory* receives the prize.

Right here we stumble upon the supreme fault in their theory of education. The memory is trained to the utmost, while the reasoning powers are left entirely undeveloped. A Moslem lad is not supposed to know what the words and sentences mean which he must recite every day; to ask a question regarding the *thought* of the Koran would only result in a rebuke or something more painful. Even grammar, logic, history and theology are taught by rote in the higher Mohammedan schools. Since orthodoxy can not allow a place for private judgment in the professor's chair there remains no reason why pupils should think for themselves. Thousands of Moslem lads who know the whole Koran nearly by heart, can not explain the meaning of the first chapter in every-day language. Tens of thousands can "read" the Koran at random, in the Moslem sense of reading, who can not read an Arabic newspaper intelligently. The alpha and omega of knowledge is the one hundred and fourteen chapters of Allah's revelation. What need is there for other text-books?

Writing is taught on a wooden slate or in copy books made by the teachers. Slates and slate pencils are practically unknown and the youngest child begins with a reed pen and ink. Calligraphy is not only a science, but the chief fine art in that part of the world which abhors painting, statuary

and music. To write a beautiful Arabic hand is the height of youthful scholarly ambition.

It is difficult even to cut the reed nib aright, altho some school boys become adepts in this use of the pen knife. The ink is generally made by the teacher, it is rich, black and thick, and is made from lamp-black, vinegar, red-ochre, yellow arsenic and camphor in mysterious proportions. A famous recipe for ink is a family treasure.

When a boy has finished the reading of the whole of the Koran for the first time and has learned the rudiments of writing, he graduates from the primary school. On this occasion he has a rare holiday. Dressed in fine clothes, perhaps mounted on horse back, he visits the neighbors, receives gifts and sweetmeats and brings a handsome present to his tutor. If he does not intend to become a doctor of divinity or of herbs, this is the end of his school days, and the lad is put to learning a trade or helping his parents.

As to moral training, tradition commands pious Moslems to teach the boy of seven to say his five daily prayers; at the age of ten, if he omits them they are to admonish him by blows. Boys are taught early the proprieties of conversation and behavior according to Oriental etiquette. They are also taught the ceremonial washings and the correct postures for devotions. But purity of conversation and truth are seldom taught by precept, and never by example.

For a liberal education the boy is sent to one of the higher schools in the centers of Moslem learning, such as Cairo, Bagdad, or Damascus. Students of medicine obtain a smattering of the natural science and then read

Hypocrates and Avicena under their teachers. There is no dissecting and no practical experiments are carried on. Of course, none of the text-books have illustrations. Students of divinity pursue the following branches of study: grammatical inflection, syntax, logic, arithmetic, algebra, rhetoric, jurisprudence, scholastic theology, commentaries on the Koran, exegesis, and finally tradition with the commentaries thereon! Next to the Koran itself, the Arabic language is the most important center of the group of sciences; lexicology, accident, derivation, syntax, meaning, eloquence, prosody, rhyme, calligraphy, versification, and prose-composition,—all these require separate study from special treatises; the result in this case is a proud master grammarian who has no doubt that Arabic is the language of the angels and the only speech of God.

The profession of Law exists only in a religious sense, but many pursue it for its rich emoluments. A single illustration will show how casuistry is dignified into a science and at the same time will give a glimpse of the character of Moslem learning. "The hand of a thief is not to be cut off for stealing a book, because the object of the theft can only be the *contents* of the book, and not the book itself. But yet, it is to be observed, the hand is to be cut off for stealing an *account-book* because in this case it is evident that the object of the theft is not the book but the paper and material of which the book is made." When such statements are found in standard works on Moslem law (El Hidayah, Vol. II., 92), one does not wonder that ignorance, bigotry, pride, and pedantry are the chief results of a *purely* Mohammedan liberal education.

ISLAM IN THE LIGHT OF TO-DAY*

BY THE REV. H. U. WEITBRECHT, PH.D., D.D.

Within a century after the flight of Mohammed to Mecca (623 A.D.) his faith had spread westward over the coast lands of North Africa, and its armies were contesting with Christendom for the possession of Spain and France. Eastward they had prevailed over Arabia, Syria, and Persia, and had spread to the outskirts of India and China. The Middle Ages saw the spread of the faith southward in Africa, through much of Western and Central Asia, and its increase, despite vicissitudes, in China. But its greatest achievement in that period was the conversion of the Turks and the Mongols, founders of the two greatest Moslem empires of the world; one westward in Asia Minor and southwestern Europe, the other southeastward in the great Indian peninsula. These empires were at their height in the sixteenth and seventeenth centuries. Since then the one has decayed steadily, the other has perished entirely. But the spread of the faith of Islam has continued. The Malay peninsula, Java, and part of Sumatra have come under its sway; Islam in China has seen violent fluctuations; but in Africa it has steadily advanced, and now touches, or even in parts overlaps, the equator. Accepting green as the color of Mohammed, the world-distribution of Islam may be fairly indicated by a bar of that hue across the continents of Africa and Asia, beginning with the shores of the Atlantic from Morocco to Senegambia, leaving a small patch in southwest Europe, continuing from Western into Central Asia, and forking out into small patches northeastward in China, and large ones southeastward in British India, Malaysia, and the Dutch Archipelago.

The most recent estimate gives the Moslem population of the world as some 233,000,000 out of 1,650,000,000, or nearly one in seven. The distribu-

tion by continents is for Asia 170,000,000, for Africa 59,000,000, for Europe 4,000,000. Politically the Mohammedan population of the world is thus divided: under Christian rule 161,000,000, under pagan rule 34,000,000, under Moslem rule 38,000,000. Of Christian powers Great Britain rules 82,000,000, France 29,000,000, Holland 29,000,000, Russia 16,000,000, and others the remnant. In Asia Great Britain is predominant with 64,000,000, in Africa France with 28,000,000 subjects.

The Reaction of the Christian Church

How sorely the Church needed the lesson impress on her by the deadly irruption of Islam was shown by the length of time she took to learn its ABC, that the form of godliness without the power thereof is already its death. When Christendom had slowly recovered from the shock of the great attack, its first impulse was to take the sword, and by the sword its hosts of Crusaders perished. Raymund Lull, the Arabic-speaking missionary to North Africa, was a voice crying in the wilderness of the fourteenth century. And even in the sixteenth, devoted as were the Roman missionaries who then began to go forth to the pagan world, there was little place under Moslem theocracies for men who instituted the inquisition at Goa and intrigued for political power in China and Japan. It was left for the reformed communions to lead the way in evangelizing the Moslem world, and it was a missionary of our own Church, the sainted scholar, Henry Martyn, who first attacked the great task systematically. He rendered the New Testament into Urdu, the leading Mohammedan language of India, and into Persian, the tongue of the Shia schism and of Sufi mysticism; and his helper, Abdul Masih, converted as a result of the task, was the first (but

* A paper read at the Barrow Church Congress.

very far from the last) Mohammedan convert ordained to the ministry of our Church. During the hundred years since Henry Martyn's arrival in India, the work of evangelization among Mohammedans in that and many other lands has steadily progressed, and the Bible now speaks through translations in every important tongue in the Moslem world, while the Koran directly reaches a mere fringe beyond the one-eighth of its followers who know Arabic, for its translations are few and held in little esteem. Here and there Churches have been gathered in, composed mainly or chiefly of converts from Islam; in many places, especially in North India, they form an appreciable element in the Christian community, and a considerable number of missionaries belonging to various nations and communions are engaged in the direct evangelization of Moslems. At the same time it is calculated that at least one-third of the Moslem world is quite outside the range of any kind of missionary work; and we may well conclude that hardly one-third is definitely within the scope of evangelistic effort. For some years past workers in this field have felt the need of more effective coordination of forces and efforts, in view of the work already done and now in hand, as also of collating information as to the scope and methods of the work, both in order to help the workers and also to rouse the Church of Christ at large to a sense of her duty to the Moslem world.

Features of the Present Situation

Some idea of the grouping by race of the world's Moslem population may be gathered from these rough figures as to language (in millions):—

Languages of India (chiefly Aryan)	62
Languages of Malaysia and Eastern Archipelago	29
Chinese dialects	30
Persian	9
Languages of the Russian Empire	13
Turkish	8
Hausa and other negro tongues	37
Arabic	45

Sociologically these races range from the medieval or stationary civilization of India, China, and the Turkish Empire to the higher barbarism of Africans and Asiatics just emerging from a state of savagery. In the case of the latter we see the adoption of Islam followed by a certain amount of moral and material progress, the abolition of idolatry, the prohibition of strong drink, the adoption of clothing, decencies of worship, and an increased sense of personal dignity, but in some cases these are accompanied by lamentable setbacks, especially in the development of the African slave trade; the religious sanction given to intertribal warfare, and the degradation (as among the Sumatra Bataks) of the dignity of marriage and the status of woman. In the case of the civilized nations we find that a moral and material stagnation has ensued which is a most powerful bar to all progress. The Mohammedan institutions of polygamy and seclusion of women, and the doctrine of fate are characterized by progressive Moslems as the greatest obstacles to the well-being of their community and they endeavor to prove that the Koran, rightly understood, teaches monogamy, the rights of woman, and the freedom of the will. The connection between the license given to religious war, slavery, polygamy, and divorce, and the doctrine of fate on the one hand and the Moslem conception of God and His attributes on the other, is one which leads us up to the true cure for the disease of which these evils are symptoms.

As to that crucial point, the status of woman, it is only as Islam comes into contact with Christian civilization and religious effort that any change for the better is taking place. And, indeed, the change is not always for the better, as in the case of the influence exercised by some European fiction in the harems of Turkey and Egypt. One can not, however, but welcome the fact that in India and elsewhere there is some reaction against polygamy, tho divorce is exceedingly common there and elsewhere, and in certain places

the degrading practise of temporary marriage is recognized by religious authorities. The idea that polygamy, combined with female seclusion and early marriage, has done away with prostitution is a mistake. In India the ranks of "unfortunate" women are largely recruited from the Mohammedan community, and it is no infrequent thing for an attachment formed with one of them to result in the conversion of a Hindu to Islam. Even where there are no recognized class of such women their absence is often balanced by a lower standard of general morality and by the greater prevalence of unnatural vice.

The proportion of illiteracy in the Moslem world is lamentably high. Even in India by last census the percentage of illiterates among men amounted to 95, and among women to 99.7. In the larger part of the African section literates are the merest fraction of a percentage. On the other hand, Egypt shows 88 per cent. of illiterates, Tunis 75, Turkey-in-Asia 85, Dutch East Indies 85, and China is quoted at 50 (but this last must be guesswork). It is gratifying to hear that the Turkish authorities in Syria, stirred by the long-standing and successful work of the American Mission, are making determined efforts to raise the standard of education, both male and female. So also the progressive Moslems of India, following the example first of Christian missionaries and then of Government, are starting a training school for female teachers at Aligarh, and similar efforts are being made in one or two other places in India.

Slavery as a domestic institution is reported as still in force in Morocco, around Aden (outside the British sphere), Afghanistan, Persia, China, Turkey-in-Asia, and Independent Arabia, and in the two last named slave markets are carried on. Otherwise slavery is said to be dying or dead, thanks again to the intervention of Christian nations, impelled by the awakening of the Christian conscience.

The Religious Side

Turning from the ethical to the religious side of contemporary Islam, we find certain revival movements of this or recent times still in evidence. The Wahhabi movement, starting from Arabia in the eighteenth century, still acts in India and elsewhere as a Mohammedan Puritanism; its followers show greater religious zeal, purity of faith, and moral earnestness than the average Moslem. In Persia the Babi sect, now merging in the Behai and numbering, it is said, a million, represents a belief in latter-day revelation with a wider and more tolerant outlook than traditional Islam; in Syria the Shathliyah, a very much smaller sect, attempted a humanizing reform of Islam in the spirit of the New Testament, but without much result. In India the followers of Sayyad Ahmad and those of Mirza Ghulam Ahmad have attempted a more or less modernizing reform of practise and tenets. African Islam has a strong organizing center in the brotherhood of the Senu-siyah dervishes, with their headquarters at Kufra in the Central Soudan; in India internal strengthening of the community is carried on by the *Anjuman i Himayat i Islam* (Society for the Succor of Islam) which has many branches. These and similar efforts or organizations are sometimes lumped together under the term Pan-Islamism. But, so far as I know, this designates a tendency, not an organization. Islam is a democratic brotherhood, which has no orders of clergy or hierarchy. Such leadership as there is, whether of a man or of a society, stands subject to the suffrages of the faithful. And yet there is no religious body more conscious of its unity, and more ready to vibrate through the whole in response to an impulse given in any part. Yet while there is a widespread, tho not universal, revival of religious zeal, the reports indicate that the spirit of fanatical intolerance is generally on the decrease, especially

where Christian Missions have been for some time in evidence.

On the side of propaganda all reports agree that Islam is active. Even among the old-established Christian churches of Syria, Egypt, and elsewhere complaint is made of defections from Christianity at intervals. In India sporadic conversions from caste Hinduism are fairly frequent, and from among the lower races larger numbers are brought in.

Most of all, however, is the faith moving forward where its boundaries march with those of the lower paganism in Africa and other lands. In Malaysia and Africa a leading part in proselytizing is ascribed to the returned *hajis* or Mecca pilgrims, and it has also been supposed that a regular supply of missionaries is sent forth from the Azhar mosque at Cairo and from the Sanusiyah brotherhood. But, so far as I can learn, the number of such professional missionaries is small. The chief propagators of Islam, in Africa at least, are the Moslem traders who push their doctrines with their goods, and use their social contact and marriage relations with the people to enlarge the sphere of their religion. In some measure we are reminded of the first three centuries of Christian Missions, the most strenuous and fruitful in the history of the Church, from which no name of a professional missionary has come down to us. We may well recall with gratitude all that Christian laymen in non-Christian lands have done in our own age for the propagation of the faith—was it not Sir H. M. Stanley, an explorer opening the way for trade, who founded the Uganda Mission?—but Christian Missions will never be raised to the level on which our Lord would have them, till the Church applies to the work that most powerful of all levers, the priesthood and missionary character of every Christian man and woman, wheresoever they be.

Moslem Lands

Finally we group Moslem lands in relation to missionary work into three classes.

1. The lands of dominant or greatly preponderant and long-standing Islam. By these I understand North Africa, Arabia, Turkey, Persia, and Central Asia, including Afghanistan. In these the converts are few, isolated, and often refugees. The remnants of Christian Churches in these lands have been so worn out by a millennium of oppression that, tho they have not abandoned their own faith, they scarcely dare admit a Moslem convert to it, much less make active efforts for his conversion. The methods here available are education, medicine, and literature. By Moslem rulers difficulties are put in the way of each and all of these; yet they are not entirely stopt; and under Christian rule they are free. Education has leavened the upper classes with an understanding of what Christianity is in itself and means for our life: literature continues the work and goes beyond the schoolmaster; and chiefly through vernacular versions of the Bible it is testifying silently of Christ with an authority partly traditional, partly inherent. Medical work speaks of the love that Christ inspires and the healing that He brings for the soul, in a tongue understood of the people. It is as yet a sowing in hope; but hope maketh not ashamed when the love of God is shed abroad in our hearts.

2. The lands of ancient pagan civilization, where Moslems are in a minority. These are, of course, India and China. In India converts are more numerous than in lands of the first group, tho still a small and scattered body. A considerable literature has been built up in the vernaculars used by Moslems, especially in Urdu, and a large part of this is the work of able converts such as Dr. Imadud Din. The effect of Government and missionary education is very widespread, and the Bible and Christian books are read by many Moslems. Among the

converts are counted not a few faithful pastors, earnest missionaries, and influential laymen. The ministers and preachers connected with the North Indian Missions who are converts from Islam or children of such number close upon two hundred.

In China we have to confess that, in view of the appalling pagan population of the Empire special work among Moslems is non-existent. If undertaken with vigor the conditions should be more favorable even than in India. May we not hope that the great renaissance now going on in China will produce Christian missionaries aflame with zeal for the conversion of the millions of their Moslem countrymen?

3. The border marches of Islam in Africa and Malaysia. In these parts we have to do with masses of Mohammedan population as in Northern Central Africa, but of comparatively recent standing, and with the newly converted tribes on the pagan frontiers. And here we come in sight of one of the greatest responsibilities of the Christian Church. Is the portion of these border pagans to be the Koran or the Gospel? The fortunes of the conflict are varying. Java is almost entirely Mohammedanized; Sumatra for the most part, but in the latter island the work of German missionaries of the Rhenish Society has, through the conversion of some 60,000 of the heathen Bataks, drawn a cordon of Christianity across the northeast of the island, and repulsed the further advances of Islam amongst them; while there and in Java many thousands of converts have also been gained from among the neo-Moslems and organized into Christian Churches. In Uganda, a generation ago, the claims of Christianity and Islam were trembling in the balance; now the Baganda people are rapidly advancing on the way to become a Christian nation. But toward the West Coast it would seem as if Islam were advancing more rapidly than Christianity and even making occasional inroads on the Church, tho I am told that baptisms from among

neo-Moslems are no rarity there also. At any rate, there is more than enough evidence to demolish the old delusion, sometimes repeated with unction by writers of weight, that a pagan once converted to Islam is never won by the Gospel. Yet it is true of the individual and much more of the community, that such converts* are far more difficult to bring over than the mere pagan. But the interesting paper of Herr Simon on the work in Sumatra seems to show that when such neo-Moslems are brought to Christ their religious life has its own specially bright features.

Missions to Moslems present a very practical problem to the Christian Church, especially our own branch of it. They are a form of the self-defense of Christendom. Till the ancient churches of the East have regained their missionary position, how is their candle to burn brightly? And how can they regain that position except we show the way? If the Church has erred hitherto in respect of Moslem Missions, it has not been from rashness in underestimating the forces against us. It has been from timidity in not realizing Who is with us; from slothfulness in not acting on that conviction. At this centenary of modern Missions to Moslems, the little gathering at Cairo sends us a message. That message is that the needs of the Moslem world, of the lands that once were or since might have been Christ's heritage, be weighed and prayed over in the light of His crucified love and world-ruling might. It is that the work of Christendom in this field may be coordinated and unified by mutual information and consultation on the part of those who send. It is that the Church should provide a training more thorough and complete than heretofore for special missionaries to Islam. It is that she may recognize and discharge her great debt to the followers of that faith whose errors and misfortunes are in no small degree the result of her own unfaithfulness.

* Except, perhaps, in India. I do not think that an ex-Hindu Moslem is more difficult to reach than another. I have known more than one instance of such conversions.

CHINA IS AWAKE. ARE WE?*

BY REV. LOUIS BYRDE, YUNG-CHOW, HU-NAN, CHINA

Western Europe awoke at the Reformation, but Eastern Asia has slept on till our own day. Now even the "antiquated" empire is rapidly awakening, for China is AWAKE.

(1) *On the Education Question.*

Within the past two years the wonderful educational system in operation for 1,400 years has been completely westernized in idea, if not always, through lack of teachers, in practise. To remedy this lack from 12,000 to 14,000 students have been sent to Japan and other lands to acquire modern knowledge. Such an educational exodus has never before been seen in the world's history. Think of what it means; as many as in all the great British universities combined, and the end is not yet! And besides this, untold sums of money, both public and private, are being spent in building and equipping schools and colleges.

(2) *On Military Matters.*

No change is more marked than in army reform. The smart regiments, well-armed, well-disciplined, are a marvelous contrast to the rabbles of yesterday. Horizontal bars and all gymnastic exercises are well patronized. Bugle hands can be heard in the remotest regions. Even little children play soldiers on the streets! A portentous change is this. The great military maneuvers in Hu-nan last October, tho the supply of officers is still short, would have been inconceivable three years ago.

(3) *On Reform.*

Reforms of all kinds are being rapidly adopted. Three great events and one continuous cause have operated to this end. First, the defeat of China by Japan in 1894 opened the eyes of China as nothing else had done to her backwardness and need of change. Then the failure of the Boxer uprising in 1900 to expel foreigners, together with her previous and subsequent treatment by foreign powers,

opened her eyes still more to her weakness, in spite of partial reform. Thirdly, the victory of Japan in the late war finally disposed of all counsels of delay and tinkering, and launched the empire on a thorough-going renovation. But the continuous cause, above all others, has been the work of missions, more particularly the circulation by millions annually of Scripture portions, and tracts and books on all subjects.

An imperial commission has recently visited foreign lands and reported, and now reforms, from constitutional government to short hair for men and long feet for women, are well within the bounds of practical possibilities.

(4) *On the Opium Question.*

On September 20 an edict was issued commanding that opium smoking must cease within ten years. On November 22 detailed regulations followed, finishing with the statement that the British Minister was to be approached with the object of progressively reducing the amount imported from India—the crux of the whole question. For the Chinese realize the impossibility of really rooting out this devastating evil so long as Britain has the right of importing as much as she likes at a nominal duty.

(5) *On Postal Matters.*

Note the following figures:

	1901	1905
Post-offices open ..	176	1,626
Letters, etc., carried	10,500,000	76,000,000

No town of any size except in parts of the extreme west is beyond the Postal Service, which covers 40,000 miles of road by couriers, 5,000 miles by boats, 2,270 miles by rail, and thousands of miles by steamer. This marvelous development of the means of the intercommunication of thought is welding the nation into an intelligent unit. The great daily newspapers (al-

* From *The Church Missionary Gleaner*.

most unknown ten or even five years ago) now published in all the great centers, find their way to readers everywhere, awakening a newness of life wonderful to behold. The extensive telegraph lines, linking up all the chief cities with Peking, must not be forgotten.

Is the Church Awake?

(1) *On the Education Question?*

With the present elaborate system of modern education, and the premium that will undoubtedly be put on those educated in the anti-Christian atmosphere of the government institutions, the Church may find herself in the same weak position as in Japan, unless advised in time. Let the experience in Japan be a warning and a *warning heeded*. There is absolutely no time to be lost in planting in *all parts* of China (for one part is as *open* and *suitable* as another) numerous Christian schools and colleges. These would be largely if not entirely self-supporting. With these in being the government schools (often anti-Christian) would have to compete. But if these latter are established first, great hindrances might be put in the way of starting Christian institutions (as in Japan) to the lasting weakness of Christianity and the Church's disgrace.

(2) *On Military Matters, i. e., Evangelistic Work?*

Why should the military bugle sound where the Gospel trumpet is not heard? All China is open and ready to give attention. It is as easy to tell of salvation through Jesus Christ in Song-pan on the borders of Tibet as in Shanghai on the borders of the ocean. Why is it not being done? Simply because so few warriors of the Cross dare brave the journey. And the whole of the eighteen provinces between these extreme points is open. Shall not this day of marvelous opportunity see a vast influx of Gospel bearers right *into* China? Of nearly 3,500 missionaries over 2,100 are confined to the maritime provinces.

(3) *On Reform?*

But surely Reform does not concern

us, the very apostles of the Reformation? It does, for methods of work suitable for a people *asleep* need change to meet the requirements of a people *awake*. The modern cry "China for the Chinese" is as loud in the Church as anywhere. Said a Chinese, "We shall be only too glad to work with you if you will *work on our lines!*" All our methods must be overhauled if we are to secure the cooperation of the leading Chinese Christians, especially the young men. It is vital to the *future* success of Christianity that the powerful new national life be not alienated from the Church by keeping the whole (as at present) administration of mission work in foreign hands. It is not yet too late to mend our ways.

(4) *On the Opium Question?*

The disgrace of being a partner to the arrangement of importing opium, a poison, into China, at the nominal duty of four per cent., still remains. Can the conscience of the Church be awake on this "morally indefensible" conduct? Opium smoking is so bad morally that no smoker is allowed in the Chinese Church. Great Britain receives from the trade in opium, an agent of destruction, ten-fold more money than she spends on the Gospel, an agent of salvation, for the Chinese.

(5) *On Postal Matters, i. e., Complete Occupation?*

Of the 1,626 places with post-offices how many are mission stations? Of the 2,000 or so official cities how many have resident missionaries? One recent estimate gives the number as under 400, but until the returns for the Centenary Conference in Shanghai (May, 1907) are complete, it is impossible to tell accurately. But suppose that there are 500, there still remain the great majority unoccupied. If the government require these 2,000 centers for administrative purposes, surely the Church can require no less for the purpose of universal evangelization! The area of *effective* influence of any station is limited to about one day's journey on foot from it. *Is the Church Awake?*

CHINA'S NEED OF JESUS CHRIST*

(WRITTEN BY A CHINESE)

Instances are not few, in Western countries, in which men and women have lost their self-poise and have committed acts of rashness and atrocity under the influence of sensational literature, notwithstanding the strong widespread influence of religion, which helps to a great extent to counteract its evil effects. If this is so in Europe, how much more so will it be in China? Religion has no strong and permanent hold upon our people; and add to this the present impressionable period through which we are passing, in which anything of good or evil may produce its lasting impress, there is every reason for us to be on guard; and unless our press will take active measures to check the increasing current of this kind of base literature which is now fast flooding our market, we shall only regret when it is too late.

Times have changed. Our classics are no longer a part of our educational program, and the modern student while building up his intellectual structure with the materials of modern learning, has allowed his moral edifice to be left neglected. Will modern learning with its tendency toward materialism and skepticism be sufficient guarantee for the production of a good citizenship? The negative answer of the foremost civilized countries in Europe and America is proved by the greater zeal with which they foster moral education among her students. And the various religious organizations, as the Y. M. C. A., and others, are doing their best to counteract the dangerous influences of modern materialism in colleges. The need of some sort of systematic moral training is emphasized by the tendency among our young students to lose their head and go off at a tangent at the slightest provocation. Surely, among the important factors, which make up our new nation, the moral training of our students is the one which claims our serious consideration.

The only true statesman is the statesman who has measured the subtle and powerful forces of the heart. The only true reform is the reform which attacks sin in the human heart. The vision of sin may well appal the bravest soul.

The earnest student of history sees its black stream moving irresistibly down the ages, millions and millions of men, women and even children helplessly engulfed in its loathsome filth. Horrid idols instead of the beautiful God; brawling harems instead of the Christian home; woman the slave of man, instead of his companion; man, lecherous and lustful, women cowed and ill-tempered; the shallow philosophy and icy ethics of the world, instead of the warm and glowing teachings of heaven; the tyranny of fear and superstition instead of the liberty of truth; the slavery of appetite of passion, instead of the masterful spirit of him that overcometh; wickedness entrenched in ancient times, in laws, in languages, in the social systems in religious forms, and fortified by the authority and prestige of thousands of years of history. O, horrid ocean of sin, who shall measure thy borders? Who tell the tale of thy relentless years? Thy eastern wave sweeps man's fair Garden of Eden, and thy western shore no man knoweth. Thebes, Nineveh, Babylon, Athens, Rome, are but wrecked ships on thy shores. No time, no clime, but has reason to curse thee. Who is able to cleanse thy foul depths?

Fellow-countrymen, shall we not view this vision with fear? Shall we not sit in the ashes, tear out our hair and wring our hands in despair? Are we women or children? If we are men, then let us gird up our loins and unitedly combat our greatest infernal foe, our national ulcer, which is sapping and gnawing—and will sap and gnaw, if we do not nip it in the bud—the foundation of our national structure?

* From the *World's Chinese Students' Journal*.

EDITORIALS

THE PERILS OF RICHES

Few dangers of our day are more threatening both to the individual and the community than vast accumulations of wealth in the hands of one person. This is not unprecedented, for a few examples are found in ancient history, but they are exceptions. Croesus, the last of the Lydian Kings, (568-554 B. C.), has become proverbial for his immense possessions. He gave to the temple and people at Delphi, a pyramid of bricks of silver and gold, surmounted by a golden lion—the value of which is estimated at \$4,000,000. Accompanying this were two enormous bowls, of solid gold and silver, and of the most artistic workmanship, worth a million more. He also sent a golden image of a woman, five feet high, worth yet another equal sum. To these sumptuous gifts he added three hundred and sixty golden bowls, and a present of twelve dollars to each man in the city, and a sacrificial offering of 3,000 head of each animal used in worship. Moreover he gave an exact duplicate to the temple at Branchidae. A moderate estimate of the value of all these gifts reckons them as representing \$200,000,000—a sum, spent in gifts on one occasion to two foreign divinities, equal to two or three of the largest fortunes now possessed by the richest multi-millionaires. If we are to trust Herodotus, these gifts were comparative trifles, when the wealth behind them is estimated. Yet of all this incalculable riches, lavished in such reckless extravagance, absolutely nothing remains but a *name* that is proverbial for great possessions.

Contrast such a monopoly of money with the self sacrifice of large and liberal giving, that makes accumulation impossible by the constant distribution of income. What peril is involved in such vast wealth, in making its owner proud and selfish and autocratic, and in tempting him to use it for unlawful ends, or in controlling and domi-

nating Church and State. How few human beings can be trusted to hold and wield a golden sceptre! The history of the race shows that, unless with *accumulation* of property there goes, side by side and in increasing proportion, the *dissemination* of it in the uplifting of mankind, it becomes a curse rather than a blessing. Nor will giving suffice unless it is commensurate with getting. What costs no self-denial counts but little in the final reckoning. Gifts are to be judged not by what is parted with but by what is kept. To some a million dollars may involve less sacrifice than to others, a dime. The overflow of a cup that is constantly refilling, is not true giving. Where a man gives from so vast an income that he never knows it, there can be little or no blessing to his own soul. We must learn that the rapidity and volume of the outflow should keep pace with that of the income; and that the ratio of disbursement should increase with the increase of wealth. Then the new era shall dawn when, on the altars of God, man shall lay gifts of such princely sort as shall befit merchant princes, and the Prince of Peace. Men shall learn what stewardship means, and hold all things in trust, calling nothing their own; and there will be no lack in any department of God's work. Not only will prayer and praise be continual, but gifts shall be offered with such magnificence of generosity and unselfishness, as shall realize the typical forecast of the Kings of Sheba and Seba.

SHOULD CHINESE CHRISTIANS GIVE UP ANCESTOR WORSHIP?

Many Christians have discuss the question whether the ancestor worship of the Chinese may be liberally interpreted so as to allow Chinese converts to continue it.

Roman Catholics ardently debated it in the seventeenth century. The Jesuits took the ground that ancestor

worship is really only ancestor homage, civil, not religious, and therefore to be tolerated. The Dominicans and Franciscans, on the contrary, maintained that it was worship proper, rendered as to gods, and therefore idolatry.

Rome had every motive to favor the Jesuits' view as they were much more numerous and more successful than the others. The Chinese Emperor had pronounced for their opinion and to contradict it made sure that Christianity would be proscribed in China. The Popes knew how unpleasant the consequences were apt to be if they opposed the Jesuits, who had it in their power to cause the chariot wheels of the Holy See to drive heavily. Notwithstanding these considerations, however, Rome decided that the Chinese veneration of ancestors is *worship*, not merely civil homage, and that it is, therefore, idolatry, and must be forbidden to Christians.

The late Dr. Ernest Faber thoroughly approved of the decision, and said that had it turned out otherwise Christianity would have become little more than a form of Confucianism.

The same question has long been pondered by Protestant missionaries, who have almost unanimously arrived at the same conclusion.

Travelers, who dash off ink sketches of the outside of things and never take pains to look deeper, call missionaries narrow minded for seeking to restrain their converts from further compliance with what these observers style "vital usages of Chinese life." Somewhat in the same way the pagans of Rome thought of the Church of Christ. It is easy to see, from contemptuous tolerance of the Emperor Hadrian's language, that he was perfectly willing that the Church should exist, for he seriously meditated worshipping Christ as a god of the Empire. When he found that the Christians could not be moved to perform "The Roman Ceremonies," or to worship the Emperor's genius, he had to let the laws take their course which made such customs obligatory.

The whole future of Christianity was bound up with this refusal to let the new wine be put into the wornout wine skins. Had the Church complied with this moderate and "reasonable" request, as the Emperor esteemed it, the Empire would still have perished, but the Church, having thus become essentially bound up with it, would have perished with it.

Martyrdom is not a pleasant thing, or it would not be martyrdom. No one knows how he would behave if confronted with it, above all if those dearest to him were involved in the peril. It is much easier to let Christianity appear as an elastic and compliant thing, mildly disapproving evil and error, but energetically opposing tumult, and angrily disavowing the unseasonable zeal of those who cause a ferment in society.

It is very pleasant to have the approbation of foreign secretaries, and diplomatists, but above all of newspaper reporters and review writers. If these are our gods, let us follow them. We shall have our reward, which, they tell us, lies not in some cloudy heaven, but in solid credit and comfort here on earth. But if we own Him for our God, who has said: "I came not to send peace on earth, but a sword," let us follow Him. "It is enough for the disciple that he be as his Master, and the servant as his Lord." In this form martyrdom is within our reach, and we are not to shrink from it.

There is abundance of room for prudence in China, and courteous compliance with national usage and feeling, altho the anger of the Chinese is roused ten times by the brutality of merchants or tourists for once that it is kindled by the carelessness of missionaries, at least of Protestant missionaries. If our purpose is not to revolutionize the world, we are scarcely Christians. The one great revolution the Chinese need is, that they be detached from ancestor worship. It has been well declared, that there can be no true future for a country so relentlessly held in the grasp of the genera-

tions gone. When this persistent spell is broken, the Fourth Commandment will still nourish the virtue of filial reverence, in which assuredly the Hebrews have never fallen short, but will no longer suffer it to be a bar to progress, to the more intimate affection due to the wife, to the manly independence of parental care, and to the forelooking vision of the generations to come.

GATHERING STATISTICS

Every thoughtful missionary has a feeling of special sympathy for those who work out interdenominational statistical tables, but it is practically impossible, as things now stand, to produce an accurate statement and it will continue to be impossible to be accurate until suitable united action is taken by the heads of the missionary societies in Britain and America. Is that too much to expect? With the executive machinery now at the disposal of the missionary enterprise it is very near to being "slothful in business" for our societies to defer unification of reports for the general public, at least upon general lines. The need of this is apparent to every student of missions.

Mr. Robert E. Lewis, of China, thought it well to have an accurate statement of the missions in China and turned to the latest authorities, the statistics in the Centenary History, those prepared by the Forward Movement Study Course for Dr. Smith's new "Uplift of China," and those in Mr. Broomhall's "Chinese Empire." The comparative table below shows that in no point do these statistics agree, though all are published this year, and in that most interesting particular, Chinese Church membership, there is a variation of about thirty-seven thousand. The "Uplift of China" says, for its table: "The statistics have been compiled by direct correspondence with mission boards," but Mr. Broomhall remarks, "Some reports actually give no statistics, and in not a few cases the figures needed are not easily found. Nothing

more than an approximation is possible under existing conditions."

COMPARATIVE CHINA STATISTICS

Contributions	\$301,263	311,346
Probationers	78,528	136,126
Church Members	178,251	191,985
Colleges		154,142
Students in Missionary Schools and	57,683	61,255
Pupils and Students		52,965
Stations and Sub-stations	5,102	4,709
Workers		4,500
Total Chinese	9,904	9,444
Missionaries	3,746	3,769
Total Foreign		3,719
Centenary Conference:		
Uplift of China:		
Chinese Empire:		

Should these conditions continue longer? Can not the Mission Boards "get together on a uniform and intelligible scheme?"

THE CIVIC FORUM

This is an organization in New York, for the discussion of matters having a supposedly important bearing on higher ideals in social life and civil service, and it is hoped it may wield a powerful scepter in influencing not only this nation, but all others. It is meant to be essentially a forum of the world. Addresses are planned to be given by men of prominence from all parts.

Ten meetings are planned for Carnegie Hall, the first having been held on November 20, and addressed by Governor Hughes, as chief speaker. Invitations to speak have been extended to Bjornson, the Norwegian author and reformer; Rudyard Kipling, John Burns, a labor leader in Great Britain; Sir Robert Hart, for more than forty years inspector-general of customs in China; Lord Cur-

zon, formerly governor-general of India; Jules Siegfried, a member of the French Chamber of Deputies; Frederick Van Elden, of Holland; Governors Folk, of Missouri, and Johnson, of Minnesota, etc., and the topics to be discussed will be mainly political and economic.

Representative citizens, whether youths or adults, such as may be nominated by teachers, judges or organizations, are to be delegates to, or preferred members of, the Civic Forum body and expected to make the most of their opportunities as hearers, students, and eventually workers. Only speakers of high repute and who have a reputation for doing effective work will be invited to address the gatherings.

THE TEN COMMANDMENTS

Modern corruption shows practical disregard for all ethical restraints.

Clough's version, which he entitled "The Latest Decalog," is an experiment in pure cynicism:

Thou shalt have one God only: who
Would be at the expense of two?
No graven images may be
Worshiped, except the currency;
Swear not at all: for, for thy curse
Thine enemy is none the worse;
At church on Sunday to attend
Will serve to keep the world thy friend:
Honor thy parents: that is, all
From whom advancement may befall;
Thou shalt not kill: but needs not strive
Officially to keep alive;
Do not adultery commit:
Advantage rarely comes of it;
Thou shalt not steal: an empty feat
When it's so lucrative to cheat;
Bear not false witness: let the lie
Have the time on its own wings to fly;
Thou shalt not covet: but tradition
Approves all forms of competition.

A SINGULAR IMMUNITY

How often and sadly are we reminded that the vices imported by civilization and the crimes learned from representatives of Christian nations, are sometimes the most serious obstacles to the progress of the gospel among rude and barbarous peoples. Another, and a quaint illustration of this is furnished by a story of Bishop Whipple, so long the Bishop of Min-

nesota, and such a life long friend of the Redman.

He was about to hold religious services near an Indian village in one of the Western States, and before going to the place of meeting asked the chief who was his host, whether it was safe for him to leave his effects unguarded in the lodge.

"Plenty safe," grunted the red man. "No white man in a hundred miles from here."

A REMEDY FOR DISUNION

A member of his church was seriously ill, and all known remedies failed to touch the disease. Possessing some medical knowledge, Dr. Duvall suggested to the doctors in attendance a new medicine, two drugs in combination. "The two drugs will oppose each other," was the reply. "They can not coalesce." "Not outside," he said. "But if we could get them into the Lord's laboratory inside, maybe they would work together." So it was; the patient was cured. "No man has harmonized Arminianism and Calvinism," Dr. Duvall said to the Committee. "But if we get them together into the Lord's laboratory they will work all right." So it seems likely to be.

THE VALUE OF HOME MISSIONS

Those who depreciate Home Missions should read carefully California's early chronicles. When the golden gates were opened in 1848, by the discovery of gold on the property of Colonel Sutter in Coloma County, the news spread like a prairie fire, and men, dropping their business and leaving their families, rushed to the new Ophir, and the more when it was further found that the whole State was a gold mine. From South America, Europe and even China, as well as the Atlantic coast, the throngs poured in. So unparalleled was the inrush that in an incredible time there was a quarter of a million of adventurers, energetic, reckless and dangerous. Gambling was a universal passion and indulged on a colossal scale. Whole squares in San Francisco were given

up to it, and as much as \$20,000 was risked on the turn of a card or a throw of dice. Fortunes were staked and lost or won in a few minutes, and with a coolness that amounted to indifference.

Prices rose to fabulous figures. No one would render any sort of service for less than half a dollar and the smallest change used was a quarter of a dollar. Circus seats were from \$3 in the pit to \$55 in a private box. The most indifferent board was \$20 a week, flour and pork, \$40 a barrel, coarse boots as much a pair, wages from one dollar an hour to \$20 a day. The "Parker House," a two-story frame building, rented for \$120,000 a year, gamblers paying for the entire second story. Outlaws poured in from all parts of the world. Justice could not be properly administered. The "Red Hand" was everywhere robbing and killing. Lynch law was the common refuge in the lawless condition of the State; in 1851, San Francisco found burglary, arson, and murder so frightfully rampant, that the courts seemed rather to shield than convict criminals; and a Vigilance Committee took two men—McKenzie and Whittaker—from prison and hung them in the street. Casey—who had been in prison in New York—was a member of the Board of Supervisors, but he was charged with the sale of nominations, stuffing ballot boxes, procuring the passage of fraudulent bills, etc. This man murdered Mr. King, who had in his newspaper exposed him, and with a gambler, Cora, who had shot the U. S. Marshal, was hung by the Vigilance Committee, after trial in their rooms.

Though the Vigilance Committee conducted all its affairs with dignity and calmness, it shows the state of society when such a provisional and irregular government could be necessary. For considerable time the power of the State was in their hands, even

when opposed by constituted authorities. When they surrendered their office, they had tried and disposed of thirty cases, and executed four. Their heavy expenses were borne by voluntary contributions. That their remarkable administration was approved by the best part of the citizens is evident from the fact that their judgment controlled the subsequent choice of public offices, both in city and State. And to this day the comparative quiet and order of the city is largely due to them. Let it be added that the Home Missionaries, dispatched to this State in its early history cooperated with this committee, and it was an essentially Christian influence which rescued the city and State from the rule of violence.

MR. ARNOT'S WORK IN AFRICA

Mr. F. S. Arnot, well known as founder of the Garenganze Mission, is about to build a dispensary and operating ward with money given by two friends in America, for Dr. Sawyer. God is blessing the work. At all the stations it is proving a wonderful time of ingathering; as he expresses it, "fruit in its season, and without any effort falling into the lap of the missionaries." Of course trials and difficulties increase, but notwithstanding, the work goes steadily on at the four Garenganze stations.

PAINTINGS BY "THE MAN WHO LAUGHS BUT DOES NOT TALK"

There have been so many requests for copies of these paintings mentioned in the MISSIONARY REVIEW for September that we have obtained four of them from Dr. De Forest and can offer these to our readers. They are artistic water colors of Japan's famous mountain, Fuji, on silk. A small booklet will be sent with each painting to describe the artist and the work he is doing for the evangelization of Japan.

GENERAL MISSIONARY INTELLIGENCE

CHINA

Difficulties in China

The missionaries of the Berlin Missionary Society report from the province of Kiang-si in China that a revolt, very similar to that of the Boxers in 1900, broke out last September. A secret society, which calls itself Schinta-fui (Society of the Fighters of the Spirit), has been organized. Its members meet during the night and work themselves into a rage by warlike exercises. They believe that they are in league with supernatural powers and are able to destroy all foreigners. Primarily, they direct their attacks upon the Roman Catholic missionaries and their followers, and it is said that a number of them have been murdered. But, after all, the movement is directed against all foreigners and threatens the Protestant missionaries. Under the circumstances, several of the German missionaries were forced to leave their stations, and in Sinjin the scholars fled, so that the school had to be closed. Two German chapels were also destroyed, and native Christians were seriously threatened. The Chinese Governor has done all in his power to save the missionaries and to put down the revolt, and the latest reports are quite favorable, saying that the soldiers have overcome the movement.

The Chinese Burn a Chapel

A cablegram from Shanghai reports that some property of the American Presbyterian Church, South, was destroyed by rioters at Kiahsing-fu, a town in the Province of Chekiang early in January. The official residence of the local magistrate was also destroyed but the foreigners at Kiahsing-fu are reported safe. There has been considerable unrest recently in this province, but the disorders have been directed principally against the dynasty.

A Peculiar Petition

According to a special correspondent of the New York *Evening Post*: "A most remarkable memorial, written with the writer's own blood, has been addressed to the Foreign Office at Peking. The petitioner is Hsi Chien, a Manchu censor and imperial clansman of the Plain Blue Banner, and he recommends nothing less than the establishment of an independent Roman Catholic Church for China. He wants the Chinese Government to send a special envoy to the Pope to request the appointment of a papal nuncio to reside in Peking, and of a Chinese cardinal to be the head of the proposed Chinese Catholic Church. The ultimate object of the petition seems to be to put an end to the religious disturbances in China, which, the petitioner states, are due to the foreign missionaries. Or, he would have all the mission churches put under Chinese control, utterly failing to understand the differences between Methodists, Episcopalians, Baptists, Congregationalists, Presbyterians, etc. These are the closing words of the petition:

"I sincerely hope that your Excellency will show a great mercy to our people by taking steps at once to arrange with the Grand Government Councils and Boards for the formation of a National Christian Association in China, and put the control of all the churches and Christians in this country in our hands, in order to maintain our great Empire in safety for long years to come, etc."

The World's Oldest Newspaper Defunct

It is reported from Peking that the publication of the *Peking Gazette* has been suspended. This gazette is much the oldest newspaper in the world. It was first issued in 911 A. D., and has regularly appeared since 1351. It contains no popular news, but gives the daily court circular and selections of memorials and reports from the high officials of the Empire which are

daily laid before the Throne by the Advisory Council. This historical journal is now to be superseded by a paper on more modern lines, known as the *Government Gazette*.

"A Sample of Chinese Heathenism"

"Recently some professional procurers going the rounds of the cities of Northern China, buying girls for the brothels of Shanghai, stopped here in their diabolical quest. They negotiated a sale with a mother (living not far from us) for her 17-year-old daughter. Now, according to the heathen Chinese standard, abnormally small feet are an important element of female beauty. As this daughter's feet were not small enough to enable her mother to command the sum desired, the mother arose at midnight, while the children were sleeping peacefully on their brick bed (resting their heads on brick pillows), took a big stone hammer and proceeded to beat the feet of the daughter in question to a pulp. The agonizing pain, the heart-rending screams, were of no avail. Thus was completed the process of binding into smaller compass and thereby expediting a more advantageous sale. This incident is one of the daily, inevitable corollaries—whose woe extends ceaselessly to scores of millions—of the fundamental teaching of China's man-made religion. Women are worth practically nothing till the mothers of sons."

Closer Union of German Societies in China

The good news comes from China that representatives of three great German missionary societies at work in the Empire have taken the first steps toward a closer approachment of the societies and their workers. The superintendents of the missionary work of the Rhenish, Basel and Berlin Missionary Societies in China met on September 12, 1907, and decided that "as an expression of mutual friendship and of the unity of the three German societies" a missionary conference shall be held biennially. It shall be convened alternately at Hongkong (a

station of the Basel society), at Canton (where missionaries of the Berlin society labor), and at Tungkun (one of the stations of the Rhenish society), soon after the Chinese New Year, and each society will be represented officially by three delegates, while all other missionaries shall be most cordially welcomed. The three superintendents also decided upon the publication of a common weekly paper which shall aid the native helpers and teachers and build up Christian life and thought in the congregation of the three societies. Its first number was scheduled to appear in January, 1908, and its contents shall be religious, scientific, pedagogical, entertaining, missionary, and to a small extent political. We are glad of these first steps toward that close cooperation and fellowship of the different missionaries in one field, which must be conducive to the advancement of the Gospel.

Racial Hatred in China

Racial feeling between the Chinese and their masters, the Manchus, runs high just now, and many Manchu officials go about in fear and trembling with the dread of the assassin upon them. An Imperial edict has been issued deploring this racial jealousy asserting the absolute impartiality of the Throne, and exhorting both parties, in face of the common danger, to work together for the welfare of the Empire.

Imperial edicts, however, do not alter facts. The Manchus enjoy many exceptional privileges. They dominate the central government and monopolize the best posts in Peking. The number of Manchu officials throughout the Empire is out of all proportion to the comparative numbers of the two peoples. Every male Manchu above the age of sixteen draws a monthly allowance from the Government and a quarterly grant of rice. In nine out of the eighteen provinces of China proper there are Manchu garrisons which long since have become quite useless.

An Encouraging Ingathering

The Rev. Albert A. Fulton, of Canton, in his second quarterly trip to out-stations received 225 men and women on confession of faith. He has 39 chapels under his care. The Chinese have subscribed the money and are building a railroad in a section of the Canton field. This road will be in operation in about six months. This will greatly facilitate the work in the Canton field. The Chinese built one chapel almost without any assistance; the cost was about \$600. Other chapels are in process of erection. Of four men recently ordained, three have been called to self-supporting churches.

Great Good Out of Great Evil

In Shansi Province alone during the Boxer outbreak 177 foreigners were massacred. But instead of a money indemnity, at the suggestion of Dr. Timothy Richard, of the Christian Literature Society, a modern university was founded for the education of the literati of the province, the Imperial Shansi University, located in Ti Yuan fu. Already 25 students have been sent from it to England for five years of further study, that later they promote the cause of progress at home. While in England they will be directed in their studies by Lord Li Ching Fang, the new Chinese Minister to Great Britain.

KOREA AND JAPAN

Young People Organizing in the Orient

Good tidings come of the organization of a Young People's Missionary Movement both in China and in Korea. At the Centenary Conference in Shanghai a committee was appointed to care for the proper development of work among young people, and this committee has resolved to ask the Mission Boards to send out missionaries specially to develop Sunday schools and Young People's Societies in their various fields. The Korean missionaries were present in strong force at Shanghai, and they too have formed a committee which has for one

of its objects to promote the study of missions in Sunday-schools and other young people's organizations, and generally to foster the interest of the young in the evangelization of the world. Similar steps were taken earlier in the year at several centers in India. These results are due to the visit of Messrs. Earl Taylor and Vickery, delegates from the American Young People's Missionary Movement. They are hopeful beginnings.

How Koreans Work and Give

Rev. James S. Gale, D. D., who has just returned to Korea, writes: "Our church building holding about 500 has become too small for a congregation of 1,200. A collection of \$60 was taken, sheeting bought and stitched together into an awning. The autumn winds, however, blew it down just as the company of 1,600 had started to sing the first hymn." One thousand dollars in gold has already been paid in by the Christians at Seoul to build a church that will seat all the people who wish to attend.

Japanese Missions in Formosa

There are nearly 3,000,000 people in Formosa—the great majority Chinese, 133,539 Head-hunters, 40,000 Japanese. Japanese constitute the ruling class and are influential and aggressive. Splendid evangelistic work is now being carried on by the Japanese Church for the Japanese in Formosa. The English and Canadian Presbyterian missionaries have done great work in Formosa. The Japanese Presbyterian Church is attempting to aid the other Presbyterian bodies in this great evangelistic movement. The work is extending to the savages—Head-hunters. Mr. Dogura, a Japanese forest planter and a Christian, has won many of them by his kindness. He offers to support a Japanese missionary to these degraded people. A Japanese magistrate on his plantation, near where the Head-hunters live, with a Christian wife, is much interested. The wife is a trained nurse. She is trying to learn the lan-

guage. She said to a missionary: "I am trying to learn the language of these savages and win them by kindness and tender care."

Bible Circulation in Japan

Ever since March, 1906, Osaka has been the scene of a sustained effort on the part of the colporteurs on the staff of the two British societies (the British and Foreign Bible Society and the National Bible Society of Scotland). The last census returns show in 1905 a population of 1,069,458 inhabitants in Osaka, occupying 244,965 houses, and the intention is to visit every house in the city. One of the leading daily papers comments thus on the scheme: "A great Bible-selling campaign is in progress in the city. The plan is to circulate 100,000 Scriptures if possible. A large supply of books has been provided by the British Bible Societies, and several of their colporteurs have made a commencement in the work. So far it has been most successful in Senda, a most conservative district of the city. We consider the movement a most unique and interesting one." From March 15th to December 31st the sales amounted to 357 Bibles, 7,088 Testaments, 14,817 portions; a total of 22,262 books. In January and February 5,000 further copies were sold.

Admissions Made by Non-Christian Japanese

Dr. T. Inoue, one of the ablest philosophical writers and lecturers in modern Japan, who has hitherto bitterly antagonized the religion of the Nazarene, remarked a few months ago at a large meeting of school directors: "Formerly Christianity in this country was not in agreement with the State, but such is no longer the case," and he readily speaks from the same platform with Pastor Ebina, Dr. Nitobe and other prominent Christians. Recent papers are publishing the frank acknowledgment of Bankon Shimada, one of the oldest and ablest Buddhist priests in the country: "It is hard to find anybody nowadays

who believes in Buddhism sufficiently to make it a power in the country. In all parts of Japan our adherents are leaving us to join the Christians. Among the upper classes there seems to be scarcely anybody who believes now in Buddhism. . . . With such priests as we see to-day there is no future for Buddhism."

INDIA AND CEYLON

Work for the Lepers in the Orient

The auxiliary missionary work which is carried on so successfully by the Mission to Lepers has now completed its thirty-first year, and its influence is scattered over 78 asylums in India, Burma, Ceylon, China, Japan and Sumatra. It was surely a divinely inspired plan which led Mr. Wellesley C. Bailey in laying the foundations of his great work to utilize the missionaries on the field instead of sending out workers for the special mission. In this way the mission to lepers has become an interdenominational movement, and its own influence has spread indefinitely, while it has assisted, without competing with existing missionary societies.

Among the outstanding events of the past year may be mentioned—

- (1) The building of three new Asylums in India.
- (2) The completion of several new buildings.
- (3) Two new openings in China, and one in India.
- (4) The opening of the Dhar Asylum.
- (5) The dedication of three leper churches, viz.: Tarn Taran, Alleppey and Pui.
- (6) The arrangement for erection of an Asylum at Poona.

A Fakir and His Doings

In the modern busy street in Calcutta, called Mow Bazaar, in which the Oxford Mission House used to stand, I saw by the side of the tram-line a man, stark naked, with chains around feet and hands. He was lying flat in the dust, measuring his length on the ground. He rose as I was looking, advanced a few paces, and standing upright, with his feet where his nose had marked the dust, he pros-

trated himself again, proceeded to go through the same motions. He was a fakir, or devotee of some sort, and I was assured that he was going to travel in this manner all the hundreds of weary miles which intervened between Calcutta and the sacred city of Benares. My first feeling was, I fear, one of disgust and contempt at the superstitious folly of the man. But I hope it was soon overtaken and checked by a consideration both worthier and with more of humility in it—the consideration, I mean, that he, in his benighted ignorance of the character of God and of the way to serve Him, was taking a great deal more pains about his devotions than I was in the habit of doing with my better knowledge.—*Bsiah Gore*.

A Sikh Fakir Proclaiming Christ

Twice a year a meeting is held near Amritsar, called the "Prem-Sangat," which means literally, "Love Assembly." It brings together the Sikhs and Christians in a friendly way to allow preachers of each religion to give public addresses. A writer in the *Church Missionary Society Gazette* describes one of these addresses:

At ten o'clock on the morning of the mela, those present sat down under a huge shamiana (tent), the Christians at one end to the number of 20, the Sikhs, numbering some 300, on one side, near them the various branches of the neo-Hindu community, and at one end 150 Mohammedans.

When we had been sitting on our crossed legs about an hour and a half, there was a slight excitement in the camp. Asking what it was, I was told that Kesar had arrived. Almost immediately all gave the greatest respect and reverence to an old man—gray-headed, wearing a fakir's garb, with hair standing straight out all over his head, who stepped into the assembly. He stood a moment with outstretched hands, with his followers behind him, and then began in Punjabi this striking utterance—striking because coming from a nominal heathen, a Sikh fakir, and also because of the contents of the message and the almost apostolic boldness with which it was delivered:

"There is one Prophet.

"There is one living Prophet.

"There is one Guru (teacher).

"There is one living Guru.

"The Guru is not Guru Nanak (the found-

der of the Sikh religion). The Prophet is not Mohammed. Guru Nanak is dead. Mohammed is dead. The living Prophet is Jesus Christ. The living Guru is Jesus Christ."

Mission to the Lakhers

In the northeast of India, between the borders of Arakan and Burma, lies the tail-end of the Assam Mountains. These are inhabited by a tribe of wild hillsmen who at the present time are enveloped in the deepest of heathen darkness and superstition, sacrificing to demons in the hope of warding off any evil that may beset them. After much prayer the call came to me to go to a tribe known as the Lakhers, a fine race of men physically, but spiritually deep in the mire of sin. Their country lies some six days' march south of Lushai-land, where my brother, Rev. J. Herbert Lorrain, and his colleague, Rev. Fred W. Savidge, have had the great privilege of working for the Master for the last fifteen years and have been enabled to reduce two of these, then unknown, languages—Lushai and Abor—to writing, as well as to translate portions of the scripture and to write a story of the Bible in the Abor tongue. When these two pioneers went up into the Lushai Hills the people were known as notorious head-hunters, who repeatedly made raids on the planters in the plains, carrying away their heads into their mountain retreats. The Laker people are a kin tribe to the Lushais, but they speak an entirely different language, which at present is unknown save to themselves, and is without an alphabet or sign of any kind. I have just completed a course of medical training at Livingstone College, with a view to being able to help them in body, and so gain their confidence.—*London Christian*.

Islam and Hinduism Endowing Colleges

The prince of powers of the air is alert. Right in the heart of our mission in North India, a powerful Mohammedan college has been founded and liberally endowed in the city of Aligarh. Some time ago its founder,

Sir Sayad Ahmiad Khan, warned the Hindus against letting their orphans fall into our hands. A strong Hindu college has been endowed at Lahore, the Punjab capital, to bolster up Vedic Hinduism. They are now talking of sending missionaries to convert America to the Hindu faith! At Hardoi, where the Ganges emerges from the Himalayas, perhaps the most sacred spot in India, and where sometimes 12,000,000 people assemble on pilgrimage, a Hindu theological seminary has been established for training preachers for primitive Hinduism. Mrs. Besant, a brilliant English woman, renegade from Christianity, and posing as a Hindu, has succeeded in getting the Hindus to endow a Central Hindu college at the sacred city of Benares. She is principal, and in her last report proposes in the female department "the education of girls on the lines of pure Hinduism." The endowment is building up rapidly. The Brahmos, an advanced Hindu sect, are now proposing a theological seminary at Calcutta, to train preachers and missionaries for India and abroad.

REV. T. J. SCOTT.

Missions As One Hindu Sees Them

In a recent contribution to the *Mysore Review* these unqualified words of commendation are bestowed without solicitation by a writer born and reared in India, which also certain uninformed critics will do well to read, note, mark, and inwardly digest. He says:

"We take this opportunity of entreating our countrymen not to misunderstand our European missionary friends, and to impute to them sinister motives for the work they are doing in our midst. They do not mask their object in coming to India. It is avowedly to evangelize her children by *conviction*. They do not use force or compulsion. They are, however, the great pioneers and successful prosecutors of Western higher education, and being divested of official prestige, give us object lessons of British home life

and *morals*. They are sincere in their beliefs and enable us to correctly appraise the intrinsic social position of the Britishers, who are dressed in brief authority over us. They moreover sympathize and mix with us in many a social and public function, and we have much to learn from them to improve our general condition. Their colleges and high schools hold their own among the best in the land, and some of the best among our men of light and leading are the alumni of these institutions. They do not, as a rule, make converts by unfair means. There may be exceptions here and there, but we believe we have painted our missionary friends in India in true and faithful colors. We ought always to look upon these unselfish workers as India's real friends."

TURKEY

Taking Up a Collection in Turkey

In Sivas, the American Board has a Normal School which sorely needs better appointments, and in the absence of help from America, a meeting was called. The missionary writes as follows concerning what was said and done:

"The alumni of the school present in the town were gathered with a few friends in a hall one evening—twenty-seven graduates and half as many friends. I doubt whether anywhere in the world more of enlightenment and good desire, combined with more of humble poverty, could be got together in one room. There was discussion for an hour as to what could be done, if anything, and how to bring it to pass. At what seemed the proper time one took from his pocket a Turkish pound (\$4.40), and brought it to the table to start the subscription for the normal school. At once the head teacher said, 'I'll make it three pounds.' Immediately another said, 'I'll make it four pounds;' another, 'I'll make it five;' and so it rolled up to thirty pounds. Then I said, 'When it reaches fifty we'll sing "Hallelujah."'" This was thought a jump be-

yond possibilities, but it was not long before we were on our feet, singing,

Hallelujah! thine the glory;
Hallelujah! Amen.

"Before the hymn was fairly done, a young business man, earnest and friendly, though not a Protestant, said, 'If only we can raise it to seventy here to-night we will certainly be able to raise it to a hundred outside afterward.' The ball started rolling anew, and so far overran seventy that the same young man, in consultation with a friend or two, said, 'We guarantee the whole hundred, now and here.' Thereupon the joy was all the room could hold.

"So in a single evening, in a company familiar with the last degree of economy in making ends meet, \$440 was raised to help on the cause of the normal school. The next morning twelve of fifteen dollars more were added to the subscription, and the joy radiant in all faces was exhilarating to look upon."

Modern Civilization in Syria

Steam and electricity have laid hold on Syria and are compelling the land to move and be enlightened. Railroads are now completed between Jaffa and Jerusalem, between Haifa, Tiberias and Damascus, between Beirût and Damascus, between Beirût, Baalbek Hamath and Aleppo, and between Damascus and Tibok and Medaen, on the Mecca Hejaz Railroad, some 600 miles on the way to Mecca.

An electric trolley road runs through the streets of Damascus, and the city is lighted by electricity. Iron pipes are being laid to bring the crystal cold water of Ain Fyi, fifteen miles to Damascus.

A Belgium company is building an electric trolley tramway through the streets of Beirût and will furnish electric lights.

These railways are increasing business and building up the waste places along the line and giving the Arab peasantry access to the seaport markets.

At the same time 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 Beirût. The latter is of vast proportions, with three immense edifices side by side and accommodations for hundreds of students. Yet it should be borne in mind that these and all government schools are meant for "Muslims only."—*Assembly Herald*.

EUROPE

Protestant Statistics

Professor Kattenbusch, of Goettingen, has been investigating afresh the statistics of Protestantism, and his conclusions are very interesting. He estimates that there are now about 180,000,000 Protestants in the world, as over against 250,000,000 or 260,000,000 Catholics and 100,000,000 to 110,000,000 adherents of the Oriental Churches. The distribution of these 180,000,000 Protestants is as follows: First of all countries stands the United States, with 65,000,000 to 66,000,000 out of a population of about 79,000,000. Next comes Great Britain with 37,000,000 out of a population of, say, 42,500,000. Next, Germany, with 35,000,000 out of a population of 56,000,000. To Sweden and Norway are attributed 7,500,000; to Denmark, 2,500,000; to Russia 6,000,000; to Hungary, 4,000,000; to Holland, 3,000,000; to Switzerland, 2,000,000; to France, 500,000, and to Austria, 250,000. The British colonies add 10,000,000, and the Protestant missionary churches about 4,000,000 more. It is interesting to note that of these 180,000,000 no less than 114,000,000 are of English speech. With respect to the various types of Protestantism, Professor Kattenbusch's statistics yield the following results: Of the 180,000,000, no less than 100,000,000 belong historically to the Reformed Churches—57,000,000 in America; 32,000,000 to 33,000,000 in Europe; 10,000,000 elsewhere. Fifty-six millions are Lutherans, 32,000,000 of whom are in Germany; 29,000,000 are Anglicans.

The Passing of Exeter Hall

In view of the final destruction of this building or its alteration and appropriation to other uses, it may be well to quote the following from the *Church Missionary Intelligence*:

Exeter Hall was first used by this Society for a Valedictory Meeting in January, 1890. The occasion was one which history may prove to have been more potent for the extinction of the slave-trade and for the civilization of Africa, tho they were not the primary objects in view, than the meeting over which the Prince Consort presided just half a century earlier, for it was to take leave of parties of missionaries proceeding to East and West Africa.—including Geo. L. Pilkington to Uganda and Mr. and Mrs. G. Wilmot Brooke, Dr. C. F. Harford-Battersby (now Doctor Harford) to West Africa. Bishop Crowther was one of the speakers, the Rev. C. G. Baskerville gave the concluding address, and prayer was offered by Dr. A. T. Pier-son. It was a memorable meeting, the precursor of many others at which men and women have been led to dedicate themselves and their substance to the evangelization of the world. Who in 1890 dreamed of the establishment of the *Pax Britannica* in Hausaland, such as now prevails, of the abolition of human sacrifices and twin infanticide, which have so largely taken place in the lower reaches of the Niger? Who could foresee the abolition of slavery in Uganda, the establishment of peaceful industries in the place of warlike expeditions, a Christian ruler, a prime minister honored by King Edward VII., a company of nearly 60,000 baptized Protestant Christians, and outposts stretching to Gondokoro in the north, the German frontier in the south, and east and west from Kavirondo to the boundaries of the Kongo Free State?

General Booth On His Visit to America

General Booth was "at home" on his return from Germany to a number of press representatives, to whom he gave a striking account of his tour

in America. In Canada and the United States he supposed he had dealt with something like 100,000 people at his meetings. He had had on one platform as many as 9 judges, a Roman Catholic bishop, leaders of Protestant denominations, the Jewish rabbis and representatives of leading breweries and distilleries. He had determined to try a new scheme of emigration. People were going from the East to the West of Canada, leaving their farmsteads, and he was going to embark on an experiment of sending 50 farmers to occupy those derelict farms. They would be supplied with cattle, sheep, horses, capital and all that was necessary for them for the first couple of years. The Army's success in dealing with the criminal class was, said the General, being recognized in a remarkable way. He had accepted the offer of a Canadian cabinet minister to take entire charge of a new prison. A town in America with 70,000 population had agreed that the Salvation Army should dis-
pense the united charities of the city.

Growth of Moravian Missions

The Moravian missions have had a very satisfactory growth during the last quarter of a century. They have now 6 schools for the training of native assistants against three in 1882, and the number of students also has doubled. Instead of 17 ordained native missionaries and 10 unordained native helpers, there are now 33 native missionaries and 35 native helpers. The number of natives who conduct meetings has risen from 145 to 300; the number of white missionaries from 144 to 206; the number of baptized members from 74,535 to 94,402; the whole number of people directly connected with the congregations gathered from among the heathen from 79,021 to 102,216 at the end of 1906. The society at the time of its sesquicentennial (1882) had 12 missionary provinces, 99 stations and 15 preaching places. It has now 15 provinces, 141 stations, 131 filials and more than 600 preaching places. The progress of the

mission schools has not been so great. There are now 238 schools with 29,562 pupils, as compared with 217 schools and 16,590 pupils in 1882, and 146 Sunday-schools with 21,000 scholars.

Protestantism in Paris

There are in Paris 43 French Protestant churches, of different denominations, and in the outskirts there are 47 more, making a total of 90 churches, where French Protestants worship. In 3 of these, English services are also held, and in 4 of them German services. There is also one Swedish church. The British and American churches number 6 in all, as two of the Wesleyan churches are used for both languages. One of these 6 churches, an English Episcopal church, is outside the fortifications, at Neuilly. There are in Paris and the immediate environs some fifty or sixty thousand Protestants. The total number of British and American residents, in the department of the Seine does not number more than 10,000.

The Waldensian Work

Some years ago, in 1890, it was our privilege to spend considerable time in the Vandois Valleys, tramping over the mountain passes, and speaking to congregations of these simple minded and loyal disciples. At Torre Pellice, Angronia, and various other points; visiting the Cavern, where for so long they worshiped, hiding from their implacable persecutors, and lodging at the humble homes of their self-denying pastors, Bonnet, Chabas and Pons. The visit was most inspiring, and left ineffaceable impressions. Few, even among the more intelligent of disciples, know the real worth of this devoted little flock, who for nearly eight centuries have been the subjects of unending papal antagonism. The last of their violent persecutions has, we hope, been endured. Since 1848, they have been put more on a level with the Roman Catholic subjects of Sardinia. At that time they had 15 congregations and 18 pastors; in 1879,

they had multiplied to 56 congregations with 14,600 communicants, and had 24 missionary stations; and four years later, there were 38 missionary stations, with a total of 100 pastors, evangelists and teachers. The vitality of this little church of the valleys is astonishing and can be compared only to that of the Moravians. In the report for 1907, the Synod reports five districts, one in Sicily; 131 workers, of whom about 50 are pastors, and they have 46 churches, 68 stations and 24 of the "Diaspora," or scattered groups. What church of so small a membership can equal this record?

Bibles Permitted in Austria

The organ of the British and Foreign Bible Society says: "It is encouraging to learn that, after long delay, the Society has obtained licenses for two colporteurs in Istria, and one colporteur in Dalmatia. Moreover, we have the promise of a license for Lower Austria—which includes the city of Vienna—where none of our colporteurs have been permitted to work for the last ten years."

Daybreak in Spain

The editor of the *Sunday at Home* has been visiting Seville, and it is gratifying to find that he is able to bear witness to the fact that, altho Protestantism can not claim magnificent buildings or large congregations in that city, "it is at least a growing spiritual force." Apart from the British colony, there are now over 500 persons connected with the Protestant churches, two congregations of these belonging to the Reformed Church and one to the Presbyterian, and each of them having schools. On a recent occasion pastor Emilio Carreco led a procession of 300 scholars of his day-schools through the streets, and tho they bore a banner, *Escuelas Evangelicas* (Protestant schools), they were not interfered with. Surely this is marvelous for Spain, with its historical and inherited intolerance. The visitor was delighted to hear the Sun-

day-school children singing Spanish versions of "Onward, Christian soldiers," and "I think when I read that sweet story of old," and a large evening congregation joining in a rendering of "Jesus of Nazareth passeth by."

"Flying Column" in Russia

Mr. Ivan Prokhanoff, of Russia, said:

Last summer some Christian evangelists formed choirs of young people, and with these "flying columns" went from place to place conducting missions. They put up posters announcing that evangelical meetings would be held in some popular hall. People flocked in crowds to the meetings, and thousands professed conversion to Christ. One of these evangelists went to the city of Omsk with a choir of young people. He hired the largest hall in the city, and it was crowded out. Then he hired a leading theater, and that also was crowded with people. For a fortnight he conducted meetings in Omsk, and every night the place of meeting was crowded with people. The choirs, as well as the evangelists, proved a great attraction to the people. Similar "flying columns" are being formed this year to carry the Gospel to other towns.

AMERICA

Y. M. C. A. Progress

The new year-book of the Young Men's Christian Associations of North America gives the present number of associations as 1,887, with a total membership of 435,000. Of this number 175,000 are members of evangelical churches, and therefore control all elections and administrations. The average daily attendance of young men at association rooms throughout the land was 138,000. During the past year the Bible classes had an enrollment of 92,000. There were also 24,000 young men helped into employment, while those living in association dormitories now number over 12,000. The value of property owned by Christian Associations is given as \$39,000,000, while \$4,000,000 additional have been paid toward other new buildings, for which \$11,000,000 have been subscribed. A yearly appropriation of \$150,000 toward work in foreign lands has been made.

Mrs. Russell Sage and the Y. M. C. A.

Mrs. Sage continues to put to most excellent use the millions of her unphilanthropic husband. Of late the Y. M. C. A. has been the recipient of various sums which aggregate nearly \$875,000. For a building at Fort Slocum \$50,000 was given, \$20,000 toward another at St. Paul and \$25,000 toward a soldiers club-house at Fort McKinley in the Philippines. Besides, a gift of \$50,000 for the benefit of railroad men at Long Island City has been increased to \$85,000, and a gift for the naval branch of the Y. M. C. A. in Brooklyn from \$250,000 to \$285,000. To these is to be added \$350,000 for the International headquarters in New York City.

The International Y. M. C. A. Convention

In Washington, D. C., from November 22 to 25, over 2,000 accredited delegates, representing twelve different lands, and all the continents of the globe gathered to consider the great questions of this organization that has now a world-wide influence. Rev. Dr. Floyd Tomkins, of Philadelphia, struck the keynote in the opening "quiet hour," in his theme: "He who works must pray."

The first business was the report of the International Committee, a most encouraging document, showing growth in every department to have been phenomenal; increase in membership, and the number of employed officers, buildings secured and money contributed for permanent endowment and current expenses; and especially in Bible study, religious meetings and conversions.

Perhaps the *most important* matter for consideration was the readoption of *evangelical basis* of active membership, adopted at Detroit in 1868 and reaffirmed at the Portland Convention in 1869. All questions pertaining to the basis were referred to the Committee of Seven, of which Dr. Bosworth, dean of Oberlin Theological Seminary was chairman; and all who wished to present memorials or resolutions were heard. Effort was made

to reach as many as possible of the citizens of Washington with the Gospel, and on a larger scale than ever before. The weather was unpropitious, but about fifty meetings were held each day and probably reached 50,000 people. At the close of one meeting fully 250 men professed acceptance of Christ. It was estimated that 150,000 people heard the message of the Convention, which was the acceptance of Jesus Christ, the Divine Lord and Savior, and the claim of the Christian Church for their service.

The Presbyterian Men's Convention

During this month, (February 11-13), this foreign mission gathering convenes in the Academy of Music, Philadelphia; and all indications point toward it as one of the events of our day. Registration of delegates began months beforehand. Representative business men who have personally made a tour of investigation in mission fields are to report on the enterprise of missions, as such; and the double purpose of the convention is to face the facts, and decide what God is calling His Church to do; and then to consider ways and means for the proper doing of the work. There ought to be very earnest prayer that the convention may be preeminently pervaded by the power of God.

Mr. Moody Still a Force for Missions

Up to the present time 45 old Northfield, (Mass.), Seminary students are working in foreign field—13 in China, 11 in India, 3 in Africa, 4 in South America, one in each of the following countries: Bulgaria, Philippine Islands, South Sea Islands, Siam, Syria and Korea. All of these Northfield girls are doing a fine work, and many of them are in positions of great responsibility. Several having taken a medical course, are in charge of hospitals.

A Model Investment in Missions

The American Board announces that a man in the West has just made a most extraordinary offer. He will assume the entire support of a mission-

ary and his wife in China, including salary, outfit, traveling expenses, and, if necessary, building a house. The offer calls for \$2,200 a year, and possibly even more during the second year. He assumed this obligation for thirty years, and is considering providing in his will for its continuance when he is gone.

Methodist Women as Givers

No Women's Missionary Society surpasses in activity the one connected with the Methodist Episcopal Church Auxiliaries have been formed to the number of 5,996, with a membership of 158,111. Its representatives in the foreign field number 316, and 26 have been sent out within a twelve month. The receipts reached \$692,490 last year (an advance of \$76,000 beyond the year before), while the total from the beginning is more than \$9,000,000.

New York's First Chinese Church

The announcement of the erection of the first building to be used exclusively for Chinese Protestant church purposes will come as a surprise to most readers, altho it has taken nearly half a century to reach this event. New York has now 8,000 Chinese within its limits. The Presbyterian Chinese Mission is the first in New York to have so far developed as to need a building. The minister, Rev. Huie Kin, has been in America forty years. His American wife has been an important factor in the mission. The new building is to have an auditorium on the ground floor for services and Bible school. The second floor will contain a Chinese library, parlors, rooms for Tract Society and other adjuncts to the work, and pastor's study. On the third floor will be bedrooms for visitors and students, dispensary and hospital facilities. The basement will contain the dining-room, kitchen, etc., and a gymnasium, and there is to be a roof-garden.

Canada's Immigration Problem

We hear much of the flood of foreigners pouring in upon us, but almost nothing of the similar phenomenon visible beyond the St. Law-

rence and the Great Lakes. The statement is well authenticated that in the three provinces of Manitoba, Saskatchewan and Alberta are to be found not less than 90,000 Germans, 80,000 Russians, 50,000 Scandinavians, 35,000 French, including French-Canadians, Belgians and half-breeds, 20,000 Icelanders, 9,000 Hungarians, and in fewer numbers, Rumanians, Finns, Swiss, Hollanders, Italians, Syrians, Bohemians, Flemish, Greeks, Letts, Ethonians, Lithuanians, Hebrews, Danes, Poles, Slovaks, Welsh, Servians, Bulgarians, Chinese, Hindus, Japanese, Armenians, Portuguese and Egyptians.

Some years ago it was a surprise to hear that 25 different languages were spoken by the children attending the public schools of Winnipeg, but last year the Bible was supplied to settlers in the Northwest in 50 different languages and versions by the Bible Society.

Going Without Pudding to Help the Chinese Lepers

Bishop Stringer, Selkirk (the Yukon Territory), of the Church Missionary Society, describes how Rev. E. J. Marsh, missionary at Hay River, told his Indian boarding-school about the needs of the leper children in China. Soon after the children asked if they could not help them. Mr. Marsh could not see one single thing that they could do. Their clothing, their food, was all from the mission. They went away disappointed, but soon came back and said: "We want to help those little children in China. We have been thinking about it, and want to give up our pudding on Sundays." The children had fish thrice a day, and sometimes potatoes, but on Sundays, as a special treat, they had rice pudding, with no sugar. The tears came to the missionary's eyes as he said: "No, you don't know what you say; it is the only treat you get." He saw they were terribly disappointed, so he said: "Well, you may do it every second Sunday." And for that year those Indian children at Hay

River went without pudding one Sunday out of every two. A sum of £2 was saved and sent to the leper children in China. That was true self-denial!—*London Christian Herald*.

The Metlakahtla Jubilee

Fifty years ago, on the night of the 1st of October, 1857, William Duncan landed at Fort Simpson, British Columbia. He had traveled by H. M. S. *Satellite*, under the command of Captain Prevost, at whose instance he had been sent out, and who gave him a free passage. Nine months had elapsed since he sailed from Plymouth, England, but three of them had been spent waiting at Victoria, Vancouver, for an opportunity of completing his journey, a further 500 miles up the coast. The Hudson's Bay Company's officers strongly objected to his proceeding. He would find no possibility of contact with the Indians. The servants of the Company lived surrounded by a stockade, within which no Indian was admitted, and to go outside it would be at the risk of his life. Such were the conditions of life on the Pacific coast half a century ago, and such the relations between the white men and the red. In August last, at Prince Rupert, close to Metlakahtla of missionary fame, where the beginnings have been made of what is expected to be a great city, for it is to be the terminus of the Grand Trunk Railway, Bishop Du Vernet held the second Synod of the diocese of Caledonia. He reported that he had confirmed during the previous year 121 candidates. Few heathen now remain in the diocese, and the descendants of those wild and ferocious Indians are civilized and prosperous in a high degree. The Dominion Government lately purchased from them a considerable acreage of their reserves for public purposes, and over ninety-five per cent of the Indians who received the money opened savings' bank accounts therewith. One Indian woman who lately died left forty dollars to each church in the diocese.—*C. M. S. Review*.

AFRICA

Tokens of Good for Africa

Psalmist and prophet include Africa in the sweep of divine mercy. Ethiopia's outstretched hands will find the hand that was pierced on Calvary for her redemption. Africa, so long known as the "Dark Continent," has come into the light during recent years. Commerce and conquest have followed the Christian missionary and opened Africa to civilization. The area of Africa is about 11,500,000 square miles. Its population is estimated at 130,500,000. Through gradual occupation the European nations have taken possession. Great Britain, the land of the immortal Livingstone, has entered into his labors, and owned 2,500,000 square miles before the Transvaal war gave them sovereignty over the Dutch Republic. Egypt and the Sudan are additional territory under British sovereignty. Portugal, Germany, Spain and Italy have also large possessions. If nations shall become evangelists, then Europe will have a field in Africa.

Baptism of Mohammedans in West Africa

On a Sunday a few months since Bishop Tugwell, of Western Equatorial Africa, baptized in the river Kaduna, outside Zaria, the first two converts from Mohammedanism, both of whom had been mallams, *i. e.* learned men or teachers. It was an impressive service, even to the non-Christians who witnessed it, as the candidates left their number to descend the bank of the stream, and then after immersion in the name of the Triune God and the signing of the Cross on the men's foreheads were welcomed by the Christians on the other side. One of the lookers-on, himself an inquirer, observed, "I never felt so ill before as I did when I saw my friend cross the stream and leave me behind." "Of the sincerity of these two converts," the Bishop says, "there can be no question."

The Hausas are by far the most important race in West Africa, and the acceptance of Christianity by any number of the Hausas is likely to

be speedily followed by the spread of the Christian faith throughout the whole of West Central Africa.

Ordination in Toro

In Toro two chiefs have just been admitted to deacons' orders, the first of their race to enter the Christian ministry. A few years ago they gave up their chieftainships in order that the might prepare for orders, and Bishop Tucker had the joy of admitting them both to the diaconate a few weeks since. The Bishop also confirmed 400 Batoro candidates and dedicated to God's service "a beautiful new church, built of brick, almost like a small cathedral." It is only eleven years ago that the Bishop baptized, on May 8th, 1896, the first converts in Toro, and now there are over 3,000 Christians and 1,400 communicants in the country. Six hundred and nineteen gathered with the Bishop three months ago at the Lord's Table. He confirmed in all during his tour in Ankole, Toro, and Bunyoro, all Lunyoro-speaking countries, 1,200 candidates.

Teaching Kongo Children Useful Trades

Let us glance, for a moment, at the Luluaburg Mission, 1,000 miles from the mouth of the Kongo River, and a type of many of the best stations. The grounds are neatly kept, the school-house with the little cupola, the hospital, the church, and other buildings are commodious. Good roads are maintained.

The fathers here love most of all to have hundreds of children under their influence. "Give us the children," they say, "Their parents are so fixt in primitive and barbarous ways that it is hard to change them. So we wish to gather the children around us that we may mold their plastic minds and train their hands. We may help in this way to make the future fathers and mothers very different from those of to-day, and how vast will be their influence!"

In no sense do they neglect the adults, but their hopes are chiefly based upon the boys and girls from five to

seventeen years of age. These children fill the school and workshops. No walls or regulations compel their presence, but a large variety of work and play and unfailing kindness and patience keep most of them there until their education is completed. A little reading, writing, arithmetic, and geography, well sandwiched with music, complete the schoolroom exercises; but every day for years they are absorbing knowledge as infants do. They learn to read the clock to distinguish the days and the months. They receive small coins for doing certain kinds of work, and each must keep an account of his receipts and expenditures. They are familiarized with many conveniences of life and methods of work, and finally all are required to specialize in one or another branch of labor. Most of the manual trades are taught to the boys, sewing and all branches of housewifery to the girls, and there are regular hours when every one works in the fields or gardens.

Church Union in South Africa

The *Missionary Record* reports that the trend towards union of Churches is showing in South Africa. At a conference in Johannesburg on July 26th, attended by representative members of the Presbyterian, Wesleyan, Congregational, and Baptist Churches, it was unanimously agreed, after lengthened conference, to declare their conviction that there were no obstacles to a union of these bodies which ought not to be overcome, and to invite the supreme courts of the Churches concerned to appoint eight delegates from each to act as a joint committee to prepare a basis of union, embracing such points as doctrine, polity, administration, tenure of property, and the like. But the dates of meeting of the supreme courts will not allow any joint committee to be appointed before next May. The important point is that the evangelical forces in South Africa are more deeply realizing their unity, and feeling the call to combine for the furtherance of the kingdom of Christ.

ISLANDS OF THE SEA

Latest Facts from the Philippines

Eight years ago there was not a dollar invested in the Philippines by any Protestant missionary society; to-day nearly \$500,000 is held by various American missionary boards. More than 30,000 Filipinos have already confessed faith in the Gospel of Jesus Christ. Over 8,000 were received last year. There are 1,000 students studying in the mission schools. The American Bible Society has distributed over 700,000 portions of the Scriptures, a large number of which have been complete Bibles. The British and Foreign Bible Society distributed 37,597 books during the last year.

The Presbyterian Mission has stations in Manila, Laguna, Tayabas, Albay, Iloilo, Cebu, Dumaguete and Leyte. Three hundred students are in attendance at the Silliman Institute at Dumaguete.

The missionaries in the Philippines are up-to-date, using modern conveniences—bicycles, motor cycles, automobiles, vapor launches, pipe organs, baby organs, cornets, pianos, brass and reed bands, telephones, telegraphs, ocean cables, electric lights, acetylene lights, a cinematograph, stereopticons, neostyles, mimeographs, windmills, photography, electric motors, phonographs, typewriters, clubs, engines, and even a saw mill has been pressed into service.

Methodist Mission in Java

The district conference of the Methodist Episcopal Mission in Java, lately held in Batavia, showed that there are in Java Methodism and under its care English, Dutch, Javanese, Soudanese, Amboynese, Malays, Chinese of two dialects, and Babas. "Work is being carried on at five centers—three in and about Batavia, at Buitenzorg, and the latest opening at Tjisaroae, with five organized congregations, three schools, over 200 members, and a sympathetic hearing from hundreds of others." The mission was commended less than two years ago, and has 18 foreign and native workers.

Calamity Befalls a Mission in Borneo

A severe storm that swept over the Island of Borneo destroyed the new mission house at Sibu, Sarawak (on the north side of the island). Rev. J. M. Hoover had worked for about two years, cutting the lumber from the tangled jungle and floating it fifty miles down the river. The building was to have served as home, church and school. Now it lies in ruins. The missionary and his family have been enduring life in a poor house, through which the rains poured, the sun shone, and the winds blew. They are surrounded by the head-hunting Dyaks, with equatorial heat, malaria and insects as accompanying joys. Yet Mr. Hoover bravely writes that they are "down but not out."—*World-Wide Missions*.

MISCELLANEOUS

Why Not Live Like the Natives?

Live as a heathen does? The heathen does not live. The death-rate of heathenism is appalling. The men die of consumption and pneumonia and fevers and cholera and smallpox. The children are carried off in regiments by diphtheria and measles and scarlet fever and cholera infantum; while as for the women, at the age of forty, when the English and American woman is in the full splendor of her beauty, the typical heathen woman is old and withered.

If any critic really imagines that he could live as the heathen live, let him try it. Let him build a hut in his back yard—no floor but the beaten earth, no windows but latticed or paper-covered openings, no bed but a hard platform, no stove but an open fire in the middle of the room, no chimney but a hole in the roof through which the smoke rises, and the wind and rain and snow fall, and no fuel but manure mixed with grass, made into cakes by his wife or daughter and dried in the sun. For food, let him buy three bushels of corn. It will sustain life for several weeks and cost but a dollar. Have the wife pound it between two stones, mix it with water, and bake it

in the ashes. Then let him eat corn for supper, and the next day eat corn for breakfast, and corn for dinner, and corn for supper, and the next day eat corn for breakfast, corn for dinner, and corn for supper, and before many days have passed, even the most obtuse critic will know why the foreign missionary does not and can not live as the natives do.—*From Arthur J. Brown's "The Foreign Missionary."*

Glorying in Difficulties

In a recent address before the Hampton students, Dr. Booker T. Washington uttered good philosophy and good counsel when he said:

"Do not get discouraged because we have a hard row to hoe. I like a real, hard, tough proposition. It is interesting to work on the hard problem. Any fellow can solve an easy one. You honor the fellow who can work out the tough, perplexing problems. I like to belong to a race that has hard, knotty problems to solve. I would not care to live in an age when there was no weak portion of the human race to be lifted up and helped and encouraged. It is only as we meet these great problems and opportunities that we gain strength."

Genuine Christianity

Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling him by great or dear names, can take the place of the plain doing of His will. We may cry out about the beauty of eating bread with him in his kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in his kingdom here and now. To remember him at his table and to forget him at ours is to have invested in bad securities. There is no substitute for plain, every-day goodness. MALTBY D. BABCOCK.

Unpromising Candidate

Human judgments are not infallible. David Livingstone, who has been pronounced the greatest missionary since Paul, and whose versatility as geographer and explorer, astronomer, geologist, botanist, meteorologist, carpenter and builder, gardener and blacksmith, physician and scientist, makes his career one of the wonders of history, barely escaped being rejected and plucked on two occasions: first, when reported by his crammer an utter failure from hesitation of manner and lack of fluency; and again, when he went to Scotland for his medical license and was almost refused because of his strong opinions and resolute defense of them. It is well that there is a higher tribunal that often reverses man's judgment.

Not Aliens, but Brothers

The man going to a new country is torn by the roots from all his old associations, and there is a period of great danger to him in the time before he gets his roots down in the country, before he brings himself in touch with his fellows in the new land. For that reason I always take a peculiar interest in the attitude of our churches toward the immigrants who come to these shores. I feel that we should be peculiarly watchful of them, because of our history, because we or our fathers came here under like conditions. Now we have established ourselves, let us see to it that we stretch out the hand of help, the hand of brotherhood toward the newcomers, and help them as speedily as possible to shape themselves, and to get into such relations that it will be easy for them to walk well in the new life.

PRESIDENT ROOSEVELT.

OBITUARY

Mrs. Henry H. Jessup, of Syria

Theodosia Davenport, third wife of the Rev. H. H. Jessup, D. D., who has been for over fifty years a missionary in Syria,—died on December 19th from pneumonia. She was a daughter of the Rev. Peter Lockwood, long

a pastor in Binghamton, N. Y., where her sisters, and brother, still live. Born on July 29th, 1859, Mrs. Jessup was educated in New York, and married Dr. Jessup July 23rd, 1884. She entered actively and sympathetically into all his missionary work, and was particularly interested in work among Syrian women. She also organized and sustained the Beirut Temperance Reading Room for men, in the hope of counteracting the rapid development of the drink habit. She was a trained musician, and composed many songs, some of which were compiled and privately published.

Edward S. Hume, of India

Rev. Edward S. Hume, for many years a missionary of the American Board of Commissioners for Foreign Missions, died on January 10th, in the Presbyterian Hospital, New York. Dr. Hume was sixty years of age and had given over thirty years of his life to India. He was a son of a missionary, the Rev. Robert W. Hume, and was born in India. He was graduated from Yale in 1870 and from the Hartford Theological Seminary in 1874. He went at once to India, and remained there until 1894, when he returned and made his home in New Haven. One of his six children is Dr. Edward H. Hume, head of the Yale Mission in China. One of his daughters, Mrs. Elizabeth Hunnesberger, is a missionary in Bombay, and another, Mrs. O. D. Wanamaker, in Canton, China. A third daughter is in Vassar College.

V. W. Helm, of Japan

The young men of Japan have lost a most earnest friend and efficient helper by the death of Mr. Verling Winchel Helm, last October. He was thirty-two years of age and for eight years was an efficient secretary of the International Young Men's Christian Association in Japan. His crowning work was for the Japanese soldiers in Manchuria. Mr. Helm was practical and spiritual, energetic and sympathetic, and lived as a true ambassador of Jesus Christ.

FOR THE MISSIONARY LIBRARY

THE UNVEILED EAST. By F. A. McKenzie, 8vo, \$3.50 net. E. P. Dutton & Co., N. Y., 1907.

The best recent book on the situation in the Far East, without question, is this volume by Mr. McKenzie, a correspondent of the London *Daily Mail*, who has been traveling in Japan and China and lived for some time in Korea. He was with Kuroki's army and has been very diligent in interviewing the common people, travelers, merchants, missionaries, statesmen and high officials. If he has anything to say that is antipathetic to any people, he says it in the simplest, sanest, frankest way, but manifestly without any malice whatsoever. His book is utterly free from vituperative abuse. He tells the story of the Japanese relations to Korea, illustrating it with photographs taken by himself which seem to show that the Japanese in Korea have, in many cases, behaved as brutally as King Leopold's people have acted in the Kongo State. It is possible that there are some other things to be said that might modify the conclusions we should arrive at by reading only what Mr. McKenzie says. He is perfectly fair to the missionaries while he frankly makes certain criticisms which are criticisms well worth our consideration. His estimate of the missionary as a man of devotion to his work, of great industry, practising constant self-denial, agrees with the estimate formed by Colonel Denby, Major Conger and others, as already reported in the REVIEW. Mr. McKenzie suggests that religious leaders would do well to visit the Far East and says that such a journey may be made in less than a hundred days and at a cost of about \$1,000.

This book was manifestly written at the close of 1906 with some slight additions here and there to bring it up to date. "The railway map of China in 1907" needs a little amendment. The railway to Chau Chow Fu is in operation and the railway from

Upper Burma into Western China has now been surveyed.

Taken with Mr. J. Dyer Ball's "Things Chinese" and with Colonel Denby's two volumes on China, this book will give about as complete a setting forth of the present conditions in the Far East as any books one might name. The author's account of the aggressive commercial campaign carried on by Japan in Korea, Manchuria and even in India is precise and painstaking. His story of the Japanese enterprise in ship building has startled even the House of Parliament of Great Britain. For completeness, thoroughness, accuracy and fairness this is a model book.

THE CONGO AND COASTS OF AFRICA. By Richard Harding Davis, 12mo, 220 pp. \$1.50 net. Chas. Scribner's Sons, 1907.

This very entertaining book is mainly of interest as a powerful arraignment of the administration of the Kongo Free State. Incidentally it is a graphic exposure of the enormity of the slave trade. Mr. Davis traces it back to its beginning in the fifteenth century, with the discovery of the West Indies, the Bishop of Chiopa first importing slaves from the West Coast to spare the natives of those islands who were unequal to the manual labor demanded by the Spaniards. He lived, however, to see them suffer so much more than the Indians before them that, to his eightieth year, he pleaded with the Pope and the Spanish King to repair the wrong he had done, but in vain.

In 1800, Wilberforce said, in the House of Commons, that British ships were annually carrying to the Indies and the American colonies, 38,000 slaves, and the traffic was already 250 years old! For a considerable time Britain and Spain led in this awful traffic, and Mr. Davis cites a number of circumstances which show how fearfully callous even the conscience of good men become under the influence of this trade in human beings.

For instance, an English captain on one occasion deliberately heaved overboard 130 sick slaves chained together; and when he claimed insurance for the slaves he had drowned, the Solicitor-General justified the claim on the ground that he had thrown over *goods* whose condition endangered the rest of the cargo!

As early as 1718 it was estimated that, up to that date, 9,000,000 slaves had been exported to the two Americas! Bancroft calculated that in the 18th century the British alone imported 3,000,000 and that 2,500,000 more, kidnapped or bought, were lost in the surf, or on the voyage; and he estimates the gross returns for that number at about \$400,000,000.

When, in Chapter II, Mr. Davis begins to discuss conditions in the Kongo Free State, the picture he gives is one that should bring shame to every nation engaged in the compact of 1884, whereby that State was founded. He shows that Leopold was placed in control with definite pledges to keep it open to the trade of the world, develop its resources, and suppress slavery. Every part of that pledge he has not only failed to redeem, but he has done *exactly the opposite*, and stolen for his own aggrandizement a million square miles! Inasmuch as the act of incorporation made all the fourteen powers guardians of the conditions of the compact, to stand quietly by and see this outrage and do nothing makes each of them *particeps criminis*. Mr. Davis holds up the King of Belgium to contempt as a selfish monopolist, an unprincipled usurper, and a cruel administrator. Trustee and keeper over 20,000,000 of blacks, he has in every respect abused his trust and violated his pledges. This has gone on for nearly a quarter century, and, however disguised, is going on still, and it appears likely that the Kongo will be somehow actually absorbed into Belgium. With this treacherous monarch, the Kongo State exists for two ends: rubber and ivory—and to obtain these in large quantities any out-

rage is resorted to and encouraged. In seven years the natives, under this bloody lash of compulsion, brought in \$55,000,000 worth of rubber—but at a price in life and property incredible in amount. Everybody should read this chapter, if no more.

The remainder of the book describes the Kongo capital, the Americans in the Kongo, hunting the hippo, old Calabar, and the East coast. But we have mainly been absorbed in the two chapters which bear so directly on the open sore of the world, and the new and scarcely less hideous slavery now systematically organized under a European tyrant.

NEW BOOKS

- THE CONTINENT OF OPPORTUNITY. (South America.) Rev. Francis E. Clark, D.D. 12mo. Illustrated. \$1.50 net. Fleming H. Revell Co., N. Y., 1907.
- CHINA IN LEGEND AND STORY. Rev. C. Campbell Brown. 12mo, 253 pp. Illustrated. \$1.25 net. Fleming H. Revell Co., 1907.
- ROMANCE OF THE SALVATION ARMY. By Hulda Friedericks. 12mo, 216 pp. Illustrated. \$1.00. Cassell & Co., New York and London, 1907.
- THE HEATHEN HEART. Rev. Campbell N. Moody. 12mo, 3s. 6d., net. Illustrated, Oliphant, Anderson and Ferrier. Edinburgh and London, 1907.
- FOREIGN RELIGIONS SERIES. Edited by R. J. Cooke. 12mo, 6 volumes. 40 cents each. Eaton & Mains, N. Y., 1907.
- MARJORIE WITH THE CHAMORROS, (Quam). By Mary C. Stevens. Illustrated. 12mo, 73 pp. 45 cents. American Tract Society, N. Y., 1907.
- A TRIP WITH SANTA CLAUS. Mrs. Lucy W. Waterbury. Illustrated. 48 pp. 40 cents. Baptist Publication Society, 1907.
- HELPS FOR LEADERS OF MISSION STUDY CLASSES. Young People's Missionary Movement, New York.
- SOUL-SAVING REVIVAL SERMONS. By John L. Brandt. 12mo, 332 pp. \$1.50. Christian Publishing Co., St. Louis, 1907.
- WHERE THE BOOK SPEAKS. Rev. Archibald McLean. 12mo, 241 pp. \$1.00 net. Fleming A. Revell Co. 1907.
- THE SAILOR'S MAGAZINE. Bound volume for 1907. American Seaman's Friend Society, New York.
- THE DEITY OF CHRIST. By S. W. Pratt, D.D. 16mo, 166 pp. 50 cents. Sunday-school Times Co., Philadelphia, 1908.

BUILDING THE CHURCH AT SEOUL, KOREA

Letter from Rev. J. S. Gale, D.D., Seoul, Korea

Our Church building was too small. The members had patched up a Korean tiled house and pieced it out, lengthened it, and covered over the central court so that five hundred people could sit in a building, which originally at its widest capacity was meant for about fifty. But there was no further room for wings and annexes and the congregation had outgrown it. What were they to do? That was the question. At a meeting held August last, one member thought it would be better to wait a year. At once half a dozen were on their feet, "What? Wait?" Another said, "Collect the money first and then build." Wise surely, but that too was voted down. "Put up a smaller building and add to it," suggested Helper Pak. "No, no, no, we've added to enough, and not any more 'smallish' please." "Then what do we require?" "A building that will seat from fifteen hundred to two thousand. We want it up at once, to start now and finish before winter. We would like it paid for before we enter it for services." Elder Ko summed up the mixed thought of the meeting by saying, "I notice that God gives when we ask Him. Shall we not ask as we go and go forward. The site costing \$500 we have already paid for and we have some money to begin on, I propose that we begin."

The following Sunday we met under an awning wide enough to cover two thousand people. The opening of the service was favorable, the hymn was sung through, and then, just as we were about to read, a fearful gust of wind split the awning down the middle and the Churchgoers scattered in all directions to escape the falling bamboo.

Until the new church was up it was decided to meet separately, the men in the morning and the women in the afternoon. This makes a poor meeting, but it was the best we could do. Meanwhile, logs were being carried up the hill, eight men at each end. With one end pinned down and the other resting over a block-log high in the air, they went at it with saws and wedges. Beams, ports, braces, rafters, gists, flooring, window-panes, piece by piece, were all cut out by hand, from the original logs that had stood as sentinels of the wilderness for a hundred years, till called ruthlessly to jostle their way down the river to the City of Seoul.

Not noiselessly like Solomon's Temple, but with much pounding and hammering, late and early, the men were at work like bees, until, on December 1st, the building was finished and we moved in for the opening service.

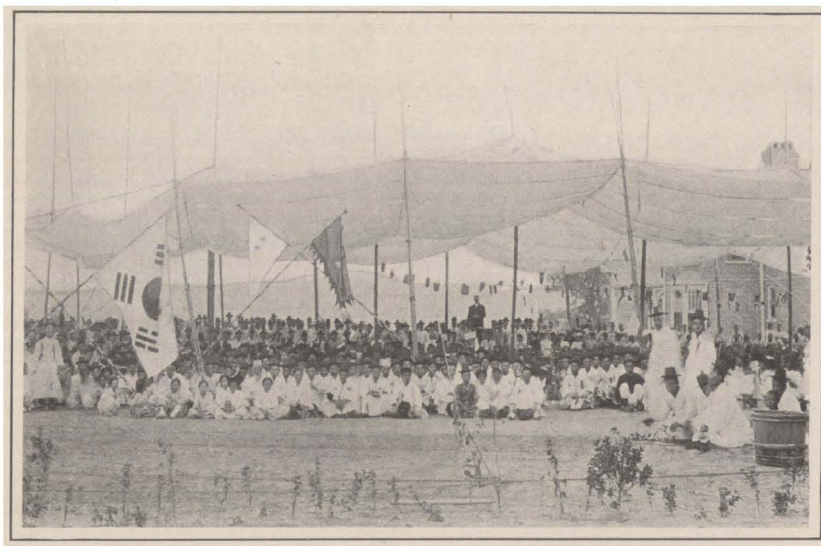
Two-thirds of the cost had been raised by the Korean Christians themselves. Many a dinner had been foregone that the money might go into the church, and many a new dress. Silver hairpins with jade ornaments and rings had found their way into the collection plate. Some members had paid as high as a hundred dollars subscription, some fifty, some twenty; many had paid twenty-five cents, week after week, until these small sums also amounted to many dollars.

At the close, in our hour of need, Mr. Severance gave us \$250, and Mrs. Kennedy of New York, gave \$1,000, which paid off the remainder—a new church that would hold 1,500 people and no debt, surely it was cause for rejoicing.

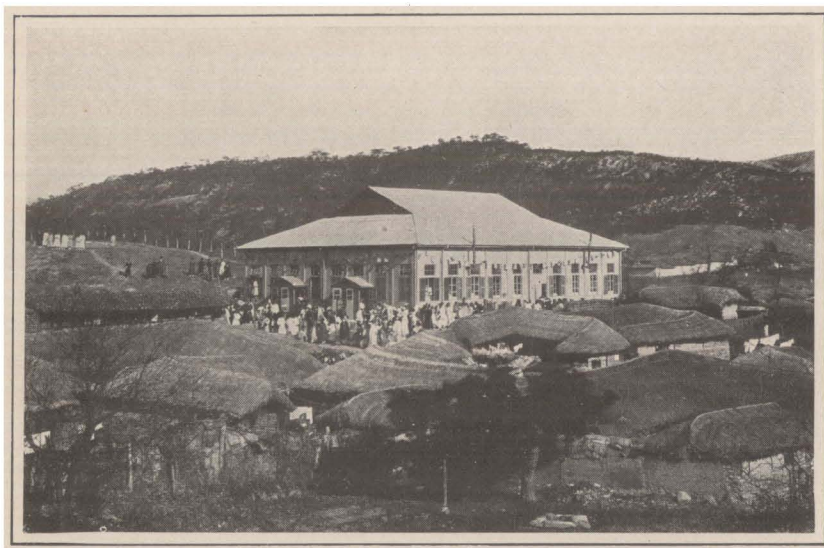
On December 8th, the opening day, the church was packed to the doors, and a great crowd outside was unable to get in. In the East flags and lanterns are the ordinary objects of decoration, but flags of all nations were out of place in church, so we improvised a new kind of ornamentation, that will doubtless be used hereafter. On colored papers cut like flag decorations, we had written in Chinese and Korean, "Eternal Life," "Righteousness," "Regeneration," "Peace," "Paradise," "Glory," "Thanksgiving," etc., etc., until the whole ceiling was a world of expressions from the Scripture.

Mr. Reynolds of the Southern Presbyterian Mission led in the opening prayer. Scripture passages were repeated by the children, a hymn was sung by the school-girls, and then came the sermon. High up over the platform were the ideographs meaning "Eternal Life." How to attain to this was the theme of the day. It was to be illustrated, part by part, by a ladder like Jacob's, that went up to Heaven. One little girl in clear accents that could be heard all through the building spoke a lesson on Faith, and Deacon Kim placed one post of the ladder marked "Shin" (Faith), pointing toward Eternal Life. Then one of the junior boys spoke I Corinthians, xiii, and the second post of the ladder was marked "Love." Now the rungs were put in place, five of them marked "Repentance," with verses recited by one of the boys. "Prayer" was illustrated by passages chosen here and there from Scripture. "Confession of Christ," was marked by the middle schoolgirls singing "Tell it Out." "Endurance" was emphasized by the former Secretary of the Cabinet, Yi Sang-Ja, now a teacher in the Boys' Middle School, and "Thanksgiving" by Elder Chi. The theme was closed by the girls singing "Nearer My God to Thee," very beautifully.

This was the way to Eternal Life: Trust God, Love Him, Confess to Him, Pray to Him, Preach like Him, Suffer for Him, Thank Him.



THE TENT ERECTED FOR SERVICES OF THE PRESBYTERIAN CHURCH, SEOUL



CHRISTIANS COMING FROM A SERVICE IN THE NEW PRESBYTERIAN CHURCH, SEOUL

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SIGNS OF THE TIMES

FOREIGN BOARDS IN CONFERENCE

Fifteen or twenty years ago the numerous Foreign Mission Boards of the various denominations in America came into contact with each other, generally in conflict over some alleged breach of missionary comity, or some other real or apparent antagonism of interests. For fifteen years, however, the officers and secretaries have met annually in council to consider the problems and opportunities presenting themselves in the spiritual warfare of Christians for the conquest of the world. The denominational Societies are coming more and more to be looked upon, not as separate armies, but as regiments of one army under one captain. Tactics and fields may differ but interests and purpose are one.

The fifteenth conference of the Boards of United States and Canada, which was held in New York, January 29th and 30th, considered the important questions concerning the force needed, the place of the native Church, Anglo-American communities in foreign lands, the opportunities in Russia, the Moslem problem, salaries and furloughs, the Laymen's Movement and the place for an Ecumenical Conference in 1910.

Special reports were heard from laymen who had visited the mission

fields in 1907 and at a dinner, nine secretaries who have recently returned from tours gave their impressions. John R. Mott, who has visited five continents in the past two years, gave it as his conviction that *now* is the moment of supreme importance for a forward movement. The importance of putting more responsibility on native workers was emphasized. Some of the lessons learned in the past fifteen years were given as: Christian comity, importance of training in self-support, how to secure greater efficiency in the missionary force, and the value of young men as missionary leaders.

There are still some lessons to be learned, but much progress has been made toward the ideals of Christian unity and efficiency. Interdenominational Home Mission Conferences would also be of value and might be the means of correcting some evils due to unwholesome competition on the home field.

MEN'S CONVENTION, PHILADELPHIA

The burden of the world's evangelization is no longer to be left on the shoulders of women and children. Men are beginning to realize that the campaign of the Church for the conquest of the world is their business. Over sixteen hundred men of the Presbyterian churches of the Eastern

and Southern States met in Philadelphia, February 11-13, for a great Foreign Missionary Convention. The program was definite and practical, with powerful addresses and conferences for the discussion of details. As a result these sixteen hundred men scattered to their home churches with the avowed determination to give themselves and their money to a systematic and progressive campaign for the awakening of the men of the churches to a deeper sense of their responsibility for the evangelization of the world. They also pledged themselves to a determined effort to raise the contributions for foreign missions of the Presbyterian Church (North) to \$2,000,000 during the coming year, and agreed to set aside a few minutes at the noon hour each day for definite prayer for the conversion of non-Christians. A fuller report of this mighty convention will be published in our April number.

PROGRESS IN CUBA

President Roosevelt has recently stated that on or before February 1, 1909, Cuba will be turned over to self-government. Governor Magoon reports that these islands are in a generally prosperous condition. Cuba is moving forward politically, economically, industrially and, we trust, religiously. Under American direction roads have been constructed, sanitation has been marvelously improved, so as to stamp out yellow fever. Electoral and other laws have been revised so as to protect the people against corrupt politics; the criminal code has been revised so as to safeguard personal rights; free education has been advanced and, under religious liberty, many formerly under the pall of ignorance and superstition or blighted

by infidelity and impurity are being redeemed and trained in Christian character and service.

PROGRESS IN CENTRAL AMERICA

In December delegates from five Central American States held a Peace Conference which may mark a turning-point in the history of those States. The Conference work has been unmistakably in the direction of an organic, federal union of the Central American States. The delegates will recommend to their respective governments that no president of a Central American Republic shall accept a reelection, and that none of the five governments shall recognize any of the heads of the other governments who may succeed to power, except by due process of election, as provided by their Constitutions.

No one of these countries shall instigate a revolution in another Republic or interfere with its government; there shall be, however, a general treaty of extradition. Finally, Honduras shall be made neutral ground, and will thus form a barrier between the northern and southern parts of Central America.

In education a feature is recommended which should prove of even greater benefit than any merely political arrangement. A Central American University is proposed, to have coordinate departments in the various States. In commerce a fiscal convention is proposed, and an extension of railway system. In the judiciary the most striking feature of all is attempted. The new international tribunal for Central America is to deal with all controversies or questions, of whatever nature or origin, which can not be settled by ordinary methods

of diplomacy. Each of the countries is to appoint a judge who will serve for a term of years. Before them will come, not only the difficulties between two States, but suits by a citizen of one country against the government of another, even tho the individual may act without the support or permission of his own government. The adoption of such a court, its operation and the recognition of its integrity and power, would mark a new era for Central America.

PROGRESS IN MEXICO

Modern Mexico with more than 14,000,000 inhabitants is now a wide-open mission field.

The message of President Diaz to the National Congress, makes it appear that Mexico is making rapid strides as a nation. Out of former chaotic conditions has come an orderly government which commands the respect and confidence of other nations.

There are now 568 primary schools maintained by the States and the general government, with an enrollment of 62,686.

The number of post-offices is 2,776, in which 188,000,000 pieces of mail matter were handled during the year, and money-orders were issued amounting to \$46,480,000. The total length of the railway system is 15,000 miles.

There is however much room for improvement.

The *Mexican Herald*, the foremost English paper, widely read by the natives, is usually careful to say nothing that may offend the Roman Catholics. An editorial in a recent issue shows a different spirit. In commenting on a recent murder, the *Herald* laments the fact that the humbler classes in the land are very little un-

der religious or other improving influences. It expresses its surprise that the clergy of the Roman Catholic Church seem to do so little for the instruction and uplifting of the poor. "The results are apparent in the looseness of the relations between the sexes, the thieving habit, the deeds of blood, the immoderate and almost universal indulgence in alcoholic stimulants that prevail among the lower classes." Then follows this significant paragraph: "This is a condition which urgently demands remedial action, and while it would be preferable, no doubt, for the work of reform to be conducted along Catholic lines, which adapt themselves best to the genius and character of the people, the efforts of the Protestant denominations to do something for the enlightenment and moral improvement of the poor will be watched with interest."

PRAYER FOR THE MOSLEMS

With a view to calling attention to the great need of the Mohammedan world, numbering some two hundred and sixty million souls, and the present open doors among them; and more especially for the purpose of bringing these needs before the Lord in definite united intercession, the third week in January (19th to the 26th), was set aside for special prayer on their behalf. United meetings were held in London and elsewhere.

It ought not to be necessary to answer such objections to mission work among Mohammedans as, "The time has not yet come," "The doors are not yet open," "The Mohammedans are not convertible." The answers given to German Christians by Dr. Lepsius are sufficient: "The time has not yet

come because we have forgotten to wind the clock; the doors are shut because we keep the key in our pockets; the Mohammedans are not converted because we ourselves have not yet been sufficiently converted."

POLITICS AND MISSIONS IN CENTRAL ASIA

The Anglo-Russian agreement has been the subject of much criticism in the Indian papers. Summing up briefly the results of the Convention, it may be said that in Tibet the British rather go back in assertion of their influence—Tibet is to be left alone as far as possible: in Persia the British about hold their own, conceding something to Russia, in having the respective spheres of influence more clearly defined. In Afghanistan—the most troublesome scene of contention—Great Britain gains the important point, that Russia definitely gives up all right to interfere in Afghan politics. "On the whole, England has ground for satisfaction," says the *Church Missionary Review*, "the ghost of invasion of India from the north-west may be considered to be laid for many a day, and that is as far as we can hope to see. But as regards the opening up of doors to missionary work, the outlook is not favorable: access to Tibet will certainly be deferred; tho the door is still closed, some societies on the border are 'greasing its hinges.' Afghanistan, as before, is barred; while in Persia, tho there is some work already in progress in the southern parts which are within the British sphere of influence, there are other missionary stations which come within the Russian limits. As the Persian Government has said, the agreement was made without

obtaining its consent, but effects will certainly follow, and the general fact of the agreement will have to be considered in determining the future of missionary extension. Russian officials are not likely to be more friendly to mission work conducted by English agents than are the German authorities in East Africa."

AGGRESSIVE WORK FOR MOSLEMS

The German Orient Mission has decided upon more aggressive missionary work. Hitherto it has cared chiefly for the Moslem children who became orphans through the Armenian atrocities of 1895 and 1896. Now the Syrian orphanage at Urumia, Persia, and the Armenian orphanage at Khoi are to be abandoned, and only the orphanage at Urfa will be continued. Khoi is to be used as center for work among the Kurds on the Turko-Persian frontier and its industrial schools are to be enlarged. Urumia, which is called "overstocked with missionaries," is to be abandoned altogether by the society, while Diarbekir is soon to be occupied by a medical missionary who is to work among the inhabitants of Turkish Kurdistan at first. Evangelistic work among the Armenians is to cease and the preaching of the Gospel to Mohammedans is to be the chief aim of the missionaries. Until public preaching to Mohammedans in Turkey and in Persia will be really permitted, Christian literature is to be distributed and medical and educational work are to be employed in overcoming the prejudice of the people against Christianity. A translation of the New Testament into Old Turkish, prepared by Pastor Awetarian, is now being printed in the missionary printing plant at Schmula.

FERMENT IN PERSIA

Since the article on "Persia in Transition" was printed in our January number, affairs have taken a decided turn for the worse. A correspondent writes: "I should not be surprised if by springtime Persia became a part of Turkish territory. The new struggle in this land is connected with spiritual movements. The conflict is, at the bottom, one between clerical and anticlerical factions. It broke out in the northern section, where the natives are to a great extent Turkish in racial affinity and language. Persians of the mountainous north are more stalwart and energetic than the people of the southern provinces. Romantic and philosophic poets tinged their lyrics and odes deeply with religious sentiment, so that under the auspices of literature the Persians of the south have become a religious, fanatically superstitious race. They regard their semi-Tatar compatriots of the north as little better than barbarous Philistines. Priestly influences dominate the plains, but the hill tribes entertain comparatively little veneration for the green-turbaned descendants of the Prophet."

The Shah is in a difficult position, and his troubles are increasing. Political problems would be of little consequence in a country like Persia, accustomed to the most despotic autocracy, but the entanglement of the civil and religious elements renders the outlook serious.

NEW CHINESE EDICTS

An important edict was issued by the Emperor on October 1st in regard to his Christian subjects. It comes nearer than any previous edict to placing Chinese Christians upon an equality with their non-Christian fel-

low subjects. It also rightly lays the blame for past troubles on the local officials, through their failure to act impartially. The issue of such a liberal edict indicates a great change in the attitude of the Chinese Court and Government toward Christianity. The higher officials are now ordered to put together the articles regarding Christianity in China's treaties with other nations, and issue them in the form of a booklet for the information and guidance of local officials throughout the empire, who must make a thorough study of them. Converts and non-converts are alike the children of the Emperor, and alike amenable to the laws. Those who break those laws must be punished according to the laws without regard to their being Christians or non-Christians. Evil men who spread ill rumors and seek to stir up strife for their own selfish ends must be sternly dealt with, so also must those officials who act partially toward one side or the other.

The Empress Dowager has also lately issued a proclamation calling upon all viceroys, governors and men in power to treat justly the representatives from all the Western nations, and see that all are protected in their lawful callings. God's people have abundant cause to rejoice and give thanks for the wide-open door in China. "The Lord of Hosts is with us: the God of Jacob is our refuge."

THE LIGHT IN ITALY

Some years ago a Society of Spiritualists was organized in Ginosa, in the Province of Puglia, Italy. Its devoted members, who had become dissatisfied with the Roman Church, met regularly to listen to the revelations of their mediums. One day a medium delivered this message to the listening

crowd: "Search the Holy Scriptures, for in them, and not in the teachings of the Roman Catholic Church, you will find the true religion." In obedience to that dictum, the people sought a New Testament, and after many difficulties a copy was secured. Four of the members of the Society of Spiritualists began diligently to compare its doctrines with those taught by the priests. Then the priests became aware of the growing heresy, and the Bible students were persecuted, defamed, and threatened. But persecution increased their zeal and devotion, and the four leaders and their friends withdrew from the Roman Catholic Church. They composed a liturgy from the words of the New Testament, which the heads of families used, when they baptized the children or when they buried their dead.

One day a Protestant colporteur came to Ginosa and met these dissenters. He told them of a neighboring Waldensian pastor who was asked to come and instruct these spirit-filled people. A congregation was organized, a hall was rented for public services and solemnly opened early last year. The Society of Spiritualists of Ginosa exists no longer for its place has been taken by the Evangelical Association.

OUTLOOK FOR JEWS IN RUSSIA

Outrages against Jews in Warsaw are reported to be increasing to an alarming extent, in addition to those committed daily against Christians in the streets, shops, and in flats. On the 13th of November, a powerful bomb was exploded in a house in the Jewish quarter occupied by a Jewish tailor and family. It did considerable damage, but providentially no one was hurt, the people being absent at the

time. The next day two more bombs were placed in another house in the Jewish quarter and a Jewish boot-maker who had just arrived on business was terribly injured; another Jew was also wounded. The miscreants escaped as usual. On the following day a fourth bomb exploded in the shop of a Jew, but did not do much damage. Since November 1st, hundreds of people, guilty and innocent, have been arrested. The situation in Warsaw and throughout the Empire appears to be threatening.

The Third Duma has assembled at St. Petersburg, but its constitution gives little hope for any present amelioration in the lot of the Jews in Russia, as they are practically unrepresented in the new assembly.

THE SPIRIT AMONG RAMABAI'S GIRLS

In the *Mukti Prayer Bell* Pandita Ramabai tells of another outpouring of the Holy Spirit upon girls, boys and workers in Mukti. "The result of this fresh outpouring of the Spirit is that a deeper work of grace is being wrought in hearts and lives. There is increased humility and unity among girls and workers; an increasing desire to be approved unto God; and a closer union with the Lord Jesus. The Word of God is being made more powerful and precious to us than ever before, and the Holy Spirit is teaching us, day by day, more of the value of the blood of the Lord Jesus, and the power of His Cross."

Ramabai writes at considerable length on the gift of tongues. One incident she gives as follows:

One Sunday I saw some girls standing near the door of a worker's room. They seemed greatly excited and wondering. I found that a girl was praying aloud, and

praising God in the English language, which she did not know. Some of us gathered around her in the room, and joined her mentally in prayer. Her eyes were fast closed, and she was speaking to the Lord Jesus in English. I had before this heard her and some other girls uttering a few syllables, words or sentences.

"For with stammering lips and another tongue will He speak to this people."—*Isaiah xxviii:11.*

THE GOSPEL IN THE DUTCH EAST INDIES

Several of the chiefs of the Nakko Islands sent messages to the Rhenish Society missionaries that they wanted to put away their idols and receive Christian instruction. Consequently the superintendent and a missionary from Nias paid them a visit which was remarkable in that it revealed the wonderful conquering progress of the Gospel. In the neighboring island of Bawa, one of the chiefs, Samaënu, a man of eighty years, signified his readiness to forsake his idols. He ordered them all to be carried out on the street and burned before his people. Pointing to a wooden image, the aged man said, "That idol was made for me, when I was a child, and in the days of sickness I have sacrificed to it, but henceforth I will follow the doctrine of God."

From Sifaoro'asi, on Nias, one of the missionaries of the Rhenish Society reports remarkable signs of spiritual awakening, especially among the pupils of the missionary schools. An epidemic of measles broke out and the heathen parents of the pupils wanted to call in their priests. The sick children opposed this with success, and when they were restored to health, they began to visit other sick children and pray for them. One day the missionary was called to see a sick child,

whose parents lived in a distant and remote part of the forest. To his astonishment these people whom he had never seen before, asked him to pray, and as he complied with the request, the child, only two years old, folded its hands, because the parents were accustomed to pray daily with it. Everywhere in that district are visible the tokens of the reviving influence of the Spirit of God, so that we hope that soon the great obstacle to open profession of faith in Christ may be overcome upon Nias. This great obstacle is the clannishness of the inhabitants of the village. Tho they believe in Christ, they refuse to acknowledge Him in public baptism, until the council of the old men shall decide that the whole village become Christian.

THE STEERAGE IMMORALITY

It is time that the American nation took some adequate steps to put an end to the school of vice in which would-be Americans are trained *en route* from Europe to the United States. Intelligent Christian immigrants who have journeyed in the steerage describe conditions which not only breed disease of body but foster shocking immorality. There is need for an "Uncle Tom's Cabin" to expose the abuses for which steamship companies are responsible.

A traveler who recently came to New York describes in *The Home Missionary* the crowding of men and boys, and women and children, the wretched food doled out, the filthy sanitary conditions, the lack of water for drinking and washing, the systematic attempts of ships' stewards and crew to debauch the women. There are rules but they are not enforced.

Respectable women are repeatedly insulted and it is practically impossible for a decent man to defend a woman from improper conversation and liberties as the officers seem to be indifferent to these abuses. A respectable matron should be placed on these vessels to safeguard the immigrants and to see to it that moral as well as physical degenerates are excluded.

PROGRESS OF THE ANTI-LIQUOR CRUSADE

The enemies of intoxicants and opium are winning many victories. After January 1, 1908, the importation of liquor was prohibited in all German colonies. Unfortunately, however, rum is still sold openly in Southern Nigeria. The British and French governments are considering radical legislation for the limitation of the traffic. Rumania has passed stringent laws and Spain is moving in the same direction. News from Finland shows that since the introduction of universal suffrage and the election of women to the legislature, a drastic law has been passed prohibiting the sale of intoxicants except for medical and mechanical purposes. Wine is even forbidden for communion services. The police have a right to search private houses and penalties for violation of the law vary from a \$20 fine to penal servitude for three years.

In the United States, prohibition is making rapid strides, especially in the South. Alabama and Georgia are now dry, and Missouri is considering a similar law. In Alabama when the Prohibition Bill was passed by a vote of 32 to 2, the legislators stood up and sang the doxology. As a result of prohibition in Georgia, the first court session in Atlanta after the act was in force was unique and remarkable.

Only four cases were before the court—in a city of 130,000 inhabitants.

WOMAN SUFFRAGE

This movement, whether for good or evil, is rapidly becoming cosmopolitan. To go no further back than 1904, the International Council of Women met in Berlin, and, two years later, the International Woman Suffrage Alliance in Copenhagen, delegates from twenty countries being at the former, and from twelve, at the latter. These two events lift the movement to great prominence and compel attention. But, already for eleven years, when the Berlin council met, New Zealand had given the full franchise to women; for nine, South Australia; and, for five, West Australia. After the establishment of the commonwealth in 1901, and the admission of women to parliamentary seats, New South Wales, Tasmania and Queensland gave the State suffrage to them. Meanwhile in Victoria, Switzerland, France, and later violently in Britain, and now in the United States, the demand is being made by women for the ballot. The movement grows rapidly. In Iceland women already vote for municipal office and the road to full suffrage is opening. In Germany the National Council of Women had 200,000 societies and 100,000 members in 1907. In Austria, another such body of 13,000 is working and with prospects of success, the eight different languages in that country hinder concert of action. In Hungary 17 associations; and in Italy, 60, are co-operating; and even the land of the Czar has a "Union for Women's Rights." Finland has given her 300,000 women the same electoral rights as men, etc. We put these facts on record as signs of the times.



THE ECUMENICAL PATRIARCH OF THE GREEK CATHOLIC CHURCH IN TURKEY PRESIDING AT THE MANUFACTURE OF HOLY OINTMENT AT THE PATRIARCHATE ON HOLY THURSDAY

THE PLIGHT OF THE GREEK ORTHODOX CHURCH

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

I. Home of the Orthodox Christians

Russia is the home of the largest section of what calls itself the Holy Orthodox Catholic Apostolic Oriental Church. In that empire there are approximately 65,000,000 of these so-called Orthodox Christians, under the authority of the Holy Synod; but what may be their status or that of the Holy Synod at the close of the titanic struggle now in progress, none can foretell. Next in numerical strength come the Greeks of Turkey, with the ecumenical patriarch at Constantinople as their spiritual and temporal head—probably four to five millions in all. The independent Greeks of the kingdom of Greece number 2,500,000; and the authority is practically in the hands of the Metropolitan of Athens, altho there is a national synod ap-

pointed by the king, who is a Lutheran Protestant. There are also nearly five millions in Rumania, three and one-half millions in Bulgaria, two and one-half millions in Servia, and some two hundred and fifty thousand in Montenegro, all claiming allegiance to the Orthodox Church. There are also several thousands in Egypt, and a growing number of emigrants from Greece in the United States; so that in round numbers we may reckon the entire Orthodox population of the world as 90,000,000. When one remembers that the authority of the ecumenical patriarch is practically confined to the five millions in Turkey, and does not extend to Russia or the Balkan States, or even to Greece, the name "ecumenical" sounds rather pompous. Still, we must not be stick-

lers for names in a Church which, calling itself Catholic, limits its catholicity by calling itself also Oriental.

Owing to the difficulty of dealing, in its transitional and problematic state, with the Russian Church, this article limits its scope to the condition of affairs in Turkey and Greece.*

II. What Orthodox Christians Are Bound to Believe

The basal creed of the Orthodox Greeks is the Nicene Creed, as enlarged at Constantinople (381 A.D.) and endorsed at Chalcedon (451), without the obnoxious Latin addition of *filioque*. Ask a Greek wherein his Church differs from the Latin, and, if intelligent, he will tell you that his Church rejects the *filioque*. Ignorant of the metaphysics of the case, he is satisfied that what his Church teaches must be right.

To the Nicene creed, however, have been added, not only the eighteen decrees of the Jerusalem synod, but the decrees and canons of the seven ecumenical councils—two of Niceæ, three of Constantinople, and one each of Chalcedon and Ephesus (325-787 A.D.). The Greeks accept no other Church as Christian, and believe no persons can be saved outside of their Church. Their catechism says: "The Church of Christ is the body of people who believe in Christ *in the right way*†; i. e., faithfully guard the faith which our Lord Jesus Christ and His apostles handed down to them, as it was defined by the holy fathers in the ecumenical councils." And again, of the Orthodox Church, "It is called Catholic because it is foreordained to

spread over the whole earth and to embrace in its bosom all nations, and only through it can the Christian obtain his salvation." Thus intolerance becomes part of their creed.

The doctrines of the Orthodox Church, as set forth in the official catechisms, contain many good things, which the Church would do well to read, mark, learn and inwardly digest. But mingled with the wheat is such an astonishing amount of chaff, that one wonders at the credulity of intelligent persons who swallow it all. The doctrine of baptismal regeneration is thus stated: "Baptism is that mystery (sacrament) by which we believe the person baptized is cleansed from original sin and from all his individual sins (if he be an adult), is born again into a new life and becomes a member of the Church of Christ." Surely an easy method of disposing of sin. Baptism must be by trine immersion, in holy water, by a priest, who first blows on the water, to drive off the evil spirits, and then makes the sign of the cross over it, before baptizing the person. And an unbaptized infant dies under the condemnation of original sin.

Immediately following baptism is the second sacrament or mystery, chrism, or the anointing with holy ointment manufactured only by the ecumenical patriarch at Constantinople on Holy Thursday, and sent by him to every church. This anointing is "that the person may receive the gift of the Holy Spirit, which strengthens the individual in the new spiritual life into which he has come through baptism." This is the only enduement with the Holy Spirit of which the Church knows anything; this mechanism se-

* Compare article in the September, 1905, REVIEW, by Dr. George Washburn, for a treatment of the Russian phase; also an article in the August number on Bulgaria, by a Bulgarian.

† Orthodoxly, ὀρθόδοξως



AN "INDULGENCE" GRANTED BY THE GREEK ORTHODOX CHURCH

Beginning at the lower left-hand corner and going up the side and around the Indulgence the Pictures are as follows: St. Mark; St. Athanasius; Crucifixion; St. Matthew; The Ascension; St. John; The Resurrection; St. James, the Brother of God; St. Luke; Mourning at the Grave; The Holy Sepulcher; Mary and Christ at the Tomb.

Translation of the Greek Church Indulgence

Athanasius, by the grace of God, Patriarch of the Holy City Jerusalem, and of all Palestine

Our mediocrity, through the grace, gift and authority of the Most Holy and Life-giving Spirit, which was given by our Savior Jesus Christ to His Holy Disciples and Apostles, to bind and loose the sins of men, when He said to them, Receive ye the Holy Spirit, whosoever sins ye forgive are forgiven them, whosoever ye retain, they are retained; and whatsoever ye bind and loose on earth shall be bound and loosed in Heaven. And since this divine grace has been successively handed down from them to us, we have forgiven also our spiritual child,..... for whatever sins he has committed as a man, and has fought against God, in word, or deed, or conscience, willingly or unwillingly, and in all his feelings, and if he has been under the curse or excommunication of High Priest or of Priest, or has fallen under the anathema of his father or his mother or himself, or has broken his oath, or has walked in any other sins, as a man, and has confest these to his Spiritual Fathers, and has heartily accepted their judgment, and has been ready to fulfil it, we forgive him from the guilt and fault of all these, and hold him free and forgiven by the Omnipotent authority and grace of the most Holy Spirit. And as many as through forgetfulness he has left unconfest, them also all of them may the gracious God forgive, through His own Benevolence and Goodness, through the intercession of our Most Blest Lady the Mother of God, the Ever-Virgin Mary, of the Holy, Glorious and most Praiseworthy Apostle James, the Brother of God and First Hierarch of Jerusalem, and of all the Saints. Amen.

ANTHANASIOS OF JERUSALEM, the well-wisher of God and of Jesus Christ.

cures for every baptized child the gift of the Holy Spirit! And in explanation of the Biblical authority for this sacrament, the catechism says: "In the time of the apostles, the gift of the Holy Spirit was transmitted to those baptized, by the laying on of hands; but their successors substituted for this the anointing with holy ointment." One is tempted to ask whether the substitute is better than the original.

The hold of the Church upon the ignorant is greatly strengthened by the reverence paid to relics and sacred pictures. The catechism carefully explains that the honor and reverence paid to these is not *absolute*, but *relative*, being really paid to the persons they represent—a distinction wholly unknown to the average worshiper, who worships the picture or relic and pins his faith to it, ugly tho it usually is. Insistence on the veneration of pictures was one of the reasons why the movement, in 1723, for union between the Orthodox and Anglican churches failed. Writing at that time to the Anglican Church, the patriarchs of the Orthodox Church said: "We anathematize those who call the veneration of pictures Iconolatry.* We also anathematize those who do not venerate them, and who do not honor the cross and the saints, according to the tradition of the Church." This patriarchal letter was printed in Athens in 1844, "with the blessing of the Most Holy Synod," and represents the belief of the Church to-day.

The position assigned to the Virgin Mary is such as to place her on a practical equality with God; and this is her rank in the thought of the common people. The catechism and other

official documents constantly mention her as "the superlatively holy Mother of God"; and the patriarchal letter just quoted says: "As having borne one of the persons of the Trinity, according to the flesh, therefore she is praised as incomparably more excellent than all others, both angels and saints." One of the public prayers in the church says: "All my hope I place in thee, Mother of God; guard me under thy protection." And every beggar in the street to-day calls upon her and God to bless the almsgiver: "May God and the Most Holy Lady bless you." This comes as near an infraction of the first commandment as anything in heathendom.

As for the intercession of the saints, the catechism feels called upon to introduce a special section explaining why this is not against the first commandment—"because we do not call upon them as saviors, but as mediators with God; that is, we pray to them to mediate with God on our behalf, since they stand before the throne of His greatness." It involves explaining away Paul's statement of *one* mediator, 1 Tim. 2: 5, and the unwarranted enlarging of the mediatorship described in Heb. 8: 6; 9: 15; 12: 24. But if the Orthodox Church gave up inculcating prayers to the saints, they would lose the revenue that now comes from the special services on saints' days, and no one would buy the candles to light before the pictures of these saints.

This same financial argument is at the bottom of the doctrine of prayers for the dead. The Orthodox Church repudiates with horror the purgatory of the Latins; but it teaches an intermediate state, and says: "The (final) state of sinful souls can be very much

* Latria (λατρεία) is the form of worship paid to God. Proskunesis (προσκύνησις) is used of veneration.

ameliorated, if the relatives on earth give alms on their behalf, and do other good works, at the same time praying to God *through the Church* for the forgiveness of their sins (requiems, masses).” And again: “As to those destroyed by deadly crimes, who departed this life not in despair, but repentant, tho they brought forth no fruit whatever of repentance, the souls of these depart to hell, and suffer the pain on account of the sins they had committed; but they are conscious of their release from that place; and that they will be freed by supreme goodness, through the intercession of priests, and good works, which the relatives of each perform on account of those far away.” This intercession of the priests is only performed as a *quid pro quo*; and the wealthier one’s relatives are, the surer is the sinful departed soul of having its final state ameliorated. To give up this absolutely unscriptural dogma would hurt the ecclesiastical revenues, as well as the feelings of the relatives.

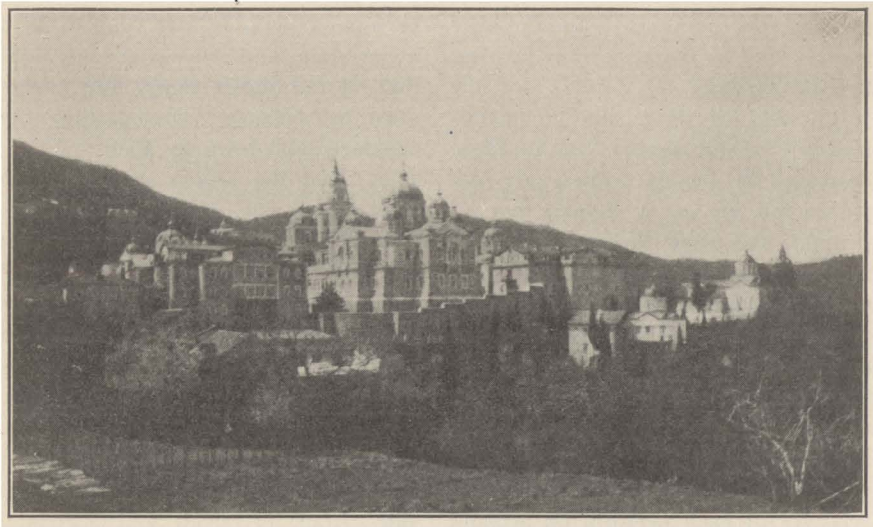
In holding to the actual Presence of Christ in the Eucharist, the Oriental Church is at one with the Latin, holding that the bread and wine by the prayer of consecration are changed into the actual body and blood of Christ; and that the sacrament is a true and actual sacrifice to God. Both elements are given to all baptized persons, *including babes*; and the faithful are counseled to commune at least four times a year—“at Christmas, Easter, the Feast of the Twelve Apostles, and the Feast of the Death of the Mother of God.” As a matter of fact, it is usual in the Orthodox Church to commune only once, at Easter, after confession to the priest.

Perhaps the most dangerous doc-

trine of the Church in its effect on personal purity, is that celibacy is a holier state than the wedded life, and that all the higher clergy and monks must be celibates. Disregarding the standard laid down by Paul (1 Tim. 3:2), that the bishop should be the husband of one wife, the Orthodox Church says he must be unmarried; and the experience of both Oriental and Latin churches is, that this regulation fosters a fearful laxity of morals.

III. What Orthodox Christians Actually Practise

It is manifestly unfair to judge of a religion simply from its theoretical side—from its creeds and doctrines. One is compelled in all sincerity to examine also the practical working of the system. And here one is forcibly reminded of our Lord’s words regarding the Pharisees: “All things therefore whatsoever they bid you, these do and observe; but do not ye after their works; for they say, and do not.” (Matt. 23:3.) For, in spite of all the foregoing points of corrupt teaching, it is true as stated before, that the doctrines of the Orthodox Church contain many good things. But when we turn to the actual workings of the system, we can hardly put a finger down anywhere and not touch a festering sore. The present practical plight of the Greek Church is indeed a profoundly pitiable one. The catechism says: “The bishops and elders must preach to the faithful the word of God”; but scarcely one bishop in ten preaches, and then it is after the fashion of the clergyman who is said to have had three divisions to his sermon: first, he took a text; second, he left his text; and third, he never came back to his text. The catechism says:



THE "SKETE" OF ST. ANDREW

A Dependence of the Russian Monastery of Paneleimon, Karyas, Mt. Athos

"Prayer should not be mechanical, but we should understand and feel what we say." Even the officiating priest repeats the prayers mechanically; and the people are not taught to pray at all. The catechism says that the priest anoints in the sacrament of chrism, "the forehead, that the mind and the reason of the baptized may be sanctified, so that he may always think aright; the hands and feet, that his works may be sanctified, so that he may always do right." But the practical outcome in the daily life does not conduce to belief in the efficacy of the sacrament; nor does the average parent know anything of the purpose in this form of consecration. It is the policy of an ignorant priesthood to keep the people in ignorance; and the consequence of advancing education is that the priests are now despised, together with their rites.

The circulation of the Scriptures among the laity is not encouraged, and, except in the ancient Greek, is

not allowed. It must be remembered that this article, as stated, does not refer to Russia, where a vernacular Bible is authorized. In February, 1904, the patriarchate at Constantinople sent out a New Testament, in ancient Greek, for use among the people, and this is sold at the nominal price of twenty cents, so as to be within the reach of very many. This is the first time such a step has ever been taken by the Greek Church authorities, and is encouraging. But it is in a language which only the educated can understand; and, moreover, the purpose in its issue was plainly to counteract the popularity of the modern version sold by the British and Foreign Bible Society. It remains perfectly true that, to the people as a whole, the Bible is a closed book. To the explicit question propounded to them—"Ought the Holy Scripture to be read generally, and by all Christians?"—the patriarchs in the letter already quoted give a categorical answer: "No. It has been

permitted to every pious person to hear the things of the Scripture, that he may believe . . . and confess . . . ; but the reading of certain parts of Scripture, and especially of the Old Testament, is prohibited. . . . And to order the untrained not to read all the sacred Scripture is the same as to command babes not to touch strong meat." In this connection, it may be well to recall the so-called Bible riots in Athens, a few years since, in which the populace was tremendously stirred up and fighting, resulting in loss of life, took place in the streets, in the effort to suppress a translation of the New Testament into the vulgar language. No doubt the language was too vulgar, and the Word of God ought not to have been degraded to the level of street slang. But the opposition was roused by the Holy Synod, who feared the consequences of an understanding of the Scriptures by the populace.

This policy of suppression is of a

piece with that effort to control all enterprise for the purpose of gain, and to suppress all private undertakings, even laudably benevolent ones. This was recently exemplified in a town in Asia Minor called Ortaköy—a town of some 7,000 inhabitants, four-fifths of them Orthodox Greeks, who strangely enough have lost their own language and all talk Armenian. Years ago a young man left the place, went to Athens to study medicine, came back to Turkey with his diploma and practised in several places so successfully as to lay up several thousand pounds. With advancing years, he determined to retire from business, and went back to his native town to settle up his estate. On realizing, however, the stigma attaching to his fellow townsmen for their ignorance of their own language, he hit on a plan for training the coming generation in Greek, by isolating the children from their Armenian-speaking parents, for a number of years on a



GREEK POLICEMEN AND MONKS AT KARYAS, MOUNT ATHOS

sort of school-farm, under the care and tutelage of nurses and teachers using the purest Greek, till it should become their natural tongue. But this required thousands of pounds; and the Orthodox community was poor. Their annual budget was not large, and they were usually in debt. This physician, whom we shall call Doctor Nicholas, roused the people to great efforts on behalf of their church; they built a whole row of shops, the revenue of which was to go to the church; the value of property through the town was enhanced by bringing in a plentiful water-supply, paving the streets and laying out a fine park; and popular enthusiasm ran high. The result was, that, after four years' effort, the balance of the church finances showed, in place of a debt of eighteen pounds, an annual income of eight hundred pounds. The town was being transformed. The enthusiastic doctor, with justifiable pride, went to Constantinople to seek the patriarchal benediction and sanction. Twice he called on His Beatitude, who promised to send a committee to investigate the plan and its workings. Doctor Nicholas went back to his mountain home eagerly anticipating ecumenical support in his pet project. After a long delay, instead of a committee of investigation, there came by mail an astounding deliverance, of which this is an exact translation:

YOUR EXCELLENCY:—The Holy Synod, supported by trustworthy information, according to which is presented the necessity of forbidding your excellency all future intermeddling in the affairs of the community there, such as your conduct up to this time in town affairs, which has been shown to be detrimental to the community, has commanded me to recommend in writing that your excellency cease disturbing

the community and striving for its retrogression in the conduct of public affairs; with the added notification that, in case your excellency wishes to keep on with the line of conduct and action you have thus far pursued, the Church will take severe measures against you.

With this I remain,

The Chief Clerk of the Holy Synod,

THE ARCHIMANDRITE PHOTIUS.

At the Patriarchate, March 20, 1902.

As a plausible explanation of this unjust act of official suppression, it may be stated that there are in Orta-keuy some wealthy and unscrupulous men who live on the revenues of the church; and that when Doctor Nicholas succeeded in getting these revenues turned into the church treasury, they saw that the hope of their gains was cut off. So they appealed to the patriarch by special messenger to rid them of this too zealous reformer, promising that His Beatitude should also have his share, in such event, of the increased revenues of the church. Doctor Nicholas is a sadder and a wiser man; and tho the public works which he began are falling to ruin, the revenues of the shops do not go to the church, the community schools are in a deplorable state, but the patriarchate is satisfied.

It is not surprising, when one considers the ignorance, formalism, immorality and venality of the clergy, to find that church attendance is at a very low ebb. Those churches which are comfortably filled once a Sunday, are a rarity. Go into the ordinary church on an ordinary Sunday, and you will find a handful, mostly women, in attendance. Few of those who go, stay through the whole service; and they go not to hear or to learn, but to satisfy a dormant conscience. In one of the quarters of Constantinople

where perhaps 8,000 to 10,000 Greeks live, there are two churches, one of them capable of accommodating some 5,000. Go into it on any Sunday of the year, save Easter and Christmas and Epiphany, and you can not find more than a hundred people present. Go on the same Sunday, or any other save in very stormy weather, to the saloons which line the quay of the same quarter, and they are crowded to overflowing. In fact, Sunday has been as completely secularized as anywhere in Europe; and it is the rare exception to find a merchant closing his store on that day. The catechism says, indeed: "Breakers of the fourth commandment are (1) those who, out of greediness for gain, work on the Lord's Day and the holy days; (2) those who do not go to church, or go but instead of turning mind and heart to God, think of worldly things or gossip, laugh and joke while there; and (3) those who give themselves up to drunkenness and other unseemly and immoral pleasures, while with the money they thus waste to the injury of their health, they might do some good. On the Lord's days and holy days, after fulfilling our religious obligations, certain entirely innocent amusements, which do not mar the holiness of the day, are permitted." Thus a loophole is officially left for those who wish to enlarge on these "entirely innocent amusements"; and they are quick to take advantage of it. The Lord's Day is the great holiday, and the priests join with the people in making it as jolly a holiday as possible. But to keep your shop open that day is considered a necessity, and therefore pardonable. For the larger catechism explicitly says: "Those who without absolute necessity but from

simple greed and sordid avarice do not cease their daily work, sin against the fourth commandment." The "absolute necessity" clause excuses anyone who wishes to work, or to keep open shop.

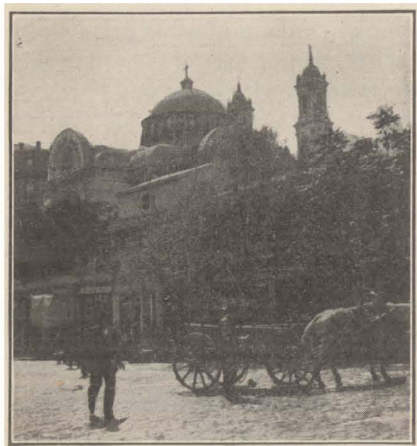
As an inevitable result of this sort of formalism and commercialism, the drift toward atheism is fearful. In the University at Athens, the large majority of the professors are avowed atheists; and, in fact, it is hard to find one member of the faculties who is not. Probably ninety-five per cent. of the graduates of Greek gymnasia have lost all faith in religion and never attend a church. Absolutely the only thing that gives the Orthodox Church to-day any hold whatever on the educated, is its political and national character. The ecclesiastical authorities have carefully inculcated the feeling that defection from the Church is the decay of patriotism, if not open treason; and orthodoxy has come to mean loyalty, not to Christ, but to the Greek nation. Patriotism has become the cult, and Christ has been dethroned. The only proof asked of one who claims to be orthodox, is that he be able to make the sign of the cross correctly. The self-sacrificing patriotism shown in the Graeco-Turkish War of 1897 by the Rev. Dr. Kalopothakes and his whole family, served to counteract the mistaken idea of the Greeks as to the loyalty of Protestants; the soldiers in the hospitals and on the field, when these evangelical workers visited and comforted them—and not a single orthodox priest came near them—were hearty in their praise of these true ministers of Christ. But this influence was temporary, and the idea of national loyalty to the Old Church is all-powerful. The unreason-

ing prejudice fostered by the hierarchy against Protestantism, is very hard to overcome. The Evangelical Church has been stigmatized as a secret society, of the Masonic order, absolutely infidel in its code, and most dangerous to the moral life of the community. It is hard to see how such falsehoods can be swallowed by any people, with

drunkenness as in Athens. And the Church of the Holy Trinity, in Constantinople, the largest Greek church in the city, has, *on its own premises*, eleven saloons, besides seven restaurants where liquors are sold. These all, with a *café chantant* besides, belong to the church and it derives a large revenue from them.

Missions to Greek Catholics

It would not be fair to describe this hapless plight of the Holy Orthodox Church, without referring to what is being done by evangelical missionaries for the Greeks. The need of missionary work among these people must surely be admitted in view of the foregoing facts. And this need was recognized nearly a century ago by the Church Missionary Society of England, who sent a missionary to Greece in 1815, while it was still under the Turkish rule. In 1828 the Protestant Episcopal Church in the United States began work in Greece, and in 1830 the Rev. Dr. Hill went to Athens, where he labored for over fifty years under this Church. Rev. Jonas King, the hero of bitter persecutions, and a most energetic controversial writer, labored in Athens from 1828 to 1869. Rev. Elias Riggs went to Greece in 1833, and subsequently moved to Turkey; during his 68 years of service he made valuable contributions to Greek hymnology; the evangelical Greek hymn-book is largely his work and is dedicated to him. Both these gentlemen were under the A. B. C. F. M. The Baptist Church also had a mission to Greece; and the mission press in Malta did a large work for the Greeks, printing over 4,500,000 pages in one year in Greek. Meanwhile the native element grew, and such leaders arose



GREEK CHURCH OF THE HOLY TRINITY, CONSTANTINOPLE

This Church is surrounded on two sides by saloons and dance halls, whose revenue goes to the Church

the living evangelicals among them to refute the charges; but the people have been taught so long to accept in patriotic confidence anything their ecclesiastical leaders tell them that the lie has influence.

In the meantime, the divorce between morality and religion in the Orthodox Church is becoming more and more absolute. This is illustrated very well in the growing power of the liquor traffic, as related to the Church. Drinking is practically universal among the priests, and drunkenness is by no means unknown. There is probably no other city of equal size in the world where there is as much

as Kalopothakes, Constantine and Sakellarios, of whom Doctor Kalopothakes, now in his 85th year, is the only one now living. From 1873 to 1886, the Southern Presbyterian Mission was the only one laboring in Greece; and from that date the native Greek Evangelical Church has been independent and missionaries as such have been withdrawn. The *Star of the East*, a four-page weekly published in Athens, has a fair circulation. For some years a "Child's Paper" was also published. The British and Foreign Bible Society works in Greece under serious governmental hindrances. There are evangelical congregations meeting in four or five towns of Greece, and the outlook, tho not rosy,

is hopeful. In Turkey, work for Greeks was begun in 1826, with but indifferent success. The chief centers have been Smyrna, Constantinople and Ordou. Various missionaries of the American Board have from time to time labored for the Greeks; and there are at present four ordained missionaries who use the Greek language. For the 300,000 Greeks of Constantinople there is but one missionary and two Greek preachers. For all the five million Greeks of Turkey there are less than twenty-five Greek preachers. Truly, "the harvest is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he thrust forth laborers into his harvest."

THE RELIGIOUS IMPLICATION OF THE MONROE DOCTRINE

BY REV. CLELAND B. MCAFEE, D.D., BROOKLYN, N. Y.

Few fictions of international law are more influential in national relationships to-day than the Monroe doctrine. No nation but our own frankly recognizes its validity, but no nation can disregard it. The Doctrine, stated with sufficient exactness, is simply a declaration that the United States can not permit any European power to extend its possessions or its domination on the American continent, nor to interfere in the internal life of that continent. At first that was in self-defense; now it is in the interest of democratic institutions. There must be one place where the race shall have full chance to learn self-government.

Recent years have brought to view two unavoidable corollaries to the Doctrine. The first affects European nations. The final reprisal of nations

is the seizure of territory or of ports, or at any rate such conflict as disturbs and overthrows government. This reprisal may naturally follow any breach of international contract or any denial of justice between nations. Let a South American republic and France come into conflict, the South American republic being at fault. At once we are concerned. If we stand by the bare Doctrine, we shall insist that France abandon a just claim, and we shall be defending injustice and national dishonor. If we permit France to enforce the claim, we endanger a Doctrine by which we have stood these years. The logic of the situation, whether we wish it or not, demands that we shall ourselves secure the proper recognition of just claims on the part of the South American gov-

ernments. In some sense, we become a court of last resort for claims which European nations can not adjust without force in South America. That is an immense extension of the Doctrine.

The second corollary affects national relations within South America. Many reasons conspire to make governments irascible and to foster revolutions, whereby commercial and diplomatic relations are disturbed or destroyed. The growth of the so-called "sphere of influence" theory, so clearly in practice in Africa, and so recently applied for a time in China, indicates the feeling that petty squabbles or inhumanities must not be permitted by civilized nations. That is a theory capable of gross abuse. It may become a cloak for aggression and absorption. But its peril need not hide from us its power. The South American governments hold wide European relations. They are, in spite of our Doctrine, part of the family of nations, and if strife needs to be allayed there, if inhumanity needs to be estopped there, it is quite as essential that it be done as tho it were in Africa. Only we have notified European nations that we can not permit them to act. Which means, manifestly, that we must hold ourselves ready to do it if necessary. That is, the Monroe Doctrine forces a quasi-protectorate over South America.

Neither of these corollaries is pleasant, but fortunately neither is pressing. Large and frequent occasion will not arise for the exercise of either of them. Only the States petty in area and in spirit are apt to be involved in any case. Brazil has an area not far from that of the United States proper, tho the latter has five times its population. The Argentine Republic has an area of about one-third

the United States, with a population of about four million. These and such large States are no more likely to need interference than are we ourselves. But when it is remembered that Central America with a total population of one million less than that of New York City alone has six separate governments, and that South America with a total population of less than half that of the United States has thirteen separate governments, it will be seen at once both how scattered must be the people, and how little real national power there can be in any one State. Dictatorships are entirely logical. And dictators always require attention. It would be intolerable that we should intermeddle with South American affairs for our own sake or to their injury, but it is inevitable that we shall concern ourselves with conditions there for the world's sake and for their own sakes.

So far, the Monroe Doctrine seems purely political and social. Actually it has far more pressing implications. The passion of men for the helping of their brethren is a world-passion now. The fever of the Gospel has bitten believers everywhere. Men are not content to hold civilization, or education, or religion, as a possession, disregarding the needs of others. They are held in trust for administration for the world. They are not things that can be forced. They can only be given. But this Doctrine determines who shall do the giving. We who in everything else hold restraining hand against other nations will surely be required to carry this burden ourselves. European nations have powerful missionary agencies. Some of them feel a slight but constantly lessening obligation for certain sections

of South America. In both British and Dutch Guiana and in a few of the more conspicuous seaports some work is being carried on. The weight of the work increasingly will come upon the United States and the Christian Church here.

Three great fields of labor open at once: First there is the large pagan population not professedly Christian, living in the interior of the various countries. In Brazil there are a million, in Venezuela five hundred thousand. Others are scattered throughout the interior. They are not even baptized pagans. They are frankly, confessedly and undeniably heathen. Their religious rites are as pagan, in many respects, as those of Africa. There would be a large field for us in South America if there were no others but the native and utterly unreached pagans.

The second field commands divided interest in the American Church. It includes the great mass of people who are already under the control of the Roman Catholic Church. But the Roman Catholic is one of the great Christian churches of the world. Are its people fair subjects for Protestant missions? Is its territory fair field for Protestant work? Every Protestant in this land knows members of that great Church, priests and people, who have the spirit of Christ, and who could not be besought for the Protestant Church without a kind of proselytism which is repugnant to the Protestant spirit. That fact makes it difficult to arouse great interest in South America as a mission field. For all that, it is a great mission field.

The indictment of the Roman Church in South America has five very clear and easily proved items.

First, it has set superstition in place of faith. The faith of its service and of its religious system is not high and pure in South America. It accents ceremony unduly. It deals with men on the level of mere childishness. Thereby it has beclouded the great truths of the Christian faith. Its processions with rude or beautified images of the Virgin Mary, of the saints, and even of the Holy Spirit Himself, are superstitious and do not develop in the people the true faith of Jesus Christ.

Second, the Roman Church has failed to educate the people with whom it has had every chance. From the year 1500 when Brazil was discovered, and 1513 when Balboa crossed the Isthmus of Panama and claimed the Pacific for Spain, and 1521 when Cortez conquered Mexico, the Roman Church has had a firm hold on South America. Its history has many chapters of heroic missionary labors, but it is not a history of schools or of the training of the people. It is painful to insist, but it is undeniably true, that in Christendom to-day illiteracy is vastly greatest where the Roman Church is nearest supreme in power. Not even in Russia where the Greek Catholic Church has been in power is illiteracy so great as in South America. Our own recent experience in the Philippine Islands is a case fresh in mind. It will always be impossible for the Roman Church to explain the condition in which the United States found the Philippine people in the single item of education. The school systems of the various South American States are either a laughing-stock of the educational world, or are the direct and continued work of the Protestant Church.

Third, the Roman Church has failed to demand morality from priests and people. Even in the grosser forms of immorality the Roman countries have an appalling record. A gentleman from South America declared to me his continued acceptance of the Catholic faith in spite of the fact that he knew a hundred priests in active service whose lives were so immoral he would not think of allowing his wife or daughter to know them personally. After sixteen years' residence in one of the South American States, another man said that the state of priests and people was most accurately described by Paul in the latter part of the first chapter of his letter to the Romans. Illegitimacy is frightfully common. Of course we do not say that the Roman Church teaches any such evil. It is not meant that there are no clean priests and moral people. It is true, however, that with three hundred years of the finest opportunity any Church ever had, the Roman Church has failed to inculcate a solid and prevailing morality among its priests and people. It is meant that immorality, gross immorality, does not of itself act as a bar to good standing in the priesthood and membership of the Church.

And if you pass from these forms of immorality to others, more general and popular, you find the same indictment. In Carpenter's "Letters from South America," written for a newspaper syndicate, he calls Buenos Ayres the largest Roman Catholic city in the world, says that ninety-six per cent. of the people of Argentina are Roman Catholic, and goes on to say that it is a nation of gamblers and that lying is common among men, women and children. Bull-fights, cock-fights and

like cruel spectacles may occur in Protestant countries, but they are never held under Protestant auspices or with Church approval. All these things go on in the South American countries with Church approval.

Fourth, the Roman Church has developed into a burden on the people rather than an inspiration to them, from which they are forced to free themselves. There is in the Roman Church, where ignorant people are concerned, an enforced system of benevolence, which issues from no willing heart. The very simplest offices of religion are burdened with fees. From the baptism of infants to the burial of the dead, the question of money is a perpetual one. That is the more marked and the more regrettable where poverty is so great as in the countries we are considering. The representatives of one South American country, asking a Protestant missionary to establish a school system, did it with the express explanation that it was to rid them of the perpetual oppression of the Church.

Fifth, the Roman Church refuses to encourage fair consideration of the truth. Its priests repeatedly warn their followers against any Protestant teaching as infidel and dangerous. Colporteurs of the Bible Societies have repeatedly been mobbed, some have been killed, under priestly instigation. One of the defenders of a milder form of opposition has said that the people are childish yet, and that they should not be confused by the introduction of any Protestant teaching. The reply is that after three hundred years of Catholic training they ought not to be children in mind. They ought to be capable of dealing with truth. Any movement to restrain

the study of the Bible and the free consideration of truth is a movement of cowardice, even tho it be consistent. Mr. Lecky quotes a saying of Veuillet, a French journalist, addressed to Protestants and Liberals: "When you are masters, we claim perfect liberty for ourselves, as *your* principles require it; when we are the masters, we refuse it to you, as it is contrary to *our* principles." That is true, however Veuillet meant it. The Roman Church, when it has a free field, takes as much as it can and gives as little as it can. It has ample chance for itself in Protestant countries; it gives Protestants no chance in its own countries.

Any man partially informed regarding the Roman Church in South America can furnish abundant specifications for this five-fold indictment. South America is to-day one of the most thoroughly Roman Catholic sections of the world and at the same time one of the most backward sections of the world in education, morals, religion, society and all else that goes to make modern Christian civilization. The latter fact makes a terrific indictment of the responsible Church. This is no experiment of the Church. It has had three centuries of a better chance than has been had by any Church anywhere else in the world, and it has produced the result which we know. The outcome of our knowledge ought to be a keen sense of responsibility for the second great field in South America — the work among the nominal Christians. For the honor of Christ, we must set up the true faith where it has been falsified and beclouded. It is unbearable that a travesty of our Lord should be held as the truth. Protestant ag-

gression has its beneficent effect on the Roman Church itself. The Philippine Islands reveal that fact very strikingly. The Roman Church there to-day is a vastly different institution from that which ruled before the American succession. The Roman Church in the United States of America is a vastly different thing, different in morals, different in customs, different in spirit, different in tone, from the Roman Church in Brazil or Bolivia.

The direct results of Protestant work in South America are added argument for it. By all accounts there are thousands in South America who have turned away from the Roman Church unsatisfied, or who seem only waiting for the knowledge of personal and unmediated relation to Christ to accept it with joy. There occur in South America such scenes as are described in foreign lands, in which men rise up with new sense of forgiveness and follow Christ as a new-found Master, tho they have named His name from infancy. It is the custom of some of our American Catholics to speak of such men as "renegade Catholics," and the spirit involved may be recognized by the fact that Protestants who become Catholics are never reckoned renegades. The fact is, however, these men are not renegades. By hundreds they have turned from the Roman Church in eager acceptance of the salvation of Christ. Those who question the wisdom of missions in South America have to deal with the fact of these thousands who have become unsettled in the Roman Church, as new light has come, and the hundreds, already become thousands also, who have accepted the teaching of the Word of God when it was first

brought to them. To them the Roman Church has not brought salvation. To them the Protestant mission has brought it. There are thousands more like them. This is no campaign to destroy the Roman Church. This is a campaign which frankly recognizes its failure in the task of evangelization thus far, and its hopeless inadequacy for the future.

The third great field for Protestant operation in South America is the rapidly increasing immigrant population. Here is a most remarkable country. Every possible climate is to be found. Cape Horn is as far below the equator as Central Canada is above it. There are snow-clad mountains and equatorial plains. There are immense forests and untold mineral deposits. Here is the largest area of habitable land yet uninhabited in any part of the world. Three-tenths of the whole land area of the world is in South America. There are only two great languages, Spanish in various forms and English. In addition there are only remnants of earlier tongues. Immense amounts of foreign capital are being invested. The richest tin mines of the world are in Bolivia. The same country has produced more than four billion dollars of silver and has immensely rich mines of it still. English companies have one hundred million dollars invested in the nitrate works in Chili. Brazil is the chief coffee country of the world. Gold mines of Peru have been purchased for several hundred thousand dollars by Americans. Every great city has its many commercial and professional foreigners. The majority of these have no bonds that draw them to the Roman Church. Some are of the finest type of men and women produced

by other nations. A few have fled there because of the lax morals of certain centers and have made a Botany Bay of some districts. As the unsettled portions of the land are occupied, the crowded parts of the old world emptying into this new and attractive territory, the opportunity for evangelization will be larger and larger. The hope of the whole land lies in a new infusion of life. The Latin races are showing a painful incompetency for the fierce new struggle for supremacy. Widely they are proving incapable. They are all Romanized, and the Roman Church has not been able to save them nor to develop them into masters of their own situations. Into these races, new and redeeming life must come. Some of it will come from other races, doubtless. Most of it must come from the new hope and life and spring that are found in the pure faith in Jesus Christ which can be learned from the Word of God.

Who is to carry the Word of God? The Roman Church has had its chance and failed. It shows no sign to-day of purpose to redeem its failure. Our Monroe Doctrine holds the nations of Europe off at arm's length. It says nothing about religious activity, but the interest of the European Church can not be claimed from other and pressing obligations peculiar to it. The Church in the United States must evangelize South America. It is the Samaria of the last commission for the American Church whose Jerusalem is its own vicinage and whose Judea is its own land. We shall not execute that commission by zeal for the "uttermost parts," if we omit from our prayer and labor our own needy neighbor on the South.

THE MENDI MISSION, WEST AFRICA

BY THE EDITOR-IN-CHIEF

This mission, of which much was written, a half century ago, tho less known to modern readers, has an early history that should not be lost in obscurity. It is situated in the Sherbro country, in the northwestern part of Liberia, near the Island of Sherbro, river St. Paul's, or Big Boom, about one hundred miles southeast of Sierra Leone. Small settlements were found scattered along the rivers, with a population varying from 50 to 1,000, the sites of other towns showing only the ruin and desolation wrought by the slave-trade.

The mission was founded in 1842, and its beginnings are associated with the seizure of the schooner *Amistad* by Lieutenant Gedney, U. S. N., in 1839, near the end of Long Island. Forty Africans and two Spaniards were found aboard, one of the latter claiming ownership of the negroes and appealing to Lieutenant Gedney for protection. An examination followed before the U. S. District Court of Connecticut and the Africans were committed to jail at New Haven, charged with conspiracy and murder on the high seas.

It transpired that they were late from Africa, and had been illegally bought at Havana, to be carried to Principe to be enslaved; and had mutinied to regain their rightful liberty. Lovers of freedom became at once interested in their release; a committee was appointed to receive donations, employ counsel, etc., and secure interpreters. John Quincy Adams was the senior counsel, and Roger S. Baldwin, before the Supreme

Court of the United States in 1841, the result being that the negroes were discharged from custody and set free. When taught in the elements of all knowledge, and in the rudiments of Christianity, they express a strong desire to be sent back to Africa, with some of their religious teachers. The providence of God having thus unexpectedly opened a new door into the Dark Continent, it was felt that the mission should be unsectarian and antislavery in character.

A farewell meeting was held in November, 1841, at the old Broadway Tabernacle, so famous in those days, for great demonstrations in favor of antislavery and humanity; and, with the Rev. James Steele, Rev. Wm. Raymond and wife, these rescued slaves set sail for Sierra Leone and arrived fifty days later, Jan. 15, 1842. The missionary leaders, satisfied of the impracticability of reaching the Mendi country, with the consent of the native members of the band, established a station at Kaw Mendi, on the Big Boom River, in November, 1842, for an annual rent of \$100. On the arrival of the King, Henry Tucker, he caused a swivel gun to be fired and the women and girls danced and sang with joy.

The influence of this mission was felt from the outset. Daily prayers and Sabbath services were attended even by the King, a flourishing school established and on January 1, 1845, a church of five members was organized. The same year a terrible war caused the burning of towns and drove hundreds to the shelter of the mission,

where persons and property were uniformly respected, already its character, as standing for freedom, peace and temperance, as well as Christianity, being known far and wide. The Rev. H. Badger asked in a letter: "Did you ever hear of a mission being established in the midst of war?" Yet here was a mission, hitherto regarded with suspicion, that in the midst of all the devastations of warfare, became a sanctuary and a shrine. It had never so flourished before as when fire and sword raged around, and the inhabitants were being slain or enslaved.

Mr. Steele had returned in 1844, and in 1845 Mr. Raymond died, leaving the mission, with a school of sixty children, in the sole care of Thomas Bunyan, a native Mendian interpreter and teacher, for eight months. In 1848, two missionaries sailed, one, Mr. Carter, dying eight days after he landed; the other, the Rev. George Thompson, was a cousin of the editor of this REVIEW, and had, before leaving America, suffered persecution and imprisonment for his zeal in the cause of the slave. Mr. Thompson labored alone for two years, suffering much of the time from acclimating fevers. Many converts were gathered to Christ—one of the prominent being also one of the Amistad captives. Two more missionaries sailed—Mr. and Mrs. Brooks—she dying on the voyage; Margra also died, another of the captives, educated in Ohio. In December, 1850, eight more converts and laborers were added to the mission, and between 1852 and 1854 as many more. Up to 1854 three stations had been planted—Kaw Mendi, Good Hope, and Mo Tappan, or Tis-sana.

The climate proved warm and pleasant, and the soil rich and fertile, but the coast fever was the great scourge and generally fatal. Mr. Thompson took it, and, as no known remedies were at that time expected, he was given up by Bunyan, the native teacher, to die, as beyond hope. In fact, he was thought to be dead and was in a moribund condition. With inexpressible sorrow, Bunyan and his helpers laid out the body for burial; and, in accordance with the usages of the country, the body was thoroughly washed in cold water. During this process Mr. Thompson revived, and ever after looked on himself as one risen from the dead, as a more hasty burial would have made such a reviving impossible.

Mr. Thompson now set himself to oppose the great curse of that country—intertribal wars, which from time immemorial had been waged as the main feeders of the slave traffic, chiefs selling all captives taken in battle. Feeling himself to have come to the "kingdom for such a time as this," he started with Bunyan to visit King Braw, from whom he obtained consent to an agreement which is worth preserving.

AGREEMENT BETWEEN GEORGE THOMPSON AND BRAW

1st. Braw agrees, and hereby doth give to George Thompson and his successors a place to sit down by him, as his stranger, for the purpose of establishing a mission, to teach school and preach the Gospel for any length of time. He and his successors are to be the *landlords* of the mission, which term includes the provision of the land for a farm, firewood, timber for buildings, protection, hearing and judging of palavers; first making him acquainted with the plans of the mission before executing them.

2d. Braw agrees to build a good house

for the teacher, for an equivalent of twelve bars, (\$5.76), and also a chapel, for an equivalent of twenty-four bars, (\$11.52.)

3d. George Thompson and his successors agree to preach the Gospel and instruct the children, finding them books and clothing gratis, for ten years from date of this; supposing by that time the people will so value the blessings of education, as to be willing to do something to procure the same.

4th. All who send children to the school must *feed* the same, or give to the mission an equivalent of two bars (96 cents) a month, in rice, country cloths, oil, or anything that can be used or disposed of by the mission; in which case they will be taken into the mission family and provided for.

5th. The mission is to make its own school regulations and laws, without any interference from parents, guardians or chiefs.

Witnesses	FAH-JAR-GAH.
	BEA BUNGO,
(Signed)	GEORGE THOMPSON.
	his
	BRAW x
	mark.
	his
	MAHOMMEDOO x
	mark.

Tissana, Africa, May 28, 1850.

Mr. Thompson found many natives who had never before seen a pale face, and who superstitiously knelt at his feet, saluting him as God. Captain Cook, at the Sandwich Islands, when thus treated, permitted himself to be arrayed in special adornments, led to their temples and worshiped; but Mr. Thompson refused their homage, like Paul at Lystra, and went barefoot, living among them.

Extracts from his diary are very interesting, as affording vivid glimpses of the experiences of a missionary among those who had never before seen a white man. He says:

May 6.—Came to Woo-to-be, intending to preach. While waiting for the people to come from their farms, I gath-

ered a company of chiefs and others around me, and told them about my country; its cities, railroads, telegraphs, cold, ice, snow, houses, churches, farming etc., which interested and amazed them very much. After dark a large number assembled in the Barre, and I preached to them "the words of this life"—the way of salvation. Good attention. They asked, "How shall we leave our sins, and beg God?" I tried to show them. My interpreter also talked and prayed.

After preaching, I am frequently asked *how* they shall do so and so. I believe that the idea of the great difficulty of prayer, etc., has come from the Mohammedan influence. Mohammedans teach that none can pray, unless they *sabby* book, and can say Mandingo prayers; so that when I urge the common people to pray, and pray now, they are astonished.

A large rock near this town is worshiped as a god. By it are set a plate, a bowl, three bottles, and a country pot, for its use in cooking, eating and drinking. At Gon-gom-mah they also offer worship and sacrifice to a large rock. They seem to put their trust in anything on which it happens to fall; as a stone, bugabug bill, bird, snake, alligator, other animals, greegrees, and many material objects. They acknowledge God the maker of themselves and all things; but they have wicked hearts, and love not to serve, obey, and worship their Creator, the *unseen God*.

May 12.—At noon the people came together, and I preached from the Ten Commandments an hour and a half. They gave good attention while I explained, applied and exhorted. I then went over them again, one by one, and asked if each was not good. Their own hearts witnessed to the fitness, excellence and importance of every one. I then prayed, my interpreter turning the prayer into Mendi. As I arose from my knees, I observed some, and Braw in particular, still bowed on their faces, crying, "*O Gawaw!*" (O God!) After meeting, Braw came and sat down by me, and thanked me for my preaching, and added: "Before you came, we were in the dark, and knew none of these

things. No one ever told us of these things before. We are glad to learn them." I feel it good to preach Christ where he has not been named, and build upon the sure foundation.

In this country wives are not *slaves*, as in some countries, tho they do much of the out-door labor. They are not afraid to maintain their own rights, even to making palaver with their husbands. I do not know whether there are any *forcible* marriages, where the girl is given by the parents without her consent. The woman's consent is the first thing, then the assent of the parents. To get a wife costs the man from \$1.00 to \$20.00, mostly given to the parents.

In farming, the men cut down the bush and *burn* it, and the women plant, tend and gather the crop; tho many men have to do *all* their work, perhaps having neither wives nor slaves to work for them. If the women did *not* work on the farm, they would have comparatively *nothing* to do for they have little housework to busy them, and their children are comparatively no trouble. They have no clothes to make and mend (the *men* do this work), no dishes to wash, no floors and windows to clean, no carpets to shake, no fine laces to work, no plum puddings, pound cakes, pies, tarts, and pastry to make, no apples, pears, peaches, plums, cherries, and berries to dry, no cakes to fry, no bread to bake, no beds to stir, change, and make up, no "house-cleaning," and so on of a hundred things that busy women in general in America.

But wherever I go, I see many women, who have nothing to do, employing their time in *spinning* in the slow country way. The woman *sits down* with her cotton in the left hand, and whirls the spindle with the fingers of the right, as a boy would a small top, and then pulls out and smooths the thread while twisting. The men do the weaving. Their cloth is woven about six inches wide, and sewed together till they make a cloth the size of a sheet—some larger—which they throw about them, over one shoulder, and this constitutes the clothing of those who are *able* to have any. Perhaps the majority have *none*, and only wear a

small strip about the loins. These cloths cost them from 50 cents to \$20.00. Some are made *very fancifully*, equal to any bed coverlet. Far in the interior, fine cloths can be bought for four or six leaves of tobacco, which at the mission will cost \$1.00. There they *make* many, but have no market. To make a plain white country cloth takes a woman two weeks to spin it, a man three days to weave it, and a man two days to sew it; then it is sold for a bar, or four yards of sheeting, or some plain cheap cloth, or forty-eight leaves of tobacco; so you see how little they get for their work.

They will take one bushel of rice, or three gallons of oil on their backs, and walk for two weeks to the rapids, where traders come, to get a bar of tobacco, or English cloth, or beads. From all around here, and far interior, they go to the rapids to trade, everything being carried on the back or head.

In a war between two chiefs, a general was taken captive. His enemies *nailed his right hand to his head, and cut off the other*. In this condition they drove him through the town, to gratify the curiosity of the people; then *cut off his head*, dried it in the sun, beat it to dust, and sent it in triumph to the enemy. In that same country (Badagry) they offered in sacrifice three hundred individuals.

In another country, it is the custom when a *Chief* dies to have two of his wives take poison, or be beheaded, *to follow him*; and when the *King* dies, many of the under-governors must die also!

In another country, the hawks and vultures are so thick and bold that they pounce upon the food the people are eating, and snatch it away even while their fingers are conveying it to the mouth. When a *child* dies, the mother has a little wooden image, which she carries on the head as a symbol of mourning. When they eat, they always offer a little to the image!

In another place, they offer *human sacrifices* to a supreme being, of whose character they are ignorant, to secure his favor. The victim is suspended by the *middle* from a tree overhanging a river, so that the feet and hands touch the

water. He is thus hung up *alive*, and either dies by the scorching sun or is devoured by crocodiles. In another they have a great annual meeting, that the King may water the graves of his ancestors with *the blood of human victims!* Hundreds are then *beheaded*. At any time, if the King wishes to send any word to his dead relatives, he tells the message to a man, and cuts off his head. At one of these yearly waterings of the graves with blood, three thousand victims were slain. And when the great King died, the sacrifice was continued every week for three months, and two hundred were killed each time. At these times the executioners rush out and seize the first person they can lay hold of, and kill him; so that every body is afraid to go out of the house. In these scenes the King and his ministers engage, and become besmeared with human blood. The skulls and jawbones of enemies are the favorite ornaments of their houses and temples. In one day, seventy were slain in the King's palace alone!

Mr. Thompson found, next to war, the gravest obstacle to be *polygamy*, a man's greatness being estimated by the number of his wives. Nudity was almost universal, and as a natural result, unblushing licentiousness. However there were some relics of moral sense, for *adultery* was punished as a crime. Even a pagan people saw marital infidelity to be ruin to all family life; and they flogged, fined, enslaved and sometimes slew the male offender while the female was treated leniently.

In traveling, Mr. Thompson found he needed plenty of money or articles of barter, and servants to carry it. Next to money, tobacco was most acceptable. Beads and trinkets served as small change. He took cloth, handkerchiefs, red caps, small mirrors, knives, iron spoons, combs, fishhooks, needles, etc. In "shaking hands,"

one was always expected to give a present—from a nut to a slave in value; otherwise if a traveler got into trouble no sympathy was extended to him; and so, in bidding "good-bye," a present was expected to accompany the parting salutation.

Slavery had many sources of supply. Sometimes famine became the occasion. A chief, having money, buys corn, and then sells it, like Joseph, for the persons of the buyers. One woman, for example, sold her own boy of five for a small supply of meal, enough for perhaps forty days. Over these people the Mohammedans have always had a marked influence. They prey upon their crude superstition with "greegrees"—charms made in the shape of a bag, or out of goats' horn or sheeps' horn, in which is wrapped up a bit of parchment or paper with a few sentences from the Koran or words or prayers in Arabic; these the natives wear on the arm or ankle, or perhaps tie to their hatchet or cleaver; and to these they attach immense importance as having power to ward off evil. These Moslems would be persecuting power, were they strong enough; and where they are, they come with armed bands and force the poor natives to say Mohammedan prayers; if they comply they become converts and harass, rob, mock and torture Christians; if they refuse they are themselves tortured, killed or enslaved. Many tribal chiefs have become adherents of Islam.

Where the idolatry of the natives is not modified by the influence of Mohammedanism, they show no art in graving images, for they have no art in any work. But Mr. Thompson found at the foot of a small tree a nest of idols, five images, graven in

stone, and in size from that of a cat to that of a monkey, bearing likeness to men or animals, and all broken, and probably brought in from some foreign parts. One convincing proof of the Gospel's power was found in the voluntary surrender of hideous and revolting idols to the missionaries.

Some little more accurate knowledge of God has been picked up from Moslems and other outsiders. Mr. Thompson found the people to have some conception of a personal overruling Agency, whom they address much as the Frenchman says "*Mon Dieu*," or we, "Thank God," acknowledging a favor by exclaiming, "O Gawaw Pheara Gawaw."

Mungo Park was much troubled, when he attempted to explore Africa, by the custom of giving presents to the chiefs as one passes through, such gifts rendering one secure from injury, and their value varying according to the apparent ability of the donor. One other custom by which Mr. Thompson was considerably embarrassed, was that of giving wives to a traveler as he passed through a town or city. The chief presented usually two or three wives, which Mr. Thompson was obliged, of course, to decline, at the same time trying to teach the gospel doctrine of monogamy. They could not see how a man could get along with only one wife and she in another country, as his wife was at that time. As to the governments among the natives of the interior, they were merely petty despotisms, the will of the chief being law.

The only dress of the male was a square cloth, woven coarsely, folded, and thrown obliquely across from the right shoulder to the left hip, and there slightly fastened; in working,

however, it was merely cast around the loins. Mr. Thompson often negotiated a peace among tribes, always hitherto at war, and nothing was so delightful to him as the scenes he there witnessed at the conclusion of hostilities, when chiefs, long enemies, greeted each other as brethren and the captive parents returned to their children.

This Mission was thus happily started seventy years ago. After the departure of the first missionaries, the Amistad Committee was merged into the Union Missionary Society, which, with two other organizations, subsequently united to form the American Missionary Association. From the year 1849, when the Church numbered forty, and war was banished from the country, until 1853, the work wonderfully prospered. Reinforcements came, converts were gathered, and four other stations opened. The climate proved so dangerous to white missionaries, that it was concluded that Africans or those who had African blood could best do the work, and in 1877 a body of missionaries sailed, and two Fisk University graduates with their wives, in 1878. In 1883, the American Missionary Association withdrew from its African work, and the Mendi Mission was transferred to the United Brethren in Christ. The district is now known as Shaingay, and reports about 300 communicants, 13 day-schools and 11 Sunday-schools, with about 1,000 scholars in all. There is also a training school whose students assist in itinerating. Tho not among the prominent African enterprises, this mission has so romantic and instructive an early history, that we gladly give it a place here, assured that many will find it an inspiration.

THE BUSINESS SIDE OF MISSIONARY LIFE

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In the Book of Acts we read that the twelve apostles called the multitude of disciples together and said, "It is not fit that we should forsake the Word of God and serve tables." The Church has ever recognized the distinction between the secular and the business side of the Christian life. It is very easy to exaggerate what is known as the spiritual side of the Christian life and to minimize the secular. All work done for Christ if done in the right spirit, is sacred; yet there is a clear and distinct line of demarcation between what might be called the business and the religious side of our Christian activity. This is peculiarly so in mission work. The worker must devote much time to the business side of his ministry. He is at once preacher, teacher, pastor, editor, adviser, builder, banker, correspondent, bookkeeper, and sometimes, I fear, housekeeper as well. The business side of missionary life can neither be ignored nor despised.

In considering the subject it is necessary to remove some misconceptions.

I. Let us frankly admit that the business side is a most important element in the life of every missionary. The treasurer of this board is quite as necessary an officer as the secretary. I should be very sorry to have a treasurer who was not a spiritual-minded man, but it would be an equal misfortune to have a treasurer whose life was not dominated by sound business principles. Mission literature will bear me out in the statement that our great missionaries have in many cases been most excellent business men.

George Grenfell, who died last fall, and whose spirituality none who knew him could doubt, was one of the best business men that King Leopold had in all the Kongo. It was Grenfell who was the great cartographer of the Kongo. A man with keen business instinct, yet possessed withal of rare spiritual power.

George Leslie Mackay was a missionary of missionaries. He led his disciples o'er the hills of Formosa as long ago his Master led the twelve o'er the Galilean hills, teaching them as they journeyed from place to place. The leaf on the tree, the great fish cast on the beach, the bird in the air furnished him themes. He was a prince of teachers, but an equally capable and shrewd man of business. His first convert came, as he believed, in direct answer to prayer, and his whole life was dominated by a spiritual communion and fellowship such as few missionaries have known.

David Livingstone, possibly the greatest missionary of the last generation, was an explorer, traveler, geographer, astronomer, quite as much as a missionary. His accounts were kept with scrupulous exactness; his astronomical observations made with rude instruments, furnish, even to-day, data which are considered most reliable. In all the multitude of duties imposed upon him, he never ignored the details of business, and gave attention to affairs that would have made him a great captain of industry had he gone to Africa simply to exploit it as Leopold of Belgium has done.

One of the unique characters of the last century was Samuel Hebich of In-

dia. In the "Life of Samuel Hebich," just published, he is called "A Master Fisher of Men," yet this man was a most exacting and painstaking business man. One of the great worries of his life was caused by his fellow missionaries, since they were so negligent in submitting their accounts to him as treasurer of the mission. Before sending his annual accounts home he would circulate them among the missionaries for criticism and approval. Even now drafts of some of these are kept in the archives of the Basel Mission. Under one of these carefully kept accounts in which all the receipts and expenses of the mission are clearly and faultlessly set down, Mr. Hebich wrote as follows:

DEAR BRETHREN:—I am sure that if only we were to try we could all of us improve in writing up our accounts. You will, on perusal, see that some of the brethren have carefully written down every item. Let us imitate them and do the same next year. This everlasting subtraction, multiplication and division of figures cripples me very much. Dear brethren, please bear with your old brother.

This master winner of souls was also most accurate and exacting in keeping accounts. Great missionaries have shown that adding souls and adding accounts are not incompatible.

II. It is well also to remember that the ordinary man does not come by business methods or habits naturally. Business rules and methods and procedure must be acquired. Nature does not furnish them with a certificate of piety. Certain men have business aptitudes just as certain men have aptitudes for mathematics or music, but even so, unless this aptitude is cultivated one makes a poor business man. It is a mistake to suppose that one can learn the business side of missionary

life without training any more than one can learn the linguistic side, or the preaching side, or the teaching side without arduous toil. The training of the average minister is not calculated to instil into him business habits. I know of no better illustration of the real first-class business missionary than Paul the Apostle. I wonder how much his early training in tent-making and the like—the business side of his life—had to do with the care with which he handled money entrusted to him to be distributed to the poor saints at Jerusalem.

John Williams' early avocations stood him in good stead when he became a missionary to the South Seas. Cyrus Hamlin would never have been able to have outwitted the astute Oriental, to have erected his steam engine at Constantinople, to have set his converts at work making rat-traps, to have outmaneuvered the Turk in the matter of securing permission to erect the buildings that now constitute Robert College, had he not had his early training in the New England shop and received some business lessons which clung to him to the end of his days.

Great as was William Carey as a linguist, and phenomenal his career as an educator, one can not but believe that his large business sense was, to say the least, not injured by the persistence which he was compelled to show in the shop at Hackleton. He hammered away at his boots and shoes while his eagle eye scanned the rude map of the world which he had made.

Mackay of Uganda, preacher, translator, teacher that he was, yet found that his early business training gave him an immense power over king and people in the formative days of the great Uganda Mission.

It is a mistake to suppose that the business side of missionary life can be acquired without some attention to its rules and methods and principles. The business side of missionary life does not differ one whit from the business side of any other life. What Samuel Hebich called his "November Cross" has to be taken as well as every other cross. Hebich's "November Cross" was that he had to spend the whole month in his study writing up the mission accounts for the year. He would seclude himself, going over all his own and his fellow missionaries' accounts, only preaching at the Sunday services. He asked his church to be very watchful and prayerful while he had "to serve tables"; in other words, he gave the same care, the same attention, the same prayer and the same diligence to the business side as he did to the spiritual side.

III. Then it is well to remember that there is a distinct ethical side to business, an ethical side quite as pronounced as the ethics of law, of medicine or theology. In fact in the case of a missionary the ethical side looms up large.

We might include the business side of missionary life under three heads: that of "Money," of "Time," and of "The Other Fellow."

(a) Emerson says, "Money is character." Nothing is more difficult in this world than for the average man to handle money which does not belong to him. Yet, this is the duty, often the supreme duty, of the missionary. He is handling trust funds; he has to do with money which he did not earn, which so far as he is concerned usually comes easily, which does not belong to him, of which he is the trustee and for the accounting of

which he is responsible. Nothing evidences the finer points of character more than the way in which one handles money which does not belong to him. This is a larger question than the balancing of books, or the rendering of an accurate account of monies received and paid out. In its final analysis it involves loyalty of the highest order. Even our best missionaries on their furloughs fail along this line. Some of the most prominent missionaries in our board's work, tho they are partners in the concern, and should have as high regard for the weak mission in Guatemala as for the strong mission in Korea, yet will plead for special objects in which they are interested and not for the work of the board of which they are partners. It is a large question and one must have a sensitive conscience if he would always conduct the business side of the missionary life on sound ethical principles.

(b) The "Time" question in the missionary life bulks large. The right division of time, so that the individual, and the family, and the church at home, and the board, and the field shall have its due proportion.

A missionary in a certain mission has failed for the last two years to send a line to the church supporting him. The pastor of that church wrote a few weeks ago what I considered a rather severe letter.

Unless you can make Mr. — render a report to the church every month, or every two or three months, I fear we shall have to ask you to give us another missionary. It is impossible for me to arouse the interest of the church in the support of a man on the foreign field, unless that man sends the church reports regarding his work as a missionary. We want to know how many sermons he has preached, how many visits

he has made, how many converts he has had, how many baptisms he has administered, how many he has received into the church, how many he has buried. In other words, we want to know all about his movements as a missionary, an evangelist, a preacher and a worker. If he can not work and can not get results, we do not want him.

I replied to this in part as follows:

It is not an easy task for a missionary crowded with other work, without clerical help, with a constant stream of callers, occupying all the hours of the day and far into the night, to find time in addition to his other duties to write letters which shall interest the church at home. However, I think there could be an improvement along this line and I shall be glad to write Mr. — a personal letter on the subject. On the other hand, I must frankly state that the conditions which you make in your letter are impossible. Are we to lay down a law that unless a man gets results we Christians in America will not give him support and we must bring him home? I would remind you that Robert Morrison, the one hundredth anniversary of whose going to China is being celebrated this very day, April 25, in that land, labored twenty-seven years and had three converts.

To which my pastor friend replied:

Your cannon-ball received and its weight and heat carefully considered. I am glad that you practically agree with me on all points and must frankly confess that where we differ you have done me good. However, the fact that a man has no converts in his station on the foreign field does not mean that he is not getting results. There are more things to report than the number of converts and baptisms; he could tell us about what he is doing, how many lessons he is teaching, how many sermons he is preaching; there are a thousand things he could report if he were doing his full duty. If I were in authority or had the machinery in my hands, I would make the men in the fields see that reports are sent. The whole Church is being injured in missionary enthusiasm because the men are not giving accurate, terse, concise, pointed and

valuable information. There is not a missionary on the foreign field whose time is more occupied than that of some of the pastors in this country, and they certainly could write one letter every three months.

There is much more in this letter which I might quote. I want you to see clearly that the question of time is important. The use that a missionary makes of his time is a large factor in his ultimate success.

(c) Then there is the question of "The Other Fellow." What right had this church in America to expect a letter from this far-away missionary? There are the rights of the other missionaries, of the board, of the family, of the great Church at large. One can gossip away precious hours in Asia as well as in America. These questions are not easy. I do not believe that I can solve them for you. I can suggest to you the necessity of taking them into your missionary budget. You must make a budget of your "Money," of your "Time," of "The Other Fellow." There will be "cuts" in this budget, but do not let them all be on "The Other Fellow."

Some years ago a volume was published entitled "The Story of an African Farm." A striking passage from that book lingers with me: "Holiness is an infinite compassion for others—Greatness is to take the common things of life and walk truly among them—Happiness is great love and much serving." If you ask me for a definition of the business side of the missionary life, here it is—it is worth learning: "Holiness is an infinite compassion for others—Greatness is to take the common things of life and walk truly among them—Happiness is great love and much serving."

Avoiding these well known miscon-

ceptions regarding business and looking the matter fairly in the face, what is essential to make successful the business side of missionary life? I mention three elements—many others might be included: *knowledge, system, vision*. Knowledge here, as elsewhere, is fundamental. Some system or method is essential, and a vision that correlates the dull uninteresting detail, the rupees for the Bible-woman to-day, with a far-reaching result, a native church self-supporting and self-propagating, in the distant future, is essential to rightly perform the duties incident to the business side of missionary life.

Some weeks ago I took occasion to send a letter to several prominent, successful Christian business men, stating that I had to prepare a paper on "The Business Side of Missionary Life," and asking what in their judgment constituted a successful business man, and for any suggestions along the line of the proposed paper. I want to read you three or four of the replies received. They will serve to make clear what I mean by *knowledge, system* and *vision*.

Mr. Warner Van Norden, president of the Van Norden Trust Company, for many years a member of this board, and one of its liberal contributors, wrote in part as follows:

A difficulty that arises in the missionary field as well as at home, is that every man naturally exalts his own guild. A lawyer looks down on the business man, and the business man looks contemptuously upon the lawyer. Every man that is not a Greek is a barbarian. The missionary is apt to think that he was sent out to preach the Gospel, not to transact business, and many of them have so replied to the board. There are, however, positions in which we are placed, where we need to practise other men's professions as well as our own. I have known

ministers to develop splendid business abilities in conducting their churches, and paying church debts, and one of the best preachers I ever knew was a ruling elder.

One of the first ideas that a man must cherish is respect for the property of others. We must come to know that there is a difference between those things which we may call our own and those which belong to another. In the latter case we occupy the position of trustee. One's own property may be given away at will, but trust funds must be handled with the utmost care, and a rigid rule adhered to. . . .

The elements of success are: first, an intimate knowledge of business rules; and second, skill in the use of the instruments employed. Business is cooperative. A man can not do business alone; he must play a part. He must be properly equipped for that part. Business training, knowledge of the law, equipment, adaptability to the enterprise,—all are necessary. . . .

The man who is acting as trustee for another, handling funds of the latter, can not be too careful to administer his trust with economy and business wisdom. He must also make frequent and detailed reports, so that his principal may know exactly to what use the money was put. Above all, he must be exact. I have seen somewhere a recipe for cooking oatmeal, which requires an unusual amount of boiling. The formula was as follows: "Three rules for cooking oatmeal—1st, to boil; 2d, to boil; 3d, to boil." The same is true in business. The first great rule is to be exact; the second, to be exact; the third, to be exact. No man should ever allow a paper to go out of his hands without being positive that it is beyond criticism.

In expending the money, as a rule, a distinct understanding should be had with the person to whom the money is to be paid, as to the terms of the transactions. In other words, a contract, either oral or written, the latter to be greatly preferred, should always be made, in order that the disbursing officer may be protected against criticism by his principal.

In business matters there is great virtue in counsel. Some men are so constituted that they plunge ahead without consulting their colleagues. If responsibility can be divided, it is always best to do so.

And lastly, I would suggest the wisdom of urging the necessity of a rigid obedience to instructions. The old proverb was, "Obey orders if it breaks owners."

You see Mr. Van Norden lays special stress on the rules of the game—Knowledge. His statements regarding these rules are well worthy your careful attention.

Mr. John S. Kennedy, a prominent, successful business man, one of the very liberal contributors to the board, is equally suggestive in his terse and cogent reply, as follows:

A good business man should adopt at least the following rules for his government in the conduct of all business:

1. Always be prompt and punctual in all one's engagements.
2. Always be truthful.
3. Always be honest.
4. Always be diligent and attentive in the performance of every duty, no matter how trifling or insignificant it may appear to be.
5. Never become surety, endorse bills, or guarantee payments for any one under any circumstances, unless at the time of doing so you are able to comply with your engagements and without distressing, in any way, those who have the first claims upon you and may be dependent upon you. To do otherwise would be flagrant dishonesty.
6. Save something out of your income every year so as to be prepared to meet contingencies which sooner or later, and in greater or less degree, overtake every one in the course of one's life.

Mr. Kennedy puts special emphasis on system, on punctuality, on diligence, on economy. He is past three score and ten, a multi-millionaire, yet he keeps an accurate account to this day of his expenditures. He is the most systematic man I ever knew.

Mr. Scott Foster, president of the People's Bank, an elder in the Rutgers' Riverside Church, and a member of the board now and for many years past, writes:

I beg to say that the one thought that I have to suggest, as a business man, to our missionaries is, never to spend their salary in advance of its being received. Their income, I know, is very small, but that only makes it the more incumbent on them to avoid debt. The usefulness of many missionaries has to my knowledge been sadly crippled by their living ahead of their means. I could give instances where the cause of religion has been greatly injured, where debts contracted could not be met or ever paid.

Here again the need of system in one's own private affairs is laid down by one who by years of experience and of success has a right to be heard.

The only other letter I quote is from one of the great manufacturers of the country, a most successful, Christian business man, whose name is known in all the churches, Mr. John H. Converse, of Philadelphia, president of the Baldwin Locomotive Works. Mr. Converse is a man of few words and his letter, like all of his utterances, is brief and weighty. He writes:

A few of the essential elements of a successful business man, I think, may be summarized as follows:

1. Complete knowledge of the subject involved.
2. Accuracy in its treatment.
3. Industry.
4. An altruistic attitude, by which the recipient feels that the business man has his interests at heart.
5. Personal character of a high order.

These elements are conducive to success in business and, obviously, will be equally conducive to success in missionary work.

I would call your special attention to what Mr. Converse says in his fourth point—"An altruistic attitude, by which the recipient feels that the business man has his interests at heart." Here it seems to me is one of the keys of successful business, and I confess also of successful missionary

administration. The altruistic attitude which enables one to draw others to him even in business.

Take the relation which the missionary sustains to the educated European or American constituency in the community in which he is called to labor. Some missionaries have no perceptible influence on the European community with whom they, of necessity, have business relations. I suppose no one ever lived who kept himself more unspotted from the world than Samuel Hebich of India, and few missionaries ever brought to Christ so many Europeans in foreign lands as did this man.

The missionary must do business with them; he may here find a great source of power if rightly used.

Knowledge is power. System breeds efficiency. Vision sees the morrow. The missionary must learn business methods. The business man says with scorn, "Oh! he is a minister; he does not know business." I am not sure that this is always a true criticism; but there is enough truth in it to give us warning. The Christian man should be quite as good a business man as the man of the world, especially if he is a missionary and is compelled to devote much time to the business side of life.

I doubt if any man can lay down a system of conducting business to be followed by others. I am sure I can not do it for you. I am equally sure that unless you have some system in your work, letters such as I have read you from the irate pastor, who claimed that I had shot a cannon-ball at him and much else, will be sure to reach you. It is a question whether a little business injected into the spiritual life of a missionary is not beneficial. I am confident that for the average Chris-

tian man the whet of the business side of life, figures, and accounts, and drafts, and building, if rightly used, only serves as a whip and spur to quicken intellectual activity. The contact with things, with men of affairs, the touch of the actual, often serves to render a man's intellectual and spiritual work much more effective.

Mrs. Isabella Bird Bishop, in one of her charming letters, writes: "How few people study or work mentally, except as a means of living. To most people there is little true, nothing new and nothing matters." The fact that our "Time" is fairly well occupied, that "Money" must be handled economically and "The Other Fellow" dealt with gingerly, may serve to quicken all our intellectual and spiritual processes.

The business side of missionary life is often monotonous, dreary, dull, stale, flat, unprofitable, from any spiritual point of view, yet the man who has a vision and links his petty business details of to-day with the possibility of the evangelization of the whole nation to-morrow or the next day, will not find the daily task onerous.

When in Warren, Pa., where we have a great missionary church, I was taken through a large oil refinery. The things that amazed me were the by-products. The proprietors of this vast establishment assured me that the by-products brought them the largest returns. Often the by-products of the missionary life are the most fruitful. Dr. A. McDonald Westwater, the Scotch Presbyterian medical missionary in Manchuria, has in his medical work probably done as much as any medical missionary now living in the world to-day, and yet he will be longest remembered in the years to come.

not by his skilful amputations and his successful treatment of thousands of patients, but by his deliverance of the people of Liao-Yang, at the time the Boxer madness had swept up to Manchuria from the South. He saved the city by his act of heroism; a little business proposition, in which he agreed to open the gates of the city to the Russian general. He said: "I undertake to enter Liao-Yang by myself and to persuade the people to surrender peacefully, but upon one condition: that I have your solemn word of honor that no harm shall be done to the person of man or woman within the walls, and that there shall be absolutely no looting." The terms were accepted, the city was delivered, the Russian commander kept his word. Mr. Wigham, the war correspondent and traveler, declares: "This is the bravest deed I ever saw—a fine thing done by a white man all alone." Yet, this was a by-product of Doctor Westwater's great work, a bit of business carefully planned, skilfully executed, and strictly along business lines.

The true missionary will not neglect the business side of his life. All is grist that comes to his mill. Bishop Selwyn thought it not beneath his dignity to make petticoats. On one occasion he was conveying to New Zealand, by request, in a missionary schooner, a Melanesian chief's daughter and her attendant native girl. The pair were drest according to the ideas of native propriety, but were hardly fit to be seen in a British colony. The bishop spent much of his time on the voyage in the manufacture, out of his own counterpane, of two petticoats for

the dusky maidens. He was a man of vision, he was ever alert in things spiritual, but it was neither beneath his dignity, great bishop that he was, nor unworthy of his thought, to present properly at British New Zealand these frail daughters of heathenism. It was the King's business and as a subject of the King he was not ashamed to do the most menial thing and do it well.

Do not underestimate the value of the business side of your missionary life. It may lead you into spheres of influence that you little dream of and open avenues of usefulness beyond your most sanguine expectations. After all, the motto of John Holden is a good one for you all. John Holden spent his years of service among the Indians and Eskimos of the Hudson Bay as a missionary of the Church Missionary Society. His trials were manifold. His biographer says, "Arduous is but a mild expression for the troubles, trials, privations and tremendous difficulties attendant on traveling through the immense tractless waste lying between many of the coast wastes intersected by rivers and rapids, varied only by tracts of pathless forest, swept by fierce storms." "I have eaten," he says, "white bear, black bear and wildcat, while for a week or ten days I have had nothing but beaver and glad, indeed, I have been to get it." Yet his motto, to which he was true through all his life, is worth putting in your note-book and conning over when you grow weary of the drudgery of missionary life: "The happiest man is he who is most diligently employed about his Master's business."

PROTESTANT MISSION SOCIETIES AND STATIONS IN KOREA

(Correct to January, 1908)

1. **PRESBYTERIAN, U. S. A.—NORTH**
Seoul, Pyeng-yang, Syen-chun, Chai-ryeng, Chong-ju, Tai-ku, Fusan.
2. **PRESBYTERIAN, U. S. — SOUTH**
Chun-ju, Kun-san, Kwang-ju, Mok-po.
3. **PRESBYTERIAN—CANADA**
Won-san (Gen-san), Ham-heung, Song-chin.
4. **PRESBYTERIAN—AUSTRALIA**
Fusan, Chin-ju.
5. **METHODIST EPISCOPAL—NORTH**
Seoul, Pyeng-yang, Yang-pyen, Chemulpo, Hai-ju, Kong-ju.
6. **METHODIST EPISCOPAL—SOUTH**
Seoul, Won-san, Song-do (Kai-seng).
7. **SOCIETY FOR THE PROPAGATION OF THE GOSPEL**
Seoul, Chemulpo, Su-won, Kwang-hwa.
8. **BIBLE SOCIETIES—(American, British and Foreign, and Scotch Bible Societies Cooperating)**
Seoul.
9. **INTERNATIONAL Y. M. C. A.**
Seoul.

STATIONS—With Resident Foreign Missionary Societies—Indicated by Number.

Chai-ryeng. 1.
Chemulpo. 5—7.
Chin-ju. 4.
Chong-ju. 1.
Chun-ju. 2.
Fusan. 1—4.
Hai-ju. 5.
Ham-heung. 3.
Kong-ju. 5.
Kun-san. 2.
Kwang-hwa. 7.
Kwang-ju. 2.
Mok-po. 2.
Pyeng-yang. 1—5.
Seoul. 1—5—6—7—8—9.
Song-chin. 3.
Song-do. 6.
Su-won. 7.
Syen-chun. 1.
Tai-ku. 1.
Won-san. 3—6.
Yang-pyen. 5.



WHEN I WENT TO CHURCH IN KOREA*

BY CAMERON JOHNSON, OF JAPAN

At the beginning of the hot season of 1901 I went for a fortnight to the old northern capital of Pyeng Yang to see something of the mission work in that part of the peninsula, and the memory of that visit remains as one of the oases in my missionary rambles about the world. As we set out that hot Sabbath morning we soon caught sight of a large building which at a distance looked like the residence of the chief magistrate of the city; so large it was and so well located. This, my missionary friend told me, was the Central Presbyterian Church of Pyeng Yang. We arrived a little before the service was due to begin. The building was already well-filled and worshippers were still coming from all directions. As they entered the building they left their sandals at the doors and quietly seated themselves in long rows on the clean and polished oil-paper floor. Their demeanor showed that they regarded the building as the house of God and that He was present. As soon as each man or woman found a place to sit, the head was bowed for a moment in silent prayer. There was no talking, or even whispering, for they had come to worship God not to visit their neighbors.

The service began with the Doxology in which all the great congregation joined heartily. After the invocation the missionary announced the Scripture portion to be read, and each one drew from under the arm, or from the long flowing sleeve, a copy of God's Word, found the place, and all followed the reading with closest attention and interest; and when the minister paused to emphasize or ex-

plain a part of what he was reading, some of the listeners would make marginal notes for future reference. Each worshiper came provided with a copy of the Bible *and used it*.

A song was next announced and a big missionary stood forth with baton in hand to lead, while another sat at the little organ. The Koreans are not noted for their musical ability, from a Western point of view, and many of them having become Christians after reaching years of maturity have never had the training necessary to make good singers. This lack does not embarrass them in the least, and those who can not sing melodiously at least join heartily and *intelligently*, for each man and woman is careful to find the hymn and *read it out lustily*, if not melodiously. The precentor starts the tune, but immediately the great throng of music-loving Koreans took up the song on their own account and, like the Israelites of old, every one "did what was right in his own eyes." The precentor, big, strong missionary man tho he was, was quickly drowned out, while the vast throng carried the hymn to a happy conclusion. It was wonderful; and one gazed toward the roof to see how it was that it did not lift and float away. The great volume of praise that ascended Heavenward from the lungs and the hearts of those glad Korean Christians was inspiring if not melodious as they endeavored to sing

All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.

It cheered the heart and made one

* See frontispiece also

feel that these people loved and revered that Name which they praised so vociferously. Their song was evidently unto the Lord and not unto men.

When the minister announced his text, instantly every Bible was opened and the text found and marked. Then the books were closed and the attention of the people was riveted upon the speaker from start to finish. Tho the speaker that morning was not prest for time and gave them a long sermon, no watch was pulled out to time him, or were there any anxious looks that betrayed nervous apprehension as to "how much longer he would continue." These Koreans have not yet learned that a sermon must not exceed thirty minutes in length. When the service came to a close, and the benediction pronounced, each head remained bowed in silent prayer for a blessing upon the preached word and then that multitude went out in a quiet and orderly manner.

Some noticed that there was a visiting stranger on the platform that day and they must needs come and give him a greeting, so a little company with their simple, honest faces came to the platform and, one of them as spokesman greeted the visitor in a very beautiful and touching way. He knew no English and the writer's knowledge of Korean was only sufficient to catch his meaning. With the forefinger of his right hand he first touched his own heart, and then the writer's, and pointing upward, said in Korean: "Hanare keisin ouri Abaji." "Our Father which art in Heaven," meaning to indicate that the fact of one Heavenly Father was sufficient to make us all members of His family on

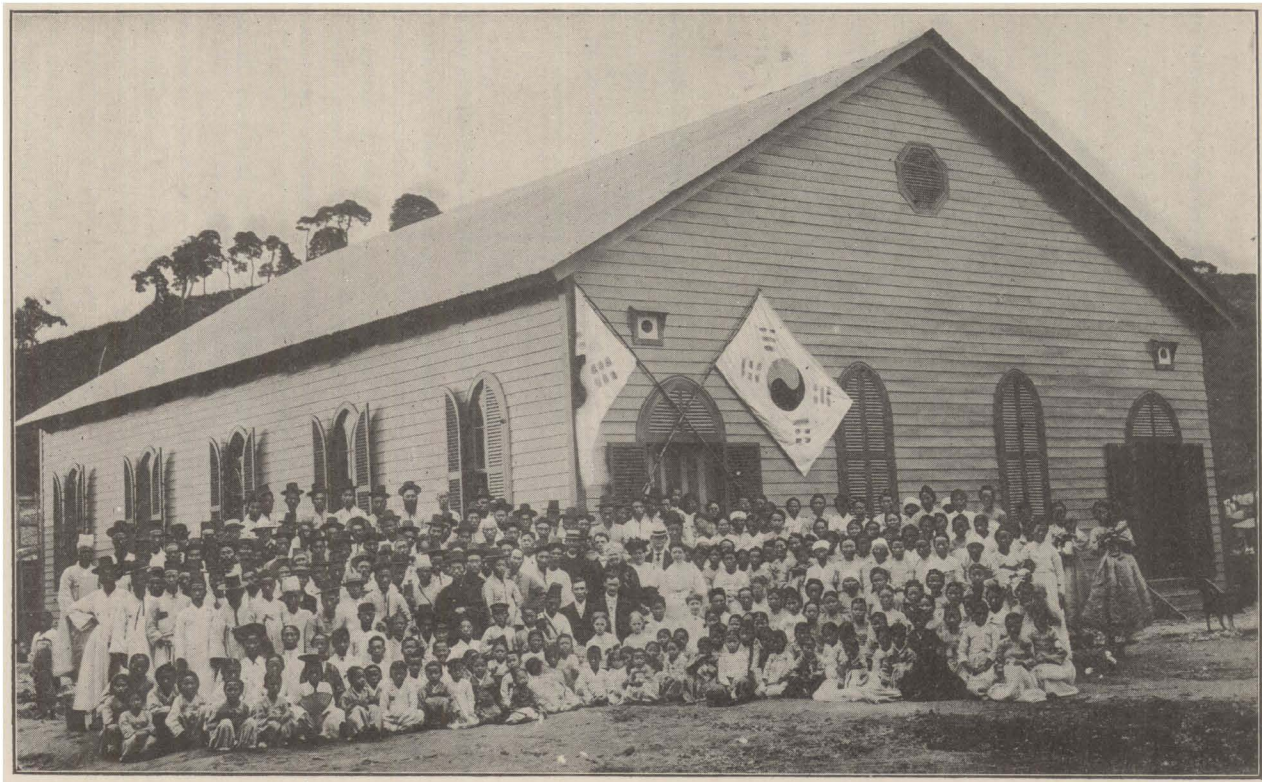
earth and brethren in Christ the Lord. May those Korean brothers ever remain simple in their Christian love and life and never grow wise enough to forget to greet the visiting stranger.

As we wended our way homeward I asked my missionary friend why there was such a large gathering of people at the service that morning, and what was the special occasion, as the day was hot and the distances for some of them, at least, must have been considerable. He replied that it was only the ordinary congregation, only not as large as usual owing to the heat, as there were only about 1,200 present that morning! In cooler weather when the house is packed they sometimes have as many as seventeen hundred! They are all the year round church-goers.

That afternoon I attended a Woman's Bible Class conducted by one of the ladies of the Presbyterian mission. The room in the neat little Korean house with its whitewashed walls, and polished paper floor was quite full and each woman took a great interest in the Bible study. At the close the lady in charge said that there were about a hundred present and that it was one of four simultaneous classes held in different parts of the city that afternoon. Think of it! A few years before there was not a Christian Korean woman in that town.

The next Sabbath I went to the Methodist church and discovered that the congregation was composed entirely of men. The reason is that the building is too small to accommodate all at the same time, so the men come in the morning and the women in the afternoon.

This was seven years ago in the city which was one of the most exclusive,



Courtesy of *Go Forward*

CHURCH AND MEMBERS OF THE METHODIST MISSION (SOUTH), WONSAN, KOREA

proudest and wickedest in all Korea. It had a name throughout the land for its wicked men and its abandoned women, and nowadays it is one of the object lessons in modern missions. Today it has four large churches, besides other preaching centers, and out of a total population of thirteen thousand the average weekly attendance at

mid-week prayer-meeting is three thousand, or nearly twenty-five per cent. Is there any city or town of that size in civilized Christendom that can show such a record? Truly after a visit to such a mission-field as Korea, and to such a mission point as Pyeng Yang, one can only marvel and exclaim: "What hath God wrought!"

PRACTICAL RESULTS IN KOREAN MISSIONS

BY DR. J. D. DAVIS, KYOTO

Five weeks recently spent in Korea offered an opportunity to see and hear something of the wonderful work which is there in progress. Thirty years ago Korea was a closed land. It was death to set foot in it. North Korea was a great bandit region, largely given up to plunder. There still remain old castles of refuge on the hills among the mountains to which the people fled for refuge.

Fifteen years ago there was not a Christian in North Korea. There are now about one thousand churches and preaching places in North Korea and hundreds of church buildings have been erected by the Korean Christians. A majority of the people in North Korea are within three miles of a church or preaching place. This work has been self-supporting from the beginning. Every Christian has been made to feel that it is his duty to bear witness to others, to teach and lead others to Christ. Last winter over one thousand men were gathered into Pyeng Yang from the country, some of them coming more than one hundred miles, where they studied the Bible with the missionaries and received instruction in Christianity and Christian work for fifteen days. Five hun-

dred women came in at a different time for similar study and training for fifteen days, and then these men and women went back into the country to engage in active work in teaching and bearing witness to the truth. Eight hundred men and three hundred women, from the churches in the city, met for fifteen days of study and training. Besides these, a Bible Institute for men was held in the spring, with an attendance of three hundred and one for women with an attendance of one hundred. These were made up of regular evangelists and workers. There are about five hundred evangelists and workers in North Korea entirely supported by Korean money. These elders, evangelists, and Bible women had classes for Biblical and Christian instruction last year in 252 places in North Korea with an attendance of over 12,000. The church members who can not give money, and many who can give money, give their time and go into the towns and villages around the places where they dwell, and tell the Gospel story to those who have not yet heard.

The Central Presbyterian Church in Pyeng Yang, altho seating fifteen hundred people, has *swarmed* three times,



Courtesy of Go Forward

METHODIST (SOUTH) MISSION SCHOOL AT SONGDO, KOREA, PRESIDED OVER BY HON. T. H. YUN

to get room in the building. They have formed the North, South and East churches and put up large buildings, but that Central church is now so crowded that the women meet in the morning, and the men in the afternoon, each Sabbath, and the church is full each time. It is filled again at the weekly prayer meeting every Thursday evening.

The church members in the city are divided into groups, each in charge of an elder, and each group is divided into bands of about ten each with a band leader. The houses in the city are all apportioned, about fifty houses to each band, and are divided into groups of seven or eight houses each, and some one is assigned to visit regularly each group of houses and read the Bible, and pray with the inmates. These workers meet together for prayers before they start out, and they have frequent meetings for reports.

The Presbyterian Mission in Pyeng Yang has a Theological school with seventy-five students, who study three months each year and go out to work during nine months. There is a union Methodist and Presbyterian academy and college in Pyeng Yang with about thirty collegiate and three hundred academic students. This school has a manual training department connected with it.

There is a largely attended woman's training school in the city, with two sessions a week from October to May. There was a Normal training class for female teachers last year in May, with an attendance of eighty-seven, and one for male teachers in July with an attendance of two hundred and two.

There are about four hundred and fifty primary graded schools in operation connected with the churches

in Korea, with a six years course of study. There were 9,717 pupils in these schools last year, about 2,000 of whom were girls. There are eleven intermediate schools or academies for young men with a three years' course of study and an attendance last year of 1,266, mostly graduates of the primary schools. There are nine similar schools for young women, with five hundred students, and their number is rapidly increasing. There are Normal classes where five hundred men and women are helped to prepare for teaching. There are day-schools and night-classes where thousands of men and women are being taught to read. There are industrial schools and two schools for the blind. There is a flourishing Y. M. C. A. school in Seoul where hundreds of young men are being taught.

Over 15,000 students were taught last year in these mission schools. This work is self-supporting. All the evangelists and workers, all who come to the training classes from the city and country, and all the primary, academic, collegiate and theological students are supported by Korean money. Over fifty thousand dollars, gold, was given for Christian work by the Korean Christians last year.

Best and most important of all, the missionaries in Pyeng Yang and the Korean workers from city and country who were assembled there last winter, all received a great spiritual uplift. It seemed like a veritable Pentecost. All hearts were melted and filled with spiritual power. The missionaries have maintained a union daily prayer meeting for nearly ten months. This wave of spiritual blessing has extended over the whole field. It has led to earnest work and self-

denying giving. It prepared the way for those influences which have kept the people of North Korea quiet during the last few months. After the abdication of the late Emperor and the disbanding of the army, when the people in North Korea, naturally the most excitable and turbulent of the Korean people, were in danger of rising in insurrection, the missionaries and leading Christians banded together and urged all the Christians in the nearly one thousand churches and preaching places to exert their influence in leading all the people to remain quiet and submissive, with the result that there has been little or no

disturbance in North Korea. A similar work is being done from Seoul and other places as centers, and the two thousand churches and groups of Christians are a most hopeful part of the outlook. The Christians increased fifty per cent last year. If this work can go on unchecked and unchilled, Korea will be rapidly evangelized and filled with millions of happy, enlightened Christian homes, and this little kingdom, despised though it has been, will give to the Christian world a priceless example of the way and the only way that the Gospel can be carried to the whole world during the present generation.

JAPANESE AND MISSIONARIES IN KOREA

BY HOMER B. HULBERT, F.R.G.S.*

Author of "The Passing of Korea," etc.

It is hardly probable that the Christian people in America are aware of one of the most serious problems which confronts mission work in the Far East. It is a problem that will have to be solved in Korea, first of all. It is not to be wondered at that our churches are not informed in this matter, for it is one which the missionaries have not been able to bring before the churches in anything like a definite manner. It is and always has been a settled principle of mission work to hold aloof from political matters and keep the Church free from all complications with the temporal power of the State.

This has been particularly true of Korea, which is now dominated by a

power that is so sensitive to criticism and that makes such large claims to enlightenment that every word of criticism, even of a kindly nature, is resented as an insult. Time and again it has been insisted upon in missionary councils in Korea that the missionaries must not take sides, but must maintain an attitude of strict neutrality between the Japanese and the Koreans. When one of the missionaries overstepped this unwritten law and allowed a criticism of the Japanese to appear in his annual report on work in Northern Korea the entire missionary force of that denomination issued a public statement affirming that the expression of opinion there given was unauthorized and that a violation of mission policy had been committed. It did not say that the charges of the individual missionary were false, but simply disavowed any intention of

*The author is not a missionary, but has resided for twenty years in Korea and is well qualified to speak on this subject. He is, we believe, thoroughly worthy of the confidence and support of Christian people in his advocacy of justice and humanity for a people who are being trodden under foot by a stronger nation.—Editors.

making comments upon Japanese action in Korea.

What the Japanese are Doing

The time is fast approaching when such silence will no longer be possible. There are men who will let no idea of mere expediency stand between them and a stern protest against the moral influence which Japan is exerting upon the Korean nation. I have received the following statement from Rev. R. P. Mackay, D.D., of Canada, who has just made a careful examination of conditions in Korea.

I found the missionaries in a perplexing position. They did not wish to intrude in political affairs, yet to keep silence in the presence of outrageous cruelty and injustice seemed cowardly. I found some missionaries disposed to the policy of silence, but others were too indignant for silence. They had to speak to satisfy their own consciences. Whether the former government of Korea was better or worse is not the question, nor is it a question of the inferiority or superiority of the Koreans as compared with the Japanese. On these points I do not express an opinion, but I do protest with all the emphasis I can command against an oppression that savors more of the Middle Ages than of the Twentieth Century.

At another point in the same communication he says:

The coarser brutalities of Leopold's administration of the Kongo may be lacking, but the spirit of the two situations is practically the same. It is spoliation in either case without the semblance of justice, and sometimes almost incredible harshness.

If it were merely a matter of keeping clear of litigation between Koreans and Japanese it would be a simple matter, but the case is far more complex than this. A missionary, with whom I am intimately acquainted and who is now in America on furlough,

found that the Japanese were selling morphia to the Koreans with hypodermic syringes for injection and were debauching the people of the community, who were mostly ignorant of the ultimate effects of the drug. The Koreans were being taught the use of morphia and a large market was being created for it. This would be severely punished in Japan. The missionary caught one of the Japanese in the act of selling the drug to a Korean and immediately reported the case to the local Japanese authorities. That night the Japanese offender came to the missionary's house and made an abject apology and begged that the case be not pressed for it would surely ruin his business. This missionary replied that the case was entirely in the hands of the Japanese authorities and they must let the law have its course. The next morning the missionary received a note from the Japanese official saying that the offender had promised not to do so again and therefore he had been discharged. The trade in morphia has continued steadily since that time. In one month one Christian hospital in Korea had forty cases of Koreans who wanted to get rid of the habit but were unable to do so.

In one year enough lumber was donated by non-Christian Koreans to the Christian churches to build and repair a large number of church buildings. The greater part of this was timber that the Koreans had cut from their ancestral grave sites and was given to save it from being stolen by the Japanese who were going about the country cutting down the so-called sacred trees on the Korean graves. The owners were desperate, and rather than have the Japanese get the trees

they committed what would be considered an act of sacrilege in cutting them down and giving them away.

When gangs of Japanese enter Korean villages with drawn swords and demand that a hundred Koreans come out and work on the railway embankments at a quarter of a day's wage, the people are compelled to obey; for the Japanese authorities have taken away from the Koreans their firearms and other means of self-defense. But when they come to a Christian village the people stand up and say, "We will not go a step. You may do what you wish but we refuse to go and work for practically nothing." In such cases the Japanese have invariably backed down without securing their ends. Japanese private companies have also been forcing the Koreans to give the use of their horses and their own labor at a small fraction of a legal wage but they have, in more than one instance, been put out of business by a determined attitude on the part of the Korean Christians who stand together and refuse to cringe before the threats of their oppressors.

When the Japanese demand that Korean Christians work for them on the Sabbath and the Christians seek the advice of the missionary, what is he to say? When the Japanese soldiery compel Christian families to give rooms for female camp-followers to carry on their business, and the Koreans appeal to the missionary, what is he to say? When property which has been bought with funds contributed by native Christians for a church or school building is seized

by the Japanese without any compensation what is the missionary to do? The deeds to the property are in his hands, and he is in a sense responsible for it.

The fact is that Christianity is the one thing that is giving the Korean people cohesion. It gives them a sense of fellowship, a love of decency, a hatred of wrong because it is wrong, a desire for fair treatment that are almost unknown among the ordinary Koreans who hate wrong only when it touches them personally and who are too engrossed with selfish ends to care for the communal good. From the very first the Japanese have counted upon this lack of cohesion to effect their purposes without opposition. The "Il-chin Society" was formed by the Japanese out of the dregs of the Korean community for the special purpose of having an instrument with which to crush every attempt on the part of Koreans to "get together." These hirelings would carry out their orders to the letter, attacking and breaking up any attempt of the Koreans who wished to form a society for the bettering of the condition of the people, even though such society made no demonstration against the Japanese. The one thing that Japan hates and fears in Korea is cohesion on the part of the people or the formation of a national spirit. Marquis Ito persistently declares that he wants to see the Koreans come up to the standard of the Japanese (sic) but every attempt on the part of the Koreans to do the one thing which alone will make advance possible is ruthlessly crushed. The Koreans can never do anything until they attain to some degree of self-respect. This can never come through the handling

*As a matter of fact the missionaries tell them, in case it is necessary to yield to Japanese demands, that they, as Christians, would better leave their houses in the enemy's hands.

of the Japanese. The moral influence of Japan upon Korea has been distinctly retrograde. So far from teaching Korea the better things of civilization she has simply taught the people that modern civilization means a finer method of getting what one wants without paying for it. What with her morphia, her swarming prostitutes, her lawless traders, her partial officials and her utter contempt of the better side of the Korean, Japan has been degrading Korea rather than lifting her up.

What Christianity is Doing

On the other hand what has Christianity been doing? It has gone down to the foundations of things and has established a rational basis of civic life. It has transformed whole communities. It has established an average of two schools for every one of the 345 counties in all the land. It has come before the people as an object-lesson that has convinced their reason and is fast gaining their active support. The entire nation to-day looks upon the Christian Church as a vital institution and at one time the recently deposed Emperor asked the missionaries to let Christianity be made the State religion. They wisely refused.

Christianity has done and promises to do a hundred times as much as the Japanese can do for the cause of genuine education. One careful English investigator examined what the Japanese were doing to carry out their widely advertised program of education and he found that practically nothing had been done except to found a few schools where Koreans could learn Japanese. It looks as if Japan intended to do as Russia is do-

ing in Poland and compel all Koreans to go without education except such as is to be gained through the medium of the Japanese language.

If all this is true (and I would have the reader note that it is our side of this contention which demands and invites investigation) then there is serious trouble ahead. The time will come when the civilizing influences of Christianity must come into clash with the cupidity and oppression of the Japanese. As one correspondent says: "Marquis Ito's words sound well, but we are coming to see that sound is all they contain." The apologists of Japan find it utterly impossible to gain a foothold on which to build a rational argument. Mr. Adachi in the *Review of Reviews* begins by saying: "We are quite frank about it. We have gone into Korea's back door and said, 'Move on' as you said to the North American Indian." Well, there are 13,000,000 Koreans in a territory four thousand square miles smaller than Minnesota and to-day the Japanese will not let a single one of them have a passport to get out of the country. Where would Mr. Adachi have them "move"? Marquis Ito in a recent number of *Harper's Weekly*, after saying many smooth things about Korea, ends with this most significant sentence: "My one prayer is for the extension of Nippon's power in the Far East." The italics are ours and are intended to show the point at which Marquis Ito's ambitions all focus. It is utterly in dissonance with the altruistic sentiments of which it is the rhetorical culmination.

This possible clash between Christianity and Japanese "civilization" in Korea is a serious matter. Japan is

the most conspicuous Power in the Orient because of her successes in war and in the adoption of the material fruits of Western civilization. Korea is the most conspicuous missionary field of the world. Japan virtually demands that the Christian people and the churches in Korea publicly endorse the present regime of occupation. Dissatisfied with a policy of complete silence on the part of the missionaries Japan is determined that they shall aid her by putting their stamp of approval upon what she has done and is doing in the peninsula. I affirm with all the emphasis that I can command and with the backing of a large number of people who know the facts of that situation, that Christianity *can not* endorse the present regime in Korea without stultifying itself and betraying its sacred trust. The Japanese regime there makes for corruption in every grade of society. Korean youth have never had such opportunities and allurements to vice; Korean officials have never been more corrupt. Justice has never been at a lower ebb. Property has never been less secure. Cupidity has never flourished more exultantly than now. There is hardly a single point where the two forces run parallel. Christianity stands for justice, cleanliness, kindness, public spirit, patriotism, helpfulness, education. These are not the things which Japan has developed there.

The Christian people of America have before them the possibility of being instrumental in establishing a *new ideal* for the Korean people. That is what they require. They do not need a civilization based upon some relic of barbaric feudalism, like the so-called bushido. Japan began at one end of Western civilization. Korea needs to begin *at the other end*. Instead of cutting off the branch laden with flowers and bringing it home, Korea must dig up the tree by the roots and plant it in her own soil and *wait* for the flowers and fruit.

There is a certain flower which grows upon the banks of the St. Lawrence River. It is propagated by the conveyance of the pollen from one blossom to another on the wings and thighs of flying insects. But the ants crawl up the stem and steal the honey without performing the service which nature intended. Because of this, the plant, with almost human ingenuity, causes a drop of inferior honey to exude from the stem just below the flower. The ant finds this, eats it and retires supposing that it has secured the genuine honey. Thus the fructifying pollen is not wasted. The reader must draw his own application of this illustration to the Far Eastern problem. As for Korea the Christian world can not but wait with solicitude to see whether she gets her civilization like the ant or like the bee.

WITH THE JAPANESE VANGUARD IN KOREA

BY HELEN PIERSON CURTIS

It was a startling innovation when, over a year ago, Mr. and Mrs. Winn responded to an imperative call from the Japanese in Dalny (now Tairen)

to leave Japan and work among the colonists settled there.

There was no appropriation from the Board of Foreign Missions for

this new work, but the Japanese promised to provide everything except the missionary's salary and traveling expenses. It was with some misgivings that the mission voted to send Mr. and Mrs. Winn for one year.

So well have the Japanese fulfilled their part of the bargain and so glowing are the reports from the missionaries that not only has the appointment been made permanent but, in response to urgent calls, two other families have been sent out for work among Japanese colonists: Mr. and Mrs. A. V. Bryan to Port Arthur, and Mr. and Mrs. F. S. Curtis to Korea. Mr. and Mrs. Erdman have also gone to take up the work among Japanese in Hawaii.

Some may wonder why Japanese evangelists are not sent to their own countrymen, for most people do not realize that millions in Japan are, as yet, untouched by the Gospel and the Japanese Church is facing heavy responsibilities at home.

The Japanese Presbyterian Church has a strong Home Mission Board which is faithfully seeking to extend the kingdom of Christ among Japanese at home and abroad. A most earnest and energetic secretary travels over the whole field, and other members of the Board, tho they are busy pastors, give much time to visiting and encouraging the weaker churches.

The Japanese Christians in the colonies are more ready to assume self-support than the churches in the home-land. In Formosa and in Dalny they are already independent, and if those being formed in other centers learn that they can not rely on money from outside sources, they also will follow the good example.

Japanese leaders are asking missionaries to take up more largely the pioneer work, feeling that they themselves have not a sufficient force to do much more than maintain the work already established; and both Japanese and missionaries believe that the thousands who have left the home-land must not be abandoned to the evil influences and loose moral standards that tempt them but must be supplied with faithful shepherds.

There are more than 100,000 Japanese now living in Korea, Seoul, the capital, and Fusan, the southern port and railway terminus, having 15,000 to 18,000 each and other ports and railway centers from 2,000 to 12,000 each. Many other groups are scattered all over the country, and the numbers are increasing by from fifty to a hundred daily.

Among these there are numerous Christians and students of Christian truth who discover one another and sometimes organize for Bible study and prayer. The great difficulty is to find a place of meeting. The houses are often small and scarce, the rents high, and many men are without their families and have no home. Another difficulty is that men in government employ are frequently moved so that the leader of a group may be called away at short notice, and leave no one of sufficient zeal and determination to hold the rest together.

The present need is for workers who can travel among these groups, encouraging and strengthening them, until they are able to obtain and support competent pastors. It is this work for which we are looking to God for grace, wisdom and strength to do, for the need is sore and there

is a cry for help going up from many children in Christ.

Aside from two ladies of the Anglican High Church (and one clergyman now absent), we are the only missionaries yet appointed to reside here for work among these colonists. There are five Japanese workers from the Methodist and Congregational Churches in Japan and one from the Presbyterian Church. These are stationed in four large centers and some of them report a very encouraging work. The Methodist worker in Pyeng Yang was greatly blest during the time of the Spirit's out-pouring among the Korean Christians in that city, last winter. These men visit neighboring places occasionally but this is all that has been done thus far by Japanese speaking workers. God has not been unmindful of His scattered flock in other places. Five years ago He laid the burden of the unsaved Japanese and Chinese residents on the hearts of men who were already carrying a heavy burden for the millions of Korea. He strengthened them to plan and begin regular work among the Japanese, and for three or four years the members of the various Presbyterian Missions united in one council, have been helping to support a Japanese evangelist. Some of the Korea missionaries have sought to do what was possible for those near them, using English as a means of communication. During the last year God has also stirred up the hearts of many among missionaries and Korean Christians, to pray for these hosts of strangers within the gates.

It is difficult for those not on the ground to realize how fast the Japanese are becoming the dominant fac-

tor in Korea, and how sorely they need the Gospel.

Japan is rapidly giving to Korea the material elements of civilization. A railroad is in operation from Fusan in the south to Wiju by the Yalu in the north, and other lines are in process of construction; good roads, water-works and improved sanitation are on the way, and already the more advanced Koreans, in spite of many grievous sorrows and burdens heavy to be borne, are realizing some advantages from Japanese occupation.

But the nation has passed from exuberant admiration and joy over Japan's prowess to intense distrust and bitter hatred, in many sections of the country. In some parts of the north, had it not been for the strenuous exertions of the Christians and the influence of the missionaries, there would have been much bloodshed during the last few months. The feeling here on both sides reminds us of the tales of early England when Saxons and Normans refused to mingle.

The Christian Church and Christian standards of living have gained such a high place in this land that the overbearing and unfeeling conduct of the rougher class of Japanese here, is looked upon not merely as a cause for resentment but for contempt or pity. A Korean chair-coolie who was beaten around the head by a Japanese whom he had jostled, remarked, as he quietly rubbed his head, "He's a pitiable creature."

The better class of Japanese realize in some measure the tremendous moral need among their fellow colonists, and some of those in high position, tho not themselves Christians, are ready to support Christian work here.

The only hope of any real and speedy bond of union between these two countries is the love of God shed abroad in the hearts of Japanese and Korean Christians.

By God's blessing, within the next ten years, if the Church in America will do its part, this whole nation may be reached with the Gospel. Korea is fast becoming Christian, and, if Japan does not soon respond to God's call to her, there is the prospect of a Christian people, producing the first-fruits of true life, brought under the sway of a nation yet dead, who have appropriated the fruit of centuries of Christian growth, but who refuse to share the life which alone can make those fruits sweet and wholesome and bring them to perfection. A Christian nation ruled by another whose real God is National Glory! It will be laid to the charge of the Christian Church if this becomes a fact. Every man and woman who is "looking for the Kingdom of God" and faithfully seeking to hasten its coming ought to consider this.

An educated Japanese Christian residing here was asked, "What do you think will be the outcome of Japanese occupation in Korea?"

"I think," he replied, "that the Koreans will gradually move into the interior and leave the Japanese to occupy the coasts." That might have been the result had Japan come twenty-five years ago, but God did not permit it then. Now the mighty force of Resurrection Life is working here among this people and by God's grace the forces of destruction will not prevail. As God raised up Nebuchadnezzar and Cyrus, who knew Him not, and caused them to work His will, setting them aside in His good time—

so He is using Japan in these Eastern lands. God grant she may become a willing instrument in His hands so that "the time" of her own land need not come as it did to Babylon.

The Japanese scorn the idea of amalgamation with the Koreans and on many accounts—considering the history and condition of Korea—one can not wonder. There are however some valuable traits among Koreans which are lacking in the ordinary Japanese character, and if it be the Lord's good pleasure to weld them, as He did Saxon and Norman, it may that the world will see another mighty instrument in God's hand.

Japan is not a Christian nation and in spite of Japan's rapid progress along so many lines we can not expect of her any other policy and methods than those of *civilized* expediency and self-interest. Who shall judge her? Shall her great ally whose ships, breathing out destruction and slaughter, brought unmeasured woe to China, condemn Japan for securing, from Chinese and Korean, revenue for her "money-eating" enterprises by means of the same deadly agent? Or shall the countries whose terrible "fire-water" has burnt up all manliness, hope and courage in countless dark-skinned brothers?

No! Let the Christian Church clear its too long-dazzled eyes and see that the forces of worldliness are working here as elsewhere. "The Prince of the powers of the air . . . now worketh in the children of disobedience" here, and it is for us, and all who hold the Kingdom dear, to humble ourselves in the dust and confess our sins and the sins of our own nation and cry unto the Lord God Omnipotent that His Kingdom may come in power.

IS AMERICA MAKING CRIMINALS?*

BY MINNIE J. REYNOLDS

Comparing the number of adult male prisoners in the country with the whole number of males of voting age, it is found that foreign-born whites are 150 per cent. more criminal than the native whites of native parentage. But the native white of foreign parentage, the son of the immigrant, is three times as criminal as the native element—300 per cent. more—and as criminal again as the foreign born.†

Among male juvenile offenders compared with the male population of school age in the North Atlantic States, where the bulk of the immigration settles, the foreign-born white boys furnish nearly three times as many criminals as the native boys of native parentage, but the American-born sons of immigrant parentage furnish three and one-half times as many criminals as the native element, even more than the foreign born. The excess of criminality is greater among boys of the immigrant class than among adults.

Figures like these can not be ignored and must not be covered up. They must be faced and explained. Analysis reveals that while the immigrant furnishes an undue proportion of criminality he is not so apt to be criminal as his own native-born son; and that the boy born in Europe is not so apt to become a criminal as his own brother born in America. This brings us squarely to the title of this paper. Is America in the criminal-making business? If so, it is a poor business for America to be in.

We have always claimed that no matter how poor or degraded the immigrant may be, so great is the assimilative power of American life that his children will be speedily absorbed and become indistinguishable from the rest of the American masses. That this has been the case with a vast number we know. But at the present moment

inexorable statistics show that the first generation on these shores tends to degenerate; that the American-born sons give us more criminals than the peasant-born fathers who came here to escape crushing Old World conditions.

This is a puzzling problem and not a pleasant one for Americans to face. To soothe our racial pride the proportion should be the other way about, but it is not. Of the same blood and ancestry, why should the American-born sons of immigrants show more criminal instincts than their own fathers? There can be but one deduction. Something in their environment impels them. Individuals can not always be accounted for. But facts true of a class can always be assigned a reason. When we see a large group of people in which the sons are more criminal than the fathers, we can only conclude that some cause in their environment is producing this result.

A ray of light is thrown upon this apparently incomprehensible condition by a little story from a foreign quarter in New York. A boy was found crying bitterly after a whipping from his father. "I wouldn't mind the lickin'," he sobbed resentfully, "but I hate to be licked by one of these blamed immigrants."

The American-born son of foreign parents actually despises his own father as an immigrant. We, as a people, despise immigrants—some of the best of us and all of the worst of us. The native born son of the immigrant catches and reflects the general feeling. The very cult of the schools, the flag salute, the exaltation and glorification of everything American helps it along.

Now what does this mean? It means the loss of parental control. The personal liberty of young America, his offhand attitude toward parental authority, is often noted. He argues, and disputes with his parents and pays them no exaggerated or enforced respect. But nevertheless he feels that

*From the *Home Missionary*, New York.

†Statistics given at the meeting of the American Social Science Association, in New York last spring, by Prescott F. Hall, of Boston, a well-known student of the immigration question.

his parents know more than he does; that it is well for him to accept their advice and, generally speaking, to stand on friendly and respectful terms with them. His common sense tells him that they are older, wiser and more experienced than he.

That is the precise difference between him and the son of the immigrant. The latter thinks he knows more than his own parents, and very often he is right. Very likely he has a better education than they. Perhaps he can read and write, and they can not. With the greater adaptability of youth, his quick catching on to the life of the street, he may actually understand and comprehend American life better than they. In the incalculable matter of the language there is a great gulf between them. I have heard an Italian mother angrily order her children to speak Italian in the house. Raised in the schools, they speak English as a native language. She speaks not a word of it. Such a condition would prove humiliating to most American mothers. I know of an educated young Jew in New York who is actually debarred from conversing on a vast range of subjects with his parents. They speak only Yiddish, a dialect which lacks the words to express thousands of ideas which he would like to communicate to them. Russian parents on the lower East side have been known to oppose their children learning English because of the loss of parental authority entailed.

This English-speaking boy finds his parents more ignorant of the laws, customs, history and traditions of the country than they are of the language. They can not adequately advise, guide or instruct him. All their ideas are different from those he encounters in school. He goes his own way, and in 350 per cent. more cases than the native son of native parents and 50 per cent. more cases than the foreign-born boy, that way lands him in jail. The slightly smaller proportion of prisoners among the foreign-born boys shows the proportionately greater hold which

his parents retain over him. He, too, is under the ban. He himself is as "immigrant."

The economic independence of the immigrant's sons widens the breach. Immigrants are very poor. Ignorant of the language and methods of the country, their wages are the lowest paid. "Race suicide" is unknown among them. It is natural that the children should be put to work at the earliest possible moment. And the minute the children begin to contribute to the family expenses, they consider themselves entitled to throw off the last vestige of parental control. What is to be done under these circumstances? Patriotic teachings can not be eliminated from the schools. The child of the immigrant must learn the language, must be Americanized. A gulf must necessarily grow between him and his parents. It can not be helped. But into this breach must step a friend.

The public schools are doing a colossal work. But statistics show they can not do it all; that this breach between the parent and the child is still unfilled and dangerous. Settlements are doing something. Churches are doing something. The State is doing something. But all together are not doing enough. There must be greater efforts if degeneration is to be prevented in the first generation of native born. America is to-day in the position of breeding criminals to prey on herself. There will necessarily be an undue proportion of criminals among adults reaching these shores. Criminals will flee hither as inevitably as absconding American bank cashiers flee to Canada. But we top even that abnormal criminal percentage with the native-born sons of immigrants that we are sending to jail. We are neglecting the children, and we are getting our pay.

These boy offenders are frequently not really criminals. Often their first acquaintance with the jail comes from that universal instinct of all young creatures—play. It is as natural for

a boy to play as for a kitten or a puppy. But the boy has no place to play in the crowded foreign quarters where he lives. He breaks a window, or scares a horse or hits some one with a ball, and then he runs up against the government of America in the shape of a policeman. And the first imprisonment is apt to be the starting point in crime for the shamed and hardened boy. The American college boy can steal signs and barber poles, and we laugh at the college-boy lark. But there is no such amused complacency for the boy offender of the foreign quarter. Yet children playing in the streets of the large cities are an undeniable nuisance. Play should be recognized as a natural, permanent need of the child's life as much as education and equally provided for by the State. The young cities of the West should take warning by the enormous prices New York has paid and provide ample play places while land is still cheap. Statistics of every neighborhood where a children's playground has been opened show a decrease in juvenile misdemeanors.

Work has its dangers as well as play for this child of the immigrant. Statistics recently published as to the working children of Chicago show 30,643 "working papers" given to children of fourteen in the last two and a half years. Of these children three and a fraction per cent. were born of native parents; nine and a fraction per cent. were foreign born, and nearly eighty-seven per cent. were native born of foreign parents. This shows well enough who is doing the child-labor of the North. It is precisely the class furnishing the abnormal proportion of criminals.

I know the story of one such child. Susie was twelve years old, too young to get her "working papers" for regular employment. But the Christmas season was on, and the "Christmas spirit" was sending thousands of extra shoppers to buy things to carry messages of love and good will to friends. A kind law permitted Susie

and others like her to work till ten or eleven o'clock at night for two weeks before Christmas that the Christmas spirit might be satisfied.

Susie was a very little, ignorant girl. The tenement-house life she had lived was very poor and meager. In the department store she was surrounded by millions of glittering things. She took a trinket worth fifteen cents. A child is seldom arrested for a thing like that. Instead she was discharged; loudly, publicly, angrily, as a thief. The story went all over the quarter where she lived: "Susie got fired from Blank's for stealing: Susie is a thief." In her own world she was branded as a thief. She dropt out of school because of it. Her parents made her life miserable over it at home, and in every childish quarrel the word was flung at her. It followed her every time she tried to get work. Two or three years after—horribly, hideously young—Susie disappeared from home. She has not been heard of since, and that is the way we assimilated Susie. Do we remember the petition, "Lead us not into temptation," when we permit the children of the poor to be plunged into the glittering temptations of the Christmas stores?

Ernest Poole of the University Settlement, spent some months, by night and by day, in studying the assimilation of boys in the street occupations of New York. He found near Newspaper Row more than one hundred boys sleeping in the street. Other hundreds he found sleeping in stables, condemned buildings, halls of tenements and back rooms of low saloons. In Chinatown alone he found twenty young boys whose business it was to run messages for the denizens of opium dives, and every one of them had the opium habit. He found messenger boys cooking opium pills in Chinese dives. Of the messenger boys he found a large number doing all-night work between all-night houses and all-night people. That is one way we are "assimilating" these boys. He

traced a number of heartrending life histories of boys plunged into the life of the street at tender years.

"Corruption of morals," said he, "spreads among the street boys like a new slang phrase. Minds already old are 'put wise' by minds still older."

Out of about one hundred newsboys talked with, sixty-six were twelve years old or under, thirty-seven ten years old and eight from six to eight years old. They sell as late as two A. M. An express company was found employing boys of eleven. They began work at seven A. M. and made their last trip at nine or ten at night. On Friday and Saturday they worked till midnight, and sometimes returned Sunday morning to finish up. Do we "remember the Sabbath-day to keep it holy," when we let children be worked like this? America has got to have more applied Christianity in its government. All these things can be regulated by law. Why should the advertising circular which we toss in the wastebasket be brought by a grown man who has had to pass a civil service examination, while the telegram, which perhaps means life or death, is brought by a little irresponsible boy? Merely a difference in the law. If there is any public affair into which Christians need to put a little more Christianity it is to the laws which safeguard and protect the child workers of the country. We can let the matter alone, of course, and go on making the sons of honest men into jailbirds, as we are doing now; but we shall pay in the end. The earnings for which all this sacrifice of child

health, education and morals is going on are absurdly small. Twenty-eight newsboys confest to Mr. Poole that they earned less than \$1.00 a week. It would be cheaper for society to pay their wages and compel their attendance at school than to provide increased jail accommodations later.

The child of the immigrant thrust at the earliest possible moment into the wage-earning world, performing today the child labor of the North, deprived, in the crowded foreign quarters, of the child's birthright of play, clean air and country life; with parents too ignorant and bewildered in the new life to give him the guidance and training he needs, sending 350 per cent. more of this number to jail than the son of the native born—this child needs the Church. He is a home mission field all in himself. He needs mission schools and mission workers and mission visitors. He needs consecrated, devoted friends, who will know his circumstances and his needs. He is legally as much an American as any of us. No foreign language is needed to reach him. I would not say a word against foreign missions, for I believe in them and would not see their income curtailed. But is it reasonable, is it logical, is it good sense, to carry a fine type of Americanism to distant lands and leave this native-born child to end in jail? Is it the old, traditional, glorious mission of America, founded for faith and freedom of conscience, to take the sons of honest men and transform them into criminals? Let us rather give them the Gospel which gives power to the weak.

"STRANGERS FROM ROME" IN GREATER NEW YORK *

BY REV. STEFANO L. TESTA

General Italian Missionary of the Brooklyn City Mission and Tract Society

The Italian population in Greater New York is about 500,000, distributed as follows: Manhattan and the Bronx, 300,000; Brooklyn, 100,000, and the other boroughs, 100,000. This

is one-tenth of the total population of the city, and in itself would make the fourth largest Italian city in the world. If immigration keeps up at such a rate as in the last seven years

* From *The Bible Record*.

(from 77,419 Italian immigrants in 1899, to 222,606 in 1906, an increase of 200 per cent.), together with the increase by births, New York will soon be the largest Italian city in the world.

Social and Religious Characteristics

The majority of these people come from Southern Italy, and are generally poor, ignorant and illiterate, with ideas entirely foreign to the institutions of the country.

Socially, this low class of immigrants are clannish and superstitious. They congregate in colonies, where they keep up the customs acquired in Italy. They lack independence of thought and action and are slaves to the opinions of their neighbors, thus making it difficult for new ideas of civilization and religion to penetrate or make any headway among them. They are jovial, warm-hearted and responsive to the least kindness shown them, and if there is any disposition among some of them toward the much exaggerated "vendetta," or "mafia," it is a remnant of the medieval political conditions when there was no justice to be had.

They are nominally Roman Catholics, but their attachment to the Papal Church is very slender. Italy shook off the oppressive temporal power of the Pope in 1870, and since then this nation has become one of the great Powers of the world. The political revolution gave them independence, but also a terrible tendency to indifference and open infidelity; any orator who would gain applause and be popular needs only to ridicule the priests (but this ought never to be done by the Gospel preacher). As to church attendance, notwithstanding the emphasis which Romanism puts upon it, the great cathedrals in the cities of Italy are almost deserted, and of the 500,000 Italians in Greater New York, only 5 per cent. attend church.

The only sure agencies to assimilate these people into our commonwealth are the public schools and the preaching of the Gospel. After they

become assimilated they are good, steady, faithful workmen and useful citizens; they are sober, thrifty and home-loving, and generally law-abiding. Tho many come here with the intention of going back to their native land, they generally make their homes in America.

Christian Work Among Them

After some sporadic efforts from individual Christians, a mission was started by the Protestant Episcopal Church, in 1849, when a lady bought a church building for Italians. The New York City Mission Society started a work in 1880. At present there are fourteen churches and missions in Manhattan and the Bronx:

The Protestant Episcopal Mission, 361 Broome street, rector, the Rev. J. H. Watson; Grace Chapel, rector, the Rev. Dr. Bailey, and St. Ambrose's Church, the Rev. Carmelo Di Sano, rector, 236 East 111th street.

The New York City Mission has two stations: The Broome Street Tabernacle, 395 Broome street, the Rev. A. Arrighi, pastor, and the West Side Mission, 194 Prince street.

The Methodists have four stations: The Italian M. E. Church, 409 East 114th street, and the Harlem Mission, 601 Morris avenue, both under the pastorate of the Rev. F. Tagliabata; the down-town Italian Mission, 63 Park street, and the East 11th Street Mission, both under the Rev. J. Vital.

The Baptists also have four stations: The Mariners' Temple, Henry and Oliver streets; the Second Avenue Baptist Church; the Fordham Mission, 184th street, the Rev. G. Boccaccio, pastor; the Helen L. Clark Mission, 21 Mott street.

The Presbyterians have three missions: Church of Sea and Land, the Rev. A. Villelli, missionary; One Hundred and Sixth street and First avenue, Mr. Nardi, and the Harlem Italian Mission at 632 Morris avenue, Mr. J. G. D'Anchise, missionary. The Salvation Army has a hall at 147 Mott street.

To all these should be added the Italian Free Reading Room and Settlement, 149 Mulberry street, founded and supported by Mrs. Anson Phelps Stokes, and the Italian Juvenile Settlement, 149 Thompson street, both of which are doing excellent work.

In Brooklyn, the Brooklyn City Mission and Tract Society has been the pioneer in the Italian work, be-

ginning in 1890. When the writer took charge of the work seven years ago, there was no mission work for adults. The work has been so signally blessed of God, that we have now four organized churches and five out-stations where the Gospel is preached, 1,023 profest conversions, 310 united with the Church, 125 baptisms, 44 marriages. The following are the stations:

The Brooklyn City Mission and Tract Society, the Rev. S. L. Testa; Miss M. Lawrence, deaconess.

Hope Chapel, 90 Union avenue (now under the Baptist Home Mission Society, the Rev. A. Mangano, pastor; the Rev. A. Pagano, assistant).

Franklin Avenue Italian Church, 157 Franklin avenue. Sunday services: 10 to 11 A. M., and 7:30 P. M. Thursdays: 7:30 P. M. The Rev. S. L. Testa, pastor.

Pilgrim Chapel, Henry and Degraw streets (under the direction of the Congregational Home Mission Society). Services: Sundays, at 4:45, and Thursdays, at 7:45 P. M. The Rev. S. L. Testa, pastor.

Hamilton Avenue Mission, 92 Hamilton avenue. Sundays: 10 to 11 A. M. Mondays, Tuesdays and Saturdays, 3:30 P. M., children's meetings.

St. Edward Street Italian Mission, 31 St. Edward street, (auspices the Baptist Temple).

Annunciation P. E. Church, 6620 New Utrecht avenue, Lefferts Park, the Rev. D. A. Rocco, pastor.

The Presbyterians also have asked this Society to cooperate with them in opening a mission station in a poor section of the city.

The Italian Settlement in Front street, the Rev. W. Davenport, superintendent, is doing a splendid industrial and educational work.

Needs of the Work

More missions are needed and more adequate funds for their support. A poorly equipped mission has no attraction for the Italians, who, being accustomed to the splendid cathedrals of Italy, prefer a church building to a store.

More workers are required. The crying need is to educate in American colleges, seminaries and Bible-schools the converted Italian young men and young women who are to evangelize

the 2,000,000 of Italians in the United States.

Colportage work and house-to-house visitation are absolutely necessary. In this way, people can be reached who would not come into a mission. The American Tract Society has three Italian colporteurs in Greater New York.

The Italian work needs adequate and permanent support, for the Italians will be unable to support a Church for years to come, as they are not accustomed to support the Church.

The Outlook

The work among Italians is very encouraging. They are responsive to the Gospel, and I have had the joy of seeing Italian men and women moved to tears when told the simple story of the cross and of God's love for them, as they have been taught to think of God as an angry Judge to be appeased only by the prayers of the priests and the intercession of dead saints. When converted, the Italians are enthusiastic workers for Christ. They try to persuade their families and friends to come to their Savior; if they move to other towns or cities, they plant missions, and if they return to Italy they bring the good news to their native villages. So Italian work done in Greater New York is city mission, home mission and foreign mission work all in one.

It should be remembered, finally, that Italians are citizens of no mean nation; that in their veins runs the blood of those Romans of old, "whose faith was known throughout the world"; of the martyrs of the Roman persecutions and of the victims of the Papal inquisitions; of the early missionaries who brought Christianity to the British Isles, and of the Waldenses, who were the first Protestants of the world, and who handed down the Bible to us.

The Gospel of Christ preached in its simplicity can awaken these latent powers in the Italians. May God speed the day.

EDITORIALS

A CHURCH CONGRESS FOR PEACE

The experiments at the Hague have suggested the feasibility of an international Congress of Christian believers, for the peace of the Church. More than a year ago, on Christmas day 1906, Pious X was addressed by letter from Bishop Johnston of West Texas, "deploring the tidal drift away from all organized Christianity," and indicating a belief that the "one remedy for the most fearful calamity which has yet befallen the human family" is "the restoration of that unity for which our Lord prayed," and which "must be effected on the basis of the few fundamental principles of our religion, summarized in the Apostle's Creed," etc. Bishop Johnston continued:

Can you not rise to the occasion and call a congress, not a council, of all Christians, to discuss, with a view to future action, the necessary steps to restore to Christianity that splendid influence it once exerted upon humanity, but which it is in danger of being deprived of by "our unhappy divisions," which now paralyze its power, and, but for the promise of its perpetuity, would threaten its very existence?

When the world Powers, including heathen nations, are preparing to meet at The Hague, to endeavor to secure the peace of the world, is it not an unspeakable shame that all Christians can not hold a similar meeting to secure the peace of the Church? And as this conference owes its existence to the temporal head of the eastern branch of the Church, how eminently fitting would it be that the congress I propose should be called by the spiritual head of the largest branch of the western Church!

Such a meeting as this called by the Pope at this critical juncture would thrill all Christendom to the center with hope and joy, and cause the powers of darkness to tremble lest they should lose their present evil domination over the human race, such large portions of which they still hold in bondage.

Such a beginning would be taken as an earnest of better things to come, and all Christians, everywhere, would begin, again, as in the early days of Christianity, to look to Rome as a leader in the great forward movement of humanity toward its final goal of redemption from the power of evil, in a kingdom of right-

eousness here on this earth, in which the right shall finally and forever triumph over wrong; and for which our Lord teaches us daily to pray; and which, according to his sure word of promise, is "the one, far-off, divine event to which the whole creation moves," when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." To have set in motion influences which would finally work out such blest results would surely secure for you, on our meeting with the Master, not many years hence, the joyful greeting, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

We fear that from the papal side, no such unity of Christendom can be secured, except on the principle of universal absorption into the Romish body—the old expedient of the lamb and lion lying down peacefully together with the lamb inside of the lion. But, on general principles, no reason is apparent why such a congress should not be called, provided only that concessions and compromises are not so easy and politic as to consent to the removal of all landmarks which define evangelical truth. We fear that the presiding genius of such a new Hague might be rather the seductive nightingale with her sweet song, or the parrot with her tame repetition of a formal and liberal creed, than the celestial dove of a divinely inspired peace. The first council at Jerusalem was a peace congress; and we should rejoice to see Christians, of every name, coming together prayerfully to inquire as to the mind of God touching the rents in the seamless robe of Christ. It might be that all creeds instead of being mended would be ended. The Free Church catechism adopted by the non-conformist bodies of Britain is a remarkable document, and might well suggest an irenicon for a divided Church; for, while it emphasizes all fundamentals, it leaves liberty for non-essentials as accidentals. Certainly we might have a Church tribunal for arbitration to settle disputed points in missionary labors at home and abroad, to prevent mutual en-

croachments on occupied territory, waste of men and money, and denominational antagonisms and squabbles, and possibly to promote union enterprises where doctrinal tenets would better be kept in the background. There are perhaps a score of questions of no little importance that such a parliament could settle, provided only that the tribunal were both representative and evangelical. The great Gibraltar rock that threatens any such movement is the rock, not of illiberality and intolerance, but of liberalism and laxity; or perhaps we might say that the Church is sailing now between two dangers—a Scylla of *secularism* on the one side and a Charybdis of *skepticism* on the other; and it is difficult to say which peril is the worse or the more threatening!

SCIENTIFIC MARTYRDOM

Often the heroism of men who are experimenters in science, and particularly medical science, puts our self-sacrifice to shame as Christians. Yet sometimes men die, as martyrs to science, without much public notice. Yellow fever is the scourge of the South. Thirty years ago, over 16,000 fell victims in the "yellow belt." In one month, in 1853, in New Orleans alone, over 5,000 died of the fever and 8,000 in the year. The general effects were far more deplorable, for the fever drives the people before it like a destroying angel, and paralyzes industry. In Tallulah, for instance, in northwest Louisiana, in 1905, out of a population of 800, 300 got away; and of the 500 left, 312 had the dreaded disease, and the place was nearly depopulated before the mosquito that brought the plague was exterminated.

A man lately died who has made possible the exorcism of this demon from the South. Charles Finlay, a Cuban physician, suggested, in 1881, that yellow fever was transmitted by a mosquito, the stegomyia, and in 1900, the United States authorities appointed a board, composed of Major

Walter Reed, Jesse M. Lazear and 1st Lieut. James Carroll, to investigate Dr. Finlay's theory. Those who volunteered as subjects for the experiment were divided into two squads, one of which lived in a house where the sheets and blankets of patients who had been ill with yellow fever were used, but from which the stegomyia was excluded. The other lived in a house thoroughly disinfected, but to which the mosquito was admitted. No cases developed in the first house; in the second, out of thirteen non-immunes, bitten by the insects, ten contracted the disease. None of the soldiers died. But, in a preliminary test on Surgeon Lazear the result was fatal. Dr. Carroll took the fever, and, tho he recovered, his heart was so badly weakened that he was never well afterward, and his death was the direct result. Dr Reed also died within two years, worn out by strenuous labors.

What a roll of honor! What Dr. Reed said of the first man bitten by the infected mosquitoes, Kissinger, applies, in its spirit, to every one of these men. He said: "I can not let this opportunity pass without expressing my admiration of the conduct of this young Ohio soldier, who volunteered for this experiment, as he expressed it, 'solely in the interest of humanity and the cause of science,' and with the only proviso that he should receive no pecuniary reward. In my opinion, this exhibition of moral courage has never been surpassed in the annals of the Army of the United States."

"Some time," says another, "a monument will be erected to Reed and Lazear and Carroll, and the soldiers and hospital attendants who volunteered for the experiment, and on it will be carved, perhaps, part of the yellow fever record of Havana: In 1900, 310 deaths. In 1901 (the first year after the experiments), eighteen deaths," and, underneath, the old sneer and yet greater tribute: '*He saved others; himself he could not save.*'"

THE WORK OF THE MCAULEY MISSION

The thirty-fifth anniversary of this mission brings cause for thanksgiving. When a man's faith becomes a little "shaky" it would be well for him always to go to this mission to get it strengthened. Many have tried it with gratifying results. The meetings are held every night at 7:45, and on Sundays at 3 P. M., the Thursday night meeting being most largely attended, probably because in the early part of the services, supper is served to such as desire it. Then come addresses by the superintendent and visitors. Last December, Dr. Grenfell, the Labrador doctor and missionary, gave a stirring address upon the shipwreck of St. Paul. Then come the testimonials, unimpeachable testimony from dozens of well clothed, reformed men who tell how they came or were brought into the mission, hopeless wrecks; how at 316 Water Street, New York, they were saved, body and soul, and gradually regained their former standing, and now are far better off than before they fell because they have gained Christ and lost the appetite for drink.

The mission does not teach that overcoming drink makes a man a Christian, but, on the contrary, that Christ enables a man to overcome the drinking habit, and so the aim is to convert him, first.

During the latter part of the services an invitation is given to those who feel the need of salvation to come forward, and always a few, at least, come and kneel down, and everybody prays with them or for them. Before the close nearly every one rises and professes to have found peace. These conversions average ten each night, say 3,000 every year; if but ten per cent—say 300 per year—are permanent, could this record be matched by any Protestant church in New York?

The officers of this mission are men, eminent in business and Christian life. The work is done entirely by converts, some of whom are invited by ministers to speak in their churches, and their engagements run months ahead.

SPEAKING WITH TONGUES

Lately, in order to appear not unfair to any parties, we gave room in these columns to the testimony of some who desired to be heard, and especially to one who felt that the spirit of God had spoken prophetically as to a coming earthquake at Colombo, etc. We have now from the same party a statement in which he very humbly and properly says that the date fixed for the event has passed and the prediction was unfulfilled. He says:

The non-occurrence of the earthquake is to my heart a very solemn fact; my confidence has been utterly shaken in the prediction. I do not believe that the prediction was inspired by the Spirit of God; and my conscience compels me to repudiate it.

It is fair to those who differ with me regarding the inspiration of the prediction, to admit that earnest prayer was offered on behalf of the people in Colombo. But this explanation of the non-occurrence of the earthquake does not satisfy my mind and conscience. And the only explanation I can offer that the prediction was not fulfilled, is my conviction that God was not the author of it. I am constrained to confess that I must have missed the way. I failed from time to time to hear His voice and got astray. I have neither excuses to offer nor extenuating circumstances to plead. Experience has proved that it is possible to get slack in private prayer, and touching spiritual realities to mistake one's mental reckoning for a heart apprehension.

THE AMERICAN CHAPEL IN PARIS

This is a national monument, and has now celebrated its semi-centennial. In September, 1857, the famous Dr. E. N. Kirk, of Boston, and its first pastor, by a circular letter to Americans in Paris, announced the opening of a chapel for their use, and added that "This edifice would be not only valuable as a place of worship; but as a national monument, expressive to the nations of Europe of that common faith in Christianity which is the foundation stone of civil institutions."

For many years this American Chapel in the rue de Berri was the only such monument to American institutions in France. Many of our countrymen traveling abroad or doing business in Paris set an example of

practical infidelity. Yet, as Dr. Kirk went on to say, "if many of us appear abroad as practical deniers of the God that made us and the Savior that redeemed us, this structure gives evidence that, whatever individuals may be or do, as a *nation*, we are not so degraded."

This fiftieth anniversary was a notable occasion. "This edifice," as Dr. Kirk wrote, "is consecrated to our common Christianity and it can never represent the peculiar feature of any branch of the Christian Church." This has ever been the case. For many years the virtual ownership and direction of the building were vested in the "American and Foreign Christian Union," a strictly undenominational body; and, altho it long ago became independent and self-supporting, its undenominational character has never been lost. Ministers of various denominations have occupied its pulpit, and its members and supporters also have belonged to churches of various names. The Church has not only been a monument to American Christian civilization, but to Christian unity.

THE PICTURE CARD NUISANCE

Mayor McCaskey, before the Lancaster (Pennsylvania) Federation of Churches, spoke with rare pointedness and power as to the shameful indecency of picture post-cards. He testified from personal knowledge of the sale by thousands a week in the town of double cards that were utterly vile, some cheap and crude, others French photographs of high finish, but all alike hopelessly vicious. The meeting by a standing unanimous vote called attention of pastors and teachers, parents and all good citizens, to the need of suppressing this abomination.

In Brightly's Purdon's Digest of the Laws of Pennsylvania (Volume I, page 413) this law is given:

If any person shall publish or sell any filthy and obscene libel, or shall expose to

sale, or exhibit, or sell any indecent, lewd and obscene print, painting or statue, or if any person shall keep and maintain any house, room or gallery for the purpose of exposing or exhibiting any lewd, indecent and obscene prints, pictures, paintings or statues, and shall be convicted thereof, such person shall be sentenced to pay a fine not exceeding five hundred dollars and undergo an imprisonment not exceeding one year.

This is one of the threatening evils of society. The legitimate post-card has grown deservedly in favor and is a source not only of pleasure but profit; but Satan is flooding the market with infamous picture cards that bear the stamp of hell and too much care can not be exercised to suppress this infamous trade.

METHODIST MISSIONARY STATISTICS

A recent communication from the secretaries of the Board of Foreign Missions of the Methodist Episcopal Church calls our attention to a slight error in the member of full communicant members credited to them in our statistical tables published in the January REVIEW. The number should be 86,023 instead of 83,180. There also may appear to a superficial reader a great discrepancy in the number of members reported for 1906 and for 1907, for the reason that last year, at the request of the secretaries, "probationers" were included among communicants. These number over 100,000 and their omission this year may make it appear that 105,929 communicants had been lost during the year. This of course is far from the truth, as will be seen by referring to the foot-note where the numbers of "probationers" is given.

It has seemed to the editors that the fairest basis of comparison is to record in our statistical column the number of "full communicant members" and to give the number of "probationers" in a foot-note. It is true probationers are, as a rule, communicants but they are not "full members" and may never become such.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Large Gifts of a Year

About \$120,000,000 were given to various educational, religious and philanthropic causes during the year 1907. Of this more than \$61,000,000 went to education, of which John D. Rockefeller contributed more than one-half. Altogether, Mr. Rockefeller gave \$42,315,000, Mrs. Russell Sage \$13,830,000, H. C. Frick and P. A. B. Widener each \$10,205,000, Andrew Carnegie \$8,957,000, and Miss Anne T. Jeanes more than \$2,000,000. Women gave about one-fifth of the total sum. Fifteen persons, four of them women, each gave a million dollars or more. Some of the leading gifts of the year were the \$10,000,000 given by Mrs. Sage for general philanthropies, with the especial thought of investigation of the causes of poverty; the \$1,000,000 by Miss Jeanes for negro schools, and the \$2,000,000 by Mr. Rockefeller for medical research. Next to education, the greatest sum was given for galleries and museums, \$22,000,000. For miscellaneous charities, \$15,186,300 was given; for hospitals, homes and asylums, \$7,882,500; for churches, Young Men's Christian Associations and home missions, \$6,265,000, and for libraries \$2,132,000.

Growth of the Mormon Church

Some of the reports given in at the last semi-annual conference in Salt Lake City show that Mormonism is not by any means decadent. The *Utah Westminster* says:

They reported 86,742 children under eight years of age. Their banner "stake," Kanab, reports 33 per cent. of the population under eight years of age. They have 119,000 between eight years and twenty. Twenty-four thousand six hundred of their young men are members of the Young Men's Mutual Improvement Association and 26,200 of their young women belong to a similar organization; 48,739 of the children are being taught and trained in the primary department. They have 6,292 priests, 4,961 teachers (not teachers, but overseers), 18,976 deacons and 10,000 students in their church schools. These reports indicate the

thoroughness of their organization and the rapidity with which they are increasing their number by births from Mormon parentage.

The Task of One Society in China

The American Board holds itself responsible for the spiritual well-being of about 75,000,000 of the earth's population, of whom about one-third dwell in five provinces of China. Secretary Barton sets forth what this responsibility means by the following statement:

If we take the entire population of the six states of New England—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut—and add to this the population of Alaska, Arizona, Colorado, North Dakota, South Dakota, Oklahoma, Nebraska, Kansas, Minnesota, Wyoming, Idaho, Montana, Nevada, New Mexico, Utah, Arkansas, Louisiana, Alabama, Mississippi, Florida, Delaware, Maryland, Virginia, Washington, Oregon and California, we shall have just about 25,000,000, practically the same number of souls for which the American Board is responsible in China alone.

Presbyterian Mission Growth

The following table is a summary by decades of seventy-four years of foreign missionary work of the Presbyterian Church in the U. S. A.:

	Stations	Men	Women	Total	Native Force	Communicants	Pupils Under Instruction
1837	6	14	12	26	....	10	50
1847	21	56	38	94	16	131	1,165
1857	46	99	102	201	67	908	4,595
1867	49	85	70	155	195	1,490	7,182
1877	81	125	174	199	611	9,632	1,461
1887	110	203	298	501	1,044	21,420	23,229
1897	110	282	426	708	1,802	30,644	39,172
1907	139	374	515	889	3,129	79,447	36,924

A Great Church for Giving

The Year Book of St. Bartholomew's Protestant Episcopal Church, New York city, which has just been published, shows a total of expenditures of \$304,693. The receipts have been \$316,409, of which \$37,478.92 was for the rector's fund, \$151,651 through the Church treasurer, \$99,-

049 through the parish house treasurer, and the balance through the various benevolent and missionary societies. There was a balance on hand at the beginning of the previous year of \$12,414, and the balance remaining at the end of the present year is \$11,716. These figures show a total which very few dioceses are able to equal. Of the salaried workers connected with the parish, there are 5 clergy and 257 others. The volunteers number 421. The parochial work of a large city parish may be understood from the fact that over \$99,000 was expended for the maintenance of the parish house. The general church expenses were \$42,369, and the pew rents were \$44,556, so that practically the total of the offerings of the church was available for other than church expenses.

A Model Sunday-school For Giving

A summary of what is being done by the Sunday-school of the Second Presbyterian Church, Memphis, Tenn., A. D. Mason, superintendent, in the way of keeping up the interest and in making contributions to the cause of foreign missions may be encouraging to other Sunday-schools. This school makes an offering to foreign missions every Sabbath in the year, using the envelope system. The business men's Bible class, assisted by one of the generous women of the church, supports Dr. J. B. Woods, of Tsing-Kiang-Pu, China, mission. The Sunday-school, under the Forward Movement plan, has taken five shares of \$50 each, in the following fields: One in Mexico; one in Chunju, Korea; two in the Hangchow Girls' School building fund, and one in Kochi, Japan. In addition to these contributions, \$70 has been contributed to the Nisbet fund, and \$100 to the relief of the Chinese famine sufferers. From the foreign mission fund of the Sunday-school \$25 was contributed to the Laymen's Missionary Movement, and \$25 to the Boys' School in Montemorelos, Mexico. Plans are well under way for the support of another

missionary by the Sunday-school, started by one of the officers, proposing to be one of ten who would give \$60 per year. The school has also recently asked for the privilege of supporting a little girl in Miss Dowd's school in Kochi, Japan.—*The Missionary*.

A Polyglot School

The American International College, at Springfield, Mass.—formerly the French-American college—is, according to its last announcement, in a prosperous condition. The institution is the only one of its kind in the United States, being expressly established, adapted and conducted to meet, in respect to higher Christian education, the peculiar needs of youth of foreign parentage, coming daily to this country from Southern and Eastern Europe, whose evangelization and education in the principles of a Christian civilization is such a grave problem. The college is raising up an enlightened Christian leadership among French, Spanish, Italians, Greeks, Armenians, Bulgarians, and Syrians. This is evidenced by the fact that of the former students 40 are in the professions. The college is coeducational, with an average attendance of 103.

New Italian Missionary

The Massachusetts Home Missionary Society appointed Paolo Luigi Buffa for evangelistic work among the Italians of Berkshire County, with headquarters in Pittsfield, where 800 of the 2,000 Italians in that county are located. Mr. Buffa is the son of a Waldensian pastor in Italy, was finely educated there, and has supplemented his knowledge by studies in this country. To familiarize himself with life here and the conditions of his countrymen, he entered upon business life and has held a responsible position with a Chicago electrical firm. Mr. Buffa finds that the Italians in America largely cut themselves adrift from religious organizations, unless in cities where there are large Roman Catholic

churches. His work will be largely of a personal character, and he says he expects to visit every Italian home in his county.

Red Men Eager for Education

The Cherokees, who tracked DeSoto's footsteps for many weary days while he was marching through the southern forests and swamps, and who later welcomed Oglethorpe to Georgia, are the most advanced Indians in civilization and the most eager for education, spending \$200,000 a year on their schools and colleges. The Chickasaws have 5 colleges with 400 students, maintained at a yearly cost of \$47,000. They also have 13 district schools, costing \$16,000. The Choctaws have 150 schools, in some of which the higher branches are taught. The Seminoles, one of the smaller tribes, have 10 colleges and 65 common schools, with a total attendance of 2,500.—*Indian School Journal*.

First Convention of the Young People's Missionary Movement

In Pittsburg, Pa., on March 10-12, the first International Convention of the Young People's Movement is expected to be of extraordinary interest. Moving pictures of life and work in foreign mission fields will be exhibited for the first time, and a splendid list of able speakers offers ground for hope that this gathering will be unique and stimulating.

Immigrants Pouring Into Mexico

Rev. James D. Eaton, missionary of the American Board in Mexico, writing from Chihuahua of the outlook for the new year, calls attention to the rush of people from the north into that land. The number of tourists is phenomenal, but besides them there is a stream of settlers and investors which seems to be increasing in volume. Moreover, Japanese, Chinese, Syrians, and other classes of immigrants are pouring in, until it looks as if Mexico would have to face civil and industrial problems like those of the United States. With the ensuing industrial development, there is great

interest shown in educational development. This education, however, is entirely irreligious, and it is a lamentable fact that many of the rising generations are rather proud of the fact that they have no religion. Mere boys boast of being freethinkers. The need of religious schools and teaching to supplement the public education grows with the rapid development of the country.

The Bible Society in South America

The American Bible Society has appointed Rev. F. G. Penzotti, who is well known in South American countries, for his heroism in Christian work, as its agent for the La Plata Agency, with headquarters in Buenos Ayres, Argentina. This agency includes most of the republics of South America, with the exception of Brazil. Mr. Penzotti takes the places made vacant by the death of Rev. Andrew M. Milne, and will have charge of a work of distribution that last year exceeded 50,000 volumes of Scriptures. Mr. Penzotti has had a varied experience in the service of the Society and has been for many years past the agent in charge of its work in Central America and Panamá.

Mission Work in Brazil

Brazil is by far the largest of the South American republics, having an area of 3,218,130 square miles, with a population of (1880) 14,333,915. The Roman Catholic population numbers about 14,000,000, and the Protestant population about 144,000. Nine missionary boards are reported as operating in Brazil, with a total number of stations and outstations of 356, missionaries 126, and native workers 112. There are 53 reported schools and two publishing houses. Brazil is a country greatly needing a large force of missionary workers. There is a vast native population among the Indians hitherto untouched. In Brazil, as in other Catholic countries, the profest adherents to the Roman Catholic Church are worshipers of images and are, in other religious conditions, truly heathen.

Something New in Panama

Bishop Thomas B. Neely writes in *World-Wide Missions* that the Panama of several years ago, with its rough and mud-covered streets, over which the little Panamanian horses could hardly draw light carriages; the Panama with its pools of stagnant water, with its surface drainage, and its countless breeding places for millions of mosquitos, has become an Americanized Panama, a clean city, with a modern sewer system, and with good water piped from the interior so that every house may have running water.

At the foot of Avenue Central, the main street of Panama, there is something new that seemed to fill up the entire street and to be the one object that must be seen by one who looks down the main avenue of the city. It was the churchly-looking Gothic building of the Methodist Mission. On Wednesday, December 11, the dedication took place at 3.30. Despite the fact that it was raining, about fifty persons attended, including several ministers.

Students in Havana

The University of Havana, Cuba, enrolls nearly 700 students. Those who are in a position to know report that there is not a single earnest Christian among them. About twenty belong to the Young Men's Christian Association of the city, but apparently these as well as the others are quite indifferent to religion. As yet no leader has been found in the University who can awaken religious interest among his fellow students. The secretary of the City Association requests prayer that a leader may be found.—*The Student World*.

EUROPE

British Contribution to Medical Missions

Medical Missions at Home and Abroad for January gives the names and locations of all medical missionaries in the foreign field who hold British degrees or diplomas. In 1890 these numbered but 125, but since have more than trebled, and include

257 men and 138 women, or a total of 395. The Church Missionary Society heads the list with 72, the United Free Church comes next with 61, the London Society with 38, Church of Scotland 23, etc.

How British Brewers are Intrenched

A reference to the striking statistics recently given in the statement made to the London Congregational Union by the Chairman of the Temperance Committee, makes it easy to comprehend the force of the opposition which the forthcoming Licensing Bill is likely to meet with. The ramifications of the dread drink trade are indeed many, and those who derive large revenues from it are a great host. Rev. Dr. Leach said, in referring to his analysis of the brewery companies, that in twenty-four of them in London alone the capital represents 54 millions; and that shares in three companies are held by "3 dukes, 17 earls, 5 viscounts, 18 barons, 48 baronets, 31 knights, 100 honorables, 2 archdeacons, 1 dean, 2 canons, and 87 other reverend gentlemen, 33 doctors, 156 army officers, and 3 judges of the High Court." A sharp social distinction is drawn between the brewer and the publican, but it must not be forgotten that the brewery companies and their shareholders hold the licenses of a large number of retail drink-shops!

The British Universities and Missions

Fifty years ago, at a great meeting in Cambridge, England, David Livingstone made his memorable appeal on behalf of the native people of Central Africa. One answer to that appeal was the beginning of the Universities Mission to Central Africa. A strange linking of opposites, some may think—the ancient universities, with their wealth of learning and culture, and "darkest Africa," with its barbarism, cruelty and ignorance of God. But as a result for nearly fifty years the universities have taken the lead in supporting the "U. M. C. A.," and have given some of their best men

to its work. The staff of the mission now includes 30 clergy, 26 laymen and 55 women (all unmarried), besides 19 African clergy and 305 native helpers and teachers. Over 8,000 children are enrolled in the mission schools; the adherents number 17,000, of whom nearly 6,000 are communicants. The "U. M. C. A." deserves to rank with the wonderful C. M. S. work in Uganda as one of the leading missionary enterprises on the dark continent. Its motto has ever been "forward." Gradually pushing in from the center at Zanzibar on the coast, its stations now minister to the people over a wide area. The formation of a new diocese is now being considered. Its roll of missionaries includes some of the heroes and martyrs of modern missions—men like Bishops Steere, Smythies, Tozer and Maples. In the earlier days of the mission the climate worked deadly havoc with the staff, but the men fell at their posts after only a few months or years of service, others have been ready to take their places.

Advance in the Wesleyan Church

The missionary committee of the British Wesleyan church has adopted a scheme presented by the Rev. Marshall Hartley, the statesmanlike secretary, for the consolidation of work in China. It provides for the expenditure during the next two years of a sum of £25,000 upon building churches, schools, hospitals and residences in the districts of Canton, Hunan and Wuchang. A grant of £10,000—made possible by a legacy received the previous week—was voted, and the whole scheme was adopted with enthusiasm. The prospect that at last the British Wesleyan missionaries in the great cities of China will be suitably equipped for their work, is a source of deep gratification.

The Student Volunteer Convention

The Liverpool Conference was opened on January 6th with more than twice the number of delegates that met four years ago for a similar con-

vention in Edinburgh. Over 2,000 were registered and the speakers included John R. Mott, Robert P. Wilder, Dr. S. K. Datta of India; Bishop Montgomery, Dr. Robert F. Horton, and others. The addresses were powerful and the very sight of the large audience of volunteers was an object lesson in the progress of the missionary movement.

Work of the United Free Church

The Missionary Record says: "The magnitude of the purely foreign mission work of the United Free Church of Scotland is realized by few, even of its most prayerful supporters. Since the union of the two Churches in the year 1900, our missionaries have been evangelizing the dark races in 15 regions of the world—in Manchuria, India and Arabia; in Cape Colony, Natal, and tropical Africa; the West Indies and Trinidad; and in the New Hebrides Islands of the Pacific Ocean. To these peoples—Buddhist and Hindu, Parsi and Mohammedan, and demon-worshippers—our Church sends more than 300 ordained medical and women foreign missionaries, or 443 in all, including missionaries' wives.

The fruits of all this we find:

1. In native Christian communities numbering 85,370 persons, old and young, of these 5,565 were baptized last year, and 45,987 were communicants.
2. No fewer than 86,901 of both sexes received a Bible education daily in the many colleges, theological halls, training institutions, and schools conducted by some of the missionaries.
3. Our 50 medical missionaries preached the Gospel to upward of 500,000 waiting to be healed or convalescent; while they treated 7,000 patients in the hospitals, and performed more than 12,000 surgical operations.

Pastor Fliedner Still Lives

The latest statistics of the 81 mother houses of the Kaiserswerth Conference give the following figures: The number of deaconesses, 11,863; probation-

ers, 6,284; stations, 6,634, and the total income from the beginning, \$4,567,163. The deaconesses are engaged in various kinds of benevolent work, 150 of them in the service of foreign missionary societies. The first deaconess house was established in 1836, and when pastor Fliedner died, in 1864, the number had risen to 430.

Bible Distribution in Eastern Europe

The report of colportage for 1907 in Bohemia, Moravia, Vienna, and Russia, as made by Rev. A. W. Clark, to the National Bible Society of Scotland, recites briefly the experiences of each of the thirty and more men who have traversed to the regions indicated selling the Scriptures to whoever would buy.

Many interesting incidents appear on the pages of this report. A colporteur in Southern Moravia had some pleasant experiences in visiting factories. One Jewish owner was kind to him, granting him free entrance at any time to sell the Bible to his workmen. He was astonished at the cheapness of the New Testament, and now is himself reading the Word of Christ. A young soldier saw, in the little trunk of a comrade, a Bible, to him an unknown book. He wished to get a copy, but as his pay was less than three cents a day he had no money to spare. Interested friends got him a Bible, and now he is asking to be received into the little church. An atheist painter employed to put on the wall of the meeting room the motto, "We preach Christ crucified," was greatly impressed by the words, and is now reading the Scriptures faithfully.

Christian Endeavor in Russia

Says the *Christian Endeavor World*: "We have just received a most interesting report of the condition of the societies of Christian Endeavor in the Baltic provinces of Russia from the Christian Endeavor traveling secretary, Rev. Robert Bahtz. At the present time there are 28 Christian Endeavor Societies in these provinces, which will be greatly multiplied when

quieter times come to us. On account of the revolution we can hold our Christian Endeavor conventions only under the name of "spiritual concerts." The Russo-Baltic Christian Endeavor Union has held three conventions and two schools of methods for the instruction of Christian Endeavor workers. It is recognized that the Christian Endeavor Society has come to Russia at the right time, as an instrument of the Lord to comfort the people and heal the wounds of sinners. The society is a pledge of brotherly love among Lutherans, Baptists, Brüdergemeinde, Stundists, and others."

Baptist Missions in Russia

In Russia the churches aided by the Union Baptist Missionary Society number 163, with 24,132 members; 1,114 baptisms last year. Since the edict of the Czar, granting liberty of conscience, a new day for Baptist work has dawned. Meetings are held openly in all parts of the empire, evangelists go from place to place preaching with greater freedom, and literature is published and circulated to an extent hitherto unknown. The great need of the hour is a theological seminary for the unification of the various, and sometimes warring, divisions of the great Baptist family in Russia. The Baptists of various stripes are said to number about 100,000, and constitute the largest Protestant body outside the State Church.

Italy Fifty Years Ago and Now

November 10, 1852, a man named Perandelli, mate of an Italian ship, obtained a Bible in New York which was discovered by the custom house officers upon the return of the vessel to Naples. The possession of that Italian Bible was treated as a criminal offense. An inquiry was at once instituted, and Perandelli bravely came forward, in order to free his comrades from suspicion, acknowledging the book as his property. The poor fellow was tried by court-martial and sentenced to ten years' hard

labor in the galleys for the crime of bringing a Bible into the country. At present such punishment of a Bible reader is possible, thank God, in one or two Mohammedan countries only!

Protestantism in Spain

An Argentine Protestant who has lately visited nearly all the mission stations in Spain says that, from Madrid, the capital, to the most insignificant village, the pastors, for mere want of room, can not admit to their schools all the children who are brought to them. He reported, also, various facts of great significance. As, for example, a freethinker said that the Protestants were the only people who could regenerate Spain, and he himself invited them to come to his town and rented them a house; which means he defied popular prejudices. This same freethinker mentioned names of towns in Spain where it was formerly impossible to enter without being tormented by the street children; but where, since the Gospel has taken root, their ill-behavior has disappeared.—*From Report of the Spanish Evangelization Society.*

A Free Bible in Portugal

A recent judicial declaration in the Court of Appeal at Lisbon undoubtedly will prove to be historic; and it may safely be said the judgment will have a powerful influence in the development of liberty. The circumstances which led up to it were unhappily not of an exceptional kind in Portugal. A colporteur of the British and Foreign Bible Society was charged with "acting in a way prejudicial to the religion of this State," and ventured to appeal to the High Court. Three judges dealt with the plea, and they unanimously decided and pronounced that the hawking of "Protestant Bibles" is no disrespect to the State religion, the "so-called Protestant Bible" not containing any word or passage that is not found "textually" in the Catholic version. They went beyond this, however, and called attention to the permission given in the Constitutional Charter for the exercise of the

Protestant religion in Portugal, and to its prohibition of persecution. It is noteworthy, too, that the official *Gazette* records the case, and has a note welcoming the judgment and condemnatory of the "almost savage treatment of colporteurs in Portugal," likewise requesting the journals to make the decision widely known throughout the country.

ASIA

Siberia as a Mission Field

This vast region is much larger than the United States, tho the population is only some 7,000,000. In Siberia only twelve out of 1,000 of the population can get to school. There is only one library to every 57,000 people. The Orthodox Church is established in the towns; but the regular services are in Slavonic, which the people do not understand, and apart from addresses on saints' days, there is little systematic public teaching. It has missions also among the Kirghiz Tatars, the black Tatars, the Kalmuks and Mongols of the Altai; but they are more in the nature of monastic settlements than missions in the Evangelical sense. The Bible Society, however, is not only allowed but welcomed. Its depots stretch in an unbroken chain from the Pacific to the Baltic. The depositaries and colporteurs are all members of the Orthodox Church, and their work is not only warmly approved by ecclesiastical authorities, but held in high regard by the civil and military officials. No class of people is neglected by the Bible Society. As the tourist passes through the country, he is impressed by the multitudes of soldiers. There are soldiers at every station, soldiers on the trains, soldiers everywhere. One never seems to be far from the point of a bayonet or the muzzle of a revolver.

Trade Value of Missionaries in Turkey

Thomas H. Morton, the United States Consul at Harput, Asiatic Turkey, writing to the Department of Commerce and Labor on "The Outlook for American Trade in Harput," closes with a signal tribute to the missiona-

ries. "I have had occasion," he says, "to revert to the work of the American missionaries and teachers settled in the district. In a thousand ways they are raising the standards of morality, of intelligence, of education, of material well-being, and of industrial enterprise. Directly or indirectly, every phase of their work is rapidly paving the way for American commerce. Special stress should be laid upon the remarkable work of the physicians who are attached to the various stations. The number of these stations is steadily growing; they now dot the map of Asia Minor at Cæsarea, Marsovan, Sivas, Adana, Aintab, Mardin, Harput, Bitlis, and Van. At most of these points well-equipped hospitals are in active operation.

Is Islam Waning?

Under this title Dr. S. M. Zwemer contributes to the *Christian Intelligencer* information of quite unusual importance. It seems that unknown to the Christian world conferences of Mohammedans have been held to discuss the decay of Islam. The first of these conferences was held in 1899, at Mecca. A little book recently published, and already carried to its second edition, contains the minutes of this meeting. Twenty-three leading Moslems from every nation under heaven met for this conference, and for two solid weeks discuss the reasons for the decline of their religion and the means by which the tendency could be checked and new life imparted to the faith. The doctors disagreed as to the remedy, but they unitedly declared that there were no less than fifty-eight reasons for the dangerous condition of the patient. Some of the reasons given were: the doctrine of fatalism; ascetic practises; the opposition to science; the rejection of religious liberty; Ottoman rule; neglected education and inactivity due to the hopelessness of the case.

Word has just come that a second conference, similar to that at Mecca, was held in the Grand Continental Hotel at Cairo last November. All the

learned sheiks, pashas, and beys were present, together with editors, judges, lawyers, and other notables, Christian as well as Moslem. A distinguished Moslem from Russia seems to have been the leading speaker. His theme was, "The Causes of the Decay of Islam." In the course of his address he called upon Moslems to arise from their lethargy, open schools, and teach all the children (how untrue to Islam!) that they may be able to meet the demands of the new age, and urged the holding of a Pan-Islamic Congress to consider the cause of the loss of Moslem influence and power in the world. A committee was appointed with power to call such a congress!

Six Hopeful Signs in Syria

1. The rapidly growing readiness of the people to support their own pastors and teachers.
2. The zeal of the Syrian pastors for souls.
3. The liberal offerings for work in Syria, of Syrian Christians who have emigrated to North and South America.
4. The fact that the Arabic Bible is the best selling book in Syria.
5. The demand for American schools and the readiness of the people to pay for education.
6. In October, 1906, a boys' boarding school was opened at Hums. This was made possible by the generous offer of financial assistance which came from a successful merchant and elder in the Syrian Church. Some \$5,000 has thus far been contributed by the Syrians for this school.

Change in Status of Indian Women

A Punjab vernacular journal says: "Within five short years a great change has come over the section of the native population of Lahore. Children of native gentlemen can be seen taken out for an airing by ayahs morning and evening. Certain bold men have begun to take out their wives in the evenings for a drive in open vehicles. A week ago we saw

the daughter of a man of position out walking with her father on the railway platform at Lahore. She was dressed in what seemed like an English gown and English shoes, and when her husband came up she left her father and walked about with him. Her face was quite uncovered. Let those who have relatives in Lahore go there and see themselves the state of things. They will see wives going out shoulder to shoulder with their husbands in the evening, having said good-by to old restrictions. A man who would dare to reimpose the old manners on his womankind would receive scant courtesy.

An Immense Parish

The 3,600 Christians scattered over the planting districts in the Tamil Cooly Mission form 34 congregations. There are 60 schools with 2,500 children under instruction. During a great part of last year, the Rev. R. P. Butterfield had charge of the Central District in addition to the Northern. Writing of the work in this latter district alone he says:

One feels the difficulty of impressing on the minds of sympathizers at home the vastness of one single missionary "district" compared with a home parish. Taking the pastoral work, for example, in this district, there are about 1,200 baptized Christians, who in themselves would form a very respectable sphere of work at home. But then these Christians have to be sought and visited over an area as great as the county of Norfolk. Then there are about 1,060 scholars, which number would make that of many a national school look small. These again are not in one or two big schools, but scattered over the same area, in twenty-six schools. But both these departments of work, important as they are, fade into insignificance before the great task of evangelization which is being daily carried on in our efforts to reach the 234,000 Tamil-speaking people who inhabit this part of Ceylon.—C. M. S. *Gleaner*.

The Fruits of Industrial Missions

Four students in the industrial department of the Hardwicke Christian Boys' School and Orphanage, Narsinghpur, C. P., India, have proved themselves qualified to take up independent work as farmers, and have been recently settled on their fields at

the Christian village, Solhani, 20 miles from Narsinghpur. The Orphanage started each off with a pair of oxen, a plow, and other necessary implements, seed and grain for the first crop, a little house in which to live, and an assurance of enough to live on till their first crop was reaped.

The First B. A. Among the Kols

More than seventy years the Gossner Missionary Society has preached the Gospel to the Kols in Chota Nagpur, India, and the Lord has given abundant fruit to the faithful laborers. The number of baptized Christians is about 75,000, and these Christian Kols are most liberal givers and most ardent workers for the spread of the Gospel among the heathen. A short time ago there was great rejoicing, because Dhanmassih from Lohardaga had received the B. A., from the Calcutta University, the first Kol who ever had obtained the honor of a University degree. The most touching incident connected with the successful graduation of Dhanmassih is the fact that his uncle Samuel Panna, a leader among the Christian Kols, who had enabled his nephew to pursue his studies by providing the necessary funds, brought to the Lord a large thank offering as a token of his gratitude for the Lord's help to the young man and that consecrated Panna entered into his rest soon afterward.

Famine in India

The missionaries of the Breklum and of the Gossner Missionary Society send touching accounts of the famine in the district of India where they are laboring. One of them writes: "We are face to face with a gloomy chapter in the history of India. The harvest is a total loss in many places. Already now, in the middle of the harvest, the prices are higher than they were during the great famine of seven years ago. There will be much suffering and many deaths." Another missionary says: "First the rain fell in torrents for many weeks, so that the rice was

drowned upon the flooded fields in many places. Then the weather suddenly became clear, and from a cloudless sky the burning Indian sun shone upon the little seed which was left in the fields. Soon the earth was baked and hardened, the plants were burned, and the greater part of the expected harvest was destroyed. Since the extent of this failure of the harvest is great, famine must follow." Another missionary sorrowfully complains that with the famine sickness is increasing everywhere and that bands of robbers are beginning to steal and plunder in the famine districts. Missionary Jeschke writes from Khutitoli, "The price of rice is so high that our native Christians have had little to eat during the rainy season. Often I found the people sitting before their door at meal-time, while the children were crying within the house. My anxious question, why the children were crying, brought the answer, "We have nothing to eat and our children cry, because they are hungry." I have found people who had not touched rice for weeks. They had been living on leaves, roots, bulbs, young bamboo-shoots, and different kinds of fungi which they boil and, often reluctantly eat."—Remember I John 3: 17, dear reader.

Chinese Missionaries in Tibet

The two Chinese preachers whom the Methodist West China Mission a year ago sent out as missionaries to Tibet and stationed at Batang, thirty days' journey from Chentu, and who, after interesting experiences, arrived at their distant destination May 31, spent the succeeding months of 1907 in the study of the Tibetan language and in preaching to Chinese-speaking people. They write that the Tibetan teacher whom they engaged can not speak a word of Chinese. They add that the Tibetans are so in the grip of Lamaism that "it seems to have entered into the very marrow of their bones, so that whether they walk or sit, work or rest, in health or illness,

life or death, they are chanting prayers to Buddha." The difficulties of these Chinese missionaries have been balanced by the encouragement they have received from the interest in their message shown by a Chinese military official and a number of soldiers.

A Newspaper in Tibet

Progress is penetrating even the hermit land of Tibet. Just read this: A newspaper in Lhasa, the home of the grand lama! The *Tibet Times*, the first newspaper in Tibetan, has begun publishing there. But what seems still less in character, the grand lama has established lecture and reading rooms where the people may receive instruction in the geography, history and industrial condition of Tibet. The English expedition a year or two ago is said to have supplied the leaven that is working out these surprising manifestations.

Union Education in West China

The representatives of six societies have recently formed the Christian Educational Union of West China. It includes Episcopalians, Friends, Methodists, Congregationalists and Baptists. All of these denominations hold their own peculiar doctrines, and are loyal to their heritage of truth, but they are banded together for the cause of Christian education.

The scheme includes two parts which are under the care, for the present, of a committee elected by the various missions participating in the Union. This committee has already put into working order the first part of the scheme, which aims at the affiliation of all the primary and secondary schools of the different missions.

The second part of the scheme calls for the founding of a union university at Chentu, the provincial capital. The plan is for each mission participating to build a college and set apart one or more missionaries to teach in it. In this way a joint faculty of eight or ten foreign teachers can be secured. These will be helped by Chinese instructors.

Chinese Girls as Kindergartners

A missionary of the American Board, writes from Fuchau as follows: "Our kindergarten has numbered nearly 100 this year; and in addition to this work, the efficient native teachers, Mary, Margaret and Lucy Hu, and Agnes Loi, have done much outside work. The accomplished Agnes teaches music in several day-schools and in the preparatory school and girls' college at Ponasang. Two of the Hu sisters have conducted a Sunday-school in a crowded part of the city, where the people have been notoriously indifferent to Christian influences. Enterprising Mary Hu, ever looking for new worlds to conquer, has recently been invited by some of the leading officials of the city to open a kindergarten for their children. This speaks volumes for the change going on in China. When the Sabbath question came up, Mary said, "If I can not have the Sabbath free, I shall not accept the position." The officials were obliged to yield the point to her; but to "save their faces," they warned her to mention God's name as seldom as possible.

Chinese Treatment of Animals

They never punish; hence a mule that in the hands of a foreigner would be useless or dangerous to those about it, becomes in the possession of a Chinaman as a lamb. We never beheld a runaway, a jibing or a vicious mule or pony in a Chinaman's employment, but found the same rattling, cheerful pace maintained over heavy or light roads, by means of a tur-r or kluk-k, the beast turning to the right or left, and stopping with but a hint from the reins. This treatment is extended to all the animals they press into service. Often have I admired the tact exhibited in getting a large drove of sheep through narrow, crowded streets and alleys, by merely having a little boy lead one of the flock in front, the others steadily following. Cattle, pigs and birds are equally well cared for.

We met in Paris, in 1869, Mr. Burlingame, who was then our Minister

to China. We asked him whether a society for the prevention of cruelty to animals ought not to be formed in China. His reply was that there was no such thing in China as cruelty to animals; the Chinese were about the kindest people in the world in their treatment of them.—*Our Dumb Animals*.

Hymnody in China

China has for some years been turning her attention to Western ideas. How far this will affect its musical world remains to be seen. There is no doubt that the pentatonic scale will die hard, and so long as only five notes in the scale are employed, and part singing is rigidly excluded, it is difficult to see how any real progress can be made.

Such is the state of things at the present moment. Singing is mostly in unison. Our missionaries, however, are teaching part singing, and with decided success, the most hopeful element to work upon being the young people. With the admission of harmony, much can be made, even with the limited scale of five notes (intervals corresponding with the black notes on the piano).

The Chinese singing is very hearty; not always *fine* singing, be it observed, however, but there is a volume of sound—good musical sound—real heart-praise, which in a foreign tongue, and from men won from the prevailing idolatry around, is deeply affecting to English ears.

Korea the Missionary Marvel

Rev. W. M. Junkin writes of the Korean Christians making sacrifices in order to attend the Bible teaching services and says: "Where but on the mission field can you find men clamoring for Bibles and running with them to anyone who can teach them saying, 'Tell me the meaning?' This is the case here and it is the most encouraging phase of the work in Korea at present."

Rev. H. G. Blair writes: "More than the appeals from the individual

centers, the thing that most amazes us and fills our hearts with almost a dreadful wonder is the stirring and rising everywhere of all our people into a new life, a restless longing for new and better conditions, political and social and moral. They have a new life working in them that takes a thousand forms of activity and leads to new complications. The way they are calling for education is tremendous—not calling for it, but going right after it. They will have it at any cost. The Church schools have become pre-eminently successful. Heathen magistrates are appointing Christian men and school commissioners to organize schools in many townships. Heathen children plead with their parents to let them become Christians so they can attend our schools.”

Rev. H. G. Underwood writes: “‘The lazy Korean,’ ‘a decadent people,’ ‘a nation of loafers,’ ‘a moribund nation,’ are some of the epithets applied to the people of the sometime ‘Hermit Nation,’ and yet the marvelous progress of missionary work in that land, the activity of the Christians, their zeal for the cause, their self-sacrificing energy in church work, have challenged the attention of the whole world, until the eyes of all Christendom are riveted on that little despised land. For almost ten years the story of the work in Korea has been entrancing. It has read almost like a fairy tale, and veritably it has seemed like a chapter from the Acts of the Apostles. Steadily and regularly, with an ever-increasing momentum, the work has been growing faster and faster, exceeding the brightest visions of the most optimistic students of missionary work.”

Presbyterian Advance in Korea

The Board of Foreign Missions of the Presbyterian Church has just announced an important extension of its work in Korea and has authorized a special campaign for the raising of \$400,000 to be used in addition to the \$100,000 regularly appropriated in

carrying forward educational and medical as well as church work in the peninsula during the coming year. Twenty new men are to be placed in the Korean field, where during the past year there was an increase of 22 per cent. in the number of places where services are regularly held, 61 per cent. in the number of church buildings erected entirely by the natives, 65 per cent. in the number of schools opened, and 72 per cent. in the number of pupils.

Church Independence in Japan

Within the Christian Churches the problem of entire freedom from missionary control will not subside until freedom has been fully attained. While the problem is acute among Presbyterians and Episcopalians, it does not exist among the Kumi-ai (Congregational) churches, who are all self-governing by the very nature of their polity and organization. The relations between these churches and the missionaries of the American Board were never more cordial, and nothing seems likely from the present outlook to change that relation.

The most hopeful sign of the times from a Christian standpoint is the growing energy and success of these 50 self-supporting and 40 aided Kumi-ai churches in aggressive evangelistic work, for which they have already raised nearly 2,000 yen for the coming year.

The Kumi-ai churches and the missionaries of the American Board in Japan enter on the new year with earnest prayers and high hopes.—*Rev. Sidney L. Gulick.*

Moral Standards in Japan

While the nation is regarded as civilized it is not yet evangelized. Moreover, the moral standards are very low. When it is stated that in one year no less than 5,628 girls were purchased from one province alone and sent to Tokyo for immoral purposes, the price paid being \$371,055, it reveals a condition that would not be tolerated where Christianity had taken

great hold upon the people. In the province of Echigo it is stated that girl babies are especially welcomed on account of the high price they will bring and the life of shame is put before the young girls in many families of the lower classes as a desirable thing. The Japanese themselves begin to recognize the danger that threatens the nation through the lack of right moral standards and are seeking to rectify the want by special instruction in morality in the schools.

AFRICA

A Great Step Forward in Alexandria

The United Presbyterian Mission in Egypt is endeavoring to erect new and more suitable buildings for its work in Alexandria. The present property of the stations, with schools, after half a century of labor, having an enrolment of 599 pupils, consists of a lot in an eligible part of the city, a church and a mission house that was bought forty years ago, and is now disadvantageously situated and inadequate. The plans, which have been approved by the Association at Alexandria and the Foreign Board at Philadelphia, include provision for boys' and girls' higher and lower schools, a missionary residence, a chapel, a gymnasium, a book store, a depository for the American Bible Society, offices for the Church papers and rooms where the teachers may be housed; with rooms for rental on the lower floor.

Difficulties of Pioneering

Our district is very large and thickly populated and a great work could be done were it only possible to reach the people a little more easily. On the last trip Mr. Metzger and I made inland we saw thousands upon thousands of people; but for a white man to do much traveling inland is almost impossible. The brush is so thick that in some places one must actually crawl on hands and knees, but that could be done if there were nothing worse. The most serious obstacles are the large swamps by which all towns are separated. In these the water, even

in the dry season, is from three to four feet deep. In our last journey Mr. Metzger and I walked through water like that at least two hours every day. One swamp took us nearly two hours to get through. To walk through water two hours a day may not seem much, but it means a great deal when one considers the tropical climate and the fact that the swamps are so thickly wooded by tall trees that the sun never shines on the water, making it always cold, chilling and miserable.

G. W. STAHLBRAND, *Ikoko*.

Missions in the Kongo Free State

This portion of the Dark Continent is a vast region in the western part of Central Africa. The fact that it is closely allied to Belgium and ruled by the king of that country, together with the awful oppression of the native population, is well known. The area of the Kongo is 900,000 square miles, with an estimated population of 30,000,000. In this vast region the religions are represented by over 29,000,000 fetish worshippers, 600,000 Mohammedans, 15,000 Protestants, and 17,000 Roman Catholics. Eight Protestant missionary societies have missions in the Kongo State, and report a total of 656 stations and outstations, 190 missionaries, 1,542 native workers, 548 schools with over 16,000 scholars, and 26,600 protest Christians, of whom 15,000 are regular communicants.

Union in School Work on the Kongo

Several months ago representatives of the American and British Baptist missions met at Matadi to consider the possibility and advisability of establishing a united college for the training of native preachers, evangelists, and teachers in connection with the missions which work within the Kongo-speaking area. There were some difficulties arising out of differences of dialects in use in the various missions, but on talking over these matters, we found that most, if not all, of these could be surmounted, and the feeling of the brethren was wholly and strongly in favor of a joint in-

stitution for the three principal societies working on the Lower Kongo and in Portuguese Kongo. Negotiations were entered into with the Swedish Missionary Society, who were also desirous of joining. This society, as well as the Americans, had training schools already in connection with their own work; but all consider that a well-equipped United College would be an immense advantage to the cause of Christ in Kongo-land.

A Revised Kafir Bible

A revised edition of the Kafir Bible has just been completed in South Africa. The Presbyterian Synod of Kaffraria at its recent session recorded its appreciation of the work of the revision committee which it declares is "the fruit and unsparing labor of men who brought to their task the gifts of accurate scholarship and thorough and living knowledge of the language and have placed the Kafir-speaking people and Christian workers under an undying debt of gratitude."

Asiatics in the Transvaal

The immigration problem presses upon Great Britain on another side, the situation in Canada being matched by an equally grave situation in South Africa. Large numbers of Asiatics have come into the Transvaal in recent years including many natives of India. With the view of keeping this unwelcome influx within bounds, the Transvaal Government has passed a law requiring all Asiatics to be registered, and to have their finger prints taken for identification purposes. Failure to comply involves expulsion from the Transvaal. Regarding the requirement as a degradation, a number of Indian natives have left the country or have refused to register, and some of the latter have, in consequence been sentenced to imprisonment with hard labor.

Progress Under British Rule in Africa

Another stage in the development of British East Africa was reached in September when the newly created Legislative Council went into session.

The march of events in that vast territory of one million square miles has been rapid since the Imperial British East Africa Company obtained its Royal charter nineteen years ago. The annexation of Uganda, the revolt of the Sudanese troops, the building of the railway, the influx of European and Indian settlers have all hastened this happy launching of a new Crown Colony on what bids fair to be a prosperous career.

British Central Africa has also begun a new chapter of its history. By an order in Council dated the 26th of July, the designation is changed from British Central Africa Protectorate to Nyasaland Protectorate. A Governor and Commander-in-Chief takes the place of the Commissioner, and an Executive Council and a Legislative Council (both nominated) have been constituted. Perhaps more than any other within the Empire the Nyasaland Protectorate has been pioneered and prepared for this new phase by missionary enterprise, and by a trading company, the African Lakes Company—now the African Lakes Corporation—started by philanthropic business men as a handmaid and auxiliary to missions.—*The Christian Express* (South Africa).

Extension of German Work in Africa

The Evangelical Missionary Society for German East Africa, with headquarters at Bielefeld in Germany, which has been at work in German East Africa most successfully since 1886, has decided to extend its work into hitherto unoccupied territory. The region in the extreme northwest of German East Africa, beyond Lake Victoria and bordering on the Kongo State, has been chosen and two experienced missionaries have been sent into it for investigation. It is stated that the country is well populated by a strong and vigorous people which has not yet been reached by any Protestant messengers of the Gospel, tho the French White Fathers of the Roman Catholic Church have a number of missionary stations there. The

nearest Protestant missionaries are those of the C. M. S. in Uganda and those of the Moravians on Lake Nyasa and in Unyamwesi. It is very interesting to read the statement of the secretary of the German East Africa Society that it is possible to use some of the experienced missionaries of the society in the new field, because in Usambara, the old field of the society, sufficient native helpers have been trained and tried to permit the diminution of the European force, and three of these missionaries have already followed the two who went on a tour of investigation.

Important Action of the German Governor of Southwest Africa

Germany has a colony with an area of more than three hundred thousand square miles in Southwest Africa, where the missionaries of the Rhenish and the Finnish Missionary Societies are at work. On September 16, 1907, the governor of the colony issued an important decree concerning the import and sale of spirituous liquors. Saloon-keepers and other dealers in liquor must secure a special license, which costs between fifty and two hundred and fifty dollars. It is forbidden to give or sell spirituous liquors to any native, tho house-servants may receive small quantities from their masters (but not in place of wages). If servants become drunk through liquor given by their masters, the masters have to pay a fine or go to jail. If the offense is repeated, the punishment becomes severe. Contraventions by licensed persons are punished still more severely.

ISLANDS OF THE SEA

Secretary Taft on the Philippines

At a recent meeting of the Boston ministers, Secretary Taft, just returned from a visit to the Philippines, told many things of the work that the United States has done in those islands. He spoke of the sanitation already introduced, which gives Manila a supply of pure water from the mountains instead of a river liable to be polluted by cholera and other

epidemics; of the system of sewage soon to be completed; of the sinking of artesian wells in many villages, thereby reducing the death-rate fifty per cent., and of continual, patient instruction in ways of right living. He told of the schools where nearly 500,000 children are now taught in English, not merely "readin', ritin' and 'rithmetic," but also various handicrafts, and, best of all, that manual labor properly done is an honor and a delight; of the keen, enthusiastic young men and women who are studying in the Normal School at Manila, soon to go out to teach the children in many provinces, of the zest with which the boys who formerly would take no avoidable exercise now run and yell at baseball. He made plain the needs of the Filipino women who, in spite of their ignorance, yet rule the homes. The Protestant missionaries are doing much good in the islands, and one great result of their presence is the effort of the Roman Catholic clergy to raise a higher standard of living among their churches.

Selling the Bible in Fiji

Writing from Bundaberg, Queensland, the Rev. H. H. Nolan sends a summary of the results of his dealings with the Bible Society, while he was acting as book-steward in connection with the Methodist Mission in Fiji, during the years 1902-6. Since 1902 the B.F.B.S. has sent out to this mission in Fiji two shipments of Fijian Bibles and Testaments, to the value of £744 and £546 respectively, besides a shipment of Rotuma Testaments, to the value of £56—making a total of £1,364. This is exclusive of all charges for freight, which are paid by the B.F.B.S. The books were sent out on what are known as "missionary terms;" that is to say, they go free of all cost to the missionaries, who receive them and sell them at such prices as they consider the readers can afford to pay. From the proceeds of the sale of these books Mr. Nolan has remitted to London no less than £1,291. This is surely a very wonderful result

in a country where the young men of the present day had grandfathers who were cannibals. It appears, moreover, that during the years 1902-6 the Methodist Mission sold in Fiji more copies of the Scriptures than have been sold by our Society in Queensland during the last ten years. Mr. Nolan concludes: "The people of Fiji love and reverence their Bibles, and there is no people among whom the Bible Society's work has borne more gracious fruit."—*Bible in the World*.

Dogs' Teeth in Payment for Bibles

This is the way they do their shopping in Ulawa, one of the Solomon Islands in the South Pacific. When the boat containing cases of Gospels and Testaments arrives, the dark-skinned folk come hurrying to the Rev. W. G. Ivens to make their purchases. Each one hands him two dogs' teeth in exchange for a book. The richest man on the island is the man who owns the largest number of dogs, because he obviously owns the largest number of dogs' teeth. Any sort of a tooth does not answer the purpose. Only two special teeth in each dog's mouth are used for barter. In the old heathen times the Ulawa people used to tear out the teeth while a dog was alive, but when the people became Christians it was decided to cease this cruel custom and extract the teeth after the dog was dead. Hundreds and hundreds of dogs' teeth are being handed over in exchange for the Scriptures. On another South Sea Island, not far from Ulawa, the Scriptures in the Bugotu language are sold for porpoise teeth, or for bangles made from shells, or for strings of small shells.

OBITUARY

Morris K. Jesup, of New York

This strong and generous supporter of missions was recently called Home after many years of service in helping forward many branches of philanthropic and missionary work at home and abroad. One of his large beneficiaries was the Protestant College at

Beirut, Syria. The Young Men's Christian Association was also received many large gifts. Mr. Jesup was honored by all who knew him and many mourn the removal of a friend and benefactor.

Francis M. Spence, of Manchester

Francis M. Spence of Manchester, an English benefactor to missionary work also recently passed to his Home above. Mr. Spence was in his 70th year and was an honored citizen of Manchester, England.

His almost encyclopedic knowledge of missionary work made the suggestions which he frequently tendered to various missionary societies of more than common value. Mr. Spence's ideal of civic duty and responsibility was very high, and led him to interest himself in many questions of municipal reform.

Chundra Lela, of India

Different in surroundings and character but an equally noble Christian was Chundra Lela, an aged saint and evangelist of Bengal who died November 26. Chundra Lela was born a Brahman, married at the age of seven, a widow at nine. At thirteen with her father she went on her first pilgrimage. On this journey her father died. Religious devotion and the study of the sacred books led her to the determination to visit the great shrines of India. Later she joined the ranks of the fakirs, and practised self-torture. At last she became a Christian, and for many years was a remarkable Christian worker. The sketch of her life, entitled "Chundra Lela—An Indian Princess," by Mrs. Ada Lee, of Calcutta, India, has been translated into thirteen different languages. Mrs. Lee, said of Chundra Lela: "She reminds us of an old war-horse when no longer able to take part in the battle, fretting and eager to go at the sound of the bugle. Her zeal for souls never languishes. Her restless spirit longs to preach Christ with the last breath."

FOR THE MISSIONARY LIBRARY

THE CONTINENT OF OPPORTUNITY. Rev.
Francis E. Clarke, D.D. 8vo, 350 pp.
\$1.50 net. Illustrated. Fleming A.
Revell Co., 1907.

South America, "the Neglected Continent," is the Continent of Opportunity. The periodic revolutions, the prevalent ignorance, superstition, and immorality are signs of untamed youth, and will disappear before the advance of stable Christian civilization. There are forces at work, as Dr. Clark shows, that are making a new South America.

For one who was merely a traveler through South America, Dr. Clark has given us a volume, remarkable for its interest, clear, calm judgment and its array of facts—but with some repetition.

Dr. Clark's description of the various republics is brief and graphic—miniature pen sketches with many touches of life and local color. He begins with Panama and the Canal Zone and takes up the other republics, touches on their history, natural resources, characteristics of the people, and the present opportunity. Dr. Clark sees with the experienced eye of a traveler who looks at men and things with a view to God's great purpose and their possible development. He neither exaggerates the natural beauty and resources nor paints in lurid detail the sins and shortcomings of priests and people. The descriptions strike one as fair and unprejudiced. The concluding chapters deal with education, politics and religion. There are also general and missionary statistical tables; an index and a small map.

QUEER THINGS ABOUT PERSIA. By Eustache de Lorey and Douglas Sladen. Illustrated. 8vo, 382 pp. \$3.50 net. J. B. Lippincott, Philadelphia, 1907.

Persia is in a state of transition from the ancient order to the modern. It is a land full of queer customs, costumes and ideals—a legacy perchance from the days of the Arabian Nights. These queer things must be understood to understand Persia, and the

narrative forms interesting reading. The houses, servants, harems, streets, dogs, dervishes, feasts, fasts, dress, amusements, ceremonies, rulers bazaars and religions are apparently all queer or have queer quirks about them. No Christian can read these pages without being stirred with the picture of ignorance, superstition and sin that can only be cured by the Gospel of Christ. Persia needs that Gospel. Zoroaster, Mohammed, the Bab and others have failed to bring righteousness, peace and prosperity to Persia. There is only one hope for the salvation of the Persians.

WAIFS OF THE SLUMS AND THEIR WAY OUT. By Leonard Benedict. 12mo, 234 pp. \$1.00 net. Fleming H. Revell Co., 1907.

This book relates not theories but practical experiences. Mr. Benedict describes the work of J. F. Atkinson in his Chicago Boys' Club, and describes it in a way to inspire and enthuse workers among waifs. The secret of the success of this work Mr. Benedict finds to be that it was founded on faith and prayer and is carried on in the same way. Dependence is on God. He is looked to for guidance and His name is honored. The work is practical and spiritual, simple and sensible.

THE ROMANCE OF THE SALVATION ARMY. By Hulda Friedrichs. 12mo, 216 pp. Illustrated. \$1.00. Cassell & Co., Limited, 1907.

This is a brief popular history of the work started by General Booth and his wife a third of a century ago. The romance is a story of poverty, struggle, hard work and faith. There is a mixture of sentiment, love, and heroism. The narrative is well told by one in sympathy with the work. It is worth reading and shows what a power was lost to the churches when William Booth was shut out and what a friend was gained by the destitute and outcasts when he and his wife gave their lives to the rescue of the lost.

CITIZENS OF TO-MORROW. By Alice M. Guernsey. Illustrated. 12mo, 160 pp. 50 cents *net*. Fleming H. Revell Co., 1907.

This is another text-book in the Woman's "Home Mission Study Course." It includes chapters on Indians and Alaskans, Negroes, Spanish-Americans, Porto Ricans, Cubans and Filipinos, Children of the Cities, Mormons, Orientals, etc. The descriptions and discussions are brief but informing—largely quotations—and with many references which make it a useful text-book rather than for reading or reference.

AMERICAN BOARD ALMANAC, 1908.

This is always a welcome friend and helper. It is crowded full of facts for Congregationalists—and others. The American Boards have 579 missionaries on the field and report 68,952 church members in 20 missions.

THE CHURCH CALENDAR for 1908. Protestant Episcopal Missionary Society.

This is another useful Compendium—especially for Episcopalians. The annual lenten offering from Sunday-schools in the past 30 years has grown from \$7,070 to \$137,914—let other churches take notice.

THE STUDENT WORLD. A quarterly magazine published by the World's Student Christian Federation, N. Y., January, 1908. 25 cents a year.

We welcome this new periodical. It is first class. One of the interesting articles is by Baron Nicolay on the students of Russia.

LEAFLET LITERATURE. Each of the leading missionary societies issue leaflets that those interested in missions can not afford to overlook. The American, Baptist, Episcopal, Methodist and Presbyterian Boards especially have a large number of small pamphlets, meaty, interesting and forceful. Send for "Modern Hinduism," published by the American Board, Boston.

MISSIONS IN CHINA. Historical Series. 15 cents. American Baptist Missionary Union, Boston, 1907.

A brief sketch, with map and photographic illustrations, giving an ac-

count of the country, people, social conditions, religions and missions of the Baptist Missionary Union—an excellent epitome.

OCEANIC LANGUAGES. By D. MacDonald, D.D. 12mo, 352 pp. 10s 6d, *net*. Henry Frowde, London and New York, 1907.

Dr. MacDonald has compiled a useful work for missionaries and others residing in Efate, New Hebrides, or kindred islands of the Pacific. It is a grammar and dictionary of a language which is typical of other oceanic languages. It contains also a comparative grammar and vocabulary showing apparent evidences of their Arabian origin. It is a unique unveiling of the mental, religious and moral life of these people.

SUGGESTIONS TO LEADERS of Classes on Uganda's White Man of Work. Young People's Missionary Movement.

These manuals go far to assure the success of a mission study class. They give general suggestions for the course, how to plan a lesson, how to use helps, suggested questions for each chapter, etc.

NEW BOOKS

JOHN CHINAMAN AT HOME. By Rev. E. J. Hardy, Illustrated. 12mo, 335 pp. \$2.50 *net*. Charles Scribner's Sons, New York, 1908.

MISSIONS TO HINDUS. By Louis G. Mylne. 12mo, \$1.20. Longmans, Green & Co., New York, 1908.

FRANÇOIS COILLARD. *Enfance et Jeunesse.* Edouard Favre. Paper. Illustrated. 8vo, 352 pp. Société des Missions Évangéliques, Paris, 1908.

JIN KO-NIN. *Life of Jessie M. Johnston.* By Her Sisters. Illustrated. 12mo, 203 pp. T. French Downie, London, 1907.

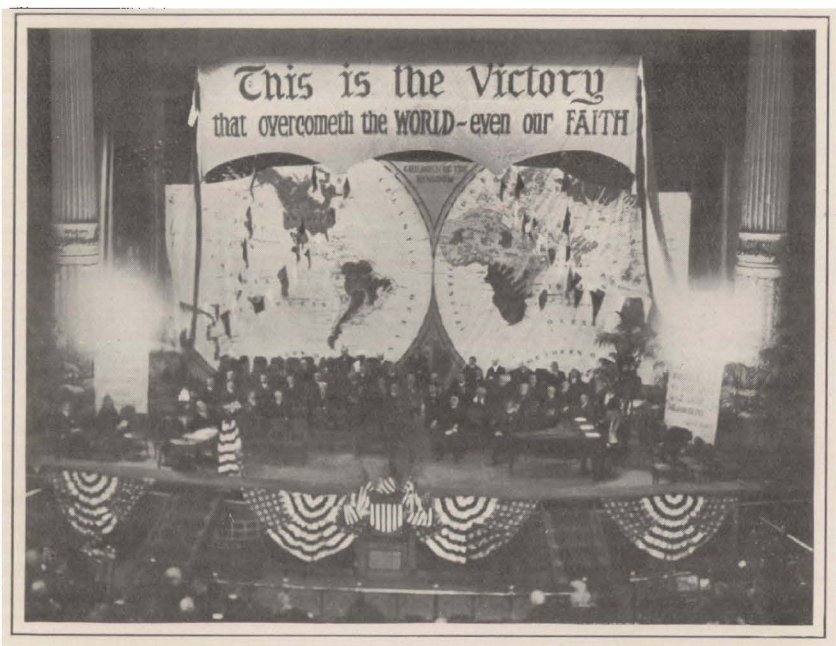
THE FUTURE OF JAPAN. W. Petrie Watson. Illustrated. 12mo. E. P. Dutton & Co., New York, 1907.

MEXICO OF THE TWENTIETH CENTURY. Percy F. Martin. 2 vols. \$8.50 *net*. Dodd, Mead & Co., New York, 1908.

MEXICO AND HER PEOPLE TO-DAY. Nevill O. Winter. 8vo, \$3.00. L. C. Page & Co., Boston, 1908.



A MORNING SESSION AT THE MEN'S MISSIONARY CONVENTION, PHILADELPHIA



A VIEW OF THE PLATFORM AT THE MEN'S MISSIONARY CONVENTION IN THE ACADEMY OF MUSIC, PHILADELPHIA, FEBRUARY 11-13, 1908

These Photographs were taken for the Philadelphia *Inquirer* and were exposed entirely by ordinary electric light.

The Missionary Review of the World

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Old Series

APRIL, 1908

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New Series

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SIGNS OF THE TIMES

THE WORLD OUTLOOK

A witness of high character, after three years of travel over four continents and the isles of the sea, recently told the committee of the Church Missionary Society in London, that he had a conviction, ineradicable, that the world is peculiarly ripe *for the Gospel*. The laborers, notwithstanding fewness, and scattered as they are, everywhere rejoice in present success and expect greater things. Peoples, a generation ago, careless if not disdainful, respond to evangelistic efforts; and over extensive areas antipathy and apathy are giving way to sympathy. A new spirit pervades the Orient, with its half of the world's population. There is a new inquiry as to facts, a probing of causes, a concert of remedial efforts. It is, he says, like the awakening of giants from long sleep and torpor.

Mr. John R. Mott, who has been mainly occupied in world-wide travel for a decade of years, gives fully as striking testimony in the same direction.

SPIRITUAL FORCES IN INDIA

Much more than is generally imagined is being done for the spiritual benefit of the Hindu races, by devoted Christian civilians. A large number of noble men and women belonging to the official and commercial

classes, have gone to India to spend their lives there, and have been as intensely earnest and impassioned in the propagation of the Christian faith as any missionaries could be. It is an error, says Dr. William Durban, to suppose that few outside the missionary section set a Christian example to the natives of India or engage in Christian work. Many of the officers of the British army in India are consistent and saintly men, and their wives are shining lights for Christ. One of the most enthusiastic advocates of Christianity now in India is Sir Andrew Fraser, Lieutenant-Governor of Bengal, who never neglects an opportunity for exercising his personal influence or for doing actual religious work. He is president of the India Sunday-school Union, and last summer he presided at the opening session of the Darjiling Christian Conference. When he was visiting Bankipore, the civil station of Patna, on one of his official tours, he preached at the ordinary native Christian services, at the Baptist chapel. There can not be any doubt that Christianity will continue its forward march in India, until, in the not distant future, it will hold the field with dominating spiritual power.

Dr. Durban continues: "Only Christian faith can hold the balance in

India between the absolutely antagonistic cults of Brahmanists, Moslems, Jains, and Parsees. India is a land of perpetual religious discords. Even the Moslems are not unified in that country, as some persons fancy who have made no study of the conditions. Recently on the occasion of the Muharram celebration a fatal riot occurred, arising out of a dispute between the Sunni and Shiah sections of Mohammedans in Bombay. Five persons were killed and forty seriously injured. Among the latter were a Parsee and a Hindu who were merely spectators. When the Christian religion wins India it may not, of course, present a spectacle of absolute unity, but at any rate murderous fanaticism will be eliminated and the spirit of peace and charity will be understood.

INDIA COMING TO CHRIST

India is a great country with four times the population of the United States and more being born every day by natural birth than by spiritual birth and yet there are many encouraging signs that India is awakening to a sense of her need of Christ. It is the Christian Church at home that is holding back. Some of the signs of progress are:

1. Modern Protestant Missions in India were reborn with the new India which followed the Mutiny. In the year 1851 there were 15,000 Protestant Christians in all India. In 1890 there were 648,843. The census returns for 1900 show 978,936. These figures furnish ground for hope, resolution and thanksgiving.

2. Missionaries worked among the Telugus thirty years to win twenty-five converts; they then baptized 2,222 converts in one day, and 8,691 in six

weeks. There are now 50,000 Telugu Christians.

3. To-day a hundred thousand natives in India are ready to cast away their idols and profess Christ, if there were teachers ready who could give them Christian training.

4. The position occupied by those who come out as followers of Jesus Christ marks another advance. Years ago they were despised as the off-scouring of the earth; to-day in many places they enjoy the confidence of their neighbors.

5. Education for women and girls, the coming home-makers of India, is making rapid progress, and is encouraged by intelligent and wealthy natives. Large sums have been given to medical education for women.

6. The record of medical and missionary work in the past twenty-five years is marvelous.

7. Every hospital and dispensary, every visit of a physician, and every prescription given is an object-lesson of the power and influence of Christian love. An Indian paper commenting on a successful operation performed by a woman physician, said: "The age of miracles is not passed, for Jesus Christ is still working miracles through women physicians."

8. Missionary work among the Moslems in India seems hopeful. The immobility of Islam has sustained many a shock from which it is trying vainly to recover.

9. The number of converts from Islam is an earnest of the great work which lies before Christian missionaries, and a proof of the way in which God has owned what has already been done.

10. There is a remarkable decay of superstitious rites and practises. The

widow no more burns on the funeral pyre of her husband; and the children are no more flung into the Ganges by superstitious mothers. The Rajputs, who were formerly the chief sinners in the practise of female infanticide, are now working in Oudh, for its banishment.

11. A society has recently been formed in India for the protection of children. This is destined to exert a great influence over the present and future life and character of India. It aims to prevent the public and private wrongs of children and the corruption of their morals, and to take action for the making and enforcing of laws for their protection.

ANOTHER WITNESS TO KOREA

Just now this former Hermit nation is the cynosure of all eyes. Professor Harlan P. Beach, of Yale University, who has been traveling through the Orient, says he has seen no such sights anywhere as in Korea. "When it comes to eagerness for Christian learning, Koreans again appear in the van, eclipsing apparently the Christians of Uganda. One constantly hears of conferences, normal institutes, inquirers' classes, etc., which would drive American pastors distracted. Yet the people are hungry for them all, and it is the only way in which the small force can begin to overtake their work. If you ask the missionaries how they keep out of the grave or insane asylum with all this pressure, they will give you replies of which this is a specimen: 'We don't keep out of either, as the death-rate and invalid list is exceedingly serious. Yet remember that we do not have to look up work as you do in America; we do not have to get in the shafts and pull along

a lazy membership, but they pull and inspire us; success is a perpetual tonic; and God is manifestly with us and we know that He is in us also.' "

In 1883 a New York financier gave his check for \$6,000 to start a mission in Korea. In a public meeting recently he announced that it was the best-paying investment he had ever made. Now is the time for Christian men and women to make other paying investments—to lay up treasures in heaven and at the same time to save lives of men and women, children on earth. Two thousand five hundred were baptized in Korea last year.

RELIGIOUS TOLERATION IN RUSSIA

Pastor Fetler, the Russian, who recently visited England, belongs to the Baptists of the Baltic Provinces, and had much to say as to the bitter persecutions endured by his family for both political and spiritual reasons. Last summer he undertook evangelistic work in Russia, purposing to begin, if possible, in the very heart of the country, making Moscow his headquarters. The success he met with is one of the proofs that in all the darkness of the situation in the Muscovite dominions there is at least one gleam of light. The edict of religious toleration which was at first regarded with skeptical scorn, appears to have been issued by the Czar with a sincere purpose in view. Pastor Fetler is at work under the auspices of the Baptist Pioneer Mission and sends word that he has witnessed since he commenced his mission fully 1,400 conversions, of which 182 were registered recently in a single fortnight. He has gone to St. Petersburg, and is holding Sunday meetings in the palace of the celebrated and devout Princess Liéven.

THE KONGO SITUATION

It is announced that King Leopold has at last yielded to pressure and his fears of intervention by England and America and has agreed to turn over to Belgium the control of the Kongo Independent State. The reports of American and British consuls so fully substantiated the charges made against Leopold's administration that the governments of these two civilized nations demanded reform, with a hint that unless something adequate were done in this direction, they would take the matter in their own hands.

According to the agreement between Leopold and the Belgian Government, the King turns over the crown domain and crown foundation lands, while Belgium agrees to assume Kongo obligations amounting to \$21,000,000 and to continue large annual payments of revenues which will keep the King himself from dire poverty! To Prince Albert also are to be paid \$24,000 a year and \$15,000 to the King's daughter, Clementine. The King has also decided to pose as a philanthropist by including in the agreement a special payment by the government of \$10,000,000 in fifteen annual payments for the construction of hospitals, schools and other institutions.

It is stated, however, by the Kongo Reform Association, that the terms of annexation are entirely inadequate to correct the abuses. No stipulation is made for the restoration of land or its produce to the natives, or for the reduction of the extortionate labor tax which involves incessant slavery. No provision is made for the abolition of commercial monopolies and the establishment of free trade as provided by the Berlin Act. Other weak points in

the agreement make it doubtful whether this control by Belgium will adequately change the situation of oppression. The strongest point in its favor is that it will be possible for the British and American Governments to treat directly with Belgium for the correction of evils. Meanwhile the conditions in the Kongo State continue practically unimproved.

PROGRESS OF MOHAMMEDANISM IN WEST AFRICA

From the Gold Coast Colony and from Ashantiland come continued reports of the steady progress of Mohammedanism. In Nsaba, Gold Coast, the propaganda is so strong that the followers of the False Prophet feel greatly encouraged. One of them, a native fanatic, approached one of the missionaries of the Basel Society and told him, that if he would not acknowledge Mohammed, he would be killed within two years and six months. Every follower of Mohammed is eager to fight for him and feels himself high above the heathen negroes, who, he thinks, will soon be punished and destroyed by his God who sent the great earthquake of November, 1906, as a warning for all unbelievers. From some stations in the Gold Coast Colony, come reports that Mohammedans are settling in increasing numbers, from others that Mohammedan houses of prayer have been opened. In Ashantiland large settlements of Mohammedans have been opened and, strange to say, these Mohammedans sell amulets and charms to the heathen, while they teach Mohammedanism and state that they serve the same God as the missionaries. It is said that only two Ashanties have accepted Mohammedanism thus far, but many wear already the Mohammedan garb.

THE PROGRESS IN THE TRANSVAAL

The Transvaal Colony in South Africa contains a population of more than one million and a half upon its 112,000 square miles. About one million of these are still fetish-worshippers, altho the Wesleyan Methodists of London, the Berlin and Hermannsburg Societies of Germany, the Mission Romande of Switzerland, and the American Board have been at work there many years. A writer in *Der Missions-Freund* gives an interesting account of the progress of the Gospel in the colony. He says:

The Berlin Missionary Society has been at work in the Transvaal Colony since 1860 and employs at present 35 missionaries upon 48 stations. Much work remains to be done there. Especially in Northern Transvaal heathenism still prevails and the sunlight of the Gospel battles against the dense fog ascending from the depths of fetish worship. Unbroken heathendom, however, is not to be found in any part of the colony. The times of serious torment or bloody persecutions of native Christians and the missionaries are past. It is well known that the powerful government severely punishes all attacks upon Christian congregations and their teachers, and that it now and then interferes energetically with heathen usages. Last year, when the blacks arose in rebellion in Natal, some anxiety prevailed, for had they succeeded, a rebellion would have broken out in the Transvaal also and might have caused great harm and damage. But the rebellion in Natal failed, and the Transvaal remained quiet.

The number of native Christians in Northern Transvaal within the sphere of work of the two German societies is estimated at one hundred thousand, and that many heathen are still found. In some places these are hard to reach with the Gospel on account of their great indifference toward the

Christian doctrine of sin and the atonement. In other places, and they are in the majority, there is great readiness among these heathen to hear and to believe. Missionary Hoffmann of Mphome, Northern Transvaal, writes:

I made a visit to the mighty heathen underchief Mossuane. The spectacle which I saw, will never be forgotten. The heathen chief and thirty or forty of his heathen subjects were erecting a little church for his people who were desirous of learning. There was great rejoicing among these heathen upon our arrival, for the chief had expected me and begged for a teacher for many months.

These heathen people are thus willing to listen to the teaching of the Gospel, and Christ's cause makes rapid progress.

A WORTHY RECOGNITION OF MISSIONS

One of the cheering signs of the times is found in the increasing number of articles on missions in non-religious newspapers and magazines. A striking illustration appears in *The World's Work*, which contains in recent issues articles by Edgar Allen Forbes upon medical and educational missions, with excellent illustrations to add to the impressiveness of the text. Of the second article these are the opening sentences:

"If a man in quest of material for an American exhibit were to sail out of San Francisco Bay with a phonograph recorder, he would come up on the other side at Sandy Hook with a polyglot collection of records that would give the people of the United States a new conception of their part in the world's advance toward light. His audience might hear a spelling-class recite in the tuneful Hawaiian tongue or listen to Moros, Tagalogs,

and Igorrotes reading from the same McGuffey's Reader. A change of records might bring the sound of little Japanese reciting geography, or of Chinese repeating the multiplication table in a dozen dialects. Another record would tell in quaint Siamese the difference between a transitive and an intransitive verb, or conjugate the verb 'to be' in any one of the languages of India. One might hear a professor from Pennsylvania lecturing on anatomy to a class of young men in the ancient kingdom of Darius; or a young woman from Massachusetts explaining the mysteries of an eclipse to a group of girls in Constantinople; or a Princeton man telling in Arabic the relations between a major and a minor premise. Manual-training teachers would recognize the sound of hammer and plane from the headwaters of the Nile and of the Euphrates, the ring of an anvil on the southern slopes of the Himalayas, or the hum of a circular saw on the Kongo or the Niger. And when the audience had listened to all this and 'My Country, 'tis of Thee,' in Eskimo and in Spanish, the exhibit of American teaching would have only begun."

ASSISTANCE FOR THE IMMIGRANTS

As a people we are coming slowly but steadily to see and perform our duty to the hosts of the foreign-born who are pouring in upon us, both for their sakes and our own. The latest movement relating to this great matter is seen in the recent organization

in Boston of the North American Civic League; with such men of high standing in Church and business circles as President Rothwell of the Board of Commerce, Bishop Lawrence and Archbishop O'Connell. The Boston Young Men's Christian Association was prominent in the matter. The League will place in the steamships, cards and posters in different languages, containing valuable information. It will act as a clearing-house for all societies engaged in immigration work, discover and guard against the agencies which seek to convert the immigrant into a dangerous citizen, find employment, where possible, for the deserving, direct different races to those sections of the country where they are most likely to become self-supporting, and assist them in reaching their destinations. Cooperating with the government officials and patriotic societies, the League will try to instruct the immigrants in principles of good government, and to found a corps of foreign-born men of high character who will assist in these various enterprises.

Well does *The Congregationalist* suggest: "The fact that last year brought to this country more than 1,000,000 immigrants, of whom eighteen per cent. were Protestant, twelve per cent. Hebrew and sixty-six per cent. Roman Catholic, shows the need of a movement to prevent this foreign invasion from becoming a burden and a menace, and help make it a real blessing to this land."

BOARD OF FOREIGN MISSIONS AND ARABIAN MISSION, R. C. A.

REPORT OF VISIT TO THE

Church of Idealville N. J. Classis of Pleasant Progress
by Rev. M. Widearbakian Date Jan 6 1908
Mineral qtr.

I. The Church.

1. Does it have regular Missionary Meetings? Monthly
2. How does it collect its missionary offerings? By the same method as the pastor's salary - regular subscription
3. Does it contribute to the Arabian Mission? Yes
4. Is there a Mission study class? four classes

II. The Sunday School.

1. What Missionary instruction is given? The work of each teacher is to emphasize the missionary idea in each lesson
2. How are the offerings made and to what objects? Weekly envelope gifts home & for
3. Is there a Missionary Committee? Yes

III. The Young People's Society.

1. Does it have Missionary meetings? Monthly
2. Does it contribute to our work? Yes

IV. General.

1. What other organizations give to Foreign Missions? Woman's Missy Society
Chrisadlers Post & Cradle Roll
2. Is the "Owa Missionary" or "Owa Parish" plan adopted? Both; Former in Church Latter in S.S.
3. What is the supply of Missionary Books? 204 in the S.S. Library (100 were presented by Elder Rich)
4. How largely do our Missionary Periodicals circulate? 75 - furnishes take Mission Field
50 - receive neglected Arabian
80 subscribe for the Standard
200 "Day Stars" in S.S. & Minion.

5. Did you impress the importance of Missionary literature?

Yes. Preached a sermon last year on "lift up your eyes etc"

6. What services were held during this visit? Missionary Seder of India met consistently with two public meetings

7. What immediate results apparent? more subscribers to "Parish" a prayer circle for Arcot.

8. What, if any, criticisms were made of our work? None since we began the aggressive campaign

9. What recommendations have you to make for increasing interest? Send samples of recent leaflets to pastor.

10. Give names of some leading men in the church:

Christian Love M. D.
Mr. Openheart
Mrs. Joe Faithful
A. Penn Visior
Ann Alway Readyhand
Mr. A. B. Joyfull
address this village
Season I. Puthrath
Hon. Paen Goldmine
Moral Equity Building
694 Wall St.
New York

Any other remarks may be written on the other side of this page.

I will write personally next week J. M. W.

AN IDEAL MISSIONARY CHURCH REPORT

(Prepared by Dr. S. M. Zwemer for the Christian Intelligencer.)

RELIGIOUS STATISTICS FOR 1907

According to Dr. H. K. Carroll's figures in *The Christian Advocate*, the gain in Churches in 1907 is more than double that of 1906, but the gain in Churches is nearly 2,000 less and in communicants over 300,000 less than that of the previous year. The Roman Catholic denomination report over 11,000,000 members, while Sadlier's Catholic Directory reports the Roman Catholic population as 13,890,353, the number of priests as 15,093, with 8,072 churches and 4,076 missions.

The following table shows the ministers, churches, communicants, and relative gains or decreases (*):

Denominations	SUMMARY FOR 1907			NET GAINS FOR 1907		
	Ministers	Churches	Communi- cants	Ministers	Churches	Communi- cants
Adventists (6 bodies).....	1,569	2,544	99,298	4	45	3,861
Baptists (14 bodies).....	38,279	55,294	5,224,305	259	676	103,358
Brethren (River) (3 bodies).....	173	98	4,239	.....	.....	.....
Brethren (Plymouth) (4 bodies).....	314	6,661	.....	.....	.....	.....
Buddhist (Chinese).....	47	.....	.....	.....	.....	.....
Buddhist and Shintoist (Japanese).....	9	.....	.....	.....	.....	.....
Catholics (9 bodies).....	15,891	12,731	11,645,495	622	282	266,000
Catholic Apostolic.....	95	10	1,491	.....	.....	.....
Christadelphians.....	63	1,277	.....	.....	.....	.....
Christian Connection.....	1,348	1,340	101,597	.....	.....	.....
Christian Catholic (Dowie).....	104	110	40,000	.....	.....	.....
Christian Scientists.....	1,336	668	85,096	10	5	4,899
Christian Union.....	201	268	17,500	.....	.....	.....
Church of God (Winebrennarian).....	499	590	41,475	.....	.....	.....
Church of the New Jerusalem.....	130	144	8,200	2	5	116
Communitic Societies (6 bodies).....	.....	22	3,084	.....	.....	.....
Congregationalists.....	5,923	5,941	699,327	23	18	2,604
Disciples of Christ.....	6,673	11,307	1,285,123	*480	197	20,365
Dunkards (4 bodies).....	3,337	1,159	121,705	96	59	511
Evangelical (2 bodies).....	1,503	2,666	173,641	48	25	2,564
Friends (4 bodies).....	1,466	1,075	122,081	.....	.....	3,329
Friends of the Temple.....	4	4	340	.....	.....	.....
German Evangelical Protestant.....	100	155	20,000	.....	.....	.....
German Evangelical Synod.....	974	1,262	237,321	10	35	8,901
Jews (2 bodies).....	301	570	143,000	.....	.....	.....
Latter-day Saints (2 bodies).....	1,952	1,328	398,000	300	.....	1,646
Lutherans (23 bodies).....	8,040	13,169	2,022,605	168	135	65,172
Swedish Evangelical Mission Covenant.....	355	351	46,000	10	.....	.....
Mennonites (12 bodies).....	1,240	701	61,690	.....	.....	.....
Methodists (17 bodies).....	41,893	61,518	6,660,784	381	1,946	101,696
Moravians.....	129	119	17,199	*1	.....	276
Presbyterians (12 bodies).....	12,723	16,478	1,821,504	18	556	49,627
Protestant Episcopal (2 bodies).....	5,197	7,779	830,659	*61	212	*15,833
Reformed (3 bodies).....	1,999	2,596	430,458	*45	33	8,099
Salvation Army.....	4,765	1,016	28,000	992	33	*500
Schwenkfeldians.....	6	8	740	1	.....	9
Social Brethren.....	17	20	913	.....	.....	.....
Society for Ethical Culture.....	10	5	2,142	10	.....	442
Spiritualists.....	748	150,000	.....	.....	.....	.....
Theosophical Society.....	72	2,607	.....	.....	.....	.....
United Brethren (2 bodies).....	2,168	4,359	289,652	*79	8	3,414
Unitarians.....	594	473	71,200	5	9	200
Universalists.....	728	910	52,621	8	*67	*3,210
Independent Congregations.....	54	156	14,126	.....	.....	.....
Grand Total in 1907.....	161,731	210,199	32,983,156	2,301	4,214	627,546
Grand total in 1906.....	159,430	205,985	32,355,610	4,201	1,901	931,740

It will be interesting to compare these figures with the statistics of missionary work as given in the *MISSIONARY REVIEW* for January, 1908.

WHAT ARE THE LIMITS OF CHRISTIAN TOLERATION?

EDITORIAL

One of the conspicuous signs of the times is the new attitude of tolerance toward those who differ, especially in matters pertaining to religion. The era of bitter controversy and conflict has been abruptly followed by one of concession and compromise, whose watchword is that charming word, "charity," which is made to cover a multitude of doctrinal sins. Even Coleridge's paradox, that "the only true spirit of tolerance consists in our conscientious toleration of each other's intolerance," is out of date; and those are now considered illiberal and dogmatic, who show any intolerance even as to errors which they may regard as vital and fundamental. This whole attitude of liberalism seems to demand a careful, prayerful, review. There may be rocks ahead.

One curious and suggestive episode in Hebrew history stands unique and solitary. When the respective adherents of David and Ishbosheth—the rival claimants for the kingdom—were struggling for the possession of Gibeon—the new seat of the Tabernacle after the fall of Nob—a contest took place which, in character and issue, has no parallel even in the combat between the Horatii and Curiatii, four hundred years later.

Abner, as Ishbosheth's champion, proposed, to save effusion of blood, that twelve picked men from each of the contending hosts should meet in battle and, as representatives, decide the issue. David's captain, Joab, accepted the challenge; and, when the selected Judahites and Benjamites rushed madly at one another, all of them fell together. The Benjamites,

famous as left-handed (Judges xx:16), would naturally seize the heads of their opponents with the right hand, while running them through with the left; the men of Judah, as dexterous as the others were sinistrous, would, exactly similarly, use the left hand to lay hold, and the right to wield the sword, and so they all fell simultaneously.

This quaintly tragic combat is a parable of many a historic battle waged with tongue and pen. It is hard to say on which side the final advantage lies, because, on both sides something has been gained and lost; while both parties were contending for the mastery, neither fully secured it. They were swayed by different motives, used different methods, and aimed at different ends. Each got an advantage, but only at the cost of yielding something, and hence there was a surrender even in securing success. Neither completely vanquished the other, but both had gains offset by losses.

Never was this more strikingly exemplified than in some modern theological and ecclesiastical adjustments. A religious "Tribunal of the Hague" seems already in sight where all conflict and controversies are to be settled by compromise; and whether this is on the whole to be welcomed as an un-mixed good, is what, perhaps, it becomes us to consider.

For the first three centuries the world and the Church were arrayed against each other with mutual hostility. It was believed that they were so essentially at war that their opposing principles and tendencies were irreconcilable: those who belonged to

Christ expected to be hated of all men for His Name's sake. Under Constantine the world and the Church were wedded in a State Church, with the emperor at its head. The *via crucis* became the *via lucis*, self-denial was displaced by self-indulgence; the confession of Christ became the signal, not for the cross but for the crown, and many thought the millennium had dawned. The Church won the world and disarmed opposition; but, meanwhile, the world captured the Church and leavened it with secularism. The world became more churchly, but the Church vastly more worldly, reminding of the experiments in "endosmose" and "exdosmose," where two liquids on opposite sides of the membrane so intermingle as that each loses its individual qualities and assimilates with the other.

There are many other examples in history, and they are multiplying fast in these days, of the abatement of opposition by a mutual concession. This is especially exhibited in the domain of politics, where it seems to be a settled maxim, that "if you can not get a whole loaf you are to be content with half." Even such a man as Gladstone, with high ethical ideals and orthodox religious views, justified compromise on the ground that it was impracticable to carry out in the political sphere the strict principles of truth and honesty; one must do the best he can with the elements he has to confront.

The bearing of this matter upon mission work, and in fact upon the whole conflict of Christianity with heathenism and skepticism, is of immense importance. Some of us can not avoid a profound misgiving that there is a peril in union that may be worse than in separation, and that some

peace may be bought at the price of purity—a daubing of a falling wall with untempered mortar, a yielding of what is vital, a sacrifice of truth. It is quite possible in some forms of mission work to overcome opposition by eliminating what arouses antagonism, or by virtually assimilating Christianity to heathenism. Roman Catholicism has won more than one victory over Buddhism by simply investing Buddhistic rites and customs with a new name, leaving its essentials untouched; and there is a strong movement now in favor of allowing polygamy among heathen converts, if it existed before conversion, and tolerating ancestral worship as a mere form of reverence for parental authority, etc.

Two marked manifestations of this tendency toward toleration may be mentioned as examples: one a recent course of lectures delivered in India by a theological professor; and the other a work of fiction from the pen of a prominent evangelist, preacher and author.*

The lectures, delivered in India and Ceylon, are on "The Witness of the Oriental Consciousness to Jesus Christ." In the dedication, the lecturer announces himself as one "who believes in the unity of the human race, and who looks with reverence on the India of the past, with affection on the India of the present, and with ardent expectation on the India of the future." In the opening lecture he proclaims his "affection and admiration for brethren of other faiths," and his appreciation "of the qualities of the Oriental consciousness," and "their potential value for the higher interpretation of the Christian relig-

* Barrows' Lectures, 1906, Charles Cuthbert Hall.
A Prophet in Babylon, W. J. Dawson,

ion." He thinks "the East marvelously qualified to be the interpreter of the Christian mysteries;" he addresses his Indian hearers, appealing to their "tolerant and discriminating minds," "as a friend returning to friends, with whom he has taken sweet counsel before, and on whose broad and catholic friendship he now depends." He does "not consider that the hereditary divergencies of racial and religious tradition offer the slightest impediment to fellowship," etc. The following paragraph may be quoted in full:

My Brethren (if I may have the honor to address you in that term of blended affection and respect), I have set before you in outline the purpose that brings me the second time to India. The prospectus of my argument is in your possession. You know my heart. I have kept nothing back. Because you are what you are, possessors, through a proud and ancient ancestry, of that most rich treasure, the Oriental consciousness, I bring to you a treasure, rich, profound, sacred, worthy of your ancestry, worthy of yourselves. I ask you to examine it in relation to yourselves, looking upon it as an instrument through which you, gentlemen of the East, may discharge an incalculable service for the whole world.

This sounded so much like flattery that the lecturer himself felt constrained emphatically to disclaim any such intention; but it is conciliation carried, as many think, to the extreme. With every page of the opening lecture this attitude of almost homage toward the "Oriental consciousness" becomes more conspicuously prominent. He selects four elements which contribute to this "consciousness"—"The contemplative life; the presence of the unseen; aspiration toward ultimate being; the sanctions of the past." We quote again:

You have been Orientals since the dawn of the world. Continue to be Orientals forever, till the world's last twilight closes in

the final darkness. Cling to the contemplative life: your glorious heritage, your peculiar strength. It has given you elements of personality of which the West stands in need and shall one day come seeking at your hand. It has given you repose, gentleness, patience, gravity, noble indifference alike to material possession and material privation, eternal remembrance of the things that eye hath not seen nor ear heard, which God hath prepared for them that love Him.

You are aware that the immemorial thought of India emphasizes the reality of the invisible absolute, while to some extent admitting the distinction of the individual soul and its phenomenal environment, but regarding it under the terms "Maya" or "Avidya." . . . Without going into this very interesting subject, which I have the greatest desire to investigate further under competent Eastern guides, my purpose in referring to it at all is to point out that the age-long tendency of Indian thinking to clothe itself in the various forms of monism, has overspread the East with a most solemn and impressive sense of the presence of the unseen. It is not strange that the East has been historically the birthplace of every one of the great religions of the world, and the natural fountain and origin of the world's religious experience. That this religious experience has undergone stages of development with which I personally could not be satisfied, as, for example, in some of the forms and phenomena of animism, which, as a matter of fact, seem to me to have been greatly influenced from non-Aryan sources, is not a matter germane to my present purpose. I wish to testify that, as I come into the East once more, I am more than ever conscious of the fact that here the presence of the unseen is realized. That fact is inherently sublime. It bears witness to the indestructible seed of divinity within the finite soul. It is the refusal of man to be put off with the husk of physical existence, because the eternal wheat of immortality is his portion. May the day never come when the East, inebriated with the wine of modern culture, and dazzled by the appliances of modern civilization, shall move from her high seat of vision, forget her prophets of the invisible, barter her great inheritance in the unseen and bow down before the per-

ishable idols of this present age, the unconsecrated gods of a passing hour! . . .

I speak with emotion of that element of sublimity in Oriental consciousness which I have called eastern reverence for the sanctions of the past. I do not discuss at the present moment whether in all respects your past, great as it has been, should be permitted to control your present as much as your reverence allows it to do. I do not raise the question here of how far "the shadow of the future," as Mr. Kidd calls it, may be invoked to fall upon you even as already it has fallen upon us. But one thing I affirm with confidence and with admiration which I do not seek to disguise: the sublimity of that element in the eastern mind which tenaciously, proudly, reverently esteems its great inheritances, treasures its ancestral classics, keeps faith with its forefathers, sits unwearied, after three thousand years, at the living springs of its primeval hopes. If the watchword of the West is *Progress*, the watchword of the East is *Faith*!

These extracts suffice both to allow the lecturer to speak for himself, and to illustrate the remarkably conciliatory tone of this whole series. Such catholicity and charity are charming; but may they not be misleading? Is not Christianity essentially intolerant of all heathenism, even the most refined and cultured? Whatever may be said of the "sublimity of the Oriental consciousness," one thing is sure: it does not prevent these Indians, whom the lecturer salutes as "brethren," from drawing their popular creed from Vedic hymns, in which there are no higher conceptions of sin than a failure to address praises to the elementary deities, or gratify them with oblations; and these were hearers who believe in "endless transmigrations of souls," and are "philosophic atheists," and yet have enough deities, such as they are, to supply "a million for every day in the year."

It is also a universal fact that idolatry and immorality are allied. Nowhere has idol worship prevailed without that strange worship of sex that sanctifies even prostitution as a surrender to the gods. The subject does not allow of fair treatment in these pages; but India is no exception to this universal fact; and, in view of the awful exaltation of a cow and degradation of woman, this praise of the Oriental consciousness seems at best one-sided. If the Bible is true and Christ and His disciples were not intolerant and fanatical dogmatics, there is "no salvation in any other," and India can find eternal life only in the one "Name given under heaven among men whereby we must be saved."

In the work of fiction to which reference is made, the author has portrayed in colors, sufficiently vivid, the failure of the Church to realize the great mission to the masses of mankind in the great cities. There is no denying the great gulf, apparently fixt and so far unbridgeable, between the Church and the poor, the outcast, the working classes. The few certainly fail to reach the many. The more spiritual-minded, both in the ministry and in the membership, lament as undeniable the alienation of the multitudes from the house of worship. It is not needful to enter upon this matter; the facts are substantially as the writer puts them. The serious question is his proposed remedy.

The book suggests "A League of Service," in which "all who love unite in behalf of all who suffer." The conception is ennobling and inspiring, and the way in which it is supposed to be embodied in action commends itself to the heroic element in all unselfish souls. But, with all that is

good, the same excess of liberalism appears. The main characters in this story are, for the most part, those whose faith has been singularly shaken and who have been led or driven into more liberal views. The whole trend of the story is toward the elimination of *dogma from Christianity*, and the substitution of *unselfish ministry to all who have need*, in its place. Those here held up to admiration and imitation, have found themselves defenseless before destructive criticism and have become heretical, but redeemed even heresy by loving and self-denying service. The "League" which is to take the place of the worn-out and virtually defunct church, is not to be called a church, nor to have creeds, forms or subscriptions. Its law is to be freedom; its condition, service. It is to unite all who love humanity in the common service of humanity. It is to be a society of equals. It will worship Christ, but neither as God nor man; rather as a living presence in all men, making all men divine. It will attract everybody, for it will include everybody, and be based on universal ideas. And to make the author's new declaration of independence more explicit, the only creed is to be love, and the only test, service. The appeal is "alike to Catholic and Protestant, to Unitarians and Trinitarians," and "would not exclude the Buddhist and the Mohammedan"; it would embrace men of no fixed religious creed who, nevertheless, "admit the principle of altruism in human conduct."*

Again these citations must suffice; but they compel us to face the issue, whether those who call themselves Christian disciples are to surrender all creeds, and join in a league of unself-

fish service with all who will join them on the basis of pure altruism! Whether doctrine is to be considered as of no consequence, and deportment to be the criterion? Whether our faith—in the sense of a system of belief—is to be allowed almost any limits of unrestraint, only so that love consents to serve unselfishly all who suffer or have need?

This is no ghost of fancy but a ponderous and substantial reality—this new and widely advocated theory of Christian life. It will not down at our bidding, and we must make up our minds as to our position on the question which is imperatively demanding an answer.

Is there ground to fear that, while thus avoiding the Scylla of intolerance, we are running perilously near the Charybdis of laxity? There is an element of sentiment in humanity to which unselfishness appeals. But the noblest service to God and man is the fruit of faith, not of unbelief. To count it a matter of indifference what one believes, provided he is sincere, is to make it no longer worth while, either to search after truth or to obey it when found. Right and truth, and wrong and error, are eternally allied, and no human policy can reverse these relations. It can never be a matter of no moment what a man holds to be true. We are to "*hold fast the form of sound words with faith and love*, which are in Christ Jesus." Such lectures as we have instanced, address to the heathen, make inconsistent a Gospel message that makes salvation to depend on the acceptance of Jesus Christ. Such a "League of Service," however noble as a philanthropic measure, can never take the place of the Church which its founder declared

* Pp. 133, 183, 245.

built upon the confession of Himself as Christ the Son of the living God. While the New Testament remains our guide, our love for all men must not blind us to their doctrinal errors, nor to the danger they involve. Salvation *prepares* for service. Men need first of all to be saved from both their errors of belief and their iniquities of life; then, built upon Christ as the Savior, the Son of God, the Lord of life, faith in Him makes ready for a service in His name that is not the product of a capricious impulse or a transient sentiment, but a principle of life as unchanging as God Himself.

If, as Mr. Dawson contends, the Church has failed, possibly the remedy lies not in substituting for it a League of Service, but in a return toward the primitive beliefs and practises that made the Apostolic Church the greatest league of service the world has ever seen. If the idols could be put away—the idolatry of music, architec-

ture, oratory, and estheticism generally; if money and culture and rank could be less the standards which attract homage and foster caste; if selfishness, with its love of ease and love of novelty could be displaced by a Christlike self-denial, and devotion to eternal truth; if prayer were more cherished as the great motive power in holiness and service; if, in a word, the Spirit of the living, loving God could have in His own house, more liberty to work unhindered, so that He could do His mighty works—it is quite possible that the lost dynamic of the pulpit might be restored, and the lost hold of the Church on the common people regained. While we are looking about for a substitute for God's imperial institution, it may be well to inquire whether, by proper repentance and retracement of steps, we might not find in the way of new conformity to His pattern also new enduement with His power.

BATTLE HYMN OF THE CHURCH

To be sung to the Tune Zion; 8s. 7s. & 4s.

BY REV. J. FORD SUTTON, D.D.

Hark, the tread of coming millions
Marching on—the hosts of God;
Coming from the isles and nations,
Ransom'd by the Savior's blood.

Hear them shouting!

"He hath wash'd us in His Blood!"

God His promise is fulfilling
To His well beloved Son;
Heathen nations to Him giving,
For a heritage, His own.
See them coming!
All to worship at His throne.

Christ is seeing of the travail
Of His loving waiting soul
In the triumphs of the Gospel
Over men, from pole to pole.
Hear their praises!
Like the voices of waters roll.

Soldiers of the cross, long waiting
For the coming of this day—
Toiling, weeping, watching, praying—
Courage take and march away!
"We have triumphed!"
Soon you'll hear our Captain say.

When the long retreat has sounded,
And our Chieftain leads the way,
By His conquering host surrounded,
To the realms of endless day;
Then, how blessed!
To have fought to win the day.

Hallelujah! Hallelujah!
Hallelujah to the Lamb!
All in Earth and all in Heaven
Sound the praises of His name!
Mighty Savior!
We will conquer in Thy name.



WEALTHY HINDUS GOING TO A MELA

WHERE SINS ARE WASHED AWAY

BY MRS. MARGARET DENNING, MUZAFFARPUR, INDIA

Or rather where people believe they are washed away. There are a number of places in India where Hindus congregate for ceremonial bathing, at certain times and seasons in great throngs. Sonpur, in the province of Bengal, is the scene of one of these great melas. From every village and town they come on foot, by horse, camel or elephant-back; in the richly caparisoned "rath" of olden days, or in "dandies," ox carts, "ekkas" (horse cart for one), and thousands by rail, sitting crammed together in the box cars, hanging on the sides, if allowed; begging permission to sit on the floor in first- and second-class cars, (but paying only third-class fare), anyway, anyhow, on to the mela!

At every station we saw dozens,

and sometimes hundreds, left behind on the wide platforms, shouting and struggling to the last to gain entrance to the jammed cars, those inside vociferously ordering them off, pushing them from the steps, and all hauling and mauling until the last chance was gone.

And what a medley to the sight as well! Umbrellas, brass and earthen cooking vessels, (some of the latter breaking occasionally), sticks, the inevitable "hooka," rolls of bedding, screaming children, strings of frightened women, each holding to the garment of the one in front; garments of red, yellow, purple, green, white and blue, sweet-meat and "pan-supari" venders, "tea-water" men, "cold-ice" sellers, all in one tumultuous mass, calling to

friends, shouting their wares or their gods, begging for places, beseeching alms, abusive, pleading; in discomfort, chilliness, hunger, illness—even death sometimes, on to the mela!

How they gazed at our party of six, settling comfortably for the night, in a small compartment reserved for us by the railway officials.



TAKING A DRINK WITHOUT BREAKING CASTE

It must have been difficult for them to understand. And when they arrive at the mela, most of these scenes repeat themselves; dust, noise, crowds, animals, worship, buying and selling, crude amusements, sincerity, sins; and everything very barefaced and manifest.

The people were bathing all along the banks of the Gunduk river, but the more religious traveled on foot four miles to the junction of the Gunduk and the Ganges, determined to reach the most holy stream for their yearly ceremonial purification.

We hired a small boat near the great red bridge which spans the Gunduk. The bridge has, on either

side of the rails, footpaths, solid with human beings, and as we floated down to the junction, we watched this living stream on the bridge, and the bathing throngs in the water. People were mixed up with plunging elephants, horses, buffaloes and cattle. The water was indescribably filthy, but the bathers dipped it up in their hands and quaffed it as the nectar of the gods. One said it tasted like milk. It surely exceeded it in consistency. At one place a dense crowd was ascending and descending to and from the special temple of Shiva, which consecrates this place and is the particular lodestone drawing the people here year after year.

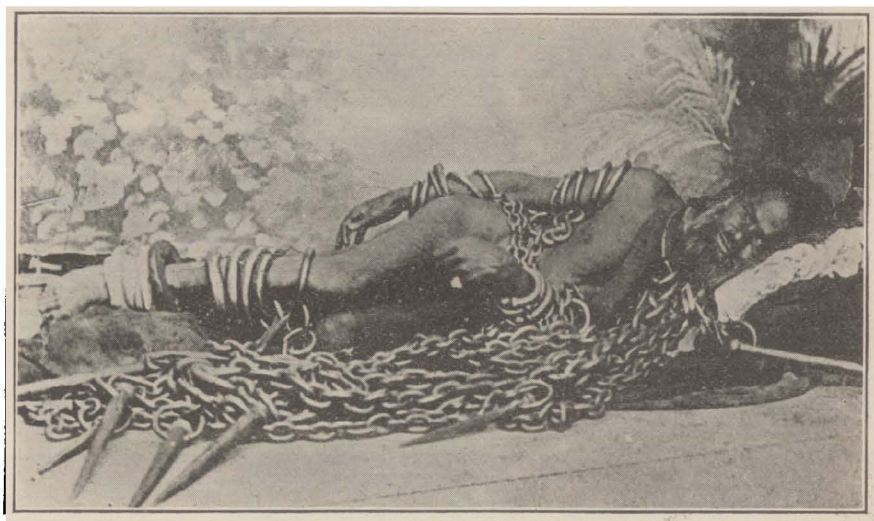
Near the temple was a long line of fakirs. The more correct name is sādhu, when applied to Hindu religious or holy men. They are filthy and loathsome in the extreme, entirely naked save for a tiny strip of cloth; their faces and bodies smeared with ashes and manure, and around their necks strings of dirty prayer-beads. Their hair was matted with cow dung and various designs in colors disfigured still more their vile faces. Near the bridge we saw one man buried in the earth up to his neck, his face made more hideous by being daubed with tumeric powder, and the protruding head looking like that of a dead ghoul, but for an occasional opening of the evil eyes. A little further on, an arm extending from the earth, the remainder of the man being buried in some way; the fingers held a string of beads and manipulated it industriously.

Around all these loathsome creatures an admiring crowd collected.

These beings with "features fell, brought to the soul wierd thoughts of hell," and yet, to those poor gazers, this travesty of holiness represented the apex of religious thought and endeavor. Now and then a rush through the crowd would be made by a group of devotees shouting,

And what makes the special sanctity of this temple and this image of Shiva?

Our pundit, from whom we take lessons in Urdu and Hindi, who spoke in English, and is fairly well educated, saw nothing incongruous or foolish in the story he gave of the origin



A HINDU FAKIR IN HIS WEIGHT OF CHAINS

"Rām, Rām, Sita Rām," as they ran to the river.

The Shiva temple had a door scarcely three feet wide, and the people were crushing in, a solid mass of living, breathing fanaticism. Most of them carried aloft a little brass vessel full of Ganges water, and endeavored to pour it out before the idol. Some, failing this, threw the water high in the air, and those upon whom it fell were grateful for the sanctifying drops. A stream trickled out from the temple from the abundant libations and made a very miry place in the road over which myriads of feet were treading, as the people sought their "god."

of this especial festival at this particular shrine. Here is his story: "The temple is in honor of Shiva and the image or god in it has not been placed there by man or consecrated by man. The name of the god is Harihar (pronounced 'hurry-hur'). Hari is one of the forms of Vishnu (the preserver in the Hindu Triad), Har is one of the forms of Shiva (the destroyer). Shiva was here invoked by Vishnu. A long time ago here was a forest and wild elephants roamed; and one day one came to drink water in the river and an alligator caught hold of him by the leg and tried to drag him into the river. A struggle ensued. At last the elephant became, of course, helpless, and feeling himself placed

in great danger, called out to Vishnu for help with all the sincerity of his heart, and so, of course, Vishnu having mercy for him, came and released him out of the mouth of the alligator and killed the alligator. And for the memory of the event Vishnu invoked Shiva, and Shiva, of course, in a man-

is 'He who dwells in every heart.' But these crowds know nothing. Only the educated ones know. These simply run from habit, calling 'Rām, Rām, Sita Rām.' This name includes Rām himself and God in any form because it is apparent that he who dwells in every heart is Rām." This was not



A BIBLE COLPORTEUR SELLING BIBLES AT A MELA IN INDIA

ner became fixt there and made the spot an inhabitable place. No, of course that is not all," the pundit continued, "Vishnu ordained that who ever will come and offer Ganges water to Shiva will be thought to be—what shall I say? Ah, to be meritorious!

"The reason some call out to 'Rām, Rām, Sita Rām,' is that Rām is an incarnation of Vishnu and Sita was his wife. Altho the names of God are innumerable, yet of all the names Rām is the most effective. It comes from the root *Ram* (pronounced 'rum') and the meaning of this root

very lucid, but the pundit did not know it.

"Why do these crowds go every year? Do they go for worship? This year there were more than two million pilgrims, according to railway tickets purchased and other counting; why do they all go?" I asked. "Most of them go for the purpose of mela," he answered, "that is, to see and hear and buy and sell. The thing is, there are pilgrimages and worship which men do from imitation, but there is merit only to the few who do it from the heart."

"Does any one teach these multitudes?" I asked. "Nobody teaches them," he answered, "that is, no one has made it his especial duty to teach them. Who is to care for that? The government does nothing. The rich men are also ignorant and how can they do anything? Yes, there are a few religious teachers who instruct some of the people. Only a few of those fakirs are real fakirs. Most are only beggars. They put ashes on as a sign that they are holy men. Yes, they are highly respected, of course, in India. If a great Rājah comes in grandeur he will not be respected and revered so much; but if he puts on ashes and filth he will receive many obeisances, for he comes as a holy man.

"Yes, most of the fakirs and sadhus (sod-hoos) are bad men." This and much of his talk being in answer to questions from me.

"Oh, yes, I think there are good ones among them. There is one man at Hajipur, Lakshman Das, who is a true holy man. The holy man at Benares also—I have forgotten his name; he is now dead."

I told him that I had seen Sri Swamy Bhaskar-anand Saraswati at the monkey temple in Benares, and also his marble image there. I admitted that he was probably sincere and good in a way. But what good has he done? In what is the world any better for his having lived? Admitting that he sat in contemplation of what is good for years and years, was it not an intense selfishness to care for his own salvation alone?"

But the pundit could not see. Ah, that is the test; what good has this religion done? With its high-sounding talk among the lettered few, about

astral planes, mahatmas, sadhus, and similar visionary nonsense, taken up, alas, by some western people. A few may gasp and gaze, but what of unselfishness, purity, or philanthropy can it show? What good have these few barefooted Brahminical Theosophical "OM, UM, OOM" people done for their land or their people? Alas, that among them are some English women sitting at the feet of "swamies" in Benares, delving for truth with the muck-rake, while the real vision of glory—the coming of Christ to India, is before them, if they but lift their eyes.

"To the poor the Gospel is preached," the test now as then, of the *real*, the divine religion. With it comes the uplift of the poor—the "making many rich"; schools, hospitals, hope, salvation, love. This dark picture of the mela is a picture of the best that these people have.

Oh, for Truth's great electric to replace these feeble rushlights of devotion, which but serve to make manifest the dense gloom around.

What man cares for these souls?

"THUS SPEAKETH CHRIST OUR LORD" *

Ye call me MASTER and obey me not,
 Ye call me LIGHT and see me not,
 Ye call me WAY and walk not,
 Ye call me LIFE and desire me not,
 Ye call me WISE and follow me not,
 Ye call me FAIR and love me not,
 Ye call me RICH and ask me not,
 Ye call me ETERNAL and seek me not,
 Ye call me GRACIOUS and trust me not,
 Ye call me NOBLE and serve me not,
 Ye call me MIGHTY and honor me not,
 Ye call me JUST and fear me not,
 If I condemn you blame me not.

* From an old slab in the Cathedral of Lubeck, Germany.

THE BIBLE IN INDIA

BY THE REV. H. U. WEITBRECHT, PH.D., D.D., PUNJAB, INDIA

Missionary of the Church Missionary Society, Chief Reviser of the Urdu New Testament

India is a focus of the world's religions and a land of ancient Scriptures. It is the home of Brahmanism with its Vedas; the motherland of Buddhism and its Tripitaka, and still shelters a fringe of Buddhist adherents in the northwestern Himalayas. A fifth of its population consists of the followers of Islam who hold to the Koran as the uncreated word of God. It retains, in the South, one branch of an ancient Church—the Syrian—which has kept a primeval translation of the Bible for more than a millennium: and a shrunken community of Jews, using the Hebrew Old Testament, which their forefathers brought over, perhaps two thousand years ago.*

But India is also a land of illiteracy. Even now, after half a century of systematic education, out of the 283, 000, 000 people (excluding Burmah) only fourteen per cent. of the males, and one-half per cent. of the females are in any sense literate; and the Brahmans, who form only five per cent. of the population, include seventeen per cent. of the literate class, a fact which throws no small light on the earlier history of their supremacy. What the illiteracy of India was before Christian missionary pioneers made the first beginnings toward popular education we can only conjecture. Those attempts, long since overtaken by the resources of the State, once roused to its duty, yet still providing an appreciable portion of the education of the land, resulted in making the Indian Christians the best-educated part of

the community (Brahmans not excepted) and paved the way for the work of the Bible in India.

India is also the land of many tongues. They are variously counted, but Dr. C. H. Grierson, author of the Indian Linguistic Census, estimates 143 languages, differing from each other no less than French and Spanish, belonging to three great families—the Aryan, the Dravidian, and the Indo-Chinese; the first spoken by some 220,000,000, the second by 60,000,000, the third (again excluding Burmah), by about 3,000,000.

To the teachers of the earlier religions of India this Babel of languages made little difference so far as their sacred Scriptures were concerned. Throughout their history the holy books of the Brahman, the Buddhist and the Moslem have remained veiled from the common people in the obscurity of a sacred tongue, Sanskrit, Pali or Arabic, and their teachers have been content to pursue the primitive method of the earliest Christian catechists, whom Papias describes as translating St. Matthew's Hebrew record of the Sayings of our Lord, "each as he was able." But the Gospel is the religion, not of the letter which killeth, but of the Spirit which giveth life, and from the first it has appealed in its records to the universal consciousness, causing men to hear in their own tongues the wonderful works of God. The evangelists have given us the words and works of Jesus, not in the Aramaic which he spoke (save a few fragments), but in the Greek, which would reach the greatest number within and

* I refer, of course, to the Syrian churches in the native States of Iravancore and Cochín, and to the three synagogues of black, white and yellow Jews in the city of Cochín.—H. U. W.

without the Church. But after a very few generations, Latin- and Syriac-speaking churches had multiplied, and the second century saw translations of the Bible made for them, so that the message had gone forth in the three languages which proclaimed at once the accusation and the dignity of the crucified Christ. Thenceforward through all its history the Bible has done its chief work by means of translations. Of course, there have been three groups: the early versions, such as those already mentioned, which sprang from the missionary activity of the early Church; the great European versions of the Reformation period, at once the cause and the result of a spiritual and intellectual revival of Christendom; and the systematic Bible translations of the modern age, again connected with the missionary work of the Church in that portion which bases belief and practise upon an open Bible. The translation and dissemination of the Bible in the world has become an activity which can brook no mere opportunism, but must insist on taking a complete survey of the condition and needs of the entire race for whom the message is intended. And this necessity has produced great organizations, the Bible Societies, whose work, if it is to be efficiently executed, demands fervent zeal no less than technical ability. In India we have a typical theater of their operations, displaying every variety of religion and culture.

To describe the work of the Bible in India is in effect to describe the operations of the British and Foreign Bible Society in that country. A certain amount is also done in the way of circulation by the National Bible Society of Scotland, while the Baptist

Bible Translation Society represents the earliest translators of the Serampore Mission. American missionaries sometimes act as secretaries to the local auxiliaries, notably the Rev. T. S. Wynkoop, secretary of a most progressive branch at Allahabad, of whom more hereafter. The American Bible Society has now and then given a grant in aid toward the production of some version, but it has not (so far as I know) worked systematically in India.

The work of the British and Foreign Society (established at home in 1804) was first organized in India by the establishment of the Calcutta Auxiliary in 1811, and one of its earliest undertakings was to print and circulate the epoch-making Urdu translation by the great Henry Martyn, which he completed in the same year, and of which he wrote: "Your design of announcing the translation as printed at the expense of the British and Foreign Bible Society I highly approve. I wish to see honor put upon so Godlike an institution." Since that time other auxiliaries have been established in Madras, Bombay, Allahabad, Lahore and Bangalore, under the control of local committees who raise a certain amount by subscriptions in India, but mainly financed by the liberal subsidies in cash and books which the parent society sends out.* The circulation is carried on through the central depositaries, aided by branches in the more important cities and by colporteurs widely scattered throughout the land, and also by a staff of Bible-women who carry on the slow and difficult work of circulating the Scrip-

* The expenditure of the British and Foreign Bible Society on its branches in India for 1904 (exclusive of printing Indian Scriptures at home) was £9,496; that of the Scotch Bible Society, £2,065.

tures in the Zenanas. At the Decennial Conference of 1902 it was reported that during the previous decade over 6,000,000 copies of the Bible, New Testament and portions, had been circulated in sixty languages and dialects. During 1904 the copies circulated were as follows:

British and Foreign Bible Society	664,578
National Bible Society of Scotland	198,774
Baptist Bible Translation Society	
(issues)	58,000
Total for 1904	921,352

To appreciate what this dissemination of the Bible means we must consider to what extent the languages of India have been reached by the Bible translator. Excluding Burmah, the lists of the British and Foreign Bible Society show that out of 143 Indian languages only 43 as yet have the Bible, in whole or in part. But of these, eleven represent the great nations of India, thus:

Bengali, viz.:		
Hindu*	21,000,000	
Musalmani*	23,000,000	44,500,000
Gujurati.....		10,000,000
Hindi, viz.:		
Western	39,500,000	
Eastern	21,500,000	
Bihari	37,000,000	
Rajasthani	11,000,000	109,000,000
Kanarese		10,500,000
Malayalam		6,000,000
Marathi		18,250,000
Oriya		9,500,000
Panjabi, viz.:		
Hindu*	7,000,000	
Musalmani*	10,000,000	
Western	3,250,000	20,250,000
Sindhi		3,000,000
Tamil		16,500,000
Telugu.....		20,000,000

Total population with access to the Bible..... 267,500,000

But the impression conveyed by these figures requires modification: (1) Of the twelve languages enumerated nine have the whole Bible,

while Hindu, Panjabi and Sindhi have only the New Testament complete and portions of the Old Testament. (2) But it will be noted that three of them are subdivided, viz.: Bengali, Hindi and Panjabi. In the case of Hindi this division is racial, in that of Bengali it is religious, and (tho it happens that almost all the speakers of western Panjabi are Mohammedans) with Panjabi it is both. In each of these languages there is a standard version, representing the original Sanskrit language; in the Musalmani dialects of Bengali and Panjabi only Scripture portions are extant. (3) In Hindi the language of modern literature is based on the western dialect, and in this we have the whole Bible, while in the other great tongues of the Hindi area only beginnings have been made. (4) In this list Urdu is not mentioned at all, tho it is the most widely spread language of India, being the language of literature and culture wherever Mohammedans dwell, and the medium of education and administration and general intercourse over an area of North India with a population of not less than 100,000,000. But it is grammatically based on western Hindi and therefore included under it in the enumeration given.

These remarks will serve to show the complexity and vastness of Bible-translation work in India, especially when we remember that there are eight more languages whose speakers number from one to two millions. Of these Kashmiri has the whole Bible; Pashtu and Kol the New Testament; while Malto and Gond have portions. Pashtu (1,250,000) and Tibetan (under 100,000) represent much larger populations beyond the

* These are only rough estimates.

frontiers of the Indian Empire, and as a matter of fact we know that the Christian Scriptures to some extent reach those populations. Scriptures also go in the languages of India (chiefly Urdu and Hindi and Tamil) to Demerara, Australia, South Africa, the East African Protectorate, and other countries where the Indian laborer, soldier or trader emigrates. We may assume that the literates of India, about 15,000,000—all read one of the principal languages above enumerated and this shows to what extent the Bible is so far accessible to the peoples of the empire.

In this polyglot mission field the work of translation and revision of Biblical versions is constantly going on. The last two years have seen the completion of the revision of three great translations, the Old Testament in Hindi, and the New Testament in Telugu and Urdu; also the beginnings of new versions in Brahui for the tribe of that name in Baluchistan, and Balti for a mountain tribe of northern Kashmir, both Mohammedan. Broadly speaking, the Indian translator does not have to encounter the difficulties of which we hear in the case of savage tribes whose idea of feasting is intoxication on beer, and who call love a preference for half-putrid meat. We have to do with languages possessing a grammar, a character, and more or less of a literature. Yet even so the different atmosphere of thought in which they have grown to maturity often enough presents puzzling problems of a special kind, besides those which always attend the transference of thought from the mold of one language to that of another. Before illustrating this, however, let me give a very brief indication of the way in

which the work of Biblical translation in India has developed.

Before the beginning of the nineteenth century only sporadic translations had been made: a Tamil New Testament by the Dutch missionaries of Ceylon, in 1688, followed by another by the Danish Missionary Ziegenbalg of Tranquebar in 1715; an unprinted Telugu version in 1732, and a Hindustani (Urdu) translation of the New Testament by the German, Schultze, of the same mission: with attempts at portions in Bengali and Hindustani by a Doctor Thomas and a Mr. Hunter—these constitute the whole record. But in 1793 arrived William Carey, who, while still a cobbler, had taught himself Hebrew, Greek, Latin and French, and that because "his heart burned incessantly with a desire for the salvation of the heathen, and his mind was filled with the idea of being some day a translator of the Word of God into the languages of those who still sit in darkness." In 1799 he was joined by Ward, the printer, and Marshman, the second linguist, and under the protection of the Danish flag in the city of Holy Rama (Serampore-Sri Ram-pur) a work was begun by this triumvirate which resulted by the time of Carey's death (1834) in the publication of the whole Bible in six Indian languages, besides Chinese; of the New Testament in twenty-three other languages; and of portions in ten tongues more. The work was accomplished at a cost of £91,500, of which the British and Foreign Bible Society contributed about £30,000, and the translators (who subsisted on a pittance while they were receiving liberal salaries for linguistic work from the government) with their Indian

friends, over £5,000. The enthusiasm excited among the home congregations by the work of the three was such that it became necessary to stop the contributions, and the esteem in which the linguistic work of the missionaries were held in India contributed not a little to form the public opinion which brought about the removal (in 1813) of the prohibition of missionary effort by the East India Company. In the nature of the case, it was impossible that the bulk of this work should be other than pioneering; the most colossal industry could not give the necessary supervision to the Indian helpers engaged on all these versions. A certain number, like the Multani, have never come into practical use at all; others, like Dr. Marshman's Chinese, have been principally useful as a basis for the work of successors, but several, especially the Bengali, Oriya and Sanskrit hold the field to this day, of course after needful revision.

While Carey, Marshman and Ward were engaged in their great undertaking, there arrived in India another scholar, trained under different conditions, possessing the highest distinctions which an English university could confer, but moved by the same consuming zeal for the conversion of the world to Christ, which burned in them. Henry Martyn arrived in India in May, 1805, as a chaplain of the East India Company by appointment, yet a missionary by vocation, without neglecting his pastoral charge. If the eyes of the Serampore brethren were directed to the Far East, so that they included Chinese in their great scheme of Bible translation, Henry Martyn looked also westward in his desire for the conversion of the Moslem. He had made studies already in Ara-

bic, Persian and Urdu (or Hindustani). This latter was the speech of Mohammedan rule in India, formed by grafting on Hindi a Persian and Arabic vocabulary and idiom, and on this language first he laid his hand for Christ as being the key to unlock for the immense Mohammedan population of India the teachings of the Law, the Psalter and the Gospel, which their prophet declared to be inspired. When Carey found that a well-equipped scholar was ready to take up the work in the three great Moslem languages, he showed equal good sense and Christian feeling in leaving them to him. Martyn seems to have begun work immediately after his arrival; at any rate in less than two years (March, 1808) the first draft was completed and sent to scholars at Calcutta for criticism. During the following three years it was frequently revised, and in 1810 the Urdu version, together with one in Persian, was finally submitted for the approval of critics. The Urdu was passed and sent to press in 1811. The Persian was rejected, as too full of Arabic, and in the same year Martyn left for Persia to perfect it, and on the way home thence laid down his life at Tocat in Asia Minor. Two years after his death, in 1813, the Urdu New Testament was published, the whole edition having narrowly escaped destruction in the fire which destroyed the Serampore Press in 1812, and in 1815 the Persian appeared. Both these versions have undergone revision, the Persian once, and the more widely circulated Urdu three times,* but in both instances Martyn's translation

* The last revision of the Urdu New Testament took place from 1893 to 1904 and has just issued from the press.

forms the basis of the subsequent ones, as Tyndale's does of other English versions down to the revised editions of 1881 and 1884; and that altho Martyn had only begun to read these languages in 1805, and to come into contact with speakers of them since 1806. True, the shape and polish of the language which he used he owed largely to his excellent assistants, but he had to determine the tone and temper of the work, and its faithfulness to the original. This he did with the help of that Spirit who once worked in the miraculous gift of tongues and still inspires His servants to mold the languages of men to convey His message.

India has seen no more such giants of polyglot industry or geniuses of linguistic perception; but a vast amount of laborious accuracy and keen discrimination has been put into the eleven greater and thirty-two lesser versions, which are from time to time being further polished and perfected; and the most encouraging feature of these undertakings is the increasing share being taken in them by indigenous Christian scholars.

The difficulties of translation have been referred to as they present themselves in India. Foremost among these we should place the generally wide difference between the language of literature and that of popular usage. The accepted style of writing is in many cases so different from that of speech that the rendering, on which one's literary assistants insist, may be quite unintelligible to the average reader, without such professional explanation as he is accustomed to in the case of his own religious books. The grammar of a great language like Bengali, when the first translators be-

gan their work was not even recognized in its own identity, but as Sanskrit grammar, modified by usage. In fact prose writing was little developed in any of the Indian languages a century ago, and while the lack of a lucid and dignified expression of thought in prose form was one of the difficulties with which biblical translators were confronted, the development of such a style, not without inevitable errors in the process, was not a little set forward by them. Having found the right medium, the translator has to face the fact that the language he deals with is far less tolerant of involved sentences, whether relative or dependent, than the Greek, and much less capable of pregnant brevity than the Hebrew. Moreover, as he is rendering into contemporary speech, he can less readily employ obscure literalisms than one who has at his command a supply of archaic religious terms, and he therefore has, on the whole, to translate more freely than the scholars who produced the great versions of the West. All the more is he called upon to answer the difficult question: What terms or phrases enshrine specifically biblical conceptions or teachings, and therefore must be transverbed into the speech of India, as a Christian enlargement of her world of thought, and which will exercise their true force by freer translation? Thus to translate literally a phrase, albeit important, such as "lusts of the flesh," is only to bewilder the reader who will understand by it, if anything, a craving opposed to vegetarianism; but the phrase: "Abide in Me," despite its strangeness, must be retained to express the specific Christian truth of a mystical, yet personal union with

Christ. Or, to take a fundamental term such as "conscience," it is probable that none of the current Indian terms which express the moral sense have at all fully the connotation of *syneidesis* (*συνεῖδησις*), and hence in the speech of educated persons the English word is freely used. Still it has hardly attained a sufficiently firm hold in general speech to be safely used in a book intended for the generality; and hence in one of the most recent revisions (the Urdu) the form *kānshans* has been introduced only into the margin for the sake of intelligent readers. Some of us may live to see it in the text.

What of the effect of the Bible in India? In the Christian Church, through divinity schools, boarding-schools, Sunday-schools and Bible classes, in addition to the ordinary ministrations of public worship, I believe that the Bible is being taught, if anything, more systematically than in home lands, and in the higher teaching the critical problems of the day have to be faced. Among agencies for outsiders, besides those strictly connected with the Bible Societies, the foremost rank must be assigned to the mission schools and colleges. The pressure of government examinations (essential conditions for the obtaining of grants in aid), the frequent weakness of staff, reenforced by the natural disinclination of non-Christians, make this instruction less effective than it might and should be; yet for all this, the Scripture teaching thus has reached, and is leaving millions of minds, removing the prejudices that spring of ignorance, raising up religious and moral ideals before unknown, and preparing one here and another there to receive and follow Him of whom the

Scriptures tell. This work is very effectively supplemented by the systematic distribution of English Scriptures through the agencies of the British and Foreign Bible Society to university passmen and graduates. Year by year when the examinations are over, every matriculate who applies is presented with the Gospel of St. Luke and the Acts; every B. A. graduate with the New Testament, and every M. A. with the whole Bible. During 1904, 1,644 Bibles, 2,536 New Testaments, and 3,238 Gospels and Acts appear to have been thus distributed. In the course of the study of English language and literature, the most widely followed subject, the students already come across so much of biblical history allusion and ethics that their minds are in a measure prepared to understand the sacred volume. At the annual prize-giving of the Forman Christian College in Lahore one of the prizes provided by a former student for proficiency in Sanskrit consists of copies of the Bible and the Vedas. A Hindu assistant surgeon publishes a pamphlet, "Precepts from Holy Bible," in which he gives extracts from the Scriptures, in order to prove his thesis that the higher conditions of civilization and morality which obtain in Western lands have their origin in the teachings of the Bible, and he invites others to make similar extracts from the Koran and the Vedas. One of the most eminent judges of the Bombay High Court, still a nominal Hindu, was accustomed to teach his wife English by reading the New Testament with her, and he himself loved it and read it in his dying hours. At a reception of new members into the Brahmo Samaj each neophyte was presented with a

copy of the "Brahma Dharma" (a handbook of the sect), the "Imitation of Christ" and the New Testament. In the report of the Maras Auxiliary Bible Society we find a Hindu gentleman giving Rs. 73 (over \$24) for the year, and "a Mohammedan secret disciple of Christ" sends Rs. 5. As the Hon. Sir Andrew Wingate said at the meeting of the Calcutta Auxiliary in 1900:

Who can read the pleadings of the social reformers on behalf of the daughters and sisters of Indian gentlemen, condemned, while yet of tender age, to the sad life of Jephthah's daughter, and not recognize the awakening voice of conscience? Others may persuade themselves that this active pity for suffering is a revival of altruistic Buddhism, or the outcome of the theology of long neglected Sanskrit texts; but we recognize the teaching of the Bible, and tho these be but the first blades of the coming harvest, yet we are sure that they are true corn of seed that has never failed.

As for conversions, these fall into two classes: There are the mass movements, primarily of a social nature, which have led large numbers, generally of the deprest classes, to seek for admission into the Church of Christ. On the other hand there are the conversions of individuals and families going on here and there over the country, as the result of personal conviction. The history of the latter is, as often as not, the history of Bible reading, sometimes without any other teacher; and now and then groups of families are found prepared for the evangelist through the reading and study of a single Gospel. The great task and problem of the former kind of adhesions is the "teaching them all things whatsoever" the Savior has commanded His disciples, as recorded in Holy Writ. The congre-

gations in which this work has been most thoroughly done are those in which the despised outcast has come up to and above the level of his proud Hindu or Moslem neighbor, and become a means of blessing to his Christian brother of higher origin. In the case of individual conversions the names of brethren in the ministry and helpers in the Gospel, to say nothing of others, recall to one the power of the direct message of the Word. One, now passed away, a pundit learned in Hindu lore, casually met with the Sanskrit New Testament and began reading it from the first page. He was arrested by the genealogy as pointing back to a more ancient history and his inquiries procured him a copy of the Old Testament. This he studied, and was able to recognize the thread of Messianic prophecy and its fulfilment in Christ before he ever received instruction from a missionary. Some time after his baptism, when he was preparing for the ministry in our Lahore Divinity School, some one spoke in derogation of the Old Testament as unnecessary to the Christian faith. He warmly objected: "The Old Testament," he said, "first led me to Christ." Another of these men, still living and working with us, was a Moslem student in a village mosque, to whom his teacher gave a New Testament, left with him by an itinerating missionary after a controversy in which the Moslem thought that he had gained the victory. The youth, fired by his teacher's example, wished to be trained as a missionary of Islam, and the study of the New Testament was to prepare him to meet the padres in argument. But it resulted in his conversion to the Gospel, of which for many years he has been a minister and

missionary. In the course of work among his former fellow believers, the most effective method of controversy which he hit upon was this. Being challenged to a disputation by a *maulawi* (Moslem minister), he arranged that, under the chairmanship of a Hindu gentleman, each champion should bring his Scriptures and, taking one principal topic of religion at each session, should expound for fifteen minutes in turn the teachings of his book on that particular subject, such as the divine attributes, forgiveness of sin, sanctification, etc. Several meetings were held, but it was found that the supply of matter from the Koran on such topics had a way of running short, and when the surplus time was adjudged to the Christian expounder the Mohammedan was

forced by his supporters to withdraw; an object lesson as to the character of the two books.

Such are a few fragmentary impressions, mostly gathered from experience of the last thirty years, of the work of the Bible in one part of the foreign mission field only. They may serve as a sample of what it is doing in four hundred tongues all over the globe. The work of rendering the Scriptures into these many tongues and adjusting its message to the thought of other nations is the complement of that which is the aim of a sincere Biblical criticism, that seeks to interpret the Bible to the consciousness of our age. In both cases the life and light which the Bible contains is vindicated in the hearts and experience of seekers after God.

THE PHILADELPHIA MISSIONARY CONVENTION

BY DELAVAN L. PIERSON

It was a sight worth going many miles to see and one long to be remembered when over two thousand men from Presbyterian churches in the Eastern States, gathered in the Academy of Music, Philadelphia, morning, noon and night, for two days and a half (February 11-13), in the interest of Foreign Missions. This convention can scarcely fail to mean much in the awakening of a missionary spirit in the Church at home and in the extension of the Kingdom of Christ in foreign lands. Great electric signs on the City Hall and Academy of Music blazed out a "Welcome to the Men's Foreign Missionary Convention," with a giant key

symbolically offering them the freedom of the city. The delegates—all men and two-thirds of them laymen, including doctors, lawyers, teachers, business men—came from eight Eastern and Central States, and some from the South and West. The roll of the Convention showed 1,441 men registered as delegates, 37 as missionaries, 40 as speakers, 75 as visitors, and a considerably larger number was in attendance. Apparently every Presbytery in the East had its representatives and more than thirty men were present from the Southern Church. The first one to send in his registration fee was a colored brother from New Jersey. Three noticeable fea-

tures were: the absence of women, the infrequency of clerical coats, and the non-appearance of the collection plate.

The Convention was planned by Mr. David McConaughy, the efficient District Secretary of the Presbyterian Board, and was carried to a successful conclusion with the help of an active committee of arrangements, of which Rev. C. A. R. Janvier of Philadelphia, was chairman.

The great Academy of Music was decorated with a huge colored map of the world, made for the Ecumenical Conference in 1900 at a cost of over \$400. In various conspicuous places were appropriate and epigrammatic mottos and texts:

"This is the victory that overcometh the world, even our faith."

"No interest in missions—the only explanation either inexcusable ignorance or wilful indifference."

"Unless Jesus Christ is Lord OF ALL, He is not Lord AT ALL."

"It is the mission of the whole Church to give the whole Gospel to the whole world."

"The Yellow race in place of being a yellow peril, may become a golden opportunity."

"Jesus Christ alone can save the world, but Jesus Christ can not save the world alone."

"We can not serve God *and* Mammon, but we can serve God *with* Mammon."

What the Omaha Convention did in the West, the Philadelphia Conference is expected to do in the East, to arouse the Church to deliberately accept the responsibility of its share in the evangelization of the world.

The conception of the Convention was itself impressive, from the fact that the interest which brought these men together was none other than Foreign Missions. Ten years ago it would have been impossible to have

induced anything like that number of men to come to such a conference. The interest and enthusiasm of the Convention were never on the wane, but from the very beginning of the meeting, when the first clear note of enthusiasm was sounded, the high level of intense interest was fully maintained.

The presiding officer was Rev. George Alexander, President of the Board of Foreign Missions, and the addresses were by some of the strongest speakers in the Church. These men had one object: to stir the Presbyterian men of the United States to a fuller realization of the present conditions in the non-Christian world and the opportunities and obligations of Christian men to carry forward the campaign for the conquest of the world for Christ. The Convention was not called to ask for money and no collections or subscriptions were taken.

The program was divided into ten sessions and conferences. The Call of the World was presented by Dr. Arthur J. Brown and John R. Mott. The Response of the Church was given by Dr. Wm. H. Roberts, Moderator of the Presbyterian Church, and by representatives of other denominations. The present needs of the hour were voiced by missionaries and laymen direct from the various fields and the demands of the future were ably advocated by Dr. Howard Agnew Johnston and William T. Ellis.

Mr. John R. Mott spoke on "The Urgency and Crisis in the Far East." He stated his belief that Korea would soon become a Christian land, if the Church did her duty and made a thrilling appeal for China, claiming that there was the greatest opportu-

nity that has come to the Church in years. The plastic condition of China makes it imperative that the Church should enter in now, so that when China crystallizes, she may be Christian. In the next ten years the spiritual future of China will be determined.

The "Call of the Present Opportunity," came from many missionaries with the same voice: the pagan religions are losing their grip; unless Christianity embraces its opportunity, it will be atheism or indifferentism in the immediate future. Very striking were the words of Dr. Zwemer on the great Mohammedan world. "Not long ago it was truly said that one could hardly find a Mohammedan convert the world over, now they are numbered by the thousands. Mohammedans themselves are beginning to realize that their religion will not square with twentieth century ideas, and here is our opportunity."

Dr. Zwemer stated the importance of the Mohammedan world in the following forceful terms: (1) Because of its strength. The immense number of adherents, about 230,000,000, scattered through many countries and speaking different languages. Among these people are to be found conceptions in their faith closely akin to Christianity to the extent that much is to be found in common with the Apostles' Creed. In this faith is to be found the "backbone of conviction" which makes it strong. To these may be added the strength of caste and the strength by virtue of thirteen hundred years of deep root in their science, art, literature and life.

(2) Because of its weakness. This religion is weak in its inner life. It is weak because it is anti-Christian

and has no essential deity of a Christ. It is weak because hopeless, having given no hope to the great masses. It is sensual, pandering to low passions. It possesses low ideals, for Mohammedanism had to be "white-washed" to suit the twentieth century.

(3) Because of its condition. Great changes are in progress, the Mohammedan countries are open and Islam is on the defensive. Our advantage lies in the fact that the Church has the weapons, not carnal; holds strategic points in Mohammedan lands which she will never give up, and has the inspiration of those who began the fight.

The call was also sounded from South America, Korea, China, India, Africa and other lands.

Missionaries were followed by reports of men who have recently circled the globe in investigating on the mission fields the works of these missionaries.

Edward D. Sturges, of Scranton, claimed for himself the letters F. M. D. (Foreign Mission Devotee) and D. D. (decidedly devoted). He said he had been reconverted in Japan. A Christian Japanese shopkeeper told him he had to keep open on Sundays for American and British travelers and then seriously asked him if there were many Christians in America. "The world will be converted when the Christians in the United States are converted," said Mr. Richard C. Morse. Our missionaries are overworked men. A bad business policy. We need twenty per cent more men, to hold our own on the mission field. No fault can be found with the missionaries, no fault with our secretaries, the fault is with us, who are withholding the means.

Mr. Morse stated that "there are over 15,000 missionaries in the world, assisted by nearly 100,000 native helpers. These occupy 32,000 mission stations. Up to date 1,500,000 heathens have been converted to Christianity and there are 1,000,000 more about to become communicants. The rate of progress is shown by the fact that 200,000, or 14 per cent of the total number of conversions, were made in 1907." This is against a 2 per cent increase in the churches in the home field.

Ex-Governor Beaver made a militant speech, calling attention to the fact that the Great Captain has given the order to move forward. "The Church has been loitering on the skirmish line of missions for one hundred years, and its duty is to delay no longer, but plunge into the battle. Is the Presbyterian Church doing its full work for missions? No. The organization is all right, but it is nothing but a skeleton of dry bones unless there are wise and energetic men and women behind it. Shall this skeleton move and live? That is the question. We have been letting dead men and live women do the work. We are short on the legacies of these dead men this year. Live women are doing much, but live men haven't taken the places of the dead men."

On Wednesday afternoon the Convention divided, the Sunday-school superintendents and workers meeting under the leadership of Rev. Geo. Trull, to consider the best means of training the children in the knowledge of missions and awakening their interest. The pastors met in Chambers-Wylie church and discuss practical methods of keeping churches alive in mission interest. The meeting in the

Academy was for laymen only, but the audience seemed as large as at the other sessions. This conference, was led by David McConaughy, the Secretary of the Forward Movement, and considered "Men's part in leading the Church as a whole to fulfill its mission." Many excellent suggestions came both from the platform and the floor. "Have a regular rule to give a two-minute summary of events for each field at each missionary meeting." "Have a statement of missionary progress at each brotherhood meeting." "Our pastor reads each Sunday the list of missionaries on the missionary calendar for that week." "Every Church that takes hold of the foreign field will take care of the home field."

On Thursday Gov. Beaver conducted a conference whose theme was "The only Organization Called for: the Church." "The call of to-day is not for new societies but for the organization of the Church itself as a missionary society. Every church should have a missionary committee, representing every interest in the church, and it should be the business of this committee to further in every way the missionary interest of the whole Church." Methods of stirring up this interest were brought out in a conference conducted by Dr. A. L. Phillips, of Richmond, Va. "The ignorance of the men of our Church of missionary literature is deplorable." A call for a show of hands revealed the fact that few in the audience had read three books on missions in the past year. But more than one-half had read the missionary magazines or leaflets of the Church. "Those who criticize the missionary books and other literature as being effeminate and dry,

simply do not know anything of what they are talking," said Dr. Turnbull Lee.

J. Campbell White, Secretary of the Laymen's Movement, spoke on "An Adequate Business Basis for World Evangelization." He quoted the remark of a man who said that he would rather save a million men than a million dollars. He emphasized the fact that (1) our greatest needs are spiritual; (2) our greatest opportunities are spiritual; (3) our greatest forces are spiritual and (4) our greatest values are spiritual. These facts show the following: (1) We have an adequate spiritual basis in the command and promises of Christ. (2) We must have an adequate force of workers. The call for one missionary for every twenty-five thousand people in the foreign field is the general opinion of the necessary force, this missionary to have native helpers. For the Northern Church the foreign field is twelve times larger than the home field: for this greater support was needed. At the present rate of work it will take one hundred years to reach the people. If this Church should give \$200,000,000 for 100,000,000 people in this generation, it would only mean two dollars for each heathen. A man in Baltimore has given in twenty years \$100,000 to an unoccupied field in India, with the result that there are there to-day fifty thousand converts. The reason why Christianity does not possess the world is because Christ does not possess the Christians.

W. T. Ellis, of the Philadelphia *Press*, gave his views on the "Supreme Opportunity of the Hour," as one of the many business men who have traveled in the East to investi-

gate missions. His views represented a consensus of opinion among business men and are therefore worthy of especial mention. He quoted the saying of Emerson that the "world is one neighborhood," and emphasized the fact that we should try to make it so by telling of Jesus Christ, so that the neighborhood would become a brotherhood, for "neighborhood without brotherhood is a curse." There is a yellow peril to be reckoned with if we do not take it in hand now. There is no short-cut remedy to do away with "unbrotherliness," no way but the pure old Gospel. The world does not want to be a brotherhood, but the world needs to be. There is a great world-crisis and God creates a force here to meet a need yonder. The movements in different parts of the world may suggest the stately step-pings of Him who makes history. Civic, political and religious revivals in America; social reforms, liberalism and other movements in England, suggest that America and England and the Orient share in the "divine concatenation of events." Unrest in Portugal; restlessness in France; mobs in Germany; departed glories of Spain; Vatican troubles in Italy; conditions in Morocco; disasters in Russia; call these what you will, yet may it not be the Spirit of God at work among the nations? So Egypt, Turkey and India have come to the crisis. China is waking up. In five years China has progressed more than in three thousand years of previous history. China is going the western way and wants the western weapon and western wisdom. She has a deep hostility to the Westerner and the task of Christendom is to put the spirit of brotherliness into China.

This Convention gave evidence of several important things. It showed that the men of the Church are beginning to awake to the fact that the missionary work is a campaign in which the women and children should not do the major share of the work. It showed that intelligent laymen who visit the foreign fields come back filled with enthusiasm for the tremendous need and glorious opportunity presented in the empires of the East. They are also stirred with admiration for the noble men and women who are enduring hardships while devoting themselves to the advancement of the Kingdom of Christ at the frontier and for the character of the native Christians whose consecration, spiritual insight and liberality put us to shame. The Convention also brought to light the comparatively meager support that the great Presbyterian Church is giving to this world-wide work and the danger that lies in neglecting to take advantage of the present opportunity, this opportunity is evident in the open doors the receptive attitude of the nations who are giving up their old religions and are beginning to see the advantages of Christianity.

The Church is taking a forward move and experience has proved that the missionary spirit and generous missionary gifts helps to build up the Church at home as well as to extend the Kingdom of Christ abroad. If a church would be self-supporting and have a healthy life and growth it must not stagnate with self-interest. The Church, like the Christian, is intended to be a channel rather than a cistern.

The following plan was one presented in a leaflet distributed at the Convention;

MODEL MISSIONARY CHURCH

Platform

The WHOLE CHURCH, a Missionary Society, to give the WHOLE GOSPEL, to the WHOLE WORLD, according to Christ's command.

Organization

1. The SESSION, an Executive Committee to carry out this platform.
2. AGENCIES.
 - The Sunday-school a Missionary Society.
 - The Women's Missionary Societies.
 - The Young People's Missionary Committee.
 - The Brotherhood Missionary Committee.
 - Any Other Societies Needed to Enlist all Classes.
3. The MISSIONARY COUNCIL, made up of one representative from each of these branches of the Church life to help the Pastor unify and push the work.

Methods

EDUCATIONAL.

- Missionary Literature.
- Missionary Library.
- Monthly Concert.
- Sermons, Address.
- Missionary Study Class.

FINANCIAL.

- Giving an Act of Worship according to the Rules of Three (1 Cor. xvi: 2.) (Individual, Systematic, Proportionate.)
- Use Subscription Plan.
- Assume a Definite Sum for the Work Abroad as we do for the Work at Home.

INSPIRATIONAL.

- The Visit of the Missionary.
- The Missionary Rally, Convention.
- The Sending forth of a Son or Daughter from the Church.
- The Missionary Consecration Meeting.

What will be the permanent results of this Convention can not be foretold but there are many indications that the men were deeply stirred by a new vision of Christ and the work to which he called them. Many express a determination to return to their churches and there use their influence for a new forward movement in the great campaign. The Presbyterians are responsible, according to the new division, if they accept Federative principles, for one hundred million people in foreign lands. On the closing day the Convention, after a full discussion, unanimously adopted the following resolutions:

We, men of the Presbyterian Church in the United States of America, thank God for the command of Christ, determining forever the highest mission of His Church, the evangelization of the world. We are grateful for the share

He has given us in this work, grateful for the larger share He now offers us, and grateful that the work is making the workers one at home and abroad, as shown by spiritual fellowship and practical cooperation.

Recognizing the urgency of present conditions and our corresponding responsibility, we plan and propose as follows:

(1) That accepting the definite conclusions of the Omaha Convention as defining our specific part in the world's evangelization, and moving toward the six million (\$6,000,000) dollars standard there established and knowing the immediate demands of the world-field, we now set ourselves definitely to the task of raising at least two million (\$2,000,000) dollars during the coming year.

(2) That to this end each Synod, Presbytery and individual church assume immediate and specific organized responsibility to raise its full share determined by its ability, none limited by but all surpassing if possible, the standard set by the Omaha Convention.

(3) That we urge upon the men of each church the duty of gathering and giving information concerning the progress of missions, using the means provided by the Church and all other means that will make the information definite and inspiring.

(4) That believing the Holy Spirit will do through us even more than we ask or think in Christ Jesus, our Lord, we solemnly renew our faith in united unceasing, definite prayer, and suggest that in unison with other bodies the noon hour of each day be a time when all men may appeal to the throne of God for the speedy evangelization of the world.

One of the noticeable features of the convention was that it seemed to be dominated by a spirit of prayer. Again and again during the deliberations pause was made for prayer. There was a realizing sense of our insufficiency for these things, save us the instruments of the Spirit.

That the Convention made a marked impression on the delegates no sympathetic Christian, who felt the pulse of the body, can doubt.

"It is a second Pentecost," said a New York pastor, as he left the Academy, at the close of the conference.

"I asked my people last Sunday for

an advance of twenty per cent on their gifts for foreign missions," said another New York pastor. "I shall go back to them, in view of this meeting, to make the advance fifty instead of twenty per cent."

These expressions from such men of wide experience and calm judgment show how deep was the impression made upon the sixteen hundred men, who for three days had sat in conference, listening to burning speeches on the call and the crisis fronting the Presbyterian Church to-day.

Dr. Chas. B. Chapin, of Rochester, calls attention to the following significant facts and truths brought out at the various sessions, *i. e.*, 1. Philadelphia gave such a cordial welcome and reception that all were, as one man said, made D.D.'s—"delighted delegates." 2. The prayer life and spiritual part of the Convention were emphasized by three "Quiet Hours," as well as by a prayer-room set apart for intercession and open at all hours, of the day. 3. Every delegate, it is safe to say, got such a world-vision as he had never had before. 4. Missions is the greatest enterprise on earth, and that from the social, educational, political, commercial and religious side,—indeed, from every side and from all sides. 5. The next ten or twenty years will mean more to the Orient, to our own country, to the kingdom, to the world than any similar period since the time of Christ. 6. It is pitiful that the Church is so ignorant of and oblivious to this, the opportunity of the centuries. 7. In order to meet this crisis, we must work foreign missions upon a radically different plan and scale; we must do bigger things in a bigger way. 8. To the Presbyterian Church has been as-

signed 100,000,000 of heathen souls to evangelize in this generation. 9. This can be done, but it is a *man's* job.

Rev. James H. Taylor says of this Convention: "Its value can not be estimated. Such contagious enthusiasm, and such valuable information, when let loose upon individual churches must prove fruitful of good things. How the heart of Carey would have throbbed, and the pulse of Samuel J. Mills quicken, and the flush on the dying face of the lonely Martyn pass

away, and the soul of Judson rejoice, if they could have seen such a sight as this Convention. But better still, the very face of the Master Himself shows approval, as He sees men at last listening to a commission first given to men to perform, but which for centuries men have shirked, but now, may it be, are anxious to obey the orders of the Captain of Salvation who said: "Go ye into all the world and preach the Gospel to every creature."

A MEN'S MISSIONARY SONG

Written for the Men's Missionary Convention in Philadelphia

BY THE REV. H. C. MCCOOK, D.D.

Onward, army of God.

To victory, not to defeat!

Yielding your blood-won ground

To error were sad escheat;

Bugles of Truth should never sound

The sorrowful note of retreat!

Forward in Jesus name!

The column must not fall back!

Answer the challenge of foes

By charge of a fresh attack.

Soldiers of Christ, forbid the shame

Of letting the vanguard lack.

Forward in Mercy's name,

True to the Master's will,

To win Him a hostile world,

By rendering good for ill;

Seeking to help, not to hurt His foes,

To rescue and not to kill.

On to the fields of strife!

Clad in your robes of white,

Bearing the Red Cross badge

Into the thickest fight;

Healing the wounds of the hurt of sin;

Mending the Wrong with Right!

Forward, gleaners of love!

After the bands of war;

Soothe with the balm of Peace

Spirits that Hate would mar,

Pointing the eyes of dying men

To Hope's unsetting star.

Speed with your aiding arm

To wrecks of humanity,

Broken by many a storm,

Adrift upon life's rough sea!

Brightening Night with the Beacon Light

Of blest Immortality.

THE LUXURIOUS LIFE OF A MODERN MISSIONARY IN INDIA

BY ALBERT EHRCOTT, RANGOON, BURMA.

President Roosevelt once said: "A missionary is one who squares his life with his profession." Allowing wide latitude for his intelligent circumspection, he could not know the full import of his own commendable expression.

The cursory visit of even the most sympathetic and well-informed traveler does not give one a comprehensive knowledge of missions and missionaries. One must dwell on the field and be in the work. Residence in the Oriental climate, amidst the natives, in touch with their lives, reveals more to the square inch in experience than one can learn to the square mile by reading.

Much of the romance of missions has passed away. Slow ships, poorly equipped, the minimum of sympathy at home and the maximum of opposition abroad toward the missionary enterprise, hardships of pioneer work on the field, meagre communication with the homeland, and other trials were especially peculiar to missionaries in the days of Carey and Judson. The results of their arduous endeavors, the increased popularity of world-wide evangelization, and the advance of civilization have combined to reduce these difficulties. Many remain which a true missionary may not count a sacrifice, but which are, nevertheless, "thorns in the flesh."

The Sun and Rain

The sun is just as hot now as in the days of primitive missions. The intense heat and blinding brilliancy of the sun in the Orient can not be imagined by the uninitiated. Insanity and

death are the penalty of undue exposure. In many places, for half the year, a cloud rarely, if ever, hides the incessant direct rays of the tropical sun. However gratefully the rainy season is ushered in, its long continuance of several months brings mildew on garments, bedding and books, so that it soon wears out its welcome. One's whole system longs for a breath of the bracing air of the West. The atmosphere is depressing and stifling. One truly earns his bread by the sweat of his brow.

Insects and Reptiles

Even a short residence in the Orient gives a taste of some of the plagues which afflicted Pharaoh. Pests of flying and creeping things invade the premises. Lizards on the walls, ants in bed, garments, food—everywhere; crows by day and bats by night; mosquitoes at all hours; other insects fluttering in hosts about lamps, or feasting upon linens; rats and white ants become veritable "book-worms."

The Servant Question

In America one meets the "servant question," but in the East the servants are a necessary evil rather than an uncomfortable luxury. Climate and custom are inexorable in their ruling concerning the use of servants. Free American democracy can not comprehend the rigidity of the Oriental caste system. A cook is a cook and will do nothing more; the water-carrier, the nurse, the sweeper, is each a separate office, and that settles it. It is impossible to combine these offices in one or two servants. Each clings to his sphere with tenacious stubbornness.

The management of these necessary servants almost drives one to nervous prostration. As a rule they are heathen devotees who pilfer and lie without scruple. Everything must be kept under lock and key and doled out from meal to meal. One wishes that he might dispense with these servants and perform the work himself. The intense heat, fixt custom and more important duties of the missionary absolutely forbid this, and every cent of expense for household servants is paid out of the missionaries' small personal funds.

It costs more to live on the same plane in Rangoon, for instance, than in Boston, New York or any other American city. The variety of food within reach of a missionary's means is not so diverse as a casual visitor may think. Lack of appetite, due to the climate, and monotony in menu discount the enjoyment of meals.

Sickness and Death

There are times when the luxuriance of tropical vegetation loses its charm. A man hot and nervous with fever is apt to look on the country as a vast burying ground and every palm as a monument. Sickness frequently overtakes the missionary, for from the beginning the climate is against him. He is compelled to depend upon reserve strength stored in his own system. Health broken beyond repair is often the result, if death does not come to his relief.

Isolation

The isolation to which a foreign missionary is frequently subjected is no inconsiderable privation. Christianity is considered an intrusion among heathen systems.

The depression of heart due to surrounding immorality, superstition and ignorance increases rather than wears away by longer residence among such people.

Separation, by half the globe, from the homeland and loved ones is no luxury. Words are cold and almost meaningless to tell the heart-sorrow following the announcement by letter a month after the death of a loved one at home.

What has been said applies to the ordinary missionary life abroad. The farther he is removed from the centers of civilization the more aggravated are the inconveniences. *This is not a complaint but a confession. A true missionary minimizes sacrifice.* The joy of the Lord's service, the joy of lives saved and transformed, the joy of association with fellow missionaries overtop all these adverse experiences.

If the word *sacrifice* is used at all it is when circumstances compel him to abandon his chosen field of labor for which he has a passion.

It would be good if a number of home pastors could live long enough in the midst of the heathen world to understand its social, physical and religious atmosphere.

TWO WEEKS IN TENTS IN INDIA

BY GEORGE SHERWOOD EDDY, KODAIKANAE, SOUTH INDIA

We have spent two weeks out in tents, preaching. There were altogether about 20 workers; catechists, teachers and theological students. We divided up into small bands each day, going out in the morning to the more distant villages, and in the evenings to villages nearer by, reserving one party for the magic lantern to preach in the largest town of the neighborhood in the evening. We could thus reach nearly a score of villages with from 500 to 1,000 hearers every day; treating patients medically, selling scripture portions as we went, and trying to make the Gospel known in every village.

At our first tenting place we concentrated our efforts every evening upon one particular village which seemed hopeful. On the last night, as we preached in the moonlight, with the villagers sitting about on the ground, after four or five short addresses, I rose to "pull in the net." We had shown them the power of Christ to save, and the utter lack of Hinduism, which had trampled upon them as poor outcasts, not even allowing them to enter its sacred temples. At the close of the meeting I said, "How many of you will to-night break away from the awful power of caste and accept Christ, whom you admit to be the true Savior? Turning to the headman, whose heart had been deeply touched, and who was convinced of the truth of Christ, I said, "My brother, will you not stand to-night, and accept Christ once for all?" It was a moment of intense suspense and of moral struggle for the old man, for he was not sure if any one would follow him, and it was not a light thing to step

out from his past and break all the ties of kindred and of caste and stand alone for Christ. Slowly and bravely the old man rose silently, and folded his arms. A hum of astonishment went through the company, who had not believed that he would take the step. After a pause another arose, and then two young men: four in all. There, in the moonlight, we wrote out a document, and the old man signed, promising (1) to break forever with idolatry, (2) to attend Christian worship and to place himself under Christian instruction, and (3) with God's help, to lead a holy life as a true Christian from that moment. With trembling and uncertain hand the old man wrote his name, and the three others followed. The village deserted them, and they were left to stand alone, bearing persecution in their own homes, and receiving the cold shoulder from the villagers, who had promised to follow if they led the way. The old man has ever since been standing firm.

In another village we preached one morning to a company of villagers as they stood about listless and indifferent. The crowd gradually melted away, but one man, with riveted gaze, seemed to hang upon our words. He had been prepared by previous instruction on the part of our catechist. Finally turning to him I said, "My brother, will you not accept Christ to-day?" As he trembled on the brink of the great decision to break away from the whole community and stand alone, to be cut off from everything, and perhaps be persecuted, he finally said, "If three men will join me, I will come to-day." Then I said, "God and

three men would enable you to take the step, but is not God alone enough?" Then he said, "If two men will come, or if even one will join me, I will come out to-day." For half an hour he clung to the hope of one more man, but he finally decided, "Yes, God alone is enough; I will trust Him against everything." And there, in the dust of the village street, caring not who saw or heard him, he knelt with me, and gave his heart to Christ, conscious of God's presence alone. I wrote out the same three conditions, which I asked him to sign. He could not write, but made, with the pen, the sign of the cross, and with the clear conviction that it would cost him everything, he chose a new name, "Courage," and left for his day's work in the fields, a new man in Christ. How ignorant, how dirty, how low in the social scale he was I can find no words to describe, but this I know, a ray of light had entered that dark soul, and in that light he has walked all the days since. His own wife refused him food for a time; the people have stood against him, but he has clung to Christ, and he has remained faithful. It doth not yet appear what he shall be.

In our last preaching station we baptized two boys, who had been studying in our Christian school. A messenger reached us, saying that an old man, lying at the point of death, who had been serving as the priest to the local village demon, had sent for us to give him Christian baptism. He had long known the truth, but he had not had the courage to cut off his only source of livelihood and stand alone against the united oppression of the village. The old man and his wife gave clear evidence of faith in Christ.

He chose for himself a new name, "Faith," and his wife, "The servant of Jesus." And there, as we were, hot and dusty from the long journey, and dripping with perspiration, we knelt by the bedside in our shirt-sleeves for that solemn baptismal service. His son and daughter had been baptized a short time before. Within a few days the old man died. Then persecution began. "Ah, yes," they said, "our god has killed him because he became a Christian." They refused to come to his funeral or to help bury him, and with all the effective ingenuity which the cruel system of caste can bring to bear upon a helpless individual or family, the village turned against them. Their grain was taken up by the roots from their field and transplanted into the field of a neighboring Hindu. Their relatives refused to eat with them or to visit them. They were told they could no longer grind their grain in the village mortar, they could expect no more help in their work in the fields. Their house might remain unthatched in the rains; they might sink or swim, live or die, as best they could. The village passed them by in cold silence. But through tears and much tribulation this little family has stood bravely now for months, coming out with shining faces, and growing stronger as they stand alone in this new individual life in Christ, which has been crushed out for centuries by the caste system.

You tell me that these people are outcasts, that they have nothing to lose and everything to gain; that they are "rice Christians." Yes, they are "rice Christians," and so would you and I be in their place. Tell me, my friend, if you had no hope of ever

getting a meal of rice from one year's end to another; if you remained crushed as an outcast under the system of Hinduism, left dirty and degraded, sunken and superstitious, and you and your posterity had no hope of getting an education or of rising in the social scale unless you embraced Christianity; and further, if denied access to all the holiest temples of Hinduism because you were an outcast, doomed to the degraded slavery of demon worship—if, I say, hungry in body, ignorant in mind, darkened in spirit, you could, by embracing Christianity, so improve your physical condition that you could actually eat rice; that your children could get an education and that—in Christ—you could find the heavens opened with new and infinite possibilities for endless advancement, would you, too, not become a "rice Christian?" If you think it is easy for these outcasts, go and try to convert them. We give them no rice save what they earn by honest labor, and rice and education seem to them as nothing as compared with the bitter cross of being ostracized by friends and relatives, with no visible hope of marrying their sons and daughters nor of receiving human aid. No, the persecution which they receive is an unanswerable evidence that these are not "rice Christians."

In one village we preached without immediate fruit, but a little later I was sent for by a group of high-caste people who wished to come out for Christ. We met in the private house of the only Christian in a town of 5,000 people. But to-day there is a church in that house of some 20 souls, for several high-caste families came out that day for Christ. Only this week I was called to that village

to investigate the persecution and the boycott which the villagers were instituting against them. The Hindus had been going from house to house to urge the villagers to refuse them water, to refuse them fire and to boycott their shop, which they had done most successfully.

Two days later I was called fifteen miles away to a little destitute village of fifty souls, who have just come over to us in a body. The village—so called—consisted of a dozen little huts of mud, each ten feet square, with leaking straw roofs in this season of pouring rain. Their well was full of muddy water in a stagnant pool, darker than the coffee and milk upon your breakfast table, and the whole village of fifty souls did not occupy, in its huddled collection of little kennels, more space than the single house you live in. And here, with these poor souls I stood, trying to bargain with the high-caste Hindus for a small piece of ground at any price, upon which we might build a school, and with the hope of future progress to these people. But there stood the caste people of the neighboring village with one mind against us, bitter that these people should be allowed education or should be torn from their degrading slavery. Lying, deceiving, plotting against us, ready to burn the straw roofs from over their heads, if necessary—there stood the combined power of heathenism and its caste-system against us. And with us stood fifty people as ragged, as dirty, and as ignorant as ten centuries of Hinduism could make them. Last week they were "Pariahs," but to-day they bear the name of Christians, sons of God, heirs of the future, the hope of India.

SAMOA — HEATHEN AND CHRISTIAN

BY REV. L. H. DAVIES, M.D.*

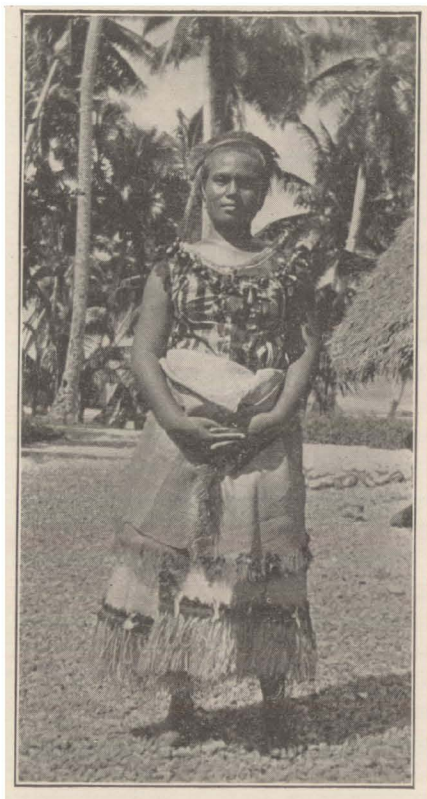
Missionary of the London Missionary Society

Samoa (meaning the family of Moa), is the native name of a group of islands extending over 267 miles of ocean. The German flag waves over the larger and western islands of Upolu, Savaii, etc., while the stars and stripes are seen in the

islands of Erromanga carried the first native teachers from Tahiti. The early missionaries who began to reside in Samoa six years later labored most assiduously for the accomplishment of three things. These were the translation of the Scriptures, the training of a native ministry and the education of the young. They also devoted a fair share of their time to the healing of the sick, which has proved a valuable auxiliary. Most of them had some knowledge of medicine—a few a considerable amount—and afterward duly qualified doctors followed.

The Samoan translation of the Scriptures, after three careful revisions, is unsurpassed for accuracy in the South Pacific. There is also quite a little library of books in Samoa, commentaries, Bible dictionary, educational manuals, etc.

The institution or college at Manua during its sixty-two years of existence has been an untold blessing. It has trained some 1,200 for the native ministry, who combine the duties of pastors and schoolmasters, besides giving higher education to a number of youths. Of the youths many have become native pastors and others have filled important positions in their islands. Not only has Manua furnished pastors and schoolmasters for Samoa itself, but numbers of its students have carried the marvelous light into dark places, such as New Hebrides, New Caledonia, Loyalties, Niue, Tokelau, Ellice and Gilbert Island, and scores



A SAMOAN GIRL

eastern portion—on Tutuila and Manua. The United States have a fine land-locked harbor and naval station in Tutuila.

It was to Samoa on his homemade little *Messenger of Peace* that Will-

* Dr. Davies was for over thirty years connected with the Samoans and later spent nearly three years on Niue and in visiting the London Missionary Society Mission in New Guinea and elsewhere.

are working in New Guinea to-day. Our high school at Leulumoega gives a good three-years' course, combining with general education industrial pursuits.

The high schools for girls at Pa-



CHIEF OF MANUA, SAMOA, AND HIS WIFE, BOTH CHRISTIANS

pauta, Upolu and at Atualana, Tutuila, are doing a most excellent work.

At every mission station there is also a preparatory institution for the brightest youths and young men from our village schools.

In every village is a school, where systematic examinations are carried on by the English missionary, and, with the exception of the salaries of the European agents, all these colleges and schools are self-supporting. Self-support is inculcated all over Samoa and our out-stations.

Christian Endeavor Societies also

are flourishing and there are 5,000 members of the International Bible Reading Association.

One special characteristic of our Samoan churches, and the same is true of our South Sea mission as a whole: They are missionary churches and so they are alive.

It was a high chief of Samoa, on questioning one of the early missionaries as to what was then happening in Britain, who was the originator of the first missionary meeting in that group. Hearing from his missionary that in that very month Christian people in England would meet in London to hear about God's work in foreign lands he pleaded hard for a May meeting in Samoa. This was held in the month of May and was a most enthusiastic gathering of 3,000 persons. Since then the May meeting has been held annually—not always in May—but sometimes as late as October or November, altho the people still call the annual missionary meeting the *May* meeting.

Never were the Samoans more generous in their offerings for heathen lands, or more liberal in the support of their native pastors than at the present time. How many devoted men and women have given more than money—for they have hazarded their lives in carrying the Gospel of Christ to dark lands. The story of South Sea Island evangelists and martyrs is a fascinating chapter in the history of modern missions.

In the Memorial Church at Vatorata, New Guinea, the writer recently saw a brass tablet with eighty-seven names inscribed of those who had laid down their lives for Christ in that dark land. And of

600 men and women—native evangelists from the South Sea Islands—no less than half have died in New Guinea, and still there are offers of service. At the end of 1905 in my charge on the steamer *John Williams* for location in New Guinea were eighteen couples. In December last nearly that number went again. These were from Cook Island, Niue and Samoa.

and "there he preached the Gospel." By the labors of native agents, superintended by ourselves and during the past forty years in the places mentioned, not less than 25,000 have been won over from heathenism in connection with the Samoan mission.

Niue was called Savage Island by Captain Cook, because its heathen people resented the intrusion of a



SAMOAN NATIVE TEACHERS ON THEIR WAY TO NEW GUINEA

The part natives have played in introducing Christianity to their islands.—Three of these, known personally to the writer, were the means of introducing Christianity into the Tokelau, Ellice, and the five southern islands of the Gilbert group.

Quite recently I met in the Cook Island Elikana, who with others on that memorable voyage of eight weeks in a canoe, drifted over 1,200 miles of ocean to the Ellice group

foreigner, and "came upon him like wild boars." Niue fekai, or Niue the fierce, it was named by politer natives of other groups because of the rough manners of the inhabitants.

Niue tokotaha it was called by its own people because of its isolated position in the vast Pacific Ocean. Lying there solitary, 280 miles from anywhere, has made the island somewhat unique in its customs and the people almost a race by them-

selves. The Niueans, like the Samoans, eastern Polynesians and Hawaiians, are of the Malayo-Polynesian race. They are more industrious than the Samoans, whose climate and soil furnishes everything edible in tropical profusion. Niue is a very rocky island; a quarter of a century ago the active males began to go

5,500; to-day 4,000 may be found always on the island.

These are all church-goers and among them are nearly 1,600 church members. Ineffectual attempts have been made by Roman Catholics to obtain a footing, but the whole island is still attached to the London Missionary Society.



A NATIVE-BUILT CHURCH AT ALIFI IN NIUE, SOUTH SEA ISLANDS

away—a few as sailors, but the many as laborers to guano islands and other places.

At present, not being well satisfied with the ungenerous New Zealand rule, they are increasingly leaving in order to obtain the higher wages they receive elsewhere. This is the most serious aspect of Niue. It has meant physical and moral deterioration and the introduction of new diseases which have sapped the physical vigor of an energetic people. Formerly the population was

The writer found the people of Niue kind and loving, altho not polished in their manners like the Samoans. What indeed must they have been in heathen times when Williams, at the great risk of his life, tried unsuccessfully to land teachers on Niue! A number of years passed and then a native named Peniamina who had heard the Gospel story in Samoa carried it to his own island, but with little success. He was followed by native evangelists from Samoa; but of all

these the highest place must be given to Paulo, whose memory is still fragrant. There are two spots on Niue which should be immortalized. At the village of Mutalau is the tomb of Paulo; five miles southwest at Tuapa is the grave of one of his devoted converts. How Paulo

Master he would win Niue for Christ. Joined by other Samoan teachers he worked on and when the first resident missionary, Rev. W. G. Lawes (now Dr. Lawes) arrived, congregations were gathered all over the island.

The "noble brothers" Lawes,



SCHOOL AND CHURCH AT ALIFI, NIEU, SOUTH SEA ISLANDS

overcame opposition, how he induced the people to make roads and to build places of worship and how, having served his generation, "he fell on sleep" is a record which is kept in heaven, and is well worth keeping by the Church on earth.

The dying request of the devoted convert was to be buried in the spot referred to; and why? It was because on that spot his spiritual father one day stood, and planting his staff in the ground with a sublime faith and undaunted courage, resolved that with the help of his

aided by their devoted wives, have done splendid work on Niue. The elder Dr. Lawes, before he was transferred to New Guinea, and during his eleven years' residence, translated the New Testament and some of the earlier books of the Old, besides with his versatile genius doing many other things. His brother has completed the translation of the whole Bible and is full of labors to-day. Their own native ministers have been trained by the brothers Lawes. When the complete edition of the Bible arrived three years ago

the writer was scarcely able to get a meal. The people were clamorous to purchase—with good English money—the new Bible.

New and improved places of worship are being erected all over the island. As in Samoa, the Niueans put up their own churches, ably support their native pastors, but this does not prevent them from giving very generously for the work in dark lands, and no village surpasses Mutalau for its gifts. Recently Mutalau gave in one year £59 (\$295) for "dark lands" and for their pastor £69 (\$345). A very warm in-

terest was manifested last August in heathen New Guinea when six couples were set apart to break up new ground there.

As one looks back over forty years there is abundant cause for joy and thankfulness. But the work needs consolidation and strengthening in many places. Above all, in New Guinea there is much need for all the help the South Sea Island churches can give by sending their devoted sons and daughters to unite with New Guinea Christianized natives in carrying the Gospel to the regions beyond.

NATIVE WORKERS IN MISSION FIELDS

BY REV. J. S. CHANDLER, D.D., AMERICAN BOARD, INDIA

The native worker is the prime factor in the work of any mission. A foreign missionary without fellow workers belonging to the people for whom he labors is shorn of the strength that his task demands. The band of native workers creates the atmosphere in which he gains familiarity with the people. He and the people learn to know each other largely through the medium of these fellow workers. In general they are his joy and comfort, for they are faithful to the Lord Jesus Christ, and therefore faithful to the mission and to the people. Abraham Lincoln said the Lord must love the common people because he made so many of them. So we may say that missionary bodies must love their native fellow workers, they secure so many of them.

The following table shows how generally they are to be found in all the missions. The last column also shows the proportion of communicants to workers, both foreign and native:

<i>Societies</i>	<i>Missionaries</i>	<i>No. Native Workers to each Missionary</i>	<i>No. Christians to each Worker</i>
British.....	5,149	7	12
Continental Europe.....	2,226	5	20
American.....	5,974	5	19
<i>(American Societies)</i>			
American Board, Boston....	566	7	14
Baptist Missionary Union...	547	8	26
Methodist Episcopal Church	868	9	24
Presbyterian Church.....	889	3	18

All the societies of Europe and America are represented on the field by 12,440 missionaries and 70,305 native workers. The average number of native workers to each missionary is therefore not less than five.

Of the four largest American societies one, the Presbyterian, has less natives on the average to each missionary than the average of all the societies or than the average of the other large American societies. But they have the largest number of foreign

missionaries, and a larger income than the Congregational or Baptist societies.

On the other hand the other three of the American societies have more than the average, viz.: seven, eight, and nine, respectively.

Many of the missionaries are married couples, and in these cases the associated native workers will average from ten to fifteen for each missionary couple.

This band of native fellow workers comprises all or most of the following groups, viz.: ordained pastors, catechists or evangelists, teachers, and Bible women. Each band is organized in connection with its mission, or station, to conduct the work most efficiently.

In the early days of missions, especially those to peoples dense in numbers and in ignorance, but few natives were available as workers, and they were men of very modest education and attainments. If they were faithful and willing to learn, the missionary could depend upon them for important service in reaching the people and teaching them the Gospel story. But it was incumbent on the missionary to keep in close touch with them for the sake of their own intellectual and spiritual growth. Often the mission itself would prescribe lessons for them to learn with their individual missionaries and then recite before the whole body of the mission at its general meetings.

The next step was the establishment of schools to train promising children in the branches necessary for mission work. Primary schools created a demand for grammar and high schools, and these for theological seminaries and colleges; and with the establish-

ment of a system of education the quality of men available for mission work was constantly improving, until the need of lesson classes diminished or ceased.

While this process was going on in the mission organization, the few converts were increasing and being organized into congregations and churches; and soon the necessity arose of ordaining some for the pastoral care of the churches. These ordained pastors represent the highest fruit of the spiritual work of missions. They are the associates and companions of the foreign missionary not only in church work, but in the training of the lower classes of workers.

The schools for girls have always been as necessary as those for boys, not only to elevate the women, but to train mistresses for girls' schools, and Bible women to work among non-Christian women, and intelligent wives for the men. But it was difficult in some places to get girls to study, and some missionary ladies used to give a cup of rice to each girl that would come to Sunday-school in the hope of getting some of them interested enough to come to the day-school. Gradually that state of things passed away and enough would come, without being paid for it, to fill the schools. But for years young men preparing for mission work preferred uneducated wives to educated ones, because they feared that education would not help them to be obedient to their husbands. Then one mission voted that they thought it so important to have workers with educated wives that they would consider an uneducated wife a bar to promotion and increase of salary. This did something toward the increase of education among the girls,

but not very much. In that mission the tide has been completely turned by the discovery on the part of the young men, that educated girls can, by teaching, earn a salary even after they are married. Now educated girls, especially those trained as teachers, are sought after. They are not always to be had, for educated girls have learned to have a mind of their own, and to appreciate the opportunities of doing good without getting married, at least until the man of their choice appears.

On the whole, the result is that many of the pastors have found for their companions true helpmeets and coworkers instead of being married to ignorant and inefficient women.

These are the men and women who are coming to the front in the Christian work of the mission fields. They are the counselors and friends of the missionary as well as of the Christians; they are the best representatives of Christianity to the non-Christian multitudes, and illustrate its power to develop spiritual life and character in the individual, and unite men of diverse training and advantages into one brotherhood. It is the joy of the missionary to let them increase while he decreases. All missions are not in the same stage of progress in this matter, but it is the goal for all.

But at present the main body of native workers is made up of men and women of moderate training and small salary, who need contact with the missionary, or native pastor, at periodical times to receive suggestion and inspiration. They easily get into ruts, and it does them great good to come together every month for a couple of days to report their work and have seasons of conference and prayer with one another and with their leaders.

In the Madura Mission of South India these workers are not only brought together every month in each station to meet with the missionary and pastors of that station, but every September they all come together in a central place with all the missionaries and pastors for a series of conferences extending through several days.

Many of them live apart from their fellows, in a kind of settlement work, with their families as the only educated Christians, and in some cases as the only Christians, in the midst of a Hindu and Mohammedan population. Little by little they gain the confidence of the people. A school is started and the work seems prospering, when suddenly one or two young men of the school decide to become Christians. Immediately there is turmoil and bitterness. It ends by the expulsion of the lads from their homes and even from the village, and the breaking up of the school. The result seems to be the gain of one or two lads with the loss of a school and the confidence of the community. It may take years to win back that lost prestige, and usually the worker has to be transferred to another place and another sent to rebuild the school. But if the young converts prove faithful they are worth the loss. In a village where three brothers came out as Christians one backslid under the pressure, but the other two remained firm and were driven away. Of those one has pushed his way through the mission schools and become a successful pastor, ministering to a parish containing seventy small congregations. The school that was broken up at his conversion has been reestablished for many years, and the relatives that drove him out are now friends; and if other conver-

sions occur, as they surely will in time, the new converts will not be persecuted as he was.

While many workers are gained in this way, others are the children of a previous generation, even of those who themselves became disciples through tribulation. It is a joy to see the families thus coming into Christian work.

One Bible reader of the earlier time, whose salary was but \$2 a month, sent three boys to the mission schools, and by the greatest economy and self-denial kept them there until they could become teachers. One remains a teacher, another is a theological instructor, and the third is an ordained pastor, all faithful workers.

An old watchman, with the same income, did the same with his family, and now one is a prominent catechist, two are pastors, and a daughter is a Bible woman; still another was, until his death, a useful teacher. Thus in the family of that poor watchman were raised up workers for each of the four classes mentioned in this article.

These faithful coworkers with the missionary are not only the medium for reaching non-Christians; they are looked up to by the members of their congregations as models in cleanliness, courtesy, piety, and charity. It gives every faithful man and woman among them an honorable and inspir-

ing position; and when the people are in trouble from their non-Christian neighbors, in sickness and death, in poverty and prison, they turn to their "helpful minister," as he is called. Many such workers will surely have every sentence of commendation mentioned in Matthew's gospel uttered to them, viz.: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

The position of these workers in every mission is of the utmost importance. They ought to be better paid and able to maintain their families in a more self-respecting way. On the other hand there ought to be more of them. In the Madura Mission district there are 3,000 villages and only 524 of these have Christians in them. The workers number about one for each village with Christians; whereas many more villages would welcome them. Thus the missions are between the two needs, of better paid workers and more workers, which grind them down as between upper and nether millstone. A large trust fund of millions, like the Rockefeller, Sage, and other funds in this land, is urgently needed to secure good wages and small pensions for the 70,305 native workers of all the missions.

INDIA: A NATION IN THE MAKING*

BY W. M. ZUMBRO

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There are many things to indicate that the people of India are slowly finding themselves, are coming to their own. Everywhere there is ferment and a murmur of discontent. The cry "Bande mataram!" (Hail to the mother country!) is heard throughout the land, and "swaraj" (home rule) and "swadeshi" (home country) have become words of magic to conjure with. What does it all mean? Briefly and fundamentally it means this: A new nation is about to be born.

There are three dominant notes in the murmur of discontent, one political, another industrial, and the third religious and social. During Christmas week of 1906 Dadabhai Naoroji, a Parsee gentleman of Bombay, for some years past resident in England and formerly a member of the British Parliament, in the course of his presidential address at the opening of the twenty-second session of the Indian National Congress insisted upon the right of the Indian people as British subjects to govern themselves and asked that this right be realized. There were nearly 10,000 delegates and visitors present, and the address was received with a tumult of applause. The members of the Congress belong for the most part to the "Moderate" party. They maintain an attitude of confidence toward the British Government and believe that in the end they will gain what they ask by persistent agitation. They do not on any account wish the guiding hand of the British Raj to be withdrawn, for they know full well that the people of India are not yet ready to take the government into their own hands. There is, on the other hand, an "Extreme" party, led by such men as Bal Gangadhar Tilak, of Poona, Bipin Chandra Pal, of Calcutta, and Lala Lajpat Rai, of Lahore, who openly assert that it is

useless to continue to ask the government for what they want, that to do so is to play the part of beggars, and that the thing to do is to take by force what they can not get otherwise.

How India is Governed To-day

In order to understand the significance of the demand for a larger measure of self-government it is necessary to have in mind just what part the people of India now have in the administration of their own affairs. The Indian Government has two centers, one in England, the other in India. The home government is vested in a Secretary of State for India, who is a member of the British cabinet, assisted by an under-secretary and a cabinet of fifteen members. No Indian gentleman has ever been a member of this cabinet. In India the government is vested in a Viceroy, or Governor-General, appointed by the Crown, and acting under the control of the Secretary of State for India. He is assisted by a council of five ordinary members, and when the council acts as a legislative body there are from ten to sixteen additional members, half of them being "non-official." None of the ordinary and not more than four of the non-official members of the Viceroy's council are Indians.

The empire is divided into provinces, the six most important of which are Bombay, Madras, Bengal, the United Provinces of Agra and Oudh, the Punjab, and Burma, each under a Governor or Lieutenant-Governor, and each with a council. These councils are modeled after the Viceroy's council and have official and non-official members. Indians may serve only as non-official members. These Indian members may take part in the discussions and vote as do the English members, but they are always in a hopeless minority should any ques-

* From the *American Monthly Review of Reviews*.

tion come up in which there is a clash between the interests of the rulers and the ruled.

For administrative purposes these provinces are divided into districts, of which there are in all 250, each district having its own department of administration, justice, public works, health and sanitation, and police. Usually, tho not always, the heads of these various departments are Englishmen. On the other hand, far and away the larger number of government positions are held by the people. Out of over 114,000 positions carrying a salary of \$300 or over per year 97 per cent. are held by Indians.

The Industrial Situation

The second note of discontent is industrial. In October, 1905, on the day that Lord Curzon's order for the partition of Bengal went into effect, a large crowd marched through the streets of Calcutta, flags and banners flying, and later went to the temple of Kali where, in the presence of the goddess, they took a vow that they would no longer buy foreign goods, especially English goods, the penalty to be that they would give of their blood to Kali. Thus began the Swadeshi movement. As a movement to boycott foreign goods it is a failure, but as an attempt to revive and reorganize the waning industries of the country is exerting a most helpful influence.

In India the industrial situation is critical. There are many reasons for this. Scientific and industrial education has been almost wholly neglected, and save among the Parsees the educated classes have held themselves entirely aloof from industrial pursuits. This leaves the industries in the hands of the ignorant and conservative classes, who neither invent new or improve old methods.

The result is seen everywhere. Take agriculture: The population numbers about 300,000,000, in a territory half the size of the United States, so that the problem of getting enough to eat is serious. The methods and implements of the farmer are of the most

primitive kind. The plow consists of three crooked sticks fastened together. A large part of the land which might be cultivated is uncultivated because the farmer has not found out the way to cultivate it with profit. In 1903-4 the following conditions prevailed with reference to agriculture:*

	Acres.
Total area, British India only	554,536,000
Forest	67,104,000
Not available for cultivation	138,352,000
Current fallows	36,870,000
Cultivable waste other than fallows	103,391,000
Net area cropped	208,817,000

From this it will be seen that the net area cropped is only about 37.5 per cent. of the total area, while there is over 18 per cent. of the total area left waste which is capable of cultivation.

The disastrous effects of this neglect of industries by the educated classes is also seen in the decadence of the industrial arts. The artisans still work under the old hand regime where the work is done at home instead of under the modern regime of the machine and the factory. However cheap labor may be in India, it is no longer as cheap as a machine, and the artisan is being driven to the wall. From the earliest periods of history up to very recent times India had held high rank in the trade of the world, having been a large producer of commodities that were highly prized in general commerce. Since 1834, when the East India Company was deprived of its monopoly, there has been a large increase in the commerce of India, the exports rising from a total of \$50,000,000 in that year to over \$580,000,000 in 1903-4. But the exports during the early period consisted largely in manufactured articles, while to-day they are largely raw materials. Textiles, once an important export, now far exceed all other imports, amounting to two-thirds of the whole. Cotton grown in

* Statistics taken from the "Statesman's Year Book," 1907.

the country can be shipped to England, spun, the cloth woven on the looms of Manchester, sent back, and sold in the bazaars just a little cheaper than the native artisan can sell the cloth woven on his hand loom.

Not only are the old industries declining, but the new economic wants that are developing are being supplied by articles imported from abroad rather than manufactured at home. About 65 per cent. of the population is engaged in agriculture. When the rains fail, as so often happens, the people are face to face with famine conditions, a situation which might be greatly relieved by the organization of new industries.

Caste exclusiveness, suspicion, and lack of business integrity make it as yet impossible, save among the Parsees, for the people of the country, to any considerable extent, to organize commercial enterprises. Some years ago, in the city of Madura, a number of Indian gentlemen thought they would build a cotton-spinning mill to spin the cotton grown nearby. A considerable amount of capital was subscribed, but when it came to actually paying in the money to start the building no one would do it, and so they bought their wives and daughters new jewels instead.

It is sometimes said that the reason for the present industrial depression is to be found in the excessive burdens of taxation which the people are compelled to bear. In answer to this it is perhaps sufficient to cite statistics from government records gathered by the editor of *The East and West* and published in the June (1907) number of that magazine. These data show that in the ten districts of the Bombay Presidency investigated the annual assessment averaged from a little over 50 cents to \$1 per capita, while the assessment varied from about 16 to 50 cents per acre, according to kind of soil.

Social and Religious Discontent

The third note of discontent is social and religious. Recently "His

Holiness, the Guru of Shirali," called a "Mahasabha" or great council of the Saraswat Brahmins, for whom His Holiness is the spiritual head, to consider measures whereby to overcome the increasing tendency of the people to resort to foreign travel. According to His Holiness' interpretation of the Shastras, foreign travel is forbidden, and he is consequently much exercised by the growing tendency among his people to condone such travel. The Guru has stood firm and has issued bull after bull condemning those who have returned after such voyages, and has forbidden the orthodox to have any intercourse with them on their return, but, in the language of a writer in the *Indian Social Reformer*, "the rising spirit will not down." The heart of India remains deeply religious, but the intelligence of India is demanding that what has been long outgrown shall now be discarded. Just as to-day the tools of industry are antiquated and inefficient, so also many of the social conventions, religious beliefs, superstitions and practises belong back in the days of Greece and Rome. In the name of their holy religion the priests forbid foreign travel, remarriage of widows, the attainment of mature age before marriage, intermarriage and intermingling between the different castes and sub-castes, and plant themselves athwart every effort made to introduce reforms imperatively needed.

England's Attitude

There can be no doubt that England means to do the fair thing with India, sometimes slowly perhaps and rather grudgingly in some matters, not infrequently, when the interests of India cross those of England, as in the matter of an import duty on English textiles, sacrificing the former to the latter, but yet in the long run determined that India shall have a square deal and when the time comes a government of her own.

The fact that unrest exists is no discredit to England; rather it is the best possible testimony to the excellence of

her work. As Mr. Morley said in his budget speech of a year ago, "Every one,—soldiers, travelers, and journalists,—they all tell us that there is a new spirit abroad in India. Be it so. How could you expect anything else? You have been educating the people for years with western ideas and literature, and you have already given them facilities for communication with one another." Probably nowhere in the world is there a more efficient, upright, faithful body of men set to rule a country than is to be found in India. Sympathy with the ruled there may not always be, misunderstandings there are a-plenty, and the Britisher is too often inclined to look with proud disdain upon the people over whom he exercises lordship, but he can not be accused of neglect of duty, inefficiency or graft.

England is fully aware that a new situation has developed and is preparing to meet it. Lord Minto has already appointed a committee to consider whether the time has come to give India some form of representative government. This committee has made its report, and the government recommendations based on it have been sent home to England, but until the reply of the Secretary of State has been received it will not be made public just what the recommendations are. Meanwhile, Mr. Morley, in his last budget speech, proposes the following changes in the administration of the Indian Empire: (1) The establishment in India of an advisory "Council of Notables"; (2) a substantial enlargement of the Legislative Councils in India, both the Governor-General's Council and the Provincial Legislative Councils; (3) the nomination by the Secretary of State for India of one and perhaps two Indian gentlemen to be members of the Indian Council in London. The latest information is that Mr. Morley has already introduced into the British Parliament legislation looking toward the bringing about of these changes.

It is evident, however, that the Indian Government is much concerned

about the present unrest. Around Lahore certain agitators like Ajit Singh have been inflaming the people by seditious speeches and inciting to open revolt, seeking especially to influence the Sikhs, many of whom are in the army. On May 7 a warrant was issued for the arrest of Ajit Singh and Lala Lajpat Rai. The former escaped, tho he was taken later, but Rai was arrested and without trial deported to Rangoon "for reasons of state." A considerable portion of the native press has of late been publishing scurrilous attacks on the government, and it became imperative to put down with a firm hand such proceedings. Thousands still die of plague, and agitators played upon the superstitions of the people by tales of the British officials causing plague by putting poison in wells. May 10, of last year, was the anniversary of the breaking out of the great Sepoy Mutiny at Meerut, and as that day drew near a rumor was started that on this anniversary Lala Lajpat Rai was intending to march on Lahore with an army and begin a military movement against the government. To prevent this a considerable detachment of soldiers was hurried to the city and prompt measures taken to prevent what it was feared might be a serious uprising. There was some rioting at Rawalpindi, near Lahore, two or three villages were burned, and some mission property destroyed, but later information gives little evidence to show that an armed uprising had been seriously contemplated.

Who are the People of India?

The population of India is made up of a multitude of races and tongues gathered from many lands, representing many creeds, divided, discordant, oftentimes hating each other, and until recently doing all that they could to prevent assimilation into one people. There are the aborigines, now driven back into the forests and mountain fastnesses; the Dravidian, who came into India long before the

coming of the Aryans and for a time occupied nearly the whole of the peninsula, tho later driven southward; the Aryan, who came down through the northwest pass about 2000 B.C., and who at once asserted and has since maintained his superiority over the other races; and the later comers, Jew and Arab, Scyth, Tatar, and Mogul, each maintaining so far as possible his separate life, and refusing to blend with his neighbors.

And yet these divergent peoples are being drawn together and fused into one nation. The Hindus and Mohammedans have for centuries been enemies, and yet Surendra Nath Bannerji, a Bengal Babu, at the outbreak of the Swadeshi movement, addressing the Mohammedans at their great Bakra Id festival, said: "We are no longer Hindus and Mohammedans, we are Indians," a sentiment which would have been impossible five years ago.

No people can unite to form a nation unless they have a common language. This India has never had, the last census giving as many as sixteen different languages, each spoken by from 3,000,000 to 90,000,000, while more than 160 minor dialects are recognized. A century of English rule has made possible a common language. English is now the language of instruction in all the high schools and colleges throughout the empire; it is also the official, as it is fast becoming the commercial, language. A visitor from America who may happen to attend the National Congress will perhaps be surprised to see the 10,000 or more delegates, splendid fellows from all over the empire, holding dignified conference over the various problems that present themselves, but he will be still more surprised to find that the proceedings are all conducted in English, the only language that is common among the delegates.

What part are the Indian people taking in their own regeneration? The national organization and development of Congress is the best thing that India has yet done of her own initiative to prepare for self-government. It is

not an official body and has no official standing with government, but by it public opinion is being formed and a new national spirit created.

India is alive to the need of industrial reorganization, and there is coming an insistent demand for scientific and industrial education to supplement the exclusive literary and philosophic education of the past. Young men in increasing numbers are going to Japan, to Europe, and to America to study agriculture, engineering, applied arts, and sciences. A young high-caste man from India has recently been taking a course at Pratt Institute and studying among other things the process of soap-making, an unheard of thing in the past and significant for the future. Mills built by native capital are found in Bombay, Bengal, and elsewhere, tho aside from what has been done by the Parsees there is not much to the credit of the Indian people in the way of organized industries.

As to their religion, various attempts have been made to reform Hinduism, but with little success, as the Hindus themselves admit. The Brahmo and Arya Samaj movements have done something, but they do not increase as one might expect them to. Movements like the Young Men's Hindu Association accomplish nothing. The priests are frequently corrupt and immoral. Moreover, Hinduism has no way by which to help the low-caste man. A few years ago a Brahman official to whom the Madras government gave the important duty of writing the "progress report" of the presidency pointed out that "from a Hindu standpoint there was no hope for the social amelioration of the outcast within the pale of Hinduism. There is but one way for them to rise, and that is to accept either Mohammedanism or Christianity." The editor of the *Christian Patriot*, commenting on this, says: "No Hindu has ever challenged that statement made in a public report of government." The Christian community, tho small, numbering only about one per cent of the population, is admitted on all

hands to have an influence out of all proportion to its numbers. It is the only community that has the hope of the morning in its heart, and in it the Gospel which it preaches lies the future of India.

What part is America taking in this work of creating a new India? Nothing so far as political influence goes, and practically nothing commercially, for America's trade with India is insignificant, amounting in 1905 to \$7,547,938 worth of exports and \$53,238,000 of imports. The only way in which America is directly influencing India is through her missionaries. There are about 1,100 American men and women engaged in mission work. They have gone out with a few simple things packed away in their trunks,—the Bible, a school-book, a few tools and implements of industry,—and with the American idea of a fair chance to all and a helping hand to the one who is in need, they have scattered out into the cities and villages and out-of-the-way places and there they have set themselves to the task of helping in the redemption of India. Wherever they have gone they have organized schools, and in the school is crystalized much of the best that America has. The following table indicates the amount of educational work carried on in India by the American missionaries:

	No. Pupils.	
Primary and secondary schools	3,542	127,302
Colleges	9	3,387
Theological seminaries	7	183
Industrial schools	17	1,759
Medical schools	3	18
Kindergartens	15	507

In addition to this a considerable number of the 159 newspapers and magazines now published in India are published by American missionaries. It is a small work that they are doing compared with the much larger work of the English, but it is something, and something too for which India is grateful, and all the more so because

there is no possibility of political interest back of it. Already India is sending some of her choice sons to America to study American institutions and methods of industry, and soon many more will be coming for the same purpose. Some of the American schools and colleges in India, like the American college at Madura, are trying to reorganize their work so as to offer scientific and industrial training, for which, however, a larger income is imperative.

India has splendid achievements to her credit in the past. The Empire of Asoka was one of the greatest of pre-Christian empires, and the pillar and rock inscriptions of the Asokan era form, according to Rhys Davids, one of the most important of any age. Two of the four great world religions had their birth in India, and the sacred books of the Hindus exceed in volume those of any other faith. Nor have they been wanting in other literature.

Where is there in all the world a gem of architecture equal to the Taj at Agra as it stands alone in its own exquisite garden on the banks of the Jumna, the finest monument in the world to the most beautiful of sentiments, the love of man for woman?

Still greater achievements await India in the future. No definite plan of reorganization by which the people will have a larger part in their own government has yet been agreed upon. Perhaps the plan that would be most popular there would be for some member of the royal family of England to become the permanent Viceroy and establish his own court, with a legislative assembly, one branch of which at least should be elected by the people.

While there are possibilities of serious difficulty in the future, there seems good reason to believe that the present discontent is but the normal sign of healthy growth, and that out of the womb of the past a new India is being born fairer, brighter, truer, nobler than anything that the past has ever known.

THINGS OUT OF PROPORTION IN INDIA*

BY MRS. JOHN H. WYCKOFF

The American Arcot Mission in South India

India is a land of surprises, and you may notice some of them on your very first journey in the land. The proportion of water to sand in one of the vast river beds the train has to cross, is an instance: it has taken a bridge half a mile long to span it, but the stream of visible water there is surprizingly small, and as the hot months wear on, may become invisible. At the same time, the glossy greenness of the banian trees that shade the highway seems to be entirely out of proportion to the withering heat of the sun. The size of the washerman's donkey is sadly disproportioned to the vastness of two bundles of clothing being taken to or from the river bed, where they are cleaned by being beaten flail-fashion on a smooth stone—and, alas! the number of buttons that return to you is also staggeringly small compared with those you know were sewed on before that vigorous treatment!

Another incongruity that constantly obtrudes itself on your notice is the amount of clothing vs. jewelry everybody wears. There is an inordinate love of self-adornment in the people—high and low, old and young, male and female. A naked baby of two months will have its fat little wrists stiff with bangles and wear a string of beads round its neck. In rich families, the boys from two to five years of age will be in full dress, when wearing only silver anklets and bracelets and a stiff necklace of gold wire, with perhaps some silver ornament on the string inevitably worn around the loins. Their sisters, in addition, will have ears and nose more or less decorated, and multiply the bead chains and bangles, and their fond parents think any further clothing a superfluity for such babies. This passion does not decrease with age nor disappear with extreme poverty. . . .

It is a cause of much crime in the land, for often little children and women are murdered for the jewels they were wearing. Moreover, it keeps a vast amount of capital out of circulation. Ninety million pounds sterling is the sum computed to be thus tied up for senseless display in the past 70 years that might have been expended for the comforts and necessities of life. Is it any wonder that India is poor?

Does this concern the problems of the missionary, you ask. Yes, when he has to fix the salaries of his agents, who feel too poor to afford twenty-five cents a year for a book or a little magazine, and yet can supply their daughters with nose and ear jewels and bangles, silver toe-rings besides! or when an agent with a kind-hearted supporter in this land writes a pathetic appeal for help to feed his family better, receives direct a Christmas gift of \$10, and spends it all in substituting gold for brass in his wife's ears!

You are more familiar with another of the distortions of heathenism that comes from the undue exaltation of man above woman; but you do not realize the ruinous outcome of this sentiment as we meet it in a hundred ways. In the man, arrogance unbounded, and self-gratification the one purpose of his life; in the woman, enslavement of body and mind. The baby boy is the one who, if he lives to perform the funeral rites for his father, saves his father's soul from hell; so he is a little brown god from his birth, growing up undisciplined and uncontrolled. As a little boy, he may beat his mother, unreprieved. Small wonder that as a young man he beats or kicks his little wife, if he so chooses, for any slightest cause; for she is given over to him body and soul—there is no possible appeal—

* From the *Bombay Guardian*.

public sentiment is all on his side, applauding his ability to rule his own household. Of course, she may never speak his name, nor eat till he has finished his meal, nor sit in his presence; that is a matter of family etiquette. "Yes, surely, I have beaten my wife," confess a good, earnest Christian man, "I had to beat her till she learned not to answer back." But it takes more than two generations to counteract that which has been bred in the bone for centuries.

Oh, how the subject of woman's disabilities looms up with more and more terrible distinctness as you see into the heart of heathenism! Books about her wrongs have been written, which all will do well to read who still have a faint idea that Hinduism is a religion sufficiently well adapted to the Hindus to be let alone by outsiders. The treatment it accords to its child-wives and child-widows is of itself enough to brand it as satanic. Compared with all others, surely they are the deepest wronged who are given over in infancy to the passions of brutal, wicked men; or who, when the husband dies, are branded from babyhood through life as the murderers of their husbands, for which unconscious sin no misery is too great a punishment, no ignominy undeserved, no mitigation allowed, no atonement possible. And the greatest sinners in this respect are the Brahmans, who exalt themselves as gods, but thrust down a widowed daughter or sister to the lowest hell, even disfiguring her appearance, so that all the world may know her at a distance and avoid her as they would the plague. Is it not a miracle that out of this lowest pit of man-invented suffering, should have been raised up one, who has rescued 2,000 and more of the despised widows and famine castaways, and is bringing them into the light? The success of the work of the Brahman widow, Pandita Ramabai, is out of all proportion to the means employed, and is only to be explained as you recognize in it the hand of God.

We can touch only lightly upon some of the other disproportions that especially appeal to mothers. The mad haste to get their little daughters married, over and above any desire to see them physically or mentally fitted for the responsibilities of life, is inexplicable to all of us. And, again, their consuming desire for children is most pathetic. . . . I have seen them in the blistering April heat walking three miles around a sacred rock, with clasped hands as if in ceaseless petition, touching the earth at every step; and my heart ached with the hopelessness of their remedies, and the cruelty of the public sentiment and the priestly dictum that prescribed such remedies.

"How can they be so ignorant as to do such things!" you exclaim; but you only ask it because you do not yet appreciate the proportion of darkness to light in that land, nor the astonishing power wielded over the masses by the priests, who prescribe these senseless remedies and keep up the unholy feasts, with all the imbecilities of idol-worship. They are the emissaries of the Prince of Darkness, and there is an army of several millions of them, many of them wandering about as sacred beggars, frightening the simple-hearted with their pretended powers of cursing those that oppose them, and fostering superstitious fear of gods and devils alike. Alas, that in India morality should seem to be in inverse ratio to the profession of religion and that these leaders of the people should be the greatest hindrance to the spread of the light! For the stupendous fact remains, that, with all the change that the last 100 years of missionary effort has brought about; with all that Protestant countries with their 91 missionary societies have thus far accomplished; with all that the British Government with its magnificent educational system has yet done; only 22 per cent of the men and but two and a half per cent of the women of India can read! You have put too vast a

burden upon us, your agents, in that distant land. You have given us a field to work of whose extent you can form no adequate idea. One foreign missionary to 500,000 souls! Is that the proportion the Christian Church desires to maintain? My husband had a parish of 2,500 Christians, and tho he had three assistant ministers, yet as his congregations were scattered over an area of 500 square miles, they did not reduce his work to such proportions that he could rightly compass it, for those Christians were scattered in fifty different villages, and among them were forty schools which he had to manage and maintain. Then think of the 800 villages with their thousands of souls, where the Gospel can be only occasionally preached, and which are dependent on him for the Bread of Life. Now add to these labors the duty of supervising the work of your neighboring missionary who is obliged to take his furlough, and some serious responsibility for the whole mission, like the treasurer's or secretary's duties, and then tell me if your expectation of results from your foreign work is not sadly out of proportion to the force you send to work

it. At the least, can not the Church supply the place of those who have fallen in harness?

Dr. John Scudder died, another missionary withdrew, and no one has been sent to fill up the ranks again, their fields being divided up among the remaining missionaries already overburdened, so that now their responsibilities are cruelly out of proportion to their strength, and demand, as one of them wrote, "full days and nights of work." Is there no way to come to their relief? I know I am addressing a noble band of workers who are presumably giving a large part of their time and thought and means to these problems—indeed, who have given their all to God to be used by Him as He directs—but the proportion of those who are interested in this work is small, compared with the larger number who do little or nothing to extend the Redeemer's kingdom in the regions beyond. Not in a carping nor fault-finding spirit, but in a spirit of tender love, do I urge any who may be indifferent or lukewarm to "come to the help of the Lord, to the help of the Lord against the mighty."

THE STUDENTS OF RUSSIA*

BY BARON PAUL NICOLAY OF RUSSIA

The Russian student world does not represent a compact homogeneous mass of Russians, but reflects the variety of different nationalities, which form 144,000,000 inhabitants of this Empire and of its one hundred or more languages and dialects. This is especially apparent in the western universities, in Yoorieff (Dorpat) for example, where the Polish, German, Lettish, Esthonian, and Russian students form distinct groups, the last comprising, besides "great" and "small" Russians, a number of Jews, and of dark-faced Armenians and Georgians from the Caucasus. These groups are not on friendly terms with each other.

It is impossible before a correct census has been taken, to give an exact estimate of the number of students in the eight universities and about thirty-six high technical schools for men and in the ten or eleven higher institutions for women; but it is certain that the number has of late greatly increased, having risen in St. Petersburg from 14,600 in 1905 to 29,500, including about 8,400 women. The total for all Russia can not be below 64,000. The students are concentrated in a few great centers, thereby making access for work among them easier. All the universities and almost all the high technical schools are non-residential.

* From *The Student World*, New York.

The distinctly Russian class of students produce on a foreigner an impression that is not prepossessing. With the exception of a few dandies in the capitals, they are mostly extremely poor and crowd into the universities without financial means, in hope of finding work or lessons to live on, and many are almost starving. A foreigner will also be struck by their unruliness, lack of restraint, unreliability, lack of enterprise and of perseverance, and the more than loose way, in which they regard the very worst forms of sin. The sense of good and bad, of right and wrong, seems to be obliterated to a terrible extent.

But much must be said in favor of these students, to make up for these dark outlines. Russians are an emotional people, quick to feel and to act under impulses, open to the worst and to the best and highest influences. You will hardly anywhere find more warm-hearted, generous, unselfish people, once you have won their affections. They are willing to spend and be spent for a cause they have espoused. A woman student, living on fifty shillings a month, used to give twenty to her social democratic party. "What do you do? What do you sacrifice?" is a usual question put to a Christian comrade. Should not this quality be enlisted in the cause of Christ?

One of the most interesting problems for study is the religious attitude of the students. With a few exceptions, they consider themselves free-thinkers, but, strange to say, the innate religiousness of the Russian race shows itself even in their very irreligiousness. The very fanatical zeal of the anti-Christian propaganda they carry on, the way they grope after something that will fill the emptiness of their souls, the number of suicides committed for purely ethical reasons, and the way they respond if something seems to meet their needs—are both expressive and impressive. It must not be forgotten, that tho they usually reject Christianity in its Biblical form, considering it to be a fable of the past—they have never had the

Gospel put before them in its simplicity and power. Few Russians have read through even the New Testament. Neither should it be forgotten, that for many reasons the bulk of Russian students have drifted so far from Christianity and have imbibed such a lot of false teaching of every kind, that it will need slow, patient, plodding work to win a greater number of them for the Christ of the Gospel. This work must be done on Scriptural, evangelical, interdenominational lines.

There is no doubt, that new and mighty forces for evil and good are now at work in Russia. A change is visible even in the political attitude of students; many have been disappointed in their political ideals and are now more accessible. "We have learned much during these years in the way of political agitation," they say, "but we have not had time to think for ourselves." New tendencies are showing themselves also in the moral and religious realms. Crude materialism is losing ground, and although theoretical pessimism is swaying great numbers and even monism is taking a more definite form, yet Christian tendencies, however vague and feeble, are being felt more and more. Professor Bulgakoff, in Moscow, a former ardent Marxist and atheist, is putting Christianity to the front wherever he can. Religious-philosophical societies are making their appearance, and much is spoken about Christianity. It is a gladdening fact that, among the students, who have come from the ecclesiastical seminaries, and who are commonly regarded as the most hardened of all, we find men in whom the better knowledge of the Gospel has prepared the ground for real service for Christ. They can become our best helpers.

New spiritual breezes are visibly blowing over Russia; an awakening of Christian thought is visibly taking place; outward restrictions and hindrances have mostly been removed. Now is the time to press on with all our might.

EDITORIALS

THE WAYS OF PRAYING

Some time since we indicated seven different ways of giving: "The selfish way, equal way, proportionate way," etc. It has often occurred to us that the word of God hints many ways of *praying* also, and their mention may show their defect and necessary lack of prevailing power. For instance:

1. The *formal* way—when prayer is a mere form of words, with little or no heart; or when it is simply due to the force of a *habit* which has lost its real motive power.

2. The *hurried* way—hastening through it as a disagreeable and irksome duty—a *duty* indeed but not a delight, and to be dismissed as quickly as may be.

3. The *selfish* way—when the real motive is to consume the coveted blessing upon ourselves—in some way to promote our own selfish advantage or pleasure.

4. The *impulsive* way—praying as the feeling prompts, and when we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. The *faithless* way—with no real dependence on the promises of God, or confident expectation of receiving what we ask or seek.

6. On the contrary, there is the *thoughtful* way, seeking to meditate upon God, and intelligently understand both the nature of prayer and the good we seek.

7. The *earnest* way—with the attention of the mind and the desire of the heart absorbed in asking, with a determination to persevere.

8. The *trustful* way—coming in the spirit of a child; first believing that God's promises justify prayer, and then that we are coming to a Father, both able and willing.

9. The *consistent* way—that is, living as we pray, and so walking with God as to be *in the way* of blessing, and by fellowship with God inviting it.

10. The *spiritual* way—so cultivating acquaintance with the Holy Spirit

that He can and does breathe in us first the desires we breath out in prayer.

It is easy to see why we so often fail, and how we may succeed.

THE HOPE OF MISSIONS

Isaiah xlii: 1-7. This is one of the great central passages of all prophecy. The Messiah is here set forth as the servant of Jehovah, upheld by His Almightiness; His elect, the object of His delight, the subject of His Holy Spirit's unmeasured indwelling and outworking.

His special mission is to the Gentiles. "He shall not cry," as in helpless grief, nor "shout," as in boastful glory; but perform His service in the quietness of a divine confidence and certainty of result.

"The bruised reed" and "smoking wick" seem to refer to the golden candlestick, whose branches were called reeds; and so regarded, this verse may refer to the *Church*, which even in periods of spiritual decline, He does not forsake. When its branches are "bruised" He does not utterly break them off; and when its lamp burns dim, He does not quench it, but, by patient, loving discipline, heals schisms, repairs breaches, and breathes new life into the expiring flame, so that the light may shine clear and far.

The fourth verse, open to a similar construction, may be translated, "He shall not burn dimly, nor be bruised;" and this makes the thought, throughout, beautifully consistent.

Christ finds His Church with branches bruised and lights dim, and, by corrective judgments, makes it capable of a powerful testimony to the truth. We are to look up from a fallible, imperfect body of disciples to an infallible and perfect Head and Lord, who can not be bruised and broken, nor can His light ever become dim or be extinguished. He shall correct His Church by chastening judgments, and by punitive judgments,

destroy the wicked, and set up His throne upon the earth: and, for His law, the isles shall longingly wait and Ethiopia shall stretch forth imploring hands.

God has called Him to be the Justifier, and holds His hand and keeps Him; He has entered into a covenant with Him, which is as sure as the word and oath of God can make it. Christ shall be the light of the Gentiles, tho the Church's lamp may, at times, seem to be going out and its testimony almost quenched. He shall open blind eyes, release imprisoned souls, and visit those in the shadow of death.

Without claiming this as an exact and scholarly exegesis, careful study of the Hebrew will satisfy the student that the *drift* of this paragraph is not ordinarily apprehended. The grand *hope of missions* is here shown to be the *infallible covenant of God*, not the golden candlesticks, but He who "walketh in the midst" of them—not the efficiency and energy of human organization, but the power and grace of the living, risen, glorified Christ.

The word, "judgment," occurs here in three conspicuous connections; and always calls attention to *Divine energy of action*. God invites the cooperation of His people, but is not dependent upon it. He can work in His own way—and sometimes by mighty judgments He both brings an unfaithful Church to see her duty, and a rebellious world to bow and submit to His law. The whole outline of the work missions is suggested in this passage in Isaiah; as also of missionary history and the Divine philosophy of missions.

A conspicuous change in prophetic terminology occurs at the fifty-third chapter, "The servant of the Lord" is a phrase which occurs frequently, up to the eleventh verse, referring to the Messiah, who represents the true Israel, the Holy Seed of God, the indestructible germ which assures continuity to Israel's life, the restorer of moral order.

But, tho this title occurs nineteen

times in the previous chapters (xli to liii), after the eleventh verse of this chapter it *disappears*: "*My righteous Servant shall justify many.*" Now his work as *servant* is done; He has suffered the just for the unjust to bring us to God; has justified many and made them "*servants of God.*" They now take up the work He has laid down, and "fill up that which is behind in his afflictions." And so, after this, as in chapter liv: 17, we find the new phrase, "*servants of the Lord*"—plural—which occurs ten times from chapter liv: 17 to lxvi: 14. He who is "the seed of Jehovah" now sees His own seed and it is numerous. The "Servant of God," thus multiplied a thousandfold, (Rom. v: 15-19), ceases to suffer, and in the former sense, to serve; and His spiritual offspring take up the service and suffering for His sake. They go into all the world, as witnesses to testify, and, as martyrs, to die, for Him and His cause; until He comes again, and then service and suffering are merged into triumph and glory, and the new heavens and earth, wherein dwelleth righteousness, take the place of this sin-cursed and sorrow-stricken world; and chaos is once more displaced by cosmos.

STUDENT VOLUNTEERS IN CHINA

The Student Volunteer Movement has taken root in China. Revival services were held in Peking two years ago, and a good many University students were laid hold of. Sixty of them united in a pledge to work for the salvation of their fellow countrymen—a student volunteer band. Their leader, Mr. Chen, a tutor in the Peking University, told the story of this company of volunteers and the work they have done and have in view to a meeting of missionaries at Pei-ta-ho, a health resort on the Gulf of Pechili.

Last summer forty of them spent their summer vacation preaching in the country mission stations, services much appreciated at every center they visited. This year forty-seven have given their vacation to the same work.

Mr. Chen and another of the band are at present visiting the Protestant Colleges of Shantung, seeking to interest other students in the movement.

PRACTISING VIRTUE

The Chinese "practise virtue" on the 8th day of the 12th moon, laying up merit against the future. Donors advertise their intention of thus practising virtue; if the day ends and no one applies, the supplies—consisting of a weak soup which has been kept ready to serve out to applicants for twelve hours—are fed to the pigs!

THE MONUMENTS TO MISSIONS

The late Henry M. Stanley had a garden, at his home in Birbright, laid out to represent Africa. A narrow little brook represented the Kongo, branching at one end of the garden to illustrate the Zambesi; a small waterfall to remind him of Victoria Falls, and a little lake to call to mind the day when he first looked on Victoria Nyanza and the source of the Nile. Probably the idea was suggested by the park at Blenheim where the Duke of Marlborough planted acres of trees to represent the position of contending armies in his main engagements; so that every spring might hang out leafy banners and blossoms of triumph to commemorate his victories. Many a retired missionary or explorer, by some such device, might recall the scenes of his earlier labors or travels.

But he needs no such memorials. His Master rears to him monuments of another sort—souls renewed, a new literature created, churches formed, and missions planted, and schools and medical institutions—to make the desert blossom as the rose, and transform the deathshade into a valley of light and bloom—to displace the thorns and thistles by the planting of the Lord and trees of righteousness that He might be glorified—this, tho it may not appear so conspicuous to the eyes of men, is his true memorial, and will witness to the humility and fidelity

of Christian service, when the pyramids crumble to dust, and the monuments of brass and marble crumble. We have only to do our work and leave to our Master our reward.

THE PERSONAL ELEMENT IN MISSIONS

A careful comparative study of missionary biography, and of the life-work of those who have been the feeders and supporters of missions at home, reveals nothing more clearly than this, that the degree of real power wielded for Christ depends, not on wealth, rank, culture or genius, but on the measure of *close personal fellowship with God*, and in Him *with other fellow workers*, and fellow helpers to the truth. Conspicuous forevermore stand out, even from their fellow missionaries, such as Schwartz, Carey, Judson, Livingstone, Duff, Bowen, Hudson Taylor, Henry Martyn, Fidelia Fiske, Dr. Baedeker, in the foreign field; and Chalmers, Fleming Stevenson, George Muller, John Wilkinson, Pennefather, Charles Hodge, Lord Radstock, at home; and, in every case, this prominence is solely due to this element of *personal relation* to the Lord.

Accordingly the following document has a wide bearing. Dr. John R. Davies, of Philadelphia, who gives it to the press, says:

The original was placed in my care, shortly before his death, by a parishioner, David Brainerd Williamson, a son of Rev. Alexander Williamson, one of the signers, who, leaving Princeton Seminary in 1822, went as a missionary to the Indians in the Southern States, riding upon horseback, in the discharge of such duties, more than four thousand miles. Afterward he was the devoted pastor of churches in Indiana, dying at Corydon, in that State, July 14, 1849. More than eighty-five years have passed since this covenant was written, the men who signed it having long since entered into rest, but its message is of permanent value. The depth of its piety, the sweetness of its spirit, the Christlike character of its purport makes this document, yellow with age, crumbling into fragments, a word in season in times like ours, when internal and manifold interests tend to make both the man in

the pew and the man in the pulpit self-centered and forgetful of the brotherhood of believers with whom he worships and works in the Kingdom of God.

Theological Seminary,

Princeton, September 23, 1822.

"Let brotherly love continue," is not only the divine command, but it is exactly the feeling of our hearts. Having been providentially brought into the same class in this seminary, and having enjoyed a long and very pleasant friendly intercourse, we feel desirous to perpetuate the attachment and have therefore resolved to give and accept this written pledge of it.

We have to confess to God and to each other our intercourse as students has not been so spiritual, so marked with mutual usefulness as from our character and employments it should have been; yet as we do each one hope to be pardoned by the Savior, so we do now severally ask forgiveness of each other for everything which has been said or done that was offensive, or in any way inconsistent with that tender regard for each other's feelings and character which was mutually due. And we do severally forgive sincerely and from the heart every offense and do now each one over the faults and failings of his brother spread the veil of Christian charity and affectionate fraternal forgetfulness.

And as we are about to leave this beloved retreat and to separate *finally* it is probable as to this world, we do mutually offer and accept a sincere affectionate and disinterested Christian friendship which will last, we fondly hope, throughout eternity. We pledge ourselves to love one another, "to be kind to one another, and to endeavor as far as possible to promote each other's happiness and usefulness; and, also that we will be faithful in counseling and admonishing one another in regard to everything which our duty to God and to each other requires us to notice.

And now may the blest Jesus who will not be ashamed (we humbly hope) to call us brethren, give to our

covenant His approbation and His blessing; and when the separations of time are over, unite us again as a band of worshipers in heaven, together with our dear departed brethren who we trust have gone before us to that place where we hope to be permitted to see his face and celebrate his praises forever. Amen.

(Signed)—George Potts, Michael Osborn, Charles Clinton Beatty, James Douglass, John Hudson, Hugh Wilson, Holloway W. Hunt, Thomas Kennedy, Moses P. Harris, Augustus L. Chapin, Alexander Williamson, John Breckenridge.

THE ADVANTAGE OF LATTER-DAY SAINTS

Luther compared the writers of the Old Testament and the New to the two men who carried upon a staff, between them, the branch with the huge cluster of Eschol grapes. They were both bearing the same precious fruit; but one of them saw it not. The other saw both the fruit and the man who was his fellow carrier. Hebrew believers could not see the full scope and value of the truth they were bearing for the world, but Christian believers see it all, and how it was given in outline and shadow to those of the elder economy. Augustine said "The New Testament is enfolded in the Old, and the Old is unfolded in the New." Both are indispensable to mutual completeness.

Somewhat so is it as to workers in missions. Those who went before and only foretold the triumphs of these latter days, bore their testimony but saw not how it was fulfilled in history, perhaps themselves understood not the message they bore. We who are permitted to engage in the work, not only have our eye on the old Testament prophecies and promises, but are permitted to behold the gathered fruits of missionary labor—the growing fulfilment of the long deferred hope. We have the double inspiration and encouragement of the *Word* of God and the *Work* of God.

GENERAL MISSIONARY INTELLIGENCE

INDIA

How Wonderfully India Has Changed

The Hindus and Mohammedans of Cumbum, India, united with the Christians in giving a welcome to sixty missionaries of the American Baptist Telugu Mission, who met there in conference December 27, 1907, to January 2, 1908. Along the road, for four long miles the road was spanned with gay arches, on which "Welcome, Welcome, Welcome!" was inscribed over and over again. On one of the arches was to be read: "Hail, Preachers of Truth!"

India Missionaries in Conference

There are 104 missionaries connected with the India mission. The year just closed has been one of steady progress. A few stations report a considerable number of baptisms:

Sooriapett, 387; Nalgonda, 220; Ongole, 215; altogether there were 2,132 adult baptisms within the mission, of whom about one-half came from the non-Christian community. The number of caste people baptized numbered 44, which is 12 more than last year and nearly three times as many as any preceding year.

In spite of the hard times and semi-famine, much progress has been made, and quite a number of the 142 organized churches are wholly or almost self-supporting. The Indian Christians alone gave last year nearly \$400 to the Telugu Home Mission Society, which was an increase of \$66 on the year before. The spiritual tone of the churches is good, and while there have been some defections, discipline is well exercised.

The continued hard times have a disastrous effect on the schools, particularly those in the country hamlets. The college at Ongole has had a prosperous year with over 300 students, of whom more than half are Christians. The mission maintains a high school at Kurnool and two at Nellore,

one for boys and one for girls. The plans and estimates for the Jewett Memorial Church at Ongole have been sanctioned and it will be built at once at a cost of about \$8,000.

Torrid Heat in India

A missionary writes feelingly as follows concerning what he and thousands of other Europeans are compelled to endure:

How the sunshine does scorch down today! A welcome breeze from the west had made the night hours unexpectedly tolerable; and after sunrise, the breeze became a wind, which, while one was in it, despite the dust it raised, was like Lazarus' finger allowed to be dipt in pitying coolness and waved to and fro over poor, condemned souls. But in the Bazaar street, or along the narrow, evil-smelling pathways between the village huts, where the walls shut off the wind, the heat sprang up and choked one, while on the open spaces often the wind was forgotten because of the sun burning down from above, and the all-prevailing glare beating in from every side. Hard-baked fields, unseamed yet by the plow for the most part, all bare and bleached—and this should be the time of sown seed up-rising in fertile greenness, struggling with the wilful weeds as to which shall own the soft, wet earth.

A Refuge from the Torrid Heat

Kodaikanal has become, in a peculiar sense, the missionary center of India. It is a beautiful mountain retreat in South India, between 7,000 and 8,000 feet above the sea, and possess of a unique climatic charm. During the last two months no fewer than 309 missionary adults came to this place for rest and recuperation. They represent 25 missionary societies working in at least 4 provinces of India, and are members of 8 different nationalities. It is wonderful how much of a unifying power this sanitarium possesses as it warms up in fellowship and amity these many polyglot Christian workers of India. And it is not too much to claim that, during the last twenty years, many of the movements which have made for organized union and fellowship in this great land had first their origin in suggestion, discus-

sion, or organization at this mountain retreat in the heart of the Madura Mission. I know of nothing which is better for the missionary force in India than to be thus able to meet at this and other centers for prayer and for conference concerning the problems which confront them and to cultivate the spirit of love which is necessary wisely to solve them.

DR. J. P. JONES.

A Hideous By-product of Hinduism

Rev. J. P. Jones writes in the *Advance* as follows: "There are at least 5,000,000 religious mendicants who are entirely non-productive and live upon the people of the land. A few of them, doubtless, are sincere and are seeking after communion with God. But the vast majority of them are lazy and rotten to the core. Their life is known to be utterly worthless, and they are morally pestiferous in their influence upon the whole community. It is known that they have entered this profession because they are too indolent to support themselves by honest work. And yet the people accept them as representing the highest type of piety in the land. Even the poorest among them would give their last morsel to these worthless men. And even when such offerings are not voluntary there are very few in the community who would dare to refuse an offering to these religious mendicants, because they are so ready to invoke the most dreadful imprecations upon those who decline to give anything to them. And there are few things that an orthodox Hindu dreads more than the curse of a religious ascetic.

Europeans as Hinderers of the Gospel

In *The East and The West* the Bishop of Southampton, formerly Bishop of Bombay, writes as follows:

European society, viewed as a whole, is materialistic and unspiritual. The life is not religious. This is incomparably the saddest feature in the life of our people in India. Large numbers of them forget their religion,

and neglect any systematic attention to its duties. There is, no doubt, a small minority who are consistent and exemplary in their attendance at church services and their observance of Sunday as a sacred day. But that is not the case with the majority. I think of a Sunday at Poona! The station is full of soldiers and civilians, and the upper-class Europeans during the rains. There is only a moderate attendance at church at the eight o'clock service, and the official element is feebly represented.

Medical Missionaries in India

The January issue of *Medical Missions in India* gives the name, medical qualification, society and address of 313 medical missionaries in India, this large total representing an increase over the previous year of 12. A separate list of nurses contains 124 names, an increase of 26. Accompanying this issue of the journal is a carefully arranged monthly prayer cycle of medical missionaries and nurses, which must form a very sacred link between workers widely separated by distance, and divided in a sense by creed, but all following in the footsteps of One who went about doing good and healing.

Is There Hope for India?

Have we yet really grasped the supreme problem of India? Rev. A. C. Clayton, a missionary in the Madras district, writing in regard to the recent census, has some words which may be helpful in making clear the difficulties which face, and which in God's mercy are being overcome by, the presentation of the Gospel of Christ. He says:

Hindus, Mohammedans, Buddhists, demon worshipers, and the like, make a boast of 291,000,000, while in all India and Burma there are scarcely 2,500,000 native Christians, most of them very humble folk gathered from the outcast classes. . . . But when it is remembered that thirty years ago the 2,500,000 were only 1,250,000, there is cause for confidence.

Isabella Thoburn College

This well-known Christian institution in Lucknow has had phenomenal results during the past year in the government university examinations. In the B. A. examinations the number of candidates sent up from the provinces was 375, and in results Miss Lucy Bolton of this college heads the list. In the first arts examination a total of 641 candidates went up, and Dorothy Bolton of this college heads the list. In the entrance examination a total of 1,367 candidates went up, and among this number 12 scholarships were to be distributed in order of merit. Two were given girls of this college. Of the sixteen scholarships in the middle school examination of 27 girls, 5 came to the students of this college. The director of public instruction says that the Isabella Thoburn College continues to excel in examinations.—*Christian Advocate*.

A Bishop's Visit to a Zenana

"The Mohammedan branch of the Zenana Mission has been working in Calcutta for a quarter of a century, but little is known about it, because its work is 'purdah.' Lately the Bishop of Calcutta desired to see some of its activities, and the most elaborate precautions had to be taken before his episcopal zeal could be gratified. The houses he visited are a secret. Why? Because some of the girls in them are unmarried, and ignorant persons might perhaps imagine that the eyes of the Bishop rested on the pupils of the missionaries. All that the Bishop really saw were verandas, and chairs and tables. The doors were closed, the half-open venetians were covered by heavy curtains, and inside the houses the pupils of the missionaries read the Bible for the edification of the Bishop, who placed his fatherly ear to the purdah. Afterward a missionary offered, on behalf of the ladies of the house, iced lemonade and cigars, also neck ornaments for the Bishop's *Mem sahib*. The needlework done by the pupils was shown to the

Bishop, together with their copy-books, drawing and arithmetic. Then the Bishop and his chaplain departed, and the pupils came on to the veranda and asked if the Bishop had enjoyed the *tamasha*, and an old, old woman confessed that she had lifted a little bit of the curtain and 'had seen the Bishop!'"

CHINA

Radical Resolutions on Reform

Perhaps the most striking fact in the last year's record is the serious attempt which is being made to abolish, as far as possible, the distinction between Manchus and Chinese; that is, the difference in dress, in social status and official standing between the ruling caste and the subject Chinese. Some time since, the Empress Dowager issued a decree allowing the intermarriage of Chinese and Manchus, hoping thereby to consolidate the two races. Later, at a meeting held in Peking of members of the grand council and presidents of the ministries of state, ten resolutions were adopted to be submitted to the throne, of which the following were the most important:

- 1.—Abolition of useless Manchu garbisons throughout China proper.
- 2.—Appointment of both Manchu and Chinese to all posts throughout the Empire, without favor.
- 3.—Alteration of dress by Manchu women and girls, as far as possible.
- 4.—To allow Manchus to become merchants and do business in the same way as Chinese, so that they may support themselves and their families without depending upon their military pay, which will be gradually abolished during the next ten years.
- 5.—To encourage intermarriage between Manchu and Chinese officials.
- 6.—To enlist both Manchus and Chinese for military service hereafter, without distinction.
- 7.—To inflict severe penalties upon Manchu or Chinese authorities who attempt to create barriers between the two races.

A Year's Progress in China

In reviewing the imperial edicts proclaimed in 1907, the *Chinese Recorder* for January suggests as follows: One is tempted to say, with a sigh of hope

deferred: "It is the same old story—much of promise on paper." But this is not the whole story. Anti-opium reform bulks large in fact; a considerable advance has been made in putting constitutional reforms into practice (tho perhaps not much more than reorganization can be claimed as yet; and that not very extensive in point of territory); sincere efforts to adjust the political relations of the missionary propaganda have been made, if only from an instinct of self-protection; and the enlightened policy of sending young men to study in Europe and America, as announced in edicts of recent years, is proceeding more intelligently and with more care and zeal than ever, since the return of the five ambassadors. According to Dr. Morrison, correspondent of the *London Times*, there are now 420 Chinese students in schools and colleges in America alone.

Substantial Christian Progress

Rev. E. J. Lee writes in the *Spirit of Missions*: The growth of the Church in China is very much like that of the banyan tree, whose branches drop roots and so become themselves centers of support and nourishment, from which the tree continues to grow and spread. Our work in Anking branched out to Taihu and took root there. Taihu, in her turn, has sent out several branches, which are taking root, and one of these is Hsiut-sang. We have here a constituency of about 80, only two of whom, however, have been baptized, the others being most of them in the beginner's stage. The Christians have recently bought a house for the mission and are fitting it up gradually as they are able.

Three Thousand Miao Converted

Mrs. S. Pollard, of China, in a recent meeting, said: I suppose you have all heard of the wonderful revival among the strange Miao aborigines of the province of Yunnan. We didn't go to the Miao people. They came to us. We did not like the looks

of them at first. They were not too clean. We were inclined to be suspicious of them. We did not understand them, and they did not understand us. We thought that they might have some ulterior motive. But it is four or five years since they came to us, and we have not found any ulterior motive yet. They came to us in swarms, and filled our kitchens and bedrooms, and every room in the house. They brought their own food, and slept on the floors. We had Miao everywhere. When their food was exhausted they went away for more, but while they were away others were coming. We did not know a word of their language. There was no use to give them Chinese books. It would be like giving French books to English children. But we set our wits to work, and reduced their language to writing. Then we got blackboards, and taught them their A. B. C. They were so deeply interested that they kept us up until three o'clock in the morning teaching them. At last we decided to go to them. We did so and they have accepted Christ by hundreds and thousands. You should see them making bricks and building chapels and schoolhouses and studying their lessons, and pointing others to Christ. They are beginning to teach other tribes. About 3,000 of them have professed conversion, and ten of them are training as Christian workers. They have erected five chapels. All this in the last four years.—*Christian Herald*.

The Blind Boy Who Saw Jesus

Dr. Griffith John writes: "We had in our church at Hankow a blind boy who was generally called Blind Liwang. When about sixteen years old, his father came to one of our chapels and heard the Gospel for the first time. He was touched, came again; and at length confessed faith in Jesus, cast away his idols, and joined the church. Later he brought this son as a candidate for membership. I asked him if he loved Jesus, and he said, "I do." "But, you are

blind and have never seen Him." "True, but I see Him with my mind's eye." I asked him to pray with me, and he offered a beautiful prayer.

He entered the blind school of the Wesleyan mission and learned to read and write. He also learned basket-making. Later still he went to Peking where he learned music, and finally returned to Hankow to engage in Christian work. So wonderful is his memory that he has memorized the entire New Testament and the hymn book.

KOREA

What It Costs to Be a Christian

Mrs. A. M. Nisbet, of the Presbyterian Mission, writes from Chunju:

The Koreans are a bright, intelligent people, and possess a good deal of steadfastness of purpose. I used to think, before I came to the mission field, that there was a great deal of danger of the natives professing to accept Christ because of "the loaves and fishes." But I find it very different. It costs something to be a Christian here. You know at home the line between the Church and the world is such a narrow little path that it is hard for us always to tell on which side some of our friends are walking; it is not so here. Take the one thing of Sabbath observance. Every five days there is a big market at Chunju, to which the farmer, merchant, mechanic—every one comes and brings what he has to sell. A man makes more on market day than on the other four doubled, generally. Of course, every few weeks market day rolls around on Sunday. Now a Korean Christian not only has to give up one-seventh of his income (by keeping one day sacred from barter and trade), and so suffer the jeers and sneers of his neighbors, but sometimes that day is market day, which means a big pecuniary loss. Yet last Sabbath market day Mr. Nesbit counted the heads of more than 1,000 men and boys in our Sabbath-school. It *meant* something for them to be there.

Koreans as Givers

In some of the Korean churches it is customary to make offerings of time as well as of money, each member stating how many days during the year he will devote to evangelistic work. A Bible-class in Seoul, numbering 450, pledged themselves to give 2,200 days this year. In Pyeng Yang, men and women who had passed through the fire of experience and were filled with the Holy Ghost, resolved to visit every house in the city. They not merely invited people to attend the meetings, but in the power of God, told of the Savior's love for the lost sinner. Many hundreds profest faith in Christ, and the ingathering in the various churches continues. A missionary society has been formed, and five men have already been appointed native missionary evangelists. The spirit of sacrifice and self-denial is manifest everywhere. Men and women traveled on foot, over rough roads through mountainous country, distances of 120 miles, to study the Bible for two weeks so as to have the truths made clearer. How these Koreans do love to study the Bible! They put to shame many in our home churches. One woman sold some of her hair that she might come to Pyeng Yang to study in the Bible Institute. Parents deny themselves that their children may go to school, and they find great joy in their sacrifice.

JAPAN

Chinese Students in Japan

In the *Student World* Mr. John R. Mott gives some very striking facts regarding the number and condition of Chinese students in Japan. During his visit to the Imperial University, in Tokyo, six years ago, he found not to exceed twenty. Two years later the number had increased to 500, and the next year to 2,000, and in the spring of 1907, according to the estimate of the Chinese ambassador, there were not less than 15,000 Chinese in the educational institutions in Japan. Owing to the action of the

Chinese government by which political agitators and those who had identified themselves with the revolutionary propaganda were eliminated and the attitude of the Japanese educators in discouraging the coming of short-term students, the number has decreased until there are about 10,000. From Szechwan province, which stands before the gates of Tibet, 600 students have gone to Tokyo, and from Hunan, the last province to admit missionaries to residence, 1,250, the largest number from any one province. Mr. Mott says: "In the history of the world there has been no such extensive migration of students from one land to another in so short a period. Here we find several thousand young men, who have come out from the proudest nation, the most conservative nation, the most secluded nation, aptly called the Walled Kingdom, to sit at the feet of their conqueror in order to learn the secret of her progress and power."

Japanese Independence

Says an exchange: How steadily and efficiently do those Japanese Congregationalists run their own affairs! The recent report of the annual meeting of Kumi-ai churches at Osaka sounds much like that of any assemblage of our churches in this country. They discuss the pensioning of retired ministers, the raising of a church building loan fund, modifications of traditional Congregationalism — note that word traditional; they ordained two ministers and pledged 1,150 yen (\$575) for continuing evangelistic missions in various cities, and actually talked about engaging in real foreign missionary work, by which they meant efforts in behalf of other races in other lands. Already they have established at Seoul, Korea, a Kumi-ai church, and are beginning work at Pyeng Yang. But when it comes to comparisons, they outstrip us in their spiritual harvests, for these ninety-four Kami-ai churches baptized over 2,000 persons during 1907. More than half of their churches are now

self-supporting, and they raised for home expenses and missionary work over 18,000 yen (\$9,000). Even the laymen are organizing an auxiliary, and the women, too, are holding an annual meeting of their missionary societies. Yet these Japanese brethren have not outgrown their affection for the American Board, and a vote of thanks was passed for what it has done thus far for Japan.

NORTH AMERICA

World-Work of the Y. M. C. A.

According to John R. Mott, recently returned from a tour around the world: Tho the Y. M. C. A. has been at work for only about half a generation, there are now stationed at pivotal positions over 70 foreign secretaries, representing 8 nations and over 20 Christian bodies. They are a picked body of men, and they have raised up nearly as many native secretaries. The latter are the hope of the movement, for it is the policy of the Association to develop the native branch of the work rather than the foreign. The proportion of young men in these Eastern countries who are becoming Christians has been steadily increasing, and this is particularly marked among the educated classes. Among those who have been reached are Government officials and students, as well as men with money power; and the observant traveler will find there the beginning of a Student Volunteer Movement in these countries.

Missions and Pennsylvania Students

A very interesting consequence of the Men's Missionary Convention in Philadelphia, was a mass-meeting of the students of the University of Pennsylvania on Wednesday evening, which was addressed by Robt. E. Speer, J. Campbell White, and W. B. Smith, at which nearly one hundred men volunteered to join classes for the study of missionary topics. Several years ago Joseph McCracken, the famous full-back of the University team organized the "University Mission in Canton, China," which has since been

supported by the alumni and students of the University, and for which a number of the best men the University has turned out have volunteered, and are now in active service in China.

Secretary Taft and Foreign Missions

The Laymen's Missionary Movement has arranged for a Men's Meeting in Carnegie Hall, New York, on April 20th, at 8 P. M., when Secretary Taft, Silas McBee, Editor of *The Churchman*, John R. Mott and J. Campbell White will speak. There will also be presented a preliminary report of the Laymen's Commission which has been making a personal investigation of foreign mission fields, this year. Over sixty prominent laymen of all denominations are members of this Commission. Secretary Taft has seen much of mission work in the Philippines, and in other parts of the Orient; he will speak of his observations of the work, and of the interest of the nation in the missions of the Church. Admission will be by ticket only. A limited number of tickets will be allotted to each denomination. Men wishing to attend from a distance should apply for tickets, with stamped envelope for reply, to Laymen's Missionary Movement, 1 Madison Avenue, New York.

The meeting in Carnegie Hall will be in the nature of an international meeting of the Movement. Men will be present from all parts of the United States and Canada.

Cooperative Missionary Service

Missionary service is the especial bond of unity with which the Presbyterian Federation has sealed its organization. This "Council of the Reformed Churches in America holding the Presbyterian System," held its first session in the Marble Collegiate Church, New York, some weeks since. It is composed of the American Presbyterian Church, the Southern Presbyterian Church, the Reformed Church in America, and the United Presbyterian Church—four of the seven denominations that were signatories to

the earlier "Charlotte articles of agreement." The delegates of the new body decided that they must define a sphere for useful work if they were to vindicate the existence of their organization. As given in *The Interior* (Chicago), missionary service was the activity chosen.

"Two committees were appointed—one on cooperation in foreign missions, the other on cooperation in home missions. These committees brought in strong reports. In foreign missions joint action was proposed in the maintenance of colleges, theological schools, and hospitals, in the preparation and circulation of Christian literature in native languages, in public protest against the immoral influence of many commercial representatives in non-Christian lands, and especially in the now almost wholly neglected ministry of the English-speaking populace of the port cities of missionary countries. In home missions, conferences among the denominational boards on similar features of their work were recommended. Joint publication of literature—especially Sunday-school periodicals—was recommended as practicable economy. Warning was voiced against the danger of multiplying duplicate agencies in Sunday-school missionary work. The subject of young people's nurture was marked as an important theme of conference and combined advance. But the most emphatic and important principle which the Federation adopted under this head was its record of the conviction that the 'principle of cooperation should be applied as far as possible to work among the colored people of our country.' A permanent committee on work for colored people was named besides the one on general home missions."

The Forward Movement

During the past few months, Rev. Charles H. Pratt has enlisted 68 churches in the Forward Movement in the southeastern portion of the Assembly. Most of these are small churches. They gave to foreign missions last

year \$3,339. They have recently subscribed on the Forward Movement plan \$15,450. Mr. Pratt is now visiting the churches in the Presbytery of Florida. Rev. F. A. Brown has recently visited the churches of the Presbytery of Palmyra in the interest of the Movement. Thirty-eight services were held and 13 churches enlisted in the Movement in 25 days. Mr. Brown's next itinerary is in the Presbytery of St. Louis.—*Christian Observer*.

Church Growth

It is interesting to note, from the Presbyterian records, the fact that about fifty churches report over 1,000 members each, and eight, over 2,000 each, Bethany Church of Philadelphia leading with about 4,000. More significant is the fact that eighteen have received on confession 100 or more each, and in this list, the first church of Seattle leads with 613, and Bethany follows with 294, and Kankaka with 269. Such phenomenal growth is worth studying. Especially do we commend the Seattle and Bethany churches as pursuing methods worthy of consideration and emulation. Prosperity in these cases is no accident, nor is it the result of sensational methods. There is a way of sowing that invites abundant reaping. Why not have a congress of churches to study successful methods of soul-winning?

Large Gifts to a Splendid School

More than \$100,000 was subscribed in a few hours last week by prominent women of New York City at the home of Miss Helen Gould for the American College for Girls at Constantinople, which was destroyed by fire two years ago. Miss Gould visited the school last year. She influenced Dr. Mary Mills Patrick, president of the college, to come to America to represent its needs, and it was at a lecture given by Dr. Patrick that the money was raised. Miss Gould contributed \$10,000, Mrs. Russell Sage \$10,000, Miss Grace Dodge \$10,000, John H. Converse, of Philadelphia,

\$10,000, while a society woman of Boston pledged \$50,000 with the understanding that her name was not to be mentioned.

Fifteen nationalities are enrolled in the institution, and it is the only college for women in the Western Levant. The college language is English, but French, German, Latin, Ancient and Modern Greek, Armenian, Bulgarian, Slavic, Turkish, Persian and Arabic are taught by 26 professors of the best ability and of different nationalities. The largest number of students has been 197, and the standard of scholarship has been constantly raised, so that the diploma of the college is accepted in at least two European universities.

A Model Missionary Sunday

For at least eighteen years the second Sunday after the Epiphany has been observed by the congregation and Sunday-school of the Church of the Holy Apostles, Philadelphia, as "Missionary Sunday." All the offerings on that day are sent to the Board of Missions without designation. The first service of the day is a celebration of Holy Communion, especially for the officers and teachers and scholars of the church and chapel Sunday-schools. In addition to the usual morning and evening services there is a special service in the afternoon for the younger people, following the form suggested in the leaflet issued by the Board. These figures show an interesting growth in the amount of the offering of the congregation:

1890, \$250	1896 \$ 992	1902, \$1,785
1891, 339	1897, 1,027	1903, 4,392
1892, 492	1898, 1,099	1904, 4,213
1893, 730	1899, 1,058	1905, 4,599
1894, 727	1900, 1,146	1906, 6,183
1895, 755	1901, 1,296	1907, 6,139

In making preparation for the offering, emphasis is laid upon the fact that every baptized person is a member of the missionary society, so that the responsibility and privilege of sharing in the enterprise becomes a personal one.—*Spirit of Missions*.

A Protest Against the Laymen's Movement

To those acquainted with the general feeling among the officials charged with the duty of promoting missions, it is not surprising that a somewhat vigorous protest has been made against the exclusive policy of the Men's Missionary Movement, which exerts itself in behalf of foreign missions alone. Such a protest has been voiced by Dr. Henry L. Morehouse, secretary of the American Baptist Home Missionary Society and one of the most prominent missionary leaders of the country. The protest is based upon the fact that at a recent meeting of the executive board of the Movement, it was definitely decided that nothing but foreign missions should be included in its work. Dr. Morehouse considers this decision to be "an almost inconceivable blunder for good men to make in this day of unparalleled opportunity and need at home." He points out that such a decision sets up anew the artificial barriers between home and foreign missions and he goes so far as to call upon the men of his denomination to refuse to accept any such limitation of their missionary interest.—*Cumberland Presbyterian*.

SPANISH AMERICA

Mexico Religiously

Mexico is said to be the most progressive of the Latin American republics. The census of 1890 reports a population of 13,545,000. Thirty-eight per cent. of the population are Indians, hardly civilized, and forty-three per cent. mixed blood. Among the religions are Roman Catholics, numbering over 13,380,000; Protestants, over 40,000; Jews, 8,900, and other religions, about 62,000. The last available report shows 38,864 professing Christians, of whom 20,638 are regular communicants. The total number of missionaries is given as 216, with 680 workers, including men and women. There are 116 stations and outstations.

Great Loss to British Guiana

Says *The Mission Field*: The death is announced of Miss Anna Maria Austin, of the Duffryn Mission, Essequibo, British Guiana, who for 63 years had been engaged in missionary work among the Indians. She was known among the Indians as Tete, *i. e.* "Great Mother." She was the last surviving daughter of the Rev. William Austin, who was for 59 years vicar of St. John's parish, Essequibo. Mr. Kirke, in his book entitled "Twenty-five Years in British Guiana," says of her: "This exemplary woman has lived for years surrounded by the gentle Indian people, whose children she has taught to read and sew, whose wives she has protected while the men were away fishing and woodcutting. She has been a sort of protecting goddess to these poor people, and her sole recompense has been their love and devotion."

A Hero of Chili

One of our former missionaries in Chili tells the interesting incident of the conversion and self-control of one of the prominent evangelists working there to-day, an ordained member of the Presbytery of Chili, and in charge of the church at the Port of Taltal, together with working in the interior. This man was a Chilean Tortilero. He carried or wheeled his cakes and special bread along the streets crying his list, going from door to door among the poorest people. After his conversion he was always ready to testify for Christ, even to those who were the most outspoken enemies of the Gospel. He was always ready to take part in public service. His tongue, however, often got the better of him, either when driving a bargain with a wrangling customer, or in his tendency to exaggerate in his testimony of the things pertaining to the Gospel. At such times he voluntarily imposed upon himself a gag. He claimed it was so easy to lie, and so natural in his business, also that his inclination to magnify facts seemed so

inborn in him, that in no other way could he control himself or satisfy his own conscience; so he willingly imposed this punishment upon himself. He frequently wore this gag for an hour, sometimes for two hours, and occasionally for six hours at a time, and thus forced his memory to help him overcome his besetting sin. Finally, he won the victory over himself, and was always, after this, composed, happy, radiant and deeply spiritual, altho frequently under the fear of adverse criticism, the subject of scorn, hatred, and open opposition.

JOHN TIMOTHY STONE.

EUROPE

Missionary Enterprise in England

We are accustomed to think that ours is the country of bold undertakings and that new schemes in missions, as in other matters, are apt to originate here. Behold the daring of our cousins across the sea, who are preparing to hold in London next June a great missionary exhibition, to be called "The Orient in London." How large and elaborate this presentation of missionary work will be may be judged from the fact that the estimated expense is \$35,000. The representation of missionary scenes will be both artistic and realistic. One of the promenades of the exhibition is to represent an Eastern street, with the various courts lining the roadway. Mr. Moss, who managed the Romsey Pageant which charmed England recently, has been engaged to present for this exhibition a pageant entitled, "Darkness and Light," representing the contrast between heathenism and Christianity. Ten kindred societies are expected to have courts or stalls at the exhibition.—*Missionary Herald*.

Livingstone's Life Reviewed

A Livingstone Memorial Meeting was recently held in the Senate House at Cambridge. The Registrar of the University spoke as one who was present at the famous lecture delivered in 1857, of which the direct outcome was the founding of the Univer-

sities' Mission to Central Africa. "He never saw any man whose appearance told its own tale as Livingstone's did." The lecture was "a series of notes on Africa and on the open path for commerce and Christianity which he had been permitted to make." Livingstone apologized for his language on the ground that he had "spoken the native languages of Africa for seventeen years;" but no eloquent peroration could have been so effective as his closing words: "Do you carry out the work which I have begun. I leave it with you."

Livingstone and Cecil Rhodes

It may seem almost profane to put the two names in the same category; but in connection with the meeting just mentioned the *Scottish Review* has ventured to say:

"There have been two men in African history during the past century who deserve to be called men of destiny. One was Livingstone, and the other was Rhodes. Of the two, the first was far the purer and nobler type. The career of the great missionary is stained by no crimes and marred by no blunders. But both had certain qualities in common. Both were robust optimists, believing that in time the desert could be made to blossom as the rose. Livingstone believed in the possibilities of the dark races, and in the value of contact with the best civilization. Rhodes dreamed of an Africa where white and black could live in harmony, with equal rights.

"Both, again, had practical good sense. They saw the economic needs of the country, the necessity of routes and highways of commerce; and they grasped that cardinal fact that civilization, if it is to last, must pay a dividend. Both, finally, had imagination. Rhodes could see beyond the bare leagues of bush to a country of cornfields and homesteads, and Livingstone could discern in the lowest savage the promise of something to be shaped to noble ends. Faith and imagination on a grand scale, com-

bined with a clear-eyed perception of present needs—this is the equipment of the pioneer; and Livingstone must rank among the greatest pathfinders of the British race.”

A Missionary Jubilee

It may not be generally known that at the present time there are about 90 women's missionary societies, most of them of comparatively recent date. Until 1858 there were only 3; but in that year a fourth was founded, which is now celebrating its Jubilee—the Women's Auxiliary of the Wesleyan Missionary Society. It cooperates with the Society in India, Ceylon, and China, devoting itself to work that in these lands only women may do. Twenty thousand girls are receiving Christian teaching in its schools; 80,000 patients were treated last year in its hospitals; thousands of women in zenanas and pariah huts are under religious instruction, and a great number through its industrial work have been saved from starvation and still worse evils. Because the harvest is greater than the workers have strength to reap, a Jubilee Thanksgiving Fund of £20,000 is being raised, to be spent on the better equipment of the hospitals (now 10 in number), the schools, on converts and rescue homes, on training Bible-women and women doctors, and in augmenting a small pension and sick fund for disabled women missionaries.

London Society's Campaign

An important circular has been just issued in regard to the special campaign of the London Missionary Society during the year.

In view of Dr. Wardlaw Thompson's unanimous election to the Chairmanship of the Congregational Union, it has been widely felt that his year of office should be celebrated in all the churches of the denomination as pre-eminently a missionary year. The object aimed at is to carry out a campaign for the definite purpose of informing and inspiring the churches, and special emphasis will be laid on the spiritual side of the campaign.

Among the methods to be adopted will be (1) The visitation of the churches by a number of ministers. (2) Simultaneous mission lasting from November 15 to 22. (3) The systematic study of foreign missions and the promotion of study classes in all the churches. (4) Conferences. (5) The preparation and circulation of missionary literature. (6) Special prayer throughout the year.

Independent Catholic Movement

This movement is making rapid progress in France, where a great change has taken place, the large majority of the people favoring the action of the Government. Three years ago some hundreds of priests, through reading the New Testament, formed a combination with a view to establishing themselves and their congregations on new lines "*los von Rom*." In consultation over a proper man to lead them on with advice and example, they decided upon M. Meillon, the converted priest at the head of the Paris Mission of Protestant converts. This talented successor of the lamented Abbé Courmeloup entered fully into the spirit of the movement, and accepted the choice of himself as a leader in counsel.

The claims of 300 priests, and 300 congregations willing to be led, came so powerfully upon his soul, zealous for the promotion of the Gospel light, and truth, and salvation, that he has resigned the charge and employment of the Paris office and has concentrated his time and talents to these congregations called by Government, "*Associations cultuelles*." They are banded together in a league, and these are some of their pronouncements: Separation from Rome; establishment on the basis of the Gospel; absolute independence to be the right of each Church, yet federation of all; election of trustees by and their own Associations only; perfect liberty as to Rome's dogmas, and substitution of French for Latin in public worship; loyalty to the Republic.—*Mission World*.

Swedish Evangelical National Society

The Fosterlands stiftsens is the oldest of the Swedish Missionary Societies, having celebrated its fiftieth anniversary in 1906, and also the largest, having expended \$161,717 for its work in 1906. Its spheres of activity are in East Africa and in India. In East Africa its missionaries are at work among the Gallas, the inhabitants of Abyssinia, and the heathen inhabitants of the Italian colony of Eritrea. The work among the Gallas is most encouraging, while great difficulties have to be overcome in Abyssinia, where the jealousy and the intrigues of the priests just at present seem to make aggressive missionary work impossible. In Eritrea the work makes rapid progress. According to the report for 1906 the Fosterlands stiftsens employed in East Africa 42 Swedish and 58 native workers upon 14 stations. The 36 missionary schools were attended by 858 pupils, while 125 baptisms increased the number of native Christians to 1,122.

The Swedish work in India is among the Hindus and was being carried on, in 1906, by 52 Swedish and 95 native workers upon 8 stations. The 24 missionary schools were attended by 768 pupils, while 79 baptisms increased the number of native Christians to 1,243.

The Society also supports Seamen's Missions in a number of foreign seaports.

RUSSIA

Good News from a Dark Land

In a marvelous manner God has recently opened the door into the great empire of Russia. A few years ago one of our German preachers went over the northern frontier into Kowno, Russia, and now we have there a flourishing circuit. One year ago we appointed the Rev. Hj. Salmi to Saint Petersburg. He reports 150 conversions. A few months ago we transferred the Rev. Geo. A. Simons, a young man of brilliant parts, from the New York East Conference to take charge of this vast field of

150,000,000 souls. He writes with enthusiasm of what has already been done and says that there is a great opening for us everywhere in Russia, but especially in the south. He says: "I could place 50 men immediately if I had them. We must put a man down in Moscow, the heart of Russia."—*Western Advocate*.

The Papacy Smitten in Italy

An apparently reliable statement has come from the pen of Rev. A. Robertson, of Venice, which informs us of the present ecclesiastical state of Italy. In this paper we are told that "the tables in Italy are entirely reversed." The Pope is saved from actual violence, at the hands of the people of Rome, by the hated Italian bayonets only. A great cry was sent up by the Church for what France has done in confiscating its property. But in Italy "All property has been taken from them. The Papal Church does not possess a stone of building in the land, or an inch of Italian soil. It can not hold, it can not build, it can not inherit property. It is a tenant at will. Formerly the schools were entirely in the hands of the priesthood. "Now no priest, no monk, no nun, no sister is permitted to be a teacher in any national school—all the teachers of these schools are laymen and laywomen. Education in Italy is national, secular, compulsory, free and lay. The children of Italy, during school years, must attend the national schools; before and after that term priests and nuns are at liberty to teach them. And the conditions prevailing in these schools have been subjected, on complaint, to a government investigation, with the result that shocking revelations of immorality were made. As a consequence—"the government has closed many clerical, infant, and high-class schools and many priests and sisters are in prison."

"The attitude of the people to Protestantism is manifestly friendly. The gospel of Christ, preached in all its simplicity, is well received and the halls, where services are held always

crowded. Dr. Robertson tells us that the fields are white for the harvest and that "at the present moment Italy is open to the Gospel!"

MOSLEM LANDS

Gospel Work in Asia Minor

Dr. J. K. Greene writes as follows to the *Missionary Herald*:

Asia Minor is the center of Turkish power, with its population of some 13,000,000 Turks and of 5,000,000 Greeks, Armenians, Europeans, and others. The Turkish peasants are a patient, hard-working people, and from them is recruited the main body of the Turkish army. The Greeks and Armenians are for the most part traders and artisans. Eighty years ago American Christians began to cast the Gospel leaven into this Asiatic mass. The missionaries whom they sent sought to revive the Eastern churches by a fresh presentation of Christ and of his teachings. What response has been made to such teaching?

The response is found in *spiritual fruit*; in the organization of 123 evangelical churches, with 14,276 members and 50,000 adherents. These churches have formed five associations, including one of Greek Protestants, and to them belongs the solution of all questions touching the government and spiritual growth of the churches. Many of these churches have been self-supporting for years, and in 1905 the native payments for religious and educational purposes amounted to \$111,351. In 1906 the total gift of the Board to the 20,000 Protestants of the Central Mission was but \$1,430, while the gifts of the people amounted to \$24,200.

The Syrian Protestant College

Of the death of Morris K. Jesup, of New York, the New York *Sun* says:

Nowhere will Morris K. Jesup be more sincerely mourned than on the extreme eastern shore of the Mediterranean under the side of Mount Lebanon, where one of the most interesting educational institutions in the world owes much of its remarkable

development to his energetic financial administration and constant fostering care. We refer to the great modern English-speaking university at Beirut, formerly styled the Syrian Protestant College.

This school of civilization surprises every new beholder. Having previously entertained, perhaps, some vague idea of a "college" in which a handful of native youth sit at the feet of the local missionary, . . . the visitor discovers, generally to his immense astonishment, what the Beirut institution really is. He finds a thoroughly organized and perfectly crystallized university with a faculty of 80 or more accomplished and eminent men, and nearly 1,000 students from all parts of the Turkish Empire, from the Greek Islands, from Egypt, from the Sudan, from Persia, from India, from the very heart of Arabia, pursuing both academic and professional studies under physical and intellectual conditions precisely similar to those obtaining in any American college of equivalent importance.

The strictest of Wahabite Mussulmans from Nejd, the most orthodox of Jews, the fastidious Hindu, the usually intolerant Christian of the Oriental churches, the Maronite, the Druse, the Sunite and the Shiite are found together in the college library, helping each other in the use of reference books, or on the football field amicably and even fraternally commingled in the fiercest of rushes, precisely as is the case with the more homogeneous population of Amherst or Princeton or Dartmouth.

AFRICA

A Jubilee Contribution

The Church Missionary Society has received a check for £256 17s. 6d. It came from Onitsha, on the Niger, and is the thank offering of the Ibo Christians there for the blessings of the Gospel, which they have enjoyed since 1857, when Adjai Crowther planted the first teacher among them. This special jubilee effort, moreover, has not been made at the cost of the

fund which helps to support the native agencies; on the contrary, the contributions to that fund by the several congregations are larger than the year before in every case. These West African converts are an example of liberality. The Abeokuta Christians celebrated their pastorate's anniversary at the same time as those at Onitsha kept their jubilee, and we read of an annual meeting lasting from 10 A. M. till 4 P. M., and of an income of nearly £1,000.

A Good Report From the Kongo

The Washington *Herald* reports the following interview with the Rev. Motte Martin, missionary at Luebo, on the Kassai river:

Rev. M. Martin, missionary of the American Presbyterian Kongo Mission, who has recently arrived from his field of labor in the Dark Continent for a vacation, said that he would rather work among the Kongo natives than anywhere else. "The natives are very bright and learn quickly," said Mr. Martin, "and they have a child-like confidence and respect for those placed in authority over them. Whenever fights occur between rival village chiefs we step in between them, tell them to stop instant and they obey. We ask them to listen to reason, and then we explain to them the folly of fighting. Finally they promise to be good, and shaking hands the two chiefs go their respective ways reconciled. They regard the white man as incalculably above themselves—something like a demi-god. Anything we tell them they are quite willing to do.

Progress of Civilization in Central Africa

The future capital of Central Africa arises, where German engineers are forcing the giant powers of the falls of the Zambesi River into the service of man. A five-storied "Grand Hotel" with all the comforts and luxuries of a modern hostelry has been erected in the center of the beautiful Peace Park, while a great Zoological Garden is being laid out not far away. Upon

Livingstone Island, situated in the wide river, important buildings and pleasure-grounds will be erected, and soon a large modern city will be upon that spot where Livingstone saw the grand falls for the first time. Did he dream of the future! It is scarcely possible that he could hope for that which now has become a reality. Where once he stood alone, the groaning and puffing of the steam-engine is heard incessantly. The "Cape to Cairo Railway" has its tracks across the fields, and a railroad bridge crosses the foaming, roaring falls. The place which Livingstone reached under almost unbearable hardships and difficulties, can now be reached by the world-traveler while he enjoys the luxuries of a modern railroad-train. What a change!

The Race Problem in South Africa

Says the *British Statesman*: One of the most interesting features of contemporary politics in South Africa is the contrast between the treatment of the native and colored races in Cape Colony and in the other three Colonies under the British flag. In Natal, in the Transvaal, and in the Orange River Colony, there is an almost unanimous feeling among the white colonists against the admission of the colored races to any kind of political equality. In Cape Colony, on the other hand, white politicians of all parties are apparently resolute to maintain the right of the colored races to exercise the parliamentary franchise. This fact is all the more striking when we remember that many of the prominent politicians in Cape Colony are Dutch by descent, and have probably inherited the prejudices against the colored races that are so marked a characteristic of the Boers of the Transvaal and of the Orange River Colony. Yet the Afrikaner Bond in Cape Colony, representing the Dutch population, is quite as emphatic as are the members of the Progressive Party in favor of the colored franchise. The explanation is very simple. The colored franchise exists

in Cape Colony, and has existed so long that the native vote has become an important factor in contested elections.

Ingathering in Livingstonia

Rev. Dr. Laws gives glad tidings of ingathering in the Livingstonia African Mission of the United Free Church of Scotland. Fifteen male and 6 female adults were baptized one morning, 51 probationers were received, and 338 received the communion of the Lord's Supper. Seventeen native teachers have volunteered for active Christian work.

ISLANDS OF THE SEA

The Busiest Woman in Malaysia

Bishop Oldham writes home: Among the many activities of our women missionaries in Malaysia, none commands my entire respect more than a little Tamil girl's school and orphanage, conducted by Mrs. Pykett, the wife of the principal of our great Wood Anglo-Chinese School of Penang.

Mrs. Pykett is a very busy woman and seems to be able to bring about results with very little machinery. This orphanage has no separate buildings, teaching staff, etc., but in the small buildings and on the lower floor of her own home this good lady has gathered a score of girls whose outlook for life would be very dreary indeed without her help. These she is training as household servants. The English residents in the land prize Mrs. Pykett's girls as among the best trained domestics to be obtained. Any of them who are old enough and sufficiently advanced can be placed at once, at good wages. The girls are taught to read their own language, and many of them are devout Christians. Indeed it would be difficult for any girl to pass under Mrs. Pykett's influence without this result.

Besides this school and the care of her own home and children, of whom there is a "quiver-full," Mrs. Pykett has a refuge home for unhappy wom-

en of the street, and has succeeded far beyond the usual in this work, in which she receives some help from the Women's Foreign Missionary Society.

MISCELLANEOUS

Judson a Typical Missionary

Judson never for a moment faltered in his purpose. The prospects, he said, were "as bright as the promises of God." He was willing to wait seven years for the first convert, and when friends at home grew impatient, he wrote, "Give us twenty-five or thirty years more, and then inquire again." He lived to baptize many scores of Burmans, to know of thousands of converts throughout the country, to translate the whole Bible into Burmese, and then, as he sought a little rest and some relief from his sufferings, he fell asleep on the open sea, and rests beneath the waters that cast their spray against the rocky coast of his boyhood home in New England and lave the tropical shores of Burma.

OBITUARY

Mrs. J. T. Gracey, of Rochester

It is with deep sorrow for the afflicted husband and family that we record the death of Mrs. Gracey, the beloved wife of our coeditor. Mrs. Gracey was a power in mission work. For some years she was a missionary with her husband in India and when reasons of health compelled them to return, both gave themselves with rare devotion and power to the advocacy of missions in the home churches. Mrs. Gracey was for many years a secretary of the Woman's Missionary Society of the Methodist Episcopal Church and has been since its inception secretary of the United Women's Mission Study Committee. She was a writer and speaker of rare ability and was greatly beloved by all who knew her. Children rise up to call her blessed. The loss of her counsel and friendly fellowship will be felt more deeply than words can express.

Jacob Chamberlain, of India

Rev. Jacob Chamberlain, D.D., LL.D., of the Reformed Church Mission, one of the ablest and noblest of the missionaries in India, died at Madanapalle, on Monday, March 2. He was born at Sharon, Conn., April 13, 1835; graduated from the Western Reserve College of Ohio and from the Theological Seminary of Brunswick, N. J., in 1859. In December of that year he went to the Arcot Mission of Southern India as an evangelist. He had resided in India ever since, during except four vacations which he spent in this country. For some years Dr. Chamberlain has been suffering from ill health. He was a hard worker and a well-known writer. His books, "In the Tiger's Jungle" and "In the Cobra's Den" have been and are deservedly popular. At the time of his death, Dr. Chamberlain was working to complete his Telugu Bible Dictionary, one volume of which has been put through the press. No one man can take his place in India.

S. W. Siberts, of Argentina

Word has been received by the Board of Foreign Missions of the Methodist Episcopal Church of the death at Buenos Ayres, Argentina, March 3, of the Rev. Dr. Samuel W. Siberts, Dean of the Methodist Theological Seminary at that place. Dr. Siberts had been a missionary of the Methodist Episcopal Church in South America since 1898, and for more than twenty years previous to that time was a missionary in Mexico. He was graduated from Iowa Wesleyan University and the Boston University School of Theology.

Lord Overtoun, of Scotland

The death of Lord Overtoun, on Saturday, February 29th, leaves one of the greatest gaps in modern Christian beneficence, which we fear will not soon be filled. He was but sixty-four, but had left a deep and ineradicable impression on the Scotsmen of his generation. He was at once a successful merchant and a winning evan-

gelist, a county magnate and a modest citizen; he was in spirit a peasant and in rank a peer. His philanthropy was proverbial and his benefactions multitudinous and discriminating. To him Mr. Moody's Mt. Hermon school owes its commodious Overtoun Hall; and his sympathy with world-wide missions put him practically among missionary workers. During the recent crisis of the United Free Church, it was, humanly speaking, owing to him more than to any other one man, that the Church weathered the storm that swept away by one decision of the House of Lords' Commission, the bulk of all its property holdings. He put his fortune at the Church's disposal till a more equitable adjustment could be secured. He was a pupil of the late Lord Kelvin—when in the university; and, after graduation entered into his father's business, and became ultimately the head of the largest chemical works in the country.

He followed his father's lead also in not allowing his business to absorb him. In fact his heavenly Father's business always had a prior claim. He was from youth a Bible teacher; and his adult class at Dumbarton, which he taught for nearly forty years grew to 600 in membership. He maintained in his native place for many years, a Bible woman, a Scripture reader and a trained nurse; and the institute with its gymnasium, reading rooms and baths, and the fine public park, shortly to be opened, were both his gifts. Mr. Campbell White was powerfully influenced by Moody when he visited Britain in 1874. His munificent gifts for religious, philanthropic, municipal and missionary purposes, were, in the aggregate, very large; and it was especially in recognition of these that in 1893 he was nominated for his peerage by Mr. Gladstone. Tho a member of the House of Lords, he has taken no active part in its affairs. He leaves no family, but probably no man in Scotland was more loved or would be more lamented.

FOR THE MISSIONARY LIBRARY

IN KOREA WITH MARQUIS ITO. By George Trumbull Ladd, L.L.D. 8vo, 463 pp. Charles Scribner's Sons, New York, 1908.

The title of this work is most appropriate. It reads like a lawyer's plea in behalf of the Japanese domination of Korea. It takes advantage of every possible argument to clear Japan, but makes no admissions whatever to the other side. It is clear cut and definite in its statements, but it is to be regretted that we could not have had a more unprejudiced presentation of the case. It is evident, however, that Prof. Ladd looked through Japanese eyes. The American public has been informed almost wholly from prejudicial sources on both sides of this controversy and the conclusions reached have been so contrary that thoughtful people will have to confess to some degree of bewilderment. In the present volume the evil that Japan may have done in Korea is belittled or excused and the good is magnified. On the other hand every weakness of the Korean is painted in strong relief and only occasionally is there a faint note of commendation. An indication of the method of the author is seen in the fact that he quotes largely what Prof. H. B. Hurlbert has said in a recent book in criticism of the Korean, but omits entirely all reference to his conclusions that are commendatory. This would seem to indicate that the book is a special plea with a special purpose.

Prof. Ladd's views about Protestant mission work in Korea do not agree with those of other travelers. He belittles the genuineness and the disinterestedness of Christian missions and charges missionaries with trying to discredit the Japanese régime in Korea by letters written to their friends, and by their description of the facts to travelers. Dr. Ladd charges the missionaries with unreasonable antipathy against the Japanese, not mentioning the fact that before the late war all Americans in Korea were

wholly commendatory toward the Japanese. We may well look for the reason for this sudden and complete change of feeling. The missionaries are seeking to keep out of the controversy in order that they may not become entangled with politics. In this they have been following the explicit advice of all diplomats the world over. Apparently from Dr. Ladd's showing, the Japanese demand that the missionaries give up their neutrality and come out boldly in Japan's favor, irrespective of their consciences. Missionaries can not well be prevented from stating their views in private correspondence whatever the result may be. On the whole it is reasonable to suppose that the practically unanimous consensus of opinion among two hundred missionaries is worth somewhat more than the opinion of one man who spends two or three months in the country and is the guest of the Japanese.

Prof. Ladd also speaks slightly of the effects of Christianity upon the Korean, and maintains that the remarkable work in that land is without a firm basis. Other travelers judge differently and seem to be better supported by facts. The self-sacrifice, the loyalty, the fellowship, the thirst for education, the scriptural eagerness of the Korean Church are all proofs of the genuineness of the work.

"WHERE THE BOOK SPEAKS," or; "MISSION STUDIES IN THE BIBLE." By Rev. Archibald McLean. 12mo, 241 pp. Fleming H. Revell Co., New York, 1908.

Twenty studies of Bible themes in their relation to Foreign Missions by one who knows both and has seen the inside working of the missionary problem both at home and abroad. Altho not the first book on this subject, it is the best we have yet seen on the Bible as a missionary book. Epigrammatic in style, interestingly written, and with good exegetical skill, the book is strong from beginning to

end. There is material here for a score of missionary sermons, and the pastor will find this volume most useful.

What the missionary idea is in the Old Testament—How the Church is a Missionary Institution—The significance of the Great Commission, of the Lord's Prayer, of the Macedonian Call, and of a New Testament Church in Relation to Missions. Such are some of the topics treated.

There is often a sermon in a sentence, *e. g.*: "Small giving is the curse and shame of our day." "God is not a beggar asking alms, he is a preferred creditor." "The world will never be won to Christ by gifts from our pin money." "Christ does not ask for the broken fragments that have remained after we have eaten to satiety." "He does not ask for our cheese-parings and pork-rinds." "The Apostles evangelized the Roman Empire without a choir or pipe organ."

All of the chapters are so good it is hard to make a choice. One of the best pieces of missionary exegesis is the chapter on the call from Macedonia. It is unfortunate that because there is no index, it is impossible to tell exactly *where* the Book speaks. A full index of Scripture passages should have been added, and one would like to see references for the authorities quoted.

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

This book is upon an unusual plan. Its aim is to estimate the contribution of great races to the fulness of the Church of God, by giving the personal witness of Bishop Stone-Wigg, among the Papuans; Archbishop Nuttall, among the Negroes of the West Indies; Bishop Awdry in Japan; the late Bishop Hoare in China; Bishop Lefroy in India, among the Moslems; and Bishop Mylne, among the Hindus. This volume is thus seven in one, the center of unity being the main pur-

pose to show how, from these various sources, proceed streams tributary to the church life. An elaborate introduction by Dr. Montgomery, formerly Bishop of Tasmania, upon the Church of the Far West, adds value to the book, and is by no means the least of its attractions.

The demand of the day is* for the testimony of *experts*, and one hesitates to criticize the views of writers who in their individual spheres are obviously competent. With some of the opinions expressed we may not fully accord, but the writers have earned the right to be heard, and have experience which enriches their testimony. We have been specially interested in the analysis of racial character found in these pages, and the outlines of the different religious systems, as for example those of Japan and China, and the characteristic features of Islam and Hinduism. There is much here to interest the student of mental and moral philosophy, as well as the student of Christian missions. Many of the strange notions and practises of other peoples find here an illuminating exposition. The book is not to attract the common reader, but it will interest thoughtful men and women, who want to add to their stock of information on great questions of ethnology and the adaptation of the Gospel to the world. These discussions obviously aim at *fairness*—presenting the whole case, from both sides, as Bishop Lefroy does in the case of Islam, giving Mohammedanism credit for all that is good, while with judicial impartiality exposing its defects, or as he says, "its merits and failures." It is not expected that every reader will agree with the writer—probably such agreement would be impossible without the writer's observation and point of view; but all such testimony tends to promote intelligent and moderate opinions, and no one will close this book without the deepened conviction that Christianity supplies to man what no other religious system can furnish, and is incomparably superior to them all.

THE HEATHEN HEART. By Campbell N. Moody, missionary in Formosa. 12mo, 3s, 6d., *net*. Illustrated. Oliphant Anderson & Ferrier, Edinburgh & London, 1907.

This is an account of the reception of the Gospel among the Chinese in Formosa—a modest volume of 250 pages. The author himself says the central chapter is the fourth, "Christ crossing the Threshold of the Heathen Heart." He says that there are several ways in which Chinese are won over to Christ; by the study of the New Testament; by the actual exorcism of demons, which seems to be a common experience in China; by monotheism; and by the purity of Christian life as seen in those who exhibit it.

Their faith is of a very simple sort. They take everything literally, and expect their newly found Jehovah-God to shield them from harm even in temporal things. Hence when a pig dies, or a child or a crop fails, there is risk of relapse into heathenism through their keen disappointment. They need constant care and instruction, till they get more adequate ideas of the real character of Christianity, as to what salvation is, as to the character of a justifying faith and the danger of reliance on works, etc.

There are certainly marvelous transformations seen in gamblers, opium smokers, and victims of lust. Fear is more frequently a motive than love. Indeed the Chinese ideas of love are very defective. It too often means to them kind treatment, or condescension to inferiors. They also crave external signs and place on them undue emphasis. Teaching as well as preaching is needful, that thoroughly scriptural conceptions may prevail. Only a true knowledge of the Word of God, in its spirit as well as letter, can make in China or anywhere else, steadfast and intelligent disciples. Mr. Moody strongly takes ground against the modern notion of an *undogmatic* preaching. He thinks that to sweep all doctrines away would seriously complicate all the problems met in

Formosa, and that the condition of things there may find a very close forecast on the apostolic age—that the needs are similar, the dangers similar, and the remedies similar. The other chapters treat of Formosa under Japanese rule; of the character, conduct and religion of a heathen people; and give graphic accounts of some Chinese converts, portraying also the difficulties of missionary life, and the lamentable lack of an adequate missionary force. Some one has called this the "most illuminating book on missions he has ever read." This we regard as excessive use of superlatives, but it shows that to some minds it must appeal as especially helpful.

NEW BOOKS

WITH MARQUIS ITO IN KOREA. By George Trumbull Ladd, D.D. Illustrated. 8vo, 477 pp. \$2.00. Charles Scribner's Sons, New York, 1908.

MISSIONS TO HINDUS. By Bishop Mylne. 12mo, 189 pp. Longmans & Co., New York, 1908.

CHINA'S CENTENNARY MISSIONARY CONFERENCE RECORDS. 8vo, 823 pp. \$2.50, *net*. American Tract Society, New York, 1908.

THE FUTURE OF JAPAN. By W. Petrie Watson. 8vo, 389 pp. \$3.50, *net*. E. P. Dutton & Co., New York.

FOREIGN RELIGIONS SERIES. Edited by R. J. Cooke. 12mo, 6 vols. 40 cents each. Eaton & Mains, New York, 1908.

HEATHENISM UNDER THE SEARCHLIGHT. By Wm. Remfry Hunt, F.R.G.S. 12mo, 267 pp. 3s. 6d. Morgan & Scott, London, 1908.

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

MAN'S DAY. By Philip Mauro. 12mo, 152 pp. 3s. 6d. Morgan & Scott, London, 1908.

THE WONDERFUL STORY OF UGANDA. By J. D. Mullins. (Second edition.) Illustrated. 12mo, 235 pp. 1s. 6d. Church Missionary Society, London, 1908.

THE TRUE CHURCH. By Rev. Allen M. Dulles, 12mo, 320 pp. \$1.00 *net*. Fleming H. Revell Co., New York, 1908.

MAINTAINING THE UNITY. Report of the Eleventh International Evangelical Alliance Conference. 12mo, 400 pp. Religious Tract Society, London, 1908.



TRANSFORMING LAMPUN CITY, NORTHERN SIAM

Tearing down the old walls and changing the foot-paths into paved streets. The same transforming process is going on in all the cities of the north



A MISSIONARY TRAVELING IN THE INTERIOR OF SIAM

The caravan is camping at a point six weeks distant from Bangkok. This point is on the line of the projected railway so that the days of these primitive methods of travel are numbered

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SIGNS OF THE TIMES

DR. ARNOLD'S DAILY PRAYER

O Lord, I have a busy world around me. Eye, ear, and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them and keep their work Thine, that, as through Thy natural laws, my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind can not conspicuously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake! Amen.

WORLD EVANGELIZATION MOVEMENT

This movement, which has started in Australia, aims to realize "the unity among disciples for which our Lord prayed," as a necessary condition of missionary triumph, "that the world may believe." It does not contemplate organic unity, but cooperative association.

The following proposal has been drafted and approved by the committee of the Victoria Auxiliary:

The suggestion for securing the cooperation of the various churches and societies engaged in foreign missionary work for the more effective evangelization of the world, deserves serious consideration. It is based upon the fact that

an open door lies waiting throughout the whole world for the entrance of the Church with the message of the Gospel.

All foreign mission enterprise is based upon the command of the Master—"Go ye into all the world and make disciples of every creature." How partially and with what broken and divided efforts this command is being obeyed, even the record of the splendid work of the past only too clearly proves. It is necessary, therefore, to coordinate the efforts of the Church, and at the same time to extend them until the whole field is occupied. For this end it is proposed:

1. Accurately to describe the area to be covered to show where is the open door, to appraise what is required for this work. Such information can be largely supplied by the various churches and societies.
2. To sift and incorporate such information, and secure its presentation to all churches.
3. In cooperation with the churches and societies to determine what fields of labor and forms of service can be best taken up by the various agencies, thus economizing the powers of the Church and using them at their highest value.
4. Adopting methods in cooperation with all the churches and societies for bringing these facts and measures before the churches in such ways as to secure the personal and material forces required for such complete evangelization of the world.

In order to secure the above results it seems necessary to bring the various missionary societies into some organization for conference and cooperation. This organization would necessarily have to be formed in one of the great centers of

the world. It is not proposed by such action to interfere in any way with the particular work and management of any society. The great object is to secure cooperation, and especially to aim at clearly and constantly keeping before the attention of all the churches the great work to which they are called by the Master's command.

It is proposed to submit this measure to the next Ecumenical Missionary Conference in Edinburgh in 1910, and the delegates from the Board of the London Missionary Society have given it warm approval. Representatives of other leading societies likewise encourage it. Letters have been sent out to all the one hundred and sixty societies represented at New York in 1900. This project may develop great power for good and we heartily commend it to earnest thought and prayer.

PRACTICAL CHURCH FELLOWSHIP

A most refreshing, tho somewhat unexpected development of Christian unity, is seen in the interchange of *pulpits* between Episcopalians and non-prelatical bodies. Acting under the recently amended canon (xix) Bishop Potter has authorized Dr. Mottet, of the Church of the Holy Communion, New York, to invite into his pulpit preachers of other bodies, and certain Presbyterian and Methodist pastors have already accepted the invitation, and other invitations will follow. More than half a century ago Rev. Albert Barnes wrote:

I am wholly in favor of union in the Church; but I see no way to accomplish it, or to make any progress toward it, until the Baptist and Episcopalians recede from their exclusiveness and recognize the ministers of other denominations as true ministers and other churches as true churches, and then all will be clear. I think, therefore, the work must begin with them and, until this is done, I have

no hope of any real union. I could not, with these views, take any part in an enterprise which contemplates the continuance of such exclusiveness.

And now is it too much to hope that our exclusive Baptist brethren will take away the fence about the Lord's Table, as our Episcopalian brethren are opening the door to a formerly exclusive pulpit. Is it not time that those who give evidence of being born again should be welcomed to the table of the *Lord*, without reference to denominational affiliations? And would it not be another immense stride toward practical Christian unity, thus to emphasize the essentials while giving liberty in all non-essentials. Obviously the denomination to which one belongs is largely a matter of education and early association—not a vital matter.

THE ERA OF DYNAMITE BOMBS

When Alfred Nobel, forty years ago, invented his portable explosive—uniting one-quarter of silicious earth, saturated with three-quarters of nitroglycerin—he little imagined that, instead of providing a new help to mining operations, he was preparing a mine to blow up society. But the bomb is coming into more and more conspicuousness as the great weapon of assassination and the resort of insubordination. If not the Devil's invention, he has certainly appropriated it for his ends. It is at once the most deadly and the most secret and elusive of all the instruments of destruction. It could be flung in a bouquet at the bridal coach of the Spanish King, buried by the garden gate of Governor Steunenberg, or hurled into the midst of a throng at Union Square, and, as a socialist leader boasts, one such bomb could be thrown by a hand that

could not be traced, and disperse ten thousand troops! We know of no menace to society more alarming than the dynamite bomb, that with a very simple knowledge of chemistry and with little cost of time, labor, or money, any man can make. It is the resort of malice and cowardice combined, and before it the best organized police or military force is helpless. There is a growing sentiment that the manufacture and carriage of dynamite should be carefully restricted, and that nothing short of a systematic crusade against anarchists, which shall track them to their dens and exterminate them, will meet the case. Meanwhile "the black hand" is carrying on its deadly work, intimidating even judges in courts and magistrates in office.

THE SOVEREIGN REMEDY

There is, however, in all this, only a deeper disclosure of the fact that *man needs the Gospel*. Crimes of violence can never be prevented by *force*. Love is the only adequate counter-active to human malice. Only the expulsive power of a new affection can solve the problem. We have welcomed immigration and neglected evangelization. We open our doors to the refuse of other lands and then neglect them when they come. We are harboring a heathen population in our cities that are as absolutely foreign to Christianity as were the South Sea cannibals. Their language, habits, notions, all tend to isolate and segregate them. When they do come into contact with us it is into collision; it is when a strike, or some other crisis arises; and then, for want of other means of making themselves understood, and for lack of any ties of sympathy, antagonism grows bitter

and deadly. *Bombs* take the place of *bonds*. We know of no remedy so sovereign as thorough and sympathetic Christian work done for the uplifting of these worst classes of our population, and it is most noticeable that the *worst*, when transformed by the Gospel, often make the *best*.

THE MENACE OF SOCIALISM

Dr. Parkhurst has contributed to a current periodical one of his striking papers on Socialism, which he regards as "the greatest question now before the world." He draws a clear distinction between the socialism taught by Christ, and the doctrine of its modern advocates. The communism of the primitive Church was *voluntary*, the result of love and suggested by times of "present distress," when persecution brought poverty and extreme want. There was a surrender but not a denial of individual rights in property, and it was optional whether or not to give up to the general good what was "in one's own power." No doubt society is largely to blame for the rapid and alarming development of socialistic and anarchistic ideas which are fast beginning to dominate even enlightened nations. The antagonism between capital and labor is inevitable while *inequalities* continue so vast as to be obvious *inequities*. No argument can satisfy a working man that it is right or just that one capitalist should have an income of forty-four thousand dollars a day, while he is not sure of forty-four cents. The gulf between high and low is becoming more and more unbridgeable because the heights and the depths are both becoming more extreme.

And the extravagance of the day complicates the problem. Money is spent

with more recklessness than in the days when Nero and Cleopatra dissolved jewels in their wine cups. Men spend money as tho dollars were dimes, and sometimes as tho a million were a mill. Think of a fortune spent on a tennis court or a mushroom cellar, of five hundred thousand dollars spent for a painting or a conservatory, or a quarter of a million for a necklace, or five dollars for a single rose, while abject misery and poverty huddle in dens, scarce fit for a pigsty and shiver with cold and starve with hunger! The selfishness of extravagance is monstrous and cruel, and the destitute *feel* it and revolt against it. They have no weapon against it but violence. They can not correct it by the ballot and they resort to the bullet, so persuasive appeal to pity meets only apathy, and want and woe desperately revenge themselves by an appeal to force. If there be any remedy it is Christian love, manifest in works of benevolence. For this, as for all other evils, the Gospel of Christ is God's dynamic.

THE COLLEGE RIOTS

We can not but think one significant sign of the times to be the growing insubordination of college students. In March last, because a disorderly student of the University of Michigan had been ejected from a theater, a body of fellow students, assembled in front of the place and smashed in the theater front, demolished furniture, and rolled out the piano into the street and wantonly danced on it. The loss to the property reached \$3,000; and the combined remonstrance of the president and dean of the university and mayor of the city could not arrest the violence of the rioters. The manager of the theater had to be protected

by police, and even the mayor was seized by the students and flung out of the telephone booth where he was trying to summon the militia. Later, three hundred and fifty university students in New York were on a strike in connection with the cruel hazing and ducking of Henry Bloch, and these are only specimens of insubordination which, to thoughtful minds, seems the carrying of the principles of anarchy into our highest centers of intelligence and culture. We appeal to educated young men to set an example of law-abiding citizens. Every such act of rebellion against authority sets a premium on similar acts on the part of the ignorant and vicious classes, and tends not only to remove a great barrier from the advance of anarchy but to shut the mouth of those who should be examples of obedience to law, as to the right of remonstrance. It is a serious matter when the very material on which we must depend for good citizens is thus practically turned to the advantage of the disorderly classes that menace our very civilization itself. We believe that in our colleges there is a noble body of young men who, by an intrepid stand against all such acts of disobedience to authority, may effectually restrain all such acts of outrage and violence. There is an *esprit du corps* in an institution which, if it be of the right sort is worth more than any mere code of laws; and that ruling sentiment every student helps to create. Let there be courage, even at cost of popularity, to espouse what is right; and often one man, armed with such conviction and strong in a good conscience, can chase a thousand of the more cowardly sort.

President Warfield says that there are three "I's" in the college life which

may be considered quite as important as the three "R's"—Information, Instruction and Inspiration. We venture to add another "I" to his three—*Integrity*.

REVIVALS IN TWO COLLEGES

If the educated young men and young women of the world should become true followers of Jesus Christ and awake to their responsibility for the evangelization of the world, the influence of their God-directed and Spirit-filled energy would be immeasurable.

Good news comes from two well-known colleges that the power of the Spirit has been felt in the conversion and consecration of students. One in America, Berea College, Kentucky, reports that for ten days college duties and business engagements were largely set aside and services were held twice each day.

The result is a great reenforcement of the spirit of Christ among these sturdy mountaineers, and nearly three hundred conversions. A marked feature of this movement is that the young people have enlisted for work, and many of them already have begun their Christian service.

Another college from which the good news comes is the Syrian Protestant College at Beirut. The first week of January was, as usual, observed as a week of prayer with special meetings under the auspices of the Young Men's Christian Association. At the last meeting over one hundred students rose to express their purpose to devote themselves to the service of Christ. If the Holy Spirit should sweep away the cold conservatism and fear of the Sultan's government from professors and students in Beirut there might be a period of per-

secution, for there are many Moslems there, but it would mean a great forward movement for the kingdom of God.

SAILED VOLUNTEERS FOR 1907

The work of the Student Volunteer Movement is continuing to be effective tho naturally not as prominently before the churches as in the colleges and seminaries. The names of student volunteers reported to the office of the Movement as having reached the mission fields during the year 1907 show that they are connected with forty-three missionary agencies. By countries they are distributed as follows: In Africa, twenty-eight; China, seventy-five; India and Burma, thirty-six; Japan, twenty-five; Korea, twenty-three; South America, twenty-two; Turkey, eight; Alaska, three; Philippines and West Indies, twenty-eight; Mexico, eleven; other countries, sixteen; making the number for the year 275. The total number of sailed volunteers is now 3,482.

FOREIGNERS FLOODING THE NORTHWEST

Some idea of the complicated labor situation in the northwestern States may be gathered from the fact that, according to the census of 1900, there were over 1,200 immigrants in this section from each of the following nationalities: Norway, Sweden, Germany, Austria, Hungary, Bohemia, Finland, Russia, Portugal, Spain, Italy, Greece, Rumania, Turkey, Poland, Holland, Japan, China, India, Africa, Australia, and the Pacific Islands. Hungary furnishes the fewest, but Bohemia sent almost as many native-born sons and daughters to Washington, Idaho, and Oregon as did New York. There were as many that

had been born in Turkey or Portugal as in Illinois, and practically as many from the Islands as from Iowa. More than one-eighth were natives of Japan, China, and India. Notwithstanding the immigration restrictions, it is highly probable that the number of Chinese is larger to-day, while the flood of Japanese has been enormous.

F. G. Moorhead says in the *World's Work* for March that within the last eighteen months a new element has been injected into the labor situation; southern Europe has greatly increased its contribution. Foremost among the immigrants have been Austrians, Italians, Greeks, and Montenegrins. Up to two years ago Montenegrins were scarce, but at least 3,000 of them settled in Washington within eighteen months. The natives and the assimilated foreigners looked in wonder at the first swarthy newcomers. "Who are they?" was the question. "Montenegrins," came the reply. The word suffered by repetition, and has become two words, and the newcomers are known through the Northwest as "mountain niggers." To complete the statement, within a few months "The Hindu wandered down into eastern Washington and Oregon and northern Idaho. As the days passed he began to haunt the employment agencies, with great, oxlike, brown eyes imploring work. He can not do the work; he is not wanted by employers looking for the cheapest labor."

EVANGELISM IN JAPAN

Recent reports from Japan refer to the remarkable work that is stirring several of the cities of the empire under the name "*Shuchu* Evangelism." (*Shuchu* is a military term signifying

the concentration of soldiers at one point.) The movement was started in the Kumi-ai churches to help some of the smaller churches, especially those that might become self-supporting. Several of the leading pastors and some of the laymen would spend a week or so with the church and hold public meetings and personal interviews with individuals. The results have been so encouraging that it seemed wise to try similar methods with some of the stronger churches.

Dr. Cary of the American Board writes: "The first large city to be attacked has been Kyoto, where two of the Kumi-ai churches united in the meetings for about a week. Much interest was aroused, to a large extent among those who had already heard much concerning Christianity. One person telegraphed to a business man who was absent in Tokyo: 'Come home at once, no matter what you are doing. Very important.' The man was surprised on reaching Kyoto to find that he was summoned merely to attend religious meetings; but he was among those that decided to be Christians.

"Last Sunday ninety-eight persons were baptized at the Heian Church and seventy-two at the Shijo Church. Perhaps it would have been as well if there had been a little more delay, but probably most, if not all, of these persons had been hearing about Christianity for some time. If they can be developed into earnest, working Christians the strength of these churches has been greatly increased."

Among those making open confession are the mayor of Kyoto and his wife. The Methodists are holding similar meetings.

THE OUTLOOK IN MADAGASCAR

Rev. Jeremiah Peill, who has given thirty-five years as a missionary to Madagascar says that if the present course of the French is persisted in, the Protestant schools, numbering about 4,000, will be reduced to less than 400, and the scholars, recently numbering 160,000 to 180,000 to less than 25,000, thus throwing 140,000 Malagasy children on to the streets without making any provision whatever for their education.

A pamphlet written by the Governor-General himself, or under his dictation, and distributed to all the members of the French Parliament shows his attitude. He says: "We must absolutely resist the formation of a native ministry," and "positively forbid any Malagasy to become a missionary to his fellow-countrymen."

From the Governor-General's attitude one might think that all Madagascar is Roman Catholic, but whereas in the central provinces few remnants of idolatry are to be found; on the contrary among the coast tribes darkness is over all the land, with idolatry of a most degrading type. These people pray to the bones and fingers and hair of their long-departed ancestors (as the Hovas did, before the Gospel came to them). Rum-drinking is regarded as a kind of religious worship offered to these idols.

LATEST NEWS FROM MADAGASCAR

The mad onslaught upon Protestant missions in Madagascar by the French Governor-General and his followers, of which we have spoken with regret and sorrow so frequently during the past year, continues in the same furious manner as before, tho complaints have been lodged with the French government and a diligent in-

quiry has been promised. The fight in the capital, Tananarivo, against the Christian forces is now led by a committee which has taken the proud name of "Republican Executive Committee." This committee called a great public meeting to the public theater of the city on January 5. Special invitations to attend were issued to the natives and a considerable number of them appeared. There were also present about 150 Europeans, most of them government officials. A lawyer, Mr. Thuillier, made the first address upon the subject, "The Roll of the Missions in Madagascar." The shallow, but vitriolic speech, which was published in three numbers of the leading daily paper, was replete with false accusations against all missions. Since it was delivered in French, however, it made little impression upon the natives. Mr. Thuillier was followed by a native, Dr. Ramisiray, who addressed his native brethren upon the same subject in their own language. Altho a former pupil of the missionary schools of the Quakers and sent at the expense of some of these good people to France, where Protestant Christians have been especially kind to the doctor and his wife, the doctor delivered a fiery tirade against the missions to whom he is indebted practically for all he is. After his address, the audience was asked to endorse by a rising vote a set of resolutions which express the opinion that all missions prey upon the credulity of the natives and add nothing whatever to the public welfare, that it therefore becomes necessary to free the natives from the political and religious influence of the missions, and that therefore the Governor-General be requested to continue in his efforts to secularize the country

and close the missionary schools. These resolutions were endorsed by all the Europeans present, by Dr. Ramisiray and two other natives, all the other natives refusing to give their endorsement by rising as requested and even hissing when the three native traitors (as they termed them) arose. Thus, the plans to incite the natives against the missions in Madagascar have failed for the present. But, at the same time, the French Governor-General seems to continue in his more or less open opposition to all Christian work in the island over which he is placed.

THE CRISIS IN PORTUGAL

Portugal is still a century behind the times. With Roman Catholicism as the State religion and the ecclesiastics in positions of power, it is almost impossible for the liberal party to abolish the existing evils. It is said that the assassination of King Carlos, a liberal monarch, was due in part to the antagonism of high ecclesiastics to his efforts to curtail useless expenditures from State funds for Church sinecures. When King Carlos was in England seven years ago he promised to protect the Protestant pastors in their work, and the court in Lisbon has recently passed judgment in favor of the free circulation of the Bible.

The new boy king, Manuel II, is the son of a devout Catholic mother so that it is feared he may not be strong enough to carry out the liberal policy of his father.

NEW DIFFICULTIES IN FIJI

A marvel of transformation has been accomplished in these islands where cannibalism and bloodshed were once rife. In place of the old-

time shameful feasts the wooden drum now calls forth the hour of morning and evening prayer. The frenzied shouts of warriors is now replaced by the strains of Christian hymns.

But the new days of progress in Fiji bring new difficulties. With increased thrift and industry comes increased trade. Land and water are alive with manufacture and commerce. But a new danger threatens. Rev. J. A. Burton writes in *The Mission Field*:

"Along with this brand-new civilization and boastful progress—like plague-infected rats among noble merchandise—have come many vices. These rodents of evil are serious even in a land where long ages of civilization have taught laws of moral sanitation, but in such a climate, among a people so simple and ignorant, they are as the scourge of death.

"But it is not this problem—serious tho it be—which is causing the look of anxiety upon the face of the missionary as he looks upon the river and delta to-day. The simple-minded, easy-going Fijian is giving place to the cunning, scheming, ubiquitous Indian. Hindustan has over 30,000 of her swarthy children here—children for the most part of whom her house is well rid. It is they who cause his face to be perplexed and anxious. Heathenism smiles malevolently at the seemingly coming defeat of Christianity in Fiji. The haughty, treacherous Mohammedan, the subtle, mild Hindu, hope to possess the land of the newly Christianized Fijian. Will they succeed? It depends upon the Church of God as to whether she will respond to the call which is being sounded forth for this coming struggle."

THE PERPETUAL SECRET OF POWER IN MISSIONS

EDITORIAL

The phrase, "Back to Christ," now so common, may be both illusive and delusive. But in one sense it conveys a vital truth, namely that, so far as we get away from the simple truth of *salvation in Christ*, we forfeit the source and secret of all evangelistic power.

From whatever point of view we study man's spiritual need on the one hand, and God's great economy of grace on the other, we constantly experience new surprises, at the exact correspondence and adaptation of each to the other. For example, in the angelic announcement of our Lord's birth (Luke ii: 10-14), three names are applied to Him, which exhaust His whole work in behalf of man: "*Savior*"—the equivalent of "Jesus"—"*Christ*," "*Lord*." To master the meaning of these three names is to grasp the full significance of His whole person and career, as the world's Redeemer; they are centers about which revolve the mysteries of salvation—keys that unlock the secret chambers of God's plan. "Jesus"—Savior—the *human* name, points to his substitutionary work as man's representative, and emphasizes the cross and its bloodshedding. "Christ"—the Anointed—the *Messianic* name, refers to His reception, possession and transmission, without measure, of the Holy Spirit, for the regeneration and emancipation of sinners—insuring freedom from the law of sin and death. (Romans viii: 2). "Lord"—Jehovah—the *divine* name, emphasizes His final conquest and rule.

These names here follow a *historic* order, indicating the successive stages

in the Redeemer's career. First, as Jesus, He saves His people from their sins, as well as their guilt, penalty and condemnation. Then, as Christ, He imparts the Spirit of life and power, to counteract the influence of the world, the flesh and the devil, and spiritual death, the fruit of sin. Finally, as Lord, He destroys all foes, raising His people from the dead, and perfecting sainthood in glory.

To feel the full force of these three names and all that they forecast, it is necessary to get at least a glimpse of the *threefold barrier* to man's salvation.

First, the race was doubly in ruin, in condemnation for actual sin, and in alienation by a corrupt nature. Moreover, there was a host of evil spirits, headed by Satan, seeking to entice men by outward temptation and inward suggestion. And, again, what the word of God calls "the bondage of corruption," holds both body and spirit under control, restraining and limiting the possible attainments and achievements even of the saint. The first of these conditions demands some way of reconciliation with God; the second, regeneration of nature; and the third, a total reconstruction, making all things new. For all these provision is made: for the first, at Calvary; for the second, at Pentecost; and for the third, at the Second Advent. Curiously enough, at each stage of the working out of man's salvation, the law of *substitution* obtains: at the Cross, in Him who takes the sinner's place before the law; in the birth from above, in displacing the corrupt nature by a new nature, a creation of God;

and in the coming reign of Christ, in the divine King who supplants all the rulers of this world and self-will in the evil heart of man.

The wonder of all this grows as it is studied; meditation as a microscope revealing even in minutiae, a more marvelous perfection. The sinner, conscious of a great gulf fixed between him and God, finds in Jesus one who bridges the impassable chasm with his own person, so that he passes over in safety. Then, in the conscious conflict with evil within and without, he finds a new order of "lusts," or overmastering desires, from above, the fruit of the Spirit's indwelling, counteracting the fleshy lusts that are from beneath. (Gal. v: 17.) Beyond, he sees a new and perfect state, wherein all evil is eliminated, and all good triumphant, and God is all and in all.

The whole Bible is permeated by this threefold salvation from the penalty, power, and presence of sin. A Jewish rabbi finds, even in the ten names of the patriarchs from Adam to Noah, a redemptive sentence, taking the literal meaning of each name, in the exact order (Genesis v): "Man—set up—fallen,—the ransom—light of God—descending—teaching—His death brings—the stricken rest." But, if this be accounted fanciful, it is nevertheless true, that, like the water-mark on paper that appears on every page, when held up to the light, the whole Scripture is pervaded by that "testimony of Jesus" which is "the spirit of prophecy."

In all this, though there be nothing new, yet we can not too often or too strongly reaffirm this truth. A prominent missionary, with his dying breath, left to his fellow missionaries this brief last message: "*Preach Christ.*"

Even in the midst of the heathen there is risk of obscuring the central fact and truth of Christ crucified. Satan's master-device is to draw us away from the Cross. The Lord himself declared that if He be lifted up, He will draw all men to Himself. What a mistake to lift up into prominence whatever else, or allow the crucified Christ to be withdrawn into the background!

How few, even among preachers, grasp this vital fact that, of all the marks of the divine fitness of the Bible to man's deepest need everywhere, these two are foremost: *its revelation of God and of spiritual truth*, and *its clear exposition of the way of salvation*.

A vast area of knowledge is open to man without supernatural help. From the book of nature—the material universe; from the book of history—the annals of the race; from the book of experience—the story of the human heart—he may learn countless lessons, with the aid of only his natural faculties. But a vaster area lies outside all these—the territory of the knowledge of God—which he can not thus penetrate. Nature hints a creator and His power and wisdom; but, as to His *moral* being it is silent, or at best doubtful in testimony. Many adaptations suggest goodness, but the disastrous, destructive aspects suggest malevolence and hence the Parsee conceives of rival deities, Ormuzd and Ahriman. Nature gives no hint of forgiveness, for natural law is inexorable; he who transgresses pays the penalty. If a sinner looks to the universe and asks, "what must I do to be saved?" the silence is awful. To him who seeks forgiveness, there is no answer. The depth of the sea saith, "It is not in

me," and the profounder depth of the sky echoes, "It is not in me." All heathen history is one pathetic longing and groping in the midnight of despair after light and hope—holocausts and hecatombs—the first-born of the body for the sin of the soul, and still the same deathshade that no altar fires can light up.

It is here that the Gospel of grace becomes a day-dawn in the heart, revealing what can be known *in no other way*—God's reconciling attitude, His yearning to save—so that He actually *seeks* the lost instead of waiting for the lost to seek Him!

Even missionaries and lecturers on missions sometimes write and speak as if the Christian religion were simply one among many claimants for the honor of being the best, instead of being unique both in its claim and character. The fact is, that, since the fall, the human spirit is a chamber of darkness and death, and no light or life ever finds its way there until both come from *above*, by a reopening of that dark chamber to the knowledge of God, through a supernatural revelation! We may safely challenge any of the "ten great religions of the world," so-called, to answer that radical question of the Philippian jailer: "What must I do to be saved?" or work that radical change of nature, wrought "that same hour of the night," when that cruel, brutal man "believed on the Lord Jesus Christ." Buddhism, Brahmanism, Confucianism, and all the rest, are as helpless as Fetishism to save a sinner from his sin.

But not so the Gospel of the Crucified. It answers that question of salvation at once and forever. And, more than this, from the day of that first

sin there has never been one problem of the spiritual life that has not found in God's Book its perfect, and only perfect, solution! It is this which constitutes the supreme proof of the divine origin of the Bible—its final, unanswerable apologetic. After the wisest and best of men have worked and worried for ages over these soul problems, like a schoolboy over his mathematics, one word of God has supplied a key to the enigma. God speaks, and authority and certainty takes the place of darkness and doubt. For nearly twenty centuries, in all climes and among all classes, the Word of God has proved the one and the only adequate answer to the voices of the soul crying for light and help; and it is time we all recognized this stupendous fact, and stopt all that tame and hesitating advocacy of the Bible and its Gospel message, which virtually abandons its absolute solitariness as the only inspired revelation of God and of the way of salvation.

For another reason must we emphasize, more than ever, the Gospel message. The mutual relation of the *preaching of Christ* and the *working of the Holy Spirit* needs far clearer apprehension. Attention may be disproportionately fixt upon the work of the Spirit, so as to risk comparative obscuration of that other equally important factor, the faithful preaching of Christ. But the bearing of each on the other is vital. The Holy Spirit is first of all the Spirit of *Truth*, using truth, and most of all the truth about the Lord Jesus Christ, as the basis for all His regenerating and sanctifying work; so that, in exactly that proportion in which men are taught this great essential truth of Christ, crucified, risen, ascended, and coming

again, do we lay the foundation for the Spirit to work His wonders in salvation. It is therefore possible to pray in a mistaken, misguided way for the Spirit's outpouring and manifestation, while not giving heed to the necessary preparation for His regenerating work in the full, clear and constant presentation of the Lord Jesus Christ. Let us note one most emphatic saying of our Lord:

Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man (John v:24-26).

Here first is the declaration of a *present spiritual resurrection from among the dead*, and then of a *future and physical resurrection*; and both are made to depend upon "the voice of the Son of God"—an equivalent phrase for His Word. There are three conditions of all spiritual resurrection: *Christ's voice*, the *hearing of it*, and the *quickenings by it*. The last, being the work of the Spirit, we can not command or control, except by fulfilling the conditions: there must be the *Word of Christ spoken and heard*. Of this teaching the incident that follows—the raising of Lazarus—is both type and illustration. Lazarus having been four days dead, there was no doubt of his death; there had been time for decay and dissolution. Yet our Lord had only to speak three words: "Lazarus, come forth!" and

the dead lived; corruption was not only arrested, but the process of decay actually reversed!

The Gospel word, which is the voice of Christ, has never lost power. We make a fundamental mistake, if we attach even a *secondary* importance to the power of His own utterances in raising and quickening dead souls. This is the one miracle, sign, wonder, that never fails. Let us think and speak of it reverently. *All true preaching of the Gospel is the utterance of His Word—the echo of His voice!* To every one who faithfully proclaims the Gospel it is given to *speak in His Name*, that is, in His *person*, and with His *authority*—to even command dead souls to arise and come forth! We magnify the Spirit's work out of due proportion, when we overlook or belittle the power which supernaturally inheres in the true preaching of Christ crucified. Men and women who know very little intelligently and consciously of the Holy Spirit, have nevertheless wrought great marvels by the power of Christ's Name; so that it is safer to proclaim a full Gospel of salvation through Christ, while as yet knowing little of the Spirit's help, than to depend on the Spirit's power, while failing to furnish that necessary basis for His work, the clear utterance of the truth of the Gospel. Nature's forces approximate omnipotence, but have, all of them, their channels, conductors, and modes of operation. *If men would use the force, they must obey its law.* The same principle obtains in the spiritual sphere. The Spirit of God works through the Gospel message—if therefore we obey the law of the Spirit, the Spirit obeys us—that is, by conforming to His mode of

working we secure His cooperation, and in a sense command His power.

This explains the two great Pente-costs—in Jerusalem and in Cesarea. In both cases, just at the point where Peter had given a full testimony to the crucified Christ, the outpouring of the Spirit came. Each discourse was brief, and the latter seems not to have been completed; but in both cases there was a complete announcement of the work of the Lord Jesus. It was as tho the Spirit, impatient to bless, only waited until enough saving truth had been spoken to supply His weapon of power. We may safely commend that first Christian sermon to study, for, in less than four hundred words, Peter recounts the whole career of Christ—His work on the Cross, His resurrection as the "Prince of Life," His ascension and present session at God's right hand; the whole plan of salvation, in all its parts, being thus briefly outlined, with all that men need to know in order to eternal life. This constitutes it the model sermon for the age.

When Rendell Harris went to Armenia on his mission of mercy to the orphans left destitute by the Turkish massacres, in one of the Greek churches he was permitted to address some forty or fifty survivors whose scarred and marred bodies bore witness to what they had undergone. There was but one appropriate text for such occasion:

"Behold, I have graven thee upon the palms of my hands"—the very place of the *stigmata*—the nail prints, (Isaiah xlix: 16). He reminded those martyr saints how the Lord Jesus had engraven their names on His own pierced hands. The reference he made

to Turkish atrocities was at great risk, for, back of those heroic sufferers, a company of Turkish soldiers waited, to catch him in his words; but, instead of accusing him to the Turkish authorities, they went back and reported: "*Never man spake like this man.*" They were amazed and subdued by the story of the Cross, which will never lose its charm, so long as one sinning and suffering soul remains.

In the American Church at Rome, in the so-called "Burne-Jones" Mosaics, art has sought to pay a peculiar tribute to the work of the Redeemer. The Crucified One is boldly conceived, not as nailed to the tree of shame, but as Himself incorporated with the tree of life whose branches cover the whole heaven. On one side is Adam with sheaves of golden grain, and on the other, Eve with her children, and fragrant lilies. Beyond, surrounded by seraphic figures and four archangels, is the enthroned Christ, holding in His hand the terrestrial globe, and from beneath His throne spring fountains of endless life. Two Latin inscriptions complete the design: one the angelic salutation; the other the message of consolation: "In the world ye shall have tribulation: but be of good cheer! I have overcome the world." All this is meant to express the sublime fact that the cross of the crucified is the tree of life to a dying world; and that the suffering Savior is also the enthroned sovereign, whose crown of thorns has been transformed into a crown of glory—the diadem of universal empire! He who seemed once a helpless victim is the eternal Victor, before whom all foes flee in dismay, and whose scepter sways the universe!

SIAM—ITS PROGRESS AND PROSPECTS

BY WILLIAM A. BRIGGS, M.D.

In the popular mind Siam is associated with "The Siamese Twins," and a much maligned king who is the subject of all kinds of newspaper jokes and newspaper lies. The majority of educated people do not know even the geographical position of Siam—much less anything about the Siamese people. Some well written and instructive books on the country have been published, but their lack of anything sensational prevents them becoming popular. Tourists prefer the comforts of modern liners to the inconveniences of coast steamers, and so miss what to most of them is as much a *terra incognita*, as is South America or the North pole.

A very large part of Siam has been "by conquest" absorbed into French Indo-China. Another section of country, whose inhabitants are identical with the people of northern Siam, is under British rule, viz.: Kengtung, and in quite a large portion of southern Yunnan, China, the people are the same race as the Laos and Siamese. Hence the splendid historic Tai race is divided among four nations. Even the land now called Siam is so uncertain of its future stability, there is little encouragement for national life and progress.

Politically speaking, everything that the selfishness of civilized nations could suggest has been done to prevent Siam from taking her place among the nations. Even in her internal affairs she has been hampered by clauses in the treaties which she had not the power to oppose and has not the power to change. Had these civilized powers used their opportunities to *force* genuine reforms upon the

Siamese government, the case would be different. In most instances the greater power has been used to abuse and disable the lesser, making the honest struggle for internal reforms, on the part of the Siamese government, exceedingly difficult, and in some cases impossible.*

Mr. J. A. MacDonald, of Toronto, says: "Christian missionaries are necessary to offset the effects caused by the damnable trickeries of some so-called Christian governments." If this is true anywhere it is true in Siam.

Notwithstanding these and other adverse conditions Siam has made progress along many lines, especially during the last ten years. But before referring to these in detail I would like to call attention to the work done, and the work doing, by the American Presbyterian missionaries; for I do not hesitate to claim that not a little of the progress toward higher ideals in Siam is due to the life and work of these missionaries. Let it also be said, however, that there are a number of men in the employ of the Siam government, and in the American and British legations who have had a large share in the remaking of Siam. It is unfortunate that the word "missionary" is restricted to a certain class of workers.

To these American missionaries and to their work the Siamese government

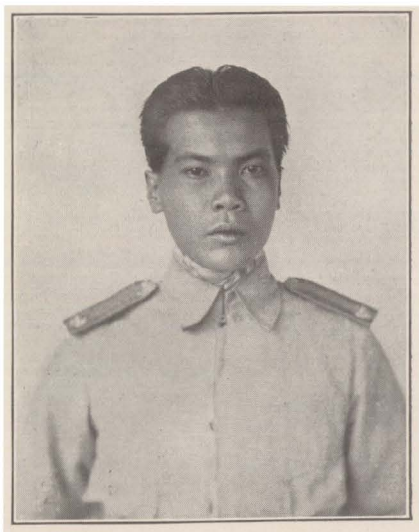
* The Siamese government for many years has derived a large revenue from gambling licenses. Realizing the evils resulting from this, the government decided to make gambling illegal throughout the kingdom. As compensation for the deficit in revenue it was desired to increase the duty on certain imports. This, however, could not be done without getting the consent of the powers and giving a *quid pro quo*. Siam will soon be driven into the corner where she will have given all her quids away.



A TYPICAL LAOS CHRISTIAN FAMILY

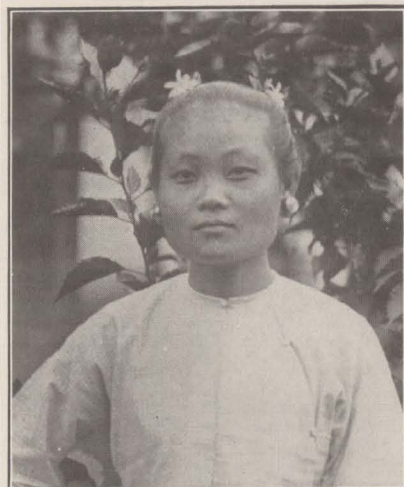


SOME OF THE MEDICAL AND SURGICAL WARDS OF THE CHIENG MAI MISSION HOSPITAL



A YOUNG SIAMESE OFFICER

One of the rising generation of influential, educated Siamese young men.



A CHRISTIAN LAOS GIRL

She is one of the products of the Girls' Boarding School in Chieng Mai—before marriage an assistant teacher—now queen in her own home.



A SIAMESE CHRISTIAN MERCHANT AND HIS WIFE, CHIENG MAI

TYPES OF SIAMESE AND LAOS CHRISTIANS

is conservatively friendly. The government understands without doubt that the sole object of these men and women is the physical, mental and spiritual welfare of the people. This object being attained means, of course, the gradual adoption of what we may call Anglo-Saxon civilization and the gradual overthrow of many Oriental customs. Some of the nobility of the "old school" in Siam are not friendly to this change, and, of course, are not kindly disposed to those who are gradually but certainly bringing this change to pass. Apparently, however, the majority of those in control of the government are of the "new school."

Loyalty and patriotism are taught the children in the mission schools. The king and all in authority are remembered by prayer at every public service and as a rule by the Christians in their family worship. During the last annual meeting of the Laos mission, in answer to a telegram of congratulation, His Majesty wired the following reply: "I received with pleasure your telegram conveying the resolution of the North Laos American Presbyterian Mission in its annual meeting congratulating me on safe return from European tour, and invoking blessings on my person, government and people—for which I return hearty thanks.—Chulalongkorn R."

The work in Siam is divided between two Missions—one in the north among the Laos and one among the southern Siamese, two branches of the one Tai race. In all there are ten stations, seventy-five outstations, twenty-five organized churches with over four thousand communicants, thirty-four schools with about fifteen hundred pupils, eight self-supporting hospitals, where eleven medical men

treated over 50,000 patients last year, and two first-class modern printing establishments which circulate over 8,000,000 pages of literature annually. The missionary force is thirty-five families, two single men and nine single women.

The growth in the Laos Mission (founded 1867) has been steady and continuous, with promise of still greater harvests soon to be reaped.

In southern Siam the work (founded 1840) has been more difficult, but there have been unmistakable signs lately that the Holy Spirit is working mightily in the hearts of some of the best people within and without the Christian communities. The sad deaths of Rev. Boon Itt, Rev. Tien Pow, and Mr. Samuel Naa, were apparently a great loss to the force of workers. These young men were "the very pick and flower of Siam." Boon Itt was spoken of as "the most lovable and most enlightened Christian young man of his country." But shortly after the passing of these servants of Christ, a wave of spiritual movement seemed to pass through the churches. Never before has there been such encouraging response to Christian teaching as there is at present—especially among the young men.

The Christian High School at Bangkok, with over two hundred and fifty scholars is Christian not only in name. During their stay in this school most of the students take a stand for Christ. What a shame the accommodations for students can not be increased. Numbers of applicants are turned away for lack of accommodation. With sufficient funds and force of teachers the school could take its rank as a college without an equal in Siam.

In the Harriet M. House School for

Girls, also in Bangkok, are over one hundred pupils from the best families in the land. Here also the students are limited only by the accommodation. It is in this school (for which the lady in charge has given her very life) that the high-water mark of missionary work has been reached, molding the characters of the future mothers of Siam, and doing it better than the best.

In the north the two schools that are aiming at college rank are the Prince Royal College of Chiang Mai, and the Chiang Mai Girls' School. Here, too, the lack of accommodation is the retarder of progress. In fact most of the boys attending the college are housed in temporary bamboo quarters. Six thousand dollars is needed right away for dormitories. *If boys are turned away from here there is nowhere for them to go.* Is there not some one in America who will come to the relief of these boys and give them a chance?

Among forty-nine persons who recently met at one time with the session of the First Church of Chiang Mai for the purpose of making a public profession of their faith in Christ, thirty-six were students of our educational institutions.

The High Commissioner of Puket approached Dr. E. P. Dunlap in Bangkok in the presence of a prominent business man. Placing his hand on the missionary's shoulder, he said of him: "This man saved my life last year." Then he made the following offer: "If you will place a mission station at Tap Teang I will give you three thousand dollars for a hospital there, and if you will place another station at Puket, I will give you five thousand dollars for a hospital there."

The hospitals in Nakawn, Sri Tamarat, Pitsanaloke, Lakawn and Chiang Mai, and those in some of the other stations have all received large contributions to the building funds from Siamese of high standing who appreciate what is being accomplished by medical missionary work.

From the Vaccine Laboratory of the Chiang Mai Hospital was supplied lymph to vaccinate four thousand children, in one season, by a corps of trained medical evangelists—besides furnishing all the lymph needed by the government for many thousands more. What is now urgently needed in this hospital is a modern operating room. The senior physician in Chiang Mai has been foremost in attempts to alleviate the condition of the lepers. As a result of his incessant labors he has lately received for the mission a tract of land containing 160 acres, given by the Governor of Chiang Mai, to be used as a leper refuge. Dr. James W. McKean speaks with heart and understanding also. He says: "We have the land. We have the lepers in abundance. Our present crying need is for money to erect suitable buildings where we may house and feed our outcast friends for whom Christ died. This practical demonstration will, we firmly believe, bring about compulsory segregation which in the course of time will stamp out the disease in Siam, as it did in Europe centuries ago."

Probably in no Mission in the world has self-support in native churches grown with the growth of the work more than in the Laos Mission. The churches receive no financial aid whatsoever from the Board, and a large proportion of the cost of native helpers, used in outside evangelistic work,

is raised on the field. In practically every one of the seventy outstations the Christians have erected a small chapel for regular Sabbath services. The 1200 adult members of Chieng Mai City worship in a large church built of teakwood. There is a beautiful mission church in Bangkok that cost 20,000 ticals (\$6,666.00). In one of the outstations of Lakawn about fifty miles from the city, there lived an old grandmother who had for years been a consistent believer in Christ. When she was dying she asked to have a record made of her will. There was only one clause. Thirty rupees to be used toward building the first Christian chapel in that district.

Many of the native helpers and assistants remain in the employ of the missions at one-sixth to one-half the salary they could receive elsewhere. Some of them are true missionaries, like Elder Kam Ai and his wife, who left home and friends and went with Dr. and Mrs. Peoples to open Nan station; when the missionaries were forced to leave on account of illness, these two stayed on witnessing a good confession in spite of trials and opposition and discouragements many, and finally, when the missionaries returned, this brave couple prest out "beyond the ranges" to a distant outstation and there held the fort through all the troublous times of the late rebellion, shepherding the sheep and preaching the Word in season and out of season.

The Great Opportunity

A glance at the map will show easily how inadequate is the force sent to "occupy" this immense field. Pre station remains closed for want of two missionary families. Unless relieved of its present financial burdens the Board can not send us these recruits.

Will not some churches quickly unite in supplying as a special fund, the amount needed for the support and traveling expenses of these two families? Even with all the present stations fully manned, there yet remains a large field within Siam not occupied—to say nothing of all the people of this race in French, British, and Chinese territory still to be evangelized. What a magnificent opportunity! What a church parish! What a chance for men and women, who have caught the Spirit of Christ, to either go or send. Do it now! If the Presbyterian Church does not do its duty in this field which is still exclusively hers, it must mean the introduction of denominational evils. Now is the accepted time.

Conditions in Siam are changing. Ten years ago there was little real administration of the outlying provinces by the central government. The different departments seemed to find plenty to keep them busy without going beyond a comfortable boat-ride from Bangkok. During the past decade, however, the central government has gradually extended its administration, until now each department is represented by trained Siamese officials in each of the provincial capitals.

Everywhere throughout the country can be seen neat, clean gendarmerie stations where local men have been drilled and trained by Danish officers, as guardians of the peace. Post-offices and telegraph offices are in every important town. Where heretofore the laws were administered by local headmen or ignorant officials—who could do very much as they pleased—there are now competent Siamese judges, trained in the Bangkok Law School, or in England, under the supervision

of the department of justice, in which department the government employs the best European talent obtainable, irrespective of cost.

The jails are no longer pest houses. They are kept clean and sanitary—open to inspection by European or American physicians. The women have separate quarters, with female wardens. Industrial instruction is given the prisoners, both male and female.

The Public Works Department is changing the landscape in and around the important towns and cities. Interurban roads are making. Old city walls are being pulled down, and the brick used to pave the streets which are being widened or in many places opened for the first time—lanes and foot-paths having heretofore been considered sufficient. Draining and filling in are changing swamps to places of healthful habitation. Irrigating schemes are being planned to insure plentiful rice crops where in times past famines have been not uncommon. Plain but substantial buildings for government purposes are taking the place of bamboo and thatch houses.

The government has four hospitals in Bangkok—the two largest under the direction of American physicians. There is also here a government medical college with an American as superintendent, and a corps of three other American medical professors, besides Siamese lecturers and teachers. In some of the more important interior provinces European and American physicians are employed to care for government employees, gendarmes, military forces, etc., as well as to inspect sanitary (or unsanitary) conditions prevailing; also to provide proper protection against the intro-

duction from without of plague, etc., and against the spread from within of cholera, smallpox, etc. In this work the government is glad to pay for the time of the American medical missionaries whenever it is possible to obtain their services.

Public elementary free schools are being started in all the large centers of population. In Bangkok the government has started schools for the training of teachers, lawyers, civil service employees, and army officers. Wherever missionary educational institutions exist these are, as a rule, given the sympathetic (if not financial) support of the government, and are patronized by the very best class of people.

Of course, with all this progress, the "Land of the Free" is insisting on more freedom for its people. Slavery is being gradually abolished. The people are taught the duties and privileges of citizenship. They no longer have to crawl before an official, but they have to pay their taxes. They are protected in their legitimate work and in their homes, but they must keep the laws.

Among Siamese, in common with every other nation, graft is by no means unknown. Official lordliness, undergraduate pride, and a great passion for veneer—these are all too often noticeable in the young officials that have still to cut their eye-teeth. There seems to be a desire to cure the national diseases by external applications rather than by internal remedies.

The best men in Siam agree that the great evil there to-day is a wilful blindness to fundamental defects. There is no one who can deliver any man or any nation from these defects other than THE MAN CHRIST JESUS. He can and He will.

RESULTS OF MISSIONS IN SIAM AND LAOS

BY REV. ARTHUR J. BROWN, D.D.

Author of "The Foreign Missionary," etc.

While the people of Siam from the King to the coolie are kindly disposed toward the missionaries, and while there is an almost entire absence of the opposition which has been encountered in some other lands, the number of converts has not been great. It was not until twelve years after their arrival, that the Presbyterian missionaries baptized their first convert in 1859, and to-day the total number of adult Christians connected with all the missions is only about 4,000. The people are simple-minded and kindly disposed but indifferent to spiritual things.

It would, however, be unjust to cite Siam and Laos as comparatively unfruitful fields, because the actual number of present converts is small, for these missions have thoroughly committed themselves to the policy of self-support, and most of the schools, hospitals, and native helpers are supported by the people.

What Christ can do for these people is abundantly shown by the transformation which He has effected in the lives of those who have accepted Him. The chief of a village on the peninsula was notorious as a hard character. When he was converted under the faithful preaching of Dr. Eugene Dunlap, he summoned all the people of his village and announced to them his determination to follow Christ. Then he asked the forgiveness of those whom he had wronged. He brought out his bottles of liquor and broke them to pieces. He amazed his creditors by paying their claims in full, for they had never expected to see their money again. He put away all his

wives and concubines, except his first wife, making provision for their support and that of their children so that they might not suffer. Then, in the presence of all his people, he kneeled down and solemnly dedicated himself and all his possessions to the service of God.

This is a fair illustration of what the Gospel has done in hundreds of instances in Siam and Laos. The Christian is a marked man among his fellows, distinguished not merely for his difference in faith, but for his superior intelligence, morality, thrift, and integrity. No wonder that the Governor of Puket says: "Wherever the Christian missionary settles, he brings good to the people. Progress, beneficial institutions, cleanliness, and uplifting of the people result from his labors."

The Siamese are not superficial students of Christianity. How deeply they sometimes think on the problems of religion is shown by the following list of questions which were propounded to me by one of the native leaders. He said that these questions were often raised by inquirers, and he wanted advice as to how to answer them:

1. In what respect is Christ like or different from us? If he is different from us in kind, then how can we be like Him, tho we want to; if in degree, why can not any one who will be like Him?
2. Was not Christ self-deceived and did He not realize His mistake when He cried "My God, my God, why hast Thou forsaken Me?"
3. If Christ was omniscient, was not His temptation useless and unmeaning?
4. What do you mean by salvation, heaven, sin, new birth, eternal life?
5. If Christ took away sin, and death came through sin, why then do Christians

die like the rest of us who are not Christians?

6. Why should I be saved, and how?

7. Is not Christianity inferior to Buddhism because it is incomplete, Heaven being inferior to Nirvana?

8. What advantage does Christianity offer and secure for me in this present world, especially to my heart?

9. If I accept Christ, will I know that I have the things promised, or is it a matter of belief in the unknown future, as is Buddhism?

10. If God is all-powerful, wise and just, and rules the universe, why are some men born poor, some rich, some healthy, some diseased, some blind and crippled, some with great advantages, others neglected and oppressed?

11. Is it sinful to kill animals? If not, why not?

Problems of this kind are expected in India and Japan, but I had not anticipated them in Siam.

Social Results of Missions

It should be noted, too, while the number of conversions has been comparatively small, the social results of missionary effort have been unusually large. In most lands, converts are the first prominent results of missionary labor, and social changes come later. But in Siam this order has been reversed. Converts have not been lacking, but their number is small in comparison with the reforms which missionary influence has been the chief factor in producing. Indeed it is probable that missionary teaching has been more influential in establishing the general policy and developing the public sentiment of the country than in many lands where the number of converts has been much larger. The reforms inaugurated by the king are directly traceable to the influence of the missionaries. As the ruler of a country in which Buddhism is the State

religion, he has not personally accepted the Christian faith, but he has not hesitated to adopt the suggestions which the Christian teachers have made.

The royal decree abolishing gambling-halls is one of several striking illustrations of this that might be given. Gambling was formerly licensed and even encouraged by the government. The monopoly of the gambling-place in every city and town was auctioned off to the highest bidder. The successful concessioner, often a Chinese, erected a large building in a central location. Music and free theatrical entertainment added to the attractiveness of the place, especially in the evenings, when almost the whole population assembled. In this way, every village had its gambling-hall, the larger cities many of them, and as the exclusive right to conduct the places was a government concession, the vice had direct official patronage.

As a result of arguments presented by Dr. Dunlap and Minister King, the King finally decided to institute a reform, and in January, 1905, issued a decree abolishing eighty of the one hundred and three gambling places in the interior on April 1st of that year, and directing that the remainder of the interior houses should be closed April 1st, 1906, those in Bangkok, April 1st, 1907. This gradual abolition was partly due to the prudent desire to avoid a violent change which might awaken formidable opposition in a conservative country, and partly to the necessity for providing for the loss of revenue that would ensue. To meet this, the land-tax was increased. This, however, covers only the loss caused by closing all the gambling-houses outside of the capital, and places all the burden upon the people

that they can easily bear. For the loss of revenue from gambling-houses in Bangkok, Siam proposes to raise her import dues. Being, however, a country where the privileges of all white men are guaranteed by "extra territorial laws," the treaties which now fix the import dues at three per cent. can not be changed without the consent of the treaty powers.

The kings and princes of Siam openly acknowledged their indebtedness to the missionaries. King Mongkut did this in a remarkable decree.

Many years ago, when there were no white men in Siam, the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of Government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The Government of Siam has great love and respect for them and has no fears whatever concerning them. When there has been a difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things.

The late ex-regent remarked in 1871 to the Hon. George F. Seward, then American Consul-General at Shanghai, that "Siam had not been disciplined by English and French guns as China, but the country had been opened by missionaries.

The present King said to Dr. Dunlap in 1898: "I am glad you are here working for my people and I wish you success." Such words from such a ruler mean much. Strict Buddhist tho he is, he and his high officials not only grant full religious toleration, but

assign valuable property to Christian mission work at a nominal price, as at Nakawn, or none at all, as at Ratburi. Not only this, but the King personally contributed \$2,400 in 1888 to enlarge the mission hospital at Petchaburi. He also gave at various times \$1,000 to the girls' school at the same station, 4,000 ticals to the mission hospital at Nakawn and headed a list of donors of the new site for the Christian Boys' High School at Bangkok, over eighty of his princes and nobles adding their names till the gifts aggregated 17,000 ticals. The queen, in 1895, gave the money for a woman's ward at the Petchaburi hospital, and \$1,500 to form "The Queen's Scholarship Fund" at the Harriet House Girls' School. Prince Devawongse personally said to the author in Bangkok: "Your missionaries first brought civilization to my country." The American Minister, the Hon. Hamilton King, says that, at a banquet in 1899, Prince Damrong, the Minister of the Interior, declared in the hearing of every one at the table: "Mr. King, I want to say to you that we have great respect for your American missionaries in our country, and appreciate very highly the work they are doing for our people. I want this to be understood by every one, and if you are in a position to let it be known to your countrymen, I wish you would say this for me."

The Testimony of Travelers

Travelers and diplomatic representatives have testified in strong terms to the remarkable influence of the missionaries. Dr. William M. Wood, afterward surgeon-general of the United States Navy, accompanied Mr. Townsend Harris when, in 1856, he

negotiated a treaty between Siam and the United States, and what he saw led him to write:

The unselfish kindness of the American missionaries, their patience, sincerity and truthfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missions, and prepared the way for the free national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States Consul to set the treaty in motion.

The Hon. John Barrett, formerly American Minister to Siam, 1894 to 1898, bore frequent and emphatic testimony to the high character of the missionaries and great value of their work. His successor, the Hon. Hamilton King, writes:

The work of the Protestant missions in this country has been especially fruitful in good results along the general lines of Christian education and civilization, influencing alike those in high estate and of low degree. . . . Siam is a country in which the American missionaries have made no mistakes of importance and where they enjoy the fullest respect and the entire confidence of the Government. It is not only their preaching that is making their influence felt; these men are a power for good along all lines of influence. . . . And by endeavoring to make the people to whom they were sent a little stronger, a little happier and a little better, they have gradually been commending their gospel of a good and holy God, who is everywhere working out of the best of His children, of which great family all men are members.

Holt Hallett, the English traveler and author of "A Thousand Miles on an Elephant," says:

Nothing struck me more during my

journeys than the high estimation in which the American missionaries were held by the chiefs. Not only were they on a friendly and kindly footing with them, but by their bold strictures upon acts of injustice and by exposing and expostulating against the wickedness and senselessness of certain of the reigning superstitions, they had become a beneficent power in the country.

Obstacles and Encouragements

Obstacles to missionary effort are not wanting. Many vices against which there is little or no public sentiment weaken the character of the people.

Then languid indifference is the special obstacle to mission work in Siam that national pride is in Japan, ancestral worship in China and caste in India. A tropical climate, a prolific soil and a comparatively sparse population remove those incentives to energy which a sterner clime, a poorer soil and a denser overcrowding supply in China. The religious beliefs of the people intensify this physical and mental sloth by commending the passive rather than the active life.

In spite of these obstacles, however, Siam and Laos are promising mission fields. There are notable advantages in the openness of the entire country, the good-will of all classes of people, the avowed favor of the Government, the willingness of high officials to send their children to mission schools, the disposition of the authorities to prefer graduates of mission institutions for official positions, the frankly expressed gratitude of the King and his ministers for the services which the missionaries have rendered to Siam, and the comparative absence of that bitter poverty which so oppresses the traveler in India. Then there is no caste, no ancestral worship, no child mar-

riage, no shutting up of women in inaccessible zenanas. In no other country of Asia, except Korea, are Protestant missionaries regarded with greater friendliness by people of all ranks. Their lives and property are as safe as if they were under British rule in India. Princes and nobles are their friends. Men trained in the universities of Europe ask them questions. Missionary educators teach the sons of governors, judges and high commissioners, and missionary physicians are called into the homes of the proudest officials.

Most significant of all, there is a general expectation of another reincarnation of Buddha.

Mr. Dodd says:

Most of our auditors looked upon Jesus as the next Buddha, the Savior, Ahreyah Mettai. Many lifted both hands in worship of the pictures, the books, and the preachers. Our colporteurs were treated in most places as the messengers of the Buddhist Messiah. Offerings of food, flowers, and wax tapers were made to them. In return, they were expected to bless the givers. They explained that they themselves were sinners deriving all merit and blessing from God, and then reverently asked a blessing from Him. Thus Christian services were held in hundreds of homes.

Dr. Briggs writes of one of his tours:

The message was received with outspoken gratitude and intelligent interest, many of the people remaining till long after midnight, reading the books and tracts by the light of the fire and asking questions of the Christians in our company. These people, hungry for truth that satisfies and longing for light, are very anxiously awaiting the coming of the promised Messiah of Buddhism. What a preparation for the true Messiah!

Never has the Christian missionary had a better opportunity to take tact-

ful advantage of a national belief for the introduction of the Gospel of Christ.

My heart lovingly lingers upon my journeyings through the Land of the White Elephant—the month upon its mighty rivers, now towed by a noisy launch, now poled by half-naked tattooed boatmen, now shooting tumultuous rapids through weirdly savage cañons; the days of elephant-travel through the vast forests, slowly picking our way along the boulder-strewn bed of mountain streams, traversing beautiful valleys and climbing rocky heights, the huge beasts never making a misstep even in the most slippery steepes; the nights when we pitched our tents in the heart of the great jungle, the camp-fire throwing its fitful light upon the boles of giant trees and the tangled labyrinth of tropical vines amid which monkeys curiously watched us, and unseen beasts growled their anger at our intrusion. Most delightful of all, are my memories of the unvarying kindness of the people, who, from His Majesty the King down through princes, commissioners and governors to humble villagers, showed a hospitable friendliness which quite won my heart; while it would be hard to conceive a more loving welcome than was extended to us by the missionaries and by our able and sympathetic American Minister and his family. More profitable to us than they could possibly have been to the workers were our long conferences regarding the Lord's work in that far-off land. It is prospering in their hands, and it will prosper to a far greater degree if the Church at home will give to them that loving, prayerful and generous cooperation which the missionaries in Siam and Laos so well deserve.

THE YOUNG PEOPLE'S MISSIONARY CRUSADE

REPORT OF THE FIRST INTERNATIONAL CONVENTION OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

BY REV. FRED. P. HAGGARD, BOSTON, MASS.

Corresponding Secretary of the American Baptist Missionary Union

"Young man, sit down; when the Lord wishes to convert the heathen, He will do so without your help or mine." It would be difficult to imagine just what the author of this famous remark would have said could he have been present in this first convention held under the auspices of the Young People's Missionary Movement. Possibly he might have been confirmed in his hyper-Calvinism and in his opposition to the intrusion of rash youth into the affairs of Almighty God. Probably, however, he would have concluded that, after all, He who chose the twelve apostles is engaged in marshaling a great host of young people for the conquest of the world, and that sin will be imputed not to those who respond to the call to service, but to the men and women who may seek to oppose them, or to hinder others who would furnish the sinews of war.

The world has been profoundly moved again and again by the spectacle presented in those great conventions of the Christian Endeavor Society, the Epworth League and the Baptist Young People's Union. The quadrennial gathering of Student Volunteers have also made a deep impression upon the Christian Church. It is doubtful, however, if many were prepared for the revelation of the great convocation of young people recently brought together in Pittsburg. Some, it is true, had a vision and did not hesitate to prophesy regarding it. A representative of one of the mission boards made use of an exceedingly interesting and

forceful illustration in his campaign to secure delegates for the convention from his denomination. He said: "The Young People's Missionary Movement has been in existence less than six years. During that time it has made little noise, but it has been steadily at work tunneling under the Church. The first great blast will be set off at Pittsburg. You ought to be there to witness it."

Like the conventions of the Student Volunteer Movement, the entire program at Pittsburg was devoted to a consideration of the missionary problem and the allied forces which may be marshaled for its solution. Unlike the gatherings of the Volunteers, however, its personnel was made up of the rank and file in the churches; not simply the students, many of whom, of course, were present, but of business and professional men and women; mechanics and teachers; pastors, board secretaries, Sunday-school workers and other Christian leaders. There were some gray heads but the majority of those present were not old and all who attended did so with the full realization of the fact that a new movement of *young* people had been successfully launched—a movement which is destined to have an influence upon the future development of the Kingdom beyond anything that can be imagined.

It was an interdenominational and international convention. Over 2,000 delegates were present from Canada, India, China, Japan, Korea, Arabia, Italy and from thirty-one States in the



PART OF THE CROWD IN THE CONVENTION HALL

Union. At no one of the eight sessions were less than 3,000 people present and in some as many as 3,500 were counted. Large overflow meetings were held on two evenings. The main assembly hall was ideal, atmospheric conditions were exceptionally favorable for Pittsburg, and hospitality was abounding. There probably is no city in the United States where a stronger missionary interest is sustained than in the "smoky city." Some one said it was a good place in which to "experiment." There could be no greater mistake, however, than to suppose that this convention was an experiment, or that it was considered such by the leaders. It was evident to those who had

studied the situation that such a convention was not only logical, but necessary, and that its success was assured from the beginning. True, it was planned and carried through by those who had had large experience in such matters, but no one felt that the actual realization of these carefully laid plans was due to aught else than the Spirit of the living God. The directors and advisers of the movement were profoundly grateful for the outcome; they were greatly humbled thereby.

The convention was highly favored in its chairman, Dr. John Willis Baer, president of Occidental College, Los Angeles, California, formerly General Secretary of the United Society of

Christian Endeavor. He presided at all meetings with a rare grace and dignity and won every heart by his evident spirituality and power. The



JOHN WILLIS BAER, LL.D.
President of Occidental College, Los Angeles,
California

Association Quartette, composed of Messrs. Gilbert, Metcalf, Keeler and Peck, was an inspiration. They made a definite contribution to each session. On two evenings they were assisted by a male chorus of one hundred voices. A full stenographic report* of the proceedings is promised for delivery in May. We shall not, therefore, attempt more than to refer to a few salient points in addition to those already mentioned.

The spirit of the convention was one of its most remarkable features. It was a spirit of calmness, of earnest purpose, of unity. There was little machinery, visible or invisible, but from beginning to end there was per-

fect rhythm of movement. There was no gaiety, but much prayer. A few spontaneous outbursts of applause did not become strong enough to distract. The very atmosphere wasregnant with these ideas: that the missionary enterprise is the greatest and most important enterprise in the world; that childhood and youth are the natural periods in which to implant and develop interest in this enterprise, and that if an adequate campaign of education is properly planned and conducted, a veritable revolution in the attitude of our churches toward this enterprise may hopefully be looked for within a generation.

General Secretary Michener's report was an able and convincing document. Passing by all the interesting statistics given as to the rapid development



CHARLES C. MICHENER
General Secretary of the Young People's Mis-
sionary Movement

of the Movement and of the growing interest in mission study, I quote a portion of what he said regarding the

* Cloth, postpaid, \$1.25.

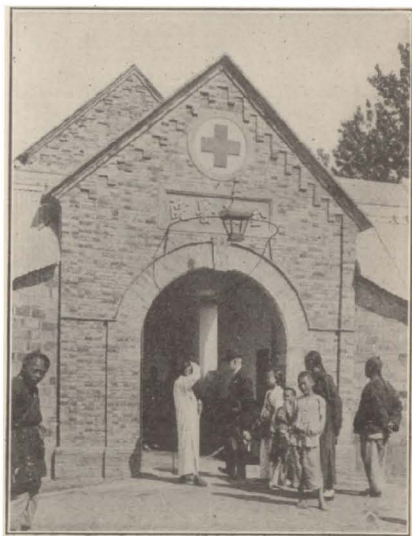
basal principles upon which all the work thus far has been done:

In the discussion of plans which the Board of Managers enter into, one fundamental principle is always kept in mind, namely, that this movement exists solely to assist the mission boards in their work of missionary education. It does not follow from this that the different boards are carrying on their work in ways which are exactly alike. . . . One of the peculiarities of the Young People's Missionary Movement is, that, while it is interdenominational in organization and management, everything which it has or does is used denominationally. Having no membership nor local constituency nor contact with organizations in local churches, it stands in the strategic position of ministering to the needs of all. It thus unites for common purposes the leaders of all the missionary organizations on the continent.

The exhibit was a worthy adjunct of the convention and showed evidence of great skill in preparation as well as artistic and educational sense in execution. It was visited by thousands, including school children and citizens of Pittsburg. In addition to a complete display of literature published by the Movement and the mission boards of North America, there was a large variety of missionary curios of great interest and value, including a most attractive collection of Chinese works of art and a bed of spikes which had actually been used for years by an Indian fakir. This latter was purchased by Mr. Taylor and Mr. Vickrey on their recent tour of the mission fields of the Orient.

Further results of this tour were in evidence at the convention, namely, prints from hundreds of negatives, illustrating life in mission lands. These were shown in the form of bromide enlargements, stereoscopic

views, lantern slides and moving pictures. The latter are the first ever exhibited in America, and are destined to play a large part in the develop-



IN FRONT OF A MISSION IN CHINA

One of a Moving Picture Series shown at the Young People's Convention

ment of missionary enthusiasm here, as they have already done in England. As one observer remarked: "We have heard the missionaries tell of these things, we have attended many stereopticon lectures in which mission scenes were depicted, but these moving pictures transport us over the seas and set us in the very midst of that seething multitude." It would be difficult to describe the sensations which come to one who for the first time sees enacted before his very eyes the actual working of a mission school in session; beholds the halt, the lame and the blind being brought to the mission hospital for treatment; attends an actual operation in a mission hospital; shudders at the awful scenes attendant upon the worship of the false gods; and rejoices

at the playful antics of Japanese children in their kindergartens. It is the purpose of the Movement to extend the usefulness of the above exhibit



FLETCHER S. BROCKMAN

National General Secretary of the Young Men's Christian Association of China

and pictures by organizing deputations consisting of specially trained workers, missionaries and others who will reproduce the exhibits in various cities of the country. In England these missionary exhibitions have created a profound sensation. They have been organized on an extensive scale. Conducted in such centers as Birmingham, they require the largest hall and the services of 1,000 trained helpers. From the admission fees of a single exhibition net profits as large as \$20,000 have accrued to the mission boards. It is the purpose of the Movement to conduct these proposed exhibitions solely in the interest of the mission boards.

Denominational Rallies

These took the place of the regular sessions on the last afternoon. They had been well planned and were generally largely attended. Enthusiasm was the rule in each gathering and definite results were secured in all. In some of these, large schemes for advance work along the lines of missionary education were planned. Incidentally these group meetings served to emphasize the helpful relation of the Movement to the several denominations and their respective mission boards.

The principal features of the program might be arranged in four groups:

Reports from Similar Movements in Other Lands

It was expected that the genius of the Movement would be recognized by workers in other lands. Statements regarding the need for such work and the inception of plans for its development were made by Mr. Kenneth Maclellan of Great Britain, Rev. J. L. Gerdine of Korea; Rev A. H. Ewing of India and Mr. Fletcher S. Brockman of China. The aim in all these and other countries will be to keep the Movement in closest touch with the missions and to help the missionaries do their own work in harmony with the plans and purposes of their boards.

Addresses by Natives from Mission Lands

There were four of these made by well-trained men in an exceedingly bright and entertaining manner; namely, Syngman Rhee, Korea; Takejiro Ishiguro, Japan; S. P. Dava-hayan, India; C. T. Wang, China.

The Calls of the Mission Fields

There were five addresses on this topic and the general impression was that they constituted an exceptionally



S. P. DAVASHAYAN, A.B.

Hindu Christian Student at Ohio Wesleyan University

strong presentation of the needs of the world. Rev. J. E. McAfee, Secretary of the Presbyterian Home Mission Board, made the best statement of America's position in the missionary world we have ever heard; Rev. James W. Morris, of the Protestant Episcopal Church, spoke strongly for South America; Dr. Wilson S. Naylor, the author of "Daybreak in the Dark Continent," gave so graphic a picture of the continent with which he is familiar that none who heard it will soon forget; Rev. Arthur H. Ewing, of the Presbyterian Board, revealed clearly the needs of southern Asia; while Mr. Fletcher S. Brockman gave one of his inimitable addresses regarding the opportunities presented in eastern Asia.

The Sermon and Other Addresses

These were strong and helpful. Incidentally, they revealed the aims of the Movement and showed clearly where the emphasis is being placed. The convention sermon was delivered by Rev. James I. Vance, D.D., on "The Resurrection Gift," text, John 16:7. This was an exceedingly impressive and uplifting presentation of the place and power of the Holy Spirit. Professor O. E. Brown, of Vanderbilt University, spoke of "The Bible as a Missionary Book." In a most scholarly manner he revealed the missionary character of the Bible and indicated the place which it must occupy in the thought and plans of the Church. Rev. Lemuel Call Barnes, D.D., Field Secretary of the American Baptist Home Mission Society, dis-



SYNGMAN RHEE, A.B.

A Christian Korean Student at Harvard University

cuss "Systematic Benevolence as a Power in Evangelization," pointing out the fact that there is no power

in benevolence except as it becomes beneficence, in good-will unless it is express. He pleaded for system in our beneficence, that it may be in harmony with the perfect working of God's universe. The very heart of the Movement was revealed in the address by President William Douglas MacKenzie, of Hartford Theological Seminary, on "The Place of Missionary Education in the Life of the Church." This was probably the ablest utterance on this subject that has ever been made in America. One newly appointed board secretary, a young man, said that he proposed to commit the address to memory as an inspiration for his life's work. It should be read by every leader in missionary work. Bishop Frank W. Warne, just returned from India, spoke feelingly and fittingly on "The Unity of the Kingdom of God." Mr. Robert E. Speer was at his best when

delivering a characteristic address on "Prayer and Missions." His closing words were:

Here, I believe, and not elsewhere, are we to find the solution of this great problem. The money problem waits on the solution of the prayer problem, and the problem of real consecration hangs also on the problem of true prayer. This problem will begin to be solved when, at last, we shall no longer be content with *saying*, "Lord, Lord," but shall undertake in the spirit of real prayer, to *do* the things that Jesus has commanded.

In his calm and forceful manner, Mr. John R. Mott brought the convention to a close with an address on "The Consecration Adequate to Victory." This was a plea for the practical in consecration. "What Christ wants is a life of constant response to his commands and wishes. That is consecration. It is perilous to say 'Lord, Lord,' and not do the things He commands."

WORK AMONG YOUNG PEOPLE IN INDIA

REPORT OF UNITED CONFERENCES

BY REV. RICHARD BURGESS

In February, 1907, over twoscore men from every section of the empire and representing the leading missionary societies, met in Fatehpur, not many miles from the trigonometrical center of India. A few tents, pitched near a mission bungalow and church, were all that a passer-by could see, but the men were there on the King's business and laid the foundations of a great work.

They discuss for four days the policy and work of all Young People's Organizations in India. Problems were squarely faced and, tho solutions were not found for all, much was ac-

complished in registering what each society aimed to do. The spirit in which the discussions were conducted showed that the right men were there and it was felt that the proper basis of procedure had been discovered. Dr. Arthur Ewing was in the chair and Bishop Warne gave great help in the Conference, as did Bishop Bashford—a visitor from China. Messrs. R. S. Fuller, S. E. Taylor and Charles Vickrey of the Young People's Missionary Movement—the visitors from abroad—inspired us with the possibilities of cooperation. In years to come, we believe that every incident of the



THOSE PRESENT AT THE FOUNDING OF THE UNITED CONFERENCE ON YOUNG PEOPLE'S WORK IN INDIA

Seated. (Read from left:) Dr. J. A. Graham, Hon. Superintendent of the St. Andrew's Colonial Homes, Kalimpong; Dr. J. P. Jones, Principal Theological Seminary, Pasumalai; Dr. A. J. Ewing, (Chairman), Principal Christian College, Allahabad; Dr. W. A. Mansell, Principal Theological Seminary, Bareilly; H. W. Hicks, (visitor), Assistant Sec. A. B. of Com. for Foreign Missions, New York.

Standing. (Read from left:) J. N. Farquahar, Esq., M.A., Student Secretary, All-India Y. M. C. A., Calcutta; Rev. H. Halliwell, Gen. Sec. United Society of C. E., India, Burma and Ceylon, Allahabad; Rev. T. S. Donohugh, (Hon. Sec.) of the M. E. Mission, Meerut; G. S. Ingram, Esq., Meerut; Rev. R. Burges, Gen. Sec. India Sunday School Union, Jubbulpore; Rev. W. Boggs, A.B.M.A., Kandukur, Nellore; Rev. B. T. Badley, M.E., Lucknow. *Central figure:* Rev. J. P. Cottelingham, Principal of Wardlaw College, L.M.S., Bellary.

Fatehpur Conference of 1907 will be regarded as of historic value.

Another company of men met on the 28th and 29th of January, 1908. Again we were under canvas, this time in the compound of the Christian College, Allahabad. Vast masses of Indian pilgrims were in the city and busied themselves in bathing in the sacred Jamna which laved one boundary of the College grounds.

For a day and a half the delegates wrestled with the same problems as at Fatehpur. The threads of past discussions were taken up and constructive work accomplished. Dr. Ewing was again chairman and, while no final

constitution was framed, it was deemed wise to give the movement a name and to outline its scope, objects, and methods. The name chosen was The United Conference on Work Among Young People in India. The objects are: "To promote the cooperation of the various missions and Young People's Organizations in the more effective religious training of the young, with a view to helping them to understand and accept their personal responsibility for the evangelizing of India and the world." The methods were outlined as follows:

The methods of work shall be: (1) The provision, or production and cir-

culatation, of literature suitable to the accomplishment of the above purposes. (2) Cooperation with the various missions and Young People's Organizations in preparing young people for leadership in Christian work. (3) The Conferences will be made up of representatives of the various missionary societies and Young People's Organizations and special efforts will be made to adequately provide for the interests of linguistic areas.

An executive of seven persons and some special committees were formed. An annual meeting of the Conference and a general secretary were considered necessary. It is hoped that the British and American Movements will

see that the man and the funds are soon provided. As Dr. Ewing was proceeding home immediately, he was asked to lay the matter before the American Committee.

Mr. Henry Wade Hicks, Assistant Secretary of the American Board of Commissioners for Foreign Missions, took part in the discussions and learned of the possibilities which await the development of this young organization.

The mustard-seed has been sown, has sprouted, is growing, and, with proper attention, will overspread India, yes, and all Asia.

THE MAKING OF MISSIONARIES: THE MOTHER'S INFLUENCE

BY THE LATE JACOB CHAMBERLAIN, M.D., D.D.

Providence is now as never before imperatively summoning young men and young women to the forefront as foreign missionaries. The missionaries of all societies in India, in China, in Japan, in Korea, in Arabia, in all missionary fields are sending forth the most earnest and soul-stirring appeals for such reinforcements as shall double the forces now on the ground within the next few years and increase them tenfold in the present generation.

How is this to be brought about? Who can bring to bear the most influence in its consummation? In this the mother's influence is paramount. As an illustration, an example, an incentive to others, I yield to repeated requests, and here present some very tender personal reminiscences.

I drank in the spirit of missions on my mother's breast. My father and mother were one in missionary in-

terest. Indeed, my father's first-born son by his first wife was, by their wish, baptized David Brainard, after that sainted missionary, in the hope that God might honor them by calling that son to be an ambassador of His to heathen peoples.

After the death of that son, together with his mother, in his infancy, and my father's subsequent marriage with my own mother, who was of an intensely consecrated spirit and very deeply interested in missions, the atmosphere of the household became, or continued, a strongly missionary atmosphere. To their home—missionaries from different lands, who were at home in search of health, were freely invited for visit or recuperation and we children thus became acquainted with missionaries and missionary life in many lands, so that when I graduated from the college there was scarcely a land to which I

could be sent as a missionary where I had not personal acquaintances and friends already at work to greet me.

Not only so, but our mother was in the habit of taking all of her children to her quiet room and talking with us about missionary interests, and telling us missionary stories, and praying with us, not only for ourselves, but for those who sat in darkness to whom we, perhaps, might be the bearers of light.

We always accompanied our parents to missionary meetings, and our mother used to help us devise methods of earning our own money to give in missionary collections, and zealously did we all seek to earn it and give it liberally. As much interested as I was in missionaries and missions, I never, in those earlier days, had any idea of myself becoming a missionary. Indeed quite another life had been mapped out for me, and to that I had given my loyal and enthusiastic consent.

My father had been an invalid from the time of my birth, and when I was but three years of age he had sold the ancestral acres in Connecticut and removing to Ohio had purchased a good farm within half a mile of Western Reserve College, in which my mother's brother was professor of Greek. He founded a scholarship in it, intending that I, his eldest living son, should receive a college education, and take the newly purchased farm and carry it on as an educated scientific farmer, and make a home for himself and my mother in their declining years. This exactly fitted in with my own tastes and desires and no other career had any temptation for me. All my boyhood I looked forward to that as my God-appointed and

my own chosen career, and sought in every way to fit myself well to fulfil it.

My interest in missions and a feeling of duty and privilege toward them was, however, so great that I used to plan how I could best promote them when I should have come to man's estate, and I very vividly remember one day in my fifteenth year walking over our fine farm on a bright summer morning planning what improvements I could inaugurate here and there to make the farm more productive and, standing on a knoll in the center of the farm, I deliberately and solemnly made a vow that if God would bless me and enable me to succeed, as I thought I might, and enable me to support my father, and mother, and my own family, should He give me one, and make it at all possible, I would myself assume the entire support of a missionary in some heathen land, as my share toward the conversion of the world.

Making that solemn vow, I thought it over from month to month, and renewed it, again and again, as the great purpose of my life, never for a moment thinking that possibly God might have plans for my being myself the missionary, to be supported by some of His other children, for was not my life already mapped out by His providence as a farmer, to make a filial home for my invalid father and my mother?

I was, however, involved in a number of most serious accidents during those years, which not only threatened my life at the time, but would render me incapable for heavy farm work for some time to come.

It seemed then the best time to go to an academy to prepare for the col-

lege course which I had been destined to take, and I went, leaving the farm reluctantly for a couple of years. During that time my attention was turned by some singular providences to the subject of my own possible personal duty to be the missionary and to think that that might possibly be the Lord's meaning in so crippling me physically by these singular accidents. So strong had been my interest in missions, however, that I well remember how prompt was my response to the thought as I said, with real honesty of mind: "Why, if that is what God has been meaning by these accidents, I am sure I am ready to go, if it is consistent with my filial duty to my parents, when my invalid father has been so long and so lovingly planning that I should take the home farm and provide a home for him and my mother."

For months there was hardly a waking hour when the subject was not present with me as to my duty to my parents and to the heathen, and most earnestly did I pray over it, and finally I came to the conclusion that if my father felt that, after all his plans and preparations he could willingly give me up, I would decide to be myself the missionary.

When I had passed my matriculation examination and been declared admitted to college, I felt that I could put off the decision no longer and, going home, I sought an interview with my father to learn his feelings on the subject.

Going into his room as he lay upon his couch with his head resting feebly on his pillow, I said to him: "Father, I want to have a good talk with you." "Well, my son, say on, I am listening."

I then told him freely and fully what had been working in my mind for months, and which I had thought I had entirely kept from his knowledge, and added that if, notwithstanding all these years of planning and preparation, he felt that he could give me up, I felt that I ought to be a foreign missionary. He had lain while I was talking with his head partly raised on his hand, and with his eyes riveted on mine with a gaze of intense affection, not without emotion.

When I had finished, I said: "Now, father, what do you think about it? I know my filial duty stands in the forefront, and I must not weigh that too lightly, but do you think you could willingly give me up? I have passed my examination and entered college. Shall I make my course look toward being a scientific farmer, and make a home for you and mother, or shall I begin from now to prepare to be a missionary? I feel that I should not longer delay the decision."

Gazing at me lovingly and earnestly, he at length replied: "My son, for months I have known that you were thinking over this subject" (how I never knew), "and many a night I have lain awake long hours in prayer that if God showed it to you to be your duty to be a missionary He would give me grace to say 'yes,' and He has given me the victory. No heathen shall face me in the judgment day and tell me that *I* prevented a son of mine from going and telling them of Jesus Christ as their Savior from sin. Go, and your father's blessing will go with you, and we will trust God to take care of your mother and me. He can do it and He will."

From that day I never questioned for a moment my duty to become a

missionary, and to remain one all my life, if God should give me health that would at all permit of it. I determined to obtain the best preparation I possibly could for my life's work and during my long college, theological and medical courses I would be in vacations as much with my invalid father as I could.

Once when I had come home from the medical college for a ten days' recess, because my father was in a very low condition, my presence and help seemed to be a great comfort to him. He knew that I had come that long distance because I had heard that he was so poorly, and one day as I was sitting studying in the room with him and chanced to look up and saw his gaze fixt on me, he said with a pathetic look: "O my son, what shall I do when you are on the other side of the world and I am so poorly and you can not run home to help me and cheer me up as you do now?"

"Father," said I, "It is not too late yet for me to change my plans if filial duty demands it. Would you like to have me reconsider the matter?"

"No, no, my son," he said, raising up his hand toward me deprecatingly, "No, no, I will not be guilty of taking back a gift once laid upon the altar. Go, and your father's God go with you; He will care for me."

My mother, I had not the slightest doubt all the time, would from the first gladly welcome my decision no matter what it cost her, for she was the most entirely consecrated woman that I ever knew.

Two years before one of my older sisters, a very earnest Christian, had become engaged to the most consecrated young man I had ever known, a student in the university. Before

they had been engaged for a year they had together decided to devote their life to the foreign missionary work. My mother and father too had given their full consent, but God summoned them both up to higher service before he graduated, and at his funeral the president of the university said that more than twenty of his classmates and college mates had told him that he had been the means of their conversion. Those both so well fitted to be successful missionaries, being so mysteriously taken away, was one of the things that made me think the more that I ought to be a missionary and take their place.

A year later another sister, an equally earnest disciple, became engaged to a very active Christian young man, the junior partner in a book publishing firm, and within six months of their engagement they had together decided that they would be missionaries and he had arranged to withdraw from the firm and take a theological course, when they would go out as missionaries. But that sister, too, was suddenly, with but a week's illness, called to higher service. Later my mother's only other and eldest daughter went to India as the wife of Rev. Joseph Scudder, and my going would make four of my mother's five children laid on God's altar for His foreign service, but I knew that my mother would, as she did, welcome my decision with joy.

All through my college, theological and medical course my mother did everything in her power to help me to the most complete preparation possible, and when I had been ordained and married to one of God's choicest daughters with her blessing, and we were about to sail for our India work,

she sought a quiet interview, and then told me what I had never suspected before, that, at the birth of me, her first-born son, her first act on rising from her bed had been to carry me to her closet and laying me on God's altar consecrated me to His service as a foreign missionary, if He would accept the gift and Himself call me to the work, and she had yearly renewed the consecration, asking Him in His own time and way to present His call to my soul. She said she had never allowed me to know this, because if I were to be a successful missionary, I must go out because of a call from God Himself, not simply to fulfil a mother's consecration, but that all my early life she had been expecting that I would at some time and in some way feel the personal call and respond to it. She had never told my father, as his heart, from my birth, had seemed so set on my succeeding him as an educated farmer, and that she had felt sure all that time that if God did thus call me he would yield a willing consent, hard as it would be, even as he had done, and that now that we were about to sail for our work in India she thought it might be a joy to me to know that this was what, at my birth, she had consecrated me to, and what she had been praying for these twenty-four years.

Nor was this all. She had vowed to give me up without a tear, and on the morning that we were to leave for our sailing, she appeared with a countenance overspread with a holy radiance, and as we stood in that last interview with our two hands clasped in each other's and looking into each other's loving eyes for the last time on earth, she said, with infinite tenderness, but with steady voice and not

a suspicion of a tear in her eyes, for she had been praying half the night for strength: "Now, my son, good-by. I am simply giving you back to my Master who lent you to me for these twenty-four years for me to train for Him. I have tried to do it, and now I give you back to Him with joy. When you and your dear wife reach India tell your sister Anna that I have given you up without a tear, as I did her, when she left me, for Jesus' sake. I may not see you again in this world but we will have time to talk it all over up yonder in the sunlight of our Savior's countenance, and may He enable you to bring many sheaves into His garner." And without a tear she imprinted her last saintly kiss upon our lips, and saw us step into the conveyance and drive off to the train that was to take us to our sailing port.

That mother had a marvelous influence over young men all her life, and well had she wielded it, for, over her open grave the president of the college said that it was known that Mrs. Chamberlain had been the means of the conversion and putting into the Gospel ministry of more than forty young men, most of whom were now on missionary ground, either abroad or in our western territories.

Dear sainted mother! If I have been the means of gathering into Christ's fold any souls in India, Christ knows that those souls should be stars in my mother's crown, not mine.

Mothers, thus consecrate and train and give your sons, your daughters, and so by proxy obey the Savior's behest: "Go ye into all the world," and fathers, send forth and support those sons and daughters. Send them by the thousand and you shall reap your share in glory.

THE OPPORTUNITIES OF THE MISSIONARY WIFE AND MOTHER

BY MRS. BENJAMIN W. LABAREE

It is a glad day in the life of the young missionary wife when God teaches her that her greatest opportunities for true missionary work come in two ways: first, in the discharge of her every-day duties as home-maker, wife and mother; and next, in the unexpected interruptions that seem too often to mar her well-made plans. It takes many of us years to learn these lessons, and, sad to say, it often takes our fellow missionaries and the Church at home a long time to learn them.

The work of the missionary wife and mother can be, and usually is, so all-embracing and yet so quiet and obscure and unreportable, that I think it is not often fully understood. It is, much of it, a filling in where there is a need—helping the doctor in an operation, nursing the sick among the fellow missionaries, teaching classes so that some one else may make a tour or get a much-needed rest, playing the organ, the midnight search for the mistake in the balance sheet with her husband, the treasurer, literary work, and the making and receiving of many calls. All this in addition to the regular work of every Christian wife and mother, the making of a happy home for her husband and children which shall be a center of light and joy and Christ-likeness to all the community. And oh, how many opportunities God gives us right in our homes, and by means of them, to work for Him on the mission field!

I have what I consider a justifiable pride in the mothers of our one little station of Urumia, for of their children six sons, one daughter and one

granddaughter have returned to Persia to continue the work, and many other sons and daughters are doing noble work for Christ in America.

The mission station is nothing more nor less than a settlement on a big plan, and a very distant one, and the home-makers in that settlement have plenty to do. Aside from the members of our own family, to whom, of course, we devote our best time and strength, we missionary wives have plenty of opportunities to "use hospitality without grudging," to board other missionaries and to take in foreign travelers who find no hotel in the Oriental town. At Urumia, the housekeepers made it their especial care to see that each missionary had occasional invitations to a meal or to spend a night, and that social and intellectual refreshment for tired workers should center in these homes.

Of course native guests are constantly welcomed in the home and at the table, and I have often felt that the Christian influences thus exerted are some of the loudest sermons that can be preached. Many a time a native helper has commented to me on the discipline of the children in some missionary family. When a child is refused some article he wants, and does not scream and kick and cry, the guest is apt to comment in astonishment and thus give opportunity for some remarks about discipline in a Christian home. I have been much amused to have some one say: "I noticed how Mrs. So-and-So treated her children and I went home and tried it, and it worked!"

I always felt that my servants were

a very large and serious part of my missionary work. I know that we missionaries are much criticized for the large number of servants whom we employ and the luxury in which we live, being waited upon—hand and foot. How gladly would we often dispense with these “luxuries”; how often I have groaningly longed to be able to do my own work and not to have to cope with quarrelsome, childish, dishonest people who have at times been my helpers. They have caused me far more anxiety and heartache and care than my little children. But how can I get along without them, when there is so much manual labor to be performed? We can not do all the work in a place where we make our cracked wheat, buy the wheat, have it washed and picked over kernel by kernel, sent to mill and sifted through bolting cloth in order to get the flour ready for the year’s use. We make our yeast, keep a cow and make butter, keep horses that the gentlemen may be able to do their work in the villages, can all the fruit for the year, dry vegetables, wash and pound the salt, pound the sugar, and get along as well as we can without the convenient corner grocery. Then, of course, there are the sewing and cutting and fitting to be done, the hair of all the men and boys in the family to be cut, and many other duties to be performed which I can not stop to enumerate.

I used to feel that if I could train some of the young girls who had graduated from Fiske Seminary so that they should be useful, all-around women, skilled in every form of housework, when they were married to some of our Protestant men in various villages, that I was doing a real missionary work for that village. I took at one

time a bright young mountain girl into my home. When she finished her course at Fiske Seminary we *dared not* let her return to her family, a shiftless set living in a stable. The girl’s life would have been utterly ruined in a short time had she stayed with them, and so I took her. She was so bright that she was just as naughty as she could be, and over and over again I longed to be free from the care and responsibility that her being with me entailed. But she grew and developed in character and in usefulness and went from my house to be married to one of our theological students from the Kurdish mountains. When she went to the dark mountain village where her husband was sent to preach, she was probably the only woman in that whole region who could read. She soon gathered about her the women of the village and taught them God’s word and instructed them in the right ways of living. She taught the little children in the school and has been a bright and shining light in all that region. When our missionary men tour through that part of Kurdistan her home is a haven of rest and refuge for them. She cooks for them in American style, cares for them to the best of her ability if they are ill, and, wonderful to say, she even irons their clothes, for a part of her wedding outfit was a flat-iron! I have been more than repaid for the time and trouble spent on this girl by what she has done for my husband and other missionaries.

Time and space fail me to tell of many other lines of work which missionary wives are doing. There are the tea drinks at which students from the missionary schools are often entertained; there is the evening of games

and music for all the men at the printing establishment, or the school-teachers and their wives. Here comes one of the Bible-women from the village, who says: "I had to come to town to-day and could not go away without stopping in to see you." Perhaps this is an interruption to some cherished work planned for the day—but is it not God's own opportunity?—and the missionary wife picks up her ever-full mending basket and sits down to give the Bible-woman the benefit of some new Bible reading which has helped her, or information from another mission land which has roused and stimulated her. The Bible-woman has not access to the material that we have and it is one of our Christian privileges to pass on for her use some of the good things that help to make our own work effective. Here comes a little boy, saying: "My mother is sick and the baby is fretting, and it will be such a comfort if you could come in and see her"; or a delegation of boys await one outside the church and say: "The girls have a meeting on Sunday afternoon at the school; could you not lead one for us?" Then there are the mothers' meetings and the joys and opportunities of these would fill many pages.

We married women have opportunities that none of our fellow workers, men or women, can have in getting into the lives of the women who come to see us, and in whose homes we call—for of course there are times in the lives of the busiest housekeepers when they can make friendly calls. I remember one woman of rank, most flippant and worldly-minded, with whom it had been almost impossible for us to engage in any serious con-

versation; but one day, when two of us were calling, the talk turned on our children and the training of the little ones. I told her what my own missionary mother had done for me; how my earliest recollections are of waking in the morning to find her in earnest prayer for strength to do well the work of the day; how mother used to pray with us and for us when we were naughty and how she always tried to keep the highest ideals before us. The woman asked, with searching eyes upon me: "And is that the way you train your children?" As I went on to tell her how absolutely impossible it would be for me to try to bring up my little ones without constant prayer and talking with God about it, she turned to a neighbor and said: "I could listen to this sort of talk for hours." Ever since that day that woman and I have been on different terms.

I felt it was one of the loveliest things ever said to me when one of my good native friends came to congratulate me on my recovery from a serious illness and said: "I didn't want you to die; *you understand us now.*" Ah, the joy of being able to understand the lives and trials and needs of others because we have also lived and suffered, but have had the help that never fails! And oh, the wonderful blessing of being allowed to try and live Christ, in the humble routine of every-day life and work in such a way that those about us who do not know Him may be attracted to Him! There is no joy like it and no opportunity like it, and may we all pray that those who enter into this work shall have the full assurance that "their labor is not in vain in the Lord."

GENERAL GORDON AND EDUCATION IN THE SUDAN

BY AN OCCASIONAL OBSERVER

Who has not heard of Khartum? And especially of what occurred there during the last few months of the year 1884 and the first few days of the year 1885. After the lapse of twenty-two years, the events of those few days are still indelibly stamped on the heart of every Britisher surviving that period; and why? Because on the second of January, 1885, there fell in Khartum one of the noblest sons of the empire, and the one great friend of the downtrodden black man up to that time entering the city. He perished, and the city with him, and thousands of her citizens whom he had hoped to save, but with whom he preferred rather to die than to escape alive while they were being slaughtered in cold blood. Then for thirteen years Khartum was a desolation and a waste, but in 1899, as if by magic, there began to spring up on the ruins of the old a new city which is destined to far surpass it in arrangement, sanitation, beauty, extent and duration. In the middle of this new city there stands as yet but one statue. It is a figure in enduring bronze of a man seated upon a camel facing the desert, and that face bears the image of him who died for the old city, General Charles A. Gordon. He sits there silent, but yet speaketh. And may he speak until his countrymen shall hear and heed. They heeded not until it was too late to save him when he was still alive, but they shall yet hear, for the spirit of Gordon still lives. He came to give the blacks liberty, but they arose and

slew him; and his own people, because they understood not his situation, let him perish. But that they still stand for the principles for which he stood is abundantly evidenced in the reverence they now have for his memory and in the honor that they heap upon him. But as it was then, so it is now, his countrymen do not fully realize the situation.

I. Gordon Stood for Justice to the Blacks

He was the first Governor-General (with the possible exception of Sir Samuel Baker) who up to his time did not plunder the Sudani and morally corrupt him. In Gordon's eyes, the life of the poorest black was as sacred as that of any other human life. He himself did not injure him, and, as far as possible, he did not allow any other to harm him, and, if he could prevent it, he did not permit him to destroy himself. Any fair-minded investigator who has gone into the situation as it is to-day, no matter what his prejudices may be, must admit that now, for the first time in all their long, black, brutal, bloody history, the poor Sudanese are experiencing some honest attempt at justice being done them by a government powerful enough to see that justice is done. In Gordon's day, the government of the Sudan was not stable enough to enforce all the good intentions of that great man. The Sudani is no longer the legitimate prey of anybody stronger than himself. He and some others of lighter complexion are learning in these latter

days that there is at least one great nation in the world which can boast of governors and judges who can not be bought at any price.

II. Gordon Stood for Liberty

He did not believe in slavery. He fought unceasingly the diabolical trafficker in human flesh, but he was powerless to put an end to the infamous traffic. The slave-raider no longer carries off with impunity his thousands of helpless victims. For all such as are caught a place is prepared. Those who were slaves under former governments are gradually obtaining their freedom as they may desire it. Of course, it is not meant that kidnaping is entirely abolished. There are far-out portions of the Sudan where it is next to impossible to apprehend the slave-hunter in every instance, but wo to the one who is caught red-handed in the act. Not only is the Sudani protected from the slave-trader from without, but he is prohibited from selling his children to his neighbors or others, and the stronger tribes are no longer allowed to plunder the weaker. As far as British rule has been established in the Sudan, an honest attempt has been made to bring order out of the chaotic state in which the country was left by the Dervishes.

III. Gordon Stood for Helpfulness to the Black Man

He would even go out of his way to do him a kindness. When face to face with famine, he shared his scanty stores with those about him. He could not bear to look upon distress. Much of the grain that might have gone to sustain himself and his troops during those last few weeks

of his life was given out to the weeping wives and children of soldiers even then in the camp of the Calipha. The Sudan government of today is seeking in many ways to relieve the material distress of the people. If there is a dearth of "dura" (the principal grain of the Sudan), within the boundaries of any tribe, because of blight or lack of rain, the government usually takes prompt measures to supply, as far as possible, that tribe with what is necessary to sustain life and to produce another harvest. Sanitation has occupied the special attention of the authorities. The city of Khartum is perhaps the most sanitary town in all Africa. As far as practicable, an attempt is being made to inculcate habits of cleanliness, industry and thrift among the natives.

IV. Gordon Favored Education

It is well known that it was his purpose to establish in Khartum an institution of learning for the people of the Sudan, and into it he doubtless hoped to gather some of the children of the many tribes and train them in things useful and helpful to themselves and to all whom they might influence. To his mind, such an institution would not fail to educate the most vital element in any boy: the moral and spiritual. Any education leaving out those two phases of a boy's nature is a failure, and worse; and this is doubly true where the people have no ideas on this subject or where, as in the Arabic-speaking part of the Sudan, those ideas are vitally erroneous. As we look over the new city, we marvel that no Christian institution fittingly commemorates the

life of the noble Gordon. Certainly the ignorance is great enough where not two in a hundred can read or write his own name; and certainly morality is at low enough ebb where not half a dozen pure-minded men and women could be found in ten thousand; and surely there is some little need of spiritual light in the midst of the dense darkness of heathen superstition and degradation and of Mohammedan bigotry and fanaticism where the supreme object of worship is a dead false prophet and where the sincere desire of every worshiper is the spoliation of everything not Mohammedan. Now let us have a look at the educational institutions of the city: In its center, stands a noble-looking structure with two minarets, and, especially about noon, there may be seen scores of men streaming toward it from every direction, with faces turned toward Mecca; they bow and chant to an unhearing god. Here their religious teachers gather and the people are instructed in their holy book, the "Koran," and in religious fanaticism. A little farther to the east we come to a primary Mohammedan school, under government control, called a "Kuttab," where about one-third of the time is spent in teaching the Koran, and more or less hatred of everything else. Following along the Blue Nile still a little farther to the east, we come to a magnificent building with splendid grounds attached. We enter and find it is a school, and as far as we can see, finely equipped with up-to-date apparatus, but it is not often that the casual visitor gets a chance to see what is going on in the various

rooms and, as to program, he is usually told that the supply has just been exhausted or that the new schedule of studies is still in the press. And there it usually remains until the visitor gets out of town, unless he should be some noted Mohammedan; then things are different. The latter is afforded every facility for making a thorough examination of the entire plant, and he invariably goes away highly pleased. Why should he not? He finds it a first-class Mohammedan religious school. In one room, he finds the Koran as the text-book, and in another, Arabic grammar taught largely by examples drawn from the same book. In another, he listens to a recitation on the history of the prophets of which Mohammed is the chief, and all, of course, from a Moslem standpoint. He finds that at least one-quarter of the time is devoted to the teaching of the religion of the Prophet, and all in the most orthodox fashion by a long-robed Mohammedan "sheik" from Cairo. Then he finds in that same building, so we are told, a room fitted up as a mosque, equipped with "Kibla" and all, until he begins to think that somehow he must have missed his way and got into the Al-Azhar by mistake. All visitors are informed that this is Gordon college, named in honor of the hero of that name who fell near the spot where that structure stands. And the Christian visitor gasps in astonishment, for he had always heard that Gordon was a follower of Jesus Christ, and had something higher in view for the Sudanese than the drilling into them of the Koran.

There is also a training college

connected with this institution, where the object is to teach the young "sheiks" of the Sudan the rudiments of surveying, and also to instruct them most thoroughly in the Koran and in Mohammedan law, in order that they may go out into every part of the country and impress upon the minds of the people that man's chief end is to be a good, fanatical Moslem and to pray for the day when the hated Christian may be driven out of the Nile valley, and the good old time of the Dervish rule be reestablished. In this same building, there is an industrial department doing good work and a first-class laboratory for scientific research presided over by an eminent bacteriologist, but as the pupils receive no instruction in this laboratory it may be left out of the account as far as educating the boys of the Sudan is concerned. The institution as a whole must be put down as thoroughly Mohammedan in so far as religion is concerned. True, a very few boys are supposed to receive instruction in the Bible, but it can hardly be said that much effort, if any, has been made to find a competent instructor for this department. Surely the name Gordon College is a misnomer and can only be calculated to deceive the Christian people of Great Britain. General Gordon is not honored in this institution, but the Prophet Mohammed is. Mohammed's divinity school of the Upper Nile would be a much more appropriate name, for it certainly teaches more of the Prophet's sacred book than of any other subject. This name might give the Christian people of Great Britain, without whose consecrated money the institution

would, probably, never have existed, a proper idea of the sort of Gordon memorial they have contributed toward and also some conception of the enormous power they are putting into the hands of the Mohammedans for the spreading of their religion throughout the entire Sudan and the whole of Africa.

The Influence of Gordon College for Islam

The writer can conceive of no more powerful instrument in the spread of Mohammedanism than much of the instruction given in Gordon college. The Arabian prophet himself could have wished for nothing more helpful in the dissemination of his religion. If the object to be gained is the establishment of Mohammedan fanaticism, no other method could be more effective. The native of the Sudan is forbidden to have firearms, and wisely so, because he would only await a favorable opportunity to use them on his rulers and, incidently, on every other white man. But the amazing spectacle is to be witnessed in Khartum of a government, which has as its professed object the quieting of religious fanaticism, actually cultivating and stimulating that very spirit in every governmental educational institution in the entire Sudan, by annually importing as teachers in these schools students, or former students, of the Al-Azhar university in Cairo, which is known the world over as not only the largest, but the most bigoted school of Mohammedan learning in existence. The supreme object of each one of these, aside from a big salary, is to instil into the minds of every pupil Mohammedan hatred of the Chris-

tian. A sheik from the above-named university, who some time ago was asked to go to Khartum as a teacher, only recently told a friend of the writer that it was the duty of the Moslems to kill the Christians. The sheik in Gordon college will exert an influence extending farther and more rapidly and acting with infinitely more power on the minds of the Sudanese than all civilizing influences that can be brought to bear upon them. Thus through the instrumentality of Gordon college the weapons of the Al-Azhar university are being put into the hands of the young men of the Sudan; and this instruction, fortified by a knowledge of the sciences, is slowly, but surely, preparing the way for a bloody Mohammedan crusade which will have as its object the sweeping out of the entire continent of Africa every vestige of Christian civilization. The blacks of the Sudan, who are largely non-Moslem, need no incentive to become Mohammedans and very few of them need any urging. The Mohammedan religion with its loose morality, plurality of wives, its ease and simplicity of divorce and, above all, its love of loot, naturally appeals to the passions of the black man, as it always has to uncivilized peoples. It is almost fatal, as far as his religion is concerned, for a black man from any of the tribes south of Khartum to make a sojourn in the capital city of the Sudan, be it ever so short, because it is almost certain that on his return to his tribe he will announce himself as a Mohammedan, whether he has been made one or not. The lamentable fact is that in most instances he has

been made one, at least as far as outward ceremony is concerned. He learns to smoke cigarettes, drink whisky (altho the latter is forbidden to the native of the Sudan), wear pantaloons, shave his head and cover it with a "tarboosh" and acquire a few words of Arabic. Then in the eyes of his tribesmen with all this array of accomplishments and magnificence he must be a Mohammedan as he claims to be, and he is therefore looked up to as a great man. He soon falls in with the retinue of some British or Egyptian officer's servants, who are nearly invariably Mohammedans from Omdurman and frequently of the worst type, and it is not long until his tribe is fallow ground for the seed of Islam. It is only with the deepest regret that in fairness to the Christian world, and especially to the people of Great Britain, the fact must be recorded: that knowing the readiness and even eagerness with which the heathen black man becomes a Moslem, and knowing also that the Arab looks upon the land of the blacks as his legitimate and special sphere for the propagation of the Mohammedan religion, the Sudan government, for which the British nation is so largely responsible, seems to be making a deliberate and systematic attempt to Mohammedanize the entire country. Is this the object toward which the martyred Gordon's loyal Christian countrymen gave of their consecrated money in the establishment in Khartum of that magnificent institution known by his honored name? The Christian world deserves an answer, and that before it is too late.

THE VALUE OF MISSION INDUSTRIES

BY REV. GEORGE N. THOMSEN, BAPATLA, INDIA

This article is not about Industrial Missions, but about Mission Industries. The former emphasize the industrial part of missionary work, and are in danger of becoming all industries and no missions. Mission industries, however, are needed in God's work for the uplift of nations, and we believe that much more ought to be done on these lines in all heathen lands.

Many conferences and committees have theorized about this vexed question, and many thousands of dollars have been spent in unsuccessful experiments. My purpose is to point out some results that have been achieved, and suggest some convictions that have come to me after twenty-five years' experience of mission work in India. As a German-American-Hindu, I try to look at this work from three points of view.

As a German, I am thankful for the results achieved by the noble German industrial missionaries, especially those of the great Basel Mission.

As an American, I am glad of the fact that we know what a dollar is worth and how to get a dollar's worth.

Then, as a Hindu, I delight in the old. Much of that which we call new was known to the ancient Hindus, and knowledge of the good old times and of the good old ways makes one conservative, and teaches one to make haste slowly.

A German-American-Hindu tries to combine in his work German industry and frugality, American inventiveness and push, and Hindu deliberation and conservatism. These qualities are urgently needed in mission industries, *plus* a deep consecration to the Christ, who labored with his own

hands, and who commanded the disciples to gather up the fragments that remained when He fed the thousands. Jesus Christ inspires missions and mission industries, and wishes us to follow Him and learn of Him how to succeed in this great branch of Christian endeavor.

God has helped us to benefit many thousands of people at Bapatla, India, and it is interesting to see how this blessing spread and helped thousands in other districts of India. After the great famine of 1900, we were wondering what could be done to give permanent relief to the people. The *Christian Herald* Famine Relief Committee had wisely resolved not to give aid to any who were not willing to work. I resolved that the only safe principle of relief was the Biblical principle, and soon the people knew that if they came to us for relief they must expect to work. But it was difficult to find work for the thousands who came for relief after the famine was over. Torrents of rain had destroyed the crops, and there was starvation in the midst of plenty. I consulted a German friend, a prominent business man and the consul for three European governments. He knew the world's market as I did not. After discussing all the conditions in our part of the country, he asked:

"Have you palms up your way?"

"Millions of them!" I replied.

Then he said: "Prepare palmyra fiber, and I will supply you with all the money you need!"

My friend sent us expert workmen and soon we had thousands of people working in all the villages where the palmyras grow, and hundreds daily

brought the fiber to us, which we bought for ready cash. Hundreds of other workmen prepared the fiber in our compound for the market. Many thousands of rupees were thus paid to the people, and starvation and famine were banished.

This industry did not cost the mission one cent but brought money into the mission treasury. Aside from this, the industry opened the hearts of the people to the Gospel message, and thousands heard the Gospel of salvation, who otherwise would not have been brought in contact with the missionary, and some were won to the Savior by this mission.

A rope factory was also established and tons of rope were made from the fiber waste. This industry continues, altho it is no longer maintained as a mission industry. Thus a new and permanent source of income has been provided for the people.

One day I had a conversation with the Governor of Madras, whom I had known well as a civil servant. He knew the conditions of our district, and I called his attention to an extensive swamp near our town and urged him to have this prepared for the cultivation of rice. I thought the British Government had an agricultural department like our great Department of Agriculture. His Excellency informed me that in this respect Great Britain had much to learn from the United States, but an agricultural experiment was soon after made at the expense of the government. We diked five acres of land, and, even tho experts told me that the experiment was sure to be a failure, when the harvest season came we reaped the finest crop of rice harvested around Bapatla that year. Our dikes pro-

tected the crop during flood-time, and the trenches contained enough water for irrigation when even the government canals were dry. This experiment brought me in touch with the farmers of India.

In mission industries always exalt Christ, the workman, and show how we can learn from Him to utilize everything and how He teaches us to make the best of everything. Then do not lose time in useless experiments. Consult experts. Business men in Eastern lands are picked men and they have studied the world's demands as no missionary can. They are not only willing but anxious to improve the condition of the people. They often antagonize missionaries, because missionaries antagonize them. If we come into close touch with them, and keep our eyes and ears open, we will learn much of them. If printing and book publishing is such a successful mission industry, why should not farming, weaving, and tanning, etc., also become great mission industries? They will if we make them *mission* industries.

Again, we should not try to compete with the great business men of the cities. Not in competition, but in cooperation lies the success of any missionary enterprise. And lastly I would urge every one to let these questions alone who has not a special qualification for such work. Men differ, and a missionary can no more dabble in everything and be a success than a minister in America can do so. "This one thing I do!" must be the missionary's motto. Missionary industries will always follow the Gospel; so let us preach the Gospel, uplift Jesus Christ first, last and always, and He will do the rest.

SOME FACTS ABOUT CHINA TO-DAY

BY REV. E. W. THWING

Changes are coming so thick and fast in China that it is impossible even to note them all. No other nation on the earth is witnessing so many real innovations, affecting the welfare of her people, as is China. Dr. Arthur H. Smith says that we are confronted with the indisputable fact that parts of the Orient are undergoing greater changes, and are making more progress, than any other part of the world. Dr. W. A. P. Martin, another veteran student of the East, regards China as the theater of the greatest movement now taking place on the face of the globe. He says that "the Chinese are united in a firm resolve to break with the past, and to seek new life by adopting the essentials of Western civilization." Old conservative China is indeed changing to New Progressive China.

Railroads

Railroads are becoming a real factor in the great Empire's progress. The Canton-Hankow-Peking R. R., which is to cut through the very center of the Empire, is slowly but surely being built. Last month the new line was opened from Shanghai to Chin Kiang. For the first time in history newspapers published in Shanghai were read in Chin Kiang on the same day. Only 44 miles remain to be completed before the road reaches Nanking, the southern capital. This was to be accomplished this month. In the north the railroad has already climbed up to the Great Wall, and when this Peking-Siberian line is completed, the trip from Peking to Paris can be made in 12 days or less. China, the oldest and the youngest of the nations, is be-

coming more like the rest of the world.

Post-office service, and the telegraph have now been extended from Peking to Tibet, and the most distant provinces are being brought into touch with the capital and with each other.

New Finance

Plans for financial reforms are being made in Peking. Some things proposed are:

1. Reorganization of the currency.
2. The accumulation of gold, to prepare for a gold standard.
3. The issue of government bank notes.
4. New coinage of China's own taels, to prevent the coming of so many foreign dollars.
5. Sending of officials to study Japan's financial system.
6. The appointment of Chinese financial experts in place of foreigners.

Reform of the finances of the country will lead to the development of business and manufacturing enterprises. A memorial, from the governors of four provinces, has recently been sanctioned by Imperial rescript. This calls for the establishment of new iron works at Wuchang to supply railroad materials needed in the four provinces. China is soon to open her own mines, use her own coal and iron, and build her own railroads.

New Education

Perhaps nothing is having so great an effect on China to-day as the new education. Not only are there new schools for boys and young men all over the Empire, but women's educa-

tion is coming to the front. Girl's schools are being opened in the large cities and high officials are encouraging this education of girls. The Chinese government has lately sent ten young men and six girls to study in America and the girl students are expected to secure scholarships offered by Wellesley College. In the near future many more of China's bright young students will be seeking an education in the Occident. It is a great opportunity for Christian America to open her schools and colleges for some of these sons and daughters of the East. Hon. Wm. H. Taft said in his recent speech at Shanghai: "It is pleasant to know that the education of the Chinese in America has had much to do with the present steps toward reform in China." Numbers of the well educated young Chinese of the United States and Hawaii, are even now returning to their fatherland to act as teachers and leaders in China.

New Western methods of teaching, and new educational books, printed by the hundreds of thousands, are being used everywhere in China. The people are becoming enlightened, and in many cases are giving up their superstitions. Temples are turned into schools. Idols are destroyed. At one new school, the teacher allowed the school boys to break up the idols in an adjoining temple.

The effect of the new ideas on the girls and women is remarkable. They are taking an interest in the affairs of their country. Old customs are giving way. At one place, far in the interior, where it was not thought proper for the girls to go on the street to school, a number of the young lady students adopted the student dress of the boys, having the name "woman"

embroidered on their coat collars. Many of the mothers of New China are giving better names to their little girls, in place of names indicating dislike, or the wish for a male offspring, now many are beginning to see that the girls are just as good as the boys, so they name them "Little Love," "Little Peace," "Little Joy," "Darling," "Little Precious," etc.

The Gospel Opportunity

China to-day presents the grandest opportunity for gospel preaching the world has ever known. In all the provinces the doors are standing wide open. For many years the missionary has been asking the Chinese to come and hear. To-day the Chinese are asking the missionary to come and speak. Now is the time to go forward. In every Christian land the Church of Christ should put forth special effort to bring the power of the Gospel of Jesus Christ to the Chinese to-day. Christians have been long praying for the opening of the great Empire to the preaching of the Gospel. China is open to-day as never before. The work done now will bring forth fruit a hundred fold in the near future.

Good News from Famine District

After China's terrible famine of last year, it is good to learn that conditions are much improved. Never have they had a better autumn crop than that recently gathered. The great flood has brought new soil and enriched the land, as in Egypt after the overflow of the Nile. The Christians, who have so generously sent bread for the starving, have now a rich opportunity of bringing the gospel truth, the "Bread of Life," to many of these people who will gladly receive it. Oh

that the Church might be fully awake, and alive to all these marvelous doors of opportunity to be seen at present in China!

China to-day is not the China of yesterday. And the China of to-mor-

row depends much upon the faithfulness and earnest efforts of the Church at home, to send out many more messengers, to bear the glad tidings to those now ready and waiting in this mighty Empire of the Orient.

A CENTURY OF MISSIONS IN CHINA*

1807 THE PAST

Work accomplished.

Missionary Workers

- 4,558 Foreign Missionaries (including wives) have, during the century, left home and country for work in China. Of these 3,800 are still living and working in China, while 223 (including children) have suffered martyrdom.
- 9,900 Chinese Helpers are now engaged in the same work.

Chinese Christians

- 154,000 Communicants, or including baptized children 178,000, represent the Christian community on December 31st, 1905. It is estimated that there are about
- 750,000 Adherents to the Christian Church.
- 50,000 Chinese Christians have, during the century, by martyrdom or natural death, joined the Church above.

Cities and Stations Opened

- 632 Central stations and 5,102 out-stations have been opened. These centers have
- 166 Hospitals and 241 Dispensaries and
- 2,585 Christian Schools

The Scriptures

- 2,529,977 Scriptures were circulated in China last year, while
- 33,529,239 have been circulated during the century. Of this number, only
- 379,243 are whole Bibles, and
- 2,347,057 whole New Testaments.

1907 THE FUTURE

Work to be done.

Missionary Workers

- 16,000 Foreign Missionaries are needed if there is to be one for every 25,000 of the population.
- 160,000 Chinese Helpers are needed, if there is to be one for every 2,500 Chinese.
- There are
- 44,000 Ordained ministers in Great Britain alone, or one to every 1,000 persons.

Chinese Non-Christians

- There are still about
- 2,600 Non-Christian Chinese to every Chinese Christian. There are 80 millions of men alone in China, which is more than the whole population of men, women, and children in the United States of America. The majority of these have but a vague idea of Christianity.

Cities, etc., Unoccupied

- 1,557 of the 2,033 walled cities of China have as yet no resident missionary. Tens of thousands of towns and villages have no center of Gospel light. No province is yet adequately worked.

The Scriptures

- 160 Years would be needed, at last year's rate, to give every person in China even one copy of a Scripture portion. Even after a century's work, of every
- 1,000 people 999 have no Bible, even if every copy printed were still in use.

* The accompanying statistics were prepared by the China Inland Mission, and appeared on the back of the hymn sheet used at the recent centenary celebration in London.

A JOURNALIST'S VIEW OF THE MISSIONARY QUESTION*

BY MR. F. A. MACKENZIE
Correspondent of the London *Daily Mail*

"The awakening of China, which now seems to be near, may be traced in no small measure to the hand of the missionary," said Tuan-fang, Viceroy of Hunan. "For this service you will find China not ungrateful."

Less than seventy years ago the Protestant missionaries in China had only six converts. To-day they have over one hundred and fifty thousand communicants, which means not far short of seven hundred thousand adherents. In Japan, effective missionary work has been going on for a little over twenty years, and to-day there are fifty-five thousand converts. In Korea, Christianity is spreading at an amazing rate, especially in the northern provinces.

But the influence of Christianity in these lands is not to be measured by the enrolled adherents. The white teachers have been pioneers in battering down prejudice and misunderstanding. They have shown to the East what the West is and what Western civilization means. They brought modern medical knowledge to China, and China is now adopting it; they brought modern instruction, and to-day temple after temple is having its idols displaced and deposed and the teacher of Western learning is put in their place. The missionaries started and maintained the campaign which is abolishing foot-binding, and they are largely responsible for the fight against opium. They are steadily winning the good will and respect of the official classes. They have been not only teachers of religion, but the advance agents of civilization.

Anti-Missionary Stories

The visitor to the Far East who spends his time mainly around treaty ports will quickly acquire an abundant stock of anti-missionary stories. Some of these tales, such as the hoary lie about Bibles being used for the manu-

facture of Chinese shoes, were known to our great-grandfathers, and are chuckled over by every newly arrived "griffin," as though he were the original raconteur who had discovered them.

It is easy to learn the cause and origin of some of these treaty-port anecdotes. There is, in the Far East, unfortunately, a gulf between the average missionary and the average commercial man. For this both are somewhat to blame. The oddity and faddism of a few missionaries have given the general community some ground for attack. A generation ago there was reason for suspecting that many so-called converts adopted Christianity mainly for what they could get. The policy of making "rice Christians"—to use an expressive phrase which explains itself—has long since been definitely abandoned.

The gulf between the general residents and the missionaries is now being narrowed and bridged over. Leading European officials, merchants, and publicists have been won by the good work they have seen accomplished. There has been a great improvement in the personnel of the missionaries themselves. In old times men were often sent out because they were not clever enough to succeed at home. In some societies piety was allowed to take the place of ability. In recent years the wave of enthusiasm aroused by D. L. Moody, the evangelist, and Henry Drummond, the scientist, and others like John R. Mott has altered that, and has given the work the pick of the brains of Scottish, American, and, to a lesser degree, English colleges. The genuineness of the movement was tested by fire and blood during the Boxer uprising, and it stood the test.

There are to-day over three thousand Protestant missionaries at work in China, nearly all of them English

* Condensed from a chapter in Mr. Mackenzie's very illuminating volume "The Unveiled East."

or American. Most of these are young people in the prime of life. They have knowingly placed themselves in positions where any burst of national passion inevitably means their death in cruel and horrible form. Many of their colleagues have been killed during the past seven years, some of them dying under torments so heartless and punishments so degrading that we dare not think of them. Every missionary in the interior of China to-day lives, knowingly, on the edge of the crater of a rumbling volcano. We may, if we will, deny these men and women wisdom; at least we can not deny them courage.

A Bible Woman of Mukden

My mind inevitably goes back to some of the main missionary incidents that it has been my good fortune to witness. One day last autumn I stood outside the compound of Mr. Turley, the agent of the British and Foreign Bible Society in Mukden, and looked at a pleasant-faced, elderly Chinese Bible-woman talking with and selling books to a crowd of natives around her. The woman's story was an exciting one.

Six years ago, when the anti-foreign movement arose in northern China, the Boxers at Mukden determined to make an end of Christianity there. They stormed the Roman Catholic Cathedral, and butchered the priests and nuns and their converts in horrible fashion. They broke up the Protestant missions, with ghastly accompaniments of torture and shame. They specially resolved to lay hold of this Bible-woman, for she had been so active and successful that all knew of her. At last they caught her, with two nieces, in the suburb of the city.

The three women were thrown on a springless Chinese cart, and, surrounded by a howling mob, were led toward the center of Mukden, where they were to be tortured, outraged and killed. The two nieces were crying bitterly, and the old woman turned to them and spoke very earnestly. "Why should they cry?" she said. "Let them

pray! God would help them!" She herself started praying, and soon her nieces joined her, and their tears ceased.

It was a long and weary ride. The roadway was blocked with carts, and the death tumbrel could only move along at a snail's pace. The fears of the younger women were now over. There was not a tremble or a tear from them. Soon an uneasy sense of awe came over the Boxers. Why were not these women afraid? One man suggested that some spirit was guarding them, and another spoke fearfully of the dangers that would fall on those who should offend the spirits, while others continued to shout aloud for vengeance. Still the cart moved on nearer to the execution ground.

As it passed under the shadow of the city walls a Chinese gentleman, well known in the locality, rode by in state. He cast his eye over the women. "What fools you Boxers are," he said, "to kill these women, when they might be sold for good silver! I will buy them off you." The Boxers, already uneasy, saw a way out of their difficulty, and seized the opportunity. The women, bound as they were, were tossed into the back of the gentleman's cart and driven out toward the country.

When the cart had traveled away from the crowds into a quiet part the owner stopt it. The women's bonds were cut, and they were taken out. The Chinaman looked at them with a smile. "Some day," he said, "when you are well off again, you can pay me back what I have given for you to-day. Now you can go where you please." Is it any wonder that old Bible-woman believes in Christianity and in prayer? When treaty-port critics talk to me of "rice Christians," I remember the Bible-woman of Mukden.

Marvels of Missions in Korea

In northern Korea we have to-day one of the most remarkable examples of what modern missions are succeeding in doing. Thirty years ago Korea

was a closed land, in which a stranger dared not set foot under pain of death. northern Korea was the great bandit region, where no man's life was worth an hour's purchase. It was given up to plunder, because neither the Chinese government to the north nor the Korean government to the south was able to control it. Even to-day one can see on the hill-tops the ruins of the old castles of refuge, where the frightened inhabitants would rush in to defend themselves when the bandit host poured down. That region is now covered with self-supporting Christian churches.

Fourteen or fifteen years ago two young Americans—Samuel Moffett and Graham Lee—settled in Pyeng Yang. They were regarded with suspicion at first, and they met with some very rough treatment. Gradually the people realized that these two young men meant well by them, and in the great political troubles that came upon Korea at that time the missionaries found their opportunity. The two Americans were clever, clear-thinking men, pos- sessed of unconquerable energy. They worked at pressure unsurpassed on the stock exchange or in the city's counting-house. They were amidst a people practically without religion, except a fear of evil spirits haunting their lives.

Last July I visited their station. I found that they had their central church with an ordinary Sunday afternoon congregation of between thirteen and fifteen hundred. I found daughter church after daughter church in the town, each packed with its own congregation. I went into Sunday-schools, thronged to repletion. The Korean young men asked me to speak on a week evening to them. A hall full of young fellows, in their white robes—packed like sardines in a box—awaited me when I arrived. There was a hospital working at high pressure; there were schools, ordinary and technical, started by the converts themselves; there were churches all over the province managed wholly by converts. I found an energy and enthus-

iasm equaling that of any one of the great institutional churches in white lands. I found, too, away in the province to the south, and away northward in Syen Chun, other centers had started up, offshoots from Pyeng Yang, rivaling it in success and numbers. In Syen Chun, for instance, there are no fewer than eighty churches in existence, after a separate work of five years. The statistics of Syen Chun are so remarkable that I quote them in full:

Growth since the Opening of Syen Chun Station in September, 1901

Date of Report	Groups	Communi- cants	Baptized dur- ing the year	Catechumens	Catechumens received dur- ing the year	Total Adher- ents
July, 1902	44	677	367	1,340	696	3,429
July, 1903	61	1,027	367	1,648	746	4,537
July, 1904	87	1,265	310	1,792	536	5,119
July, 1905	60	1,958	711	1,952	948	6,507
July, 1906	78	3,121	1,164	3,020	2,297	11,943

Definitions

Adherents.—Are adult believers in regular attendance at church services and leading consistent Christian lives. No infants or casual attendants or relatives of believers counted.

Catechumens.—Has been believing at least six months, and has passed a satisfactory examination on Christian knowledge and conduct.

Communicants.—Have been catechumens for one year, during which time they have led consistent lives with no relapse into heathenism, after which they have passed a searching examination before baptism.

How has this success been attained in northern Korea? It is certainly not due to political patronage nor to monetary gifts. The Korean Church has been built up in a time of great political turmoil. The missionaries have found the work grow so on their hands that, tho their numbers have increased much beyond the first two, the white teachers can be little more than directors and leaders of the native work. It is the native Christians who evangelize, teach, and, in the main, who preach. Everything that can be done by the Koreans themselves is left to them. They are expected to pay the cost of their own

houses of worship, to build their own churches, and to pay their own native ministers and evangelists, and they do it.

I have tested the converts of this church. I had several of them in my employment for months during the Japanese war. I had to trust them largely, and they could have fleeced me at many points. I have found them the most faithful and most enthusiastic and the most daring native servants I have ever known. When I revisited their northern homes last summer they came out to meet me again—not old servants alone, but old friends whom one had learned to admire and love.

Roman and Protestant Missionaries

There are missionaries and missionaries. Catholic and Protestant missions have been carried out on radically different lines. The Protestant missionary relies on preaching, teaching, medical, and philanthropic work. The Catholic, on the other hand, while not neglecting these lines, largely employs political methods. The Protestant missionary has no rank save that which courtesy gives him, and he has declined to accept any. The Catholic missionary is an official and has to be recognized as such, and the Catholic bishop has to be given the privileges of a high Chinese dignitary. The Protestant missionary tries to avoid mixing himself up with the legal and political disputes of his converts; the Catholic missionary openly protects his people, and uses all his influence in the courts in their favor, himself, if necessary and possible, encroaching upon magisterial functions. The interference by Catholic priests in Chinese courts has been responsible for hatreds, misunderstandings and extortion. It has caused more than one popular uprising, and it has prejudiced millions against Christianity.

The outstanding criticism that an impartial observer would pass upon the Protestant missionaries in China is that in many parts to-day energy is being wasted and needless expense in-

curred by the multiplicity of agencies. There are about ninety separate missionary organizations at work in China alone. Some of these are devoted to special branches of work, such as Bible Societies, the Hildesheim Mission for the Blind, and the Kerr Refuge for the Insane. But, allowing for these, we find in various districts the repetition of minor sectarian divisions at the cost of efficiency and economy. It is absurd, for instance, that there should be half a dozen comparatively weak missionary schools in a district where one strong establishment could do all that is necessary. The missionaries themselves recognize this. Some years ago a serious endeavor was made to bring about organizations that would prevent such overlapping, and join up allied activities. The difficulty in bringing this to pass was found, I understand, not among the workers in China, but among the societies and subscribers in Europe and America.

A generation ago the Far East was separated from the West by a great gulf, and the churches at home had to depend for their information on the reports of the few who visited them. To-day East and West are so close together that there is no reason why religious leaders in England should not at intervals see for themselves what their comrades at the front are doing. In the coming years it will, I hope, be taken as a matter of course, that the leaders of the churches at home shall all give part of their time to visiting, encouraging, and aiding the agents of the church abroad. London is only nineteen or twenty days' distance from Peking. Our great church leaders could visit the missionary centers in northern China and be back home again within ten weeks from their starting from London, at a cost of less than two hundred pounds. I can not imagine two hundred pounds better spent, both for the cheer and encouragement of the missionaries abroad and the instruction of the people at home.

THE NEW WOMAN IN CHINA*

BY MISS HELEN DAVIES, HONGKONG, CHINA

In the "Girls'-Hall-of-Learning," on the hillside, outside of Hongkong, silence at length reigned in both the dormitories. In the far dormitory the tiny children who shared it with the elder girls, and who had been chattering away more noisily and more persistently than Java sparrows, had at last fallen asleep.

The elder girls were still busily conning their lessons; and the head-teacher, whose room opened out of the near dormitory, had gone to rest with a severe headache. Suddenly, the silence in the near dormitory was broken by the voice of Fung-Hin quietly propounding the startling and momentous question, "*What do you think would be the best way to reform China?*"

If it had been anything ordinary the teacher would at once have called out, "You know the rule: no talking after half-past eight!" But this proposition was so interesting that she had not the heart to stop the conversation.

"I think," said Ts'au-Kam, the oldest in the room, "that the very first thing should be to destroy all the idols and ancestral-tablets out of the land. Do away with them, every one, and then the people will learn the Doctrine and become more enlightened."

"But," replied Fung-Hin, "I do not see that the destroying of the idols and ancestral-tablets in this way would be of any lasting use. You can not *compel* people to become Christians—not real Christians at heart. And if you take away their idols by force to-day, they will only put up fresh idols to-morrow. If the *hearts* of the people are not changed, they will be nothing bettered in that way."

"I think," interrupted Sau-K'iu, with the wisdom of twelve years, "I think that the first thing of all is to get rid of the Empress Dowager. It is she who troubles the people: she would not be allowed to trouble them any longer."

"It seems to me," said A-hi, "that the simplest thing would be to give the power into the hands of the Reform Party, and see what they can do for the country."

"The next important thing," continued Sau-K'au, "would be to get back all the territory that we have lost: some to Japan, a piece to Germany, a piece to England, a piece to France. China is certainly the most foolish of all the kingdoms! and to think that *we* belong to this most foolish of kingdoms!" She sighed tragically.

"I am afraid," said Fung-Hin, "that we can not hope to get back the territory that we have lost. That would never be allowed by the great kingdoms. But we must see to it that we do not lose any more. There is only one thing, that I can see, that can be of any lasting use to China, and that is *the Gospel of Jesus Christ*. It is only this that can change the hearts of the people and give them true light. It is only when their hearts are changed that they will love what is good, and seek after righteousness. If we could only *vote* for an Emperor, as the Americans vote for a President, what a grand thing it would be for China!"

"What do you mean by 'voting?'" asked several voices.

"Why, my father has told us that in America, every four years, the people write down the name of the man whom they wish to govern the country; and the man whose name is put down by the greatest number of people is chosen President. Then in four years time they vote again, and if the President has been a good ruler, and has governed the country well, they choose him again, and he rules them for four years more, until the time comes to vote afresh. If we could only have such a custom as this in China, then we would choose the best, and wisest, and most clever Chinese

* From the (Wesleyan) *Foreign Missions Journal*, London.

pastor, and make him Emperor of China! And with a Christian pastor as Emperor, and the Gospel preached all over the land, then, I think, our country would at last truly flourish as never before!"

Small wonder, perhaps, that the Chinese government decided that it was inexpedient at present to open more schools for girls, fearing that the young girls of China, if too highly educated, might cease to be dutiful.

THE WOMAN WITH THE WOODEN TEETH*

BY MRS. J. S. ADAMS, HANYANG, CENTRAL CHINA

Years ago one of the Wesleyan doctors from Hankow was visiting in Hanyang, and met Mrs. Pen as she was telling the fortune of one of the patients. The message spoken that day sank into her heart; but she did not meet another messenger of the Gospel until, some years later, when she came into the chapel and attended the dispensary and woman's classes. We spoke of her as the old woman with wooden teeth, for she had fixed pieces of bamboo to her toothless gums in such a way that they appeared like a row of teeth. In many ways she showed herself an original character.

Mrs. Pen could read well, and soon the Gospel had its effect on her life, and she was baptized. When the dispensary was opened she came several mornings each week to sit with the women patients and tell them the gospel story. The result was that a number of earnest women were brought within sound of the truth through her efforts and are now in the church.

Three years ago Mrs. Pen was in great distress about her daughter, whom her husband, for large monetary gain, wished to betroth to an old heathen man. I encouraged her to place the girl in the Wesleyan girls' school and she gladly consented. Then, being freed from anxiety about Grace, she desired to give more time to preaching. I set her to work selling Scriptures and visiting from house to house. This she did most faithfully, without remuneration at first, tho she is very poor. After testing her devotion I allowed her a percentage

on what she sold, and she did splendid work among the better class women, who live in semi-seclusion. She has her basket filled with Scriptures and tracts from the Central China Tract Society, gaining easy access because of her age and former employment as a fortune teller.

When asked by some one to come into their house and choose a lucky day, she says, "I have changed my business now. See! my basket no longer contains superstitious emblems, but books that tell how to obtain salvation and lead pure, good lives. Let me come in and read something to you. Then if you like you can buy a book and let your husband read it to you."

One day a most interesting family group appeared before the pastor and deacons for examination: a venerable looking man, a seller of spectacles, his wife, and their grown up son and daughter. They all stated they had first heard the Gospel through Mrs. Pen's visits, and reading the Scriptures which she sold them. She frequently visited them during the year, and finally brought them to see the pastor, never telling any one of her share in their salvation. The whole family were baptized and received into fellowship. Mrs. Pen's little daughter "Precious Grace" was also baptized last autumn with the others.

Last Chinese New Year Dr. Huntley opened the new dispensary and Mrs. Pen was taken into regular employment as a Bible woman to preach each morning to women coming for treatment.

* From the *Baptist Missionary Magazine*.

EDITORIALS

THE HOPELESSNESS OF HEATHENISM

"Having no hope and without God in the world"—a brief divine description of mankind without Christ—a hopeless, godless condition. No religion ever inspired hope and none has ever given men a practical God, except the Christian. It is a conspicuous fact that all the other religions are hopeless. They leave a soul essentially to despair. Witness Mohammedanism with its awful fatalism, and Brahmanism with its Nirvana—its only hope being extinction—all personal being merged into the universal life as a drop loses its individuality when it falls into the sea.

LAX FAITH AND LAX PRACTISE

The late Dr. Roswell D. Hitchcock used to warn his students that *lax doctrine ends in lax practise*; and, as a student and teacher of Church history, he gave as his verdict, that all tendencies to lower the standards of belief, making it of little consequence what men believe, drift toward the destruction of missionary enterprise and enthusiasm. He once quaintly alluded to the Englishman who, on a sultry day, wished he could sit in his bones, without his flesh; and added that not a few were nowadays, trying to sit in their *flesh without their bones*.

It is a big descent from Doctor Hitchcock to Oscar Wilde. Yet despite his eccentricity and in his later years, immorality, he occasionally said a shrewd thing, and in an article in the *Nineteenth Century* on the "Decay of Lying," he gives in his way a very sharp knock at the frivolous skepticism that too often exploits itself in the pulpit. He says:

In the English Church a man succeeds not through his capacity for belief, but through his capacity for disbelief. Ours is the only Church where the skeptic stands at the altar, and where St. Thomas is regarded as the ideal apostle. Many a worthy clergyman who passes his life in good works and kindly charity, lives and dies unnoticed and unknown; but it is sufficient for some shallow, uneducated

passman out of either University to get up in his pulpit and express his doubts about Noah's ark, or Balaam's ass, or Jonah and the whale, for half of London to flock to his church and to sit open mouthed in rapt admiration at his superb intellect.

GOD'S SOVEREIGNTY

By what a strange ordering of providence was Constantine François Chassebœuf, Count de Volney, the French author (1757-1820) chosen to be the main historian of the fulfilment of Old Testament prophecy? He was thoroughly educated, and studied medicine, and Arabic and Hebrew. He inherited a fortune, was very observant, graphic and accurate in description and fond of travel, especially among ruins of ancient empires. In 1783, he set out for the Orient, spent some months in a convent on Mt. Libanus studying Arabic, then traveled two years in Egypt and Syria, and in 1787 published his "Travels in Syria and Egypt," and in 1791 his "Ruins." In this latter book he openly avowed his infidelity—Christianity and other religious beliefs he considered merely a system of symbols. His description of Syria and Egypt became a standard work for graphic and accurate description. He recorded the facts as to the ruins of cities and countries whose ruin is prophesied in the Bible and in language so closely resembling the Word of God as to suggest, had he not been an infidel, a *designed* imitation of Biblical terms. His name is inseparable from that of Voltaire (1694-1778), partly his contemporary, as the declared opponent of Christianity. But in the most remarkable manner God used him to authenticate the Christian faith which he sought to destroy.

HEROIC DEVOTION TO DUTY

The late Sir Andrew Clarke was once attending a comparatively poor man who was so seriously ill, as to need his constant and assiduous attention. He was fighting death step by step, and seeing his efforts meeting with success. As he bent over and watched his patient, a telegram was

handed him asking him to come over and consult some wealthy idler in the south of France, offering a special train to Dover, a packet chartered to Calais, another special train to Nice, and a fabulous fee. He looked at the patient, folded the telegram, and said to his assistant, "Reply that I am needed here and can not leave," and turned to tend the poor man again.

Much has been said in praise of this heroic self-abnegation. But, after all the doctor simply did his duty. And there are literally hundreds and thousands of men and women on the mission field who would not even stop to consider any call that, whatever the inducements, drew them aside from self-denying duty.

Witness William Carey, with all his gifts, refusing to enrich himself by any government position; John C. Hepburn, declining the superintendence of the Japanese system of education at a princely salary, because he had given himself to the spiritual work of a missionary; and Dr. Henry H. Jessup who, when called to the secretaryship of the Foreign Board at three times his salary as a missionary, replied that his *self-denial was not adequate* to the surrender of his Syrian work!

THE RISK OF LAZINESS

There is no result wrought that is worth much without effort. Hard work is the price we must pay for all real achievement. There is no royal road to learning, or to any other desirable goal. We must work up to power; it is always a serious peril to learn to do things easily, for at that point superficiality begins. Spinoza says, there is no more fatal foe to advance than self-conceit and the laziness which self-conceit begets. Professor Woelfkin, of Rochester Theological Seminary, pleading with students to do their best work always, to furnish beaten oil, says that there are "three characteristics of crude oil: it gives poor light; it emits a bad smell; and it has an explosive tendency"—all of which he quaintly applied to preach-

ing: that careless preparation furnishes little illumination, lacks the fragrance of unction, and often betrays into hasty, unguarded hurtful utterance. The biography of the great missionary leaders is very instructive in this matter. Nothing is more observable than this, that they kept up their industrious and painstaking labor to the last. Witness the neat and minute diary of Livingstone, to which he added new items the day before his death; Elias Riggs, patiently pursuing linguistic studies and translation after he passed his ninetieth year; Judson never relaxing his toils till paralyzed by the touch of death; Griffith John, going back to China, in old age, to resume hard work after a half century; Carey, after more than 40 years, without a vacation, dying in harness.

UNREWARDED HEROISM

George Rogers Clark (1752-1818) was a famous soldier, pioneer and military leader of Revolutionary times. His energy, enthusiasm and daring were among the most useful factors in the Revolution. With a handful of men he organized a force, and took Kaskaskia in 1778, and Vincennes in 1779—the latter after a terrible winter march through the swamps and river freshets; he defeated the Shawnees on the Miami in 1780 and 1782, and by terrorizing or conciliating the Indians, he secured comparative peace for Kentucky and the territory north of the Ohio for the Union.

And yet his great services and almost unequaled heroism were forgotten, and his later years were spent in shameful neglect, obscurity and poverty. Virginia indeed sent him a sword, but he thrust it into the earth and broke it with his crutch, exclaiming: "When Virginia needed a sword I gave her one; now when I want bread, she sends me a toy!" which reminds us of the saying of Robert Burns's mother, when a stone monument was erected to his memory: "Ah, Robbie! ye askit for bread an' they gie ye a stane!" General Clark's grave at Louisville is marked by a

small headstone, bearing only his initials, and known to but a few.

This is an example of the ingratitude of Republics and of the wider fact that no man, however heroic his service to man, is sure of a recompense or reward from man. But there is one who says: "Behold I come quickly, and my reward is with me, to give every man according as his work shall be."

THE DEMAND FOR COOPERATION

Rev. Dr. Josiah Strong, speaking on "The Imperative Demand for Church Cooperation," says in substance:

"The world's progress is along two lines, the development of the individual and the higher and more complex organization of society. Toward both individualism and combination, as with two oars of a boat, only when *both operate* is there progress. Chinese civilization is combination only, and so is stagnant. Germany unites individual and combined development and so is progressive.

"The equilibrium of the forces is as necessary in the Church as in the State. The strength and weakness of Romanism is organization so powerful that it crushes individualism. The strength and the weakness of Protestantism is individuality so strong that it checks combination. The work of the Evangelical Alliance aims to develop combination in harmony with individualism.

"If Protestantism is to take its proper place among forces which are molding modern life, it must seize upon the powers of cooperation. A handful of drilled soldiers will disperse a mob of ten times their number. With organized numbers there is cumulative power. Hence organization discredits the multiplication table. Ten times one may be a hundred. There is polarity of truth as well as light. The differences between evangelical denominations, instead of being hostile to cooperation, are friendly. Christian civilization is now beset with mighty perils, and dare we for selfish reasons refuse a cooperation which

will enable two to put ten thousand to flight? Our common dangers may be intended of God to force us together." Again he says:

"The needs of the city are the needs of civilization, and therefore to solve the problems of the city is to solve the problems of the age." He outlines the city's needs under six heads, *i. e.*, "physical, political, social, intellectual, moral, and religious." Under the last head he says some especially striking things: "Two things the Church must do that she has not done and is not doing. 1. She must *come into contact* with the people. God did not yearn over the world at a distance, He touched the world through Christ. But the Church has largely lost touch with the world. It is more institutional than personal. The cry too often is not 'Here am I, send me!' but 'Here is my check, send somebody else!' There is salt enough but it is barreled up in the churches. When the Church flows out to the multitude the multitude will flow into the Church, not before. This personal, living, love-convincing touch between the Church and those outside of it, is the crying religious need of the city to-day. 2. There must be cooperation. The Church must move as one man, it must strike as with one arm. The need in our cities for this massed Christianity is urgent almost beyond expression."

JAPAN AND OPIUM

The opium law of Japan forbids the importation, the possession, and the use of the drug except as a medicine; and it is kept to the letter in a population of 47,000,000, of whom 8,000 are Chinese. So rigid are the provisions of the law that it is sometimes, especially in interior towns, almost impossible to secure opium or its alkaloids in cases of medical necessity.

Professor Gulick, of the Doshisha University, describes the Japanese attitude as one of "uncompromising hostility" to opium. In a score of years he has never seen one Japanese smoking it. In Korea, six Japanese soldiers, arrested in an opium den,

were court-martialled and shot, before their regiment. In Formosa where the opium curse preceded Japanese occupancy, they are stamping the traffic out by prohibitory law.

THE CONCLUSIONS OF WARNECK

In face of a non-Christian humanity which numbers over ten hundred and eighty millions, heathen Christians, about eleven million, seem not much. But the number of heathen Christians is increasing at present at the rate of about 125,000 yearly, which is in proportion almost thrice the birth-rate within the heathen world. This is indubitable, that the missionary results of the future will at this rate of progress, be greater than those of the past.

ASK GOD AND TELL HIS PEOPLE

Rev. John Wilkinson, whose fifty years' work among the Jews has been so blest, conducted all his work by faith and prayer. His significant and sensible motto was as above: "*Ask God, and tell His people!*" The first part represents the grand appeal of *prayer*; the second, the indirect appeal of *information*. If God is the source of all fire and fervor in missions, *facts* are the fuel that keep the sacred fire alive and glowing on His altars. Let us then on the one hand pray constantly, earnestly, importunately, believably, and on the other spread the tidings both of man's need and the Gospel's triumphs.

DAVID LIVINGSTONE'S RESOLVE

I will place no value on anything I have or may possess in relation to the kingdom of Christ. If anything will advance the interests of that kingdom it shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity.

AN IDEAL COLONY

In one community in the world it is claimed that the Golden Rule and not the rule of gold, is literally followed. It is on the outskirts of Bielefeld, in Westphalia, Germany, and its

guiding spirit is pastor Von Bodelschwingh. *The Independent* says:

If one should undertake to establish a colony and should begin by inviting to it the unfortunate, the incapable, the illiterate, the poor, the destitute, the inebriate, the debauchee, the feeble-minded, the idiotic, the epileptic, the paralytic—if he should do this without capital and without backing of financial responsibility, he might be following the literal teachings of Christ; he could not be accused of following the first principle of ordinary prudence. Yet this is what was done and is still being done, day after day, month after month, year after year, in this unique community, and with the most remarkable results. The claim of being in trouble is the one key that will unlock the doors of the community at Bielefeld, and with that key one is never turned away.

Forty years ago the start was made in a home for epileptics, and two years later a home for deaconesses to train workers. The names Ebenezer ("The Stone of Help") and Sarepta ("The Place of Purifying Metal") are important as meaning for the colony a christening grace of faith, of reliance upon God, of old-fashioned Bible trust. Three years later the pastor and wife, both raised in aristocratic circles of Berlin, came to take charge. They called the colony Bethel ("The House of God"). As to the extent to which the colony has grown we find:

To-day instead of one building there are over one hundred and fifty. In place of epileptics alone, Bethel now receives every class of unfortunates. Its branches and ramifications spread over all Germany, and even across the sea to other continents and other shores. The main branches of the colony, however, are five—the Home for Epileptics, or Bethel proper; Sarepta, the mother house for training nurses; Nazareth, the brotherhood for training deacons; Wilhelmsdorf, the colony for vagrants and the unemployed; the Workmen's Home Association, an organization for providing homes of their own for the working classes of Germany.

But these are by no means the only branches of the work. Among its one hundred and fifty buildings there is place for virtually any ill. Bethel has had a large idiot colony, nearly one-third her inmates being a part of this class. It has two orphanages called "The Good Shepherd" and Kinderheim ("the Children's Home"). For inebriates there is the Friedrichshütte ("Frederick's Cot"), named for the late German emperor, and opened just after his

demise. One remarkable spot on the colony grounds is the Eickhof, where wealthy voluntary patients, who have made shipwreck of life through drink or fast living, may come, and, among equals of their own class and surrounded by physical comforts, be compelled nevertheless to labor with their own hands, and be taught by experience the nobility of service. Bethel is thus for the poor rich as well as for the enriching of the poor. All classes, all ages, both sexes, have their place. One remarkable house in Bethel welcomes those who can find no opening elsewhere, because they have been convicted of theft or embezzlement or dishonesty of some kind.

The colonists "work and pray and sing." The whole atmosphere is religious, tho religion is forced upon none. Yet without it pastor Von Bodelschwingh would say Bethel could not live. Almost all that Bethel uses it makes—houses, furniture, clothing, food. One feature—the provision of the unemployed—is said to be solving the problem of the vagrant and the tramp. Bodelschwingh made a training colony to teach men how to work and to make money instead of begging it. To quote again:

By this personal touch, and with loving care, Bodelschwingh leads—he does not drive—his tramps to work. It is real work, however, not coddling. The rules are strict and strictly enforced. The colony is called "Wilhelmsdorf" from the emperor, Frederick William, who stood sponsor for it. During the first fourteen months nearly 1,200 men were admitted. Only some 42, or 3.5 per cent., ran away (there is no compulsion to remain); 966 left for regular employment, 830 having been placed by a labor bureau in connection with the colony. More recently the results have not been quite so favorable, mainly because the most employable men have been already placed, and those who now come to the colony are the residue and less employable. Still, the thirty-three colonies in Germany shelter nightly some 3,700 men, and are steadily qualifying men for work.

Bethel is largely supported by the work done by its members, who receive little or no pay, being assured of a home and care when sick. The royal house of Prussia and the wealthy of Germany give aid, especially when

new branches of the work are to be opened. The Westphalian farmers near the colony give regularly. As to other benefactors:

At present nearly \$7,500 per year comes from the school children in Germany. Some \$50,000 per year is collected for the colony by sixty regular collectors. The neighboring provinces appropriate to its use \$15,300 per year. Altogether Bethel has and spends, apart from the labor colony, nearly \$300,000 per year.

CONSECRATED GIVING

This requires two things—an intelligent mind to see the need and know how to meet it; and a devout spirit to act as a prayerful steward of God's goods. President Angell used to say that we need to use all of Argus's hundred eyes, before we can properly use even one of Briareus's hundred hands. And Orestes A. Brownson remarks, with singular insight, that "*property is communion with God through the material.*"

CREDIT TO WHOM CREDIT IS DUE

The editors of this REVIEW always purpose to give credit to authors and publishers of articles quoted in our pages, particularly if the items referred to are not common news. These acknowledgments are, at times, omitted by mistake, much to our regret. We do not always purpose to credit those who quote others as it might develop into an "endless chain."

We take pleasure in giving credit to an article by Rev. James H. Taylor, published in the *Christian Observer*, for the condensed report of Dr. Zwemer's speech (p. 268), and for those of J. Campbell White and W. T. Ellis (p. 270) used in our April REVIEW report of the Philadelphia Convention. While the substance of the quotations was not original with the writer the statement of the leading thoughts of the speakers was well expressed.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Work of the Y. M. C. A.

How much ground is covered by the varied forms of activity of this great organization will appear by a glance at the following particulars:

1. In cities men and boys from all walks of life receive aid in all grades of work from the most elementary to subjects pursued by university graduates and professional men.

2. Among railway men thousands receive definite and practical aid and training.

3. In small towns and counties a vast and only partially occupied field is open.

4. In a number of industrial and manufacturing plants special technical training is emphasized.

5. Among colored men and boys many are now receiving attention.

6. In the army and navy appropriate activities are promoted.

7. Large numbers of young men in universities and colleges are receiving individual instruction.

8. For the boys in all fields special activities are being developed. Over 6,000 employed boys are in class work alone.

That these practical educational activities are appreciated is proved by the way students help pay expenses. The average tuition fees paid by students in colleges and universities meet from 30 to 50 per cent of the current expenses aside from equipment. In the Young Men's Christian Associations the tuition fees meet from 50 to 85 per cent of similar educational expenses. Such fees in 1907 paid into local treasuries amounted to \$268,000.

The Work of the Y. P. S. C. E.

The Rev. C. E. Jefferson, pastor of the Broadway Tabernacle, has recently published a book entitled "The New Crusade," and in a chapter on The Young People of the Church he says:

The century was more than three-quarters gone before the third great movement of our age was born. It was in 1881 that the Young People's Society of Christian Endeavor started upon its phenomenal career. At the end of eighteen years it has 56,000 societies, with a membership of 3,400,000.

But these figures do not tell the full story of its conquests. Like the river of God, it overflows its banks, and in all parts of Christendom new societies with new names spring into existence, begotten by the spirit which the Endeavor movement has created and strengthened

and instructed by its examples and its methods. A million and a half of young men and women, altho marching under other banners, belong to the great Endeavor army.

Five millions of young people of the world organized into a training-school for Christian service in less than two decades! It is one of the miracles of Christian history. The future historian of the Christian Church will say that Christendom entered upon a new era that February night when in the city of Portland the first Endeavor society was formed.

The Young People's Missionary Movement

At the recent great meeting in Pittsburg, these remarkable statements were made concerning growth and achievement:

During the first year about 17,000 persons were enrolled in mission study; the second year, approximately 22,000; the third year, about 50,000; the fourth year, a little over 61,000; last year, nearly 100,000; and, based on the enrolment to the first of January, 1908, it is safe to say that, during this mission study year, there will be 175,000 enrolled.

The sales for 1907 included 143,592 textbooks, 22,500 volumes in libraries, 12,881 maps and charts, 17,155 pamphlets, 2,000 sets of missionary programs, 50,000 mission study announcements and nearly 2,000,000 pieces of other printed matter. The movement has already issued 10 volumes in the interest of mission study: "Aliens or Americans?" "Daybreak in the Dark Continent;" "Heroes of the Cross in America;" "Into All the World;" "Princely Men of the Heavenly Kingdom;" "Sunrise in the Sunrise Kingdom;" "The Challenge of the City;" "The Conquest of India;" "Uganda's White Man of Work;" "The Uplift of China." In the last six months there were printed 4 editions of "The Uplift of China," 3 editions of "The Challenge of the City," 3 editions of "Uganda's White Man of Work," and 6 editions of "Aliens or Americans?"

Results of the Philadelphia Convention

Some of the seed sown at the Presbyterian Men's Missionary Convention in Philadelphia is already bearing fruit. When it is remembered that between the calling of this Convention and the assembling of it an unprecedented financial panic occurred, it is remarkable that over sixteen hundred men should come together for a missionary conference—the large majority of them business men. A railroad offi-

cial, sending a substantial check as an expression of the uplift which he had received from the Convention, described it as "the grandest of any kind I have ever attended, with interest and enthusiasm sustained longer and better than I ever dreamed of. It must portend great things for the Master." One man who had been contributing \$200 a year informed his pastor that he could be counted upon henceforth for \$1,000. Another man said to his pastor: "I have never done my duty in this. Here is a check for \$500 and I am going to measure up to this." Another man in the same church said he was going to multiply his gifts by five.

Laymen's Missionary Conference in Mexico, Missouri

A very strong Men's Missionary Conference was held in Mexico, Missouri, March 17-19, and adopted resolutions in favor of advance steps, including the support, by Presbyterian churches of the synod, of at least 56 missionaries and annual contributions amounting to \$56,400. The resolutions continue:

In order to reach this minimum of obligation, and surpass it, we acknowledge our dependence on a knowledge of God's word to enlighten us, and on the spirit of God to strengthen all our people in their spiritual life. Accordingly, in humble reliance on our Lord's promise we pledge ourselves in our respective congregations, to sustain the officers of our churches in their efforts:

(a) To promote Bible study among all the men of the church.

(b) To increase the attendance at the services of the church, and especially the service of prayer.

(c) To promote the erection and maintenance of altars for prayer in every home.

(d) To secure from every church, enlarged contributions of missionaries and money, until our quota of both is provided.

A Good Word for the Indian

Rev. C. L. Hall, of North Dakota, in the *American Missionary* has this to say concerning the Red Man: "In one way he is our superior. In his native tongue he does not swear, and

he does not make ungrammatical mistakes. His sensitiveness to incorrect speech is one reason why he is so reluctant to try to talk in broken English.

"He has great self-respect. He looks you in the face as an equal. He has readily adopted the custom of shaking hands, and does not forget to do it ceremoniously with ungloved hand; but he will not touch his cap. To reduce him to slavery is to annihilate him. This is a good quality. In a country where every citizen is a king, he will take his place as a kingly citizen; and the assumption of civic duties will tend to keep self-respect from passing into the self-conceit of the old Indian, who with lordly sweep of the blanket and upturned nose discourses of the superiority of his race over the incompetent and treacherous invader of his home land.

"Added to his self-respect there is a native dignity about him—a certain formality and style. He addresses you as 'My friend.' To his child it is not 'Billy,' but 'My son.'"

Number of Medical Missionaries

The *Medical Missionary* gives the following statistics regarding the number of medical missionaries now in the fields from Great Britain and the United States: The 6 largest societies in the United States have a total of 281, and the 5 largest British societies of 250. The Presbyterians have exactly 100, while the Church Missionary Society leads Great Britain with 80. The total for Great Britain is men, 278, and women, 147, while the United States and Canada furnish (including the 20 in the list of Great Britain who hold American degrees), men, 280, and women, 153.

China leads in the list of countries, with a total of over 300, India comes next with 225; then Africa, with only 65. Korea, Palestine, Turkey, Burma, Egypt and other lands and even the islands of the sea, including the Philippines, are in part at least cared for.

The Making of an American

"It doesn't take long to make an American out of an immigrant," says a Settlement worker who witnessed such a quick transformation recently. A Polish girl on her release from Ellis Island, New York, was met by two women, and the two crossed Battery Park just ahead of the observer, reaching the upper deck of the ferry house for which they were bound just a moment or two before her. But in that moment or two the immigrant had disappeared. The shawl that covered her head and shoulders had been pulled off, her hair had been "fixed" and a brand new hat and wrap had been donned. The two older residents of the country had brought the finery along to make the newcomer fit to be seen going home with them.

Why We Need the Immigrant

It is in the large cities that the departure of the foreigner would be most severely felt. In the thirty largest cities in the Union persons native-born of native parents formed in 1900 but 33 per cent of the total population. New York, from its boasted eminence of 3,500,000 inhabitants at the twelfth census, would shrink to less than 800,000, yet still remain the most populous city. Philadelphia's population would be cut in half; Chicago would lose nearly four-fifths; Boston would decline from more than half a million to approximately 150,000; while Milwaukee would sink from near the 300,000 mark to less than 50,000, or to but little more than one-sixth of her total population. These facts faintly suggest the disturbance of the population equilibrium, especially in the urban centers of the North and West, which would result from the exodus of the foreigner and the children of foreigners.—*Review of Reviews*.

Home Missions Among Foreigners

Said Dr. C. F. Aked recently: "The most thoughtless onlooker from the Old World who has ever read a page of history knows that, in the rush to

your shores of millions upon millions of the European peoples, you are confronted by a problem such as no nation has ever yet had to solve since history began. The quickest way, the most economical and the most permanent way of making these people good Americans and good patriots is to make them good Christians. To you and me who know, and to men and women like us, is intrusted this solemn responsibility and splendid privilege. We have to change the mob into a commonwealth, the proletariat into a democracy. And these untrained, undisciplined, politically dangerous millions we have to win for Christ. There is no greater problem to be solved by the churches of America than that of reaching and winning the immigrants. In some respects this is more of a foreign than of a home missionary problem, for the work must be done chiefly through foreign languages, and the ideas to be met and the errors to be combated are essentially those of the foreign rather than of the home mission field."

Sweeping Victories for Temperance

The *American Issue* has recently published a list of 80 cities in the United States in which the sale of liquor is prohibited, 33 of them entering prohibition ranks within a year, with an average population of over 25,000, and an aggregate population of more than 2,200,000. Twenty-seven are located in New England, and 21 in the South. In the honorable and happy company are: Worcester, Mass.; Kansas City, Kan.; Atlanta, Ga., and Birmingham, Ala.

In Training for World-Work

The Brooklyn Missionary Training School, Rev. S. Parkes Cadman, President, has 40 men and women under instruction for work in the foreign field, representing no less than 11 denominations, and gathered from all parts of the land. Within a little more than a year 16 have taken their departure for lands as widely separated as Porto Rico, South America, Af-

rica, Turkey, India, Burma, Siam, China, Korea and Japan.

EUROPE

Temperance Sentiment in England

Joseph Chamberlain, one of the leading statesmen of Great Britain, has this to say on intemperance:

No statistics are needed to show our people that temperance reform lies at the bottom of political, social and moral progress of England. Drink is the curse of the country; it ruins the fortunes, it injures the health, it destroys the lives of one out of every twenty of our population. If I could destroy to-morrow the desire for strong drink in the people of England what changes we should see! We should see our taxes reduced by millions sterling; we should see our jails and workhouses empty; we should see more lives saved in twelve months than are consumed in a century of bitter and savage war.

Catholics Under British Sway

The Catholic Directory for England and Scotland claims an increase of fifty-one priests and forty-five churches and chapels in 1907. It asserts that there are now 4,975 priests and 2,121 houses of Roman Catholic worship in Great Britain. There are 2,180,000 Catholics in England, Wales and Scotland (Great Britain), and 3,320,000 in Ireland. Gibraltar, Malta and Gozo have 215,000; the British possessions in Asia, 2,085,000; those in Africa, 350,000; those in British America, 2,810,000, and in Australia, 1,092,500, a "grand total" of 12,053,000.

The Macedonian Cry Not Stifled

It is interesting to read the words in the British House of Lords, of the Foreign Under-Secretary, Lord Fitzmaurice: "The Foreign Office feels it necessary to ask whether the time has not arrived to appoint a Christian governor of Macedonia." Arrived! It arrived a generation ago and more. Fortunately, England, the Power chiefly responsible, under Beaconsfield, for tearing up Russia's Treaty of 1877 with Turkey, and substituting that of Berlin the following year, has now changed from a position of half

a century's unfriendliness to Russia. No longer, we hope, can the Sultan offset Russia's representations to Turkey as to disorders both on the Persian and Bulgarian borders by relying on English apathy.

English Women Going to the Front

During the last year the Society for the Propagation of the Gospel, (S. P. G.), has sent to the foreign field no less than 40 women, of whom 28 were newly appointed. Fifteen were bound for India, 8 for the Far East (3 for China, 2 for Japan, and 1 for Korea), and 5 for South Africa. These last go out as deaconesses to start women's work on the Rand.

A Great Year for L. M. S.

The London Missionary Society is evidently going to put forth special efforts to make this year "a great missionary year." Its members in all parts of the world may take courage and look forward for better days. The Rev. R. Wardlaw Thompson, foreign secretary of the L. M. S., writes thus to the *British Congregationalist*:

The new year is to be "a great missionary year" among the churches which own the L. M. S. as their channel of work in the foreign mission field. A special campaign of information and appeal is to be inaugurated very soon, and is to be pushed in every direction by preachers, speakers, and literature. The tide will flow so strongly and fully that it is expected it will fill every creek and channel, and reach even the remotest and smallest villages. Special response is expected to this special effort—large, generous, bountiful response—a response in money which will fill the treasury and which will be a permanently enlarged stream of contributions to mission funds, providing adequately for the maintenance and development of the society's work, a response in consecrated lives eager to give themselves to the extension of Christ's kingdom throughout the world, and a response in more general and fervent prayer for the manifestation of God's saving grace to all the earth.

The Dutch Court and Missions

Much interest is taken in missions by the Dutch Royal family. Not only has Queen Wilhelmina given the use of her palace at Kneuterdyk to the Dutch Foreign Mission Society for a

great meeting on March 14, but the Queen-Mother and the Prince have shown their keen interest in the work among the sailors at Rotterdam. The Prince has forwarded the British and Foreign Sailors' Society a gift toward building a new Bethel Institute on the southern bank of the Maas. This building is for the use of British, American, and Dutch sailors. The Queen-Mother and the Duchess of Teck honored the society's meeting on March 5, at the Hague, with their presence. To raise funds a Children's Guild has been inaugurated. The aim is to induce 50,000 children to contribute one guilder each.

Danish Missionary Society

Denmark, tho only a small country, has always occupied a prominent place in missionary work, and the Danish Missionary Society is enabled to look back upon 86 years of consecrated labor. Its fields are China and India. In China it employs 15 missionaries at 5 stations, and the work in Port Arthur and Manchuria, which had been interrupted by the Russo-Japanese war, has now been reestablished and begins to show encouraging progress. In Andung, China, a medical missionary is at work, who finds many openings. In India 18 European and 1 native missionaries meet with great encouragement. One of the missionaries has had the privilege of baptizing two Brahmans, who were willing to face the tremendous difficulties and persecutions caused by their step. During the past year 68 heathen were baptized in India and 17 in China, by the missionaries of the Danish Society, and the income from all sources was \$57,940.

Jews Flocking to Christ

A recent writer has sent to a Paris paper the result of his study in relation to the distribution of the Jews and the extent to which they are turning to Christianity. He says:

At the present moment there are about 11,150,000 Jews in the world. Over 8,750,000 of these live in Europe, 1,600,000 in America, 360,000 in Africa, 342,000 in

Asia, and some 17,000 in Australia. Of all capitals in the world, New York has the greatest Jewish population—namely, 700,000; Vienna has a Jewish population of 130,000, Berlin 95,000, London 80,000, and Jerusalem 30,000. The task of enumerating the conversions to Christianity, of the large body of Hebrews, has been successfully attempted by the German writer and missionary, Le Roy, who has devoted his life to the evangelization of the Jewish race. In his "Judentaufen (Jewish baptisms) im 19. Jahrhundert," he shows, from the statistics of churches, that some 250,000 Jews went over to Christianity in the last century. Of these, 73,000 passed to the Evangelical Churches, 58,000 to Catholicism, 75,000 to the Greek Church and 20,000 to various other sects. Great Britain gained 23,000 converts and America 11,000. It is to be noted that the figures given are only approximations and are the result of researches in registries most easily available. In Germany, between 1880 and 1905, 10,000 conversions were made; in Vienna, during the same period, 10,000; in Budapest, at least 30,000, and in Russia, during the past forty years, in St. Petersburg and Moscow alone over 30,000.

Missionary Associations of German Teachers

A short time ago German teachers, who are friends of the Berlin Missionary Society, founded a special missionary association as an auxiliary to the Berlin Society. The purpose of this association is to interest Christian teachers especially in the educational work connected with foreign missions. A remarkable interest was manifested in the project and more than eight hundred teachers have become members of this association. Teachers, who are friends of other German missionary societies, have also founded organizations. The Breklum Missionary Society's Teacher Association has already enrolled 230 teachers, and those of the Rhenish and Leipzig societies are rapidly growing. We trust that these new organizations will prove very helpful to the different parent societies.

A Step Forward in Germany

The German Emperor, or, to be more exact, the Emperor as King of Prussia has honored himself and the cause of Christian missions by calling Inspector Haussleiter of the

Rhenish Missionary Society to become a professor (ordinary) in the theological faculty of the University of Halle. Many years Professor Warneck, the great German authority on missions, has given lectures on missions in that great university, but, after all, he is but honorary professor. Now the first German chair for the science of missions has been established in a German university, a great step forward. Professor Haussleiter well deserves the great honor thus bestowed upon him, for he labored for the great Rhenish Society with exceeding success and wisdom many years. The rich experience which he has gained in active work, will prove most helpful in his new, larger sphere of activity. May the creation of this chair of missions mean the beginning of larger missionary interest and multiplied activity in the religious circles of Germany.

Lectures on Missions in German Universities

A number of interesting and helpful lectures on missions were delivered in German Universities during last winter. In Halle Professor Warneck has interested and guided the students in the study of history and methods of missions. In Bonn, Professor Boehmer lectured on missions and the German Colonial Policy. In Giessen, Dr. Glaue discuss the history, the fields, and the problems of foreign missions. In Konigsberg, Professor Lezius, and in Marburg, Professor Mirbt taught the history of missions. And in the Seminary of Oriental Languages in Berlin, many lectures beneficial to the future missionary were delivered, the most prominent lecturer being Professor Meinhof, the master of the Bantu languages.

Growth of Moravian Missions

The Moravian Missions have had a very satisfactory growth during the last quarter of a century. There are now 6 schools for the training of native assistants against 3 in 1882, and the number of students also has

doubled. Instead of 17 ordained native missionaries and 10 unordained native helpers, there are now 33 native missionaries and 35 native helpers. The number of natives, who conduct meetings has risen from 145 to 300; the number of white missionaries from 144 to 206; the number of baptized members from 74,535 to 94,402; the whole number of people directly connected with the congregations gathered from among the heathen from 79,021 to 101,216 at the end of 1906. The society at the time of its sesquicentennial (1882) had 12 missionary provinces, 99 stations and 15 preaching places. It has now 15 provinces, 141 stations, 131 filials and more than 600 preaching places. The progress of the mission schools has not been so great. There are now 238 schools with 29,562 pupils, as compared with 217 schools and 16,590 pupils in 1882, and 146 Sunday-schools with 21,000 scholars, as compared with 42 schools and 6,470 scholars.

Among Russian Students

A valued friend and correspondent in Russia writes: "Last summer at Keswick Convention and other gatherings prayer was asked for on behalf of the intended visit of Miss Ruth Rouse (Women's Secretary World's Student Christian Federation) to Russia to work among the 12,000 women students in St. Petersburg and Moscow. These prayers have been abundantly answered, all outward difficulties were removed, and Miss Rouse was enabled to work in each of these cities for three weeks, having meetings which were repeatedly crowded to the utmost capacity of a large hall. These meetings were followed up by smaller ones for those who were interested and by private interviews. In Moscow, instead of a handful of listeners as was predicted, about 1,200 women students thronged the hall again and again. The result was the starting of a Christian Association on interdenominational lines and the development of the work already begun in St. Petersburg. The possibilities in

Russia are as great as is the need. At present the 70,000 students of Russia (including about 15,000 women) are in the most distressing spiritual condition.—*London Christian*.

For the Young Men of Russia

The Russian Y. M. C. A., at first an experiment, is apparently proving both attractive and successful when it can secure a grant of 5,000 rubles from the minister of finance. Under several American secretaries, 1,500 men are enjoying its social and educational privileges. Count Obolenski, one of the Association leaders and directors, is proving a staunch friend, to his influence the government award being largely due. The Association has exerted such influences on its members that the work now has the hearty support of officials in the national banks and railroads. Russia is moving on.

Robbing Churches in Russia

Revolutionary activity in Russia has for some months taken on a peculiar form. Assassinations by bomb and otherwise still take place, but the chief effort of the revolutionists seems to be the accumulation of a fighting fund. In the months of November and December 450 men went to the gallows for "revolutionary robberies."

The revolutionists have turned to another and an easier prey. During the past month no less than 30 monasteries have been robbed. The church has great wealth in gold, silver and uncut gems. In one monastery about twenty miles from Moscow, the robbers obtained \$40,000 worth of gold and silver vessels. The monks are declaring that if the government can not protect them they will protect themselves. The bishop of Kursk has authorized the monasteries under his control to form fighting bands of not more than one hundred men who are to carry revolvers, daggers and Cossack whips. They are called the bands of holy Cossacks. It is said that they not only drill within the monastery walls, but even go out and exact retribution from revolutionary peasants.

ASIA

What Steam is Doing in Turkey

Steam and electricity have laid hold on Syria and are compelling the land to move and be enlightened. Railroads are now completed between Jaffa and Jerusalem, between Haifa, Tiberias, and Damascus, between Beirut and Damascus, between Beirut, Baalbek, Hamath and Aleppo, and between Damascus and Tibok and Medaen, on the Mecca Hejaz railroad, some six hundred miles on the way to Mecca.

An electric trolley road runs through the streets of Damascus, and the city is lighted by electricity. Iron pipes are being laid to bring the crystal cold water of Ain Fyi 15 miles to Damascus. A Belgium company is building an electric trolley tramway through the streets of Beirut, and will furnish electric lights. These railways are increasing business and building up the waste places along the line and giving the Arab peasantry access to the seaport markets.

Increase of Jews in Jerusalem

In a recent letter from Jerusalem, Mr. W. H. Dunn refers to the remarkable development in the Jewish National Zionist movement which took place in Jerusalem during the fifteen months he was in England. Great numbers of Jews are returning to Jerusalem, not for repentance or confession of sin, but simply because they must go somewhere, and the Sultan allows them to enter without let or hindrance. In that short time no fewer than 5,000 Russian Jews landed at Jaffa. These Jews are investing what money they have in buying land and buying or building houses. So great is their activity that it is a matter of concern to the foreign residents. The Moslems, however, sell to them without demur. They believe this land really belongs to the Jews.

The development in Jewish education is also striking, and kindergarten schools are being opened for the children. Hebrew is being taught and becoming a living language, and new

Hebrew words are being formed so as to make the old tongue useful for up-to-date usefulness. It is common to hear Hebrew spoken in the streets.

INDIA

Another Revival in India

From India comes the news that a great revival has commenced among the heathen in the country of Jaspur. Five or six thousand men, women, and children, are asking for Christian instruction and for preparation for the rite of baptism. The faithful missionaries of the Gossner Missionary Society, who are at work among the heathen in the neighboring districts, have sent twenty-three native helpers to Jaspur that the great opportunity may not slip by unused.

A Lutheran Conference in India

The first all-Lutheran Conference was held at Guntur, India, January 2-9, 1908. This included members of the Hermannsburg, the General Council, the Schleswig-Holstein, the Leipzig, the Gossner, the Danish, the Swedish National, the General Synod, (U. S. A.), the Basel Missions. There were in all 63 delegates who were cared for in tents and rooms in the schools and college. Resolutions were adopted (1) to establish a Hostel at Madras for Lutheran students; (2) to inaugurate a joint widow and pension fund; (3) to ask the Mission Boards for more special workers among men of the higher classes; (4) for a memorial to the government for the segregation of lepers and public school instruction in regard to the disease; (5) the consideration of the formation of a Young People's Lutheran Society; (6) a school for missionaries' children; (7) another joint conference at Rajahmundry in the winter of 1911-12; (8) the publication of the history of Lutheran missions in India. Dr. Aberly was appointed secretary.

A Great Movement Toward Christianity

In Canon Sell's "Progress Report" of the South India Mission he says that the chief feature of interest in the Telugu Country is the large number

of inquirers, some 4,800. Of the Khammamett district, in the Nizam's dominions, he writes:

The great feature of this year's work has been the movement among the Wadara and Yerakala people, who are of low Sudra caste. The first of these were baptized by the Bishop of Madras on November 1. Altogether on that day 150 persons were baptized, including children, and more than 100 of these belonged to the above-mentioned people. Many of them have passed through a period of probation extending over nearly two years, and not a little persecution. This month many more have been baptized, but the figures are not available at present. During the last few months there has been a rapid inflow of at least 600 of these people asking to be taught with a view to baptism; every few days I hear of new inquirers. We have now reached the grand total of 1,000 souls from these two classes alone.

Indian Christian Students Aroused

At the last annual students' camp of the United Provinces between 60 and 70 delegates were present. The daily program was much like that of a student's conference at Northfield. In an account sent to the *Church Missionary Society Gazette*, the writer says:

"Missionary meetings in the home land are usually an inspiration, but I doubt if I have ever felt more deeply stirred than at the missionary meeting the night when the claims of the National Indian Missionary Society were brought before the students. Only Indians spoke. A new hope has inspired us all. The vision of India's evangelization is no empty dream. Sixty students are going back to their colleges determined to 'make Jesus King,' and by God's grace to win at least one non-Christian for Christ during the coming year and bring him to camp next year. Here is a power that can shake India."

The Lazy and Unpractical Missionary

Those who think missionaries are likely to lead idle lives will do well to study these figures which Mr. Elwood, now of Dindigul, South India, presents. His "parish" is 30x40 miles in extent and has a population of 535,-

000 people. He has the supervision of 100 native workers and 36 schools. There are 57 congregations and more than 3,500 Christians. One can imagine the amount of travel necessary to cover such a field, especially in a land where good roads are not universal and in districts where the means of transportation are reduced to bullock carts, carriages, and bicycles.—*Missionary Herald*.

An Industrial School Among the Telugus

The Brecklum Missionary Society, which has a good work among the Telugus, India, opened a large industrial school in Koraput last year. The scholars are taught the arts of the weaver, the potter, the carpenter, and the blacksmith, while they receive secular and religious instruction at the same time. Three of the 20 pupils are blind, one a boy, the other two grown men. These three blind pupils have rapidly acquired proficiency in weaving baskets.

Laos Mission Notes

Rev. Eugene P. Dunlap and wife, who have just returned to America on furlough have recently taken a six months' tour in their mission field traveling in ten steamers, on twenty elephants, numerous buffalo carts, and walking long distances. About three thousand books and Scriptures were sold. The elephant offered to Mr. and Mrs. Dunlap was very cross and they were advised not to mount it, so they walked thirty miles through jungles and over mountains. Dr. and Mrs. Dunlap went to Siam in 1875. At the Prince Royal's College at Chieng Mai, 95 boys are in regular attendance, six of whom came from Chieng Rai and walked 110 miles at the worst season of the year, when swollen rivers and raging mountain streams must be crossed.

The Chieng Mai Girls' Boarding School had added weaving to its industrial department. Great advance has been made under skilled native teachers. The girls already have made toweling for hospitals and tea towels,

and are weaving fine cloth for native jackets and skirts.

In the Christian High School in Bangkok, Siam, an Association was organized after hearing the reports from the delegates to Tokyo. So far as is known, this is the only organization of this kind in Siam.

CHINA

A Chinaman on China's Awakening

Shew Yim, a student in Miami University, Oxford, O., has recently written:

In speaking of the Chinese awakening, much credit is due to the so-called Boxer War which, as many believe, was the essentially fundamental cause of the awakening and consequent salvation of China, and for which she paid a great price in the form of indemnity—\$300,000,000 and a river of blood—the greatest price that she ever paid in her history.

One of the most important elements that has played, and still plays an important part is the Chinese press. From the Boxer War to the present time, the Chinese press has increased more than 300 per cent, and has become a powerful factor in political affairs. By their pens the editors boldly express the will of the public, help in the formation of public sentiment, and even at the risk of their lives, defend the rights of the people.

As sure as the sun rises and sets the oldest and youngest China will have a bright future. Within ten or twelve years to come, she will build all her railroads and open up her mines; she will develop the great resources of the land; she will build more and more factories; she will better her system of transportation and communication; she will have made modern schools and colleges for her sons and daughters; she will have a constitution; she will have more churches and charity institutions; she will reorganize her navy; and she will have a modern army of 500,000 in time of peace and 2,000,000 in time of war. When all these things are accomplished, China undoubtedly will take her chair at the table of the council of the world powers.

The Chinese Demanding Christian Unity

The Rev. J. C. Owen, a Southern Baptist missionary, writes as follows in the *Baptist Argus*:

The rapidly growing body of native Christians in China demands union. If missionary influence on this point were withdrawn, I have no doubt that the native Christian leaders would promptly

find little difficulty in formulating a basis of union which would be acceptable to them all. The Chinese Christians feel that all who really believe in Jesus and have entrusted their lives to Him, are, and ought to be, brothers and sisters in Him. Such organizations as the China Inland Mission and the Y. M. C. A. have done much to foster this spirit. One of the best, most thoughtful young men we have returned from a Y. M. C. A. convention last spring saying that he loved all Christians too much and had too much in common with them all to give his life to promoting any organization which separated between those who are Christ's. They argue that as God is one and the Bible is one, therefore all who serve Him according to it must necessarily be one. They argue that all these divisions come from anti-Bible or extra-Bible sources. If from the latter, they are unnecessary; if from the former, they are sinful, and that in either case they should be abandoned.

A New Epoch for Missions in China

Dr. Arthur Smith finds it increasingly evident that the Centennial Conference of China Missions held last summer in Shanghai is to mark an era in Protestant missions in that empire. As the dominant note of that gathering was unity amid diversity, its results appear in a much greater coordination of action than hitherto. Its large standing committees are grappling with the practical missionary problems, which are felt by all workers alike. Preliminary steps to a federation of most Protestant missions have already been taken in three different provinces; there is a prospect that other provinces will follow; altho organic unity is not aimed at, such a result may ensue at a later stage.

A Missionary Bureau for China

A Chefoo correspondent writes to the *British Congregationalist* that arrangements will soon be made to establish an Association for effecting economies of missionary time and money in China. It is intended to undertake (1) a missionary bureau for advice on all business matters relative to mission work, and the supply of all information concerning missions; (2) a supply department to provide household stores, materials, clothing, mission-school requisites, miscellaneous

sundries, medical stores, and to act as a general purchasing agency. The Association will have the support and advice of influential laymen on both sides of the Atlantic. It is to be exclusively the servant of missions and missionaries, and is to be absolutely free from the personal money-making element. The gentlemen who are moving in this matter are Sidney J. W. Clark, of England; C. V. Vickrey, of America, and T. Gear Willett, of China. As so many laymen are interested in the economy of missions it is felt that this will be a work which will lead to the hearty cooperation and union of the Laymen's Missionary Movement in America and England. The Association will have no connection with any missionary society, but will be an independent enterprise of business men interested in the organization of missionary work.

The Presbyterian Mid-China Mission

The Mid-China Mission of the Southern Presbyterian Church reported for its last year 15 organized churches, 30 native preachers, 16 theological students and 1,182 communicants, with 223 added during the year. The contributions were \$1,245. The schools were attended by 183 boys and 122 girls. The report gives some interesting facts and figures illustrating the accelerating progress of the mission. From the average of about \$4,000 up to 1887 and \$512 to 1897, the cost per convert has come down to nearly \$190 for the year just ended, or less than what it is at home (\$205.25). In 1878, twenty years after the work was begun, there were three communicants to each missionary; in 1897, six; in 1907, thirty.

Saved from a Rubbish Heap

A missionary writes as follows:

On our trip up the Miu river we visited the home of one dear Chinese woman, eighty-three years old. When she first saw the light of day she was thrown out on the rubbish heap, because she was only a girl. There she cried so long that the neighbors compelled her people to take her back, saying that the gods must have some special work for

her, as she survived so long. She was finally taken to a Christian institution, where she grew up. To-day one hundred of her descendants are Christians, and several are in Christian work. One granddaughter, teaching in one of our schools, has refused a position with a fine salary in a non-Christian school.

An Awakening at Kalgan

Rev. W. P. Sprague writes to the *Missionary Herald* from Kalgan, (January 3): "The Lord hath visited his people—in Kalgan. The Spirit has come upon us in power and revived his work here. Native helpers and pastors are working together in harmony as they have not for some time, and Christians are reaching out to bring others to the Savior.

"Mrs. Arthur Smith came here early in November and began daily meetings with the church, which she continued until Christmas. Several educated Christians came up from Yu Chou and other outstations. The Lord gradually moved the leaders to seek a fuller baptism of the Holy Spirit, and his work began so gently as to be scarcely recognized until some began to confess their sins; then we knew it was the Lord's work.

"It was a joyful Christmas Day for us all. The helpers initiated and carried out of themselves a good 'tea and cake meeting,' explaining the day to the children and newcomers and praising God for the blessings of a Savior given. We closed the day with a lantern exhibition of Bible pictures illustrating the coming of Jesus to earth."

KOREA

A Crisis in Korea

One of the missionaries writes:

Now is the time to evangelize Korea. The country has been shaken to the roots by the political changes. The people have been aroused out of the lethargy of ages, and now is the time to reach them with the Gospel. The Presbyterian Church in Korea reports this year an increase in members and adherents of nearly 13,000. The Methodist churches report similar increases. Other foreign mission boards are recognizing the need and opportunity and making an effort to meet it. The U. S. Southern Presbyterian Church sent out this year 12 new

workers; the Southern Methodist Church sent 11. A prominent elder from the U. S., after inspecting conditions here, urged the Northern Presbyterian mission in its annual meeting, to ask for 40 new workers to be sent out in the next two years.

The missions in Korea are recognizing the crisis and in order to prevent waste of energy from overlapping work and to most speedily evangelize the whole country, are, through the General Evangelical Council, blocking out the territory for the various missions.

Korea Outdoing Uganda

Professor Harlan P. Beach, of Yale University, who has been traveling through the Orient, says he has seen no such sights anywhere as in Korea. In a letter to the *Congregationalist*, he remarks:

When it comes to eagerness for Christian learning, Koreans again appear in the van, eclipsing apparently the Christians of Uganda. One constantly hears of conferences, normal institutes, inquirers' classes, etc., which would drive American pastors distracted. Yet the people are hungry for them all, and it is the only way in which the small force can begin to overtake their work. If you ask the missionaries how they keep out of the grave or insane asylum with all this pressure, they will give you replies of which this is a specimen: "We don't keep out of either, as the death rate and invalid list is exceedingly serious. Yet remember that we do not have to look up work as you do in America; we do not have to get in the shafts and pull along a lazy membership, but they pull and inspire us; success is a perpetual tonic; and God is manifestly with us and we know that he is in us also."

Every Christian a Missionary

One of the most remarkable characteristics of the Korean Church is its zeal for the unsaved around it. Says Rev. Ernest F. Hall:

The Koreans are taught that every Christian must become a missionary to his own people, in that he must tell the story of Christ's love to those who have never heard it. When he is examined for admission to the Church, he is asked whether he has done so or not. If not, he is usually continued on the waiting list until he can give evidence of his sincerity by having proclaimed the Gospel in as far as he understands it to others who know it not. On a recent trip into the country, a church member came to me at the close of the service

and said, "Pastor, when can you go over to visit a new group of Christians? About seven miles from here some believers are meeting every week, and the missionary has never visited them." In reply to my inquiry, he said that they had been meeting regularly for about two months. I asked him in regard to the beginning of the "group." He told me that a man from that village had heard the Gospel in Seoul, and had purchased a New Testament. He became interested. He gathered his family and friends together in his own home for worship. "But," I said, "who leads them in their worship and teaches them the Bible?" He said, "Some of us go from this church every Sabbath and every Wednesday night, and altho we are ignorant and weak in our faith, we teach them the best we know how." This is a sample of the way in which churches are springing up spontaneously all over Korea.

JAPAN

Japan in 1907

The fifth annual issue of *The Christian Movement in Japan* appears in book form and is very neat and compact. Part I gives Christianity's environment. We learn that one-eighth of Japan's 48,000,000 are in school, two new universities are projected, and that there is a growing demand for the romanization of the language. A fleet of 1,400 steamships indicates the commercial activity; foreign trade is well up to a billion dollars, and exports are ahead. A fine Public Bureau of Charities leads in caring for the needy and is ably seconded by 100 private institutions, half of which are Christian. The army and navy are steadily growing in efficiency, but militarism is waning in the presence of an increasing desire for peace.

Part II treats of the "Christian Movement" itself. Facts of importance here recorded include: General Booth's impressive tour of five weeks; 100,000 yen given by American friends to the Young Men's Christian Association for student dormitories; welcome additions to Christian Endeavor membership; the organization of a Bible League; the jubilation of the Bible societies over greatly improved sales; the interesting output of religious books; the increase of thirteen per cent in

church membership and twelve per cent in the number of self-supporting churches; splendid evangelistic campaigns; the deepening conviction on all sides that the day of Japanese leadership is at hand; and finally, the consummation of the union of all the Methodist bodies, henceforth to move forward as one solid phalanx, with Bishop Honda in command.

Not the Earth, Only Some "Dirt"

Recalling an experience at a meeting of the Episcopal Board of Missions when last in this country, Bishop McKim spoke of having asked the Board for \$10,000 for building purposes. One of the clerical members remarked in an undertone, "The Bishop of Tokyo wants the earth!" He did not get his \$10,000. Since then needs have multiplied. He was not asking for "the earth," but only for a little of "the dust," when he said that for immediate building equipment the Church in Japan ought to have \$500,000.

How a Japanese Found Christ

In the town of Tsu, a Mr. Nagata is pastor of the American Episcopal Church. The story of his conversion to Christianity is interesting: "Some years ago a colporteur endeavored to persuade a soldier to buy a Gospel, when the soldier started an argument, and, becoming angry, grossly insulted the colporteur, who, however, did not retaliate, but bore the indignity meekly. Mr. Nagata, by chance passing at the time, paused and listened to the talk of the men, and was so impressed with the forbearance of the colporteur that he was led to sympathize with him, and also to purchase a Gospel himself. He took the little book home, read it carefully, and then decided to become a Christian." Now he is himself a pastor.

AFRICA

The Moslem Heart Can be Reached

The average American Christian believes that missions do not reach the Mohammedans. But they do. In a small way, like the curious appoint-

ment of a pagan Cyrus to do the pleasure of Jehovah, is that of a rough Kabyle Mohammedan, who sauntered into a mission book-shop in Casa-blanca, Morocco, and bought a number of separate portions of the Bible. The bookseller, amazed, asked what he wanted the books for. "Why, I want them to read on winter evenings," answered the Mohammedan. Then he explained that his friends come in of an evening to drink tea in his little room, and sit cosily by the fire while he reads to them from these books. This Mohammedan does not know it, but he is doing missionary work among those ignorant Moroccans of the mountains!

Ordination in Toro

In Toro two chiefs have just been admitted to deacons' orders, the first of their race to enter the Christian ministry. A few years ago they gave up their chieftainships in order that they might prepare for orders, and Bishop Tucker had the joy of admitting them both to the diaconate a few weeks since. The Bishop also confirmed 400 Batoro candidates and dedicated to God's service "a beautiful new church, built of brick, almost like a small cathedral." It is only eleven years ago that the Bishop baptized the first converts and now there are over 3,000 Christians and 1,400 communicants in the country. Six hundred and nineteen gathered with the Bishop three months ago at the Lord's Table. He confirmed in all during his tour in Ankole, Toro, and Bunyoro, all Lunyoro-speaking countries, 1,200 candidates.

An Uprising on the Kongo

Mr. Ruskin of the Kongo Balolo Mission reports a rising near Bongandanga, when the natives living in the Nsungamboyo district — some fifty miles distant from the mission station, who have been in revolt against the State, threatened to attack the mission villages. They made a raid on one village, killed some of the villagers and carried off a quan-

tity of loot. Their witch-doctor had told them that he had bewitched the guns of the State and so they need not fear the white men and their soldiers.

On Tuesday, December 17th, they came again in two parties to attack and steal the goods of the Christians.

Just as they were about to turn down the road leading to the mission station a State workman fired at them an old muzzle-loading gun. The loud report of the gun caused no little consternation, for they had been assured by their doctor that he had bewitched the guns and that none of them would go off! The State officer came up and they challenged the white man to "come on" with his few soldiers. In the attack that followed some of them were shot down, including the witch-doctor who was supposed to be invulnerable. Then they fled in confusion.

Mr. Ruskin adds: "Politically, I see no improvement. In fact, things are worse now than they were in the last days of the Abir. It seems to be the policy of the authorities to harass the natives living around mission stations, and to compel them to leave the district. . . . Before there can be any improvement there will have to be a *new* government—dissociated entirely from the present government, with an absolutely *new* policy—a humane policy."

Encouraging News from Luebo

The reports from the Presbyterian mission on the Kongo are very encouraging. Mrs. A. L. Edmiston writes: "At Luebo we have a Sunday-school with an average attendance of 650. The day-school has an average attendance of 300. The daily preaching services are largely attended and there are always at least 1,000 present on Sabbath morning. The work at Ibanj is equally encouraging and there are at least 600 present at the Sabbath morning services. During the past three months at our main and outstations at least 3,500 men, women and children have been under constant and daily religious instruction, 287

were received into the church on confession of their faith in Christ, and at least 10,000 have heard the Gospel message."

Good News from the Upper Kongo

In Africa, as well as other lands, God's power is being mightily manifested. Even cannibals are among the converts, and no sooner are the black men saved than they become personal workers. The son of old King Lukenga, at Ibanj, was converted, and is doing remarkable work among the natives. He has taken the name of William H. Sheppard, and has become a minister. Writing in the *Southern Workman*, he says:

Four years of hard work passed away without a single convert. We had longed and prayed for a soul—"O Lord, give us one soul, our faith is so weak, that we may see some visible sign of thy favor." Soon five young men came to us crying that they had renounced their idols and believed in the Lord Jesus Christ as their personal Savior. We were indeed happy. These were carefully instructed and trained, and after some months, when we felt sure of them, and had seen evidence of their changed lives, we received them into the church. At once these five started out as missionaries of Jesus, and preached the Gospel to their brethren. The first sign of the new life that you see is that they are eager to go and tell the good news to others, and bring them into the fold. They hold their family prayers daily, almost without an exception. The head of the family holds family worship morning and night. A great number of these converts have gone far away, and established churches and schools—and this without pay from the mission.

Christian Union in South Africa

The General Assembly of the Presbyterian Church of South Africa met recently at Bloemfontein, there being present 35 ministers and 28 elders. The chief item of business was a proposal for union of the Presbyterian, Congregational, Wesleyan and Baptist Churches of South Africa. A committee was appointed to confer with representatives from the other denominations. As to the native churches, Rev. James Henderson, principal of the famous school at Lovedale, advocated the formation of a distinctively

African Presbyterian Church as the only way in which the native churches could be developed in the graces which go to make up a symmetrical Christian character.

The New Era in Natal

Recent letters from Natal confirm the earlier reports of greatly improved relations between the government and the mission. The new governor, Sir Matthew Nathan, is commending himself by his course both to the colonists and to the natives. He has recently visited with his staff our mission girls' school at Inanda and the school under the care of Rev. John L. Dube at Phoenix, where he opened a new building for industrial work. His words spoken at both these places indicate his sincere purpose to make the best interests of the people his constant care. On November 29 word was received from the government that marriage licenses had been granted to two of the Zulu pastors; these were regarded as test cases, and the mission has now, after four years' controversy, succeeded in inducing the government to yield the point which it has so stubbornly insisted upon. It is confidently believed that the same rights will be granted to other ordained Zulus.

Good Progress in East Africa

Rev. E. H. Richards, of the East Central Methodist Episcopal Mission, writes as follows:

During the year the conference has added twenty-five per cent to its membership. It has also more than doubled its area of territory occupied and worked. This growth has been about equally divided all over the conference limits. Regular station schools have been doubled and more, and the total of children in the schools is close up to the double of previous records. There are at the close of conference sessions 122 native teachers at work, which is an increase of 62 over eight months previous. Of our 2,130 members 753 are in Rhodesia and 1,377 in Inhambane.

At the present writing there is a body of Christian believers in the Inhambane District—580 in number—stoutly knocking for admission, which will doubtless be accomplished as soon as it can safely

be arranged. From all that became manifest at conference it was clear to the members that the East Central Africa Mission Conference probably had an honestly won right to claim the title of "Garden Conference."

Devoted Baganda Teachers

Rev. J. Roscoe writes thus of his native helpers in Uganda:

The work the men are doing is excellent. . . . The number of failures is small. So far as I can recall, during the past four years there were only about six men who had fallen into disgrace, and who had to be suspended or dismissed from their office. This, from a body of nearly 3,000 men, is small when we consider their former life and early surroundings. On the other hand, the noble deeds of heroism have been many; numbers of the men have gone forth to minister in places where sleeping-sickness is raging, and where they go fully warned of the dangers they run of contracting the disease; still they go bravely, because, as they say, it is their duty. Several of the men laid down their lives thus.

Again, there are numbers of teachers who have been working for months without any assistance from the native Church. When told there were no funds from which to pay them, they agreed to go forward with their work rather than that the congregations should be left without any one to minister to them. Over and over again they are showing by their self-sacrificing lives the firm grip they have of the truth of the Gospel, and that the Spirit of Christ is working in them.

ISLANDS OF THE SEA

The Opium Cure in Malaysia

Rev. W. G. Horby, Methodist Presiding Elder, writes:

"About two months ago the members of the Chinese Young Men's Christian Association in connection with our Kuala Lumpur Mission Hall heard the good news that there had been discovered, in the jungle of Negri Sembilan, the leaf of a creeper which would cure smokers of the opium

habit, and they became enthusiastic in getting the new medicine. Some of them had read the Chinese translation of the life of Pastor Hsi, and as they perused the pages of that noble Christian life, and read how he opened scores of opium refuges in China and cured thousands of opium smokers with his medicine, they (the preachers especially) felt that here was an opportunity to do something themselves.

"Never shall I forget the touching spectacle of these men eagerly asking for help; of children coming asking for the cure for their fathers; of wives for their husbands. Malays and Bengalees also came; Chinese miners, merchants, scholars, and shopkeepers came in their thousands; some bringing empty whisky and brandy bottles, others 'squareface' gin bottles, for we told them that we could supply the medicine free if they would bring their own bottles. Never have I witnessed such a crowd of applicants! We supplied nearly 500 people a day, which would mean 1,000 bottles of the medicine. In addition to this we held services twice and thrice a day, seeking to bring the Gospel of Christ to them as the medicine of their souls. Other places in the town began to supply the medicine, until 2,000 men per day were supplied with it. Men came by rail from villages thirty or forty miles away, and in the streets every second man was carrying a bottle. Depots have now been opened in every large town and village by the Selangor Anti-Opium Society."

Progress in Philippine Cities

Says Hamilton Wright Mabie in *The World To-Day*:

All the larger towns and cities in the Philippines show the result of American initiative. The local native mayors (*presidentes*) and councilmen are glad to adopt the suggestions of the constabulary officers, school-teachers, army men, and commercial men with whom they come into contact. Street lighting, grading, pure water, sanitation, improved school buildings, and a thousand and one features are being carried out in every sizable community in the islands. The governors of different provinces are doing great

work, especially in the building of good roads. There are a number of regions where the roads are suitable to automobiles, and, incidentally, there are a number of motor cars in the Philippines. The Insular Government has subsidized 11 different steamship routes, and calls are made regularly at 60 different ports in the islands. Many of their boats are modern steel vessels, equipped in first-class shape.

Perhaps the greatest benefit from the incoming American is the fact that he stimulates the native people to do things in our modern way and shows them how to do it. One firm sold almost half a million dollars' worth of farming machinery to native planters last year. The Filipino will not learn by precept; he must see the work done in order to do it himself.

Progress Made in Eight Years

Protestant missions did not begin in the Philippines until 1899; but the Presbyterians now have a force of 16 men and 15 women; the Methodist Episcopal Church has 22 missionaries, the Baptists a staff of 14. Bishop C. H. Brent of the Protestant Episcopal Board conducts a vigorous mission, begun under the inspiration of army chaplains. It now possesses a cathedral costing \$10,000 and a well-equipped parish house. Other branches of the Christian Church sent their representatives, among them the American Bible Society, which is doing effective and important work in translating and distributing the Bible to a people for whom, up to 1899, it was a crime to have a Bible in their possession.

Presbyterianism Among the Filipinos

Presbyterian missionaries in the Philippines have no cause to repine over the ingathering of the past year. More than 2,000 members were received into the various churches under the seven stations of the board. This is the largest number ever welcomed in any single year and brings the sum total of membership to about 6,500. The property interests will aggregate \$100,000, and this amount does not include a number of chapels built by the Filipinos themselves. The other denominations show a proportionate increase in their membership.

Rome Fighting to Hold Possession

Rev. R. F. Black, of the American Board, writes:

Our ecclesiastical foe, Rome, for foe she surely is, has begun to awake to her opportunities here as never before. In Davao she is holding things down with a strong hand, stronger apparently than ever; but her grip is galling to the awakening people. They are restive and resent the manifest tyranny of the agents of the Roman Church. While they are not yet inclined to come to our mission, many of them are disgusted with Rome. So the outlook right around us is better. The break is bound to come. O that we may be ready for it when it comes! The Roman Catholics have reinforcements, and are likely to receive more. We shall need more workers.

OBITUARY

Samuel C. Ewing of Egypt

The United Presbyterian Mission has lost an honored and useful missionary by the death of the Rev. Samuel C. Ewing, D.D., who died on April 3 at Cairo, Egypt. He was 70 years old and was a pioneer missionary worker in Egypt, where he had spent forty-nine years. Dr. Ewing was especially interested in establishing schools in Egypt. He had only recently returned to Cairo after a well-earned furlough in America.

Dr. Ewing leaves a wife, and son William B. Ewing, of New York, and a married daughter who lives in London.

Wm. M. Junkin of Korea

The Southern Presbyterian Church has been called on to suffer the loss of a valued worker at their mission station in Chunju, Korea. Rev. William M. Junkin died on January 2, after a short illness, leaving a wife and four children. Deep sympathy is felt for Mrs. Junkin and her children in this sad loss and many Americans and Koreans will feel the departure of a warm friend, faithful counselor and pastor.

Rev. Charles Cuthbert Hall, D.D.

The Christian Church has lost an able leader by the death of Rev. Charles Cuthbert Hall, D.D., President of Union Seminary, New York. Dr. Hall was a man of fine Christian spirit and

culture. He was by nature a peace-maker and an able advocate of Christian truth and life. He was deeply interested in missions, was president of the American Ramabia Association and was connected with many other organizations. Dr. Hall was twice Haskell lecturer in India and, while he seemed to us and many others to give too high a place to the Indian religions, he left a deep impression on the educated classes of that land. We mourn his loss as a personal friend and brother.

NOTICES

The International Missionary Union

The silver anniversary of the International Missionary Union, of which our beloved coeditor, Dr. J. T. Gracey, is president, will be held in Clifton Springs, New York, June 3-10, and missionaries of all evangelical missionary societies from all lands are invited to accept the hospitality of the sanitarium and village. Entertainment is provided free for all past and present foreign missionaries and for all actual appointees of the Boards.

The object of this Union is to gather God's workers from every land that they may become acquainted with each other, their fields, methods, helps and hindrances in mission work; that missionary sympathy, prayer and fellowship may be promoted. It is the desire of the officers to create, formulate, and promulgate a united sentiment on questions of public and national interest and to enlighten and stimulate missionary zeal in the home church.*

Young People's Missionary Conferences

The Young People's Missionary Movement is planning a series of summer conferences to meet the growing demand for trained workers in missionary activity. They will be held this year as follows:

Pertle Springs, Missouri, June 12-19.

Lake Geneva, Wisconsin, June 23-July 2.

Whitby, Canada, July 2-9.

Asheville, North Carolina, July 3-12.

* Inquiries for programs and further information should be addressed to the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Silver Bay, Lake George, New York, July 24-August 2.

Alliance, Ohio, August 11-19.

In addition a special conference for Sunday-school workers at Silver Bay, July 15-23.

Mission study classes will be in charge of experienced leaders, and there are to be also Bible lectures, talks from home and foreign missionaries, devotional services and denominational meetings, with mission board secretaries. This is an opportunity for missionary workers, pastors, and leaders in all kinds of Christian work.*

Women's Summer Schools for Mission Study

The Women's Central Committee on the United Study of Missions has arranged to hold its usual summer schools this year at Northfield, Mass., Chautauqua, New York (August 1-8), and Winona, Indiana. With the efficient cooperation of Mrs. W. A. Montgomery and Mrs. Henry W. Peabody there is again promise of a most interesting and inspiring study of the new text book prepared by Dr. A. J. Brown and Dr. Samuel M. Zwemer on the Moslem world, Siam, Burma and Korea.

The Pan-Anglican Congress

This great representative assembly of leaders of the Anglican communion will soon assemble in London. A fine program has been arranged to consider:

(1) The Church and Human Society; (2) Christian Truth and other Intellectual Forces; (3) The Church's Ministry; (4) The Church's Mission in non-Christian Lands; (5) The Church's Mission in Christendom; (6) The Anglican Communion; (7) The Church's Duty to the Young. Papers on all the subjects to be discussed have been written by selected writers, and are worth reading. The compilation of these papers is in itself an important work, and study of them is urged as a preliminary proceeding before the conference.

* For information address the secretary of the mission board or society of your denomination, or C. C. Michener, general secretary, 156 Fifth avenue, New York City.

FOR THE MISSIONARY LIBRARY

ACROSS PERSIA. By E. Crawshaw Williams. Illustrations and maps. 8vo, 348 pp. Edward Arnold, London, 1907.

On the occasion of Lord Curzon's viceregal visit to the Persian Gulf in 1903, the author went home from India by way of Bushire, Shiraz, Isfahan, Teheran and the Caspian Sea, crossing Persia by the usual route.

The book is interesting but does not refer to missions or missionaries save indirectly in the first chapter. "What is needed in the East is first, mend the body, then develop the intelligence and lastly, if by that time there is any need, after this religion of stern fact has been dealt with, to turn attention to the infinite and insoluble mysteries of theology."

The author is blind to the real heart-disease of Persia, he does not point out any cause for the general dishonesty and the degradation of womanhood, which he depicts in strong colors.

It is evident in every chapter that his traveling companions were his dog "Mr. Stumps," a good round fist, a pistol, and a volume of Omar Khayyam. He saw what he went to see, the ruins of former empires and the route of former tourists. With his fine touches of humor and kindly philosophy the road is never a weary one and the book is attractive with illustrations and a good map. There is a reference to "the episode of the Bab" but the account is as meager as of all the great religious movements in Persia.

The book is also notable for perhaps the most astonishing index-entry ever conceived. "Author, the," it begins, "arrives in Persia," and continues with practically an analysis of the whole book in three columns.

MIPTAHUL QURAN. A concordance with a Complete Glossary of the Quran. By Rev. Ahmad Shah. Rs. 20., large 4to, 360 pp. E. J. Lazarus Co., Benares, 1906.

It is easier to find a needle in a haystack than to find the place of a particular text or reference in the Koran.

A book without logical sequence or chronological order surely needs a concordance more than any other sacred book of the world. Until recently the only concordance to the Koran accessible to western scholars and of use to them was that of Fluegel. This book was prepared by a Moslem convert in India and is an improvement on Fluegel for three reasons: It is more exhaustive, the references are to derived words as well as to root words, and this book can be used for all editions of the Koran and not only for the edition of Fluegel himself. The book is well printed, in spite of a page of errata, in clear type and in convenient form. Not only is this a complete concordance, but the pronunciation of every Arabic word is given in Roman type, and a glossary to the Koran is added. The glossary, altho complete and exceedingly useful to the student of the text, has several typographical errors, but on the whole is superior to Penrice's Dictionary to the Koran. An appendix gives a list of all the Arabic roots found in the Koran, which will prove exceedingly valuable to the missionary student. We welcome this book as an invaluable companion to the intelligent study of the Koran in the original. Every mission station in Moslem lands should have a copy in its library.

Another interesting and valuable pamphlet is entitled "The Origins of the Quran," by Rev. W. Goldsack (Christian Literature Society, London and Madras). Mr. Goldsack shows the heathen elements incorporated in the Quran, the Jewish beliefs and practises and the Christian elements. A useful book for missionaries.

CHINA IN LEGEND AND STORY. By Campbell Brown. 12mo, 253 pp. \$1.25 net. Fleming H. Revell Co., New York; Oliphant, Ferrier & Anderson, Edinburgh and London, 1907.

The scene of these events and stories is the hilly country of southern Fukien, where the writer lived for ten years. He has gathered his material

from various sources and put it well together; part of these narratives he sketches from life. The object is to reveal Chinese ways of thinking and living, both during their heathen and Christian experience; the book is almost equally divided between stories of heathen life and others of Christian life. There is much force in the writer's contention that it is by the study of the lives of individuals that we come to understand the collective life of the community or commonwealth. This he regards as the transition age in Chinese history, heathenism on the decline, and Christ in the ascendant. His sketches of Christian life, seven in number, are fascinating in interest. Some of them seem nearly incredible, like the story of Ah-Choang and the broken gods, where we are told of a man who, while yet a heathen, seized a wood-chopper and cut an idol god into matchwood, and served all the other idols that stood upon the altar-table in like fashion. These stories of converts, if as we suppose, the author vouches for their substantial accuracy and veracity, are an overwhelming vindication of missions, and will supply excellent material for stimulating missionary addresses. They would furnish also most captivating material for reading aloud in the family.

CHINA CENTENARY MISSIONARY CONFERENCE RECORDS. Report of the Shanghai Conference, 1907. 8vo, 823 pp. Illustrated. \$2.50 net. The American Tract Society, New York, 1908.

This was a great report of a great conference. In addition to general matter relating to the conference this volume contains: (1) the papers and memorials, (2) discussions and resolutions, and (3) statistics and directory. The most valuable for general and permanent use are, of course, the papers and discussions. These take up in a masterful way the great problems before the Christian Church in China, the Native Ministry, Education and Evangelization, Woman and Woman's Work, Christian Literature, Medical Missions, County and Federation, the Relation of the Missionary to

the Chinese Religion, Institutions and Politics. These questions are discussed by men and women who have given their lives to China—men and women of intellectual and spiritual power and sound judgment—Dr. John C. Gibson, Dr. D. Z. Sheffield, Dr. F. L. Hawks Pott, Rev. J. W. Lowrie, Rev. A. P. Parker, Dr. C. W. Mateer, and others. There are also reports of addresses by Dr. Arthur H. Smith, Walter B. Sloan, Dr. Henry C. Mabie, John F. Goucher, Harlan P. Beach, and others.

The volume is exceptionally valuable to missionaries in China and to students of Chinese missions.

THE FUTURE OF JAPAN. By W. Petrie Watson. 8vo, xxxi+380 pp. \$3.50 net. E. P. Dutton & Co., 1907.

This is a distinct contribution to our already voluminous literature on Japan. In it the author makes the avowed attempt to explain Japan largely upon a psychological and philosophical basis. The comparisons drawn in the preliminary chapter, and elsewhere, between Japan and Europe reveal the insight of a true historian, and are of more than ordinary interest to the student of history.

Part I, pp. 1-223, is taken up wholly, with the past and present of Japan, and even in Part II the present figures very largely, while the future is mainly left to be inferred. Hence, the contents do not fully justify the title of the book, and the reader experiences some disappointment. In chapter xxv, "Japan and Christianity," the author takes too narrow a view of the results of Christian missions in Japan, depending, it seems, solely upon statistics of baptized converts.

His forecast of Japan's future, tho not specially illuminating or assuring, asserts a dominant principle as essential to Japan's future greatness, and which, directly or indirectly, is frequently insisted upon throughout the book. We have never seen this stated so clearly and so persistently before with reference to the future of Japan, and deserves consideration by those

who would labor for the highest welfare of the Island Empire. This principle, in a word, is, *faith in a personal God of the universe.*

The reading of this book is not a pastime for an idle hour, but to the earnest student of history it is interesting from cover to cover.

THE CHRISTIAN MOVEMENT IN JAPAN. Edited by Dr. D. C. Greene and E. W. Clement. 12mo, 421 pp. Yen, 75. Methodist Publishing House, Tokyo, 1907.

The fifth issue of this annual on missionary problems and progress in Japan comes out for the first time in cloth bound book form. It shows an immense amount of painstaking research and is, as usual, full of interesting and useful items of information, but a disproportionately large amount of space (130 pages) seems to be devoted to describing material conditions in Japan, that have no direct bearing on mission work or the interests of the Japanese Church. The facts and opinions set down, are all interesting in themselves, and make the book valuable to those not particularly interested in purely missionary matters. The same may be said about most of the appendices. The statistics of missions given are full, but the difficulty of making them plain to the reader is evidenced by as many as forty-five separate explanations! They cover, in general, the year 1906.

The total membership for the end of that year is given as follows:

Protestants, 64,621; Roman Catholics, 59,437; Greek (Russian Orthodox) Christians, 29,573; making a total of baptized Christians of 153,631. The total number baptized during the year was 10,402. Of the 453 organized Protestant churches there were 115, or about one-fourth entirely self-supporting. This proportion has increased much since that time.

The "allied agencies" for Christianity are specially reported in this volume, and reveal many deeply interesting facts. That a great and wonderful "Christian Movement" is going on in Japan is abundantly shown in this annual.

OUR MISSIONS IN NORTH CHINA. Rev. J. Hedley. 16mo, 186 pp. 1s. 6d. George Burroughs, London, 1907.

A brief record of the work of the Methodist New Connection in China. Includes a chapter on "What the Boxers did for us," "How a Missionary Spends his Time," and "Chinese Customs and Religions."

NEW BOOKS

THE KINGDOM IN INDIA—WHOSE? By Jacob Chamberlain, M.D. 12mo. \$1.25. Fleming H. Revell Co., 1908.

CHRISTIANITY IN JAPAN. By Merriman C. Harris. 12mo. Jennings & Graham, Cincinnati, 1908.

SIDELIGHTS ON CHINESE LIFE. By Rev. J. MacGowan. 12mo. 15s net. Kegan, Paul & Co., London, 1908.

GEORGE GRENFELL AND THE KONGO. By Sir Harry Johnston. Illustrated. 2 volumes. 8vo. 30s net. Baptist Missionary Society, London, 1908.

JERRY MCAULEY, AN APOSTLE TO THE LOST. R. M. Offord, LL.D. Illustrated. 304 pp. \$1.00 net. American Tract Society, New York, 1908.

THE SONS OF HAM. By Bernard Upwood. 2s, 6d. London Missionary Society, 1908.

THE UNFINISHED TASK OF THE CHRISTIAN CHURCH. By Rev. James L. Barton, D.D. 12mo. Cloth, 50 cents; paper, 35 cents. Student Volunteer Movement, New York, 1908.

THE KINDERGARTEN IN AMERICAN EDUCATION. By Nina C. Vanderwalker, B.S. 12mo. The Macmillan Co., 1908.

THE PASSION KING. By Rev. A. R. Kuddell. 12mo, 102 pp. 40 cents. Lutheran Book Concern, Columbus, Ohio, 1908.

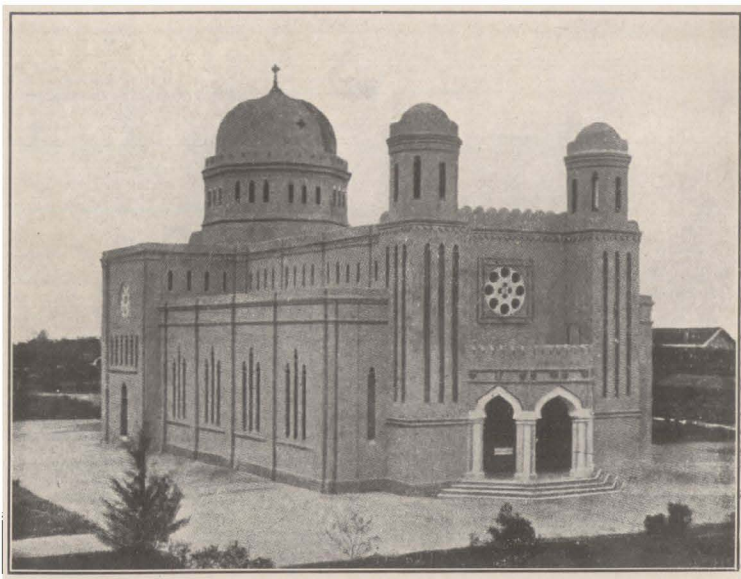
THE TEACHING OF JESUS CONCERNING HIS OWN PASSION. By Wayland Hoyt, D.D. 12mo, 200 pp. 75 cents. American Tract Society, New York, 1908.

CLARA LEFFINGWELL, A MISSIONARY. By Rev. W. A. Sewell. 12mo, 320 pp. \$1.00. Free Methodist Publishing House, Chicago, 1907.

ORGANIZED CHRISTIANITY. By Kneeland P. Ketcham. 12mo, 296 pp. 75 cents. 337 West 23rd St., New York, 1908.

DEPUTATION OF THE AMERICAN BOARD TO CHINA. Illustrated report. Pamphlet. Congregational House, Boston, 1907.

AROUND THE WORLD FOR THE AMERICAN BIBLE HOUSE. John Fox, D.D. Pamphlet. American Bible Society, New York, 1908.



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.

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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 posset 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.

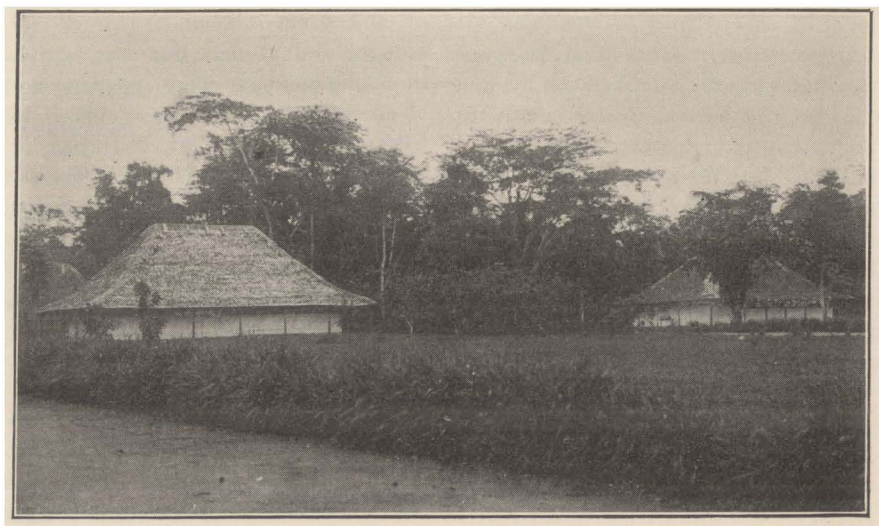
Efomi was not yet converted, but he soon had an opportunity of showing his friendliness to the missionaries. The natives of Bāsankusu, a town 120 miles down the river from Bongandanga, attacked and killed two State officials and sent messengers to Bongandanga to incite the natives there to attack and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

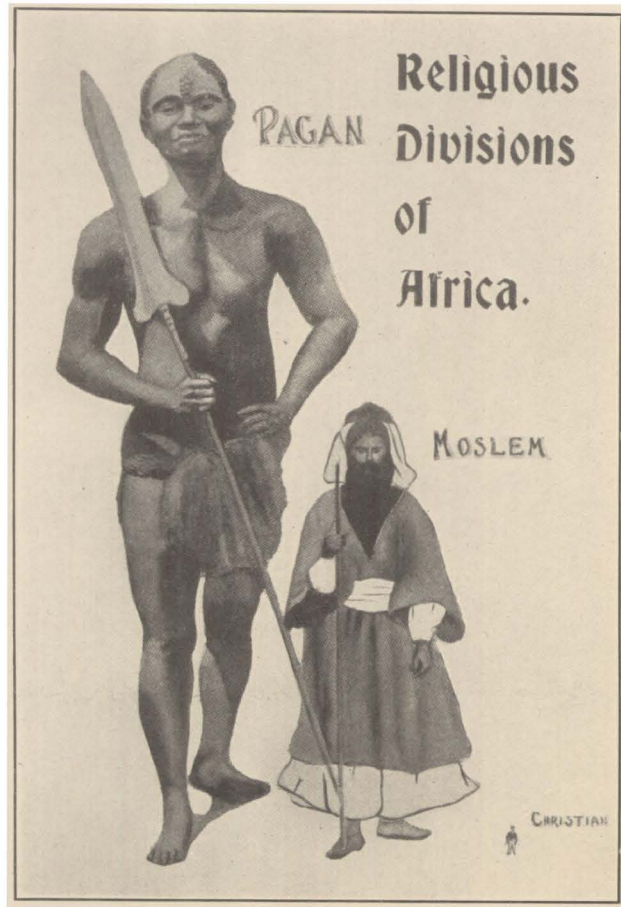
Into this country, so greatly favored by nature, its inhabitants seem well to fit. The population is about 3,510,000, but of an Abyssinian race we can

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.

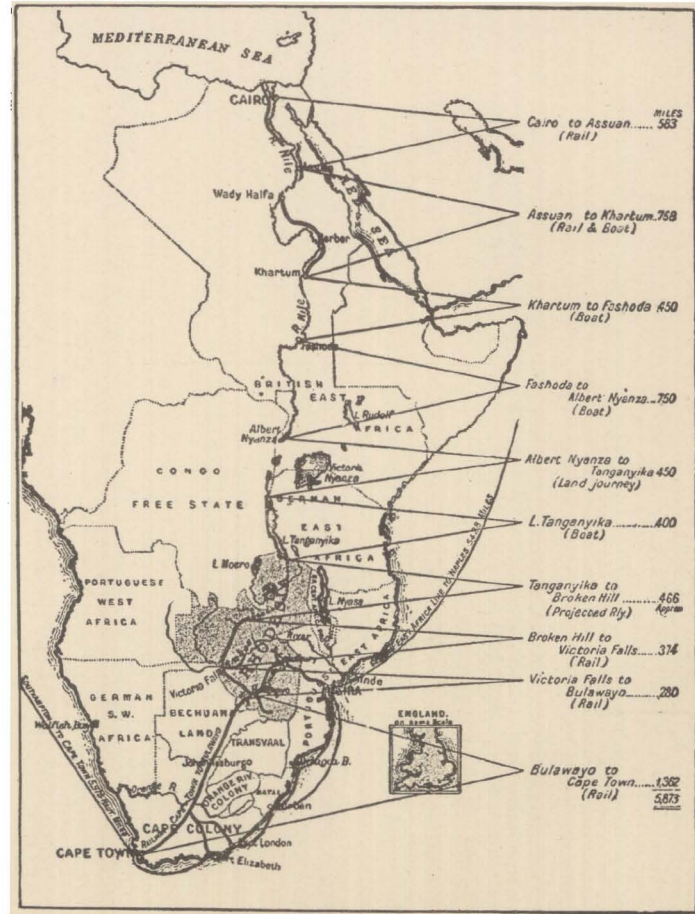
The ancient language of Abyssinia is the Ethiopian, but it became a dead language many centuries ago, so that it is understood by few, and spoken by none. The official language, used in law, announcements and publications of the court, is the Amharic, but

* 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

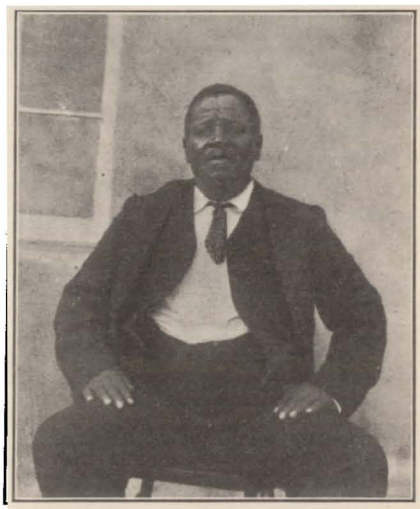
country, regardless of denomination, are being brought nearer together than ever before in the accomplishment of this great purpose. Another forward step has been taken in the progress of missions.

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 imbroglia 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.

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1 for General Missionary Work in Japan
11 for General Missionary Work
6 Kindergartners
1 Music Teacher

Names and addresses of persons who may be qualified for any of these positions will be gratefully received. Further information may be found in the February number of *The Intercollegian* or will be furnished upon application to

S. M. Zwemer, Candidate Sec'y, Student Volunteer Movement
3 West 29th Street, New York City

MISSIONARY POSTERS

An Interesting Illustration of Modern Missionary Enterprise

These posters were issued by the Student Volunteer Movement. They are printed in large sizes—18 x 24 inches—and were sent out to every college and professional school in the United States and Canada. Already many responses have come in to the Secretary.

The Movement also sent circulars which called for men and women as follows:

IMPORTANT POSTS TO BE FILLED IMMEDIATELY

Information concerning the positions on the Mission field which represents those Boards whose needs we know may be secured by writing to the Secretaries. Qualified volunteers and all who are eager to investigate these opportunities should write at once, giving preference to their own denomination.

Such an array of immediate needs for fields where the opportunities are unprecedented is surely a call for prayer. As Professor Warnecke wrote to the Liverpool Student Volunteer Conference:

"Let us pray not merely for more missionaries, but above all for suitable missionaries—men mature enough to face the increased tasks. We need in the mission field men and women who possess Christian characters, firmly grounded in the faith, established in love, exemplary in their life and tried in patience, as well as fitted with natural gifts and sterling education, authorities by dint of spiritual superiority and educators by dint of pedagogic wisdom."

Such men and women the Boards eagerly desire, and they will be appointed if they apply.

The Missionary Review of the World

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VOL. XXI. No. 7
New Series

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SIGNS OF THE TIMES

SUPPRESSION OF ANARCHY

One sign of the growing public conviction that the protection of society demands repressive measures toward those that defy law and authority is the felt necessity for exclusion from the mails of a newspaper published in New Jersey, which openly advocates violence; and not a few others will probably be similarly prevented from spreading their sentiments. Free speech is a precious heritage of freedom; but there is always a distinction between liberty and license. A man can not claim liberty to strike others, and even the blows of the tongue may be murderous in spirit and tendency. We regard this whole question as one of the gravest practical problems of the day. It has long been a question how far even the *records* of crimes of violence may unconsciously lead the weak and impressionable reader to a similar course of crime.

Meanwhile a recent outbreak of a singular sort indicates how men are recklessly resorting to acts of violence, whenever they feel their own advantage imperiled. This is shown by the anarchistic state of affairs in Kentucky, where property has been wantonly destroyed by "night-riders," and many lives endangered by reckless violence, because of dissatisfaction concerning the regulations affecting the sale of tobacco. America has so frequently

given birth to organizations whose weapon was violence and whose methods were lawless, that it is not for us to judge Russia nor even Haiti too severely. Our outbreaks of lawlessness may not, as yet, seriously have disturbed government; but they have often destroyed personal liberty for many citizens, and put unlawful force in the place of lawful rule. Here again the final remedy is a Christian civilization. "Justice to every man, secured to him not because he shoots the officer who, he thinks, deprives him of it, but because the individual right of each is considered and provided for in the prevailing law, can be founded only on the principles of the Gospel of Christ. We shall not have established peace and prosperity until we are in truth a Christian nation."

THE OUTLOOK IN THE PACIFIC

The outlook in the Islands of the Pacific is tersely put by a writer in a recent number of the Australian *Methodist Missionary Review*. The South Pacific Ocean is no longer dotted over with unknown islands and islets, for the white man has discovered their wealth, and everywhere ships, large and small, go to and fro laden with the products of the tropics, to return in due course laden with the products of civilization. In the islands themselves strong governments have assumed control, peace is enforced, sav-

age customs can no longer be indulged in with impunity, and all the conveniences and helps of civilization are being exhibited to the wondering people. Quick means of transit in steamers and motor launches, rapid means of communication in telephone and telegraph, are all having their effect on the native mind in all our missions. If we would see these people keep pace mentally and spiritually with their new environment, and so fortify them against the inrush of strong temptation, we must thoroughly equip our missionaries for the rapid execution of their various duties. There must be more literature for the people, a better-educated staff of teachers, a closer supervision, the establishment of industrial colleges, and in every way we must seek to uplift mentally and spiritually these children of ages of darkness and ignorance. To this great and Christlike task the Church must address herself with all her powers. The King's business in this matter requireth haste, and delay means much loss both to the Church and to the more advanced people in these Pacific Islands.

THE HEATHEN INVASION OF AMERICA

There are said to be over forty heathen temples in the United States, burning incense to foreign divinities. The Moslem call to prayer has been sounded in Union Square, New York. The Babists and Bahaists hold their meetings regularly in several cities, Hindu Swamis hold parlor meetings for the effete rich, Buddhists have their shrine in California, and Confucianists propose to build a temple in Chinatown, New York. Now the first Hindu temple in the United States has

been erected in San Francisco. The number of Hindus in America has been increasing since 1900, and there are now seventeen Hindu students in the University of California alone. A monthly organ of the Vedantic philosophers, the *Vedanta*, is published in New York. According to the Vedas, the Hindus can claim the earth. The San Francisco temple was dedicated April 5th, "to the service of all religions under the auspices of the Rama-Krishna Mission, Belur Math, Calcutta, India." The temple is a conglomerate of various styles of architecture, including the Taj Mahal, the temples of Benares, temple of Siva, the temple Garden of Dakshmeswar, and old castles of Europe! All is supposed to be symbolical including all countries and all religions. Men and women who oppose foreign missions in favor of those at home may soon have a combination that will call forth all their powers and teach them that "the field is the world."

THE EUROPEAN INVASION OF AMERICA

Millions are coming to America every year to find life temporal. They offer an unparalleled opportunity to show them also the way of life eternal.

Missionaries speaking in the aggregate twenty-three languages have been in the employ of the Chicago Tract Society during the past year. New departments of work have been organized for the Finlanders, the Greeks, the Ruthenians, and the Bulgarians, and the society has been doing pioneer work for many years among the Slavic immigrants. Missionaries of all denominations have been aided with donations, and over 2,100,000 pages of

Christian literature have been used for this purpose through several hundred Christian workers. The regularly employed missionaries of the society visited over 81,000 homes during 1907, and circulated Bibles, Testaments, and Christian literature in thirty-three languages to the extent of over 40,500 volumes. All the principal Slavic settlements in the Central Western States have been visited frequently, and in several of them the work has taken permanent form.

Rev. Dr. Jesse W. Brooks, the secretary of the society, believes that "this work is going to the very root of the greatest problem with which our American civilization has to deal," and urges that nowhere in the great world-field is there larger need of Christian service than among these exceptional classes who are crowded together in the foreign districts of our great cities. He says that while the work is essentially foreign mission work, it is supported at a quarter the expense that would be incurred if it were done in foreign lands.

"NEIGHBOR" TO THE "STRANGER."

New Britain, Conn, is a manufacturing city of about 40,000 inhabitants, of whom four out of every five are children of foreign parents; that is, only about 8,000 are of American stock. The men are mostly wage-earners. In *The Congregationalist* of recent date Rev. J. L. Sewall, under the general title of "The Advance of the New Neighborliness," tells something of the social, educational, and religious work done in behalf of these comers from distant lands, embracing Germans, Swedes, Norwegians, Poles, Slovaks, Italians, Spaniards, Syrians, Persians, etc. So far as possible they are ministered to in the lan-

guage of their birth, in night schools, preaching services, prayer-meetings, through social calls, and the like. The Connecticut Missionary Society renders essential service, cooperating with the various churches of the city, but with the South Congregational Church quite prominent.

Of the Persian-Assyrians the pastor, Rev. O. S. Davis, says: "These people come from near Urumia, among the Nestorians. They possess the old Syriac Bible in a different dialect from their spoken speech. They live by themselves, and are best reached in connection with their eating clubs. We have organized a brotherhood, and speak to them wholly through an interpreter. One day he was absent, and we found a newsboy who translated from English into Turkish, and another member was able to turn those phrases into Syriac. Our Chinese are very faithful and appreciative. On the Fourth of July they set off a bunch of fire-crackers, numbering over 80,000, in front of their teacher to show their gratitude for her services."

THE Y. M. C. A. AND THE FOREIGNERS

The Pennsylvania State Committee of the Young Men's Christian Association is energetically taking up the problem of reaching the foreigners. Professor E. A. Steiner is to have a party of six young men with him in Europe this summer to study the emigration field in Southeastern Europe. They will then return prepared to study the situation at home. Pennsylvania has now about one million foreign-born inhabitants, for the most part Catholic and Jewish, and ignorant in mind but strong in body.

In many communities these people have been under the sway of demagogues or vicious bosses of one kind

and another, and have lived amid corrupting moral and unsatisfactory religious influences.

The plan of campaign is now to obtain a thorough knowledge of these people and train a leader who can make a specialty of work among foreigners; to educate American citizens to the conditions, needs, and possibilities of these incoming millions; to form classes for teaching English and other branches, and to train young men for special work among "our foreign brothers."

INDEPENDENT CATHOLICS IN FRANCE

The movement among independent Catholics in France is making rapid progress and shows that a great change has taken place. The people are coming to look more favorably on the separation of Church and State, and while they have little conception of what real Christianity is, many of them are not satisfied with unbelief and listen readily to the Gospel. The following encouraging statements appear in a contemporary:

"Three years ago some hundreds of priests, through reading the New Testament, formed a combination with a view to establishing themselves and their congregations on new lines separate from Rome. M. Meillon, the converted priest and the head of the Paris Mission of Protestants Converts, was selected as their leader and entered fully into the spirit of the movement.

"The claims of 300 priests, and 300 congregations willing to be led, came so powerfully upon him that he has resigned the charge of the Paris office; and has consecrated his talents to these 300 congregations called by government 'Associations cultuelles.'

"They are banded together in a league, and stand for: Separation from Rome; establishment on the basis of the Gospel; absolute independence to be the right of each Church, yet federation of all; election of trustees by and of their own associations only; perfect liberty as to Rome's dogmas, and substitution of French for Latin in public worship; loyalty to the Republic."

REMONSTRANCES AGAINST GAMBLING

It is a great victory for law and order that the Anti-race-track Gambling Bill, so strenuously advocated by Governor Hughes of New York, has passed the Legislature and is now a law. It now remains for the law to be enforced.

In America, until recently, men forfeited no esteem by high play. *That era has ended.* The law, supported by public sentiment, caused the "gambling king" to offer for sale his \$800,000 hell at Saratoga. A house in New York that cost almost as much to build and decorate has been unoccupied for two years. Richard Canfield, the companion of men of wealth and culture, is an outcast, so, at least, says a paragraph in one of the leading daily journals.

When Rev. E. A. French, at Brighton, England, spoke on "Gambling in the Home" recently, he backed up his remonstrances by an array of valuable testimony. Campbell-Bannerman's message was that gambling and drink are the two greatest curses of modern society; Lord Hugh Cecil, that it is one of the most serious evils of the time; John Burns, C. B. Fry, Sir Oliver Lodge, and others express equally strong disapprobation.

POLITICAL PLOTTING AT THE VATICAN

EDITORIAL

Charity and candor can not conflict; "truthing in love" is a scriptural maxim.* Brotherhood, however inclusive, must not fence out honest discussion and exposure of existing evils. To arraign Romanism, as a system, is not necessarily to accuse Christian brethren; for many signs indicate that the Vatican is not so much the vicarage of a church's head pastor as the palace of a supreme ruler, and that Rome stands for a great system, in which the political element prevails over the ecclesiastical, not so much a state church as a church state.

The revered author of "The Tongue of Fire"—one of the most quickening books of the last century—left, as his last work, a voluminous treatise of 750 pages, and over 400,000 words, which he boldly entitles "The History of a Movement to Make the Pope Governor of the World, by a Universal Reconstruction of Society, from the Issue of the Syllabus to the Close of the Vatican Council." Competent judges pronounce this posthumous work the most comprehensive and convincing unveiling of a political plot at the Vatican that has ever yet appeared; and its positions are singularly confirmed by other writers† no less careful and trustworthy. Even an outline of this remarkable narrative is hard to compress within our available space. In preparing Mr. Arthur's manuscript for the press, the editor found both the manner and the matter so faultless, that where abridgment was nec-

essary he so far kept to the *ipsisima verba* of the author as not to supply even insignificant connectives. The pains taken to get at the exact facts may be seen in the author's mastery of such foreign tongues as were necessary for the consultation of all contemporary documents, in the original, that his work might be a repertory of full information, either by entire transcription or by full quotation; and he gave to the preparation of his manuscript a quarter century of his ripest years.

A careful and repeated reading leaves the conviction that no one volume so floods with light many matters of our time most urgently and imperatively important. Here is revealed a deliberate program of procedure, framed nearly forty years ago, and consistently carried out to this day—a forecast of which current history is a fulfilment; and, if results have not been as favorable as was hoped, it has been because there is One who can turn the counsel of the Romish Ahithopel into foolishness; and, as in the days of Esther, divine Providence, in its mystery and mastery of other and higher plans, by a counterplot turns the Vatican plot "to the contrary."* The conspirators at Rome could not determine the *End*, but they decided on the *means* and pursue their predetermined lines of action.

Men are often practically as blind as bats to the obvious trend of events, even in their own times. In 1870, after a struggle of over three centuries, Jesuitism captured the Papacy, and the New Vaticanism promulgated its policy. How vast was the stage

* Ephesians iv: 15, *Greek*.

† "The Pope, the Kings, and the People," Rev. Wm. Arthur. "The Papacy," J. A. Wylie, L.L.D. "The Jesuits," Griesinger. "The Program of the Jesuits," W. Neatby. "Pope or President," Anon. "Roman Catholic Church in Italy," Alex. Robertson, D. D.

* Esther ix: 1.

and how momentous the drama, is shown by the fact that the Franco-Prussian War was but one scene in an act. Ever since that bold beginning in the Syllabus in 1864, the plan, then formulated, has in every particular been kept steadily in view; and much of modern history finds there its key. Yet many who live in the very center of cyclonic movements that sweep round the whole circle of Christendom and affect the whole world are slow to mark the march of events or trace their subtle connection.

For example, *clerical education* has signally proved the bane of modern France, and the strife is now at its height. Yet this lies at the very basis of Vaticanism, as is shown, not by the statement of prejudiced parties, but from the very organs of the Vatican. Mr. Arthur avoids all *ex parte* testimony, and makes the authoritative exponents of Rome's policy supply the clue to events. The sources he consults and quotes are fivefold: official papers; histories sanctioned by pope or bishops; scholastic writings of the late pontificate and of recognized authority; periodicals and other literature, avowedly representing Vatican policy; and the writings of liberal Catholics. For example, Professor Friedrich, as an official theologian at the Vatican Council, had charge of a store of especially valuable documents which, on his own responsibility, he published. Friedberg opens up another mine of information, combining Vatican papers with those of prominent individuals, courts, and public bodies. Cecconi, archbishop of Florence, unveils the secrets of the five years preceding the Vatican Council. Victor Frond furnishes a life of the Pope himself, with biographical sketches

of cardinals and prelates. The *Civita Cattolica* was, from 1850, recognized as the organ of the Pope and the "Company of Jesus," to which its editors belonged; and, in 1866, his Holiness erected in perpetuity, the Jesuit fathers of its editorial staff into a college of writers, under the Jesuit general, with unique rights and privileges. From such fountains of accurate knowledge of facts and their philosophy, the author of "The Pope, the Kings, and the People" draws the whole content of his great work, a reservoir of information ready for any reader who wishes to know what Rome is, and is doing. For the benefit of many who will not have ready access to this volume, it may be wise to hint some of the main features of the schemes of Vaticanism, as illustrated in this valuable treatise of Mr. Arthur's, and abundantly attested by other writers. This we now proceed to do, calmly and impartially, in the spirit of the annalist rather than the advocate "nothing extenuating or setting down aught in malice."

An Absolute Despotism

First of all, the Vatican plot aims at the *concentration and consolidation of power*.

Rome stands for absolutism, more despotic in the papal than ever in the pagan period. Pius IX called himself "the Cæsar," and caused himself to be proclaimed "the Infallible"—a summit of ambition toward which he persistently climbed for four-and-twenty years. With an ecclesiastical head, imperial in power and infallible in utterance, no political sovereign can vie, for resistance becomes damnable heresy. Hence Rome represents an organization so powerful that, as Dr.

Josiah Strong says, "it crushes individualism." For all subjects of the Church, from lowest to highest, there is but one law—implicit submission; and for all dignitaries of the Church, from priest to cardinal, but one office—obeying. There are but two classes—one master and many slaves. Armed with an infallible decision, the Pope compels an external unity, by repression and suppression of all tendencies to independent speech and action; and there is a subtle control over even independent ideas and opinions; as Father Hecker used to say, the Church takes cognizance "of heresy, even in the order of thought."

Despite our Lord's own declaration, "my kingdom is not of this world, else would my servants fight," Rome holds that He constituted the Church with a *threefold* authority, legislative, judicial, and coercive; and, tho the Church may disclaim all fighting with carnal weapons, it uses the *secular* arm to enforce *ecclesiastical* censures, expecting every obedient and loyal subject, even tho a sovereign in his own domain, to be a servant in that of the Church.

"Every Catholic state," says the *Civita Cattolica*, "must have two kings"—and of course the universal King at Rome dominates the other. Nothing is outside of the Pope's dominions. His scepter sways elections, the press and schools, determining who shall hold office, what shall be printed, what shall be taught. The papacy has therefore what Mr. Arthur calls "a denationalizing influence"; and, more than that, is the only recognized educator. So important did Pius IX account the proclamation of papal infallibility to the plot for universal supremacy, that the decree of the "Immaculate Con-

ception," sixteen years before, was but a step toward this, aimed at securing the favor of "the Blessed Virgin" in advance for the elevation of the supreme pontiff to something very like divine honors.

Thus this church state strikes impartial observers as a political and social despotism. It claims the right of revision over all laws; of reversion of all property to its own uses; of subjection of all literature to its ban or blessing; of regulating conduct, speech, and even opinions by its own standard. The domain of its censure is more than ecclesiastical: it is coextensive with the whole *social* organism. If the heads of bishops are anointed to rule in the Church, so are the arms of princes to fight for its support. If temporal weapons are not for the Church to use directly, those who do wield them can enforce her will; while she still claims power to "turn souls to ashes in eternal fires."

Few, alas, have the courage to make such a noble reply as that of François de Montmorin, governor of the province of Auvergne, when he received an order from Charles IX, of France, to join in the massacre of the Protestants on St. Bartholomew's day: "Sire, I have received an order from your Majesty to put to death all the Protestants in my province. I have too much respect for your Majesty not to suppose that these letters are supposititious; and if, which heaven forbid, the order really emanates from your Majesty, I respect your Majesty too much to obey it."

The Church Tribunals

II. A second feature of this scheme is the *method for maintaining this central authority*. This Jesuitical Va-

ticanism which plots to secure power plans ways for effective control of Church and State. There are three recognized courts or tribunals: the Supreme Tribunal—the Pope; the External Tribunal—the Church; and the Internal Tribunal—the confessional. But while the last ranks lowest it is valued highest, and upon it supreme dependence placed, for it holds the key to the whole situation. In the confessional, the priest gets a hold upon the *individual*, and the individual is the controlling factor in the family, the Church, and the State. Here he unveils the secrets of the heart, otherwise known only to God; and such revelation of these innermost privacies puts into the hands of the priest the iron scepter that sways all else. He can control property, children, and schools; he can prevent or promote marital alliances, commercial schemes, ecclesiastical enterprises; in the box of the confessional, even emperors become suppliants, and, through them, the Church can sway armies and navies, courts and councils. A subtle priest, having both capacity and sagacity, can shape events at the point where the springs of action are found, turning the stream as he will; and this Internal Tribunal of the confessional, skilfully managed, may make action in the External and Supreme Tribunals needless.

Hence the masterly ingenuity with which this weapon of power is wielded. The Pope is head over the whole Church, and the bishop sways the diocese, and may rule the State; but the priest may secretly undermine or establish the authority of both bishop and pope!

Few of us have ever grasped the full significance of sacerdotalism as a

papal device. It puts the *priest between the soul and all else, even God*, at every stage of development, in the most ingenious and subtle system ever imagined. First of all, it controls *wedlock*, coming between the man and the woman, to determine whom each shall wed, in the interests of the Church. Then when offspring come, it puts the priest between the infant and its ingrafting into the Church in *baptism*; subsequently between the child and the Word of God, in catechetical *instruction*; between the sinner and absolution, in the *confessional*; between the communicant and the mystic wafer, in the *mass*; between the candidate and the gift of the Spirit, in *confirmation*; between the man and the ministry, in *ordination*; between the dying and his hereafter, in *extreme unction*; and, even beyond death, follows the soul into purgatory, in *masses for the dead*. From cradle to grave, and even afterward, there is always a human mediator to interpose; and this alone accounts for the marvelous power of the priesthood, wherever this internal tribunal holds sway.

As an example of this priestly domination, on the last Easter Sunday, the outrageous decree, issued by the Pope, in August previous, came into effect, in accordance wherewith all marriages before a registrar or in non-Catholic places of worship, "without the *presence of the priest* of the district, are not only "unlawful and sinful as heretofore, but also null and void before God, the Church, and in conscience." The arrogance of this decree, says another, "is absolutely as ridiculous as the premium it is likely to put on rascally immorality is dangerous. The whole business is made more prepos-

terous by the fact that the German Empire is made an exception. In that Empire 'mixed marriages, even when clandestine, are and will remain valid.' In other words, the papal authorities can dictate what is moral here and what is immoral there. It can change the standard of morality to suit itself. A marriage, conducted on the French side of the Franco-German frontier, may be 'null and void before God, the Church, and in conscience,' and by taking a single step to the German side of the frontier it is made valid. What kind of a moral mix-up should we have if the bridal party had one foot in one country and the other in the other! The Roman hierarchy is a wonderful machine, and nowhere more wonderful than in its capacity for juggling in the matter of marriages. It has long since proved itself an adept at finding flaws in marriage contracts for a consideration."

The Church and the World

III. *Secularism* is a powerful ally of sacerdotalism in furthering the Vatican schemes. Rome counts it wise to look well to temporal gains and crowns as well as eternal rewards and penalties. Hence a hierarchical system with political preferments. Even robes and titles are not to be despised as bribes, for human nature craves the spectacular and the popular, and rich and rare raiment and honorable rank are glittering baubles to blind men's eyes to higher interests. Even reason and conscience sometimes succumb to avarice and ambition. Many a hesitating vote on "Infallibility" was secured by such means, and many a contrary vote or voice silenced.

Bishops may quarrel with the civil power in behalf of the Church and

get glory, but not so in a conflict with the curia; in the former case, the Pope takes care to make up to him in professional promotion more than is lost by political collision, but what civil government can compensate him for ecclesiastical disgrace and ruin!

Priests, under the Mosaic economy, had no political power. Their position and the mode of their support actually precluded them from exercising any undue influence over the course of the nation. They were not a sacerdotal caste, and had no secular preferments to tempt them to compromise. They did not appoint themselves nor did their appointment depend on any human choice, but solely on God's will. Nor had they any power to develop law, or frame it. On the contrary, they were to guard it from all addition or subtraction. It is remarkable how the relation between the individual conscience and God was never invaded by them. They were not "father confessors." Even in sacrifice, the offerer laid his own hands on the victim and confest his sins before Jehovah. The priest was present, only to see that God's regulations were carried out; but he in no wise interfered with matters of conscience. In the early Church likewise it was so; no preacher or teacher, even tho an apostle, either meddled in politics or attempted extra Scriptural and arbitrary exercise of authority. He aimed at no secular ends or rewards. The hierarchical spirit, both in the Jewish state and in the Christian Church, was one of the sure signs of spiritual decline; and just so far as secularism has come into the Church has spirituality been crowded out. All political preferments tend to bring the pulpit into bondage, and turn ministers of God into fawn-

ing courtiers and sycophants. A state church inevitably drifts toward a church state, that fills out Hildebrand's conception of a great ecclesiastical empire, for which even a Charlemagne might fight, but where no second head should rule.

Political aims imply political arms, or weapons. Resorts to force and appeals to fear are the natural counterparts of offers of advancement and hopes of preferment. The Inquisition was the logical outcome of the seizure of the political scepter. Heresy became treason against the church state, and as Theodosius and Justinian appointed officials to discover and prosecute dissenters from the national creed, before civil tribunals, ecclesiastical rulers made heresy a crime punishable by imprisonment, torture, and death. Conviction of truth and duty gave way to submission to authority and apprehension of penalty; and so liberty of action, speech, and even opinion gradually yielded to an inflexible "rule of faith." Dogma became a Talus, whose iron flail laid low all dissent. As Mr. Arthur says, "Submission passed beyond silence and demanded actual and positive assent and advocacy, even of what was personally believed to be an error in doctrine or practise; God's two priceless jewels, conscience and conviction, sent to the bottom of the stagnant pool of submission to a human king!"

The appeal to superstition has always been a favorite weapon of a secularized church. To wield power is a darling ambition of the carnal heart, and to keep the victim in bonds, *ignorance*, which is the mother not of devotion, but of superstition, is a powerful ally. Tradition is another effective weapon, for it makes void the

Word of God, and sets up a convenient standard of authority, justifying any innovation or even oppression. Thus, by the combined methods of keeping the people in ignorance, appealing to superstition, and enthroning tradition, Vaticanism promotes its political ends. The confessional keeps the conscience in unrest if not in agony, and this holds the people in bonds and brings to the Church no end of gains. Marriage, as a mine, yields richly in fees, and to the curia in dispensation taxes, as well as in power, especially over women, and so over both husbands and offspring.

The Vatican has long been the *legislative* center for the Romish Church state. It has invented its own code, and engraved its own tables of law; stigmatizing as sinful what God never called sinful, and promulgating doctrines and decrees, not spiritual or Scriptural in character, until at last a man is lifted to the level of infallibility and it becomes a mortal sin to dispute his utterances! What secular power ever used the gag law in the suppression of free speech, or the political censor in the repression of printed matter, or the bastille of imprisonment in the confinement of rebels, more consistently and effectively?

It surely needs no argument to prove that for any Church, so called, thus to enter and attempt to occupy the sphere of the political and secular is an abandonment of its high calling as a Church of Christ, and a forfeiture of its claim upon the forbearance and fellowship of Christian disciples. Such a Church must be regarded and treated as a *State*, and its polity and policy are open to the most piercing search-light of investigation. When a merely human authority can issue a

novel body of Decrees, containing eighteen anathemas, as was done in 1870, compelling men, as Vitelleschi himself says, to "lie down that night with new articles of faith and new declarations (anathemas) weighing on their intellect and conscience"; when arbitrary assumptions can compel priests and bishops to accept new dogmas and decrees, even against their own conviction and conscience and then hurl bolts of eternal curse against all who oppose such new doctrines, surely it can not be deemed impertinent or uncharitable candidly to examine and as candidly to expose the methods by which such victories over both reason and right are secured.

In a second paper, we propose still further to follow Mr. Arthur's argument and exposure of the plots of the Vatican. Meanwhile our conviction is immeasurably deepened that the Church of God can neither know its truest mission nor fulfil its highest destiny, except so far as our Lord's words are remembered: "*My kingdom is not of this world.*"

A Nature Parable

There is a curious phenomenon in nature, not without its suggestive lesson in the higher realm. The "cater-

pillar fungus" is a dual organism. A caterpillar bores downward for a distance, and then burrows at a right angle, probably to reach a favorable root for food. At times, however, a fungus germ finds a resting-place in the sticky substance behind the head, germinates there, and absorbs the substance and vitality of the caterpillar, until it entirely fills the body cavity, leaving nothing but the skin, which remains, dry and hard, but the only remnant of the original creature.

A Church may, in a somewhat similar way, lose its actual character as such by that close contact with the world, in which the world not only becomes hopelessly mixed with it but incorporated with it—absorbing its very life and eating its way into its very organization until nothing is left but a skeleton or skin,—the Church name without the Church spirit or life—a "form of godliness without the power thereof." The only hope of preventing a mere ecclesiastical fungus is to maintain the spiritual character of the Christian assembly, in separation from the world, and submission to but one Supreme Head, appointed of God, over all things to the Church which is His Body!



LOMAI—A NEW HEBRIDES CONVERT*

BY EDWIN LESLIE

Lenakel is a little village with a harbor on the west coast of Tanna, that island of the New Hebrides whose ever-agitated volcano has given it the name of the "Lighthouse of the Pacific." Tanna is "a land where it is always June"; where the mountains, green to their very summits, slope down in beauty to a silver beach; where giant banyan-trees, yams, bananas, and cocoanuts reach their full perfection; where men have bodies sturdy and athletic; but where, before the introduction of Christianity, cold-blooded murders, cannibalism, witchcraft, and other abominations were the popular customs of the country. Tho the island is only eighteen miles by ten, it contained a number of tribes ruled by petty chieftains who went to war with one another upon the slightest pretext.

Lomai (pronounced *Lo-mah'-ee*) belonged to the Loinio tribe; and on account of his friendship with the chief Iavis, and of his marked ability, he was made a sort of prime minister. He was a massive savage, strong and graceful, with bushy hair and beard, and a voice soft with the liquid tones of the South. He had spent thirteen years in Queensland, and there he had been taught by a Christian lady, but had also met with evil men, and had acquired a taste for strong drink. When he returned to Tanna, even after thirteen years of civilization, he promptly shed his clothes and his morals, and resumed his heathen habits.

When Rev. Frank L. Paton, son of the late John G. Paton, first began

his missionary work in Lenakel, in 1896, Lomai fought shy of him. He knew why Mr. Paton had come, and had an uneasy consciousness that his present manner of life was not the best; but to become a Christian when those around him were pagan would mean the giving up of his influential position.

The sacred men of the island warned the people against attending Mr. Paton's Sunday service on pain of speedy death, and they fled from the missionary as from a plague whenever the cessation of building the mission-house warned them that the Sabbath had come. One day, however, Mr. Paton, looking for an audience, arrived at the village of the Loinio, and Iavis and Lomai, led by curiosity to see the Bible pictures, gathered a few of the bravest together and interpreted as Mr. Paton explained the Bible stories.

Not long after this Lomai's only son, little Iolu, the darling of his heart, became very ill. Lomai in despair carried the boy to Mr. Paton, and when the boy recovered the father was very grateful, and a little later consented to help Mr. Paton in the study of the language, and as interpreter in the school. As Lomai spelled out the life of Jesus word by word, changing the English of the Gospel of Mark into its "Tanna brother," he was deeply moved.

"Misi, did they really do that to the Son of God?" he exclaimed after he had read the story of the crucifixion.

When one tribe on Tanna wanted to go to war with another (as happened

* Facts and illustrations are from "Lomai of Lenakel," by Rev. F. L. Paton. (Fleming H. Revell Co.)

pretty often), the method of procedure was very simple. The aggressive party stole up to the village of their foe and shot the first person whom they met—it mattered not whether it was man, woman, or laughing child. The clan of the victim would then turn out to avenge the murder, and fire and carnage would then begin. Down near the volcano, on the southeast coast, was a tribe bent on picking a quarrel with the Loinio. More than once they had crept up stealthily and shot a Loinio man. The followers of Iavis were clamoring for vengeance; but Lomai, the chief warrior, had not studied the Gospel of Mark in vain, and was reluctant to fight. But how could they look tamely on the slaughter of their kindred? In their perplexities they went to Mr. Paton, who brought the matter to a happy issue by going as ambassador to the offending tribe, and obtaining promises of peace.

Lomai gradually developed the Christian graces of peace, gentleness, long-suffering, meekness, and patience in a degree remarkable for a heathen, but there came a day when he fell. One of his wives, in a fit of temper, had thrown some of his household utensils out-of-doors, and Lomai, with a temper equally fierce, seized a stick and dealt his wife some severe blows about the head and shoulders. Wife-beating among the Tannese is by no means a grave offense, for a man is wont to have several wives, and he chastises them with as little compunction as he chastises his children. But Lomai had learned enough of the teachings of Jesus to repent of his outbreak; and when, the next Sunday, Mr. Paton asked another to interpret in his place, Lomai felt the public rec-

ognition of his sin as keenly as the upbraiding of his conscience. He tried to atone for his fault by treating his wife with the utmost tenderness, and he came out of his penitence with a meekness which was a crowning grace to the man of strong body and bright mind. After this Lomai began to have family prayers—a hard thing to do with his wife's bruises scarcely healed. It was resuming the fight on the very field where he had been conquered.

The heathen of Tanna wear no clothing. They need none in that tropical climate. A Tanna man appearing in clothes for the first time feels only a degree less confusion of face than an American would feel in appearing without. He is hailed by his companions with derisive shouts of "old woman"—which is equivalent to coward, sneak, renegade. Lomai was the first one at Lenakel to set the conventions at naught and appear on Sunday at church clothed in a shirt and a pair of trousers. This was, to him, more than a covering of his nakedness; it was "an outward sign of inward grace," a public declaration that he had begun to follow "The Worship" and was turning his back on the old customs. One by one others followed his example, but with variations which often upset Mr. Paton's gravity. One man appeared at service wearing, with due solemnity, nothing but a vest and a tall silk hat. Next Sunday his spouse wore the hat and he the vest. Again, a woman, having quite forgotten to make her toilet at home, rose in church while Mr. Paton was preaching, and wiggled into her garment with friendly help from her neighbors.

Many missionaries, like Chalmers

in New Guinea, have thought it unwise, for health's sake for South Sea Islanders to adopt European dress. The Western *man's* attire may be sanitary, but who will defend the *woman's* on that ground? If we have not been able to combine grace and utility in our garments, why introduce our failure into the tropics?

These vexed questions did not disturb Lomai. He adopted the shirt and trousers as he conformed to Mrs. Paton's rule of more frequent baths. It was a symbol of the new order of things in Tanna, which he believed to be better than the old.

Lomai's Plea for Teachers

After a time Mr. Paton sent Lomai by boat to Aniwa, the little island to the northeast of Tanna which had been transformed into a Christian community. The contrast between the heathen cruelty of Tanna and the Christian peace of Aniwa was an object-lesson to Lomai. He saw that the result of sin is war and division, and the result of right living is union and harmony. Here is his plea for teachers from Aniwa to go to Tanna:

"Long ago Dr. Paton, the aged, was a young man, and lived in Scotland. The light came into his heart and he said within himself, 'I must not hide this light; I must let it shine.' So he left his own land and brought the light of Jesus to Aniwa. Aniwa was then a dark land, but now it is full of light. Men and women of Aniwa, do not hide your light; let it shine. There is a dark land across the sea. Take the light of Jesus there and let it shine till that land is full of light, like your own. This is what Jesus told us to do. Let your light shine."

Lomai, in common with all the men of Tanna, drank kava, an intoxicant made from a native plant. The roots, after being chewed by boys, are put into a wooden bowl and mixed with water or cocoanut milk, and after fermentation sets in it becomes intoxicating. The men gather together after sundown to drink the kava; the women and children being forbidden to be present. The resulting drunkenness lasts about two hours, during which the man is melancholy and stupid. Lomai had a sharp struggle to give up this custom of his tribe, but having observed the harmful effect of the drug, and having had a waking dream about it, followed by a sharp illness, he finally gave up its use.

His next struggle was concerning his two wives. Both of them were legally his according to Tannese customs, and he was attached to both. His sympathies, too, went out toward the one he would abandon, and who would be put to shame by his desertion. But finally a relative offered to wed No. 2, and she making no objections, Lomai, tho with a sore heart, parted from her for the sake of his new-found religion. He then joined the candidate's class, and was baptized with his wife and child.

Lomai gave many days' hard labor to the new church building that was being slowly erected. After one weary day, Mr. Paton said,

"Well, Lomai, I suppose you are very tired now?"

"Yes," answered Lomai, with his bright smile, "but my heart no tired."

The first printed copy of the Gospel of Mark in Tannese was given to Lomai. He gathered the people about him and read to them over and over



FIRST CANDIDATES' CLASS



MRS. FRANK PATON AND HER SEWING CLASS ON ANIWA

again the wonderful story. In 1899 he left his home and built himself a cottage under the banyan-tree near the mission house, that he might have a three-years' training and become a teacher. He was a childless man then, with the pain of bereavement in his heart, for Iolu, his first-born, and his baby girl, had both died. As he advanced in knowledge and in strength of character he was ordained first a deacon, and then an elder.

While the church at Lenakel prospered in these years, throughout the west of the Island there were many cruel murders; many villages were burned in war-time; and there was more than one cannibal feast.

A curious belief in a kind of sorcery called "netik" is responsible for much of the bloodshed on Tanna. Certain stones possess by their sacred men are believed to have miraculous properties—under certain conditions to be capable of controlling life and death. If one can manage to obtain an article of food or clothing belonging to his enemy he carries it to the sacred man of his tribe. The priest wraps this in the leaves of trees, rubs it on "netik" stones, and places the whole between two fires. As the stones become hot, it is believed that the man to whom the article belonged will sicken and die, either by a lingering disease, such as consumption, or by the quicker way of pneumonia or fever. But the sacred man, being able to cause sickness, can also cure it. The ailing one's friend, if weaker than the priest, importunes him by presents to undo his sorcery; if stronger, by threats. When a man falls ill, neither to his relatives nor to the man himself does it occur that care and good nursing might restore him; the

question of the day is, rather, "Who is the man who is using the 'netik' stones?" and "Who carried the article of food or clothing to him which he is using?" If the sick one dies he is avenged by killing somebody (even an innocent baby) who belonged to the tribe of the man who used the "netik" stones. A foreigner, attempting to reason with a Tannese man about this superstition, is met with the reply:

"Netik he belong Tanna; white man he no savey. Plenty man he die along netik."

Lomai, once he had become a believer in the gospel of peace, went about among the tribes where there was angry "netik" talk, and also among those who were at war, trying to put an end to the bloodshed which is the curse of Tanna.

"Long ago," he said, on one of these expeditions, "my grandfather stood upon these stones to talk to you about the old fashion, and now upon these same rocks I tell you of a new and better fashion."

His hearers, puzzled as they looked at the man of brawn and muscle preaching peace, shook their heads and said, "This is new talk; this is not the old talk belong Tanna."

In times of war the position of envoy was by no means a safe one. Treachery in warfare is considered permissible by the Tannese. To shoot an unarmed ambassador from behind is looked upon with favor under certain conditions. But Lomai, naturally fearless, had the added contempt for danger of the seasoned warrior.

"Misi," he said to Mr. Paton, who was hesitating to meet a fierce clan who were threatening to kill a missionary on the East, "Misi, they are

like other men; and if we go and look into their faces they will be friendly and let us talk to them."

When a weak tribe beaten in battle came for help, Iavis and Lomai gathered a band of volunteers to bring them bodily to Lenakel. It was a dangerous and wearisome undertaking. The lame and blind and infirm had to be helped along mountainous paths, and the enemy were near. When guns banged around them Lomai was confident:

"Don't be afraid," he said; "God has sent us to-day, and we are safe in His keeping. It is salvation and not death that has come to you to-day."

He had a baby on one arm, and with the other he helped an old woman bent double with age. The party arrived safely at Lenakel, so tired they could scarcely move. Next morning

Lomai heard that a helpless old woman had been left behind. He blazed with indignation:

"What did you bring on your backs? Sticks and rubbish that will rot away. And yet you left a woman who can never die. Tell me where you have left her, and I will go back for her."

Tho sore in every joint, Iavis and Lomai returned for the old creature. She had just strength enough left to murmur, "Water; I am dying." When she revived they put her on a rude stretcher, and carried her home.

This gallant and Christlike treatment was from men accustomed from childhood to cruelty in its most hardening forms, and who six years before had been heathen! The grace of God can so change the heart even of a cannibal.



MR. FRANK PATON AND THE FIRST CONVERTS

Names from left to right—

Bottom Row—Semiata, Teinian, Jesau, Numanipen, Litsi

Middle Row—Tausi, Mr. Paton, Mr. Hume, Titonga

Third Row—Numanian, Lohman, Lomai, Naupum, Jela, Tom

Back Row—Iavis (hidden by little John) Nilbini

THE ANGLICAN MISSION TO PACIFIC ISLANDERS

WORK OF THE S. P. G. IN NEW GUINEA, FIJI, AND HAWAIIAN ISLANDS

BY MISS J. QUIGLEY, LONDON

The Anglican Mission in New Guinea was inaugurated by the Australasian Board of Missions in 1886, which appealed to the Society for the Propagation of the Gospel for \$5,000. As part of New Guinea was already occupied by other missionary societies, it was decided that the Anglican Mission should occupy the "coast from Cape Ducil to Mitne Rock," a territory almost unexplored.

The New Guinea Church Mission came under the charge of the Bishop of North Queensland and its first missionary was the Rev. Albert Maclaren, who secured funds and helpers and then sailed from Australia to New Guinea in the mission schooner. After about two years of pioneer work among the savage natives, many of whom were cannibals, he died of fever and the care of New Guinea was turned over to the Church in Australia. The mission has prospered and much is being done under the devoted leader Bishop Stone-Wigg, who was appointed in 1897 and is now helped by a staff of thirty-five men and women.

The Hawaiian Islands were not approached by the English Church until 1861, when the Society for the Propagation of the Gospel granted \$1,500 for work among the British residents and sailors. Previous to this the natives had asked for missionaries from England, but none were sent, and mission work was done by American Congregationalists and Roman Catholics. King Kamehameha IV made a direct appeal to Queen Victoria and Bishop Staley was consecrated in 1861 to pro-

ceed to Honolulu with the two other clergy, and the following year the King and Queen were confirmed.

In 1865 the Dowager-Queen Emma visited England on behalf of her people. In that same year Bishop Staley conferred with the American bishops as to the missions and two American missionary bishops were appointed. In 1900, when the Islands had been annexed by the United States, the mission was transferred to the American Church.

The Mission in Fiji

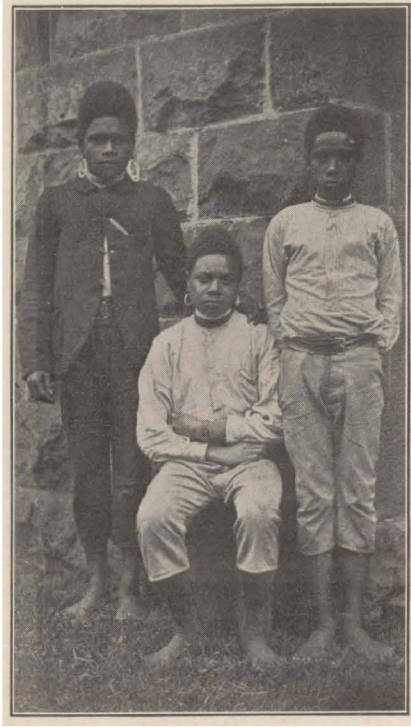
The population of Fiji consists of Polynesian aborigines, Melanesians, East Indians, and white settlers. It was in 1870 that the Anglican Church in Australia sent over a clergyman to look after the members of that Church. Four years later the islands were annexed to England and the Society for the Propagation of the Gospel decided to send out clergy to work among "the white settlers, half-castes, Melanesian laborers, and Indian coolies." No clergyman could be found until 1879.

Since then many aborigines have died and many white settlers have removed, and the work among the Melanesian population has produced most hopeful results. The two clergy of the Society for the Propagation of the Gospel have labored steadily, but have found it impossible to overtake the work, and the coolies from India—now numbering 13,000—are sadly neglected.

In spite of failures, Christianity has gradually permeated Fiji and

turned the most depraved and savage people from their sinful habits.

In Melanesia the story of mission work is one of extraordinary interest.



PUPILS OF THE S. P. G. MISSION SCHOOL AT ST. BARNABAS, NORFOLK ISLAND

The story began as far as the Church of England is concerned with the visit of Bishop G. A. Selwyn, who found that owing to the climate of some parts and the innumerable dialects in use throughout the 200 islands Melanesia could only be evangelized by native teachers. He therefore took boys to train in New Zealand.

During the next thirty years two bishops were sent out and gave their lives for Melanesia—Patteson, who was treacherously murdered at Nukapu, and John Richardson Selwyn, who left Melanesia hopelessly crippled and

a great sufferer, the result of exposure and toil in that climate.

The S. P. G. had given grants for this work in Melanesia to Bishop Selwyn, and in 1850 he helped the Australasian Board of Missions to formally adopt Melanesia as their own mission.

The principal groups in Melanesia are the Solomon Islands, Santa Cruz, Banks, New Hebrides, New Caledonia, and Fiji. The natives, mostly of Papuan race, were fierce, and given to cannibalism, constantly at war with one another, and violently embittered against the white men because of the slave-traders who carried off their men to work on the cotton plantations. Any stranger landing was immediately surrounded by islanders armed to the teeth, but Bishop Selwyn's habit was to land unarmed and thus win their confidence.

The first bishop of Melanesia was John Coleridge Patteson, who had just been stirred by thoughts of foreign missions at Eton, where he heard Bishop Selwyn preach his farewell sermon. After ten years of wonderfully fruitful work Bishop Patteson was murdered by a native at Nukapu, and his two companions fatally wounded by poisoned arrows.

From this martyrdom dates the real growth of the Melanesian mission. All England was stirred by the death of this saintly man, and Australia and England contrived to put down the slave-traders by force. The Society raised a fund of \$35,000 to erect a memorial church on Norfolk Island; to provide a new mission vessel, and to endow the mission. A day of intercessions for foreign missions, St. Andrew's day, was set apart, and is more and more observed.

Next came the offer of John R. Selwyn to work for the Melanesian mission begun by his father in 1848. He explored the islands in his mission ship the *Southern Cross*, and five years after Bishop Patteson's death he was appointed his successor. From 1873 to 1891, Bishop John Selwyn labored indefatigably, and was then

by the efficiency and number of the native teachers—and the respect in which they are held. For the first time the natives were asked to contribute to their own work, and they responded readily. A new training center was started at Siota, in Florida. The staff of clergy has increased and five English lay-helpers and fifteen



A GROUP OF SOLOMON ISLAND DANCERS

The dance forms part of a Christmas festival at St. Barnabas, Norfolk Island

invalided home. During those years the mission made strides. In 1875 twelve Melanesians were confirmed.

An important event took place in 1881, when at the bishop's request the S. P. G. withdrew its grant and the Melanesian mission became dependent upon the Australasian Church.

The present bishop—Bishop Wilson—began his work in 1894 by a cruise through the islands; he confirmed nearly five hundred persons and consecrated five churches. He was struck

women are now at work, but the want of men and money is the great obstacle to progress. At Norfolk Island alone, the principal center, with a delightful climate, there are only two white men to train from 150 to 180 native boys, and volunteers are urgently needed here. Bishop Wilson writes, "With our great opportunities before us and our needs of many kinds we ask most earnestly for *men*—clergy, medical men, educated laymen—"come over and help us."

THE MEETING AT CARNEGIE HALL

A LAYMEN'S MASS-MEETING FOR FOREIGN MISSIONS

EDITORIAL

One hundred years ago Mills and his companions at Williamstown drew up the constitution of their Missionary Society in cipher because of the disfavor in which foreign missions were regarded by their fellows; to-day merchants, lawyers, physicians and statesmen of the first rank vie with one another in commending the enterprise, and 3,000 laymen recently gathered in Carnegie Hall, New York, and listened for hours to a presentation of the achievements and needs of the foreign missionary campaign.

The Carnegie Hall mass-meeting (April 20), under the auspices of the Laymen's Missionary Movement, was a remarkable gathering. It was presided over by Mr. John R. Mott, and the singing was led by Mr. Charles Alexander with the assistance of a male octet. After prayer by Bishop David H. Greer, and addresses by Dr. Samuel B. Capen, Silas McBee and J. Campbell White, Mr. Mott introduced Hon. Wm. H. Taft, as "Secretary of War and Ambassador of Peace." The addresses were in part as follows:

Men and the World-wide Opportunity

JOHN R. MOTT

The work of Christianity is to make Jesus Christ known and obeyed and loved among all mankind, and to bring His principles to bear upon every relationship of human society. It is thus a world-wide undertaking. During the past two years, as it has been my privilege to visit all of the five continents of the world, and many of the islands, I have received the dominant impression that the present is a time of unprecedented urgency and crisis

among the non-Christian nations. Even the casual traveler must be impressed with the fact that the present is the time of times among those nations. The whole world is now known and accessible. The forces of Christianity are widely distributed, and occupy points of the greatest advantage. Strong native churches have been established and developed in all these principal non-Christian nations and divisions of the world; over 18,000 foreign missionaries are at work in these lands, having acquired a vast experience, having developed institutions of great beneficence and usefulness, such as educational missions, medical missions, and the varied works of philanthropy; in the Christian cause, there have been organized and carried to high efficiency many scores of missionary organizations which are capable of maintaining a campaign world-wide in its sweep and significance; great supporting movements have been called into being. Moreover, we are living in a time of stupendous changes in the Far East—changes of so great power that if Christianity may avail herself of their cooperation and of the advantages they suggest, she may greatly hasten the realization of her world-wide and beneficent object.

It is, therefore, highly significant that parallel with the unfolding of Providence along these lines there has been called into being, in the recent past, a movement among the lay forces of Christianity to lead them to recognize and to accept their unique opportunity and responsibility for these nations. It has been called a Movement, not an organization,

for it is a summons to the laymen of the Christian nations to rise to larger tasks and achievements. It is more than a summons; it is an actual combination of the aggressive lay forces of the Christian cause to help the Church to accomplish her great task. The laymen constitute the greatest unused asset of the Christian nations. The women put men to shame—the most extensive, fruitful, and beneficent works of the Church for missions have thus far been carried on by the women. They have put the men to shame. Comparatively small numbers of laymen have put themselves to this great undertaking. The business experience, the judgment, the business habits, and the ability of the lay forces of Christianity are imperatively needed to meet the great situation that confronts us throughout the world. John H. Converse, of the Baldwin Locomotive Works, was right when he said that if business men would bring to bear upon the work of missions the energy and intelligence that they show in commercial affairs, the proposition to evangelize the world in this generation would no longer be a dream. The magnitude, the difficulty, and the urgency of this undertaking of making the principles of Christianity operative throughout the world are such as to make necessary nothing less than a great uprising of the strong lay forces on both sides of the Atlantic.

Look over into those countries and you recognize that the first impact of Christendom upon the non-Christian countries is the impact of laymen. This laymen's movement, in seeking to induce laymen who go out in commercial and in industrial pursuits, in the diplomatic and consular service, to recognize their responsibility for

standing in line and advocacy of the highest ideals of the civilization they represent, is striking at the heart of one of the greatest needs of our day. Think of the object-lesson of the laymen of America and Canada and England interesting themselves in what concerns the men of Japan and Korea and China, and the Philippines, and the Levant, and India and Latin-America. Think what it means! They say the missionary is at his regular business. But where lawyers and doctors, politicians and editors, engineers and men of wealth, in this country and in their travels, and on their official business, show that they likewise are at one with the missionary, it makes a profound impression upon the officials and men with money-power in those countries. It would be difficult to overstate the importance of the complex service rendered by men like Secretary Taft and Judge Wilfrey, who, while on their regular official business in the East, counted it not a matter of light importance to throw the weight of their influence on the side of this most constructive work of the world.

Then we recognize the need of the financial cooperation of the whole world in this enterprise. Men who are now giving a hundred dollars ought to give a thousand; men who are now giving a thousand dollars ought to give ten thousand dollars. Men who are sending one missionary ought to send out several. Those who are endowing colleges and hospitals in this country ought to endow them in the Far East. We must scale up the whole enterprise; the work will be commensurate with its dignity and far-reaching importance.

Then, remembering the prayer of

our Lord that we all may be one, we see the great significance of this movement in presenting a united front of the moving spirits in the lay forces of our common Christendom on both sides of the Atlantic. It is the mightiest apologetic we can present to an indifferent and calloused world.

The Laymen's Reports from the Field

SAMUEL B. CAPEN

A little more than a year ago a *Call to Prayer* was sent to a few men; and a prayer-meeting was held in New York, the result of which has been this Laymen's Missionary Movement. In the months that have passed since, in the United States and in Canada, men of all faiths have been organizing to push missionary work. The movement has crossed the sea, and the men of Great Britain have taken up this plan and proposed to stand shoulder to shoulder with us in this campaign.

The missionaries at the front have heard this new call to arms, and nothing has so inspired them during the past few years as this movement. They feel that a new day has dawned, and that the things they have been longing for are soon to be theirs. If we do not make good in this movement, we shall break the hearts of the men and the women at the front.

It was believed at the beginning that it would be possible to get twenty-five or fifty business and professional men at our own charges to see what was going on in the foreign mission fields, and then come home and make a report to their business associates. We have commissioned more than fifty, some of whom have already returned and made their reports. Others are still in the foreign field, and I am

told one of them has already been glad to give about a quarter of a million dollars because of his interest in work that he has seen.

I can summarize the report of these men around three words. The first word is *NEED*. From our homes and our firesides we have sent hundreds and thousands of the bravest and best young men and young women, and they are calling for reenforcements, for they are breaking down under the load that we have put upon them. The work is halting and being hindered for the lack of these reenforcements.

Back of this need is another—the need of nineteen centuries since the first Easter morning—there are hundreds of millions of people that have not yet heard that there is a Christ. The commissioners are feeling that it is not a square deal for us to have all the comforts of our Christian civilization here and not do more for the missionaries.

The second point in these commissioners' reports can be summed up in the word *OPPORTUNITY*. Whatever may be true with regard to an open door for commerce, it is an open door everywhere for missions. The nations of the East are eager for the Christian civilization which has made America and England great; and especially in the great Empire of China to-day, with its four hundred millions of people, it is our hour to help them. Ten or fifteen years hence it will not be so easy as it is to-day.

The third word, which may sum up these reports, is the word *SUCCESS*. A hundred years ago at the beginning of modern missions there was nothing; to-day there are fifteen or sixteen thousand trained men from America and England who have mastered the

languages, many of them statesmen and diplomats, who have gathered around them nearly a hundred thousand native workers, and have put a girdle around the world of churches, colleges and schools, hospitals and dispensaries, printing plants and industrial plants. When we think of what the odds were a hundred years ago, and think of the success, it is the miracle of the ages. More than this—the men of all Christian creeds are acting together forgetting their denominational differences at the front, standing together as one man around the cross of Christ; here also in the home land that movement is gaining headway.

There are many differences of opinion about imperialism as a political question; but the Christian men of to-day with one accord are becoming Christian imperialists. They have heard the question, "Who is my neighbor?" and are answering it as Christ bade them answer—that our neighbor is the man anywhere and everywhere who is in need. We are trying to federate the Christian men of the world in the great international and interdenominational movement. It is a man's piece of work. The last century was the women's century, but this century ought to be man's century. The last century was a century of antagonism and competition and controversy. The twentieth century should harmonize and build up together. We are trying to make the men of our day see that the making of money is a means to an end; that service for Jesus Christ is the duty of the hour. It is for us to look not at the bigness of the problem, but at the greatness of God; we do not want to be satisfied and we will not be sat-

isied until we can, by God's help, have a passion for missions filling the men of this land and of Canada and of the world, until the cross of Jesus Christ shall have been planted in the darkest and most remote corner of the world.

What Men Can Do to Evangelize the World

J. CAMPBELL WHITE

For thousands of years the highest civilization of the world centered around the Mediterranean Sea. During the past few centuries it has gathered around the Atlantic Ocean. The next and most extensive development in the human race seems destined to grow up around the borders of the Pacific. The awakening of the Orient will mean the adding of hundreds of millions of dollars annually to the commerce of nations. It involves very serious and complex problems of statesmanship. It is an unparalleled appeal to the Christian Church, which, after all, is destined to be the dominant constructive factor in human progress and history. For a while, great ironclads and vast standing armies may do something in an indirect way to prevent war. There is no hope that the nations will "beat their swords into plowshares and their spears into pruning-hooks and learn war no more," until the message and the spirit of the Prince of Peace have filled the world.

It might be a very serious question whether human governments themselves would not insure universal peace more quickly and more certainly by employing standing armies of missionaries rather than floating navies of battle-ships.

The reason for the Laymen's Mis-

sionary Movement is the conviction that the message of Christianity ought to be made universal in our day. If that is done, two conditions will need to be fulfilled—the whole undertaking must be undertaken in a comprehensive and cooperative way by all the churches; and the men of the Church will need to be actively, intelligently, and heartily enlisted. There are evidences at hand indicating that both of these conditions are likely to be fulfilled. The Protestant Christian Church throughout the world is spending about twenty millions of dollars a year in supporting an army of missionaries. That force is probably large enough to reach about one-third of the one thousand millions of people living in non-Christian countries. The best consensus of judgment on the part of the missionaries themselves is to the effect that if this force could be trebled, and the entire financial support quadrupled, there is every reason to hope that during our own generation the message of Christianity might be made universal. The problem before the Church, and the immediate problem before the Laymen's Missionary Movement, is to discover whether or not these two things can be done.

The missionaries are the most enthusiastic in their conviction that there is no reasonable reason why the Church may not evangelize the whole world in this generation. In my judgment, the foreign missionary enterprise of the last hundred years is the most successful spiritual enterprise recorded in human history. The translation of the Bible into five hundred and thirty-four of the languages and dialects of the earth is the greatest single literary achievement of all his-

tory. That has laid the foundation for all the missionary work that has been built upon it.

Do we realize that every week there is added to the Christian Church out of these non-Christian nations more than three thousand converts? It took seven years in China to win the first convert. It took as long in Burma; it has taken longer in some countries. But every day now, on the average through the whole three hundred and sixty-five days of the year, at least four hundred new converts are added. We think we are doing well in this country if three or four per cent is added to the membership of the denominations in a year. They go far beyond that percentage yonder. During the last ten years, in India, while the entire population of the country has increased two and one-half per cent, the Christian Church in that land has increased thirty per cent. In Korea, this year, they added sixty per cent to their entire church-membership, and sixty per cent the year before. Bishop Oldham, just back from the Philippines, says that we are face to face there not with a siege, not with a campaign, but with a harvest-field of vast magnitude, without reapers enough to go in and gather the ripened grain. Thirty thousand converts have been gathered there since the Philippines have been occupied by our country, eight thousand of them during the last year; and there is every reason to hope that the message of Christianity may be spread through all these islands during our lifetime.

The great question is, can we find men and women enough to go out into all these unoccupied fields; and can we find the men and the women in the home churches who will stand

behind them adequately with their money? How many missionaries would it take? If we send as many as are needful, it would be about one to every twenty-five thousand of the population of the non-Christian world. That would mean one out of every thousand of our church-members becoming a missionary. Can we not spare one out of a thousand of our church-membership? We spared a good many more than that a generation ago in our great national crisis. The State of Illinois sent one soldier to the front out of every seven of its entire population. The State of Kansas sent one out of every six; the State of Carolina, one out of every five; the State of Louisiana, one out of every four; and the State of North Carolina made the greatest sacrifice recorded in all history—twenty thousand more soldiers went to the front from North Carolina than they had voters in the State. That is the kind of sacrifice a nation will make, North and South alike, when it is desperately in earnest. Do you mean to tell me that there is no hope of the Church of Christ ever becoming so much in earnest about the salvation of the world as to spare one out of a thousand of its church-membership?

The other question is, can the nine hundred and ninety-nine who stay at home support the one who goes to the front? That is a very serious problem. It would mean probably forty million dollars a year from North America for foreign mission work. When we realize that every year there is spent for Christian work here in the United States alone more than two hundred and fifty millions of dollars, it ought not to seem a very impossible thing to raise as much as

forty million dollars for the rest of the world.

Do you realize that if the members of the Church of Christ were to give one postage-stamp a week to this work, it would amount to twenty million dollars a year? That if they gave the equivalent of a car-fare a week, it would mean fifty millions a year; and if they gave the equivalent of a dish of ice-cream a week, it would be a hundred million dollars a year? If they gave the equivalent of one hour's unskilled labor a week to the evangelization of the non-Christian world, it would be one hundred and fifty million dollars a year? And we are only asking for forty million dollars. It *ought* to seem possible!

Every year there is published at the beginning of the year in the daily papers a list of large gifts to philanthropic, educational, and benevolent purposes in this country. For several years that list of gifts of a million dollars and upward has aggregated something like a hundred millions of dollars. If that is possible, ought it not to be possible to raise forty millions of dollars a year for the evangelization of the non-Christian world?

But a stronger argument is that certain States, one after another, are actually rising up to-day. On the Pacific Coast, campaigns were held recently in Spokane, Seattle, Portland, Oakland, Los Angeles, and San Diego, where there are one hundred and twelve thousand church-members. They gave last year one hundred and sixteen thousand dollars to the work of evangelizing the non-Christian world. When the business men came face to face with the facts they decided that they would at once undertake through their churches to raise

four hundred and seventy thousand dollars instead of one hundred and sixteen thousand dollars, as was done last year.

Nine cities in the Southern States rose up in the same fashion, to increase their gifts from one hundred and eighty-one thousand dollars to seven hundred and five thousand dollars.

A number of those cities have gone so far in the campaign as to insure the success of the undertaking. Seven cities in Canada, from Toronto to Halifax, which gave last year three hundred and forty-five thousand dollars to missionary purposes, have undertaken to raise eight hundred and seventy-seven thousand dollars instead. In other words, twenty-two cities, containing in all only four hundred and seventy-seven thousand church-members out of the twenty millions we have in this country, have undertaken within the last six months to raise one million, five hundred and ten thousand dollars more than they raised last year. That means, when the rest of the churches of this country rise up even to the standard of these twenty-two cities, that we shall have not ten million dollars a year but fifty or sixty million dollars a year for foreign missions.

Not one single city has failed when this matter has been presented—from Halifax to Seattle, and from San Diego to Atlanta.

Even in Norfolk, where they had what in Seattle they described as the "Jamestown Imposition"—where they lost hundreds of thousands of dollars, not to say millions—they decided that they would this year undertake to give three times as much as they gave last year to this object.

Atlanta, with three or four govern-

ors and several ex-governors present at the meeting, decided to increase their offering this year from twenty-five thousand dollars to a hundred thousand dollars. Governor Smith rose in the meeting, before it closed, and interrupted the business to say, "You men know that I have been opposed to foreign missions up to now. I have been standing in the way of my pastor and congregation doing their share; but I want to say I have been converted, and you can count on my help from this year forward." In Governor Smith's church in Atlanta, that last year gave more money *per capita* than any other, and averaged three dollars a member, they decided this year, under his impetus, that they could raise ten thousand dollars. They have seven hundred members and sixty-five of them have already subscribed sixty-five hundred dollars. It seems that it is going to be an easy thing to raise the ten thousand dollars.

The men of this country and Great Britain are rising up to say that if the world can be evangelized in this generation by the serious cooperation of Christian men—by the grace of God it shall be done!

There is no other investment that men can make with their money that will tell so powerfully for time and eternity as to invest it in Christian personality, which in turn is located in the centers of greatest human need. Dr. Groucher, of Baltimore, has invested a hundred thousand dollars in one district in India during the last twenty years with this striking result, that there are fifty thousand members of the Methodist Church in that district now who twenty years ago were idolaters. In that particular case, every two dollars invested led to the

open conversion and union with the Church of one of our brother men.

I believe that it is entirely possible for the Church of this generation to evangelize the whole world. More than that, I believe the men of this generation are going to undertake it. More than that—I am sure that if they undertake it in good earnest and follow God's leadership they will accomplish it.

The Power in Unity

SILAS MC BEE

On the 29th of January, 1907, being the Kaiser's birthday, Professor Harnach delivered an epoch-making address before the University of Berlin on the Religious Situation in Germany. The address was more than the conclusions of a great scholar. It gave expression to national ideas. In addressing a body of his soldiers on a former occasion, the Emperor himself had called attention to the fact that in one of the old Hohenzollern castles there were two chapels—one a Roman Catholic, and the other a Protestant. He said that if Germany were to fulfil its destiny as a Christian nation, all the truth that was represented in the two chapels must be preserved and welded into one great purpose. Professor Harnach, emphasizing this vital principle, said, "It is an inseparable element of the Christian religion to demand an established unity among its members, a unity as wide as human life and as deep as human need. History teaches that all of us, whether we will or not, have become different from our fathers. The dogmatic expressions arose and ordinances came into being under conditions and under prejudices that we can no longer recognize. That Church

history forces us to suspect Separation, and to work for Unity. In the knowledge of history there is ever a forward impelling power."

Secretary Root has given expression to similar convictions, and in acknowledging a report of Professor Harnach's address he used these words: "I am coming to think necessary the capacity for united effort to accomplish any object of primary importance, as distinguished from strife over formal or comparatively unimportant differences—that it depends upon the stage of development in civilization which the people or the members of any great organization have reached. Every great nation seems at some period to pass through a storm-belt of incapacity to unite. The races that are capable of development beyond that point rule the world. Those that are not capable of it go down. The Greek cities were able to combine just so far and no farther, and accordingly they went down before races of much inferior intellectual power. It is a pity that the last phase for the exhibition of this higher power of civilized men is ordinarily in matters of religion. But a better day seems to be opening."

It is his wide appreciation of history, his constructive interpretation of human nature, that is enabling our Secretary of State to contribute to friendlier relations between nations.

In different communions and in widely separated nations, the concordant labors of scholars and statesmen are concentrating attention upon the origins of Christian history, and above all upon the author of Christianity itself. To such an extent is this true that reunion in thought and aspiration is, to a degree, already an acknowledged fact. The Christ of history is

now made the object and subject of investigation and thought by scholars everywhere. His name and influence on history are accomplished to be inwrought permanently and inextricably in scientific and philosophic thought.

This Laymen's Missionary Movement has for its object a wider, deeper, and higher object, purpose. It is organized in order to concentrate not only the minds but the hearts and souls of Christians of every name on two great facts: first, upon Christ, the supreme fact of human history; and then upon the fact that of all those for whom He died and lives forevermore, nearly nine hundred millions have never heard of His coming into the world; have never known that He came for their sakes, that they might have a place in His Father's family; have never consciously known His saving love and power.

This Laymen's Missionary Movement lives and has its being in the conviction that if divided Christendom can be brought face to face with these two great facts, it will see Christ's purpose more clearly, and seeing will follow where He leads. This movement does not ask churches to forsake their organization, nor to sacrifice their convictions. Convictions are the standards of action; but inasmuch as man's convictions are the fallible convictions of fallible men, and human organizations are the fallible creations of fallible men, we ask that all this be tested as by fire, by being brought face to face with this supreme problem of Christ, and the hundreds of millions who do not know him. Christians with practical unanimity agree as to Christ's purpose and His method for the establishment of His kingdom. His disciples were there to preach Him to

every creature, and to baptize in His name, but His name and His family are as absolutely one as is His all-embracing love.

God's will is for absolute unity, the reconciliation of the world. His kingdom exists to accomplish His will. That kingdom is actual and visible—not imaginary or invisible. Its unity is of its essence. We recognize that principle in the state—the unity of the nation is the nation. Attack the unity and you attack the nation. Born an American citizen, you are an American citizen; your citizenship is not dependent upon any thinking or believing on your part. Good thinking or bad thinking, right believing or wrong believing, may contribute to worthy or unworthy citizenship. But the fact of citizenship in the one nation remains. It is in an infinitely truer and more real sense a fact of the citizenship in the kingdom of Christ, that it is a fact independent of what you or I may think about it, or believe about it; and the unity of that kingdom is absolutely independent of your thinking and my thinking. To attack the visible unity of the kingdom of Jesus Christ is to attack his kingdom and to do violence to His will, His mind, His love, as our King and our Savior. As there is unity in the nation, so there is liberty. Differences, divergences, divisions everywhere; in thought and feeling, in belief, in party allegiance, in political organization, but all in the one nation, with loyalty.

The nation passes away; but the kingdom is eternal. The nation is the shadow, lent us to teach us the substance of the eternal kingdom. We do well to guard sacredly and with our might the unity of the nation and the liberty of the citizen; but how dare we

longer mar with our divisions the unity of the eternal kingdom, and attempt to limit the liberty of the sense of the living God?

This Laymen's Missionary Movement is based upon the unchanging conviction that our divisions do not reflect the mind of Christ, and that if Christians, in spite of their division, in spite of the disloyalty involved in their divisions, will thoroughly and squarely face these two great problems, these two great facts, and honestly strive together to bring home those who do not even know that the home has been prepared for them—then differences of conviction, diversities of administration, divisions incident to historical development and racial conditions, will all assume their right place in the right proportion, under the divine principle of the unity of the kingdom and the liberty of the sense of God. First things will become first, and the unity of the family of God, with infinite diversity and liberty in that unity, will enable the Church as the body of Christ, undivided and indivisible, to move forward conquering and to conquer, in His name, who is the Desire of Nations and the Savior of Men.

The Civilizing Work of Missions

WILLIAM H. TAFT

I have known a good many people that were opposed to foreign missions. I have known a good many regular attendants at church, consistent members, perhaps like our friend Governor Smith, of Georgia, who religiously refused to contribute to foreign missions. I confess that there was a time when I was enjoying a smug provincialism, that I hope has left me now, when I rather sympathized with the view of

the father of Sam Weller when he said that he would not give anything for flannel waistcoats for the heathen, but would come down pretty handsome to strait-vestkits for some people at home. Until I went to the Orient, and there was thrown on me the responsibilities with reference to the extension of civilization in those distant lands, I did not realize the immense importance of foreign missions. The truth is, we must wake up in this country. We are not all there is in the world. There are many besides us who are entitled to our effort and our money and our sacrifice to help them on in the world.

No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spirit of Christianity is the only basis for the hope of modern civilization and the growth of popular self-government. The spirit of Christianity is pure democracy. It is the equality of man before God, the equality of man before the law, which is, as I understand it, the most godlike manifestation that man has been able to make.

I am not going to speak of foreign missions from a purely religious standpoint, but from the standpoint of political, governmental advancement, the advancement of modern civilization. I have had some opportunity to know how dependent those of us are on the spread of Christianity in any hope that we may have of uplifting the peoples whom Providence has thrust upon us for our guidance.

Foreign missions began a long time ago. In the Philippines, in 1565 to 1571, there were five Augustinian friars who came out to Christianize the islands. They reached there at the

time when the Mohammedans were thinking of coming into the same place, and they spread Christianity through those islands with no violence, but in the true spirit of Christian missionaries. They taught the natives of those islands agriculture; they taught them peace and the arts of peace. And so it came about that the only people as a body that are even nominally Christians in the whole Orient are the Filipino people of the Christian provinces of the Philippines—seven million souls. It is true that these people were not developed beyond the point of Christian tutelage, but their ideals are Western, and they understand us when we attempt to unfold to them the theories and doctrines of self-government, of democracy. Consequently they are fit material to make, in two or three generations, a self-governing people. We can see the difference between these and the million non-Christians there. We have four or five hundred thousand Mohammedans, and they do not understand republican government. They welcome a despotism and they never will understand popular government until they have been converted to Christianity.

It is my conviction that our nation is just as much charged with the obligation to help the unfortunate peoples of other countries that are thrust upon us by fate until they are fit to become self-governing people as it is the business of the wealthy and fortunate man in the community to help the infirm and the unfortunate of that community. I know it is said that there is nothing in the Constitution of the United States that authorizes national altruism of that sort. Of course not, but there is nothing in the Constitution of the United States that forbids it!

The Constitution of the United States breathes a spirit that we are a nation, with all the responsibilities and power that any nation ever had, and therefore when it becomes the Christian duty of a nation to assist another nation the Constitution authorizes it because it is part of its being.

I did not realize until I went into the Orient the variety of things that foreign missions accomplish. They have reached the conclusion that in order to make a man a good Christian you must make him useful in a community, and teach him something to do and give him some sense and intelligence. So, connected with most foreign missions is a school, ordinarily an industrial school. We must also teach men that cleanliness is next to godliness, and that one business of his is to keep himself healthy, so that in connection with good foreign missions are hospitals and doctors. The mission makes a nucleus of modern civilization with schools, teachers, physicians, and the church. In that way, having educated the native, having taught him how to live, then they are able to make him a consistent Christian.

Men say that there are a great many "Rice Christians" in China. Doubtless there are. Chinese do not differ from other people, and many are quite willing to admit a conversion they do not experience in order that they may fill their stomachs. But that does not affect the real fact, that every foreign mission in China is a nucleus for the advance of modern civilization. China is in a great state of transition. China is looking forward to progress. China is to be guided by whom? It is to be guided by the young Christian students and scholars that either learn

English or some foreign language at home or are sent abroad to be instructed, and who come back, and whose words are listened to by those who exercise influence at the head of the government. Therefore those frontier posts of civilization are so much more important than the mere numerical count of those who are converted or those who yield allegiance to the foreign missions seems to make them. They have, I think, three thousand missionaries in China, and the number of students last year was thirty-five thousand. These students go out into the neighborhood, and they can not but have a good effect throughout the great Empire, large as it is, to promote the ideas of Christianity and the ideas of civilization.

Two or three things make one impatient when he understands the facts. One is this criticism of the missionaries as constantly involving governments in trouble, as constantly bringing about war. The truth is, that Western trade is pressing into the Orient, and the agents who are sent forward, I am sorry to say, are not the best representatives of Western civilization. The American and Englishman and others who live in the Orient are, many of them, excellent, honest, God-fearing men, but there are in that set of advanced agents of Western civilization men who left the West for the good of the West, and because their history in the West might prove embarrassing at home. More than that, even where they are honest, hard-working tradesmen and merchants, attempting to push business into the Orient, their minds are constantly on business. It is not human nature that they should resist the temptations to get ahead of the Orien-

tal brother in business transactions. They generally are quite out of sympathy with a spirit of brotherhood toward the Oriental natives. Even in the Philippines that spirit is shown, for I remember hearing on the streets, sung by a gentleman who did not agree with my views in reference to the Filipinos—

He may be a brother of William H. Taft,
But he ain't no brother of mine.

That is the spirit that we are too likely to find among the gentlemen who go into the East for the mere purpose of extending trade.

Then, too, the restraints of public opinion, of a fear of the criticism of one's neighbors, that one finds at home, to keep men in the straight and narrow path, are loosened in the Orient, and we find that many are not the models that they ought to be in probity and morality. They look upon the native as an inferior, and they are too likely to treat him with contumely and insult. Hence it is that in the progress of civilization we must move along as trade moves; and as the foreign missions move on, it is through the foreign missions that we must expect to have the true picture of Christian brotherhood presented to those natives, the true spirit of Christian sympathy. That is what makes in the progress of civilization the immense importance of Christian missions. In China to-day, if you try to find out what the conditions are in the interior, you must go at once to the missionaries, to the men who have spent their lives in the interior, far beyond the point of safety if any uprising takes place, and who have learned by association with the natives in their houses, by helping them on to their

feet—who have learned the secret of Chinese life.

I have described to you some of the conditions that prevailed with respect to the Americans in the cities of the Orient—in Shanghai, and in other of those cities; and I am sorry to say that there was nothing there that ought to fill the mind of an American with pride. Our consular system has been greatly improved; and we established a consular court of China, the Circuit Court of the United States; and a man was put in there who had been attorney-general in the Philippines; who had had some experience in dealing with “Shanghai roosters”—the waifs that come around up the coast and through one town and then go on up to another town.

Judge Wilfrey went to Shanghai as Judge of Circuit Court, and found a condition of an Augean stable that needed cleaning out, so far as the Americans were concerned, under the protection of the American flag. Judge Wilfrey went to work, and before he got through the American flag floated over a moral community, and in so doing, he had the sympathy of the foreign missionaries in that neighborhood. But he has come home; and when you are a good many miles away facts are difficult to prove—pictures are easy to paint in lurid colors of the tyranny of a judge away off there—and he has been subjected to a good deal of criticism. I want to give my personal testimony on the subject, in favor of Judge Wilfrey.

Now, you can read books—I have read them—in which the missions are described as most comfortable buildings; and it is said that missionaries are living much more luxuriously than they would at home; and therefore that they do not call for our support or sympathy. It is true that there are mission buildings that are handsome buildings. It is true that they are comfortable; but they ought to be comfortable. One of the things that you must do with the Oriental is to give him something that he can see; and if you erect a great missionary building, he deems your coming into that community is of some importance. The missionary societies that are building their own buildings for the missionaries are following a very much more sensible course than is the United States in denying to its representatives anything but mere hovels. But missionary life is not a life of ease; or a life of comfort and luxury. These men are doing a grand, good work. There may be exceptions; sometimes they may make mistakes, and some may meddle in things which it would be better for them from a politic motive to let alone; but as a whole, these three thousand missionaries in China and those in other countries worthily represent the best Christian spirit of this country, and worthily are doing the work for which they have been sent out. These Christian men and women are doing a work which is indispensable to the spirit of Christian civilization.



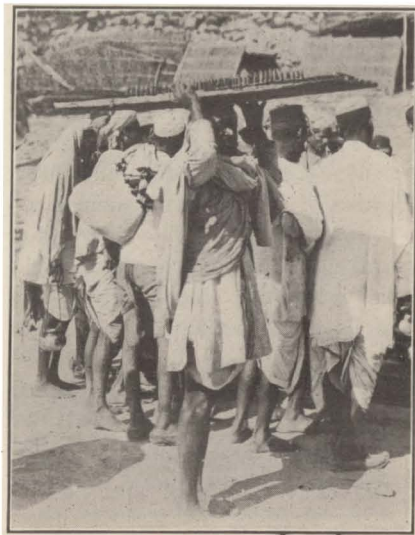
THE USE OF PICTURES IN MISSIONARY EDUCATION

YOUNG PEOPLE'S MISSIONARY MOVEMENT

Taking photographs in the mission fields is very different from making snap shots at home. In the first place, one is dealing with people of a strange tongue, most of whom think the lens of the camera is the "evil eye," which will bewitch those who pass in front of it. The Chinese, especially, do not like to have their pictures taken, since they are convinced that in the next world they must do whatever the camera catches them doing in this. So strong is this belief, that the average Chinese employer will make his men leave their work in order to discourage the photographer who has paused in front of the shop to take a picture, and thus, of course, bewitch the place. The children also are very shy and much afraid of foreigners. What would missionary pictures be without the children? It is especially hard to get a good picture of children in the Orient. When the confidence of the children is won, however, they are delighted to help, as did one little fellow in Burma, who, seeing the missionary, accompanied by the photographer, ran ahead, shouting, "The Jesus woman has come," and the children came from every alley and street and soon were seated on the ground at the side of the street eagerly listening to the story of Jesus and the children, while the photographer made a picture of this street Sunday-school.

The Oriental boys and girls, with their strange clothes (or lack of clothes), are very interesting. In India many of the little faces are pinched with hunger. In China one is impressed with the quietness of the little folks when they are to be seen, which is

not often, as they are taught to keep out of sight; while in Japan one is charmed with the cute little tots, looking like so many dolls. To catch in



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COLLECTING CURIOS IN INDIA. A HINDU FAKIR'S
RED OF SPIKES

the camera the pretty ways and the interesting groups of these children at play is very difficult. It is, therefore, little to be wondered at that heretofore there has been a great lack of pictures intimately setting forth child-life, native customs, and religious and missionary effort and results in the various fields. For example, an inspection of about 25,000 photographs from the Orient revealed a scant half-dozen of actual missionary interest, and even those pictures which were to be had were either so high in price as to be out of the reach of Sunday-schools and other church organizations, or were imitations so poorly made as to be useless.

Realizing the value of pictures

showing the progress of the kingdom in giving to every child a well-rounded religious education, the Editorial Association of the International Sunday-school Association in 1906 united with the Home and Foreign Mission boards in requesting the Young People's Missionary Movement of the United States and Canada to secure fresh pictures, sympathetically showing the actual conditions of mission fields. As a result there is now available the largest and finest collection of fresh, real missionary pictures ever secured. The utmost care was taken to get pictures showing the actual conditions. None of the photographs was especially posed or "set up." The aim was always to photograph "things as they are." In other words, there have been secured for the Sunday-schools, mission study classes, and other church organizations in the home land pictures which really show intimately and sympathetically—as pictures have not done heretofore—the actual conditions in the non-Christian lands, in contrast with the transformation effected by Christianity.

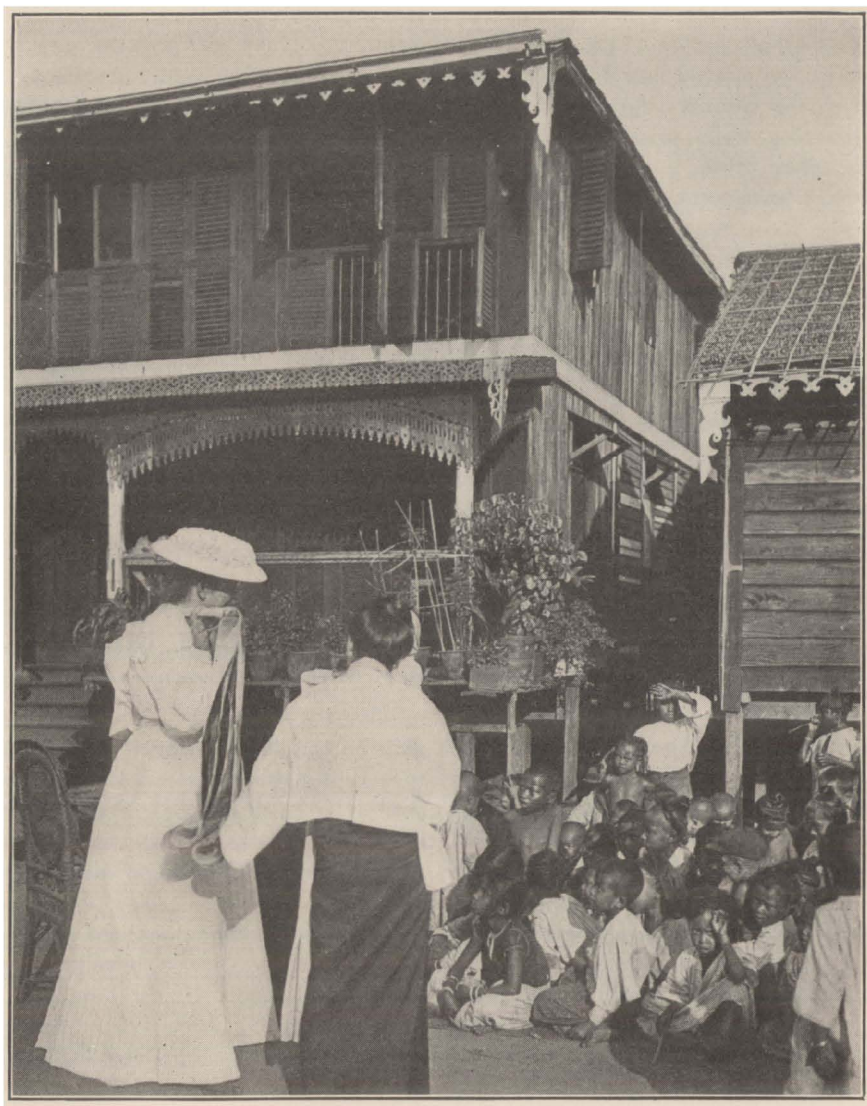
A fine stereoscopic camera, equipped with the best lenses, together with the highest-grade photographic plates, especially sensitive to natural colors, make a combination which has overcome the handicap heretofore resting on missions; namely, the necessity of being represented by poor photographs. For missionary purposes, the advantages of the stereoscopic camera are apparent. The pictures can be used in the stereoscope, and have the depth and perspective to be found only in the stereograph. The hood of the stereoscope "shuts out the world," and the attention is concentrated entirely

upon the picture. This is very important if one is to obtain a proper appreciation of a good photograph. Moreover, the average Sunday-school scholar will look more closely and will study a picture longer if he is allowed to view it through an attractive stereoscope, fitted with good lenses, than if an ordinary photograph is placed in his hands. Again, with the stereoscope, only one person at a time can look at a picture, leaving the other members of the class free to pay attention to the lesson, while the stereoscope passes from hand to hand.*

So many churches and Sunday-schools are now equipped with stereopticons that lantern slides made from these new missionary pictures have already begun to render a wide service. Along with post-cards, many things entirely new in missionary pictures are made from the same negatives which furnish the stereoscopic views, the enlargements, and the lan-

* The Scylla and Charybdis of high price and poor quality have been avoided through the discovery, after much research, of the new helio process. The helio process produces stereographs which are permanent; allows great latitude in the selection of tints; does not depend upon proper matching of the color-process work, nor upon the skill of the lithographer; does not give the spotted effect of the half-tone screen; is the equal and in many cases the superior of the ordinary photographic print; and can be produced at a price so far below the cost of the ordinary photographic print as to be easily within the reach of the average Sunday-school class, mission study class, or other church organization. These stereographs are already in use in Sunday-schools and mission study classes, and are proving a great success.

Another advantage of using such a high-grade camera is that fine enlargements can be made from the negatives. There has just been published a new series of missionary programs for the Sunday-school, consisting of a series of enlarged pictures, 25"x30", showing conditions in the home and foreign mission fields. Each picture of the set is accompanied by a complete printed story to assist the superintendent or teacher, who hangs up the picture before the school, asks questions about it, and tells the story. Each picture has a real message.



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AN OUTDOOR SUNDAY-SCHOOL IN INDIA

tern slides. For instance, large panoramic enlargements showing great mission properties in their vast extent, or the grand view from some such place as the famous "Prayer-meeting Hill," at Ongole, South India, together with photographs on lacquer, and beautiful transparencies

of impressive missionary scenes, to hang in the window and speak their message every time one glances at the light. It is believed that such things will help to popularize missionary pictures.

One of the widest and most valuable uses to which these pictures are

being put is that of illustrations for the religious press, which heretofore has had to depend largely for its pictures on secular agencies, paying oftentimes high prices for pictures not taken from a sympathetic missionary standpoint.

The most remarkable development in missionary pictures was made public at the First International Convention, held under the direction of the Young People's Missionary Movement of the United States and Canada, at Pittsburg, March 10, 11, and 12, 1908. Here for the first time, moving pictures of missionary scenes were exhibited. The wonderful growth of the moving-picture busi-

ness, together with the use of moving pictures in lines of scientific education, emphasize the value of such pictures in showing the actual conditions in mission lands. The new moving pictures show native life and customs, heathen rites and festivals, the different phases of missionary work, and the practical results of missions. In connection with the lantern slides before mentioned, these moving pictures present the needs of the non-Christian world almost as vividly as tho one should visit the fields in person, and, in contrast with the needs, the moving pictures show in a remarkable manner the real results of missionary work.

DIFFICULTIES IN MISSIONS TO AMERICAN INDIANS

BY REV. JAMES O. ASHENHURST, SCOTCH RIDGE, OHIO

"One of the most difficult works that ever grace performs," said Dr. H. K. Hines, "is to lift an Indian out of his old superstitions and paganism so as to enthrone a Christian reason in his darkened mind."*

Edom, the ancient "Redmen," are described in Psalms 60: 9, as a "strong city" walled. The modern "redmen" are also a "strong city," walled in by their legends and customs, by their wild dances and by their superstition and pride. Our world-conquering evangelism lingers before the "strong city."

The commonly recognized hindrance to the evangelization of the redman is the cruel and unjust manner in which white men have treated him.

White men have defrauded the Indians so often that they have come

to distrust white men "even bearing gifts." But the reluctance of Indians to accept Christianity does not arise entirely from this cause. Some tribes have readily accepted the truth notwithstanding the wrongs they have suffered, while other tribes, living in much the same conditions and experiencing the same wrongs, have sullenly ignored the claims of the Gospel.

Two tribes live on the Warm Spring Indian Reservation, one the Wascoes and the other the Milletlamas (Warm Springs), who have been intimately associated for many years. They have suffered together injustice from the white man. But the former have accepted Christianity while the latter still hold to paganism.

They originally all lived near The Dalles of the Columbia river, and depended for subsistence on the boundless supply of salmon. But when the

* Missionary History of the Pacific Northwest, H. K. Hines, D.D.

white people came and settled along the Columbia, the Indians were forced to retire. They then made their home in the beautiful valley of the White river, a few miles to the south. But this well-watered and pleasant valley could not be overlooked by the white settlers, and the Indians were compelled to accept as their home a less desirable section of country sixty miles south of The Dalles designated as the Warm Spring Indian Reservation.

They did not fully understand the conditions of the treaty they signed and by which they gave up their fishing rights at the Columbia. Old Indians still living declare that they never received flour and other provisions promised them at that time by government agents.

Captain John Smith, a godly man, was the Government Indian agent at Warm Spring for many years. He taught the Indians the elements of Christianity, preaching to them every Sabbath through interpreters until missionaries were at last appointed. Under the leadership of this Christian agent the Wascoes readily accepted the Gospel and a church was organized. Some of those charter members are still living beautiful Christian lives. But the Millethlamas (Warm Springs), with the same opportunities, have held constantly to their pagan rites and myths.

Looking to conditions among the Indians themselves, we discover peculiar social institutions and religious ideas which constitute an element in the walls which surround this "strong city"—the Indian race.

It is well known that there exist among the Indians certain clans resembling the secret orders found among white people. An Indian is

bound to his kinsman-group by secret and sacred ties which he may not disregard.

The kinsman-groups among the Indians are much more a part of their social system and spiritual life than are the voluntary societies among white people. With the knowledge of these mysteries the Indians possess a strong sense of superiority over the white man. When an Indian enters the white man's church he thinks that he sees all that the "white man's religion" has to offer. But the white man is entirely ignorant of the mysteries of the "medicine lodge." He therefore regards the white man with a certain disdain.

A common illustration of this fact is found in the manner in which an Indian treats the white man's well-meant inquiry, "What is your name?" The custom of the Indian kinship clan forbids the use of a personal name in addressing any one. It prohibits even the mention of the personal name of any one in his presence. For this reason "What is your name?" is regarded as an impertinent question, and if an Indian deigns to make any response to such an improper question he simply answers behind the folds of his blanket: "*No name.*"

Indians have often made trouble by *stealing horses*, but they have never been guilty of land-grabbing. The white man's idea of individual ownership of land with the right of transmitting it to endless generations is preposterous to the Indian mind. According to Indian views, men have no right to "call one foot of earth their own save that wherein they crumble bone to bone."

Conditions have forced the Indians to accept the reservation system and

individual allotments, but in their hearts they have never fully assented to these limitations so contrary to their ancestral traditions.

An old woman, one of the wives of the late Chief Quiahpama of the Warm Spring Indians, made a speech in my hearing which expresses the attitude of the Indian mind in respect to land tenure. In earnest and native eloquence, with the poetical cadence of the Warm Spring language, she said:

Ah, this is my country!
 All this my land!
 On the Columbia river
 White men build towns:—
 But it is all my country!
 Away in Yakima Valley—
 That, too, is my home;
 And eastward to Umatilla,
 Where my people live,—
 Heaven's Chief to the Redman
 Gave all of this land!
 The white man's country
 Is over the sea;
 Heaven's Chief gave it to him
 But this land is for me!

The annuities, rations, and supplies given by the Government according to treaty stipulations did not appear to the Indians as a business transaction by which they signed away their lands forever. In his imagination the Indian still views it as his country. Unbending realities alone compel him to submit to limitations imposed by the white man's customs and laws.

These religio-social customs are more elaborate in some tribes than others. The Wascoes do not seem to have possessed originally such a complete esoteric system of religion as that held by the Warm Springs, and were therefore more open to the influence of Christianity.

On account of the difficulty of mission work among Indians some have

concluded that the Indians do not possess a religious nature capable of responding to the spiritual nature of the Gospel. The superficial character of these views is evident from the successful results of missionary work among the Five Civilized Tribes, the Sioux, the Nez Percés, the Alaskan, and other Indians. Instead of being devoid of a spiritual nature, we find the life of the Indians pervaded by a reverent devotion which they have attained by close contact with nature, and their interpretations of nature are spiritual rather than material.

Their religious ideas are vague and they are disposed to conceal their religious conceptions. They shrink from displaying their simple nature myths and faiths in the presence of the white man's proud religious claims. They conceal their religious conceptions under phrases borrowed from the white man's religious vocabulary. An Indian interpreter sat beside a white man and translated for him the strange myths of the Indian ritual at the religious "Sunday dance," and they seemed to the white man like the confessions of sinners at a Methodist meeting.

Shmadhanalh, leader of the pagan customs among the Warm Spring Indians, often attended the services at the mission chapel and listened to the missionary with great respect. He was asked by a visiting minister, "*Do you love Jesus?*"

He replied heartily, "Yes."

"Would you like to confess Christ and sit down at the Lord's table as we did yesterday in your presence?"

To this question he replied proudly, "No!"

A Christian Indian afterward explained to the visiting minister that

the Indian "Jesus" whom Shmadhanalh loves is not Jesus of Nazareth whom we know and love.

Warm Spring Indians in conversation with me referred to God by using the word *Kwamipama*—the Celestial Being. But in their own religious services and in their burial ritual they use instead "*Inmí Piyeḡ*," a term which means "My elder brother," referring doubtless to the presiding spirit of their kinsman-group. When the saving work of Jesus was presented to a notorious Indian gambler he replied solemnly: "*Ai Chesus inmí Piyeḡ*." ("Yes, Jesus is my elder brother.")

I have heard a folk-lore myth of the coyote repeated with the name of Jesus used instead of the name of an Indian hero or deity.

These illustrations indicate how difficult it must be to affect the spiritual nature of the Indian through the medium of the English language alone, or even with an interpreter. A sympathetic knowledge of their thought and customs is necessary, and this can be attained only by the mastery of the Indian language.

In some cases work done through an interpreter has been wonderfully blest, as was that of Miss Frost in Idaho and the work among the Wascoes of Oregon in the days of Captain Smith and missionaries who followed him.

The acquirement by missionaries of

the language of the people to whom they are sent and the publication of the Bible in the language of the people are the fundamental principles of the masterly methods prevailing in all foreign mission work. These methods have also proved successful in many Indian missions.

The acquirement of the Indian language by the missionary has marked the successful work of Jonathan Edwards among the Stockbridge Indians, the missionaries to the Cherokees of Georgia, the Riggses among the Sioux, the McBeth sisters among the Nez Percés in Idaho, Duncan at Metlakatla and Young and his associates among the Alaskan Indians.

Even in these days, when government schools and English education are established among the Indians, the key to the missionary mastery of the situation is the acquirement of the Indian language and the translation of the Gospel so that each one may hear "in his own language" the wonderful works of God.

With this necessary equipment we must realize also that as the Indians are devoted to a system not unlike demon worship:

"This kind can come forth by nothing, but by prayer and fasting."

This "strong city" challenges us to confession and supplication.

"Who will lead us into Edom? Wilt not Thou, O God, who hast cast us off?"



RAILROADS AND MISSIONS IN TURKEY

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE

It is the right and duty of the Church to make use of all the inventions and conveniences of civilization. When Messrs. Smith and Dwight, in 1830, undertook their long journey through Asia Minor for the sake of selecting sites for future mission stations, they little dreamed that within seventy-five years so many miles of railroad would have been built, to say nothing of the network of carriage-roads that now make travel so much easier than it was in the horseback days of two generations ago.

In the November number of the REVIEW reference is made to the railroad projected between Constantinople and Bagdad, part of which has been built. A glance at the accompanying map will show how far the work has progressed.

The Anatolian Railway, starting from Constantinople, passes through Nicomedia, Eski Shehir, Afion Kara Hissar, and Konia to Eregli, a distance of 625 miles. From Eski Shehir a branch runs to Angora, a distance of 168 miles. Smaller branches run to Adabazar and Kutahia; while at Afion Kara Hissar this road connects with the Smyrna-Casaba Railway, which, with its branch to Soma, has a total length of 321 miles. Another railroad runs out from Smyrna, past the ruins of Ephesus and through Aiden, to Diner. This road adds another 322 miles. The line connecting Broussa with its seaport Moudania, is much shorter—only 26 miles. Then there is the line from Mersin to Tarsus and Adana, which is 45 miles long, and will connect with the Bagdad Railway. And the latest addition to this

system is the railroad from Aleppo southward, through Hama (the ancient Hamath, a Hittite capital) to Baalbek, where it connects with the road from Beirut to Damascus, adding 448 miles. The Hedjaz Railway, which is to go to Mecca, has already been extended 716 miles southward from Damascus, and has a branch to the seaport of Haifa. From Joppa a railroad runs 54 miles to Jerusalem. It will thus be seen that the railroads of Asiatic Turkey have a total mileage of something like 2,750 miles. Nor must we omit to mention the Oriental Railway, connecting Constantinople with Bulgaria and Europe, with its connecting line to Salonica, whence one may also go by rail to Monastir and also to Servia or to Bosnia. These roads in European Turkey mount up to 890 miles more.

These railroads have been of great value to the missionary work, in shortening the time taken between mission stations, and in opening new fields for work. The Cesarea missionaries, in order to reach the capital, formerly went via Marsovan and Samsoun, and took two weeks at least for the journey. It is now possible to make the trip, *via* Eregli, in six days, or even in five in summer. The journey from Constantinople to Nicomedia, which formerly took two days, may now be made with far greater comfort in four hours. Afion Kara Hissar, one of the outstations of the Smyrna field, was formerly more than a week's journey from Smyrna; but now the railroad brings it within a day and a half from either Smyrna or Constantinople.

Not only do the railroads thus save

the time of the Lord's messengers and give them far greater comfort on their journeys, but they have also directly contributed to the mental as well as to the material well-being of the people. The advent of the railroad means the advent also of improved standards of living—better

here and there places that have been occupied for the Master. But what multitudes of towns and villages might be just as easily entered if we only had the forces to do so! Evangelists and colporteurs could be sent along the line of the railway, to spread the glad tidings in a much wider



houses, better markets, and better prices. A wider market for home produce is opened; and by contact with a larger world, the minds of the people are also broadened. The rules and regulations of the railroad company become a model for more orderly living, even tho the company may use Turkish time and tie up all its trains by night.

But while the railroad system of Turkey is a decided advantage to the work of the Master, it imposes also a heavier responsibility upon His messengers. For has not He opened the way that it may lead to many a town and village not yet touched by the Gospel? On the line of the railroad are

region than was possible a few years ago. The Bagdad Railway is a German enterprise; and German firms, realizing the commercial opportunities thus opened, are sending their agents all through that region and are opening agencies to introduce German goods. The Singer Sewing Machine Company has representatives in almost every town in Asia Minor, and is showing more enterprise than the mission boards are showing. Shall we allow the sons of this world to be wiser in our generation also than the sons of the light? Will the stewards of the Lord's treasures in America fail to enter the open doors which the representatives of European com-

merce have already entered? Should we delay to take advantage of the present opportunity, our task in the future will be still more difficult; for in addition to the present forces of the evil one, we shall soon find ranged against us the deceptive veneer of a

superficial European culture and the insidious temptations to atheism and agnosticism which follow in its train. While the railroads are opening the way, let us not lag behind business firms in taking advantage of the present opportunity to occupy the land.

PHASES OF THE MASS MOVEMENT IN INDIA

BY REV. EDWIN H. KELLOGG, MAINPURI, INDIA

Missionary of the Presbyterian Church

One result of the great stirrings among the lower castes of North India and the marvelous movements Christward has been an almost complete change in the character of the missionary's village itineration. Among the fresh impressions which have filled the first months of the present writer's missionary experience in India this has struck him very forcibly, in comparison with the days when as a boy he used to accompany his missionary father in his tours among the villages. In former days the common thing for all missionaries was to seek at once the most central and frequented part of a village, and attract, by singing hymns or other means, a general audience of the Hindu caste people or Mohammedans, or both, as the case might be. It might be that these had been already gathered together around the missionary and his native associates in their progress through the lanes of the village, drawn by curiosity and interest in the rare event of the arrival of a foreigner. The presentation of the Gospel message which followed would almost certainly be interrupted and enlivened by much rapid-fire questioning or argument with some Brahman or some Mohammedan maulavi.

This is, broadly, the type of village preaching which friends of missions and old missionaries call to mind when village itineration is mentioned. In contrast with this is the surprising characteristic of most of the work among the village heathen to-day—at least in these parts of India—that it is not primarily work among heathen at all, but among *Christians*. Is this statement paradoxical? Does it call for explanation?

The reason for this new order of things is found in the fact of the wonderful doors of access that have been opened up—only within ten or fifteen years past—among the lowest castes of the population of North India. These are the "sweepers" and "scavengers" of the Hindu caste system, despised by the haughty and self-righteous Brahman, the lordly Rajput, and the prosperous Baniya, but loved and sought after by the great Friend of publicans and sinners, and by His disciples to-day who follow in His steps. The fact is, that these "people that sat in darkness have seen a great light." Hinduism, as a religion, has nothing in it for these degraded lower castes. They are supposed to exist simply for the sake of the menial service they render to the upper

classes of society, and their only hope of salvation is the hope of attaining in a future phase of transmigration rebirth as a Brahman. Superstitious, downtrodden, degraded in mind and heart as well as in outward caste, now as in Christ's time, these "poor have the Gospel preached to them"; and now they have caught the sight, tho from afar, and very dimly yet, of the beams of the great Sun of Righteousness, rising upon them with healing in His wings. Toward this light, with their poor blind eyes, they are groping and feeling their way. The number of these people who have asked for baptism and admission to the Christian Church has been measured by the tens of thousands in recent years. And larger still is the number of those, similarly situated in countless other villages, who would be equally eager to become Christians if there were only any one, native or foreign, to take the Gospel message to them.

Now one of the most difficult and most pregnant problems in present-day practical missionary policy is how to deal with these great numbers of seeking souls. Densely ignorant they are, almost without exception, and if it were not for the wonder-working illumination which God's Spirit so soon casts on their dark minds, one might think them incapable of spiritual apprehension. It is a warmly debated question among the wisest missionaries on the field to-day, whether the rite of Baptism should be administered to all those desiring it who, however dimly understanding even the most simple and elementary truths of Christ's Gospel, are yet able to make an intelligible statement of their faith and seem to give evidence of

singleness of purpose to follow Christ; or whether inquirers should first be instructed more thoroughly, and baptism administered when greater confidence can be entertained that the work of the Spirit has really begun in their hearts. Weighty reasons are given on both sides of this question, and it is very difficult for Christians in the home land fully to appreciate all the considerations involved, mainly because Christians at home can have almost no conception of the density of the mental and spiritual ignorance of the masses of these people, ignorance which is the direct and legitimate fruit of millenniums of that pantheistic philosophy which is so strangely admired and affected by a certain type of people even in Christian lands.

Whether a missionary be more cautious and reserved in his practise as to the administration of baptism, or take the position that it is a great advantage to secure at the outset, the initial candidate's absolute break from the heathen social organism which baptism involves. In either case the practical problems immediately presented for solution are stupendous. The latter missionary will urge the consideration of practical expediency, the advantage of bringing these people into the Christian fold and under Christian influences whether or not they are able to convince the most careful missionary of the sincerity of their profession. He will bid us, ourselves to "beware of making a fetish of the rite of baptism." The former, on the other hand, will call to our mind the great lesson of past Church history. He dreads a possible repetition of the sad error made by the Church of Rome in her missionary policy in Northern Europe in the early

Christian centuries, which, as the late revered Dr. A. J. Gordon put it, "made a drag-net of the sacraments, and in Christianizing the pagans paganized Christianity" and plunged Europe into the Dark Ages. But even the most conservative of missionaries stands facing to-day the same great problem, a problem presented by the mere fact of the character of the antecedents and the present environment and condition of those Christians whom with full confidence in the wisdom of so doing he has baptized. For it has come about that in scores of villages scattered all over this thickly populated district, and in hundreds of villages scattered over almost every part of North India, there are now small communities of baptized Christians, varying from one or two individuals or a single family to the very numerous cases where the whole low-caste "mohalla," or "quarter," have been baptized. These are Christians, but Christians none of whom can read or write; Christians, therefore, who have no access to the Word of God, Christians who have only just emerged from the grossest heathenism and the most debasing idolatry and superstition, Christians who are surrounded still with this same environment, with all the power of Satan which resides in it to pull them back into the mire, Christians who have only the dimmest and vaguest notions of Christian truth and duty—only what they could be taught in the few scattered visits which it was possible for the foreign or native minister who baptized them to give them; Christians who wring our hearts by their pathetic appeals that teachers be sent them, and can not comprehend why this is not done, why money is not

available for the support even of low-paid native teachers to live among them and instruct them, altho \$1,000 a year would support forty such teachers for more than as many villages.

The Baptized Christians

Now when the condition of these thousands of *baptized Christians* is realized, the reader of this article may perhaps understand why the itinerant missionary of to-day in North India feels that the first call upon him is to minister to the utmost of his strength and ability to these fellow Christians who are hungering for the Bread of Life. Perhaps in most of these villages these Christians will "go in the strength of this bread" that comes to them on one visit of the missionary a full twelvemonth. For the district in which he is the only worker is enormous in extent, and still more enormous in the number of souls that live within its bounds, and during the five months of the year when itineration is permitted by the climate it is altogether improbable that he can visit each little flock oftener than once. And here we have made no mention of the organized and developed work of his main station, with its high-school and primary-school and training-school for Christian workers, its bazaar preaching, its personal interviews with influential high-caste native gentlemen and conversations with bright schoolboys on spiritual things—often so alive to the weakness and impotence of their own religion, whether in its philosophical or popular form, and so keen and eager for satisfaction. And yet all this work is ever calling the missionary back to his main station, and suffering in his absence. If the order of the day, then,

has now come to be missionary work among Christians rather than among heathen, the occasion of this is not the failure of the labor among the heathen, but, far from this, the overpowering success of it.

There is still another reason for this practise. Not only does it seem to be our first duty to care for those who have already been baptized, and to build them up and strengthen them and enlighten them in the faith which they have professed, but this plan is really one of the most effective means of reaching the unbaptized heathen masses. In three respects this remark holds good. In the first place, it is found that very frequently a large number of the higher castes and other non-Christians will stand on the outskirts of the little Christian audience (altho far enough away to avoid contamination by contact with the despised "Bhangis"). These thus not only hear the Word, but, having come spontaneously and not through being sought out, listen even more attentively than ordinarily; and at the same time witness an object-lesson of the very truth we preach, about the Savior-God who is the Friend of the outcast Bhangis whom the Pharisaical Brahmans utterly despise.

In the second place, there are not lacking indications that by concentrating our attention and our labor on these low castes, with the consequent elevation of the social position of those whom for thousands of years the upper castes have trodden under foot, we may "provoke them to jealousy," just as Paul hoped he might provoke to jealousy his "brethren according to the flesh" by his work for the Gentiles. And tho one of the im-

mediate results of this jealousy may often be the throwing of great impediments in the way of our work by those whose interest it is to keep the Bhangis in the brute state, and the flaming up of fires of hate which may lead to bitter persecution of Christianity on the part of those who, as a rule, are simply indifferent to it, we may feel sure that it will be fruitful in other and better results as well.

Thirdly, the training of the Christians themselves to be not only true to their new Lord in faith and life, but also active propagators of the truth among their unbaptized fellow countrymen and caste-fellows, alike by their consistent walk and character and by their words, is perhaps the matter which of all others is of the supreme strategic importance in the evangelization of India. Altho the foreign worker's presence and labors are at present absolutely indispensable in the formation and development of the Church of Christ in India, and tho the day is probably far distant when the ideal entertained by all thoughtful missionaries shall be realized, the day when the American and European worker can leave the Church in India to its own leaders and the Holy Spirit, yet it is a settled principle of contemporary missionary policy to develop to the utmost the self-propagating and self-sustaining power of the native Christian Church. Such institutions, therefore, as the Central Christian Workers' Training-School of the American Presbyterian Mission in Mainpuri, the present writer's station, are of the utmost importance in view of the conditions and circumstances that confront us at present in North India, as indicated above. In this school those of the ignorant low-

caste village Christians who appear to be the most promising in respect to natural qualities and spiritual endowment are brought in, together with their wives and families, for residence in an older Christian community, while all of them, men and women alike, are instructed for six months of each year during the space of three years in the reading of their own vernacular, especially the easiest portions of the Scriptures, in very elementary geography and arithmetic, and in such outlines of Christian theology as we might teach an American child of eight years. For half of each year they return to their villages and practise teaching what they have learned to their old associates. Some of them may prove capable of further training and higher careers, others may be retained as paid workers, supported on a small salary of a few rupees a month, in order that they may give their whole time to teaching and preaching in their home villages, while many others return to the ordinary work of their fields and their pig-raising, but without doubt their witness for Christ is made many fold more effective for the training they have had. And perhaps even more important than the training of men from among themselves to be pastors and teachers is the building up of the rank and file of these ignorant village believers in their faith, the infusing into them the Spirit of Christ, that witnessing Spirit which characterized the apostolic believers, who *"could not but speak the things* which they had seen and heard," that they, as they go about their common daily occupations in field and market-place and village

home, may be "living epistles of Christ" to their heathen friends, or rather to those who are sure to be their persecuting heathen enemies—known and read by them all. For of all the letters Christ sends to men, the letters "written upon tablets that are hearts of flesh," are those that witness the most powerfully to the truth as it is in Jesus. This is often said to be true in America and in Europe. It is equally true in India.

Join us in earnest prayer to the great Head of the Church, that these humble followers of His, who have but lately "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven," may be endued with the spirit of stedfastness, of purity, and of enlightenment. Join us in prayer that your own missionary representatives in this land may be baptized with the Spirit of Pentecost, the sevenfold Spirit of God, and perhaps above all else with the Spirit of *Wisdom* for the wise solution of these momentous problems which in these days crowd upon them thick and fast for answer, that no mistake may be made in these critical days which shall injure the Indian Church in the coming centuries. And join us, finally, in earnest prayer for yourselves, for Christ's Church in America, that God will show you your part in the work of entering these wide-open doors of opportunity to-day in India, Korea, China, Africa, and Japan, and the privilege of being a fellow reaper in the great world-harvest. "A great door and an effectual is opened unto us: and there are many adversaries. Therefore let us tarry here until Pentecost."

THE NATIVE CHURCH IN BURMA*

BY D. A. W. SMITH, OF INSEIN

June 27, 1819. There were several strangers present at worship. After the usual course, I called Maung Nau before me, read and commented on an appropriate portion of Scripture, and asked several questions concerning his faith, hope and love, and made the baptismal prayer, having concluded to have all the preparatory exercises done in the *zayat*. We then proceeded to a large pond in the vicinity, the bank of which is graced with an enormous image of Gaudama, and there administered baptism to the first Burman convert. O may it prove the beginning of a series of baptisms in the Burman empire, which shall continue in uninterrupted succession to the end of time!

July 4, Lord's Day. We have had the pleasure of sitting down for the first time to the Lord's Table, with a converted Burman; and it was my privilege—a privilege to which I have been looking forward with desire for many years—to administer the Lord's Supper in two languages. (Extract from Dr. Judson's Diary).

This was the beginning of the Burman branch of the native church in Burma. Nine years later, on the 16th of May, 1828, by the baptism of Ko Tha Byu, the first Karen convert, the branch of the native church in Burma made a beginning. From these small beginnings we had, according to the report of the Burma Baptist Missionary Convention, two years ago, 56 Burman churches, with a membership of 3,294; 724 Karen churches, with a membership of 45,011; 9 Chin churches, with a membership of 255; 5 Shan churches, with a membership of 1,224; 4 Kachin churches, with a membership of 273; 3 Telugu and Tamil churches, with a membership of 550; 1 Chinese church, with a membership of 32; 3 English-speaking churches, with a membership of 331; being a total of 805 churches, with a membership of 50,970, not including the great advance movement among the Lahus (Musos), with its several thousands of recent converts.

A study of the development of the native church in Burma would include a consideration of the church

in respect to organization, self-support and self-propagation.

1. Organization. — It is evident from the pains which Dr. Judson took to explain and defend the formation of the first church, which consisted only of himself and Mrs. Judson, and of Mr. and Mrs. Hough, that he attached considerable importance to the matter of church organization, and this feeling was inherited by his successor. It would seem as if it were their purpose to follow closely the order of church organization prevailing in America, no body of believers being formally recognized as a church, unless, and until, financially able to provide for a pastor's support. As one result of this thoroughness and care, only central churches were organized, small companies of believers in the outlying districts being attached to this central church, until the time should come when, in view of members and financial ability, they could be organized into separate churches.

The custom, which prevailed in the Karen branch of the native church was determined by circumstances rather than by the spontaneous choice of the missionary. The converts came in so rapidly, and the little collections of disciples sprang up so simultaneously in places remote from each other, that it was just impossible to carefully organize; rather like the apostles in their return journey from Iconium and Lystra, the missionaries were compelled to appoint elders in each Christian community, however small, to be leaders in daily and weekly worship; and these collections of disciples, without any formal recognition, were at once regarded as *de facto* churches, and so treated. This exposed the methods of the Karen missionaries to the friendly criticism, and sometimes mirth, of the Burman missionaries, who had leisure to be so much more

* Condensed from the *Baptist Missionary Review*, of India.

methodical, when they saw little communities of three and upward reported as churches! If the Karen missionary had waited until these little communities fully answered to the requirements set down in the Directory, he must have attached them from the outset to the central station church, with the result to be sure, that he could have pointed to his church as "the largest Baptist Church in the world," but at the same time, as the most unmanageable and worst cared-for! Under such conditions, these little communities, feeling that they were only a part, instead of a whole, the sense of responsibility for the sustaining of worship and of the ordinances of God's house among themselves would have been weak; and as their contributions would have gone to the support of the central church and its pastor, whose ministrations they could only imperfectly enjoy, distance precluding a frequent attendance upon the central church, the idea of self-support could have been awakened only with the greatest difficulty. As Christian communities among the Burmans are on the increase, it is believed that these so-called loose, but at the time necessary, methods, which have so long prevailed in the Karen branch of the mission with such happy results, will be adopted in other branches of the mission. Meanwhile, in the Karen churches, as they become more mature, and more experienced in the usages of the church, the formalities, which at first were dispensed with as a matter of necessity, are beginning to be more closely observed.

To recur to the hasty and informal manner in which the majority of our Karen churches were organized, the causes which contributed to make such informality a necessity were also responsible for the character of the early ministry. Men had to be selected at the outset, not because they were a little more learned, but because they were a little less ignorant

than the average run of the church-membership. As a consequence, the ordaining of the native ministry proceeded with the utmost deliberation. The majority of our pastors, even at the present time, are unordained. The following extract from Rev. J. S. Beecher's first, and, alas, only report to the B. B. M. Convention, gives a lively view of the way the ministry began in the Bassein field; the description is true for every Karen mission.

The remarkable manner in which many of the Bassein churches were first gathered, and their first pastors chosen, operates strongly against their ordination and against their present usefulness. (Written in 1865.) When the Gospel was first proclaimed among the Karens of this province, it was accepted in very many places by whole families and whole communities, and that too, immediately and almost implicitly. They were ready to begin to worship the true God before they could be properly taught how to call upon His name. Educated preachers were nowhere to be found. In this extremity, each community selected from their own midst the elder whom they thought best fitted to conduct their religious services. He was brought to the missionary, taught a few weeks or months how to read, if he had not previously learned, then the first principles of faith in Christ, the necessity of abandoning all heathen practises, and how to perform the duties incumbent upon those called to be pastors. He was furnished with a Testament, a hymn-book, and a few catechisms, and duly commissioned to the ministerial office. It was the best and only thing that could be done at the time, and these men have done an important work.

Forty years have passed since those lines were written, and, with the spread of education, not only on the part of the clergy, but also of the laity, both the demand for, and the supply of, a better qualified ministry have favorably altered the ratio between the ordained and the unordained. Formerly it was experience alone which constituted a qualification for ordination, and, as a result, only elderly men were counted worthy of it. In more recent years, a course in the Theo-

logical Seminary has been regarded as an equivalent for many years of experience, and, as a consequence, our pastors are ordained at an earlier age. Indeed it is not uncommon now for a young man to be ordained within a very few years of his graduation from the seminary. And it is high time that this change should be effected. For, as another result of the early and necessary postponement, it came to pass that there would be only one ordained man to many churches; and in spite of ourselves, Hiscox and Baptist usage to the contrary notwithstanding, the thin edge of episcopacy obtained admission, each ordained man becoming a little bishop without the title, in the circle of churches which received the administration of the ordinances at his hands. This evil which has appeared, rather as a tendency than a reality, is fast passing away with the accession of new men to the ranks of the ordained.

Perhaps the hardest task in the matter of church customs has been to introduce the Sabbath-school. The children in our station schools have had the example before them of well-ordered Sunday-schools, with classes and courses of study, for nearly two generations. For the last fifteen years the international lessons have been introduced, and a Sunday-school paper which helps an understanding of these lessons circulated among the churches, and yet the idea of having a Sunday-school as we understand the word, with graded classes, and each class with its own teacher, has utterly failed of apprehension in our jungle churches. The majority of the churches it may be, have their so-called Sunday-school, but attended in most cases by only a handful of elderly people who gather around the pastor, most of the children, meanwhile, as a native pastor mournfully described it a few weeks since, "amusing themselves as they best could out in the church compound."

The Y. P. S. C. E. movement, on

the other hand, has met with a most friendly reception, and is making commendable progress among the churches. A general society has been formed which holds its annual meeting at the time of the Burma Baptist Mission Convention, and at this meeting the local societies in all our churches, Burman and Karen, are represented by their delegates.

The custom of a pice-a-week contribution, is an offering, as the name indicates, by every attendant on divine worship, and is taken up at the service, usually the forenoon, which is most fully attended. It is doubtful whether there is any scripture for such a practise, unless it be the injunction in Ex. xxiii: 15, and repeated in Deu. xvi: 16, "And none shall appear empty before me." The direction in I Cor. xvi: 1 is inapplicable, because there each is to give as "God has prospered him." But the design of the pice-a-week is that it should be the same for all, without regard to the inequality of ability. The main argument for the practise would seem to be that it is a harmless, agreeable, and really effective method of collecting large sums without hurting anybody's feelings, and without interfering with other collections. Supposing it to be universal, the 50,000 Christians in Burma would contribute weekly Rs. 780 or Rs. 30,560 (\$10,000) per annum! Unfortunately it is not universal, but there is no good reason why it should not become so. This offering is so small as not to be counted among the regular offerings of the individual, and so the regular offerings of the church are not affected by it. It is also popular with the children, who make up fifty per cent of our congregations, and are not counted in the 50,000 of the estimate above.

2. Self-Support.—It is difficult to speak of the development of the native church in its relation to self-support, not only because of the great variety of economic conditions which prevail in the different mis-

sion fields of Burma, but also because of the different meanings of which the term is susceptible. (There is a self-support which consists merely in independence of foreign aid. Then again there is a self-support which consists in the minister's supporting himself by his own efforts in some secular calling, like the apostle Paul, and making no demands upon the church to which he ministers; and there is a self-support which consists in the church supporting its own pastor.) Self-support in the first sense is that on which the supporters of missions most strongly insist, and as a consequence, it is this kind of self-support, which it is the first aim of the missionary to secure. All the missions in Burma have at the outset received foreign aid to a greater or less extent, especially for the carrying on of evangelistic, as distinguished from pastoral work. Gradually this form of help has decreased, with the increase in the number of communicants, who are taught to feel their obligations to evangelize the outlying districts. In a few of our missions, apart from the salaries of the foreign missionaries, foreign aid is altogether a thing of the past, and no doubt this would be true of all our missions, for all agree in the principle, were it not for the depressing economic conditions which prevail in some.

But when we consider the kind of self-support, which is too frequently the resultant of this independence of foreign aid, we have less cause for self-gratulation than at first appeared. We have to admit that the native minister is very inadequately supported, and that many pastors in these self-supporting churches are obliged to eke out a scanty support by secular toil. This is Pauline, it is true, as to practise, but it is anti-Pauline, as to principle. It is claimed that this necessity not only produces present injury by a deterioration of service, but also that it prevents our best young men from

qualifying for such an underpaid profession. It is after all a question, however, whether pay would or could either deter or attract the really "best men" from a work so spiritual. In favor of allowing, or at least of not unduly blaming pastors who engage more or less in secular work, it is to be said of the present stage of education that it is not so general or so advanced as to demand a highly-educated ministry, and that the average pastor at the present time lacks student habits, and would find himself at a loss how to profitably use the extra time, if entirely freed from the necessity of a partial self-support. With the demand for a highly educated ministry will doubtless come the habit of a more liberal support on the part of the churches; but would it be well that the time should ever come when this support should of itself attract men into the ministry? That time has not yet come in Christian lands, and why should we want it to come here? Hath not God chosen the poor, rich in faith, to be heirs of salvation? And has He not equally chosen the poor, rich in faith, to minister to the spiritual needs of these poor heirs?

It must be confessed that for self-support in the third and highest sense, there is still abundant room for improvement.

3. Self-propagation. — Perhaps in no direction does the native church of Burma show to better advantage, than in its efforts to spread the Gospel among the unevangelized. For this end, in connection with each association, there is a Home Mission Society, and in connection with some, a Foreign Mission Society as well, which undertakes work in "the regions beyond." And in addition to all the above, all the associations unite in the Burma Baptist Missionary Convention, the main object of which is to send the Gospel to places outside of all associational limits. One of the early missions of the convention was to the Karens of Northern

Siam, and the last annual report of the convention announced that this mission had become self-supporting, and would require no further help from the convention. And now in the wonderful response of the Lahu tribes in Northeastern Burma, to the Gospel call, the native church of

Burma is hearing the summons, "Enlarge the place of thy tent, and stretch forth the curtains of thine habitations. Spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles."

SPEAKING WITH TONGUES

EDITORIAL

In his remarkable book, "The Interior Life," Professor Upham, many years ago, with the sagacious insight and foresight of a sacred seer, laid down certain principles which apply to many modern movements. He says, "A life that unduly emphasizes 'signs' and 'manifestations' is characterized by four bad marks: unbelief, self-gratification, variableness, and self-will." We quote a few paragraphs for their permanent and unspeakable value as criteria of judgment:

"*Unbelief*—Whenever we desire a specific experience, whether inward or outward, whether of the intellect or the affections, *antecedently to the exercise of faith*, we are necessarily in so doing seeking a sign or testimony, or something, whatever we may choose to call it, *additional to the mere declaration and Word of God*. There is obviously a lingering distrust in the mind which jostles us out of the line of God's order; and under the influence of which we are looking round for some new and additional witness for our faith to rest upon. In other words, altho we may not be fully conscious of it, we desire a *sign*. In the language of the experienced Mr. Fletcher, of Madeley, 'we want to see our own faith,' a state of mind which, as it requires sight to see our faith with (in other words, a basis of faith additional to that which God has already given), is necessarily inconsistent with and destructive of faith. This simple test will aid very much in revealing to us the true state of our

hearts. We may know whether the experience which we are seeking is or is not of the nature of the testimony or sign required of God as the condition of our faith and obedience by this mark, when we seek for it, antecedent to that exercise of faith which is willing to leave what we desire, and everything which has relation to us, submissively in the hands of God.

"*Self-gratification*—The life of specific signs, testimonies and manifestations is evil also by keeping alive and cherishing the selfish principle instead of destroying it. He who seeks to live in this manner instead of by simple faith, and who thus shows a secret preference for specific experiences, modeled after his own imaginations of things, to that pearl of great price which is found in leaving all things with God, necessarily seeks to have things in his own way. The way of faith is the way of self-renunciation; the humbling and despised way of our personal nothingness. The way of signs and manifestations is the way of one's own will; and, therefore, naturally tends to keep alive and nourish the destructive principle of selfishness. The lives of those who attempt to live in this way, with some variations in particular cases, may be regarded as an evidence of the general correctness of these remarks. They seem like children brought up in an unwisely indulgent manner; not infrequently full of themselves when they are gratified in the possession of their partic-

ular object, and full of discouragement, peevishness, and even of hostility, which are the natural results of the workings of self, when they are disappointed.

"Variableness"—The system of the religious life which is based upon signs and manifestations exposes persons to alternations and reverses of feeling, which are injurious to the subjects of them, and are prejudicial to the cause of religion in the eyes of the world. Remarkable manifestations and experiences (and those who have entered into this system are seldom satisfied with anything short of what is remarkable) are usually, and from our present physical and mental constitution, perhaps we may say are *necessarily* of short continuance. While the manifestations of specific experiences, whatever they may be, continue, the mind is in a state of wondering and generally joyous excitement. But when the termination of these seasons comes, which is commonly proximate in proportion to their wonderful nature, then succeeds the period of mental depression, of darkness that can almost be felt; of horrible temptations, Satan saying to the soul continually, 'Where is now thy God?' And how can it be well otherwise when those who take this erroneous course pray and wrestle for revelations which gratify the natural curiosity rather than for righteousness which purifies the heart?

"Self-will"—One expression of sanctification is union with the Divine will. God's will is that we should lie submissive and passive in His hands. But he who seeks a sign, a specific and preconceived manifestation of any kind, as the basis of the inward life, either in its beginning or its advancement, obviously fails to exercise the required trust in God. And consequently, being wanting in the true spirit of harmony and union with God, he can not rightly be regarded, while remaining in this state, as a person to whom the character of sanctification can be properly ascribed.

"A life of faith, in distinction from a life of manifestations, is not necessarily, as some seem to suppose, exclusive of *feeling*. There may be feeling of some kind without faith; there can not be truly acceptable *religious* feeling without it. Faith must precede. I think we may lay down as a fix and unalterable principle, that any feeling, however strong it may be, which exists antecedent to faith or irrespective of faith can never be relied on as of a truly religious and saving value. But if the doctrine is true, that faith should go first, it is nevertheless true that feeling will come after. In all cases where there is faith (we mean *religious* faith, viz., in God, in Christ, and in all Divine declarations) feeling, in its various forms, and, what is very important, the right kind of feeling, will naturally and necessarily flow out. It will be such feeling as God approves; it will be such feeling as filled the bosom of the Savior while here on earth; always appropriate to the occasion; sometimes gentle and sometimes strong; sometimes characterized by joy and sometimes by sorrow, always bearing the marks of *purity* and *benevolence*; but always when the exercise of faith in the highest degree exists, distinguished by the beautiful traits of *calmness* and *peace*.

"The chapter concludes with a quotation from Fletcher, of Madeley: 'If God indulge you with ecstasies and extraordinary revelations, be thankful for them; but be not exalted above measure by them. Take care lest enthusiastic delusions mix themselves with them; and remember that your Christian perfection does not so much consist in building a tabernacle upon Mount Tabor, to rest and enjoy *rare sights there*, as in resolutely taking up the Cross, and following Christ to the palace of a proud Caiaphas, to the judgment-hall of an unjust Pilate, and to the top of an ignominious Calvary. Ye never read in your Bibles, "Let that glory be upon you which was also upon Stephen, when he looked up

steadfastly into heaven, and said, 'Behold I see the heavens opened, and the Son of Man standing on the right hand of God.' But ye have frequently read there, "Let this mind be in you which was also in Christ Jesus."'"

A German Declaration Concerning the Speaking With Tongues

We find the following interesting declaration in *Der Missions und Heidenbote*, which we translate for our readers:

"On December 19 and 20, 1907, more than thirty representatives of Christian Associations (*Gemeinschaften*) from many parts of Germany met in the Association House in Barmen for the purpose of consultation concerning the latest movements which have their consummation in the speaking with tongues. The delegates united in the following declaration:

"1. We believe that God can give all spiritual gifts mentioned in the Bible in our days also. However, the people must be prepared for their reception.

"2. We state the serious fact that in the present movements in Cassel and in other places many who are acknowledged believers, have received the gift of speaking with tongues and of prophesying, which was not of the Holy Spirit.

"3. We are obliged to state that there has been an exceedingly great negligence in the examination and trial of the spirits according to the clear standard of the Word of God, and that there has been an inability to discern the spirits from the beginning.

"4. We acknowledge this lack as a fault of ourselves and of wide circles of the Church. We urge all brethren to humble themselves with us and cry unto God earnestly that He have pity and heal our hurt.

"5. Deeply conscious of the necessity of keeping ourselves separate from every strange spirit, we warn our brethren against being led away, and counsel them urgently to be restrained in holy reservation with watching and prayer. What we need are not sensational experiences and visions, but a diligent searching of the Scriptures with perseverance, devotion, and sobriety, and a holy walk in the fear of God."

The Committee: Theodor Haarbeck, Krawilitzki, E. Lohmann, Michaelis, Regehly, Schopf, Schrenk, Stockmayer.

Of the signers of this declaration, Pastors Lohmann and Stockmayer are especially well known in the English-speaking world, while all are of highest standing in Germany.

THINGS AS THEY ARE IN ALASKA *

BY REV. WILLIAM BURNETT, VALDEZ

Alaska's religion and religious notions are, like everything else in Alaska, peculiar to itself. I have never met a man in this country who is not religious, after his own notion. But the striking thing about it is that he is far ahead of the old-fashioned creeds. The Bible is ruled out of court, apparently for the following reasons:

First, he does not believe; second, he does not know who wrote it; third, they are always changing it; fourth,

it isn't true; fifth, he does not need it. I can not account for the radical change that two or three years' residence in Alaska makes in the religious ideas of both men and women, and that too of men and women who, at home, were active members of some church. It may be accounted for partly by certain conditions here that have a tendency to test a man's personal religion rather severely. (1) The want of a religious nucleus, strong enough to create a religious atmosphere, without

* From *The Home Missionary*.

which a man feels a dangerous freedom in his moral conduct and to which he falls an easy victim; (2) the very narrow social life of the people, dancing and card-playing being the only resources for social amusements with which to fill the many leisure hours. It seems to be a natural law that where these are indulged in excessively religion naturally dies.

But the chief hindrance, I think, is the great fascination and profitability of all kinds of gambling, to which the women are as easy a prey as the men. Add to these the difficulty of keeping up interesting meetings in the church, either social or religious, for the want of good music. Sometimes we have a good choir, and then the church is full every Sunday evening. But just as we seem to be accomplishing something, our singers move on and leave us sometimes without organ or choir. Our regular meeting Sabbath morning at eleven o'clock is always poorly attended, as no one thinks of getting up before noon. This habit hurts the Sunday-school, which meets at quarter past twelve. Yet we always have our faithful few at both services, whom neither cold nor heat will keep away. These few alone would almost be a justification for the support of this mission. They deeply appreciate their religious privileges. Our Sunday-school has an enrolment of forty-five. There is always a dearth of teachers, and we could do better work if the school were better graded, but they all seem interested and are quite faithful. We have also a Christian Endeavor Society meeting at seven o'clock, which compares favorably with the larger societies of the States.

But our chief service is Sunday evening, unless there happens to be a boat coming in. There is a saying about the Valdez people to the effect that if you want to know if any of them are in heaven you have only to go to the Golden Gate and shout "steamboat," and you will have them all out in a minute. The event never seems to lose its novelty, and tho we

have now three or four boats a month, everybody must be at the wharf to meet them. It would take more than a fire, or a wedding, or even an election to keep them at home.

Our prayer-meeting Wednesday evening brings out the faithful few. Our thoughts are always directed to some Bible topic by a short Bible reading, after which the meeting is left open for discussion and prayer. The other stated meeting of the week comes on Friday night, for regular Bible study in connection with the Sunday-school lesson. These are our regular services, and I am able to say that all through the two winters I have been here no storm has been severe enough—and we have had them pretty lively—to prevent our coming together.

We have some opportunities of reaching the people by a more personal ministry. We distribute a great many tracts when we have a chance,* it would be a waste of time and tracts to throw them around indiscriminately. If we get into conversation with a man about spiritual things it is easy to secure his promise to read something. Then we use the tracts to good advantage. Such opportunities are quite numerous. Then there is a large opportunity for a wayside ministry, and the missionary must go loaded with a sermon all the time, and be ready to preach it not at the church only, but at the post-office, at the store, on the street corner, and in the gambling-hall or the restaurant, or the log cabin or the tent.

The growth of the church is hardly perceptible. We have eleven active members, just four more than we had two years ago. When will the church be self-supporting? I do not know. The people are poor, very poor, and our running expenses are heavy, especially for coal at \$16 a ton, and we used twenty-five tons last year keeping our church and reading-room warm. We have managed, however, to meet

* Luke 18: 29-30.

these expenses, but I have never received a dollar from the people for salary. We have piteous appeals for charity and we must give if it takes the last dollar. We have conversions; thirteen I know of personally; nine of them, five girls and four men, rescued from the very whirlpools of sin and vice. They are not added to the church and can not be, since their only possibility of living a decent life is for them to go back to the States and find honest work. Every one of

these nine were helped to get out by our little band of Christians. That is one reason why the church grows so slowly, and is the secret also why our statistical reports show but a small part of the results of the mission.

The faith and love of Christians who have sown the frontiers of the country with mission churches and the money and labor and prayer that have been put in the work can never be lost.

RELIGIOUS WORK IN INDIAN SCHOOLS*

BY M. FRIEDMAN

What knowledge is worth most to the Indian? The proper training of the race along moral and religious lines is a subject which has troubled for some time those actively engaged in Indian educational endeavor. What is the attitude of those in charge of the moral elevation of Indian boys and girls, young men and young women, whose homes and people are scattered everywhere over the broad domain of these United States and who, consequently, are actuated by various customs, traditions, desires, and characteristics?

For long years the Indians' ancestors worshiped at the shrine of the great "sun-father" or the powerful "father-sky" as the spirit dictated and in their own primitive way; their form of worship was in accord with their environment and the manner of their life. The Great Spirit was held in awe by the Indians because of his wonderful manifestations. They looked forward to the "happy hunting-ground" as a place for unlimited pleasure. But since then the times have changed. For economic reasons and because of the necessities of peace the Indian was conquered. Now our sovereign nation is engaged in the long-delayed but much-needed work of civilizing and educating these people.

The education of the Indian is unique in that it gives not only literary

and industrial training, but, going a step further and more wholly taking the parents' place, it endeavors to shape and perfect the moral life of the student. As a consequence, definite and positive religious instruction is given. Religious training must have a place if moral precepts are to be inculcated. Morality and religion intertwine, fundamentally and everlastingly, one about the other. In most cases and with all races excellence of conduct and moral uprightness have their roots in and are supported by religion.

When the Indian student leaves his home and enters a non-reservation boarding-school, the Government replaces the parent and assumes entire responsibility. It not merely enters into a contract to educate but to elevate as well. The precious years during the adolescent stage spent at school are the ones most propitious for the molding of character. By establishing the foundation for a sincere religious belief in God and the efficacy of prayer, we introduce the most potent influence in character-building.

This great truth is not forgotten by the administration in its management of Indian schools. As a type I speak of Haskell Institute. No encouragement is given young men and young women to drift; on the contrary, everything is done and every incentive

* From the *Southern Workman*.

is offered to students to become men and women of positive character. No one denomination is favored more than another; but every one has abundant opportunity to worship as he chooses. This freedom of religious belief does not carry with it exemption from religious attendance on Sunday-school. Here a careful study is made of the Bible under the leadership of instructors in the school. The students learn how to use the Bible, become familiar with the places mentioned, and study the lives of its host of noble men and women in an endeavor to fathom the secret of their enduring power and influence in the world.

Immediately after Sunday-school there is service in the large school chapel, which has a seating capacity of one thousand. The ministers from Lawrence have volunteered to conduct these services. Presbyterians, Roman Catholics, Methodists, Baptists, Congregationalists, Unitarians, Lutherans—all are represented by their ministers four or five times during the school year. As Lawrence is the seat of the University of Kansas, one of the largest of the State universities, the ministers are able men who have already been tried in other fields. The sermons delivered by these reverend gentlemen are full of common sense, valuable advice, and spiritual truth. It is a very difficult matter to talk understandingly and entertainingly to young people; doubly so when those young people are Indians, with the Indian point of view and a lurking suspicion in regard to the honesty and sincerity of the whites. It is a compliment to these ministers of the Gospel that they do this work to the entire satisfaction of both pupils and instructors.

Sunday evening is well and profitably spent. The Y. M. C. A. and Y. W. C. A. have established organizations at the school, and there is no doubt about the fruits of this work. Both organizations are in charge of

competent persons whose services are entirely voluntary. Each Sunday evening these societies meet with their regular leader or one from the school. Often a speaker from the city of Lawrence leads, and occasionally one from more distant places. Aside from the general meetings, there are Bible-study classes and committees in charge of the social life of the students. There are two divisions of the organizations, one for younger boys and girls, the other for more mature students. Attendance is voluntary. The smallest children of the school are banded together in a "Sunshine Society," and every Sunday have interesting services. They are told in a simple way of some of the characters in the Bible, and spend a good proportion of the time learning Gospel hymns.

To keep up their church affiliations, students are encouraged to meet the ministers of their church every second Thursday for an hour's devotional work in the evening. These meetings are voluntary, but the fact that they are well attended holds out hope and encouragement for the religious awakening of these people.

The religious work as here outlined is not unique or peculiar to Haskell Institute. A somewhat similar arrangement obtains at other of the larger schools, where systematically arranged undenominational work is carried on as part of the school training. This work is maintained in order to teach the students to lead better lives when they leave the guardianship of the Government than they did before, and to implant in their hearts the simple faith which ultimately leads to happiness. The great aim is to cultivate that solidity of character and uprightness of conduct which will make the Indians self-respecting men and virtuous women who will be true to themselves, true to their fellows, and true to their God.

EDITORIALS

THE ELEMENT OF WORSHIP

Protestants and anti-ritualists, in their reaction from ceremonialism, sometimes swing like a pendulum to the other extreme, and become reckless of forms and irreverent. At a time of such reaction in Uganda, a sagacious native preacher said to his congregation that forms and facts, the externals of religion and the internals of truth, bear a similar relation to each other as do the skin and substance of the banana—a kind of staple food of the Baganda—the skin is not edible, but it is needful for the growth and protection of the fruit. We must not chew the skin as we do the fruit it encloses, neither must we regard it as useless because it is not eatable.

In the biography of that great missionary, M. Coillard, of the Zambesi Mission, the biographer writes:

During his stay in Rome in 1897, he asked a friend of early days who had left the Church of Rome whether he ever regretted that abandonment. The emphatic reply was "Never! In Protestantism I find an open Bible, a personal knowledge of our Lord Jesus Christ, and the forgiveness of sins. These three things I never found in Rome, but I must confess there is one thing in Catholicism which I miss in our Reformation Churches, and that is adoration." Said M. Coillard, "I miss that too!"

This is a timely word, and to which we all will do well to take heed. Christianity is a religion of worship. Worship means literally "ascription of worth," and its key-note is "Worthy the Lamb that was slain."

THE MISSIONARIES VINDICATED

A member of the Senate Committee on Foreign Relations, during the discussion of claims for indemnity for Boxer injuries, affirmed that the claims of American missionaries indicated that "the wardrobes of their wives must have far exceeded in value those of the most extravagant actress; and that their diamonds alone must have been worth as much as the entire stock of the largest diamond dealer in New York City!" Of course, such

ignorance of facts and recklessness of statement gave occasion to the uninformed to sneer. The *Christian Work Tribune*, in which it first appeared, and a certain Senator was "too busy to take up this matter again!"—in fact, too cowardly to attempt to substantiate a baseless charge. From the missionary boards a statement was secured of how much was actually claimed, which in many cases included no personal damages at all; and the whole amount does not exceed one-tenth of the value of the "diamond stock in New York." Two official statements, one from the solicitor of the State Department and the other from the Second Assistant Secretary of State, settle the whole matter as follows:

I can say of my own knowledge that the claims presented by American missionaries were very moderate indeed. There were no extravagant claims for the wardrobe or jewelry presented.

A recent detailed examination of all the Chinese indemnity claims which has been made by the department seems to show that, in general, the claims of the missionaries and their wives were not unreasonably exaggerated, and, specifically, that there were no claims on account of jewelry and wardrobes large enough to attract attention.

And so another lie is laid low; but truth will probably never be able to follow up its tracks and undo the damage it has done!

THE NEED OF FELLOWSHIP

There is always danger of mistaking the external approach and access for the internal bond. It has been discriminatingly said that *neighborhood* without *brotherhood* is often a curse rather than a blessing. Vain to prostrate barriers between peoples unless mutual antagonism can be abated. It is not walls, oceans, mountains, and discordant tongues that keep nations apart, but prejudices, contrary opinions and motives, and class hatred. Familiar acquaintance sometimes only engenders more bitter strife—as mar-

riage sometimes only promotes brawling and intensifies mutual alienation. Nothing can ever take the place of love, and love is the fruit of the Spirit.

THE PARALYZING INFLUENCE OF DOUBT

Luther wrote: "The Holy Spirit is not skeptical. He does not write upon our hearts objections and doubts, but convictions more clear than that of our own existence and of the outer world that surrounds us." It is well for those to remember this who are undermining instead of underpinning the foundations of popular faith in the great truths and facts upon which the whole Christian religion is built. Even Goethe felt constrained to plead: "Give us your convictions; as for doubts, we have plenty of our own."

A CRIMINAL SAVED

A poor man, as he was led to the scaffold to suffer the penalty for murder, was asked if he was afraid to die, and said:

"I rely on one verse of Scripture, 'God so loved the world that He gave His only begotten Son.'

"When I heard this, I saw the arms of God wide open, that whosoever believeth in Him shall not perish, but have eternal life. When I read this I felt the arms of God tightly close upon me and I am saved."

PRESIDENT ROOSEVELT AND PLUTOCRACY

A French journalist (M. Tardieu) has, in the Paris *Temps*, published an account of an interview with the American Chief Executive, some months previous. He quotes the President as saying:

"If I am fighting against plutocracy it is because I am the enemy of socialism, of anarchism. Plutocracy is the worst of *régimes* for the people. There is only one as detestable, that is demagoguery—money rule or mob rule, it does not matter which. Plutocracy is the best ally of socialism and anarchism. I am in my way a conservative, and that is the

reason why I attack plutocratic abuses." The writer says: "Mr Roosevelt does not eat. He talks. He talks with expressive gesticulations. He talks with his head, with his arms, with his shoulders, throwing his whole force into what he says. I noted especially a chopping gesture of the hand, guillotining the neck of a possible objection of the opponent. And yet another, the two hands parallel, as tho to cut a canal for his argument to go to the interlocutor. "I know that the Wall Street people denounce me like a Judas Iscariot, but it is precisely because I speak the truth to Americans that I think I am a good patriot; and then, besides" (here the laugh of the President burst forth joyously and his head rested upon his right shoulder, as tho he were taking aim), "I am not a sentimentalist. Let them attack me. I will defend myself in appealing to the spirit of justice of the country. I will return the blows." These words were aglow with the joy of conflict. "As for the plutocrats, the people who wish to make of us a Tyre or a Carthage, they are promoters of anarchy."

A FOURFOLD CLASSIFICATION

The late Rev. C. A. Fox divided Christians into four classes; Calvary Christians, who know Christ crucified and their sins forgiven, and no more; Resurrection or Easter Christians, who know a risen Christ, and go no further. Then there are Ascension Christians, who know Him as at the right hand of God, and themselves raised up together and seated together in heavenly places in Him. All these have an experience of Christ which affects themselves. But the fourth kind, whom for want of a better word he would call Descension Christians, are those who come down from the heavenly places into this world of sin and sorrow to spend and be spent in saving others. Their Lord is in heaven; and their hearts are in heaven, but they are seeking to fulfil His command to preach the Gospel to every creature, and He is with them always, even to the end.

This is a quaint but suggestive classification of professing disciples, and not untrue to the facts. We have often said the same thing in a different way: that some disciples get no further than the Cross, and pardon; others learn what the risen Christ can do in subduing the power of sin. Still others realize to some extent identification with Him in a heavenly life. But personally we have never known any who could so far enter into His life and victory without being also touched with His passion for souls and His spirit of sacrifice. It would be different to find any Ascension Christians who do not also find their heavenly ecstasy in self-denying service on earth for souls dead in sin. The missionary spirit is inseparable from all the highest and heavenliest experience.

CONTACT WITH HEATHENISM

A man is largely unconscious of either the purity or the viciousness of the atmosphere until he passes into another. And the corresponding fact is true of the moral and spiritual conditions. Nothing short of actual contact with Christianity, worthy the name, or cannibalism and other forms of pagan degradation, qualifies one for a clear and judicial estimate. And hence the present movement in the direction of *personal investigation* of the mission field by fair-minded laymen we hail as one of the most promising signs of the times, out of which it would seem only lasting good can come.

TO BE WON, NOT CONQUERED

In some unaccountable manner, we have come to use many military terms in our language and literature upon the subject of the conversion of the Moslems. It may be a relic of the Crusades, or of the many martial conflicts that have waged between Moslem and Christian races from the days of Mohammed to the Armenian massacres. However that may be, we certainly employ a different vocabulary when we speak of

preaching Christ to Mohammedans than we are tempted to use in discussing the same work among Hindus, Buddhists, or savages. We do not speak of the Hindu "controversy," or the "conquest of Buddhism," or "attacking the strongholds of Confucianism," or "organizing our forces for an advance upon Shintoism." •

I wish to plead for a change in the language we employ in the discussion of mission work among Mohammedan peoples. There can be little doubt that the very language we have used has erected unnecessary but none the less formidable barriers between the followers of Mohammed and the followers of Christ. This form of expression, if applied to Jews, Hindus, or Buddhists, would not have created for us the same difficulties that it has done in Moslem lands.

It is an historical fact that the followers of Mohammed have never, until recently, come into close contact with simple, pure Christianity. Their early contact was with the Oriental churches, from which the spirit of true Christianity had largely departed, and was itself a partial reaction from its corrupt practises.

The militant character of Islam made the Eastern Church into a church militant. This conflict was waged around the Mediterranean Sea, increasing in fury until the tide was turned at the walls of Vienna. Thus for some thousand years the vocabularies of both Moslems and Christians have grown rich with terms of war and conflict, victory, conquest and defeat, when speaking of their relations one to the other.

It is natural, also, to conclude that the great mass of Mohammedans today do not understand that there has been any marked change during the last century in the attitude of Christians toward them and their belief. Why should they not think that the Christian nations are looking only for an opportunity to crush them wherever they have a national existence, and to compel them by force everywhere to

adopt Christianity. I fear that even our martial hymns are wholly misunderstood by the Turks. Some of our modern literature upon the subject would tend rather to confirm them in such a position than to allay any fears they may have had.

I therefore plead for the conversion of our vocabularies and verbal expressions when we speak and write upon Islam or in regard to mission work among Mohammedan peoples. Let us compel the belief that we are not entering upon a crusade, or that we desire to *conquer* them or their religion, or that we propose to wage any kind of a controversy with them or with their beliefs.

We desire, above all things, to bring to their attention the beauty of the Christ, and to reveal to them the great heart of a loving God and Father. We wish to exalt before them the gentleness, meekness, and humility of the genuine Christian life until they see in it the true ritual of our faith. If we can properly exalt Christ before the Moslems stript of armor and with His hands outstretched in love, there is no doubt that the Moslem world will be drawn unto Him.

JAMES L. BARTON.

HARRIET TUBMAN

This remarkable colored woman, still living at Auburn, N. Y., came first to the notice of the public somewhat more than fifty years ago, by reason of her persistent efforts to promote the freedom of the slave. She was herself an escaped slave, and having tasted the misery of bondage and the happiness of freedom, devoted herself to freeing others, and sheltering those who had got free of their bonds. She was so skilful and successful, that at one time a reward of \$40,000 was put on her head—dead or alive.

On some darkly propitious night there would be breathed about the negro quarters of a plantation, word that she had come to lead them forth. At midnight she would stand waiting in the depths of woodland or tim-

bered swamp, and stealthily, one by one, her fugitives would creep to the rendezvous. She entrusted her plans to but few of the party, confiding only in one or two of the more intelligent negroes. She knew her path well by this time and they followed her unerring guidance without question. She assumed the authority and enforced the discipline of a military despot.

At times she was in Canada, at the terminus of the "Underground Railroad;" and she would go down to the station, as trains arrived on which she knew fugitives from slavery to be hidden, and going into freight cars or elsewhere to find them would often see them crouching down in corners in mortal fear of recapture. Then her whole air and tone were heroic—"What ye cowlin' down dar fur? Git up—don't ye know yer free! Ye've shakin' off de lion's paw! Stand up dar like a man!" Which has often reminded us how often sinners who have been redeemed, failing to realize their deliverance, need an encouraging word to remind them that they are free and have shaken off the lion's paw.

THE CHALLENGE OF GOD'S WORD

Adolph Saphir well remarks: "The Scriptures might say to those who persecute them, 'Many good works have I done among you: for which of those good works do ye persecute me.' And still the answer of men would be: 'For a good work we persecute thee not, but because thou, being but a book like other books, makest thyself the Book of God, claiming to be divine.'"

Kant, a philosopher of most subtle analysis, and Hegel the pantheistic metaphysician, both have left behind remarkable testimonies.

Kant wrote to a friend what has not appeared in any of his biographies but was published, some years ago, in an Augsburg paper. "You do well in that you base your peace and piety on the Gospels, for, in the Gospels, and in the Gospels alone, is the source

of deep spiritual truths, after reason has measured out its whole territory in vain."

Hegel, when on his death-bed, like Walter Scott, would have no book but the Bible read to him; and he emphatically declared that, if God were to prolong his life, he would make this book his study, for he found in it what mere reason could not discover. His favorite hymn, during those dying days, was the German hymn of which the bearing is, "Jesus, draw me entirely unto Thyself."

ANDREW D. WHITE AND SAMOAN MISSIONS

A correspondent calls attention to the misstatements of Andrew D. White writing in his autobiography concerning the Samoan trouble when he was minister to Germany. Dr. White says: "Really at the bottom of it all were the missionaries—French Roman Catholics on one side, and English Wesleyans on the other, desiring to save the souls of the natives, no matter at what sacrifice of their bodies." He then declares that the missionaries "induce the natives to call themselves Protestants," etc. Our correspondent continues:

He rubs his hands in glee over the statement that no missionary has ever converted a Mohammedan. Yet in the last few years more than 7,000 Moslems have united with the churches of the Rhenish Society in Sumatra. As to Samoa—in spite of the fact that, as United States Minister, he had in charge all the business of the Samoan affair—he never learned that there are no Methodists at all in the islands, the missions being in charge of the Congregationalists of the London Missionary Society. . . .

Protestant missionaries are *not* eager to save souls without regard to the sacrifice of life. As to their inducing the natives to call themselves Christians, the October number of the *MISSIONARY REVIEW* is a sufficient refutation. These Samoan Christians have 235 churches with a church population of 25,500. They give \$25,000 yearly for religious work. They support 65 missionaries in other South Sea groups and in New Guinea. The character of these Samoan missionaries is most highly commended by the Governor of British New Guinea, Sir William Magregor.

Robert Louis Stevenson, who knew Samoa quite as well as Andrew D. White, wrote from Apia: "I have become a terrible missionaryite of late days. . . . I had conceived a great prejudice against missions in the South Seas, but no sooner came there than that prejudice was at first reduced, then at last annihilated. Those who deblaterate against missions have only one thing to do, to come and see them on the spot."

But all those who see Christian missions on the spot, have not the open-mindedness of Stevenson. Dr. White describes his visit to the Presbyterian stations in Egypt and Syria. Not a word of commendation do they get, only some querulous comment on the defective and backward theology of some of the workers. Quite in contrast is the estimate given in a recent Prussian year-book. The writer is so astonished at the influence which the missionaries at Beirut have won, that he is all admiration at their educational and industrial triumphs.

Knowing President White's opinions, one can readily understand how he should undervalue the purely religious work of missions. But one might have expected a word of just praise such as the German publicist gives.

THE CRIME OF APATHY

The "Montana," a large mail steamer, March 13, 1880, was wrecked in a dead calm and dense mist on the rocky coast of Anglesea, within five miles of Holyhead; her signals of distress were heard distinctly there, and the coast-guard and harbor-master actually discuss the question whether *assistance should be sent*, the result being a determination to do nothing on the flimsy pretext that they were not sure whence the sound came! What does God think of Christians who hear the pathetic cry of millions for the bread of life, and know how body and soul are being wrecked on the rocks of idolatry, superstition and debasing sensuality, and apathetically leave them to their fate!

THE CHURCH AND ITS MISSION

In the Prussian empire every man is a soldier, and so, when the order goes forth, the army may be mobilized in a day. The Church needs to be educated into the full realization of the fact that its one great mission is *service*. There is disproportionate em-

phasis laid on *receiving* and consequent lack of it on *imparting*. In order to understand this mission of service we must think of the Church as *both a rallying and a radiating point*. We are to go there to be fed, and go from there to feed. Generally the morning service may be made especially a feeding time for Christian workers, when the effort is to bring out the substance of the word—the promises, ways of serving, motives of true work for God, preparation of prayer, etc.—whatever helps to qualify disciples for holy living and unselfish serving. Then any pastor should be *glad to have* Christian workers go out afterward to preach and teach his sermon and God's Gospel everywhere, quite willing to have their places empty at the second service, that they may go and hold evangelistic meetings, cottage meetings, prayer services, etc., where they may get at non-church goers. We do not believe in Christians *feeding without working*. "If any man will not work, neither shall he eat." Unselfish activity prevents spiritual dyspepsia. It is the exercise needful to carry off the food into normal channels and assimilate it to our constitutional wants. It is hard to understand how any minister can be jealous of his workers, going out to carry the Gospel, and leaving an empty place half a day for some one else to fill who needs the Gospel far more. One church has a band of young men who, after morning service, go to gather in and teach poor neglected children in the afternoon; then hold a yoke-fellows' prayer-meeting and take supper together; and then, for an hour, walk the streets, and personally invite to service all whom they find; and, at eight o'clock, go to their meeting hall, or tent, and in their way preach, as laymen, and hold after-meetings for inquiry. Strange to say, tho it might be supposed such policy would help to empty the mother church, it was never before so full. This activity infuses vitality into all the church enterprises, and even the evening congregation is

larger than ever. Are not many churches dying of dry-rot? How can God be expected to bless any congregation where there is little or no systematic and self-denying work to reach outsiders?

HEATHEN COSMOGONIES

Those who decry the Christian religion or ridicule the Bible as an unscientific book would do well to consider the arguments of the late Principal Dawson, by which he maintained that, without being in any proper sense a scientific treatise, when it touches incidentally upon scientific matters there is a singular fitness, and sometimes a forecast, as to facts not discovered for many centuries afterward.

For example, Herbert Spencer says that the universe is the joint product of five factors: "time, space, matter, force, and motion." And in his "Conflict of Truth" Mr. Capron wonders whether Mr. Spencer ever read the opening verses of Genesis:

In the beginning (time) God created the Heavens (space) and the earth (matter), and the Spirit of God (force) moved upon the face of the waters (motion).

Writers like Müller have given us translations of the Indian cosmogony of which the following is a versification which does fair justice to the original:

Behold Creation's mystery!

A thousand million cycles fled,
Since, somehow, earth began to be.

'Twas made one broad, flat, plain of land,
Whereon high hills and mountains rise,
And story upon story stand.

Twelve elephants, with tails turned out,
And trunks which, to one center point,
The mass uphold—their backs are stout.

Their feet rest on a tortoise-shell
So big it spans from pole to pole;
Who made it?—let the sages tell!

Beneath the tortoise, in repose,
A serpent huge his body coils;
What holds the serpent?—no one knows.

And when these elephants do shake
Their giant bodies to and fro;
That makes the solid earth to quake.

GENERAL MISSIONARY INTELLIGENCE

ISLANDS OF THE SEA

The Isles Shall Wait for His Law

Not only is the unevangelized world, so recently, so completely, closed against the Gospel, now well-nigh wholly wide open to receive the Word of Life, but large sections have reached the advanced stage of self-support. Thus, Australia, New Zealand, Tasmania, Hawaii, the Fiji Islands and many other Pacific groups are now Christian countries. Missions in such lands are now home missions, conducted by the natives.

Opium in the Philippines

On March 1 the importation of opium into the Philippine Islands became illegal, under the law passed by Congress last fall. Filipinos can no longer procure the drug, unless clandestinely, and 20,000 natives have practically given up the habit. Chinese may still continue to use opium, but they must secure a license to do so. This restriction obtained under the old law as well, but the new law is much more stringent, the fee increasing each month, while the amount that may be bought decreases monthly. As compared with the old *régime*, there has been a falling off in the number of Chinese licensed opium users from 5,500 to 400, and the number diminishes constantly. Public sentiment supports the law, even the Chinese being favorable. The Chinese Chamber of Commerce, the Roman Catholic clergy, the Evangelical Union, and Secretary Taft have all helped in securing the reform. The law itself, it is said, was drafted by a Presbyterian layman in the islands, and reads as follows:

It shall be unlawful for any person in the Philippine Islands to inhale, smoke, chew, swallow, inject, or otherwise use or permit to be used in or on his body any opium except for medicinal purposes," and the "possession of any opium pipe, instrument, apparatus, or paraphernalia for using or smoking opium, or any hypodermic syringe for

using cocaine, alpha or beta cocaine, or any derivative or preparation of such drugs," is forbidden; and "it shall be unlawful for any person to hold or to have in his possession or under his control or subject to his disposition any opium, cocaine, alpha or beta cocaine, or any derivative preparation of such drugs or substances."

The Neuen-Dettelsau Missionary Society in New Guinea

Kaiser Wilhelm's Land, the name given to the northeastern part of the large island of New Guinea, is a German possession and is occupied (since 1886) by two German missionary societies—the Rhenish and the Neuen-Dettelsau. The former, after twenty years of faithful labors, during which nineteen missionary workers became victims of the murderous climate, baptized the first twenty Papuans in June, 1906. Since that time, by the special blessing of God, larger numbers of these native heathen have professed Christ.

The work of the Neuen-Dettelsau Society, established in another part of the island, among different people, and under different circumstances, has been far more encouraging than that of the Rhenish Society. In 1899 the first heathen Papuans were baptized, and on December 1, 1907, the missionaries of this society reported 1,100 native Christians and 403 heathen under instruction. The number of the stations was 10, and 20 missionaries were engaged in the work.

Of the Tami Islands, one of these stations, it was said, "Soon they will be Christianized," and mighty progress encouraged the messenger of Christ in every station of the Neuen-Dettelsau Society upon New Guinea. In the last number of its monthly organ, the Neuen-Dettelsau Society published an urgent appeal, the first one in the twenty-two years of its existence of the society, asking the loan of \$37,500 to purchase a plantation on which their Christians can find employment.

Politics in the New Hebrides

The New Hebrides are at present passing through a very critical period, going from independence to the joint control of Great Britain and France.

There are serious defects in the convention, among which is the failure to agree upon a common system of law as between French and natives and British and natives. The dual system of law which will be in force under the convention leaves room for endless friction between all the parties concerned.

Some of the other defects may be remedied as they become pressing under the actual working of the convention. On the whole, under wise administration, the new *régime* in the New Hebrides has great possibilities, and may be a decided improvement on the past chaos. Meanwhile missionaries and traders alike will unite to give it a fair and sympathetic trial. The government will find, as it always has done, that the missionaries will render every assistance in their power.

The spiritual outlook in the group is much brighter than the political. The missionaries all feel that the work is forging ahead, and that the islands are being slowly but surely won for Christ.

Christianity in the New Hebrides

The Rev. Dr. Macdonald, of the New Hebrides Mission, gives a striking statement in *The Bible in the World*, describing what the Bible has done for the people in the New Hebrides. When he first settled in these islands about thirty-six years ago, the people were cannibals of the most degraded type. They were exceedingly polite in their intercourse with one another, for the reason that to behave otherwise was to risk their lives. Altho they gave a very hostile reception to Europeans, whom they regarded as enemies, yet now it would be hard to find more affectionate people. At first they were ready enough to deprive the missionaries of life, now they would

willingly lay down their own lives for the sake of Christ and His cause.

What has the Word of God done for these people? It has freed them from the slavery of their superstitions, and struck the weapons out of their hands, putting an end to bloodshed and making life and property on those islands as safe as anywhere in the world. No woman there can now be purchased, or be married against her will. No man now may have more than one wife; and no man can ill-treat his wife without being immediately called to account for it—literally, "brought to book" for it, the book being the New Testament.

It is not by means of arguments against their superstitions, or by denunciations of their evil practises, that the Gospel prevails among these people. It is by the simple teaching of the glad tidings of God's redeeming love to us through Christ, as set forth in the New Testament.

Chinese Immigration in Hawaii

A remarkable public meeting was held by the Chinese of Honolulu in April to discuss the subject of the imperative need of a limited number of Chinese laborers to prevent Hawaii's important rice industry from great loss and possible failure, and it received careful attention. The Chinese United Societies' Hall was filled to overflowing. Those present manifested great interest and enthusiasm, and yet considered the question in a dignified and fair-minded spirit.

Rev. E. W. Thwing, who has studied the Chinese question for over twenty years, made the principal address in Chinese, and the Chinese consul, Mr. Tseng Hai, told the Chinese that they should all work together for this important end.

The following resolutions were passed unanimously and with much enthusiasm, the Chinese consul promising also to send them to the Chinese ambassador at Washington.

1. *Resolved*, That we, the Chinese of Hawaii, begin a campaign of informa-

tion, to furnish the people of the United States with real facts as to the Chinese of Hawaii.

2. *Resolved*, That the important rice industry, begun and fostered by Chinese toil in these Islands, deserves consideration and support from the Congress of the United States.

3. *Resolved*, That we use every honest effort to secure a limited number of Chinese laborers, and their families, for the needful work in Hawaii that they alone can do.

4. *Resolved*, That we believe the agricultural and commercial interests of Hawaii would be advanced by admitting the Chinese under wise restrictions as to numbers, and also with restrictions as to the use of opium.

This friendly campaign of information, undertaken by the Chinese, meets with the approval of the best and wisest men of Hawaii. When the real conditions of the Chinese in these islands are well understood by the people of the United States, it will not be difficult to secure some modification of the present exclusion laws.

Work for Asiatics in Hawaii

Rev. John W. Wadman writes in the *Japan Evangelist*:

For a score of years or more the Methodist Church has felt a deep interest in the welfare of the people dwelling in Hawaii, and on more than one occasion delegates have been sent from the California Conference to investigate the needs and opportunities. It was not, however, until the more recent development of the vast sugar industry, necessitating the incoming and employment of numerous and varied nationalities, that we were providently led to open up a mission and establish ourselves as a church among other Christian forces in Hawaii. Not that we were guilty of obtruding where we were not needed and where other churches were quite competent to meet the exigencies, but because the work among such a heterogeneous mass of humanity, including 60,000 Japanese, 20,000 Chinese, 15,000 Portuguese, 6,000 Koreans, besides Porto Ricans and others, was so arduous and the burden so heavy that our Congregational friends and coworkers, upon

whom the responsibilities so heavily rested, gave us a glad welcome.

We have now among the Japanese ten stations with six well-organized churches and property valued at \$20,000. During the year our most conspicuous gain was the erection of an additional building to our church premises in Lahaina, Maui, in order to enlarge our day-school and organize a Young People's Society with a reading-room and gymnasium.

Our work among the Koreans is all our own. By a very pleasant fraternal arrangement with the Hawaiian Board, representing the Congregational Church, this part of the mission field is left to us, while we willingly desist from any work among the Chinese. Of all the immigrants arriving in Hawaii, the Korean is religiously the most susceptible and morally the most needy.

We have now upward of thirty-eight or forty stations among the Koreans in Hawaii, with fifteen well-organized churches in part self-supporting and increasing all the while as centers of evangelistic force and influence. Revivals have taken place in all these churches and some very remarkable conversions to God.

Two or three companies of Filipinos have reached Hawaii as labor recruits for the plantations, and among them there is an earnest, devoted local preacher of our church who has undertaken the long journey in order to help his fellow-countrymen as an interpreter, and at the same time to lead them out of the darkness of religious superstition into the bright light of the Christian faith.

Hiram Bingham's Great Work

Some assert, and perhaps believe, that there is no such thing as disinterested benevolence. But the history of the world contains very many proofs of the contrary. There is a case of recent occurrence that ought to settle the matter for all time to come. Fifty-five years ago Hiram Bingham graduated at Yale. He was

born in Honolulu, and his parents were among the missionaries who changed a nation of cannibals into decent Christian people in an incredibly short time. The son sought a field where he could follow the example of his illustrious father.

Five thousand miles southwest of San Francisco lie the Gilbert Islands. This man and his young wife went there in 1857, and settled down to see what could be done for them. The dwellers in Apaiang, the island they selected, were 30,000 in number, says the Cincinnati *Enquirer*, and were a sullen, cruel, and treacherous lot, fond of war and also of eating their prisoners.

Mr. Bingham first reduced their gibberish to a tangible and written form, and then gradually taught them in that language, and by daily example, the ways of civilization and religion. He and his wife wrote various books for their use and instruction, including a complete dictionary, and won their love and confidence.

More than this, many of them became teachers and missionaries themselves to their people, and nearly all the inhabitants of that large island became and are completely and radically changed. All their heathenish customs and beliefs are gone, and they are as happy and contented a race as they formerly were wretched and useless.

Recently they celebrated the semi-centennial of their reformation, and among other interesting events they prepared and sent to Mr. Bingham a touching and affecting tribute of their appreciation of the man who had rescued them out of a sense of duty alone. His long residence in that unhealthy climate had broken him down, so that he was compelled to return to Honolulu, where he still lives in the happy consciousness of having well served his Master and his fellow men, but without earthly reward or the expectation of it. Here is an instance of undoubted self-sacrifice and devotion to duty without hope of reward. Such men deserve recognition and remembrance.

AMERICA

What America Needs

What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of the harvest; that quit work a half-hour earlier Thursday night so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses, and big lands, and high office, and grand social functions. What is this thing which we are worshipping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial or honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthquake in Manchuria. — *Wall Street Journal*.

An Unordained Ministry

The *Congregationalist* calls attention to the fact that in the three classes of the International Y. M. C. A. Training School at Springfield, Mass., are to be found 113 students, and besides the 11 members of its teaching faculty there are several other instructors. Its students come from 18 States of the Union, 6 Canadian

provinces, and 7 other foreign countries. Of those who end their student career with the close of the school year, June 12, one each is under engagement to go as secretaries or physical directors of training departments of Y. M. C. A.'s in Tokyo, Japan, Brisbane, Australia, Wellington, New Zealand, Birmingham, England, and St. Petersburg. In New York City, 53 who have gone from this school are employed at good salaries in the work for which they have been trained. Others are in 132 cities of North America and in 11 foreign countries. During the twelve years of President Doggett's administration the attendance at the school has more than doubled, yet it is announced that during the present year more than 400 applications have been received for competent persons to take positions as secretaries of Y. M. C. A.'s and physical directors.

The New International Y. M. C. A. Building

The formal opening of the new building of the International Committee, 124 East Twenty-eighth street, New York, was marked by important events.

On Saturday afternoon, May 30th, at 4:30 o'clock, the bust of Sir George Williams, presented by his sons, was unveiled. It is the work of the leading British sculptor, Mr. Frampton, and rests upon a pedestal of British oak from the king-post of the roof of Exeter Hall.

The building is a model for construction and equipment. It contains administration rooms for the International Y. M. C. A. and Y. W. C. A., the World's Student Christian Federation, the Student Volunteers, Army and Navy Departments, etc.

The Bible Society Advancing

At its recent ninety-second annual meeting the American Bible Society reported that its invested funds amounted to \$732,631, besides some \$225,000 not yet available, or upon which annuities are paid. It was an-

nounced that Mrs. Russell Sage had offered \$500,000 on condition that an equal amount in addition was secured from subscriptions during the year. The issues from the press reached 1,896,916 last year, and 82,317,298 since the organization in 1816.

A Colporteur for Italian Immigrants

The American Bible Society is carrying on colporteur work among our population of Italian birth, especially in the Northwest; of whom Chicago has 75,000, Cleveland 20,000, Detroit 15,000, etc. In this work five men and women are employed. Eugene De Luca is one of the number, who was educated in Italy for the priesthood, but, becoming dissatisfied with the religious teaching of his Church, abandoned his intention of becoming a priest, and almost lost faith in all religion. He came to America to prepare himself for a business career. While living in Pittsburg he attended one of the Italian Protestant churches. He was converted, and, like Paul, when he saw a true vision of Christ, asked what he could do to bring the story of Jesus and his salvation to his own people. He saw that the greatest need of the Italians was to have the opportunity to read the Bible themselves. He offered himself to the Northwestern Agency as a Bible colporteur and was at once engaged. His fine education and unusual natural abilities have made it possible for him to do a very successful work. God has greatly blest him in his efforts among his own people. He gives promise of still greater work in the future. The first three months of his work was spent in Chicago, where he sold many bibles and testaments, and was the means of leading many of his people to Christ.

The View of a Secular Paper

The *New York Times* has this to say about the recent great meeting in Carnegie Hall reported on another page:

It is not without significance that on successive days two statesmen so eminent as Mr. Taft and Mr. Bryce should

be discussing the work of missionaries in non-Christian lands in the same spirit, and that spirit favorable to the missionaries and severely critical of the classes among whom the missionaries are most often decried. Both these gentlemen, it must be remembered, have in the course of their work in public life had to deal with the countries to which missions are sent, and to deal with them in a responsible manner. Mr. Bryce has been a member of the British Parliament and of the British Government. He has also been extensively a traveler, and he has been a careful student of the affairs of the British Oriental possessions and dependencies. Mr. Taft has had to concern himself with the Philippines and their varied tribes of natives, some Mohammedan, some pagan, and some Christian, and has had to study the general Oriental question. Both agree that the missionaries have, as a class, been faithful, pure, disinterested, and truly benevolent.

Tribute of the Chinese Minister

Wu Ting Fang recently spoke as follows before a large audience:

"The mere mentioning of this subject—'The Awakening of China'—is sufficient to make my countrymen thrill with pleasure and flush with pride. There are many forces, some of which have been working quietly, but none the less effectively, for years, to which this awakening may be ascribed, but want of time does not permit me to mention more than a few nor to dwell on them at great length. First and foremost is the spread of education, and by that I mean the diffusion of general knowledge—knowledge of men and of affairs of the world. Nor must I omit to mention the services of the missionary body, particularly the American branch of it, whose indefatigable efforts in the establishment of educational institutions and in the diffusion of literature of general knowledge formed part of the leaven which has leavened the whole empire of China."

A Missionary Secretary to Teach Theology

Dr. Mabie, after eighteen years of devoted and most arduous service as secretary of the Baptist Missionary Society in Boston, takes a "vacation," a year of "rest," in novel fashion, by

taking the position of teacher of theology in Rochester Theological Seminary, while the regular incumbent, President Strong, enters upon a year's leave of absence. It is safe to say that the students in that institution will suffer no harm at any point, will be highly edified instead, and will be certain to be brought into close contact with the Gospel on the practical side.

How the Negroes are Rising

Writing about "Negro Homes" in the *May Century*, Booker T. Washington says:

Starting at the close of the war with almost nothing in the way of property, and with no traditions and with little training to fit them for freedom, negro farmers alone had acquired by 1890 nearly as much land as is contained in the European states of Holland and Belgium combined. Meanwhile there has been a marked improvement in the character of the negro farmer's home. The old, one-roomed log cabins are slowly but steadily disappearing. Year by year the number of neat and comfortable farmers' cottages has increased. From my home in Tuskegee I can drive in some directions for a distance of five or six miles and not see a single one-roomed cabin tho I can see thousands of acres of land that are owned by our people. A few miles northwest of Tuskegee Institute, in a district that used to be known as the "Big Hungry," the Southern Improvement Association has settled something like 50 negro families, for whom they have built neat and attractive little cottages. During the first six years nearly all of these settlers have paid for their houses and land from the earnings of their farms.

A New Departure in Missions

Mr. Cameron Johnson, of Japan, writes of the Laymen's Movement in the Presbyterian Church (South), which has just carried to a successful conclusion a rather novel effort in missions:

"Taking hold of the idea of the usual May *Music Festival*, it has substituted the word *Missions* for *Music*, and on May 10-13 held in the Metropolitan city of Atlanta, Ga., a great May Festival of Missions, in which the dozen Presbyterian churches in the city united.

"A missionary from the field, or a representative of the Laymen's Movement, was placed in each Sabbath-school and in each pulpit both morning and evening. On the first Sabbath there was a great mass-meeting for men in the afternoon, when clarion calls were presented in ten-minute talks by missionaries on furlough from Africa, Brazil, China, Japan, and Korea. These calls were answered by the chairman of the Laymen's Movement, telling what the men of the Church are doing to meet the measure of their responsibility.

"Then came three days of missions with two sessions a day, afternoon and evening. The first afternoon was devoted to *women* and *missions*.

"The next afternoon was given up to the *Little Folks and Missions*, when the auditorium was packed with the children from all the churches and they listened, enraptured, to a number of missionary tales told by some of the missionaries.

"The third afternoon was given up to a Round Table Conference and Quiz, when written questions, previously prepared by those interested, were handed in, and were answered by those missionaries best able to do it. This was a most profitable meeting.

"Every night the auditorium was packed beyond its capacity to see Travel and Picture Talks.

"Each morning a Quiet Hour was observed for particular prayer in the pastor's study, and even as we prayed the blessing came. It is the hope that each of the three principal churches here will reach the \$10,000 mark each for missions. One of them, with 700 members, is now giving a per capita rate of over \$11.00, or \$8,000 for the past year."

Revival Substitutes

A Kansas church has been trying what is called "an Evangelistic Institute and department rally." The session selected three members from the Sabbath-school, and one, each, from the prayer-meeting, Christian Endeavor Society, Women's Missionary So-

ciety, the Ladies' Guild, and the Brotherhood; and these eight formed an evangelistic committee that reviewed the church roll and assigned to every member one hour, each day, during the month, definite personal work, instead of spending that hour at a public revival service. As a result, a real revival came to that church; the interest and zeal of the members were quickened, and many new members were received. All the regular services during the period were permeated with evangelistic fervor and a quiet, effective work of grace was witnessed.

EUROPE

A Bible for the Blind

The Bible in the World announces that: "A new edition of the English Bible, Authorized Version, in Braille type is in preparation. St. Matthew's Gospel is ready, and other portions will be issued successively until the whole Bible has been completed. The volumes will be produced in the same style of paper, printing, binding, as formerly; but, in order to encourage the circulation of the Scriptures among the blind, the committee has decided to issue these volumes at a uniform price of 1s. per copy, net, instead of, as hitherto, at prices varying from 2s. 6d. to 3s. 6d. To produce each volume will cost the society more than double the price charged for it. Owing to the pressure of work in preparing Braille books in other languages for the mission field, it will take some time to complete the whole Bible; until, however, any volume of the old edition can be replaced, it will still be supplied but at the reduced price of 1s. per copy."

The English Baptist Missionary Society

This oldest of missionary bodies, whose first missionary was William Carey, at the end of 116 years reports the largest receipts ever gathered, amounting to \$437,510. Its missionaries number 293, including wives and unmarried women, and its native helpers 530. The number of church-mem-

bers abroad is 20,018 (and about as many more in Jamaica, a field now independent and self-sustaining).

The Status of the Church Missionary Society

At the recent annual meeting these interesting figures were given:

The 545 stations of the society in different lands are staffed by 421 clergymen and 154 laymen, with whom labor the wives of 382 of these workers and 434 single women, a total of 1,391 Europeans busy in the service of the Lord. To these are to be added 390 native clergymen and 7,669 native teachers. The native communicants number 96,960 and the adherents (including catechumens), 344,760. There are 2,441 schools in operation, with 144,933 pupils. In connection with the medical work 2,884 beds are in use, in which 25,902 in-patients were treated last year, while 1,067,712 visits were paid to out-patients. During the year 18 native Christians were ordained.

The income amounted to \$1,883,520.

The Opium Traffic

All who have been engaged in the battle against the opium traffic will rejoice at the action of the government in accepting the motion of Mr. Johnson regarding the opium dens in our crown colonies and the trade in opium generally. This battle has been fought for many weary years, and at length victory is in sight. Sir Edward Grey admitted that the persistent and strenuous expression of opinion on the matter in the House of Commons has had real effect. The unequivocal speech of the under-secretary for the colonies was most hopeful, and there is no doubt that the government, having put its hand to the plow, will not turn back. The Hongkong and Ceylon opium dens are to be closed forthwith, while an end will shortly be put to the whole traffic. The most humiliating sentence in the speech of the under-secretary was that in which he spoke of his country "keeping up to

the standard set by the Chinese." But surely it was ours to lead and not to follow. For all that, the end has now been gained, and for this we are devoutly thankful.—*London Christian*.

British Brotherhoods to Enter Paris

Saye the *London Christian*: An interesting forward movement on real missionary lines is shortly to be undertaken by the Federation of the English Brotherhoods. In August, it is hoped that some four or five hundred Christian men from the various "Men's Owns" in London and the provinces will cross to Paris with a view of establishing "Men's Owns" in that city. The state of the workingmen of Paris, both moral and spiritual, is deplorable. Only those who have intimate knowledge of Paris can really understand to what extent atheism has seized the minds of working men. They have completely revolted from Roman Catholicism, while it is unhappily the fact that Protestantism has failed to capture them. Excellent work is done by the McAll Mission and other evangelical societies, but the great masses of Parisian workmen remain untouched.

The Paris Society Free from Debt

It is a great source of encouragement to notice the manner in which the Protestants of France—tho a feeble folk in point of numbers—rise to an occasion when the issue affects foreign mission work. As the financial year of the Paris Society of Evangelical Missions approached, so also did a deficit of 117,000 francs—a truly alarming embarrassment. Now, it is a joy to announce that the entire deficit has been extinguished, so that the society is free, with the opening of its new financial year, to push its operations without the hindrance of a crippling debt.

Baptists Increasing in Europe

The Baptists in Europe are making every preparation for the European Congress at Berlin, which meets at the end of August, in connection with

the Baptist World Alliance. It is only within the last half-century that Baptists have been at work on the Continent. The pioneer was J. G. Oncken, a German, whose work rapidly spread, until Baptist communities can be found in Germany, Hungary, Russia, and the Scandinavian countries. The growth since has been remarkable. There are over 38,000 members in Germany; over 24,000 in Russia; over 48,000 in Sweden; 16,000 in Hungary, and a like number scattered through other countries. At the close of 1907, there were 144,461 church-members and 110,524 in the Sunday-schools. There is a newly formed Russian-speaking union, comprising nearly 100,000 members, and living largely in Southern Russia.

Danish Missionary Society

The Christians of little Denmark have shown a remarkable missionary zeal ever since its king sent out the first German missionaries to India more than two hundred years ago. The largest missionary society supported by this zeal is the Danish Missionary Society, which was founded in 1821 and is carrying on most prosperous work in India and in China (Manchuria). In India, 19 European and 73 native missionary laborers are employed upon 8 stations, while in Manchuria 15 European and 5 native missionary laborers proclaim the Gospel from 5 centers. In both fields the educational work proves of great help to the spread of the Gospel, and the Danish missionaries in India do not hesitate to declare that the missionary schools open the way for the ambassador of Christ better than any other human agency.

From Manchuria the Danish missionaries report that the Russo-Japanese War, tho it interrupted the work for a season, has been helpful to it. Port Arthur, reopened in 1906, has become the chief station, where the work is much aided by the kind and courteous attitude of the Japanese officials. Connected with Port Arthur

are two Chinese out-stations—the one at Djin-dov, with 8,000 Chinese inhabitants; the other at Dalni, where 8,000 Japanese and 5,000 Chinese are gathered. The preaching of the Gospel at both places is well attended (at Djin-dov twice every day), tho mainly by men of the lower classes. Medical missionary work has been commenced in Andung, on the Yalu river, and proves most helpful in reaching the masses of heathen. In Kvan-Ijaen a new chapel has been built and opened upon the very place where stood the old chapel, which was burned by the Boxers.

Gossner Missionary Society

At the close of the seventy-second year of its blest existence, the Gossner Missionary Society is able to report an increasingly prosperous work among the heathen Kols in Chota Nagpur and in the northern part of India and a small increase of contributions during 1907, the total of the contributions being \$92,529. In spite of this small increase the year closed with a deficit, and the society now has a debt of more than \$31,000, which has been incurred during the last fifteen years.

Change of Name of a Great Society

The greatest and oldest of all German missionary societies was founded in 1824 under the name of "Society for Promoting Evangelical Missions Among the Heathen," and was commonly known as Berlin I. It has now asked and received the legal permission to call itself simply "Berlin Missionary Society." We consider the simplification of the old, complicated name a most desirable thing, and we hope that other German and British societies will simplify their lengthy names in a similar manner.

Hermannsburg Missionary Society

German Christians have been celebrating, on May 5, the hundredth birthday of Ludwig Harms, who, under God, became the founder of the Hermannsburg Missionary Society fifty-nine years ago. The blessing of God has rested upon the work of the

missionaries of that society, so that it is to-day of greatest importance in South Africa and in India. The statistics concerning the work in India during 1907 have just been published, and from them we quote the following figures. There are now 10 stations and 37 out-stations of the Hermannsburg Society in India, upon which 13 ordained, 1 unordained, and 2 female European missionaries are employed. These are assisted by 159 native laborers (2 pastors and 2 women). The communicants number now 2,680; 84 heathen were baptized in 1907, and 47 remained under Christian instruction, preparatory to baptism, at the close of the year. The 10 missionary schools were attended by 1,474 pupils (1,182 boys, 292 girls), more than half of whom were heathen.

ASIA

A. Y. M. C. A. at Bardezag

An interesting experiment is proving successful at Bardezag, fifty miles southeast of Constantinople. One year ago a village Young Men's Christian Association was organized under the presidency of Dr. Chambers, the resident missionary. More than 100 of its members are Gregorians; 10 or 12 are Protestants. A reading-room has been sustained during the year. The Gregorians and Protestants have separate religious meetings on Sundays, but once in two months hold a union prayer-meeting. The expenses of the year, amounting to \$200, were met with practically no deficit. The vitality of this undertaking is shown by its success in overcoming vigorous opposition.

Work for Consumptives in Syria

Dr. Mary Pierson Eddy, whose noble, efficient work near Beirut has been the means of saving many lives and bringing many into touch with the Gospel, writes to Mrs. George Wood, formerly of Sidon that the tubercular sanatorium, for which she has been praying and working, has now been opened. Dr. Eddy says:

We are to begin simply and only buy

beds, sheets and dishes as fast as patients come. As we must boil all the dishes used at each meal, granite ware would be best. The house is ideal, has 14 large and small rooms. Extending from this two wings are to be built—one for women, the other for men. From Washington came \$2,800 and \$2,000 from Newark. If all goes well we will have money enough to start, but for a while must ask for aid. Once well begun, I am sure that the pay patients department will support itself. The receipts at the Asfuriyeh were £1,200 last year from the patients.

We greatly need this sanatorium. A young man from Jun has been sleeping in a zurzalakt tree for shelter. When the storm came up just before Christmas he came down and begged for shelter, but his mother refused to open the door. She also refuses to feed or care for her son. Imagine your feelings if you were in like circumstances. I have never begged for money, but in this I am going to pray and work and plead with all my might. The house we are buying on the knoll between Bhamdun and Brummana for a summer camp has twenty-one rooms. We hope that Nicola Maaluf, a remarkable student from the Zahleh field who was in Sidon School, and graduated last spring from the medical department of the college, will go into this work.

Indian Christian Missionaries at Work

An English missionary writes as follows concerning the first station opened by the Indian Missionary Society, which is located in the Nizam's dominions:

There are 8 workers—3 married men with their wives and children, and 2 young men, who, having only lately arrived, are still learning Telugu, for as they come from the Tamil country they need, of course, to learn Telugu just as we have to. They are under the direction of a committee of Indian Christians, and are supported by the Christians of the Tinnevely church, quite independently of any European or other outside help. The Tinnevely church also provides the money needed for their boarding- and day-schools and for evangelistic work in the villages.

It is less than two years since the first married couple, the Rev. S. Pakian-adhan and his wife, began work, and already 21 adult and 23 infant baptisms

have taken place, and a number of candidates are now preparing for baptism. Evangelistic work is going on in six villages, and there are 6 boarders and nearly 40 day pupils in the school. More time than is usual, even in mission schools, is devoted to Bible-teaching. I have nowhere heard more correct and intelligent answers to questions on the Bible, and certainly I have never heard such hearty hymn-singing as with the Dornakal school children, most of whom have only been at school a few months.

Not Hindu, but Indian

Well does the *Indian Witness* say: "We feel that we ought to call the attention of several American journals to a wrong use on their part of the word Hindu as applied to inhabitants of India, when they mean Indians. A Hindu is a believer in a certain religious system, just as is a Mohammedan or a Buddhist or a Christian. The mistake of Christopher Columbus in supposing he had got to India when he had only run up against America has made lots of trouble. It has led to the misnaming of the aborigines of the Western hemisphere, and now leads some Western journals to say Hindu when they mean Indian. It is awkward to have to say North American Indian and South Asiatic Indian, but it is better to do all that than to call Christian Indians Hindus. If we were asked for a suggestion we would say that the thing to do is to call the inhabitant of India an Indian, and then on occasion to use any qualifying word necessary in referring to the misnamed Indians of America."

How One Hindu Found Christ

In the *Mission Field* a native Indian S.P.G. missionary writes as follows of a recent convert named M., who is twenty-nine years old: "He was a heathen priest of the temple of Mutthumalai Ammon, which is situated at Kurangani in honor of the Ammon, and it is attended by thousands of people from all parts of Southern India, and thousands of sheep are slaughtered for the demon. M. was a priest of this goddess, and his conversion is almost miraculous.

When he visited Alvertope, a Christian station, in 1903, he was struck with the mode of Christian worship, and it gave him a good impression which was too strong to be shaken off. On his return to his native village and to the goddess, the impression became stronger. He bought a New Testament and read it, and when I went to the place for the purpose of preaching the Gospel to the Hindus he came forward to answer the queries of a heathen disputant. I asked him after my work was over who he was, and he said that he was a child of Christ. He further requested me that he should be admitted into the Church by baptism. He was one of the candidates for confirmation held last December by the Bishop of Madras."

A Polyglot New-Year's Service

At the opening of the New Year's Union Service of the Kemendine, Insein, and Rangoon Baptist churches, held in the Immanuel Church at Rangoon, Burmese, Karens, Tamils, and English rose and each in his own tongue joined in the singing—

To the work! to the work! Let the hungry be fed,

To the fountain of life let the weary be led.

In the cross and its banner our glory shall be,

While we herald the tidings, Salvation is free.

The great commission, as reported in the first five books of the New Testament, was read in English, Burmese, Bengali, Telugu, and Chinese. "Sunshine in my soul to-day" was sung, and four addresses followed, each delivered in a different language. The churches are well used to union efforts, and one aim and spirit animated the whole meeting, so that, whatever we might imagine to the contrary, the effect was not confusing. The service closed with the singing of the doxology in English, Burmese, Sgaw and Pwo Karen, Shan, Tamil, Telugu, Chinese, Urdu and Bengali, a chorus of praise that surely blended in harmony about the Throne.—*Missionary Magazine*.

Student Volunteers at Bassein, Burma

We have had the rare privilege of having a "returned missionary" in our chapel, Rev. Ba Te from Kengtung. The people were intensely interested in his story, in the curios he had brought with him, and in the Muhso brother who accompanied him. Two of our oldest boys came to me afterward to state their earnest wish to go to Kengtung or some other needy place to tell the "good news." They are genuine student volunteers! One boy, baptized within a month, came to me with two pice, worth about one cent, and said he wanted to contribute this to the work in Kengtung. Knowing him to be in very great poverty, with hardly decent clothing to wear, I said, "Why, Tun Win, where did you get two pice?" He replied, "The father of one of the boys gave them to me, and I have been keeping them. Now I want to give them to the Lord's work." He gave all that he had.—W. H. S. HASCALL.

A Pan-Mohammedan League

The Moslems, numbering over 62,000,000 in India, have now started an "All-India Moslem League," the real purpose of which is to push the interests of representative government and force concessions in various directions, from the British Viceroy and Council. Both Hindus and Moslems profess loyalty to the British rule, yet sagacious observers discern underneath this pacific exterior a resolute spirit that will not brook defeat.

A strong Indian Provisional Committee was formed, with power to add to its number, and the joint secretaries appointed were the Nawabs Vicar-ul-mulk and Mohsin-ul-mulk, two of the most important members of the Mohammedan community in India and men of great intellectual capacity.

A Chinese Preacher's Parable

In urging the sacredness of the Lord's Day the preacher used this story: "It came to pass that a man went to market having on his shoulder a string of seven large copper coins

(Chinese coins are strung on strings and carried on the shoulder). Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man and stole the seventh coin also. What an abominable wretch! Yes; but in saying this you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh you also steal!"

Arabic Bibles Needed in China

The Arabic version of the Bible is being distributed by missionaries of the China Inland Mission among Mohammedan mollahs and students of theology connected with the mosques of the province of Yunnan, in the southwestern part of China. The Rev. F. H. Rhoades of that mission writes to the British and Foreign Bible Society, which sent him the books: "In Yunnan Fu, which is a Mohammedan center, we have access to many mosques. Moslem leaders and mollahs visit us here, and urgent requests for Scriptures in Arabic come from mosques as far distant as thirty days' journey." Mr. Rhoades has come in contact with one of the large Mohammedan districts in China. The people speak Chinese, and are not very distinguishable from their pagan neighbors, but their educated religious teachers read Arabic.

A Mandarin's Testimony

The Chinese director-general of public instruction at Nanking, China, is a mandarin of high rank. He is not a Christian, but has read the New Testament and is familiar with the doctrine of Christianity. He lately said to a Christian missionary: "Our guides are the moral maxims of Confucius, but they no longer have any effect; they are abstract truths; no spiritual motive behind them. Buddhism is occult, spiritual—it has nothing to do with morality. The only religion that teaches both the spiritual wants of mankind and the principles of morality is the Christian religion;

that is why we wish you to teach it in our leading schools." — *Christian Work*.

How the Gospel Bears Fruit

A missionary writing from China mentions the following results of the mission training classes conducted at Pang Chuang: "In one class two possible lawsuits were settled after earnest prayer, without going to see the official. In another, eighteen promised to give up tobacco. Nineteen signed the betrothal pledge not to marry children under twenty years of age, not to betroth before nineteen, nor to go in debt for weddings. Forty-two out of deep poverty promised to give the tenth to the Lord's work. A blind old woman of eighty-two years, in a heathen home, took down her kitchen god and put up a calendar. She died soon after and the Christians were permitted to go over and sing at the time of placing the body in the coffin."

The Gospel Heard in the Markets

Missionaries in China are finding unexpected openings for Christian work at almost every turn. Many who hear the Gospel story in some street service are coming to ask for further instruction for themselves or the villages in which they live. In a recent letter Mr. Ewing, of Tientsin, reports that on a journey into the country he was called upon repeatedly by companies who wished to hear more of the message of the Gospel. In one place three sets of callers appeared, all respectable men, who were led to apply for instruction by a probationer, who, living apart from Christian society, had held to his faith even through the troublous Boxer times.

On his way home from this journey Mr. Ewing reports that while spending a night at an inn in a market town, and while reading in his room, word was brought him that a man from a near-by village wished to see him, with the statement that he and some 40 others from that village would like to connect themselves with

the church as inquirers. Having never heard of the man or of the place, he discredited the story. Nevertheless, Mr. Ewing sent for the man, and he adds, "I had no sooner begun conversation with him than I discovered, in spite of my suspicions, the case was a genuine one." It seems that these people had been impressed by a preacher of the London Missionary Society who had visited their town, and that they had resolved to seek Christian instruction wherever they could find it.

The Opium Curse to be Abated

The cheering intelligence comes through the *Chinese Recorder* of the decision of the Shanghai ratepayers at their annual meeting to close down in the next six months a quarter of the licensed opium-houses in the settlement. The chairman of the council states that the municipality desires to end the system of licensing within two years. One of the chief difficulties that has confronted those who have striven to bring about abolition in the Shanghai settlement is the deep suspicion which exists concerning the good faith of the Chinese authorities. Hence they wait to see if the government is really in earnest.

A Report of German Colonial Officials on Missionary Work Among the Chinese

When Germany, in the year 1897, took possession of Kiau-chau, in China, its officials immediately set to work to elevate the Chinese inhabitants and modernize the district and its towns. Tsingtau, a little Chinese village in 1897, is now a modern city in European style, where hospitals and public schools with modern improvements are found and electric lights, water-works, and a system of sewers add to the comfort, while the Chinese town, Ta-pau-tau, is also thoroughly modernized. The work to elevate the Chinese inhabitants has been left chiefly to the missionaries, who have been well aided by the German officials, and whose efforts are acknowledged with great frankness and

recommendation in the official report for 1906-07, which has just been submitted to the German Parliament and published. From it we learn that the Berlin Missionary Society has now in Kiau-chau 3 stations and 18 out-stations and many preaching-places. The number of native Christians, after ten years of labor, is 435. The Christians are good Bible students and take hearty part in the services of song and praise.

Of the work of the General Evangelical Protestant Missionary Society, Berlin, the German-Chinese High School ("Seminar") is especially praised, from which the first three students graduated in 1907. The number of pupils in the Society's school for girls has increased from 8 to 28, so that the building had to be enlarged, and the medical missionary work has exerted a greatly increased influence for good.

From the report to the German Parliament we gain the impression that the German officials in Kiau-chau acknowledge the aid which they receive from the missionaries, and therefore gladly assist them in their labors of love.

The Chinese Becoming a World-People

In *China's Millions* for May, Marshall Broomhold has an article entitled "The Chinese Race as a Factor in the World's Life," in which he shows that in addition to the 400,000,000 at home, the Celestials are to be found everywhere, even to the ends of the earth. Not only are they pouring every year in increasing numbers into Korea, Mongolia, and Manchuria, but some 1,250,000 are resident in Siam; in the Straits Settlements, 1,000,000; Dutch East Indies, 250,000; the Philippines, 100,000; Cuba and Porto Rico, 90,000; Australasia, 40,000; about as many in South Africa, etc.

The New College for China

Rev. Joseph Beech, of Chentu College, West China, is now soliciting funds, in this country, for the interdenominational university for West

China. It is proposed to make a great educational institution which shall provide for the Chinese student the best modern education, saturated with the spirit of the Gospel. If such a university is secured, it will be only the fruit of work done for fifty years by the little schools, conducted by individual denominations, and the new plan should not divert support hitherto given to these church schools. No university can take their place. In fact, they are its natural feeders.

Chinese Testimony from Korea

Elder Chang a Christian from the Scotch Presbyterian Mission in Manchuria recently visited Pyeng Yang, Korea and gives the following report of what he learned.

Being strangers, we naturally looked up some Chinese merchants who, however, were not Christians.

"Who are you?" they asked us.

"Christians from Manchuria."

"Are there, then, Christians in Manchuria also?" they asked.

"Oh yes, many of them."

"Are they the same sort as the Christians here?"

"We don't know. What are the Christians here like?"

"Good men. Good men."

"Why do you think so?"

"Oh, a man owed us an account five years ago of twenty dollars. He refused to acknowledge more than ten, and we had no redress. A few months ago he became a Christian and came and asked us to turn up that old account, and insisted on paying it up with interest all these years." Instances like this were happening all over Korea.

In a Korean Revival

One night there came into the meeting in Pyeng Yang a Japanese army officer who appeared to be deeply interested in what was taking place. When the Christians knelt in prayer, he knelt with them; but when they arose, he continued prostrate before God. No one present could speak the Japanese language, so it was not pos-

sible to communicate with him. Shortly afterward he arose and left the meeting. The next day he came with the pastor of the Japanese Church in Pyeng Yang to see the missionary. He told of how in the past he had had very little idea of God, but in the meeting had been so impressed with what had taken place that he could doubt no longer, and there had given his heart to Christ. As he was soon to return to Japan, he requested baptism, and the following night a little group of Japanese took their place in the midst of the vast audience of Koreans. At the close of the service this soldier-Christian was baptized into the Christian faith.—*World-Wide Missions*.

Precocious Japan

Says Rev. J. H. Pettie in the *Missionary Herald*:

"Japan is a land of surprises. Even an old resident of thirty years' experience is constantly meeting them. I wonder at times if the genius (or *genie*) of this Far Eastern land does not take special delight in arranging little surprise parties both for her own people and her adopted citizens.

"When out in the country touring last week, I visited two small towns in Bingo Province, thirty or more miles from a railway, lying hidden away among the hills of Western Central Japan. Both places boasted of good schools, and the larger one contained a bank and a telegraph office.

"But I confess I was taken aback to find in one of these towns a young lady just over twenty who was well read in philosophy and had made a specialty of Russian literature. She had studied at Kobe College and at Miss Tsuda's widely known private school for girls in Tokyo, where she was privileged to be a pupil of Taiyama, Japan's great apostle of naturalism. In a half-hour's chat with me she commented intelligently on Gogol, Tolstoi, and Tourgenieff, Hegel, Lotze, and Nietzsche. It was a revelation truly of what Japan had already arrived at."

Japanese and Missions in Formosa

There are nearly 3,000,000 people in Formosa—the great majority Chinese, 133,539 Head-hunters, 40,000 Japanese. Japanese ruling class. Influential, aggressive. Splendid evangelistic work is now being carried on by the Japanese Church for the Japanese in Formosa. The English and Canadian Presbyterian missionaries have done great work in Formosa. The Japanese Presbyterian Church is attempting to aid the other Presbyterian bodies in this great evangelistic movement. The work is extending to the savages—Head-hunters. Mr. Dogura, a Japanese forest planter and a Christian, has won many of them by his kindness. He offers to support a Japanese missionary to these degraded people. A Japanese magistrate on his plantation, near where the Head-hunters live, with a Christian wife, is much interested. The wife is a trained nurse. She is trying to learn the language. She said to a missionary: "I am trying to learn the language of these savages and win them by kindness and tender care. They believe in a god, but their god is not like ours; he is a cruel god, and they think their god likes to have them cut off heads." The Christians of Japan are well fitted to carry the Gospel to these poor, benighted "Head-hunters."—*Missionary Witness*, Toronto.

AFRICA

The Gospel in Africa

Africa is an immense region. It has long been known as the Dark Continent, but the light of the Gospel is rapidly dawning upon it. Europe, India, China, and the United States could all be laid down on the map of Africa and still have some room left around the margins. This huge continent has now 2,470 missionaries, with 13,089 native assistants. There are 4,789 places of regular worship, 221,156 church-members, and 527,790 profest Christians. There are in Africa 3,937 missionary schools, with 202,390 pupils. There are 95 hospitals

and dispensaries, 16 publishing houses and printing establishments. North of the equator Egypt has more missionaries than any other region; the West Coast countries come next.

Fifty years ago Krapf, the missionary, was laughed at for his dream of a chain of missions across Central Africa, from ocean to ocean. Now his dream has come true. Thirty years ago Uganda was a pagan state, where savagery was rampant. Now, as the result of a most heroic struggle, of its 700,000 inhabitants, 360,000 are strong Christians. In Cape Colony, where Moravian missionaries tried to work nearly two centuries ago, they were treated as criminals for attempting to reach the blacks. Now Cape Colony alone has 700,000 Protestants and 200,000 of these are colored.

East Indians in the Transvaal

The problem of the status of British Indians in South Africa has reached an acute stage. British and Dutch together are determined that the Indians shall not overwhelm the white population in that country. It is well known that in Natal the Indians already outnumber the white population. They not only outnumber them, but they beat them in the market. The Hindu can work and thrive on less wages and smaller profits. Natal, however, with its small white population, is unable to dispense with Asiatic labor. The Transvaal is determined not to follow suit, and a Registration Act has been passed providing that all British Indians in the Transvaal must be registered in a humiliating manner. Separate impressions of the fingerprints must be taken, and the eight digits of the hands must be taken together that identification may be certain. This has naturally given great umbrage to the race, and Mr. Gandhi, an able barrister, has declared for insurrection, characterizing the act as a barbarous and savage measure, and especially attacking Lord Elgin and the British Government for sanctioning the policy of the Transvaal Gov-

ernment. He declared that the British Government had arrived at the parting of the ways, and must choose between India and the colonies.

Will the Universities' Mission Fail in Christian Comity?

The London *Chronicle* calls attention to what it deems "an amazing proposal" of the Universities' Mission to establish a third diocese in Central Africa, which would, if carried into effect, include the spheres of influence hitherto recognized by the government, and by common consent, as occupied by the Livingstonia Mission of the United Free Church of Scotland and by the London Missionary Society. The current issue of *East and West* contains an article by a "Canon of Zanzibar Cathedral," which is in keeping with the above proposal. The writer, far from being ashamed of what Dr. Thompson rightly described as "a grave discourtesy," backs the "pastoral zeal" of the present Bishop of Likona and the Bishop of South Africa, who are responsible for the idea, and thus refers to the societies already working in Central Africa:

The second hindrance is sectarianism. Some missionary societies are reproducing in Africa those particular types of religion which owe their existence at home to peculiarities of mental view long since modified, or to faults and sins of the Church long ago confest and in measure repaired.

When the World Will Be Evangelized

According to Rev. J. L. Barton in his "The Unfinished Task," in order or evangelize human kind it is by no means enough that the Gospel shall be proclaimed in every ear, even tho it be many times. But evangelization will be accomplished "when missionary forces are properly distributed over the whole world and Christian institutions have been organized and put into aggressive operation and the forces of Christian society are at work, then will the Gospel message, in the languages of the people, proclaimed in terms that are intelligible to all, reach every soul.

FOR THE MISSIONARY LIBRARY

THE CHALLENGE OF THE CITY. Josiah Strong. 12mo. 35 cents, *net*. Young People's Missionary Movement. 1908.

Dr. Josiah Strong's fertile pen has again given us a thoughtful book on the problem of the city and its congestion. He holds that the key to other social problems is found in the solution to the municipal enigma. After dealing with the various factors of the problem, he suggests as the only adequate answer, "The Christian solution." We quote his words:

When injustice is unpunished, and rapacity goes unrebuked, and crime grows more lawless, and overcrowding increases, and the needless death-rate mounts higher, when the saloon, the brothel, and the gambling hell triumph, all because good men will not unite, there is high treason to the kingdom of God; many good men have failed to see that their essential oneness is not that of belief, nor that of sentiment, but that of purpose, and therefore of action. The social conditions are such that the author foresees, he believes, the time to which Macaulay referred, a time of revolution and lawless anarchy which will destroy the republic; and he declares "if action is postponed until the average man can see the crisis at hand, then sudden destruction will be upon us, because there will be no time to transform and uplift a generation; and the nation's day of grace will have passed."

Dr. Strong holds that the old methods of city evangelism are worn out. They may reach a few and rescue them; but the open sore of the slums remains not only to represent but spread disease. He recalls Chalmers' methods in Edinburgh. This transformed the worst section of the city and of the citizens into law-abiding, industrious, sober people, who attended and supported their own church and carried on missionary work for others; the social environment was essentially changed.

He says: "Even if the number of evangelists could be multiplied tenfold, their preaching could not save the city, because it could not change the environment; when a saloon-keeper, or gambler, or fallen woman is converted and leaves the old life, his or her old place is immediately taken by another; dipping up a pail of water does not

leave a hole in the river; the saloon, the gambling-hell, the house of shame remain, with no less destroying power after the evangelist has passed on. Has not the time, then, fully come to inaugurate an aggressive campaign on a plan sufficiently comprehensive to embrace the entire down-town city?"

His plan is for united action, each cooperating church doing its full share in its section; and if becoming not an institutional church, at least providing the facilities for carrying on such parts of "settlement" work as the needs require; having a large corps of assistants and trained helpers to labor among poor and ignorant families, in the Church and out of it; to uplift the people of the section; and all churches to unite in this work. He points to work actually achieved by such churches as St. Bartholomew's in New York, Morgan Chapel, Boston, the Baptist Temple of Philadelphia, St. George's Church of this city, the People's Palace in Jersey City, etc.

IN THE LAND OF MOSQUES AND MINARETS.

By Francis Miltoun. Illustrations from drawings and paintings by Blanche McManus. 12mo, 442 pp. \$3.00. L. C. Page Co. Boston. 1908.

Of making many books of travel there is no end. This latest book on the Barbary States, where caravans pass beneath the shadows of the palm-trees, and where even in midwinter all is in the flower of springtime, will attract many readers, altho the traveler seems to have followed the beaten tracks.

He has an experienced eye and the skill of an artist whose earlier works of travel found a ready sale. By numerous illustrations, sketches, maps, and diagrams the book is made attractive. The author had only a passing acquaintance with the religion of North Africa, Islam, and has not a single word to say in regard to missions, Protestant or Roman Catholic.

The chapter on the religion of the Mussulman is full of misprints and misstatements, even in so simple a matter as the Moslem periods of

prayer the author hopelessly blunders, and it is not true, as any one who has lived in Morocco or Algiers knows, that "superstition plays a very small part in the Mohammedan's faith, and that his religion is a very plausible and very well-working one." The chapters on poetry, music, architecture, and the camel and the horse are exceedingly interesting. The recent political questions are not discust; but the excellent maps and plans of some of the cities will help those who read the newspaper accounts to locate the signs of daybreak—political, social, and religious—in North Africa.

THE ANALYZED BIBLE. By Dr. G Campbell Morgan. 3 volumes. 12mo, \$1.25, net. Fleming H. Revell Co., New York. 1908.

It is a great tribute, both to the Word of God and to the author of these volumes which have so far appeared that, after all that has been written on the Scriptures, such a commentary on the whole Bible is in demand. The entire work proposed by Dr. Morgan will include some thirty volumes. These three are but introductory; they are as he says, a "telescopic view." The author has unique analytic power, and a clearness of statement that amounts to genius. His summer Bible class at Northfield, Mass., and weekly lectures at Westminster Chapel, London, have been in similar lines to those he follows in those volumes, and their exceptional success is a sufficient pledge for the wide circulation of this new commentary. We all thank God for Dr. Morgan's loyalty to God's Word in these days of rationalistic criticism.

CLARA LEFFINGWELL. By Rev. Walter A. Sellew. 12mo, 320 pp. Map and illustrations. Free Methodist Publishing House, Chicago, 1907.

Miss Leffingwell was a missionary from New York to China. The story of her life is a simple narrative of self-sacrificing service in a heathen land. She preached and traveled, had

remarkable escapes from the Boxers and encouraging experiences. She lived a life of faith and love and has left her impress and the impress of Christ on many Chinese hearts.

JIU KO-NIU. A sketch of the life of Jessie M. Johnston. By her Sisters. 12mo, 203 pp. T. French Downie, London, 1907.

This brief record of the life and work of the daughter of Rev. James Johnston of London, reveals a beautiful and strong character whose influence must have left its impression on China and upon all who knew her.

NEW BOOKS

THE NEW HOROSCOPE OF MISSIONS. Rev. James S. Dennis, D.D. 12mo, 248 pp. \$1.00, net. Fleming H. Revell Co. 1908.

THE VALLEY OF THE NILE. Rev. Charles R. Watson. Illustrated. 12mo. 249 pp. \$1.00 net. Fleming H. Revell Co., 1908.

THE WORLD-CALL TO MEN OF TO-DAY. Edited by David McConaughy. 12mo. 322 pp. \$1.00. Board of F. M. of the Presbyterian Church. 1908.

THE NEARER AND FARTHER EAST. By Rev. S. M. Zwemer and Rev. A. J. Brown. 12mo. Paper, 30c. Cloth, 50c. The Macmillan Co., New York, 1908.

THE CALL OF KOREA. Horace G. Underwood, D.D. Illustrated. 12mo. 204 pp. 75c., net. Fleming H. Revell Co., 1908.

THE DIVINE RIGHT OF MISSIONS. Rev. Henry C. Mabie, D.D. 12mo. 117 pp. 50c. net. Griffith & Rowland Press, Philadelphia, 1908.

THE ANTIDOTE TO CHRISTIAN SCIENCE. James M. Gray. 12mo. 127 pp. 75c., net. Fleming H. Revell Co., 1908.

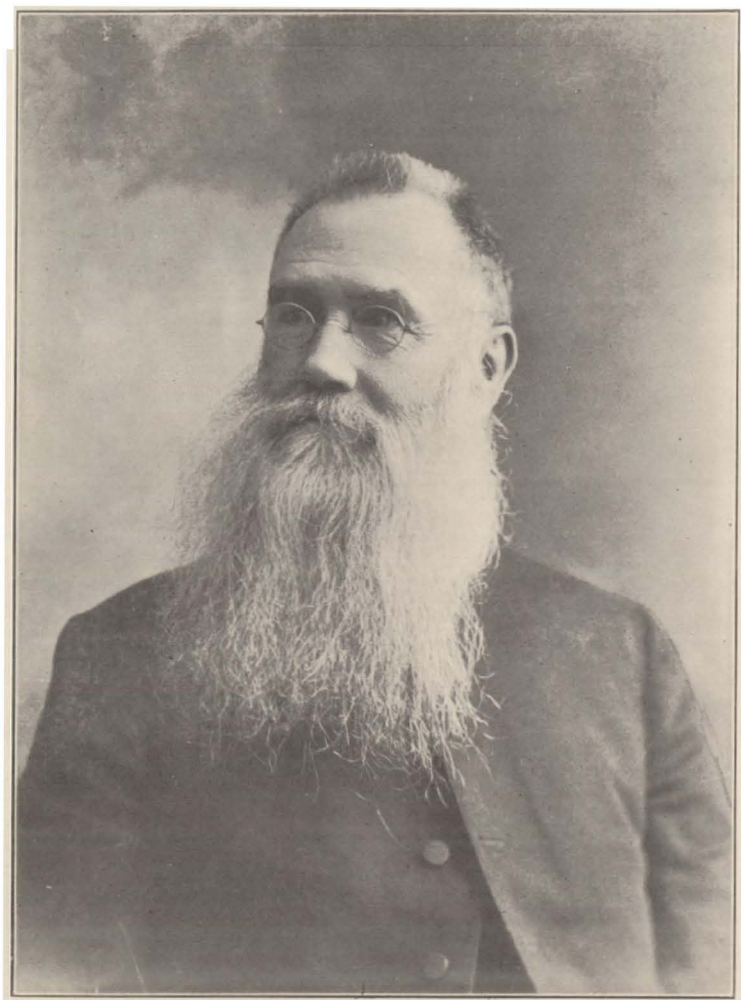
PIONEERS. Text-Book for Juniors. Miss Katherine R. Crowell. Paper cover. 156 Fifth Ave., N. Y.

THE BEGINNING OF A STORY. Amy Wilson Carmichael. 12mo. 6d., net. Morgan & Scott, London.

THE SALOON UNDER THE SEARCH LIGHT. George R. Stuart. 12mo. Fleming H. Revell Co., New York, 1908.

LEAFLETS. (*Envelope Series*) James Chalmers. By A. R. Thain, D.D. American Board.

Missions in Burma. (Historical Series) American Baptist Missionary Union. *The World's Cry and The Lord's Money.* Golden opportunities for good investments. Missionary Society of the Methodist Episcopal Church.



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For nearly fifty years a missionary of the Reformed (Dutch) Church in India

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SIGNS OF THE TIMES

THE TURMOIL IN PERSIA

The promise of reformation and liberty for Persia which was so bright a year ago has become sadly clouded in the past few months. The Shah has retreated from his position in favor of parliamentary government, free speech and liberty, and again demands full powers of absolute dictatorship. On June 23 the Shah's troops had a bloody encounter with the reformers and bombarded the parliament building. Teheran and other centers have been in a state of anarchy, mobs shouting alternately in favor of the Shah and for the parliament and constitution.

Farther north the Kurds are said to be raiding Persian villages, and Tabriz and Urumia are threatened. Even the lives of foreigners are said to be in danger in case hostile forces gain control. The chief societies at work are the American Presbyterian Board of Foreign Missions and the Church Missionary Society of England. It is a time to pray for Persia and for the faithful missionaries and native Christians in the forefront of the battle.

UPRISING OF MOSLEM WOMEN

Now even Mohammedan women in Russia are beginning to demand their "rights." In the Province of Orenborg—famous for shawls—

they have sent to the Duma a memorial, demanding that the Mohammedan representatives take steps to free them from the despotism of their husbands, and give them their share of the privileges granted by the Czar to the people. We quote from this memorial:

Altho our holy religion declares us free, some of the ignorant despots, our husbands, are oppressing us and force us slavishly to submit to their caprices. According to the books of doctrine, women have the right to learn, to travel, to pray in mosques, engage in business, become nurses, etc., and in Arabia and other countries there have been noted women writers and poets. Now our husbands would forbid us even to study our own religion. But we Mohammedan women, Allah be praised! now begin to get education and to understand our holy Chariat (book of doctrine) which did not deprive women of any right.

Mohammedan deputies, you are required to demand all rights for Mohammedan women. You must carry through legislation defending us against the arbitrariness of these despot husbands, against oppression and torture. We, mothers of the people, have in our hands the education and progress of the people, and if our status be not changed, the day will come when the men, too, will become slaves, and then the whole Mohammedan world will perish.

The spirit of liberty is abroad in the earth; and even the women who have been most excluded from not only participation in public affairs, but knowledge of matters outside the

harem and the seraglio are beginning to assert their claim to mental and moral, personal and domestic, emancipation.

THE KORAN AGAINST THE BIBLE

A lion needs not to be defended against a dog if both are free to fight in the open. The Bible needs no defense against the Koran and other sacred books of the East provided that they are impartially examined. Not long ago in Lagos, West Africa, the novel method was tried of translating the Koran as well as the Bible into the Yoruba language of the people in order that they may examine and compare them. The Mohammedans strongly objected to this profanation of their sacred book, but the natives have taken to reading the two books, with the result that Islam is losing ground and the Christian religion is acknowledged to be superior.

RAYS OF HOPE IN EGYPT

Two pamphlets, proceeding from the old Coptic Church, issued a short time ago, sound hopeful to the student of religious life in Egypt. The one refers to the religious instruction which is to be given in all government schools having more than fifteen scholars. There are to be five hours of religious instruction every week, of which three are to be given to the study of the Bible, one to the study of theology, and one to the study of the Coptic language. The second pamphlet, more interesting still, contains an appeal for the founding of an Egyptian branch of the British and Foreign Bible Society. It is published by a number of young Copts, who conceived the plan and worked it out without the help of the Protestant missionaries.

NEWS FROM ABYSSINIA

A more complete report of the encouraging news reported in our June number now comes from Missionary Cederquist, of the Swedish Evangelical National Society in Eritrea, the Italian colony in East Africa, bordering on the Red Sea. For a number of months King Menelek of Abyssinia has granted him the privilege of living and laboring for Christ in the capital of his independent kingdom. The British and Foreign Bible Society sent to him three large camel-loads of Scriptures in different Abyssinian dialects, and since these loads have reached Adis Abeba, the capital of Abyssinia, a surprising change in the attitude of the people has taken place. The children first began to buy Gospels. Then the Abyssinian bishop sent for some; and finally the king read several copies, and approved of them.

In the edict commanding that the children should attend school the king decreed:

In our country learning and wisdom are considered a shame and a disgrace. Therefore knowledge is despised among us. But where there is no instruction the churches soon are closed, and when the churches are closed Christians are no longer to be found. Let now your sons and daughters, which are more than seven years of age, attend the school; otherwise the king will confiscate your inheritance and not permit your children to inherit it. I am able to furnish board and wages for the teacher.

Missionary Cederquist hopes that much good will be done by this edict, which was publicly read upon the market-place of Adis Abeba. He says that henceforth monks and priests and rulers can not say that the king is opposed to the attending of schools, and that pupils will be incarcerated and

punished with confiscation of their property. It will now be difficult to keep the people from buying Christian books, because there are no other books from which they can learn to read in the schools. In the beginning the people bought only the Gospel according to John, but now all four Gospels are in popular demand.

PROGRESS IN GERMAN WEST AFRICA

Between the Gold Coast Colony and Dahomey, in West Africa, is situated the German colony of Togoland. Its 35,000 square miles are inhabited by almost one million of negroes, of whom nine-tenths are fetish worshippers. Two Protestant societies are bringing the Gospel to these benighted heathen, the Wesleyan Methodist Society of London and the North German Society of Bremen. The latter furnishes in its annual report for 1907 some figures which strikingly illustrate the rapid progress of the Gospel at the present time. In 1855, after eight years of faithful labor, the missionaries had the joy of having baptized the first seven heathen in Togoland. After twenty-five years of missionary effort the number of native Christians had increased to ninety-three, and after fifty years of consecrated service to the Master the native congregations in thirty places numbered 2,040 members, while 969 pupils received Christian instruction in thirty-eight missionary schools. Now, at the close of the sixtieth year of the existence of the North German Society, the members of the Christian congregations, settled in 121 places, number 6,143, or three times as many as ten years ago, while the pupils of the 126 missionary schools have increased to 4,506, of whom 3,044 are heathen. Surely, the

Gospel is rapidly conquering heathenism in Togoland.

THE OPPORTUNITY IN TIBET

There are said to be still about twenty unoccupied mission fields in the world to-day; that is, countries or large areas where there are no resident Protestant missionaries at work giving the Gospel of Christ to the people.

One of these largest unoccupied fields is Tibet, with its 7,000,000 souls. Tho nominally a part of the Chinese Empire, the people have separate languages and customs and laws and religion. The land is not yet "open" to missionaries, but each year new tribes on the border have been reached, so that now, according to John L. Muir, of Kuan Hsien, West China, the China Inland Missionaries occupy an area of Tibetan territory of about 50,000 square miles. More men are needed for this work.

Batang and other centers are eighteen days or more distant from the nearest China stations. Strong men are needed—men able and willing to endure hardships.

Important centers are waiting to be occupied, and while Tibet is not yet open Tibetans may be won to Christ.

When the English expedition under Colonel Younghusband made its way into the city of Lhasa, it was considered an achievement in the way of opening what had hitherto been known as the forbidden land. A more important invasion of this exclusive country is to be made by the Empress of China, who has ordered a telegraph line to be constructed to Lhasa. It is reported that schools and hospitals are to be established in the city. Not the least surprising in all these invasions

is the permission granted to publish a newspaper in Lhasa. When the seclusion of the Lamas is removed it will have lost its strength. It is remarkable that the pagan sovereign who has so long stood in the way of progress in China should in these latter days be a voluntary instrument in opening the way for the progress of the kingdom in Tibet.

A MOVEMENT TOWARD UNION IN CHINA

At a missionary conference held at Chengtu, in West China, attended by representatives of all the societies working in western China, and, therefore, interdenominational in character, the vital question of church union was discusst. The Centenary Conference had favored the plan of working toward church unity throughout China, and the members of the Chengtu conference felt that they were under obligation to put the plan, so far as possible, into practical effect. After full discussion, it was decided that the time had not yet come for a full recognition of denominational union. At the same time, it was unanimously concluded that one important step toward that end might be at once reached; namely, the agreement that the members of the conference would, thereafter, receive as members in their churches in case of transfer the members of all sister churches. This custom has never before been universal in western China, and its being put into practise marks a far-onward step toward such church unity in China at large as may be rightfully desired. In addition to the above, the conference appointed a "standing committee on church union," which is to consider further advance-steps and to report at the next meeting.

THE HOPEFUL OUTLOOK IN JAPAN

Speaking before the Baptist Missionary Union at its recent annual meeting, Rev. William Axling, of Japan, said that "Possibility is written in luminous letters over the entire empire. The government itself has changed front; it is now openly friendly to Christian missions. Thirty-five years ago death to the Christian; to-day, generous subscription to Christian enterprise by the Emperor from his personal purse. The hold which Christianity has upon the land is mighty. It is a triumphant force. In the churches of Japan, in pulpit and pew, are men the peers of the Christians of America. In the parliament, Christians have four times their proportional number. Five of the leading dailies of Tokyo are edited by Christians. Men like Count Okuma, the greatest private citizen of the empire, advise young men to study the life of Jesus and to follow him.

RELIGIOUS LIBERTY FOR PORTUGAL

A remarkable trial, which took place in Portugal, was recently reported in the *Mission World* as having resulted most satisfactorily for religious liberty. The Roman Catholic enemies of Bible circulation in that country were very anxious to stop the work of a colporteur of the British and Foreign Bible Society. They therefore charged him, at Elvas, with the "crime" of selling Bibles, which was described as "acting in a way prejudicial to the religion of the State." The judges of the Appeal Court have acquitted the defendant, and decided that his action did not "constitute the crime of disrespect to the State religion." The decision also says: "The permission for the exercise of the Protestant religion

in this country is accorded in the Constitutional Charter; and the prohibition also contained therein against prosecution for religious reasons."

A SPIRITUAL REVOLUTION IN FRANCE

The French Revolution of 1789 was for political freedom. To-day there is in progress a still more important revolution for religious and spiritual freedom. As there was danger in the former case lest the desire for liberty should lead to anarchy, so there is danger to-day lest dissatisfaction with ecclesiastical control should lead to infidelity. There is need of wise heads and Godly spirits to guide the movement away from papal control that is now stirring the Church of Rome. Many prominent Catholics have rebelled against the Pope and his servants, but are more true than ever to God. Thinking men in France have seen the weaknesses of the papacy, and know that the day of absolutism in the Church is passing so far as it relates to the dictates of a human leader. Whether the Roman Catholic Church can be revived and purified and reformed to meet the requirements of God and the needs of man we do not know—we wish that it could be done. But the French are more and more waking up to the need of reality in religion. The people compare the papacy with the simple Gospel as preached by reformers. Socialists denounce Rome but exalt Christ's teachings, many wish to remain Catholics but demand that the confessional, purgatory, indulgences, neglects of the Bible and the worship of Mary, saints and images and relics be abolished.

There is an interesting movement within the French Catholic Church,

headed by M. Henri Des Houx, one of the editors of *Le Matin*. A beginning has been made in Paris for founding a French Catholic Apostolic Church and we will watch the outcome with interest.

RACIAL DECLINE IN FRANCE

"The birth statistics for 1907 in France shows a further decrease. In a century, the rate has fallen from 1,007,000 to 774,000 a year. The reduction last year was 33,000. The average decrease for seven years has been 12,800. The deaths in 1907 totaled 793,000—19,000 more than births."

Such a paragraph as the above most readers glance at without a thought that it records one of the most significant and alarming facts of our day. Here is a country that is being gradually withdrawn from the map of Europe by simply the *excess of deaths over births*. For many years the annual statistics, so far as procurable, have shown that there is a large percentage of steady decrease from this cause alone.

From 1866 to 1872 there was a decline of nearly 2,000,000, but about 1,600,000 of this was due to the loss of territory, and about 200,000 to war and its attendant evils. But since 1888—for the past twenty years—there has been a growing disproportion between births and deaths. While in Britain, Germany and the United States the births exceed the deaths and so these nations grow, in France, and some other European nations the reverse is true; and so these nations are more or less rapidly disappearing from history, as families do under similar circumstances. The population of France decreases by about *one two thousandth*

part yearly, if statisticians are to be trusted. This may be accounted a slow rate of decrease, but it must be remembered that, as other nations *grow* by a much larger percentage, this means, practically and relatively, an entire reversal of conditions. Nations that at the time of the Reformation were the dominant factors in history, are to-day comparatively insignificant, while others then inferior have become the masters of the world. In Spain for example, from 1500-1700, there was a gradual decrease of from two million to three million inhabitants.

In the case of France, the decrease in number of births is undoubtedly owing to the perversion of the sexual relations. There has been for a long time a growing tendency to substitute a freer relation of the sexes than is possible in legitimate wedlock; and a deliberate avoidance of offspring; so that while death never abates his demand for victims, nature is robbed of her supplies, and so the demand constantly exceeds the recuperative energy of the nation. What an illustration of the fact that all departures from God's order, or trifling with its laws, bring disaster and destruction. It is lamentable that similar practises are slowly obtaining in nations like Britain and the United States, hitherto most prominent for comparative fertility.

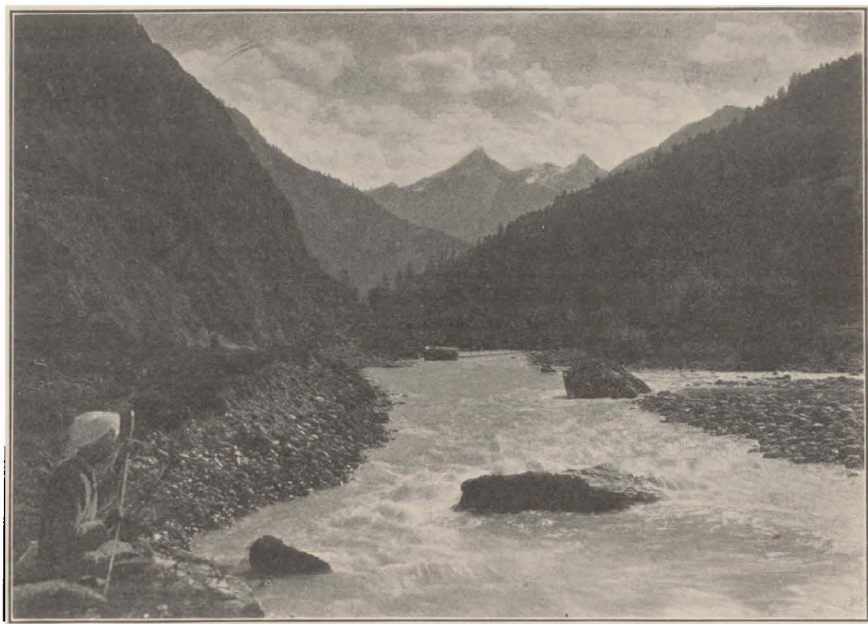
MISSIONS FROM THE LAYMAN'S VIEW-POINT

As might have been expected, the Laymen's Movement is characterized less by sentiment, emotion, fervent appeal, than by the stating of plain facts in a forcible way, and by reducing the substance of duty and privilege to the

form of a straightforward business proposition. The following is the way that the secretary, J. Campbell White, recently set the urgent matter of the world's evangelization before the General Synod of the German Reformed Church.

The unevangélized portion of the human family number about a billion souls, half of whom, or 500,000,000, belong to the Protestant Christians of America (United States and Canada) to evangelize, leaving the others to be cared for by the Protestants of Europe and Australia. It is estimated that one missionary (man, or unmarried woman), with native helpers of all kinds assisting, can care for 25,000. We now have about 6,000 missionaries in the field, which number needs to be raised to 20,000 as soon as possible. To sustain this force (native helpers included) \$2,000 a year for each missionary would be required, or a total of \$40,000,000, instead of the \$10,000,000 which our churches are now giving.

Is this task beyond the ability of the 20,000,000 membership of our churches? For our home work in behalf of the 50,000,000 outside the churches we are giving at the rate of \$200,000,000 a year, or five times as much as for the ten times as many to whom the Gospel message has never been carried. The sum required would be secured if each Protestant church-member would only contribute at the rate of \$2.00 per annum, or at the rate of a little less than four cents per week! Nor ought it to be deemed impossible or unreasonable to undertake in dead earnest to secure the 20,000 missionaries required, since our ministers for the home work number some 130,000!



RIVER SCENE IN THE MIDST OF HAPPY VALLEY, KASHMIR

HOW CHRIST CAME TO KASHMIR

BY MISS A. MARGUERITE WILLIAMS, LONDON

Far away, in the midst of the Abode of Snow, lies Kashmir, the Happy Valley—a land of snowy mountains and flower-filled valleys, of mirror-like lakes and fragrant woods, of beautiful gardens and ancient shrines.

Half a century ago the Happy Valley had not been visited by the tourist. The poet sang its praises. The historian wrote of its ancient civilization, more ancient than that of Britain, and of its religious history, some hundreds of years older than the history of Christendom. The traveler wandered along its rough roads, amply compensated for all the discomforts of the primitive bungalows by the beauty and charm of the ever-changing scene, and the sportsman roamed with his rifle

upon the lonely plateaux in search of ibex or yak.

The great figures that occupy the foremost place in the history of the British India of nearly half a century ago are those of men who were not only great statesmen and great soldiers, but who openly avowed themselves servants of the Most High God and formed their lives by the precepts laid down in His Word. In the country lying south of the Happy Valley—the Punjab—men who had fought for their Queen were also fighting for their Lord. Soldiers who had helped to win the land for their sovereign longed to conquer it for Christ. Officers and civilians were striving for the extension of mission work in In-

dia. In the Punjab some of the mists of superstition had been pierced by the rising sun of righteousness; but that Light had not yet penetrated the darkness of the Happy Valley. The great mountains of the Himalayas stretched between the Punjab and Kashmir, and their snow-clad heights separated very definitely the people of the valley from the Punjabis. The ancient religions of the Kashmiris remained uninfluenced by Christianity. The shining pinnacles of Hindu temples and the lofty turrets of Mohammedan mosques stood unchallenged by any Christian Church bearing aloft the symbol of the Cross. The voices that told of Mohammed or Siva were unopposed by any raised in the name of Christ. The Maharajah was determined to have no missionaries in his dominions; so from the Happy Valley the Light was shut out.

But a power against which the strength of the Maharajah was as weakness was put into operation, and the desire of men was linked on to the forces of eternity. Twelve men formed a praying league, and in due time their prayer prevailed. One of their number was appointed adviser to the Maharajah, and so the first step toward the goal was taken.

The Commissioner stood at the door of his tent in his simple Anglo-Indian costume, talking with a company of natives from the village. The tent was pitched near the bank of the lovely Kashmir lake, beneath poplars and pear-trees.

It was a beautiful situation. Beyond the clear, green water the snow-capped mountains rose several thousand feet and stretched for a hundred miles along the horizon. Upward from the lake the blossoming orchards grew in

terraces, or beautiful chenars made a shady camping-ground. The lake itself was a garden, so covered was it with the pink flowers of the water-lilies in their setting of velvety leaves. By the water's edge gray wagtails ran about, pecking at insects. Tame kingfishers perched on the bank close to the people, or darted up and down the lake after their prey, their brilliant blue and red plumage flashing in the sunlight. Yellow-breasted nightingales flew in and out the tent, picking up grains of rice and stray crumbs, and orioles with golden-yellow plumage sang among the blossom-laden trees.

The Englishman's thoughts were absorbed by the people before him. His was a noble countenance, bearing upon it the stamp of a pure soul. Tall, thin and powerful, with rugged deep-lined features and keen eyes "under brows of dauntless courage," he looked what he was—a ruler of men.

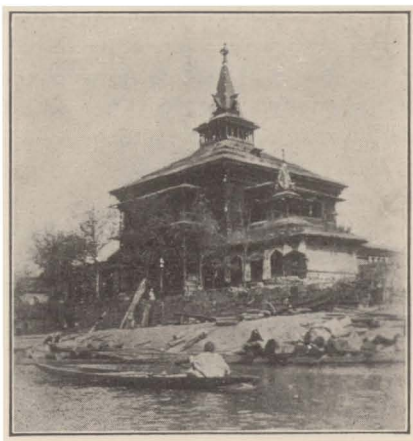
Around him stood a company of men and women from a near village. Graceful, olive-skinned women, on their way to market, had stopt with their garden produce to see the white man whom they all respected, and they stood listening to him, their lustrous eyes shining, unconscious of the fact that the chaddars which covered their heads were dirty and dragged. Among them were tall, strong, handsome men—whose features bore signs of few manly or moral qualities—children of a people inured to oppression for generations. Swarthy little children looked up at the white man with wondering awe, and among the crowd a munshi stood attentive. He was an old man, with deep-set eyes, and thoughtful, refined face; his neatly trimmed beard and clean white gar-

ments contrasted favorably with the careless, dirty attire of the younger men. The munshi had a great respect for learning and reverence for the classic lore. The Englishman was talking of the weather and crops, yet behind the munshi's thoughtful eyes there lurked unuttered questions concerning deeper things.

The Commissioner talked with the natives, discussing their agricultural labors, listening to their stories, learning to understand them even as they were growing to respect him. He loved this downtrodden race. He was a great man, but he was a greater Christian. He lived for this people. He knew that beneath the picturesque exterior was often wretchedness unutterable and dark places of cruelty.

The Kashmiri had been oppressed for generations. One race after another, attracted by the wonderful fertility and beauty of the land, had conquered its people and despoiled its shrines. They had been, too, in their ignorance, again and again the victims of famine and plague, and the Commissioner, looking at them and realizing their need, felt the burden of a success that

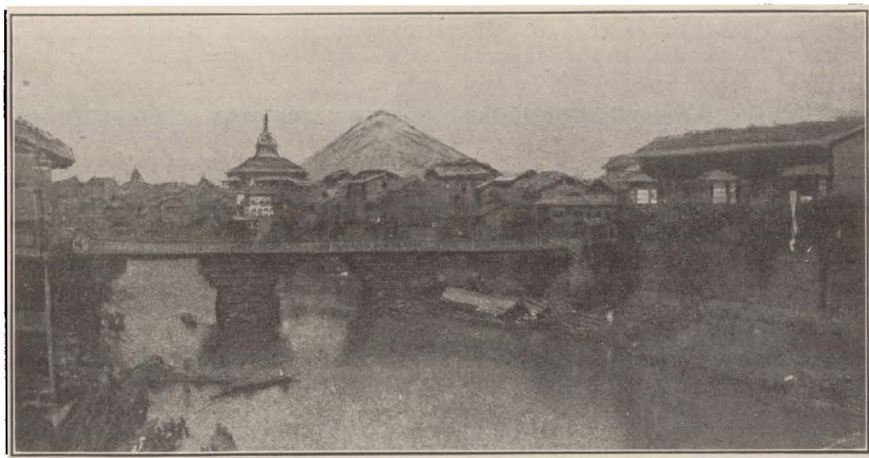
was heavier than failure; for this statesman's ideal was as yet but a vision: India—Kashmir—for Christ.



THE SHAH HAMADAN MOSQUE, SRINAGAR

As he talked a messenger arrived, and after a moment an old native attendant appeared. The old man wore a large, loose coat, fastened by a belt round the waist. His eyes, set deep in the olive-skinned face, gleamed with kindly reverence. He handed a letter to his master, then salaamed and withdrew.

The Commissioner read the letter, then his keen eyes flashed over the



A VIEW FROM THE SCHOOL VERANDA IN SRINAGAR, KASHMIR

little group before him. They rested on a dark, handsome Kashmiri, in whose face was a deeper thoughtfulness and a keener intelligence than marked many of his uneducated brothers. This man had been with the Commissioner. He had learned of him the way of Christ; now he should go to the court where Christ was not known.

The Englishman spoke in his clear, concise tones:

"The Maharajah wants an educated native. Pram Nath, will you go?"

"Yes, sahib."

"When?"

"To-morrow."

"So be it."

At a sign from his master the dark attendant brought papers and pen. The Commissioner wrote; then he handed the paper to Pram Nath.

"I appoint you secretary to the Maharajah of Kashmir at the salary of 600 rupees per mensem."

So another Christian entered the court of the Maharajah, another step was taken toward the goal.

The boat in which Pram Nath sat plied its slow way up the river to the capital. Pram Nath's thoughts were with the work that lay before him. He was to be secretary to the Maharajah, yet beyond all other aspirations he had a vision of the Englishman's ideal—Kashmir for Christ.

He had often traveled on the broad river spanned by its seven quaint bridges. He was too used to the stench which rose from its waters to heed it, as a stranger would have done, and the dirt and squalor of picturesque Srinagar—the City of the Sun—was no revelation to him. The many scenes, so fascinating to a Britisher, seemed to the native almost commonplace.

The landing-stages along the banks were filled with men and women: the men lounging idly about; the women busy disposing of the garden produce they had brought to the market, or washing their little brown babies. Along the bank frail wooden houses, four or five stories high, stood irregularly, with carved balconies and pretty lattice-work windows, and gay irregular gardens. And beyond the busy market, the frail houses, the squalor and dirt, rose the everlasting hills, their summits dazzling white, their lower slopes tree-clad and dark.

The river was lively with traffic. The royal barge had borne the Maharajah to the palace but a short time before, and the accompanying boats with their dome-shaped canopies still lay in the river.

When Pram Nath arrived the Maharajah was holding a Durbar to determine the coinage. Pram Nath made his bow, then took his place quietly behind the native chiefs and princes.

It was a brilliant throng amid which Pram Nath found himself. Princes were there, in white and yellow and lavender, their gorgeous dresses decked with priceless jewels. But the newcomer's interest was absorbed by the central figure—the man whose prohibition had meant so much to those who burned to press forward.

In the midst of the people the Maharajah stood—simple and princely—in his dress of plain white muslin. On his dark head he wore a magnificent silk turban trimmed with gold lace, in which flashed one brilliant jewel.

Pram Nath watched the scene with interest, expecting to take no part in it. Suddenly the Maharajah held a coin toward his new secretary and asked:

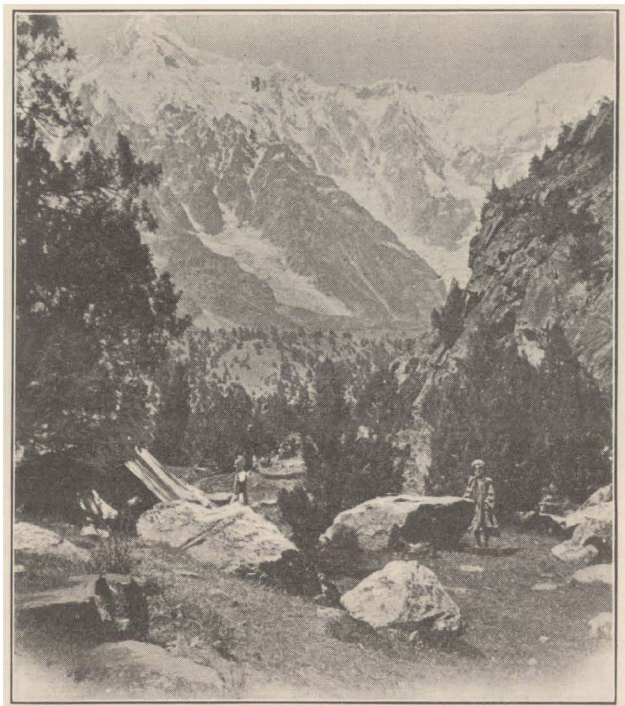
"Can you suggest a new device for our rupee?"

Pramnath took the coin, and a vision of a book he had seen in the Commissioner's tent came to him.

"There are three signs that the English reverence," he said, bowing low, "and owing to this reverence they have their power."

Kashmir for Christ—was just one step nearer.

The narrow streets of Jammu were thronged with men of a dozen different tribes. They had left their wares—the wares for which they had lately found so good a market—and their shrill voices were raised in dissatisfied



IN THE MOUNTAINS OF KASHMIR

"What are they?" asked the prince.

Pramnath looked at the coin in his hand, then he scratched upon it—I. H. S.—and handed it back to the Maharajah.

The prince looked at the signs.

"So be it," he said.

So the superscription of the King of Kings was placed upon the Kashmiri rupee, and His sign was in the hands of a people who as yet knew Him not. And the longed-for goal—

protest. For the past three months three hundred of the English sahibs had been living in Kashmir. The Maharajah had welcomed them to the valley which had proved such an attractive health resort, but he had stipulated that there should be no preachers. But those three months had produced effects which the Maharajah had not foreseen. The presence of the English sahibs had increased the wealth of the Kashmiris. Their trin-

kets and bead work; their beautiful embroideries, which were chiefly the work of the men; their metal work and papier-mâché, had all found a good market, and now the Kashmiris were protesting loudly against their departure. True, the Maharajah had written a letter to the Commissioner asking that the English sahibs might stay, but now he would not accept the terms of the white man. The Com-

care about their trade. The English sahibs should not be forbidden. The people—desperate with the idea of what they might lose—surrounded the palace and made known their wants.

And the voice of the people prevailed.

The longed-for goal was another step nearer.

As soon as the decree was made



A KASHMIR HOUSE-BOAT

missioner said: "Five hundred sahibs should come in the place of those who were leaving, if three preachers—with power to missionize—might accompany them. But the Maharajah said no. And so work was stopt while the people clustered together to talk over their wrongs.

Women beautiful in form and feature, erect soldierly men and winsome children, all formed part of the gay crowd that thronged the narrow streets of the quaint Oriental town. Elephants stood patiently waiting for their riders and by the side of the road an old camel dozed in the sunshine.

By degrees the crowd moved onward to the palace. They did not care about missionaries; but they did

known, three missionaries set out on the long march to the capital. It was a rough journey, but they had no thoughts for the hardness of the way. They passed through narrow ravines, where palms and bananas grew; up steep hillsides where climbing was difficult; through scented pine forests which clothed the farther hills, and onwards toward the mountains gleaming white against the sky.

At last they reached Srinagar, and there a crowd came to meet them—Mohammedans, Hindus, Santals. Handsome olive-skinned natives of Kashmir, Sikhs, Dogras, Bengalis, Tibetans, Afghans and Punjabis. A few rich; many poor. Intelligent and dull; humble and proud. Kashmir

women with their water jars and their babies. Hindu women in green and scarlet and violet. Mussulmans in somber and very dirty dresses; Hindu pundits in clean white garments. An evil-looking *guru*; a noble-looking *pir*.

The men who for so long had prayed for these people were allowed to speak to them at last. Their leader looked upon them with a great tenderness. The goal—Kashmir for Christ—was surely not quite out of sight.

His magnificent voice broke across the murmur of many voices and stilled

it, as, holding a rupee in his hand so that all might see, he began:

"Ye men of Kashmir, your own Maharajah has by his coin proclaimed our news. See these signs. Jesus, the Savior of men."

And beginning with that sign he preached unto them—Jesus.

So instead of three missionaries there were many, for each Kashmiri who had a rupee became a missionary as he went back full of the story to his native village; and in a very short time the valleys of Kashmir had heard of Jesus, the Savior of men.

IESUS HOMINUM SALVATOR.

NON-CHRISTIAN HINDU TESTIMONY TO THE PROGRESS OF CHRISTIAN MISSIONS IN INDIA*

BY JACOB CHAMBERLAIN, M.D., D.D., LL.D.

The last census of India, taken by the government with scrupulous care in 1901, revealed the fact that there were already in India very nearly 3,000,000 natives of India who did not hesitate to enroll themselves as Christians. During the six years that have since elapsed the accessions of Hindus by conversion have been very large, so that at the present time no intelligent person in India will question the statement that there are now in India well over 3,000,000 native Christians.

It is true that this includes the small "old Syrian Christian Church" on the western coast in Travancore, whom we do not reckon as Evangelical, and the very large number of adherents of the Roman Catholic Church, scattered all over India, tho more largely in the Madras Presidency. These together do doubtless include considerably more than one-half of the total

census number of Christians at present. But they are not increasing rapidly, while the Protestant or Evangelical Christian community is increasing by leaps and bounds.

The former Roman Catholic Vicar Apostolic of Madras, who was himself a very godly man, in a long and a very friendly conversation which I had with him many years ago, in response to my question as to how many Christians he had under his supervision in the Presidency of Madras, said, very sadly, "Our Year-book says six hundred thousand. But, you know, Dr. Chamberlain, just as well as I do that a vast number of these are Christians only in name. Our early missionaries, as you are aware, gathered in in crowds, scores of thousands of the fisherman castes along the coast, and, as we now think, without due instruction, baptized them and incorporated

* A chapter from the last volume from the pen of Dr. Chamberlain, "The Kingdom in India," published by Fleming H. Revell Co.

them into our Church, and they and their descendants now constitute a very considerable portion of our Church in the peninsula of India.

"They loyally attend all festivals and special services and ceremonies of our Church, and come to Mass, and bring their numerous children to us for baptism, and by the rules of our Church we can not refuse to baptize their children unless we first excommunicate them; but I grieve to say that the majority of them are not at all satisfactory Christians, and we are at our wit's end to know what to do with them. The number of missionaries of our Church sent to India in these days is not at all sufficient to fairly instruct all our nominal members and their children in the Christian faith as we receive it, and we are not much more than holding our own. I grieve to admit it, but you know that this is the fact."

Our mission and other earnest Evangelical missions in the Madras Presidency have gathered in thousands of these Roman Catholic Christians among our converts. We find them making, usually, a higher class of Christians in the first generation than the converts fresh from Hinduism, for they do have many of the essentials of Christianity well drilled into them before coming to us, and we have less of error and superstition and false beliefs to overcome than in the case of rank Hindus.

While, however, the Roman Catholics do still number more than the Protestant or Evangelical Christians, the proportion is constantly changing, and Evangelical Christianity is that that is now making such vast inroads into Hinduism, and which we fully be-

lieve will ere long conquer all India for Christ.

I speak here only of Hinduism among the religions of India, not giving attention to Mohammedanism or Buddhism, for we in the Madras Presidency come very little into contact with these. The census tells us that the Mohammedans number only about six per cent of the population in this Presidency, and we of the Arcot Mission and most of other Evangelical missions deem it wise to give ourselves to the ninety-four per cent of Hindus rather than to the six per cent of Mohammedans, reaching the latter only as we can through the vernaculars of districts where we work, which the Mohammedans of those districts usually know almost as well as their own Hindustani. We are able thus to do a little something for the small per cent of Moslems tho not working specifically for them. I have thus myself baptized four Moslems who were reached by our itinerating work for the Telugus, and through the Telugu language, which they knew about as well as their own.

I have not, therefore, spoken here of work among the Moslems, deeming that it would be presumption on my part to do so, when there are so many and so able missionaries in North India who are specifically devoted to them and who can speak with authority on that subject.

Buddhists are found in large numbers in the native state of Bhután, and in Sikkim and Nepál in the Himálayas, but practically there are none in India proper; that is, in India south of the Himálayas. I do not know of one Buddhist in the Madras Presidency; so I do not speak of them. This sum-

mary, therefore, as will be seen, has to do only with the Hindus and their salvation and the problems that confront us in working for them—that is, for the 250 millions of Hindus, leaving the 50 millions or thereabouts of Mohammedans and lesser religions to be treated of by those who are specifically working for them.

But to return to the census; this indicates, as declared by census experts in India, that a mighty gain has taken place in each of the last four decades in the number of native Evangelical Christians, and distinctly points to the conversion of all India within this century, if the Church does its duty, and even the present ratio of increase is kept up.

The gathering of more than one million Hindus into the Evangelical Churches of Christ in India may then be set down as the first item of the "Actual Progress" of the campaign.

But to one who opens his eyes many other items of "Actual Progress" are distinctly visible.

In a campaign for conquering a kingdom, to have caused the enemy to evacuate forts and strongholds, even if they be not at once fully occupied by the invading army, is a real gain. To have caused the enemy to lose faith in their long-time leaders, their officers; to have caused them to form a very high opinion of the skill, ability, and prowess of the commander-in-chief and officers of the invading army, and of the zeal, devotion, loyalty, and intelligence of the rank and file of that army; to have produced a conviction in the minds of the hosts of the enemy of the honor, nobility, and goodness of the commander and officers of the invading host, a conviction that if they, the invaders succeeded in establishing

their kingdom, they, the people of the invaded kingdom, would be better off than under their old *régime*, and to have brought thousands of the enemy to be secretly ready to desert their ranks and join those of the invaders; This, if true, is a "real gain" of incalculable importance.

That all this has been accomplished and is another item in the "Actual Progress" of the campaign will be shown from the voluntary testimony of many of our as yet enrolled opponents of all ranks and conditions.

No apology is offered for here reproducing in brief and gathering into a symposium many bits of testimony heretofore adduced by others and combining them with other testimony, thus presenting it all as one convincing whole, even as a pleader before a jury recalls and impresses salient bits of the testimony given by many witnesses during the previous days of a prolonged trial.

Let us, then, scan a few of the admissions and unwilling testimonies of our opponents out of the multitudes that might be adduced on each of the points mentioned above.

That the mass of intelligent Hindus have absolutely lost faith in their long-time leaders, the Brahman priesthood, and in Hinduism itself, is plainly evident from such admissions as these, all from orthodox Hindu sources.

The Hindu, the organ of orthodox Hinduism in Madras, says in an editorial:

Profoundly ignorant as a class, and infinitely selfish, the Brahman priesthood is the mainstay of every unholy and cruel custom and superstition, from the wretched dancing-girl who insults the Deity by her existence, to the pining child widow, whose every tear, and every hair of whose head, shall stand up

against every one of us who tolerates it on the day of judgment.

Of the endowed temples and shrines *The Hindu* says in another issue:

The vast majority of these endowments are corrupt to the core. They are a festering mass of crime and vice and gigantic swindling.

The *Indian Nation*, of Calcutta, says:

The pure undefiled Hinduism which Swami Vivekananda preached in Chicago has no existence to-day; it has had no existence for centuries.

The Reis and Rayyet, also of Calcutta, says:

Abomination worship is the chief ingredient of modern Hinduism.

Swami Vivekananda himself said in an address to his coreligionists in Madras, as reported in the papers:

We are lazy, we will not work, we can not combine, we are immensely selfish; not three of us can come together without being jealous of each other; we have lost faith; we are a hopelessly disorganized mass; our great cities are the homes of the most rotten superstitions in the world.

The exalted opinion of the commander-in-chief of the invading army, Jesus Christ, held by multitudes who are still themselves in the opposing army is thus voiced in *The Indian Social Reformer*:

We concede that Jesus Christ is one of the most perfect, the noblest of men. We read the Bible and listen awestruck to the Sermon on the Mount and pass on to the soul-stirring sacrifice on Calvary.

Another orthodox Hindu, in an address to his fellow Hindus, recently said:

How can we be blind to the greatness, the unrivaled splendor of Jesus Christ: behind the British Empire and all the European powers lies the single great personality of Jesus Christ. He lives in

Europe and America as King and Guide and Teacher. We, too, owe everything to Christianity.

Keshab Chunder Sen said years ago:

The spirit of Christianity has already pervaded the whole atmosphere of Indian society.

That our intelligent opponents are convinced of the superiority of the rank and file of the Christian army as compared with their own forces is voiced freely by many.

A Brahman subordinate judge, in response to his superior who had, in reviewing a written decision of his in which the testimony of a goodly number of Hindus was for the plaintiff, and only one, a Christian, testified for the defendant, asked him, "Why did you render your decision for the defendant with only one witness in his favor? The Brahman judge quietly replied, "Because, sir, the witness for the defendant was a Christian, and I believed he told the truth, while all the witnesses for the plaintiff were Hindus, and I believed that they were all hired to perjure themselves."

A Brahman priest of an adjacent Hindu temple, in a private interview, voluntarily told me of his admiration of the changed character of the people of a village of his former worshippers who had come over to Christianity only one year before and asked me confidentially:

Sir, what is it that makes your Vêda have such an uplifting power over the daily lives of those who embrace it? Our Vêdas have no such power.

That enough to form regiments have recently deserted from their ranks and enlisted under the banner of the Cross, and that thousands more are ready thus to desert, is despair-

ingly admitted by the most intelligent and watchful of our antagonists.

The Hindu Tract Society, organized specifically to antagonize Christianity, in a Tamil Tract prepared to arouse Hindus to sharper opposition but not designed for Christian eyes says:

How many thousands of thousands have these missionaries turned to Christianity? On how many more have they cast their net? If we sleep as heretofore, in a short time they will turn all to Christianity and our temples will be changed into churches. Do you not know that the number of the Christians is increasing and the number of Hindu religionists decreasing every day? How long will water remain in a reservoir which continually lets out but receives none in? Let all the people join as one man to banish Christianity from our lands.

It is not by any means from the lower classes alone that the recruits for the Christian army in India come, tho the "Mass Movements" toward Christianity have as yet usually been from the lower classes; but hundreds of individual cases from the highest castes and classes have come over in all parts of India, of men of position and influence, and many of them have already become leaders in Immanuel's advancing army. These are too numerous to be mentioned by name here, but a worthy example is found in Raja Sir Harnam Singh, K.C.S.I., of the Punjab, who is now the president of the lately formed National Missionary Society of India, a society organized last year of the leading Hindu Christians in all the presidencies and of all the churches to press the missionary work in areas yet unoccupied with native missionaries, supported by native money, managed by native leaders, in an interdenominational effort to push on the standard of the Cross to India's remotest bounds; a movement

which all Evangelical missionaries look upon with greatest of joy and hope.

Of the mass of testimony from our opponents at hand and which might be adduced voicing their conviction of the inevitable spread over all India of the religion of Jesus Christ, I propose here to reproduce but one more brief and pointed extract:

Venkayya, a learned Brahman, who had read much of the Bible in three languages, and the whole New Testament in Telugu several times, but who still outwardly adhered to Hinduism, himself gave to a packed audience of his fellow religionists, in my hearing, a unique address on the power of the Christian's Bible, which closed as follows:

Of one thing I am convinced, do what you will, oppose it as we may, it is the Christian's Bible which will sooner or later work the renovation or regeneration of this land.

With these notable admissions of many of our most intelligent opponents, and with the explicit testimonies as to the progress and prospects of the missionary work in India voluntarily given by many independent and long-observant non-missionary witnesses in India, including many governors and other high officials, we missionaries on the field think that we have the right to be profoundly thankful for the wonderful progress already made and joyously confident of the not so very distant outcome, if the Church of Christ but does its duty; and so viewing it, we challenge Christ's loyal followers in all Christian lands to hasten on with the needed reinforcements and supplies and help us, and with God's covenanted aid within this century the kingdom in India shall really become "*The Kingdom of Our Lord Jesus Christ.*"

JACOB CHAMBERLAIN AND HIS WORK FOR INDIA *

BY REV. HENRY N. COBB, D.D., NEW YORK

Secretary of the Board of Foreign Missions of the Reformed Church in America

Jacob Chamberlain was born in Sharon, Conn., on April 13, 1835. Both his father's and mother's ancestors came over to join the Massachusetts Colony of the Pilgrims about 1650-1670. Among their descendants eighteen were ministers or ministers' wives. His father, Jacob Chamberlain, "a county surveyor, justice of the peace and well-to-do farmer, belonged to a family of religious men, church deacons and leading men in local affairs." He is described by his son Jacob as "a man of strong faith and active Christian character, a consistent member of the Church for seventy years, thirty-one in Sharon and thirty-nine at Hudson, Ohio. He was always one of the active working members and, according to his means, one of the most liberal supporters of the Gospel at home and abroad. He died in 1878, at the age of eighty-six."

His mother, Anna Nutting Chamberlain, belonged to a family which for several generations, down to the present time, has furnished many inventors, teachers, lawyers, college professors, ministers and missionaries. She was a woman of earnest faith, deep piety and much prayer, and intensely interested in missions. If there be any benefit in godly ancestry and parentage, that benefit was richly his.

In 1838 his parents removed to

Hudson, Ohio, where the Western Reserve College, now University, offered special advantages for the education of their children. Their house became a missionaries' home, in which the children breathed a missionary atmosphere.

The will of God for Jacob Chamberlain's life work seemed revealed through a succession of remarkable accidents, any one of which might easily have proved fatal, and which seemed to unfit him for a farmer's life, for which his father had intended him. At the age of fourteen, while preparing for college at the Lodi Academy, Mich., of which his maternal uncle, Prof. Rufus Nutting, was principal, being then crippled by these accidents, the question forced itself upon him, "What does God mean by these accidents and escapes? What would He have me do?" He prayed over it and received the answer: "Be a missionary." He thought of the sister and her affianced husband who were to be missionaries to India, but had died; his heart cried out, "Here am I, send me." No adequate explanation of the missionary, Jacob Chamberlain, can leave out of account the devoted Christian mother of whom Dr. Chamberlain writes in the *MISSIONARY REVIEW* for May.

The way was finally made clear for him to prepare for missionary service, and from that time nothing could

* From the introduction to Dr. Chamberlain's last book: "The Kingdom in India." Fleming H. Revell Co.

A modern missionary giant passed away in March when Dr. Jacob Chamberlain, of the Arcot Mission, laid down his work. Whether regarded as a preacher or physician, an author or organizer, a worker in missions or an advocate of missions, he ranked among the leaders of the mission host, and spent about half a century in serving the Tamil and Telugu peoples of Southern India. We have seldom heard any missionary speak whose tongue burned with such genuine fire. He was a warm advocate of church union and did much to eliminate sectarian controversy and emphasize the vital bond of sympathy.—EDITORS.

change his purpose. To its realization his studies were directed and every energy was bent. In 1851 he entered Western Reserve College, but in his crippled condition the pressure proved too great and for one year, broken down in health from overstudy, he remained at home working on the farm. His health regained he returned to the college, where he was graduated, valedictorian of his class, in 1856.

He entered Union Seminary, New York, and connected himself with the Collegiate Reformed Dutch Church, and later entered the seminary at New Brunswick, New Jersey, whence he was graduated in 1859. Already, in 1858, he had applied to the Board of Foreign Missions of the Reformed Protestant (Dutch) Church, as it was then called (now known as the Reformed Church in America), for appointment as a missionary to India.

Prof. M. B. Riddle, of Allegheny Seminary, one of his few surviving classmates, writes: "First of all, his intense earnestness, amounting to enthusiasm, impressed me. He was a faithful student; no man succeeds in the foreign field who has been unfaithful in his seminary duties. But the trait first mentioned was the dominant one. Especially when missionary effort was the theme did his glowing nature assert itself in his utterances. His piety was of an ardent type and his personal influence in the seminary was stimulating to his fellow students."

Not content with the work in his theological course, usually considered quite sufficient, Chamberlain determined to fit himself for medical service, pursuing the appropriate studies, chiefly in the College of Physicians and Surgeons in New York. What proficiency he attained is abundantly

attested by his remarkable success in medicine and surgery in his chosen field of labor.

Another preparation for the work that lay before him was in his service as colporteur, which brought him into contact with "all sorts and conditions of men." For three summers he labored in Ohio and Illinois for the American Tract Society and the Presbyterian Board of Publication. After his ordination, which took place in the Marble Collegiate Church on Fifth avenue and Twenty-ninth street, New York, in May, 1859, he was assigned by the Board of Foreign Missions to labor in the Reformed Churches in the Western Synod of Chicago. It is easy to imagine how this varied service must have developed in him that rare faculty of meeting men, answering their arguments and objections and pressing home upon them the truths of the Gospel so remarkably displayed in after years.

On September 7, 1859, he married Miss Charlotte Close Birge, at Hudson, Ohio, and the lifelong union thus formed was only severed by death. Six sons were born to them, all in India, of whom four survive. "Surely the gods must love you!" was the exclamation of the Brahmans, as son after son was given to them. Of the perfect sympathy in life and purpose, the helpful service and, in later years, the tender, watchful ministry of this devoted wife and mother, this is not the place to speak. The dedication of his first book, "In the Tiger Jungle," gives expression to his own sense of what she was to him: "To her who for thirty-seven years has shared my labors and my joys and shares them still."

A farewell service was held for him

in the church in which he had been ordained, and on December 21 he sailed from Boston with Mrs. Chamberlain, in the ship *Goddess*, arriving in India on April 12, 1860.

To comparatively few men has it been given to lead such a life as was lived by Dr. Chamberlain, and to leave behind a record of such devoted, many-sided and self-sacrificing service. The Arcot Mission, with which Dr. Chamberlain's name and work are indissolubly associated, was founded in 1853 by three brothers, all sons of Dr. John Scudder, the pioneer medical missionary from this country.

Before Dr. Chamberlain's arrival the work of the mission had been almost entirely confined to the Tamil-speaking people of the district, and almost of necessity Dr. Chamberlain first learned the Tamil language, but in 1861 he was assigned to Palmaner, to take up work among the Telugus, and it became necessary for him to learn their language also.

The Preacher and Organizer

Two years later a new station was opened at Madanapalle, thirty-five miles north of Palmaner, and the Chamberlains advanced to the center of a large and important district in which the Gospel had never been preached. Temporary quarters were erected, which were turned into a schoolhouse when the present commodious bungalow was built by him in later years. A little schoolhouse church, with mud walls and thatched with rushes, was also put up, in which Sabbath services were held for the very few native Christians who accompanied them and such others as might come.* This station became

his home and the center of his multiplied activities until he was compelled to give up the exhausting labors of evangelistic touring and the care of villages and exchange them for literary work in the more salubrious climate of the Nilgiri Hills.

Every year while he remained on the field and his strength lasted, such tours were made by him and helpers chosen for the work among the numerous villages through all the surrounding region. These tours lengthened into weeks and even months. His thorough knowledge not only of the language but of the literature of the people, and his readiness in quoting and chanting pertinent extracts from their ancient Vedas and well-known poets, thus enforcing a truth or answering and silencing questions and objections, gave him distinct advantage with those of the higher castes as well as with the common people. No uncertain or ambiguous Gospel proceeded from his lips. His message was distinctly one of "good tidings," prompted by love, a message of salvation from sin and its burden through the great love of God and the mediatorial work and sacrifice of His Son. Wherever he spoke this story was so clearly, so winningly and so courageously told that multitudes desired to know more of it, and eagerly bought large numbers of the "wonderful books" in which it might be read when the missionary had gone on his way.

In 1863, the same year in which he removed to Madanapalle, Dr. Chamberlain made his noted Bible tour, in company with four carefully selected native helpers, "picked men," to Hyderabad and the Upper Godavery. It was probably the longest tour made by him

*The interesting story of the establishment of the new station is given in Chapter VII of "In the Tiger Jungle."

or any other member of the mission. Probably, also, it was the most dangerous. The region visited had never before been explored by a missionary. It was little known and by many regarded as exceedingly dangerous, both from the known and unknown perils of the way and the character of the inhabitants. In spite of many warning letters and messages from missionaries, civilians and others, he "surveyed the danger, measured the obstacles, counted the cost and, considering none of them sufficient to cancel the command 'Go ye into all the world,' " he covenanted for the journey with the "Lo, I am with you always," and started on his way. He took with him two cart-loads of Scriptures, Gospels, New Testaments, Bibles, and tracts, chiefly in Telugu, but with a small supply in each of the five languages they were likely to meet, each one of the party being able to preach in two or three of them. Leaving Palmaner in June, and "passing through Cuddapah and Nandyal, the little band entered the Nizam's dominions at Kurnool, preaching and distributing books as they went, and reached Secunderabad on the 8th of August. Continuing their journey to the northeast they passed through Warangal, the ancient capital of the powerful Telugu kings, to the Upper Godavery." Two weeks were spent here and a short trip made into the Gond country. Turning down the Godavery they returned home by the way of Rajahmundry, Masulipatnam and Nellore, having been absent between four and five months and having traveled nearly 2,000 miles. "Many were the hardships endured and the perils encountered, but, nothing daunted, the little company, with its intrepid leader, pushed on and accomplished a

noble work for the Master. Some 8,000 Bibles and portions were put in circulation during the tour, chiefly by sales."*

From the jungle-fever contracted on this tour, Dr. Chamberlain was never freed. In spite of all remedies and "barrels of quinine," as he used to say, it continued to torment him. It drove him to the Hills, to Australia, and more than once to this country for relief. Under its pressure all his later work was done. Only an originally vigorous constitution, a tenacious grip on life, a resolute will and firm reliance on and devotion to the will of God could have carried him through.

The number of tours of lesser extent made by him was very large. Of their nature the report of a single year may give some conception. "I have been out on six preaching tours during the year (1871). Three of these were five weeks long each. I have spent on tours 125 days. My native helpers were out 293 days, and we together preached 739 times to 538 different audiences in 351 towns and villages to 18,730 people. We have also sold on these tours 2,403 Scriptures. Besides this, we have preached systematically in Madanapalle and the surrounding villages 527 times to 13,661 people, and sold 1,030 books and tracts." Of these tours, as practised by himself and other members of the mission, Dr. Chamberlain wrote in 1902: "It is safe to say that of the 10,060 converts now on the rolls of the Arcot Mission, more than eighty per cent have been brought in by this

*Some of the most thrilling incidents connected with this tour are related in Dr. Chamberlain's graphic style in his books "In the Tiger Jungle" and "The Cobra's Den," notably in Chapters I and II of the former, "Does God Hear Prayer?" and "The Man with the Wonderful Books," and Chapter III of the latter, "The Angry Mob and the Story of the Cross."

'public proclamation' of the Gospel in the vernaculars. These have, indeed, come mostly from the lower classes, but a large percentage of our high-caste converts have also thus been brought to the knowledge of Christ."

The Beloved Physician

It was Dr. Chamberlain's intention, in removing with his family from Palmaner to Madanapalle, to devote himself exclusively to evangelistic work. But God had other plans for him. Like his divine Master, the mission Doctor "could not be hid." Even while their little missionary bungalow was building, in 1864, accidents among the workmen demanded the exercise of his medical and surgical skill. The people of the town when in distress insisted on coming to him for relief while he and his family were still in tents.

Soon after they had moved into their little house there came to him a summons, at dead of night, to come and see a man, Ramanna by name, whose right hand and forearm had been crushed and mangled. He had been placing cocoanuts under the wheels of the great idol car of the town as it was being drawn back from the river to its place by the temple. The car, which had been set while the crowd of devotees were tugging at the ropes and would not move, suddenly surged forward and the hand and arm were caught and crushed beneath its weight. His friends had lifted and carried him to his house and ran to get the new foreign doctor to come and see if he could save him. The fractures were so many and the lights so dim that only palliatives and sedatives and applications to stanch the flow of blood could be administered. But a good

part of the night was spent in studying the case and all night long the missionary prayed that God would give him that man's life, that so a break might be made in the solid ranks of opposing heathenism in one of the strongest and most numerous castes of the new station. The prayer was answered. When morning came the doctor worked over him for two hours in his own house. Finally the sufferer slept and his friends said, "The missionary's God is going to save him." The man recovered, after careful and anxious nursing, was able even to use that hand in plowing and reaping. From that day neither he nor any of his family connection had anything to do with the worship of that idol, numbers of them often came to the mission church, and one of them at least became and died a believer in Jesus.

The fame of this act of healing spread widely. From that time it became evident to Dr. Chamberlain that he could not avoid rendering such surgical and medical aid as he was able to the people. Putting up in 1865 a thatched veranda at the end of the house, into which his study window opened, he gave out that he would treat all who would come on three specific days of the week. Soon fifty or more came on each of these mornings. Before examining and treating them he would sit in his study window and preach the Gospel to each group.

Four years later the crowds had become too great to be thus treated. Many who desired to listen to the preaching could not get within sound of his voice. This led to the removal of medical appliances to a thatched schoolhouse at the town end of the mission compound. The patients soon numbered over one hundred per day,

with many serious surgical operations. By July, 1869, the work became so heavy and the expense so great that Dr. Chamberlain appealed to the Madras Government to establish a government hospital and dispensary at Madanapalle. This was done. The "travelers' bungalow" and its outbuildings were remodeled and repaired at the cost of the government, and Mr. Thomas Ward, a pronounced Christian and one of the best-qualified men ever graduated from the medical college, was sent to take charge of it. There he remained for nearly thirty years, working in thorough sympathy with Dr. Chamberlain and winning his confidence and warm friendship. The new institution went right on in the old way. The Gospel was daily preached and two high-caste patients before long came out as Christians and were baptized. So slight was the break that the entire community seemed still to regard it as "the missionary's hospital."

Being thus set free to resume his more distant preaching tours, Dr. Chamberlain organized a traveling dispensary, with two good-sized medicine-chests filled with ample supplies of medicines and with instruments suited for any operations that could properly be performed in tents. These he carried with him on his tours, accompanied by a dispenser or compounder whom he had trained in the hospital. Thus he carried, together with the Gospel, medical and surgical help and relief to multitudes in the numerous towns and villages who, but for this, would have been utterly destitute of such aid, often treating in his tent over one hundred cases a day, and once 138. Many villages were reached and conciliated which had been pre-

viously hostile or indifferent. In 1873 he reported that about 30,000 patients had received treatment at his hands.

He still retained the most important operations in the Madanapalle dispensary, especially in ophthalmic surgery, and would send to it patients on whom he could not operate satisfactorily in his tent. No matter how distant his camp might be, he would ride in to Madanapalle, ten and even twenty miles, perform the operations and then return to camp. Tho this entailed a great amount of extra fatigue, he was persuaded that it enhanced his power for good in the district.*

As the result of visits to Palmaner and the treatment of hundreds of patients there, he was besought in 1871 to establish a permanent dispensary in that town. This he declined to do and returned to Madanapalle. Within two weeks a deputation composed of leading Hindu and Mohammedan residents of Palmaner appeared at Madanapalle with a subscription paper signed by people of Palmaner and vicinity, pledging Rs. 1,700 for initial expenses if he would open a hospital and dispensary there. He still felt it to be impossible and advised them to apply to the government, adding that then "their religious sensibilities would not be interfered with by the daily preaching and praying." They replied very earnestly that these were two features that they would welcome, as they were convinced that the treatment had done them far more good because of the missionary's prayers, and that the subscriptions were not to be paid unless he would take charge of the hospital. He still declined and they apparently

*An account of one of these medico-evangelistic tours is given in Chapter IX of "The Cobra's Den,"

relinquished their purpose. Not so in reality. Through the collector of the North Arcot district and at their urgent solicitation, Dr. Chamberlain was at last induced to open the new hospital under the auspices of the local government, but with the distinct understanding that it was to be under his charge. The supplies he purchased with the Rs. 1,700 contributed by the people of Palmaner. A Christian staff was appointed, and he remained there some weeks, preaching and performing operations, until the institution was fairly on its feet.

The Scholar and Literary Worker

It was not surprising that his Hebrew scholarship, with his knowledge of the Telugu language and literature, should point him out as the one man of the mission to serve, with representatives of other missions, on the committee for the revision of the Telugu Bible. From 1873 to 1896 he was its chairman. No work could have been more congenial and scarcely any other more important. He corresponded extensively with other scholars in India and elsewhere, and for ten years gave to the work fully half his time, for which the American Bible Society contributed half his salary and his expenses. He was also, for many years, a member of the Telugu Committee of the Religious Tract Society.

His admiration of the "mellifluous and beautiful language" of the Telugu, combined with his sense of the needs of the rising Church and the multiplying Christian families, led to the compilation of his Telugu hymn-book. Many of the hymns were translations, many he composed himself. The book was greatly appreciated and

generally used throughout the Telugu country and among the Telugus of Burmah. It passed through five editions, the last of 11,500 copies, all of which were sold. It was most fitting that he should be carried to the grave amid the singing of these beautiful hymns by the people who loved him and whom he had so faithfully loved and served.

In other directions, too, his pen was busy. His name and work became known far beyond the bounds of India. His many stirring letters and appeals in American, English and Australian papers served to stimulate and increase interest in missions, their problems and progress, in all those lands.

Few publications, probably, have done more to familiarize the Christian public with the condition of the people of India, and the nature of missionary work carried on among them, than the leaflets, which from time to time issued from his pen. Their circulation has been wide, not only within the bounds of the Church he represented, but in the Christian community generally, other boards and societies having sought the privilege, freely accorded, of printing some of them for themselves. Founded almost entirely on incidents within his own experience, they presented, in graphic style, the methods of evangelistic work, of meeting inquiries, answering objections, appealing to the inmost thoughts and cravings of human nature and of the effects of the truth thus proclaimed. The same may be said of his books, "In the Tiger Jungle," issued in 1896, and "The Cobra's Den," in 1900. Of these books many thousands have been sold. Men before skeptical as to the

value of missionary effort or indifferent as to its prosecution have been convinced by reading them and become steadfast and active friends of missions.

The preparation of a Bible Dictionary in Telugu lay near his heart. For it he began to make preparation quite early in his missionary life. To it especially such time and strength as he had in the last eight years of his life were devoted. It was his thought that for this purpose no mere translation of any existing work would suffice, however well it might be adapted to meet the wants of Occidental readers. The Bible is an Oriental book. Many things in it requiring elucidation for readers of the West have little difficulty and need little or no explanation for Orientals. On the other hand, subjects touched lightly in existing books of the kind, or barely touched upon at all, need careful handling for the readers whom he sought to help and benefit. On this principle he proceeded and, as the result, an entirely new book grew upon his hands. After his return from his last furlough to the United States, in the quiet retirement of Coonoor, the station in the Nilgiri Hills, he devoted himself to the production of this work, which he hoped to live to complete, leaving it as his last gift and legacy to his Telugu people.

When stricken down by paralysis in 1902 all work upon it and all hope of its completion were for a time abandoned. But as he slowly came back to life and recovered strength, hope revived, and with the aid of a competent assistant he resumed his labor, giving to it so much time as his strength would allow, earnestly hoping he might live to complete it. In 1906

he had the satisfaction of sending the sheets for the first volume to the printer, and wrote, "I am not going to wait until the last sheets of the book come from the press before I say 'it is time to give glory to God.' I feel like giving thanks and glory to God just now. If you had seen me as I was in June and July, 1902, you would not wonder that I feel so. Then I had recovered enough to think over and mourn over the interruption of the work on which I had already expended so much labor and thought, but no one dared to encourage the thought that I would ever be able to take hold of the work again and carry it on even to the bringing out of one volume. Now that the first volume is in press and will ere long be out, I do not feel as anxious as I did, for if I should now be suddenly summoned, some one else would take it up and carry it through, and perhaps do it far better than I could, tho no one else has had nearly the preparation for the work that I have, by God's providence, myself had. But my conviction still is and grows stronger that it was for the completion of this very work that God so wonderfully raised me up."

The Champion of Union on Mission Fields

In still another line of effort Dr. Chamberlain was privileged to render signal service,—that of the union of churches in foreign mission fields, and especially in India. When this thought was new to many, and to many not altogether welcome, he became its ardent and distinguished champion. When at home on furlough he advocated it with all his mental and spiritual force, clearly discerning and as clearly showing how the cause of Christ was weakened and the triumph of His cross delayed by the multi-

plied divisions, often resulting in rivalries and interference if not open strife, among those who were ostensibly seeking the same object, the bringing of the whole world to Christ. On one occasion, a meeting called for the consideration of this subject in one of the largest churches in the city of New York was rescued from flat and dismal failure by his earnest and eloquent appeal.

In 1885, being at home on furlough and a member of the General Synod of the Reformed Church in America, he was made a member of the Standing Committee on Foreign Missions. At that meeting and largely through his advocacy, the Classis of Arcot was "permitted and advised to initiate such measures as shall tend to bring together the churches of the Presbyterian polity in India." The Classis was furthermore assured that the Synod would endorse its union "with such a union of the Church of Christ in India composed of those holding the Reformed faith and Presbyterian polity." As it was understood that he would be passing through Great Britain on his return to India about the time of the meeting of the Presbyterian General Assemblies, Dr. Chamberlain was "commissioned to present to such of the Presbyterian assemblies as he may be able to visit the fraternal greetings of this body, and to draw their attention to the unanimous action of this body in favor of organic union on mission fields of those holding the Reformed faith with the Presbyterian polity, in the hope that similar permissive action may be taken by their respective bodies authorizing their missions in India to take part in such a union."

This commission he gladly accepted.

Tho the time of his return did not permit him to visit and address the assemblies, yet a fine representative gathering of all the Scotch churches was held in November, 1887, at which he "spoke for an hour and conferred for an hour longer." His statement had its effect. It was characterized by the chairman and by the leading representative of the Established Church as "the eloquent, lucid and convincing address of the representative of the Reformed Church in America." Strong efforts were made to induce him to remain for the meetings of the General Assemblies in the following May or, if that were not possible, to return from India at that time to attend the four Scotch, the Irish, the English and the Welsh assemblies, with other great gatherings then in prospect. But his face was set toward and his heart upon his work in India, and he declined. The visit, however, bore fruit and to it may be ascribed, in part at least, the successive and successful union movements which resulted in the establishment, first of the South India United Church in 1902, composed of the churches of the Classis of Arcot of the Reformed Church and the Madras Presbytery of the United Free Church of Scotland, and, second, of the Presbyterian Church in India (for all India), in 1905.

To the promotion of these movements he devoted himself with his accustomed ardor. He had a principal share in arranging the plan and details of the necessary proceedings for consummating the union in South India, and was elected the first moderator, or president, of the newly constituted "Synod of South India" in 1902.

Known as he was throughout all India, it was natural that his counsel and aid should be sought in planning for the larger union of all Presbyterian and Reformed churches in the empire. Here, too, he rendered such assistance as was possible for him, urging strongly that the creed and canons adopted for South India should be accepted for the larger church.

The Consummate Advocate of Missions

Ten years of Dr. Chamberlain's most useful and eventful life were spent in this country on furlough. Part of a year also was spent in Australia. In every instance these departures from the field were made imperative by the condition of his health. Yet they served to bring him into contact with the churches, his own and others, and gave him the opportunity to impart to them something of his own flaming zeal "for Christ and India" and for the whole non-Christian world. Perhaps in no respect and in no other way did he render more signal and effective service to the cause of Christ throughout the world.

Four times he revisited his native country, the first in 1874. Meeting in Egypt a party of friends intending to make the tour of Sinai and Palestine, and having the means to do so generously provided, he joined them. Careful observations were made, and the question of the true Mt. Sinai was critically studied on the spot. Much valuable material and information were accumulated which he subsequently found of use in the preparation of his Bible Dictionary.

Arrived at home with his family, he soon began, notwithstanding the fever which had made his coming a necessity, to make those unique and stirring

addresses which captivated his hearers and spread his name and fame far beyond the bounds of the Church whose missionary he was. A new force had come into the life and work of the Church—a new and distinct stimulus to missionary activity.

These addresses were characterized, as all who heard and remember them will testify, by great intellectual force, breadth of vision, wide knowledge and a firm grasp of facts and principles. Added to this was a certain clearness alike of perception and of statement which enabled him to produce the impression he desired to effect. This effect was heightened by a wonderful fertility and aptness of illustration; each statement of truth or principle being enforced by pertinent and telling incidents drawn chiefly from his own varied experience. In this he was greatly helped by a marvelously retentive memory which no detail, however minute, escaped, and by a vivid imagination which clothed anew with life the scenes he sought to describe and enabled him to present them as real, as in a series of "living pictures," to the apprehension of his hearers. More than all was the intense earnestness which breathed in all his utterances on the great subject that filled his mind and heart. Evidently this was not a mere professional pleader, but one whose very life was in the things he uttered and the work he did. Hence they became a thing of life to others, and multitudes—among them many of the most influential friends and generous givers to foreign missions—ascribed their first interest in them to having heard him speak.

His services were everywhere in demand and it was difficult to restrain him within reasonable bounds. A con-

suming desire to plead the cause of India, his India, "Christ's India," seemed to possess him. Tho all his furloughs were undertaken for the restoration of his health, impaired not only by fever, but later by other serious and complicated ailments, no labor seemed too hard for him to perform and no demands upon his time and strength too great for him to meet. Often he paid with severe and racking pain for the exertion he had made, but the next call found him ready, even glad to meet it.

Such were the evident force and ability of the man that the most flattering offers were made him with a view to detain him, if possible, in this country. But nothing could turn him from the purpose of his life.

Honors were heaped upon him. In one year, 1878, three colleges—Rutgers, Western Reserve and Union—conferred on him the degree of Doctor of Divinity. To these was added that of Doctor of Laws, in 1900 from Hope College and from Western Reserve in 1901. In 1878 he was made president of the General Synod of the Reformed Church in America, the first foreign missionary to be accorded that distinction in the history of that church. When the Synod met the next year he was back in India, returning by way of Japan and China. His visits to the missions in those countries brought great cheer and encouragement to the workers and were long remembered with pleasure and gratitude by natives and foreigners alike. In everything he saw he manifested the keenest interest and to many imparted far more than he received.

Dr. Chamberlain's second furlough was signalized not only by his efforts in behalf of union, already mentioned,

but by his successful endeavor to secure the establishment of a theological seminary in connection with the Arcot Mission, and a liberal endowment for the same. By his personal effort more than \$45,000 were raised for this purpose before he left for India in 1887. Through his personal influence this amount was subsequently and gradually increased by bequests to nearly \$70,000, a sum sufficient to meet all the expenses of the institution, including the salary of its missionary principal. From this, the first endowed school of the kind in India, are sent out, year by year, not only ministers but thoroughly equipped evangelists and lay workers.

In the same year, 1887, in obedience to a telegraphic summons from Mr. Moody, totally unexpected, he made at Northfield one of his most comprehensive and stirring addresses on "The Field and Conflict in India: The Opportunity of the Ages," closing with a threefold message which he believed himself called of God to deliver. To the students and young men present he rang out with fire and energy "the call for 5,000 volunteers for this glorious warfare." To the Y. M. C. A. he appealed for the extension of its methods and work to India, to aid in developing and training "the life, the energy, the spiritual earnestness for the work of saving other souls" of the more than 600,000 young converts who needed such training.

In 1900 he was chosen to represent the large body of missionaries present at the Ecumenical Conference in New York, and the still larger number of those on the field. In earnest tones, which those who heard him will never forget, he pled for a new "impetus of enthusiasm," for "help in tactics and

strategy," for "more of unity, comity and cooperation," for a recognition and declaration by "the world-wide Church in council" "that this conquest of the world for Christ is the fundamental object of the Church's existence," and that "only to the extent in which she fulfils this God-appointed destiny will she be blest of God."

Before the year 1900 closed he was again in India and giving himself to his chosen and allotted work chiefly on his Telugu Bible Dictionary, but also in the care and oversight of the Church and work at Coonoor. Fearful dissensions rent the Church, but by unwearied patience, unstinted effort and counsel, love and prayer, he had the great joy at last of seeing the strife allayed, those who had left restored in penitence to the flock and fold they had forsaken and the Church entered on a career of renewed prosperity.

Tho largely withdrawn from the more active labors of the mission, it was a satisfaction to be able still to serve it. Such was the confidence reposed in him by his brethren, and the desire to honor him and also to avail themselves of his wise counsel, experience and administrative ability and tact, that numerous offices were crowded upon him. All these he cheerfully bore and performed with his accustomed thoroughness and fidelity, tho often at the cost of great suffering and pain.

In May, 1902, he was stricken by paralysis. For weeks, lengthening into months, his life hung in the balance. But gradually, to the surprize of all his friends and his physicians as well, strength gradually returned, and he was able to take up again his literary work. He fondly and gratefully believed that God had raised him up that

he might complete the work on which he was engaged. That was to be his last great gift to his beloved Telugus. One volume, about one-fourth, was finished and carried through the press in 1906. The rest awaits completion by another hand. In October of last year, 1907, he was compelled to lay aside all work of every sort. By the advice of physicians he left his station in the Hills and came down to Vellore, where for several weeks he was under the care of physicians who loved him. His symptoms baffled them and he made little or no progress toward recovery. Finally his desire to return to the home at Madanapalle which he had himself reared became so strong that the doctors yielded and he was tenderly borne thither. There he lingered for some weeks, watched over and tended with anxious solicitude and loving care. And there, on March 2, 1908, surrounded by some of those whom he loved best on earth, and in the midst of the Telugu people for whom his life was given, he passed away into the presence of the Master whose service was his delight.

Thus by a series of gracious providences was it made possible for the long-cherished and often exprest desire of his heart to be gratified. "It has been my earnest prayer for years," he wrote while in this country in 1900, on hearing of the death of one of his associates in India, Dr. John Scudder, "that I may be summoned up from the forefront and my mortal remains laid to rest among 'my people' at Madanapalle." And as he loved the people, so they loved him. All castes, classes and religions united in "a wonderful tho not surprizing exhibition of love and sorrow" when his death was known. The funeral services were

largely conducted in the Telugu tongue, and he was followed to the grave by a large concourse of people, native Christians, Hindus and Europeans, amidst the singing of the beautiful Telugu hymns, many of which he had himself composed. Five of his junior colleagues laid him to rest on the very spot where he had pitched his tent when he first came to Madanapalle forty-five years before.

The Man

Think what we may of his abundant labors, his great achievements and the great benefits he conferred upon India and the Church of Christ which it has been the aim of this chapter briefly to set forth, it remains true that the highest service he rendered was, after all, in being what he was. There was a marvelous versatility, a many-sidedness, about him. Totally separate from and yet finely blended with his character and ability as preacher, doctor, scholar, were other qualities fitted to other lines of activity, in any one of which he might have attained to eminence. Few of his many friends, probably, knew that he was an inventor, constructor and mechanical genius of no mean order. That he was also a diplomatist is shown in the wisdom to conceive and outline far-reaching and comprehensive policies which he possessed, together with the capacity to bring into harmony those of opposing views and to meet difficulties and perplexing problems with practical wisdom, sagacity and common sense. This made him a most valuable counselor to his missionary brethren and to the board at home. Withal he had something of the politician, using that much-abused word in its best sense. He knew how to secure the objects on which his heart was set

without antagonizing others, and by expedients which occurred to him alone. And so all these qualities combined to make him the sagacious, far-sighted, broad-minded, constructive missionary statesman he proved to be.

Beyond and above his natural talents, conspicuous in many and various ways, there was a nobility of nature, mingled with a true simplicity which impressed and captivated those with whom he came in contact. His was a soul above all meanness of thought, or speech, or deed. The law of kindness was in his lips because love to all men reigned in his heart, and he would speak evil of no man. Brave to a fault, he shrank from no danger, hardship or sacrifice in fulfilling his ministry of preaching and healing. Self-poised and self-possessed, but not self-centered or self-assertive, his balance was not easily disturbed. Amid all the applause that followed him and the flattering offers made him, none of those things moved him to forsake his purpose to spend his life for Christ and India. He preserved the even balance of his mind and the even tenor of his way.

Of unfailing cheerfulness, he accepted the events of life as the ordering of his heavenly Father, believing always with Browning, whatever the seeming, that

God's in His heaven,
All's right with the world,

and saying in effect, if not with his lips,

I worship Thee, sweet Will of God,
And all Thy ways adore;
And every day I live I seem
To love thee more and more.

His social qualities multitudes attest. He was a most delightful com-

panion and inmate of the many homes to which he found an entrance. Happy himself, it seemed his mission to make others happy too. A breeze of new life came in with him. Flashes of kindly and often humorous light illumined his conversation. He became quite naturally the delightful center of every social and family circle of which he happened to form a part.

Perhaps no trait was more characteristic of him than his abounding joy. Joy in his work and in its fruits. Joy in his associations and fellowships. Joy in his plans and hopes, and joy in God even when those plans and hopes seemed frustrated and disappointed. If, in the last few months of life his joy was clouded and the brightness of his spirit dimmed, he yet endured with meek submission until the

long-expected summons came and he entered into the unclouded joy of the Lord whom he had so long and faithfully loved and served. In India, in America and throughout the world his memory is precious and it will abide.

This brief sketch may well close, as he no doubt would have it, with his final appeal at the end of his address at the New York Ecumenical Conference—his last strong plea “for Christ and India”: “O Church of the living God, awake! Fill up the mission treasuries to the overflow. Let a shout go forth that shall say ‘March onward! in the name of the King of Kings! March on and conquer that land for Christ!’ Let that word come, and within the lives of some sitting here will we show you all India bowing low at the feet of our Jesus.”

POLITICAL PLOTTING AT THE VATICAN—II

EDITORIAL

All statecraft, as the word hints, is *crafty*; and Lowell, in his “Democracy,” says, “it is no longer looked upon as a mystery, but as a business,” like every other business, having methods well defined and means skilfully fitted to ends. A previous paper treated of certain features of the Romish Church state, such as its assumption of magisterial power and its assertion of infallible authority, its scepter of sacerdotalism, and its three tribunals; and now we turn to consider some further proofs of the political aims and activities which center at the Vatican.

1. Prominent among Rome’s exponents stands a *seductive and sensuous externalism*.

All imperialism depends largely upon spectacular display, and never was there more perfect mastery of the appeal to the senses. The eye is dazzled by symmetry of form glorified with gorgeousness of color and brilliance of luster; the ear charmed by musical intonation and the sirens of melody and harmony, instrumental and vocal. Three similar and suggestive English words express certain effects produced through the senses: “blare,” the trumpet blast that, for the time, makes the ear deaf to other sounds; “glare,” hinting a light or luster that blinds the vision; “flare,” the effect of bold and strongly contrasted colors. The three words, together, convey the thought of mental faculties confused

and bewildered through the corresponding bewitchery of the physical senses.

In his *Roma Papale*, Desanctis, years since, sketched, with one stroke of his pen, the plan of the Curia in Great Britain: "*to mission England through the senses*"—a resort not to Scripture or reason, but to spectacle; not to argument, addrest to conviction, but to fascination, appealing to the imagination. One of Chesterfield's maxims was, that, if you can engage the passions on your side, you need not fear what reason may do against you; and the plan was to captivate and capture sensible Englishmen through the passion for the spectacular, dignifying by the names of art, esthetics and symbolism, mere man millinery and gorgeous, imposing ceremonial; putting out the eyes of Reason and setting the blinded victims to grind in the mill of ritualism.

This subtle appeal to the sensuous is the foremost factor in the seductive Romish ceremonial. The splendor of glittering pageantry and procession; the elaborate attire—the white pallium with its pendants on breast and back and its adornments of crosses; the miter and maniple, pluvial and chasuble, stole, alb, and amice; the glittering altar with its golden crucifix; the tabernacle, with its consecrated "host"; the burning candles and floating incense and tinkling bell; the multicolored banners and streamers; the glory of stained windows and the liquid music of organ-pipe and human lark—here the spectacular and the sensuous reach their perfection of combination and captivation!

On great occasions, this art of witchery is almost resistless in its charms—for example, when, in the

elaborate festival of Holy Week, the office of the *Tenebræ* is chanted. During the service, there stands in the sanctuary a massive candelabra, supporting fifteen lights arranged in triangular form, symbols of Christ and the prophets who predicted His advent. One by one the lights are put out, till only that at the apex of the triangle is left burning; then this also is removed and placed under the altar till the close of the office, when it is brought back—symbolizing our Lord's death, burial and resurrection, the last being specially signalized by a cross let down from above, ablaze with brilliants!

Few spectators can be unmoved before such a combination of the spectacular and the symbolic. In fact, it is this deft weaving together of sense and symbol that lifts such superb display to the level of intelligence and culture. Yet it remains true that these master devices become snares taking the soul captive through the senses; and sometimes degenerate into mere tricks of trade, appealing to the sensational; as when, in certain great Vatican Councils, a movable throne for the Pontiff was adroitly placed where, at a critical moment, the sunlight would fall athwart him, like a benediction from above, a smile of Heaven—eliciting the shout from the conclave, "The Sun! The Sun!"—a trick so often repeated as to give rise to the phrase, "*The indispensable sunbeams.*"

2. Another expedient, helpful to this Vatican type of statecraft is the appeal to the chivalric element in human nature.

This finds supreme expression in the championship of a *divine Womanhood*, the *Mariolatry* of the Romish Church

state. Humanity not only yields to feminine fascination, but is so incomplete without the female element that even the inspired story of Creation treats man as a unit, with two essential factors, male and female (Genesis 1 : 27). Woman is instinctively felt to be indispensable, not only literally but spiritually, to all true life, domestic and social, ecclesiastical and spiritual. The Word of God, however, never so exalts and enthrones any woman as to furnish a pretext for idolatry. Even she who was "blest above all women" is never once the object of excessive homage; instead of being lifted to a heavenly throne, she is seen seated side by side with other godly women who ministered to the Lord and waited in prayer for His Spirit. When John on Patmos looked through the open door, he saw no throned object of worship but the Lamb.

Adolph Saphir remarks that significantly the Hebrew tongue has no word for *goddess*. But through the whole history of papal Rome may be distinctly traced the gradual elevation of the virgin mother of our Lord, not only to divine honors, but to supremacy, as "Queen of Heaven"—and, as in the inscription on an Irish Cathedral, regarded as "*Refugium peccatorum*"; until, on December 8, 1854, her summit of glory was reached, in the decree of the Immaculate Conception.

What that meant will appear when one recalls how the Archbishop of Rio Janeiro, returning to his see from that festival, publicly declared the Virgin to be the *supreme authority* in the celestial court, "even Jesus, as a loyal son, yielding to her filial obedience." Thus, to exalt the Virgin achieves a

double result: it satisfies the chivalric sense in humanity, making every devotee a Knight of the Virgin—the unique woman of the ages; and all life a tournament, where she is at once the presiding queen, and the lady in whose honor the combat is waged, to be defended by every lance and adored by every knee.

While we concede this to be another master-stroke of policy, the unscriptural character of such adoration of the Virgin can not well be denied. De Quincey remarks: "There is one sole idea of God. All idolatries alike, tho not all in equal degrees, by intercepting the idea of God through the prism of some representative creature, that partly resembles God, refract, splinter and distort that idea; so that idolatry is not merely one of many evils, and one utterly beyond the power of social institutions to redress, but it is in fact the fountain of all other evil that seriously menaces the destiny of the human race."

Exaltation of Human Tradition

3. As human governments exalt men's opinions, Vaticanism exalts *human tradition*, another weapon of statecraft. Autocratic rule seeks to ally with itself human wisdom and philosophy; alike among savage Hottentots and cultured Athenians, wise men have been found at court, the best the community could supply, whether the Magians at Babylon or the crafty *Izanusi* at Inanda.

Rome has always been perversely Aristotelian, because that deductive system best accords with the policy which frames a doctrine or decree and then warps even Scripture to fit the crook of the dogma. Man's opinions have more and more ruled at the Vatican, and tradition has been used to

interpret and often make void the Word of God, especially when tradition is venerable with antiquity, forgetting Cyprian's maxim that custom may only mark the old age of error—*consuetudo vetustas erroris*.

Whenever the decrees of an infallible church conflict with the teachings of the inspired Scripture, it is a foregone conclusion which shall prevail. The creed boldly recited at St. Peter's in the days of Pius IX declared: "I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the holy Roman Church. I also admit the Holy Scriptures, according to that sense which our holy mother, the Church, has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Scriptures." Then follow sundry paragraphs concerning what is so to be received—the "Propitiatory Sacrifice for the living and the dead in the mass, and the transubstantiation of the bread and wine into the blood of Christ; "the doctrine of Purgatory," and the "help of the suffrages of the faithful for the souls detained therein;" the invocation of saints and veneration of their relics; as also of images of Christ, the Virgin and the saints; the power of indulgences, and the supremacy of the pope as "Vicar of Jesus Christ." These twelve decrees, not one of which is derived from Scripture, seven hundred prelates repeated, not only vowing allegiance to them but banning with anathemas all who, however conscientiously, reject them! What is this but a state, framing a code, and affixing a capital penalty to all disobedience or even disapproval of its laws! Human opinion becomes authoritative, and the error of the Phari-

sees in exalting Tradition is repeated, the Council of Trent making Tradition of equal importance with Holy Scripture; and with like effects as in Jewish history, for, from the very point where this doctrine obtains, and in proportion to its prevalence, deterioration in both cases began and advanced.

In a manuscript copy of the orations of Gregory of Nazianzen, in the Paris Library, one chapter is prefaced with a superb illustration, portraying the Council of Constantinople, in 381, met to judge the errors of Macedonia and Apollonius. The bishops are seated in a semicircle. Theodosius, the emperor, is there, but neither prelate nor emperor occupies the throne in the middle of the semicircle. Upon that throne lies the Roll of Holy Scripture. All this is now changed. Tradition was first admitted to a joint seat of authority with the inspired Word, and then became practically a usurper, and opened the way for Rationalism, many cardinals and not a few popes being downright infidels, denying fundamental facts about Christ, even his resurrection, so that Luther boldly declared the Church of Rome "founded, not upon the rock of Scripture, but upon human reasoning, and a rationalistic body."

Tradition became practically supreme, and submission was abject. Whenever this is the case it means a putting out of the eyes of intelligence and putting fetters upon reason, conscience and will. Such compulsory obedience is the expedient of despotism, which uses force, and appeals to fear. Whether the victim sighs or sings, he is a caged bird at best. No wonder the candid student of history laughs at the folly and ab-

surdity of all such servile surrender to human "infallibility," while he finds three councils condemning Pope Honorius as a heretic, and one advocate of infallibility conceding that "*the Pope is fallible in some things*!" As the famous French monarch boasted, "I am the State," Pope Pius IX said to Cardinal Guidi, "I am Tradition." Archbishop Kenrick dared to oppose this new decree of 1870, saying "It not only impairs the rights of bishops, but imposes on the faithful the necessity of believing that the Roman pontiffs never did err in faith, which indubitable monuments of history seem to disprove; and that they never will err in the future, which we hope but are not able to believe with any certitude of divine faith."

The Supreme Pontiff attests official papers by a seal ring, and, since the thirteenth century, each pope has worn a ring of his own, which, to prevent its fraudulent use after his death, is broken to pieces with a hammer, a wholly different one being made for his successor. It is somewhat so with a pope's proclamations and decrees; some other pope may deny or annul them; despite his infallibility, some new pronouncement may annul the old.

Even a serious subject has often a ludicrous side, as when a bishop argues for infallibility on the ground that Peter was crucified, head downward, to show that the *body was to be supported by the head*, he who supports being infallible but not he who is supported! And when M. Veuillot proclaims "three great devotions, in Rome: the Holy Sacrament, the Holy Virgin, and the Holy Father," one can not but wonder how such an announcement, at the first council in

Jerusalem, would have struck the Apostle Peter!

4. In all political plots there is an element of *intrigue*; and the Vatican policy is one of *duplicity*. Jesuitism has some good points, but sophistry and casuistry are its favorite weapons, so that a principle, affirmed in the opening of a paragraph, by a Jesuit writer, is often, before its close, rendered nugatory by qualifications; or what is at first disclaimed, is afterward set up, veiled and disguised. Reasoning is often in a circle, what is to be proven being called in as evidence in its own favor. A member of the Congregation of the Index incautiously said, before a Protestant: "You must never trust any edition of any work whatever that has passed through the hands of the Jesuits." The presiding genius at the Vatican is secrecy, which is the necessary mask of duplicity. Cardinal Newman's evasions and denials illustrated Talleyrand's maxim that "speech was given us, not to reveal, but to conceal, our thoughts"; and, under the smooth flow of his English mother tongue, robbed it of its good name for straightforwardness.

Expediency, twin brother of duplicity, and the idol of politicians, rules at the Vatican, using the gag upon truth, and apologizing for insincerity with its double motto, that "a lie is lawful in the interest of truth," and "we may do evil that good may come." In the Vatican Council of 1870, opposition was squelched by methods alike unfair and unjust: while an English cardinal declared is "as free as the British Parliament," it had not even the right of verifying the titles of its own members. There was no free discussion even of vital innovations;

before there had been time to read and weigh proposed measures, they were prest to a vote; and subtle changes were made in the *text* of papers after they had been submitted to the Council, hoping that, in the hurry, the alterations would escape notice! Until a French prelate, refusing to be silenced by the "three taps," charged the committee not only with thus violating rules, but with introducing amendments and "additions, surreptitiously, of importance beyond calculation," and that "changed the constitution of the church."* Even in the Council, such words as "lying," "deceiving," "cheating," flew about freely, like birds of the air, and outsiders called it audacious trickery. Surely it must be a corrupt political convention where even the Pope is charged with "unscrupulous methods," using blandishments and flatteries to serve his ends, or the bait of promotion to draw fish to his hook. A French bishop is quoted as saying: "There is no longer any scruple as to what is done to gain votes. It is a horror. There has never been anything like it in the Church"; and another adds, "it destroyed faith in anything ever done in the Church before." When on the last day of that eventful year, Victor Emmanuel first set foot as king in his own capital, the people seemed to hear the bells tolling the knell of craft, and ringing in the new day of honesty; and a little girl ran to his carriage, with a nosegay of flowers—red, white and green—saying, "Take this, KING HONEST MAN!"†

When the political spirit finds lodgment in the Church, not only confusion but collision between Church and

State is inevitable. The crystallizing law of any State is loyalty—allegiance to the civil power. The Vatican sets up not only a spiritual but temporal Head; the ordinary oath of papal bishops is in effect the vow of a feudal vassal to his liege lord. The Emperor Joseph II saw that no man, thus bound to the Pope, *could be reckoned as the subject of any other prince*, save by a "generous fiction." As every citizen owes supreme political adherence to the governmental head of his nation, any such sworn allegiance to a temporal sovereign, outside that government, becomes *constructive treason*, and may prove destructive should an issue arise.

The inspired Word declares "the powers that be ordained of God," bidding every soul "be subject" to them and our Lord clearly says, "My kingdom is *not of this world*." There need therefore be no confusion, much less, collision; but so soon as civil and spiritual functions get mixed in a church state, ambitious of political prestige and control, hostility may become so violent as to breed conflict of arms.

We repeat, that it is no uncharitable attack on other believers who differ in creed or conduct, to protest against a scheme, essentially political, even tho having an ecclesiastical name. The papal tiara is a growth of ages of increasing assumption. Pope Damasus II was content with a simple cap; which Boniface VIII, more than two centuries later, surrounded with a high coronet; forty years more, and Benedict XII added a second story to the golden head-dress; nearly a century more, and John XXIII surmounted both with a third coronet; and Pius IX decked it with the Kohinoor of

* Page 600.

† Page 670.

Infallibility! The triple crown, long since ceasing to be merely a churchly diadem, asserts not only *spiritual* headship but *purgatorial* authority and *temporal* supremacy; and it is this last assumption especially which is alike unwarranted by Scripture and inconsistent with civil government. When the triple coronet virtually disallows and absorbs into itself the imperial crown, the Church behind it has become a state, and a rival of all other governing powers.

The author of "Pope, Kings and People" briefly sums up his bulky treatise thus: "We think it impossible to deny that up to the present time (1876) this movement, viewed in relation to ultimate ends, has been a complete failure. We do not say as much of proximate ends. . . . The moral renovations, which were to attend the dawn of the new era, could not be indicated by any metaphor short of the primal burst of light on the horror of chaos. It was to be! So soon as the Lord should manifestly set His King upon His holy hill of Zion, all kings were to fall down before him and His enemies were to lick the dust. Parliaments were to recognize their impotence and expire. Populations, suddenly illuminated, were to behold the Savior of society, and lovingly bow to His law. As to any possible opposition, it was described as the heathen raging, as the people imagining a vain thing. It was only the kings of the earth setting themselves, and the rulers, taking counsel together against the Lord, and against His anointed."*

Providence, however, again has turned events "to the contrary." Scarcely had the Vatican Council set

on the Pope's brow the crown of infallibility, when Victor Emmanuel's troops poured into the Eternal City, and the head of this church state lost his temporal scepter and confest himself "a prisoner in the Vatican." Almost forty years have since fled, but instead of restoring that scepter, blow after blow has fallen upon the pope's hopes of empire. Witness the failure to place Don Carlos on the throne of Spain, and the Count of Chambord on that of France; the Catholic defeats in Prussia and Austria, Switzerland and Germany, not to say in Italy and Rome itself. Across the Atlantic, no great state has modified its law in favor of this new theocracy, while more than one has broken the yoke, and the one ideal ruler of the curia fell by the hand of an assassin. In Protestant countries the Vatican plot has found detectives and opponents in authors and statesmen; and, instead of the Vatican's new cosmos, the chaos is worse than before. Not one nation has submitted its code to papal revision, nor has one ruler been installed to reign under the laws of the Syllabus.* Nevertheless, the program not only remains but explains not a few of the modern plots to control education and legislation, parliaments and congresses, armies and navies. A world's dominion, steadily pursued since the days of Phocas, will not easily be abandoned, and there may yet come a struggle against a subtle foe with secret weapons.

There are scenes in which the irony of history has been conspicuous. In the Council held in Rome by John XXIII—the hero of the triple crown—the "Mass of the Holy Ghost" had just ended, and the Pope was seated on

* Page 672.

* Pages 673-675.

his throne, when a frightful owl suddenly came screaming out of his hole, and placing himself just before the pontiff, stared him in the face. In a superstitious age, such an adventure with a nocturnal bird in broad daylight, led to most ominous speculations, some whispering that the Holy Ghost had taken a strange form, indeed, to appear after the mass in his honor. The Pope blushing and in a sweat, instantly arose and broke up the assembly; but, at the next session, again the bird of the night appeared as before and outstared the Pope with his fixt gaze. More disturbed than ever, the Pope called on the council to drive away the owl, but they hunted him down in vain: he would not go, till, like an incorrigible heretic, he was killed by the canes they threw at him.*

It sometimes seems as if something worse than an owl had found a nest and brooding-place in the Vatican, with its thousand chambers—some gigantic bird of prey, with far-seeing vision, tireless pinions and powerful talons. Jesuitical subtlety of method, the political scheming, the grip of merciless authority, do not suggest the Spirit's chosen form—the dove. Religious opinion and practise are the heritage of free men, and will not brook despotic dictatorship. Charles V could not make two timepieces go exactly alike, and wisely concluded that men must have liberty to think unlike. On the same principle the Roman Catho-

lic may claim the right to hold his own opinions and pursue his own practises, whosoever may refuse to adopt or approve. But for any ecclesiastical body to attempt despotic control over society is to claim the liberty to infringe on the liberty of others, and intolerance can not demand for itself toleration.

A certain priest, whose habit it was to extol his church at the expense of all others, one day used a walnut as an object-lesson—the shell tasteless and valueless, and the skin, bitter and nauseous, representing the various other denominations. "But," said he, "the sweet kernel within, that is *my* church, the true body of the faithful." Whereupon, cracking the nut, there was only rottenness inside! With a cough to cover his confusion he dismissed his congregation.

It is more than doubtful whether political schemes do not introduce corruption and decay into the Church. There is but one true path to the throne and scepter of the world. The way of the cross is, with the Church as with the Master, the way to the crown. We must sacrifice ourselves for men if we would save them, and so manifest truth and godliness before them as to compel universal homage. The Church, clothed with humility, will reign sooner than if clad in the robes of royalty and adorned with the insignia of authority. The coronet of kings does not become her brow so well as the crown of thorns!

* Jortin's "Remarks on Ecclesiastical History."



EVANGELICAL WORK IN PORTUGAL

BY MRS. KATE H. YOUNG

A year ago we were just beginning work here in a fair-sized hall, which was cramped because of the crowd of listeners. Thank God, many of those listeners have now been transformed into "doers of the Word." For a whole year, unable to find a suitable hall, we labored under considerable disadvantage. But the Lord wrought, nevertheless; and as at our first anniversary, we saw a little group of regenerate men and women gathered in, which greatly rejoiced our hearts.

We preach uncompromisingly, however, against prevailing sins, giving no quarter to licentiousness, alcoholic drinks and tobacco, selfishness, worldliness, etc., preferring a little of the Lord's chosen ones to quantities of those nondescript "religious professors" who bring forth no fruits meet for repentance.

If we were less rigorous, and would only let people think that the narrow way may be widened out at discretion, we might have had a very large following, for during the year we addressed more than 29,000 people, more than 700 of whom expressed desire to become Christians, and were definitely prayed with and for to that end. The Lord's fan, tho, was busy during the year, separating the wheat from the chaff, bringing to light many of the hidden things of darkness; and there are many who attend the meetings and who have given satisfactory evidence of repentance toward God and faith in our Lord Jesus Christ, many of them exceedingly promising converts, and some having a keen intellectual grasp of God's plan of salvation, and giving clear testimony to Christ.

There are many other men and

women also who were "almost persuaded" on the occasion of our anniversary, and nearly all were, a year ago, in the darkness of ignorance and superstition, worshiping the Virgin Mary, the child Christ, the little wafer, and a host of saints.

We encourage them to read their Bibles, and have a weekly service for Bible study, when all recite verses, and the more enlightened express the results of their own meditation. Often, three or four discourse on the same passage, each getting a distinctly clear and independent view of the Scripture and never in contradiction.

The children, in their weekly meetings, give lengthy recitations, many knowing by heart John xiii to xvii; Matt. v, vi, vii; Rev. xx, xxi, xxii; and many other chapters in the New Testament and Psalms.

Some four or five brethren have run so well that we felt the time had come to put some wholesome responsibility on them, and after prayer and deliberation, we recently formed a Sunday-school of four classes, taught by them, and organized a series of cottage meetings, to be directed by them, which encouraged them much and incited them to more earnest and thorough searching of the Scriptures, laid on them a wholesome burden in praying for those entrusted to their charge, and stimulated them to more activity in seeking to win souls.

Just before our anniversary celebration (which took the form of a large tea-party in our garden), we found an excellent hall for our work, in a new building on the "Broadway" of Porto, where everybody passes, and which will seat comfortably about three hun-

dred and fifty, and a hundred and fifty more can hear, tho sight of the preacher would be obstructed.

The landlord would accept only two-years' contract, and we had faith to venture. Since then it has been very amusing to see how he repents his bargain! The crowds, the hymns, the preaching of salvation full and free through Jesus, and doubtless, still more, the uncompromising rebuke of sin so infuriated him that he acts like one beside himself—doubtless, his friend, the Bishop of Porto, has expressed his opinion on the subject!

The landlord tries in various ingenious ways to thwart us, but in vain! Lately he expressed his intention to break the contract, and force us to leave, but we believe the Lord will not let him succeed—meanwhile the work goes forward with much blessing.

Conditions here are very unsettled, the masses exceedingly tired of the oppressive Church and State *régime*, much of which is unpopular in the last degree. Some who ought to be shepherds of the flock are selfish, sensual, caring nothing about the people or their responsibility to them.* They are abjectly poor. Wages are low, taxes heavy, and the government seems to exist, not to protect and

* When this article was written Portugal was under a most despotic dictatorship, appointed by the King. No expression of adverse opinion was tolerated. Parliament was arbitrarily closed, Republican centers closed, and the press was so muzzled that news of facts could not be published.

People are terribly dissatisfied. They are writhing and groaning under the yoke and sigh for liberty. Yet the Dictator represented himself as having won the hearts of the people, when he was hated and execrated by all save government office-holders.

He was utterly rejected when he visited Porto, and went about under military guard, amidst rioting. Returning to Lisbon, and hoping for some show of enthusiasm there, he was met by scores of thousands who hissed him and gave cheers for Liberty. Soldiers were called out and shot indiscriminately, killing and wounding many. The situation there is tense. Revolution fills the air, and if the people were not half-starved, they would rally and break the monarchical yoke. No one is allowed to discuss the King.—(EDITORS.)

cherish, but to drain and oppress. Food and clothes are dear, and everybody has to work hard to live. Children can not go to school because they have no bread unless they earn it.

A good mechanic rarely receives more than 50 cents per day, usually 30 cents, which of course can not support a family, so the wife has to work, too, carrying heavy loads on her head. Barefooted, drest in cheap calico, she trudges through the cold and heat, staggering under her heavy burdens, and often with a baby in her arms and a child toddling at her side. Her six-year-old boy or girl works out; their united efforts bring in less than one dollar a day! This provides a wretched hovel and a diet of cabbage soup flavored only with oil, coarse corn bread and cheap wine. Lack of nourishing food is a too frequent cause of consumption and early death.

Popish power is decidedly on the wane and to a large extent highly unpopular. Hundreds of thousands of educated, thinking people are avowed unbelievers. Jesuits, priests, sisters of mercy, etc., meet with many rude rebuffs. Men will jump off a street-car in disgust if they get aboard. The word "Jesuit" means all that is opprobrious to the Portuguese. Of course, the Church still holds sway with large numbers; but its power is broken, and even priests snap their fingers at the Pope's infallibility and laugh at his excommunication.

After a year's work here, we can testify that Rome keeps rather quiet; we have practically been left alone. Our chief difficulties have arisen from the opposition of those from whom we might look for help, but who have been stirred up because of our testimony against sin, and our call to repentance, and our witness against

wine-drinking. The *standard* of nominal Christianity is not always, alas! according to the Word of God, and the bad example and subtle arguments of so-called believers are often used of the adversary to turn seekers away from the Lord.

Scores of Protestant church-members, convicted of sin in our meetings, wish us to take them into fellowship, but we refuse invariably, because we are aiming at the *unevangelized*

masses, and do not desire to proselytize church-members. Missionaries find that a real heathen convert, if properly taught, makes a more satisfactory Christian than semi-religious persons, who for years have been accustomed to disobey God while professing to serve Him. On the same principle we confine our work to evangelizing the unsaved and those who have had no practical knowledge of salvation.

ANNIVERSARY ECHOES OF THE INTERNATIONAL MISSIONARY UNION

BY MRS. H. T. BOSTWICK

"If any one wishes to know the secret of missionary life," says Dr. Edwin M. Bliss, "the best way is to see it as it is on the field. The next best way is to attend the sessions of the International Missionary Union at Clifton Springs, N. Y.

"It is distinctively a missionary gathering, whose prime purpose is not the gathering of friends, the arousing of the churches, the organization of work, but the fellowship of soul, the comparing of experience, and, perhaps most of all, the spiritual communion with one another and the Master. In the first place, the missionaries look into each other's face, and take each other by the hand; in the second, they recall those who have gone before. They also walk and talk with the Master; they bid each other Godspeed in the work that remains for them to do. While these are distinct, they yet intertwine so that each is characteristic of all these sessions of Christian fellowship."

"There are no other meetings in the country," said one who attended,

"that give so complete an idea of mission work, both in its character and spirit." Others have emphasized the love and harmony that prevails and is evident in unity and brotherly love. It is difficult to distinguish between denominations by any utterances.

Loyalty to Christ, unquestioning faith in the Word of God, hopefulness in regard to the present, and unwavering confidence as to the ultimate triumph of the work are also remarked on as well as the advantages gained by a wider outlook of the work as a whole.

In an article written by the president, Dr. J. T. Gracey, in August, 1884, he described the first meeting held in Niagara Falls, Canada, and said: "The foreign missionaries and their wives resolved to perpetuate their fellowship and seek to aid each other, and organized a society to include all foreign missionaries abroad or at home, whether on furlough or retired, and so organized themselves under a constitution with officers as follows: President, Rev. J. T. Gracey;

Secretary, Miss F. M. Morris; Executive Committee, Rev. S. L. Baldwin, Rev. W. H. Porter, and H. T. Whitney, M.D."

In 1885, at the second meeting of the union, two native converts were present, one from Burma, and the other from China; and they told the story of their conversion.

Rev. J. A. Davis, for the first time present at the third meeting, in Thousand Island Park, August, 1886, wrote: "Rarely has the writer attended a meeting like that on Sabbath morning. It seemed as tho the Lord's children had come so close together and so close to their Heavenly Father that each could feel the throbbings of the other's heart; and each could feel the Father's arms around the whole company, drawing all close together and nearer to Himself. After the meeting we could not have made much of our own denominations if we had wished. At one of these meetings the writer sat with a Methodist behind, a Congregationalist in front, a Baptist on one side, and a Presbyterian on the other. The 'Amen' of the Methodist brother was echoed more softly by the Baptist, and whispered with deep feeling by the Congregationalist; but it slipped by the vocal organs of the Presbyterian, and dropt in two tears."

In 1887, more than twenty years ago, Rev. Arthur H. Smith, of China, one of the early members of this union, said: "A missionary is essentially a miner. He is engaged in sinking shafts in one spot. He knows well what is going on in his particular hole, but it is hard to get a good view of the horizon from a 600-foot level underground. It is an inspiration to hear of similar work elsewhere—of trials and triumphs in different and

distant lands. For this reason, few persons appreciate missionary meetings like missionaries. This is the value of an International Missionary Union—it brings us all together, and the distant is brought near."

In the report for 1891 we find these "nuggets" as expressed by different members present; "a greater desire to serve the Master in distant lands"; "a deepened sense of the Christian unity which rises above all denominational barriers"; "getting more fully acquainted with the best set of men and women in the world"; "entering more than ever into love and sympathy with the workers on our various mission fields."

Rev. James Mudge reported, "Two of the most characteristic meetings of the union, impossible anywhere else, and always fraught with intense interest, were this year especially thrilling: the Recognition and the Farewell." Another said of this same year: "No report, however elaborate, could convey the impression of an 'attending power from on high,' such as was felt in their personal presence and utterances; and as to the conduct, spirit and value of the meetings, few could disagree with a Christian layman of wide experience, when he described it as 'the best missionary training school in the world.'"

One other estimate for this same year from the pen of Rev. C. W. Green: "The International Missionary Union, after a decade, has proved its right to be and its value as a grand missionary agency. Such an organization and such an assembly of Christian workers can not be uninfluential. No one could attend such a convention and not notice how completely the spirit of sectarianism was lost in the

unity of the spirit and the bond of peace. And can it be questioned that in this union there exists a potential benefit that should be realized by all missionary boards of all administrations? The convention might easily be a school of instruction to those who are responsible for directing mission affairs in the distant lands of the Church's activities. Surely such an annual gathering of missionary workers has in it great possibilities, and is calculated to contribute blessing to the Church at home and abroad, and should be supported by the prayers and sympathy of all God's fellow workers."

At the meeting in 1895 a number of veteran missionaries were present. Among them Dr. and Mrs. Henry Blodgett, of China; Dr. and Mrs. William Ashmore, of China; Dr. and Mrs. James C. Hepburn, of Japan; Dr. Henry H. Jessup, of Syria; Dr. and Mrs. John Scudder, of India; Dr. James Clark, of Bulgaria; Dr. George Wood, of Constantinople; these making a group never to be forgotten. Mrs. Hepburn's cheery motherly speeches divested the meetings of any little parliamentary stiffness they might have had, and a looker-on said boldly, "You are the brightest, happiest lot of people I ever got among."

In 1899 we catch words from one who is dear to very many, and who has been much in our hearts and prayers of late. The last words to the union, as a whole, were that year spoken by Bishop Foss, who said: "We are not here as Baptists, or Methodists, or Congregationalists, or Presbyterians, but as Christians. The minor note of de-

nominalism has dropt out of our thoughts almost altogether, and the great note of faith in our common Lord has been struck. As a parting legacy I give you a passage that has been one of my richest jewels of Scripture for more than forty years: 'My God shall supply all your need according to His riches in glory by Christ Jesus.' God be with you 'till we meet again.' Brothers and sisters, I envy you. I see silver on very few of your heads, and those who have it have earned it by long terms of service. Voicing the sentiment of scores of missionaries and these hundreds of Christian people, I bless you in the name of the Lord and remind you again of this great word: 'My God shall supply all your need according to His riches in glory by Christ Jesus.'"

In 1906 the echo is on this line: "There is probably no gathering quite equal to this in its peculiar fellowship. Dr. Gracey once said, "I don't see why we should not worship I. M. U. It is like nothing in the heaven above, or the earth beneath, or the waters under the earth."

Some college friend once said to a fellow student of missionary birth: "How is it that you missionary boys always seem to know each other? It seems to make no difference whether you come from the Sandwich Islands, China, India, Turkey, or Africa, you are at once as familiar as if you had known each other all your lives."

"It is one of the privileges of the missionary birthright," was the answer.

Nowhere is that birthright realized more fully than at these conferences.



MISSIONARIES AT THE TWENTY-FIFTH ANNIVERSARY OF THE INTERNATIONAL MISSIONARY UNION

Key to Group Picture, from lower left corner, to right

(A.) 1. Mrs. F. S. Bronson. 2.* Miss Jennie Sanders. 3. Rt. Rev. C. C. Penick. 4. Mrs. W. F. Adams. 5. Rev. A. C. Walkup. 6. Mrs. H. J. Bostwick. 7. Mrs. Alice M. Williams. 8. Mrs. Frances Gates. 9. Mrs. J. S. Stone. 10. Rev. C. P. W. Merritt, M.D. 11. Rev. C. A. Nickols, D.D. 12. Rev. E. Grigg.

(B.) 1. Rev. J. Sumner Stone, M.D. 2. Miss M. A. Spencer. 3. Mrs. H. C. Smith. 4. Miss Tomi Puruta. 5. Miss Mary Siah. 6. Miss Grace Baksh. 7. Rev. Stephen Beck. 8. Rev. J. L. Humphrey, M.D. 9. Rev. J. T. Gracey, D.D. 10. Mrs. S. E. Newton. 11. Mrs. P. Frederickson. 12. Miss J. Stickney. 13. Miss B. Davis. 14. Rev. A. V. B. Crumb. 15. Mrs. C. A. Nickols.

(C.) 1. Rev. W. S. Bannerman. 2. Mrs. J. M. Jeremiasen. 3. Miss G. Hance. 4. Miss N. J. Dean. 5. Bishop M. C. Harris. 6. Mrs. Moses Parmelee. 7. Miss M. Files. 8. Mrs. Robert Hoskins. 9. Mrs. S. D. McMahon. 10. Miss Ella Hall. 11. Miss Carol Harris. 12. Rev. G. J. Geis.

(D.) 1. Mrs. C. P. W. Merritt. 2. Mrs. W. S. Bannerman. 3.* Miss Jeremiasen. 4. Mrs. J. P. Brodhead. 5. Miss Annie Barker. 6. Miss M. C. Zimmerman. 7. Rev. Eber Crummy. 8. Mrs. G. I. Stone. 9. Miss Clara Swain, M.D. 10. Miss E. Burton. 11. Mrs. Grace Stott.

(E.) 1.* Miss G. Merritt. 2. Miss J. Moyer. 3. Miss F. Plumb. 4. Miss J. Walker. 5. Rev. J. P. Brodhead. 6. Mrs. J. Craig. 7. Mrs. A. Mumford. 8. Mrs. A. Dowsley. 9. Mrs. C. Long. 10. Miss L. Latimer. 11. Mrs. E. Hallam. 12. Rev. E. Hallam. 13. Miss J. Ricketts. 14. Miss E. Schuff. 15. Miss M. Barnes.

(F.) 1. Rev. W. M. Nickol. 2. Rev. H. Withey. 3. Mr. E. Hole. 4. Mrs. C. S. Brown. 5. Rev. C. S. Brown. 6. Rev. G. Miner. 7. Mrs. A. Wiley. 8. Mrs. W. H. Belden. 9. Miss J. Gheer. 10. Mrs. S. Lewis. 11. Mrs. I. L. Stone. 12. Mrs. H. Hancock. 13. Mrs. W. Kitchin. 14. Miss M. Waters. 15. Mrs. E. Goodwin.

(G.) 1. Miss H. Root. 2. Miss J. Cody. 3. Miss H. Elgie. 4. Miss V. Lee. 5. Miss S. Brackbill. 6.* Mr. Miner. 7. Rev. A. Wiley. 8. Miss R. Parmelee. 9. Rev. S. Lewis. 10. Miss C. Mabie, M.D. 11. Miss C. Huntoon.

(H.) 1. Mr. E. Merritt. 2. J. Campbell White. 3.* J. A. Sanders, M.D. 4. Rev. Thos. Moody. 5. Mrs. T. Moody. 6. Mr. E. A. Miles. 7. Mr. H. J. Bostwick. 8. Rev. G. Lenington. 9. Rev. S. Burger. 10. Miss M. Claggett. 11. Rev. W. P. Adams, M.D.

*Star indicates missionary children.

AN INTERNATIONAL ANNIVERSARY TWENTY-FIFTH ANNIVERSARY OF THE INTERNATIONAL MISSIONARY UNION

BY AN OBSERVER

The meeting held at Clifton Springs, New York, June 3, 1908, for this silver jubilee celebration brought together nearly 150 returned missionaries from many foreign fields. As

usual the hospitable doors of the Sanitarium were thrown wide open by Mrs. Henry Foster for the entertainment of members. The general theme for this anniversary meeting was "The

Missionary Progress of a Quarter of a Century."

Rev. T. J. Scott, D.D., who went to India in 1862 and who was present at the first meeting of this association sent a paper entitled, "Reminiscences from Our Quarter-century Milestone," in which he said:

Some at this anniversary were present at the founding of the International Missionary Union in 1884. Rev. G. A. Mitchell, of Canada, was associated with Mr. Osborn in this enterprise and gave the address of welcome. Touching the genesis of this Missionary Union, Mr. Osborn had invited Dr. J. T. Gracey to arrange for a gathering of missionaries for fellowship and the discussion of missionary topics. Out of these meetings, or out of Dr. Gracey's brain, came the International Missionary Union.

In 1888, Dr. Henry Foster, always alert to the best interest of God's kingdom, gave the Union a hearty invitation to hold the session at his Sanitarium, but not until 1890 was the Union able to accept this call, and it was then asked to make its permanent headquarters at this delightful place.

The secretary, Mrs. H. J. Bostwick, presented the memorial list of those members of the Union who have gone to their reward—a list that includes many eminent people. A memorial service was held for ten members of the Union who had died since the last annual meeting, the list including Miss Sarah Simpson, sent to India in 1888 by the Canadian Baptist Board; Mrs. N. J. Plumb, sent to China in 1873, where she spent thirty-four years working under the Methodist Episcopal Board; Miss Ella J. Newton, sent to China in 1878 by the American Board; Miss Agnes McAllister, a Methodist Episcopal missionary, sent to Africa in 1888, where she did amidst great isolation a remarkable work. Mrs. Henry H. Jessup, of the Presbyterian Board, sent to Syria in 1855; Miss Agnes Gibson, who was the eldest woman who went in 1884 to China; Mrs. J. T. Gracey, sent to India in 1861 by the Methodist Epis-

copal Board, wife of the President of the Union, and who was one of the founders of the Woman's Foreign Missionary Society and one of its most conspicuous officers; Rev. Edward Hume, sent to India by the American Board in 1875; Mrs. Lewis Bond, of the American Board, who served thirty-six years in Bulgaria; Rev. Jacob Chamberlain, Reformed Church Board, sent out to India in 1859.

"Review of the World in Missionary Progress of a Quarter of a Century," was given in an able paper prepared by Mr. David McConaughy, vice-president of the Union.

At another session the subject of the "Changed Attitude of Non-Christian Religions," was considered and Bishop Harris of the Methodist Church gave an address, which showed the results of his observation in Japan.

He said:

Japan officially recognizes the importance of religion. Buddhism, is one-half Christianity. Eight-tenths of the Buddhists believe in salvation in Japan, and they get all that is helpful to them from the Bible. The action of the Buddhists when the Young Men's Christian Association convention met in Tokyo, in sending a committee to express their welcome, showed a marked changed attitude toward the work. There is no longer much opposition in Japan toward Christianity. Japan feels her moral responsibility. She feels the need of divine assistance. She feels the need of a deeper spiritual life.

Mrs. Frances H. Gates, who went to India as a missionary under the American Board in 1875, spoke of the changed attitude of the people of India. Rev. A. Lincoln Wiley, also of the land of the Vedas, said that India is growing more and more Christian, and the attitude of the educated people in India is encouraging. Rev. Ernest Grigg, a Baptist missionary to Burma said:

I think you will not find a more religious people than the people of Burma but they are heathen. Since October, 1904, 8,200 people have been baptized.

Mrs. Sarah E. Newton, who spent forty-three years in India, gave a short address on the same topic.

Rev. J. L. Humphrey, M.D., in speaking of his recent trip to India, where he was a missionary for forty-four years, said:

They learn to preach from us. They have a large Hindu college in India. One man, who had been preaching Hinduism for twenty years, said he came from the field thoroughly disheartened, because he was convinced that they could not reform the people, and lift them up through Hinduism. He gave his reasons why, and declared he was on the verge of becoming a Christian himself.

Bishop Frank W. Warne, who has been in the forefront of the Indian revival, delivered the annual sermon from the text in Daniel: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." He said:

I suppose you would naturally expect me to tell you something of the building of the kingdom in heathen lands. It has been my lot to serve twenty years in India, and I want to tell you what has been done in that country.

In India there is one-fifth of the human race. Every fifth baby that is born into this world looks up into the face of an Indian mother. Our forefathers and their forefathers came from the same country. We fell heir to the Christian faith. They fell heir to the vain imaginations of man. All their sufferings and their greatest trials are the direct outcome of their religion.

Some folks go through life saying, "Any religion is better than no religion." Religion goes to the very depth of their lives—their eating, their baths, their walking, all are a part of their religion. One part of their religion is child-marriage. All girls must be married while infants; then, if their husbands die, which is often the case, and many times before they have ever seen them, they must suffer for it. It is believed that some sin that the child widow has committed is the cause of the husband's

death, and the husband's relatives make it their business to punish the widow, making her lead a life of the worst imaginable slavery. One-third of the population of this foreign land are in this condition.

The greatest evil in India, and the thing which makes missionary work harder in India than any field in the world, is caste. The first missions in India were founded by great churchmen and representatives from the Woman's Foreign Missionary Society. After toiling thirty years they had 10,000 converts, and in the twenty years that have succeeded this there have been 220,000 converts. We have had an increase of 73,000 converts in the last four years. The outlook in the near future is vastly better than any of the past. Mass movements are from the lowest classes.

These revivals that have been taking place on the foreign fields have not taken place by accident. They are the answer of long, continuous, earnest prayer toward that end. Revivals have not been preached up, but prayed down.

Separate Session

Notable sessions were those in which discussions showed the progress of medical work in a quarter of a century; and the changed attitude of non-Christian religions toward these and educational movements.

The evening service on Monday was in charge of Rev. J. Thompson Cole, who spent eleven years in Japan under the Protestant Episcopal Board. The topic was "Changed Interpretation of the Great Commission."

Rev. Thomas Moody, who has been on the mission field of Central Equatorial Africa since 1880, related the story of two young men who went out from his school to their native villages and during four years' work were instrumental in the conversion of six hundred of their native people. This was related as only one of many cases.

One of the special features of the farewell service was the presence of Archdeacon Thomson, the veteran missionary of the Episcopal Church in China. He went to Shanghai in 1859, and has been in active work ever since.

EDUCATIONAL REFORM IN CHINA

REV. SPENCER LEWIS, D.D.

Nowhere is the marvelous change which is coming over China more evident than in the matter of education. Nowhere was it more needed. Always attaching high value to education and literary attainments, their scholars were only learned in the lore of their ancient sages. They studied history, poetry, ethics, and systems of government and society, but of the history of other nations and of sciences they knew almost nothing, and so were regarded by Westerners as ignorant men. Their memories were cultivated, rather than their powers of thought. Every year hundreds of thousands of students gathered for the competitive examinations, by means of which alone literary degrees and official advancement could be hoped for. Their literary attainments were by no means to be despised, but the range was narrow, and there was little that was helpful in the sphere of practical affairs. Then, too, the system tended to the production of scholars of a narrow sort, rather than to the diffusion of useful knowledge among the masses. Nearly all the women and a majority of the men could neither read nor write. There was nothing to correspond to our system of public schools, and poverty prevented the most of the people from sending their children to private schools.

But a change was coming. Contact with the West was bearing fruit. The wiser and more thoughtful, especially those who had studied abroad, began to perceive the connection between the greatness and prosperity of Western nations and the general enlightenment brought about by their systems of education. They recog-

nized the vital importance of a radical change in their educational system and its extension to the masses. They saw that the State must do its duty by the individual, in order that the individual might help to make the State strong and prosperous.

So, along in the seventies, the government, under the influence of Yung Wing, decided upon the policy of sending picked students abroad to study. One hundred were sent to this country and placed under the best influences in our leading preparatory schools and colleges; but after the exclusion act of 1880 they were all withdrawn. I was fellow passenger with the most of them in crossing the Pacific on my first voyage to China in 1881. They talked fair English, many of them sang a fine tenor, and, on the whole, they seemed like a lot of our own college boys. Many of them have since held high positions in the service of their country, notably Chen-tung Liang Cheng, recently minister to the United States, and Tang Shao Yi, who last year negotiated the new Tibetan treaty with Great Britain, and who is now governor of Fengtien, one of the three new Manchurian provinces.

By our unfriendly attitude toward their students coming into this country we missed a rare opportunity to do China a great service. The treaty was not intended to exclude students, but the abominable treatment of those who tried to enter had that effect in many cases. Otherwise, instead of scores there might have been hundreds and thousands educated here and fitted for the leadership which New China now so sorely needs. We did not know

our opportunity and few cared, until the boycott of our goods compelled our attention. I am told that the labor organizations on the Pacific coast used to send men to spy on our customs officers, and if one of them treated an incoming Chinaman decently, the influence of the organizations was exerted to cause him to lose his place. But the boycott led to an order from President Roosevelt to the effect that these Chinese were to be treated courteously. And I am glad to be able to witness to the salutary effect of that order. Two Chinese boys from the Foochow Methodist College, reared in Christian homes and never under the influence of idolatry, crossed the Pacific in the same cabin with me a few months ago, and entering the port at Seattle, were treated as courteously as we ourselves were.

It is within the last decade, and especially within the last five years, that Chang Chih Tung, Yuan Shi Kai and Tuan Fang, the three greatest leaders in reform in China, have given special impetus and direction to the new educational movement in China, so that the progress has been by leaps and bounds. The progress in the last five years has been greater than in the previous fifty. The competitive examinations, in vogue for centuries, were entirely done away with by Imperial edict less than two years ago, and already schools after the Western pattern, from primary to university, are springing up all over the country. Last year it was reported that in the metropolitan province of Chihli alone, over which Yuen Shi Kai was viceroy, there were 5,000 primary schools. The number in these schools throughout the empire probably reaches into the hundreds of thousands.

A new style of books is coming into vogue in these schools. The beginner no longer sits dangling his legs from a backless bench, committing to memory passages from his country's sages, written in stilted, classical style, which is not spoken and not understood; but, like children in our own country, he studies primers and readers written in simple, everyday language and illustrated with pictures. The study of the classics is deferred till he has learned to read and write, and has some acquaintance with geography, arithmetic, etc. English may be taught after he has been in school a few years, but it is regarded as only one of the requisites of a good modern education.

With the radical change in the methods of teaching comes the demand for Normal training, and to meet this, Normal schools, each with several hundred students, chiefly taught by Japanese teachers, are found in many provincial capitals and large centers. The teachers can not all be taught at once, and for the present are brought in from their schools for a year at a time, but later on a two years' course will be required.

There are also manual-training schools, industrial schools, technical schools, etc. Of course in this transition period there are many things which are crude and many mistakes are made, but the Chinese mean business and are sure to succeed. Some one tells of finding a school in the country where the instruction in arithmetic consisted in the recognition of all the figures from 1 to 9. In another case a would-be teacher of English advertised his ability "to teach English from A to G."

Many of these new schools have

military drill and the most of them have physical training. Athletic contests and field-day sports are becoming common, tho formerly quite unknown.

These new schools in China are not all for boys. While, hitherto, scarcely one in one hundred of China's women could read or write, the necessity is now being felt of educating both sexes, and many schools for girls are being started. The Empress Dowager and Viceroy Tuan Fang are especially warm supporters of female education, they and others realizing that China can never attain to a superior civilization while the women remain in the depths of ignorance and superstition. China, like Oriental peoples generally, has put a low estimate upon women, but the product of mission schools has shown them what can be done, and has set them to thinking. When in 1905-6 the Government sent commissioners abroad, the Empress Dowager gave special instructions to those who came to this country to visit a typical woman's college. Accordingly they spent a day at Wellesley, and it is said that they were astonished and delighted at what they saw.

The reader will wish to know the causes of China's marvelous right-about-face in the matter of education. The reply is that the chief stimulus has come through the mission schools. Japan, which has one of the best educational systems in the world, has exercised a strong influence, but that influence has not been the paramount one. The mission schools have been right at hand and their work and output noted and approved. The graduates of our schools are much sought after as teachers, and if there were

ten times as many of them they would all find employment. Thus, while the direct influence of our mission schools has been great, it may be a question whether their indirect influence has not been greater. This is because they have been carried on upon a broad educational as well as Christian basis. They have been like a leaven in a great lump, whose transforming power was slow in its manifestation.

It might be thought that the opening of so many other schools would diminish the attendance upon mission schools. On the contrary, our schools were never so full. In spite of the fact that government and private schools are being opened up all over the country, and that the tuition in our schools is usually higher than in theirs, we are still overwhelmed with applicants. The number in attendance is limited only by the capacity of the school buildings and the size of the teaching force. This is because our schools are recognized as the best schools, and as their schools improve we must keep ours the best.

The question might be raised whether our schools have not accomplished their object. If their schools have been stimulated into being, what further need of ours? We answer that they were never so much needed as now, the Chinese themselves being the judges. In spite of their distinctively Christian character, many non-Christian parents prefer to send their children to our schools, because they know that we will look after their morals, and not let them run into all kinds of vice and wickedness. They often caution them against becoming Christians, but we rejoice to say that the most of them do become such before they leave us. Is not this work well worth while?

Can any one estimate what it may mean to win to Christianity those who are to have a leading position in the greatest awakening which has ever come to any people in all history? Especially during the last two or three years deep and powerful revivals have taken place in many of our educational centers. Two years ago in the Fouchau College, after the missionaries had been meeting for special prayer every week for nearly a year, a revival broke out which resulted in the conversion of nearly all the students. A few months later there was a similar experience in the Weibien Union College, Shantung Province, resulting in the conversion of all in the college but four. Similar revivals have occurred in many other schools and colleges. In both the above-mentioned cases a large proportion of those converted were from non-Christian families, and had been in college under Christian influences less than a year. The conversions were characterized by powerful conviction of sin, with deep repentance and confession of the same.

China is standing at the parting of the ways. The people are in a receptive mood and their minds plastic. Many of the more intelligent are becoming ashamed of idolatry, but at the same time they are reading materialistic and rationalistic literature from the West, published in Japan and translated into Chinese. Unless we make use of our opportunity to put a Christian impress upon the education and literature of China, there is great danger that in abandoning idolatry the people will drift off into ag-

nosticism. What we do we must do quickly. Every year, because it is near, thousands of students are going to Japan to study, and large numbers of them are being corrupted in morals and ruined. We are doing what we can to follow them and win them to Christ, but how much better to reach them at home.

China needs not education only, but Christian education. Never before has Christianity faced such a magnificent opportunity. If we fail to seize this opportunity it will never return. We are pouring out money like water for education in America. And I would not that less were given here, but only that our large givers might realize the great opening in China. What will educate one boy here will educate from ten to twenty there. And in the present critical period in China I believe that a student educated there would occupy a more influential position than the average graduate from a college does here.

Support is especially needed for theological students. A better trained ministry is needed if we are to reach the educated classes. This matter is of vital importance. While more missionaries are sorely needed, it is upon the native ministry that we must chiefly depend for the evangelization of their own people. All our better trained preachers could receive several times their present pay if they would leave the ministry and heed outside calls. These men are worthy of our help, and their work is of paramount importance. A thousand dollars now will mean more than ten thousand later.

OBERLIN'S CONTRIBUTION TO THE WORLD'S EVANGELIZATION *

BY A. W. STAUB

Oberlin College, which has just celebrated its seventy-fifth anniversary, was itself a missionary enterprise growing out of the great revival of 1830-33. It was the desire to establish a community and college which should contribute to the evangelization of the Mississippi Valley, then the "New West," that brought the two missionary founders, Shipherd and Stewart, to the regions of northern Ohio. But while their hearts and their eyes were first set upon "the desolate valley," they were not blind to the needs of "the dying world," as is evident from a statement in the first catalog, which reads:

Its grand object is the diffusion of useful science, sound morality and pure religion among the growing multitudes of the Mississippi Valley. It aims, also, at bearing an important part in extending these blessings to the destitute millions which overspread the earth.

One of the earliest associations organized among the students was a missionary society, composed of those who contemplated a life work in the foreign field.

The first Oberlin student to enter upon missionary service went out under the American Board to the Sandwich Islands in 1836, but from this time on, for many years, the earnest anti-slavery feeling on the part of the Oberlin students, and the somewhat dubious attitude of the American Board on the subject of slavery, combined to prevent Oberlin men and women from receiving appointments from the board. Under these conditions, the idea of self-sustaining missions was very generally favored, and a large amount of independent missionary work was accomplished. Much of this, very naturally, was expended among the colored people, at home and abroad.

During the long vacations, many of the students engaged in deputation

work, and being intensely abolitionist in sentiment, they were excluded from many communities, but a fine field for usefulness was often found among the colored people of southern Ohio, and the 20,000 ex-slaves who had fled to Canada for refuge. By 1840 it is said that no less than eighty were thus employed, for the most part without salary, receiving only food and shelter for their services.

Soon after slavery was abolished in the British West Indies, an Oberlin mission was founded in Jamaica by David S. Ingraham, who, while sojourning in Cuba in the search of health, conceived the idea of a mission to these needy freedmen, to be carried on independently of any outside assistance. For fifteen years the call for recruits was extended, and was responded to, until in all thirty-six had gone forward. For several years these much-enduring men and women depended almost wholly upon the labors of their own hands. They built their own dwellings, as well as chapels and schoolhouses. After a decade or two it became evident that the spiritual well-being of this island might, with wisdom, be turned over to the hands of British Christians, so that no more reenforcements were sent and, with a few exceptions, the missionaries took their departure and sought service elsewhere.

In 1839 a Spanish ship, the *Amistad*, came into port at New London, Conn., having on board nearly fifty native Africans who had been brought to Havana, and sold to slave-traders to be transported to Principe, 300 miles distant. On the passage they were told by the ship's cook that they were to be killed and eaten upon reaching Principe. This so excited them that they rose upon the crew, killed the cook, put their owners in irons, and dealt out to them bread and water in such rations as they had received from

* From *The Intercollegian*.

them, and ordered the pilot to take them to Africa, but he brought them to the American coast. Their owners, backed by the Spanish Government, claimed the Africans as slaves, and the government at Washington, with decided pro-slavery tendencies, was ready to favor the claim. But the anti-slavery sentiment throughout the country was intensely moved; prominent men in New York and Boston took up the case, and after a series of trials in the United States courts, they were declared free. "They were kidnapped Africans, and not slaves." The plan was soon formed of making them a nucleus of a mission to West Africa. As it was to be an anti-slavery mission, Oberlin was naturally called upon to furnish the pioneer missionaries. The Mendi Mission was thus established, and within a short time fifteen students had consecrated themselves to this field. Of these, eight died in the mission and the rest were compelled, sooner or later, to return to this country for their health. The precious lives thus sacrificed might seem too great a price to pay for the work accomplished, but no word of regret was ever heard from those who so willingly gave themselves to this task.

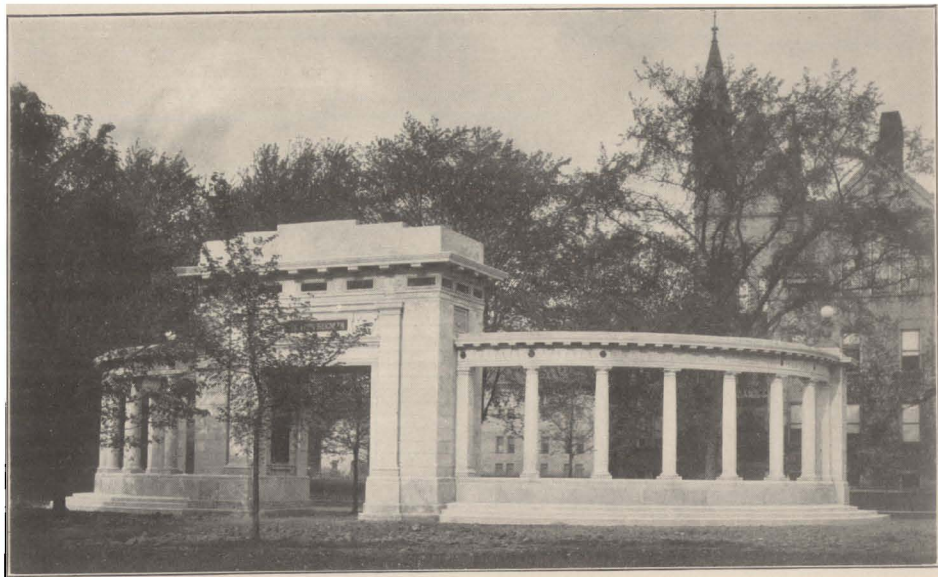
The Indians of the Great West early attracted the attention of the Oberlin students. As early as 1837, several families left for Oregon, which was then more difficult to reach than is the heart of Africa to-day. These missionaries were able to do very little for the Indians, because they could not follow them in their wanderings; but they were powers in carrying Christian civilization to those remote lands. In order to send out the twenty young men and women who were bent upon doing work for the Ojibways in the remote Northwest, the Western Evangelical Missionary Society was organized in 1843. There is probably no mission field on the face of the earth more difficult to reach than was this at the time. The work was carried forward through a period of sixteen years, when it was discontinued be-

cause of the advancing tide of immigration.

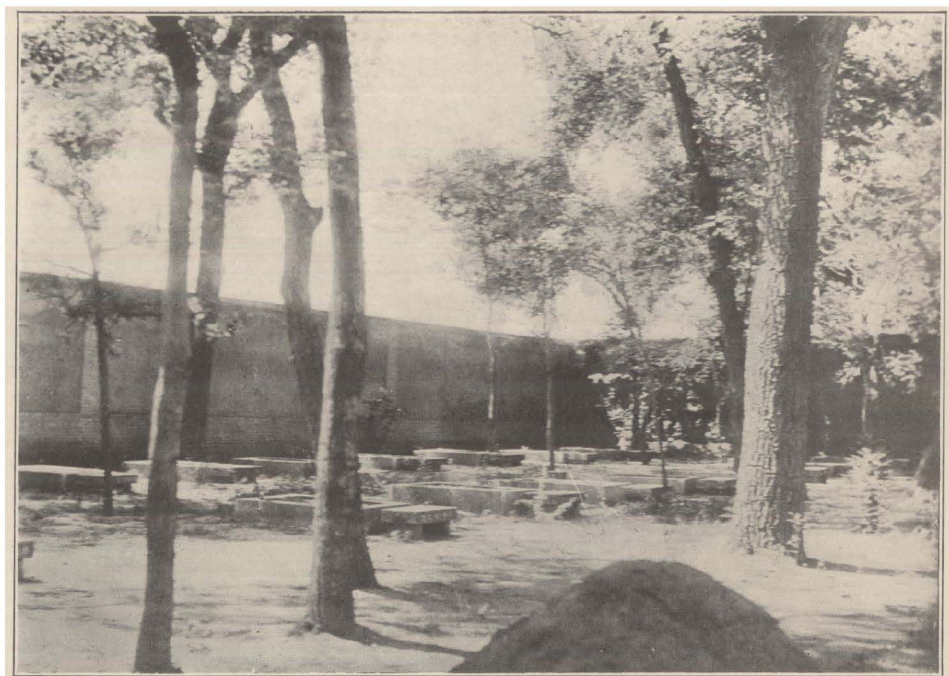
In 1846 the American Missionary Association was organized at Albany, N. Y., and Prof. George Whipple, of Oberlin College, was appointed secretary, which office has since been filled by a succession of Oberlin men. Oberlin students have been connected with this work in large numbers, as preachers and teachers, both in elementary schools in city and country, and in the institutions for higher education, such as Berea College, Fisk University, Talladega College, Atlanta University, Straight University, Emerson Institute, Howard University, and other similar schools for the colored people. As early as 1860 it was estimated that Oberlin had contributed no less than \$100,000 to the treasury of the American Missionary Association and nine-tenths of its missionaries, or had educated 147 of the men and women in its employ.

Such enterprises as these absorbed the missionary activity of Oberlin men and women, and it is only within a comparatively few years that the work of the American Board has come distinctively before them in such a way as to enlist their interest and command their service. There had been individual cases of students entering the service of the Board in different fields, as Turkey in Europe and in Asia, India, Siam, China, Japan, South Africa, the Sandwich Islands and Micronesia. Some, too, engaged in foreign work, under other societies, in South America, in Haiti, in India, and in Burma, but about 1880 there came a revival of interest, six having gone to South Africa, four to West Africa, two to India and seven to China.

At this time the "Oberlin China Band" was organized by a group of theological students, under the leadership of Dr. Judson Smith, then a professor of Church history in the Seminary. This was a student movement which preceded the Student Volunteer Movement by six years. The Province of Shansi in North China was as-



MARTYRS' MEMORIAL ARCH, OBERLIN, OHIO



Courtesy of *The Intercollegian*.

GRAVES OF OBERLIN MARTYRS IN SHANSI

signed to them by the Board as a special field, and they were determined to concentrate their efforts upon this one field and to hold themselves responsible for its evangelization. Furthermore, the mission was to be educational, rather than evangelistic in character, and a "New Oberlin" was to be projected on Chinese soil. The year 1900 found two stations, with sixteen missionaries, two churches, two hospitals and several good schools. The entire mission was wiped out by the Boxers—all of the missionaries on the field were martyred with their children, in addition to many native workers.

It was not strange that these men should desire to emphasize the educational side of missionary work. The manual labor arrangement at Oberlin made it necessary that the college should continue in session during the summer, and have its long vacation in winter. The winter schools through the country called for young men and young women as teachers. Thus the way opened for large numbers of students to find employment in teaching. At one time, when statistics were taken, it was found that 530 students went out to teach in a single year. Consequently there were special educational enterprises of a missionary character, in the establishment of which Oberlin students had a share, such as Olivet and Hillsdale colleges in Michigan, Tabor and Iowa colleges in Iowa, Ripon College in Wisconsin, Drury College in Missouri, and Carleton College in Minnesota, besides several schools in the South already mentioned.

The handbook of the Volunteer Band of Oberlin College mentions 110 names of former students who are now at work in the foreign field. If to these we should add the number of those who in earlier years went forth to proclaim the sovereignty of Jesus Christ, nearly 275 could be cataloged. Probably 600 would not be too large a figure to include all who heralded the glad tidings to the Indians, the Freedmen and the Mountain High-

landers. If to these we add the number of students who served the Master through the American Missionary Association, and such as toiled in the South and West just as efficiently under the auspices of no society, the total of Oberlin's missionaries would not fall short of 1,000.

Nor is the remarkable story yet fully told. Oberlin provides for missionaries a place for rest and recuperation when they return to America on furlough, as well as care and education for their children when these must be left behind. There are often a score of adult missionaries and seventy-five children sojourning in the community, and for their comfort two buildings are in use, Judson Cottage and Tank Home, costing with the grounds nearly \$30,000. Missionary enthusiasm in the college still runs high, as is evident from the present Volunteer Band, with an enrolment of fifty-three members.

It is significant that during the year in which Oberlin is to celebrate her seventy-fifth anniversary, a forward step should be taken in the evangelization of the Shansi Province, which rests upon the Oberlin constituency as a special responsibility. With the missionary zeal which characterized the earlier years in evangelistic and educational enterprises, and in the light of the most modern missionary methods, the cherished hopes of the "China Band" of a generation ago are to be fulfilled by the students of to-day. As early as 1903 recruits went out to take the place of some of the fallen martyrs, and now the nine Oberlin men and women who have gone forth have practically reconstructed the evangelistic and medical work of the Shansi Mission. Nor is the educational idea which was originally entertained by the pioneers to be neglected. There has recently been organized at Oberlin the "Shansi Memorial Association," which has as its purpose the desire to perpetuate the memory of those who suffered martyrdom in the Shansi field, by promoting in every possible way and increasing to every

extent the educational work of the Shansi Mission.

The association aims to develop a system of education along modern lines, rather than an institution. Twenty or twenty-five day schools are to be established under the direction of Chinese Christian students as soon as possible. Private schools, corresponding to the Chinese family schools, are to be organized. Two academies, one at each station, are to be founded, and one of these is ultimately to be

developed into an institution of higher learning. For this work three men have already been appointed, who have their support permanently pledged by business men, and who expect to reach the field during the present year. Alumni and friends are generously supporting the project, and it is the earnest desire of all who are interested in this new organization that it may prove to be another successful means of increasing Oberlin's contribution to the world's evangelization.

THE PROBLEM OF EVANGELIZING EUROPE*

BY BISHOP WILLIAM BURT, D.D.

Why is it that Christians in America send missionaries to Europe? Is not Europe Christian? These questions are often asked by intelligent and earnest Christian people. We answer: Yes, some parts of Europe are Christian, but if you ask do the Greek Church and the Roman Catholic Church and rationalistic Protestantism truly represent Christianity, without any sense of bigotry or denominationalism, I must frankly say that they do not. We are face to face in Europe with great problems presented by the Greek Church, and especially by the Roman Catholic Church.

First, whatever they may say in their theological books to the contrary, the Greek Church does not give the Word of God to the people, and what people can be Christian without the Blest Book? They reduce religion to forms and ceremonies, and the people are left in the darkest ignorance. What is the result? As education is spreading to-day in Bulgaria, in some parts of Russia and other places where the Greek Church is, the people are rushing madly into infidelity or into a sort of spiritualism. Since this is the case, whose duty is it to be on

hand to save those great nations from utter ruin?

When it comes to the Roman Catholic Church, it is even worse, for here we have Jesuitical aggressiveness in addition to the other evils. I speak as I do because of what I have seen and know. Roman Catholicism, as it is represented in Rome and Roman Catholic countries, is closely akin to paganism, in its conception, in its forms of worship and in its ultimate result on the human character. This I have found not simply in Italy and other parts of Europe, but also on the Madeira Islands and on the west coast of Africa. An American who becomes a Roman Catholic, as a rule simply adopts the manners and ceremonies of the Roman Church and cuts loose from the rigid natural laws which he had to govern him in his pagan idolatry. His last state is often worse than the first.

Romanism sets up papal authority in place of the individual conscience, and as a result the people of every clime and every language who have felt only its influence have been reduced to ignorance, superstition and servility.

Have we not a mission to such

* A report of a talk given at the Bible Teachers' Training School, New York, by Dr. Burt, Bishop of the Methodist Episcopal Church, who represents the work of that church in Europe. Reprinted from *The Bible Record*.

people? We must preach to them individual responsibility to God, salvation through Christ alone and the need of feeding on God's Word, not only for the salvation of Italy, Spain and France, but also for the salvation of America. Let us not be content with mere formal or nominal Christianity. What a blessing it is to us when, if instead of simply studying the Word of God scientifically, we also retain the evangelical fervor and blest spirit of God to illuminate the Word and inspire us so that we may understand it.

I believe most earnestly, as a missionary for the past twenty-five years, in individual work. The Roman Catholic Church and the Greek Church delegate everything to the priesthood. The people give a power of attorney to the priests, to act for them in everything that pertains to religion. But we should be, each one of us, missionaries of the truth of the blest Gospel that we profess to enjoy in our own personal experiences. The progress of the kingdom of God to-day, in the world, as it was in New Testament times, is dependent upon the personal testimony and personal work of every individual who professes to be a disciple of Jesus Christ.

I went to Italy in 1886. Arriving at Milan, I was appointed to a district and I could not speak the Italian language at all. How should I learn it? I found a young lady who

wanted lessons in English, so I gave her some lessons in English if she would teach me Italian. As soon as she could read a little I gave her an English New Testament and took for myself an Italian New Testament. As we read along, I had to explain to her the Word of Truth. Then as I began to write a few brief sermons, I had to preach them to her first so that she might correct the language, and thus the truth came into her heart.

She rose up from one position to another in her profession as teacher in the public schools, and finally became the directress of the Normal College in the city of Milan, and she had no less than 700 young ladies under her care, preparing to be public school-teachers in Italy. Thus she was exerting a tremendous influence, and that seed of truth dropt into her heart while studying English was exerting its influence in the hearts of hundreds in her school.

The Jesuits became alarmed and made trouble for her and she was suspended for a while; but she took up the cudgel in the public press and fought her case through, and appealed to the Counsel of State, and was reinstated in her position in that great institution in the city of Milan.

When we are working for the conversion of a man or woman, we do not know how far our influence may extend. Let us do our duty and God will take care of the results.



THE PRESENT OUTLOOK IN LATIN COUNTRIES

BY REV. PROF. G. LUZZI, D.D., FLORENCE

There has never been in the history of modern religious thought in the Latin countries a moment more interesting, more important, and richer in facts than that which is passing before us to-day. I shall commence by giving a bird's-eye view of Roman Catholicism in these countries; then glance at the actual conditions of Evangelical work, and see, finally, what direction these conditions suggest to us should be taken effectually to work for the triumph of the Kingdom of God.

I. *The present conditions of Roman Catholicism in the Latin countries.*

I avail myself of a description of the present religious condition of Latin society, drawn, not by a Protestant, but from an open letter by a Roman Catholic pen. It was written recently by a number of priests, and address to Pius X. It is headed, "What we Want."

Our society has for some years entirely held aloof from the Church, which it considers as an ancient and inexorable foe. The old cathedrals, which the piety of free, believing peoples in the Middle Ages raised to the Virgin and to patron saints are utterly deserted; men no longer care to draw from religion the strength and light necessary for the soul agitated by daily struggles; respect and veneration for all that has been held most sacred from the cradle has vanished. And not that alone, but the Church is considered an obstacle to the happiness of the nations; the priest is insulted in public as a common, ignorant parasite; the Gospel and Christianity are regarded as expressions of a decayed civilization, because they are entirely insufficient to answer to the ideals of freedom, justice, and science, which are shaking and moving the masses. This state of things has been extending from the university to the workshop, from populated cities to the open country; and everything has worked together efficiently to this end—the periodical, the daily newspaper, the novel, the anonymous libel, the sparkling eloquence of the tribune, the low vulgar song of the street.

Few have remained faithful to their religious traditions, and even this minority shows symptoms of decay and lifelessness. For these few, religion, with its cold observance of formulas and traditional pre-

cepts, is no longer a directing force in their life; churchgoing men are a small number; churchgoing women are slowly becoming rarer, and the young are growing up more than ever refractory to all religious education.

"To-day," writes Sibilla, in his important "Lettere Ghibelline," "an unbeliever, desirous of entering the Catholic Church, finds things changed. He seeks the living God, and sees before him a system of dogmatics encircled by cast-iron formulas; he sees in Catholicism a complex legislation, similar to the rules of a civil code; the hierarchy has all the majesty and strength of a Constantine organization. The *summus pontifex* was for centuries a temporal prince and still maintains the dignity of a throne and a court, and exercises the functions of a prince; if other princes do him homage, according to rules of diplomacy, he receives them; otherwise he ignores them. All this, which was the natural result of a slow historical evolution, has given to Catholicism great dignity and has rendered it organically more secure, more united, stronger; but has raised round the Holy City a mighty wall, which renders access difficult to outsiders, who find themselves confronted by too many obstacles to enable them to enter the Church of the Lord."

Such a picture only too faithfully reproduces the reality. The causes which have produced these disastrous effects are many and complex. Those which the spiritually minded, who sigh for a reformation within the Church, principally emphasize, are the following:

1. The crystallization of dogma; an evil which does not take into account the fact that human thought evolves itself in the religious not less than in other spheres.
2. Ecclesiastical tyranny, which persecutes and condemns every attempt at critical and exegetical study of the sacred documents.
3. The thirst of the Vatican for temporal power, and its disdain of present-day democratic aspirations.
4. The excessive formalism which extinguishes any spark of true religious life in the people.
5. The mass of grossly superstitious elements which have filtered into the Roman Catholic form of Christianity

and which keeps the modern soul and conscience at a distance from Christ.

To fight against these causes a number of learned and brave priests and writers have arisen, prepared for any sacrifice. In France, Hogan, Houtin, Loisy, Laberthonnière, Lagrange, Battifol; in Italy, Murri, Fogazzaro, the members of the Pious Society of St. Jerome, and a host of others, with books, reviews, and by preaching, continue the work started by Lamennais, Rosmini, Vincenzo Gioberti and Lambruschini. The reforming movement, begun in France, has spread into Italy, and will before long manifest itself also in Spain. Every day it grows in extent and intensity, and the Vatican is troubled by it, because it now seems that to prevent its extension, neither menaces from the Holy Office nor suspensions *a divinis* are sufficient.

Besides the "Open Letter to Pius X." and the "Lettere Ghibelline," from which I have already quoted, a number of other pamphlets and books have been lately published, pleading for a reformation of the Church from within. The most noteworthy of all is one entitled "A Crisis of Souls in Catholicism," which has been distributed in many thousands among the clergy and in the seminaries of Italy. All these publications are so many cries wrung from the breasts of the young, cultured, and more vigorous members of the clergy, awake in the living present. "We are not rebels," they say, "but sincere Catholics; and, as such, we desire to stand up for the salvation of Christianity." In the pamphlet, "A Crisis of Souls in Catholicism," after having spoken of the reforms they dream of, they conclude by saying: "These changes will come by the inexorable force of things; and even if men are able but slowly to accustom themselves to them, still these changes will be so vast and varied as to astonish, if they live some ten years more or so, many of those timid followers who now do their best to retard Catholicism in its forward march."

II. *The present condition of Evangelical work in these Latin countries.*

The gospel is at work everywhere among us. In Italy we are fighting energetically at the very gates of the Vatican, and every day are gaining ground. In almost all the principal cities and in several country places many flourishing churches and other important stations have arisen.

In France the Gospel is in touch with the finer part of the nation; it has influenced and is influencing the Roman Catholic clergy, which in that country is better taught than in the other Latin countries; it has penetrated into Parliament and into the government, and it is forcing general attention by means of a superior religious literature.

If in Spain the results are not so visible as in Italy and France, it is not for want of zealous, conscientious and self-denying workers, but is due to unfortunate surroundings.

Allow me to touch lightly on the principal difficulties which the Gospel meets with in these lands, and which are common to the whole Latin race.

The *first* difficulty lies in that disastrous trinity, Ignorance, Superstition, and Fanaticism, which we find always indissolubly united.

In Italy, with 33,476,000 inhabitants, 13 millions are illiterate; and in Spain, with about 19 million inhabitants, sixty-eight per cent can neither read nor write; while, at the same time, it rejoices in 43,328 Roman Catholic priests and 28,549 nuns! Superstition is encouraged, not only by the ignorance of the people, but also by a good part of the aristocracy, who take advantage of it to serve their own ends; even now and then some prince of the royal blood does not disdain, as happened recently, to assist in person at the liquefaction of the blood of San Gennaro at Naples!

Superstition is the natural outcome of ignorance; and fanaticism consequently has full sway on a ground thus well prepared. It is not surprising if, in Calabria, Roman Catholic

preachers give way to unheard-of extravagances in their pulpits, even to beating a crucifix with their fists, to show by an object-lesson how the sinner treats Jesus; if, in the Vatican today, at the beginning of the twentieth century, they still dare to sell reproductions of the medal struck by Gregory XIII. to commemorate the massacre of the Huguenots; and if the Holy Office, in the full blaze of the light of the 3rd August, 1903, had the courage to sanction a religious act which consists in swallowing small images of the Virgin and saints!

The *second* difficulty is unbelief; which is nothing else, when sifted, than the reaction against Roman Catholicism. The Church has imposed too many absurdities on the faith of the people, and the people have shaken off the yoke and ended with believing in nothing.

And it has come to this. The people have lost all sense of true religious discrimination. They have become unable to distinguish between the Christianity of Christ and Roman Catholicism; all that refers to religion is Romanism and is therefore to be rejected.

The *third* difficulty arises from Socialism, which has in Latin lands the special characteristic of being essentially atheistic. Socialist and believer, with us, is a contradiction in terms. Judging from the present state of things, perhaps Ruggero Bonghi was not wrong when he said that in Latin countries the final and decisive struggle will not be between Christianity and Romanism, but between Christianity and Socialism.

The *fourth* difficulty, which is the most serious of all, lies in the blunting of the moral sense, in the absolute want of a perception of sin, and in the almost complete atrophy of conscience, which, in Latin races, are the lamentable results of an ecclesiastical teaching which makes religion consist in the formal observance of ritual and in the blind obedience to external authority, and which creates a standard of morals which is the negation of the Gospel; a standard of morals of easy

tolerance—a sort of “debit and credit account” of conscience with God; an account which the priest regulates in the equivocal and mysterious shadows of the confessional.

What shall we say then? That in the holy crusade of the kingdom of God against evil the powers of hell will prevail? Never! Who can believe that they will prevail when one thinks of the Waldenses of Italy, of the Huguenots of France and of the martyrs of the Inquisition in Spain?

Four centuries before the Reformation, the Waldenses of Italy had already worked and suffered much for the Gospel, and their history is written in blood from Calabria up to the valleys of Piedmont.

The sufferings of the Huguenots in France are recorded in the sacred book of Christian martyrdom; and while the memory of those who have fallen for the faith in Spain is sacred and dear to every Christian heart, the names of Torquemada, Diego Deza, Ximenes of Cisneros, Charles V. and Philip II. make, even now, not only every one who calls himself Christian, but all those who have a sense of what is beautiful, good, just and true, tremble with horror.

If God allows the blood of martyrs to be shed, He certainly does not intend it to be shed in vain. The testimony of the Gospel was never altogether stamped out in Latin countries; and the very existence of this testimony, which no work of man, but God only by His grace, has always kept alive, is a warrant that the Latin countries also, in the day and hour of God's providence, will form part of the “Heritage of Christ.”

III. *The attitude which the present Roman Catholic and Evangelical conditions suggest in order that the kingdom of God may triumph.*

In our Latin countries the Evangelical principles which are the guiding force of all the missionary enterprise carried on there are sound, strong and pure principles. Either they are the sacred heritage of our fathers, who, in the solemn hour of

trial found, in these very convictions, the strength to "endure the cross, despising the shame"; or they are the principles brought to us by brethren beyond the Alps and beyond the sea; by brethren who are part of that great missionary family, the better, healthier and more spiritual part of the Church.

These principles, however, are face to face at the present moment with a number of fresh needs created, on one side, by the new attitude taken up by the modern Roman Catholic party, and, on the other, by the claims of modern scientific and religious thought.

As regards our attitude toward the modern tendency in Roman Catholicism, my conviction is that we must seek to understand these Modernists; we must sympathize with them without forcing them to come out from the Church of Rome. Those who are born in Protestant lands and of Protestant parents can have but little idea of the point of view of those whose ancestral religion is Roman Catholicism, or of the working of a conscience which has been formed and educated in a Roman Catholic atmosphere. They who live in Christ and have Christ living in them can not always understand the tenacity with which those priests, who have not entirely learned Christ, cling to the principle of an external authority, as a drowning man clings to the plank which supports him. Perhaps we take too little into account the benefits that the Papacy rendered to humanity in her darkest and most critical days, and therefore do not appreciate enough how fascinating for those priests is the dream of seeing, some time or other, the historic and ecclesiastic organization of Romanism reconciled with the spirituality of primitive Christianity.

In my opinion, it is a grave error to urge the Modernists to leave the Church of Rome. It is wise to advise them to remain; wise to exhort them to persevere in their protests, to shake the foundations of the already tottering Colossus, to complete the ruin of that tyrannical authority which, for so many centuries, has dominated the

consciences of the clergy and the laity. They must remain and complete with all their strength, from within, that work of destruction and renovation which we have for long sought to accomplish from without.

There are three reasons for taking this course:

1. Because, were the Modernists to leave the Church of Rome, altho, without doubt, they might do good work in the Evangelical Church, yet they would no longer have the influence, nor the opportunity which they now possess to do the great work they are doing. This the Vatican knows and it is a mystery to nobody. The best way in which the Modernists could please the Pope would be by leaving the Church of Rome.

2. Because the Modernists are not prepared to become Protestants. In the first place, for the present they (with some exceptions) are more engrossed with intellectual than with spiritual questions. Prezzolini well says: "Were you to ask the Modernists what Catholicism is suffering from, they would point to the head; and were you to ask the remedy, they would show you a library." It is useless, therefore, to think of their joining our ranks until much more important questions are added, to the intellectual ones—I mean those that belong to the conscience and heart. And, in the second place, the Modernist movement is at present passing through a period of acute reaction, which, of itself, tends to undue exaggeration. The Modernists, in fact, have accepted blindly and without discussion the conclusions of the most advanced German hypercriticism. "Their biblical criticism," says Sibilla, "has produced a great commotion in the orthodox camp. The cause of this is to be sought in the enthusiasm of the new Modernists who too readily accept every novelty without reserve, without that 'long study and great love' which should be the necessary preparation for the fight." We thus see this strange spectacle—those who yesterday were the slaves of the in-

fallible Pope are to-day to be seen arm in arm with the boldest rationalists and with critics who have abused and are still abusing the sacred right of free inquiry. Now, all this is easily understood, but it is clear that it can not last. The Modernists must, if they do not want to fail utterly, seek for and find their balance. They must turn their thoughts toward the Christ, not of criticism, but of the Gospel, in order to arrive at a positive and Christ-centred belief. If ever they decide to come out from where they are, they must do so only when they are in a position to know, not only what they are leaving, but also, and above all, whither they are going.

3. Because the ideal which Modernists are seeking is not, as many call it, "a dream," "a chimera," "a Utopia." Who calls it thus speaks thoughtlessly, ignores much, and what he knows he knows too superficially.

What is the ideal of the Modernists? "The ideal which we have in view," they say, in their "Programma," "is that of a church once more the spiritual director of souls in their laborious pilgrimage toward the distant goal to which the Spirit of God, which is a Spirit of brotherhood and peace, is leading them. And our efforts are directed to instil into minds this new consciousness of the everlasting destinies of Catholicism in the world." This Church is, for them, the "Church of their fathers," "which, however," says Don Romolo Murri, in his book on "La Politica Clericale e la Democrazia," "must be internally reinvigorated and externally reduced to right proportions; all extraneous and hurtful elements must be removed from religious profession, and religion must be presented and made to live as the religion of the spirit and of liberty; *in short, clericalism must be fought against for the benefit of religion*, which must, above all, be detached from the survival of the political and parasitical habits which are so multi-form and tenacious." To the episcopal form of the "Church of their Fathers," the Modernists tenaciously

hold, for historical reasons, from inherited tendencies and from racial inclinations; and the Episcopal form, we know, is as compatible with the Christian spirit as the Presbyterian or Congregationalist form.

I am now convinced that not all Modernists have realized what transformation Romanism would have to undergo to become a truly Christian Church. I am more than persuaded that experience has much to teach them which at present they do not suspect they need to learn. But, granted that in the providence of God their dream should become an historical fact, I can not conceive what harm there would be in having, in our Latin countries, a strong Episcopal *Christian* Church, which, accentuating what is essential with the same energy with which, in the past, it accentuated what is accessory, should work in full communion of spirit and love alongside our Presbyterian, Methodist and Congregational churches for the glory of Christ and the triumph of His kingdom.

The Present Crisis

As for the crisis through which modern religious thought is passing, let us not think that we are being spared. Quite the contrary.

Never so much as now has the need been felt of distinguishing between these two things, which, for long, have been confounded—*religion and theology*. Religion is spirit, is life, is the throbbing of the divine within us; theology is the human attempt to give a body to this spirit—the human attempt to explain the phenomena of that divine life and to translate these explanations into exact scientific formulas. Religion, therefore, can not change; it is what it is; but theology, which explains and formulates religious phenomena, can change, and of necessity *must* change, in accordance with the change and progress of thought. It is easy to agree in religion; it is not so easy to agree in theology. The important point is not agreement in formula, which merely explains and sums up; the important

point is agreement in the substance of divine things and in the moral and spiritual experience of Christianity.

And what about the results of criticism? . . . Let the results of criticism be welcome, if it be earnest, conscientious criticism, not inspired by love of novelty, but by love of truth, and in absolute submission to God. Let them be welcome if they corroborate our faith, if they clear up many uncertainties, if they give us a more exact, more rigorously scientific understanding of the documents of revelation than that which we had before. Sibilla says truly, in the "Lettere Ghibelline"—"Those who fear biblical criticism show but little faith in their faith, or think little of science, which is, nevertheless, the pride of reason."

The Reformation, it is said, found the principle of religious authority in the Church and transferred it from the Church to the Bible; to-day we must continue and complete the work of the Reformation by transferring this principle of authority from the Bible to the person of Christ. But let the Christ, thus become the new center of religious authority, be the Christ of the Scriptures; the whole Christ, not a fragmentary Christ; not a Christ the outcome of philosophical and theological speculation, but the Christ foreshadowed in the old Covenant, seen afar off by the Prophets of old—the Christ of the Gospels—the Christ of Peter, of Paul, of John—in one word, the Christ of God.

We may be disposed to revise, to rectify and accept many things, but the foundation must remain intact and intangible; the foundation that God has laid, which can not be removed without the whole edifice tumbling down. And this is the foundation:

1. A heavenly Father; transcendent, but at the same time immanent in the universe, and ever near to those who call on Him.

2. Sin; not the superficial fact conceived by modern speculation, but the tragic fact affirmed by the Scriptures

and by experience; the wilful rebellion which draws the creature away from his Creator; the guilt which deserves punishment; the evil germ which so corrupts human nature as to render it incapable of morally redeeming itself.

3. A personal Savior, divine and human—not merely divine, for so He would be too far above us; not merely human, for so He would be too much like ourselves and therefore unable to save us; but divine and human at the same time, as the Gospel teaches.

4. An eternal Spirit, who makes real in the individual believer what Christ has virtually accomplished for all, by His life and by His death.

5. A Word of God, a Revelation from God, of which the Scriptures are the inspired document.

Latin countries, as every other country at the present time, have new needs and new ideals. My profound conviction is that these needs and ideals do not require the creating of a new Christianity; what they need is simply the old Christianity; that is to say, not a Christianity without the Cross, as many philosophical and theological speculations would have it, but the truly historical Christianity, which has the Cross for its center—that Cross which is intimately connected with sin and guilt and which, through the tragic crisis of repentance and faith, reconciles the sinner to his God, develops a new and holy principle of life, and makes existence once again a thing worthy of both man and God.

We shall seek to give to this Christianity a newer, larger, more living, more judicious, more intense application. Yet the Christianity which we will glory to announce will be always the Christianity for which our fathers lived and died—the Christianity which has renewed us in mind, conscience and heart. The old Christianity, and yet young with an eternal youth—the Christianity of Christ. That Christianity has been sufficient in the past and will suffice forever. Europe needs a knowledge of true Christianity.

EDITORIALS

THE LORD'S PRESENT HELP

When Mr. W. D. Rudland accepted his missionary appointment for China, Mr. J. Hudson Taylor said to him: "The mission may become bankrupt, but the Lord never can; difficulties may occur which would hinder funds from being sent inland, but *the Lord would be inland.*" And so it has proved for forty years. This whole history is one of men and money provided in answer to prayer. But this by no means relieves God's stewards from weighing carefully their own responsibility and duty, and discharging it conscientiously. A prominent missionary, whose inadequate salary was long overdue, and whose temporal needs were so pressing as to make impossible the effectiveness of his work, and who at the same time saw many of his fellow workers similarly hindered, wrote significantly these solemn words:

"This, however, the Master will charge to somebody as a grievous fault." Somebody will have to answer to God at His judgment seat for the curtailed supplies and straitened means which make missionary work a partial failure through inadequate support. On the other hand, what a privilege to be so at His disposal as to be used by Him to answer the prayers of His devoted servants for the supply of their needs.

LESS STEEPLE—MORE GOSPEL

We are reminded of the late Reginald Radcliffe, who, in an address delivered in England, some years ago, said: "A few weeks ago I had to do with one of the largest parishes in the world, the Sudan, 2,000 miles long and 500 miles broad, with a population of from fifty to seventy millions, proselytized by Mohammedans, and as yet never touched by British missions. All the Protestant churches of England and America have so far given to this land only two lads, who, a few weeks ago, sailed down the Mersey on their

way to Africa. One was young Wilmot Brooke; and the other a Sudanese lad, who, after seeing his father murdered before his eyes, and having been sold as a slave, was at last rescued and brought to England by the Rev. C. T. Wilson, of the C. M. S. And yet with all this we say, 'Lord Jesus, come quickly.' It was not Christ's command which sent us to Africa in the first instance, but the tragic death of Livingstone. *With one of the many church steeples in this land we could supply ten missionaries;* and so, in many cases, instead of pointing the road to heaven, they are blocking up the way."

While one church edifice in Canada was in course of erection at a great cost, it occurred to an official that it would improve the appearance to have one imposing doorway in front instead of three, as planned. To make the alteration there was expended an additional sum sufficient to have met the expenses of placing ten missionaries in China, including outfit! Thus by opening *wide doors at home*, still wider doors were left unentered abroad!

THE SOUTH AND NEGRO EVANGELIZATION

Rev. W. A. Byrd, Ph.D., a graduate of Princeton Seminary and now President of Cotton-plant College, Arkansas, writes a protest against some of the statements made in Mr. Wells's article which appeared in our June number. Hon. W. Calvin Wells, of Jackson, Miss., writes from a Southern standpoint; and President Byrd gives credit for the truth and force of much that was said in Mr. Wells's article. He admits that seventy-five per cent of the negroes of America are very little removed from African barbarism. This large class of ignorant negroes follow their leaders blindly, apparently preferring even the ignorant and the false to the enlightened and the true. The negro

preachers in too many instances are worse than their followers. President Byrd writes:

"Most Southern white men have never striven to have the negroes on their plantations enlightened and christianized. They have given them over to the ignorant and unprepared teachers of the negro race to lead, and have allowed these negroes to sink year by year deeper and deeper into degradation, giving them a mere pittance for their labor. This inadequate pay for labor has driven the young negro to thriftlessness and vagrancy. The maintaining of dens in almost all Southern cities by white men who largely control municipal affairs, has driven the vagrant negro still lower. The negro who has been driven out of politics, deprived of the ballot and the right to say who will rule him, who will sit on his jury and who will pass sentence on him, and this being done by his white neighbor and without protest against the injustice by the white preacher, has made it so that the negro has no confidence in the religious teaching of his white brother.

The whole *régime* of social and political affairs in the South is against the uplift of the negro. In the Jim Crow cars of the South hundreds of negro men and women are often herded together under most disgusting conditions, and clean and respectable negroes have no escape from these conditions. If the negro is to be elevated as Mr. Wells says, he must, first of all, have clean and wholesome surroundings. If the white minister of the South desires to be heard by his black brother, let him give him wholesome environments, just laws, fair hearing at the law and healthy settlements, and then the negro will gladly listen to him. As it is, the ignorant negro, and some others too, prefer to hear their own, tho they be incompetent, to hearing the highly educated white brother whose religion will not allow him to come up to

the Golden Rule. Many big-hearted men in the South like Mr. Wells say: elevate the negro, educate him, prepare him for American life, but deny him the right to vote and give it to his white brother however ignorant? Does Mr. Wells think that Christ accepts this discrimination? Mr. Wells says that the negro should be satisfied with being protected and should not desire to have the franchise. The man that would deny him the franchise when he deserves it is not capable of protecting the negro, for if he will do him wrong in one instance what assurance has the negro that he will not refuse him justice in other cases, especially if the rights of his race come in question.

"We agree with Mr. Wells that the grace of God is the only means by which the negro can be elevated and saved. I would say further that this grace must not be obscured by political fantoms. There has never been any danger in the South of negro domination. The negro desires not control, but justice and opportunity to elevate himself. Politicians have raised the cry of negro domination, and the Church has echoed it, and good men for fear of ostracism keep their mouths shut. If the white ministry opposed the conditions enumerated they would be asked to resign. I would suggest that the Church proceed to uplift the negro, giving no heed to political subterfuges. The sane negro of this country has never dreamed of amalgamation, and is as opposed to it as are the whites of the South. The grace of Christ is sufficient for all races, and will uplift and save all. I heartily endorse the recommendations of that Southern assembly. If carried out great good will be done. I appeal to my white brethren to close their eyes to politics, social questions and race prejudice and give to the negro in their midst the Gospel of Christ and not the gospel of expediency, politics or social equality."

GENERAL MISSIONARY INTELLIGENCE

EUROPE

The Pan-Anglican Conference

When the Archbishop of Canterbury took the chair at the opening session, on June 15th, he saw around him bishops from practically every part of the world, including two negro prelates, and representatives of almost all races. There are throughout the world 249 dioceses, of which number thirty-seven are in England and Wales; and 220 bishops were expected at the Congress, which consisted of representatives from each diocese. About one thousand delegates were present. At the thanksgiving service at St. Paul's on June 24th, the gifts were collected from every diocese. One after another the bishops advanced, bringing with them their diocesan gift, and laying it on the altar. On Sunday, June 14th, Canon Hensley Henson preached on the Unity of the church, and boldly declared "the *Anglican insistence on Episcopacy excessive, unwarrantable and full of ill-promise.*" He referred to the Scot, as "proud, and justly proud, of his national church," the Presbyterian; and then asked, "Is there not an element of actual absurdity in speaking of 'a great National Church,' such as the Church of the United States, when all you have in your mind is a small denomination which is hardly known by name to great multitudes of American Christians?" Canon Henson pleaded for "a humbler Anglicanism." The ecclesiastical superiority and supremacy affected by some churchmen is absolutely absurd, and would be ludicrous were it not so lamentably dishonoring to God.

Zenana and Bible Medical Mission

At the recent annual meeting of the society it was reported that the income, including £7,209 received in India, was £24,744, and the general expenditure £27,380. At the society's hospitals and dispensaries in Lucknow, Benares, Patna, Nasik,

Ajodhya, and Jaunpur, 1,881 in-patients and 29,702 out-patients were treated during the year, besides 429 patients attended at their own homes. The lady doctors paid 5,557 visits, and there were 82,971 attendances at the dispensaries. The society now employs in India 150 missionaries and assistants, 163 teachers, nurses, etc., and 93 Bible-women, making a total of 406 workers in the field. The society has 49 schools and institutions, in which are 2,630 inmates. The missionaries and Bible-women have access to 8,209 zenanas, with 3,342 regular pupils under instruction. The Bible-women visit 927 villages.

Britain and the East

One of the most memorable utterances of the May Meetings was that delivered by Prof. George Adam Smith at the meeting of the Colonial Missionary Society. We have seldom heard or read a more powerful plea for colonial evangelization. The remarkable picture drawn by the preacher from his own observations of the *condition actuelle* in India brought into strong relief the responsibility of the sons of Britain for the colonies into which they enter. Yet it is to be feared that the notion of responsibility is the very last that seizes the minds of the majority who go out to our dependencies. Civil servants and merchants leave the homeland for afar too often with no other idea than that of making their own way in the world; and their treatment of the native varies from the brutal to the contemptuous. In the light of the great progress already made under British rule, and in the light of the great work still remaining to be done, it surely ought to be part of a liberal education to become aware of the facts, and to prepare to deal wisely and responsibly with them. The young manhood that goes to the colonies needs itself to be evangel-

ized in order that it may meet the situation. The need of this is to-day more pressing than ever; for new forces are at work and a new crisis is forming. It is a sorry thing when the native has to tell the Britisher that he is a disgrace to the religion he is supposed to represent.—*London Christian*.

Irish Catholics Listening to the Gospel

The *Banner of Truth in Ireland* states: None but one actually engaged in the work of the I. C. M. can possibly realize the change that has come over this country during the last few years with regard to our work among the Roman Catholics. I well remember when we were pelted off the streets whenever we attempted to hold open-air meetings. To-day this is all changed, and I am happy to say it was my great privilege to address hundreds of Roman Catholics at open-air meetings in Dublin, where there was perfect quietness, as they drank in the Gospel message of a free salvation through faith in the Lord Jesus Christ. We sang our Gospel hymns, and spoke freely to them of the love and willingness and power of Jesus to "save to the uttermost all who come to God through Him."

The British Baptists to Enter South America

That there are yet fields wholly unoccupied by missionaries of the Gospel is emphasized by the recent departure from London of two pioneer missionaries of the Baptist Missionary Society of Great Britain, who are going to the head waters of the Amazon to investigate conditions, see where the aborigines are to be found, and determine whether they are sufficiently concentrated to justify the opening of a permanent mission among them. The two leaders of the expedition, Messrs. Darby and Glennie, have both seen service on the Kongo, and will be able to judge as to the wisdom of the proposed mission. If established, the Arthington Fund will provide for its maintenance.

French Catholics Against the Papacy

The *Mission World* tells of a very significant movement in France. It seems that some three years ago there were a number of priests who associated themselves together, through the reading of the New Testament, in order to establish themselves and their congregations along new lines antagonistic to the papacy. They looked around them to find a leader to whom they could look for advice and example, and they chose M. Meilon, the converted priest who was at the head of the Paris Mission of Protestant Converts. He accepted the election, and entered fully into the spirit of the movement. There are now 300 such priests and as many congregations, who are banded into a league. Their attitude to Rome may be found in the following pronouncements: Separation from Rome, absolute independence to be the right of each church, yet federation of all, establishment on the basis of the Gospel, perfect liberty as to Rome's dogmas, and the substitution of French for Latin in public worship, and loyalty to the Republic.

Worthy of Imitation

On May 15, the German Army, Navy and Colonial Exposition was opened in Berlin, the Crown Prince of Germany, accompanied by his wife and many German princes and a large number of members of the German nobility, being present at the ceremony. One of the most interesting departments in this Exposition is the department of missions, occupied by exhibits from all Roman Catholic and all Protestant missions at work in German colonies and dependencies. The Protestant Missionary Department has been arranged by the committee of German Evangelical societies under the special direction of Doctor Merensky (Berlin Missionary Society). It is divided according to missionary fields and the famous missionary map-maker, Doctor Grundeman, has furnished large wall-maps which show the stations of all the societies in the different fields, while pastor

Paul, who is rapidly gaining prominence as a missionary statistician, has furnished statistical wall-tables. Beside these maps and tables, pictures of fashions and peoples, as well as pictures of the missionary stations, are hung upon the walls. The tables are filled with samples of the literary and manual work of the pupils of the missionary schools, and the bookcases are filled with missionary books and tracts in the different languages. We see from the statistical tables exhibited that 14 German and 11 other missionary societies employ about 400 missionary workers (288 of them Germans) in the German colonies in Africa, Asia, and Australia; that the number of baptized heathen was 73,415 on January 1, 1907, and the number of catechumens was about 13,000; and that 53,000 pupils attended the missionary schools. The missionary department attracts much attention and increases the interest in missions.

Good News from Italy

Dr. Alexander Robertson, of Venice, has recently given an address on "The Progress of Italy since 1870," which was full of glad tidings.

"That year," he said, "was a red-letter year, not only in the history of Italy, but in that of Europe and of humanity, for it marked the overthrow of the temporal sovereignty of the Pope, which had been the bane of Italy and of most countries up to that date. The year 1870 marked the birthday of the kingdom of Italy, and the beginning of her progress, just as the Reformation marked the beginning of the progress and prosperity of England." Dr. Robertson said that Italy had made unparalleled progress in everything that touched the happiness and well-being of the individual and the nation since it had cast off the trammels of Pope and priest.

Since 1870 education has advanced by leaps and bounds. All the teachers in the national schools are laymen and laywomen. There are no priests and no sisters permitted to be teachers in these schools. Instead of only two per cent being able to read as before 1870, ninety per cent can read and write in Northern Italy, and forty per cent in Calabria and Sicily, which were more completely under Papal sway than other parts of Italy before 1870.

The whole moral tone of the people has

been raised and elevated. The king, the queen, and the court set a splendid example of virtue and morality; the people practise truth-speaking; the courts of justice are pure; the murders and assassinations that were of daily occurrence before 1870 are now comparatively rare. Crime of all kinds is diminishing. Benevolent institutions have been started everywhere by the laity. Christian charity and kindness take the place of Papal cruelties and inhumanities.

Emigration from Russia to Siberia

Within the past twelve months 500,000 emigrants have gone from Russia to Siberia, or about half as many as have come to the United States from all the world. The figures given to the Duma by Prince Vasilchikoff, Minister of Agriculture, show that the movement has increased wonderfully in the few years since the Russo-Japanese war. For several years preceding 1906 the average annual emigration was about 60,000 persons. In 1906, 180,000; in 1907, 400,000; in the first three months of 1908 the number registered for emigration was 70,000, or 420,000 persons. Among the causes for this movement two are plainly visible, the poverty-stricken Russian peasants have little faith in the measures the government is taking to settle the agrarian question, and the soldiers returning from the late war brought home stories of the great natural wealth of Siberia. One of these influences tends to drive the peasants out of European Russia, the other to attract them to Siberia. The emigrants go in colonies, and in most cases send some of their number in advance to select allotments of land for the whole party.

Annual Reports of German Societies

The Rhenish Missionary Society employed at the close of 1907, 190 ordained missionaries and 25 lady workers of European birth and 96 native workers upon 121 main and 451 outstations. The 739 missionary teachers instructed 31,717 pupils in 582 schools. The number of native churchmembers increased to 126,624, and

of the 12,617 baptisms during the year 7,145 were those of heathen and Mohammedans, while 16,121 inquirers remained under instruction. The income from all sources was \$251,280, and a deficit of \$32,844 was incurred. The missionaries of the Rhenish Society labor in Asia, Africa, and the Islands of the Pacific.

The Gossner Missionary Society labors in India, chiefly among the Kols of Chota Nagpur. It employed, in 1907, 51 missionaries (40 ordained) and 8 lady workers of European birth, and 1,182 native helpers, of whom 37 are ordained, upon 52 main and 407 out stations. The 230 missionary schools provided Christian instruction for 6,735 pupils. The number of native Christians increased to 68,208, while 18,348 heathen inquirers remained under instruction at the close of the year 1907.

The North German Missionary Society, which labors exclusively in Togoland, West Africa, employed, at the close of 1907, 26 male and 8 female missionary workers and 16 wives of missionaries of European birth, who were assisted by 168 native Christians. It occupied 8 chief and 105 out-stations, while 4,505 pupils received Christian instruction in 126 missionary schools. The number of native church-members increased to 6,143, 529 heathens having been baptized during the year, and 364 inquirers remained to the close of 1907. The income from all sources was \$47,543, so that the deficit which originated in the preceding years has increased to almost \$20,000.

The Hermannsburg Missionary Society, at the close of the year 1907, sustained 57 stations and 170 out stations in its work among the Telugus in India and the Zulus and Bechuanas in South Africa. There were 65 European missionaries, 680 native helpers, and 2 European and 2 native lady workers. During the year 875 heathen were baptized, namely, 84 Telugus, 284 Zulus, and 507 Bechuanas—and the number of native Christians increased to 71,703. In the missionary

schools 9,092 pupils (4,381 boys and 4,711 girls) received instruction. The income from all sources was almost \$119,000.

ASIA

The Christian Church in India

"Is it to be Western or Eastern?" is a question asked in the *Record* of the United Free Church of Scotland by the Rev. John Torrance, formerly of Poona. India, he says, is in the throes of a great new movement, which will have its intellectual, social, political, and religious sides, and he believes the influence of the Church of Christ in India on this movement will depend considerably on whether the Church is to be painted in foreign Western colors, or whether it can be made to appear to the men of India as something suited to their own soil in Eastern dress. He calls for a radical change of policy in the treatment of the Indian churches, giving them a free hand as regards organization, relaxing the too rigid rules of ordination, and doing everything to encourage the spirit of spontaneous effort, independence, and responsibility. It is quoted as an instance of how little this has been the practise in the past that after 100 years of missionary work in India the Church of England can not yet point to an Indian bishop or even archdeacon. Another question might be asked—Is it really necessary that the Indian Church should be either Eastern or Western? Will not the ideal Church be one in which all racial distinctions will be obliterated, and every element of good, from every possible source, conserved and consecrated?—*Statesman*.

India Shaming America

Rev. C. R. Watson, Missionary Secretary of the United Presbyterian Church, has recently written to his brethren:

It seemed to be the very voice of God in a challenge to his Church, when the news came, a few days ago, that, with the final compilation of reports, it was found that the ingatherings, on confession of faith, in both Egypt and India,

exceeded even the high-water mark of last year. Egypt's spiritual harvest was slightly in excess of that of last year—sufficiently, however, to make this jubilee report the best of any year of the whole half-century. But of India, what shall we say, as we learn of the marvelous ingathering of 1,655 souls on confession of faith in a single year—346 in excess of last year, and last year had established a new record in the history of the mission! It is difficult to appreciate what this means, unless we compare it with growth with which we are familiar. It means, however, an accession on confession of faith greater than that which was credited last year to any single synod of our Church in America. It means an ingathering greater than that which we rejoiced over in the three synods of Illinois, Iowa and Kansas. It means that we now have in India a church equal in membership to three of our American synods.

India Sunday-school Union

The *Bombay Guardian* gives the following suggestive facts showing the progress made in the operations of the Indian Sunday-school Union in the decade from 1896 to 1906: The number of candidates presenting themselves (voluntarily) for examination in Scripture has risen from 600 to 16,000; and during the decade more than 58,000 certificates have been awarded. These are given in three grades. A large percentage of the candidates belong to non-Christian homes. A silver medal is presented to the student who gets highest marks in each language. Some seventy-five medals are thus given every year. In our thoughts and prayers about the work being done in India for the Master a place of remembrance is due to this solid, unobtrusive, evangelistic labor, carried on under difficult conditions, often under heavy discouragement.

Hindus Commending Missionaries

Two Hindus in high standing in South India have recently expressed in public their high opinion of the work done by Christian missions in India. At the jubilee meeting held some months since in recognition of the half-century of work done by Rev. F. W. N. Alexander, the speech of the Rajah

of Badrechsalam, who was present, contains these among other notable remarks:

The intellectual, moral, and, to some extent, the religious regeneration of India is due to mission bodies. All the educational development of the nineteenth century is, more or less, due to missionaries, some of whom are ideal Christians. More lies before them: the realization of India's hope is with them.

And again quite recently a Brahman official holding high office under the Myrore Government has entered the lists against a compatriot who had contended that Christian missionaries were exercising a pernicious influence on Hindu society by corrupting the simplicity of the lower classes. He said:

Missionaries do not mask their object in coming to India. It is avowedly to evangelize her children by conviction. They do not use force or compulsion. . . . Their colleges and high schools hold their own among the best in the land, and some of the best among our men of light and leading are the *alumni* of those institutions. . . . We ought always to look upon these unselfish workers as India's real friends.—C. M. S. *Gleaner*.

Famine in India

The Gossner Missionary Society took the annual census of its work among the Kols of Chota Nagpur in April. A new and sorrowful column was added relating to the existing famine. We translate the questions and answers:

Q. How many families do not have enough to eat?

Answer. 8,691.

Q. How many families are without the necessary grain for seed?

Answer. 7,779.

Q. How many widows are unprovided for?

Answer. 331.

Q. How many orphans are unprovided for?

Answer. 221.

The figures are collected from a very small part of the large Indian Empire, so that they give at best a faint idea of the immense suffering which the famine, now raging in many districts of the land, is causing.

A Lutheran Conference in India

An All-Indian Lutheran Missionary Conference was held in Guntur, Teluguland, from January 2 to 9, 1908. It was attended by 69 missionaries, who represented 9 Lutheran Missionary Societies from Germany, Sweden, Denmark, and America. The most important missionary questions were discussed; for instance, "missionary schools," "medical missions," "missions to lepers," "asylums for women," "funds for widows and orphans." Much attention was paid to the question of the best way of increasing and preparing the native forces. Brief histories of the different missionary societies represented were read. These are to be published in a volume, which thus will be a concise history of Lutheran Missions in India.

The Conference proved so helpful that it was decided to hold a similar one in three or four years.

Bible Study for India Students

The whole student body (400) in Forman Christian College, Lahore, is divided into seven Bible classes taught by Christian professors, and daily attendance is compulsory.

Efforts to enlist Forman College students in social service brought forth good results, in the summer vacation: four gave an hour a day to teaching in free night school; several bought books as the nucleus of little loan libraries in their villages; several taught women of their households to read; one undertook sanitary reforms and was, to a large extent successful.—*Woman's Work*.

A Novel Imitation of Christ

Some years ago a man who had been reared in a comfortable home in Philadelphia and educated at Cornell University, was pronounced by his doctors to be an invalid, and was taken to several of the best-known health resorts in Europe and America. However, when his outlook on life altered, he set out for India, and proceeded to give away his hat, shoes and stockings, and other possessions, and to live

a life of absolute poverty. While learning the language of the Upper Punjab, he spent his time in nursing lepers and dressing their wounds. Later on he walked from place to place, nursing plague patients in their own villages. His desire has been not to preach but to interpret the life of Christ by his example. During the last four years one high-caste Rajput has become a Christian and has been baptized. One has already adopted his method of life, and several others have expressed a wish to do the same. Mr. Stokes is now in Great Britain seeking recruits who may be willing to adopt his method of life and work.

Anglo-Chinese School in Malaysia

In Penang, Malaysia, there are three schools of importance, one supported by the Roman Catholics, with about 1,100 pupils, the Free School, supported by the government, with an enrolment of about 800, and our own Anglo-Chinese School, having between 1,000 and 1,100 pupils. Between these three schools there is much rivalry and it might be expected that our own institution would be greatly handicapped by lack of funds and trained teachers, both of which the other two possess. That our school is able to "make good," however, is shown by the following instance: The merchants and bankers of Penang have felt the need of a more practical education for the young men whom they take into their employ. To encourage such education, they recently offered a special examination in practical branches to candidates from the three schools. Fifty boys were entered from the government school, eleven from the Catholic and eight from our own. The first, second and fourth places in the competition were captured by boys from our school. Since our school has only two trained teachers, the Rev. G. F. Pykett, and one other, as compared with seven or eight in the government school, the reason for our suc-

cess on this and other occasions must be found in the Christian spirit which prevails among teachers and pupils.—*World-wide Missions.*

Touring in Siam

Rev. Eugene P. Dunlap, the veteran Presbyterian missionary, has just returned to America on furlough. Six consecutive months last year, Rev. and Mrs. Dunlap toured on the west side of the Gulf of Siam. Their journey outfit included more than 2,000 books and tracts, five cases of medicines, a stereopticon, clothing for half a year and camping outfit. They traveled on "ten steamers, twenty elephants, numerous buffaloes, carts and canoes, and long distances on foot." They crossed the Malay Peninsula for the seventh time, taking sixteen days for it in order to sow Gospel seed all the way. In this tour they reached many places never before visited by a Christian missionary. They received twenty-nine adults into the Church. "I should like to live one hundred years for this kind of work," says Dr. Dunlap, "the greatest joy in the world is telling others about our precious God."—*Woman's Work.*

A New Woman's Era in China

Six girls' schools at Hankow were allowed to attend the athletic meet, where over fifty boys' schools took part in the parade; and, when Hankow College Alumni gave a concert for the Famine Fund, the girls of our mission school were invited to assist by singing. "A new departure indeed," writes Miss Lois Lyon, "for Chinese girls to appear in public before an audience."—*Woman's Work.*

A Missionary Bureau for China

By an Imperial rescript of March 15, 1899, China granted official rank to the Roman Catholic hierarchy, a priest to rank as a prefect and a bishop as a viceroy or governor. The effect of this rescript has been that 1,100 Roman Catholic priests

have obtained rank as prefects and 46 bishops have ranked as viceroys, some having adopted the insignia of a viceroy.

Serious and grave troubles have resulted from this obtaining of official status. The Protestant missionary body, altho offered the same conditions, decided that it was inadvisable to accept it; with the natural result that many adherents of the Protestant Church have suffered persecution at the hands of the adherents of the Roman Catholic Church, who have taken undue advantage of the official rank possessed by their priests and bishops.

In the *London Times* for April 15 and 16 there are two important telegrams from Dr. Morrison, of Peking, stating that the Chinese Government have cancelled this Imperial rescript of 1899.

Dr. Morrison states that while the memorial refers throughout to "the missionaries," the words Roman Catholic not appearing, it is fully understood that "the Roman Catholic missionaries are alone affected."

The *North China Herald* for March 13, stated that H. E. Yuan Shihkai, president of the Chinese Foreign Office, was proposing the establishment of a Chiao Wu Chü, or Bureau of Missionary Affairs, which was to be charged with the settlement of all missionary questions.

Roman Catholic Rights in China

The Roman Catholic missions in China have long claimed civil as well as spiritual jurisdiction over their converts—a claim confirmed, under diplomatic pressure, by an imperial rescript of 1899, by the terms of which priests were granted equivalent rank with prefects and bishops with viceroys. As China has only 9 viceroys and there are 46 Roman bishops, the result was startling—especially as some of the bishops adopted the insignia, as well as authority in their own communities, of a viceroy. The result of the claim, in legal contro-

versies and misunderstandings as well as in the drawing in of unworthy members seeking special advantage in law cases, has been a scandal which has awakened serious criticism even in Roman Catholic circles, and has undoubtedly done much to increase the dread and dislike of the Chinese for mission work and Western influence. It is one of the signs of China's coming to a realization of her strength that the decree establishing this anomalous and dangerous privilege has now been canceled. It is significant that the other Christian missionaries have always refused to claim the privileges of the original rescript—as they might have done under the most-favored-nation clauses of the treaties with China. The matter was put in a nutshell by the English missionaries when they said that they had no desire to “complicate their spiritual responsibilities by the assumption of political rights and duties.”—*Congregationalist*.

How Forty Churches Are to be Built

Rev. Dr. W. N. Brewster, a delegate to the Methodist General Conference, is telling the people of how the Chinese Christians in the Hing-hua province, unaided, are to build 40 churches. In American money the churches would cost \$80,000, but there labor is so cheap the cost will be reduced at least one-fifth. If built in Kansas City, the churches would cost \$2,200. In China, \$400 in American gold will do the work, with tile flooring and roofing complete. These improvements will be known as school churches, with the chapel in the center, a school part and apartment for the teacher on the right, and directly opposite the church proper will be living quarters of four rooms for the missionaries. The structures will be T-shaped, one story in height and compressed in appearance, being the architecture most admired by the Chinese. The exterior will be of a combined Spanish and Italian style, with a small tower at one end. The

plans will be made just as tho the work were to be done here. When they arrive in China, Dr. Brewster will translate the figures into the Chinese language. They will themselves be able to build these school churches without the assistance of Americans.

China Inland Mission Report

The following statistics indicate the progress made in China during the year 1907 under the auspices of the China Inland Mission. There were 2,720 baptisms, representing 121 stations in 15 provinces. The number of new workers received during the year was 48, making a total of 900 in the field. The present number of communicants is nearly 20,000. In spite of the caution exercised in connection with admission to church-membership, the work is not without trials and disappointment. Nevertheless the spiritual development manifest in many of the members is increasingly encouraging, and there is good reason to believe that the large majority of them are true children of God.

If in the Philippines, Why Not in China?

Rev. G. W. Hinman, of Fuchau, writes:

“With the present opportunity for the Christian world to meet China's demand for instruction, it is noteworthy how Americans are meeting their responsibilities for the education of the Filipinos. In the year 1901-02 there were sent to the Philippine Islands 1,074 American teachers—real missionaries, tho not intended to be teachers of religion—and ever since a force of about 850 has been maintained. The Protestant churches of the world maintain in China at the present time 2,685 missionaries, not including wives. The population of the Philippine Islands is about 7,500,000, and instruction is provided for 400,000 Filipino school children, an average of 470 pupils for each American teacher.

“There are 415,000,000 people in China for whose physical, moral, and

spiritual salvation 2,685 are provided—preachers, doctors, and teachers, about 155,000 for each one. The United States Government appropriated \$1,020,500 for the salaries of its 850 American teachers in the Philippines in 1904-05, and the Protestant churches of the world appropriate \$1,000,000 each year for the support of their 2,685 representatives in China. If the churches of the world were as wise and as conscientious in responding to the opportunities in China as is the American nation in the Philippines, the Far Eastern problem would shortly be settled. Why should not such a real, Christian business undertaking be made?"

Griffith John's Illness

We regret to learn that Dr. Griffith John returned to China, only to be prostrated by illness which has proved serious enough to postpone his resumption of missionary work indefinitely. Rev. C. G. Sparham, writing from Hankow, says:

On my return from Hwangpi I was sorry to find Dr. John in bed and far from well. He had paid a Friday-to-Monday visit to Hiau Kan, my wife accompanying him; he had been very well and happy on the Friday and until Saturday evening, when he retired early feeling unwell. He preached, however, on Sunday morning, and kept quiet the remainder of the day. Dr. Fowler traveled into Hankow with Dr. John and Mrs. Sparham. He is better again, and is able to sit up for a little to-day.

In a later letter Mr. Sparham says:

Dr. John is slightly better, and came down-stairs for the first time yesterday. The doctors tell him that he must not attempt work at present, and that he must go very cautiously when he does begin.

The Social Overturning in Korea

The new order of things in "New Korea" is described in a recent letter from one of our missionaries at Seoul:

Yesterday a wedding was performed in the First Methodist Church here, the contracting parties of which were both Koreans. The groom is the director of the Educational Bureau of Korea, and the bride the daughter of the governor of Chemulpo. Many prominent men and

women were present. The dividing curtain between the men and the women was down its full length for the first time in the history of Korea. Among the higher class guests present was a prince who sat beside his wife, one of the ladies-in-waiting at the palace. Truly, it is startling to think of the contrast between the Korea of twenty years ago and the Korea of to-day. There sat many ladies who had always been so carefully nurtured and so completely secluded that one naturally thought it must be a frightful ordeal for them. Yet seemingly it was not so, for they chatted and laughed and seemed to feel as much at home in the gaze of the world as do their Western sisters. Hail to the new Korea.—*World-wide Missions.*

A Korean Missionary

Sixteen years ago, when Rev. S. A. Moffett went to Pyeng Yang, Korea, one of the men who stoned him in the streets was Yee Kee Pong. When the first ministers of the Korean Presbyterian Church were ordained last September at Pyeng Yang, Rev. Yee Kee Pong was one of the number. He was immediately set apart as a missionary to the island of Quelpart, which is directly south of Korea. The 100,000 inhabitants of the island are destitute of the Gospel. In connection with the setting apart of Yee Kee Pong a thank-offering was taken by the Korean Church for his support. This is one of the many evidences of the work of grace in Korea, the genuineness of which is shown in the missionary spirit which moves them to send one of their own number to a people who need the Gospel.

Notes from Pyeng Yang

Christmas eve Mr. McMurtrie reached Pyeng Yang, and when he heard nearly two thousand Korean men sing "'Jesus shall reign where'er the sun' to the same tune our forefathers used on the Scottish hillsides and which crooned me to sleep as a youngster," he says, "it made the blood course in my veins." He heard another thing. A man asked for prayer because he was trying to give up the use of tobacco and, the leader putting the inquiry, seventy-five men rose to their feet to testify that, at

some period, they all had given up smoking.—*Woman's Work*.

The Japanese Baby

Wm. T. Ellis in an article in the *Christian Endeavor World* speaks thus of "The Commonest Sight in Japan":

The country fairly swarms with babies. I passed a group of ten children, none of whom could be more than six years of age. On the backs of four of them were borne younger babies; only two of the youngsters were without human burdens, and they may have been playing hooky from their fraternal responsibilities. One evening I saw a three-year-old child playing in the village street, and on her back was bound a baby which an authority on babies assured me could not be more than ten days old. Even its head had to be strapped up, which is seldom done after the baby is a month old.

So the poor infants are carried about all day, while their bearers make mud-pies or romp and play, the little heads bobbing up and down in a neck-breaking manner, while the pitiless sun streams down into unwashed eyes, affording an additional cause for the sore eyes and blindness with which many Japanese are afflicted.

AMERICA

Christian Activity not Diminishing

The Congregationalist makes a point which is worth taking into account in estimating the tendency and status of religion. It says the report of the United States Commissioner of Education is often quoted, showing that since 1880 the increase of students of theology is 41 per cent, of medicine 126 per cent and of law 256 per cent, and adds: To give these figures their proper significance there should be added to the students of theology those in training schools of various forms of religious service to which they expect to devote their lives. If the secretaries and other salaried officials of the Y. M. C. A., of social settlements, brotherhoods and organizations for moral reform had been tabulated for the last forty years, it is quite possible that the percentage of men engaged in the profession of teaching and helping mankind to religious living—a profession once limited to the

ordained ministry—would be found to have increased as rapidly as the others with which it is compared.

The Tract Society's Foreign Work

At the recent annual meeting of the American Tract Society, the eighty-third, the fact was emphasized that this organization is really doing much work in foreign lands. The publications issued abroad by the aid of the society during the year include tracts, Scripture commentaries, hymn books, Bible helps, catechisms and other forms of Christian literature. These were printed in Arabic, Syrian, Telugu, Chinese and other languages. These publications aggregated over 40 different titles, and were issued at various mission stations in Turkey, Syria, India, China and elsewhere. By the aid of the appropriations over 5,000 different publications have been issued at foreign-mission stations in 174 languages, dialects and characters. The receipts for the year from donations, legacies, interest, sales, etc., amounted to \$188,914, and from rents in the Tract Society Building, \$171,774. It is a great Christian missionary agency, sending out in many languages "leaves which are for the healing of the nations."

Cooperation in Work for Foreigners

Five of the leading churches of Chicago—Baptist, Christian (Disciple), Congregational, Methodist and Presbyterian—have united, by means of an interdenominational council, to consider the needs of the immense foreign population of that city, the best methods of reaching them with the Gospel, and the practise of comity in the establishment of missions and church organizations. Well may we bid them Godspeed in their experiment, tho well may we wonder that an undertaking so thoroughly sensible and Christian has been so long delayed. We may also put the pertinent question, if in Chicago, why not also in all our cities great and small, in all our country fields, and in every locality throughout the boundless for-

eign field? Christian comity has never yet found the place which it ought to hold among the fundamental virtues of all who call themselves disciples of Jesus.

A Coming Boston Campaign

The Layman's Missionary Movement and the foreign mission boards of the United States have joined forces for a great campaign in Boston next November 8-15. Plans are being made to concentrate upon this city for eight days the leading missionary speakers and workers of all denominations. Possibly one hundred special speakers will engage in this campaign. The churches will be asked to give the right of way to foreign missions for this period, the purpose being to persuade the churches materially to increase their gifts to the foreign work. A definite objective in benevolence will be sought for each church, for each denomination, and for the entire city. Incidentally several other objects will be attained. The means to be used are: placing strong missionary advocates in all the pulpits of Greater Boston; a great banquet in Tremont Temple; a men's mass-meeting to consider Christian stewardship; a gathering for the official boards of all the local churches; a gathering of leaders of young people's organizations; a great meeting for women; meetings for students in the colleges and universities; institutes for the study of practical methods; noonday prayer-meetings led by men of national reputation; and, finally, a meeting on Sunday night in Symphony Hall at which representatives of local churches will report as to what they mean to attempt in the way of contributions for missions. —*Congregationalist*.

Medical Opportunities for Missionaries

The Battle Creek (Michigan) Sanitarium announces that arrangements have been made to provide board and rooms with medical treatment for returned missionaries at the nominal charge of five dollars a week—and operations are performed free of cost. During the summer months, when the

Sanitarium is crowded, missionaries not requiring actual medical or surgical care will be received at Mountain Rest, Goshen, Mass. (1,500 feet above sea level), at the same charge.

Dr. George Dowkontt, the author of "Murdered Millions," who has been for thirty years engaged in medical mission work, chiefly in New York City, will aid in the care of missionaries and in the training of students.

The American Medical Missionary College (Seventh-day Adventist), founded in 1895 by Dr. J. H. Kellogg, of Battle Creek, is located in Chicago, but the students spend some time at Battle Creek to take advantage of the opportunity afforded there for practical training.

The courses in instruction given in the college consist of—

1. A full medical course of four years, with legal qualification and diploma as Doctor of Medicine.

2. A post-graduate course of three months for outgoing or returned medical missionaries, including tropical diseases, etc.

3. A limited course of six or nine months for non-medical missionaries, including medical and surgical emergencies, etc.

Our Neighbor—The Negro

The Louisville *Christian Observer* prints a sermon on this theme which was preached before the General Assembly of the Presbyterian Church, South, by Rev. J. R. Howerton, the retiring moderator. Based upon the parable of the Good Samaritan, from first to last it was an earnest plea for Christian treatment in behalf of the negro, with these the concluding words:

Brethren, for the sake of our Southland, that the blot of an un-Christian race hatred may be wiped from her escutcheon; for the sake of our children that they may be saved from the horrors of a race war; for the sake of our Christian fathers and mothers, who loved their slaves next to their own kin; for the sake of our Southern Church, that she may win these souls as stars in her crown; for the sake of the immortal souls of our own Southern negroes; for the sake of the dark continent of Africa, that it may

be won for Christ through them, for the sake of Christ's kingdom, that its prophecies of universal dominion may be fulfilled; for the sake of our Lord Himself, that He may see the fruit of the travail of His soul for these people and be satisfied, I plead to-day. And when in answer to the question, Who is my neighbor? I repeat, "This poor black man," may God's Spirit bring the response from every heart, like the sound of a great AMEN!

Booker Washington's Achievements

Tuskegee has just passed its twenty-seventh anniversary, with unmistakable signs of prosperity on every side. The school attendance last year reached almost 2,000. Of these 1,621 were boarding students; 1,085 were men, and 536 women. They came from 28 States and Territories, and from 21 foreign countries, including the West Indies, Central and South America, Africa and Japan.

The Laymen Astir in North Carolina

One day not long since a day's campaign was held in Wilmington, with these among the results: The men present decided to double the offerings for foreign missions in the city, and began at once to secure pledges. A Methodist church, which gave but \$250 last year, raised \$1,300 at an evening service. An Episcopal church decided to advance from \$1,200 to \$2,500, half of which sum is already pledged. The Presbyterians, who averaged \$4.88 per member last year, voted to double this amount. One congregation has asked to have an entire station in China assigned to them, with a population of about 250,000, promising to furnish whatever workers and buildings are required. And one person is seriously considering the question of taking another district, paying for all the work, at a probable cost of at least \$10,000 per annum.

The South as a Leader

The South is taking the lead in the great battle against the liquor traffic, a splendid example in righteousness. As a Southerner has proudly written, which we quote from the *Southern Workman*: "No one will deny to

Southern patriotism the right to rejoice over the coming fact that the prohibition statecraft, which is probably to affect the whole world in the end, has come to its revelation of power in the Southern States of America and at the hands of the Southern people. There is another aspect of the situation which is inspiring to those who take the South to heart. It is that at last the Southern people are coming into a position of moral leadership in the nation.

Twenty-nine Nationalities in One Mining Camp

The population of the small Alaskan town of Douglas is made up of Aleuts, Americans, Australians, Austrians, Belgians, Brazilians, Canadians, Chinese, Danes, English, Finlanders, French, Germans, Greeks, Herzegovinians, Hungarians, Indians, Irish, Italians, Japanese, Norwegians, Poles, Russians, Scotch, Swedes, Swiss, Syrians, Turks, and Welsh, and representatives of all of these have been at the church services.—*Alaskan Missionary*.

Dr. Grenfell's Escape

The statements which follow are taken from a letter written by the Doctor to the *Montreal Witness*:

A sick call having come of a pressing nature to a lad some 60 miles to the south, whose life I thought hung on the issue, I left at once with a light komatik and a good fast team of dogs. Familiarity with ice led me to venture across a bay eight miles in width, on loose ice, prest in by a northeast wind. But before I had landed on the other side, without a moment's warning the wind veered suddenly off the land and blew hard. The ice promptly went all abroad, and with my dogs and komatik I equally promptly disappeared into what is known as "lolly"; that is, thick, pounded ice, exactly like porridge, with no big pans and no clear water. I was able to cut the dogs adrift and work along a trace to a small piece that floated me, where I discarded all unnecessary clothing and went in again in an attempt to reach shore. One might as well try to swim through an Irish peat bog as through lolly ice, and I shortly ended up on a small twelve-foot pan, on to which I hauled my eight dogs, and on this I drifted to sea before the strong breeze. One had to get

shelter or be frozen. So, tho it felt like murder, I stabbed three of my large dogs and borrowed their coats. At night I piled up the frozen carcasses for a windbreak. It was not exactly warm, as, of course, I was wet through, so that I was not sorry to be picked up next day by what seemed to me to be a veritable miracle, and so to get off with only a few insignificant frost bites.

How the Catholics Helped

An Episcopal missionary writes from Brazil:

The indirect influence on the Roman Church, awakening it from its sloth and negligence of the people, should not be unmentioned. As an instance of this, the city of Rio Grande, with 20,000 people, had only two Roman priests in 1891, when our Church was just beginning its operations there, and there were not seventy-five persons to partake of the communion at the mass on Easter day. Now, since we have in that city a beautiful church building, a congregation of 300 or 400 people, 150 communicants, flourishing Sunday-schools, and many parish organizations, the Romanists have awakened. They have now fifteen or twenty priests, two large schools, and many other organizations, all founded since our Church began its career. The priests are more careful to instruct and to care for their own people.

AFRICA

The Largest College in Africa

Rev. J. R. Alexander of the United Presbyterian Mission in Egypt, writes as follows in the *United Presbyterian*:

Our college in Egypt is unique in all the Orient in that it consists of two schools—the Training College for young men and the Pressly Institute for young women. The enrolment of the college through these two schools for 1907 was 1,085. It has thus become the largest Protestant college in Africa. Its sons and daughters are engaged in positions of trust and influence from Alexandria to Khartum, and from Khartum to the Great Lakes. We now have a staff of 24 members, all graduates of our own college or of American colleges and universities, giving their whole time to the work of the college. We are glad to report that two permanent missionary professors have been added to our faculty during 1907, C. S. Bell, of Monmouth College and Chicago University, and C. P. Russell, an alumnus and post-graduate student of Princeton University. Our staff of permanent missionary professors now consists of 4 members, 2 of

whom being beginners are compelled to give their time largely to the study of the Arabic language.

In our native church are 46 ordained ministers, all but three were students of Assiut College; there are 15 licentiates, all but one are sons of the college; there are 12 theologues, all are graduates of the college. Of the present class of 11 students 6 will enter the theological seminary at its opening next fall. Most of the 300 male teachers in the Protestant schools in Egypt have been trained at Assiut. The college has also prepared thousands of men who, without finishing its course, have gone into other employments in Egypt and the Sudan filled with a higher ideal of life and its duties, better fitted to resist temptation and to do the right.

Work of the North Africa Mission

This English organization, as its name indicates, confines its work almost wholly to the region lying between the Mediterranean and the Great Sahara, and has workers in Morocco, Algiers, Tunis, Tripoli and Egypt. The field is a hard one, the population being almost wholly Mohammedan. Medical work and school work are prominent, and visits to the homes; the missionaries are largely women. A few cases of sound conversion have occurred.

By the medical work, by itinerating journeys and the book depots an ever-widening circle has been reached with the Gospel message; by the many classes and schools, as in Tangier, Tunis, and Shebin-el-Kom, and in the excellent Carpet Industrial School under Miss Day at Cherchell, many have been carefully taught and influenced; and an addition has been made to the number of converts who are being actively employed, the Moorish convert at Susa having become depot-keeper, and two young Kabyles in Djemaa having been engaged as native helpers.

How Islam is Advancing

The following account of Mohammedan aggression in North Africa is extracted from an article by Rev. T. Broadwood Johnson, in the June number of the *Church Missionary Review*. There is certainly a challenge in it to Christian enterprise and zeal:

Mohammedan North Africa is advancing surely and steadily southward across the Sahara, which is no longer

the barrier it once was. Instead of being an unbroken desert, as once thought, it is now known to contain teeming pagan tribes. A great range of mountains has hitherto proved an obstacle to advance, and Mohammedanism has been kept in check; but with the partition of Africa among the powers of Europe has come a new danger. The old mountain passes are being crossed by roads, and the existence of a protective government is encouraging a new activity. The Koran is being brought down among the pagan tribes and is prevailing. When once claimed by the Moslems, these tribes will be ten times more difficult to reach with the Gospel. A traveler tells of encountering a tribe who meet regularly for prayer, and the burden of their petition is: "O God, we know that thou art holy and we want to worship thee, but we do not know how. We are in darkness. Send us light." And these must soon be enveloped in the advancing wave of Mohammedanism from the north.

The Women of Egypt

An Egyptian girl student—a Moslem, be it remembered—has just taken her B.A. degree. She is the first Egyptian woman to gain the distinction; but she will probably not long be the only one, for already there are seven government schools for girls, staffed by trained women teachers, from the Women's Normal School at Boulak. The women of Egypt are thus beginning to regain the free and honored position which they enjoyed more than two thousand years before the time of Christ. Then woman was the mistress of the house. She inherited equally with her brothers, and had full control over her property. According to M. Parteret, she was "judicially the equal of man, having the same rights, and being treated in the same fashion." She could also bring actions and even plead in the courts. She practised the art of medicine, and as priestess had authority in the temples. To crown all, as queen, she was often the highest in the land. —*Christian Life*.

Roman Catholic Missions in German Africa

At the last meeting of the missionary "Society of German Roman Catholics for Africa," held in Cologne, Dean Hespers gave a report of the

work done in the German colonies in Africa. Ten Roman Catholic missionary societies sustain 171 main stations and a large number of out stations in the German colonies in Africa. These stations are under the care of 593 missionaries (priests and brothers), and 243 sisters, who are assisted by more than 1,000 native helpers.

In the same German colonies there are at work the following Protestant forces: 250 ordained missionaries, 85 physicians, teachers, and other lay workers, 189 wives of missionaries, and 61 unmarried lady workers, together with more than 1,000 native helpers. These forces occupy 163 main and 1,140 out stations.

Thus, a total of 836 Roman Catholic missionaries and of 585 Protestant missionaries are at work in the German colonies in Africa. Since the Roman Catholics commenced work in almost all the colonies later than the Protestants, it is very apparent that they are more zealous and energetic in that part of the world.

A Press Correspondent on Kongo Missions

An independent testimony which appeared in a recent number of the *Missionary Herald*, organ of the Baptist Missionary Society, deserves to be remembered, for use when the vague generalities about missionary luxuries are indulged in by ill-informed or prejudiced critics. It is that of Mr. Edgar Wallace, a press correspondent, and it relates to the missionaries on the Kongo. He wrote:

What the missionaries have done I can see with my eyes, and seeing, I am prouder of my country and my countrymen and women than ever I have been before. No battle I have witnessed, no exhibition of splendid courage in the face of overwhelming odds, has inspired me as the work at these outposts of Christianity.

I say this in all sincerity, because my sense of proportion is sufficiently well adjusted to allow me to judge rightly the value of the work. And I do not especially refer to the work of the Kongo Balolo Mission. I speak as enthusiastically of the Baptist Missionary Society and the other missions of the Kongo.

Somebody down the river told me that there was a difficulty in getting men and women for the missionary work in Kongoland. Speaking frankly as a man of the world, I do not wonder. I would not be a missionary on the Kongo for £5,000 a year. That is a worldly point of view. I do not think it is a very high standpoint. It is a simple confession that I prefer the "flesh-pots of Egypt" to the self-sacrifice and devotion that the missionary life claims.

Mission Schools in Natal

Mr. LeRoy reports that the Zulu Mission now controls the educational situation in Natal as it never did before. By raising their standard of admission and enlarging their courses of study the American Board schools have forged ahead. At Jubilee Hall 93 students were enrolled last term, overcrowding the accommodations. The government inspector tells the American Board missionaries that they have the educational work in their own hands. A recent offer to teach typewriting, bookkeeping, etc., if a boy could be found who would bind himself to stay three years for such instruction, so that he might give adequate service in return, brought 17 candidates who had obtained their parents' consent.—*Missionary Herald*.

Zulu Ministers Coming to Their Rights

One matter which has caused much irritation in Natal between our Zulu churches and the colonial government has been satisfactorily settled. On April 4 a letter was received from the government stating that licenses empowering them to perform the marriage ceremony had that day been dispatched to all the native ministers of our Zulu mission who had applied for them, who are thus qualified to fill all the services that ordinarily devolve upon Christian ministers, and the people do not need to go outside of their own churches to have their marriages legalized.—*Missionary Herald*.

MISCELLANEOUS

A Woful Comparison

The whole Christian world of 150,000,000 contribute only some \$17,000,000 for missions, while in the State of New York, with less than 8,000,000

population, about the same amount is expended every year in license for the privilege of selling liquor, not for the liquor itself. Taking in Germany it is stated that the average contribution to missions is only five and a quarter cents per capita, while the money expended per head for beer alone is seven dollars and twelve dollars for wine, whisky and beer together. The total incomes of British missionary societies is nearly \$9,000,000 while the people of Great Britain lay aside in savings nearly \$5,000,000 a day. Thus more is accumulated in two days than is given to foreign missions in a whole year.

A Remarkable Semi-Centennial

From the coral island of Apaiang, one of the Gilbert Group, five thousand miles southwest of San Francisco, the mail has just brought news of a remarkable celebration last November.

The American Cyclopaedia said of those islanders in 1859: They "are sullen, passionate, cruel, treacherous, . . . fond of war, . . . eat human flesh occasionally." In November, 1857, the Rev. Hiram Bingham and wife landed at Apaiang, and began their work by reducing its language to writing.

The semi-centennial of this event was commemorated by 30,000 Gilbertese Christians, whose pastors were trained in the schools founded by Dr. Bingham, with the aid of the books prepared by him and Mrs. Bingham. Six more native pastors were ordained at the recent jubilee. Every year there is a demand for some 2,000 books in Gilbertese. The islanders have purchased some 11,000 copies of Mr. Bingham's translation of the Scriptures.

A touching letter of thanksgiving, recording what he had done for them since the time when "the minds of the people were very dark," was dispatched to the veteran missionary by the churches assembled at the jubilee. Since 1875, the climate of Apaiang having become no longer endurable, Dr. Bingham has resided at Honolulu, still prosecuting literary work for the Gilbertese.—*The Outlook*.

FOR THE MISSIONARY LIBRARY

IN THE VALLEY OF THE NILE. By Charles R. Watson. 236 pp, 16mo, with map and 13 illustrations. Fleming H. Revell Co., New York. 1908.

This is the second book on Egypt and Christian missions in the Nile Valley prepared by Dr. Watson. His former handbook, "Egypt and the Christian Crusade," was written for a narrower circle, and was specially intended as a text-book for those interested in the work of the United Presbyterian Church. This volume treats more fully and broadly the story of early Christianity in Egypt, the conquest of Islam, the rise and progress of modern missionary effort, and the present outlook. The treatment of the subject is fair, broad and strong. Nowhere have we seen a more complete summary of the causes that changed the once Christian Egypt into a Moslem stronghold than is given here. The author shows how Moslem preaching, taxation, legislation of an obnoxious character, bitter persecution, famine, plague, intermarriage, and Arab immigration, all together, reduced a Christian population of ten million souls to six hundred thousand! The real character of Islam in Egypt is laid bare, and also the painful neutrality of the British policy in the Nile Valley to-day. Few, if any, would deny that this policy has been pro-Moslem. A Moslem monthly magazine, the *Arafate*, in an article on the British government of Egypt, says, and seriously, "Soon the Moslems of Egypt, of the Hejaz, of Yemen, of Syria, of Persia, of Algeria, and even of Constantinople, will not wish other than to be under this government which has hitherto shown itself determined to put the law of the Koran into force. Who knows? It will perhaps be the glory of Lord Cromer . . . to resurrect Moslem law which the majority of our leaders declare, without blinking, to be utterly out of date."

Native Christians are arbitrarily excluded from several departments of government service, altho qualifying for them. Native commissioned officers are exclusively Moslem. It is

said that even in the days of Ismail more Christians were permitted advancement to the position of *omdeh* of towns and villages than to-day. In spite of superior work in government examinations, native Christians must give precedence to Moslem candidates.

Missionary effort is fully treated, and the author is generally fair in his statements. Scant justice is done, however, to the literary history of modern Egypt (see pages 90 and 91), and the foot-notes with the list of authorities are awkwardly lumped together in the appendix. But a book which has two such wonderful stories of the romance of missions, so skilfully told as are those of Faris and Ahmed, is above criticism. This is one of the most interesting missionary books of the year.

MAINTAINING THE UNITY. Report of 11th International Conference of the Evangelical Alliance. Religious Tract Society. London. 1907.

This interesting volume is very well edited. It has 400 pages of valuable matter, containing the substance of over 80 addresses, covering all aspects of Christianity, and exhibiting in a refreshing manner the essential oneness of all evangelical believers and the preciousness of the cardinal truths of the Christian faith. But this volume is more than an illustration of Christian unity. It is a report of Christian cooperation in mission work. It gives us a glimpse of the progress of vital Christianity in Russia, Germany, Holland, Switzerland, France, Spain, Italy, etc., and further East in the countries of Asia, in South America, and Africa; in fact, throughout the world. Such addresses as those of Baron Nicolai, Pasteur Appia, Bishop Hartzell, Paul Nagano, Mr. Cheng Ching Yi, may be read by those who could not hear them; and it is especially encouraging, amid so many voices, to hear such true ring of sound faith and fervent attachment to the central truths of the inspired word, in this day of loose opinions. Here is a glimpse of God's world-wide work.

THE WORLD CALL TO MEN OF TO-DAY. Edited by David McConaughy. 8vo. 323 pp. \$1.00. Illustrated. Board of Foreign Missions of the Presbyterian Church, U. S. A., New York. 1908.

The Men's Missionary Convention of the Presbyterian Church, held in Philadelphia last February, was a memorable occasion and deserved a permanent record. The addresses were powerful and worthy of preservation. They have been edited in a way to make them attractive and useful with a topical table of contents and a full index. The call of the world, the call of God, and the past, present and coming responses of the Church are set forth by such leaders as John R. Mott, Dr. Arthur J. Brown, Rev. Horace G. Underwood, Dr. S. M. Zwemer, Mr. Robert E. Speer, Rev. Homer C. Stuntz, Mr. Silas McBee, William T. Ellis, and a host of other secretaries, clergymen, editors and laymen. This report may easily furnish ammunition and inspiration for many missionary addresses and plans for an aggressive campaign in churches of all denominations.

A LIFE WITH A PURPOSE. By Henry B. Wright. 12mo, 317 pp. \$1.50 *net*. Fleming H. Revell Co., New York. 1908.

John Lawrence Thurston, first missionary of the Yale Mission, is the hero of this memorial volume. His valor was not shown on bloody battlefields or in commercial conquests or political campaigns, but in steady perseverance, and the fulfilment of a purpose to use a life to carry out the will of God. Thurston was born in Whitinsville, Mass., in 1874, and died after a brief service as a missionary to China, thirty years later.

The story of this life is simply told, for the most part from diaries and letters—a story of child life in a New England village, a boy's life at school, a young man's experiences in college, the Yale Mission Band, training in the Theological Seminary, and pioneering for the Yale Mission in China. There is nothing striking or remarka-

ble about the young man unless it is his fidelity to work, and his earnest pursuit of high ideals. Thurston was interested in what interests boys and young men, but he was also interested in the kingdom of God, and determined to use his life not merely for self-advancement, but for something higher and broader and better and more enduring. His life story may, in a quiet way, stimulate other young men to similar nobility.

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

Few comprehend the length and breadth, the depth and height of the term "Home Missions" in its broad sense. In America it includes carrying the Gospel and its by-products to every nationality of Europe, to negroes, Indians, Eskimos, Chinese, Japanese, Hindus and Syrians, and white settlers in cities, rural districts, mountains, mines and lumber camps and pioneer territory. No one can overestimate the importance of home missions for the welfare of our country or for the redemption of the world. Mr. McAfee was born and brought up in Home Mission territory, and his heart and mind have been fired with missionary enthusiasm. In these addresses he gives stirring clarion calls to the spiritual conquest of the West and the winning of the immigrants. He shows the need of the simple Gospel and the reflex influence of home missions on American homes. He shows the danger of neglecting this work but at the same time truly says: "We will never be scared into doing our duty by the spiritually neglected. If we wait to minister cleansing to the unclean until we are forced into it by the jeopardy of ourselves becoming befouled, that ministry will be shamefully delayed. Let us not preach the Gospel for the menace of not doing so, but let us rather share with God His glorious enterprise."



YOUNG JAPAN AT PLAY

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SIGNS OF THE TIMES

READ AND PRAY

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CHANGING CONDITIONS IN TURKEY

Within the past three years the three empires that meet at Mt. Ararat,—Russia, Persia and Turkey,—have, theoretically at least, been changed from absolute to constitutional monarchies. The surprising announcement by the Sultan on July 24th, that the constitution elaborated by Midhat Pasha in 1876, and held in abeyance for over thirty years, was to be put in operation again, has been received with mingled feelings of doubt and hopefulness by missionaries in Turkey. The doubts are due to the facility with which the Sultan has squirmed out of all promised reforms during the past thirty years, coupled with his previous setting aside of the constitution. It will be surprising, moreover, if the heterogeneous elements in Macedonia and Asia Minor and Arabia can be induced to accept peacefully an assembly of Deputies in which each must submit to the majority, at the sacrifice of private ambition and sectional jealousy. We fear that there will be a period of disorders such as has attended the change of government in Russia and

Persia; at the same time we pray for divine protection for both subject races and foreign workers during this time. If the constitution should really prove effective, as we hope, we look for enlarged opportunities and more energetic native work as a result. The clauses providing for personal liberty, equality of all races and religions, no sentence without judicial trial, abolition of torture, and for freedom of the press afford the greatest cause for hope to the Lord's people. The worst restrictions under the absolutism of the past have been the impracticability of direct and open work for Moslems, and the censorship of the press.

Under a constitution a general assembly is to be constituted, consisting of two chambers, one Deputy elected for every 50,000 people and Senators appointed by the Sultan. It is also probable that taxation will be more just and bribery less flagrant, thus making conditions of life more endurable. The humiliating flight of Izzet Pasha indicates the fall of that infamous palace coterie, of which he was the presiding evil genius. The leaders of the young Turks, who are now in the ascendancy, are believed to be favorable to foreign educational influences; and this will tend to remove restrictions that till now have hampered mission schools and colleges. We look especially for an ir-

creased attendance of Moslem pupils, and for improvement in the conduct of Moslem schools. Will not Christians strive by prayer and personal effort, that the increasingly wide-open doors in Turkey may be entered for Christ, and that the Church may keep ahead of the representatives of commercial enterprises in seizing the opportunity of the hour?

KOREA COMING TO CHRIST

Korea is the land of marvels in the results of missionary labors! The people seem to be turning to Christ in a day! The nation is desolate, broken-hearted, with a glorious past but a future that is far from radiant. "Christianity may not preserve political identity," says Rev. J. M. Moore, "but Korea's 10,000,000 Christians can do for the world in any sphere what is not possible for 10,000,000 heathen, whatever their position or worldly power. Christianity is never lost upon any man that fully accepts it. The Church can have nothing to do with Korea's political conditions, and can offer no solace to any nation that faces a governmental catastrophe; but that need not deter her in her efforts to give every man the gospel of life. If a people became Christian because of a hope of support from Christian nations in time of political disaster, then indeed would Christianity lose its meaning. So the very remarkable turning of the Koreans to Christianity greatly multiplies the responsibility laid upon the missionaries. Korea is coming to accept Christ. May she also come to know Him."

The recent uprising, due to the abdication of the old Emperor of Korea in favor of his son, has caused some interruption of missionary work and

the Japanese soldiers are not generally helpful to missionaries. Rev. C. A. Clark wrote of his district in Kang Won province: "People have been so busy dodging bullets that they have no heart to buy Bibles." While this is true, it is also a fact that the disturbances have driven the Christians to their Bibles.

Rev. F. S. Miller writes that the uprisings have hindered the distribution of Bibles considerably, but have done the Church good. The unfaithful have been driven away and the faithful made to realize more clearly the keeping power of God. As the Christians have their hair cut, the Japanese suspected them of being ex-soldiers, and the insurgents suspected them of being members of the pro-Japanese Il Chin Society. However, neither party interfered with those who were reported by their neighbors to be true Christians. The Bible was a safe passport with either side and saved many from trouble. But woe betide the man who carried a Bible and could not read it. Often a man was tested as to his ability to read and sing. One man made a great show of being a Christian, but on being asked to read and sing had to admit that he could do neither, and was shot as a spy.

The circulation of Bibles for the year was 151,230 volumes, an increase of 23,961 volumes over the year 1906.

Under the leadership of Prince Ito, many reforms have been introduced, and a new era is dawning. The eagerness for an education still continues. Mission, private, and government schools are taxed to their utmost capacity. One great difficulty is the scarcity of suitable teachers. A normal school has been opened in

Seoul with an enrolment of 121 men. From these there will gradually be gathered teachers capable of teaching. Girls' schools are on the increase and are receiving every encouragement. The demand for education for girls is a very great and urgent one.

The evangelistic work has progressed by leaps and bounds. During the year 6,000 full members were added, and the contributions to the churches amount to 125,889.13 yen (\$63,000), or an average of 5.23 yen per full member.

THE OUTLOOK IN PERSIA

Order has not yet come out of chaos in the land of the Shah.* What will the end be? The article on Persia's future contributed to the *Pester Lloyd* by Professor Hermann Bámbéry, of the chair of Oriental languages in the University of Budapest, gives a very interesting estimate of the outlook.

Professor Bámbéry thinks that Russia, baffled in Manchuria, is casting hungry eyes on Persia, whose soldiers are drilled and commanded by Russian officers, while the Russian tongue is employed in the words of command. But in spite of her threatened ruin, Persia is a power to be reckoned with in Europe. Her troubles come from the degeneracy of her kings.

Russia is seeking a pretext for extending her southern frontier (beyond the Aras), which it seems probable she will effect without any opposition. The Shah

*Mohammed Ali, the Shah, by no means enjoys a bed of roses. But it is almost wholly his own fault. In the first place his unpardonable antipathy toward all liberty, everything constitutional and parliamentary, is a glaring fault. He might at least have tried to put a good face on the matter, let the constitutional experiment of a parliament run its course, and not have involved in his own destruction the highest members of the Persian aristocracy, who have much more insight and education than the Shah himself. He is now said to be practically a prisoner in Teheran, threatened by the wild tribes whom he summoned to his aid and who demand more pay—which the Shah can not give.

in his present straits would give way to Russian demands at the price of protection from his rebellious subjects, and it is not likely that the protest of the Persian Parliament would be able to withstand the overwhelming force of Russian bayonets. From all points of view, there seems to be a prospect at present of an increase in territory for Russia in her need of more land for her people.

The Powers of the West have long decreed the fate of this Asiatic monarchy, now more than two thousand years old. Persia is bound to go down, to go down suddenly. . . . At present a spirit is moving in the Moslem world of Asia which may bring in changes which the great Powers would not particularly relish. For half a century Europe has disposed of the world pretty well as she chose. To-day this is no longer the case. Whether Asiatic princes tremble on their thrones or abdicate them has no influence on the natural course of things. Asia to-day is no longer clay in the hands of the European potter, and this change in the character of Persian and general Asiatic ideals is something with which our Western Powers will have sooner or later to reckon.*

NEW EDUCATIONAL EDICTS IN CHINA

The following fresh instructions have been issued to the provinces from the Throne:

1. Viceroy and Governors are directed to open at least a hundred preparatory schools in each provincial capital within twelve months with a student roll of fifty children each, the Government to defray expenses.
2. Rich Chinese must open as many schools as possible and establish educational societies in all districts to teach the benefits of education.
3. All boys over eight years of age *must go to school*, or their parents and relatives will be punished. If they have no relatives, the officials will be held responsible for their education.
4. All wealthy Chinese opening schools will be rewarded.
5. Every prefecture must have forty preparatory schools, and every town or village one or two.
6. Viceroy and Governors must report

* Translations made for *The Literary Digest*.

the opening of the schools, and an official will be sent to inspect them.

The Rev. W. Nelson Bitton, of Shanghai, remarks:

It must be remembered that one of the weaknesses of government in China is that Edicts are often a pious expression of opinion carrying little executive weight; therefore this Edict will be but partially obeyed. The Edict makes the fact clear, however, that China realizes universal education to be an integral part of the movement for reform in the Empire, and has set this ideal before her. She has not yet the material to staff these proposed schools; but that fact serves to make it the more imperative for the Christian Church in China to put all the strength at her disposal into the education and training of Christian lads who shall hereafter be the teachers in the new educational system of China. A Government system of education is bound to come. We should waste no time or strength, therefore, on side issues, give up playing at elementary education by subsidizing inferior schools simply because Christian books are used in them, and go whole-heartedly at the work of preparation for the coming need. We do not want the difficulties of education in India to be raised in China, and the only way to obviate them is to prepare to capture the system at the outset by providing Christian material for its working.

SINCE THE MASSACRE AT LIEN-CHOU

When a British admiral saw some missionaries decide to remain at their post in time of danger, rather than leave their defenseless converts that they might enjoy the protection of the war-ship, he said: "Gentlemen, your courage is magnificent. Men have received the Victoria Cross for less heroism than yours."

It takes faith and courage to remain at the post of danger, it takes equal faith and courage to return to the place where friends have been

murdered and to calmly take up the interrupted work. But such courage and faith are rewarded. The Lord is with us as He was with Joshua.

On November 3rd, 1905, five Presbyterian missionaries were murdered in Lien-chou, southern China. Chapel and hospitals and schools and homes were destroyed by an unthinking and unreasonable mob. A year later a new band of devoted missionaries went to reopen the station. They were met by the Chinese with sullen faces and unfriendly reception. Now the loving kindness of the missionaries has won the day. Many of the Chinese realize the blessing brought by the hospital that was destroyed, and homes and hearts are being opened to the messengers of Christ.

Under the direction of Rev. R. F. Edwards, five buildings are being erected—a church, a boys' school, a preacher's house and two missionary residences—one to be used also for a girls' school. Two hospitals will also be built, and the work will soon be going on more actively than before the massacre. Non-Christian peoples will some day learn that it is impossible to drive out Christ and His missionaries by acts of violence. "There is a greater with us than with them."

JAPANESE CHRISTIAN STATESMEN

The experiences of Daniel and Joseph and Nehemiah are reproduced in modern history. Those who fear and follow God are honored among men who seek wise and trusted leaders.

The recent general election in Japan resulted in the choice of about twice as many Christians as before being sent to the House of Represent-

atives. They now number fourteen. The number of enrolled Christians in Japan is only 150,000 out of about 50,000,000 inhabitants, or 3 out of 1,000, while the 14 Christians out of 380 members in the House of Representatives are almost 4 out of 100; that is, they have nearly ten times their proportion. These fourteen Christians do not all exhibit the same degree of zeal and earnestness in religious matters; and some are what the Japanese call "graduates"; but they more or less represent Christian ideals, and most of them are very active in Christian life.

Shimada is editor of the Tokyo *Mainichi Shimbun* and very active in social and moral reforms. Nemoto is the well-known temperance champion. Yokoi has been a Kumi-ai-pastor and President of the Doshisha. Ishibashi is editor of the Osaka *Asahi Shimbun*; and Tagawa is editor of the *Miyako Shimbun*, Tokyo. Uzawa is a young barrister, recently honored with the degree of Doctor of Law. Kurahara worked hard in America for an education and is called "the scholar without a penny." Hattori is well known in Seattle, where he was active in Christian work among the Japanese. Takekoshi is the author of "Japanese Rule in Formosa."

EIGHT YEARS' PROGRESS IN THE PHILIPPINES

Eight years ago there was not a dollar invested in the Philippines by any Protestant missionary society; to-day nearly \$500,000 is held by various American missionary boards. More than 30,000 Filipinos have already confessed faith in the simple Gospel of Jesus Christ. Over 8,000 were received last year. There are 1,000 stu-

dents studying in the mission schools. The American Bible Society has distributed over 700,000 Scriptures or portions and a large number of them have been complete Bibles. The British and Foreign Bible Society distributed 37,597 books during the last year.

The Presbyterian Mission, eight years after the landing of the first missionary, shows the following comparison with the 27 other missions of the Board: It is second in the number of communicants received during the year; fourth in the number of stations; sixth in the number of total communicants; sixth in the number of students for the ministry; ninth in the number of outstations; eleventh in the number of native workers.

In these eight years Methodist missionary work has passed swiftly through the stages of a presiding elder's district and a Mission Conference; and it is now the Annual Conference of the Philippine Islands, with 26 full members and 12 men on trial. There are now 78 circuits under the members of the Conference on Supplies, in which there are working 535 local preachers and exhorters, only 40 of whom are employed by the missionaries, and these 40 receive an average salary of only \$8 per month. There are 442 congregations and preaching-places and 23,000 members and probationers. The reports of the missionaries show that there are also 31,000 adherents, many of whom are waiting to be formally received and taught the way of life.

THE SITUATION IN INDIA

Bishop W. F. Oldham puts it clearly and boldly, as both startling and shameful. Assuming that dis-

ciples are loyal to the King and have a passion for the kingdom, how disgraceful the lethargy and apathy that idly stand by while two out of every three of earth's vast population have never yet known of the King or heard the message of the kingdom! The whole heathen world is now physically accessible, and so far mentally and spiritually approachable, that while ministers, at home, prepare dainty dishes for fastidious palates, the missionary abroad faces millions hungering for the bread of life, and perishing of hunger. Especially do the *women* and *girls*, who form half of this whole host of destitute souls, need *woman's* ministry, being inaccessible to *male* missionaries. There are four ways of reaching those millions of women: first, by the day school; second, by the female college; third, by the medical mission; fourth, by direct evangelistic effort. The day school has advantages over even the boarding school, because each day the newly taught child returns home to be an *educator* and *evangelist* to the women there. While the boarding school which isolates the pupil is better for the girl, it is not so good for the home-life. Sometimes a whole family is led to Christ through the day pupil who carries home at night the new teaching received at the school.

As to the women's college, it is of the highest importance to give the best training possible to the *future native leaders* of society; as one such thoroughly educated woman in India or China, Japan or Korea, is worth a dozen of the best-qualified women from abroad. Then in medical work women can marvelously help and guide the womanhood of these lands

and reach them when other doors are comparatively closed. But, beside all the rest, women evangelists are needed. "The Lord gave the word; great is the company of the women who are publishing it." Any traditions are unworkable that shut out women from this work of carrying the Gospel to the women who can not otherwise know of Christ and His salvation.

Bishop Oldham is confident that even Mohammedans are accessible if the way of approach be such as to disabuse the Moslem mind of the idea that Christianity is identical with politics, and means a movement toward conquest. In actual labor among 30,000,000 of followers of the prophet, he has seen two missionaries who have baptized more Moslems than ever before in the same space of time by the same amount of labor. His experience in India is so far in favor of the work in non-Christian lands as to make comparison contrast. For example, while the increase of his own denomination at home is *nine per cent*, abroad in India it is *forty-seven per cent*, or over five times as great. Never, in his view has there been so loud a call for consecrated workers, or so emphatic an encouragement to whole-hearted service.

HINDUISM TOTTERING

A paragraph like the following from the Rev. Hervey C. Hazen, writing from Tirumangalam, India, should be printed in capitals for the encouragement of those who pray and labor for the great world of India:

The year opens up most encouragingly. There are signs of promise on many sides of us. In one village of high-caste people, where there had been intense de-

votion to Mammon, there appeared such a spirit of inquiry that the teacher requested our good Pastor Thomas to come and talk with the Hindus. He went and found the schoolhouse filled with the prominent men of the place. They asked many questions and he answered them patiently all night long till the break of day, when four of them put their names down as Christians. He sent in to me for four New Testaments for them. A few days afterward more came in to see us at the bungalow and gave their names as having fully decided to be Christians. Then Mrs. Hazen and the Bible women went there and did some good work among the women. The result is told in the words of an enemy, who said, "Hinduism is tottering in Sengapady. It will fall and they will all become Christians." On an itinerary just closed we found one village where twelve heads of families are eager to become Christians and want a teacher among them. In another place thirty families were just ready to embrace Christianity held back only by the opposition of their head man, who since then has signified his consent. In still another, forty families show great enthusiasm in coming to Christ. Their women are especially eager, which is quite unusual. We are now about to take a man away from a place that does not yield much fruit and put him there, feeling confident that we shall have the entire caste of that village.

A STRIKE OF NATIVE HELPERS

The tendency to "strike" for higher wages is spreading to the mission field and invading the Gospel work. The missionaries of the Neukirchen Missionary Society recently sent strange and painful news from East Africa. All native helpers in the missionary work on the banks of the Tana River went on strike, demanding an increase of wages. From our standpoint their wages of from ten to twelve rupees (\$3 to 3.66) a month may seem very small, but the missionaries

carefully investigated the time spent and the cost of living and came to the conclusion that these small wages were sufficient, because these helpers are doing so little religious work that they have plenty of time to cultivate their own fields. The religious work of these native helpers consists in preaching twice every Lord's Day, in catechising twice every week, in holding devotional exercises every morning for twenty minutes, and in holding school an hour a day.

The missionaries refused to enter into negotiations until the helpers would show a more Christ-like spirit, whereupon the strikers sent an appeal to the Society in Germany, which naturally can not be listened to against the decision of the missionaries.

Some native Christians and missionaries are in favor of employing native helpers for their full time and increasing their wages with the help of the native congregations, which have been doing little or nothing hitherto.

Who would have expected a strike of native missionary helpers for higher wages in East Africa?

INTERDENOMINATIONAL HOME MISSIONS COUNCIL

Some fifteen years ago the Foreign Mission Boards of the United States and Canada decided to meet together in annual conference to discuss problems and policies and plans of closer cooperation. These meetings have proved so helpful that some of the Home Mission Boards met last fall and, having agreed among themselves, invited the cooperation of other boards in the formation of a "Home Missions Council." Membership in this organization has already been asked for by the Baptist, Congre-

gational, Episcopal, Lutheran, Methodist Episcopal, Methodist Protestant, Presbyterian North and South, Reformed and United Presbyterian Home Mission organizations, making a majority of the Protestant Christians of America. Others are expected to join. A conference of the Boards held last February to consider the interests of religious work among immigrants was attended by about one hundred. Next winter a series of joint presentations of the Home Mission cause in the leading cities of the country is planned. In two-day conventions the saving of the nation will be presented in the most comprehensive way, on undenominational lines—each convention closing with special denominational meetings at which the subject will be brought home in a practical way to churchmembers. The close relation of this movement to that of Federation is evident, and it is hoped to bring it to the front at the next national convention of the Federation in Philadelphia next December.

DECREASE OF CRIME IN BRITAIN

It is refreshing to know, by trustworthy testimony, that in the last half-century official criminal statistics show a decided relative decrease of criminality, while in 1906 there was practically as many offenses against law as fifty years before, the population had nearly doubled (19,000,000 to 34,000,000), so that relatively the number of crimes has decreased about forty per cent. It is quite as hopeful a sign that this decrease is so largely owing to the successful work of the British temperance organizations. The habit of using intoxicants is not half as prevalent as half a century ago. Then, even among the clergy,

it was almost universal; now it is a rare exception when a preacher is addicted to the use of either fermented or distilled liquors as a beverage; and, from personal experience, after twenty years of growing intimacy with British family life, we can say that in not one case in fifty have we found any sort of liquors in use by the families we have visited.

THE KING OF SWEDEN AND MISSIONS

King Gustavus of Sweden has issued the following proclamation, which deserves attention as coming from so influential a man: "There is a wide-spread indifference to Christ, and even blasphemies against Him are being heard. None of us, alas, can say that he has so opposed the evil by word and deed, or so testified in behalf of truth and right, that he can call himself without responsibility for these current sins. Let us remember, great is the responsibility of a people which rejects the saving grace of God. We look much for change and improvement. The most important change, the most necessary improvement, is a universal turning to God.

"In spite of the great hostility against the Gospel, however, we see that it brings blest results among ourselves and also among the heathen in these days. Like as living seeds are carried across the waters and bear fruit upon foreign shores, so the Gospel reaches the heathen; and since we are coworkers in that labor; it must be done by us with such true love that the desire of our hearts to bring to our fellow men in foreign lands that gift which we ourselves consider the pearl of great price becomes apparent to all."

THE EARL OF CROMER ON ISLAM*

BY REV. S. M. ZWEMER, D.D.

Author of "Arabia, the Cradle of Islam," etc.

The scholarly work on modern Egypt by the Earl of Cromer, which has just been published and has already reached a second edition, is remarkable for nothing more than for its brief preface. In its sixteen words we have the key to the whole book. Lord Cromer writes: "I am wholly responsible for the contents of this book. It has no official character whatsoever," and just because this book gives a picture of modern Egypt by him who created it, and who now speaks from behind the scenes of what his eyes have seen and his hands have handled, the narrative is accurate and the observations are unprejudiced and reliable. No one will accuse Lord Cromer of prejudice against Egypt and the Egyptians or against the Moslem faith. As he himself says: "It is not possible to live so long as I have lived in Egypt without acquiring a deep sympathy with the Egyptian people."

It was with surprise, therefore, that I read a review of "Modern Egypt" in the most important Moslem paper published in Cairo, which, instead of reviewing the book with sympathy, made an attack on Lord Cromer in four articles—the last of which was twenty-nine columns long—criticizing his statements in regard to Islam as a social system and a barrier to progress. It took two pages of objections to answer the paragraphs that Lord Cromer wrote on the condition of Mohammedan womanhood in Egypt, and the editor of *El Moegyid* was specially indignant because of the statement that Moslems were intolerant and sometimes fanatic.

In order that those who imagine Islam to be a handmaid of Christianity may be enlightened, we quote the following paragraphs from Chapters XXXIV and XXXV. No comment is necessary save to remind the admirers of Islam that so unprejudiced an observer and scholarly a thinker as the Earl of Cromer seems to agree in the verdict of the missionaries that there is no hope for Egypt in Islam.

The Failure of Islam

He says: "The reasons why Islam as a social system has been a complete failure are manifold.

"First and foremost, Islam keeps women in a position of marked inferiority. In the second place, Islam, speaking not so much through the Koran as through the traditions which cluster round the Koran, crystallizes religion and law into one inseparable and immutable whole, with the result that all elasticity is taken away from the social system. If to this day an Egyptian goes to law over a question of testamentary succession, his case is decided according to the antique principles which were laid down as applicable to the primitive society of the Arabian Peninsula in the seventh century. Only a few years ago (1890), the Grand Mufti of Cairo, who is the authoritative expounder of the law of Islam, explained how bands of robbers should be treated who were found guilty of making armed attacks on a village by night. The condemned criminal might be punished in six different ways. He might have his right hand and left foot cut off and then be

*"Modern Egypt," by the Earl of Cromer. 2 vols., 8vo. \$6.00. Macmillan & Co., 1908.

decapitated; or he might be mutilated, as before, and then crucified; or he might be mutilated, decapitated, and eventually crucified; or he might be simply decapitated or simply crucified, or decapitated first and crucified afterwards. Full details were given in the Mufti's report of the mode of crucifixion which was to be adopted. The condemned person was to be attached to a cross in a certain manner, after which 'il sera perce à la memelle gauche par une lance, qui devra etre remuee dans la blessure jusqu'a ce que la mort ait lieu.' . . .

"In the third place, Islam does not, indeed, encourage, but it tolerates slavery. Mohammed found the custom existing among the pagan Arabs; he minimized the evil. But he was powerless to abolish it altogether. His followers have forgotten the discouragement, and have generally made the permission to possess slaves the practical guide for their conduct. This is another fatal blot in Islam." . . .

"Lastly, Islam has the reputation of being an intolerant religion, and the reputation is, from some points of view, well deserved, though the bald and sweeping accusation of intolerance requires qualification and explanation. . . . Nevertheless, the general tendency of Islam is to stimulate intolerance and engender hatred and contempt not only for polytheists, but also for all monotheists who will not repeat the formula which acknowledges that Mohammed was indeed the Prophet of God." . . .

"More than this, the Moslem has for centuries past been taught that the barbarous principles of the *lex talionis* are sanctioned and even enjoined by his religion. He is told to revenge himself on his enemies, to strike them that

strike him, to claim an eye for an eye and a tooth for a tooth. Islamism, therefore, unlike Christianity, tends to engender the idea that revenge and hatred, rather than love and charity, should form the basis of the relations between man and man; and it inculcates a special degree of hatred against those who do not accept the Moslem faith. 'When ye encounter the unbelievers,' says the Koran, 'strike off their heads until ye have made a great slaughter among them, and bind them in bonds.' . . . O true believers, if ye assist God, by fighting for His religion, He will assist you against your enemies, and will set your feet fast; but as for the infidels, let them perish; and their works God shall render vain. . . . Verily, God will introduce those who believe and do good works into gardens beneath which rivers flow, but the unbelievers indulge themselves in pleasures, and eat as beasts eat; and their abode shall be hell fire.' "

Lord Cromer goes on to say that it is because of this intolerant spirit of Islam and the volcano of fanaticism which is always ready for an eruption that *the Englishman in Egypt must do his best to abstain from all interference in religious matters*. It is startling to read these words even from Lord Cromer in regard to the British policy in Egypt:

"He will look the other way when greedy Sheiks swallow up the endowments left by pious Moslems for charitable purposes. His Western mind may, indeed, revolt at the misappropriation of funds, but he would rather let these things be than incur the charge of tampering with any quasi-religious institution. For similar reasons, he will abstain from laying his reforming hand on the iniquities of the

Kadi's courts: The hired perjurer will be allowed full immunity to exercise his profession, for the Englishman is informed that the criminal can not be brought to justice without shaking one of the props which hold together the religious edifice built twelve centuries ago by the Prophet of Arabia. He did not for many years allow a murderer, whose offense was clearly proved, to be hanged because Islam declared—or was supposed by many ill-informed Moslems to declare—that such an act is unlawful unless the murderer confesses his crime, or unless the act is committed in the presence of two witnesses; and he accepted this principle in deference to Moslem sentiment, with the full knowledge that, in accepting it, he was giving a direct encouragement to perjury and the use of torture to extract evidence. In the work of civil juridical reform, he will bear with all the antiquated formalities of the Mehkemeh Sheraieh. He will scrupulously respect all Moslem observances. He will generally, amidst some twinges of his sabbatarian conscience, observe Friday as a holiday, and perform the work of the Egyptian Government on Sunday. He will put on slippers over his boots when he enters a mosque. He will pay his respects to Moslem notabilities during the fast of Ramazan and the feast of Bairam. He will, when an officer of the army, take part in Moslem religious ceremonies, fire salutes at religious festivals, and sometimes expose his life under the burning rays of an African sun rather than substitute a Christian helmet for the tarboosh, which is the distinctive mark of the Moslem soldier in the Ottoman dominions. And when he has done all these things and many more of a like nature,

they will only avail him so far that they may perhaps tend to obviate any active eruption of the volcano of intolerance."

If such was the British policy in regard to Islam as the state religion for Egypt, we need not be surprized that the Gordon Memorial College has become a Mohammedan institution, and that the British occupation has strengthened Islam not only in Egypt, but throughout all North Africa.*

Women and Polygamy

In regard to the degradation of women and the baneful effects of polygamy, the writer of "Modern Egypt" gives no uncertain testimony: "Look now to the consequences which result from the degradation of women in Mohammedan countries. In respect to two points, both of which are of vital importance, there is a radical difference between the position of Moslem women and that of their European sisters. In the first place, the face of the Moslem woman is veiled when she appears in public. She lives a life of seclusion. The face of the European woman is exposed to view in public. The only restraints placed on her movements are those dictated by her own sense of propriety. In the second place, the East is polygamous, the West is monogamous.

"It can not be doubted that the seclusion of women exercises a baneful effect on Eastern society. The arguments on this subject are, indeed, so commonplace that it is unnecessary to dwell on them. It will be sufficient to say that seclusion, by confining the sphere of woman's interest to a very limited horizon, cramps the intellect

* See the statement by Dr. Andrew Watson in the Report of the Cairo Conference, "The Mohammedan World of To-day."

and withers the mental development of one-half of the population in Moslem countries. An Englishwoman asked an Egyptian lady how she passed her time. 'I sit on this sofa,' she answered, 'and when I am tired, I cross over and sit on that.' Moreover, inasmuch as women, in their capacities as wives and mothers, exercise a great influence over the characters of their husbands and sons, it is obvious that the seclusion of women must produce a deteriorating effect on the male population, in whose presumed interests the custom was originally established, and is still maintained.

"The effects of polygamy are more baneful and far-reaching than those of seclusion. The whole fabric of European society rests upon the preservation of family life. Monogamy fosters family life, polygamy destroys it. The monogamous Christian respects women; the teaching of his religion and the incidents of his religious worship tend to elevate them. He sees in the Virgin Mary an ideal of womanhood, which would be incomprehensible in a Moslem country. The Moslem, on the other hand, despises women; both his religion and the example of his Prophet, the history of whose family life has been handed down to him, tend to lower them in his eyes. Save in exceptional cases, the Christian fulfills the vow which he has made at the altar to cleave to his wedded wife for life. The Moslem, when his passion is sated, can if he likes throw off his wife like an old glove. According to the Sunnis, whose doctrines are quoted because the Egyptians are Sunnis, 'A husband may divorce his wife without any misbehavior on her part, or without assigning any cause. The divorce of every husband is effective if he be

of sound understanding and of mature age.'"

The practise of monogamy has of late years been gaining ground among the more enlightened Egyptians; nevertheless, it can not as yet be called general. "The first thing an Egyptian of the lower class will do when he gets a little money is to marry a second wife. A groom in my stables was divorced and remarried eleven times in the course of a year or two. I remember hearing of an old Pasha who complained peevishly that he had to go to the funeral of his first wife, to whom he had been married forty years previously, and whose very existence he had forgotten."

We are told by the armchair critics and the admirers of Islam as a system that it lifts the African pagan to a higher morality. Let us hear what "Modern Egypt" thinks of this type of Mohammedan morality: "Among other consequences, resulting from polygamy and the customs which cluster round polygamy, it may be noted that, whereas in the West the elevation of women has tended toward the refinement both of literature and of conversation, in the East their degradation has encouraged literary and conversational coarseness. This coarseness has attracted the attention of all who have written on Egyptian manners and customs. It is true that the Moslem may argue that he started 600 years later than the Christian in the race to attain civilization, and that, apart from the English dramatists of the seventeenth century, the writings of Boccaccio and of Rabelais denote a state of society no more refined than that which at present exists in Egypt; and he may use this argument with all the greater reason inasmuch as the

class of humor which finds most favor in Egyptian society is very much akin to that which we may now read in the Decameron. But, in the first place, it is to be observed that the Decameron is a model of refinement as compared with many works in Arabic; and, in the second place, it may be doubted whether, even in the Middle Ages, the general coarseness of European society was ever on a par with that of the modern Egyptians."

The Future of Islam

Finally, Lord Cromer takes up the subject of the future of Islam, and shows that the best men among the Mohammedans, those who are most enlightened and most progressive, are attempting a hopeless task when they speak of the reformation or repristination of Islam. "Let no practical politicians think that they have a plan capable of resuscitating a body, which is not, indeed, dead, and which may yet linger on for centuries, but which is nevertheless politically and socially moribund, and whose gradual decay can not be arrested by any modern palliatives however skilfully they may be applied."

To reform Islam and bring its ways into harmony with modern civilization, we are assured by the Earl of Cromer, is like trying to "square the circle." To the Moslem, the hierarchy, he states, naturally represent the *ne plus ultra* of conservatism. To introduce the principles of Western civilization necessarily means to undermine the system of Islam. He writes: "On the common ground of ethics the Moslem of this type could meet the Christian and discuss matters of common interest without stirring the fires of religious strife. But when the discus-

sion took place, how melancholy was the result! The Moslem and the Christian would agree as to the nature of the fungus which was stifling all that was at one time healthy in the original growth; they would appreciate in like fashion the history of its extension; but whilst the sympathetic Christian would point out with courteous but inexorable logic that any particular remedy proposed would be either inefficacious or would destroy not only the fungus but at the same time the parent tree, the Moslem, too honest not to be convinced, however much the conviction might cost him pain, could only utter a bitter wail over the doom of the creed which he loved, and over that of the baneful system to which his creed had given birth."

If there is no hope of moral reform in Islam, and if it is impossible for the British reformer in Egypt to put new life into this dying system, has the time not come for the British Government to substitute for a painful neutrality a real manly Christian policy, favorable to missions in the Nile Valley and, using the force of a Christian civilization, to give new character and new life to modern Egypt? The Earl of Cromer rises to the dignity of an Old Testament prophet when he states, in regard to the Moslem of Egypt, that "his conservatism is due to an instinct of self-preservation, and to a dim perception that, if he allows himself to be even slightly reformed, all the things to which he attaches importance will be not merely changed in this or that particular, but will rather be swept off the face of the earth." Perhaps he is not far wrong. "Altho there are many highly educated gentlemen who profess the Moslem

religion, it has yet to be proved that Islam can assimilate civilization without succumbing in the process. It is, indeed, not improbable that, in its passage through the European crucible, many of the distinctive features of Islam, the good alike with the bad, will be volatilized, and that it will eventually issue forth in a form scarcely capable of recognition. 'The Egyptians,' Moses said, 'whom ye

have seen to-day, ye shall see them again no more forever.' The prophecy may be approaching fulfilment in a sense different to that in which it was address to the Israelites.

If the old Egypt and the old Egyptians are passing away, will the new Egypt, in spite of social and material prosperity, be better than the old unless Christ delivers the country from agnosticism and infidelity?

SYSTEMATIC MISSIONARY READING

EDITORIAL

Bunyan has taught us how important are eye gate and ear gate, if we would enter the City of Mansoul, and it is not improbable that more knowledge finds entrance through eye gate than any other.

The power to read books is one of the foremost furnishings for a true life work. It not only makes accessible the best sources of information and intelligence, as to universal facts; but it puts into the hand of the humblest reader a magic key to the author's inner life, introducing all who take pains to use it to the most select circle of human writers and thinkers in every department of learning and literature. If acquaintance with the aristocracy of letters be sought through ordinary channels, we find many hindrances to access, some of which may prove barriers practically insurmountable; but whoever can read, and will undertake to do so carefully, discriminatingly and sympathetically, will find himself admitted to the arcana of an author's life on a level of equality with all others, unrestrained by artificial re-

strictions, and welcomed to communion with the intellectual princes of the realm of letters.

Books hold to missions a vital relation, not only as the treasuries of the great facts of the world's religious condition and history, but as the records of missionary history and biography, sacrifice and service, heroism and achievement. Books are the memorials and monuments, without which the very memory of such lives and labors would perish; for, tho lasting impress is often left on living human beings, even converts die, and tradition is too untrustworthy to be the custodian of such priceless memories. Our libraries are the true "catacombs" the dwelling-places of the dead; for in their books authors perpetually abide among us, living, breathing, speaking, acting and moving on mankind.

It is of prime importance, especially to young people, to form habits of systematic, careful, thoughtful reading. Those who properly appreciate the value and virtue of a good book will not neglect this open door to the

highest culture, in the companionship of the wise, the great, and the good. What a privilege to have such freedom of access to the world's true royalty, tho separated by distance, by a foreign tongue, or even by death! to sit at the feet of the wisest and best of men or women, to learn the secrets of their success.

Lists of Missionary Books

Requests come to us with great frequency, and often urgency, for guidance in the choice of the best missionary literature, and it may be that many inquiries may be answered in a general outline of a reading method, tho the theme suggests too broad a field to be covered save in such outline. The report of the Ecumenical Conference of 1900 has an appendix of 28 pages, in which Dr. Harlan P. Beach has compiled a list of the missionary literature of the nineteenth century. That bibliography is confessedly far from exhaustive, yet it contains over 1,600 volumes; and already the eight years of a new century have nearly doubled this number of books, treating more or less directly of missionary themes.

It would, therefore, be vain to attempt, within our available space and for our present purpose, to give a complete list even of the best books on missions. But it would be more to the point to indicate the principles upon which such reading should be conducted by those who wish to inform themselves on the subject.

There are three leading aspects of missions which need to be studied: the *geographical*, *philosophical* and *historical*.

By the geographical is meant the

relation of missions to the locality where the work is to be done, which includes, of course, the distribution of the various races and religions of the world. This was William Carey's starting-point, and the pains he took to acquire some exact knowledge of facts is amazing. Out of such few books as he could get—mainly, "Cook's Voyages Round the World"—he first gathered knowledge of the world's religious state, and then, with such crude helps as a poor shoemaker's shop afforded—leather, brown paper and a paint-brush—he made a leather globe, and a map of the world on Mercator's projection, and by figures and shades of color represented the comparative condition of different countries and peoples, adding new features as he acquired new facts. It was such industry and systematic application as this that made Carey's shop such a place of information that Thomas Scott, the Commentator, called it "Carey's College." A glance at his map, with its records of the forms of religion prevailing in different lands, their comparative populations, governments, and religious destitution, kept Carey constantly reminded of those facts which are as fuel to the flame of missionary passion; and we would advise our young readers to follow his plan, and *make their own maps*. However rude and crude as works of art, they will serve a purpose that not even the best, manufactured to order, can serve equally well; for the work that produces such a result draws a map on the mind. Nor is the task one from which any one needs shrink. Take Beach's "Geography and Atlas of Protestant Missions and use map paper or muslin; careful measuring

off of spaces, drawing the parallels of latitude and the meridians of longitude, makes easy the subsequent outlines of the continents and their countries, at first with crayon, afterward, with India ink, or color; and the tracing out of mountain and river systems, with the main features of the countries outlined will follow. The various religions and their geographical area may be shown by colors.

The *philosophical* aspect of the religious world should next be studied. It is well to get firmly fixt in mind the leading features which distinguish the great religious systems, and connect each of the ten greater religions of the world with some simple appropriate symbol, such as the crescent and the green flag for Islam; the prayer-wheel and the letter O for Buddhism with its Nirvana; the sun for Parseeism; the Greek cross for the Greek Church; the crucifix for the Roman Catholic, and the cross and open Bible for the Protestant.

Every reader of missions should master a few details, like the five points of Mohammedanism—the creed, prayer, fasting, almsgiving, and pilgrimage to Mecca; the difference between Brahmanism and Buddhism, Zoroastrianism and Confucianism, Shintoism and Jainism, Mormonism and fetishism. These faiths must be interpreted largely by a knowledge of their *founders*, or of the conditions in which they originated; and of their religious books. The student must understand why the Moslem faith is the foe of all idols and accepts the Old Testament, etc. Dr. Burrell's "Religions of the World" or "Religions of the Mission Field," published by the Student Volunteer

Movement, will serve as an outline; later on, Sir Monier Williams or Dr. Robson, on Buddhism, Zwemer on Islam, Legge on Confucianism, will be found valuable for the more thorough study of the different religions.

The way is thus prepared for the *historical* studies, which have been much simplified by such first-class helps as Dr. George Smith's "Short History of Missions," or Dr. Bliss's "Concise History of Missions." Dr. D. L. Leonard has described "One Hundred Years of Missions," and Mr. Hodder has written a work on "The Conquests of the Cross," which, despite its being now out of date and having marks of haste and inaccuracy, is an inspiring help. Of course, the Encyclopedia of Missions, by Drs. Bliss and Dwight, is indispensable for reference.

Most requests that reach us are from those who wish to read the briefer books on various countries, and their faiths, and the best missionary biographies; and hence the main object of this paper must be kept in mind, which is to help such parties to lay out a course of reading which may be useful in fitting them for intelligent, and sympathetic cooperation with all missionary endeavor.

Without, therefore, implying that books which may not be included in our mention are inferior in value, we venture to yield to a very oft-repeated request for a list of "one hundred helpful books on missions," by referring to some which have been found by ourselves most informing and stimulating, and which are easily obtainable.

One Hundred Books

Beginning toward the sunrise, Dr. Griffis's books on the "Hermit Nation"

and the "Mikado's Empire" will help to the understanding of Korea and Japan. Dr. and Mrs. Underwood have both written valuable books on the Koreans, and the life of Joseph Neesima by T. S. Hardy, and of Guido F. Verbeck and Samuel Rollins Brown, supply keys to the unlocking of the Sunrise Kingdom.

Those who would know about Formosa must read such books as Dr. G. L. Mackay's "From Far Formosa; and, as to China, there is a legion of volumes. Wells Williams's "Middle Kingdom," and the story of Hudson Taylor and the "China Inland Mission" are bulky; but the life of Robert Morrison, the pioneer; of Peter Parker, pioneer in medical missions; of John L. Nevius, Pastor Hsi, Smith's "Chinese Characteristics," and Glover's "Six Thousand Miles of Miracle"; the Lives of Griffith John and Jas. Gilmour, of Mongolia, give glimpses of this vast field.

As to India and Burma, one should go backward and read about Gutzlaff, Ziegenbalg and Schwartz, who were pioneers—Buchanan's "Star in the East," which helped to fire Carey; and the lives of Duff, John Wilson of Bombay, John Scudder, of Bishops Heber, Valpy French and Thoburn; of George Bowen; of Jewett and Clough among the Telugus; of Dr. Chamberlain; of Eliza Agnew in Ceylon; Adoniram Judson and his co-workers among the Karens; and one would hardly feel acquainted with India who did not read Miss Carmichael's "Things as They Are," and follow the marvelous path of Pundita Ramabai.

On Siam, Mr. Cort has written on "The Heart of Farther India," Mr.

Feudge on "Missionary Life in Siam," and Mrs. Curtis on "The Laos of North Siam." To know the career of Boon Itt, the famous convert, is very helpful. Persia is inseparably linked with Dr. Perkins and Dr. Grant, Henry Martyn and Fidelia Fiske. Turkey will become a familiar field when one has been with Cyrus Hamlin, "Among the Turks" and read "My Life and Times"; or Crosby H. Wheeler's "Ten Years on the Euphrates"; and to know about such men as Goodell, Schauffler, Riggs and Dwight at Constantinople and H. N. Barnum at Harpoot will prove not only informing but fascinating.

Syria has its noble names, like Bishop Gobat, Pliny Fiske and Levi Parsons, C. A. Van Dyck and Eli Smith and H. H. Jessup. Geo. E. Post, M.D., at Beirut, is one of the greatest medical missionaries.

Arabia has found in Dr. Jessup's "Women Among the Arabs," and Dr. Zwemer's standard works on "Arabia and the Cradle of Islam," an illuminating treatment. Of course, the life of Mohammed is a necessary clue to the Arabian maze.

As to Africa, again there is an embarrassment of riches. Everybody reads "The Life of Livingstone," the "Story of Madagascar," and Mullin's "Wonderful Story of Uganda"; as also the lives of Mackay and Pilkington, Bishop Hannington, and the black bishop, Crowther; Johnson's "Seven Years in Sierra Leone," Tyler's "Forty Years Among the Zulus"; the life of John Hogg, of Lansing, and of Mary Whateley; of the old heroes, Moffat, Krapf, Vanderkemp and the two Lindleys, and that modern hero, so recently dead, Coillard, scarcely surpassed by any

of the rest. Professor Naylor's "Day-break in the Dark Continent" is the best of all the brief handbooks on Africa.

The Isles of the Sea find noble treatment in Williams's "Missionary Enterprises in the South Seas," one of the greatest books ever written on missions; Miss Gordon Cumming's "At Home in Fiji," John Geddie's work on Aneityum, and John G. Paton's on Aniwa, Bishop Patterson's tragical career, and Titus Coan's "Three Years' Camp-meeting at Hilo and Puna."

Those who would know about work in papal lands should study Robertson's "Roman Catholic Church in Italy," McAll's work in France, etc. The life of Loyola and Xavier, Griesinger's "Jesuits," and Arthur's "Pope, Kings and People" may help to give an insight into Romish methods.

There are a multitude of general works on missions and of biographical sketches which we would be sorry not to own, or at least to read, such as the "Ely Volume," the "History of Methodist Missions," and of the A. B. C. F. M.; of the "Church Missionary Society"; Dennis's masterly work on "Christianity and Social Progress," Thompson's "Moravian Missions," etc. Among biographies, Walsh's "Heroes of the Mission

Field," ancient and modern, Dr. Butler's work in India and Mexico; "Lives and Deeds Worth Knowing About," by Stevenson; the lives of Count Zinzendorf, Harriet Newell, Melinda Rankin, David Brainerd, Raymond Lull, Richard Knill, Captain Gardiner, Jonas King, of Athens, Chamberlain of Brazil, Keith Falconer, Sam. J. Mills by Richards, Mrs. Charles's "Three Martyrs of the Nineteenth Century," Duncan's Metlakatla and Egerton Young's books on the North American Indians, and such like may show how rich is the biographical field.

Looking at missions as a larger service to humanity, the story of George Muller, Quarrier and Barnardo among orphans; Matteo Prochet, among the Waldenses; George Williams and the Y. M. C. A., Booth and the Salvation Army; McAuley and Hadley among New York "bums"; Baedeker among Russian convicts; Father Damien and Mary Reed among lepers, etc., may hint how wide of application is the term missionary; while hundreds of biographies like those of John Howard, Elizabeth Fry, Florence Nightingale, Mary Lyon, Gypsy Smith, will show how it is the same Fire of God which on every altar of sacrifice both consumes and glorifies the offering.

WHY SHOULD WE STUDY FOREIGN MISSIONS?

1. "It gives breadth to the mental and spiritual horizon."
2. "Missionary biography is rich in inspiring examples."
3. "It is an aid to self-denial and a single purpose:—The evangelization of the world in this generation."

4. "Missionary achievement attests the presence and power of God in the Work of the Church."
5. "It establishes and enriches faith."

MALCOLM SPENCER, M.A.

WILLIAM BURNS, THE FIRST MISSIONARY TO MANCHURIA

BY REV. JOHN G. DUNLAP, NEW-CHWANG, MANCHURIA

In the soft light of the fading day a little group of Scotch and Irish missionaries laid to rest one of their colleagues, one of the quarter million victims of the struggle between Russia and Japan—Mrs. Westwater, of Liao-Yang. She had died of typhus, contracted among the hundreds of Chinese refugees for whom she and her husband cared during several months following the great battle that raged for days about their city in August, 1904. After the service was over, and those missionaries, and Japanese officers who had paid the last token of respect to the dead, had scattered among the trees of the little graveyard, the writer found himself before a grave the legend of which read:

To the Memory
of the

REV. WILLIAM C. BURNS, A.M.,

Missionary to the Chinese
From the Presbyterian Church in Eng-
land.

Born at Dun, Scotland, April 1st, 1815,
Died at Port of Nieu-Chwang, April 4th,
1868.

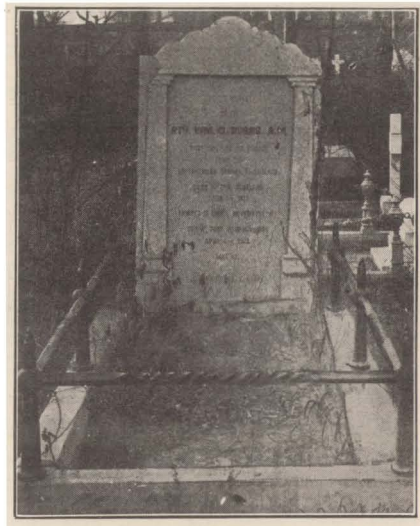
II. Corinthians, Chap. v.

Nearness to that sacred dust brought upon the missionary the inspiration that comes to the patriot by the grave at Mount Vernon or by Nelson's tomb in St. Paul's. One of the Irish missionaries stepped up and said quietly, "This is a spot that we're all proud of." Another of them, a Mukden missionary, said later, "It was the story of Burns that made a missionary of me"; and I recalled my first benediction on reading, fifteen years before, the record of Burns' labors, and resolved that

some day I would retell the story for the possible blessing of others.

William Burns' life may be revealed in a series of scenes.

The first is laid in the old manse at Kilsyth, in Stirlingshire. A stal-



GRAVE OF WM. C. BURNS

wart lad of seventeen has come in at the end of the day, all unexpected and travel-tired and grave-looking. To his mother's exclamation, "Willie, where have you come from?" his answer is "From Edinburgh." "How did you come?" "I walked" (a distance of thirty-six miles).

There was then a silence, and standing on the hearth-rug with his back to the fire, he said quietly, "What would you think, mother, if I should be a minister, after all?"

That sentence tells the story. Hitherto he had been a careless boy, but now his manhood had begun. He had loved the fields and woods.

He had hunted, and fished, and felled trees, and harvested. He had done well at his books, too, and had had two sessions at Aberdeen, and then been apprenticed to a lawyer at Edinburgh. He had long declared his intention of becoming a lawyer, and vehemently rejected the idea of being a minister. "He saw lawyers rich and with fine houses." What a commentary his whole life was upon this early aspiration!

The second scene is in Robert Murray McCheyne's pulpit at Dundee. He had finished at Aberdeen and taken his theological course at Glasgow. Licensed to preach in 1839, he found his first work in one of the greatest churches of Scotland, McCheyne's at Dundee. The call to supply, during several months, for one of the most holy and gifted and successful preachers of the century was a stern test for the young licentiate, fresh from college and not yet twenty-five. No panoply of mere "gifts" could have stood that test, and certainly William Burns, young, inexperienced, measured and slow of speech, with no peculiar charm of poetry or sentiment or natural eloquence, was doomed to failure but for one thing—he had THE gift. His words had a weight and a power that carried them to the heart and the conscience of his hearers of whatever class. His preaching was by the power of the Holy Spirit.

Scene three finds him the Evan Roberts of his time and country, the central figure of a revival that swept through the Lowlands in 1839-40. It began on a day when he preached at a communion service in his father's church at Kilsyth. His text was, "Thy people shall be willing in the

day of Thy power." The people listened with the most riveted and solemn attention, some with tears and groanings. At the last their feelings became too strong for all restraints and broke forth in weeping and wailing, with here and there shouts of joy and praise. Strong men fell to the ground as if dead. Almost alone, Burns was perfectly calm. Tho calm and self-controlled, there was a dramatic vividness and energy that was reminiscent of Whitefield, but due simply to an intense and awful realization of eternal truth and a divine presence.

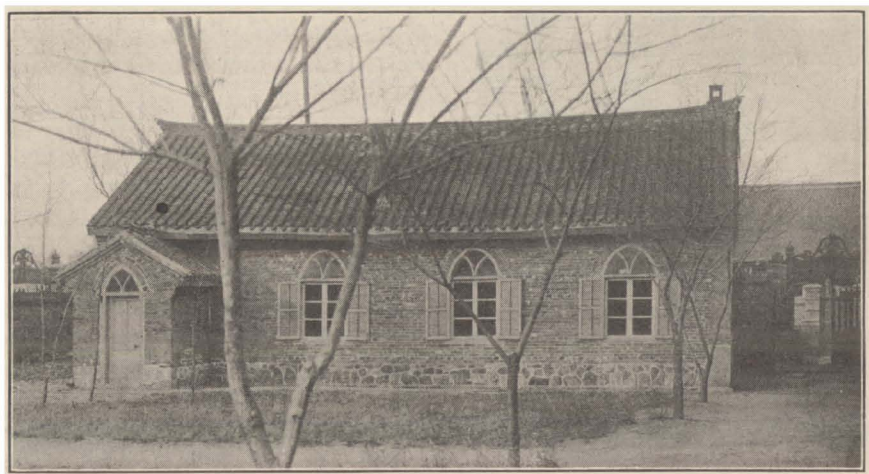
Followed eight years of intense evangelistic activity, frequently swaying thousands with the power of a Wesley or Whitefield. The mountain glens, the crowded river steamboat, the noisy loom-shop, the solitary cottage, the wayside tavern, the barracks, the market-square, the coal-pit, the harvest-field, as well as the great churches of the cities and towns of Scotland, all witnessed his labors of those years and showed their fruit. Nor was it Scotland alone. In Newcastle and in Dublin, and in scores of towns and villages in Upper and Lower Canada, in English and Gaelic and French, like an Apostle with the gift of tongues, he witnessed to the resurrection of "this Jesus" and called thousands from the death-sleep of sin.

He was like Evan Roberts in his spirit and power—able to speak only what he felt, and that only while he felt it and so far as he felt it, only out of the abundance of his heart, and often silent altogether rather than speak that which was merely known or believed; a very prophet; a John the Baptist, living as it were in the

wilderness, making himself grandly solitary for the work of Christ, and calling men to repent and flee from the coming wrath. He was like Roberts, too, in his exaltation of prayer; "I spent the whole of this forenoon till half-past twelve in private with the Lord"; "Oh, for a day every week to spend entirely in the secret of His presence!"

An old white-haired man was noticed once weeping bitterly dur-

April, 1844, he suddenly appeared at a friend's door in Dublin with a small bundle in his hand, the whole of his luggage. He had come to preach, and night after night in an open space before the custom-house, where Father Mathew had administered the temperance pledge, he declared "all the words of this life," in the face of a derisive Catholic mob. Often his clothes were torn; not seldom the chair on which he stood was broken;



FIRST PROTESTANT CHURCH BUILT IN MANCHURIA, 1872, NOW USED BY JAPANESE CHRISTIANS

ing his preaching and saying, "Oh! it's his prayers; I canna stand his prayers." But with all his zeal and power and prayerfulness, he was the typical scholarly Scotch minister. During a winter in Edinburgh, besides almost daily preaching and teaching of Bible classes, he worked in the Students' Missionary Association, infusing much of his own fire and love of missions into the hearts of the students; he taught a private Greek class in his lodgings and a Hebrew class in the new college.

One or two pictures of those stirring years stand out vividly. In

but he never was impatient, not for a moment did he lose his self-command, and his face so beamed with the joy of his Lord that some of his persecutors were constrained to say, "He is a good man; we can not make him angry."

Within thirty yards of Burns' grave lies the dust of the first martyr of Manchuria—the gentle Wylie, of the Scotch mission at Liao-Yang, who was done to death by Manchu soldiers in 1894. Of Wylie, too, it was said, "An angry word he could not utter," "Such a power in prayer!" "Such a modest man!"

Irish-Catholic Montreal was even more dangerous than Irish-Catholic Dublin, and often he preached in the Place d'Armes with a self-constituted body-guard of soldiers of the famous 93rd Regiment, to whom he had ministered in Scotland. Even this



IRISH PRESBYTERIAN CHURCH, NEW-CHWANG

protection did not save him from violence, and to be pelted with gravel and besmeared with mud, to lose even his Bible and part of his coat, to be carried to a surgery bleeding from a severe wound in his head—these were some of the experiences that came to him in Montreal before he was eventually driven from the city.

He was in Canada about two years, returning to Scotland in 1846 to be commissioned shortly as the first missionary of the English Presbyterian Church to China. The five months' voyage to China was spent chiefly in work upon the Chinese language. He arrived in Hongkong in November, 1847.

Our first glimpse of him in China will be in the jail at Hongkong within two months of his landing, laboring in his halting Chinese to teach the way of life to three condemned murderers. This beginning in China was characteristic, for he loved to walk like Christ on the shady side of the world, seeking first of all

to care for those for whom few else cared.

From the first he immersed himself as completely as he could in an atmosphere of Chinese. He spoke Chinese, wrote Chinese, read and heard Chinese, sang and prayed in Chinese. He soon moved from the English settlement to a rented house among the Chinese population, and there lived in such simplicity that on one occasion, when an excited crowd in pursuit of a criminal stooped at his door, some one cried out, "Oh, you need not look there; *it is only a poor foreigner.*"

It is anticipating, but twenty-one years later, when the single trunk containing nearly all the property he left behind him in the world was opened in his brother's home in Scotland, a little child looking on whispered, "Surely he must have been very poor." "*Poor, yet making many rich,*" could well be said of William Burns.

Of his twenty years in China there is not space to speak in detail. The impression that he left in China was less that of what he did than of what he was. He was not a builder, not an organizer, not even a baptizer. He worked before the days of the apotheosis of organization and the organizer; he labored in days and in fields almost barren of visible results. Besides, he was never content to be in the rear-guard—the greater need ahead always challenged him and called him forward. He was a pioneer in many fields. In his twenty years he worked in and from the following centers—Hongkong, Canton, Amoy, Foochow, Shanghai, Swatow, Peking, and New-chwang. This list of stations would condemn many a man

of restlessness or fickleness, but William Burns was neither restless nor fickle. He was simply what the French appropriately call a *missionnaire apostolique*; he was a nineteenth-century apostle.

He did not build up a great mission or attempt to do so. He did not exalt his own denomination. Far more to him than the welfare of the Church of Scotland or the Presbyterian Church of England was the welfare of the universal Church of Christ, and so he worked as a brother

where none other dared to go. Even the sordid Chinese recognized him as a man full of the love of his God and his fellows. When he took his last voyage from Taku to New-chwang in 1867, with the vast field of Manchuria calling him on, the junk captain in whose vessel he spent the three weeks of the voyage would take no money for either his passage or his food. Even the rough heathen mariner scorned to make gain of one whose life was one of utter devotion to the good of his fellow men.



IRISH PRESBYTERIAN MISSION HOSPITAL, NEW-CHWANG

with all evangelical missionaries. In Amoy, Foochow, and Peking, where there were other denominations as well as his own, it was a common thing for Burns to be found in the course of one week preaching in Congregational, Episcopal, and Methodist chapels as well as in his own. There was one kind of invitation which he never could decline, and that was an invitation to preach. Men now are earnestly preaching church union in mission fields; William Burns practised it fifty years ago.

His zeal and courage carried him into many dangers, but his manifest simplicity and earnestness carried him safely through them all. He toured

It was ever thus. He preached daily during the seven months he was allowed to live and work in New-chwang, but he made no converts there as he had made few elsewhere. But to-day, thirty-eight years after his voice has ceased to be heard, he is remembered and spoken of with reverence by Chinese and Europeans who knew him during those few months and recognized the holiness of his life. As recently as yesterday the writer heard one such speak of him—an old American pilot of over forty years on the North China coast. And once during the war, in a prayer-meeting of Japanese soldiers, he heard one who had been in Pao-

ting-fu, and had there met a family who had been brought to Christ by Burns nearly forty years before, speak movingly of the lessons of Burns' life. The carpenter who had worked for Burns, and had listened unmoved to his earnest appeals during life, who later made his coffin and placed his poor worn body in it, is to-day a valued elder of the church at New-chwang.

Poor, yet making many rich; dead, yet speaking; his life apparently a tragedy—so conscribed, so starved socially and intellectually, a man who had swayed his thousands in a manner

allowed to few even of the greatest preachers, but in China reduced sometimes to teaching a few children to read in their own language or to the drudgery of translation, "Peep of Day," "Pilgrim's Progress," colloquial hymns—a tragedy apparently, yet in its permanent influence upon the lives of thousands who knew him or have read or heard of him a life that still lives and speaks and works as truly as that of any greatest living missionary of to-day. If Burns' life was a tragedy, let us have many such tragedies. China will not be saved without them.

EDUCATIONAL MISSIONS IN JAPAN

BY REV. A. OLTMANS, D.D., JAPAN
Missionary of the Reformed Dutch Church

The emphasis in this subject should be upon the word *missions*, rather than upon the word *educational*. Protestant missions in modern Japan have been largely of an educational character. After having set forth the reasons for this fact, we will discuss the justification and the limitations of educational missions in Japan.

1. *The Fact, and the Reasons.*—If statistics were gathered showing how many of the hundreds of missionaries to Japan, both men and women, began their work by teaching, the percentage would be perhaps as high as sixty-five or seventy per cent. And if to these were added the number of those who, tho not beginning as teachers, have yet devoted a considerable part of their time in Japan to teaching, the percentage would probably run up as high as ninety. Protestant mission work in Japan was begun a few years after the opening

of the country by Commodore Perry in 1854, not by the public proclamation of the Gospel by the wayside or in rented halls or private dwellings of the people, but by teaching a few youth of the "Samurai" (soldier) class here and there in the homes of the missionaries themselves, and in a very guarded, and often secret, way. The reason for this simply was, that Christianity was at that time in Japan the most strictly forbidden article. The people had been taught, through more than two centuries, to fear it even more than the plague. Public edicts stood along the highways at conspicuous places, warning the people most solemnly against every kind of contact with the so-called "evil sect, called Christianity." In fact, the main reason for Japan's almost complete isolation from 1637 till 1854 was the desire to keep Christianity out of the country. It is highly significant that

the public edict-boards against the Christian religion were not removed from the highways till 1873, nearly twenty years after Perry secured the treaty between the United States and Japan, and fourteen years after the first Protestant missionaries arrived in the country. Perforce, rather than from choice, all these early missionaries—like Brown, Hepburn, Verbeck, Ballagh and others—first became teachers, as this afforded them the only possible chance for contact with the people. The two-sworded Samurai, practical lords of the realm, were the only ones that dared to approach the “foreign barbarian,” for the purpose mostly of wresting from him some knowledge of the secret of Western greatness, disclosed to them in the gigantic ships that had steamed up the bay of Yedo (Tokyo) and the harbor of Nagasaki. For the missionaries to refuse these young men on the plea, often made, and justly, by later missionaries, that they had come to Japan to preach the Gospel, and not to teach English and Western sciences, would have been to close the only avenue there then seemed to be open for an approach to at least the minds, and possibly the hearts, of the Japanese.

The first Protestant Church in Japan, organized March 10, 1872, at Yokohama, consisted almost entirely of young men from Mr. Ballagh's school, who were baptized on that same day as the result of a religious revival among the students of the school. Out of these early classes of students, taught privately by the missionaries, came several men that have been, even till to-day, the foremost leaders, both in the Christian churches of Japan and as Christian educators.

Another reason why the early missionaries in Japan devoted so much time to teaching was the restrictions upon them, by treaty regulations, regarding travel and residence in the interior. Both were extremely difficult; the latter almost impossible, for many years after Japan was opened to foreign intercourse. The passport system in vogue was exceedingly annoying, to say the least. The consequence was that foreign missionaries remained mostly in treaty ports, and there they were almost daily beset by young men, and after some years by girls as well, requesting them to teach English in their homes, or in private schools. And those who did go out to live in the interior were technically required by the terms of their passports to teach in the employment of some Japanese, while if they simply traveled outside of treaty limits, it technically had to be for pleasure, or for health, or for scientific research, conditions which for a long time sorely tried the tender consciences of certain missionaries. Of course, under the revised treaties that came into effect in 1890, all these restrictions and limitations have been taken away.

Some missions in Japan long withstood the assertion that any mission in Japan that desired to build up a permanent work there must be to some extent an educational mission. Of late years, however, they have practically all yielded to the argument, and at least three missions—namely, the Southern Baptists, the Southern Presbyterians and the Lutherans (Southern Synod)—decided this past year to start boys' schools of their own. Other missions, like the Northern Baptists and the Christian Church, began their educational work only a

few years ago, and I think these regret now that they did not begin it many years earlier. This has no reference to the training of native workers, which every mission is bound to take in hand from the beginning, or "sponge" upon other missions for their supply. The entire work of the Y. M. C. A. in Japan, which has been so successful, especially in recent years, is practically a Christian educational campaign for the student classes. The larger missions that were earliest on the field in Japan—such as the Episcopal, the Northern Presbyterian, the Dutch Reformed (all from 1859), the Congregational (1869) and the Methodist Episcopal (S. and N. 1866 and 1873)—have all been, and still are, strong along the line of Christian education.

The latest statistics of educational missions available give about 4,000 students in boys' boarding-schools, 7,300 in girls' boarding-schools and about 7,000 girls and boys in day-schools. That means more than 18,000 of the rising generation of Japan in almost daily contact with the mission force and with the teachings of Christianity.

Early Missions in Japan

2. *The Justification*—is found, first of all, in the circumstances that surrounded the early missionaries in Japan. It was natural for them to do that which came to hand, to enter the one open door that presented itself. Nor should we imagine that the missionaries looked upon this kind of work as "secular," and a departure from their calling as ambassadors of Christ. To their minds it doubtless seemed the "divine hand," shaping the destiny of a new nation by ways

which, if they could not fathom, they could at least follow. The criticism sometimes made that the early missionaries in Japan started on the wrong "tack," and should have sought opportunities for preaching rather than tie themselves up by teaching, may seem to contain a grain of truth, but can not stand before the general law that the duty of God's workmen is to avail themselves of such opportunities as are offered, believing them to be providential, and meanwhile keep their eyes and ears open for better ones. It may well be doubted whether the critics of the early missionaries would have acted differently had they been in the place of those whom they criticize. It has been said that educational missions in Japan have been very expensive, and that if anything like the amount spent by the missions for education had been spent upon the direct preaching of the Gospel, the results for the kingdom of Christ would have been far better than they are now. The reply to this criticism is, in the first place, that it is extremely hazardous to affirm what would have been the results if different methods had been pursued. But, apart from this doubtful point, it is at least interesting to note, as stated before, that those missions in Japan which for a long time stood aloof from active participation in mission education have sooner or later nearly all fallen in line with the earlier established missions.

Were they forced to have schools because the other missions had them? Or were they led by the conviction that in Japan the permanency of their work demanded their taking part in this particular department of labor? Giving these missions the benefit of

the doubt, we venture to say that it was the latter, rather than the former, that led to the change in policy.

That mission schools in Japan have been and are expensive, both in buildings and in maintenance, as well as in teaching force, can not be denied. The estimated value of Protestant mission-school property at present aggregates about two million yen, or one million dollars. But this is certainly several times more than the amount originally paid for all this property by the missions. There are mission-school properties in Tokyo that are to-day worth probably about as much above the original investment as the running of the schools cost during all the years of their existence. Again, we must not forget that most of the buildings of these mission schools were erected with money from well-to-do donors in the home land, and not by the ordinary contributions of the rank and file of the Church. It is also very probable that the sums donated for such buildings would not have been given for the general evangelistic work. We may deplore this fact, but we can not deny it. Further, it will be found that the income of the leading mission schools in Japan from matriculation fees and tuition amounts to a large sum, and covers, in some cases, about half of all the expenses of the school, outside of the salaries of foreign teachers. If some of these schools had accommodations for doubling the numbers of their students, the fees would probably cover all their expenses, including Japanese teachers.

Again, a justification of educational missions in Japan is found in the present condition of the Protestant Church in the Island Empire. The great majority of the membership of that

Church are an exceptionally intelligent, well-educated, active and efficient body of men and women. It is not denied that this very fact brings to the Church in Japan problems of peculiar difficulty, but nevertheless there is much in it for which we ought to be thankful. Through the labors in the mission schools in Japan there has been raised up, during a comparatively few years, a body of pastors and evangelists that rank favorably with those of any country, considering the kind of work they are called to do. The mission schools have also yielded hundreds of Christian young men and young women that are equipped as teachers in these same mission schools, as well as in a large number of government schools. For the latter positions they are now not infrequently sought out by the government in preference to graduates from the public schools.

Even tho we may not consider mission schools a success as direct evangelizing agencies, still we should not forget that the present Protestant Church in Japan is largely the fruit of mission education. That it will in the future be proportionately less so than in the past we may confidently expect because of the constantly increasing expansive and self-propagating power of the Japanese churches. But the foundation was laid, and thus far the superstructure was largely reared, upon the Christian education received in the mission schools.

Limitations of Mission Schools

3. *The Limitations.*—Any one at all familiar with the work of foreign missions knows that mission schools on the foreign fields have their limitations. First of all, mission schools

are not an end in themselves. Simply to educate the people of a mission land, even tho that education be positively Christian, is not *the* purpose for which churches in the home lands undertake and support missions. That purpose is to *evangelize* the people; to make them disciples and followers of the Lord Jesus Christ. Tho it may be somewhat difficult to draw in every case a clear line of demarcation between mission education and evangelization, still in general the difference is definite and distinct. Mission education seems to me justifiable only as the handmaid of evangelization. The main purpose of mission schools should be to train an efficient body of Christian workers for the Church, in order to accomplish the great work of the Church in the evangelization of her own land and of "the regions beyond." And even tho it be true that but a comparatively small percentage of those taught in mission schools are led into that definite sphere of church work, the mission should look upon the other larger percentage of students in the school as being there mainly for the purpose of helping to furnish the smaller percentage of active church workers. It is a sifting process, like that of river-bed gold, and much mixed sand must be handled, perhaps, for the sake of a comparatively small quantity of the precious metal. At the same time, we are joyfully certain that the labor bestowed upon those who do not come within the ranks of Christian workers, or even of believers, is not in vain, and seed sown in this way is not infrequently found "after many days."

A second limitation of mission schools is in their efficiency or completeness as educational institutions.

This applies especially in a country like Japan, where the public education has attained to such a high degree of efficiency and completeness, considered from the material and the intellectual points of view. Simply as educational institutions, mission schools can not, and ought not to attempt to, compete with the government schools. The strength and usefulness of the former, and the good reason for their existence, must lie in their distinctive features as mission schools, or, if preferred, as Christian schools. Their real success in the past has been secured through emphasis upon these distinctive features, and these are also the features that mark their limitation. They constitute the reasons for which some Japanese parents, not necessarily Christians, send their sons and daughters to mission schools rather than to government schools. Some are attracted to the mission school by the superior English taught in them. This is a laudable recommendation, but to the mission it is an incidental advantage, and not an object in itself. The missions gladly give to their students the best English at their command, if by so doing they can the better touch for good the real hearts and lives of these young men and women of Japan. This is something far beyond the ken and concern of the ordinary Japanese teacher in the public school, but it constitutes the prime purpose and at the same time an unavoidable limitation of mission schools. In the mission boys' schools, especially, it keeps more away from the schools than it attracts to them, but those whom it does attract are of the best and most hopeful material in the country.

We might finally speak of a limita-

tion of mission schools in regard to *time*. That mission schools are eventually, and gradually, to give place to, or to change into, Christian schools, supported and carried on by the Japanese churches and individual Christians themselves, goes of course without saying. The teaching force of every mission school of any size in Japan consists to-day largely of Japanese, the missionary teaching for the most part the English branches and the Bible classes. This does not wholly apply to theological schools and schools for the training of Bible women. The reason for such a comparatively large force of Japanese teachers is not only an economic one, it is also because of real efficiency attained.

Mission-School Control

As to the control of mission schools, the majority are still under the control of the respective missions; but some, like the "Meiji-gaku-in" at Tokyo, are governed by a joint board of regents, consisting of equal numbers of Japanese and foreign missionaries. The "Doshisha," at Kyoto, has been rapidly passing from the control of the American Board Mission to that of the Japanese, and can hardly be classed any longer as a mission school. What prevents other mission schools from going the same way is in part their lack of financial support on the part of the Japanese. Strong efforts are now made by some of these schools

to obtain endowments for them sufficient to make their annual appropriations by the mission boards unnecessary. Could this be accomplished, it might seem that, unless prevented by the terms of the endowment gifts, schools thus endowed would soon be placed largely or wholly under the control of the Japanese. The fact, however, is that, under the new laws of property-holding in Japan, these educational plants of the missions are at present nearly all owned by companies, consisting of the missionaries, acting for their respective Boards of Foreign Missions in the home land. This would be a sufficient safeguard against any such fear above mentioned, for which fear, however, no one has sufficient grounds. The time when the Japanese can entirely care for the Christian education of their country seems still a great way off, and meanwhile the mission schools have splendid opportunities, in harmonious cooperation with the Japanese Christians, to make broad and deep the foundations already laid of the Christian Church in Japan, and in raising up a large body of consecrated young men and young women, upon whom will fall increasingly the glorious task of leading their own countrymen, the people of the "Land of the Rising Sun," into the light of the knowledge of the Gospel of Jesus Christ, as the Son of God, and the Redeemer of the world.





THE FAMILY OF THE OKAYAMA ORPHANAGE

THE GREAT ORPHANAGE AT OKAYAMA

BY REV. E. W. THWING, HONOLULU, HAWAII

The city of Okayama, not very far from Kobe, Japan, is celebrated for three things: here are made the best dumplings in all Japan; here is found one of the most beautiful and famous of the public gardens of the empire; and here, also, is one of the largest orphanages in the Far East.

Mr. J. Ishii is the superintendent of this remarkable orphanage, where hundreds of little children are gathered.

The assistant superintendent of the Okayama orphanage, Mr. T. Onoda, recently visited Honolulu for three reasons; first, to visit Hawaii's schools and to study especially the industrial work carried on at institutions like Kamehameha, Lahainaluna and the Hilo Boarding-School; second, to acquaint his countrymen here with the needs of the orphanage and secure their support; and, third, to show pic-

tures of Okayama and other parts of Japan, and so gain the sympathy and cooperation of as many as possible in this, one of the worthiest charities in the world.

Mr. Onoda brought some very interesting views of the daily life in the orphanage, and also moving pictures of other places in the empire.

Okayama Orphanage, now in its twenty-first year of continuous service, was the first Protestant institution organized in Japan to care for homeless children. It was also the first Christian enterprise to receive a grant-in-aid from the Emperor and Empress of Japan.

Located in a city of 85,000 people near the geographical center of the empire, it is national and even international in the scope of its benevolent work.

Like many another striking success

in educational or evangelistic effort, the work of this great institution centers around the unique personality of one individual, the founder and present superintendent of the orphanage.

A man of simple faith, sublime self-devotion and tireless energy, J. Ishii is one of the marked workers of this advanced age. He has been in turn an ardent student of the lives and labors of George Muller, General S. C. Armstrong, General William Booth, and Dr. Barnado. His own work shares the impress of their wonderful characters and successful methods. But above all he is a loyal disciple of Jesus of Nazareth, a believer in practical righteousness, who spends himself and all his resources in work for needy children, ex-convicts and the suffering poor. He is assisted in his present work by 16 school-teachers, 40 house-mothers, and 50 other helpers, all loyally devoted to the in-

terests of the orphanage. The *esprit de corps* of the institution is one its chief assets and recommendations.

Four times in its history Okayama orphanage has risen to meet great national emergencies; namely, two wars, one earthquake and one famine. In the spring of 1906 it befriended 823 famine waifs, taking them to Okayama from northeastern Japan, and 285 of these children are still in their foster home. In consequence of this sudden increase of its numbers from 375 to 1,200 children, a debt of \$30,000 has been contracted, which should be canceled during the present year, in addition to supplying daily needs.

An interesting incident showing how this work has sometimes received support occurred just after the great earthquake in Japan of seventeen years ago. Mr. Ishii heard that many orphans, left by that disaster, needed



ONE OF THE HOME CLASSES, OKAYAMA ORPHANAGE



BOYS OF THE OKAYAMA ORPHANAGE

to be cared for, but he had no funds. At that time he was providing for about 120 children in the home.

A little Japanese girl came to him and said. "Here is 20 sen [about one dime]. I want it to help care for those poor children of the earthquake. It

is not much, but it is all that I have." That was a start, and like the few loaves of the lad on the shore of Galilee, it grew until more than \$1,000 had been raised, and 85 of the needy children were taken into the orphanage.

THE HOME RELIGION OF THE JAPANESE

BY MILDRED GRAHAM LAYMAN

Of the two great religions of Japan, Buddhism and Shinto, the latter is, in a double sense, the home religion, so far as it is a religion. It was the worship of the people before Buddhism was introduced, and it is the religion most intimately associated with the homes of the people. Shinto is a form of ancestor worship, and originated from a family cult in which the head of each family was the priest. A more modern form made use of temples, like Buddhism, and even adopted some of the forms and ceremonies of Buddhism, but the primitive idea of the

head of the household acting as the priest of the family is still maintained.

The elementary beliefs of Shinto are that all the dead become gods, good or bad, according to their lives; that these gods, the spirits of the dead, remain in this world, in their tombs or in the homes which they occupied in life, and, tho invisible, share in the life of the living; and, most important of all, that the happiness of the dead depends upon the care and service of the living, and, in turn, the happiness and prosperity of the living depend upon the spirits of the departed.

Many foreigners think the Japanese a very irreligious people; that in spite of the fact that they worship millions of gods, they are not deeply concerned about any. This is because it is always difficult for strangers to discover the inner life and thought of a people. There is no regularly recurring day of worship, corresponding to the Christian Sabbath, when all the devout people may be seen at the same time making their way to a common place of worship. But it is a great mistake to look at the temple worship of the Japanese in order to judge what Christianity has to overcome. One must study the home worship.

After being in Japan a number of years, I became especially interested in a certain woman who attended our meetings, and through her began to know something of the strength of this home religion. She was a middle-class woman, intelligent and refined, and after attending the meetings for a long time with great regularity, and listening very carefully to the answers to her questions, she began to study the Bible for herself. At last she began to offer public prayer to the true God, said she believed in Christ and was going to follow His teachings. In every respect but one she seemed to be truly converted. She could not give up the worship of her ancestors. She could not throw aside her "spirit-sticks," altho she gladly removed every other idol from her home.

Every home in Japan, unless it be a Christian home, practically every home has its "god-shelf." This "god-shelf" may be a combination Buddhist and Shinto shrine, for many families hold both religions; but if there is only one religion in the home,

it is always Shinto. In this household shrine are kept the burial tablets of the deceased members of the family. These are small white sticks made in the form of tombstones, on which are written the names of the dead persons. If Buddhism is also the faith of the family, there will be an image of Buddha and there may be many other idols, but the "spirit-sticks," or burial tablets, are always there. Prayers are repeated and an offering made before this household shrine every day. Before the family may partake of food, a small portion of the rice cooked for the family is taken out of the rice-pot and placed in front of the shrine, with a simple prayer for protection and care from the spirits of the dead. This is not done one day and entirely forgotten the next, as is the case with the family prayers of so many Christian homes in America. That much, at least is done in the Japanese home every day. On special occasions, such as the anniversary of the death of the loved one or on religious-festival days, the shrine receives special attention. The photograph of the deceased may be placed with the burial tablets, and special food and wine are offered.

These ceremonies before the home shrine are not, as a rule, long or very formal, but the faithfulness with which they are carried on is what shows how much they mean. It is really a very touching faith, the belief that the dear ones are or may be ever near. Hearn, in his "Japan," has so beautifully written of this belief: "They are not thought of as dead; they are believed to remain among those who loved them. Unseen they guard the home, and watch over the welfare of its inmates; they hover nightly in the glow

of the shrine-lamp; and the stirring of its flame is the motion of them. They dwell mostly in their lettered tablets; from their shrine they observe and hear what happens in the house; they share the family joys and sorrows; they want affection; but the morning and evening greetings of the family are enough to make them happy. They require nourishment; but the vapor of food contents them. They are exacting only as regards the daily fulfilment of duty; to neglect them is a cruelty, is the proof of an evil heart; to cause them shame by ill conduct, to disgrace their name by bad actions, is the supreme crime.

This, the home religion of the Japanese, the most simple form of Shinto, is yet the strongest barrier which Christianity has to overcome. One often hears the statement that Buddhism has largely lost its hold on the people, and there is much truth in this; the same is true of Confucianism, but not of Shinto.

For a year we lived in Tokyo, in a locality where we were practically surrounded by the homes of school-teachers. There were principals and

under teachers in government schools and private schools, and we were received by them, into their home life, more freely than in any other neighborhood in which we ever lived. These families were intelligent, refined, educated people. They had advanced far beyond the average Japanese in getting away from the ordinary beliefs and superstitions of the common people. No images of foxes, or rice gods, or gods of wealth, or even images of Buddha, were worshiped in their homes; yet in every one of these homes the "god-shelf," with its "spirit-sticks," was as carefully attended as in any home in Japan.

It will be many years yet before Japan can give up her ancestor worship. Their whole system of government is founded upon it. But the "grain of mustard-seed" has been planted, is beginning to grow, and the time will come when the intense loyalty and faithfulness now manifested in the worship of ancestral spirits will be transferred to the worship of One Great Eternal Spirit. When that is true what a Christian nation the Japanese will become.

AFRICAN MISSIONARY ISOLATION

BY REV. ROBERT HAMILL NASSAU, D.D., WEST AFRICA

Every mission-field, in any heathen land, has its special difficulty for the missionary worker that calls out our sympathy. Listening to narratives of personal experiences, in almost any missionary convention, there will be, from some, stories of physical deprivations; from others, theological or national or class antipathies and oppositions; from all, personal trials of their moral and spiritual natures.

But, as to isolation, I think only Point Barrow, within the Arctic Circle, and Tibet surpass Africa in the loneliness that awaits candidates for mission service. The pain of isolation, that at first does not strike the listener to the story as a very great affliction, is one that grows, and for which there is little relief. But mankind is gregarious. Isolation is an affliction that, tho at the moment less

sharp than a wound, disease, hunger, cold, heat, or insult, becomes erosive, like the continued wearing away by a persistent water-drop on a stone. Dynamite, in a moment, could shatter that stone to fragments; the explosion would be heard and commented on; and then the shattered stone would be forgotten; for, simply, it no longer exists. But the block, lying under the drip, drip, day and night, year after year, is being worn away by a species of torture the while its "days go on, go on." The physical distresses of cold and hunger are temporary, and have their possible relief in change of clothing and new supplies of food; for diseases, there are medicines; intellectual trials find their relief in books; and the moral and spiritual, in communion with the Master. But isolation persists in its loneliness.

I do not predicate this of all of Africa. Not of the missions in North Africa, especially on the Nile. Nor of South Africa. But of West and East and Central; and, very especially, of Equatorial Africa.

1. One cause of that isolation is, geographical West Africa is out of the line of world-travel. In the tourist-season, mission stations in Syria, and up the Nile are, in a kindly sense, overrun by tourist visitors, inquirers, or at least curious sight-seers. Never a year but that men and women of wealth and education and philanthropy make their so-called foreign-mission tour, even tho it limits itself to China, India, and Japan. Even the newspaper reporter and the prospective book-maker is not unknown in Persia, Siam, South America, and even Alaska. These all return with instructive statements

formative or educative of local missionary interest. But tourists do not include West Africa in their schedule. They do, indeed, start on the African west coast steamers, but they drop off at the Canary Islands, for health at Las Palmas, or for the glory of snow-crowned rosy-tinted Peak of Teneriffe. There does come an occasional scientist; Du Chaillu to shoot gorillas; Mary Kingsley, with her graphic pen, writing of native characteristics and foreign politics the while that she investigated African fresh-water ichthyology; and Professor Starr, in the Kongo, with his study of ethnology; and occasionally a Richard Harding Davis to tell the truth about Leopold and Kongo atrocities. But, in all my forty-five African years, I never met, among the passengers on my many steamer journeys up and down the coast, nor at any of the stations of the Presbyterian West Africa Mission, more than one Christian visitor, outside of members of that or adjacent missions. That one man was the Rev. Dr. Pinney, who had been a missionary there in early life. For all others, Africa's climate was considered too deadly. It had obtained an evil reputation for the loss of white life. True, it has been a "white man's grave." True, it is unhealthy. But not more so than was the Isthmus of Panama, which science, hygiene, sanitation and common sense have recently made healthful. The limits of this paper will not allow me to enter my disclaimer as to the justice of the charge that residence in Africa is necessarily fatal to white life.

During the first sixty years of its existence, the Presbyterian West Africa Mission was never officially

inspected or visited. There were often occurrences or questions, as to which a sympathetic official could have rendered valuable aid that would have called out the gratitude of the lone mission. Individual members of the mission had asked that it should be given the recognition, aid, and consequent interest that would accrue from an official visit. To one such request, a member of the board (now dead) replied that Africa was not sufficiently important to justify the expense and danger to life involved in such an inspection. Poor Africa! That frank utterance of the board-member expressed too sadly the estimate held by the general public—even the church public—of the relative standing of Africa in church thought. Was it any wonder that the missionary, out by the African rivers, felt isolated?

Foreigners in West Africa

2. Another cause of this isolation lies in the character of the foreign communities in which West African missions are located. As it is true that no tourists visit that part of the continent, it is even more true that no Europeans (except Portuguese) or Americans settle as permanent residents in any of the towns or cities of the coast, or villages of the interior, outside of two very limited classes, the trader and the Government official. With few exceptions, the latter come only for civil and political preferment; with slight knowledge of the native, and but little desire to make his acquaintance, and willing to risk life during the short term of eighteen months or two years for the sake of credit on the diplomatic list. Few of them look with sympathy on the missionary's

work, or care to have other than official speaking acquaintance with him.

The majority of the traders, also, have little sympathy with mission-work; they think that teaching makes the natives less biddable as servants. Yet, inconsistently, they constantly seduce with wages so much larger than the missionary can give the young men in the mission-schools, for service to commerce or government, as clerks or other servants. Such service would be commendable and a desirable advance in civilization for the young men, were it not so frequently involved with Sabbath-breaking, the handling of intoxicating liquors, and association with scenes of often a dissolute life, into which also mission-school girls are often drawn. Naturally, therefore, the intercourse between trader and missionary is largely solely on a commercial basis. The teacher or the pastor accepts isolation as a less evil than association with the men who are so often leading away from him his hopeful young men and women. Outwardly, the bearing of these men is that of gentlemen, and their treatment of missionary ladies is generally that of scrupulous politeness. But the lady can not forget that it is mostly superficial, and that there could be no real companionship in her parlor. In the foreign community, there are few public functions, dinners, banquets, teas and parties, such as ladies would give and attend in their civilized homes. *Very* few of the traders or government officials, if married, have brought their wives to Africa. Some of them content themselves with a native wife. It is rare therefore that, for the lady of the mission-house, there is any

lady with whom she can exchange calls in the foreign community.

3. Cut off thus from association with travelers from his own country, or with members of the little foreign community, shall we say that the missionary should be satisfied with the companionship of his own mission household? That would seem natural and reasonable. What more reasonable than that one should find companionship with others who were animated with the same Christian hopes and missionary zeal as himself, and who, like himself, had made sacrifice for a common cause? Surely, there would be the fellowship that should arise from mutual suffering! But, even if all these were invariably true, the mission household, to begin with, is a small one. For instance—in the Presbyterian West Africa Mission there is a company of 35 men and women, located at 7 stations, from 60 to 100 miles apart; there being from 3 to 7 persons connected with any one station. Those numbers never remain the same for more than one year at any one station. There are removals, not often now (thank God and common sense) by deaths, but by “fitness of things,” and the regular furloughs in the United States, numbering each year one-seventh of the entire force. With an average, therefore, of only four at a station, the chances for companionship are not large. That thirty-five includes eight clergymen and their wives, physicians and their wives, lay teachers and their wives, and perhaps a mechanical or other business man or two. They are all Christian men and women, but they come from very different classes of society in their own country.

The same is true in other missions. In their own countries, European or American, Christian men and women *choose* their own associates. Also, the mere fact that a man or woman is a Christian worker, while it is a ground for reciprocal respect, is not a reason why one should choose him or her as an intimate companion. In our own countries, we like our own conventionalities, and are justly offended by a breach of them. The associate is doubtless a good man, but he interferes with one's comfort at dinner if his manners are boorish and disgusting. Manners are worth something even if one be a missionary. Even native Africans, having their own code of politeness, are most critical observers of the gait, bearing, manner, and habits of the new missionary. They remember missionary precedents. Their own language (as a field of study) not having been written until the missionary came, and having had no books, they, nevertheless, are, among themselves, lynx-eyed students of physiognomy. In my own observation of very many years, within two weeks after the arrival of any new missionary, the natives had read their carriage and social bearing, and had accurately located the stratum of society in which the new missionary had dwelt in his or her own country. Naturally, out of the few in any typical company at a station, there would be social differences. But, you say, such things should be ignored for the sake of the great common cause. Perhaps so. But you do not ignore them in Philadelphia, or Rochester, or St. Louis. They were not ignored in a certain starving, dying arctic expedition. Unfortunately, if it be unfor-

tunate, the missionary is still a human being, with human weaknesses, just like his Christian brother in Philadelphia and Rochester and St. Louis. I am not writing what *should* be, but what *is*, and what, I believe, is inevitable in the working out of differently constituted natures. Such problems exist in Christian communities in the United States. But they are solved there by not living under the same roof or eating at the same table. The uncongenial in the United States, quietly and kindly, take their separate ways, even if they be neighbors, or members of the same church. And so, for the sake of peace under the mission roof, and to escape rasped nerves from uncongenial fellowship, a missionary sometimes stands pitifully alone.

4. Under such combined causes of isolation, there is a happy solution, if the missionary will turn to the even partially civilized native. True, he will not find there any intellectual or social or conventional *equality*. But it is always possible to find, in the native, some interesting, instructive, and even exciting line of research, if the missionary has literary or scientific leanings. Following such leanings, various roads of science open to him—*e.g.*, ethnology, psychology, philology, etc.—the pursuit of which will give the investigator recreation, repay with intellectual acquisitions that may be a blessing to the world's fund of knowledge, and in the study of which there is incidentally revealed

by the native much that is worthy of respect and even affection in his nature, which he reveals in no other way. But not every missionary has these tastes or even ability as an investigator; some not even the desire. Their duty to the native is, apparently, fulfilled when they have preached the Gospel story, taught the Scripture lesson, warned against ways of sin, and knelt in prayer for divine aid to the inquirer. Very true and sincere they are. And the native has gone out of the house very respectful, and very obedient. But he was only a sinner to be prayed for. He was not thought of as a companion. He would have been pleased to become a companion, and open a most affectionate heart, if he were sought as such, and not simply as a fellow member of a fallen race.

Finally, the effects of such isolation, coming from so many sources, hedging in the missionary to Africa on every side of his entire nature, are not told in reports of missions to boards and assemblies. But they are known in the pitifully frequent disharmonies on mission ground, and in the unnecessarily frequent returns and abandonment of the work. The euphemism of "resigned for ill-health" is true; but, sometimes, only partly so, and not always principally so. There would not have been the ill-health if there had not been the unhappiness, and there would not have been the unhappiness had there not been the isolation.



INDUSTRIAL AND POLITICAL SITUATION IN INDIA

BY REV. FRANKLIN E. JEFFERYS, D.D.

I. Industrial

In our thought the term "India" has almost become synonymous with the term "famine." In fact, at the present time there is a famine of considerable severity extending throughout much of North India. It is true that India has its rich men as riches go in India, but the multitudes are ever toiling under conditions of poverty so pinching as to be inconceivable to one living in a land of such abundance as America.

Agriculture is the chief source of support to the people, but the smallness of their farming operations excites surprise. In southern India an average farm would be something like three or four acres. A part of this is rice land, upon which the crop is raised by some artificial scheme of irrigation. The remainder is used for what is called "dry cultivation," and on this some form of pulse is sown. When harvest time comes no heavy machinery is dragged in to do the harvesting, for the rice is gathered by the handful, and frequently, in order to save each individual head of grain, the harvester goes forth into his field of pulse and reaps it head by head with a sickle no larger than an ordinary jack-knife! More than one-half of the entire population live in this condition of poverty or worse.

An ordinary farmer's complete set of farm implements would include a crudely made stick-plow, a hoe, a large skin or iron bucket, with wheel and rope attachment, to be used for drawing water from the well to irrigate his crops, and a few head of very lean oxen for draft purposes. The product of his toil is so meager

that he is always living next door to starvation, so that when the year of crop failure comes he is driven to the last extreme, and easily succumbs to the semi-famine condition.

In July, 1906, I was living in the Madura district when great scarcity visited us. Many declared that if rain did not fall within thirty days the wayside would be strewn with the dead bodies of those who were wandering from place to place seeking food. The people were driven to use various kinds of herbs as food. Some were cutting down the aloes, or "century plant," from the heart of which they dug out a coarse pith for food. Others were plucking the fruit of the prickly pear. I visited a village of Indian Christians where the people for several months had been living upon the coarse chips of a palm-tree. These were ground into a pulp, made into a porridge, and eaten without salt, sugar or milk. One may well ask, what are the causes for this great poverty?

1. *The Failure of Water-Supply.*

Yet there falls upon the surface of India about fifty-one billion hundred-weight of rain-water annually. India has been denuded of its forests from time immemorial. So the flood-rains waste themselves in a mad rush to the sea. The English ruler has been making an effort to save this copious rainfall and utilize it for crop-raising. Probably some of the finest irrigation schemes in the world are to be found in India. By means of river irrigating channels, ending in a series of artificial lakes, an acreage equal to England, Scotland and Wales has been brought under these government irrigation schemes. One

of the great problems now before the rulers in that land is how to conserve more of this vast but unutilized rainfall.

2. The religion of the land is another of the influences operating to keep the people in poverty. It teaches a restraint of all passion and emotion. It quenches ambition and emulation. The ideal held up to be followed is for a man in meditation to dream away his existence. Such a religion has produced a vast army of more than four million able-bodied so-called "holy men," who, scantily clad in yellow, or perchance in sacred ashes only, wander with begging-bowl and staff throughout the land, always consuming, never producing. Their influence spreads paralysis in the economic conditions in India.

Hinduism also encourages belief in fatalism. "What is to be will be," is an oft-quoted motto. Man can not change the difficult environment, it must be endured. For these reasons creative and inventive genius is almost entirely wanting among the people. Furthermore, the caste system is fostered by Hinduism. Many of the more cultured and enlightened Indians are beginning to lift up their voices condemning this custom. Caste is a socio-religious system in which the Brahman has no need to struggle upward, for he was born at the top, and therefore all others must honor and serve him. The Pariah must have no ambition to rise, for he is bound by the fate of his birth to live out his existence in the social stratum into which he was born. In these ways the religion of India shuts out the hopeful spirit of progress and development.

3. *Ignorance* is another factor.

In that ancient land modern commercialism in any large sense is unknown, and every form of the industrial arts is in its infancy. The material for the manufacture of glass and enamel ware, glazed pottery, and buttons lies unused every where, while these articles are imported from Austria and Germany. Up-to-date water-lifts, oil-mills, saw-mills, looms, tanneries, paper-mills, steel rolling-mills, match and box factories, clock and watch factories, introduced into the country would revolutionize economic conditions and do much to mitigate famine if not entirely prevent it.

The industrial conditions of the land being in such a backward state, missionaries saw the opportunity to train up an advanced body of self-supporting Indian Christians. Many missions have established industrial schools. Through these they hoped to also stimulate the industrial arts of India.

Mr. Churchill, formerly a student of Oberlin College, now in charge of the American Board Industrial School, at Ahmednaggur, has invented a hand loom, by the use of which a native weaver is able to do in one day what it formerly took him five days to do.

The Government of India has now taken up the matter of industrial education and is establishing and encouraging technical schools throughout the empire and in many other ways seeking to develop native industries along modern lines.

II. The Political Situation

The political situation in India is daily growing more acute. The British in India have done a splendid work along many lines in raising the people to a higher standard of civiliza-

tion. They have introduced trunk lines of railways connecting the great centers of population with the seaports and, like a net-work, they have thrown out a system of splendid public highways reaching to the remotest jungles. They have fostered and developed a thorough educational system, with a curriculum perhaps a little too English, but one that has worked powerful changes in the thought condition of the people. More than 3,000,000 of the Indians are to-day able to speak the English language. Perhaps the two greatest blessings brought to India have been the strong central government and the growing spirit of nationalism. In the history of man nothing in the way of alien rule has been so vast in its magnitude or so difficult in the carrying out as the attempt of our English cousins in India, and their splendid success challenges our highest admiration. In all India there is but a handful of English to rule, and they have been training a complex people, made up of 43 different races and nationalities, divided into 2,378 main castes more or less antagonistic each to the other, and holding a number of distinct religions. These are the people they have been fitting for self-rule!

This indeed is the avowed purpose. Mr. Morley, the Secretary of State for India, said, in his recent speech before Parliament, "I declare to you I can not find what it is the agitators in India want us to do which we are not anxious slowly and gradually to make way for eventually doing." The fact is that even to-day the greater part of the well-organized system of government is administered by the Indians. Every opportunity

has been afforded them to show their integrity as rulers. The pity is that so often the Indian hand of justice is replaced by the willing hand reached out to receive the bribe.

But in the last few years a new spirit of nationalism has been noticeable. Large numbers of Brahmans have been educated in Western thought and history. It was impossible for them as students to study the struggles of Western nations as they fought to establish liberty and constitutional forms of government without themselves being mightily influenced toward patriotism and a sense of nationalism. This spirit has manifested itself in the organization of a self-constituted "Indian National Congress." This congress has no authority in governmental matters. The Brahmans who formed it intended it to be the medium for political agitation. Nationalism has also manifested itself in the revival of Hinduism. Hinduism is to be the national religion of India. National schools and colleges are also being organized in which it is intended to give instruction in religion.

The congress meets annually, and uses its influences to press for a larger degree of self-rule. There has grown up within the congress two parties—the Extreme and the Moderate. Members of the Extreme party appear to demand absolute separation from the British crown. Their battle-cry is: "Mother land." "India for the Indian." They desire to drive the English into the sea and rule themselves. The members of the Moderate party, on the other hand, recognize the great good England has done for India and declare that the destiny of India is in-

dissolubly linked with the destiny of the English Empire. They are agitating for a form of self-government similar to Canada or Australia.

This congress assembled last December at Surat, in North India. Dignified Brahman delegates 1,000 strong, wearing long silk and velvet coats and gold-banded turbans, assembled from all over India. Formerly such a congress would have been impossible on account of difference of language, but now the English language has become the common medium of deliberation. The Moderates were in the majority and elected a moderate president. But the Extremists had come like a flaming torch not to be quenched. And when the newly elected president, a highly cultured and much-respected Brahman gentleman, arose to deliver his presidential message, some member of the Extreme party threw a sandal at him. This was a signal for a general riot, and the congress tent was at once the scene of the wildest confusion as these delegates cast aside their dignity and for half an hour struggled together, using sticks and chairs as weapons of warfare, and abusing each other in the wildest fashion. The English superintendent of police, with a company of men, at last arrived and drove them all from the tent and the congress was broken up.

Tho the Extremists have been comparatively few in number, they have been exceedingly active. Failing to get their extreme views endorsed by the congress, they have resorted to various methods to impress India as a whole. Through the vernacular press they have sent out an alarming mass of seditious literature until the

Hindu, who has been supposed to be so docile, has been roused to violent and bitter animosity against foreign rule. Under the influence of this agitation, seditious riots have broken out in Bengal, North India, and, most surprizing of all, in the Southern Peninsula. At Tennevelly, a month ago, a massacre of Europeans was only averted by the timely arrival of a company of policemen with their European commander. In Bengal a bomb was thrown at the carriage in which an English judge was supposed to be riding, and the two English ladies who were the occupants were instantly killed. This violence led to an investigation and a bomb factory was discovered. Where did these docile Hindus learn to make bombs? In anarchistic schools in the slums of Paris! University-bred young Indian gentlemen had been sent to France to study the latest methods of modern anarchism! In the Calcutta factory quantities of material for the manufacturing of bombs was found, and following up the clue, it was learned that the factory was the center of an anarchistic organization reaching out into many points throughout India. Other schemes for destruction were found in outline. Plots also for the killing of Lord Kitchener and Lord Minto and others.

What is the teaching of all this? Here we have a body of the most highly educated men of the empire, who should be using their knowledge to build up the forces of their land, studying to introduce anarchism and lawlessness! There can be no doubt but that the present method of education has much to do with the situation. The English Government is pledged to neutrality in religion.

Hence the students who pass through the government schools, are getting an education with no religious or moral instruction. Modern science has been destroying their ancient faith and India is threatened with a body of highly educated men who are without the restraints of religion. Such men become morally irresponsible. My railway traveling companion was a Brahman B. A. educated in the Christian College in Madras. He volunteered this testimony: "Young men who are educated in the non-religious government schools, come forth atheists and are unreliable in character. I am one of many who see in mission education an extreme good to India. Christian education is working mighty changes in the character and life of the Hindu community, and the young men whom they educate come from the Christian College with faith in God and a satisfactory stability of character."

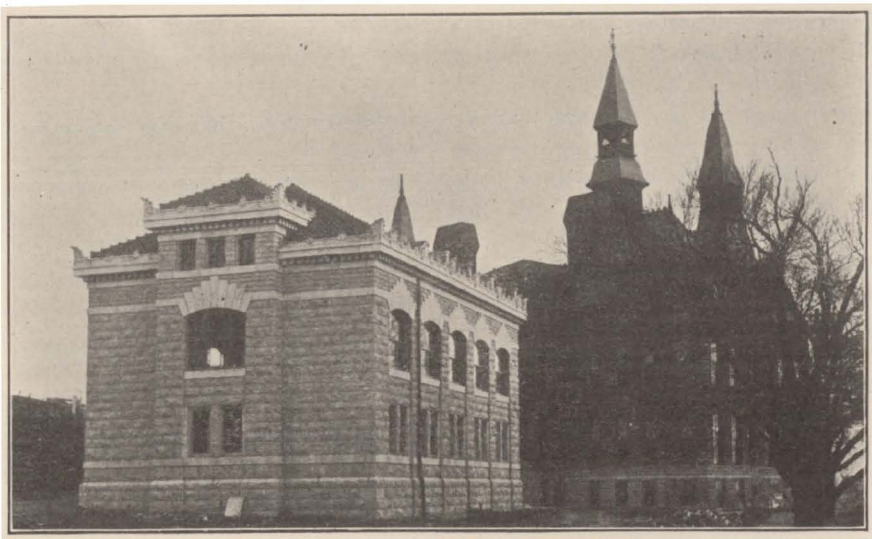
Many of the English rulers in India have observed the failure of a purely secular education to develop character, but they are helpless to introduce any religious instruction; for what should it be? Hinduism? In its pantheistic or demonistic form? Mohammedanism, Jainism, or Christianity? Back of it all one must remember that the English have pledged themselves to absolute neutrality in matters of religion. So the government schools can do nothing.

The most patriotic among the Hindus have seen the defect too. A large body of Hindus recently appeared before Lord Minto, petitioning that

some form of religious instruction might be introduced into the schools. Failing to obtain a favorable reply, a new movement has been set on foot, whereby "National Schools" are being organized by the Hindus, the funds for which come from private individuals. The purpose is to make Vedantic Hinduism the national religion of India.

Now, concerning Hinduism as a national religion, the Brahmo-Somajists have made a pronouncement. They say: "We do not see how it is possible for a religion such as Hinduism, divided as it is into so many parts, to become the basis of a national life. We can see how Christianity, or even Mohammed m, could become such!"

Now up to the present the only higher schools teaching religion in India have been the mission schools. These have exerted a powerful influence already throughout India. This kind of work needs strengthening, for the time has gone by when we need to think of the work of foreign missions as that of gathering a few "converts" here and there, important as that is. The time is upon us when we are seeing nations "born in a day." And the Christian College in India is training up a body of men who, with faith in God, shall battle against anarchism and go forth in these times of awful stress just coming upon India to reform the nation, to calm the troubled seas of threatened anarchism and guide the ship of state into the peaceful harbor of prosperity and progress.



CARNEGIE LIBRARY AND THE RECITATION HALL, PARK COLLEGE

PARK COLLEGE AND MISSIONS*

BY CYRUS BOYD BECKES

Park College was founded in the year 1875 at Parkville, Mo., for the purpose of giving a distinctive Christian education to worthy and needy young men and women. The college gives a full classical course and is not merely a missionary training school, but it is doing a distinctively Christian work not only for the American home and business life, but for the larger interests of the Church called missions.

Park College and Home Missions

The college has graduated thirty classes, but in the figures for mission work we omit the last three classes so that seminary men and medical men may be counted. The last class mentioned in these facts is the class of 1905, twenty-seven in all. Every one of these has sent out home missionaries except six. The classes of 1888 and 1889 and 1899 each sent out five

people. The classes of 1903, 1904 and 1905 raised the number to seven each. The classes of 1901 and 1902 furnished eight each.

An item worthy of special mention is that the first class graduated in the new and greatest of all centuries, the 1900 class, broke all records by sending out ten men and women into the home land. The total number of home-workers to the year 1903 is 85, an average of three per class or of four per class for the twenty-one classes sending out workers. Of course this number does not include all, for many have gone into the ministry and have worked in home mission churches of whom we have no record. These counted are largely those who have gone as teachers in the home mission schools.

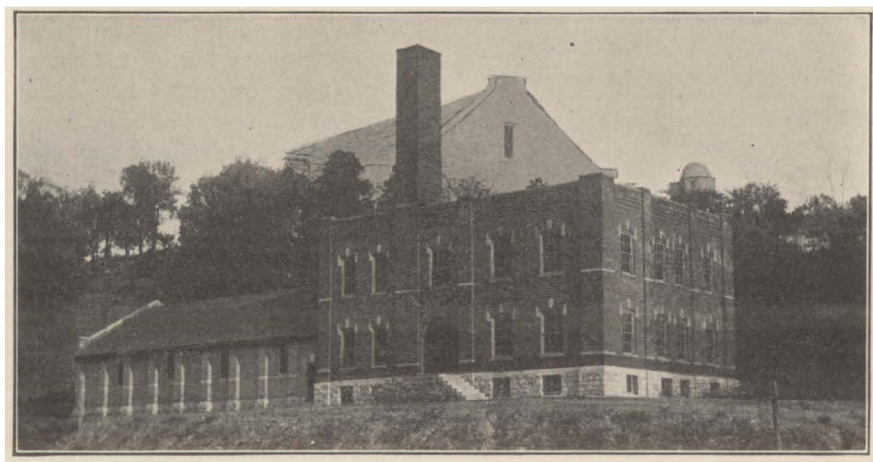
To speak of individuals in the home

* Few colleges, if any, are doing finer, more far-reaching work for the cause of Christ than is that one in Missouri, inseparably connected with the name of McAfee. See also Editorial.—EDITORS.

field is a real pleasure to us. We love to tell the story of some of these people. Miss Anna Palmer, of the class of 1882, went to Utah to work in the mission schools. She saw the awful need of the real Gospel to the people of Utah. The work grew upon her and she grew into the heart and life of the people. They loved her for her work and sympathy. She came home to visit her friends at Parkville and vicinity. She told a touching story of

and asked them to lay her dust upon the hilltop among her people. Now for 18 years fathers and mothers and youth gather at this grave and tell each other by word and signs and tears of the life they loved so well.

But hear the story of one of our men in the far North. John Myers, of the class of 1901, offered himself to the Home Board for Alaska. They sent him out, after his graduation from medical school, in 1904. He be-



LABOR HALL, PARK COLLEGE, MISSOURI

that people. While at home she heard of the death of one of her associates, who, dying, requested to be buried there among her people. Upon hearing this, Miss Palmer said she loved her work and her people, but when she died she wanted to be buried with her family. Her visit over, she turned her face toward her mountain work. After a few months on the mountain slope, her frail body gave way to the stress of a strong spirit. In her sickness, she saw the anxious faces of her loved people come and go. She called her associates to her side and told them she could not live long,

gan his work at Ketchikan. He turned his hand to every task in line of mission work, as well as attend to everything in his profession. He soon had a good practise as a physician. He notified the board to discontinue his salary, that he would make his own living, but would do just as much work in and for the mission as ever. Such a man has multiplied himself about three times. He is a strong factor in the community. He counts one in the mission, and he tells the board to use his salary to hire another man. One of the secretaries of the Home Board says that Dr. Myers is

one of "the biggest men in Alaska." Dr. Sheldon Jackson is supreme authority upon affairs in Alaska. Dr. Jackson has been United States Government Agent of Education for Alaska for about a generation, and says: "I find, as a rule, the teachers from Park College outrank any others in the United States for the kind of work I wish done."

Park College and Foreign Missions

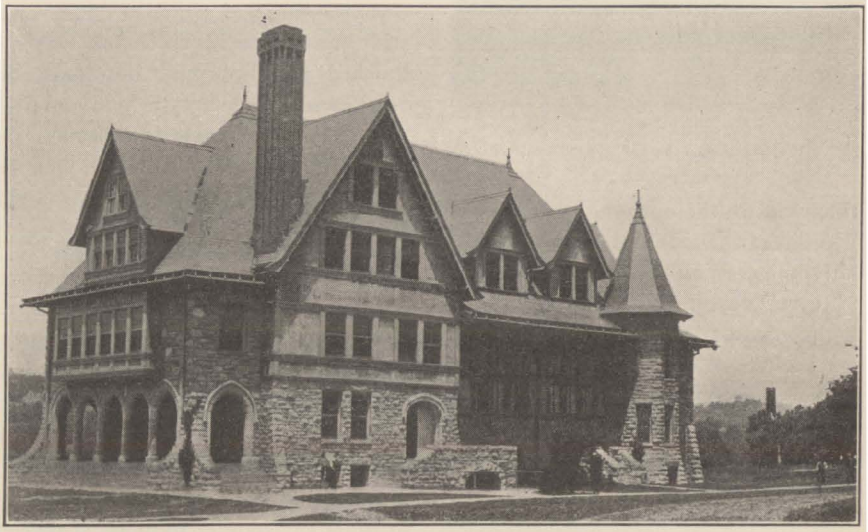
Every class graduated from Park College to the year of 1905 sent men and women into the foreign work except five. There were five people commissioned for the foreign work from the class of 1892, and 1903 comes next in order with six. The class of 1888 sent out seven of its number. Dr. Eleanor Chesnut, whose name is now familiar to all the Church, was a member of the class of 1888. The whole number of graduates in this class was 23, seven of these were missionaries for the foreign field and five for the home field, making 12 in all, out of a class of 23. The class of 1900 offered nine of its members to the work of giving of the Gospel to the world. Thirty-eight men and women graduated in the 1900 class, and 19 took up the work of missions, or just one-half of the class. Shall we not just here give utterance to the hope and prayer that these facts may be prophetic of the work of the entire Church for this new and great century? The class of 1898 will have a place in the history of missions for two reasons: The first is the significance of members, as this class sent out nine people. The second fact is that two of this number lost their lives before their work was begun in the land of their destination. The Rev. Walter V. Johnson and his wife, Emily

Hartman Johnson, prepared themselves for the work and were commissioned to Korea. They sailed for the Orient, joyous over the outlook. They thought to embark on the ocean to find a field of labor in the distant and lonely Korea, but God meant it otherwise. Mrs. Johnson was stricken with malignant disease on shipboard. When the vessel reached Kobé, Japan, she was taken to shore and kindly cared for in the home of missionaries until her death, January 13, 1903. Brave in spirit but lonely and sick in heart, the youth set his face toward his chosen field of labor. He made his way as far as Seoul, Korea, and after a few weeks took the smallpox and died, March 17, 1903. But this paper is not to tell a single life story.

For some reason not yet apparent to man, the class of 1901 also, just at the turning of the century, did a supreme thing to champion the cause of foreign missions with the consecration of twelve men and women. This is the banner class of Park College in its purpose to serve the Church in the great field of missions. The class was the next to the largest ever graduated from Park, having forty-one members. Three classes sent out one-half of their number into mission work; they are the classes of 1888 and 1900 and the banner class of 1901, which sent out eight into the home field and commissioned twelve to the foreign field. This class, with its forty-one graduates, in sending out twenty of its number lacked only one of half of the class. The class of 1888 sent out more than one-half of its number, twelve out of twenty-three. Including the year 1905, the college has sent eighty-five men and women into the service of the Church in the home land; and, including the

same year, the college has educated and trained and put before the Board of Foreign Missions eighty-three men and women for their work, making a grand total of 168 missionaries. As a whole, the classes sending out workers have sent seven per class or six per class for every year, including 1905. Besides the people going out every year into this line of work, Park College has the supreme satisfaction of knowing that there are in the field

member of the class of 1885, and graduated from Princeton Seminary in 1888. He and his wife, Dora Martin Taylor, '87, sailed from Laos that same year. For twenty years Dr. Taylor has labored in Lakawn and vicinity. Tho nothing remarkable has discovered these workers to the world, yet their term of service and extent of good deeds highly commend them to the entire Church. They have spent their second furlough in America.



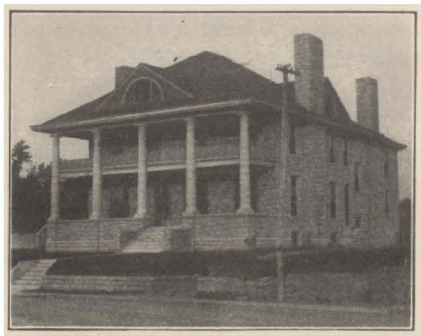
ALUMNI BUILDING, PARK COLLEGE

of conflict over one hundred men and women, true to teachings of the Bible, in the very frontier of the Church's work at home and abroad proclaiming the unsearchable riches of the Gospel of Redemption. A recent writer has said that one out of every sixteen missionaries under commission of the Presbyterian Church to the foreign field is a Park man or woman.

May we mention some of the individuals who have gone out among this number? Rev. Hugh Taylor,

Their last home visit was in 1904-05, and as they turned their faces once more to Laos, they left their two elder daughters, two precious treasures, in the home land. During these twenty years Dr. Taylor has labored in and built up a strong church at Lakawn, of which he is pastor. He seems to be one of the trusty men of the board who can look after any kind of work. He built his own residence, said to be the best in the compound, but it cost the board less than many of the other houses. He carries on a

boys' school during part of the year. He also superintends the buildings now in process of erection in the interests of our Church in that vicinity. Besides all this, he finds time to make



THE PRESIDENT'S HOUSE, PARK COLLEGE

itineraries to the outlying districts and help direct the work of all helpers and native pastors and workers.

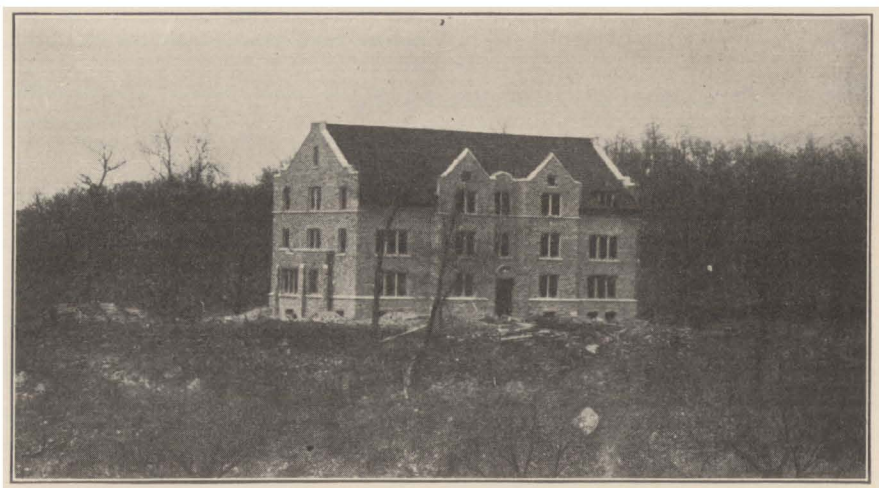
Rev. Webster E. Browning, Ph.D., of the class of 1892, took his seminary course at San Anselmo and Princeton seminaries. After three years' pastoral work, he secured a position as the principal of the Instituto Angles of Santiago, Chile. This institute has had a steady and rapid growth under Dr. Browning's administration, and is at present almost self-sustaining. It is one of the few higher educational institutions of that portion of South America. Parents all over Chile recognize the value of the moral and religious atmosphere of the school, and are taking their sons out of other schools that give an equal education, only that they may be trained by our school and taught to have a proper appreciation of their moral and religious duties. Dr. Browning returned to the United States in 1903 for a year of rest and study. During this time

he went to Europe to study the educational systems of England, France and Germany. At the request of the Republic of Bolivia, he made an exhaustive report of his investigation. Upon his return to Chile and the presentation of his report, Dr. Browning was offered the directorate of the Educational Department of Bolivia, with a salary far in excess of the one paid him by the board. He declined this very flattering offer of the Bolivian Government and stayed at his post for two reasons, and these he gives himself: first, because his work was not finished and he could not leave the work and lose what he had put into it during these years; and, second, because he felt that the board had no one in sight who could take the work. Dr. Browning and the Instituto Angles occupy a very important post in the interests of the kingdom in South America.

No Park College graduate of whom we have definite knowledge has ever gone out into a harder situation nor labored more self-sacrificingly nor courageously than Victoria E. McArthur in India. To think of India is to think of teeming millions, a motley horde of idolaters and heathen; to think of famine raging like a forest fire, driving multitudes of helpless creatures before its flames only to consume them in their extremity. It is to see famine sufferers, men and women skeletons walking about, to hear the awful cry of orphans, children and infants crying, crying, and no language but a cry. India, India, the land of child widows and the black plague. Victoria McArthur, a delicate young woman of the class of 1894, went to India in 1897 as a medical missionary. She went to Kodoli.

The last report at hand says that the two churches of this station are without pastors. At this point Dr. McArthur took charge of dispensary and hospital. She at once began her work as physician and surgeon. Before instruments could be secured, she per-

the stress of such severe labor, the plague of India is an ever-present source of anxiety. Now, it is not too much to say that she literally gave her life to the people of India; entirely broken in health, she returned to America about one year ago. She has



THE NEW DORMITORY FOR WOMEN OF THE PARK COLLEGE FAMILY

formed her surgical operations with a carpenter's saw. At times she treated one hundred patients per day; about eighty of these could be dismissed with a lotion for the itch; the remaining twenty were hospital cases, more or less serious. She has a two years' record that shows 44,000 people treated, or a daily average of 118. Besides

now partly regained her health, and is telling a life story of India to the people of America.

These facts speak for themselves. This year Park College sends out a class of forty-four men and women just as good, and we hope just as noble, in purpose as any who have gone out before.



INTERPRETING CHRIST TO INDIA

BY SAMUEL E. STOKES, JUN

[The following extracts are from an article in *The East and the West* for April, 1908.]

It may seem curious to some that I chose to enter upon the friar's life when seeking a way to imitate our Lord. It was because Jesus has always seemed to me to be the perfect friar. For the friar, as St. Francis conceived him, was one who tried to conform his life in all particulars to the life of Jesus. He was not a monk, dwelling apart from the world, but a brother of men, dwelling among them. He came "not to be ministered to but to minister," as his Master had done before him; hence his life was one of service. He did not necessarily bind himself with the three vows in order to mortify his flesh or to raise a wall of separation between himself and the world, but rather because marriage, wealth and independence were none of them factors in the life of Him whom he sought to follow. He strove to attain to the devotion, love and humble self-abnegation of Jesus; and he aimed at an implicit obedience to His commands. The result was that he could glory in hardships and rejoice when men despised him and set him at naught, for he felt himself to be a partaker in the service and cross of his Lord. He learned to bless those who cursed and slandered him, to pray from his heart for those who persecuted him, to serve with humble joy the lowest and vilest of men, for life was Christ to him, and death was gain. The leper, the plague-stricken, and heavy-laden knew and loved him. The hardened heart of the sinner was touched by his meek and holy devotion. In short, at all times and upon all occasions the true friar made it his aim to live Jesus and keep his memory fresh among men; hence his life was an ever-present sermon upon the love and life of Christ. It was this ideal which aroused in me the longing to give up the world.

In August, 1906, if I remember

rightly, I distributed what things I possess among the people who needed them, and, after three days spent alone in prayer, assumed the friar's robe and the obligations of a friar's life as I understood them. Since then I have been trying, though not very successfully, to live up to this ideal.

In the place where I distributed my things and bound myself, work had been going on for about sixty years. During the last twenty years there had been one or two conversions at the most, and these had been from the outcaste class. I have often heard the neighborhood spoken of as "Gospel hardened." The Gospel had been preached for years in the mission schools and surrounding villages without kindling love for Christ, so far as is known, in a single heart. During the days of my retreat, after the distribution of things mentioned above, a boy of very high caste decided to come to Christ. He was what is called a Rajput. The word means "king's son," and the caste is the proudest and, after the Brahmans, the highest in India. For six months he lived in the midst of his people, fearlessly asserting his intention to become a Christian. He endured every kind of insult and even blows for his Master's sake, his father swearing to shoot him if he should break his caste, and thus bring disgrace upon his family.

At length matters came to a climax. His life was in danger, and one winter night he and I were forced to escape from the place. The journey was one not soon to be forgotten. We continued to walk all the night, and the next day, some time after noon, arrived in Simla, having covered over fifty miles of mountain-road in the course of our march. The next day we reached the plains, and I put the lad in a school where he was able to continue his studies. He made splendid progress in every way, and

after several weeks, was baptized. Last summer he revisited his people with me, and there during his stay continued to witness fearlessly for his Lord. I have known this lad both as a Christian and Hindu, and can testify to the wonderful change which has come over him since he accepted Christ and took up his cross. The last four months have been particularly remarkable in this respect. He has come to have a deep feeling of personal responsibility to God for the proper use of his life. One seldom sees so much self-control and such earnest purpose in a lad of his years.

I have enlarged upon his case as he is the first and, so far as one can see, the best gift which God has yet given us.

At the end of October or beginning of November the plague begins to do its work, and goes on extending its ravages until the heat of May again decreases its power. In the Punjab the mortality for the last few years has been tremendous, and there are many towns and villages where nearly half the population has been swept away. The Government has made every effort to check it, but without much success, for the people will rarely cooperate with health officers in their attempts to stamp it out. Their attitude is largely due to ignorance and to the feelings of suspicion which they almost universally entertain toward foreigners. In many sections of the country the report has been spread, and believed, that the plague is caused by the Government. This report, spread by certain agitators, has caused the people to look very suspiciously upon all attempts to relieve them and, in many cases, openly to refuse the assistance offered by the Government.

When things were thus last spring it seemed that something might be accomplished if I were to go into one of the infected villages and there try to help the people. So I took a blanket, a little water-vessel called a *lota*, a few medicines, and my Greek New Testament, and started out to

look for the proper village. I slept for the night under a tree in a field, and in the morning started across country, asking those whom I met to tell me where the plague was thought to be worst. At length I came to a village which seemed to answer my requirements. In two years nearly half the people had died. Most of those who remained were living in huts outside the walls, fearing to enter the gates of the place. Numbers were lying sick and some were dying every day.

I did not go directly to them, but spreading my blanket on the ground beneath a banyan-tree, got out my New Testament and began to read to myself. It is almost always better to let people come to you than to go to them. At last the headman of the village and a number of others came over to ask what I wanted and to inquire who I was. I told them that I was a *bhagat* (a person who devotes his life to religious exercises), and that I lived, as a rule, up in the mountains; but having heard that so many were dying my heart had been filled with pity. I had come, therefore, desiring to serve them, and had brought with me certain drugs which might be able to cure them. "Nevertheless," I explained, "God cures whom He wills; we can only test the medicines, and then accept what He may give."

At first they seemed inclined to refuse my offer, but after some discussion told me that they had no objection to my trying my drugs upon the sick Chamars (one of the lowest castes of the Hindus), then if none of these were injured by the drugs they would, perhaps, let me treat some of themselves. "And where will you lodge?" they asked. I assured them that I was quite comfortable under the tree beneath which I was then sitting, and would lodge there if they had no objection. "And food?" they inquired. "God can provide food," I replied. So they let me stay.

Leaving my New Testament and

blanket beneath the tree, I went into the quarters of the low-castes to see the sick, and after finding out their condition, and when I had made friends with them, I started trying to serve them. Toward evening one of the headmen came over to the Chamars' quarter and shouted for me to come to him. I obeyed. When I arrived at the place where he stood he looked contemptuously at me and ordered me to follow him. Wondering what this change of manner could mean, I obeyed him. When we arrived at his booth a large number of men assembled, and some began to laugh boisterously and others to sneer at me. This seemed very strange, for Hindus are as a rule most courteous. Some one called out, "Get him something to eat." Others replied: "No, let him eat with the sweepers." At last, however, they brought a filthy old brass dish and, throwing it at my feet, ordered me to wash it at the pond near by. Much puzzled at this conduct, I took up the plate and in silence went to obey them. When I had brought it back they threw some stale food into it and ordered me to eat. I did so, while they stood about and stared at me. After I had eaten and washed the dish, the headmen sat down to smoke their pipes, reclining at ease upon cane chairs and upon beds, while I sat near them on the ground.

They kept this treatment up for about three days, during which time they seemed to enjoy nothing quite so much as insulting me and ordering me about. Had not my aim been the imitation of Jesus, I should most certainly have left them and tried to find some place where they would treat me more politely. But the thought that He had been misunderstood, and set at naught and spat upon, always held me back and filled me with the desire to imitate His gentleness and patience. So I stayed and continued to work for the sick Chamars.

Among the principal men of the place was one Daya Singh, a Sikh.

When the people came to question me as I sat under the banyan-tree he was among them. Of all those who seemed to take a pleasure in imposing upon me this man was probably the worst. One evening—it was the third day, I think—he called me to him as I was returning to my home beneath the tree. As soon as I approached he began in his customary way to order me about and sneer at me, watching me closely all the while. I did what he bade me in silence, and when he asked me some questions tried to answer as humbly and gently as I thought Christ would have done. At last he ordered me sharply to go over to my tree. I started to do so, but had hardly gone ten paces when he overtook me, pulled off his turban, and laying it on my feet, bowed almost to the ground before me, exclaiming at the same time: "Maharaj," which means "great king," and is the title by which *bhagats* are commonly address in northern India. Then he walked over to the tree with me, explaining the while how the villagers had not believed that there could be *bhagats* among the foreigners, and how they had resolved to test me. "Now," he concluded, "I know that you are truly a *bhagat* of God, for you are gentle, and when men insult you, you do not become angered. Moreover, you love every one, even the low-castes and the children, and speak mildly to those who torment you. Thus did Guru Nanak Dev and Raja Gopi Chand, and by this sign all *bhagats* may be known."

This is the substance of what he said, and from that time the attitude of the people became absolutely changed. One after another came to make friends with me, and every evening when work in the fields was finished, men brought their *hookas* (the Indian pipe) to my banyan-tree, where we sat and talked for hours, while the children listened or played about.

They no longer gave me stale food

in battered vessels, but every old lady in the place vied with her neighbor in preparing good things for me. Wherever I went it was, "Salaam Baba (father), will you have some milk or buttermilk?" Or "Salaam Maharaj, can I not cook something for you?" They called me in to visit their sick, and obeyed all my directions implicitly. On one occasion they got me to undertake the treatment of a sick cow.

One night there was an occurrence which drew me even nearer to them. Some time after midnight I was awakened by a Sikh who urged me to follow him at once. He conducted me to a booth beside one of the gates of the village where a group of people were gathered together. One of them held a baby in his arms; the child had been playing about some hours previously, and, finding some opium had swallowed it. He was breathing painfully when I arrived, and moaning with every breath. An old white-haired grandfather held the child, and the mother knelt beside it and kept trying to attract its attention by calling, "Ghulu, Ghulu, speak to me. Don't you know me, Ghulu?" I shall never forget the note of strained anxiety in her voice—it was her first baby, and the only little one in the family. We labored for a long while—hours it seemed—doing whatever we could for it, but as the poison had been working for several hours before any one suspected that the child had taken it, we were unable to overcome its effects. Suddenly the baby gave a cry, his head dropt back, his body relaxed, and almost before we realized it he was gone. The whole affair completely upset me. I do not believe anything can be more pitiful to witness than a sturdy baby-boy fighting a losing battle against poison, with his mother looking on. I did not think of the others at the time, but later I learned that they were very much touched by my grief. This incident made them feel that I was not merely serving them to win "merit," but that I really loved them.

The above work was carried on among illiterate farmers; I shall now give an instance to show how the educated classes are affected. Shortly before leaving India, while stopping in Lahore, I learned that one of the college boys had been stricken down with smallpox. The college authorities were at a loss to know what to do for him, so I offered to stay and nurse him. At first we were put in a separate wing of the college, and orders were issued that none of the students should visit us. Even this arrangement did not meet with the approval of the Government Health Officer, and we were removed to the segregation camp outside the city, and lodged in a hut there made of bamboo sticks covered with rushes.

At first I arranged to have my food cooked by the people in charge of the place, but I had not been there two days before some of my Sikh friends—students in the college—found me out. They insisted upon canceling the arrangement which I had made for food, and during the three weeks or more that I was detained there, brought me food morning and night from their own table. The camp was more than a mile from their college. In addition to this they purchased mattings to make me more comfortable, and to fit up a vacant hut where we might sit and chat.

They rarely came alone, often bringing as many as six or eight friends with them, and in time it became the custom for quite a number to drop in after supper to sit and talk. There were no religious meetings, as I had made it a rule never to talk of Christ unless questioned about Him. We talked on the subjects which interested us most, yet hardly a night passed when the Master did not have a place—often a large place—in the conversation.

One needs but to know these educated young Indians intimately in order to love them. Few foreigners have ever come to know them thus; they therefore find it difficult to love them as they would their

own countrymen. The friar has more opportunity of getting into close touch with the Indians than do other Europeans, as he is more easy to approach, and does not stand in the position of superior to those with whom he comes in contact. Moreover, his mode of living is strictly in accord with their ideas of what is proper for a man devoted to the service of God; while all other forms of work have so much that is Western about them that they are apt to arouse the prejudices of the people—especially at a time when all non-Indian things are looked upon with such disfavor. I have only been living this life for about a year and a half, yet I can bear witness to the great change it has wrought in my relations with the people. Formerly I could see the faults of the Indians and a few of their virtues; now I know more of their faults, to be sure, but I have had an opportunity to see the good in them in a manner which would probably have been impossible had I not become a friar. The result is that I am thankful for the privilege of serving them, and number some of my best and most intimate friends among them.

The Indian has an ideal, and it is a very high one. To be sure it differs from our own, just as the Oriental temperament differs from our temperament. Yet altho they have a lofty and noble ideal, there are very few who even try to live up to it. The reason for this is that they do not consider it possible of attainment, hence they draw a clear line between what they ought to do and what they can do. In India, therefore, our mission is not to present to the people an ideal, but to convince them that they can attain to their own ideal, and that the way to do this is Christ. There is no country in the world where there is such a deep realization of the superiority of the spiritual over the material, and when India once becomes convinced that spiritual perfection is within the reach of every man, it will astonish the world. The ideal of the East,

and the ideal set before men by Christ, are in all main points identical, hence the friar's greatest privilege is so to live Christ before men that the people of India, seeing that beauty of this life, may become convinced that spiritual perfection is a possibility to the Christians if to no one else. When they have realized this, we shall not need to implore them to come to the Master.

I have occasionally met with opposition and often with ridicule. It would have been strange had this not been so; and one of the greatest fields of opportunity would have been lacking for the display of forbearance and patient love. There is nothing which so kindles the admiration of the thoughtful Indian as that love which "suffereth long and is kind." Patient humility in the face of domineering arrogance will secure a hearing in India where everything else fails; and the friar by strictly obeying the Master's directions in Matt. v. 39-44, can make all opposition work together for the glory of God.

Mr Stokes is now in America hoping to return to India with other young men who have similar ideals of Christlike service. They will work under the Bishop of Lahore, who is in thorough sympathy with the purpose and plans of the "Brotherhood of the Imitation of Jesus," as it is called. The statement of their aims is in brief as follows:*

The Spheres of Service (1) To Glorify God in Jesus Christ by becoming the servant of all who are afflicted—especially those stricken with plague, cholera, smallpox, and leprosy—living in segregation camps, etc.

(2) It shall enter on the educational work for the young—as unsalaried professors in institutions requiring aid.

(3) This Brotherhood shall give true and catholic obedience to Anglican Bishops; it shall not look upon its work as supplanting that of other missions.

* See full statement in *The Mission Field*, London, for August, 1908.

THE CHRISTIANIZATION OF JAPAN*

BY DR. INAZO NITOBE

Over the still small voice working wonders in our midst are heard two loud cries, "Christ for Japan" and "Japan for Christ." The Christianization of Japan and the Japanization of Christianity are the shibboleths of the two parties equally interested in the spread of Christianity and the rise of Japan, but unequally convinced of the precedence of the Church and the State, a religion and a nationality.

Around the banner—Japan for Christ—rally those to whom Christianity is—at least theoretically—all in all; to whom there is nothing worthy of considering by its side, who would erase all national barriers, for whom the kingdom of God, as yet but dimly surmised, is the objective point aimed at. The other side, with whom the war cry is "Christ for Japan," consists of those at the end of whose mental vista stands the glory of the Island Realm.

The view-points of the two parties differ on the fundamental conception as to the relative importance of the abstract and the concrete, the principle and the practise, the ultimate and the immediate.

It is easy to see which party has the broader outlook, and if breadth is the criterion of superiority, it is easy to see which will win the palm. The advocates of the Christianization of Japan have certainly all the theoretical advantages which promise final triumph. The religion of Jesus has by no means exhausted its resources or its energy. Even were it wiped out by some diabolical fiat, inertia alone would carry on its work for some centuries to come. The question for Christian believers in Japan is not whether they should pay tribute to the State and not to the Church, not whether they should serve the earthly more than the spiritual master—but whether they can not contribute in mites or talents to the celestial treasury through the fiscus of the Mikado, or

serve their Lord and Master by ministering to the needs of their country. A Christian and a patriot are not irreconcilable in one person. Neither the State nor the nation is, as anarchists claim, the handiwork of the Evil One. Human aggregations, especially those bound by moral ties, are divine institutions destined to work out the Divine will.

Christendom—the prospective answer to the prayer "Thy kingdom come"—the highest conceivable ethical aggregation, can, I believe, be realized by men trained by lower forms of aggregation, by those who in the family have felt a father's love, or in a village tasted something of communion of kindred minds, or in national affairs known impulses reaching out toward millions of their fellow men.

In the present stage of the moral development of mankind, the political institution of the nation is the highest form attained. Any scheme that transcends national ideals and interests can be realized, not by destroying but by enlarging them.

Look at the very ones who maintain that Christianity, being an universal religion, ought to be embraced by Japan. Where is the proof that the God of Christians is no respecter of persons or races? What evidence can you educe of the superiority of Christian faith to other systems of teachings? Those who glibly talk of bringing Japan prostrate at the foot of Jesus, even at the expense of her national traits and cherished ideals, are almost entirely foreigners, who naturally do not share our enthusiasm, and whose chief argument for the universality of Christianity is that it is the religion of their own people; or, in other words, they are usually those whose belief is based on a patriotic bias.

Thus does the Christianity which is presented to the Japanese as a univer-

* From *The Japan Evangelist*.

sal religion impress them as strongly tinged with the earthy characteristics of other nationalities quite alien to our best instincts! Is it too much to say that present Christianity is a national product? We can perhaps better liken it to the garments we wear. The wool may be called a natural product, but the cut of the coat, etc., varies with each fashion of the day.

The missionary methods for Japan must, therefore, be quite different from those pursued among peoples and tribes who had not yet attained to a national aggregation. Paul's missionary versatility and tact in becoming a Jew to the Hebrews, a Greek to the Hellenese—his versatile adaptability to the varying conditions and circumstances of his surroundings—is

the only successful method of converting a new people. "The fields are white unto harvest." But some fields are best reaped by a steam-harvester, others by a scythe, still others by a sickle. An intelligent agriculturist studies the size, nature and configuration of each field and chooses the tool suitable for it. For a wise choice, he must even study the weather and the market. The implement and the farm must complement each other. He is only a one-sided farmer who exclaims, "The implement for the field," or "The field for the implement," and sticks to the use of an old tool for all kinds of work and ground.

The final solution of missionary methods for Japan will be somewhere between the two extremes—to win Japan at all costs, and to keep Japan.

THE YOUNG MAN OF THE NEW FAR EAST*

BY HON. YUN CHI HO, M.A., OF KOREA

1. *The Young Man of the Old Far East.*—The Old East produced splendid young men twenty or twenty-three centuries ago. They invented machines and letters; they discovered and systematized the principles and laws of art, of science, of politics, of war, philosophy and of religion. These great young men did their work well; some of them so well that their memories are still young. Since then, we have had no young men, properly speaking. Instead of taking up the magnificent works of the ancient young men and carrying them forward by fresh inventions, fresh discoveries and constant improvements, our fathers, during the past twenty or more centuries, fell into the habit of thinking that, because such and such sages or scholars or philosophers had lived so many hundred years ago, they must be all old men by this time; that since the old men did so many wonderful

things, we must be old men first to do anything worth having, and that therefore we must devote our time and talents in the making of old men, from generation to generation. Our fathers forgot, in their efforts to get old, that the sages, scholars and philosophers were not old men but young men in their days and generations.

Starting from this misconception, our fathers of the Old East transformed the world they lived in into a manufactory of old men; hence the inertia, hence the stagnation, hence the retrogression of our beloved East. The watchword of the Old East was "Backward, Ho!" The life of the young man of the Old East was divided into two halves, the first half devoted to learning from his great grandfathers how to think old, act old—in other words, all the gruesome mysteries of how to be old. The second half was devoted to bringing

* Address at the World's Student Christian Federation. Reprinted from *The Japan Evangelist*.

up his children in the way they should go—that is, backward to the dead past.

If a little creature like the coral polyps, by building on its dead shells, can in time produce islands on which trees grow, flowers bloom, birds sing and the weary traveler finds rest, what must have been the grandeur of our achievements had the young man of the Old East made the centuries of the past the stepping-stones to rise upon and not the grave to be buried in.

2. *The Young Man of the New Far East.*—But the New East has come to stay. In the eloquent words of a Japanese statesman: "Commodore Perry rudely disturbed the peaceful dream of centuries." (May I say here that our brothers of Japan slept lighter than most of us, thanks to the feudal system.) The eyes of the young man, still heavy with the sleep of centuries, are dazzled by the new marching orders written by the hand of the Almighty, in burning letters of fire, around the globe. "Awake, thou that sleepest!" to us who have too long been asleep. "Let the dead bury their dead!" to us who have too long let the dead past bury the living present. "Be fruitful—replenish the earth and subdue it: and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth!" to us who have too long worshiped and served the creature more than the Creator. This is the message which Christianity has brought to the Young Man of the New East. Now who is this young man? It is you: it is I. Where does he live? Wherever you or I live, be it China or India or Japan, Korea or Siam. How old is he? Well, this is rather a delicate question to be asked in a crowd, but don't be uneasy. We need run no risk of telling an unpleasant truth. The fact of the business is that you and I are and shall be young men as

long as we have the attributes of a young man—and no longer.

3. *What is the work of this young man?*—It is even the rejuvenation, nay, the resurrection, nay, the regeneration of the East. Now then—the question of all questions: how is this tremendous work to be done?

The other day Count Okuma, in addressing the Chinese students who represent 400 millions of the East, said that the only possible and efficient basis or means for the union of East and West is the love as taught by Christ and the benevolence as inculcated by Confucius. A remarkable statement this. Count Okuma is a non-religionist; yet he did not say that the East is to be lifted into a higher civilization through atheism or materialism. He is the founder of a great university; but he did not say that China could be saved by education alone. He is a statesman; yet he did not say that the world could be bettered by politics or diplomacy. He is the Samurai of Samurais; but he did not say that armies and navies could bring to pass the realization of the dream of philosophers—the universal peace. He says that happiness of the two worlds depends on the love as taught by Christ, and on the benevolence as taught by Confucius. But in the higher and nobler language of the Bible, we are more clearly taught the means of regenerating the East: "Not by might nor by power, but by my spirit, saith the Lord of Hosts."

Finally, my fellow citizens of the New East—the citizens of no mean city—in no spirit of bombast but with all due humiliation, I say: "Forty centuries look down on us." Clouds of witnesses are watching us. In the face of such responsibility who is there that does not cry out with Paul, the young man of Tarsus, "Who is sufficient for these things?" In the words of Dr. Neesima, one of the noblest sons of the New East: "Let us advance on our knees."

EDITORIALS

THE WITNESS OF UNITY

Few questions surpass in importance this: *What was the unity for which our Lord prayed?* It would seem to be a sort of climacteric result of the whole working of the suffering Savior and the sanctifying Spirit, since upon its manifestation depends the final triumph of faith in an unbelieving world. Twice, and at the critical points in this intercessory prayer, this effect of unity is brought into prominence. "That they all may be one. . . . that the world may believe that Thou sentest me," (21); and again: "That they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me." Such repetition can neither be accidental nor unintentional; it is manifestly purposeful and of the foremost consequence. Somehow the ultimate knowledge and belief, conviction and faith, of the world as to the character and mission of the Lord Jesus hang on unity among His disciples; and hence it can not be even a secondary matter to find out just *what that unity is*.

It is generally taken for granted that it means a closer fellowship among disciples, a living and loving oneness, in spite of minor differences which naturally alienate and separate believers, if unduly magnified. The current impression is that what our Lord prayed for was a practical brotherhood and brotherliness which would eliminate sectarian selfishness and carnality with the apathy and lethargy that eat out the very vitals of Christianity, and leave only an empty shell of ecclesiastical organization without the life and power of a vital organism. It is said that if the Church would overawe the world, the truth must be held in love, and in all parts alike of the Christian territory it must melt down differences and quench heartburnings, awaken-

ing shame at past unfruitfulness and uncharity, and evoking longings of catholic affection for believing brethren, and yearnings for human salvation, and leading to a passionate and universal effort to save men. All this is true, but it is not all the truth.

It is remarkable that the unity for which our Lord prayed is no mere visible drawing together of disciples, however real and genuine, but a *unity dependent upon another and higher unity with the Father and the Son*—a bond of perfectness, first of all knitting all believers into *holy union with God*, and then manifesting itself in the closer fellowship with all God's children. This is, as we believe, vital to any true understanding of this unity. There is a merely formal and mechanical unity of ecclesiastical machinery, such as we see to-day in both the Eastern and the Western churches, but which, instead of convincing those outside of the Church, of the divinity of Christ and His claims, rather breeds formalism and skepticism. In fact, denominations often come together and form ecclesiastical unions, not so much because of any advance in love, but rather of a decline in faith. As orthodoxy gives way to looseness of creed landmarks are naturally removed, which were once the signs and expressions of difference in important, if not fundamental, beliefs.

Our Lord definitely characterizes the unity for which He prays as first of all based upon a closer union with God: "That they all may be one as Thou Father art in me and I in Thee, that they may be one in us. . . . I in them and Thou in me, that they may be made perfect in one." Nothing is plainer than that such unity as our Lord desired and such as is to be effective in compelling a world to believe, is absolutely impossible without first the *holiest unity with God*. So long as the Church is carnal, worldly, selfish, careless of doctrine and still more heedless of practise,

there may be an outward external and visible union, with absence of sectarian controversy, and yet no faith-compelling power. But when individual disciples so nourish and cherish their holiest relations with God that they are drawn together by the very fact of such oneness with Him, in such unity there will be power—a divine power. There is, in nature, a unity of mere *cohesion*—often very strong; but when to that is added the pervasive power of some mighty force like electricity, such unity acquires a *dynamic force*. It is because of a supreme conviction that *this* unity is what our Lord prayed for that we are compelled to distrust some modern movements, as confederacies, born of inferior and perhaps carnal motives, such as numerical increase. The one thing needful is to *cultivate holiness*; to get out of the way all hindrances to our fellowship with *God*, and from *that* high vantage-ground make possible and real a new understanding of our relations to fellow disciples. It has often been remarked as by the late Dr. Charles Hodge, that however Christians may differ in this logical controversy, they always, on their knees, *pray* in the same language and dialect. And the converse is true: that those who most learn that we are all one before the cross and the throne of grace, are also more prepared for practical cooperation in the work of God. We believe that in the mission field the very unity of our Lord's prayer has been more nearly realized than elsewhere and for this very reason; that, as a class, our mission force represents the most Godlike of the Church's whole membership. They have learned most of God and lived in closest relations to Him; hence the closer bonds among them as brethren. We know of but one church in the world that, for more than seventy-five years, has been composed of all Protestant Christian denominations, and never yet had a break of harmony—and that church is on a prominent mission field.

SECRETS OF SUCCESS AND FAILURE

Rev. J. Stuart Holden, of London, whose illuminating addresses at the Northfield conferences proved so suggestive and helpful, remarking on Luke xvii: 28-33, gave many a new insight into the meaning of this teaching of our Lord.

Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple.

He observed that the word "likewise," in verse 33, links on the maxim concerning "forsaking all" to the previous illustrations, and shows that in all our *building* and *fighting* we are to renounce our self-dependence and confidence.

This thoughtful exposition opens up before us a wide territory of application. All life's activities may be included under two heads: *work* and *warfare*—the constructive work of building character and usefulness; and the destructive war against the world, the flesh and the devil. One of our greatest lessons in discipleship is that both the work and the war are primarily the *Lord's*. We are incompetent to build whatever is good and permanent, or to make successful war against adversaries so many and so mighty, our only hope for success is utterly to renounce all other dependence but God. This is counting the cost. We must understand and acknowledge our own bankruptcy and incompetency and take refuge in infinite riches and sufficiency. The work is first of all *God's* work, and ours, because it is His, and we are

His. We are to forsake all our own plans and fall into His, and study His *time* and *way* of doing even what we already know to be His will for us.

So of the *war*: It is His, and we are enlisted under His banner, and are to follow the Captain of our salvation—His must be the strategy, the weapons, the strength, the victory. In a grand sense we do not need to fight, but stand still and see the salvation of the Lord. For as the work of building, so the battle is not ours but God's.

This is not a distinction without a difference. The men and women who have wrought and fought most grandly and effectively have been those who have forsaken all that they had, in the way of wisdom, strength, power, and self-resource, and have taken every step, and dealt every blow, in the *confidence* and *consciousness of alliance with the Infinite God*. It was this which characterized the Master, Himself, and constituted part of His sublime self-emptying. As He declared, "The Son can do nothing of Himself," "The Father which dwelleth in me He doeth the works," and so he explicitly affirmed that even His words were God-given words. May it not be that so much, both of our work and our warfare, fails of success, because, even when the *motive* is good the *method* is worldly, carnal, self-suggested? And how little do we, in prayer, first of all acknowledge God and seek His direction in all our steps. David's desire was to build a house for God—and it was well that it was in his heart. Moreover, God wanted a house to be built, and Nathan the prophet gave his sanction, and bade David go forward, assuring him that the Lord was with him. And yet David was not permitted to build the house—God's time and God's man had not yet come—showing us that good people may devise a good plan and agree together upon it, and yet fail to know God's mind! This we take to be one of the most significant

lessons of Old Testament times. (See 1 Chron. xvii: 1-12.)

THE APOSTOLIC SUCCESSION OF TRACTS

It is many years now since the late Rev. Wm. Morley Punshon, in his famous address at the anniversary of the London Religious Tract Society, traced a few of the footprints of the great tract writers and distributors, such as Peter Waldo, of Lyons, the merchant of the twelfth century, who had the four Gospels translated and made them accessible to lay readers, in the Piedmontese and Vandois Valleys, and carried cargoes of tracts among them; and the outcome of whose work was the Waldensian Martyr Church, which has held fast to the truth, through thirty-five persecutions, defying the spear of Savoy and the fagot of Rome.

John de Wyclif was also a grand pioneer in tract writing and distributing. One of his tracts, carried in the pocket of a Boheman nobleman, through him found its way to John Huss, and brought him to know the truth and die for it at Constance. Farel, the pioneer French reformer, first formed a tract society in Basle, to get hold of minds and hearts and consciences of men. Martin Luther, in more than one sense flung his inkstand at the devil, for some of the lesser products of his pen stirred all Germany. The preface he wrote to his Commentary on Galatians found its way to John Bunyan, the tinker, and helped to make him the thinker he was; and his preface to his Commentary on Romans, arrested John Wesley, while reading it in Aldersgate Street, London, who, in turn, fifty years before tract societies were born, was writing and distributing tracts.

An old Puritan doctor wrote a little book—"The Bruised Reed." This fell into Richard Baxter's hands, and he was brought to Him who breaks not, but binds up the bruised reed of a penitent heart. Baxter's "Call to the Unconverted" "called" Philip Doddridge

to a deeper knowledge of Christ; Doddridge's "Rise and Progress of Religion in the Soul," at a critical point in the history of William Wilberforce, moved him to a new life. Then Wilberforce wrote his "Practical Christianity," and this fired the heart of Leigh Richmond, whose "Dairyman's Daughter"—most conspicuously blest of all, has been translated into—no one knows how many—languages!

And who shall ever complete the story of this Apostolic Succession! or when shall the last link in the golden chain be forged!

Books like "Foster's Essays," Hawes' "Lectures to Young Men," Bunyan's "The Pilgrim's Progress," Dr. Waterbury's "Advice to a Young Christian," Hodges' "Way of Life," and many others that might be mentioned, have shaped the character and moulded the destiny of thousands, both for time and eternity. A single mutilated volume, read and reread in the early history of Virginia, led to a powerful revival of religion, the results of which are felt even to this day.

A copy of the "Rise and Progress," placed in the hands of a young man in Yale College, led to his conversion; he afterward entered the ministry, and from the families of his congregation *fifteen* young men entered the ministry; *six* persons became foreign missionaries; *six*, the wives of ministers; and nearly *eight hundred* communicants were added to his church, whose combined influence for good only eternity can reveal.

PARK COLLEGE GRADUATES

Our Christian schools and colleges were originally founded for the purpose of training young men for the ministry, but how far most of them have departed from this ideal may be seen from the character of their curriculums, the number of non-Christian

teachers and the pursuits followed by graduates. It is not to be denied that as fine Christian service may be performed in other walks of life as in the ministry, for men and women can do their best work for God and humanity only in the sphere to which God calls them, whether it is in preaching Christ or picking cotton. Too many, however, think only of self in the choice of their life work and many instructors fail to teach high ideals of unselfish service.

Park College (see page 684) is an exception to this rule. We know of no college where high Christian ideals are more faithfully presented or where better results are obtained. The whole purpose of the founder, Dr. McAfee, was to offer young men and young women of poor parents an opportunity to train for Christian life and service. The Park College family is a cooperative institution, so that the pupils learn to work for their fellows as well as for themselves while still in college. The results are seen in the characters of the graduates. While many may lack the suavity and polish of those who come from more expensive Eastern colleges, we believe that there are no educational institutions which can show a superior record, if any can equal it, in the percentage of graduates who devote themselves heart and mind and soul to self-sacrificing service and who show the evidences of true sterling character.

Over fifty per cent of the male graduates are in the ministry and ten per cent of the total have gone to the foreign field.

As the expense to each student is only about \$60 a year, it is necessary and right that Christians who are stewards of the Lord's money should be called on to contribute to the expenses. It is a great investment for the kingdom of God.

GENERAL MISSIONARY INTELLIGENCE

JAPAN AND KOREA

Education versus Vice in Japan

A contrast between conditions in America and in Japan is seen in the fact that Governor Kawashima of Hokkaido permitted last year the open establishment of houses of ill-fame in an immediate neighborhood of the Middle School at the town of Asahigawa. In spite of protests the educational authorities in the Central Government paid no attention whatever.

More than twenty houses of ill reputation have already been set up, and above two hundred women are engaged in their shameful profession within less than a hundred yards of the school. Already the moral life of the students has begun to degenerate.

The following letter from Asahigawa gives a lurid but true picture of things as they are in other garrison posts as well. One difference is that the Christian forces of Asahigawa are unusually able and ready to work, if only they have the proper equipment.

"We want you to see the appalling need of a Y. M. C. A. hall in this community. We are working and praying against the twenty-two *new* brothels in the town. Practical praying would be the construction of a worthy Association building. The soldiers go where they find things lively and that means for them the gates of hell. There is hardly a place where they can eat their lunch without exposure to evil.

"We are ready to do all we can. The young men are well organized and alive. One of them is one of the choice spirits of the land and of the world. The volunteer secretary, Mr. Tanaka, was in Y. M. C. A. work in Manchuria, a fine fellow. So we have a desperate need; efficient managers; a great desire—everything but the money, and that lies in some one else's pocket, if he only knew that the Lord had need of it."

Recently the editor of the *Yorozu Choho*, in upholding the Minister of Education for forbidding an immoral opera by the Tokyo School of Music, says: "*In these days, when the moral degeneration of young people is so remarkable, any attempt to check it can not be too strongly commended.*"

Prayer of an Ainu Woman

We frequently have Ainu prayer-meetings in our house, composed of people from the "Rest Home." The prayers are very original at times and savor strongly of Ainu characteristics. Here is one used by a woman a short time since: "Lord, make a basket of my body and a bag of my heart, and fill both full of Thyself. I was as filthy as a highly smelling, putrefied fish but Thou has cleansed my heart and sweetened me. For this I praise Thee. We were worms and noxious insects, but Thou hast been gracious to us and raised us up. Oh, help us serve Thee! And when we return to our homes help us to tell of Thee to others. Amen."—*C. M. S. Quarterly*.

A Christian Japanese Judge for Korea

The appointment of Judge Noboru Watanabe to be the Chief of the Judicial Department in Korea is a matter of no small importance in the history of Christian progress in the East. No better man could have been found for such a position; and whatever may have been the past history of that country, the people of Korea may rest assured that under his administration there will be a wise and just administration of the laws.

For a number of years Judge Watanabe was at the head of the highest court in Yokohama. During all that time both he and his wife were leaders in Christian and all other good work. As the President of the Yokohama Young Men's Christian Association he did much to popularize and strengthen that institution.

In an account of his conversion he says: "As I look back upon my past life, I feel that I have been continually led of God, and I can not but wonder at His goodness and the marvelous way in which He has directed my steps."

Early in life he was instructed in the principles of the Chinese philosophy, and at the age of eighteen went to Tokyo and chanced to get hold of a copy of Dr. Martin's "Evidences of Christianity." For the first time he found out that God was not a mere abstraction but a real and personal being.

Ten years later he happened to hear a Christian address on "Love," and was affected deeply by the thought of the greatness of the love of Christ. It was not until 1897, however, that he accepted Christ as a personal Savior.

He at once made a public profession of his faith, and from that time he has gone steadily forward in the Christian life, and not as a hearer only but as a doer of the Word.

When congratulated by Bishop Harris on his recent appointment, he replied that he was going to Korea, not simply to interpret the law, but that he might be a witness for Christ.

H. LOOMIS.

A Year's Results at Chunju, Korea

In the Presbyterian Mission (South) in Korea, the report of the year shows 5 new church buildings, 8 new meeting-places, 13 churches enlarged, 513 adults and 54 infant baptisms; 2,291 people were examined, leaving 1,778 on the waiting list; 3,462 visits by 2,462 women and children were made to the clinics; 45 classes were held, and 7 home missionaries were supported by the natives. To God be all the glory.

	1905	1906	1907
Meeting-places	32	60	68
Communicants	106	386	797
Baptisms	68	198	513
Catechumens	182	553	968
Church buildings	19	45	50
Pupils in school	64	64	155
Patients treated	No Dr.	6,781	3,462
Professional visits			54
Contributions	\$481.67	\$1,150.00	\$1,685.29

REV. WM. M. JUNKIN.

The Conditions in Korea

There are, no doubt, two sides to the question of the Japanese occupation of Korea. Dr. J. Hunter Wells, a missionary of the Presbyterian Church at Pyeng Yang, Korea, writes of the general conditions as follows:

The general conditions here are most satisfactory for successful missionary work. The political conditions, quiet and improving fast, after a somewhat troublous interval, are all that could be asked for the propagation of the Gospel. I attribute this largely to the settled condition resulting from the Japanese occupation. There are those who criticize Japan on her work in Korea, but I do not see how any one interested in the progress of the Gospel or in the extension of Christ's kingdom can do anything but thank Japan for helping along the good work. It has been said, and it doubtless has some influence, that dissatisfaction with the political conditions has led many to inquire into Christianity. There was, however, a wide-spread inquiry and growth before the war, when political conditions were much worse than they have been since. One specific result is worth mentioning: Officials can now become Christians and still hold office.

Presbyterian News Items from Korea

1. A new station at Chong Ju is in the midst of a population of 1,200,000. It is the county seat of a county containing 900 villages. On market days 6,000 men gather; holidays, 12,000. Recently 8,000 leaflets were distributed in one day. There are 44 groups of Christians, 102 baptized members, 260 catechumens. The people contributed \$408.63 gold. This equals 2,724 days' work, or eight days' wages for each member and catechumen. A new missionary in Korea writes: "I could not help being impressed by the hunger for the Gospel which these people show."

2. A Christian Korean traveling along a country road met a company of his fellow countrymen who were hunting Japanese sympathizers. As he had his hair cut like the Japanese they arrested him, insisting that he was a Japanese. He denied it, declaring that he was a Christian Korean. "Have you a Bible, and a hymn-book?" He produced them. "Repeat the Lord's Prayer." He did so. "The Ten Commandments and Apostles' Creed." "Sing the Doxology." The Christian did all these, including singing "Praise God, from Whom All Blessings Flow." He was released.

3. The helper at the Fusan station on his return from an itinerating trip complained of sore legs, due to the constant squeezing of the dense congregations. The Koreans sit at their worship. New groups are reported in nearly every country. A young missionary writes: "To hear 1,800 men sing, intelligently and reverently, 'Jesus Shall Reign,' to the tune I learned when a youngster on a Scotch hillside, sent the blood coursing through my veins. If ten men equipped with the language arrived at once in Pyeng Yang they could be immediately put to work, and more would be needed."

4. Korea Mission has long desired to open a station in the far north. The board has now authorized the mission to proceed with plans at Kang Kei, as soon as it can equip the station out of resources at its disposal, whether missionaries or funds, and without injustice to any other station.

Seven Korean Physicians Graduate

Rev. George Heber Jones writes in *The Northwestern Christian Advocate* that in June "a class of seven Korean physicians were graduated from the Severance Hospital Medical College. They are the first Koreans to graduate, and are all earnest Christians. Addresses were delivered by Yi Chai-kon, Minister of Education, and Im Sun-chun, Minister of Home Affairs. The diplomas were conferred by Prince Ito, Japanese resident-general, who thus showed an unmistakable mark of his interest and sympathy. It was an occasion long to be remembered, and the Presbyterian Mission, to which the Severance Hospital belongs, is to be congratulated on this event. The hospital is the gift of a wise and far-sighted layman of the Presbyterian Church."

CHINA AND TIBET

A Good Use for the Boxer Indemnity

China is planning such a good use of the ten or twelve million dollars which we returned from the Boxer indemnity that it makes us sorry the sum was not even larger. The Chinese Government means to spend the greater part of the money in paying the expenses of Chinese boys at American schools and colleges, sending 200 students annually to the

United States for a period of ten years. The Empress-Dowager favors education after the boys are grounded in Confucianism.

The Population of China

We talk glibly of 400,000,000 of people in China without knowing what the figures mean. Let Mr. Ritson, secretary of the British and Foreign Bible Society, help us to understand how great a fact they represent: "If all the Bibles, Testaments and Portions ever published on earth were all in Chinese and all still in existence, they would be insufficient to supply the inhabitants of China each with a book. Assuming that a Gospel could be placed to-day in the hands of every living person in China at a cost of four cents a head, this alone would involve an expenditure of over sixteen millions of dollars." Such is the mass of human beings in the great empire of the Far East, whose future God has placed in the hands of Christendom.

Can the Chinese Be Americanized?

In the *Chinese Recorder* for May, Rev. E. W. Thwing, after twenty years work among them both in China and in America, and seven years in charge of the Chinese work in Hawaii, gives to the above question a most emphatic affirmative, saying in substance: "There is nothing in the nature and character of the Chinese, when treated kindly and fairly, to prevent their becoming good and valuable American citizens, possessors of our ideas, ideals, and ambitions, with a home and family life like ours. In Hawaii are scores of American-Chinese homes, where the children all speak English, where home-life is bright and beautiful, and is arranged on American lines. More than 400 have all the rights and privileges of American citizenship." It seems then that the common idea, once a Chinaman always a Chinaman, is false and pernicious; "a man's a man for a' that"; and the transforming force resides in kind and Christian treatment.

What Chinese Converts Must Know

The Methodists in China are requiring the Chinese candidates for church-membership to know the catechism, Lord's Prayer, ten commandments, general rules and the Twenty-five Articles of Faith by heart; and to give the parables and miracles of the Lord with explanation of attending circumstances, and also a general outline of the life of the Lord.

Blind Women of China

In the annual report of the German Mission to Blind Females in China, we find touching stories of blind Chinese girls, small and large, who found a home and Christian instruction in the home of the society which is located in Kanlun, opposite Hongkong. Fifteen new pupils were added during 1907 to the seventy who remained in the home at the close of 1906. Among these new pupils was little Shinlin, seven years of age. Her father brought her, his only child, and as he bade good-by to her the tears were running down his brown cheeks, for it was adieu probably for his life, since on the next day he and his wife intended to remove to Singapore. Soon after Shinlin, little five-year-old Atoi was brought by her mother. A few days before, the mother, who, seemingly with great love and tenderness, carried her little blind girl in her arms, had planned to drown her child.

Was she not blind, so that she would be a burden to herself, her mother, and all others all the days of her life? Was it not better to throw the helpless little child into the water and thus save her from further suffering? While the mother still hesitated with the carrying out of the plan which was dictated by heathen ignorance, but against which her mother-love rebelled, she heard of the German Home for Blind Girls. Quickly she decided to avail herself of the opportunity of providing for her blind girl, and with tears of gratitude in her eyes she

gave her into the hands of the faithful deaconesses who are in charge of the work.

The report shows how glad these blind girls are to find a refuge, and how willingly they receive Christian instruction and accept Christ.

Emancipation of the Women of China

When the history of China during the first decade of the twentieth century comes to be written, Miss C. J. Lambert, of the girls' boarding-school, Foochow, says "the historian will record nothing more marvelous than the awakening of the women of China." She writes:

At the beginning of the century education was the right of no Chinese woman and the privilege of few. With rare exceptions woman accepted as a matter of course her position as the drudge or the toy of man. "For a woman to be without ability is her virtue," said the wise men, hugging to themselves the treasures of learning.

The twentieth century was ushered in with storm and bloodshed, and when peace came, just where the storm had raged most fiercely, woman was seen shaking off her shackles and reaching out her eager hands for the gifts so long denied her. This was marvelous, but still more marvelous is the fact that father, husband, and brother are saying to-day, "Take the bandages from the feet of our women, and the veils from the eyes of their understanding; let them be our companions, let them be fitted to carry out their duties as wives and mothers." So say the modern wise men of China; and tho all are not yet saying this, it is because the new ideas have not had time to claim universal assent. This ancient empire, which has so long faced the past, now faces a future bright with possibilities and yet beset with dangers, and no path is so full of perils as that upon which the "new woman" of China now seeks to set her emancipated feet.—*C. M. S. Gazette.*

The Dalai Lama

Lamaism is the religion of the Asiatic Tartars, who worship the grand Lama, a word which is Tibetan for spiritual teacher, or Lord. Lamaism prevails in Tibet and Mongolia, and is Buddhism corrupted by Sivaism and Shamanism (spirit worship). The Dalai Lama is simply the chief, or Lama, and is worshiped as a

god, the interpreter of the traditions and oracles.

Something very odd has occurred lately as to this Buddhistic head. Four years ago, when the British under Col. Younghusband were marching upon Lhasa, in Tibet, the Dalai Lama fled for refuge to China, where, with a considerable train of retainers, animals, etc., he has been ever since entertained by the Chinese Government. This has come to be so burdensome that the Lama was invited to a conference with the Chinese Emperor in Peking, to be elaborately entertained, but as distinctly invited with all the evasive ceremonies of Oriental flattery and courtesy to return to Tibet. There is said to be no little apprehension that the distinguished guest may continue to consider China as quite good enough for him and refuse to take the hint. All of which is sure, in the end, to assist in opening Tibet still further to European influence and Christianity.

A Mission on "the Roof of the World"

For several years the Foreign Christian Missionary Society has been at work on the borders of Tibet, often called the "Roof of the World." Dr. Susie Rijnhart, who was instrumental in starting that work, found that she could not stand the rigorous climate of that region. Soon after her marriage to Mr. James Moyse she resigned and, with her husband, moved to Chentu, in western China. Since then she has gone to her long home. About the time that Dr. Rijnhart resigned, James C. Ogden and wife, of Kentucky, joined Dr. and Mrs. Shelton at Ta Chien lu.

A year ago the mission decided to move closer to Tibet. Ta Chien lu is nearly 500 miles from the border. After a thorough examination of the country, Batang was fixt upon as a suitable place in which to open a station. This town is 467 miles, or 18 days' journey, west from Ta Chien lu and is almost on the border, and on the great road connecting Lhasa and Peking. For 200 miles in all di-

rections the country is peopled with Tibetans. So while Tibet is not yet open to missionary effort, this station will be in the heart of a Tibetan population.

Batang has no post-office, no native carriers, no banks, and no civilization except an attempt at a telegraph. Missionaries must send for their mail, their money, their stores, their medicine to Ta Chien lu.

It is altogether likely that Tibet will be open to travelers and missionaries within a decade, or in less time. There is no room on the planet for a hermit nation. When Tibet is open, other stations can be established in different parts of the country. But there will always be a need of a well-equipped station at Batang.—*The Missionary Intelligencer*.

INDIA

Widow Marriages Increasing

We are glad to note, says the *Indian Mirror*, that the number of widow marriages is increasing every year. Following on the heels of one in high life in Calcutta, there have been lately three such marriages in different parts of the country. This is a noteworthy record which should cause the social reformer to take heart for the ultimate success of his work. The agitation that has been kept up for years by the Social Conference has been successful, if only in impressing all classes of the Hindu community with the necessity of widow marriage. It is, however, well known that those who still take exception to it and offer sentimental objections have no widowed daughters at home, and consequently have no means to judge their sad condition.

A significant marriage between high-caste Hindus is reported by a correspondent of the *Sunday-School Chronicle*:

Very recently in Calcutta Babu Brojindranath Kanjilal was married to the widowed daughter of the Hon. Mr. Justice Ashutosh Mukerji. This may appear a very commonplace item of news. From a Hindu viewpoint it is revolutionary. The bride was married at ten years of

age and widowed after six months. Custom commands that she shall wear sackcloth and ashes to the day of her death. Her father, an enlightened but orthodox Hindu, has dared to help create a new custom, thus making it easier for other Hindus less influential than he to do the same sensible thing. The young lady was but thirteen years of age at the time of her second marriage.

A Hindu Version of the Good Samaritan

Our missionaries at Sukkur were glad last year to obtain a new building for the Hindu girls' school, and both teachers and children are pleased with their new house, which is situated in the busiest part of the town. Every child has to learn Bible stories, and to repeat them in her own words, so that she may be able to tell them to her relations at home. Here is one girl's version of the Good Samaritan; it may help some of us to realize how the story appeals to the Indian mind. "There was once a rich *bania* (merchant) going home through a forest. He was suddenly attacked by robbers, who beat him and robbed him of all his money, leaving him half dead. A Brahman passed by, and seeing the man, said to himself, 'He is only a sweeper,' and went away. A Mohammedan also came that way, but he said, 'This man is no relation or friend of mine; why should I have any concern for him?' and so he went away. At last a Christian came, riding on horseback, and taking pity on the poor man bound up his wounds with strips of cloth torn from his own turban, and placing him on his horse took him to a hospital and, giving the doctor sahib two rupees, said, 'Make this man well, and when I return, you will get from me twenty rupees more!'"—*India's Women and China's Daughters*.

Christianity's Boon to Womanhood

A new hospital is being built in Madras. It is for women and children, and is to be opened to all classes and creeds of patients. Its name is Kalyani Hospital, and it is the gift of Dewan Bahadur N. Subrananyam, an Indian Christian, who has already shown his generosity and patriotism

by establishing scholarships to help Indian Christian young men and women qualify themselves as educated physicians for their own people. The *Christian Patriot*, a weekly journal of social and religious progress, published in Madras, rejoices in the erection of this hospital, and calls attention to significant aspects of the gift.

In the first place the donor is a representative of that large and increasing number of Indian Christians now rising into eminence in every department of national activity and industry. And so his gift indicates the worth of missionary effort for the evangelization of the higher castes, and is in so far an answer to Bishop Whitehead's contention that endeavors to reach educated Hindus are largely wasted. It is impressive also to observe that the name which is given to the hospital—Kalyani—indicates that it is a memorial to the donor's mother, as his earlier gift was a tribute to his wife. This honoring of womanhood both in the name and the object of the gift is a striking witness to the influence which Christianity has had upon Indian thought. To build a hospital in a great city for the suffering women and children of all castes and creeds certainly marks a new era in the life of India.—*Missionary Herald*.

MOHAMMEDAN LANDS

As the Consul Sees It

Thomas H. Morton, the United States Consul at Harput, Asiatic Turkey, writing to the Department of Commerce and Labor on "The Outlook for American Trade in Harput," closes with a signal tribute to the missionaries:

I have had occasion to revert to the work of the American missionaries and teachers settled in the district. In a thousand ways they are raising the standards of morality, of intelligence, of education, of material well-being, and of industrial enterprise. Directly or indirectly, every phase of their work is rapidly paving the way for American commerce. Special stress should be laid upon the remarkable work of the physicians who are attached to the various stations. The number of these stations

is steadily growing; they now dot the map of Asia Minor at Cesarea, Marsovan, Sivas, Adana, Aintab, Mardin, Harput, Bitlis and Van. At most of these points well-equipped hospitals are in active operation. The influence of the American practitioners stationed at the above points is almost incalculable.

Progressive Persia

The *Record of Christian Work* gives an encouraging report of missionary progress in Persia (before the recent disturbances). Fifteen years ago the city of Ispahan with its 100,000 Mohammedan people, was frantically hostile to everything that had the Christian taint. All missionary effort was met with superstitious dread, intolerance and persecution. To-day, within 300 yards of one of the dispensaries forcibly closed by the authorities, stand two large hospitals containing 150 beds. When these hospitals were being built, about three years ago, Mohammedans came forward, some of whom had once opposed the work, and subscribed nearly £200 toward the cost of erection, and some of them subscribe annually for their maintenance. The native doctors, who previously did all the harm they could to the work of the medical missionaries, now ask them to see cases in consultation. Many of the Mohammedan religious leaders have attended the Christian services and listened quietly to the message. While it can not be said that they are in any sense reaching out for the Gospel, it is a cause for great rejoicing that prejudice is being so rapidly broken down and bigotry expelled.

Christian Influence in Moslem Homes

Mohammedanism has long been the most obstinate of Oriental religious systems in antagonizing Christian missions. Tho its ethical results are debasing, because of no standard of right living above the lowest tendencies of humanity, it can not be classed as "heathen," since it has always been a hater and destroyer of idols—and exalting only the "one God." There is recently a noticeable

movement in India, within the heart of this corrupt system, toward reformation, with some notable converts to Christianity, tho these are yet very few. But in the secluded homes a potent influence is at work. Mohammedan girls educated in Christian schools take back with them the seeds of truth. In Lucknow, Mohammedan fathers attend the public exercises of the Methodist mission schools, and listen with evident pride and interest to their daughters, who take part in the program. The "purdah" life will be difficult to enforce after such freedom of thought and action, and the "new woman" may yet make her advent in India in exclusive Mohammedan circles.

• Interest in Syria

At Deir Mimas in Sidon field, opposite one of the famous crusader castles of Syria, the capacity of the village church was taxed to the utmost, last January. Rev. Geo. C. Doolittle, of the American Presbyterian Mission, conducted a week of evening services and, night after night, benches were pushed farther back, mats brought in, chairs placed in the aisle, rear doors opened, till four hundred people were listening to plain talk about true and false Christianity, daily duties and remissness in the same. After each service, a company of men and boys—Protestants, Greeks, Catholics—gathered about the missionary, who late into the night prest home the personal application on Sunday observance, family prayers, honesty in dealing, Bible study, Christian forbearance.—*Woman's Work*.

EUROPE

A Pan-Christian Congress

In the closing paragraph of the review of the year, read at the annual meeting of the Church Missionary Society, the committee say: "Will future Pan-Anglican Congresses ever be superseded by a Pan-Christian Congress of the Universal Church? If this seems hopeless in the present

dispensation—tho things that are impossible with men are possible with God—the dispensation will not last forever, and there is a Congress that must come—‘the Coming,’ the Parousia, of our Lord Jesus Christ, and our ‘gathering together unto Him.’ Then indeed will the spiritual ‘seed’ be brought ‘from the East’ and ‘gathered from the West’; then must the North ‘give up’ and the South ‘keep not back.’ Then will all ‘middle walls of partition’ be broken down, and the Lord’s prayer ‘that all may be one’ shall be fulfilled. Then will the Church Missionary Society and all its sister societies, sowers and reapers alike, ‘rejoice together.’ It is for every member now to ask himself solemnly, as in the presence of God, what am I doing to gather out the souls now that are to be gathered together then?”

Can Overlapping Be Avoided?

In London, over £10,000,000 a year is subscribed to some 1,700 or 1,800 charitable institutions—in addition to some £5,000,000 a year spent by the Poor Law authorities. There is not the least doubt that an appallingly high percentage of these vast charitable funds is more or less wasted or misapplied. Each institution, as a rule, works in isolation, spends its income without any regard to its neighbors, and guides its policy solely with a view to its own affairs. Overlapping is the inevitable consequence, along with other obvious forms of waste. The strong feeling that these charitable funds might be far more effectively used for good has led to the inauguration of a most important new organization—the Association of Subscribers to Charities. Lord Avebury, Lord Rothschild and many other financial and philanthropic magnates have interested themselves in the association; Mr. John Burns, as President of the Local Government Board, has given it his blessing; and it was launched at a Mansion House meeting on Friday. The idea is to promote the fullest possible coopera-

tion between charitable institutions, to make the experience gained by each common to all, and generally to promote better working. The outcome should certainly be—as in the case of the King’s Hospital Fund—a vast saving of money.—*Episcopal Recorder*.

Worldly Hostility to Missions

Dr. Warneck, Professor of Missions at Halle, and the great German leader of the cause, with more knowledge probably of missions than any one either in Germany or elsewhere, has an article in his journal, *Allgemeine Missions Zeitschrift*, in which he shows the many dangers and hostilities encountered by missions through the influence of godless Europeans and Americans. Tho they owe everything almost to missions in the opening up especially of savage regions, they have often a bitter feeling against them, while many infidels exert themselves in the circulation of infidel literature. Such influences are openly manifest in Japan, China, and India. The great object is to show that Western progress and civilization are entirely separate from Christianity. The gross lives of many, and the utter worldliness of others, tend to hinder and undo missionary work. It is very sad that men from Christian countries should become often the greatest enemies of Christianity. Every possible effort should be made to Christianize the white populations scattered among the heathen.—*Mission World*.

Picture Postals as Missionary Helpers

The Leipsic Society has done itself credit, and performed a valuable service to its patrons, and to the friends of missions everywhere, by publishing four packages of picture postcards which present vividly to the eye a multitude of facts connected with its work both in India and Africa; such as natural scenery, temples and dwellings, individual faces and groups of people, etc. The cost

is merely nominal, being only a mark for each package of a dozen cards.

German Universities and Missions

How much German science thinks of the missionary enterprise becomes clear to the reader of the programs of lectures to be delivered in the different German universities during the summer of this year. In Berlin, Professor Kaweran treats the history of evangelical missions among the heathen. In Greifswald, Licentiate Uckelsy invites to a course of lectures on the history of missions, in which the heathen religions will be especially considered. In Königsberg, Professor Lezius speaks on the history of missions in Africa and America, while in Marburg Professor Mirbt takes for his subject the history of missions in German colonies. Professor Hashagen, in Rostock, promises to teach his hearers the elements of the history of missions, and Professor Haussleiter, the newly elected professor (ordinarius) of missions in the great university of Halle, announces two subjects, namely, "Missions and Civilization in German Southwest Africa," and "The Missionary Enterprise a Necessary Expression of Life in the Christian Community."

Another proof of the respect which is paid to the work of Protestant Missions by German universities is the giving of the theological doctor's degree (in Germany) a great honor, to the well-known missionary writer Pastor Julius Richter.

Swedish Church Missionary Society

The Swedish Church Missionary Society maintains work in India and South Africa and also among Swedish seamen in German, British, French, and Italian ports, and among the scattered Swedes in several European cities and in South Africa. In South Africa, among the heathen Zulus, the work was carried on in 1907 upon 6 central and 6 by-stations, with 86 preaching-places, and 896 pupils attended 41 schools. The missionary

force consisted of 10 ordained missionaries, 8 teachers, 1 deaconess, and 48 native helpers, while 155 heathen were publicly baptized. In Rhodesia 2 ordained missionaries and 1 lay worker labored. In Southern India 8 ordained and 2 lay missionaries, 4 teachers, and 107 native workers were laboring upon 5 central and 3 by-stations, with 86 preaching-places. In 38 schools 1,741 pupils received instruction. Only 12 heathen were baptized in 1907. The income of the society, for heathen missions and from all sources, was \$65,085 in 1907. The work, according to the reports of the missionaries, is in a most promising condition.

Is Protestantism a Failure in Italy?

The *Catholic Universe* having published the assertion that "Protestant proselytism has failed ludicrously in Italy," the editor of the *Christian Advocate* wrote for the facts in the case to the Rev. Alfredo Tagliatiga, an Italian Protestant of note now traveling in this country, who in reply, among other things, asks the following pertinent questions:

"If that statement is true, why did Leo XIII in the last years of his pontificate lament so much and so bitterly the Protestant propaganda, and especially in Rome? Why do the bishops so often send out pastoral letters protesting against the opening of our churches and our halls of worship? Why has the Society of St. Jerome felt the need of imitating our colporteurs? At a laughable failure one laughs. Why then in Rome do not the Roman Catholics laugh, rather than weep and work? It is true that the Protestant propaganda has not yet obtained the great results we ardently desire. But remember that we have carried on our work with but few men, and with very little resources, for less than fifty years among a people over whom Rome has exercised an undisputed sway through a many-formed and most powerful organization for the space of fifteen centuries."

Religious Intolerance in Spain

That Roman Catholicism is as intolerant as ever has been recently shown by the persecution of the Evangelical Mission at Figueras, Spain, when the five-year-old child of the teachers of the mission schools died. Permission was given by the civil authorities for the interment of the body, and the director of the mission and his brother conducted the funeral service. But the priest claimed the right to bury the child, and instigated a suit in the courts against the mayor, who gave the burial permit, Rev. Lopez Rodriguez and Don Alexander, for conducting the service at the grave, charging them with disobeying various royal decrees by not allowing the priests to bury the child, because he was a minor, and had been baptized by a priest, while his mother was a Catholic. The judge unrighteously demanded a payment into court of \$800 as a guarantee for the costs of the action which was forced upon the mission. An appeal has been taken to the Cortes, but there is little hope for relief from that quarter, because it is under the influence of the priests. It is not unlikely that the director of the mission and his brother will be imprisoned and heavily fined, and the mission embarrassed, if not closed.—*Christian Observer*.

A Training School for Russia

Doctor Lepsius writes that the first evangelical training school for teachers, to get State sanction in Russia, is that which the German Orient Mission has established in Astrakhan.

One hundred years ago, the Emperor Alexander I allowed the Molokans secret exercise of their religion in South Russia, whither they had been banished. On the 100th anniversary of this event in 1905, their descendants, now calling themselves Russian Evangelical Christians, determined to establish a seminary for training their sons as teachers and preachers. The school was started in February, 1907, with eleven pupils. As

soon as the local officials learned of its opening, they declared it to be a plot on the part of German agents for the "Germanizing of South Russia," and ordered it closed. Explanation and petition availed nothing and closed it was.

By a singular chain of circumstances, however, a powerful friend was raised up in Petersburg, who took on himself to secure the necessary permission for reopening. He went to the Russian ministry, declared that the teachers whom the government allowed to teach in Astrakhan were many of them not fit to enter a schoolroom—nay, even to put foot on school grounds—and that the new seminary in question was likely to furnish a better and necessary type of teachers. His appeal was listened to and the coveted sanction given.

So the first authorized evangelical seminary in all Russia is at last launched. "What wonderful perspectives for that land greet the eyes of believing Christians! What a stream of blessing for this 140 millions of people, if a strong body of young men, trained in religious and general culture, shall go out early from its doors to preach the Gospel of the risen Lord."—From *Der Christliche Orient*.

AMERICA

The Laymen's Movement: A Prediction

In the *Christian Intelligencer*, Anson A. Carter has this to say concerning the task the men of our churches have taken in hand: "This movement has none of the earmarks of a worked-up affair, but rather of one worked-down and God-inspired. It is men banded together to do men's work for a cause for which a Man died. And this banding together is no formal procedure. It is the realization that something should be done and done quickly. This movement is going to push forward Protestant foreign missions on such a gigantic scale as to arrest the attention of the whole heathen world. Suddenly this

heathen world will realize that not simply the picket-line is to be dealt with, but the main army. There will be a mobilizing of forces, and a fierce struggle to retain the old strongholds. But without the vision of a seer one may predict the end. For when the arm of the Lord is revealed in the virile manhood of Protestant Christianity, the superstitions and systems and cults and philosophies of the heathen world must take their places among the things that are passing away to make way for the sure advancement of the cross."

A New Parliament of Religion

This was held at Unity Church, Montclair, N. J. The program of speakers and the themes of addresses were both significant of the epoch in which we are living. The following is the published list of both subjects and speakers as printed in advance:

Eroad M. N. Dhalla, a Parsee priest of Bombay, India, who recently took the degree of Ph.D. at Columbia University, will speak on "The Message of Zoroastrianism to the World To-day."

Professor Nathaniel Schmidt, head of the department of Semitics at Cornell, on "What is Christianity?"

S. C. Kanaga Putnam, president of the Central College, Colombo, Ceylon, on "The Religious Message of the Orient—the Spirit of the East."

Rabbi Samuel Schulman, of Temple Beth-El, New York, on "The Message of Judaism."

Mohammedan Alexander Webb on "The Message of Mohammedanism."

A. N. Datar, representative of the Maharajah of Baroda, on "The Message of Hinduism."

Kentok Horai, a Japanese Buddhist, now in Harvard, on "The Message of Evangelical Christianity."

Dr. Chen-Huan-Chang, of Peking, China, doctor of the Chin-Shih College and secretary of the Secretariat, will also speak, and there may be a Greek-Catholic speaker.

It was intended to have a Roman Catholic priest deliver an address, but Cardinal Gibbons refused to allow it.

The World's Student Christian Federation

The world-wide sweep of the Christian Student Federation is shown in the following editorial from its new quarterly publication, *The Student*

World: "The Federation is not a missionary organization in the sense that it exists in one part of the world and sends its representatives to some other part. It is a world organization as indigenous to the Orient as to the Occident. On its general committee each of the student movements of the East has as many representatives as any movement in the West. But it aims to make Christ the Lord of the world." The total membership of the affiliated movements has increased by nearly 100,000 since the Federation was formed thirteen years ago.

At the invitation of the Student Movement of Great Britain and Ireland, the next conference of the Federation will be held in Oxford, England, in July, 1909. This will be the eighth conference. The other conferences have been held in Vadstena, Sweden, in 1895; Williamstown, Mass, 1897; Eisenach, Germany, 1898; Versailles, France, 1900; Soro, Denmark, 1902; Zeist, Holland, 1905; Tokyo, Japan, 1907.

The World's Sixth Sunday-School Convention

will be held at Washington, D. C., June 2-7, 1910. For the second time the Sunday-school forces of the world will then gather on this continent. The previous conventions were in London, in 1889; in St. Louis, in 1793; in London, in 1898; in Jerusalem, in 1904; in Rome, Italy, in 1907. At the recent meeting of the American section of the World's Sunday-School Association at Pittsburg, Pa., it was decided that the American representation be on the same basis as for the International Convention in Louisville in June, 1908. The theme of the coming World's Convention will be: "The Sunday-School and the Great Commission." Justice Maclaren, of Canada, president of the International Sunday-School Association, and Mr. W. N. Hartshorn, of Boston, joint secretary of the World's Sunday-School Association, have been appointed a committee, with power

to add to their number, to visit Europe in the service of promoting interest in the Washington Convention. They propose to go at their own expense, and conduct a systematic visitation, probably early next year.

Missions at Northfield

Northfield, Mass., is becoming a center for mission study and the gathering of missionaries on furlough. Each of the seven gatherings has missionaries on its list of speakers and two of the conferences are wholly devoted to missionary problems. The Student Volunteer Movement was founded at Mount Hermon during the first session of the Student Conference.

The Women's Interdenominational Home Missionary Conference convened for the first time this year. Its purpose is to train leaders and arouse interest in the churches in home missions. Mrs. Alfred R. Page and other leading workers presented the work among the Indians, the mountaineers in the South, the Porto Ricans, the miners and the lumbermen.

On July 21st the Women's Foreign Mission Boards in the United States and Canada met for their fifth summer school, Mrs. Helen B. Montgomery conducted daily studies in the text-book for this year "The Nearer and Farther East." Dr. Ida S. Scudder, of India; Mrs. Benjamin W. Labaree, of Persia; and Dr. George H. Jones, of Korea, and others spoke at platform meetings. Rev. J. Stuart Holden, of London, conducted the Bible-study Class.

The largest gathering of the summer, the General Conference in August, placed much emphasis on missions at the Round Top meetings every evening. One entire day was given up to this subject. Among the missionary leaders who were heard were Rev. Louis Meyer and Miss Angell, missionaries to Jews, Dr. Horace G. Underwood, of Korea; Dr. Ida B. Scudder; Bishop W. F. Oldham, of India, and Rev. C. C. Creegan, of the American Board of Foreign Missions.

Chinese, Japanese and Koreans in California

The Presbyterians are able to make this report of progress:

At Los Angeles, the Chinese Church has borne all the current expenses of the local work. Freewill offerings for missions average \$15 per member: \$5 of this was sent to the Board. The Japanese Mission at Salinas, eldest daughter of the San Francisco Japanese Church, just celebrated its tenth anniversary. Ten years ago, one mission in the State for Japanese; now six. Then there was one church, now there are three organized and two ready to be organized, with a combined membership of between 300 and 400. Then one mission building, now four; all save one purchased by the Japanese. Koreans—In Los Angeles, 45 Christians; 27 connected with the Central Church; 10 baptized last year. Riverside, 35 Christians, 20 connected with Calvary Church. In Upland, 20, 10 connected with the American Church.

What Christian Unity Would Do

The churches of Canada have surpassed all others in the movement toward the abolition of denominational names and forms. In the recent Methodist General Conference, Dr. James Henderson was present as a fraternal delegate, and said that the union movement in Canada "is likely to spoil that gorgeous figure of speech which some ecclesiastical orators are fond of: comparing the Protestant bodies to the colors of the rainbow—Presbyterians blue, Methodists red, Episcopalians violet, etc.—for Canadian saints have come to the conclusion that Christ's Church will never set the world on fire until it so ceases being a prism and makes itself over by the grace of God into a convex lens focusing white light."

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 14 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 set down over this space without covering it. There would be 10,000 square miles of "dry" territory left as a border.—F. C. IGLEHART, in the *Review of Reviews*.

AFRICA

African Churches Coming to Self-Support

To one familiar with Presbyterian missions the term "self-support" readily suggests Korea, Japan, parts of China; perhaps no one would expect to find poor Africans in the front row with the best. There has been great advance since three years ago when in Africa Mission there were 7 village schools supported from America; now there are 28 sustained by the people themselves; station schools have also advanced tuition fees. Of 15 churches, 11 support their own preaching this year and 8 of them also care for evangelistic work. —*Woman's Work*.

The Coptic Church Favoring Education

The authorities of the Coptic Church in Egypt are taking advantage of the opportunities for giving Christian instruction to Coptic children in the Egyptian public primary

schools of Egypt, afforded by the recent change in government regulations. Teachers have been provided, and a leaflet has been issued, giving directions as to the conducting of classes and supplying a program. This latter provides that three out of five lessons weekly shall be on the Bible, one on Christian doctrine, and one on the Coptic language. For the present year, the Bible teaching is confined to the New Testament. Very successful classes have been opened in Cairo, as well as at some places in the provinces. From every point of view the movement is a most hopeful one.

Reforms in Kamerun

Governor Seitz is the source of recent vigorous enactments in Kamerun, emancipating African women and opposing the liquor traffic. Presiding over the council he had called, at Duala, in December last, his Excellency expressed amazement at the number and size of caravans laden with rum which he had met in the southern part of the colony. He said he wished he could stop the traffic at once. A recent law, by substituting the use of cash for barter, deals a blow in this direction; hitherto, carriers of commerce have been paid in goods, rum being the largest item. At present, the whole policy in Kamerun is to discourage rum and polygamy.

A council upon education at Duala included, besides the Governor in the chair, officials of the district, delegates of Basel Mission three, Roman Catholic three, English Baptist two, American two. Discussion was free and informal upon languages to be taught, government aid, how long pupils should be kept in school, and other subjects.—*Woman's Work*.

African School Children in Drought

A missionary's letter from Livingstonia, in east Central Africa, tells of the remarkable action of some school children during a drought. It is a fact not well known that heathens frequently appeal to Christian neighbors

in a time of plague, famine, or other public calamity, to cry to their God for its removal (Jonah i. 6):

Worship and prayers were offered by the heathen to the spirits, but there was no answer to their entreaty. Some of the scholars were asked to pray to God, and the answer to their prayer was rain that same night. The heathen were greatly impressed, and there were many thanksgivings to God. The rain was copious, and they got in their seed. Then in a few days the green blade appeared, and the promise of abundance of food. Just then, however, a great swarm of locusts came down, and with the locusts an outcry of despair. Again they prayed to God, saying something to the effect that "We prayed for rain, and you heard us, God. We were glad and thankful, and planted our seed. But now when the leaf has appeared above ground, you have locusts which must destroy our crop. Help us, God!" They had not stopt praying when "wu-u," a strong wind came tearing through the plain, taking the locusts with it and leaving not one behind. Their crops were saved.—*The Bombay Guardian*.

Zulu Definition of Faith

The Norwegian missionary Braadvedt in Zululand once asked his native teacher, "What is faith and what is unbelief?" He received the following excellent answer, "To have faith means to take hold of Christ and His Word," to lack faith means to let go Christ and His Word." To this the Christian Zulu added the following explanation: "In Zululand strong men are stationed at the rivers to carry the people over when the waters are high. Before these men go through the river, they tell those whom they carry to take a firm hold. Those who have confidence in the carrier and obey him, safely reach the other side; but they who lose confidence and let go their hold, perish in the water. That is faith and unbelief. Whosoever believes in Christ, clings to Him under all circumstances, relies upon His guidance, and obeys Him. Thus he gets safely through this life and reaches the beautiful land on the other side of the river of death. Whosoever lacks faith, perishes in his wanderings, because he has no guide."

The Indians in Natal

Lord Amphill has been doing his utmost to impress upon the mind of the British public and British statesmen the injustice and inhumanity of the treatment that is meted out to his Majesty's Indian subjects in British colonies and in South Africa. In Natal, for instance, the licensing boards possess unlimited powers to grant or withhold trading licenses, and the Indian trader has thus been placed absolutely at the mercy of their arbitrary discretion owing to the stress of competition and the jealousy of European traders. Lord Amphill called the attention of the House of Lords to the position of the Indian trader in Natal, and justly characterized the policy of driving out the Indian as unjust, inhuman, and ungrateful. Indian labor has done in the past not a little for the progress and prosperity of Natal and of other South African colonies, and it is nothing but ingratitude to forget the part Indian laborers and traders have played in the development of those territories.—*Bombay Guardian*.

The Troubles of Protestant Missions in Madagascar

Little has been published lately concerning the state of affairs upon Madagascar, where the present Governor-General, M. Augagneur, has so greatly hindered the work of Protestant Missions. The Governor still refuses or delays beyond endurance giving the necessary permission for reopening of reconstructed schools or churches. We understand that the American Norwegian Lutheran Mission has now only five houses of worship in the southern part of the island where it had forty-three formerly.

The influence of the continuous persecutions of Protestant Missions by the French Governor-General is most apparent in the decrease of native pupils in the missionary schools. For instance, the 92 regular and the 53 preparatory schools of the Paris Missionary Society had 11 European teachers, 137 native teachers with

diplomas, and 72 native teachers without diplomas in 1907, who instructed 121 resident and 9,090 non-resident pupils in 1907. In 1906 there were 105 regular and 172 preparatory schools with 12 European teachers, 128 native teachers with diplomas, and 205 native teachers without diplomas, who instructed 237 resident and 15,252 non-resident pupils. The boys decreased from 9,189 in 1906 to 5,601 in 1907, the girls from 5,826 to 3,268.

In spite of these persecutions the Paris Society increased its missionaries in Madagascar from 9 in 1906 to 13 in 1907, while the number of native evangelists was increased to from 61 to 66. The number of native Christians connected with the society is now 111,335, an increase of 5,000 in one year; and that of adherents is now 27,080, or 1,000 less than in 1906. There were baptized 851 adults, but the number of communicants decreased to 9,048 (from 9,418 in 1906) and that of catechumens to 1,076 (from 1,368 in 1906). Thus, the persistent persecutions from the French Governor-General seem to have some effect upon the work of the Paris Missionary Society. The Lord overrule it!

ISLANDS OF THE SEA

The Bible in the Philippines

Many chapters might be written concerning the entrance of the Bible into the Philippines. For centuries it was debarred. Many attempts were made to bring it into the Archipelago, but the ever-alert emissaries of the Roman Church frustrated any open importation or publication of the scriptures. Copies were smuggled in and were treasured and fairly devoured by the hungry seekers for a sane foundation for faith.

Following upon the heels of the American occupation the British and Foreign Bible Society sent its agent to Manila and established an agency here. In 1899 the American Bible Society established an agency also in Manila. Both these societies set about the arduous tasks of translation and

publication of the scriptures in the various languages of the people. The multiplicity of tongues makes that a tremendous undertaking. In Japan a single translation ministers to practically the entire 50,000,000 people; here there must be at least six translations to carry the message to the 7,000,000 Filipinos. The various missions have been overburdened with the urgent calls for evangelistic work and have left this important department, the translation and publication of the scriptures, to the proper agency, the Bible societies. On the other hand, this work could never have been accomplished had it not been for the support and assistance of the missionaries.

The people were clamoring for the Word so it was impossible to tarry till the whole Bible or even the New Testament could be all translated, but as soon as a satisfactory translation of a Gospel was made it was published in a little booklet by itself, then two or more Gospels together, and as soon as the New Testament was all completed it was then published entire. With the limited means at hand it has been impossible to keep pace with the demands for the books. The work has been pushed with all diligence, and the entire Bible has been published in Tagalog, the New Testament in Ilocano, Panayan, Visayan and is already completed and either in the hands of the printers or ready for the same in Pangasinan, Pampangan, and Cebuan Visayan. Portions have also been published in Ibanag, Bicol, and translation work is being pushed in the Old Testament with the expectation of soon having the Bible entire in at least the three greater dialects, Tagalog, Ilocano, and Visayan. It is the most prodigious initial undertaking in the missionary work in the Philippines.

Chinese Up to Date in Java

Missionaries are called upon to render all sorts of service. The Rev. J. R. Denyes, superintendent of the Netherlands-Indies District, Malaysia Conference, tells of this experience

with Chinese in Java, who are studying methods of conducting assemblies:

The headman of a Chinese village ten miles from town (Batavia), wrote asking me to come there and help them form a social club. I went out and talked things over with them and made them a constitution and by-laws. In this society the members are to give up opium, liquor and gambling. After a president had been elected, he asked me to preside over the meeting and show them just how Europeans conduct meetings. So I put them through a parliamentary drill, manufacturing the terms for motion, second, carried, etc., as I went along. These people are learning to express their thoughts, and some day the world will stop to listen to what they will have to say.—*World-Wide Missions*.

MISCELLANEOUS

Livingstone Knew It Would Come

The night before his departure for Africa David Livingstone said:

The time will come when rich men will think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses.

Commenting on this, the *Christian Observer* says:

This has literally come to pass in some instances, and the awakening of the interest of men in missions indicates that men are learning to put God's kingdom where it should be in every life—in the forefront, in the place of most importance.

This is the deep significance of the Laymen's Movement.—*Baptist Courier*.

Evangelization by Flank Movements

Rev. T. J. Scott, former president of Bareilly Theological Seminary, writes to the *Christian Advocate* as follows:

Grant's greatest victories over Lee were won by flank movements toward Richmond, compelling the great Confederate general to pull out of his intrenchments for new positions. It has been observed that missionaries now lay more stress on ethical teaching than on polemics against pantheism, polytheism, idolatry and other heathen absurdities. The pure sweet light, the noble, the elevated, the Christlike, flank the pagans out of their strongholds of error and darkness. Without becoming avowedly Christian, many are flanked out of the old thought and practise, taking up the Christian atti-

tude and spirit, and are so far evangelized.

Thus, at a recent social conference a low-caste man was put on the platform with honor. Brahmans and others dined together without distinction of caste. It is difficult for an Occidental to comprehend the mighty change this means for India. In the same way the Gospel has coerced Hinduism out of many of its pagan strongholds into Christian practise. Thus idolatry is giving way; child marriage is rendered foolish and cruel; remarriage of widows is finding encouragement. They are constrained to open orphanages to keep orphans from Christian control. Female education has become the fashion and demand of the hour. Hinduism is being flanked out of these hoary castles of heathenism by the Christianity it does not want to adopt in name. All the outer works are carried as these reforms, distinctly Christian, are adopted. The devils of paganism are cast out by the gospel of Christ, altho not in His name.

Man May Use Spiritual as Well as Physical Force

Bishop Westcott has reminded us that when the missionary monks, who went out from Iona in the sixth century to evangelize Britain, came to the most difficult part of their journey, the prayers of their master, St. Columba, always met them there. So it may be with us. We may not know just when the crisis is coming in some distant field, but we may be certain that prayer offered for the workers will help them through many a time of discouragement and difficulty. That is perfectly reasonable. We can flash a message of good-will over continents and under oceans because man has discovered and can control and direct great natural forces. Is it too much to expect that man, by putting himself in correspondence with God, can use the great spiritual forces of the universe for the help and comfort of his fellows? These spiritual forces, no less and no more than the forces of the physical world, are the forces of the King, and we can wield them if we will. To neglect to use them is to limit our own influence and to withhold help from our friends.—*Spirit of Missions*.

FOR THE MISSIONARY LIBRARY

THE CALL OF KOREA. By Horace G. Underwood. Illustrated. Map. 12mo, 204 pp. 75 cents, *net*. Fleming H. Revell Co., New York. 1908.

Because the Apostle Paul heeded the call of God voiced by the man from Macedonia, Europe received the Gospel and passed it on to us. The call of the man from Korea seems unquestionably as truly the call of God, and may mean great things for the future of Asia if the Christians of America will respond with men and money and prayer.

Dr. Underwood has a right to speak for Korea, for he has given over twenty years of his life to the Hermit Nation. He has seen the doors opened in hut and palace, he has seen the people change from opposition to indifference and from indifference to desire for the Gospel. This is clearly the crisis hour of Korea. An adequate forward move by the Church of Christ may mean that practically the whole people will be won to the Savior in twenty-five years.

Dr. Underwood first describes briefly but geographically the country from which the call comes, then the people in their religious and secular life, and, finally, the way in which the call is now being answered by Christians of America and England. The statements are thoroughly reliable, and the story, including many incidents of the work, is of fascinating interest. The questions and references on each chapter make the book of great value for more exhaustive study.

CHRISTIANITY IN MODERN JAPAN. Ernest W. Clement. Map. 12mo, 205 pp. \$1.00, *net*. American Baptist Publication Society, Philadelphia. 1905.

Missionary handbooks are especially valuable for reference. Professor Clement has given us a clear, concise statement of the history and progress of modern missions in the Sunrise Kingdom. His statements are reliable and his information is presented in an orderly form. The work of each denomination is de-

scribed separately, as are the missions of the Roman and Greek Catholics. The table of statistics shows 26 Protestant societies, with 793 missionaries and 408 native ordained ministers. The Japanese baptized Christians number 50,000, not including children. The Roman Catholics (including children) number 58,000, and the Greek Catholics 7,000. The total Christian population of Japan is about 150,000. Professor Clement compares the condition of Christianity in Japan to-day with Christianity in the Roman Empire in the days of Constantine—a heathen body (the masses) and a Christian head (the leaders). The nation is being reconstructed on Christian lines. He prophesies that within this century Japan will become a Christian nation. If this is to be true, Jesus Christ must control not only the head but the heart and the will of Japan.

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

The social evil in the Orient is a menace not only to the life of the Asiatic nations, but to the lives of the men and women of America as well. Sin is made so easy, attractive and apparently safe by the laws and license that prevail that young men who visit these lands fall a prey to the devouring monster of impurity.

Gratitude is due to Mr. Murphy and others—especially the Salvation Army—for their brave and determined fight against this evil in Japan—the land where it is still considered right for fathers to sell their daughters, and girls to sell themselves to lives of shame in order that family debts may be paid.

The book makes far from pleasant reading, but the facts should be known in order that the evils may be remedied. The experience of Japan should be forever a conclusive argument against licensed and segregated prostitution.

CHRISTIANITY IN JAPAN. By Bishop M. C. Harris. 16mo, 88 pp. 35 cents. Eaton & Mains, New York. 1908.

It would be difficult to conceive a book of less than 20,000 words more pact with information and yet readable. Bishop Harris has described the country, the people, the religions, the progress of Christianity and the work of the Methodist Episcopal Church in a few words, each one of which counts. The reader catches a glimpse of a group of volcanic islands with an area about the size of California, with over 200 volcanoes, over 50 of which are active, and one with a crater 15 miles wide. In this land the earthquakes average $3\frac{1}{2}$ a day, and the typhoon sometimes brings death to 3,600 people in one year. The people and religions are described with similar vividness and simplicity. One could scarcely conceive of a better epitome for those who seek information on Japan and Methodist missions there.

THE NEARER AND FARTHER EAST. By Rev. S. M. Zwemer and Rev. Arthur J. Brown. Illustrated. Map. 12mo, 325 pp. 50 cents, net. The Macmillan Co., New York. 1908.

Thousands of copies of the Woman's United Study books have been sold and, what is better, they have been studied. The present volume takes up the "leftover" fields of the Old World—the smaller nations of Asia. Dr. Zwemer gives an excellent outline study of Moslem lands—the religion, the customs, social evil and missionary work in North Africa, Turkey, Persia, Arabia and Malaysia. It is a vivid picture of the conditions, needs, and Christian work in Moslem lands, but the space is too limited for more than a brief outline with a few touches of color.

Dr. Brown describes even more briefly the fields of Siam, Burma and Korea. It was a difficult task and the result could not be as satisfactory as in most of the other text-books of the course. Enough is given, however, to whet the appetite for more, and the sources for the larger feast are suggested in the bibliography.

Leaders will find here a greater variety of topics and countries for their year's work than in volumes dealing with single countries, but the result can scarcely be expected to be so satisfactory.

MANUAL OF MISSIONARY METHODS FOR SUNDAY-SCHOOL WORKERS. By Rev. George H. Trull. 12mo, 245 pp. 50 cents. The Sunday-School Times Co., Philadelphia. 1908.

One of the present-day movements in the Sunday-school world is toward systematic instruction in the principles and progress of missionary work. Many workers have been convinced of the importance and need for missionary instruction who have been at a loss as to how children of different ages may be taught in an interesting and practical way. Mr. Trull's manual supplies the lack. He gives very little space to the theoretical side to tell *why*, and plunges right into his subject to tell *how*. To his own wide experience he adds the methods used in many other schools in city and country churches—giving in detail practical suggestions for missionary committees, methods of instruction, praying, giving, securing recruits, the use of the library, bulletin boards, charts, maps, etc. Programs and orders of service that have been tried and found successful are given in detail, and there are in the appendices excellent suggestions as to equipment and the best and most complete graded list of missionary books for the Sunday-school that we have seen. This handbook should unquestionably be in the hands of every superintendent. With it there is no excuse for failure to make the study of missions in Sunday-schools a pleasure and a power.

THE DIVINE RIGHT OF MISSIONS. Henry C. Mabie. 12mo, 117 pp. 50 cents, net. American Baptist Publication Society, Philadelphia. 1908.

There are Christians—unthinkable tho it may seem—who deny the necessity of sending missionaries to the heathen, and there are men and women, claiming to be enlightened,

who deny the right of the Church to disturb those who hold the ethnic faiths. Dr. Mabie, as a clear and logical Christian thinker, presents an unanswerable argument as to the duty of those who accept Jesus Christ as Lord. It is not an attack on ethnic religions or a defense of Christianity, but a statement of the necessity of man's redemption by God and the imperative command of Christ to disciple all nations. It is a book that every pastor should read. There is nothing hackneyed nor insipid about it, but a fresh, straightforward, vigorous intelligent line of thought.

THE IDEAL MINISTRY. By Herrick Johnson, D.D., LL.D. Revell, New York. \$1.75, *net*.

This volume is the rich sheaf gathered from a half-century of earnest and careful thought and study. Dr. Johnson, after a brilliant college career, and many years of most successful and fruitful pastorates, was elected to the chair of homiletics and pastoral theology in Auburn Theological Seminary, and afterward in McCormick Seminary; and in this great work of training young men for the ministry he has spent the last third of a century. It is not too much to say that he has largely exemplified the very ideals he sets before others; and many who have sat at his feet as preacher and teacher will recognize in this book not only a reproduction of much that he has *said*, but a reflection of much that he has been and done. To say this is to say all that need be said to commend this volume to a wide circle of readers.

THE POPE, THE KINGS AND THE PEOPLE. By William Arthur. 12mo. Hodder & Stoughton, London.

We have, in two consecutive articles on "Political Plotting at the Vatican," called attention to this great book by Wm. Arthur. Inquiries are somewhat numerous as to the way of obtaining copies. Any orders for it sent to D. T. Bass, Gospel Pub-

lishing House, 54 West Twenty-second Street, New York, will receive attention. The subject is not a popular one, and this great thesaurus of information has been slow of sale; but its value to those who do know and appreciate its contents is very great.

TALKS ON CHINA. Pamphlet. 6d. Church Missionary Society, London, 1907.

An outline of six missionary lessons with diagrams and other illustrations and recitations for young people. A very practical and useful pamphlet.

PAMPHLETS

YEAR BOOK OF PRAYER FOR FOREIGN MISSIONS. Presbyterian Church, U. S. Nashville, Tenn. 1908.

FIFTEENTH CONFERENCE OF FOREIGN MISSION BOARDS. 20 cents. Foreign Missionary Library, New York. 1908.

SOUL WINNING AROUND THE WORLD. Chas. M. Alexander. 10 cents. Revival Times Co., Philadelphia. 1907.

THE MEDICAL MISSIONARY. James L. Barton, D.D., American Board, Boston. 1908.

DESERT MOUNTAIN AND ISLAND. By Von Ogden Vogt. Maps and illustrations. 15 cents. Presbyterian Board of Home Missions, New York. 1908.

NEW BOOKS

THE MOSLEM WORLD. By Rev. S. M. Zwemer, D.D. 12mo. 35 and 50 cents. Young People's Missionary Movement, New York. 1908.

PERSIA, THE AWAKENING OF THE EAST. By W. P. Cresson. 8vo. \$3.50. J. B. Lippincott & Co., Philadelphia. 1908.

THE WHY AND HOW OF FOREIGN MISSIONS. By Rev. A. J. Brown, D.D. 12mo. 35 and 50 cents. Young People's Missionary Movement, New York. 1908.

THE STORY OF THE REVISED NEW TESTAMENT. Matthew B. Riddle. 12mo, 89 pp. 75 cents. Sunday-School Times Co. Philadelphia. 1908.

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

THE MARVELOUS STORY OF THE REVIVAL IN MANCHURIA. By James Webster and John Ross. 12mo, paper. 6d., *net*. Oliphant, Anderson and Ferrier, Edinburgh. 1908.

TAKING MEN ALIVE. C. G. Trunbull. 12mo. 60 cents. Y. M. C. A. Press, New York. 1908.



AMERICAN BIBLE SOCIETY CARTS ON A TOUR IN SIAM

The Missionary Review of the World

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SIGNS OF THE TIMES

ENLARGED PRAYERS

"Let a man take care that the circle of his petitions grows wider every week," says Rev. J. H. Jowett. "The pathos and the tragedy in many Christian lives is this: their prayers are no bigger to-day than they were twenty or thirty years ago. Spiritual hospitality is no richer; there are no more guests in their hearts. Prayers of that kind become very stale, for a man must become weary of the same company from day to day and from year to year. Let him give himself a surprise by introducing an outsider into the holy circle, some neglected vagrant who rarely comes within the petitions of the saints. Let Christians scour the world for needy people, and let them bring them under the influence of mighty intercession."

READ AND PRAY

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THE PROGRESS OF THE KINGDOM

Every week there is added to the Christian Church out of the non-Christian nations more than three thousand converts. It took seven

years in China to win the first convert. It has taken longer in some countries. But every day now, on the average through the whole three hundred and sixty-five days of the year, at least four hundred new converts are added. "We think we are doing well in this country, America," says J. Campbell White, "if three or four per cent. is added to the membership of a denomination in one year, but the missionaries go far beyond that percentage. During the last ten years, in India, while the entire population of the country has increased two and one-half per cent., the Christian Church has increased thirty per cent. In Korea, this year, they added sixty per cent. to their entire church-membership, and sixty per cent. the year before." Bishop Oldham says that in the Philippines we are face to face, not with a siege, not with a campaign, but with a harvest-field of great magnitude, without reapers enough to gather the ripened grain. Thirty thousand Protestant converts have been gathered there since the Philippines were occupied by American forces. Eight thousand were added during the last year; and there is every reason to believe that the message of Christianity may be spread through all these islands during our lifetime.

LAYMEN'S MISSIONARY MOVEMENT IN GERMANY

The Laymen's Missionary Movement seems also to be taking hold in Germany. Professor Meinhof published a little booklet, "The duty of laymen to aid in spreading the Gospel," in which he set forth in powerful language the arguments which have stirred American and English business men to the depths of their hearts. Two meetings of leading men have been held and a third was announced for September 23, so that a hopeful beginning has been made. The intention of the leaders is to hold small meetings of men in private homes, especially in Berlin, and to discuss there the necessary preparatory steps, and, if the way is opened, to hold a large public meeting in Berlin during the winter. God grant success to the undertaking, that thus German laymen may join hands with their American and British brethren in work for our Lord and Master!

FRENCH AND MISSIONARIES IN MADAGASCAR

The difficulties of Protestant missionaries in Madagascar, caused by the hostile attitude of the French Governor-General and his officials, are by no means ended, in spite of the protests and prayers of French Protestants and the promises of the French Government. Here and there permission has been granted to rebuild a church, or to reopen one closed by the command of the Governor-General, but far oftener steps are still being taken which greatly hinder the missionary work. For instance, in the country of Sihanaka, permission is refused to rebuild three churches, for the simple reason that these churches are only half an hour

distant from another church, just as if the law prohibited the placing of buildings for divine worship so close together. At Maroantsetra, a harbor in the Bay of Antongil, a church erected five years ago has been kept closed by the government two years and one-half. The Protestant natives asked for permission to reopen the church. The Governor-General refused the permission, saying: "The native Protestants of Maroantsetra, few in number, of Hova origin, and led by two butchers, have always been claimed by the London Missionary Society. They have neither land nor money to erect a building." We are assured that these native Christians are not few in number and that the church is five years old and has been used more than two years, so that no money is needed.

The influence of this persecution of Protestant missionaries by the French Governor-General becomes clear from the following figures published by the Paris Missionary Society. It had upon Madagascar 576 schools in 1902; and 424 in 1903; 373 in 1904; 319 in 1905; 272 in 1906, and 147 in 1907. What a decrease in five years; caused only by official persecution! In the provinces of Imerina and Betsileo 15,229 pupils attended the missionary schools in 1906. In 1907 the Government permitted the attendance of 7,390 only, without making any provision for the others.

TEMPERANCE MOVEMENT IN WEST AFRICA

One of the Basel Society's missionaries from the Gold Coast, West Africa, vividly describes the misery caused by whisky in Africa, and its hindrance to the work of the missionaries. He states that most of the

whisky brought to the Gold Coast comes from England, and that more than one and one-half million dollars is spent annually for whisky, while the value of all things exported from the Gold Coast (rubber and palm-oil excepted) is about sixty thousand dollars *less*. To remedy the ever increasing evil, the Basel Missionary Society decided some years ago to found a Blue Cross Temperance Society upon the Gold Coast, and today there are 20 Blue Cross Societies on the Gold Coast, with 930 members and adherents, of whom some are still heathen. These temperance societies are waging a successful war against the prevalent intemperance and immorality and thus indirectly aid the missionary work. It might be well to start similar societies in all other missionary fields suffering from intemperance.

PROGRESS AMID DIFFICULTIES IN PERSIA

Rev. F. M. Stead writes that during the year, since the Arab evangelist and his wife settled in the village of Sahnah, there has been reason for thanksgiving for God's manifested presence and power. The first convert was baptized on June 16, 1907. There are now twenty baptized converts and many inquirers, adherents and candidates for baptism. The life of the village has been profoundly affected, and the fame of the Christian work has spread into a wide district; and pilgrims passing through the place have carried the news to their distant homes in all parts of Persia, and even to far-away Afghanistan, and to Russian and Chinese Turkestan. In a recent trip to the Turkish border, Mr. Stead found twenty-two inquirers in five

different villages. A few months ago these people knew nothing of the love of Christ; but now they have come face to face with the Savior, and have accepted Him for time and eternity. They are still wofully ignorant and superstitious, and some of them are living in bitterly fanatical surroundings, but the Light of God has entered into their souls.

JAPANESE REFORMS IN FORMOSA

Japan has made extensive improvements in Formosa since the island was ceded to her at the conclusion of the war with China in 1895. The island had then a population of 3,000,000 Chinese, and perhaps 100,000 savages. There are now about 100,000 Japanese in Formosa, who confine themselves to keeping stores, hotels, bath-houses, etc., acting as foremen or superintendents of new enterprises, doing the work of skilled mechanics, engineers and teachers, besides controlling the military affairs; and acting as judges of the courts.

The Formosans have been given employment, and their wages have increased fifty per cent. Justice is for the first time obtainable for the poorest coolie. Schools have been built and equipped, both for boys and girls. There are also normal schools for teachers, a medical school, two agricultural schools and one police school. Railroads were constructed, and barracks, police stations and post-offices erected and telegraph and telephone systems installed. Harbors, breakwaters, docks and lighthouses have all been completed or are in process of being built, where there was nothing before but danger, delay and shipwreck. An intelligent system

of taxation has been inaugurated, which has rendered Formosa practically self-supporting. In Formosa the Japanese have exhibited great patience in dealing with vexatious problems.

SPECIMENS OF NEW CHINA

Dr. Arthur H. Smith recently addressed a gathering of "students, teachers, and the gentry" in one of the large middle schools of Peking. "Twenty of the students formed an admirably drilled brass band, and they took the trouble to learn and practise the tune 'America' in honor of the occasion. Mr. Fei Ch'i Ho, one of our returned students from America, with others of Tung-chou training, sang a hymn. The program of the meeting, consisting of nine items, was written out in large characters, framed, and hung over the heads of the speakers where all might read it. An electric fan added to the comfort of the speakers. The walls were covered with charts and pictures illustrating all branches of science. Ten large historical pictures at the rear, illustrating passages in the careers of Alexander the Great, Hannibal, Cæsar, and Napoleon, a picture of Shakespeare, another of Washington, and one representing the birth of Jesus Christ, suggested appropriate lessons for a closing paragraph. All this but a specimen of New China."

THE SITUATION IN TURKEY

The surprising action of the Sultan of Turkey on July 24, in granting a constitution to the Turkish Empire, has already been mentioned. If this develops into tangible reality, it will be one of the most astonishing of all the changes which a century has witnessed in the politico-religious world.

Abd-ul-Hamid II, Sultan of Turkey, is perhaps the most generally disliked and distrusted of all reigning powers, the King of Belgium not excepted. Born in August, 1842, he is now in his sixty-seventh year. His brother, Murad V, was deposed in consequence of mental incapacity in 1876, and the present Sultan succeeded to the throne, and has therefore been in power thirty-two years. At the time of his accession, war was in progress with Servia and Montenegro, which was concluded in 1877. But Russia joined with Rumania at once in a declaration of war against Turkey, and invaded Rumelia. It was then that the famous defense of Plevna occurred, when the Russians were forced to retire to the Shipka pass, where the Turks were held 'at bay until reenforcements made possible the capture of Plevna. The Turks retreated to Adrianople, and being defeated also at Kars, and driven into Erzerum, were forced to submit to terms, and in March, 1878, the treaty of San Stefano was signed. The situation was, however, so complicated as to threaten a general war, until the Congress of Berlin, in July of the same year, brought about a lull in the storm. This was one of four famous congresses, ranking with that of Vienna in 1815, of Carlsbad in 1819, and that of Paris, at the termination of the Russian war of 1854-56.

The real character of Abd-ul-Hamid began to be revealed most plainly after this congress of thirty years ago. His reluctance to carry out in good faith the stipulations of that congress has kept all Europe more or less in a state of unrest ever since, and always on the verge of an outbreak the results of which no

statesman could forecast. The "Eastern Question," with all its complications, has always centered in the treacherous Sultan of Turkey. In 1879, pressure was put upon him by the British Government to reduce him to submission; and since that time he has shown himself master of the art of diplomacy, displaying a measure both of capacity and sagacity in the conduct of his government and the management of his numerous "entangling alliances" that has excited at once the admiration and apprehension of all Europe, if not of all Asia as well.

His methods, however, are subtle, oftentimes to the borders of the diabolical. Those who, like missionaries at the Golden Horn, are in closest contact with his court, quite unanimously agree that a worse man never perhaps occupied the seat of empire. His mental powers seem to be the slaves of ambition, avarice, selfishness and sensuality. In many matters it is difficult so to penetrate the veil of secrecy that surrounds him as to know the facts; but, with the utmost charity of judgment, it is still more difficult to accredit him with any sincere and unselfish motive. Hence the general consensus of opinion that even these concessions are to be distrusted unless they have been forced upon him. If granted of his own free will we could not but think that they are only a cover to his duplicity. We hope but our hope is mingled with fear.

The situation in Turkey is just now sufficiently tumultuous. The powers have decided not to press Macedonian reforms, but meanwhile watch developments, leaving Turkey free to solve the Macedonian problem herself, but

there is a lurking suspicion that it was to hoodwink these powers and stave off action that the Sultan has promised these reforms in the Empire.

Meanwhile ministerial changes in Constantinople are moving forward with rapid pace—in fact, the rapidity itself is alarming, as it threatens reaction. The "Young Turkey" propaganda in the army in favor of autonomy for Macedonia is so widespread and outspoken that already almost all the leaders are in the attitude of mutiny. The reform has already assumed the character and dimensions of a revolution. Bulgaria is likely to find in the present disturbances in the army in Macedonia her opportunity to adjust her controversies with the Porte. The cry "Turkey for the Turks" is ambiguous and may prove misleading. *Punch* reminds us that the motto of the French Revolution, "Liberty, Equality, Fraternity," was practically interpreted as "Infantry, Cavalry and Artillery."

The young party of Turkish revolutionists are liberal to the verge of recklessness. They have so far broken loose from the fetters of the ancient régime as to demand even for *non-Mussulmen a place in the ministry of the Empire!* The Sultan has not been altogether above admitting even Christian men to his councils, now and then, compelled to recognize in them both wise and impartial judges, as was the case with Schwartz in India and Verbeck in Japan; but to admit outsiders to a place in his *Cabinet is quite another thing*. It is probably too early to prognosticate the future of Turkish affairs. Mr. Beecher used to say that his "hindsight was much better than his foresight," and it is so in this case. Our best course is to

wait and meanwhile *pray*. There is only one Power adequate to solve the complex problems of the Sublime Porte. But if the Turkish Sultan really intends to grant to his millions a constitutional government, it means an advance in civil and religious liberty beside which even the New Japan and the reforms in China are comparatively slow; and if these changes are actualized it will inspire hope and prayer for all other nations. We can not but believe that God is working when such unexpected up-turnings occur. Men may make a dynamite bomb, but it takes something superhuman to produce a volcanic upheaval or earthquake convulsions.

THE BLACK-HAND PROBLEM

Of all the atrocities of our day, this is becoming most difficult to reach or even trace. The American metropolis in particular is the center of this problem, which is now alike perplexing and engaging commissioners of immigration, detective police, statesmen and sociologists. Alfred Henry Lewis, in *The Broadway Magazine*, has been unveiling the enormities of the Black Hand organization. How accurate his investigations are we can not say, for secrecy and subtlety sometimes defy investigation, but his statements are worth weighing for their approximation to the truth. He estimates that in New York City alone 30,000 persons live by means of this Black Hand crime; and that, last year, they levied in blackmail \$6,000,000—an average of ten dollars a head on an Italian population of 600,000. In three months 227 crimes of violence were traced to this source, four-fifths of which defied arrest!

Mr. Lewis says, "Fear of this mysterious death-dealing power lies like a cloud over fully a million Latin-Americans."

For the rest we allow the writer to speak for himself, giving only a few paragraphs from his article. After specifying eleven instances of bomb-explosions, between January 1 and May 12, which wrecked twelve tenements or residences, and burned another, besides injuring or destroying human beings, he says:

The Black Hand owns iron laws and maintains iron discipline. He who would join must demonstrate his mettle. He proves his hardihood by killing some one whom the Black Hand points out—perhaps a member turned traitor, who has been sentenced to die. If no traitor be convenient, aspirants are set fighting each other with knives. Whatever the ordeal, should he who seeks Black-Hand acceptance betray slackness of stamina or weakness of heart he is refused.

The criminal money made by the Black Hand is divided into three shares, called variously "full allowance," "half-allowance," and *sala* or "small slice." The entered apprentice takes the "small slice." Advanced to the second grade, his share is the "half-allowance." Upon becoming a chief, he succeeds to the "full allowance." There is a grand council; under its orders are subordinate groups. There are little chiefs and big chiefs. There is a treasurer and, for those who are to die, a chaplain. For ignorant recruits, instructors in stabbing—artists in assassination—are provided. These virtuosos of blood set up dummy figures, done in straw or leather, and direct practising raw ones where to bury the blade. . . .

To stamp out this practise a life sentence should be given to every maker or possessor of a bomb. Should he succeed in exploding one, tho he managed to kill nobody, send him to prison for life. Severity would not be misplaced in the cases of our assassins of the Black Hand.

THE RELIGIOUS SITUATION IN RUSSIA

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS.

The Russian Empire embraces one-seventh of the land area of the globe, or 8,647,657 English square miles, and contains one-eleventh of the world's population. During the last eight years the population of the Russian Empire has increased from 129,209,000 to 146,797,000, or a gain of about fifteen per cent. These are distributed as follows:

European Russia.....	107,626,000
Poland	10,775,000
Siberia	6,568,000
Caucasus	10,260,000
Central Asian provinces	8,752,000
Finland	2,816,000
Total	146,797,000

Only 18,000,000 of this vast population dwell in what are reported as towns, while 126,000,000 are recorded as country residents. There are only 19 cities in Russia with a population of 100,000 or more. The great mass of the Russian people live in towns containing less than 3,000 residents, of which there are 724,635 in the country.

The 147,000,000 in Russia are divided religiously as follows:*

Orthodox Russian Church....	87,124,000
Roman Catholic	11,468,000
Mohammedan	13,907,000
Jews	5,216,000
Lutheran	3,573,000
Gregorian Armenian	1,179,000
Dissidents	2,205,000

To these are added Armenian Catholics, Reformed, Baptists, Anglicans, Georgians, Karaims, Buddhists, etc., 22,000,000.

The "Statesman's Year-Book" for

* These statistics are according to official census returns published in 1905.

1907 declares that these figures can hardly be trusted, since many dissenters are entered under the head of Greek Orthodox. It is estimated that there are more than 12,000,000 dissenters in Great Russia alone. The Roman Catholics are the most numerous in the Polish provinces, the Lutherans in the Baltic provinces, the Mohammedans in eastern and southern Russia, while the Jews live almost entirely in the towns and larger villages of the western and southwestern provinces.

All religions may be freely professed in the empire, altho the Jews are put under special restrictions. The "Stundists," so-called by the Russians, are generally regarded by the Government not as a religious body but as a dangerous political organization. Until recently dissenters have been severely persecuted.

It has been stated upon good authority that probably less than 7,000,000 of Russia's entire population constitute what we may call "enlightened Russia." There are less than 6,000,000 students and pupils in all of the schools of the empire. The rate of illiteracy for the entire country, including both men and women, but excluding all of both sexes under nine years of age, is on the average 73 out of every 100 of the population.

Until a comparatively recent period, the laws of Russia have forbidden a subject to change his religion except to join the State Church. The State Church has not been unmindful of the deplorable religious condition of some of the non-Christian peoples in the country, and not a little direct mis-

sionary effort has been put forth by the Orthodox Church for these, altho little if anything has been done to bring Christianity to the attention of the nearly 14,000,000 Russian Mohammedans.

Bible Societies

The Russian Church has been a substantial supporter of the work of Bible translation and circulation. The first Russian Bible Society was organized as early as 1813, and was most helpful in the printing of the first modern Armenian Bible. In 1818 the Russian Emperor sent a communication to the Holy Synod expressing his desire that a translation of the Bible into Russian should be prepared. In 1826, by ukase of Emperor Nicholas I, the charter of the Russian Bible Society was suspended, after it had issued 861,000 copies of the Scriptures, in about thirty languages, all spoken by peoples dwelling within the bounds of the empire. Subsequently the Holy Synod and the British and Foreign Bible Society entered into cooperation, and in 1875 the first edition of the entire Bible in Russian was printed and presented to Alexander II. The Holy Synod holds the monopoly for the Slavonic and Russian Scriptures for circulation in Russia. They also handle many religious books.

The new Russian Bible Society adopts colportage as its method of work over the whole country with Russian and Slavonic Scriptures. The Evangelical Bible Society and the Finnish Bible Society make it their special object to provide the Scriptures of the Lutheran and Reformed Churches in several languages, working largely through the pastors of the

various churches. The British and Foreign Bible Society employs some ninety colporteurs, scattered over the Russian Empire. Its aim is to give every man in Russia the Scriptures in his own language, in which he was born. It circulates in the Russian dominions more than half a million copies of the Bible each year. The greater portion of this circulation is in the Russian and Slavonic languages. In many of the common schools of Russia, the Gospels, with the Russian and Slavonic languages in parallel columns, are used as a text-book.

An interesting feature of this work is the fact that through the railway department the privilege of the free carriage of Bibles on all the railways of the Empire, both state and private, is granted to the Bible Society. Ten free tickets from the state railways for the use of the colporteurs, valid anywhere, and always, upon their particular line, is granted each year. All Bibles imported into Russia by the British and Foreign Bible Society are admitted free of duty. The depots and the employees of the Bible Society are exempt from trade and industrial taxes. This will give a fair idea of the attitude assumed by the Russian Government toward the Bible and its circulation in that country. It should be stated that, in 1906, 644,381 copies of the Scriptures were circulated in Russia by the British and Foreign Bible Society alone, a number exceeded only once in any previous year.

Young Men's Christian Association

The relations of the Young Men's Christian Association with the Orthodox Russian Church are most cordial. The large majority of the young men who hold membership in the associa-

tion are members of that Church. No religious teachers anywhere in the world have given the association a warmer welcome than have the Orthodox priests of the Russian Church. The Government has shown an increasing interest in the society from its organization, and two members of the Imperial Senate have been members of the council, and one of these has been president of the society. The headquarters of the society in St. Petersburg is a substantial building costing \$150,000. The society is organized upon a somewhat different basis than the same organization in this country, but it accomplishes the same purpose in holding young men together from all classes and walks of life, and in interesting them in things that are highest and best. The St. Petersburg association has over two thousand men enrolled as members, which is the limit of the capacity of the building to accommodate. Great numbers are seeking membership who can not be accepted because of the lack of proper equipment.

There is a real demand not only for increasing the capacity of the St. Petersburg plant, but also for opening branches in other cities in the country.

Other Movements

About fifty years ago there was a revival in southern Russia through the efforts of some German preachers among the colonists of their own people. This revival spread among the Orthodox Russians, leading to the conversion of many. These converts received the name "Stundists," and the movement became powerful. For some time these converts retained their connection with the Orthodox Church, but afterward, because of

their first purpose to take the Bible as their only guide, and because they rejected some of the forms and ceremonies of the Church, they were persecuted and finally compelled to become independent. They have not, however, been formally dismissed from the Greek Church. They practise immersion and are essentially Baptists.

At about the same time an awakening appeared among the German Baptists in Poland and the Baltic province of Kurland. These people were given special religious liberty, having come largely from Germany. This movement was followed by large revivals. Other revival movements might be noted did space permit. Most of these assumed the Baptist form. Altho persecuted, this Baptist revival has continued to gain strength until at the present time reports show that there are 23,000 actual members of the Baptist churches, with the record of worshipers greatly in excess of that number. Baron Uxkull gives the total of Baptists in Russia as about 60,000, with many others who are actually Baptists in their belief, but who have not yet formally joined the Russian Baptist Union. There are in Russia over 100 ministers, with 139 Baptist congregations maintaining some 430 stations. Without question, the Baptist movement in Russia is more pronounced and far better established than any other denomination outside of the Orthodox Church.

Through various causes, rather than through direct and aggressive missionary effort, other denominations are represented in Russia, like the Methodists, Congregationalists and others. There are Congregational,

churches in Poland organized through the movement of emigrants from Austria into that country, as well as in the Caucasus region through the Armenians who have been connected with the American Board missions in the eastern part of the Turkish Empire. These movements, however, are so sporadic and scattered that they are hardly worth cataloging at this time. Neither is there need of speaking at any length of the various religious sects like the Stundists and other similar companies. Professor George Frederick Wright states that in his judgment fully 500,000 of the population of Asiatic Russia belong to the various sects which maintain with great tenacity the general doctrine of Orthodox Christians, but who are vigorously protesting against the authority of the State Church.

Recent Changed Conditions

On Easter day, 1905, Czar Nicholas, Emperor of Russia, issued an edict of reform which was widely read throughout the world. One of the declarations of this edict is in the following terms:

We ordain that the falling away from the Orthodox faith to any Christian confession of faith shall not give ground for any persecution, and shall not work disastrous consequences to the personal or civil rights of such a person.

That when a parent belonging to one of the Christian confessions leaves it for another that all the children who have not reached their majority must remain in the faith to which the other parent belongs, but when both parents go over, then the children under fourteen shall follow the faith of their parents, but those over that age shall remain in their former religion.

Other points of the decree cover

details as to how these conditions can be carried out in dealing with the various races and sects in the empire. Another article in the decree is of great importance, and is as follows:

We order that wherever instruction is given in the religion of the non-Orthodox Christian confessions the same shall be given in the mother-tongue of the scholars.

This is an important provision, in view of the previous laws, which compelled such instruction to be given in the Russian language, the language of the Orthodox Church.

Subsequent to the decree from which quotation has already been made, an Imperial ukase, granting full religious freedom to the old believers, has been issued. According to this law—

Any dissident sect numbering fifty persons, whose aims are not immoral, or having tenets like refusal to do military service, can apply for and shall receive permission to organize churches, conduct services, build schools, and elect clergy who shall be exempt from military service and be entitled to wear vestments and perform baptism, marriage and other sacraments.

This was issued in October, 1906. During the next month the educational departments of Russia issued a declaration providing for the abandonment of the old policy, which threw hindrances in the way of effort to spread elementary knowledge among the ignorant masses of the Russian peasantry. In order to carry out this declaration the Minister of Public Instruction proposes to enlarge, at the state's expense, the normal schools of the empire.

These manifestoes or decrees are issued by decrees, and have not yet been

enacted into laws with provision for their execution. The old laws bearing upon religious liberty have not been repealed, and there are no new laws and regulations for the new conditions created. This has led to considerable confusion upon the part of local officials, and has not produced a uniform application of these decrees in all parts of the country.

The close censorship of the press seems to have been removed, altho whoever prints anything that is adjudged by the courts detrimental to the interests of the government is liable to arrest and trial before either the civil or criminal courts. No longer does the British and Foreign Bible Society submit manuscripts to the censor. It prints whatever it wishes, without official interference of any kind.

There is, undoubtedly, in Russia at this time a deep spirit of religious unrest, even among the members of the Orthodox Church. The writer was repeatedly informed by members of this Church and by others that the educated classes are no longer held by the Church. A Russian of high rank and of wide influence writes:

The anti-Christian propaganda all over Russia is so rife that even in the villages churches are getting empty and peasant workmen will sneer at the Gospels offered to them as never before. The upper classes are mostly Christian only in name, and many are not even that. On the other hand, there is a willingness and eagerness in many places to hear as never before, and evangelistic meetings are usually very well attended.

Because of these conditions, new and full of promise, the Russian Evangelical Alliance has been reorganized, and its charter is now in the hands of the Ministry of the Interior for rati-

fication. This charter sets forth as its object:

(1) To bring believing Christians spiritually near to one another without reference to their confessional characteristics, on the ground of the Gospel, and for errooting among them the consciousness of their oneness in Jesus Christ.

(2) To spread evangelical truth in a Christian non-confessional spirit.

(3) To apply evangelical principles to life by means of the spread of education and charitable work in the same spirit.

The methods by which these results are to be obtained are—the organization of spiritual conferences and lectures, preaching, the printed Word, educational and charitable establishments, etc.

All persons of full age are eligible for membership in the alliance “without distinction of sex, nationality or confession, who acknowledge the Holy Scriptures of the Old and New Testament as the only foundation of their doctrine, who have a living, conscious faith in the Lord Jesus Christ as their personal Savior and Redeemer, who have received the inner witness of their spiritual birth, and who by their lives testify to their faith.”

Members of the alliance do not cease to be members of their own church or communion. The alliance is to be managed by a council in St. Petersburg, consisting of twenty persons “chosen from among representatives of different evangelical views.” It is the plan of the founders to open branches of the alliance in other parts of the empire. As yet the Government has not reported action upon this charter. The entire plan seems like a wise and safe move to make the Gospel of Christ effective in the Empire. If the sought-for recognition

is obtained from the Government, it will give the alliance legal standing and enable many in the Church to take a strong hand in the direction of its affairs, in common with those outside who are seeking the best interests of Russia.

Needs and Opportunity

In addition to the Baptist movement connected with the Russian Baptist Union and the work of the Young Men's Christian Association and the Bible societies, the Presbyterian Mission in Persia, the American Board missions in Turkey and Bohemia, and the Methodist Conference in northern Germany are extending their operations over into the borders of the Russian Empire, reaching for the most part nominal Christian peoples who are not members of the State Church. The Methodist Mission Board, with headquarters in New York, has begun a direct mission work in St. Petersburg. The dissenting peoples of various nationalities in Russia, through ignorance, are liable to emphasize, in their beliefs, practises and worship, vagaries in the faith to such an extent that the fundamentals of Christianity are in danger of being forced into the background. The sudden increase of religious liberty in that country brings to the dissenting bodies as well as to the more evangelical of the Russian Church a real peril. Liberty to which they are not accustomed may be interpreted into license in belief and practises, which in the face of widespread ignorance may work harm and not good. The new movement in Russia calls for special sympathy and cooperation from the West.

The conference of the officers and members of the Foreign Mission

Boards of North America appointed two years ago a committee upon the subject of religious work in Russia. In 1907 they made a report to the conference from which some of the statements in this paper were taken. The committee was continued, and recently made their second report. Three of the members of this committee visited Russia in the investigation of this subject, and were in wide correspondence with other investigators as well as with people residing within the Empire. Some of the conclusions of this committee as to what can best be done under present circumstances to advance evangelical Christianity in Russia are:

1. That the time is not ripe for any general denominational advance upon Russia upon the part of mission boards. While there are to-day unusual openings for many kinds of direct evangelistic work, it was the opinion of the committee above referred to that any general action by the denominational mission boards of this country or of Europe would probably retard the movement now in progress rather than advance it.

2. That the fundamental principle of Christian advance in that country should be to stimulate and assist evangelical Russian organizations to employ agencies already established or to be established there, like the Russian Evangelical Alliance and the Young Men's Christian Association.

3. That Russia needs now especially a broad, wholesome, constructive, vernacular Christian literature to meet the inquiries now being made by leading members of the National Church as well as by a vast number of the other classes so numerous in the country. There is a deplorable lack

of good Christian literature in the country.

4. That every endeavor should be made to raise up in Russia itself a large force of well-educated preachers and evangelists wisely to direct the movement toward the organization of societies and churches upon the basis of evangelical Christianity, and to help the people to a sane and Biblical form of belief and practise. The crying need of Russia to-day seemed to the committee to be for a trained and balanced evangelical ministry.

5. That the leaders of all of this advance should be Russians, largely—if not entirely—directed by Russian organizations, and working in the in-

terests of a Russian Evangelical Church. This would probably require some aid in money and men from this country, but it would necessarily be a missionary work differing widely from that now carried on in countries like China and India.

In many respects Russia presents an opportunity surpassed by no other country for an immediate Christian advance, while at the same time the method of approach should be peculiarly adapted to local conditions and present circumstances. Russia can no longer be ignored or set aside as a country which presents no claims upon the sympathy and aid of the nations of the West.

THE GREATEST WORK IN THE WORLD

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK

Formerly missionary of the American Board in Constantinople

The tremendous activities in which capital engages in this century, the plans which thrive on obstacles, and the concentrations of force which achieve the impossible are a challenge as well as an incitement to the religious bodies of Christendom. Because these bodies aim to benefit the human race, let them do in moral and spiritual directions something as clearly worth while as the physical and material achievements which are the glory of the twentieth century.

The challenge is met. The evangelistic enterprises at home and abroad of many different Christian denominations rank among the greatest and most permanent works of men. Huge buildings in New York, erected fifteen years ago, are torn down to make room for greater and

better, the machinery of ten years ago is now fitly cast into the junk-heap, and one laughs to-day on remembering the ocean steamers which twenty years ago were thought the acme of possible attainment in size and speed. But this fatal tentativeness, which dooms to transiency the greatest works of men in a physical and material domain, does not characterize Christian work for the race in a moral and spiritual sphere. Uganda can not expel the principles of truth and right from the tribes of Central Africa, which it has done so much to reclaim from savagery, nor can Japan smother in her brain cells what ideals of manly character she has absorbed directly or indirectly from the Bible. No question of dividends chains to one land or people such church enterprises.

The challenge is met. Each separate Christian denomination is engaged in a work which, as a permanent benefit to the race, will bear comparison with the greatest works of master-builders, and which the most cold-blooded statesmen can not ignore.

These great evangelistic enterprises at home and abroad are known as the fruits of Christianity, and their beneficent influence as the harvest from the sowing of Christian truth. Trans-

vance out of stagnancy, and the minister anywhere garners tares unless the Bible is the implement of his own daily labor, and his silent but powerful coadjutor in the homes of his people.

Few ever ask where missionaries get the Bibles on which their success depends, or whence non-Christian races and tribes receive the Bibles which inject into their minds new and fruitful ideas. The sources of supply for most of the English Bibles and for



A RUSH TO BUY GOSPELS IN LUZON, PHILIPPINE ISLANDS

lated into the simplest terms, this means that they are based on the Bible, which is neither temporary nor tentative in aim or method, and from which no work of a Christian church can separate itself. Missionaries are sent to preach the Gospel; that is to say, the Bible. They read the Bible with the people, they teach it in all schools, from kindergarten to university, and they urge the people to study it in the family. The people must have the Bible if they are to ad-

practically all of those in other languages thus used are the Bible societies. Among all of the world's activities no single enterprise is greater, in the forces combined for its purposes, in extent and in the scope and permanence of its benefit to nations and to individuals than the simple enterprise of the Bible societies. It is of this great cooperative agency for circulating the Bible, and more particularly of the American Bible Society, that this paper would treat.

What Bible Societies Do

The work of a Bible society is wider and deeper than figures can show; yet a few figures ought to be held in mind for the sake of the perspective of the facts. During the year ending March 31, 1908, the American Bible Society issued from the Bible House in New York

The Distribution of Scriptures

These Scriptures, in about five hundred different languages, were not only sent to all parts of the world; they have been delivered singly to individuals in all civilized and half-civilized countries throughout the world. Go to the tents of Asiatic nomads, to grass-shelters of mid-Africa, and



THE PEKING BIBLE-SHOP OF THE AMERICAN BIBLE SOCIETY

989,231 volumes—Bibles, Testaments and Portions. Through its agencies abroad it issued 906,710 volumes more, making a total of 1,895,941 volumes issued during the year. But the American society is only a part of the great Bible-circulating enterprise. During the same year the British and Foreign Bible Society issued 5,688,381 volumes, and the Scottish National Bible Society 1,637,889 volumes. Twenty-three lesser Bible societies in Europe issued 1,205,183 volumes. That is to say, an aggregate of 10,427,394 volumes were issued last year by Bible societies alone.

to snow-huts of the Arctic regions, and you will find the Bible has preceded you. A few weeks ago the American Bible Society had a letter from Cape Prince of Wales, the westernmost point of Alaska, expressing thanks for a box of Scriptures which had been nearly two years on the way from New York, and enclosing \$5 from the Eskimos of that frozen region as an offering of gratitude for the books. Egypt and North Africa are absorbing increasing quantities of its Arabic version, and a little while ago the society finished printing the Gospels and Acts in Chamorro, the language

of Guam, in the Central Pacific. Great as is the mass of books manufactured by the Bible societies every year, this world-wide distribution, with its infinite detail, reveals the simple and obvious fact that the manufacture of Bibles is a mere incident of the society's undertaking. The engrossing work of the Bible Society is the distribution of Scriptures so sympathetically and so resolutely that for any needy man neither poverty nor distance shall be a barrier to their possession.

The Meaning of Bible Distribution

At home, the American Bible Society has seven great agencies in different parts of the United States, one of which is occupied entirely with distribution among the colored people of the South. Four hundred auxiliary Bible societies, with fields varying from a town to a State, are important channels of distribution, bearing the expense themselves. Abroad, the society has twelve agencies in two hemispheres, and through the cordial cooperation of missionaries, its distribution work reaches other lands in Europe, and in Persia, India, South Africa, and Micronesia. All of these agencies employ colporteurs to seek out and supply to all who will value it the Bible in their own tongue.

One perceives from this extensive distribution that the Bible Society is a missionary society specialized. It is supported by many denominations, instead of being supported, like most missionary societies, by a single denomination; and instead of having, like missionaries in general, many different forms of work, the agents which it sends out do a single kind

of missionary work among the people. They baptize no converts, organize no churches, and found no schools. Yet their work in Illinois, Indiana, Minnesota, California and other States has led up to the organization, by various denominations, of churches among the foreign-born population, thus discovering one solution of the problem of assimilating our immigrants. In Brazil, the Philippines, and Korea, likewise, many churches have sprung from the devoted efforts of the colporteurs of the Bible Society. One does not, however, attempt to distinguish the results of the missionary's efforts from the fruits of the Bible Society's labors. The Bible Society furnishes the Book, and both take it to the people. To both the important point is that in that Book every man may hear words which can never wholly fade from memory, since he recognizes them instinctively, as Adam did in Eden, to be God's words to him. Every man may find there what a love is his undeserved heritage through Jesus Christ. Every man may find God there speaking to him who is weak, to him who is troubled, to him who is uncertain, in-exhaustible certainties of cheer, hope and comfort. Therefore, missionary and Bible agent together carry this matchless book to those starvelings who do not know that it fills one-half the world with light, and have never even imagined that such a light exists.

Is This Work Worth While?

Even miners of gold are asked to show results in proof of the worth of their enterprise. One token of the worth of the enterprise of the Bible Society is that it sounds the deepest needs of men. In the heart of every

man lies hidden a persistent need and desire to know One who can instruct, rule, love, and give peace. The Bible satisfies this desire in thousands all over the world. One of the Bible Society's colporteurs last year visited a prosperous Bohemian merchant in Chicago who was an atheist. The New Testament had nothing for him,

his Heavenly Father's face! I once knew a Mohammedan in Turkey who had a Bible. He would read it until he had to fling it across the room, foaming at the mouth with indignation. After days and perhaps weeks he would read it again because it said to him things which made his heart glow. This struggle between



A LOAD OF SCRIPTURES IN BRAZIL

he said. That was a book to amuse children. But the hard self-complacent man was grieving over the death of a son whom he loved, and the colporteur made this man's love for the son whom death had taken illustrate the love of God, shown in the Bible as pitying him like as a father pities his children. This thought came as a revelation to the merchant, for in that instant his yearning heart told him that he had lived a lifetime without a glimpse of

vaguely felt needs and hatred for whatever was Christian went on during some ten years, and then the Book made him surrender to his cravings for God. I had the pleasure of being present at his baptism and long knew him as a humble, joyful believer in Jesus Christ.

Revolutions in Character

What such a man finds in the Bible is the vision of a new life. The records of all the Bible societies

abound in instances of changed character traceable directly to Bible reading, and as striking as would be a change in a thistle which would make it bear figs. These new lives springing from Bible distribution are found growing and bearing fruit among our own people, among the immigrant multitudes in cities, in mining regions, among the great farms of the prairies, and in lumber camps in the mountain regions of the Northwest, and in every pagan land throughout the world. There are even ministers in different parts of our country to-day who ascribe the beginning of a long life of pastoral service to a Testament received from a Bible Society agent on landing as an immigrant on these shores. As a Mohammedan in Morocco recently said, "The Koran has good advice in it, but when you read the New Testament a person seems to be drawing you to himself." That phrase epitomizes the power of the Book as felt by many a sincere and earnest but unenlightened soul. It suggests, too, the profound change produced in those who can hear the words of Christ, stimulating the farmer to think of better crops, the mechanic to improve his tools, and the merchant to widen his market through diligence and probity.

Cultivates a New Conscience

Among pagans and others outside of Christendom the Bible is producing a remarkable enlightenment of conscience even where Christianity is not accepted. Throughout the world there are those who cling to the notion that among other inventions of the twentieth century a scheme may yet be invented for serving both God and Mammon. Let such a one, a Mo-

hammedan, for instance, read in the Bible that simple little axiom, "No man can serve two masters," and thenceforth he can not cast this truth out of his mind and become ignorant of it as he was before. The question of obeying moral precepts lies in many minds as one of expediency. Let a Buddhist, for instance, who treats ethics somewhat in this way, read the Bible, and he discovers that if there be a God, men must be pure and holy as God is pure. The truth is forever planted in his mind as a ferment, altho the man determine with set teeth that he will do as he likes anyhow. To have conscience introduced where none existed is like transfusion of blood in a case of anemia. Life may follow instead of sure death.

A Uniform World-standard of Ethics

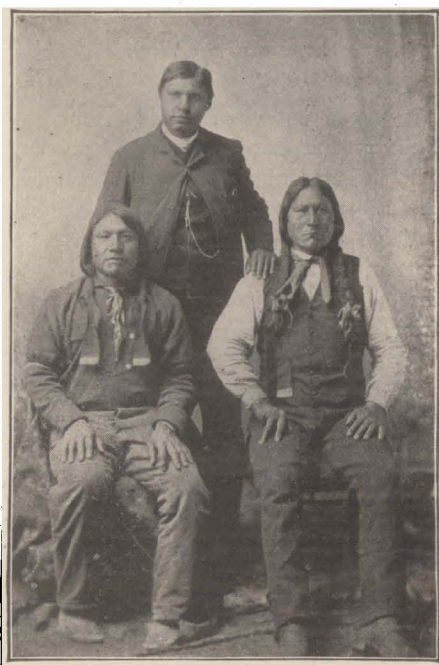
Thinking pagans in India, China and Japan whose morals have lost edge and sharpness by long rolling about under waves of impulse, Africans seemingly bereft of moral sense, and islanders of the Pacific who have been tigers in cruelty are finding in some degree a new moral point of view in the Bible. Those luminous words clear men's thoughts on elementary morality. One of the most striking facts of the Hinduism of to-day is the uprising of its religious men for reform, abandoning "custom" as a safe guide; admitting a duty to the down-trodden masses, trying to make out that the shameless vices which the Bible has made them see now were never really tolerated by their religion, and seeking to prove that they always knew truths which they have received through reading the spiritual teachings of Jesus Christ.

By missionaries and commonly at the expense of the Bible societies, the Bible has been translated into every great language in the world. This means to all races elevation of their conception of morals. One of the most sublime of the general results of disseminating the Bible among nations outside of Christendom is that the Book slowly but certainly is forming within fetish worshipers, and demon worshipers, and unbelieving minds all over the world, an ideal of manliness and right which is uniform because it is the noble ideal seen in Jesus Christ. With awe, we have to admit that such results are beyond human power to produce; a majestic Supreme control cooperates with the humble workers of Bible society and missionary society. These results are not due to the men but to the Book, interpreted by the Spirit of God.

The Opening of the Nations

The Bible Society's enterprise is worth while because this same Supreme power has opened the way for advance, forcing all nations to admit this Book to free circulation, when but two or three generations ago the majority of them used to suppress it. There has been no backward movement, the sweep is ever forward. In 1852 an Italian sailor obtained a Bible of a Bible Society agent in New York and took it back to Italy. The book was found by the police, and the man who dared to take a Bible to Italy was punished by ten years of hard labor in chains. The political power of the Popes was broken in 1870, and since then Roman Catholic countries all over the world, one after the other, have been led to abolish laws prohibiting the popular use of

the Bible. At the beginning of missions in China in 1807, Chinese law forbade the publication of the Bible, the penalty of death being assigned to any one who should print it, and even to any one who should aid in translating it in China. Since then many influences commonly called



ARAPAHOE CHIEFS WHO ARE BIBLE-LOVERS

"natural causes" have worked together to open that great empire to the free circulation of the Bible, during the last year the common people receiving, and generally paying the Bible societies something for more than two million volumes of Scripture in the Chinese tongue. Similar instances might be brought from Turkey, Japan, Tibet, and other countries. We are reminded by such events of the old prophet's utterance as spokesman for Almighty God: "I am working a work in your days

which ye will not believe tho it be told you." The kings of the earth without intention and under duress have been fostering the advance of Bible circulation; and as the fact is grasped, the privilege of working together with God in His great undertaking to lift up all races can no longer be veiled by petty interests.

Rewards of the Work

The joy of compensation goes with this work, as when a colporteur in Cuba met at Cardenas several people who thanked him for having brought the Bible to their attention, since it had led them to Christ; or as a colporteur in Korea, who cheerily reports that both of the warring factions are friendly to the Bible, for both respect a donkey-load of Bibles as a passport and safe-conduct which opens him a way through the hostile lines; or again, as at Angora, in Asia Minor, when two little girls brought to the Bible agent \$2.50 collected by months of self-denial, which they wanted to send to "the society that publishes the Bible for us."

Furthermore, there is a reward of service in the privilege of watching the saving influence of Bible truths upon people who are now first reading them; as in a district of Cappadocia, notable as a part of the mission field of St. Paul, where a blind man, having been converted by reading the Gospels in raised letters, last year assisted the colporteur, traveling 272 miles to carry out his purpose of love, distributing nearly 200 volumes of Scripture, besides teaching three blind girls to read the Testament in raised letters. In China a colporteur met a Mohammedan from Nanking, a gentleman and a scholar, who was

brought to faith in Jesus Christ, against his stubborn will, by reading the Bible, and who straightway bought 100 Bible Portions to distribute among his Mohammedan friends for their enlightenment. Another colporteur in China narrates such a singular incident as this. A school-girl bought a Gospel, but could not read all the hard words, and finally asked her big brother to help her understand the difficult passages. Through helping his sister to read that book, of which he had never heard, the Chinese scholar was converted to faith in Jesus Christ. We may be sure that a man or woman who has once tasted the savor of the work which Jesus Christ commanded to be done, never has to be urged to help on the circulation of the Book which contains all the things which He would have men taught to observe.

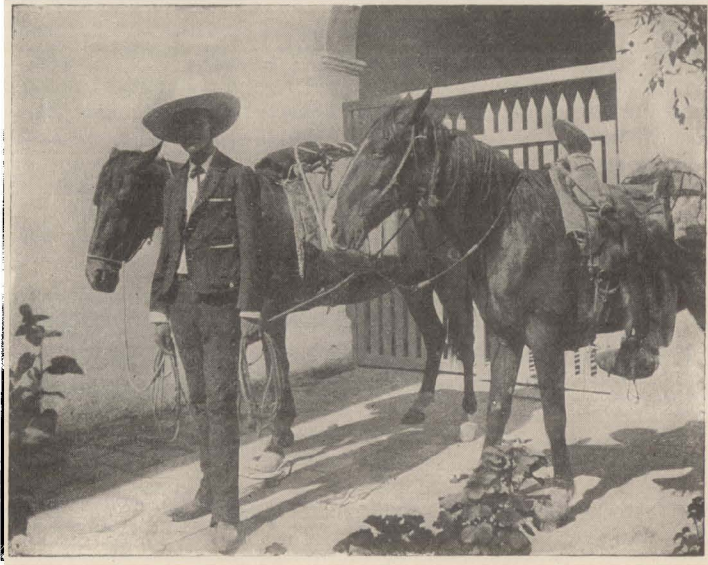
A Call to Action

Not only to Bible societies and missionary societies did the Lord Jesus say "Go teach all nations." He said it to all His followers, a most practical command, for neglect of which there is no excuse. Years ago, in the crowded streets of Constantinople, where men jostle each other and tread on each other's heels in a pursuit of pennies no less strenuous than is the pursuit of dollars in New York, I often watched with admiration some colporteur of the American Bible Society, weighed down with a bag of books and carrying in one hand specimens of the Scriptures in different languages. The colporteur did not lug for amusement that heavy bag of books about those crowded streets; people often cursed and sometimes cuffed him. He did not do it

for pay; his pay was forty-three cents a day. He did it for the joy of work which Jesus Christ has left to be done by His followers. For the love of Christ gives these workers joy in their tribulations, like the agent in the Philippines who, last year, was publicly denounced by a parish priest as worse than a missionary, since the

regular wages of the work, and the man's only comment on the affair was, "But they did not find me!"

The report of the American Bible Society, from which these incidents are taken, like those of all Bible societies, abounds in similar incidents and adventures of these colporteurs who, from the very highest motives,



A MEXICAN COLPORTEUR ABOUT TO SET OUT ON A TOUR

Bible Society agent goes everywhere—a devil in human form, whose books will bring danger of eternal punishment upon those who receive them; or like that other colporteur near Havana, who, last summer, offering his books at a house, the mistress shrieked at him, "Get out of here, you devil!" And, adds the colporteur, "If I had not quickly done so they would have beaten me." So also a colporteur in Mexico, who was glad to be sought diligently by a howling mob with guns loaded expressly to kill him because his Bibles had won some. It was a part of the

give their lives to this greatest work in the world. Such workers are of a type that challenges emulation.

The Present Opportunity for Christians

This is a great work, a perplexing work, calling for thought, for toil, for self-denial, for love to God and man, and for faith that takes God at His word. Because it is a work, it is not to be admired and wondered at, and dreamed about, and helplessly dropt out of mind. It is a thing to be done. Because it is a work more noble, more close to God's love, and to God's declared purpose than any

other work seen or imagined, it is to be done by Christians.

The American Bible Society has this year received from a lady, who loves this great Bible enterprise, and whose means are as generous as her impulses, a munificent offer of aid on condition that others will associate themselves in an act of free-handed liberality.

Mrs. Russell Sage has offered the American Bible Society \$500,000, on condition that within the year others make up an equal sum to form with her individual gift a permanent fund of \$1,000,000, whose income shall help to support the great enterprise of the society. Such a fund once established will bring to the society forty or forty-five thousand dollars each year to increase the circulation of the Bible. Mrs Sage's generous offer impels all friends of Bible work to aid in raising this sum, those who have means contributing to the fund, and those who, like Peter at the Beautiful Gate, have neither silver nor gold, giving that which they have—their personal influence. The amount needed can be raised for this work of God if every one with a willing heart does what to him or her is possible.

Every year the grip of insufficiency holds back the American Bible Society from extensions demanded by the increase of population at home and the increase of opportunity abroad. The estimates and appropriations of the Society for the year ending March 31, 1909, show a total of \$562,700; of which amount \$293,359 will be made up from such sources of revenue as the proceeds of sales, income of permanent funds

set apart by the donors, and by similar permanent investments; but the sum of \$270,000 for work now in hand remains to be made up before the end of next March by contributions from the auxiliary societies, the churches and individuals, increased by receipts which may be expected in the ordinary course of events from legacies. Hence the effort to raise the half million for endowment must be special effort. Let nothing turn attention away from the need to maintain these expected annual contributions for work now in hand.

We glory in the costly fleet of battleships which we have sent to the other side of the world; but America might exist without her navy. We are proud of the business prosperity which thunders over our railroads, rumbles in our factories, and fills with gold our treasuries; yet our nation has lived through the loss of one or another of these glories of America, for man "doth not live by bread alone, but by every word that proceedeth out of the mouth of God." Should, however, this greatest work of circulating the Word of God ever languish through neglect, should the Christian Church ever forget to succor in the Master's name the feeble groupings of those who have not a birth-right in the Bible, should the Bible Society's great undertaking ever be crippled or cramped through careless love of ease, then woe to the Christian Church! Upon her rests responsibility for giving extent and intensity to this great enterprise of uplift through the Bible. To her the Lord Jesus has committed the glorious task of taking to every nation, tribe and individual His very words of life.



RED AND GOLD BAND WORN BY CROWDS IN CONSTANTINOPE.
It reads: "Long Live the King. Liberty, Justice, Equality, Brotherhood"

THE NEW ERA IN TURKEY

BY REV. CHARLES T. RIGGS, OF CONSTANTINOPLE, TURKEY

Once more the Ottoman Empire is a constitutional monarchy. The constitution, elaborated so carefully in 1876 by Midhat Pasha and "suspended" by Sultan Hamid on February 14, 1878, has again come into force, and Kiamil Pasha, who studied at Oxford University, has taken the place of the tricky Albanian, Ferid Pasha, as Grand Vizier. Two months have passed, and the new régime still works. Will it work for two years?

It is the *suddenness* of it all that strikes one. No one of the foreign ambassadors in Constantinople foresaw the event three days in advance. The Sultan was planning war with Bulgaria then, as the only means of keeping the army loyal. Ferid Pasha was about to step into his carriage to go to the Sublime Porte for a meeting of ministers, when he was told that he was no longer Grand Vizier. At a Cabinet Council held July 22, the aged Arab astrologer Abou-l-Houda, who was sick and had been carried thither on his bed, dared to tell the Sultan that nothing but the promulgation of the constitution would save the throne. Even then His Majesty would not yield till he heard that the Second and Third Army Corps were ready to march against him. The world knows the outcome.

This is, first of all, a *movement of the people*. The palace clique, which ruled the empire till July 24, exists no longer. Majors Enver and Niazi, of the Third Army Corps, the heroes of the day, were not heard of a year ago. The country is now ruled by the Committee of Union and Progress, with its headquarters in Galata, the shipping center of the city; and this committee is of the people and for the people. Immense crowds gathered on the two days following the granting of the constitution, and going to the various ministries, compelled the ministers to swear allegiance to the new order. It was in the truest sense a popular movement. In a sense, Turkey is the most democratic country possible. There is no aristocracy; and rich and poor, educated and ignorant, meet on common ground. When the public welfare was menaced by the release of *all* prisoners in the capital, and not merely of political prisoners, large numbers of ordinary citizens voluntarily undertook the rôle of private police, and many pick-pockets and other miscreants were thus arrested. The crowd invariably took the side of justice; and while arrests were numerous, not a case of lynching has been reported at the capital. Thus far, it is apparent that the people rule.

A most favorable sign is, that there are *no distinctions of race or creed*. Greek and Bulgarian "komitajis," or insurgents, many of them true patriots, are being photographed together with Turkish officials. Apostol, a famous Greek chief, and Sandansky, the leader of the Bulgarian band that captured Miss Stone—men who would gladly have cut each other's throats six months ago—were recently the guests together of Turkish army officers at a dinner. In Serres, in Macedonia, before a crowd of 15,000, the Mufti, a Turk, publicly embraced the Bulgarian priest and the Greek metropolitan, as a sign of the new unity. A large assembly of Armenians and Turks, including Turkish officers and the students of a military school, went to the cemetery in Constantinople, where the 5,000 victims of the Armenian massacre of 1896 were flung into trenches, and joined in a memorial service. A similar service was held in an Episcopal church in London, attended by all the officials of the Turkish Embassy as well as by many Armenians. A Greek and an Armenian have been given portfolios in the new ministry. This remarkable outcome—the actual sight of the wolf dwelling with the lamb—has induced Russia and England to agree to suspend action in Macedonian affairs and give the Young Turks a chance.

There has been a prompt and drastic *extirpation of corrupt officials*. The whole ministry has been twice changed. Incidentally, the personal friendship between the Emperor William and Abd-ul-Hamid was given a rap; for the deposed Grand Vizier, Ferid Pasha, now awaiting trial, had just been decorated with the highest

German order, that of the Black Eagle. The minister to Washington had to go, for he is a son of the infamous Izzet Pasha, who fled for his life, and after whom fifteen Young Turks have started, sworn to bring him back dead or alive to Constantinople. Another hated member of the palace clique escaped, drest as a monk. The rest are all in jail, save the notorious chief of spies, Fehim Pasha, whom the people sent to a timely grave.

In the plans for reorganizing the civil service, *economy has been a prime consideration*. The salaries of many officials have been reduced to one-quarter or half the previous sums. Many absolutely useless offices have been suppressed. The legations at Madrid and Stockholm have been abolished for lack of work. But most important of all, financially, the whole system of spies has been abolished. There were more spies employed by the palace than there were soldiers in the regular army; and the maintenance of this infamous octopus cost the empire millions of pounds annually. Henceforth, espionage is to be treated as a criminal offense. No wonder the financial outlook has so brightened that whereas formerly the Sultan had to beg one bank after another for loans, now the Ottoman Bank offers loans to the new government of its own accord.

The new era has been marked by a *revival of journalism*. More than two hundred new periodicals are said to have sprung up since the abolition of the censorship. Naturally, only the fittest will survive; but seldom has any country experienced so sudden and welcome a relief as that resulting from the abolition of

the press censorship. Men of real literary merit, such as Fikret Bey, editor of the *Tamim*, the organ of the committee, and professor of Turkish in Robert College, may now publish what they like, without being subject to the ruthless blue pencil and scissors of the censor, and without fear of indefinite suspension. Such

or a supplement to a periodical; the annual delay due to the impossibility of asking Moslem officials to do their duty during Ramazan, the month of fasting; the submission of each manuscript in triplicate to two successive censors, and the necessity of permission to publish, even after permission to print had been given—all this and



A REVOLUTIONARY POSTAL CARD FOR TURKEY CONTAINS THE PORTRAIT OF ENVER BEY, THE HERO OF THE REVOLUTION

words as liberty, constitution, Macedonia, patriot, star, which have not appeared for years, may now be used freely. Criticism of the old régime is allowed, and has thus far been conducted in an admirable spirit. Books and papers are now allowed to pass freely through post-office and custom-house, provided only they do not directly attack the Sultan nor Islam.

And what of the bearing of the new régime on religious work in the Ottoman empire? This same freedom of the press is a great boon to the missionaries and their collaborators. The endless red tape necessary in obtaining permission to publish a tract

much more of petty tyranny is done away with. The whole staff of the Méarif, or censorship bureau, is looking for a job, while the editors of the mission paper, *Avedaper*, write most helpful editorials on "The Ottomans and Liberty," "Our Fellow-countrymen," "The Limitations of Liberty," etc., in the endeavor to train up the people to an intelligent appreciation and use of their new privileges. Many useful books that formerly could have obtained permission only in a mutilated form, if at all, may now be freely printed. A single instance of the vexatious formalities that are to-day a thing of the past

will suffice. Several years ago the editor of the Greco-Turkish weekly, *Angeliaphoros*, Dr. Barnum, applied to the proper authorities for permission, not to change the language of the paper entirely, but to put in occasional articles in pure Greek, for the benefit of those readers who could understand Greek. This simple request was put "under the mat," as the Turks graphically say, somewhere in its passage through the various bureaus, and never received any answer. Nor was it possible to get any one to look up the matter again—it was simply blocked. But now any one may print what he likes in any language in any paper. Not only this, but text-books, perfectly harmless in themselves, but which were previously forbidden, can now be used in mission schools. The writer has himself been called to the post-office and forced to cut out of each copy of a reader an article on "The Dogs of Constantinople" before the book was allowed to be used as a text-book in Anatolia College. Geographies and histories were especially under the ban, because they had a way of refusing to make the Turkish empire the greatest in the world. But now this is changed. Can our American readers comprehend how much easier it is to teach loyalty to the new régime than it was to teach loyalty to the former tyranny?

Another great relief is the removal of restrictions on travel. In former times the matter of getting a *tezkere*, or traveling permit, was comparatively simple for a foreigner, tho often impossible for a native. Occasionally, however, the missionaries were subjected to great annoyance. Rev. J. L. Fowle was once detained several months at Angora, the government re-

fusing him a *tezkere* for the out-station he wished to visit, or for any other point except his home in Cæsarea. Only the insistence of Ambassador Leishman finally brought about the desired result. But to-day, Armenians even, and formerly banished Turks, travel freely wherever they will, even to the capital. This will make touring infinitely easier, and will also make possible such gatherings as Sunday-school conventions and young men's conferences, and church-deputation work—things till now utterly impossible. It will also greatly facilitate the coming of students to the high schools and colleges. Many have hitherto been forbidden to attend, or prevented by the impossibility of getting a *tezkere*. Still more frequently, the permit to travel has cost the aspiring student four and five times its legal price in tips and presents.

The amelioration of conditions will also doubtless benefit the churches by bringing back many who have fled the country or been exiled, and by stopping the tide of emigration which had been so disastrous in many regions. In the Harpoot field, such large numbers of Armenians had emigrated as to seriously retard the progress of self-support, and even to endanger the very existence of several churches. It is estimated by those in a position to judge, that many thousands will return to Turkey from the United States alone, to say nothing of Egypt, Bulgaria, Russia, England and other places. God grant that these returning emigrants may take Christ back with them to their homes!

Events have proved that in another respect also missionary work will be facilitated. Some years ago the American Board bought property out-

side the town of Talas for a boys' high school, and began to build, when the missionaries there were suddenly informed that His Majesty had bought that property, and they would please clear out and go to the bank and receive their money. Passive resistance, however, won the day, and after many months' delay, the boys' school is now housed. Last year the Sultan commenced the same game in Constantinople. The American College for Girls had bought and paid for a site on the European side of the Bosphorus at Arnaoutkeuy; but when they applied to the government for the transfer of deeds, this was refused, on the ground that the Sultan wished the land. For over a year the matter was blocked; but early in August the new government put the thing through, and the property is now formally recognized as belonging to the girls' college, and they are free to move there when they choose.

It is a day of joy for our medical institutions also; for the order has gone forth that electrical appliances and various chemicals hitherto prohibited are to be allowed freely to pass the customs. The physicians have been greatly hampered by their being forbidden to use certain drugs supposed to be explosive in nature, but which were most useful in medical practise. So also the acetylene light was excluded, and electric lights were allowed only under very restricted conditions. We may now, however, look for a speedy introduction of electric lights and telephones in all the principal cities of the empire.

One of the best symptoms of this new movement is the total absence of any anti-foreign sentiment. The

leaders in the new régime are men trained in Paris or other European cities, and the people recognize the value of foreign ideas. The enthusiastic reception given to the new British ambassador, Sir Gerard Lowther, on his arrival in the capital, was an instance in point. They are



A COPY OF "TANIN"

The official organ of the Committee of Union and Progress.

sympathetic, especially with those foreigners who have no political or personal motive of gain; and the rank and file as well as the leaders are aware that no such motives have actuated the missionary. Among those who will be entrusted with public office under the new constitution will certainly be found not a few who have been trained in American institutions of higher education; and this fact must serve to advertise still further the moral training there received.

It is too early as yet to say what

bearing this well-nigh bloodless revolution will have on the accessibility of the Moslem races to the direct preaching of the Gospel. But the public declaration by a Moslem orator in August in Constantinople, that one religion is as good as another, seems to predict a very liberal interpretation of the equality of all religions before the law, as granted by the constitution. Persecution there certainly will still be when a Moslem declares his conversion to Christ, just as there is in India or China; but it will be persecution by his former friends and his relatives, and not by the government. And who can tell how much seed-sowing may be done in the ranks of the now thoroughly awakened imperial army by the Christian element that is now for the first time to be introduced to military service!

The end is not yet. The child has but just taken its first steps. There will be falls and tears and wailing. But every parent knows that the first feeble steps show that the child has learned to walk, and will go on in spite of falls and tears, till it learns to walk steadily and sturdily, without any help from others. Meanwhile let all followers of Christ in our land unite to help the varied peoples of this new nation to find their moral and spiritual equilibrium. By our prayers, by our gifts, by our sympathy and our personal endeavor, let us seize this fast-fleeting opportunity and give to the united Ottoman empire the training it needs—through medical work, through the press, through education and through evangelistic work—as to the real deep meaning of Christian brotherhood.

Dr. Henry H. Jessup, of Beirut, a

worker of long experience, writes of the changed situation:

"Come on now to Syria. Bring all the books you please on Islam, Turkey, Abd-ul-Hamid, and not one will be examined or confiscated, and travel where you please without a *tezkere* (passport). Write and print what you please, go where you please, speak in public in the streets, hold meetings, criticize the *walys*, the *kadis*, the *kaimakans*; and the people will applaud, and no policeman interfere. The old spies have been driven off, hooted, imprisoned, and punished. Thousands of exiles are hastening back to their homes, and are given royal receptions by enthusiastic crowds. Christians are to have the right to enter the army. This is now 'a government—of the people, by the people, and for the people.'

"The Beirut Arabic newspapers are now worth reading. The editors are exposing swindlers and bribe-taking, and demanding: 'Turn the rascals out!' Not less than twenty public open-air meetings have been held. Moslems and Christians call each other brethren, invite each other to feasts, and a Moslem *mullah* actually kissed a Greek priest in the street in Beirut!

"There is hope for the future. Not in vain have Christian schools been in operation for forty-and-five years. Light has burst through the barred and bolted gates, and now these gates are flung wide open. Before September 20, 1870, Rome was like Turkey in the beginning of 1908. Espionage and persecution everywhere. Every English or other Protestant traveler entering Rome had his Bible and other books taken from him; spies followed him, and even listened at the keyhole of his door. This was true all over Turkey up to July 24, 1908, when despotism was throttled and a whole people of twenty-five millions set free. Let God's people everywhere pray that wisdom may be granted to the ministry, to the people, and to the Sultan."

DO WE NEED A NEW MISSIONARY MOTIVE?

EDITORIAL

Dr. R. Wardlaw Thompson, long known as the able secretary of the London Missionary Society, recently surprised not a few friends, in his opening address as chairman of the Congregational Union in the City Temple, London. In a lengthy and elaborate speech, with every sign of deliberate and careful preparation, he abandoned the conservative creedal platform with which he has been identified for what was regarded as the extreme position of the "New Theology."

He began by calling attention to the "great change in the attitude of the Christian Church toward missions," first in the widening of the area of mission enterprise, and then in the broadening of the theological and doctrinal basis adopted by the leaders in the new movements of our day. Referring briefly to the convictions and motives of the missionary pioneers of a century ago, he frankly confest the change of attitude which has come with a change of times, so that most of his auditors "do not occupy the same standpoint as their fathers, either doctrinally or in regard to the condition and hope of the non-Christian world." Such change he attributed to such causes as foreign travel, with more accurate knowledge of other peoples, their religious systems and sacred writings; to the remarkable advance in human enlightenment, especially as to evolution; and to the application of the critical method to the structure of the Bible and the doctrines of the Christian faith, at the same time declaring the results more wide-spread

than is yet fully recognized, and the standpoint of very many to be imperceptibly shifted to a great distance from that previously occupied—as any hearer would judge as he followed the speaker's statement of "the terms of the missionary problem in the light of modern thought." After a few words as to some modified features of the doctrine of the Incarnation and the Atonement, as now held by advanced thinkers, Dr. Thompson boldly struck at the central question of his whole address; and that no injustice may be done to him, we quote a considerable part of what is reported as his utterance. He asks:

Wherein, then, do we differ from our fathers in our view of the missionary problem, and in the message we have for the world?

In reply he says:

(1) We have, I imagine, abandoned altogether

That Narrow Calvinism Which Still Dominates the Theology

of the men who commenced our missionary societies. It is interesting and instructive to observe how the new wine of the great evangelical revival was fermenting in the old bottles of reformed theology in the utterances of the leaders. In the first of the series of sermons, preached at the formation of the London Missionary Society, Rev Dr Haweis said:

We acknowledge our belief that only a few can be saved; we suppose our Lord a faithful and true witness in His declaration that "Strait is the gate and narrow the road that leadeth to life, and few there be that find it, while the gate to destruction is wide, and the many go in thereat; that the wicked wherever found will be turned into hell, and all the nations (however many or mighty) who

know not or forget God and obey not His Gospel." . . . Indeed, it is the importance, the necessity of believing the truth in order to obtain salvation that this day collects us in the house of God to unite our efforts in devising the means of sending the everlasting Gospel to the poor heathen, to call them "from darkness unto light, and from the power of Satan unto God, that they with us may receive an inheritance among those who are sanctified by faith which is in Christ Jesus.

It is with the sentiments of this divine charity we are influenced. We think we should merit all their charges of severity and uncharitableness if we sat down with folded arms with all these denunciations in our view and regarded with cold indifference the travail of the Redeemer's soul. Yes, my dear friends, it is because we believe the wrath revealed from heaven against all ungodliness and unrighteousness of men, and have felt something of the compassion of the Friend of sinners . . . we are thus earnest to pluck some of the brands from the burning, to plead with them; Why will ye die?

We have surely gone away altogether from

This Strange and Self-contradictory Position.

We rejoice in the glad tidings that God is the Savior of all men, that whosoever will may take the water of life freely. But if this is really God's provision and God's purpose, we believe that somehow He intends it to be carried out.

There may be, there would appear to be, in the order of the divine providence an election or, as some of us would prefer to call it, a selection, but it is surely an *election to the responsibility which comes with special privilege*. It does not and can not in any way affect the provision of salvation for the world. "He willeth *all* men to be saved." If that is true, and surely it is true, then He means to make it true in fact as well as in purpose. Somehow, at some time, man everywhere, of every race

and of every generation, shall come into personal touch with Him who has come to save. This view of God's great purpose in Christ inevitably involves a reconsideration of

The View Held by Our Fathers Concerning the Future State.

Few of us can speak with the confidence which they showed in regard to the future condition of the non-Christian world. It is true that we have no fresh or clearer light on the future than our fathers had, and that there are passages in the Scriptures which speak of the rebellious and ungodly as destined to know a condition, punitive or disciplinary, under which they will learn under new conditions the bitterness of sin against God. But whatever may be involved in these solemn statements, we are not prepared to sweep to a hopeless doom all the countless hosts of men and women who generation after generation have peopled this earth, and have passed hence without a chance of hearing of the Savior of sinners; nor can we think of the vast multitude who now share the world with us in the lands of heathenism or nearer home as involved in this terrible condition. To believe this is to provide a strange commentary indeed on all the remarkable statements and predictions with reference to God's purposes of grace for the nations which are contained in Scripture, and to reduce to a strange mockery that great Evangel which we profess to have received, and the knowledge of which is the inspiration of all the deepest and purest passions of our life, the message that God became incarnate that He might save the world. To believe this is to admit the final triumph of evil over good. If the power of God has been manifested unto salvation, if all the wealth of divine love has been poured out on the sinful and the enslaved and the degraded, if the Spirit of God is pleading with men with divine insistence, if God's intention is to save, and yet after all nine-tenths of the human race pass into eternity either

To Destruction or to Endless Separation from God,

then the powers of evil have gathered the harvest of human life indeed. There will surely come a time when the Redeemer shall see the travail of His soul and be satisfied. If it is asked when or how this is to come to pass, there comes but the poet's answer:

Behold we know not anything.

I can but trust that good shall fall

At last, far off—at last, to all,

And every winter change to spring.

And this hope becomes confident when we look more closely into the condition of the world and study more carefully the revelation of the nature of the divine purpose of grace as it comes to us in the Scriptures.

(2) Our ideas about

The Condition of the non-Christian World

have changed considerably as the result of closer contact and fuller knowledge.

The speaker then proceeds to affirm that, while fuller acquaintance with facts has not minimized the existence and power of moral evil, "the center of gravity has shifted," and there is a "new estimate of all the non-Christian faiths," which we no longer look on as counterfeits of the true, but rather as failing by defect."

Further on Dr. Thompson says:

What, then, are we to conclude from this? Is it that the creation of man was a failure, that the expectations and intentions of the Creator have been disappointed and frustrated by Satanic agencies, and that the Incarnation and Atonement were an expedient devised to save from the wreck those individuals who could be rescued, leaving the rest to suffer the penalty of having broken God's order and brought discord and dishonor into His world? Or are we to

say that man's present state is a stage of imperfect development on the way to something higher, a necessary stage if there is to be a higher—that there were certain great moral principles the supremacy of which was absolutely necessary to the manifestation of that true manhood which was God's ideal, and which had to be worked out in experience before man could take his permanent and glorious place in the realm of universal life; that God created man and endowed him as He did with the intention that these great principles should be worked out in human life, in order that man might learn in the stress of temptation, the agony of conflict, and the bitterness of defeat what he needed to become before he could be truly a son of God?

Limit of space forbids further quotations; but enough has been quoted to show the obvious trend of Dr. Thompson's address, and we have read no utterance from any missionary secretary that seems so "advanced."

From the positions thus openly taken by an old-time friend we feel compelled to dissent as openly. While painfully aware of the drift of this theological "modernism," and "having tasted the old wine," we do not "desire the new, for the old is better." On all such subjects, human opinions are to be weighed, not in the scales of reason or of preference, but of God's word. The decisive question is not are they absurd, or are they plausible, but are they Scriptural. Seven thinkers of the last century—not one of them a Christian believer—to a marvelous extent molded the opinions even of disciples and preachers—Darwin, Huxley, Tyndall, Spencer, Mill, Emerson and Renan—and this fact alone suggests a solemn caution.

Evolution—which many former ad-

vocates now antagonize—was at first only a scientific working hypothesis; and Dr. Thompson obviously takes his stand with those who originate man in protoplasm and trace his advance, by development, struggle for existence, and survival of the fittest, toward ultimate perfection, the law of necessity determining modification and elimination supplemented by another law of responsibility.

While evolution has never yet been proven, even in the *scientific* sphere, it has been hastily accepted as governing in the *religious* sphere. Dr. Thompson plainly affirms that "man is a being, the course of whose development is being guided by God to some as yet unrealized end"; and that these heathen systems already "enshrine great spiritual truths and express great spiritual aspirations."

We can not shut our eyes to the inevitable logic of such premises. The "Darwinian hypothesis" teaches an evolving of everything toward perfection by the twofold process of sloughing off excrescences and adding on advantages. If this be the law in the moral and spiritual realm, we can not wonder if so many see little reason for disturbing heathen and Moslem peoples by our Evangel. If they already enshrine great germinal truths and potentialities, if let alone, what is defective will in due time be supplied by development, and what is degenerate and debasing will be corrected and eliminated—if not in this life, in the eternity beyond. This view naturally suggests a *post-mortem* probation—a progress, uninterrupted by a change of worlds, and rather promoted and accelerated by the better conditions and clearer

knowledge of the future state. Evolutionary philosophy is the natural mother of Eternal Hope.

The question of "The Foreign Missionary Imperative" has been more than once raised of late—whether there be not need of a re-statement of the aims and motives of missionary enterprise, in order effectively to grip the hearts of disciples in this new century. At the late centenary of the haystack meeting, at Williamstown, Mass., President Hyde, of Bowdoin College, undisguisedly treated the missionary motives of the pioneers of a century ago as largely based upon misconception and mistake, and now outgrown and antiquated. While honoring the self-sacrifice of these martyr spirits and their heroic consecration, it was like paying a tribute to the *dead*, in more senses than one—rearing a monument over what belongs to the sepulcher and may be left to decay. Dr. Thompson's address is an echo, in the City Temple, London, of the voice heard two years ago in Massachusetts; and we can not avoid or evade the issue: Are we to treat the essential convictions and governing motives of the original leaders of the modern missionary century as based on misconceptions, narrow views, and superstitious notions, and forsake their platform for a new one in which the planks are laid by evolution and higher criticism? Or is the main missionary motive essentially and eternally the same?

For ourselves, after watching step by step the advance of modern thought, we feel constrained to adhere to a conservative attitude. Many things have changed; but there are

vital truths, as unchanging as God. This plausible argument about "progressive theology" and "enlightened opinion" overlooks largely the immutable elements in all service to God. While looking back to the deep convictions and inspiring impulses that characterized such men as Carey and Judson, Moffat and Livingstone, Duff and Scudder, Williams and Patteson, Martyn and Heber, it is well to ask how far their views and motives reflected those of Paul and others who were directly taught of the Master Himself—nay, we must go back still farther to Him who was the Leader and pattern of all missionaries. The faith in the inspired Word, in one sole method of salvation, the conviction of the peril of lost souls and the absolute necessity of the Gospel for their rescue, reach back for their roots to something deeper than the superficial and shifting sands of human opinions, and lay hold of the very rock of ages. We are not dealing with hyper-Calvinism, or misguided fanaticism, or traditional medievalism, but with the authoritative teaching of the Lord Jesus Christ. We can see no medium ground; we must either stand upon the essentials of the old theology of missions or impugn, as teaching error or at least defective truth, the Written Word and the Living Word. For example, as to the final and irremediable condition of those who die in sin, no words ever spoken are more awful than those of that very Savior who, as the Lamb of God, came to bear away the sin of the world. To accept the hypothesis of the religious evolutionist is so far to abandon the standard of a divine teacher. In matters of Christian faith and conduct, the decisive

question is not what does my reason approve as most rational and acceptable, but, primarily, what saith the Scripture. "How readest thou?" To criticize God's pronouncements as fallible and treat His doctrines as untenable is to assume for ourselves a superior knowledge, wisdom and love. Furthermore, we venture to affirm, though we are in a minority, that in proportion as the convictions and motives that, from the days of the apostles, inspired missionary endeavor and endurance, service and sacrifice are abandoned as antiquated and displaced by these modern innovations, the work of missions will deteriorate and degenerate in quality, even if it does not decrease in quantity. No argument for the reality of the guilt of sin and the ruin of sinners is half so potent as the fact that the Son of God died on the cross to provide a salvation. So long as that cross stands in history it is the unanswerable proof, not only that man needs a divine Redeemer, but that no evolution, but only a radical revolution, can raise him to his final perfection. Heathenism, left to itself, instead of developing upward, will decline downward. The Gospel message is the only lever that can move the world, and the cross is the only fulcrum, and the spirit of God the only adequate force to move the lever. We still believe in the missionary principles of the apostle to the Gentiles as the basis of all heroic work and witness in behalf of a dying world; and at risk of being classed as unprogressive, cling to the simple and plain teachings of the Master, leaving the dark mysteries of God to be hereafter illumined and interpreted in the light of the day that knows no night.

MODERN NESTORIANISM OF PERSIA

BY REV. J. HEINRICHS, D.D.

In proportion as the recent news from northwestern Persia regarding the disturbed condition of that part of the country has reached the writer, he has congratulated himself that his visit to the modern habitat of the Nestorians occurred in 1907 instead of 1908.

Discovery of Nestorianism

Until the year 1834, the Nestorian Christians inhabiting the mountains of Kurdistan and the plain of Urumia, in the Persian province of Azerbaijan, were almost unknown to us. In the same year the Turkish Government established its sovereignty over all those tribes—both Kurdish and Nestorian. In the following year, 1835, the Euphrates Valley Expedition gave Englishmen access to them, and the publications of the members of that expedition excited in England and America an interest in the remnant of the ancient Christianity of the farther East, which had so long lingered, isolated and disregarded, in the midst of its mountain fastnesses. The result was that in 1835 the first permanent mission was established among them by Rev. Justin Perkins and Dr. Asahel Grant, under the auspices of the American Board, for the special purpose of winning the Nestorians to evangelical Christianity. The Christian Knowledge Society of London, in 1838, sent a special mission to Kurdistan, consisting of Messrs. Ainsworth and Rassom, who reported that the Nestorian Patriarch Mar Shimoon and others of the Nestorian bishops and clergy were anxious to have a clergyman of the

Church of England sent out to assist them in the education and improvement of their people. This led to a further enterprise with a more definite religious aim and to the eventual establishment of an English mission among them under the auspices of the Archbishop of Canterbury and the Bishop of London.

Its Present Condition

Its present condition is admirably reflected in a petition, sent in 1868, chiefly from that portion of the Nestorian people which is located in the plain of Urumia, to the Archbishop of Canterbury, appealing for further help and enumerating the principal causes of their religious decline and present low spiritual state. These causes are believed to be the following: (1) "The wild boar, in the form of the first Mohammed, lopped off some of its branches, and thereby arrested its growth; then it fell into the clutches of another wild boar, and the two conjointly—namely, the Eastern Mohammed, who assailed it in front, and the Western Mohammed, that is, the Pope, who assailed it from behind—left it prostrate. The former devoured its outward substance, and the latter its internal economy, and both gloated over its misery. Then our community fell from one depth into a lower deep, its numbers decreasing at every fall, until but a small portion of it survives. Moreover, the rulers who govern us are corrupt, plunder is committed with impunity, robbers steal, outrage is perpetrated, felony is rife in the highways, but no one remonstrates. As to the Mohammed of the

West, through the agency of his crafty emissaries, he deceives the ignorant of our community, promising them protection if they will but join their church. Some, alas! are deceived." (2) The second cause of their present abject condition is stated to be the spiritual ignorance prevailing among their people. The clergy and laity are regarded as on a par in respect to spiritual matters, and all as apparently walking in the road to perdition. (3) The third cause is the deplorable decay of learning among them. The petition reads: "Our ancient books have been destroyed and we have no scribes or printing-presses to replace them, no schools wherein to educate our youth. Our old seminaries have either been taken from us, or have become the resort of the vain and the wicked. The learned have perished from among us, and no students are arising to fill their places." (4) The fourth cause is their isolated and forlorn condition. "The people of Israel," the petition continues, "after a captivity of seventy years, were returned to their native land, but our captivity has lasted seven hundred years, and yet no one has remembered us; and now we would lift up our eyes unto the hills, hoping that help may come. If we look to the hills of Russia we discover that they are covered with images and idols, and if to those of Rome we see (the Western) Mohammed holding sway there."

Numerical Strength and Sects

The present number of Nestorians is about 117,000, exclusive of the members of the Syrian Church in India, who are generally believed to be of Nestorian origin. The 117,000 of Asiatic Turkey and Persia are

divided into approximately 56,000 mountaineers, 25,000 Urumians and 36,000 Chaldeans. The mountaineers inhabit the mountains of Kurdistan and are under Turkish rule, while the people who live in the plain of Urumia are under the Persian Shah. These two sections of the people differ in appearance, costume and character, but they agree in all religious questions, in obedience to Mar Shimoon, their spiritual head at Kochannes, in the Kurdistan mountains, and in strong attachment to the religion for which they have suffered so many ages of persecution. Kochannes is the center of one section and the city of Urumia of the other. The Chaldeans have Mosul as their headquarters, and have not only their own patriarch, but have also submitted to the yoke of Rome. This schism in the Nestorian Church occurred in the sixteenth century in the following manner: For about a hundred years previous to this unhappy schism, which has ever since divided the people into two hostile parties, it had been the law and custom that the patriarch should nominate his successor during his lifetime from among his nearest relatives, a nephew being usually selected. But in 1552, on the death of the patriarch of the day, some of the bishops, assembled at Mosul, set aside the claims of the Patriarch-designate, and elected another, Sutâka, to the vacant seat. The mountain Nestorians and the Nestorians of Urumia, making together two-thirds of the people, adhered to the regular successor, the people at Mosul giving their allegiance to his rival. The Mosul patriarchs proceeded at once to abandon its ancient independence and put themselves under

the obedience of the Roman See. The Mosul branch have taken to themselves the name of the Chaldean Church. The Kochannes branch are commonly known by the name of Nestorians. The Chaldean bishops, it will be remembered, formed a notable group in the procession of bishops who walked through St. Peter's on the occasion of the promulgation of the dogma of the Immaculate Conception. It should be noted, however, that the Chaldean Church has always submitted uneasily to the rule of Rome and has obstinately refused to abandon its customs. The present Patriarch refused to receive the dogma of the infallibility of the Pope, and has persisted in his refusal. Hence, a good deal of confusion reigns among the Chaldeans. The Nestorians still adhere to their ancient doctrines and customs.

The Nestorian Hierarchy

The Nestorian hierarchy consists of Mar Shimoon, Catholicus and Patriarch of the Eastern regions, Mar-Lord. All the Nestorian prelates have dynastic names, as the Pharaohs and the Cæsars. Every patriarch is Mar Shimoon, the present being about the eighteenth of that name. Catholicus is the original title of this line of prelates, and is a memorial of the short time during which they were dependent on the See of Antioch. The Patriarch is head of the bishopric and the Church, and wields the authority of a chieftain among the Nestorians with the sanction of the Turkish authorities, as the sheiks do among the Kurds.

Nestorian Doctrines

They hold a special presence of Christ in the ordinance of the Lord's

Supper, but do not adopt the Roman definition of the mode of the Presence. They administer it in both kinds, and with leavened bread. Baptism is administered to infants by triune immersion, and the doctrine of baptismal regeneration is believed, tho not definitely expressed as a dogma.

They have not exalted the Virgin Mary beyond the status of other eminent saints of the Church and hesitate to call her "the mother of God," without explanation of the sense in which they allow the title.

In their more modern service books are invocations of saints, which are absent from their more ancient books. The ideas of the intercession of the saints and the consequent worship of the saints enter very little into the popular religion.

They believe in an intermediate state of the departed, in which the faithful are capable of being benefited by the prayers of the Church, and they consequently pray for the dead, but they do not believe in purgatory and its corollaries.

They make use of confession for edification, but they do not insist upon it as necessary, and practically it is seldom used.

In regard to the question on which Nestorius was condemned by the council at Ephesus, they hold: "In the unity of Christ are two natures, and two 'Kummi' in one 'parsopa.'" They explain that "Kumma" has not the same meaning as our word person, but means rather essence; while they say that the word *parsopa* does express nearly that which we mean by person. The gist of the matter is that the modern Nestorians believe that there are two whole and perfect natures—the divine and human na-

tures—united, not by confession of substance, but by unity of *parsopa*, in one Christ. One of their service books has the two phrases: "The divine nature clothed itself with the human nature," and "There is one son only, not a (divine) son, and a (human) son, making two."

Education

The system of education among the Nestorians is the same which exists among the other Christian bodies in the East, the Armenians and Jacobites, or Chaldeans, and is the same in principle as that of the Mohammedans. It consists chiefly in learning the sacred books by rote in an obsolete language. The Nestorian pupils are set to learn the Psalter and the Gospels in old Syriac, and if they stay at school long enough they learn to translate these books into the modern language. But the children only go to school for the winter months and cease to go at all after eleven or twelve, so that the majority of them on leaving school can neither read nor write. Usually only the priests or pastors can read.

Missions to the Nestorians

One of the principal causes of the decline of historical Nestorianism is to be found in the fact that it ceased to be a missionary church. Its prosperity culminated in the beginning of the ninth century, when it was most active in spreading the Gospel among the Tartar tribes along the Caspian and penetrating as far as China, where a bilingual inscription, Chinese and Syriac, testifies to their successful labors in that country as far back as 635. The Syrian Christian community of India, or St.

Thomas Christians, as they have been called, are a still existing, living monument of the former missionary endeavors of the Nestorians in India and Ceylon. But now, instead of being a missionary church, the Nestorian community has itself become a sphere of missionary operations and seems to be spiritually as destitute as the fierce Kurds and fanatical Mohammedans by whom it is surrounded. Many endeavors for the evangelization and reformation of the Nestorians have been made; in fact, Urumia, their habitat, seems to be a veritable Eldorado of all sorts of missionary enterprises.

The American Presbyterian mission was the first to occupy the field, commencing operations, as indicated above, as far back as 1835, when it was still affiliated with the American Board. From the first the Presbyterians seem to have regarded the Syrian Christian community, or Nestorians, their special field of operation. Of the 25,000 Nestorians in Urumia city and plain, some 1,000 to 1,100 families are now connected with the Presbyterian mission. This represents a membership of about 3,000. The churches, however, are not called Presbyterian, but Evangelical Syrian Church, as the purpose from the outset was not to organize Presbyterian churches, but to purify the old Nestorian Church. Only when this was found to be impossible from within, independent evangelical bodies under the above name were formed. Of the thirty-three organized churches under Presbyterian auspices three are self-supporting. Their missionary and educational equipment is on a most liberal scale. Besides the large educational and

medical institutions in the city of Urumia, there are 62 village schools, located in 49 different places among the Syrian community, with 62 teachers and 1,725 pupils.

The Anglican mission has carried on organized work there since 1881, but with indifferent success. The object of this mission is "to bring back an ancient church into the way of truth, and to prepare it for its union with its mother church, the orthodox church of the East." It is more than doubtful whether this can ever be accomplished.

The Roman Catholic or French mission-Lazarists, assisted by sisters of St. Vincent de Paul, has been at work for forty years in Urumia and on the plain of Salmas, where it has a station, at Kasrova. As has been already intimated, the Roman Catholic Nestorians are generally called Chaldeans.

The Russian Greek Church has some elegant property in the town of Urumia and elsewhere, but its power as an evangelizing agency is nil. Its

aim seems to be political rather than missionary.

In addition to these older, regularly established missions, there are a number of more or less independent agencies at work among the Nestorians. Among these may be mentioned: (1) American Baptists, who, through private committees are supporting the work of Rev. I. N. Yohannan, M.D., in the city of Urumia, and of Rev. Y. Shohbaz, in the towns of Geogtapa, Goolpashan and Sahatlove, where churches have already been established. (2) Lutherans, working as old Nestorians and as the German Orient Mission, under Dr. Lepzius, of Berlin. The latter works mainly for the Nestorians, but makes no attempt to interfere with older missions. It is about to close its orphanages at Urumia and Khoi and to concentrate its activities upon the Mohammedan population. (3) English Congregationalists have only a small work, as also (4) the Dunkards, (5) the Plymouth Brethren and (6) the Holiness Methodists of Kentucky.

THE CHRISTIAN COLLEGE IN THE PROBLEM OF THE EVANGELIZATION OF INDIA

BY REV. L. B. WOLF, D.D.

General Secretary, Board of Foreign Missions, Lutheran Church (General Synod)

There have been among missionaries in the past differences of opinion in regard to the educational work of the India missionary. This has frequently become a matter of conference. Away back in the history of missions in the Allahabad Conference, and in all subsequent conferences, the value of education as an evangelizing agency, and as a proper method of missionary work, was under discus-

sion. The arguments raised against it by those who doubted its utility were that it lacked apostolic sanction; that it educated men and placed weapons in their hands which they used against Christianity; that it failed to win converts from the classes among which it was carried on, and that it was occupied too much in the secularities of a work with which missions were not primarily concerned. In short,

those who express their doubts concerning the educational method in missions were usually those who, with utter honesty, insisted that the preaching of the Word, and this alone, must be the method employed for the transformation of the India nation. However, from the first there has been a growing sense that missionary education and evangelization can not be divorced. Perhaps the strongest argument that has been used against missionary education is that so few converts have been made. But, as has recently been pointed out by one who has studied the question very carefully, Mr. Farquhar, the secretary of the Y. M. C. A., Calcutta, it can not be shown that it, as a means of winning converts, has ever been a failure. "Those who are in touch with the work all over India know that more educated converts are being won than ever before, tho, being won at many points and by many agencies, they make less impression than the groups of students who came out between 1830 and 1870." The results produced by missionary effort of the educational missionaries present one of the most brilliant chapters in the history of our missions, and when the future history of missions shall be written, then the times through which we are passing will present, we are quite sure, the *unchallenged greatness* of the work done in the Christian colleges of India. As one who has for twenty-five years, in a humble way, been connected with college work, I wish to bear my testimony to the work of the educational missionary in the evangelization of India. No stronger resolution can be found in missionary literature than the one passed at the Decennial Conference in the city of

Madras, in 1902. As the last word on this question, which has been discussed so long and so often, it would seem that it ought to put to rest all doubts as to the part which the Christian college must bear in the great work of India's evangelization. It runs as follows:

"The Conference, recognizing the unique opportunity which missions possess of evangelizing those classes which are largely inaccessible to other methods of missionary agency, would hope that this declaration of their opinion may lead to the establishment of mission colleges in all large centers of population, the principle of cooperation being observed, wherever possible."

It should be remembered that this conference was composed of veteran missionaries, the youngest member of the body having to show a service of not less than ten years.

The exact position, however, which the Christian college occupies, it may be well to note, is not *chief* or *first*. No one interested in college work and truly committed to the problem of evangelization would give the Christian college the first place. It is a means to an end, and is only one of the means used by the Christian missionary to accomplish this end. He believes it is a means by which the Truth as revealed in Jesus Christ can be brought to bear most effectively, because most continuously, upon the educated mind of the great India empire. The educational missionary recognizes that the Gospel is the power of God in India's evangelization, and he maintains his Christian college, because he believes that through it this power may be brought to bear upon Young India during its

most impressionable years. Much of the misapprehension which has arisen in regard to this branch of missionary work in the past has been due to men and women failing to give the educational work a fair hearing. When, however, such a hearing has been accorded to him, as in the case of the great conferences of missionaries, the conclusions arrived at have always been such as to give an honored place to this branch of missionary endeavor.

It may be well to notice the reason why there does not seem to be so large a number of converts as a result of this branch of service. There are other societies to which young men naturally turn, and which often prevent them joining the Christian Church. The Brahman Somaj, Arya Somaj movements, the Pradhana Subba, and other organizations in which New India is evincing the new life of the West, are recruiting largely from the young men who, were these societies not in existence, would find rest in the Christian Church. This is only natural in such transition periods as those through which India is passing. The more reformed societies existing, the more energetic and strenuous their life, the more likely are they to claim more of the young and energetic life which the Gospel and Christian missions have shaped. And yet, as intimated before, the missionary reports of the various societies bear us out in the statement that there are more educated converts won to-day than ever before in the history of Christian missions.

One must understand the sociological condition of India, as well as its industrial, economic and spiritual, if

he would rightly estimate the vantage-ground occupied by the Christian college. There has been in the past fifty years a mighty change wrought in the thought and life of the Hindu and Mohammedan peoples of India. Western ideas and Western conceptions are flooding the land, producing the unrest which has filled statesmen with so much uneasiness during the past year. There must be new methods used for curbing and directing this newly awakened life. No nation has been able to get along without strong religious control. If this control be not inculcated in the school and the college, it is difficult to conceive into what excesses New India may run. The English statesman apprehends this. He would introduce moral text-books in the universities as proper correctives, but he well knows that these can not take the place of the strong arm of a virile religion, such as Christianity presents and Christ taught. And so, altho bound by his no-interfering policy in matters religious, he tacitly looks to the Christian college and to the Christian missionaries to help in the great task of directing New India into proper channels of life. He recognizes clearly, that when half the young men are under the influence of the Christian missionary in any of the provinces of India, that they, at least, are being taught such self-restraint and such moral ideals, as well as such Christian conception, as, if followed, must result only in good to the community and to the nation.

The missionary has passed into a new stage in the development of his work. The question of questions during the next one hundred years of missions will not be primarily the

gaining of converts, but it will be the shaping, guiding, directing of the materials already found in the Christian Church. If the educated men of the Christian Church are alive to their position as they ought to be, they will begin to see, as never before, what a vantage-ground they occupy in the halls of our colleges and universities. Her Christian educated mind is given an arena for the display of its power and grace over Hindu educated mind as nowhere else. The higher, then, the native Christian Church rises in the scale of education, the more influential would it become in the work of evangelization, both within and without the college walls.

There is no lever so mighty at present in India to elevate the deprest classes as the Christian college. The son of a shoemaker or of a horse-keeper, or of a *dhobie*, may, from ten to fifteen years, sit alongside of and be educated in the same college as the noblest of the land. And when these young men of the lower classes have "really put on Christ" and lived the Christ life in the college, it is impossible to fully estimate the extent of their influence. The saddest day I can conceive would be that day in which Christian students would be divorced in their educational career from the Hindu students.

I am aware that on this point there is a great difference of opinion between Christian missionaries. No less an authority than the Bishop of Madras, for twenty-five years an educational missionary in the Church of England, favors the segregation of our Christian lads, *in colleges intended for them alone*. In my humble opinion, such a course would defeat the very end in view in maintaining

our Christian college, not to speak of the doubtful character of its influence upon the Christian community. The young men who during the years of their education come into contact with the Hindu and Mohammedan lads in the same school have the best possible opportunity of learning how to meet and to gain influence over their un-Christianized fellow students.

It is true that "no counsel of perfection" has yet been discovered in human affairs. The same is true in Christian work. And yet India, constituted and organized under its complicated caste system, presents a unique problem for evangelization. It is because of this that I would emphasize the part which the Christian college has to perform in the task of evangelization. It seems to fit, as nothing else does, into all those plans which missionaries are laying to reach all grades of society. It is the common meeting-ground of all. High and low, rich and poor, are brought together in the classroom, and nothing avails them but intellect, brains, mental endowment and zeal and energy in the work of the school. The college and the university ask no questions as to the caste of a lad. They do ask in all their work and examinations how he has acquitted himself!

A word in conclusion. Under the new system of education inaugurated by the late Educational Commission in India, it is evident that our educational work must be of a better character than ever before to meet the requirements of government. This means that the missionary bodies and conferences must prepare for enlarged expenditure in this department of their work. I would suggest that it

seems to be the time for consolidation and amalgamation of our missionary forces. "Fewer colleges and better-equipped ones" is the cry. The demand seems rational. Our missions can meet the situation if they will. It ought to be clear to all that in this educational work there is a possibility for united effort as in no other part of our missionary endeavor. We should combine our forces and present the strongest combination in our educational endeavors. Churches of the same name and polity may well combine here, following the example of the Scotch Presbyterian boards, as exemplified in the Madras Christian College. A few strong colleges in each presidency would meet, it seems to me, the demand of the present. I need not add that such colleges would command the respect of the British Government and be one of the chief elements in the control of our India universities. They would furnish the best possible antidote to the Hindu

college and to the negative government college. Missionaries can not afford to disregard either, on the one hand, the aggressiveness of the Hindu college nor the subtle and deadening influences of the non-religious government college. We must maintain our Christian college in its highest efficiency to meet the demands of this period upon which India is entering. We can not be recreant to the mighty trust which has been reposed in us as Christian workers. The Christian college in India is the need of the hour. Its influence in the problem of evangelization, its development along all lines of work, its maintenance of high ideals, its strenuous upholding of the banner of the cross, its advantageous position in the development of Young India of the next twenty-five years, all combine to make it most imperative that we consider deeply and carefully the character of the college that is to be and make it attain Christian ideals.

LARGER LIBERTY AND OPPORTUNITY IN ALBANIA

BY REV. PHINEAS B. KENNEDY, KORTCHA, ALBANIA, TURKEY

Missionary of the American Board

As in nature the forces of God work silently and unseen, so is He ordering His forces in bringing about the coming of His Kingdom in the earth, and the principles of Christian liberty and brotherhood are extending. The 23d of July will be remembered by people in the Turkish empire with something of the same joy as Independence Day in America. On the morning of that day I had made my usual visit to my fellow worker, Rev. G. M. Tsilka, the Albanian preacher in his room at the

city prison, where he was confined as a result of a combined effort of the Greek Bishop and the local government because he was endeavoring to have the Albanians educated in their own language. This movement was discouraged for political reasons, and now Tsilka was to be condemned to imprisonment for fifteen years. Think of it! A perfectly innocent man, his one crime being that as an Albanian he desired his people to be allowed the use of their own language! Under the Turkish Government—or misgovern-

ment—murders have been frequent; injustice has been the thing always expected from the courts. Prisons were crowded with innocent men and women; any one attending our mission services was liable to arrest on suspicion of being unfriendly to the government. To-day there was a ray of hope in all this darkness in a rumor from Monastir that Shemshe Pasha, a general in the Turkish army, had been killed, that Osman Pasha, another officer, was held prisoner and that the Young Turkish party was assuming control of the government affairs. Regiment after regiment of soldiers had refused to hunt for deserters who had gone to the mountains. We knew, also, that at least a thousand soldiers had reached Kortcha and were encamped outside of the city. The Young Turkish leader of these soldiers, Ramzi Bej. Bimbashi, was a most courteous wide-awake young man.

On the afternoon of that "great day," July 23, some young men rushed excitedly into my study and tried to announce to me some news in Albanian. They also handed me a note from Mr. Tsilka, from the prison, asking me to loan them my hektograph, adding, "And I am to be freed this afternoon." The Albanian school from that moment became the printing-office and the center of general information. Hundreds crowded in and out of the building, and a little later Mr. Tsilka himself came, informing me that all the prisoners were being released. We had the honor of writing and printing on our hektograph the first public proclamation of liberty, which we printed in the four languages of our community—Turkish, Albanian, Wallachian and Greek.

These were posted all over the city, announcing that any one who did not sign his loyalty to the "Osmanli Society" (or the Young Turkish movement for liberty) by the next Saturday evening would be considered an enemy!

In the afternoon a great meeting was also held at the Court-house, at which the officers of the government publicly acquiesced with the new movement. Had they hesitated it would have cost them their lives. There was some hesitancy on the part of the Greek Bishop, but officers of the army gave him the choice of submitting or being transported from the country. Thousands of men gladly flocked to the tents of the army during the next few days to sign their loyalty to the standards of liberty.

On the evening of the second day a great parade was held through the city and all the buildings were appropriately decorated and illuminated. The calm self-possession of the people was inspiring. Great joy was manifested over the release of the prisoners, while from the mountains came Albanian, Bulgarian and Greek revolutionary bands to sign their names and enjoy the liberty which had brought an end to the necessity for their resistance to the government. It was a bloodless revolution, in this part of the empire at least. With great enthusiasm, these strong Albanian bands marched into the mission-school property, laid down their arms, singing and cheering as they signed for liberty as loyal citizens. The most noted of these bands was that of "Cherchis Bej." The whole city turned out to welcome him and gave him a banquet at our leading hotel. A great public meeting was held on the school

property and earnest addresses were made by the leading citizens, both Christian and Moslem. It was Cherrhis for whom the Turkish army had been commanded to search and kill, even should it necessitate the destruction of whole villages!

With this granting of their language to the Albanians, "a great door and effectual" is opened unto the missionaries of the Gospel. Our services have been crowded, many Moslems also being present. The Albanians, young and old, are eager for educational advantages. A former Moslem captain of a band of brigands asked us to tell America to send more missionaries to teach them. These people will make rapid strides in self-effort, but they naturally stretch out their hands to America to guide them.

We plan to build a large addition to our girl's school and to commence immediately the nucleus for an American college for young men. We need at once an Evangelical church building, which will be the first of its kind in Albania. It is to be prayerfully hoped that the Orthodox Greek Church will decide to give the people the service in their own language, but the local church is so decidedly a Greek political institution that this is scarcely to be expected. Under any circumstances, a glorious door of opportunity is opened before the American missionaries among the Albanian people, and we ask Christian friends in America to cooperate with us in giving them the Gospel of righteousness which alone "exalteth a nation." Now is the time to win Albania.

THE ALI ILAHIS OF PERSIA

BY REV. F. M. STEAD, KERMANS SHAH, PERSIA

These people call themselves "the people of the Truth" (Ahl Haq). An outsider, who knows their ways, does not ask one of them, "Art thou an Ali Ilahi?" but says, "Dost thou belong to the tribe?" In the Kermanshah region many are called "Davudis," "Nosairis," or even "Tausis." But there seems to be a hopeless confusion in the minds of the people themselves as to the distinction between these names and the sects for which they stand. "Davudis" means literally "followers of David." "Tausis" means "people of the peacock sect," and the word "Nosairi" is thought to have some relation to Nazarene. Even Moslem neighbors are startlingly inconsistent in the

names they give to their Ali Ilahi friends. A frequent appellation is "devil worshipers," but no more is usually meant by this than that the so-called devil worshiper will not curse Satan. Moslems, in one breath, often speak of Ali Ilahis living near them as Nosairis, and a moment later call them Davudis. Many of those who are popularly called Nosairis speak of themselves as Davudis, and use the name of David in swearing and invocation. Any Ali Ilahi, if afraid, will, however, declare himself a Moslem.

These heretics, as the Moslems consider them, are found in many parts of Persia. In villages where the bulk of the population is Shiah, one or two families of Ali Ilahis often live. In

many large cities groups of families, often, but not always, living near one another, are secretly Ali Ilahis. In Hamadan, most of the families along one street are adherents of this faith. But the bulk of the Ali Ilahis are in Kermanshah and its outlying districts. Isolated families and groups of families are scattered throughout the city. Whole villages in the Kermanshah plain and in adjacent plains and mountain valleys are Ali Ilahi. In the Luristan country of Posht-i-Kuh, numbers of the faith are to be found. Kirind and its villages, Gavaureh and its villages, the villages of the Beveh Nij plain, and Sahnah and its villages are almost entirely Ali Ilahi. Some of the best informed of the Ali Ilahis maintain that throughout these districts, and including the isolated villages and communities in other parts of Persia and in Turkey, the sect numbers five hundred thousand.

Many of these people live on terms of intimacy with their orthodox Moslem neighbors. They often intermarry, and in all their ordinary social and business intercourse little attention is paid to differences in religious belief. In tribal and village feuds Moslems often take sides with Ali Ilahis against Moslems, and in the same way Ali Ilahis sometimes side with Moslems against their coreligionists. The family, village and tribal bond is stronger among these Kurds than the religious. And yet fanatical Moslems, especially Persians or Turks coming from a distance, consider the Ali Ilahis unclean, and refuse to eat or sleep with them. The village of Sahnah and the town of Kirind, all Ali Ilahi, are situated on the great pilgrim road to Kerbela and Nejef,

and in these places Moslem pilgrims often refuse to buy bread or other food from Ali Ilahi hands.

That the Ali Ilahis are afraid of the Moslems is certain. Through a long course of persecution they have learned that there is no such thing as Mohammedan mercy. Hence most of them assert on every occasion that they are Sheah Moslems. This habit of denying their real faith is often ludicrous. When the Ali Ilahi is a well-known and influential person living in a notoriously Ali Ilahi section, and talking to a foreigner or some one not a Moslem, and he gravely asserts that he is a Sheah of the strictest and most straight-laced sort, it can only provoke a laugh. But in many cases the fears of the Ali Ilahis are justifiable. The sect is known and held in contempt all over Persia. When a man from Kirind or other Ali Ilahi section appears in a large city, and the people in the bazaars recognize him by his speech and dress, he is not unlikely to be insulted or even beaten. With the growth of toleration in Persia, due in part to the spread of the Babi and Bahai movements, but more largely to missionary and other foreign influence, Ali Ilahis move about the country with more impunity than in former years. In the past they were more careful to hide their religious persuasion than at present, but it is still bad enough. I have known Ali Ilahi villagers from the Sahnah district carrying loads of fruit into the nearest market town of Kangavar to be grossly insulted while trying to dispose of their produce. To substantiate their assertion on such occasions that they are Moslems, some Ali Ilahis have even made the pilgrimage to the

Sheah shrines at Kerbela, and have returned to their homes with the title Kerbelai prefixed to their names. Because of this same desire to satisfy possible persecutors, villagers under the government of Sheah Moslems, join with great gusto in the plays and processions during the mourning month of Moharram, when the whole Sheah world bewails its martyrs, Hassan and Hosein.

The actual belief of the Ali Ilahis is one of the most difficult points to be settled in connection with the investigation of Oriental religions. The Ali Ilahis are, as a rule, illiterate and possess no religious books properly so called. The religious leaders of the Ali Ilahis are called "seyids," which in the parlance of Islam means descendants of the prophet. It is difficult to see how the seyids of the Ali Ilahis have a right to claim descent from Mohammed, as the seyids of Islam do, yet this is what they do. They also wear the distinctive green dress in the form of turbans, girdles or other green garments to indicate their lineage. Most of these seyids have groups of followers who are known as their disciples, and who vary in number according to the importance of the religious leader. They themselves, in turn, owe allegiance of one sort or another to more influential men. Some of these seyids possess writings which they pretend are of great religious value, and which they guard jealously from all unbelievers. These writings consist of the sayings of wise men, former seyids of renown, which a friend or disciple has collected and put in permanent form. They are usually obscure epigrammatic verses of Kurdish poetry, giving tenets of re-

ligious belief, or maxims, relative to conduct, and occasionally predictions of future events, generally couched in terms so indefinite as to admit of several interpretations. These writings are preserved in manuscript, in note-books, and on scraps of paper, and may sometimes be found in the possession of the villagers as well as with the seyids.

Most of the Ali Ilahis have very little idea as to what they believe. They say they believe in all religions and can speak no evil of any one. To a Moslem they say they believe as he does. To a Christian they say their religion is much like Christianity. To a Bahai they say they differ little from Bahais. One of the most influential of the Ali Ilahis seyids in this region said to me once, "It is not worth your while to preach to us and try to win us to your religion, for we are near to you in belief. Go to those who are far from you in religion."

As a matter of fact, however, tho the religion of the Ali Ilahis has some semblance to Islam, it can hardly be called a Moslem sect, and tho the Ali Ilahis have some customs that might be traced to Jewish or Christian origin, yet they are far removed from these faiths. In common with Islam, the Ali Ilahis profess to believe in the prophets of the Koran and Moslem tradition. Their belief, however, like that of the Moslems, is purely an intellectual acceptance. Affection of any sort resulting in a desire to be pleasing to the prophets is unknown. Mohammed is not believed to be necessarily the last of the prophets. I have heard of some Ali Ilahis, who, having met and been greatly impressed by Henry Martyn, accepted him as one of their prophets,

and to this day the descendants of the people who became acquainted with the great missionary speak of Martyn Sahib as a prophet. Many of their own religious leaders, both of the past and present, are accepted with as much reverence as the last prophet of Islam. In the home of one of the greatest of the Ali Ilahi religious leaders in this part of Persia, I was startled at the devotion and almost worship shown him by his followers. Men even kissed the gate-posts before entering his compound. The governor of a district near the home of the above-mentioned seyid said to me, "May God forgive me if He is displeased, but Seyid Rustim is my god."

Among the prophets, Ali, the son-in-law of Mohammed, is regarded as supreme. The name of the sect itself indicates that the doctrine as to Ali's nature goes even further than this and that he is regarded as divine. Ali Ilahi means a follower of the god, Ali. When questioned as to belief in Ali the people often say, "Ali is not God, yet he is not separate from God." The Sufis of Sheah Islam, however, make the same statement, so it can not be considered a distinctive tenet of the Ali Ilahi system. There are many wild myths which relate the existence of Ali thousands of years before the creation of the world and the wonderful feats he has performed by the glance of his eye or by raising his little finger. Sheah Moslems also give credence to many of these myths, but probably do not believe them so implicitly as the Ali Ilahis.

But the man who attempts to bridge the gulf between Islam and the Ali Ilahis finds much to contend with. The Ali Ilahis pay no attention to

the injunctions and prohibitions of the Koran. They neither pray, fast, nor go on pilgrimages. They feel no awe or reverence for the sacred books, as does every pious Moslem. Neither the Koran nor the Christian Scriptures are regarded as in any sense a rule of faith and practise. Many Ali Ilahis refuse to listen to Christians when they use the Scriptures as a basis of discussion, because divine revelations recorded in books are not essential to religion. The doctrine of ceremonial cleanness and uncleanness, which the Sheahs make so much of, is unknown among the Ali Ilahis. It rather pleases them than otherwise to have people of a different creed and those whom Moslems would consider unclean eat with them. The mourning for the dead Imams which Moslems regard as so important is ordinarily unheeded among the Ali Ilahis. In these as well as a hundred other particulars the Ali Ilahis seem to be a law unto themselves. Such law as they have can not be traced to the Koran at any rate.

The Ali Ilahis keep in the winter a three-days' fast. It is, however, a fast only in the Moslem sense. Nothing is eaten during the day, but extra dishes are prepared as the evening draws near, and a part of the night is given up to feasting. Of these special dishes a portion is usually sent to the house of one or more of the seyids. At the close of the three-days' fast a special feast is held. This three-days' fast is called a "fast of vows," as at this time special vows are made and sacrifices promised to one of the prophets in consideration of some favor being granted. These sacrifices are also made at other than the winter fast-time if there is

special need, such as sickness, hard times, or trouble in the family. Islam has nothing just like this, since sacrifices and similar rites, so far as they occur at all, are regarded as works of merit. The Ali Ilahis, on the other hand, do not seem to take into consideration the need of meritorious acts.

The Ali Ilahis believe in many incarnations of the Deity. They believe that God is the source of Light, and the Light Essence has often manifested itself in the prophets since the beginning of time. The real manifestation in power was in Ali, and as the original light, he is supposed to have existed for ages if not for all time. He is also the creator of the universe, and the one who brought into being the other prophets. A Christian evangelist, after talking for a long time to an Ali Ilahi audience, and being greatly encouraged by the attention all gave and the way in which every one present assented to his exposition of Christianity, was dumbfounded at last when a man remarked, "After all, Ali created Jesus out of light." They go further than this, and hold that there is a supernatural power in some men which enables them at times to perform wonderful deeds. This power is conferred, for the most part, upon dervishes.

The latter belief leads to the fire festivals for which the Ali Ilahis are noted. These usually occur at the time of the winter fast, but may occur any time a seyid chooses to gather a company of people and encourage the performance. Usually in the winter, after the three-days' fast, each of the leading seyids in a place assembles a number of people in the evening.

They feast, the seyid prays and all converse till a number of the dervishes present become drunk with excitement. These latter then gather up handfuls of live coals from the open fireplace and fill their mouths with them, quench the fire with their saliva and spit out the charcoal. They often keep this up for a half an hour, rapidly filling their mouths and spitting out the dead charcoal. One man will often gather a heap of live coals in the skirt of his coat and hand it by handfuls to the man who is eating fire or will himself throw it in a rapid stream into his mouth. It is reported that the coat is never burned in this process. Later on, the men will clap the live coals by handfuls on the backs of their necks or on their shoulders till the fire is extinguished. The dervishes in a community who eat fire are few, and usually not more than four or five in a company will undertake it. Each of the seyids of a place, however, has his own followers, and among them are fire-eaters. The seyids claim to be able to eat fire, but almost never attempt it. Only a few men, who claim to have the love of Ali in their hearts in a special manner, can do this unharmed. Others attempting it have been known to be severely burned.

So far as ignorance and superstition are concerned, the Ali Ilahis are perhaps as benighted as any class of people in Persia. Charms and written prayers bound on the arm or other part of the body are common. Little accidents or mysterious events greatly frighten them. A man claiming to have supernatural power, by simply hanging an old rag to a tree in sight of the people, can make a whole village tremble. As a rule, they know

little worth recording about their own religion, and even less about Islam. In questioning the Ali Ilahis about their knowledge of the prophets, I have often received the reply, "When did I learn anything about the prophets that I should be able to answer you?" Among these people there are many who have never heard the name of Jesus, but it would be hard to find a Moslem who has not heard at least the Koranic name for Jesus (Esa). Many Ali Ilahis say they have not even heard this. They are sitting in darkness and the shadow of death.

Evangelizing the Ali Ilahis

Until recently no serious effort has been made to reach the Ali Ilahis with the Gospel. A few visits among them, a few desultory conversations with individuals and a few portions of the Scriptures left in their homes constitute the sum of evangelistic endeavor. In the spring of 1907, however, evangelists were located in the village of Sahnah, about forty miles from Kermanshah, on the pilgrim road from Teheran to Kerbela, and since then nineteen persons have been baptized there and much prejudice and opposition overcome. Open evangelization has become in that center an accepted reality. In Kirind, an Ali Ilahi town, many are reading the Bible and some profess conversion to Christianity. In a number of other villages also, several people who have heard the Word say they believe and want to be Christians.

As yet only the hem of the Ali Ilahi garment has been touched, but

enough has been done to demonstrate the possibility and practicability of doing open evangelistic work among the Ali Ilahis, of baptizing converts in the sight of the world and of gathering them into groups and churches. Opposition and obstacles are many, but it has been proved that Ali Ilahis are far more accessible than Moslems and work among them more likely to receive immediate fruitage than work for Islam. Moslem converts usually are subjected to persecution. Ali Ilahi converts to Christianity, on the other hand, are generally called upon to endure nothing worse than petty annoyances. Open evangelistic work among Moslems, if carried on for more than a few days in a place, is almost everywhere in Persia violently opposed by the hierarchy. Among the Ali Ilahis, tho the opposition on the part of seyids is real, yet it is weak and in no sense organized, as is that of Islam, and can usually be quickly overcome. The Ali Ilahis are, further, as a class, far more open-minded and ready to accept the Gospel than the Moslems are.

The great need in the work for Ali Ilahis at present is native evangelists to systematically tour the villages and, by a longer or shorter residence in the most favorable locations, assist in gathering and training groups of believers. As the converts already won to Jesus are trained and press out into the regions beyond, or as converts from other parts of Persia can be found willing and able to engage in this work, the systematic evangelization of the Ali Ilahis will go on apace.

MOSLEMS IN TURKEY*

BY JAMES L. BARTON, D.D., BOSTON, MASS.

Hitherto it has been feared that Moslem fanaticism might rise in violence against the missionaries at the front if it were plainly stated that Christians in America are endeavoring through its missionaries to make Jesus Christ in His beauty and saving power known to the followers of Mohammed. For nearly fourscore and ten years we have maintained a silence that has been misinterpreted both in the East and in the West. Widely has the uncontradicted but erroneous statement been circulated that "mission boards are not working for the Christianization of Moslems," and that "no Moslems become Christian." There is even a wide difference of opinion among the missionaries and the friends of missions as to the wisdom of discussing this question. Some have feared it may result in open and fanatical violence against missionaries in Turkey and elsewhere, while others believe that the time has come when we should speak boldly and frankly.

A long step in advance was taken in the conference in Cairo, Egypt, when some seventy delegates assembled from all over the world to discuss this question. Since the conference was in a Moslem country, secrecy was maintained at that time to prevent the breaking up of the gathering. Two volumes were issued giving to the world a full report of the proceedings of the great world conference of Christians upon the subject of Mohammedanism and its relation to Christianity. There is need for inaugurating a new advance into a world occupied by 230,000,000 souls who know neither the Christ nor the Father. The new country of the American Foreign Missions calls for a new vision of the Moslem world in its strength, its needs, its accessibility, its promise, as well as in its antagonism to Christ and to those who bear His name.

The American Board comes into contact with Mohammedans in fourteen of its missions, only four of which are under a Mohammedan government. In ten of the missions in which we are at work and where Moslems dwell, like India, China, Africa and in the Philippines, there is ample religious liberty so far as the government is concerned. Our four missions in Turkey are entirely under a Mohammedan government, where the state is identified with Islam. Here there is no liberty for a Mohammedan to change his religion, while nearly all of the high official positions in the military and civil lists are filled by Mohammedans alone. They control the processes of the government, and, in spite of many promises granting freedom of conscience to all subjects of the empire, are able so to administer the affairs of state that Moslems clearly understand that no change of religion will be tolerated.

Turkey occupies a position strategic to the Moslem world. In its geographical location it commands the entrance to Persia, and is in close proximity to the North African Mohammedan states and to Arabia. The Sultan of Turkey holds in his possession the sacred cities of the 230,000,000 Mohammedans of the world. He alone is the guardian of the cities of Mecca and Medina, to which Moslem pilgrims resort by thousands each year. He is also the custodian of the sacred relics of Mohammed, kept in the Seraglio at Constantinople. For 400 years the Sultan of Turkey has held the undisputed title of "Calif" of the Moslem world. No one knows just how much this may mean, and yet we know that to no other city and to no other monarch do the Mohammedans of all races look with the same universal reverence that they look to the Sultan of Turkey and to the city of the sacred

* From *The New York Observer*. An address delivered at North Adams, Mass., 1906.

relics. Politically and religiously Turkey is the stronghold of Islam, and the Sultan of Turkey is its supreme High Priest.

There are in Turkey between ten and twelve million Mohammedans. These include all of the official classes in the Turkish Empire north of Syria, as well as a great mass of peasantry. These do not represent a homogeneous race, but different races, often preying upon one another and frequently in open hostility to the central government. These Moslem peoples include the Turks of Asia Minor, the Albanians of Macedonia, the Kurds of eastern Turkey, the Caucasians of Asia Minor and eastern Turkey, besides Turcomans of northern Syria. The dominant people are the Turks. The other races mentioned are more or less loyal, according to circumstances. By far the greater number of Moslems in Turkey are peasants who live a simple life, taking little interest in the government or in religion. These are ignorant for the most part, are gentle, hospitable and, upon the whole, are inclined to be kindly disposed. Owing to the long conflict with Christian races, the ruling Turks are generally strongly fanatical in religious matters. The peasant in the remoter districts does not take his religion so seriously.

The Mohammedans of no country have ever had an opportunity to know Jesus Christ in His beauty and power. From the first, Islam has been in conflict with Christianity, attempting to conquer by the sword of Mohammed the Christian races to which it had access until it was stayed by the onward progress at the walls of Vienna in 1683. All the war with the Mohammedans is holy war, and holy war with them has always been war with Christians. Their histories, oral or written, record and repeat the story of the Crusades, the conflict with the Christians of Spain, their clash at arms with the Greeks, Armenians and Russians as well as other Christian peoples, until they have nearly incapacitated themselves to think of

Christians in any other light than as people to be conquered or forcibly resisted. All of these experiences with Christianity, until modern missions were begun among them, made them only hate the name of Christ. They had seen little or nothing of the gentleness, beauty and strength of Jesus Christ. Every Moslem tradition and national experience is hostile to Christianity.

Religious liberty in Turkey. If all that is required in a country to assume full religious liberty is a decree to the effect from the highest authority in the realm, then the subjects of Turkey have religious liberty. If it means freedom to worship God according to the dictates of one's conscience, then there is little religious liberty in Turkey for its Moslem subjects. In 1839 an Imperial Rescript was issued guaranteeing protection to every subject of the empire, irrespective of race or religion. In 1843 a youth of twenty years was beheaded in the streets of Constantinople and his body exposed in the streets for three days because, after once declaring himself a Mohammedan, he had become a Christian. Under pressure from the European powers the Sultan in 1844 gave a written pledge that he would take effectual measures to prevent further persecution for changes in religious belief. This was repeated in the famous Hatti Sheriff of 1856, which was understood by the Moslems as guaranteeing to them Imperial protection, even tho they should change their religion. The Treaty of Paris that year recognized this Imperial Edict as pledging the government of Turkey to full religious liberty for all its subjects.

Mohammedans began openly to purchase copies of the Turkish Testament and to study Christianity. Turks in considerable numbers in different parts of the empire became Christians and were baptized. Among these were some officials, and in one instance in Constantinople a Turkish Inman, or preacher, began openly to

proclaim Christ. By 1860 fifteen Moslem converts had been baptized in Constantinople alone, and the spirit of inquiry spread up to 1864. In the summer of that year, as the Turkish congregation was coming from its Sabbath morning service, the preacher and some twenty members were arrested, and, without trial, some of them were sent into exile.

From that day to the present time Moslems have been made to understand that there is no liberty for them to embrace Christianity. In spite of this fact, many Moslems have accepted Jesus Christ as Redeemer and Lord, for which confession some have fled the country, others have met severe persecution there, while not a few have been quietly put to death. These conditions have prevented open effort for the Mohammedans and have made Moslems who have become believers in Christ slow to make public profession of their faith. At the same time Mohammedans have not been indifferent to the Christian effort put forth for them.

Beginning with 1819 Christian missionaries have been laying foundations in that country for Christian institutions. One after another the great strategic centers in the empire have been occupied until at the present time in Constantinople, in Smyrna, in Damascus, in Salonica, in Beirut, in Bagdad, and in a hundred other cities there are established substantial evangelical churches, Christian schools of all grades, and in many of them Christian hospitals for both men and women. At Constantinople and Beirut there are extensive publishing houses that are issuing annually millions of pages of Christian literature in every language spoken by the leading races of the empire.

Over 600 foreign missionaries, representing both European and American societies, are located at these important centers of missionary operation. It is true that for the most part the effort of these missionaries has been directed hitherto, not to reaching the Moslem populations, but to the

evangelization of the nominal Christian races like the Syrians, Armenians, Greeks and Bulgarians. In Syria and in the southern and western portions of Asia Minor the Christians and the Turks speak the same language, so that the missionaries in those regions are able to converse freely with the Moslems, and they in turn can understand the language used in public worship. This is not the case in the northern and eastern portions of the country. In addition to this missionary force there are in the country over 2,000 trained native Christian pastors, preachers, evangelists and teachers who speak the languages of the country.

1. Mission stations are planted in all parts of the empire and missionaries upon the ground in large numbers know the country and the character and needs of the Mohammedans. They speak the language of the Moslems, enjoy their confidence and have access to them.

2. Colleges are firmly established from the Black Sea to Arabia and from Persia to Greece, in which Mohammedans can be received, but where Christian young men and women of other races are trained in the Turkish and Arabian language in preparation for preaching the Gospel to the Mohammedans. Thousands of graduates from these schools are found to-day in all parts of the empire.

While the highest of the Christian educational institutions of the country are attended by but few Moslem pupils, the thirst for the new learning is present among the Mohammedans also, and they have introduced much that is modern into their own national schools. Many of the official classes have taken courses of study in Europe and are thus the champions of a better educational system for their own youth of both sexes. Every phase of the modern educational system tends to break down faith in the teachings of the Koran and to shatter the prejudices of Islam. In many Christian schools to-day in Turkey, Moslem and Christian youths recite

in the same classes, join in the same sports and regard each other as friends.

3. Publication work is well established, and, in spite of a strict censorship, millions of pages of enlightening literature, as well as that which is directly Christian, are issued annually from the mission presses. This work can be almost indefinitely increased in new languages, so that every Moslem race in Turkey can thereby be directly reached. The extensive educational institutions in the empire give to the publication work greatly enhanced power and influence.

The wide circulation of Christian literature in the Turkish and Arabic languages has already had boundless influence. All modern scientific and historic literature is anti-Mohammedan. For nearly ninety years the mission presses have been busy printing a religious and educational literature in the languages read by the Moslems. This has been more widely circulated than any power upon earth can trace. Moslems read and discuss what to them are the marvels of modern science and the revelations of history. By this they are lifted out of their old narrow life and thought and made to live in a new and modern world. The Bible also in whole and in parts has been printed and circulated among the Moslems by millions of copies. These are not given away, but sold, insuring a reading and careful preservation. Last year upon the press at Beirut alone nearly 50,000,000 pages of the Bible in Arabic were printed for circulation among Moslems exclusively. The Mohammedans as a class are not to-day ignorant of the true character of Jesus Christ or of the teachings of the Gospels.

4. The lives of the missionaries during the nearly three generations of occupancy of that country have had a mighty effect in breaking down old prejudices against Christianity. The Mohammedan appreciates a life of self-sacrificing service for others, and to them this has become an entirely new revelation of the spirit of

Christianity. They have seen this spirit multiplied in the lives of native Christians, and have noted the fact that those who take the New Testament as their standard live cleaner, more honest and more truthful lives. In this way they have been led to see the beauty that there is in Jesus Christ, and to recognize the fact that belief in Him works a change in human life that is praiseworthy. In the wide contact of the Moslems with missionaries and native evangelical Christians throughout the empire they have come to hold an opinion of Christianity widely different from that held when mission work began there in 1819.

5. The Moslems of Turkey have taken careful note of the fact that out of Christianity there grows a better society. They have observed the Christian home that springs up wherever girls are educated. They recognize the fact that every Christian community supports schools for the education of its boys and girls; that industries are fostered and sobriety enforced and honesty and truthfulness demanded. They have observed that the Christian community is more aggressive and more prosperous than others, and they attribute this great change to their religion. The Christian hospital and the orphan asylums scattered far and wide in the land are teaching Turks a daily lesson of Him who came and lived on earth a servant of others, a healer of human ills and a benefactor of mankind. After two generations of observation and experiences, in spite of prejudice and hatred and bigotry, the lesson has been better learned than many of us are aware.

6. Undoubtedly the Mohammedans expect the missionaries to press upon them the superior claims of Jesus Christ. Great numbers of them have read the New Testament and the life and teachings of Paul. They know that Christianity demands of its followers that they preach Him to all men. They know that in so far as Christians in Turkey have failed hith-

erto to do this they have failed in their devotion to Him whom they profess to serve as Master. They would respect the purpose of Christians to exalt the Christ before the Mohammedans of that country, even tho they might oppose the effort. Only thus can the respect lost by the failures of the past be regained in the future.

In view of these facts, has not the time come for us as a Mission Board to make a decided advance?

1. By sending more missionaries into Turkey, not to devote their time and energies to the nominal Christian races, but to give themselves to the 12,000,000 Moslems that dwell in all parts of the empire and for whose evangelization little or no direct effort is now made.

2. By designating missionaries to work directly among the Kurds, who are a strong, sturdy, able race, occupying the mountain regions along the upper waters of the Tigris and Euphrates rivers. These probably number, including all the different tribes, not less than 3,000,000 souls, and for them, at the present time, no missionaries are exclusively at work.

3. By sending missionaries to the Albanians in western Mesopotamia, who are Moslems by name, but who are already pleading for missionaries to reside among them. A slight work has been begun in their country, and, so far as we can see, the race is ready to listen to Christian instruction and to give the Christian missionary a welcome. Within the last year an Albanian prince has pleaded with us in person to open work among the

most ancient and yet the most savage race in all Europe. We are assured of a welcome among that people numbering some 2,000,000 souls.

4. By developing the medical work to reach more fully all Moslem races and so demonstrate to them the brotherhood and sympathy of Christianity as it reveals itself in practical life. The medical missionary will receive a welcome into every Mohammedan tribe, race or community, and his work will meet always and everywhere a quick and hearty response. Turkey could almost be won to-day by the Christian physicians.

5. By planning to assist the Turks in organizing and conducting schools of all classes and grades. The time is approaching when they will be asking for this help even more loudly than they do to-day. We should have in the country forces sufficient to enable us to join hands with them in putting their educational system upon a modern, permanent basis.

6. By preparing and issuing a new, not controversial, but constructive literature in large quantities and of great variety in the language of the Mohammedans. This literature should not be mere translations, but must be produced by able men who know both the mind and belief of the Moslem, as well as the essentials of Christianity.

7. By so organizing our forces that we can present to every Moslem in Turkey such a vision of the Christ that he will see the beauty of His life and character and be led to exclaim, "My Lord and my God!"

A TURKISH WOMAN'S DESCRIPTION OF THE REVOLUTION

A series of the most unbelievable things are going on. No bloodshed, no quarrel, no drunkenness! Yesterday, besides the crowd in the streets, a large assembly of people of different races, with flags and music, went up to the palaces of the Ministers, making them take a solemn oath to be true to the Constitution. "No abuses, no stealing," they cried to the Minister of Finance, and he took the oath. The Sheik-ul-Islam

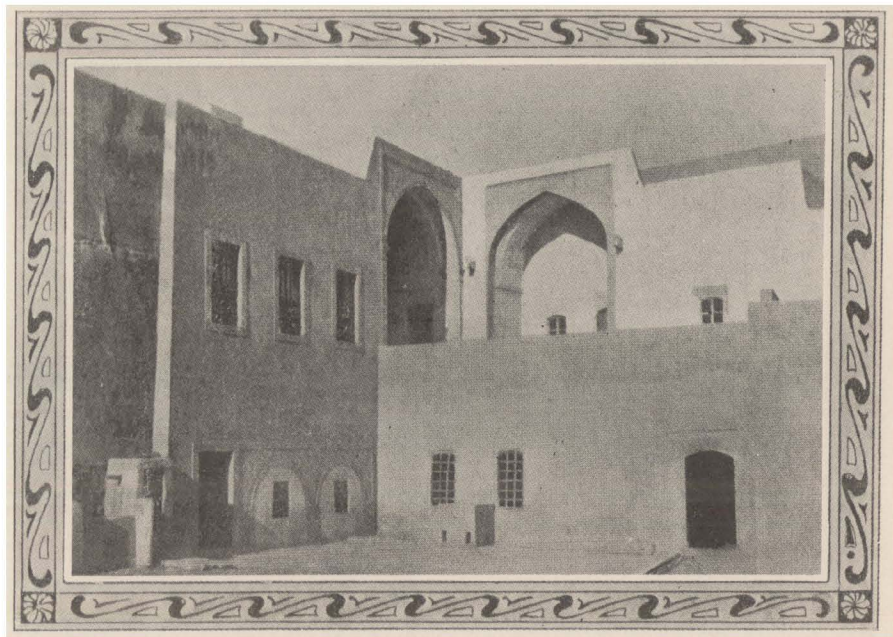
was brought before the people. "Swear that thou wilt be true to the Constitution," said they, and he swore. The Minister of Public Instruction, said tremblingly over and over, "I will, oh, I will open schools! Bismillah!" They went to all the Ministers except that of the Interior; he was a known spy. It is a glorious page in our history that no bloody event marks our celebration of freedom.

MOSUL (NINEVEH) AND ITS PEOPLE *

BY DR. A. H. GRIFFITH

Mosul is in the desert on the left bank of the Tigris. It is therefore in Mesopotamia, distant nine days' journey (about 270 miles) from Bagdad (south), ten days from Mardin (north), where there is a strong

The site of Nineveh is one of utter desolation, fulfilling the prophecies of the Old Testament (cp. Nahum iii.). The mounds covering its ruins extend a long way, but there is nothing to be seen, all the excavations having



THE CHURCH MISSIONARY SOCIETY BUILDING, MOSUL

American mission, twelve days from Urumia, Persia (east), and twenty days from Aleppo (west).

Mosul is a large city of some 80,000 inhabitants—in the middle ages its chief industry was muslin, hence perhaps its name—but its chief feature of interest is that it occupies as nearly as possible the site of that ancient city Nineveh. The ruins of Nineveh lie on the right bank of the river, which is connected with Mosul by means of an ancient bridge partly composed of boats, partly of stone, the latter comprising thirty-three arches still in good repair. The Tigris is one of the swiftest rivers in the world, and when in flood the bridge of boats is often swept away.

been closed up. Close by is a small hill crowned with a mosque, and covered with a few poor huts. Ancient tradition marks this site as the burial-place of the prophet Jonah. Away in the distance tower the mountains forming the barrier between this part of Turkey and Persia, inhabited by wild Kurds and a curious race known as Yezdiyees (devil worshipers). On the left bank of the river, all around Mosul, is desert, stretching for hundreds of miles, inhabited chiefly by Arabs and their flocks. The city is still surrounded by a high wall, deficient in parts, which is pierced by eight gates. Within the city the streets are usually narrow, with "cobblestones" as pavement, but they

* From *Mercy and Truth*.

are kept much cleaner than is usual in the East. There are really good houses to be found, with plenty of marble, for this stone is very cheap and plentiful here. It is not a good marble, and wears badly, but it lends coolness to the houses during the summer heat.

Mosul used to be a great Christian

small Protestant community, the result of many years of work by the American Presbyterian Society, who now, at their own request, have adopted the Church of England service. We have quite an Episcopate here, including a Roman Catholic archbishop, two Syrian Catholic bishops, one Chaldean, etc. The



A GROUP OF PATIENTS OF THE C. M. S. HOSPITAL, MOSUL, PERSIA

center, with many bishops and two archbishops; but many were killed by the Moslems, and many others, to escape persecution embraced the creed of Islam. But Mosul still contains some thousands of Christians belonging to different churches, chiefly Syrian and Chaldean Catholic. For many years there has been a powerful Dominican mission here, and some years ago most of the adherents of these two ancient churches gave in their allegiance to Rome—the minority formed a church of their own and are termed Jacobites, named after one Jacob, a leading Protestant of that period. We possess also a

Jacobite bishop has lately been called to Mardin, where he has since been made patriarch. The Dominicans have a fine church, large schools, and a good printing-press. They are represented by half-a-dozen "fathers" and some dozen nuns, all from France.

Being alone here, my wife and I had hoped that we might occasionally have been able to partake of communion in the Jacobite Church, but we found that we should first have to "confess" to a priest and receive absolution. So, altho both the bishop and the clergy tried to make the necessary preliminaries as lax as possible, we could not see our way to ac-

cept, and therefore, with all our little Protestant community, have to wait until we have a clergyman of our own. But most of the inhabitants here are Mohammedans, almost entirely Sunnees. In the mountains near Mosul, besides the Kurds and Yezdiyees already mentioned, there are a few thousand Christians, called Maronites, who have their own clergy and bishop, and refuse submission to Rome.

The chief language used here is Arabic, but French is also spoken by a few officials. Turkish is taught in the schools. Kurdish is the language of the hill tribes, with a little Persian, and Chaldean is still used for the services in the Chaldean church, altho not commonly understood either by priests or people. Thus, to be of the greatest use here, one ought to be a good all-round-linguist!

Protestant mission work was first begun here by the American Presbyterian Board of Missions, which started work as long ago as 1860, and had schools and medical missionary work up till five years ago, when they retired altogether from Mosul, asking the C. M. S. to take over their schools. This was done, and moreover, three years ago, Dr. Sutton (whose name is a household word in Bagdad) came and started a medical mission. After two years he returned to England and resigned, and the work here was practically abandoned until the January of this year, when I was asked to carry on the work. On our arrival at Mosul we received a most hearty welcome from all classes, Christian and Moslem; but everything had to be restarted, as last autumn, in despair of finding a successor to Dr. Sutton, the society had reluctantly asked Dr. Brigstocke, of Bagdad, to visit Mosul and sell up everything.

We first secured a large house in the center of the city belonging to one of the chief Moslem families. It is

an old house, over 200 years of age, with two large compounds. The inner one we live in, the outer has been fitted up as a dispensary and small hospital. A large stable has been transformed into quite a nice waiting-room, and part of another stable has become our dispensary. The operating theater and men's wards are built on the roof, and three dark rooms, one of which was a kitchen and another a bath-room, have been altered to make three fairly decent women's wards. All this work has been done at a very small cost, most of the alterations, in fact, being done by our landlord. We have started with six beds (wooden ones; soon to be replaced by iron bedsteads, we trust), but have room for twenty-four, and expect we shall soon be full up. We have no nurse as yet, and my two assistants, altho willing to learn, do not know a great deal. So we may have to move rather slowly at first, but certainly we shall not lack patients. In two months' time I have prescribed for over 2,000 people and paid nearly 200 visits, and this altho I am only holding dispensaries twice a week instead of four times. My wife helps me at the women's dispensaries and also with operations—her one lament as she visits the people is that she is not a lady doctor. Truly we need one very badly in Mosul, and she would have a great welcome—for here, as elsewhere, there is much preventable suffering which no male Hakeem gets a chance of relieving. The diseases met with in Mosul are much the same as elsewhere in the East, with a preponderance of lung diseases, tuberculosis of bone, dysentery, cataract, etc.; the halt, the maimed, the blind fill our waiting-room and listen as we tell them of the Great Physician. Pray that the Gospel preached to the out-patients and in the wards may be the power of God unto salvation to many.

IBRAHIM—A LATTER-DAY SAINT IN OMAN—NOT A MORMON*

REV. JAMES CANTINE, D.D., MUSCAT, ARABIA

The experiences of our colporteurs are always interesting reading to us here on the field, illustrating, as they do, the spirit of our helpers, their methods, and the success attending this branch of our native agency. The murder of the chief fighting-man of the Sultan at Muscat has thrown the whole country into an uproar for months, and the tour Ibrahim describes is the first made this year. On his trip he took his son Abd el Ahad with him as a helper, and, sending a box of books on ahead up the coast by sailing boat, the two left Muscat on donkeys the last of May. A good deal of his report is simply "arrived at such a place, sold so many books, and left for the next village"; with the frequent remark "and had a good talk," meaning conversation about the Bible.

After having been away from Muscat about ten days, he arrives one evening at a place called Usheel, and says: "We went to the lodging-place of the sheik, but when we arrived the people of the village did not desire us, and their faces were venomous toward us, but I recognized one of the men sitting about as a former friend of mine, and when I saw him I felt that the Lord had sent before us to prepare the way for His word, and this man talked with them and persuaded them to receive us unto themselves. And when, by command of the sheik, we sat down, there sat down by my side a learned man, esteemed, very holy in Oman, and he said to me, 'Because you do not fast and do not pray you are accounted by us vile and unbelievers.' I said, 'Have you a lantern, O friend, that I can make proof of your contention?' He said, 'Bring him a light,' and when they had brought it, I said, 'You know the verse from the Koran which says that if the people of the

book were steadfast in the Law and Gospel, God would cover their offenses,' and taking from the saddle-bags a Gospel and a Koran, I said, 'Let each one, O friend, speak according to his book in the ears of those that hear.' And there were near by nearly fifty men, not counting the women and the children on the roof. And I took the sixth chapter of Matthew from the beginning to the end, and said, 'This is the teaching of our Lord Jesus, the son of Mary, and we walk by it and are judged by it as your own prophet Mohammed says.' And we talked together until the fifth hour of the night. And when, on separating for the night, we besought permission to resume our journey early in the morning, they desired us to remain until noon, which we did, selling ten Scriptures.

These religious teachers are the bane of our life in Oman, but also the means through which we often gain access to the people, who generally are quite ignorant on points of religious controversy, accepting without much question whatever is told them by these same Mullahs.

Here is another experience of Ibrahim's with this same class: "We were sitting under a tree at evening-time with many of the people around us, none of us saying a word, when I saw approaching a Mullah. All the people said among themselves, 'The Mullah has come'; 'the Mullah has come.' When he arrived, he at once asked me with severity, 'What books are these?' I said, 'Books for the wise and books for the foolish, for the rich and for the poor, books large and small, all kinds of books.' He said, 'I want the Koran, the exalted.' I showed him a Koran and a Bible. Of the latter he said, 'Of this I know nothing.' I replied that in it I could show him something that he would

* From *Neglected Arabia*.

like. But he and all the people began speaking against me and against the Bible very foolishly. I kept quiet and did not say anything, until at last their words burned within me like fire, and I said, 'I am not afraid, O ye that are present, not of the rulers and not of the Mullahs, and do not think that I am a stranger among you, for the truth is greater than all of you, and the Word of God is stronger than all.' And I said, 'See, O my friends, what this book which has descended upon the tongue of Solomon says about wisdom,' and I read to them until the Mullah said, 'This book is useful, I will buy it.' Then I took out the Book of Psalms, and said to him, 'This is the book of the prophet David, to the which the Koran testifies.' And the Mullah said, 'This also is a good book.' And I likewise took out portion after portion until I had sold him five books, and when the people saw that the Mullah had bought they also took from me twenty-seven books, and I rejoiced greatly."

The boldness of Ibrahim is sometimes rather startling to those who travel with him, but he generally succeeds in either disarming opposition or putting it to flight. Here is another experience of his. We had been touring in the towns inland until all of his books were finished, when he went to the place to which he had sent the box of books by sea, a town called Khabura, with rather a bad reputation among our workers. He writes, "We opened the box, and, taking some books, went to the bazaar. There gathered around us a number of men to annoy us and prevent our selling, but God made their purpose vain, for as they troubled us we kept on selling until we had sold forty, when we went with our books to the house of a man who was friendly. And when they saw this a number of men came upon us, and with them a Mullah with a *mistwad* (a stick for cleaning the teeth) in his hand. I knew this man, and when I saw him I said, 'O Lord,

preserve us from the cunning of this man and his violence.' And they filled the house around us and began to revile, and say, 'Why do you bring books not permitted and books of unbelievers?' I said, 'O friend, the *mistwad* in your hand can not purify your mouth from vileness, nor will your white turban separate you from others, but will testify against you on the day of judgment, if you do not believe the words of the prophets.' He replied, 'I believe in Mohammed, upon whom be peace!' I said, 'And does not your prophet commend this book?' And he took from me the book of Job and said, 'See, I read here that it says that Jesus, the son of Mary, is the Son of God.' I replied, 'O slanderer, that book does not have the name of Jesus in it,' and I proved to the people that he was trying to deceive them. Then the owner of the house rebuked him, and in a rage he arose and left, after which I sold ten more books."

But all the religious teachers are not so impervious to the truth. At one place he writes: "An aged Mullah came and asked me, saying, 'How do you say that Jesus is the Son of God?' and I took the first chapter of John and explained to him, with many men standing about listening to every word. At last I said, 'Do you now believe that Jesus is the Son of God?' and he replied, 'I believe and am persuaded,' and this before all those standing about."

At the end Ibrahim sums up his report by saying: "We were twenty-five days on the road and sold four hundred and fifty Scriptures. We visited seventy-one towns and villages, and sold books in all of them but twelve. Of these seventy-one towns and villages, forty-four had never heard the words of the Gospel before, neither had the feet of the preacher trodden there. And we pray that God will bless this good seed and water it with the dew of His grace, that it may spring up in the hearts of those that heard it. In this prayer all who await the coming of our Lord will join.

EDITORIALS

THE HINDRANCES TO MISSIONS

Rev. J. Stuart Holden, whose refreshing ministry at St. Bartholomew's Church, New York, will be so long remembered by those who in the summer months enjoyed it, says that the "bed" and the "bushel" may not be arbitrarily chosen by our Lord in His parabolic teaching about the hiding and hindering of the light of the world. The bed naturally suggests the sleep of indolence and ease; the bushel, the activities of the commercial world. And, as he suggests, it may be that the Lord is warning us against the two great foes of all missionary witness—a selfish indolence and an absorbing activity; idle on the one hand and too busy on the other.

THE MEN OF THIS WORLD

as our Lord said, "Are wiser in their generation than the children of light." Dr. Len Broughton, of Atlanta, recently speaking at Northfield on soul-winning, told of the way the venders of molasses went from house to house among the mountains of West Virginia, hawking their goods until the whole country was flooded and saturated with molasses.

He also very fittingly compared the ordinary preaching of the Word to sheet lightning, which simply purifies the air of miasmatic and deleterious vapors, but strikes nowhere, and the forked lightning which takes the form of a *bolt* and hits something, to the individual work which, with the same Gospel force behind it, deals with individuals and seeks to bring them one by one to definite decision.

The comparison is very happy and might be much expanded. The sheet lightning has not the intensity of the forked or chain lightning; it often seems to lack definite form, and is like a great mass of light that trembles and vibrates with life. Sometimes it is tinged decidedly red, and at other times blue or violet. Occasionally it illumines a continent of clouds and either lights up its out-

line or seems to come forth from its heart. So the preaching of the Gospel pervades the community with light and life, and purifies the moral and spiritual atmosphere, and gives a varicolored tinge and tone to the social life it permeates. It also illumines and glorifies trial. But there is needed the same Gospel message and inspired teaching in more intense form to strike home truth to the very heart of the individual; to strike down sinners in their course of evil-doing and make them tremble before God, and to bring to men a new power for holiness. And as Dr. Broughton well said, every saved soul may be a soul-saver.

THE AROUSING OF THE LAYMEN

Among the most conspicuous signs of our day, we reckon the movement now becoming so wide-spread, among the *men* of the churches, to organize for direct Christian labor, for more systematic giving and in general more efficient service in the kingdom. Dr. John Hall used to say that he had in his congregation many men who were not church-members but "brothers-in-law," their wives being active communicants. In Dr. Landreth's address on the Brotherhood, which sparkled with wit and bristled with barbed points, feathered by innumerable stories, he so modified the old familiar rime in beginning that it read:

In the world's broad field of battle,
In the bivouac of life,
You may see the *Christian soldier*
Represented by his wife.

THE PASTOR'S RESPONSIBILITY

God has "appointed some pastors and teachers" and He has appointed them for a purpose. If a pastor is God-appointed, he is God-anointed and is responsible for his fidelity. The people are waiting and wanting to be led by God's men. They will receive their ideas and ideals largely if not wholly from their pastors, and if men and women are indifferent or an-

tagonistic to the great work which God has committed to His Church—the work of witnessing for Him among *all* nations—it is largely because the pastors have slighted or ignored the Great Commission.

There is no subject more important for the Church to bear in mind and no work that more clearly indicates the spiritual life in the Church. It is a live subject, full of thrilling interest, clarion calls to service and sacrifice, noble lives and notable signs of God's power. There is almost no sermon that can not be powerfully illustrated and enforced by incidents from missionary history.

But to advocate the cause intelligently and enthusiastically the preacher and pastor must himself have a knowledge of the facts, and must be aflame with the desire to advance the kingdom of Christ among all peoples. He must read missionary literature and keep abreast of the progress of the Gospel. Dr. A. W. Halsey, secretary of the Presbyterian Board of Foreign Missions, edits a little annual leaflet, "Points to Pastors and Laymen," that contains admirable suggestions for sermons and missionary meetings. He recommends strongly the regular use of the Great Book of Prayer, the denominational magazines and reports and the *Missionary Review*. For each month he suggests one or more topics with carefully selected references to current literature—books and magazines. Frequent reference to this excellent leaflet will keep the pastors and laymen abreast of the times with a great saving of time and an increase of efficiency.

EX-PRESIDENT CLEVELAND'S WITNESS

No more commanding figure has been found for some years, in the political world, in many respects than that of Hon. Grover Cleveland—for two terms President of the United States, and the only man who, after once being defeated at the polls, subsequently was lifted to the highest

executive office. His lamented death has emphasized what is nearly the last paragraph he ever wrote for the public eye; namely, a candid estimate of the Bible, as the most inestimable possession of men and nations. These are his words, written March 14, 1908: "I very much hope that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and Bible as a whole. It seems to me that in these days there is an unhappy falling off in our appreciation of the importance of this study. I do not believe, as a people, that we can afford to allow our interest in and veneration for the Bible to abate. I look upon it as the source from which those who study it in spirit and truth will derive strength of character, a realization of the duty of citizenship and a true apprehension of the power and wisdom and mercy of God."

TWO SIGNIFICANT CABLEGRAMS

The whole world is made one neighborhood—nay, also one organic body, by these new nerves of the telegraphic system, and we are getting prompt reports of all that takes place at the remotest extremities. Here are two cablegrams that illustrate this fact, one is from Peking, China:

"The Throne has ordered the compilation of a history of the reign of Kuang Hsu, the present Emperor, to include all the important affairs of the Government that have occurred in the entire dynasty. The genealogical history of the Manchu imperial clan from 1664 to 1907 has been compiled, under the direction of two imperial commissioners. About 123 literary officials were employed. The work contains 221,100 pages, and is bound in 647 volumes."

The other cablegram is from Rome: "The Pope has ordered the customary medal struck on the occasion of the festival of the Apostles SS. Peter and Paul, recalling the principal event

of the year." The medal this year is somewhat remarkable. The Pope is represented as holding in one hand the encyclical "Pascendi." A gesture of the other hand indicates a writhing hydra crawling over three books styled "The Bible," "Tradition" and "Schools," and endeavoring to destroy the encyclical. The reference evidently is to modernism.

GROWTH OF SOCIALISM IN GREAT BRITAIN

This was evinced at the recent Church Congress, which was marked not only by much liberal opinion in ecclesiastical matters, but by not a little socialistic sentiment which has obviously obtained in ten years a singular and increasing hold in Great Britain, and is advancing not by steps but by strides. In fact, by the confession of Englishmen themselves, its progress has been more rapid within the past decade than in any other country, until it threatens to dominate not only Parliament but the Church.

This is one of the signs of the times, and it must be met as such by the sagacious statesmen and churchmen of the immediate future. It will not "down at our bidding," and is no ghost either. There is a truth at the bottom of socialism, and that must be recognized, and by careful effort what is erroneous and extreme must be eliminated from what is true and right. There must be frank discussion and modification of existing institutions, otherwise our whole social and economic order, and even our church organizations, may suffer an earthquake shock. *Superst forces always at last manifest themselves in violent outbreak.* The wisest way is to give them a chance for legitimate and regulated activity, and this must be done by taking them in hand in time.

AMERICA'S DRINK BILL

Apropos of the foregoing appeal in behalf of the saloon, it may be well to look at the amount spent on stimulants, which is estimated at \$18.63

per capita, or more than \$93.00 for each family of five. These are enormous totals—the aggregate consumption of liquors, distilled and fermented, together reaching the immense sum of about \$1,500,000,000!

THE AMERICAN BOARD

This great organization began its legal existence June 20, 1812, when its charter was granted by the Massachusetts Legislature. It has, therefore, a chartered history of ninety-six years. Its autumnal meeting is planned for October 13-16, in the new Academy of Music, Brooklyn, N. Y., and will be the first great gathering of a religious and missionary character in that new building, with its fine equipment. The board has not met in this vicinity for fifteen years, and over five hundred delegates will undoubtedly be present.

INTELLIGENT BENEFACTIONS

Mrs. Russell Sage is a fine example of a wise, varied, and discriminating distributor of wealth. If her husband was a master of the art of acquiring, investing and accumulating, she is revealing unusual sagacity and capacity in distributing and disseminating. She is a woman of a deeply religious character, highly educated, and soundly loyal to the old apostolic patterns of doctrine and practise—in these respects a singular combination. It is interesting to note how she gives in *her own way*—refusing to be dictated to by others, but carefully examining the claims of every object of her beneficence and giving where, when and as she herself sees fit. She also rarely unites the two often opposite instincts of the useful and the beautiful. Goethe wisely said, "We must take care of the beautiful, for the useful will take care of itself." For example, she has made provision for the restoration and refurnishing of the Governor's room in the City Hall, New York—a room which has many historical associations, and has been at times furnished in a proper manner.

GENERAL MISSIONARY INTELLIGENCE

MOSLEM LANDS

The Turkish Constitution and the Jews

None of the Sultan's subjects doubtless is more interested in or has more to expect from the new Turkish constitution than the Jew. Abd-ul-Hamid throughout his reign has shown good will toward his 500,000 Jewish subjects, and only recently exemplified his spirit of fairness by proceeding decisively against their persecutors at Jaffa. Some of the "Zionist" promoters of an independent Jewish state in Palestine see in the turn of affairs in Turkey much encouragement for their hopes. An enthusiastic English writer goes so far as to say that the Young Turks, "at whose command the liberal step has been taken, will insist on recognition of the Zionists' claim, and will make it clear to the Ottoman Government that its own interests will be best served by giving these people the permanent habitation under their own government for which they yearn." Another writer in *The American Israelite* says: "The granting of a constitution in Turkey is not only of the greatest possible benefit to the Zionist movement, but it establishes Zionism as a reality. The constitution is equal to the charter for Jewish settlement for which Dr. Herzl fought."

The American College for Women in Turkey

The American College for Women, under the able administration of President Mary Mills Patrick and her devoted band of teachers, has been located for years in Scutari, the Asiatic section of Constantinople. Its surroundings have not been easily accessible or attractive, and a new site has at last been purchased on the European side of the Bosphorus, and has been legally transferred by the Turkish Government to the trustees of the college. The property contains between forty and fifty acres, and is on the heights, with a magnificent view, a private drive down

to the shore and a building on the quay. It is easily accessible from the city and is one of the finest sites for its purpose on the Bosphorus. A greater opportunity is promised those ready to appreciate higher education. The Scutari college has girls of nine different languages preparing for services among their people. Dr. Patrick says: "The women of Turkey stand second to none in the world for their natural ability and aptitude for progress of the highest kind. Now is the time to enlarge this institution and give it an equipment in buildings and apparatus adequate for the new demands that will immediately be made upon it." Miss Gould has become interested in the college through a visit two years ago, and the legislature of Massachusetts recently granted the college a new charter enlarging its scope and placing it in a condition to avail itself of the advantages of its new situation and of new conditions in Turkey.

Fifty Years of Education in Turkey

After a half-century of toil for the betterment of the Sultan's subjects, Rev. H. N. Barnum calls our attention to the fact that fifty years ago there was not a college in the whole Turkish empire. To-day there are eight flourishing colleges, crowded with students. There was not even a high school of any sort, but now high schools are found in every part of the country. Common schools had been started, but without suitable text-books. "In this region probably not one in a hundred of the people knew how to read. There was no desire for education. For women it was not only not thought of, it was unthinkable. The missionary ladies gave special attention to creating a sentiment in favor of giving education, not only to girls, but to adult women, so that they might be able to read the Bible and to train their children with a degree of intelligence. The first women who began

to read were ridiculed, and many were ashamed to be known as readers, but now women who can not read are ashamed to confess it. A seminary for girls was early opened in Constantinople. The desire for the education of girls is now almost universal, and great sacrifices are made to secure it."

The Sorest Evil in Turkey

"The sorest evil in Turkey to-day," writes a missionary, "is the racial hatred that everywhere prevails between nominal Christians of different nationalities, but of the same religious rite." These nationalities belong to one faith, the Greek Orthodox Church, yet the Greek persecutes the Bulgarian, the Bulgarian retaliates upon the Servian, and the Servian upon the Rumanian, and the Rumanian upon the Greek, thus forming a circle of persecution and murder. This racial hatred puts a dark blot upon the name Christian which it is hard for the missionary to remove. And yet it is being removed slowly and surely, for, says this missionary, "it has been my privilege to see Greek, Bulgarian and Servian bow together in the same church and join in the praise of God in different languages, but with the same tune, and to regard each other as truly brethren."

Memorial to Cyrus Hamlin

In Pera, a district of Constantinople, an Armenian church has recently been dedicated which was organized in 1846, the first evangelical church in Turkey. For sixty-one years its few members held together without a place of worship and for twenty-five years without a regular pastor. Dr. Hamlin raised over \$13,000 in America after he was over eighty years old, and the people there contributed about as much more, so that the site was purchased some years ago. But not until 1904 did the government give permission to build. Dr. Hamlin was the moving spirit in the life of this church and much loved

by its members. Now that the building is erected, the people are to place in it a memorial window of the man who did so much for them. The lower story of the church has rooms for a day school, Y. M. C. A. and social gatherings. The church still needs an organ and Sunday-school furniture, which probably would cost about \$3,000, and has a debt of \$1,056 which it is struggling to make up, with a hope of help from friends in America.

INDIA

Among the Sweepers of India

Rev. A. G. M'Gaw, a Presbyterian missionary, is able to report:

We are in the midst of what is called a mass-movement which has been in progress among the sweepers of North India for fifteen or twenty years. Since 1901 I have seen the Christian population in our care grow from 1,100 to about 3,500. On my last itinerating trip, in company with my fellow workers, one of whom is ordained, we had the privilege of seeing over 500 acknowledge Christ in baptism, quite a number of them children or members of families who had become Christians before. They have been brought to Christ by the combined efforts of the overseer, the pastor-teachers, and individual Christians working voluntarily. These who were without knowledge of God, without education, without ability to apply their minds for five minutes to any abstract subject, are being transformed and uplifted, and given new ideas and hopes.

Lady Dufferin Medical Association

In 1885, under the direction of Lady Dufferin, whose husband was then Governor-General of India, a national medical association was formed, philanthropic in aim and neutral with regard to religion. Its object has been to furnish medical relief for the women of India, and the medical tuition of native female students has been an important part of its program. Among other institutions where native girls are receiving such instruction is the Government Medical College at Agra. Bishop Warne said recently that on a visit to this institution he found 86 women in attendance there, of whom 76 were

Christians. A similar statement was made at the India Jubilee by W. M. Huntly, M.D., of the Agra Medical College, and also a missionary of the Edinburgh Medical Missionary Society, which he represented as fraternal delegate at the Jubilee. Dr. Huntly said: "Many are not aware that the success of the Dufferin plan for helping Indian women has in the past depended upon the native Christian community. While girls from the Hindu and Mohammedan communities are welcome as students, more than eighty per cent. of the girls are from Christian families."

A Moslem Dowie

A missionary writes as follows to the *United Presbyterian*:

The Mirza Sahib of Qadian in Gurdaspur district has just died of cholera. This removes our modern "Dowie" from the Punjab. He has made several predictions. He first posed as a modern Elijah; then he ventured to claim to be Christ or one like Him. He is supposed to have a following of 40,000 to 75,000 from the Moslem community, of which he was a member. A few years ago he proclaimed that none of his followers would die of plague. Some of them did succumb thereto and the orthodox Moslems even rejoiced at his refutation. Now he himself has been carried off by cholera. It will be interesting to note the outcome of his sect. Exit Mirza Sahib.

A Brahman's View of Christians

A Brahman woman traveling a long distance in charge of a stranger, simply because he could be trusted as one who bore the name of Christ; this is the significant situation described in an incident contributed by Dr. James Duthie to the April number of *The Chronicle* (L. M. S.). A native Christian of Nagercoil, Mr. Apollos, a friend of Dr. Duthie, was accosted at the Tinnevely railway station by a Brahman gentleman of that place. The Brahman said to Mr. Apollos that he was sending his wife to Madras alone, and that it was a matter of concern to him to let her travel the long journey without a friend; he understood that Mr.

Apollos was a Christian; he had acquaintance with some native Christians whom he greatly respected, and if Mr. Apollos would kindly consent he would confide his wife to his care on her trip to Madras. His unusual request was of course granted, and the woman was kindly looked after on the journey.

A Hindu Estimate of Christianity

Among the many admissions which have been made by Hindu leaders of the character of Christ, the power of the Bible and the impotence of the Vedas and Hinduism, none are more remarkable than the following, spoken by Ven Kayya, a learned Brahman, who had read much in the Bible in three languages, and the whole New Testament in Felugu several times, but who still outwardly adhered to Hinduism. In an address to a packed audience of his fellow religionists he said:

Of one thing I am convinced, Do what you will, oppose it as we may, it is the Christian's Bible which will sooner or later work the renovation or regeneration of this land.

Scarcely less notable was the speech of a rajah, of South India, who said:

The intellectual, moral, and, to some extent, the religious regeneration of India is due to mission bodies. All the educational development of the nineteenth century is, more or less, due to missionaries, some of whom are ideal Christians. More lies before them: the realization of India's hope is with them.

Catholics Becoming Protestants in India

Rev. J. C. Perkins, of the Madura Mission, writes that last November a large number of Roman Catholic fishermen in one of the seaside villages, thoroughly sick of Roman Catholicism and the exactions of the priests, begged to be received into the Protestant Church.

I went to the place and found them fine, strong people, capable of being developed into a vigorous, active, Christianizing agency. Tho the Romanists had had them and their ancestors for 300 years, they were pitifully ignorant of the most familiar stories of the Bible. They knew much about the Virgin Mary,

Joseph, and Peter, but little or nothing about Christ and His sayings. Notwithstanding many adverse circumstances, these new converts are brave, courageous, and happy in their new life. How to get means to properly man the village and provide them with a suitable place for worship and a school is the hardest question of the year.

The Koran and the Plague

The *Medical Record* reports that the efforts of the Indian Government to stamp out the plague have been enormously hampered by the refusal of the Mohammedans to evacuate infected villages, on the ground that the Koran forbade them "to flee from the wrath of God." Fully 250,000 deaths from the plague among the Moslems are estimated to have been caused by adherence to this belief.

CHINA

Prejudice Overcome

A most interesting occurrence in South China proves the truth that very often hostility to or disparagement of foreign mission work arises entirely from misconception and ignorance. The Bishop of Victoria, Hongkong, desiring recently to visit Pakhoi and Lien-chou, was courteously offered a passage on a government vessel by the naval commander. Some of the naval officers who, during the voyage, acknowledged to Bishop Lander their non-belief in the need and success of missionary enterprise, were invited by him to go on shore with him and inspect the two stations he was about to visit. They accepted, and first visited the leper hospital at Pakhoi, in which a confirmation service was held, and subsequently witnessed our missionaries Mr. and Mrs. S. Wicks quietly at work at Lien-chou, where their house was pillaged not long ago by a riotous mob. The officers' prejudice vanished. They acknowledged that mission work was totally different from their former conception of it, and one of them spontaneously suggested that they should support a bed in Dr. Bradley's hospital.—*C. M. S. Gazette*.

China's Language Puzzle

The language known as Wen-li is the medium by which the classical books of China have been handed down. It is par excellence the written language of China, but it is not generally understood by the great mass of the people. The spoken language—namely, Mandarin—may also be written, and there is a good deal of colloquial literature in Mandarin. Versions of the Bible in the local patois have also been produced in several districts of the southwest, where the dialects are very numerous and diverse.

In the Chinese written language there are over 40,000 distinct characters or symbols, and this vast number is being constantly increased by the addition of new characters to represent new scientific words and modern ideas. Altho the Chinese are considered a literary people and have naturally a desire for education, yet, owing to the extreme difficulty of mastering the Chinese characters, it is estimated that only one in ten of the population can read or write.—*Contemporary Review*.

How an English Visitor Was Feasted

C. E. Wilson writes thus of a feast given in his honor:

Crossing over to Hanyang, the third city of the group, we were delighted to be able to visit the mission station of the American Baptist Missionary Union that has recently put up a handsome and well-equipped hospital under the charge of Dr. Huntley. He is an English Baptist, a former student of the Pastors' College, and he showed us the greatest kindness and hospitality. In honor of our visit, a British flag was hoisted on the hospital flagstaff, and we were entertained by the staff to our first Chinese feast. It is an ordeal to be remembered—one's first effort to eat, in company, with chopsticks. About fifteen of us sat down together, the doctor and ourselves being the only foreigners. The following is the menu:

Balls of mashed fish and white of egg; pork and seaweed; beanshoots, chunks of fat pork; stewed fish, fried fish; pork and chestnuts, chicken; peanuts; melon pips; sugar cane; pears; green tea.

We became hardened in the course of our journey in China, and learned to eat

almost anything, including slugs, and buried antiquities in the shape of preserved eggs, as green as advanced gorgonzola, and dough strings, and steamed bread, and tough goat. We came to the conclusion that the Chinese were a hardy race.

A Week Without a God

A missionary writes:

China's most important god is absent this week. "Tsao Shin," or the Kitchen God, is a piece of paper pasted over the kettle or place where food is made; he is supposed to reside in the southwest corner of the room, his favorite spot. There are no temples to him, but he is worshiped in every heathen home in the empire. Last Sunday night he was everywhere torn down and burnt, that he might ascend to heaven, and there make his report of the household affairs since last year to the Gem Emperor of Heaven. He is absent this week. This Sunday night, being Chinese New Year (Feb. 2d), the people will paste up fresh papers, and the Kitchen God will return, for another year of service as arbiter over the family affairs. Tho worshiped, he nor his reports seem to be much feared. The origin of this popular deity seems to be in the memory of the first man who rubbed two sticks together and thus produced the first fire.

The Prodigious Task in 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 total 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.—*Missionary Record*.

Chinese Respect for the Dead

An old carpenter has had his shop by the church in Tsicheo for twenty-seven years. He did well in business for many years until flood, disease and two opium-smoking sons brought the family to poverty. For two years they have not been able to pay the rent, which is 40,000 cash or about \$22 per year. He died a few weeks ago, and was buried in a coffin for which he had been offered 400,000 cash. This amount of money was sufficient to hire eight carpenters for a year, or pay his rent ten times over. They could have purchased a very good coffin for one-twentieth of this sum. Nevertheless they obeyed what I suppose was his request and buried him in the most expensive coffin that has been in Tsicheo for many a year.

Again, a very poor woman, a member of the Church, died recently. Relatives owed her more than 30,000 cash, which is a year's wages of an ordinary laborer. She prest them to give her even a part of the debt to relieve her distress, but they would do nothing for her. Almost the only help she had at last came from the Church. It was expected that the burial expenses would have to be met by subscription also. Hence it was quite a surprize when these same relatives, who had been so indifferent to her suffering while she lived, now came and provided her with a fairly good coffin, and allowed her to be buried according to the usages of the Church.—REV. W. E. MANLY, in *World-wide Missions*.

Wheelbarrow-riding in China

A journey by wheelbarrow in China must be an unforgettable experience. The barrow is a clumsy machine, with a narrow seat on each side of a central partition, while the dismal screech of the one wheel revolving on its wooden axle is worse than the sound of filing a saw. Mounted on this, the traveler is trundled and jolted along mere tracks or upon roads which, in drought or frost, are "like a rough sea solidified." A sub-agent of our

society, writing from Chefoo about a journey he took in one of these uncomfortable vehicles, alludes occasionally to the disadvantages of this method of traveling in such remarks as the following: "We had bad weather and could only travel slowly, through quagmires and streams." Or: "We passed the day in a barn, as the barrow-men were afraid to venture over the snow." Again: "The sandy river-beds we had to cross and plow through with our barrows made it very difficult to get on, altho they had but a light load."—*Bible in the World*.

JAPAN AND KOREA

Russian and Japanese Dead

A very impressive interchange of international courtesies has recently taken place between the Russians and the Japanese. When Port Arthur fell many thousands of the Russian dead were buried there, their graves not always marked. Russia asked leave to gather together the remains of her soldiers and to erect a tomb over them. Japan, whose flag flies over Port Arthur, asked for permission to do this duty as an honor to the Russian dead. Some weeks ago the ceremonies of dedication were performed. Russia and Japan joined in sympathy. The Emperor of Japan had ordered General Nogi to preside at the unveiling. Sailors of the Japanese Navy carried a battle-stained flag to the tomb and lowered it. A Japanese regiment guarded the monument, which is beautiful and imposing. Russia sent two generals and an admiral. The religious ceremony was conducted by the Bishop of Peking, who had assistants, both Chinese and Russian.

Japanese Discipline in Korea

This very interesting incident appears in the *Christian Advocate*:

Not long since a Japanese soldier was leading a horse through the city of Pyeng Yang, when he was attracted by the green grass about the Methodist church, and led the animal through the gate. The watchful Korean sexton was

on duty, and when the horse began to browse on the shrubs he protested. The soldier answered with a kick and, after a scuffle, followed the fleeing sexton into the house of Rev. W. A. Noble, where he overtook the fugitive in a bedroom and laid open his flesh with a bayonet, dragged him down-stairs to the dining-room and gave him a parting beating and a kick. The missionary was not at home, but his wife saw it all, and lost no time in notifying the Japanese civil authorities; and, after examination, he was charged with assault and battery and intrusion upon a private dwelling, and was tried by a court-martial, found guilty upon both counts and given the maximum punishment—imprisonment for two months. Furthermore, the court deemed the regiment must be at fault in which a private could be guilty of such a misdemeanor. Accordingly, the colonel, the major, and the captain were sentenced, respectively, to three, five and seven days' confinement in their own quarters. And, finally, the lieutenant whose horse had been the unwitting cause of all this trouble, was sentenced to five days of the same sort of punishment, because it must be known throughout the army that a brigade aide-de-camp must have his orderly under better control!

A Changed Life

In the city of Osaka lives a man named Katsuji Aikawa, who spent sixteen years and nine months in prison and at one time was feared by all who knew him as a most desperate and hopeless criminal.

He was once a sergeant of the police at Yokohama, but was an unscrupulous and reckless fellow. A foreigner engaged in teaching the policemen one day gave him an English copy of the New Testament. Aikawa simply took it and threw it into the fire. After he had received and burned three Testaments in succession, his heart was touched by the man's kindness, but while he kept the fourth copy, he had no desire to read it. As a result of his riotous and evil ways he was finally sent to prison.

Being looked upon as a criminal and outcast, he conceived a feeling of hatred for all mankind, and plunged recklessly into crime and was punished again and again.

A severe sickness led him to deter-

mine to change his course, and he sought the guidance of a Puddhist priest. But the priest only mocked him as a wretch too vile for consideration.

It happened that there was an earnest Christian among the keepers of the prison and to him he told his distress. The man took a copy of the New Testament from his pocket, saying, "It is contrary to the regulations to give anything to prisoners, but I have so much sympathy for you that I am willing to risk my position to help you," and, saying this, he gave it to him.

Aikawa opened it and read as far as the Sermon on the Mount, and then threw it away, but the Christian keeper prayed that God would open the man's heart to the truth.

Selling Temple Dust

The following account of a man who obtains a livelihood by collecting and selling dirt and mud is from the *Kobe Herald*:

There is a man named Unosuke Yamamoto, aged sixty-five, whose daily avocation it has been since he was fourteen years old, and will be for the rest of his life, to gather all the dust which is left in the Kannon Temple in Asakusa by thousands of visitors who daily repair thither to worship, and sell it at a high price. He never lacks patrons or purchasers of this particular dust, as it ever meets with enthusiastic patronage at the hands of *geisha* and other fashionable characters who are more or less characterized with strong superstition. What do they do with the dust? They sprinkle it over small patches of ground just in front of their houses or other suitable places, the idea being somewhat of a paradoxical nature; for they consider that the spot is hallowed by this sacred dust taken from the feet of devout pilgrims, and consequently brings in many blessings and prosperity. Naturally enough, the man handles the dust as he does sugar or salt, and never regards it as "cheap as dirt"; for it supports both himself and his family quite comfortably. The best part of his business is that the more the rest of the world suffers from the stings of "hard times," the more prosperous his business grows.—*C. M. S. Gazette*.

AFRICA

The Curse of Sectarianism in Egypt

It might be that if fewer Christian creeds were represented in Egypt, Mohammedanism would not be so strong; for those creeds often are at war among themselves. This has been the history for centuries. There is the Greek Church, the Armenian, the Catholic, the Coptic, Evangelical Protestantism of various denominations, and there are also Jewish synagogues. The feuds of the Christian Church when Alexandria was the seat of authority, and the result of these divisions and the creeping in of human ambition, have been very vividly described by Charles Kingsley in his "Hypatia." Alexandria to-day is what it was when Kingsley wrote of it, except that Mohammedanism is the dominant religious and political power, and the Christian sects, while disunited, are not so quarrelsome among themselves as they were in the century of which Kingsley wrote. There is a very fine Greek church, and also a spacious edifice of the Church of England. American missions are not represented by showy edifices, but their influence is very marked.—*Bombay Guardian*.

The New Sultan of Morocco

Abd-el-Aziz, the Sultan of Morocco, who combines a taste for modern inventions with Moslem fanaticism, has been defeated by Mulai Hafid, the claimant to the throne. Abd-el-Aziz has fled into exile, and it seems probable that the new Sultan will be recognized by Europe and America. He is unfriendly to missionaries, and may be expected to place every difficulty in the way of the Gospel that the European governments will allow.

Native Workers Forging to the Front

There is much to encourage the careful reader of the reports in regard to the actual work done by the native Christians. It can not be doubted that the great majority of the 1,400 baptisms of adult converts reported

to the last synod of western Equatorial Africa, the 3,783 in Uganda, the 1,569 in South India, the 1,082 in China, are the fruit of native evangelistic work. The baptisms of specially interesting individuals, which in former days would each have been the subject of a long letter from the missionary for publication, are now, being the work of the native clergyman, seldom heard of: such, for instance, as the recent baptism by Canon Nihal Singh of an influential Hindu fakir, and by the Rev. Ihsan Ullah of his own brother after twenty years of waiting—both these clergymen well remembered by many in England. In western Equatorial Africa—that is, the old Yoruba and Niger missions—the larger part of this evangelistic work is done under the direct administration of the native church councils, and the total number of Christians has multiplied threefold in ten years, from 8,000 to 24,000; in Uganda, as is well known, it is done without English money, tho not without English administration."

Heathen Longing for the Truth

Mr. J. Hofmeister, a missionary of the German Baptists in Kamerun, German West Africa, tells in a very interesting manner of the readiness of the heathen, to whom he preaches, to receive the Gospel. In Ndgobon the people were so hungry for salvation, that they accepted the message, which he brought, as a direct personal message to themselves, and they immediately decided that the Word of God must be their rule of conduct in future.

. . . When he told them that they now must give up all works of darkness, especially magic and witchcraft, which are so closely connected with heathen living, because they are falsehood and evil, they were immediately ready to do this. They said, "It is true, we have never gained anything by magic nor have we found satisfaction in it. We will give it up, but you must give us the truth. It was clear to them at once that the loving Father of whom the Christian missionary

spoke to them had a complete right to their full surrender and submission. They continued to ask the most astonishing questions and could not hear enough of Him. And to make sure of the coming of the one teacher, with whom they were willing to be satisfied in the beginning, they at once selected a place for the station to be built.

In South Ndogobengegi, the chief, Sada, begged for the sending of a teacher so pitifully that his request was finally granted. To try the sincerity of this chief, he was told by the missionary to deliver up all his instruments of sorcery. A terrific struggle with self ensued, for he had inherited the magic instruments from father and grandfather. He lifted one after the other from the little basket in which he kept them, and looked at each with great longing. Then he selected a few, more dear to him than others, intending to keep them back. But when he was told lovingly that God demanded a surrender of all, he put all instruments into the basket, closed it, and handed it to the missionary, saying, "Oh, do not deceive me. I want to know the truth, and I desire a teacher to show it to me." Thus comes the Macedonian cry to us from Darkest Africa to-day.

Taxes on the Kongo

The Rev. G. S. Jeffrey, of Ikau, writes:

The Chef de Zone, Commandant Ainti, recently sent his secretary to take the names and approximate ages of all our men and boys. He produced letters from the Governor-General and the Commissaire of the District as his authority for this action. In accordance with a new law—June, 1907—all our men and boys over fifteen years are to pay an annual tax of 14 francs, 40 cents, which tax must be paid on or after July 1st. I protested that such a tax was exorbitant, and in many cases would take nearly all the earnings of a year to meet. Our workmen receive 700 rods (28s.) and the boys 400 rods (16s.) for the year, and as the State reckons rods at 5 francs per 100, our poor fellows will have little or nothing for themselves. Money! Never mind how you get it! seems to be the maxim of

King Leopold. We as a mission really pay several francs' tax for each man we employ, and now these very men have likewise to contribute to the royal coffers. This is the way his Majesty helps forward Christian missions.—*Regions Beyond*.

Progress in German East Africa

The Leipzig Missionary Society has a station at Meru, at the foot of Kilimanjaro. The first two missionaries who went to that region were murdered in 1896, in a rising of the natives against the Germans, before they had time to begin their work. But as soon as a settled government was established fresh missionaries were sent out to the country, which is described as a very garden of God, with healthy mountain air, fresh cool water, green fields, groves of bananas, and glorious views. The inhabitants are largely of the Masai race; they used to live by cattle-raiding, but now the German Government has put a stop to that, they lounge about and drink beer, and all the agriculture that is carried on is done by their women. Yet even among these hard heathen hearts the story of the cross is winning its way. A few have come forward and asked for "more teaching about the history of God." The first baptisms in Meruland took place in 1905, and a little Christian church was founded. "We can not see into the hearts of men," the missionary wrote, "but I believe that these young souls are truly in earnest."—*Der Missions-Freund*.

ISLANDS OF THE SEA

A Protestant Funeral in Madeira

Slowly the walls of bigotry fall away in Madeira. The faithful preaching and living of the Gospel by Methodist missionaries for years, followed up by Bishop Hartzell's work with cabinet ministers in Lisbon, have resulted in a changed attitude toward the matter of burying Protestants in Portuguese cemeteries, which the Roman Catholics consider "consecrated ground." Recently the Rev. William G. Smart conducted

the funeral of a Protestant in which two things were done that formerly were not permissible—the burial in the public cemetery and the reading of part of the Protestant ritual. Both at the house and at the cemetery many Roman Catholic neighbors listened attentively to the reading of the burial service. Thus an added opportunity for bearing public testimony is given to the Methodist workers in Madeira.—*World-wide Missions*.

Praise for Missionaries

The following tribute to the work of foreign missions in Papua, New Guinea, is paid by the government secretary, the acting administrator, in his annual report for 1907:

It would be probably quite safe for a white man to travel unarmed from the Purari Delta to the German boundary—far safer than to walk at night through parts of some of the cities of Europe and Australia—and this is largely due to the efforts of the London Missionary Society and the Anglican mission, while the settled and orderly condition of the southeastern islands and the Mekeo and Kuni districts reflect similar credit upon the Wesleyan and Catholic missions respectively. The debt which the government owes to the missions is therefore far greater than any amount which they may contribute to the revenue by way of customs, and it is gratifying to see that Mr. Lawrence (L. M. S. missionary) appreciates so highly whatever assistance the government has been able to give in return.—*L. M. S. Chronicle*.

AMERICA

The Anglo-Saxon as an Evangelizer

As in the past, so in the future, the Anglo-Saxon race will be the missionary race. It belongs to the genius of the race. It courses in its blood. It is a dominant passion to right things, which burns in its heart. It is a regal race. It has been conquering ever since it emerged from the forests of northern Europe. It conquered tribes and absorbed them. It conquered kingdoms when they lay in its path of empire. And when there were no more kingdoms to conquer, it fell upon the unpopulated wilds of America and Australia, and

made them to blossom as the rose. It fell upon the kingdoms of the sea, the air and the earth, and their treasures it has dragged behind its victorious chariots. From the heights of its splendor it looked down upon the weaker peoples toiling in the darkness and slavery of superstition, ignorance and wickedness, and snatching up the sword of the Spirit, the Word of God, and filled with a consuming desire to make Christ known to them as the Savior and friend of man, it has sought to evangelize the world. This, by all odds, is the biggest undertaking of the Anglo-Saxon race. Its past is the prophecy of the future. As it has succeeded hitherto, it will succeed henceforth.—*Christian Observer*.

Immigration Falling Off

During the first six months of the year, ending June 30, the total number of immigrants reaching the shores of the United States was 186,586, as against 739,748 for the corresponding period of 1907. This is a falling off of 553,162. In addition to this there has been a remarkable increase in the number of outward bound steerage passengers. In the six months ending June 30, 1908, the number of aliens who returned from the United States to the land of their birth, as shown by the statistics kept by the steamship companies, was 377,664. Comparing these figures with the number of arriving immigrants, we perceive the very remarkable fact that the laborers leaving this country exceeded those coming in by 191,078. With a rearrangement of the figures and one other item not yet mentioned, another interesting fact is brought out. The aliens coming into the United States in the first six months of 1907 were 739,748; those going out were 155,792; the increase to the foreign population of the United States was 573,956. In the corresponding period of 1908 the aliens coming in were only 155,956, while those going out were 377,664; the decrease, therefore, in the foreign population

of the United States was 191,078. Adding the increase for this period in 1907 to the decrease for the corresponding period in 1908, the actual difference for the corresponding periods of the two years is seen to be 765,034.

Christian Activity in Chicago

According to a statement recently published by A. P. Fitt:

The Baptist Missionary Training School in Chicago has just erected a magnificent new building with accommodations for 200 students (women only). The Chicago Training School (Methodist Episcopal) is also erecting a new building that will accommodate upwards of 100 more students (women only). The following figures regarding the Moody Bible Institute speak for themselves. They represent a steady growth in strictly enrolled students in the regular course, and do not include hundreds more enrolled in the evening, correspondence and extension departments.

Winter term (Jan., to Apr.)...	1907	1908
Men	207	277
Women	126	140
Total	333	417
Summer term (May to Aug.)		
Men	210	245
Women	94	118
Total	304	363

Church Brotherhoods Cooperate

According to the New York *Tribune*, a movement has arisen for uniting all the men's organizations of evangelical religious bodies in this country in a loose general body that shall make possible the free interchange of plans and ideas of leaders, so that some common purposes which are held by the various brotherhoods may be pursued in unity and harmony. The scheme has not as yet taken definite shape, but there has already been held one conference of leaders, at which were represented the Episcopal Brotherhood of St. Andrew, the Presbyterian Brotherhood, the Men's Movement of the United Presbyterian Church, the Brotherhood of St. Paul of the Methodist Church, the Interdenominational Brotherhood

of Andrew and Philip and organization committees which are working for brotherhood movements in the Baptist and Congregational bodies. Besides these, the Wesley Brotherhood of the Methodist Church and an organization among the United Brethren of Christ have by correspondence expressed approval of the plan.

A Great Men's Meeting at Montreat

The second summer conference of the Laymen's Missionary Movement of the Southern Presbyterian Church was held at Montreat, N. C., August 8-9, and will be long remembered by those present. Practical themes for business men were discussed by both preachers and laymen, and it was evident that the Spirit of God was mightily stirring the hearts of those present. A continuous chain of prayer lasting the two days of the conference was in progress in a little tent on the hillside.

The high-tide came at the last meeting on Sunday night, when a great appeal was made by Dr. D. Clay Lilly, followed by a practical appeal by Mr. J. Campbell White. Then one of the secretaries of the Board of Foreign Missions presented a paper containing a list of twenty young men and women under appointment for foreign service, whose salaries had been already raised, but all of whom were being held back for the lack of the needed money to provide for outfit and passage. One after another, individuals arose and offered to take a hand in sending out these laborers into the harvest-fields. Rich and poor alike "offered willingly" according as the Lord had prospered them. There were many who could give only single dollars, and others five dollars, and others ten, twenty-five, fifty, one hundred. One offered his cottage-lot on the mountain-side valued at \$200; a young farmer lad, whose heart was interested already in the work and who had recently sent in \$100 to the mission board, pledged \$400 to send out a missionary of his

own. A gentleman and his wife, who are already doing great things for the Kingdom, relinquished a cherished summer trip in order to provide \$400 to send out one of these workers. Another offered \$400 to send out one, and a little later took another, and still later added \$200 to what he had already given, and the next morning added \$1,500 to the \$1,000 that he had previously given, making \$2,500 in all. A preacher and his wife gave \$2,250 as a special thank-offering for blessings received. It seemed to be infectious, this atmosphere of giving. The Spirit of the Lord had come upon this little company of about 400 people and they were "offering themselves willingly in the day of God's power," for they were His people. Within less than twenty-eight hours nearly \$20,000 was offered, and all these twenty new workers can now be sent to the field, while the remainder will no doubt be used for the better equipment of the work.

CAMERON JOHNSON.

Baptist Missionary Success

In the thought of numbers lamentably large, the returns from missionary toil and giving are puny to the insignificant and contemptible; and yet, if the facts in the case were mastered, a very different conclusion would be compelled. Take this statement as a specimen: The Baptist Missionary Union received last year to its churches in unevangelized lands no less than 10,559 members; if Europe be included, 20,346. The number first given means more than 100 churches, each with more than 100 members.

Sweeping Victories for Temperance

The year 1908 promises to be the greatest in the history of the temperance movement. The record of saloon annihilation during the first six months excelled every record for a similar length of time during the past century. From January 1 to July 1 over 6,000 saloons were abolished by the votes of the people in the various

States. At the present time over 35,000,000 of the population in the United States, according to the 1900 census, are living in "dry" territory. Of this number, 23,750,000 are living in territory "dry" under local option, 4,000,000 in territory "dry" by Federal or local decree. The population in the prohibition States is 7,319,516.

From the standpoint of the "wet" and "dry" territory, 1,215,000 square miles are "dry" under local option; 445,000 square miles "dry" by Federal or local decree; while 407,602 square miles are "dry" under State prohibition; 1,480,144 square miles of territory still remain "wet."

A Plan for Giving by Apportionment

Tho having no connection with the Laymen's Movement, a movement is abroad to systematize giving by apportioning the amounts required among the States, and then by subdividing the same among the local churches. Thus the Baptists in the recent Oklahoma Convention provided for a budget of \$1,500,000 to cover not only the current appropriations and existing debts, but to give each society a small working capital. Of this sum, when raised, the Missionary Union is to have \$767,000; The Home Missionary Society, \$588,220; and the Publication Society, \$144,780. Thirty-six States are to be enlisted in this enterprise through committees now being organized, and to whom, as in the case of the Congregational apportionment plan, will fall the duties of superintending the raising of the money in their own States.

Work of Southern Baptist Women

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, celebrated this spring its twentieth anniversary. At the convention at Hot Springs, Ark., May 14-17, the treasurer reported gifts for this year amounting to \$190,154.21. As the Woman's Missionary Union works in cooperation with both the Home and the Foreign Board of the

Convention, these gifts show a devotion to all the fields in which the denomination is at work. The union has recently begun the undertaking of supplying trained women workers both at home and abroad. It has established a missionary training school in Louisville, Ky., with a broad, thorough, and practical curriculum, and opportunities for city mission work.

During the two decades since the organization of the Woman's Missionary Union, Southern Baptist women have made money gifts amounting to \$1,262,000, yet in view of the enlarged responsibilities and opportunities of to-day, one feels that the significance of these figures lies only in the enlargement they promise for the future.—EDITH CAMPBELL CLARKE.

Modification of the Chinese Exclusion Laws

In a recent issue of the *Pacific Baptist* appears an account of a mass-meeting held a few weeks ago in Los Angeles, Cal., in the interests of a modification of the present Chinese exclusion laws. The aim was not the repeal of the laws, but the modification of the stringencies and hardships attending the enforcement of the present laws. The first meeting was presided over by Dr. Robert J. Burdette, and resolutions were presented at that time, urging that a Chinese residing in America be allowed to return to China and bring to the United States his wife and minor children.

The resolutions further suggest that if a Chinese has been three years in the United States and produces a certificate, regular upon its face, the burden of proof shall rest upon the United States Government to show that the said Chinese is unlawfully here. At present the Chinese is supposed to be guilty until he can prove that he is innocent. Many Chinese have been the dupes of designing men, and have been deported on account of some trivial technicality in the certificates. The possession of certificates regularly issued, and the

proof of long residence in this country, should be *prima facie* evidence in favor of the Chinese subject.

L. A. GOULD.

A Japanese Church in Seattle

One of the most progressive developments in Christian work in Seattle, Wash., during the past year has been that of the Japanese Congregational Church, established at the time of the Christian Endeavor Convention, held here last summer, when Rev. T. Sawaya, the secretary of the Christian Endeavor Society in Japan, united with Dr. F. J. Van Horn and a number of the Christian Japanese of the city to organize the church. The church was organized with a membership of about 20 young men and women. The congregation immediately called to its pastorate, from Japan, Rev. R. Inouye, whose work has been most successful, particularly among the Japanese young men. The regular Sunday evening audiences now number on an average 100, and once a month Rev. R. Inouye speaks at a meeting for young men in the Japanese Association Hall, which is always filled to its capacity, and frequently scores are turned away for lack of room. The congregation hopes that with the present rate of growth it will be possible to erect a building of its own by next year.

Growth in Episcopal Missions

July 20 a service was held in the chapel of the Church Missions House, as a Godspeed for 7 members of the staff of some of the distant missions returning to their work, and for 29 going out for the first time. The holy communion was celebrated by the general secretary, assisted by the associate secretary. With the departure of these recruits the number of additions to the staff of the distant mission since September 1st, 1907, will reach the gratifying total of 69. This number includes both men and women, and covers such domestic fields as Alaska, the Philippines, Porto Rico, Honolulu and Panama, as well as the foreign districts. No other

single year in the Church's missionary history can show so good a record. It is a cause for confidence for the future that the increase in money offerings should be accompanied by larger gifts of life.—*Spirit of Missions*.

Presbyterian Missionary Responsibility

The Board of Foreign Missions of our Presbyterian Church has issued a bulletin setting forth what seems to be the distinct missionary responsibility of our own branch of the Church. The facts as to the present proportions of our work are as follows: Our Church has 948 American missionary workers in the field, and these have 3,000 native workers associated with them in 28 missions found in 15 countries, having 148 stations and 2,000 out-stations. In these missions are 510 organized churches, with 85,487 communicants, and over 10,000 new members were added last year. This is nearly three times the rate of increase in the Presbyterian Church in this country. There are 91,471 who are studying the Bible in the Sabbath-schools of those missions. From our seven publishing houses 139,261,403 pages of the Scriptures and other Christian literature were issued in 27 different languages. We have 39,616 students in 1,171 schools and colleges, and 269 are preparing for the ministry. As to our work of medical missions, it may be said that over 400,000 patients were treated in 57 hospitals and 59 dispensaries, in charge of 101 American medical missionaries and nurses.—*Herald and Presbyterian*.

Work of Presbyterian Women

Thirty-eight years ago a national society was formed, which the next year reported 37 auxiliaries, 12 of which had assumed the support of a missionary; 25 mission bands; 15 missionaries, and in money, \$5,244.96. To-day the society supports 237 missionaries, and the contributions for the year just closed were \$193,327; \$4,165 of which is special

gifts to missionaries for special work. The entire contributions through the thirty-eight years have reached the splendid total of \$4,920,268.32.

Is It a Lack of Nerve?

The Interior is troubled because the Presbyterian board of missions can find no competent man to carry on its work on the Isthmus of Panama. It says:

Just think what a shame it will be to Presbyterianism if the board announces that it can't find in the whole Church a first-class man with the nerve—not to speak of the zest—for its Panama job! Uncle Sam's best engineer and medical officers are proud to be sent to the canal zone. The Government hasn't any trouble, either, in getting capable young fellows for the necessary clerical work in its canal offices, or even for foreman-ships out where the digging is being done.

Uprising of Toronto Saints

The Laymen's Forward Movement reports that after a few meetings and a few hours of discussion, 20 Presbyterian churches in Toronto have advanced their giving for missions from \$27,833 to \$90,700; some Anglican churches from \$20,900 to \$58,050; and seven Congregational churches from \$2,365 to \$4,750. Almost all the Presbyterian churches have adopted the weekly envelop system. The totals for the three bodies advance from \$51,300 to \$154,200.

A Marvel in Mexico

In a report of the work of the American Bible Society in Mexico during the past fiscal year, the society's agent relates that one of the most notable features of the present development of Mexico is the growth of religious tolerance. In June, says the report, "over 600 Protestants of all denominations gathered in Guanaajuato for a convention of Sabbath-school workers and Young People's societies. Thirty years ago Protestant missionaries were stoned and driven out of this same city of Guanaajuato, and one may still see the house in which they were besieged for a

whole day and night before they were rescued by government troops. While the convention was in session the visitors received only courtesy on every hand. The governor of the State permitted the convention to visit in a body the historic old prison, La Alhóndiga, from whose parapets ninety-seven years ago, dangled the heads of the patriots who fought with Hidalgo for their country's freedom. The governor also met and cordially welcomed a committee from the Young People's societies, sending a pleasant message to the convention, and expressing the desire to possess a collection of the essays and discourses which might be presented during the sessions. All of which goes to show that Protestantism and religious liberty are making great strides in Mexico; and one of the potent factors in this progress has always been the work of the American Bible Society."

Koreans and Syrians in Yucatan

The effect of the Gospel in bringing different races together is not yet fully understood by Christians at home. Enlightenment comes through such an incident as this. Near Merida, in Yucatan, a number of Koreans are at work on a Mexican plantation. Some of them were put in prison for refusing to work on Sunday. Investigation showed that the Koreans are Christians, who refuse to violate their consciences. They have won their liberty, attracted attention to their faith, and so found fellowship in the Presbyterian mission church at Merida. They understand very little Spanish as yet, but they have their Testaments and hymn-books brought from Korea, and enjoy meeting with the evangelical Mexican congregation every Sunday. In that same congregation at Merida are two Syrians, converted in a Presbyterian mission station on Mount Lebanon, in Syria, and using their Arabic Bibles to follow the Spanish-speaking preacher at the mission in this out-of-the-way corner of Mexico. So

every Sunday the ends of the earth meet in Merida to praise the one Lord and Savior of all.—*American Messenger*.

EUROPE

The Next Ecumenical Council

Eight years have passed since the memorable Ecumenical Conference in New York; and plans are already under way for the next conference, which will mark the passing of a decade. It is to be held in Edinburgh, Scotland, in June, 1910. One has only to think of the changes that have taken place in the mission fields of the world since the conference of 1900 to realize that from the viewpoint of the missionary work it is almost a new world that is to be surveyed and discussed in the Edinburgh Conference.—*Missionary Herald*.

The London Missionary Exhibition

The exhibition entitled "The Orient in London" was opened on June 4 by Mr. Winston Churchill, President of the London Board of Trade. The immense Agricultural Hall was none too large for the variety of exhibits from missions in all parts of the world, the series of pageants, full of glow and color, representing episodes in the history of mission work, the sixteen thousand voluntary helpers who assisted in the exhibition, and for the crowds of visitors from all parts of Great Britain. Through this exhibition many who would have remained ignorant or indifferent learned something of missions. Mr. Churchill said: "We have possessed the faculty of enthusiasm for great causes which do not immediately affect us. We have learned that no man and no class or nation can ever raise itself except by trying to raise others, too."

This exhibition was a great educational event of untold value to the missionary cause and to those who gained from it a world-wide view.

English Churchmen as Givers

At the recent Pan-Anglican Congress in London, a thank-offering was presented from England, Scotland,

Wales, Ireland and the colonies which amounted to \$1,666,040, in addition to almost as much more received at the cathedral doors. In receiving this the Archbishop of Canterbury said:

This morning, in thankfulness and hope, we make an offering—the natural acknowledgment of what great things God hath done for us. "The silver is mine and the gold is mine, saith the Lord of hosts." We who are here, and tens of thousands, remember, who are not here but far away, offer these things thankfully to the direct service of advancing His kingdom among men. But more; we desire to offer not what we have only, but what we are. Some of us have offered—very many of us, I confidently believe, can offer—our working lives unreservedly to go where the need is greatest and to "tell it out among the heathen that the Lord is King." "The silver is mine and the gold is mine, saith the Lord of hosts." But that is not all. "The latter glory of this House"—the living Church of God—"shall be greater than the former, saith the Lord of hosts." The outcome of our great mustering and our many words must, God helping us, be this—that the Society of Jesus Christ on earth, the society to which you and I belong, shall strive more valiantly, more persistently, more hopefully than ever before to mend what is broken and crooked, what is ignorant and amiss in the world around us, and to hasten on earth the coming of the Kingdom of our Lord.

Status of the Largest Missionary Society

The Church Missionary Society reports an income of \$1,961,480; 1,361 missionaries, of whom 413 are clergymen, and 425 unmarried women; 8,133 native agents, of whom 372 are clergymen and 2 are bishops; 97,489 communicants; 344,760 adherents, and 23,081 adults and children baptized last year; with 146,038 pupils in schools of all grades.

Sir Robert Hart

Under the title, "A Great Methodist Administrator," a writer in the *Methodist Times* tells in brief the story of what this now famous man has done in and for China. After almost fifty years of service in the Orient, Sir Robert has returned to his own country to enjoy, if it be God's

will, a well-earned rest and the fellowship of his own people. The writer justifies his caption by speaking of Sir Robert Hart as "one who, tho unattached to the Church of his fathers for many years, yet evidenced throughout his long life, through many difficulties, much that is best in her teaching, and always cherished a genuine affection for her well-being." And the *Times* adds:

Not until Chinese historiographers, when the last Emperor of the present dynasty sleeps his last long sleep, shall write up the history of the last fifty momentous years of Chinese struggles for light, will the world approximately know the wonderful achievements of this clear-headed, tender-hearted, unassuming Irishman; not until the final appraisal of human actions will the number and extent of his private deeds of kindness be summed up and appraised.

Danish Y. M. C. A.'s and Missions

From statements of the secretary of the Danish Y. M. C. A., published in the *Evangelisches Missions-Magazine*, we learn that the associations have taken an interest in foreign missions for some time. After the Russo-Japanese War, it was decided to commence work among the young Japanese immigrants upon the peninsula of Liao-thung, Manchuria, where the missionaries of the Danish Missionary Society are laboring, but the plan was given up because Japanese Christians took up that work. Then a conference was called and delegates from all parts of Denmark discuss the question whether or not the Y. M. C. A. should take a deeper interest in foreign missions. The question was unanimously affirmed and a secretary for foreign missions was elected. It is his duty to go up and down the land and to interest the Christian young men more thoroughly in foreign missions. Thus the members of the Y. M. C. A. in Denmark now take a very active interest in the preaching of the Gospel to the heathen. They have paid the expenses of the education of one young man who graduates this year and ex-

pects to enter upon Christian work in Liao-thung, and they are planning to pay the salary of a missionary in Madras, India, hoping that he will work more and more among the young men of India. At the same time much care is given by the different associations to the study of the mission fields, and the Danish Y. M. C. A. shows that it is as much interested in the work among the young men abroad as among those at home. The number of Y. M. C. A.'s in Denmark is about 300, with a membership of 20,000. The Y. W. C. A. has nearly the same membership and is also very much interested in foreign missions.

A Good Worker in Italy

A few years ago a young house-painter, Maximilian Tosetto, who had gone to Milan for employment was attracted to one of the mission halls, and he became interested in what he heard. A few months later he went to Chicago, and there found Christ in the Italian Evangelical Mission. Becoming concerned for his own countrymen, the young man took a training course as a Christian worker and returned to his native village, Campiglia dei Berici, to preach the Gospel. The day after his arrival, February 16, 1907, he began to preach in the public square, then the priests stirred up opposition and persecution began. He was obliged to give up public preaching and take to house-to-house visitation. At his own expense he bought Bibles and tracts for distribution. Tosetto takes no account of his sufferings and gives all the glory to God for the harvest he has reaped. Among those converted are Tosetto's father and sister, a shoemaker who had been a blasphemer, and several other men and women who have "witnessed a good confession." The priests are alarmed because the reading of the Bible by the people has caused a falling off in the number who attend mass. They are finding a more direct way of access to God.

FOR THE MISSIONARY LIBRARY

THE NEW HOROSCOPE OF MISSIONS. 12mo, 248 pp. James S. Dennis, D.D. \$1.00, *net.* Fleming H. Revell Co., New York. 1908.

The only objection we find to Dr. Dennis' book is its ambiguous title. Horoscope is too closely identified with the superstitious ideas and practices of astrology and the conjectural forecasts of coming events on the basis of observations of the planets. This book is itself a demonstration that there is no "*horoscope of missions*"—no divination by stargazers, no calculation of nativities and occurrences by human systems of conjecture. The volume is a refutation of its name.

Aside from this, like all Dr. Dennis' work, this series of lectures takes a front rank. It is the course on the John H. Converse foundation, delivered at the McCormick Seminary, Chicago, in 1907. The book embraces four lectures and an appendix, and takes up the "The New World Consciousness," "The Strategic Aspects of the Missionary Outlook," "The New Cloud of Witnesses," and the "Fresh Annals of the Kingdom." In the appendix, Dr. Dennis adds his address at the Parliament of Religions on "The Message of Christianity to Other Religions."

The pen of this author never writes carelessly or in vain. His sentiments, convictions and opinions are those of an intelligent and devout student of the missionary problem. We have felt unusual interest in the third lecture and that on the "New Cloud of Witnesses." He estimates the number of Protestant Church members in the mission field at 1,800,000, including converts now dead. Out of this cloud of witnesses he selects representative cases. He refers to Africaner, Crowther, Tiyo Saga, in Africa; Krishna Pal in India; Kothahbyas in Burma; Epiteneto in the New Hebrides; Pomare in Tahiti; Neesima in Japan; Asaad-Esh-Shidiak in Syria; Kapiolani in Hawaii; Clement Maran in Melanesia. Then

he brings forward as more recent examples, Khama, the South African King; Dandi Kasagama, the King of Uganda; Apolo Kagwa, the Baganda statesman; pastors Marshall and Anaman, Sir Samuel Lewis and Bishop Phillips, all men of distinction and fine Christian records, plucked as brands out of the fires of African savagery. He instances Chief Paul's son in the Kongo State, Rainitrino and Rasalama, in Madagascar; Gucheng and Pao in Lifu; Chang and Wang in Manchuria; Pastor Chia Chin, and Rev Iap Han-cheong in China; Rev. Boon Boon-Itt in Siam, and many others. This chapter might be expanded into a volume, and would prove a great accession to our missionary literature. To our minds, there is neither argument nor apology for missions that compares in conclusiveness with this—the actual and undeniable fruits. Physical miracles have ceased, but there runs an increasing current of *spiritual* miracles through modern mission history, which they would do well to observe and study who find themselves tempted to eliminate the supernatural factor from both the Bible and history.

THE LIFE OF JOHN WILKINSON. By Samuel Hinds Wilkinson. 8vo, 350 pp. Morgan & Scott, London. 1908.

This volume is a faithful, filial portrait of a remarkable father. We have known the subject of this memoir for more than twenty years, and with growing intimacy. He was a man of one aim. He sincerely sought first the Kingdom of God and His righteousness, and he found that "all these things were added unto him." We account it a great achievement to exhibit and illustrate this great fact that so few are ready to accept and appropriate that *when-ever primary things are put in the primary place, God adds the secondary without our seeking them at all*; while, on the other hand, if we put the *secondary* in the place of the *primary*, we forfeit the primary alto-

gether, and have no promise of securing even the secondary.

Mr. Wilkinson, like J. Hudson Taylor, and George Müller, dared everything on the promise of God. And it is beautiful to see illustrated in these three departments the same essential principles—Müller in orphan work, Taylor in mission work in China, and Wilkinson in Jewish work at home and abroad. John Wilkinson entered on this work in 1854, and dropt it only when the Lord called him higher in 1907, so that there were fifty-three years of continuous and consecrated labor in essentially the same sphere, the last thirty years being occupied with the so-called "Mildmay mission to the Jews." Mr. Wilkinson's motto was "Ask God and tell His people." He used the two coordinate weapons of supplication to God and information to men. How he succeeded this modest volume tells; and we commend it to all who do work among Israelites or are interested in it.

ENZYKLOPAEDIE DES ISLAM. Geographisches, Ethnographisches und Biographisches Worterbuch der Muhammedanischen Völker. Mit Unterstützung der Internationalen Vereinigung der Akademien der Wissenschaften, und im Verein mit Hervorragenden Orientalisten. Herausgegeben von Dr. M. Th. Houtsma, Professor an der Universität Utrecht, Hauptredakteur, und A. Schaade, Redakteur. Leyden, 1908.

The first part of the first volume of a new encyclopedia of Islam has just been issued, and if the whole encyclopedia, which is to be complete in three large octavo volumes, reaches the high mark of excellence shown by this first section from *A* to *Abd*, the world of science and of missions will be greatly indebted to the International Academy of Sciences and the prominent Orientalists who have undertaken the preparation of this great work.

Altho Dr. Thomas P. Hughes' "Dictionary of Islam" has for many years been the standard work of ref-

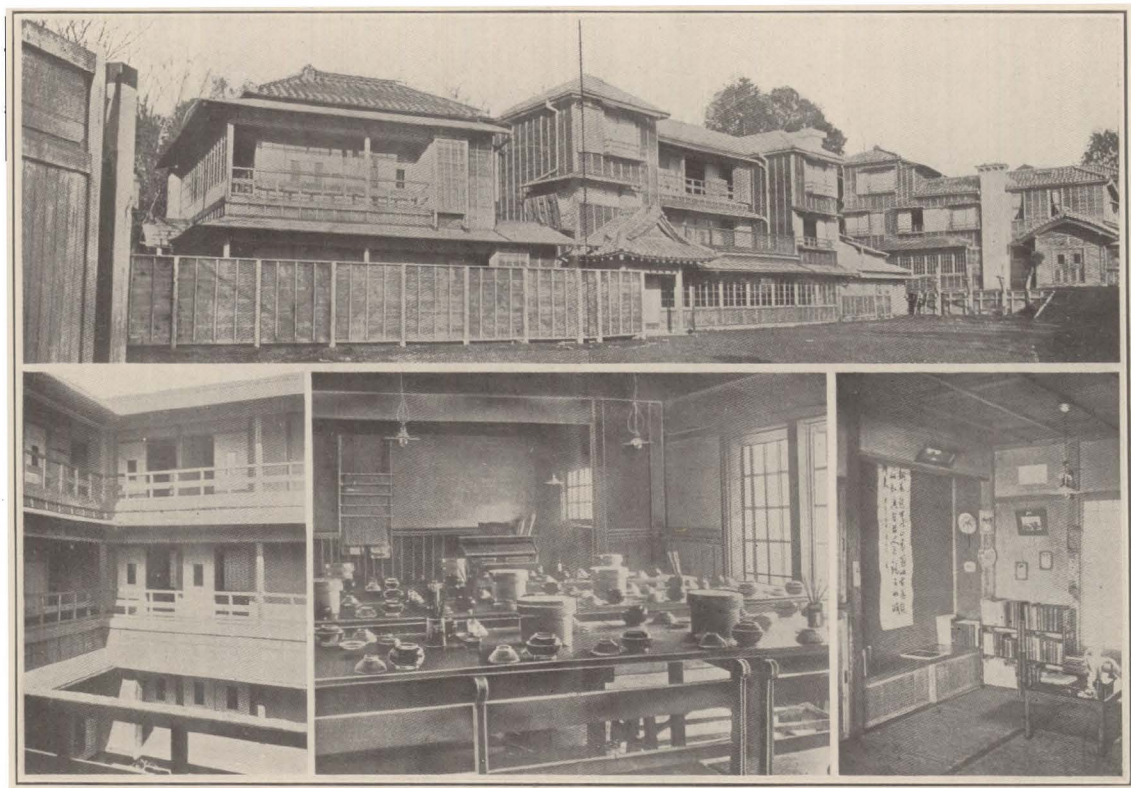
erence on the subject, it did not profess to be an encyclopedia, but a dictionary, and was prepared especially for the use of missionaries and Orientalists from an Anglo-Indian standpoint. The "Bibliothèque Orientale," by D'Herbelot, is out of date, and general encyclopedias, even the Britannica, do not give special attention to the subdivisions of the subject of Islam. This encyclopedia is intended to contain every geographical, ethnographical and biographical subject that has direct relation to Islam and the Moslem world. Special attention is given to the literature under each topic and every article is signed. In this first part, for example, many of the geographical articles are by Huart; the article on Slavery (*ABD*) by Th. W. Juynboll; that on the Abd Allah, the Sultan of Morocco, by E. Doutte, and that on the present Sultan of Turkey also by Huart. The editorial commission appointed by the International Academy of Sciences consists of Professor De Goeje, Leyden; Professor Von Karabacek, of Vienna, and Professor Goldhizer, of Budapest. The editor-in-chief is Professor Houtsma, of Utrecht, and the work is to be published in German by E. J. Brill, of Leyden. Fifteen parts will form the first volume, and it is hoped that the entire work will be completed by 1920. It is unfortunate that in the preparation of so elaborate and scholarly a work there seems to have been no provision for illustrations or maps, altho perhaps they will be added later.

S. M. ZWEMER.

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

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

General View



Inner Court

Dining-room

Student's Room

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

The Missionary Review of the World

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SIGNS OF THE TIMES

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GREAT WORLD MOVEMENTS

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

with them the names of two hundred and sixty men, including thirty Tibetans, who express a desire to become disciples. The number of baptized Christians in the mission increased last year by more than fifty per cent.

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

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

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

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

THE COMING WORLD CONFERENCE ON MISSIONS

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

It seems to me that the effort to bring together missionaries from all parts of the world and from every body of Christians represents a movement of deep importance and singular impressiveness. The purpose of the conference is first, to concentrate the attention of the entire Christian world upon the vast mass of human beings who have never yet heard the Gospel; and second, to permit free consideration of the best methods of obeying the command to preach the Gospel to all the world. Surely we have a right to expect that the capacity for forethought and cooperation; that is, the capacity to look ahead and to unite to accomplish objects seen from afar—one of those high powers peculiar to civilization—shall be exhibited to a peculiar de-

gree among those who preach the common salvation which comes through the Word of the Lord. . . . It is an age of combination, and if we are to accomplish anything of value we must all strive together for a common end. If your committee can lay the foundations broad enough and deep enough to induce representatives of Christian bodies to take part in this great ecumenical conference at Edinburgh far-reaching good can not fail to result.

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

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

A RESULT OF THE REVIVAL IN INDIA

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

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

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

UNION OF MISSIONS IN SOUTH INDIA

The churches in India are setting Christians in America a noble example. Dr. J. P. Jones sends the details of the transaction which transformed into one body no less than six missions belonging to four ecclesiastical organizations of the United States and Great Britain: the Free Church of Scotland, the London Missionary Society (Independent), the Reformed (Dutch of America), and the American Board. These include 118 churches, 22,000 communicants, and adherents to the number of more than 140,000. Dr. Jones says that the union meeting was one of unbroken harmony and of much enthusiasm. There were more than a hundred delegates, of whom about three-fourths were Indians, while the rest were missionaries. Two features in particular have characterized the movement from first to last: a most genuine desire to eliminate as far as possible everything that is distinctly Western, and to give to the movement a thorough Oriental complexion, so as to make the United Church an Eastern Church. Presbyterians have

been perhaps the most ardent in the pursuit of this union. They have shown a willingness to sacrifice much in behalf of this Christian ideal, and have allowed nothing to stand between them and the consummation of this purpose.

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

A CHINESE PROCLAMATION AGAINST IDOLATRY

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

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

THE PROGRESS OF CHRISTIANITY IN JAPAN

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

In 1896 there were 52,177 Roman Catholics and 38,631 Protestants, but in 1906 there were only about 60,000 Roman Catholics and 64,621 Protes-

tants. A report of the Japanese Government gives the number of all Christians as 131,614, or a higher figure than the missionaries give, but even thus one out of every 400 inhabitants of Japan is a Christian. The larger number of these Christians is found in the great cities, while the smaller towns and the country districts are in sore need of aggressive missionary effort.

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

CONTINUED GROWTH IN KOREA

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

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

THE OUTLOOK IN TURKEY

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

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

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

preached among the subjects of the Ottoman Empire.

SPREADING INFLUENCE OF THE TURKISH UPHEAVAL

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

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

The outcome of these disturbances

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

THE NEW AUSTRIAN REFORMATION

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

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

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

The persecuting edicts drove, as Cardinal Kleist confest, "love, property and many souls from the country." To the middle of the seventeenth century ever new flights of Christians

took place down the blue Danube to their Siebenburger brethren in Transylvanian Hungary. But as the hymn of an exiled countess express it, the power of God could ordain that death itself should be powerless to slay. New Testament Christianity is springing up again in all parts of Austria, the church at Aussee being but one of hundreds.

RELIGIOUS LIBERTY DELAYED IN RUSSIA

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

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

MISSIONS AND POLITICS IN PERSIA

A cablegram from Persia announces some striking items of interest:

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

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

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

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

ENCOURAGEMENT IN WEST AFRICA

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

"There are 460 enrolled in the station school; 500 in village schools; 40 girls

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

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

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

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

BELGIUM TAKES OVER THE KONGO STATE

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

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

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

THE MORMON QUESTION

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

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

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

CHRISTIANITY AMONG THE INDIANS

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

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

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

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

"ACCIDENTS" AS A MISSIONARY ASSET

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

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

the world over. It was even thus, in this incredible and unthinkable fashion, that a sixth continent was added to civilization and Christianity, and is now covered by six federated and prosperous commonwealths.

I. Societies Formed by "Accident"

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

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

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

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

Four years later the Baptists, by a remarkable providence, were stirred to lay similar foundations for world-wide work. Judson and Rice were among the first evangelists commissioned by the American Board, with India designated as their field. During the long journey it "happened" without the least conference, sailing as they did on different vessels, that

both reached the same conclusion—that immersion was the true form of baptism. Arriving in Calcutta, they met, compared notes, were immersed by Carey and resigned their commissions from the American Board. Rice returned to America to make an extensive campaign to arouse the Baptists, with success that was phenomenal, so that in 1814 the American Baptist Missionary Union was formed and began its notable career.

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

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

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

2. Fields Occupied by Accident

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

In 1814 Barnabas Shaw was sent to South Africa to begin work in

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

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

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

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

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

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

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

3. Missionaries Made by Accident

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

John T. Vanderkemp was the son of a Dutch clergyman and a nominal member of his church, but was deeply affected by the infidelity of the times. He served in the army for sixteen years, rising to the rank of captain, and then studying medicine, rose to fame for attainments in both science and the modern languages. While out sailing one day, the boat was capsized by a sudden squall and his wife and daughter were drowned. By this crushing calamity, from a deep sleep his religious nature was almost at once quickened to the utmost, nor was it long before he offered himself to the London Society; with South Africa as the field designated, whither he was sent in 1799, with some hundreds of jail-birds as his fellow passengers bound for Botany Bay, upon whom he also lavished his sympathy and Christian counsel. While life lasted the degraded Hotentots (among the very lowest of humankind) were the subjects of his

consecrated endeavor. Of him it has been truthfully affirmed: "For combining natural talents, extensive learning, elevated piety, ardent zeal, disinterested benevolence, unshaken perseverance, unfeigned humility, and primitive simplicity, Dr. Vanderkemp has perhaps never been equaled since the days of the apostles."

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

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

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

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

Dr. John Scudder was a physician in New York City. Calling one day upon a patient, while waiting in the anteroom, by accident he took up a tract entitled "The Conversion of the World; or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches Respecting Them." The theme to him was a novel one, but at once took a firm grip upon mind, conscience and heart. He spoke to his wife of what he had read; and pondering, they were presently convinced that they had personal responsibilities in this great matter. Against great opposition, application was made to the American Board, and in 1819 they

were sent to South India, where they toiled for a third of a century. Their spirit was also imparted to their descendants, so that in all, to date, more than thirty Scudders have given unitedly nearly six hundred years of service to the kingdom in the foreign field. Verily, the reading of that tract may well be set down among the great occurrences of the nineteenth century.

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

4. Life-work Determined by Accident

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

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

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

The attention of the London Society's officials, and of Morrison also, was turned toward China as a possible mission-field by the recent discovery in the British Museum of a literary curiosity; to wit, a Chinese manuscript containing a Harmony of the Gospels, the Acts, the Pauline Epistles and the Hebrews, made when or by whom was then un-

known. It was the interest excited by a pamphlet relating to this discovery which led the society to send Morrison to begin work for the evangelization of the Celestials. Tho the empire was closed against the entrance of all foreigners, the East India Company had a factory in Canton; while also in Macao, not far away, the Portuguese were in possession, so that the laying of Gospel foundations might possibly be begun. And, by faith, the stupendous endeavor was made.

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

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

5. Two Accidents in Cooperation

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

During the same years, in a Chinese book a Japanese lad had come across these words: "In the beginning God created the heavens and the earth." He also said to himself: "This is

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





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

FIFTY YEARS AGO AND NOW IN SOUTH CHINA

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

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

Communications

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

catching rain water to eke out the supply.

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

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

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

Changed Conditions

If communications with the outside world have increased, so have conditions changed. When I came, the merchants had a concession, known as the "Foreign Factories." Here they had their dwellings, godowas (warehouses), an English church, a garden where one could take a short walk, and a boat-house where they kept their boats and canoes for exercise on the river. Some lived in Chinese houses outside the walls, as did all the missionaries. All were confined to the suburbs, as no foreigner was allowed to enter the gates of Canton city. The missionaries lived in native houses at different points along the river, as it would have been very injurious to health to live in the low Chinese houses on the narrow,

crowded streets. Some of the merchants whose business was connected with the shipping (ship-chandlers, etc.) lived on what were known as "chops"—an old vessel with the masts removed and the decks covered in, making a store and dwelling. These floated with the tide while anchored in one place, and were very healthful, as they had plenty of fresh air. They were chiefly at Whampoa and Hongkong, where the shipping was anchored. The missionaries usually lived in the second story of the house, while the lower story was occupied as a Chinese warehouse or for servant's quarters and kitchen. None lived in houses erected as foreign dwellings.

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

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

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

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

The appearance of the river is different from what it was fifty years ago. Then there were many enormous, big-eyed Tien-Tsin junks, which made the voyage up the coast once a year, going with the southwestern monsoon and returning with the north-west wind in the fall; then there were smaller coasting-vessels and numerous

passage-boats to the river towns. Then the police-boats, with their banks of oars, frequented the river, whereas now we have steam gunboats and launches, which serve as revenue cutters and police-boats.

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

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



THE NEW GOVERNMENT EDUCATIONAL BUILDINGS IN CANTON, CHINA

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

licemen, with their batons instead of the old swords and rattan shields.

The Chinese People

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

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

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

Travel by steamers with their fixed hours of leaving and the common use

of clocks and watches have quickened the pace of the people and tended to habits of punctuality.

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

Education and Missions

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

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

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

As to Christian literature, flourishing publishing houses have been established in Peking, Hankow, Shanghai, Foochow and Canton. Bibles, Testaments, tracts and other Christian books are published in large numbers, and have an increasing circulation year by year. Colporteurs carry this literature to all parts of the empire and find an increasing demand for it. If missionary education and literature have made such progress during fifty years, what shall we say of evangelization? In 1856 our operations were confined to the five open ports of

Shanghai, Ning-po, Fuchau, Amoy and Canton, and a thirty-mile radius around them. In Canton we were not permitted even to enter the city gates, but were restricted to the outskirts. Now what a change! All China thrown open to missionary enterprise, not a province unoccupied by missionary workers, and the number of Chinese converts increased from 600 to 175,000. All barriers have been broken down, and instead we have "open doors."

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

A CENTURY OF PROGRESS IN CHINA

1807

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

1907

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

"THE UNCROWNED KING OF CATHAY"

WHAT SIR ROBERT HART HAS DONE FOR MISSIONS IN CHINA

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

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

Some fifty-four years ago, Robert Hart, a lad of nineteen, the son of a Scotch-Irish mill-owner, of County Armagh, went out to China in the British consular service, and immediately began to organize a customs department for the Empire then just waking out of its long sleep. The story of his life is the story of the open door in China, and of a unique personality impressing itself on the impersonal "power behind the throne." There must have been some peculiar Oriental charm about the young European who, at the age of twenty-six, after a mere seven years of work as a consul in the land of suspicion, had so won the confidence of the Chinese Government as to be placed at the head of the customs system of that vast country. Two years later he was appointed Inspector-General of Customs in China, and subsequently has been the man to be finally reckoned with in all matters concerning the relations of China with the outer world. What he has achieved meanwhile is writ large in the last half-century of China's annals, according him world-wide recognition

and distinction. Nor has he failed in that position as has been truly said to be the permanent trustee of foreign interests in China.

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

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

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

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

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

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

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

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

With regard to missionary prospects in the Celestial Empire, Sir Robert Hart takes optimistic and statesmanlike views. He appreciates highly the character and devotion of Christian missionaries, and the untold benefits, social and moral, which Christianity has brought to the East. China, he declares, has been for some tens of cycles living her own quiet life in seclusion from the rest of the world, developing in a sort of family circle; but it has been full of life, and the events of years to come would show that energy and vitality had been stored up to meet the new environment. Just as in material concerns and progress Sir Robert be-

lieves it desirable to have Englishmen to superintend Chinese workmen, "to form the buckle to the belt, as it were," so he maintains the same views respecting European and American direction of native teachers. In other words, China must be evangelized by Chinese agents. Given 40,000 native pastors, each one having on an average a parish of 7,500 souls, the enormous task of covering China with Christian agencies enters within the bounds of possibility. To effect this a considerable increase in effective Western missionaries would be necessary if, say, within the next ten years the complexion of the religious problem of China were to undergo an absolute change.

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

EDUCATION AND RELIGION IN INDIA

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

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

This recognition of the religious element among a given people must, of necessity, be followed by an examination of the means which the State, or the people, has, more or less consciously, adopted to bring up its children with a view to maintaining its ideals and its national life, in so far as its records make this possible. It is not necessary, however, for our present purpose to enter upon a detailed study of those means, so far as they have been present in India, in the molding of the educational ideals

of the people. It suffices that we should recognize that through the whole system of Vedic literature and thought there runs one general governing idea, the omnipenetrativeness of the Deity, as it has been termed, or an indefinite, impersonal, spiritual pantheism. The practical effects of this pantheistic temperament were conspicuous in the fact that the highest aim of the Hindu is abnegation of life with a view of the absorption of the individual into the "All." Transmigration was only a step in the process of absorption. Before the All-One the individual is of no moment. Such an idea, if rooted into the nature of a people, is an effective check to all self-reliant activity, weakens all sense of individual responsibility, and destroys the ambition for excellence. Ascetic contemplation becomes the supreme virtue in religion and in life. Thus the ethical virtues of a people, whose deepest convictions are pantheistic, and whose highest hopes are personal absorption in the universal, are such as patience, docility, gentleness and resignation. These are naturally accompanied by politeness, respect for parents and elders, and obedience to the powers that be, both civil and ecclesiastic. All these are excellent, so far as they go. But duty in the old Greek sense, or in our Anglo-Saxon commanding sense of the word, and the virtues flowing from a strong, virile personality, which controls circumstances and shapes the life, were not to be expected, nor were they found.

The educational significance of

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

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

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

In approaching this subject of education in India we are met also by the great, all-influencing socio-religious and anti-individualistic fact of *caste*, a system which grew up grad-

ually and which claims to be as old as the Vedas. Throughout the long story of the study of letters, and of the preservation of culture in India, we must recognize the presence of the permanent influence of this Brahman caste system. It determined the character and the area of education. While its origin may have been based upon social conditions, it came to have a religious sanction, and its observance became largely the religion of the people.

The British System of Education

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

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

From the standpoint, however, of

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

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

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

The attitude of the present day toward religious instruction is very divided. In Germany and France we

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

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

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

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

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

the present, as constituting the "Three Rotten Cultures" of history.

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

The Need of Religious Instruction

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

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

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

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

looking only to the quality of secular instruction, should assist such of them as ask for assistance."

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

Missionary Education

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

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

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

destructive and constructive. Which it shall be depends largely upon the Christian people of England, with the cooperation of those in America.

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

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

THE HOME MISSION PROBLEM IN CANADA

REV. J. R. ROBERTSON, B.A., B.D., KNOX CHURCH, REVELSTOKE, B. C.

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

I. The Field

The field where this problem is being worked out stretches from the Atlantic to the Pacific—from the Maritime provinces and Labrador on

the east to British Columbia and the Yukon on the west—a continental expanse of nearly 5,000 miles. From south to north this field stretches from the forty-ninth parallel and the United States boundary line to the northern Herschell Island within the arctic circle.

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

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

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

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

II. The People

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

The flow of immigration, however, has now come and the churches are

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

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

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

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

Then there are nearly 10,000 Doukhobors in the Western prairies—a people now widely known but little under-

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

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

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

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

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

III. The Survey

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

Coming to Quebec, or French Can-

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

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

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

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

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

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

IV. The Churches

The churches provide the resources by which the problem is to be solved. The leading churches in Canada ac-

cording to numerical strength are the Roman Catholic, Methodist, Presbyterian, and Church of England in the order named. The Roman Catholic flock is about forty per cent. of the entire population, the Methodist seventeen per cent., the Presbyterian sixteen per cent., and the Church of England thirteen per cent. And it is interesting to note that this relative position and strength have remained almost the same for the past fifty years.

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

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

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

The Church of England has no State standing in Canada, which is proving a blessing in disguise. The spirit of voluntary support is developing her life and work. She has first honor in having sent her missionaries to the farthest posts of settlement in Canada. This mainly through the channel of the Hudson Bay Company. Thus we find her work long established among the traders and Indians in such regions as Ungava Bay, by the Whale River, at east of Hudson Bay, Moose Factory and Fort Albany on James Bay, Fort Churchill and York Factory on west

of Hudson Bay, and away to the northern districts of Rupert's Land, Athabasca and Mackenzie districts. Her most heroic mission is now represented by such work as Dr. W. Grenfell is doing among the deep-sea fishermen on the coasts of Labrador, by the work in the arctic circle at Fort McPherson and Herschell Island, and the medical mission work of Rev. John Antle among the camps on the coast of British Columbia. Such names as Bowpas, McRae, Loftus, Grenfell, and Stringer add luster to any church. The great mission work of the Church has been greatly aided by support from the Society for the Propagation of the Gospel in England, which has contributed no less than \$10,000,000, and which is raising \$100,000 now for immediate needs of her work in Canada.

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

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



BEACON-LIGHTS IN MODERN MISSIONARY HISTORY

WILLIAM CAREY, THE MISSIONARY TRANSLATOR

EDITORIAL

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

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

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

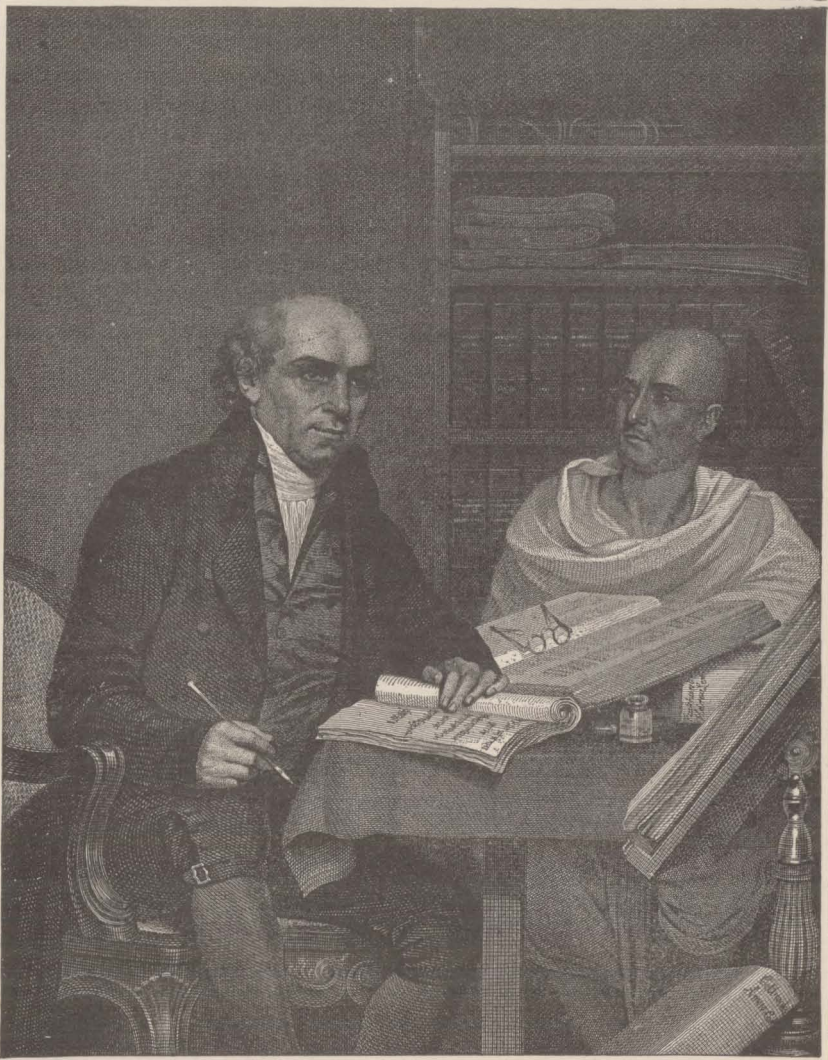
The child proved father of the man, having a decided bent for natural history, botany, and particularly language. His little room became a miniature museum, and his mind a treasure-house of word-curiosities. He not only eagerly read books of history, science and travel, and "Pilgrim's Progress," but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

that shoemaking has given to the world more eminent men than any other craft.

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

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

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



WILLIAM CAREY AND HIS TEACHER TRANSLATING THE BIBLE

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

He became identified with a small body of dissenters at Hackleton, and married Dorothy Plackett before he was of full age—a step that proved far from happy or helpful. When Mr. Old died, he put up a modest

sign-board, yet to be seen at Regent's Park College in London—

"SECOND HAND SHOES
BOUGHT AND ——"

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

At the association meetings at

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

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

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

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

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

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

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

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

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

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

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

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

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

said, "There is one thing I can do: I CAN PLOD."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CONTRASTS IN SOUTHERN NIGERIA

BY REV. C. E. SMITH

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

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

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

Our destination was Lagos, 1,000 miles southeast from Monrovia, and as our ship was to spend some weeks trading on the coast, we were transferred to an English steamship, which arrived outward bound at Monrovia the same day that we went on shore. This steamship was very inferior to those which now sail those waters, but to us it was a magnificent palace compared to the sailing vessel we had just left. I have made the round trip to West Africa five times, and such has been the improvement in these steamships since 1884 that they are now little inferior in appointment and comfort to the Atlantic liners of today, and are the equal of and in some respects superior to the Atlantic liners of 1884. When I think of the wonderful changes in travel and in comfort on the mission field that have come about in twenty-five years, I

stand in amazement at what missionaries of fifty years ago put up with. Our conveniences and our opportunities place upon us greater responsibilities, and we ought to accomplish greater things. The foundations have in a great measure been laid, and we build upon other men's foundations; it behooves us to look well how we build.

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

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

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

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

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

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

There used to be constant war and strife among the various tribes, so

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

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

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

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

Missionaries sometimes make the mistake of trying to keep the work entirely in their own hands too long. It is difficult, especially for new missionaries, to feel that it is safe to place the work in native hands. Of course, these natives should be trained, and the churches should be trained also. This should be a large part of the missionary's work. The zealous missionary wants to be preaching the Gospel, but he should remember that trained natives, called of God, knowing their language as a missionary can never learn it, and knowing the customs and feelings of the people

as a foreigner can not know them, is usually able to preach far more effectively. The training of native Christians as preachers and leaders is a most important part of the missionary's work.

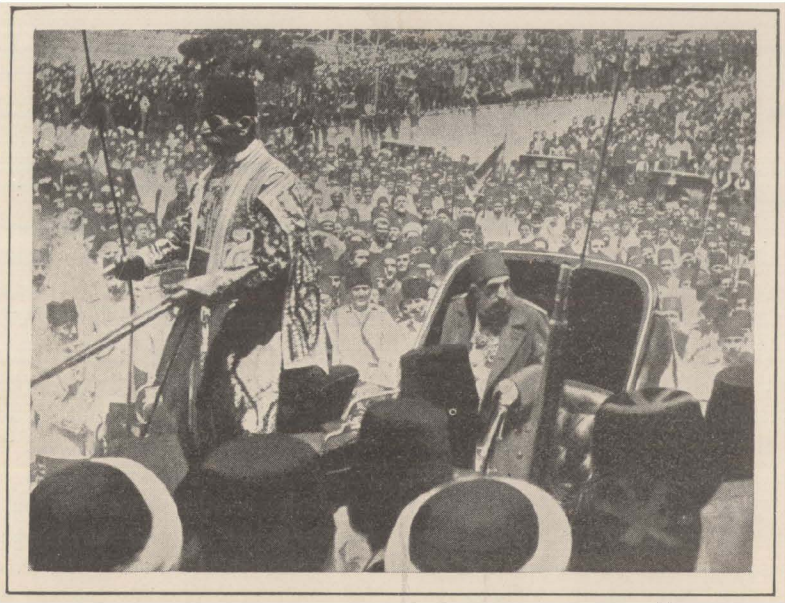
The American negro can not take up the full burden of the work in Africa. Whatever his duty may be, this does not in the least release the white man from his obligation. So far as customs and language are concerned, the American negro would be at the same disadvantage as the white man. The native looks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

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

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

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





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

THE CAUSE AND EFFECT OF THE CHANGES IN TURKEY

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

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

so Turkey will hereafter celebrate July 24th as the birthday of their liberty.

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

a new and hopeful spirit. The streets were gay with flags, groups of men were engaged in animated conversation, and before the day was over processions paraded the streets with music and with banners, and the word "liberty"—the public utterance of which would have been enough to send a man into banishment before—was on every tongue. Then began the days

of power and able to wreak terrible vengeance on those who sought to oppose or expose them, the longing of the people for liberty was like that of a starving man for food. When the day came there was a celebration continued through many days, fortunately without the cannon crackers and other abominations of the American Fourth. Excursion boats with bands



A DEMONSTRATION AT THE PROCLAMATION OF THE CONSTITUTION IN CONSTANTINOPLE

of rejoicing, the like of which Turkey has not seen during the present reign of thirty-two years, and probably not in the memory of the oldest man living. Americans love liberty, but we have always enjoyed it, and we consider one day enough to celebrate in its honor. But in a city where 40,000 spies were employed by the Government, and no one knew whom to trust, where men were arrested on the slightest suspicion and banished or thrown into prison, where the press was muzzled, and Turkish citizens dared not be seen reading foreign papers, where the worst men were in places

of music and gay with flags and branches of evergreens went up the beautiful Bosphorus, and in the evening colored lights dotted the hills along its shores. Bands of singing and shouting men and boys paraded the streets. Crowds collected and were address by some representative of the new régime.

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

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

How the Change Was Wrought

The triumph of the revolution seems sudden, but preparation for it has been going on for years. Men of liberal tendencies, some of them among the oldest men in the land, have been banished from the capital to interior provinces. Many were imprisoned, but others were left comparatively free, and some of them held government offices. They were watched by spies, but found opportunities to scatter their ideas in soil ready to receive them. Two years ago when the writer revisited his old missionary home at Van, near the Persian frontier, everywhere the whole population was found longing for a change, except some of the official class. The sentiment of the people became the sentiment of the army recruited from the people. So long as the army was loyal to the old régime, the Government could defy popular discontent. But when the army became the mouth-

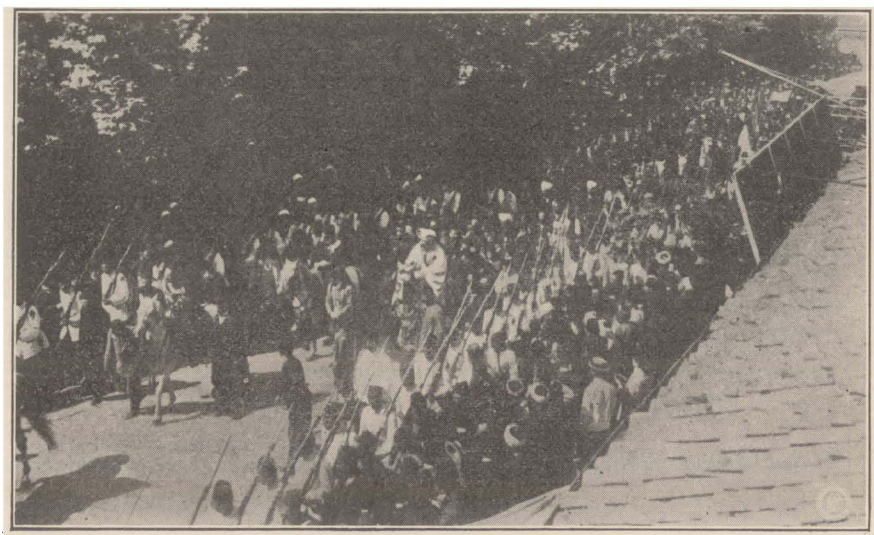
piece of the oppressed people and said, "There must be a change," there was no alternative. It was the whole people for whom they spoke, for in some ways the Moslem population suffered quite as much as the Christians, and perhaps more. Just how the new ideas were propagated, sometimes by peddlers, sometimes by physicians, sometimes by women, is too long a story to tell in detail. But the flower which has so suddenly appeared is from a root which has been striking deeper and deeper for years.

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

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

and the Cabinet officers removed, until a Cabinet was secured all of whose members were in full sympathy with the Young Turk party. It is the "Committee of Union and Progress," representing the Young Turk party, which is now the power behind the Cabinet, and not the Sultan. It is in their name that statements of policy are published in the papers. All officials and all the soldiers of the

reformers, and perhaps the most impressive of all, is its breadth and catholicity. They say, "As Moslems, Christians and Jews we have our different religions, but we are all alike Osmanlis. In national matters there is no distinction. According to our relative numbers, we will have the same share in the government and we will alike join the army in the defense of our common country." Constanti-



THE INVESTITURE OF THE NEW GRAND VIZIER IN CONSTANTINOPLE

army swear allegiance to the constitution and to the Sultan *so long as he is loyal to the constitution.*

A recent correspondence between the Minister of Ports and Telegraphs and the Grand Vizier shows that the Government does not wish the palace to have a private cipher for telegrams. This means that the Sultan is to communicate with his ambassadors and with foreign sovereigns through his Minister of Foreign Affairs, as every constitutional sovereign should always do.

Another item in the policy of the

nople is to be represented in the new Parliament by an equal number of Moslems and non-Moslems, tho the former probably constitute more than half of the population. This spirit of unity is shown in many ways. A body of Young Turks attended a memorial service held for the Armenian victims of the massacres of 1895-96, and made addresses in which they spoke of those victims as martyrs who suffered for the cause of liberty. The Armenians held a service in commemoration of the Moslem victims of the old régime, some of whom died

in exile, and some were taken out by night and drowned in the Marmora.

Will the New Régime Succeed?

But will the reformed and constitutional Government be a success? We must wait and see, but many things give us hope. One is the wisdom and self-restraint which have so far been displayed. The young army majors, Niazi Bey and Enver Bey, are now the national heroes, because they were the first to raise the standard of revolt against the old absolutism. Their grateful admirers started a subscription for two cruisers to be added to the navy and called by their names. Niazi Bey wrote that it would be better to name them Midhat and Kemal, after Midhat Pasha, the original author of the constitution, who died in exile, and Kemal Bey, the favorite poet, whose play "Vatan," that is, "Fatherland," is now being performed before crowded houses. When the great fire occurred in the capital these two officers asked that the money given for the cruisers be used for the relief of the sufferers. All the published utterances of these two young officers (Enver Bey is only twenty-seven years of age) have been discreet, and so almost uniformly have been the speeches of all the representatives of the committee in Constantinople. They have urged the people to moderation, to industry, and to union. The committee, tho so powerful, is hardly known, and does not seem to be seeking office or emolument, but to guide the ship of state safely through this transition period until Parliament assembles.

Another ground of hope is the fact that the reform springs from the people themselves, and is not an exotic

plant which the European Powers are trying to make take root here. The reformers know that they have the sympathy of Europe, and that this sympathy is strongest in those lands where the highest degree of liberty is enjoyed. They know that so long as they follow the path of reform and of constitutional government they will be free from interference, that the way to realize their ambition of "Turkey for the Turks," or for the "Ottomans," is to follow on in the path they have entered, while a relapse to the old state of corruption, absolutism and racial strife would be sure, sooner or later, to end in European intervention. They have, as a people, tasted too deeply of the evils of the old régime to wish for its return. We believe that such a return is impossible, tho, of course, there are those who for their own interests would welcome it.

Of course, in a country wholly unaccustomed to liberty, and with no experience in constitutional government, a country whose inhabitants are made up of different races between whom in the past hostile feelings have existed, and which differ in language and religion, there are dangers, and it would be folly to ignore them. But all has gone well so far and our hope will be greatly strengthened should the Parliament be as wise in its financial legislation as has been the Committee of Union and Progress, which may be regarded as an *ad interim* Parliament. It is said that under the old régime the expenditure for espionage in the capital and near districts was 300,000 liras (\$1,320,000) per month. All this is saved by the abolition of the system. There are hosts of supernumerary officials, and almost the only

duty of some of them seemed to be to draw their salaries. These have been dismissed, in some departments not more than one-tenth of the officials being retained. The immense salaries of some high in office have been much reduced, and the salaries of policemen, common soldiers, and other servants of the Government of lower grade, left unpaid, sometimes

eous way and used for worthy ends, it will do much toward endearing the new Government to the people.

The Meaning of the Changes to Missions

But what do these changes mean for gospel work? They mean the opening wide of new doors. The Christian press has a new opportunity. Hitherto everything had to be sub-



A NEW UNITED TURKEY: TURKS, ALBANIANS, BULGARIANS, ARMENIANS AND GREEKS

Formerly at enmity, now on friendly terms

for years, the committee propose to pay regularly. Some of those who fattened by bribes and by an iniquitous perversion of their official authority, have been arrested and thrown into prison, and have paid into the treasury a portion of their ill-gotten gains. The Sultan, who is immensely wealthy, has come to the aid of the Government by passing over to the treasury property which brings in an income of 400,000 liras (\$1,760,000) yearly. If the people are freed from unjust taxation, if taxes are collected in a right-

mitted to the censor, and there were annoying delays, often words, sentences or paragraphs were stricken out, so as to greatly modify the meaning, and some subjects on which it seemed desirable to write were wholly forbidden. Now the censorship is removed and we can publish what we will. No wise Christian worker wishes to publish attacks on the other faiths of the land, each of which is sacred and dear to its followers, but we wish freedom to point out faithfully "the truth as it is in Jesus," and

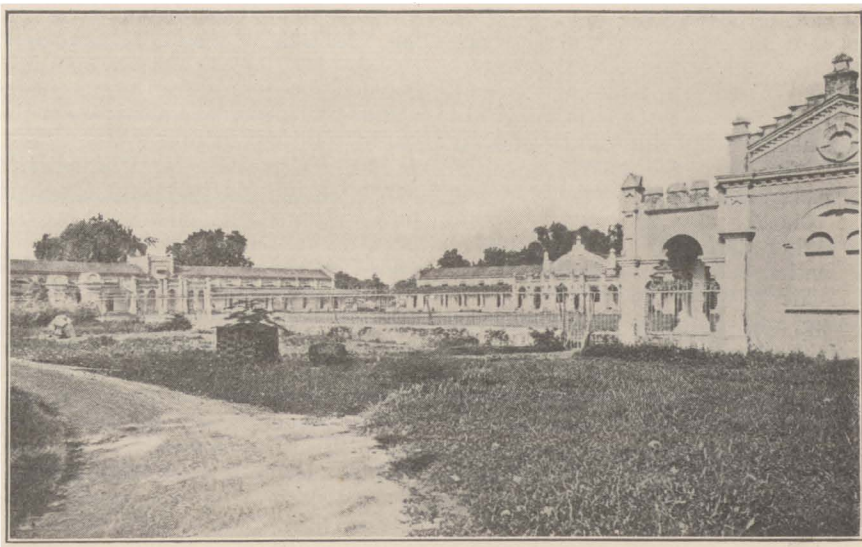
the duties and privileges of the servant of God. In this we are now limited only by lack of funds. Hitherto there has been great difficulty in securing permission to erect churches and schools. The Langa Church in Constantinople has been seeking permission to erect on a suitable site purchased thirty years ago, and has sought in vain. We expect that now these difficulties will disappear. Permission to travel and to gather for ecclesiastical meetings has been difficult and sometimes impossible to secure. That hindrance no longer exists. Protestant preachers who left the country in the time of peril because they were marked men are now free to return. The greater prosperity for which we look will enable us to urge our churches on more rapidly in the line of self-support. We trust that more of our young men of talent will find the Christian ministry an attractive and hopeful calling.

We look also to see a much larger number of the boys and girls of our Moslem friends and neighbors coming to our schools, and the circulation of the Scriptures and good books will be more unrestricted. No foreigners are now held more in favor than the English and the Americans, because their lands are regarded as the homes of the highest degree of civil liberty.

This fact, together with the valuable services rendered to many individual Moslems by Christian schools and hospitals, will establish a basis for improving the friendly relations which already exist in many cases. In this way the influence of the Gospel and of godly lives seen at close range will help to transform the nation. We do not look to see great and sudden changes. The Moslem is usually warmly attached to his religion, and Christianity, as illustrated by the lives of many of its representatives in the Orient, does not appear to him a better faith. But some have already seen the wide difference between the Christianity of the New Testament and the Christianity of most of those who profess it. The circle of such will widen, and no doubt will widen more rapidly because of the great changes which are taking place.

But perhaps our faith is too weak. Astounding political changes have taken us by surprise. Who knows but equally great religious changes will come as suddenly. Certain it is that doors, for the opening of which Christian workers of earlier days in this land prayed and saw not the answer to their prayers, are now open, and invite us to enter. May the Church of Christ have grace to make full use of the new opportunities.





THE OXFORD AND CAMBRIDGE HOSTEL, ALLAHABAD, INDIA

MISSION HOSTELS IN INDIA *

BY THE REV. W. E. S. HOLLAND, M.A.

Warden of the Oxford and Cambridge Hostel, Allahabad

This is the day of hostels in India. Everywhere their value and importance are recognized. They are the newest and most marked development of the Indian educational system and of the modern missionary enterprise.

With a few exceptions, the Indian universities and colleges are non-residential. The former are almost exclusively examining bodies, granting degrees, and affiliating colleges whose teaching equipment comes up to standard. The college is little more than a group of lecture-rooms and laboratories which the students attend for four or five hours daily. For the rest the students may live where they please and do as they choose. Higher education in India consists of little else than instruction by lecture (which, except in mission colleges, must be exclusively secular) and examination. Its other elements—and they are among the most important—are almost wholly lacking. The special circumstances of India make this the

more unfortunate. An Indian bazaar provides little in the way of respectable lodgings. The student makes for the cheapest he can find: not seldom that means the least reputable. There is no licensing of lodgings, no tutorial system, no censorship of unattached students. There, often amid most depraved surroundings, the student may spend his time as he likes, unsupervised, uncared for, away from the ken of any for whose good opinion he cares. And he is often a mere boy, seldom more than sixteen years of age when he matriculates; a boy unprotected by any previous discipline in a boarding school away from home.

Further, the division of Indian society into an infinite number of watertight compartments, by the rigid barrier of caste, makes the introduction of a common social life as intensely desirable as it is difficult of attainment. Away from home, and so cut off from the society of all but a tiny circle of his own caste-fellows, the student

* Condensed from *The East and The West*, London.

lives a wholly selfish life, receiving none of the liberal influences of association with men of widely different thoughts, interests and environment. He learns nothing of the privileges of citizenship, or of his duties and responsibilities to the social organism. A strong and liberal social life among the educated men who are, for good or ill, her makers, is a prime condition of nation building in India—and it is difficult to see where this is to spring, unless it be from a residential system in the Indian universities. Caste on the one hand, and on the other the absence of any gospel or message that can really help and lift, have made the Indian strangely lacking in the sense of responsibility to his neighbors and dependents, to the poor, or to his nation as a whole. Again, nowhere is it more imperative, nowhere more difficult, to bridge the gulf between teacher and taught than in India. Without a residential system it becomes well-nigh impossible. The value of what the English teacher has to give is only matched by the width of the gulf that divides him from his pupil. The successful teacher must be always a learner and a reverent learner in the school of his pupil's thought, life and character; and if West is to impart to East all her rich and varied heritage, the two must draw close enough in intercourse for the one to understand how she may teach and for the other to become willing and eager to learn. . . .

A wide extension of the hostel system has thus come to be recognized as the most urgent need in Indian higher education. And ever since the need was emphasized by the last Universities' Commission, the Indian Government has endeavored with a lavish hand to foster and encourage their development.

Missionary societies have entered the hostel field with alacrity because it seems to provide an absolutely unique opportunity for their work. The missionary lives with his men—it is a *sine qua non*. His rooms are

in, or adjoin, the quadrangle. If he has lecturing to do, it is for one or two periods daily at the most, so that he shall be free for informal intercourse and personal interviews in the out-of-college hours. . . .

The ideal position for a hostel is as part of a mission college. It is here that it can attain its highest usefulness, the hostel missionary having the added influence which belongs to the teacher or professor. There are few mission colleges in which the staff is not kept at the minimum consistent with passable teaching efficiency. The consequence is that the missionary professor, burdened with the preparation and delivery of four or five lectures daily, and with a mass of administrative work besides, has neither time nor strength for that personal and informal contact with his students which is his greatest missionary opportunity. The result is that the large expenditure of money and men involved in running a mission college is often robbed of the greater part of its evangelistic force and value. In view of its unique missionary opportunities, the writer would urge that, not the college, but the hostel be made the unit in educational missions. Let every missionary professor reside in (or, if married, adjoining) a hostel or quadrangle which is to form his special sphere of work. Let the size of the hostel and the college be determined strictly by the number of students who can be effectually reached by personal influence through the available staff. The adoption of this policy will in many cases mean a cutting down of the number of students admitted to the college; but it will also mean an enormous increase in its missionary efficiency.

In government and similar non-religious colleges it is obvious that the hostel forms the most direct basis for missionary effort. It is a far less costly form of mission work than the maintenance of a rival college. Once the buildings are erected, the hostel pays its own way, and costs the society nothing except the salaries of its

missionary staff. And, after all, the case of a student of a mission hostel in a neutral college corresponds closely to the conditions of English university education. Then the lecturers are generally as free of religious tests as are the members of the Indian Educational Service; and we are accustomed to look, not to professors, but to the conditions of life within the hostels and halls of residence for directly religious training and influence.

The position urged is that, alike on grounds of missionary efficiency and economy, the hostel shall become the unit of our missionary educational policy. Hostels will in that case be

the normal missionary method for reaching the students of government and neutral colleges. In large centers the new policy of wise missionary strategy will be cooperation. Our small, isolated and undermanned colleges will give way to a group of well-manned hostels, provided by different missions, each self-contained in regard to its religious teaching and atmosphere, but combining to supply the staff of a thoroughly equipped central college. Such a college will outdistance in educational power all rivals. And it will do so at a minimum of cost in men and money to the several missions.

ASSOCIATION HOSTELS IN JAPAN*

BY C. V. HIBBARD, TOKYO, JAPAN

One purpose of the association in establishing hostels in Tokyo was to provide good homes for a limited number of students. In Japan it has always been considered becoming for men during their unproductive student days to maintain a modest standard of living. Even in the manner of wearing the hair and in the material of the clothing this idea is apparent. So it has come to pass that in the student lodging-house the food is of the poorest, the students are crowded together, often two men in a room nine feet square, with inferior sanitary provisions. As a result of the extreme frugality of the student standard of living and of the general rise in the cost of provisions, it is impossible for the proprietor of one of these lodging-houses to make any considerable legitimate profit. Thus he is tempted to betray his lodgers to extravagance and vice. In Tokyo alone there are not less than 50,000 students living in public lodging-houses of whom nearly 20,000 are young boys who have graduated from the regular government middle schools and are spending from three months to a year or more in special

preparation for the severe competitive examinations of the higher government schools. During this time of preparation and of waiting, many are without supervision either by their parents or by the school authorities, and not a few succumb to the allurements of vice as pandered by unscrupulous keepers of lodging-houses. It is then an important achievement to have provided a wholesome moral environment for even a limited number of these students. Another purpose of the Association in establishing these model hostels is to raise the standard of all student lodgings throughout the city. This is more readily possible in Japan where people are so responsive to any improvement, especially on matters pertaining to education.

A third object is to give to the Japanese public a practical example of what the religion of Jesus Christ really is. The people of Japan are peculiarly sensitive to any demonstration of Christian supremacy in the realm of practical conduct. These homes, where men are protected from temptation and strengthened for more efficient service in the affairs of life, appeal

* Condensed from *The Student World*, New York.

to non-Christians as well as to Christians.

The control of these dormitories is vested in the board of directors of the Tokyo Young Men's Christian Association. The directors appoint a committee from their own number, to which they give authority to administer the affairs of the hostel, and choose a suitable person, usually one of the secretaries, to reside on the premises and supervise each hostel. This resident secretary, in consultation with the committee of the directors, appoints a clerk, and secures a woman of mature Christian character to act as house mother. It is the duty of the house mother to look after the home comfort and welfare of the students in the dormitories. . . .

Good food and lodgings at low rates, together with the personal influence of the house mother, contribute toward making men feel that the hostel is their home and that each one is himself an integral part, bound up in the life of the household. Bible classes both in English and in Japanese are attended with interest and usually every student whether a Christian or not attends the early morning prayer-meetings. That these exercise a powerful influence on the lives of the students is shown by the external evidence of changed habits and by the confession and testimony of the men. That the students may get something of the best from Occidental student life it has been the policy wherever possible to secure the residence in the dormitory of a recent graduate of one of the Western universities. These Europeans have no authority in the control of the dormitory, but live there as the Japanese themselves, sharing in the life and coming into the most intimate and sympathetic touch with the personal problems and difficulties of the Japanese. Aside from the influence of the house mother, the foreign resident, and the resident Japanese supervisor, eminent men both Japanese and foreign who are called in from time to time to address the students, by their experiences of

practical affairs, broaden and correct the student thought and prove an invaluable stimulus both to the intellectual and spiritual life. . . .

It was not without some hesitation that this plan of Christian hostels was adopted since, of necessity, it involved the withdrawal of the Christian students from the lodgings which they shared with non-Christian students whose need for moral help is intense. But just as it is impossible to kindle a fire without first assembling scattered sticks, so it was impossible to maintain the fire of Christian enthusiasm among students widely scattered and chilled by the unmoral and evil influences of their surroundings. Nor was the Association, tho a pioneer, without precedent in entering on this plan of Christian work. The hostel established for the students of the Imperial University was probably among the very first experiments, but, from the beginning, the mission schools have recognized the essential importance of withdrawing their students from the deadening influence of their old life and bringing them into lodgings under Christian influence. Within the last few years influential men from a number of the provinces, moved by the old feudal loyalty to their native place, have formed provincial societies and established hostels for their fellow countrymen. These, however, have lacked the self-sacrificing motive of "the Jesus religion" and have not been uniformly successful. It may indeed be too early to estimate the full value of the Association hostels, but the older University hostel numbers among its beneficiaries men who have attained high place in professional life and are well known for their stanch Christian character; while the number of men who have united with the Church of Christ and entered on preparation for the Christian ministry as a result of the influence of other hostels, which have been in operation a year or less, is sufficient guarantee that their importance has not been overestimated.

RELIGIOUS LIBERTY IN PERU *

BY THE REV. J. L. JARRETT, AREQUIPA, PERU

We have lived to see religious liberty in Peru. Not that it has been actually proclaimed, as in Bolivia, where, by altering one word in the Constitution, the law which once *prohibited*, now *permits* the public exercise of all religions. Neither have we liberty as in Ecuador, where ten years ago such a radical change occurred that priests were expelled and Church property confiscated, altho previously the Bible had been held in the Custom-House and forbidden entrance to the country. But in Peru we are working toward a full recognition of our rights and a position of equality and freedom in a way that is better than in either of these countries; and liberty, when it is at length declared as a legal fact, will come as the result of agitation on the part of the majority of the people, thus effectually preventing the serious reactions which have taken place and hindered the progress of the cause in Bolivia and Ecuador. Let me briefly sketch the development of liberty in Peru.

(1) Missionaries have there, as in other countries, the liberty which comes from the knowledge and experience of the presence of God. The element of personal danger does not affect us now in this work. We are often asked if we do not *fear* the priests, if we are not afraid of their violence, but I can only reply in the negative. True, the priests are powerful and in many cases malicious; they are often unscrupulous, but we have never suffered from personal violence, nor dreaded it very much. The darkest hour of our life has not been when attacked by priestly slander, nor when hiding in a monastery garden in the night while searched for by a mob of priests; nor when, with troops guarding the street approaching our house, the cry of the mob has rung out—"Death to the heretics!"—and the infuriated, drunken crowd, insti-

gated by the priests, has almost broken through the line of soldiers in their rush to get at us. No! these have been difficult situations, but they have neither moved nor troubled us one tithe as much as the scenes we have witnessed when our loved ones have been caught in the grip of some dread disease, and we have been compelled to watch the struggle between life and death. Never shall I forget the last scene in the life of dear Henry Backhouse, in Callao, nor when, alone in La Paz, I closed the eyes of Robert Lodge; nor those heart-breaking days when my own precious little girl, disfigured by smallpox, kept calling us to her bedside to say, "Come near to me. I can't see you, but I want to feel your faces"; and, when she was well we saw our boy smitten down in the same way, and had to fight death night after night for his possession. No, when these experiences have been faced for the sake of Peru, faced alone with God, and the assurance of His presence given, when the smiting hand has been seen to be nail-pierced—even a howling mob of a thousand priests crying for blood will fail to move one's heart to fear.

(2) Already in Peru there is the liberty which comes from knowing and testing the law. The *letter* of the law is formidable, but it has been our lot to test it at almost every point, and to receive from the highest court in the country decisions which usually helped us, or, even if adverse, enabled us to see clearly how far we might go.

At first, our very presence aroused a storm of indignation among the priests, but they thought they had only to draw the attention of the authorities to the fact, and to quote Article 4 in order to have us immediately expelled. This actually happened in Cuzco in 1895. The Bishop quoted the law to the Prefect, said our presence was a menace to the Catholic

* Condensed from *Regions Beyond*.

Church, and called upon him to protect it by expelling us. The Prefect complied, altho having no precedent in the history of Peru to act upon. Later, the Supreme Court of Lima decided that, as no public propaganda had been proved, the expulsion was illegal. An indemnity was paid, and we returned to Cuzco. Then came the question of Bible-selling, and the announcement of our meetings by handbills, posters, and in newspapers. This surely was public propaganda, and in some cases it was prohibited by the local authorities. However, the press took up the matter, and the highest legal authorities declared that, having permitted the Bible to come into the country, its circulation could not be hindered in any way. As regards the advertising of the meetings, they were not necessarily for worship, and only public worship was prohibited by the law.

Then the question of schools came up, and in this perhaps we are still more handicapped than in any other direction. The Minister of Instruction decided that, without diplomas granted in the country, we could not conduct a school under government inspection, neither could we do so without following the plan of instruction which includes Catholic religious teaching. In Cuzco, the Minister ordered our school to be closed, and censured the local authorities for consenting to its existence. Recently, in Arequipa, attention was drawn to a little night-school we were conducting, and the Inspector of Instruction for the department came to see me about it. After taking him over the school, he said it was very good indeed, and so long as there were not more than twenty scholars it did not come under the law in any way. Therefore, so long as we restrict the numbers, our course is clear.

(3) Again, there is the liberty which comes from a determination on the part of the Government to move with the times.

It is impossible to enumerate here the persecutions to which the local

authorities have subjected Bible-sellers, native preachers, school-teachers, etc. During the last five years these difficulties have occurred in all the important towns of Peru. But in every case brought to its notice, the Government has censured the local authorities or the priest, and its official organ has said: "These are not the days for such action. Let all men speak. Let there be liberty. Let us learn from other countries, and try not to compel belief or to stifle liberty of speech and thought."

Another indication of this attitude occurred when the President visited Arequipa less than two years ago. He was waited upon by a commission which complained of our presence in the city and asked for our expulsion. A long address was presented and read, and afterward published. The request was evaded in the reply, and when the commission had retired, the President turned to one of the gentlemen with him and said, "What would you do in the matter if you were in my place?" "Laugh over it!" was the reply. It is recorded that they both followed the suggestion.

A Mistaken Application

In December of last year, the Minister of Worship passed the following note to the Archbishop, who had requested that certain meetings by an ex-priest should be prohibited:

The considerations relieve me of the necessity of a detailed refutation of the reasons given in your note, particularly those which refer to your mistaken application of the Fourth Article of the Constitution and the decree of the Penal Code. It is satisfactory to me not to have to enter in detail into these points, for the Government of which I form part, and myself in particular, have a lively interest in maintaining the cordial relations with the Church, and we do not desire to be compelled to make evident that the measures you insinuated, which tend to restrict liberty of speech and the right of public meeting, are contrary to our Constitution, and the advancement and culture of our country.

These things show that Peru is opening her doors and taking very important steps forward.

EDITORIALS

AN ERROR CORRECTED

Most of our readers have doubtless noticed an unfortunate error in the binding of the October number of the *MISSIONARY REVIEW* whereby page 767 was replaced by another page of matter. We regret this mistake, and have reprinted pages 767 to 770. They will be found bound in at the end of this number of the *REVIEW* and can easily be inserted in the October number. This is especially desirable for those who are interested in Mr. Stead's article on "The Ali Ilahis of Persia," and for those who wish to preserve their copies of the *REVIEW* for future reference.

THE UNGUARDED YEARS

There have been some remarkable results reached in the report of the present commissioners of Scotland, who, from sixty selected convicts, have tried to ascertain what they could as to the reason for their having gone wrong. It has often been said that lack of education is a fruitful source of crime; but, as only three out of the sixty proved really illiterate, this philosophy scarcely holds good. Of all the convicts, one-third had apparently gone wrong from *drink*; but the most conspicuous finding of the committee is that the greater number of them all *had been Sunday-school pupils* in early days, but had begun to take a decidedly vicious course *between the ages of sixteen and twenty years*, the very period which a member of the British Cabinet has referred to as the "unguarded years." This result of the Scottish Commissioners Inquiry is of no little importance as a practical proof of the necessity of providing for young people, at this critical age, spiritual guardianship as well as moral restraint, that is, at the time when young lads and girls are passing from the years of childhood to those of manhood and womanhood, and are a perplexing problem even to themselves. We believe that a more complete examination of this whole question would

prove that this is commonly the dangerous age, as well as the unguarded period of life; and that over children, at this transition time, unremitting vigilance should be exercised. It is the period of transition also between the *intuitive* and the *rational* in intellectual and moral life—between the time when opinions are imbibed from others and convictions are formed from independent rational inquiry. The peril is that young people, conscious of being no longer able to hold some things they have been taught, will recklessly cut loose from *all* parental teachings, and drift into utter unbelief and skepticism. Hence another risk of these "unguarded years."

LITTLE WAYS OF HELPING MISSIONARIES

Most of us have few gifts and moderate means, and the great things that are done by great men make our work seem insignificant. But the great things in the kingdom are made up of a multitude of little things but for which the work would move on slowly, and would at times come to a full stop.

Speaking from an experience of some sixteen years in connection with this great work of world-wide missions, I would like to suggest a few things that help and which even the weakest of us can do. Little practical touches here and there add much to the happiness of the missionary's life on many a foreign shore where he is in lifelong exile. These little touches show a sort of practical interest in the missionary life, and are greatly appreciated and help to keep the temperament of the missionary up to a happy level.

When the missionary would like to get away from his troubles and discouragements, it is a help to pick up a fresh new copy of some current magazine and run through its pages, and get some glimpses of the current life as at home. A magazine with plenty of pictures that one may show to some

of the native friends, especially young men, is a good investment. The writer was able to hold together a large class of young men in Japan by means of the generosity of a friend in America who sent out annual subscriptions to six of the leading American weeklies and monthlies. This made a point of contact with the student class and got them interested in coming to the missionary's house and eventually into his Bible classes. Good magazines when read do not cost much for postage.

Books, also, are a great help, especially when a leisure hour comes and one yearns for a new intellectual stimulus.

Current books that quickly finish their brief career in America may go to the far lands and bring joy to the mission station. Last year a friend sent a copy of "The Lady of the Decoration" to each station in a certain land. The sender would have felt amply repaid for the thought that prompted the gift if he could have heard that real heart laugh of the missionary at Christmas-time.

About the end of November or the first of December, if you would collect some pretty and attractive calendars for the next year and mail them to missionary friends in the far interior, they would come in handy, and if they are characteristically American they will bring a whiff of the home atmosphere. The calendars cost nothing, and the only expense will be the postage.

Many beautiful Sunday-school illustrated lessons, used in the primary rooms, that are thrown away and torn to shreds after the little folks are done with them, come in useful on the other side. I know missionary ladies who take them and mount them on a cotton backing, and take off the English words and substitute native texts and verses, and use them as a means of attracting the wee ones. They are a great help in work among little and larger folks over a mission field.

Then there is the personal touch

that helps much when a sane individual sends a breezy sort of a letter to a missionary on the other side. We have our Bibles with us and can secure from them as many Bible texts as any one over here, so there is no need of a great amount of Scripture quotation and pious and hackneyed phrases and, above all else, idealizing the missionary and putting him on the pinnacle of an unattained heroism. Write to him and talk to him as you would to any human being in the homeland who understands every-day phraseology; it will be a help. Tell about current events that are of common interest. Any new jokes will come in well to help out occasional social gatherings. I knew one mission station where all the missionaries gather once a week for a social hour together, and all try to contribute some of the most recent jokes from the homeland. There is much that may be put into a letter other than asking the missionary to write out your own missionary talk that you ought to be preparing yourself. Write definite questions and give the missionary some tangible notion of what you want to know, and do not simply ask, "Please tell me all about your work." The missionary does that once a year in his annual report to the mission, which you may receive by applying to the mission board.

Send the missionary ladies occasional suggestions as to how to keep in good form with their dresses. Send them some new patterns, and a neat and pretty new collar enclosed in a nice little note to a missionary lady will be appreciated.

Make up an occasional missionary box with all sorts of little attractions for the young and older missionaries, and especially for the missionary children, and send it out by some missionary going to the field. It will be less expensive that way. Send along with it enough money to cover all the expense of getting it there, including the duty. Some boxes from home cost *us* more than they did *you*! Please

remember to put enough postage on whatever you send through the mail, else we have to pay double the deficiency on the other side. We sometimes dread the coming of the postman, especially when Christmas draws near and the mails are extra heavy. Some kindness is a mild form of cruelty.

Beyond all else, give a few spare moments of prayer to your missionaries. Adopt certain ones as your yoke-fellows, and write and let them know that they are thus adopted. It will add a new stimulus to their work to know that they are individually supported in prayer each day by particular individuals at home. I know one woman who devotes the hour from five to six each day to intercessory prayer for her missionaries and native Christians on the other side, and part of that hour she devotes to personally writing letters to them, thereby forming a strong bond of prayer. Ask your missionary to tell you of special needs and let you know of answered prayer. This is the greatest possible help to the lone worker, and in it there will be a great reflex blessing on your own life.

Other practical matters will suggest themselves to your mind as you think them over. The little things count and we need never be discouraged because we can not do the greater things.

CAMERON JOHNSON.

A UNIQUE METHOD OF DEALING WITH DRUNKARDS

No one evil, in all civilized countries, has more seriously threatened the public weal than the drink habit. It has defeated the best statesmanship—both in State and Church; but, at last, the community seems to be arousing to the necessity of uniting to defeat this gigantic foe, and by varied forms of activity Christian philanthropy is contending with this giant son of Anak with a power and promise unprecedented in history.

A wave of temperance activity and success is spreading just now over both this country and Great Britain. The liquor traffic and the drink habit

have become so defiant and lawless, and the ruin wrought by them so colossal, that they have evoked a resistance almost as thoroughly organized as the evils themselves.

It would thus seem that, at last, the eyes of men are being unveiled to the fact of the incalculable devastations of the liquor traffic, and that strong drink wrecks not only the lowest but also the highest and best specimens of manhood. Churches, legislatures, communities are now moving and uniting their forces, and the methods adopted are as varied as the forms of the evil itself. Measures, most comprehensive and radical, but made necessary by the appalling conditions, are being pushed with a wisdom, firmness and unanimity well-nigh irresistible; and all this is a very great occasion for thanks. Even the keepers of saloons have often been compelled to reform their own business, or at least modify some of its most objectionable features to save the trade itself from extinction.

We know of no one method of contending with the drink habit that has been more owned of God than the Chester Crest Home for Intemperate men at Mount Vernon, N. Y. This is the one institute of which we know which boldly grapples the evil by the use of *spiritual* means only.

The beginnings of the institution coincide with the close of the Moody and Sankey Mission in 1876, when the home was first established at the corner of Eighty-sixth Street and Madison Avenue in New York. But it was soon felt that to do the work, to the best advantage, there must be a house and premises outside the city—away from its peculiar life and temptations, and with less crowded accommodations.

Twelve acres were purchased at Mount Vernon, and new buildings erected which were dedicated on May 8, 1902. The buildings are in Colonial style—elegant tho not sumptuous, and very attractive, insuring also best sanitary conditions. A central structure, flanked by two wings, constitutes the main building, which is on an ample

plan with large piazzas and ample exposure to sun and air. There are thus three departments, which afford accommodations for as many classes of inmates. There is the main building, for those who have ample means, and who may reside here—with all their accustomed luxuries. The second department is for those who can pay lower rates, but not quite so much, and their apartments, tho very comfortable, are not so luxurious as the former. The third department is for those who are destitute and must be treated free. The rate for board by paying patients ranges from \$20.00 down to \$7.00 per week. But the fact is sixty per cent. of all patients are received, housed and lodged without money and without price.

It is not our intention to enter upon the details of the institution. A beautiful pamphlet can be readily obtained, upon application, informing any who wish to know as to further particulars. But we desire to emphasize the fact that, among all philanthropic and benevolent institutions of this sort of which we know, the New York City Home for Intemperate Men at Chester Crest is unique. The Rev. George S. Avery, at that time the pastor of Mizpah Chapel of Central Presbyterian Church, N. Y., was called, ten years ago, to act as manager of the home. So great has been his success that the membership has increased from 176 to 450. This institution also embraces a *farm*, fifteen acres being cultivated scientifically. This gives wholesome, out-of-door employment to the patients, which is not only healthful, but diverting and uplifting. Mr. Avery's expectation is ultimately to make the farm pay for itself—and thus make the institution, in part at least, self-supporting. Last year nearly one thousand dollars' worth of products were sold.

But we have yet to approach the most important feature of this work, which is the absolute dependence upon God, His Word and Spirit, for the reformation of the drunkard. While the weakest victim and most hopeless

slave of drink is received in a fraternal spirit, and with a warm welcome, and all his physical, and social wants are carefully met, and every condition of his environment studiously adapted to his recovery, the main reliance is on prayer and the teaching of God's Word. Every evening in the week, and on Sunday mornings, meetings are held in the chapel, which are attended by the men from the three departments, and the Gospel of Christ is preached to them with simplicity, power and effect. The messages of the Gospel seem to draw the men as a steamer does a smaller craft, in its wake. One hundred men are converted on the average every year.

The inmates of the home include men of all classes: students, scholars, actors, legislators, men high in mechanical arts and even in fine arts. Mr. Avery does not conceal, or apologize for, the downright wickedness of drunkenness. He causes those who are enslaved by it to feel that they are *sinners*, who have wilfully yielded to the power of a degrading habit, which at the last lets men down to a lower than a bestial level. But, while he preaches the guilt of drunkenness, he inspires faith, hope, courage and new resolve; seeking first to kindle a true repentance, and then lead to absolute surrender to God and dependence on Him. Gospel hymns take a prominent part in these services. No patient is compelled to stay at the home any more than to come to it. If he is held at all, it is the attraction of the place which holds him.

So large a part of the work done is of a benevolent and purely gratuitous nature that it must needs depend upon contributions. Last year many thousands of dollars were expended—a full account of which is published, properly audited. Three hundred men were admitted last year on the free list and there is a necessity for increased funds; at least \$10,000 will be required for the coming year. Mr. Avery will welcome visitors every day except Sunday.

Chester Crest is reached by the New

York, New Haven & Hartford Railroad to Mount Vernon, and then by trolley to Chester Crest. Visitors will not only be welcomed, but every opportunity will be given to investigate the actual workings of the institution. We can unhesitatingly commend this work to the support of God's people, and we hope and believe that it will commend itself, by its inherent excellence and Scriptural character, to the approval of those who love righteousness and hate iniquity.

A NOVEL APPEAL FOR CHARITY

We have lately seen in a New York daily a very novel argument in favor of the saloon. An "expert" has informed the public that "every twenty-four hours, five thousand dollars are disbursed in charity by New York saloon-keepers and their patrons"; in other words, a million and a half dollars a year! The argument is based upon the fact that the 8,000 or more saloons in the city, representing many millions of dollars invested, employ about thirty-two thousand men, most of whom are heads of households. Prohibition, it is said, would destroy this large capital now invested in the liquor traffic, throwing this army of 30,000 men out of employment, and entail immense suffering upon at least six thousand families. But even more wide-spread disaster would ensue; for many allied trades and tradesmen indirectly depend on the saloon for business. *Ergo*, the anti-saloon crusade ought to cease, as it is destructive of a great *charity organization*—the liquor trade! These fanatics, who insist on banishing drink and drunkenness, are robbing poor men of work and poor families of trade. The 8,000 saloons of New York are often most profitable patrons of other trades. They consume, for example, over a million dollars' worth of bread annually, and so they help the baker; they use three million dollars' worth of cheese, and almost as much money is spent for milk and

eggs a year, and so they help the farmer and the grocer. They maintain free-lunch counters and so help the butcher and gardener. They are among the largest purchasers of crockery and glassware, soap and towels, gas and electricity, and aerated drinks and ice. In fact, on this basis the saloon may be demonstrated to be among the benefactors of the commonwealth.

The indebtedness of the hospital and poorhouse, the jail and the scaffold, to the saloon is not brought into this estimate. But society must not forget any of its obligations. Competent judges have told us that but for the saloon we should have little occasion for the police or the reformatory; that most occupants of the prisons, penitentiaries, orphan asylums, and insane asylums are directly or indirectly the victims of drink. Unhappily, arguments such as this would prevent all crusades against vice in any form—as all institutions that wreck morals, like the house of ill-fame, support by ill-gotten gains their inmates and adherents. If such reasoning is good all missions at home or abroad are a mistake, for where is the idol temple that does not support its priesthood, or the superstition that does not yield an income to its votaries and advocates? What a pity that the Magians of Ephesus should have been converted! What a calamity such destruction of rare and curious books—valued at 30,000 pieces of silver! And to deprive so many men of their sources of income, and make them a possible burden to the community—what a crime!

Apropos of the foregoing appeal in behalf of the saloon, it may be well to look at the amount spent on stimulants, which is estimated at \$18.63 *per capita*, or more than \$93.00 for each family of five. These are enormous totals—the aggregate consumption of liquors, distilled and fermented, together reaching the immense sum of about \$1,500,000,000!



From *The Epworth Herald*

A MISSION STUDY MAP

Showing the distribution of physicians in the United States if this country were supplied in the same proportion as the mission fields

GENERAL MISSIONARY INTELLIGENCE

AMERICA

A Striking Map for Mission-Study Classes

The above map of the United States has been prepared to show how many trained physicians (male) there would be in this country if we were only as well supplied as Asia and Africa. Each dot represents a physician, 33 in all between the oceans; that being the number of physicians to which our population of 80,000,000 could resort for healing in time of sickness or accident, if capable Christian physicians were as scarce as they are in non-Christian lands. Two must needs suffice for all New England, three for New York City and State, three for Pennsylvania and New Jersey, one for Georgia and Florida, one for Texas and Oklahoma, one for Colorado, Utah, Arizona, and New Mexico, and ten for the entire region lying west of the Mississippi!

New Missionaries Last Year

A recent issue of *The Intercollegian* contains a list of 275 student volunteers who left America in 1907 to enter upon their missionary service in distant lands. They are now at work

in all parts of the world. Some of the fields to which they have gone are: China, Mexico, India, Japan, Brazil, Colombia, Peru, Cuba, Africa, Korea, Turkey, Philippine Islands, Egypt, Persia, Chili, Assam, Malaysia, Burma, Syria. Of these 275 volunteers three were members of the Protestant Episcopal Church. The returns from all the mission boards of the United States and Canada show that 547 new foreign missionaries were sent out by them during 1907. Of these 332 were student volunteers.—*Spirit of Missions*.

Per Capita Giving for Missions

The Board of Foreign Missions of the Southern Methodist Church has compiled a table of the contributions of last year of ten leading denominations in this country. It is interesting to note in this table that Presbyterians are leading in *per capita* gifts to foreign missions—the United Presbyterians leading with \$2.04 per member. The Southern Presbyterians stand second in the list, giving last year \$1.56 per member, the Reformed Church in America following

with \$1.50, and the Northern Presbyterians with \$1.08 *per capita*. The largest total of gifts belongs to the Methodist Episcopal Church, which gave \$2,063,345, but its average gift was 68 cents. The aggregate gifts of the above-mentioned Presbyterian churches just about equal the aggregate gifts of the Methodist Episcopal Church.—*Christian Observer*.

Laymen's Campaign in Canada

A national missionary campaign under the auspices of the Laymen's Movement is in progress at twenty centers in Canada, from Sidney on the Atlantic to Victoria on the Pacific. The one question being considered at all of these centers is this: "Will Canada evangelize her share of the world?"

In the places where campaigns have been held, they have without exception been marked by intense interest. It is estimated by Canadian missionary leaders that the churches of the Dominion, numbering about 900,000 communicants, should evangelize 40,000,000 of people in the non-Christian world. The various denominations in Canada, and one city after another, are seriously accepting their proportion of this responsibility, involving as it does in many cases the trebling or quadrupling of their aggregate missionary offerings.

Coming Conventions of Men

In the United States, as soon as the election is over, the schedule of Laymen's Movement campaigns will begin. On November 10 and 11, at St. Louis, the laymen of the Methodist Episcopal Church are gathering to launch their denominational Laymen's Missionary Movement, the object of which is to add a million dollars annually for the next four years to the foreign missionary offerings of that Church.

On November 12, at Chicago, the Baptist Brotherhood Convention will assemble, and one of their main themes is the relation of Baptist laymen to the evangelization of the 61,-

000,000 of non-Christians who constitute the field of that Church.

On November 14, at Boston, the General Committee of the Laymen's Movement, consisting of over 100 laymen from all parts of the United States and Canada, will hold its annual meeting. Many of the members of the committee will remain to assist in the great interdenominational campaign under the auspices of the movement, to be held in Boston, November 15 to 22.

On December 3-6, the first Interdenominational State Convention of the Laymen's Missionary Movement will be held at Atlanta. All denominations are cooperating to bring together their best laymen from all parts of the State.

The movement has now eight secretaries giving their time to answering a fraction of the calls that come for the presentation of the work.

Mr. J. Campbell White, the general secretary, says:

My confidence grows stronger as the Providential indications multiply, that the greatest missionary development of human history is upon us. It will be accompanied by the greatest revival which the Church has ever experienced. By undertaking to save the world, the Church itself will be saved from materialism, formalism, commercialism, and indifference to the will of God.

The Florence Crittenton Mission

The National Florence Crittenton Mission has recently held its twenty-fifth anniversary convention at Detroit. Who can measure the work that this society has done for thousands of girls and women in our large cities? Mr. Crittenton has established some 70 homes in this country and there are 5 in foreign countries. More than 150,000 girls have been reached in the last quarter of a century, and last year 18,000 girls and children were helped by this society.

Baptist General Missionaries

The American Baptist Missionary Union has followed the suggestion of the deputation which recently visited the mission fields, by appointing two general missionaries for the East, who

will visit the mission stations in their districts in order that they may become familiar with the problems and conditions at various stations, obtain the views of workers on the field and report to the executive committee at home. It is a means of bringing the missionaries and the churches into closer touch and may be expected to bring greater efficiency and sympathy in the work.

The men appointed for this work are Rev. W. L. Ferguson, D.D., of India, who will visit the stations in Burma, Assam and South India, and Rev. J. L. Dearing, D.D., who will look after the interests of China, Japan and the Philippines. Both men are exceptionally well qualified for this work by their experience, discernment and sympathetic spirit and because of the confidence placed in them by their fellow missionaries on the field and by the officers and churches at home.

Dr. Henry C. Mabie and Dr. Applegarth have both declined reelection as secretaries of the Union and Rev. Marion D. Eubank, M.D., of China, has been elected temporarily as acting field secretary.

A Missionary Exhibit for Boston in 1909

Arrangements are under way for a great missionary exhibition to be held in Boston in November of 1909, in charge of the foreign missionary societies with offices in that city. Its object is to arouse a deeper interest in the work of converting the world to Christianity. Historical missionary pageants are, according to present plans, to form part of the interesting program of the fair, and a play is to be acted, showing the dramatic incidents in the life of the missionaries. Then, too, it is proposed to reproduce Chinese, African and East Indian villages, so that the Americans may see under what conditions the missionaries have to work. If the Boston fair succeeds, similar exhibitions will be given in other parts of the country in the furtherance of the purposes of the missionary societies.

The End of Convict Slavery in Georgia

We have often described the evils of the convict-lease system in Georgia, and are now thankful to say that the State legislature has put a final end to the cruel scandal. The leasing out of convicts for private gain—especially in a community where many of them belong to a recently enslaved race—should be impossible for civilized states.

"A modern civilized State must have regard to more than self-protection by the detention and isolation of her criminal citizens," says the *Congregationalist*; "she must try, at least, to bring them to a better mind and to give them a fresh start in an honest life. Work is as necessary for them as for all of us, but it must not be slavery in isolated camps or under the control of selfish greed and irresponsible overseers. As a picture of all that a prison system ought not to be, Georgia has made its contribution to the science of penology."

Christian Sioux Conference

The annual mission conference of the Sioux Indians connected with the Presbyterian and Congregational churches, together with their missionaries, was held this year at the Standing Rock Agency, Fort Yates, N. D. The 400 tents and teepees that surrounded in an elliptical circle the church and parsonage, the tabernacle and meeting-tent, on the old parade ground, used when this was a military post, presented a most beautiful scene. The number in attendance must have been nearly 2,000, many of whom came by team from 150 to 250 miles distant. The veteran missionaries, Dr. Thomas L. Riggs and Dr. Williamson, together with a score of associates and Indian leaders, led in the exercises. The popular discussions were by the Indians, with their accustomed zeal and oratory. As usual, the great meeting was the Sabbath morning service, when the sermon was followed by the observance of the Lord's Supper, in which more than 1,000 Indians participated.

The Opportunity in Oklahoma

Oklahoma is often styled "the land of opportunity." All over the State there are agencies for the investment of the surplus money of the East. One town, for example, of 2,600 population has one such agency for its every church. These are for investments in real estate. There are boundless opportunities for investments in religious influence. One correspondent names to the Baptist Board forty-two growing towns in which there are no churches of any denomination. Your banks are finding the best investments in Oklahoma real estate. These are not even safe without liberal investment in the churches of this home mission field. What about the Kingdom of God in Oklahoma?

The American Medical Missionary College

The Battle Creek Sanitarium, with which this college under Dr. George D. Dowkonitt is connected, has severed its connection with the Seventh Day Adventists and Dr. Kellogg is no longer a member of that body. Last year four students were graduated, but already this year the college has begun with forty students, including Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians, and others. The official organ is *The Medical Missionary*, published at Battle Creek, Michigan.

Is Rome to Rule America?

Missions to Catholics are not new under the sun, but missions to non-Catholics, on the part of Catholics, are comparatively new; and, having lately received the special benediction of the Pope, we may expect them to be prosecuted with renewed energy in the United States. *The Catholic Register*, in speaking about missions to non-Catholics, says:

An outcome of this movement is the establishment of the Apostolic Mission House in Washington, for which \$250,000 have been contributed during the past few years. To this House priests selected on account of special fitness are sent by their bishop with a view to training for particular missionary labor.

These priests will afterward, with the authority of their superiors, go into the different cities, towns and country places where they may gain an audience and explain the tenets and teachings of the Church, with a view to bringing back those for some time strangers to its teachings.

Protestantism in Mexico

One of the most notable features of the present development of Mexico is the growth of religious tolerance. In June over six hundred Protestants of all denominations gathered in Guanajuato for a Convention of Sunday-school Workers and Young People's Societies.

Thirty years ago Protestant missionaries were stoned and driven out of this same city of Guanajuato, and one may still see the house in which they were besieged for a whole day and night before they were rescued by government troops.

While the convention was in session the visitors received courtesy on every hand. The Governor of the State permitted the convention to visit in a body the historic old prison, "La Alhóndiga," from whose parapets, ninety-seven years ago, dangled the heads of the patriots who fought with Hidalgo for their country's freedom.

The Governor also met and cordially welcomed a committee from the Young People's Societies, sending a message to the convention, and expressing the desire to possess a collection of the essays and discourses which might be presented during the sessions.

All of which goes to show that Protestantism and religious liberty are making great strides in Mexico. One of the potent factors in this progress has always been the work of the American Bible Society.

Catholicism in Brazil

Millions in Brazil look upon the Virgin Mary as their Savior. To them Christ is practically numbered among the saints, and will do nothing except as His mother directs. A book widely circulated throughout northern Brazil says that Mary, when still a mere

child, went bodily to heaven and begged God to send Christ, through her, into the world. Further on it says that Mary went again to heaven to plead for sinners; and at the close Mary's will is given, disposing of the whole world, and God, the Father, Son, and Holy Spirit, the Trinity, act as the three witnesses to the will. How many good Christians at home think Brazil is a Christian country!—*Rev. W. C. Porter*, in *THE MISSIONARY*.

EUROPE

Christian Workers in Great Britain and in China

China's Millions for September contains a map of the Celestial Empire which gives the boundaries of each one of the 18 provinces, its population, and the number of missionaries (men, wives, and unmarried women), the figures being taken from the 1908 Directory of Protestant Missions in China. Including Manchuria, Mongolia and Formosa, the population is 422,300,000, while the total of missionaries of both sexes is a little less than 4,000, or about one to each 100,000 of the population. But England and Wales, with a population of 32,500,000, is supplied with ministers to the number of nearly 33,000. If no better supplied than China, the number would be reduced to about 1,000. Or, if China was supplied as well as England and Wales, the number of ordained missionaries would need to be increased to about 400,000. Therefore, there would seem to be a clarion call for a forward movement throughout Christendom!

London Missionary Society

The one hundred and thirteenth report of the London Missionary Society which has just been issued is full of facts and incidents calculated to make glad the Christian heart. The income of \$755,645 showed an increase of \$35,960. In view of calls for expansion everywhere, it is hoped that the missionary campaign of the present year may result in fresh consecration of means which will allow of

satisfactory answers being given to appeals now before the directors. Another subject which is causing anxiety is the exceptionally small number of men who are offering themselves for service.

THE CONTINENT

French Protestant Missions

In a letter to *The British Weekly*, Rev. Charles Merle d'Aubigne points out that the French Protestant Church is a foreign missionary church, which has assumed responsibilities in the national colonies of Tahiti, New Caledonia, Senegal and Madagascar as well as on the Zambesi and in Basutoland and he points with pardonable pride to the work in the latter field of Francois Coillard. The record, for a church of not more than 100,000 members, of a foreign expenditure of nearly \$200,000 annually certainly does not show any marked absence of the missionary spirit. Nor has the home work suffered, nor the work among the French-speaking people of Belgium on the northern border.

But the chief evidence of the real life of the French Protestants is found in the courage and success with which the churches have met the total cessation of government support which followed the passing of the law of separation. There was little complaint and there has been no holding back: "Not only have our home and foreign missions, our Bible, tract, Sunday school, temperance, young men's and young women's societies, our innumerable institutions—for which we spend an aggregate sum of £200,000—continued their work just as before, but our people have added to that £80,000 in 1907 for the support of their church."

The danger sign of the situation is found in the decisive break between the liberal and evangelical churches, which divides the forces at work and limits their fellowship. In spite of all defects the French churches are as necessary for the future of France as they have always been.

Rhenish Missionary Statistics

The number of native Christians gathered through the instrumentality of the Rhenish missionaries is: in Africa, 30,041 (communicants, 12,958); in the Dutch East Indies, 94,705 (communicants, 43,290); in China, 1,833 (communicants, 1,299); and in New Guinea, 45 (communicants, 38). This gives a total of 126,624 native Christians (57,585 communicants), a net increase of 8,577 since 1906. The gifts of these native Christians to the cause of Christ amounted to \$47,956 in cash during 1907.

The Rhenish Society has 37 stations and 23 out-stations with 67 European and 14 native workers in Africa; 72 stations and 407 out-stations with 111 European and 65 native workers in the Dutch East Indies; 7 stations and 20 out-stations with 24 European and 17 native workers in China; and 5 stations and 1 out-station with 13 European laborers in New Guinea. It also has medical missionary work at Tungkun, China, and at Pea Radja, Sumatra, at which places 4 European physicians and a number of deaconesses, together with a corps of native helpers, are employed.

Neukirchen Missionary Institute

On May 31, 1908, the Neukirchen Orphanage and Missionary Institute closed the thirtieth year of its existence and the twenty-fifth year since the death of its founder, Pastor Ludwig Doll. The brief annual report, published in *Der Missions-und Heidenbote*, states that the year has been rich in depressing and important happenings, but that the Lord solved all difficult questions and provided for every difficulty. The income from all sources amounted to \$28,524, to which must be added \$8,928 collected by the society for aiding the Salatiga Mission, whose headquarters are in Holland. The two fields of the society are Java and British East Africa. In Java there are 10 stations and 28 out-stations in the Samarang, Pekalongan, and Rembang districts, where 13 Eu-

ropean missionaries are aided by 78 native helpers. The number of baptized persons is 1,482 (515 children) and 196 persons are under instruction preparatory to baptism, while 56 adults were baptized in 1907. In the 26 missionary schools, 1,065 boys and 136 girls were taught.

Leipsic Missionary Society

The great Leipsic Missionary Society has as its fields of activity, India and East Africa. Its 68 missionaries, 18 teachers (female), and 782 helpers, labor upon 53 stations, where the number of baptized members is now 22,935, 329 heathens having been baptized during 1907. In 335 missionary schools 13,593 pupils receive Christian education. The progress of the work in East Africa is especially encouraging. The number of native Christians there has increased to more than a thousand, of whom 478 (a most remarkable percentage) are able to read. The work in India is that which was formerly under the care of the Danish-Halle Mission.

Statistics of Roman Catholic Missions

The June number of the magazine *Catholic Missions* publishes the following statistics of Roman Catholic Missions: Total number of Roman Catholics in all the missionary fields, 8,321,963; of whom 438,000 are Europeans; missionary priests, 12,305, of whom 5,369 are natives; lay brothers, 4,863; sisters, 17,284; main- and out-stations, 30,414; schools, 17,834; pupils in the schools, 790,878. The magazine adds that the eight millions of native Roman Catholics represent the fruit of modern missionary effort only, and that there are 6,700,000 Roman Catholics in the Philippines, 1,038,000 in Angola, West Africa, and 14,250,000 of the Indian race in South and Central America and the West Indies. Thus there are about 29 millions of native Roman Catholics scattered over the missionary fields of the earth, but, we add, many, many of them, are Christians in name only.

The Widely Scattered Moravian Church

This organization, so little tho so great and honorable, has in its widely scattered branches 526 congregations, 64,575 communicants, and 241,247 affiliated members. Of these but 6,197 communicants are in Germany, 6,457 in Great Britain, and in the United States 17,820. But in the foreign mission field the many communicants number 32,748, and the adherents 101,483.

Hope Even for Benighted Austria

Protestantism is rapidly gaining ground in Austria, the avowed number being larger by 42,000 than it was eight years ago. In the first eight months of 1907, 1,950 new Protestants avowed themselves such; 67 churches were built or in process of construction, 24 new parishes were founded, and regular services instituted in 200 places. The Roman Catholic Church is naturally offering active resistance to this movement, and a number of societies have been organized to oppose Protestantism. The "Pious Association" was founded in 1906 to subsidize the "good press," and has collected hundreds of thousands of marks for the use of the ultramontane journals of the empire, for the distribution of tracts and the holding of public meetings. The society already has 320 local groups. Roman Catholic scholarship itself is not free from the taint. The chair of canon law at Innsbruck, recently held by Professor Warhmund, has been declared vacant, and its incumbent transferred to Prague, where he can be more closely watched, but it has proved impracticable to replace him in the Tyrol capital, as all available candidates are suspected of modernism, or what is worse—Protestantism.—*Christian Work*.

Good Literature for Bulgarians

The Press of the European Turkey Mission, stationed at Samokov, Bulgaria, under the superintendence of Rev. Robert Thomson, is almost the only source of religious and other

standard literature for the six million Bulgarians, and its output should be largely increased, in order to offset in more adequate measure the flood of translations of trashy French and Russian novels and skeptical and infidel books in the country. Some wise-hearted man or woman may render an inestimable service to the Bulgarian nation by helping to extend the usefulness of this Press.

The Government recently introduced English as an optional study in the national schools, yet there is no English-Bulgarian and Bulgarian-English dictionary, the one published 47 years since having long been exhausted. New missionaries are studying Bulgarian, and Bulgarians are studying English, by all sorts of makeshifts.

These needs of the field make their own appeal. Five thousand dollars are needed to do the present work effectively.*

The Russian Church Still Intolerant

The Orthodox Church of Russia is one of the most powerful of those vast reactionary forces that once in a while come so near undoing the whole empire. A sample of the methods of this Church has just reached us in news from Kieff, where the bishops have been sitting in solemn conclave, devising plans for the crushing out of all dissent. Two years ago an imperial ukase granted freedom of conscience to all Russians, but a little thing like that does not matter to the bishops of the Orthodox Church. Their recommendations are about as naive as recommendations can be. Members of the Orthodox Church should be forbidden to secede without the consent of the bishop. Mixed marriages between members of the Church of Russia and dissenting bodies are to be forbidden, as also are all efforts at missionary work on behalf of every other creed. With great simplicity

* Mr. Frank H. Wiggin, Treasurer of the American Board, 14 Beacon St., Boston, or Miss Ellen M. Stone, 157 Chestnut St., Chelsea, Mass., will gladly answer any questions, and forward contributions for the Bulgarian Dictionary.

these bishops want all ecclesiastical affairs withdrawn from the purview of the Duma, and recommend that the land of all heretics be confiscated and settled on Orthodox peasants.

A Russian Mission Congress

In the beginning of July a Russian mission congress was held in Kieff, in which representatives of the entire Orthodox clergy together with the three Metropolitans of St. Petersburg, Moscow and Kieff were present. The congress was not as the name implies so much concerned with missions to the heathen as with measures for defense of church interests, especially against Stundism and other forms of evangelical Christianity. What steps were suggested have not yet been reported. Religious freedom decreed by ukase is already much pared down in administration. The Russian clericals are continuously petitioning the government for fresh limitations.

ERNEST GORDON.

ASIA—MOSLEM LANDS

Joy in Jerusalem

The revolution in Turkey had an effect in Jerusalem, when the unexpected and amazing news of the change in affairs reached that city, reports of which read like the fulfillment of the prophecies of the latter chapters of Isaiah. The Mohammedans held a thanksgiving service with a sermon in a mosque within the Temple area. Armenian Christian monks entertained Mohammedans at a garden party on Mt. Zion, serving them with lemonade, coffee and cigarettes. Jews were entertained at the Orthodox Greek Christian Convent by the Patriarch of the Greek Church, were sprinkled with rose water and fed with sweets. Many of them expressed their joy by processions, with speeches thanking the Sultan for liberty. There was a procession of Protestants headed by the Turkish military band, an address was delivered by the native Lutheran minister of Bethelhem, after which the whole

company were received by the acting governor, when a speech was made by a native minister of the Church Missionary Society. Religious bodies which had antagonized one another for hundreds of years exchanged friendly greetings. Jews shook hands with Greeks, Moslems embraced Armenians, Catholics and Protestants of various sects walked side by side under the Turkish flag. A newspaper, printed in Hebrew and Arabic, began to be published August 17.—*Congregationalist*.

The Opening of Mecca

Events move so rapidly nowadays that we have scarcely time to appreciate the full significance of the most startling changes. A decade ago the prediction of a railway to Medina and Mecca would have been received in the Moslem world with contemptuous incredulity. To-day it is *un fait accompli*. In a few months' time a railway-station will be opened in the city of Mecca. So far from the project being received at Medina and Mecca with opposition, as might have been expected, we read of the greatest enthusiasm, and of speeches delivered by sheiks and others which make us rub our eyes with astonishment. It is evident that the Moslem world is being pierced by modern civilization, and that fanaticism is retiring before the march of science.—*London Christian*.

An Answered Prayer

Mosul is an outpost of the Church Missionary Society in the Levant, where work is carried on among the villages about the site of ancient Nineveh. In the Society's plans for the retrenchment which has been necessary during the past year, it seemed best to abandon Mosul and a decision to that effect was made and announced. But while the committee was deliberating in London, at Mosul the workers were spending a day in fasting and prayer that the station might not be relinquished. Since then, through a train of events, it has

been made not only possible, but strongly advisable, to retain Mosul, and all who are concerned in the work are feeling deeply that God must have some great blessing in store for the people in whose behalf he has answered prayer.

Moslems Coming to Christ

A missionary writes from Teheran:

The work of the past two months has been full of encouragement. All the departments have been busy. More people have been attending the religious services this year than in any former year. The school never had more pupils. Five Moslem converts have been baptized. One of these is a prince, the son of a lieutenant-colonel of cavalry in the army; another a graduate of the boys' school, and now a teacher in it. Two of the others are women, one of them a pupil of the girls' school. The fifth is a man who came twenty-two days' journey in quest of baptism and instruction. A year or two ago he procured a Bible, and by reading it repeatedly had acquired a wonderful grasp of Christian doctrines. It was almost startling to hear him explain spiritual truths with an understanding seldom found in maturer Christians.

The Moslem Laymen's Movement

In Burma (where Indian merchants are the Moslem missionaries) the Moslem population increased thirty-three per cent in the past decade. In the western Sudan and on the Niger whole districts once pagan are now Mohammedan, and this has been, to a large extent, the work of lay missionaries—merchants, travelers, and artisans.

For example, a pearl merchant, living at Banrein, East Arabia, recently, at his own expense and on his own initiative, printed an entire edition of a Koran commentary for free distribution. On the streets of Lahore and Calcutta you may see clerks, traders, bookbinders, and even coolies, who spend part of their leisure time preaching Islam or attacking Christianity by argument. The merchants who go to Mecca as pilgrims from Java, return to do missionary work among the hill tribes. In the Sudan the Hausa merchants carry the Koran and the cate-

chism wherever they carry their merchandise. No sooner do they open a wayside shop in some pagan district than the wayside mosque is built by its side.

S. M. ZWEMER.

INDIA

Assault on Lady Missionaries

The *Times* of India tells of an outrage that was committed in August at Pandharpur, a town situated on the Barsi Light Railway, India. Pandharpur is chiefly known as the possessor of a notable temple, dedicated to the god Vithoba, which is one of the most sacred shrines in the Presidency. One afternoon a large crowd of natives of Pandharpur, armed with stones and lathis, suddenly surrounded the Australian Mission buildings, which stand in an isolated position about a mile from the town.

The mob attacked the main building from three sides simultaneously, after first sending a lad into the compound to reconnoiter. Miss Steel, one lady who was seriously hurt, hearing the volley of stones, which shattered all the windows, ran out to pacify the crowd. Miss Parsons, one of her colleagues, closed the iron doors of the compound which surround the building. Meanwhile Miss Steel was set upon by the crowd and received a violent blow on the head from a lathi and was stunned with a stone. Seeing her bleeding profusely, the mob thought that she was dead, and dispersed as suddenly as it had collected.

The district magistrate was wired for by the Mamlatdar, and the mission communicated with the assistant surgeon of Pandharpur, who immediately hastened to the assistance of Miss Steel. The mission doctor was also summoned. The district magistrate arrived next day, together with the Superintendent of Police, and started an investigation. Three arrests have been made, and it is anticipated that the ringleaders will be punished.

Miss Steel was very seriously injured, but is progressing as well as

could be expected under the circumstances. The mob which attacked her was entirely local, but there is no reason known for the outbreak.

The Gospel Exalting the Basest

The *Baptist Missionary Magazine* prints a letter from Rev. M. C. Mason, of Assam, which gives this statement, showing how the Gospel transforms beings as utterly earthy and gross as the Garos. Work was begun among them forty years ago, and presently a church was formed with 39 members. Of this number 33 have since died, after living lives truly Christian. Of the residue 3 were unstedfast; but after discipline repented, and only one fell utterly away. Since the first ingathering 830 have been received into the Church.

The Woful Lot of Indian Girls

A missionary writes from Kodai-anal:

Mrs. Macrae had sad news about two of the girls in her boarding-school lately. The mother was converted about four years ago, and baptized some time later. She suffered much persecution, as the father is strongly opposed to Christianity. About nine months back the two girls were sent to the boarding-school, and the elder one—about thirteen years of age—was very diligent in trying to learn to read. One day the father sent a woman under a false pretext to bring the two girls home, but he met them half-way, took them off to a village twelve miles distant, and married the elder one to a heathen man that very night. He also made arrangements to marry the little one the following week. The next day, when the poor woman came in expecting to see her children, she found that both were gone. We are praying that the Lord will turn this evil into good, and that these girls may be the means of telling the Gospel message in the places where they are. As, of old, God used the little captive maid, so He can use these girls.

Working in Seven Languages

Being a frontier town, bazaar preaching is not allowed in Quetta, Baluchistan, but all who go to the hospital for treatment have the good tidings proclaimed to them. The missionaries are rejoicing in a recent Mohammedan convert, one who can

read and write and knows Persian, Arabic, Pushtu, and Urdu. Miss F. E. Tunbridge, a nurse in the hospital, writes to the *Church Missionary Gleaner*:

He was a patient for some time, and then we taught him and read with him, and he decided to become a Christian, and could not understand why we could not baptize him at once. He was baptized on the first Sunday in this year, and now we have kept him as a ward boy, and he is an active Christian and a missionary to his brethren around. Praise God, he is not keeping his Christianity to himself. Four of our ward boys are Christians now, and it is so nice to see them taking a spiritual interest in the various patients who come into their wards. One great drawback to them is the language. Seven different languages we come in contact with in the work here, which makes things very difficult; one is often tempted to denounce the Tower of Babel and its builders. However, we pray that God will help us, and I know He does.

Fruits Gathered in One Mission

The South India mission of the English Church Missionary Society reports that in the Khammamett district of the Telugu country in the twelve months ending March 1, over 1,000 baptisms took place, and there are 1,200 Sudras under instruction, and a very large number of Malas and Madigas. During one month recently requests for teachers were received from 29 villages.

A Converts' Training Home

In Allahabad is located a converts' training home in connection with the Zenana Bible Medical Mission. Miss Fallon, who is in charge of it, says:

It has been in existence for about sixteen years or more now, and over 140 women have passed through it in that time. This home is for the better class of Indian women, high-class Hindus and Mohammedan women of good families. Those who come are women who have been taught in their zenanas chiefly by some missionary or Indian Christian teacher. When the seed of the Word finds a lodgment in the heart of one of these dear pupils, it means a severe struggle. The relatives always turn her out of her home if she is determined to confess her faith in the Lord Jesus, and it is wonderful what some of these

women have braved. We then receive them for two or three years, and help them in their Christian life, and train them to be ready to take up work as teachers or Bible-women. Some have been most disappointing, even going back to their heathen surroundings, and this has caused us much sorrow. But by far the greater number have remained true, and many are doing good work in different missions. They come to us from all parts of India and from all missions, representing all the different churches.

Self-support for Converts

The Basel Mission tile works are known all over India and Ceylon. Last year 13,000,000 roof tiles, 500,000 floor tiles, 500,000 prest bricks, etc., were shipped to all parts of those countries. The workmen are native Christians, only the managers are German lay missionaries. The mission looked upon it as their duty to provide means of support for the natives who had left all for conscience's sake and to accustom them to steady work. The other industry successfully carried on by the mission is cotton cloth-weaving.

CHINA

A Chinese Student on World Evangelization

The following extract from an address by Mr. C. T. Wang at the Tokyo Students' Conference is taken from *The World's Chinese Students' Journal*, a bilingual bimonthly. Mr. Wang said:

The students of the Orient are responsible for the world's evangelization, because our Lord was an Oriental. This may sound a little strange in the ears of Occidentals; but to Orientals a statement like that carries much weight. That Orientals have their own way of thinking and acting is their singular characteristic. They do not readily take in things that are not Oriental, but among themselves they copy one another freely. Buddhism was introduced from India, yet the Chinese and other Oriental countries have never regarded it as a foreign religion. Confucianism was taken up by the Japanese and Koreans without even a thought that it was a foreign religion. But Christianity is eyed with grave suspicion that it is a foreign or Western religion. Much hindrance to the propagation of the blest Gospel is the outcome of this prejudice. The Oriental students

are, therefore, responsible for the exposition of their Lord's teachings in the Oriental way, for He was in His teachings, environment, customs, and expressions an Oriental—C. M. S. *Gleaner*.

Swedish Missionaries in China

The Swedish Missionary Society gives a short statistical report of its interesting work in China, where its missionaries baptized 107 heathen Chinese in the year 1907. On January 1, 1908, it had 24 European missionaries and 49 native helpers at work upon its 25 stations. The 12 schools were attended by 315 pupils, and the seed faithfully sown during the preceding years began to bear fruit in most hopeful manner.

F. S. Brockman on Changes in China

"The political changes that have taken place within the past three years even throughout the entire Empire of China are as profound as those that took place over the whole of Europe and America just about the time of the American Revolution. I can remember the time in China when liberty as we know the term was an unknown word and an unfelt need. To-day, like a prairie fire, just as it rushed wildly through France and over America in the preceding century, the ideal of liberty has gone from one end of the Chinese Empire to the other, and George Washington has been taken up as the idol of the people. From one end of the country to the other, liberty, in the American and European sense, is the watchword of the people, and profound political changes are taking place, and even profounder ones being attempted."

The Christian Devotion of a Chinese Woman

The following quotation is from a missionary's report:

Leung Sz Po (one of our Christians) has done very faithful service during the year. In fact, for over two years she has, without any remuneration from the Mission, been doing the regular work of a Bible-woman, going daily from home to home, speaking the Gospel to the women of the city. This service is a great joy to her, and she is always cheer-

ful and happy in telling the story of the Savior's love. She has not much of this world's goods, and sometimes her rice-jar gets pretty low; but she really puts her trust in the Lord, and He never suffers her to lack any good thing. In telling of her work in the meetings she often weeps over the sins of the women of China and the souls of her relatives out of Christ. One day, when out preaching the Gospel in the homes of the women, she was asked: "How much do you receive for your work?" and her reply was: "Nothing; I do it because I love the Lord Jesus." Not a few will agree with her superintendent that such service is bound to make an impression on the minds of the heathen.

Valid Evidence of Conversion

A toiler of the Christian and Missionary Alliance reports:

The most striking conversion at one station was that of a lad, eighteen years of age, the nephew of a military official. Altho thus connected with an official of rank, the young man freely and boldly confest Christ as his personal Savior, and there is reason to believe that his testimony will be the means by which others of his class will be led to Christ. One of the converts at Wuchow took a position as Chinese cook on a steamer plying between that city and Hongkong. The class of men employed on these boats is such that he found a strong "anti-Jesus" atmosphere in which to let his light shine. He said: "These people just vie with one another to see who can invent the best plan to provoke me to anger. They want to see a Christian lose his temper, and so have this to say against the Jesus doctrine. Only a few days ago I overheard several of them talking together (they not knowing that I was listening to their conversation). They were saying: 'It is truly strange that we can not make this Jesus-man angry.' Well, it is not I, but Jesus and His grace that keeps me for His glory."

A Union Theological Seminary

The catalog of the Presbyterian Union Theological Seminary, Nanking, China, has been received. This institution was founded in 1904, and opened for instruction in 1906, by the missions in Central China of the Northern and Southern Presbyterian churches. The faculty consists of Rev. J. W. Davis, professor of theology, and Rev. J. Leighton Stuart, professor of New Testament Literature and Church History, and Rev.

J. C. Garritt, professor of Old Testament Literature and Apologetics, with Chinese instructors in Biblical studies and history and music. Last year there were 14 students in the seminary and 23 in the training school which is conducted in conjunction with the seminary. This institution is centrally located, and is growing in size and usefulness.

An Interesting Chinese Magazine

The *Ta Tung Pao*, a weekly publication for the leaders of Chinese thought and public opinion, was started at the beginning of 1904 by Rev. W. Arthur Cornaby, of the Wesleyan Mission, lent to the Christian Literature Society for China. It was then a single-folded sheet, but has since grown into a two-penny magazine of thirty-eight pages. For some time it has had 2,500 subscribers among the Chinese officials; all the viceroys and governors of the provinces have taken it in; and of late months it has had a constant reader in Prince Tsai Tse, cousin of the Emperor, who wrote a letter to the editor (August 1) for publication, enclosing his photograph to be reproduced as a frontispiece, and saying he had gained much instruction and inspiration from its articles. And this in regard to a journal which, while dealing with all general topics for the uplift of China, has published some very direct presentations of the claims of God and Christ.

A Mandarin to an Archdeacon

Just before Archdeacon Moule left China, a mandarin, who rules over 695,000 people came to him to say good-by. Altho he is not yet a Christian, he is not far from the Kingdom of God, as the following conversation will show:

"Your Excellency," said the Archdeacon, "I have one wish for you far more than long life, far better than peace in your great district. What I want for you is eternal life through Jesus Christ our Lord."

"I know," the mandarin said, "you

gave me a New Testament. I put it in the place of honor in my reception-room. Be sure of this. It will be my care to watch over the little mission-halls and the little bands of Christians you have scattered through my district. May I ask you to request your pastors and teachers and all the Christians to be consistent Christians, not to return evil for evil, not to wish for vengeance, but to be patient, and all do well?"

"Thank you, my friend," replied the archdeacon, "I will pass it on."

The Man Who Gave His Ox

A returned missionary from Korea relates an incident of a devoted native Christian who, in order to complete a church, sold his ox for 30 yen (\$15), and afterward the plowing was done by himself and brother drawing the plow, while the father held the handles. Rev. J. O. Reavis, in an address in the First Presbyterian Church, Selma, Ala., related this incident, and it made a deep impression upon the audience as a testimony of the desire of the Christians in Korea to help themselves and to make sacrifices. Following the service a gentleman met the pastor of the church on the street. Giving him \$15, he said that he wanted that man to have his ox again, and requested that the Korean Christian be found and given the money. Mr. Reavis at once wrote to Rev. William M. Junkin, of Korea, and his reply enclosed a letter from Rev. J. Hunter Wells, M.D., superintendent of the Caroline A. Ladd Hospital at Pyeng Yang, which gives the information that the man has been found. From Dr. Wells' letter we take the following:

The man, named Pai Ni Il, lived in 1900 in a community where the people were unable to complete the building of a church. It seemed impossible to get the additional money needed. This devoted Korean Christian sold his bullock to get the money, and the church was completed. After selling his ox he and his brother got into the traces, while his old father directed the plow, and so they tilled the fields. Pai Ni Il now lives at a place about 250 li south of Pyeng

Yang, and is a Methodist preacher doing excellent work.

Dr. Wells says: "This story is strengthened by the exact way in which we can trace it to its source, and also in ascertaining that the man is now engaged in Christian work. The gift of \$15 will do more than merely reimburse the man, for I believe that when it is known in the districts where the man visits it will be a veritable cruise-of-oil sort of gift, and will be for the glory of God." —*The Missionary*.

JAPAN

A Jubilee Christian Conference in 1909

It is proposed to hold a jubilee Christian conference next year to celebrate the fiftieth anniversary of the beginning of Christian work in modern Japan. It will be held under the joint auspices of the Japanese Christians, as represented by the Japanese Evangelical Alliance, and of the missionary bodies, as represented by the standing committee of cooperating Christian missions in Japan. Committees of eleven missionaries as the general committee of arrangements for the celebration. With one exception the missionary half of the committee is exclusively American, the exception being Mr. Shortt, of the Canadian Church Mission (S. P. G.). The English Church missions are unrepresented.

Christian Forces in Japan

There are now accredited to Japan 886 missionaries, including their wives, 404 Japanese ordained ministers, and 698 unordained ministers and helpers (men), and 395 Japanese Bible-women. There are 64,621 Protestant Christians, 59,437 Roman Christians, and 29,573 Greek Christians in Japan. Young Men's Christian Associations, 69; Young Women's Christian Associations, 13; Sunday-schools, 832, with 45,000 teachers and pupils in the same.

Ten years ago not a teacher in one of the large city schools was a Christian and the pupils were forbidden to

attend Sunday-school; now five of those teachers are Christians and the pupils are encouraged to attend Sunday-school. When two years ago a union hymnal was printed it was thought that 50,000 would meet the demand, but 150,000 have been sold, and another large edition has been issued to meet the constant demand.

Royalty Giving to Christian Work

The value of the gifts made by the Emperor and Empress of Japan for various forms of Christian work can not be measured in terms of Japanese currency. They have given 10,000 yen for the Young Men's Christian Association tent-work in Manchuria, and 1,000 yen for the work of Mr. Hara in behalf of ex-prisoners, and promised 1,000 yen per annum for ten years for the Okayama orphanage. More valuable than the money is the influence of the act upon the people, whose attention is called to the humanity and benevolence of Christianity.

How a Japanese Became a Christian

A new member of the Imadegawa Church, in telling how he became a Christian, said: "I was an atheist, ambitious, restless, discontented. I put my boy into the kindergarten here from curiosity, to see what the effect would be on him. I watched to see. He brought home queer ideas that my habits of life didn't agree with, which made me think. I concluded they would be good for my wife to practise. Then I began to study the Gospel and to go to meeting myself; restlessness and discontent left my heart, and peace came in. Christ satisfied me." He and his wife are happy, active Christians.—*Florence H. Learned.*

AFRICA

The Egyptian Mission

The United Presbyterian Church in Egypt has had 954 accessions on profession of faith—the largest number on record. In northern Sudan the chief work centers about the junction of the two Niles, where a group of

Protestant Christians, some of whom have come up from Egypt in the government service, constitute a strong agency for reaching others. Four native missionaries, supported by the Egyptian Church, are at work in this region. The board has received \$100,290.

Coptic Clerics Receiving Bibles

A specially bound and inscribed copy of the Arabic Bible has been presented by the committee to his Holiness the Patriarch of the Coptic Church, and a similar Bible to the Archbishop of Behera and Menoufieh, who resides at Alexandria. Both these dignitaries gave a very cordial reception to the Rev. A. Taylor, secretary of our society, when he visited Egypt early in the year. The Coptic Church is steadily increasing in sympathy with Bible distribution, and the movement inaugurated by some of the younger men to cooperate with the Bible Society is being developed with enthusiasm and excellent results.—*Bible in the World.*

A Royal African School

Budo is noted for its long connection with the kingship in Uganda. Here on the rising ground every new king was seated and proclaimed to have "eaten Buganda." Near by is the site of the king's house, and here the kings formerly speared poor peasants to show their power over life and death. To-day on this hill the young Christian king of Uganda has opened the king's school for boys. Here the Church Missionary Society missionaries are training the Uganda lads in the ways of civilization and the Christian life. This is one of the many signs of progress in Central Africa.

Progress in Kamerun

The Basel Missionary Society announces in its last annual report that more than 1,200 heathen were baptized by its missionaries in Kamerun during 1907. Thus the work in the German colony in West Africa, tho the youngest branch of the whole, comes to the front. The report says

about Kamerun, "The schools increase in number and are becoming better and better attended. The increase in the number of pupils has been five or six hundred during the year. In the oldest part of our work, at Duala, at the Kamerun River, where the fruits of the labors of the Baptist missionary Saker are appearing, and which was transferred to our society by him, there is coming a precious harvest. The heathen population is awakening and longing for the Gospel. Many become Christians there. In other districts we see an increasingly rapid extension of the work, as in Sakbayeme on the Sanaga River, and in Mangamba. The work in the latter district has extended so much that the opening of a new station has become imperative."

Opportunity in Hausa Land

British Sudan, northern Nigeria, or Hausa Land, covering 320,000 square miles and containing a population of some 20,000,000, lies near the west coast of Africa in the basin of the upper River Niger. This region was taken over by the British Government in 1900, with Sir Frederick Lugard in command of a military force, and is divided into sixteen provinces. The natives are far advanced toward civilization, having walled cities, making their own clothes, shoes, hats, glassware and brassware. They have great herds of cattle, horses, sheep and goats; have their own teachers, lawyers and doctors. Tho the ruling class are Mohammedans, they are compelled to tolerate Christianity. Missionaries are given free access, free land, no taxes, the Government also carrying them and their goods on steamers at half-fare. Work has been begun in six of the provinces, the Sudan United Mission working up the Benue; the Church Missionary Society north of the Niger among the Hausas, while the Sudan Interior and the Mennonite missions are located among the Nupe. Nearly twoscore men and women are at work, and the first converts have already been baptized.

Church Union in South Africa

An important Union Conference was held in Johannesburg on the 23d and 24th of July, when ministers and laymen belonging to the Wesleyan, Presbyterian, Congregational, and Baptist churches came together from all parts of South Africa. Dr. McClure, of Cape Town, presided, and the spirit of brotherhood, and largeness of outlook was conspicuous throughout the discussions. The conference was called for the purpose of formulating a basis of union between the four denominations, but the Wesleyan delegates brought a resolution which declared that the time was inopportune for action, and the Baptists declared that union was impossible except on the basis of immersion. Both Wesleyans and Baptists were sympathetic, but they hesitated to make a decisive step in advance.

ISLANDS OF THE SEA

Papua, or New Guinea

This island has an area of over 300,000 square miles (equal to Texas and Louisiana), and a population of nearly 1,000,000. It lies under the equator and its native races are lower than the African, through the Australian aborigines. The island is divided between Great Britain, Holland and Germany.

The Commissioner for Lands reports on the total area of land granted for religious purposes, or held by the societies, under fee-simple or lease. "The London Missionary Society has 223 blocks, with an area of 1,436 acres; the Roman Catholic Mission, 56 blocks, with an area of 1,354 acres; the Methodist Mission, 124 blocks, with a total area of 780 acres (since this report was written a lease of 1,000 acres has been applied for); the Anglican Mission, 41 blocks, with 2,958 acres." The Government Secretary, in his report on the various missions, gives information as to spheres of labor, and the agents employed. From this report we learn that in 1907 the London Missionary Society had 25 English missionaries,

including wives, and one lady assistant; with 150 South Sea Islanders and Papuans; the Roman Catholics, 68 European members of the staff, from France, Germany, Italy, Belgium, Holland, and Switzerland, with two sisters only hailing from Australia; the Methodist Missionary Society, 18 missionaries, wives, and sisters, with 70 South Sea Islanders and Papuans; the Anglicans, 23 from Australia, 35 South Sea Islanders, and 17 Papuans.

DEATH NOTICES

Dr. F. F. Ellinwood, New York

Rev. Francis Field Ellinwood, D.D., for 36 years Secretary of the Presbyterian Board of Foreign Missions and for some years Professor of Comparative Religions at New York University, died at his home in Cornwall, Conn., of paralysis at 82 years of age. He was born in Clinton, N. Y., in 1826 and was graduated from Hamilton College, pursuing his theological studies at Auburn and Princeton, and being graduated from the latter university in 1853. After pastorates in the Second Presbyterian Church at Belvedere, N. J., and in the Central Presbyterian Church in Rochester, N. Y., he was appointed Secretary of the Presbyterian Board of Foreign Missions in 1871, and remained in that office until a year ago. He was the author of "The Great Conquest," "Oriental Religions and Christianity," "Questions and Phrases of Modern Missions," and other missionary books and pamphlets.

Dr. Ellinwood was a man of unusual ability as speaker, writer and director. He was highly esteemed and beloved by those who knew him and by the large number of those who have been influenced by his words and his personality. The Church owes a deep debt of gratitude for the self-denying and efficient service of this man of God.

Rev. J. Duthie, D.D., of India

Rev. J. Duthie, who for over fifty years was a missionary of the London Missionary Society in Travancore, India, passed away on July 3d at Banga-

lore. Dr. Duthie was greatly beloved and esteemed by his fellow missionaries in India and leaves behind him a great heritage in the college, the catechists' class, the press, the reading rooms, and the Y. M. C. A. He was also a vice-president of the B. and F. Bible Society Auxiliary, a member of the South Indian Missionary Association, and editor of the *Gleaner*. All unite to do him honor and give thanks for his life and work.

Rev. Dhanjibhai Naoroji, of India

One of the early converts of Dr. John Wilson, who has been an ordained native minister of the Free Church of Scotland for sixty-two years, recently died in Bombay at the age of 86. Mr. Naoroji's conversion in 1839 created intense excitement in the Parsee community and the military forces were called out to preserve the peace and protect the life of the young convert.

Sybil Carter, the Indians' Friend

In the death of Miss Sybil Carter, of the Protestant Episcopal Church, the American Indian women have lost a most able friend and advocate. Miss Carter was enthusiastic and untiring in her work for the Indians and was well known for her development of the manufacture and sale of Indian lace.

Mrs. Masterman, of Jerusalem

It is with deep regret that we report the death at Jerusalem of Mrs. Lucy Nazarina Masterman, the wife of Dr. E. W. Gurney Masterman, one of the missionaries of the London Jews' Society. Mrs. Masterman was the daughter of the Rev. J. Zeller, C.M.S. Missionary at Jerusalem, and granddaughter of Bishop Gobat.

Mrs. Lobenstine, of China

The Presbyterian Mission in China as well as the bereaved husband and friends have been brought into deep sorrow by the death of Mrs. E. C. Lobenstine, who went out to China in 1902 and died on June 5th of this year. Her Christian influence was widely felt and abides after her departure.

FOR THE MISSIONARY LIBRARY

THE TRAGEDY OF KOREA. By F. A. McKenzie. 8vo, 312 pp. Illustrated. \$2.00. E. P. Dutton & Co., New York. 1908.

The author of this very interesting chapter of Korean history was the correspondent of the London *Daily News* during the Russian-Japanese War, and by a subsequent residence in Korea became familiar with the situation. The book is especially valuable as an offset to the influence of Dr. Ladd's volume on "With Marquis Ito in Korea," which presents entirely the Japanese view of the situation. Mr. McKenzie confesses to disappointment at the outcome of the Japanese occupation of Korea and very severely criticizes the Japanese treatment of the natives. He acknowledges the weakness of the Korean Government, but he sees that Japan is breaking treaty obligations and is imposing on a weaker nation by cruelty, theft and general disregard of Korea's rights. In an unusually readable style he describes the main events of the past twenty years that have led to the present situation. While not a missionary book, it is extremely valuable for an understanding of the conditions that face the missionaries to-day.

THE NEZ PERCES INDIANS SINCE LEWIS AND CLARK. By Kate C. McBeth. Fleming H. Revell Co., New York. 1908.

The Nez Percés—"the people of the pierced noses"—are among the most interesting tribes of Indians on the American Continent. The adventures and successes of missionaries among them in their home in the Northwestern Rockies have a rare interest. It was they who sent the delegation to St. Louis to ask for the "White Man's Book of Heaven." They were not naked savages, but wore skin dresses and many ornaments. By nature kind and generous, they treated the white man well until driven to desperation by the cruelty and avarice of the more enlightened race.

The story which Miss McBeth tells is an entertaining one of her life

among these Indians. It includes the coming of Lewis and Clark in 1805, the beginning of missionary work, the Whitman massacre, the great revival, wars, experiences in teaching and on journeys and a record of the progress of civilization. The history is worth recording and worth reading.

WINNING THE BOY. Lilburn Merrill, M.D. Introduction by Ben. B. Lindsey. 12mo, 160 pp. 75 cents, net. Fleming H. Revell Co., New York. 1908.

Christians are waking up to the necessity of saving the boy in order to save the man. We are also learning how to win rather than conquer him. Such a book as this throws a flood of light on the boy problem, for Dr. Merrill speaks from wide experience that has brought practical results. Judge Lindsey commends him highly, and the ideas and plans presented commend themselves for sanity, humanity and Christianity. Moreover, the stories of these boys of Denver are of fascinating interest—the weak and the strong, the honorable and the vicious, are all boys and worth saving. Dr. Merrill not only presents facts and true ideals, but he gives many valuable suggestions as to work for the physical, moral and spiritual regeneration of "the kid." Read the book for pleasure and profit.

VERLING WINCHEL HELIN. A memorial pamphlet published by the secretaries of the International Y. M. C. A., in Japan. Tokyo. 1907.

Here is a sketch and appreciation of one of the modern Christian noblemen who, at thirty-two years of age, gave his life for Japan. It is a story that will inspire any man who reads it to do better work for Christ.

THE KINDERGARTEN IN AMERICAN EDUCATION. By Nina C. Vandewalker. 12mo, 274 pp. \$1.25, net. The Macmillan Co., 1908.

While this book is primarily a history of the progress of kindergarten work in America, it has also a distinct missionary value in connection with the training of children and child

rates. Already the kindergarten ideas have had a marked influence on Christian education in emphasizing the best ideals and methods for the natural and healthful development of children—principles which should certainly be studied in religious as well as in secular education. The chapters on "Educational progress," "Church work," and "Temperance" will be of especial value to church and missionary workers.

THE CALL OF THE WATERS. Katharine R. Crowell. Illustrated, 12mo, 157 pp. 50 cents, *net*. Fleming H. Revell Co., New York. 1908.

Not a book on work among fishermen or the island world, but a study of the Western Home Mission frontier of America, work for immigrants in camps, mining towns and farm lands, and the physical and social betterment of children and laboring classes. Miss Crowell describes briefly the conquest of the West and what missionaries have had to do with it; she also shows clearly that there are new frontiers which must be possessed by the Church if our national life is not to become sickly and corrupt.

PIONEERS. Katharine R. Crowell. 12mo, 89 pp. Paper. 25 cents. Woman's Board of Home Missions, 156 Fifth Avenue, New York. 1908.

Here is an attractive text-book for mission study classes giving the history of the progress of home missions in the United States. The most unique feature is the series of six bird's-eye-view picture maps showing the changes on the American continent from the discovery of America up to the present year. Churches and colleges have taken the place of wigwams and stockades, and steamships and railroads have displaced canoes and war-paths.

IS IT TIME?—Annual Report of the Sudan United Mission. Edited by Wm. J. W. Roome. Pamphlet. 6d. Marshall Bros., London. 1908.

Many of the denominational missionary boards could take pattern from new and independent societies in the attractive form of their annual re-

ports. These are intended to be read. They are carefully edited, well illustrated, attractively printed. They are not likely to be relegated immediately to the waste-basket or the report file. Why is it that so many good books and papers are so uninteresting or so unattractive that their interest and value are not discovered?

This report of the Sudan Mission makes good reading. The Sudan is a vast territory in Central Africa, north of the Equator, that has scarcely been touched.

LEADERS IN CONFERENCE. Suggestions by Katharine R. Crowell. Presbyterian Woman's Board of Home Missions, New York. 1908.

Here is a most useful handbook for mission bands, societies and study classes. It is a mine of suggestions.

CHINA AND THE GOSPEL. Illustrated Report of the China Inland Missions. 1s., *net*. London, Philadelphia, Toronto. 1908.

Popular illustrated reports of the work being done on the mission field are of great value to men and women interested in the stirring events and signs of progress in the Kingdom. One who fails to read the reports has no idea of the number of striking facts and stirring incidents that are given from the history of the year.

MISSIONARY CALENDAR—1909. Compiled by A. W. Roffe. 12x16 inches. 25 cents. Christian Worker Publishing House, 274 Bathurst Street, Toronto, Canada.

Each month occupies a page on this new calendar and contains some interesting photographic illustrations. Each day is marked by a choice quotation relating to missions or Christian life and service. They are worth memorizing. Such a calendar is excellent for use in homes or in missionary societies.

THE SOUTH AMERICAN MESSENGER. A specially illustrated number devoted to the Indians of Brazil, is unusually interesting and commands attention—showing, as it does, need for Christian work among these neglected people. South American Evangelical Mission, 60 Mount Pleasant, Liverpool, England. 1908.

MISSIONARY POSTAL CARDS. Mrs. Thos. R. Staley. Bristol, Tennessee. 1908.

These are unique in representing missionary facts rather than pictures. They are diagrams and cartoons showing the increase in native Christians, the relative sizes of China and America, the religions of the world, the men and money now devoted to missions, a missionary thermometer, the relative size of parishes at home and abroad, etc. They are well designed to impress striking facts relating to world-wide missions.

NEW BOOKS

BISHOP HANNINGTON. By W. G. Berry. 12mo, 208 pp. Illustrated. \$1.00 *net*. Fleming H. Revell Co., New York. 1908.

THE JUNGLE FOLK OF AFRICA. By Robert H. Milligan. 12mo, 380 pp. Illustrated. \$1.50 *net*. Fleming H. Revell Co., New York. 1908.

THE TRAGEDY OF KOREA. By F. A. MacKenzie. 12mo, 312 pp. Illustrated. \$2.00 *net*. E. P. Dutton & Co., New York. 1908.

THINGS KOREAN. By Horace N. Allen. Illustrated. 12mo, \$1.25 *net*. Fleming H. Revell Co. 1908.

PRESENT-DAY CONDITIONS IN CHINA. By Marshall Broomhall. 12mo. China Inland Mission. London, Toronto, Philadelphia. 50 cents. Fleming H. Revell Co. 1908.

THE NEW ATLAS OF THE CHINESE EMPIRE. 23 maps prepared by Edward Stanford. 10s, 6d, *net*. China Inland Mission, London. 1908.

DRUGGING A NATION. (Opium in China.) By Samuel Merwin. Illustrated. 12mo, \$1.00 *net*. Fleming H. Revell Co. 1908.

THE HISTORY OF PROTESTANT MISSIONS IN INDIA. By Julius Richter. Illustrated. 8vo, \$2.50 *net*. Fleming H. Revell Co. 1908.

BETWEEN THE TWILIGHTS: BEING STUDIES OF INDIAN WOMEN BY ONE OF THEMSELVES. By Cornelia Sorabji. 12mo, 191 pp. 5s. Harper, London. 1908.

A HUNDRED YEARS IN TRAVANCORE. 1806-1906. Compiled by Rev. I. H. Hacker. 12mo, 106 pp. 2s, 6d. Allenson, London. 1908.

OVERWEIGHTS OF JOY. By Amy Wilson-Carmichael. Illustrated. 8vo, \$1.00 *net*. Fleming H. Revell Co. 1908.

INDIAN FOLKLORE TALES. Sidelights in Besalpur, Central Provinces. By E. M. Gordon. 12mo, 99 pp. 3s, 6d. Elliot Stock, London. 1908.

THE MOSLEM WORLD. By Samuel M. Zwemer. 12mo, 239 pp. 50 cents. Young People's Missionary Movement, New York. 1908.

TWENTY YEARS IN PERSIA. By John G. Wishard. Illustrated. 12mo, \$1.50 *net*. Fleming H. Revell Co. 1908.

ANCIENT JERUSALEM. By the Hon. Selah Merrill. Illustrated. Large 8vo, \$6.00 *net*. Fleming H. Revell Co. 1908.

AN APOSTLE OF THE NORTH: MEMOIRS OF BISHOP W. C. BOMPAS. By H. A. Cody. 8vo, 386 pp. 7s, 6d, *net*. Seeley, London. 1908.

THE LIFE OF SHELDON JACKSON. By Robert Laird Stewart. Illustrated. 12mo, \$2.00 *net*. Fleming H. Revell Co., New York. 1908.

THE HEART OF THE STRANGER. A Story of Little Italy. By Christian McLeod. Illustrated. 12mo, \$1.25. Fleming H. Revell Co., New York. 1908.

JOHN JASPER. Negro Preacher and Philosopher. By W. E. Hatcher. Illustrated. 12mo, \$1.00 *net*. Fleming H. Revell Co., New York. 1908.

AFTER PRISON—WHAT? By Maud Ballington Booth. Illustrated. 3d edition enlarged. \$1.25 *net*. Fleming H. Revell Co. 1908.

LETTERS FROM A WORKINGMAN. By an American Mechanic. 12mo, 191 pp. \$1.00 *net*. Fleming H. Revell Co., New York. 1908.

REAL LETTERS TO REAL BOYS. By Charles Keen Taylor. 16mo, 78 pp. 50 cents *net*. Fleming H. Revell Co., New York. 1908.

THE MISSIONARY ENTERPRISE. By Edwin Munsell Bliss, D.D. 12mo, 406 pp. \$1.25 *net*. Fleming H. Revell Co., New York. 1908.

MISSIONARY EXPERIENCES DURING NINETEEN CENTURIES. By W. T. Whitley. 12mo. \$1.25 *net*. Fleming H. Revell Co. 1908.

SHORT HISTORY OF CHRISTIAN MISSIONS, From Abraham to Carey. By Geo. Smith. 3s, 6d. Morgan & Scott, London.

THE RESURRECTION GOSPEL. By the Rev. John Robson, D.D. 12mo, 5s. Oliphant, Anderson & Ferrier, London. 1908.

MISSION STUDIES. By Edward Pfeiffer. 12mo, 279 pp. 75 cents *net*. Lutheran Book Concern, Columbus, O. 1908.

ADVENTURES WITH FOUR-FOOTED FOLK. By Belle M. Brain. Illustrated. 12mo, \$1.00. Fleming H. Revell Co., New York. 1908.

OTHER GIRLS. By Edith K. Snell. 16mo, 127 pp. Illustrated. 1s. Church Missionary Society, London. 1908.

LIVINGSTONE AND DUFF. By George Smith. Seventh edition. 12mo, 252 pp. 2s, 6d. T. and T. Clark, Edinburgh. 1908.



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SIGNS OF THE TIMES

KNOWLEDGE AND PRAYER

"He who would pray aright must pray for something—that is a truth as simple as it is often neglected. If prayer for missions is not to be empty of meaning, and is to be preserved from the danger of becoming mere phraseology, we must possess some knowledge of missions, some particular knowledge, moreover, in order to know for what to pray at this present moment, in order to be able to make definite needs, definite necessities, and definite people the object of supplication and intercession; only such knowledge renders it possible to make prayer concrete and individual."
—Prof. Warneck.

CALLS TO PRAYER

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THE KIND OF MISSIONARIES WANTED

Rev. S. M. Zwemer, D.D., Candidate Secretary of the Student Volunteer Movement, writes that there is a large number of calls for workers whom the missionary boards are ready to send out to the foreign field. In this call emphasis is placed on quality

rather than on quantity. Most of the positions fall for exceptional qualifications, and can be filled only by men who have a thorough education, natural gifts of leadership, spiritual power and the mind of Christ.

The number of native workers on the mission field who possess spiritual, intellectual and administrative efficiency and power is increasing year by year. "Many of these on the mission fields," says Robert E. Speer, "are the peers of the missionaries not only in spiritual devotion and intellectual ability, but in the ability to set work going and in the ability to manage and handle the work." After mentioning men like Morales in Mexico, Reis in Rio Janeiro, Ibuka and Uemura in Japan, and Dr. Chatterjee in India, Mr. Speer goes on to say:

"The day is passing, if it is not already long past, when missionaries can stand any more on the strength of their racial superiority or on the strength of their administrative control of the funds of the home churches. They have got to stand now on their moral superiority, on their intellectual superiority, on their spiritual superiority, on their superiority as men, or they have no superiority on which to stand."

There are men and women in our American colleges who can, with

God's help, measure up to the high standard of requirement thus set forth, and young men and young women should covet earnestly the best of these opportunities for leadership in the fields where their work will count for most.

Practically all of the boards are asking for trained men and women—ordained, medical, teachers, nurses, and zenana workers.* Among the two hundred and eleven asked for are eighty-four ordained men, twenty-eight physicians (men), twenty-two teachers (men) and four industrial and other superintendents; also of women seven nurses, eight physicians, forty-three teachers and fifteen evangelistic workers. These are wanted for missions in India, Ceylon, Burma, Assam, Siam, China, Korea, Japan, Turkey, Arabia, Africa, South America, Mexico, Alaska, Cuba and Porto Rico.

With such a variety of occupations, climate and conditions there is reason to believe that every volunteer who is prepared to go will quickly respond "Here am I, send me."

GROWTH SEEN BY ONE MISSIONARY

The Rev. Mr. Pengwern Jones, commenting on the life of the veteran Welsh missionary, John Roberts, who died at Cherrapoonjee a few weeks ago, gives the following figures of the state of the Khasi Mission when Dr. Roberts came to India, and its state when he died:

Communicants	73	9,358
All in the Church, including children, members on probation....	347	25,165
Hearers	595	28,623
Day Schools	17	411
Scholars	524	8,964
Collections (for the year).....	Rs. 160	Rs. 25,637

There are other changes also that

* Candidates are invited to correspond with Dr. Zwemer (125 East 27th Street, New York).

can not be tabulated. The Khasis are fast becoming the most cultivated nation in India. Female education is more advanced than in any other part of the country. They have now substantial buildings, good artisans, newspapers, and other marks of civilization, who, less than three generations ago, were unlettered, and used bows and arrows. Several great-grandchildren of that class of men are now B. A.'s of the Calcutta university. The remark about the educational condition of women was officially made by Sir William Hunter twenty years ago. From the beginning girls have kept pace with boys in the Mission schools.

A GREAT MISSIONARY GATHERING

The most significant convention held during the month of October was the ninety-ninth annual meeting of the American Board, which met in Brooklyn October 13-16. It was a great convention in which great men discuss great themes. What a vast transformation has taken place since this society was founded nearly one hundred years ago. Then the great body of the Church was ignorant of and indifferent to the claims of the heathen. Now with our missionary societies of laymen, women and young people, our missionary volunteers and the vast number of books, periodicals and leaflets distributing literature on the subject, the Christians indifferent to the cause of world-wide evangelism are becoming apologetic rather than antagonistic as formerly.

Evangelization includes, in a growing degree, education (industrial and intellectual), medical relief, and Bible and Tract translation and distribution. In some instances the temporal overshadows the eternal in the effort to better present conditions,

but as a rule the missionaries are unsurpassed in their efforts to save men for this life and for the life to come.

The outlook in missionary lands has changed most of all in these hundred years. When the American Board was founded there was scarcely a non-Christian land that was open to the free preaching of the Gospel; now there is scarcely one that is closed. The greatest recent change is, of course, in Turkey, but this is only a sample of the way in which missionaries led by the Spirit of God have by prayer and perseverance won the day—training the young to higher ideals of Christian liberty, and by their lives silencing the objections of those opposed to their work. By international treaties, travel and commerce the spirit of brotherhood has increased and material and political agencies have been used to advance the Kingdom of God.

President Howard Bliss, of the Syrian Protestant College, Beirut, gave a typical instance of the progress in the contrast between forty-two years ago, when his father began the work with sixteen pupils in a hired room, and the present magnificent group of buildings with nine hundred students from many lands and various creeds—all under Christian influences.

Similar tidings came from India, China and Japan, Africa and the Islands of the Sea—all presenting manifold reasons for thanksgiving and encouragement and a clarion call of opportunity and responsibility.

FRIENDS OF DEPENDENT PEOPLES

According to the shorter Catechism, "Man's chief end is to glorify God and to enjoy Him forever." By some this has been misunderstood to mean

the same as to "Sing ourselves away to everlasting bliss." But the ideal for God's glory has been made clear by the life and teachings of Christ—to glorify God is to lift up the fallen, strengthen the weak, rescue the perishing, teach the ignorant; in a word, it is to bring men, women and children nearer to God and to His ideal for them.

The Mohonk Conference, which for over a quarter of a century has met on the enchanting mountain top at the invitation of Mr. Albert K. Smiley, has already been instrumental in accomplishing much in the elevation of the Indians and has recently taken under its wing the other dependent peoples in Porto Rico, Hawaii and the Philippines. The methods employed are chiefly the arousing of public interest, suggesting needed legislation and bringing pressure to bear on Government officials. This plan has been productive of splendid material and educational results, but has precluded emphasis being laid on the most important need of all, the spiritual uplift and the eternal welfare of these undeveloped races. This limitation, which may be necessary in view of the plans of procedure, should be borne in mind in considering the topics discussed, the speakers and the platform adopted.

The recent conference considered the intellectual, moral and physical welfare of the Indians and the steps taken for their improvement. Commissioner Leupp introduced a number of agents, among them Miss Clara True, who has proved better than twenty men in her fight for the enforcement of the liquor laws among the Indians of San Bernardino, California. The conference approved the

government policy of placing emphasis on the need of reservation, in place of non-reservation, schools and advocated the coeducation of Indians and whites.

For Alaska, that pioneer apostle, Dr. Sheldon Jackson, was present and spoke earnestly for the work of Christian missions in the great peninsula. The conference presented the need for larger appropriations for educational and sanitary improvements and for the enforcement of rigid laws to suppress the liquor traffic.

The situation in the Philippines and Porto Rico was viewed with reference to the opportunity presented to the United States for establishing liberty and justice in these island possessions. The religious needs were scarcely mentioned out of deference to the Roman Catholic members of the conference.

The immediate needs of Hawaii are held to be: a modification of the coast-wise shipping laws and of the immigration laws which now hinder European immigration.

These conferences are of inestimable advantage to these dependent peoples in temporal things. It would be an even greater boon could such a gathering of able, sympathetic and intelligent Christian people meet annually to discuss with equal ability, earnestness and thoroughness, the means for promoting their spiritual and eternal welfare. Man is not a body who has a soul, but is a soul and for a time inhabits a body.

KONGO REFORM IN THE BALANCE

The situation in the Kongo State is not as hopeful as at first appeared when King Leopold agreed to turn over the control to Belgium. It is true that in August the Belgium Chamber voted to annex the State. On

September 9 the Senate adopted the same measure, and King Leopold consented to the transaction.

But the Kongo Reform Association reports that annexation of the Kongo to Belgium on the terms proposed would be a complete thwarting for the time of the struggle of years to secure a real betterment of conditions in this most misgoverned section of Africa. The articles of transfer utterly fail to provide guarantees of the fundamental reforms which the best public opinion has demanded, which are: the abolition of forced labor; the dissolution of the concessionary companies; the restoration to the natives of the land and its produce; the establishment of freedom of trade.

Not only do the articles of transfer fail to institute these reforms, but they actually perpetuate the abuses. The treaty specifies that the concessionary companies, in which Leopold is chief stockholder, and which his own Commission of Inquiry testified "have an view profits, and not civilization or humanitarian ends," shall be continued intact. The Colonial Charter provides that the colony shall be made entirely self-supporting, that Leopold's full staff of corrupt officials shall be retained, and that all existing legislation in the Kongo, not at variance with the terms of the articles of transfer, shall continue to have full force of law. The first of these provisions means that the miserable Kongolese would be driven to the point of death in a never-ending drudgery to save the State from incurring a deficit. The second provision means that the same men who under Leopold have perpetrated the abuses are under Belgium expected to carry out sweeping reforms. Finally, the clause pro-

viding that all existing Kongo legislation shall continue to have full force of law means that the "open sore of the world" will still run and fester in all its disgusting horror.

The supporters of the Kongo Reform Movement should, by letter, make known to Hon. Elihu Root, Secretary of State, at Washington, their demands in this great humanitarian issue.

MATERIAL ADVANCE IN FORMOSA

If the Japanese work in Formosa is duplicated in Korea there will be great advancement in material things. The Japanese found the Formosan Chinese in a pitiable condition—ignorant, suspicious, bigoted, emaciated, impoverished, dirty and diseased; ninety per cent. were illiterate, all were underfed. The tax-gatherers had taken everything but skin, bone and filth. The Japanese dropt the former officials, who joined the insurgents, and with their aid made things unpleasant for the Japanese for some years.

Now there are 100,000 Japanese in Formosa, and they are reported to have effected a marvelous transformation. The people are employed instead of being unemployed, and receive one-half more wages than before and they generally now eat three meals a day. Justice is for the first time obtainable by the poorest coolie. There are 165 common schools for Chinese boys and girls, and 24 for the Japanese; one high school for girls only, one for boys only, a normal school for teachers, a medical school, two agricultural schools, and one police school. Religion is entirely free. To the 40 miles of railroads ten years ago 220 have been added by the Japanese, and 60 more are under construction.

Post-offices, telegraph and telephone systems are now to be found everywhere, and in some cities' electric light. Cities are given parks and gardens, the streets widened, sewage systems laid; modern waterworks are found in three of the largest cities, and a first class wagon-road 300 miles long has been built through the entire length of the island, besides 4,000 miles of other roads, with 3,000 bridges. Harbors, breakwaters, docks and light-houses are all built or building, where there was only delay, danger and shipwreck. The Government has started a model tea-farm and an experimental cane-growing station. Formosa is now practically self-supporting. The Government is monopolizing and operating tobacco, salt, camphor, opium, railroads, telegraphs and telephones.

SOME RESULTS OF THE TURKISH REVOLUTION

As one result of the recent revolution the Pan-Islamic bubble has burst so far as the Sultan of Turkey is concerned, says Dr. Franklin E. Hoskins, of Beirut, in a recent letter. As a constitutional ruler he can never again assume that role. When Christians are received into the Turkish army, the possibility of that army ever being employed in a Moslem "holy war" against the Christians is past forever. If Christians and Moslems are alike available for military service then the bitter opposition of the Turk to a Moslem becoming a Christian drops out of practical politics.

But the most important result for missions will come from the "freedom of the press." Under the censorship it had become almost impossible to make a statement concerning Chris-

tian faith, especially about the Person of Christ, but now there is promise of liberty and freedom of speech and teaching, and publishing. Already the missionaries have made good use of the opportunity. The examination of books going out or coming in is also abolished and at least one hundred boxes of Arabic Bibles have gone unmolested to Egypt. The examination and stamping of every single copy of God's Word has been an indignity which is now abandoned and the Word of God is free.

Under the rigid censorship newspapers were hardly worth reading, but now they are teeming with items and news of the most fascinating interest. New journals have sprung up, and the streets of Beirut and Constantinople have been filled with newsboys selling papers and telegrams.

The right of public assemblage has introduced public speeches and orations that have been flowing like liquid fire. "Speakers denounced the old régime in language that knew no bounds," says Dr. Hoskins; "then came attacks upon individuals and ecclesiastics until the wiser heads have begun to counsel moderation. The pent-up feelings of the past thirty-one years have relieved themselves in eruptions that are volcanic.

The outlook is one of promise but has signs of a coming storm before the atmosphere can be cleared. There are many desperate problems to be solved; the old forms of iniquity are not dead. The missionaries and the Church at home must face the situation and be ready to accept the new opportunities that come with free press, liberty in education and itinerant and evangelistic work.

IS THE RETURN OF THE JEWS AT HAND?

These signs of the times have recently appeared in print:

Zionism promises to benefit materially by Turkey's political liberation of Hebrews, who under the régime of Ottoman sultans have been forbidden to buy land in Palestine. They now are buying openly, and it is stated that a Jewish syndicate is negotiating for a large part of the Sultan's private domain now in the market, comprising the whole length of the Jordan valley from Tiberias to the Dead Sea. There is little doubt that the Jews will soon repossess the site of ancient Jericho, which was the first fruit of the Israelitish conquest of Canaan. The greater part of Jerusalem outside the walls already belongs to Jewish capitalists, Zionist pioneers, who bought at various times secretly, notwithstanding the Sultan's prohibition.

THE FIRST HEBREW CHRISTIAN ENDEAVOR SOCIETY

A number of Hebrew Christian young men in Toronto, Canada, met recently at the Jewish mission in that city, and organized a Hebrew Christian Endeavor Society, with fourteen members. The president is Louis A. Gredys, and the secretary-treasurer is Miss L. B. MacDowell. The society is undenominational, and as far as we know is the first Hebrew Christian Endeavor Society organized on this continent. The members are taking up the work with earnestness and enthusiasm, believing that the society will be used of the Master in extending His kingdom among the Jews of Toronto. They request the earnest prayers of Christian people for the advancement of the cause of Christ.



By courtesy of *The Baptist Missionary Magazine*.

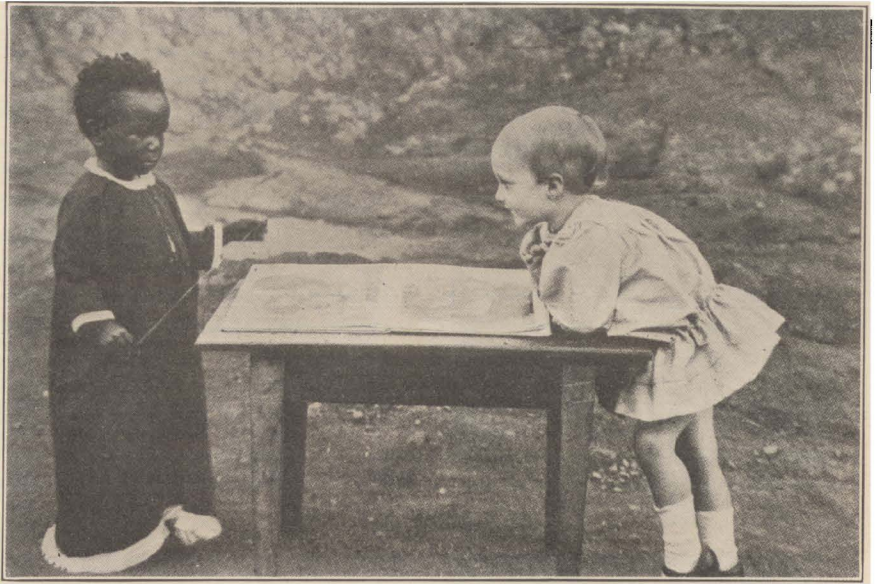
SOME OF THE BOYS AND GIRLS OF MISSION LANDS WORTH SAVING



CHINESE CHRISTIAN TEACHERS IN THE METHODIST GIRLS' SCHOOL CHIN KIANG, CENTRAL CHINA



AFRICAN BOYS AT THE PRESBYTERIAN MISSION SCHOOL IN ELAT



From *The Baganda at Home*, by C. W. Hattersley

FACE TO FACE WITH THE PROBLEM IN AFRICA

CHILDREN'S WORK FOR CHILDREN

BY MISS KATHERINE R. CROWELL

Author of *Japan for Juniors*, *China for Juniors*, etc.

Myriads of children all over this world of ours—gladsome and blithe, with merry eyes unshadowed by coming sorrows, in Japan; sad-eyed and sorrowful in India; crushed, spiritless, with eyes held to the ground—these are in Africa; dull eyes in China, millions on millions; eyes waiting to be brightened with hope in Persia, Syria, South America, the Isles of the Sea—the list is too long to write—all these little children call for help. That is one side.

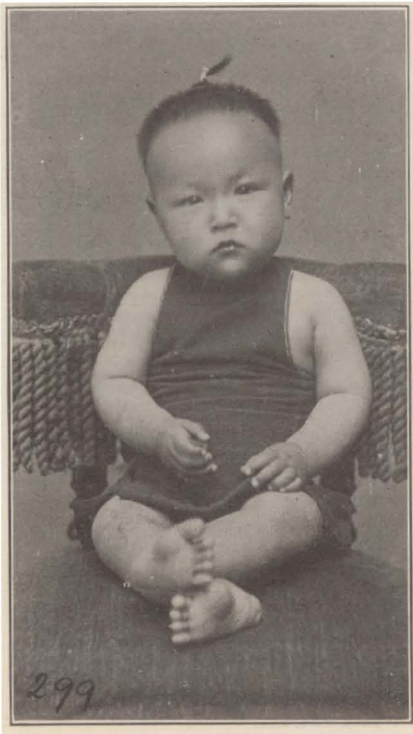
But millions of children—happy, sparkling-eyed, eager, when they hear the call, *to help*—this is the other side.

Sweet and sparkling eyes, ears sometimes dull of hearing—but not so when trained to listen! Then like far-off silvery bells floats to them the call of the sad-eyed ones; and glad and gleeful and to some purpose rings

back the answer from the happy children to these brothers and sisters across the sea.

It is not too much to say that millions of children are now under such training by the various mission boards of the world. At least these boards decide what the training shall be, and in general supply material for it. But multitudes of leaders, with faith and love and zeal, devote bright minds and varied talents to such use of this material that the ears of the children are trained to hear, their hearts to respond and their hands to help.

We must take it this way—"the boards," all of them. Only so may we hope to put a girdle round about the earth in forty minutes. For it has come to this—the missionary training of Christian children does



A SAMPLE OF YOUNG JAPAN

now actually encircle the earth. Should we say *every* mission board, the process would require forty hours at least. So the more interesting individual treatment of plans and methods must give way to their consideration in the lump—so to speak; and the lump bears one word—*education*. Broken up, the pieces show “organization”; “giving”; “study.”

As to the organization, the general preference—inasmuch as with children interest must be not only aroused but kept awake—is for the mission “band,” whose meetings are usually held twice each month and devoted wholly to missions. Once-a-month Junior Christian Endeavor meetings, perhaps, come next in choice. Mission study classes, with meetings in

closer succession, but continuing for a shorter period, grow in favor, but are not always practicable, because of school exactions. Just now, in the plans of boards and societies, looms large the study of missions in the Sunday-school; the starting-place, it would seem, of such study rather than its culminating point, since the greatest of mission text-books is always in use. But the difficulty has been to study thoroughly in the time available “what Jesus began both to do and to teach,” and to add to this the continuance of the doing and teaching as shown in the facts of modern missions.

To bring these facts into the scheme of Sunday-school instruction is the present aim; and plans for reaching it at this moment so fill the very air that it would seem that simply in breathing the world-sympathy of the children will be expanded.



TWO BONTOC BOYS WATCHING THE COMING MISSIONARY, BISHOP BRENT

For the carrying out of the plans, the powers that be allow in some schools five minutes a Sunday. In some—the cases are rare—ten minutes. Great possibilities lie within even five minutes. The very best kind of missionary story may, after a little practise, be capitally told. Five minutes of brisk question and answer, if persevered in, will do

The most nearly perfect way, perhaps, is to organize the school into a missionary society holding monthly meetings. Where the regular school session is in the morning and afternoons are free, this plan is easy of accomplishment, and delightful in results.

The really important thing is not the time allowed, but the choice of



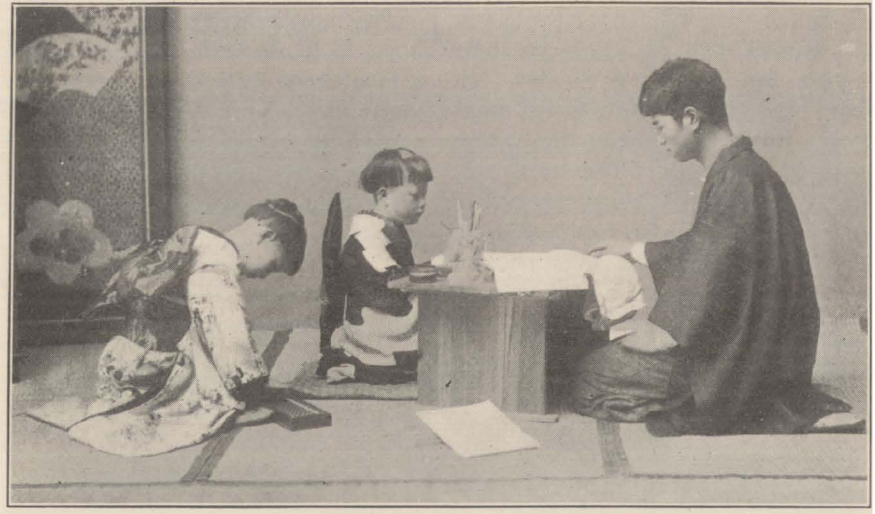
A RESULT OF MISSIONARY GIVING IN AMERICAN SUNDAY-SCHOOLS
A village Sunday-school, Methodist Episcopal Mission, in Kandawglay, Burma

wonders. Another form of concession is fifteen minutes once a month. With this, under a good leader, twelve classes certainly can in a year's time be aroused to "an interest in missions." Fifteen minutes once a month is a splendid opportunity.

In some schools there is surrendered to missions the entire session on one Sunday in the "quarter." *Fine* this is, especially for creating enthusiasm, but many good leaders agree that a little time every Sunday is best.

the missionary committee. A good committee with precisely the right leader will make a success of almost any circumstances. All these organizations—bands, junior societies, study classes, Sunday-schools, even baby bands and cradle rolls—are training the children. Answering the question "How?" letters and printed plans hailing from Boston, westward around the world and back again to Boston, lie before the writer.

Many and varied are plans and



IN THE NATIVE SCHOOL—JAPANESE TEACHER AND PUPILS

methods, but at one point at least most of these authorities "federate." In training the children, they say, the cold abstract truth that "heathen" childhood is generally wretched and miserable, and always in need of the gospel, must in some way be made concrete and warm; and that doing, or giving, helps the process greatly. Hence the necessity of what is technically known as the special object.

Sometimes at a concert we choose to withdraw our thoughts from the whole great orchestra that we may for a little listen to one small instrument, hearing for the time nothing but its sweetness.

So are the little people, because the majestic symphony of foreign missions is overwhelming in its power and grandeur, trained to hear sweet strains, now from one instrument now from another. Gradually the little instruments will blend with one another and with all the great orchestra into glorious harmony.

The special object is such a little

instrument. Its evolution is interesting. Not to go back—as we might—to Bible times for early and attractive appearances, we look for it first—a grotesque little "object," indeed, bearing an English name and wearing English clothes—in the wilds of Africa; for here the Church Missionary Society in the days of its youth had this brilliant inspiration—to arouse the Church at home and at the same time rescue forlorn children from slavery by suggesting their support to individuals in England, whose liberality would be rewarded by the possession of a namesake in Africa. The plan did work happily for a time, and West Africa soon boasted most extraordinary numbers of Zachary Macaulay's, William Wilberforces, Hannah Moore's and other members and friends of the society. (From these names one would surmise that in those days *children* did not work for children.)

But results, then and afterward, were not always satisfactory. For

one thing, this English or American patronage was injurious to the "object" itself, yet the seductiveness of thus possessing a namesake in India or Africa or the Isles of the Sea long kept alive—tho, as will be seen, one source of trouble has been that it could not keep alive—this particular phase of special object. Many boards followed the example of the Church Missionary Society for long years, but their methods are changing. In the documents above mentioned, one comes to expect the declaration "We do not *now* give out" "native scholarships"—"native workers"—"preachers"—"Bible women." The reiteration becomes diverting—"formerly we did, but *not now*."

A few letters—*there might be many*—may make clear some of the difficulties and serve to explain in a measure the passing of the special object in this form of native beneficiary,

who has generally been expected to grow straight up out of his inheritance of heathenism into not merely a good man—that were miracle enough—but into a good man *and* an eloquent, persuasive marvel of a preacher. If, perchance, he show signs of falling short of this ideal, as his benefactor's own children occasionally do, he is discarded and his "support" withdrawn. Or, with the best intentions and prospects, he may die young. This result is, in his capacity of special object, almost as disastrous as the other calamity. *Vide* the letters aforesaid. Here they are:

DEAR SIR:—On behalf of the Christian Endeavor Society of the ——— Church, I write you this letter, in order to find out if, through your Foreign Board of Missions, we could have assigned to our society the care and support of a young male child in India. Not too young, but one that could enter the schools, and be



IN THE MISSION SCHOOL—A PRESBYTERIAN KINDERGARTEN IN OTARU, JAPAN

trained up with the intention of entering the ministry. The desire of the society is to have a young boy to support in India, with this object in view—that he

beginning to remember his name we would have a new one to learn all over again, which caused some of our members to lose interest.

At our last business meeting the society voted to take up this work again, and it was suggested that through our church board we might have better success in keeping a boy.

Please give me all the information possible in regard to this matter, and if we can have a boy, let me know how old a boy we can get. Perhaps if we did not have one too young he would be more healthy, and would not die so quick, and would be more likely to stay and complete his education.

If we have a boy assigned to us do you thing we could get his picture? Even if it was ever so little a one. We could have it enlarged and hang up in the room where our society meets. . . .

MY DEAR SIR AND BRO.:—Perhaps I should address this communication to one of the board's secretaries, but not knowing just which one, will ask you to refer it to the proper one.

Well, we have a newly formed missionary society, the ——— Mission Circle, composed of girls, who are getting greatly interested in missionary work. My wife has charge of it, and she has the foreign-missionary spirit so thoroughly that the Circle has thought most favorably of taking an Indian orphan to educate. This will, perhaps, be all they can undertake for the present, with some aid to home work. They wish for a girl who is looking forward to becoming a Bible woman or a missionary, who will obligate herself, in whatever way may be customary, to do such regular work—not merely to marry some good man. Will you please let us know what the minimum cost would be for such a girl, what steps are necessary to secure her? etc. We want her to be under the care of our own board, and desire that this church may have credit for expenditures on her behalf.

Another thing. A number of months ago, while at ——— in this State, I wrote the board in reference to an orphan that we, my wife and I, are sup-



A GOOD CHILD TO HELP
Child Labor in Korea

will be trained up to become a preacher of the Gospel of our Lord Jesus Christ.

A few years ago the society took up this work through the ——— But the members became discouraged because about the time they got interested in a boy we would get word that he had died, or disappeared, or was not healthy enough to continue his studies. So in the course of a year or so we had three or four different boys assigned to us, and just about the time we were be-



A GOOD "SPECIAL OBJECT" IN INDIA

A Little Girl in Madras Sending Her Love to the Children of America

porting at Kolhapur. My wife had her before we were married—now about four years ago. My wife had gotten her through the _____. We wished her to be under the care of our board, and that remittances be sent her through board. We so wrote the board, but they did not think it advisable to take her from under care of the _____.

When we saw Dr. _____ in Sacramento, we talked the matter over with him. He thought the board ought and could help us out in it; that we could give her up, and then through the board secure the same girl again. He urged us to get the board to do this; but we have delayed attending to it. The girl is now about sixteen—perhaps nearly seventeen—she has done well in her studies, and seems bright and capable. But the last report is that she is looking forward to getting married, and *not* to the actual work of the missionary. We are much disappointed; she was to be our substitute; and we hoped to be able to give more toward her support when it became absolutely necessary in order to fit her for the work.

What suggestion can the board make us in regard to this girl of ours? How can *we* also secure a girl or woman who really *expects* to be *regularly* in the glorious work, instead of the girl we now have? And we want her aid to go through our own board, mind you.

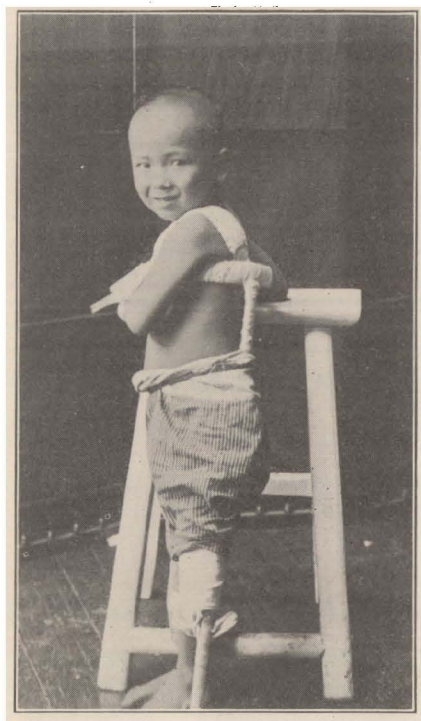
Won't you *please* have these matters attended to *just as soon as possible*, so we may hear?

DEAR SISTER:—Your letter to our secretary of missions absolutely startled us. On the evening of December 11 our Missionary Substitute Company voted to adopt Jang Wong King, according to your suggestion in a former communication. That night my wife gave birth to No. 8, the sixth boy. She wanted him called Lawrence. I urged the propriety of commemorating our forward step in missions by naming him "King," after our newly adopted native preacher. We amicably settled the matter by dubbing the youngster Lawrence King, and all



A "CHINESE CORRESPONDENT"

A Chinese Christian of the Second Generation



CHINESE BOY SUFFERING FROM HIP DISEASE
Hunan Hospital, China

went serene as a marriage bell till your letter startled us out of our serenity. When you informed us that through an oversight or handwriting of a missionary our man was not "King," but "Ching," it threw us into confusion. It was self-evident that no American boy could survive his school days with such a name as "Ching." So, after much de-

liberation, we settled that his name should be "King" anyway, in honor of Nanking, where our man is supposed to be located. So, you can see, there are perils connected with the celebration of events in "home" and foreign mission life. Now let us consider that incident closed.

At all events, the special object in the guise of a native boy or girl is nearing extinction. Specimens are rare. Yet it should be said that in some cases the plan has worked well, as in a children's society in Tennessee, which has for twenty-five years, while its own ranks have been filled by many successive sets of members, supported the *same special object*, first as a native girl in a school, and now for many years a Bible woman doing useful work.

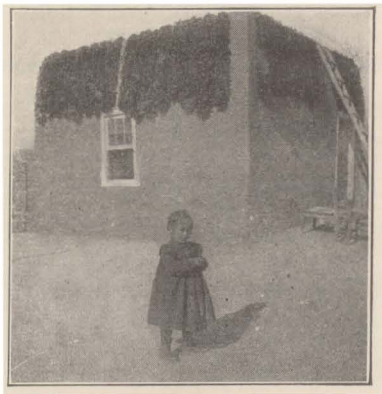
But "shares" are popular with the children now. As, for instance, in the admirable "station plan" of the American Board, "in buildings," as in the Christian Missionary Society; in orphanages, schools and colleges of the Presbyterian and other boards; or in the "share plan" of the Forward Movement in the Presbyterian Church, South.

But most appealing to the children of all the forms that the special object now takes are kindergartens and chil-



"THE DOROTHY"—50 MILES FROM BAKARA, ON THE GABOON RIVER, AFRICA

dren's hospitals, or children's wards in "grown-up" hospitals. A "share" in medical work will usually cover the cost of a bed or cot for a year, and



"CHILE PEPPERS"
From "*Child Life in New Mexico*"

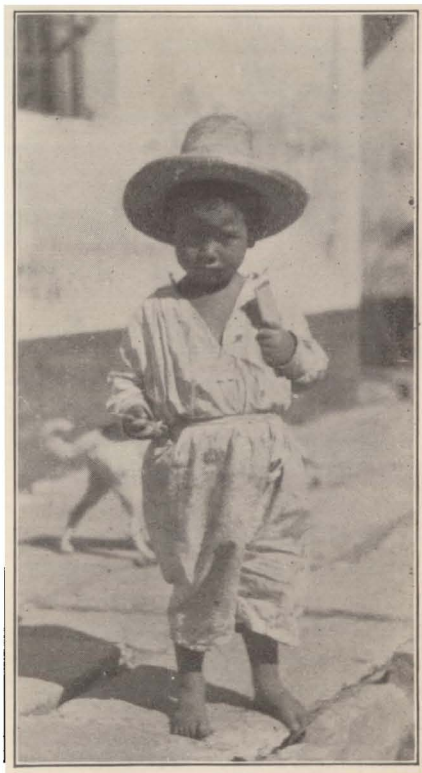
the happy-eyed boys and girls are now helping on to health of body and mind and heart thousands of children who but for their gifts would still be suffering. In the hospitals, kindergartens and orphanages, the cold abstraction becomes warm and living and comprehensible in the person of one little child.

Next in fascination as special objects are mission-ships and boats and launches. We all know that the children of our Congregational churches have raised the funds for the constellation of *Morning Stars*; that English children paid for the *John Williams* of the London Missionary Society; and children of Australia for the well-loved *Day-spring* of the New Hebrides Mission. But many other such carriers of the gospel not so well-known as these have also been built or are supported by children's gifts.

All these "objects" there are, and many more; and if one would really

see the extent of children's work for children one must travel over the world to do it. It would be interesting could an itinerary be so arranged as to make every stop on Christmas day. Far in the snowy northland, for instance, in the region of the Mackenzie River, where fur-clad children are on this day enjoying presents and "goodies" which have somehow traveled to them over the icy trail, through mountain passes and over frozen rivers. The children of the Episcopal Church of Canada sent the boxes.

Or, in our own land, where the light from sparkling Christmas trees reflects itself in the faces of children from almost every nation of the earth, for whom this is the first American



A YOUNG HOPEFUL OF MEXICO

Christmas day. On Indian reservation too, and in Mexican adobe houses, in sunny Porto Rico—in all these are happy children, helped to be so by children of the Presbyterian Church, and of other churches. Children of the Methodist Church make known

not now glued to the ground; blind children and children of lepers in China—of all these the children of the Church Missionary Society, and of other English societies, are mindful when Christmas day comes.

Christmas joys come also to many



ENJOYING THE FUN OF TRAVELING IN HUNAN, CHINA

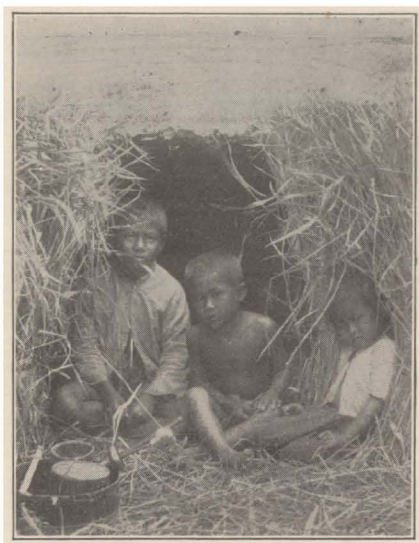
the joy of Christmas to little Chinese and Japanese in California.

In Brazil, where it is mid-summer, the little Brazilians sing Christmas carols in the midst of lilies and jasmine and magnolias. The carols and the knowledge of what Christmas means came to them from our children of the Episcopal Church.

Again, over in Japan, where in a certain kindergarten the gay little butterfly children are in ecstasies over tiny dolls sent them by a Presbyterian "band" in America.

There are many orphanages in India; little tots in Africa, their eyes

an island in the sea. Children of New Zealand and Australia see to that. Other islands, too—Hawaiian children send gifts to them—and so up and down and all around this earth until we come to the land of the first Christmas day and of the first really happy children—those who first heard the words: "Suffer the little children to come unto me." Many children are happy now, for the Syrian day-schools are a special object of our Presbyterian children, who do not fail to give them joy on Christmas day. Everywhere there is singing: We may almost hear this joyous anti-



CHILDREN AT PLAY IN LAOS LAND

phonal chanting of the Christmas song by our children and by the children over the sea whom they have taught to sing.

The special object is often so used as to widen the missionary

horizon of the children. For example, the W. B. M. I., Chicago (Cong.), has seven objects for the children's gifts, *one for each country in which the board carries on work*, as follows:

Africa—The "Children's" Missionary.

China—The Bridgman School in Peking.

India—Village schools.

Japan—The "Glory" Kindergarten.

Mexico—Schools.

Micronesia—The Morning Star Mission.

Turkey—The Hadgin Home (a boarding school for girls).

Materials for Study—Leaflets (up-to-date); letters from missionaries; pictures, maps, Department in Mission Studies; *Day-spring*.

The W. B. F. M., New York (Pres.), brings to the children under its care a near vision of their special objects; namely, medical work in China, day schools in Japan, orphan-



LAOS GIRLS AT WORK IN THE SEWING SCHOOL, PRESBYTERIAN MISSION, LAKAWN



A ROW OF MISSION TEXT-BOOKS FOR BOYS AND GIRLS

ages in India, and the missionary launch *Dorothy* in Africa, by means of illustrated sketches, and the charming little *Foreign Post*, issued twice a year. It contains fresh items about the special work, the bright letters of the children's missionary and appropriate illustrations. Each number has an item or article designed to carry the thought out beyond the special to the general work. The "Station Plan" above mentioned has its "Station Correspondent," almost enough of itself to accomplish results, but maps, pictures and sketches of station and missionaries also do their share.

And, after all, some boards have *no* special objects! In the Sunday-schools of the United Presbyterian Church, for instance, the whole work of the Foreign Board is systematically and delightfully presented by means of a travel scheme. In the first year of such teaching, contributions from the scholars increased from \$177 to \$2,241; the second year the amount given was \$2,902.

And the children of the most "missionary" church of all, the Moravian, also listen to the symphony as a whole—not to its separate parts—but, then, the Moravians are musical, as well as missionary.

Do you ask how money for these objects—special or otherwise—is collected? Again answering for "all" the boards, one word is sufficient—*systematically*. Theoretically sufficient at least. Whether the children really are as systematic as it is hoped they will be is, perhaps, a question. Certainly they are growing toward system. "Regularly paying from an allowance," "earnings," "investments," so the letters on my table say, and the receptacle for their savings is surely a mite-box, for round and square, pyramidal, octagonal and "haystack," suit-cases, grip-sacks, even barrels of oranges and apples, the specimens kindly contributed make an interesting array.

Ingenuity has exhausted itself, it evidently being considered that the more "cute" and enticing the form, the greater the ingathering. One feature is common to all, the slit through which to drop in the pennies, and some designers would seem to be more trustful and less suspicious than others if one must judge by the comparative width of the slits.

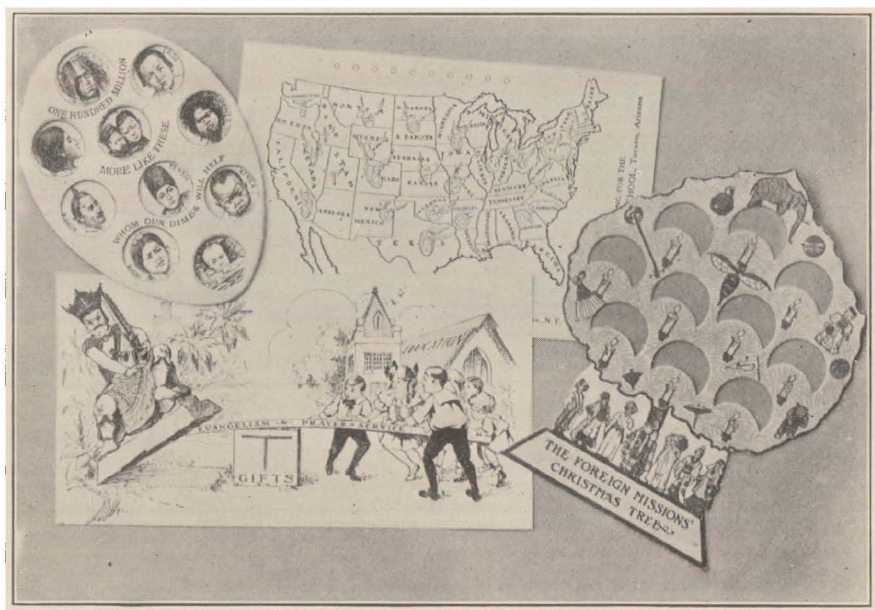
In the Protestant Episcopal Church, the principal missionary collection from the children is the Easter offering—a very large one. We all know the *Spirit of Missions*, and especially

admire the annual "Children's Number." One hundred and forty thousand copies of the issue for 1908 were sold by the church children, who thus accomplished the double good of introducing the magazine to the older people and swelling the sum in their own mite-boxes—a pyramid for the Easter offering. In line with the mite-box are the more recently devised coin cards. These, sent out to Sunday-schools, with special services for Thanksgiving Day, Christmas or Easter, have, by the efforts of child-collectors, added many thousands of dollars to the Mission treasury. But the armies of children now under training will be men and women presently. It is inspiring to take a mental look ahead to the time when they shall themselves be strong leaders, carrying forward the work. Surely, when that day comes, if it be true that gifts and

prayers follow the attainment of knowledge of the need for them, progress in missionary endeavor will be by leaps and bounds.

For this training is mindful of the future and the understanding of the whole great enterprise of missions. The resources now at command include every kind of inspiration for the work. First of all are books, thrilling books, some lately written, and first among the books are perhaps the biographies of master missionaries; there are lantern-slides and lectures, curios, pictures, maps and charts, short sketches and brightly written leaflets where time is too limited for the reading of books; treasure-houses, indeed. Of all the variety of bright adaptations of this wealth of material to children's need, who can tell?

There are also now in readiness for children's systematic study, mission text-books, with helps for leaders;



SOME OF THE COIN CARDS FOR MISSIONARY GIFTS

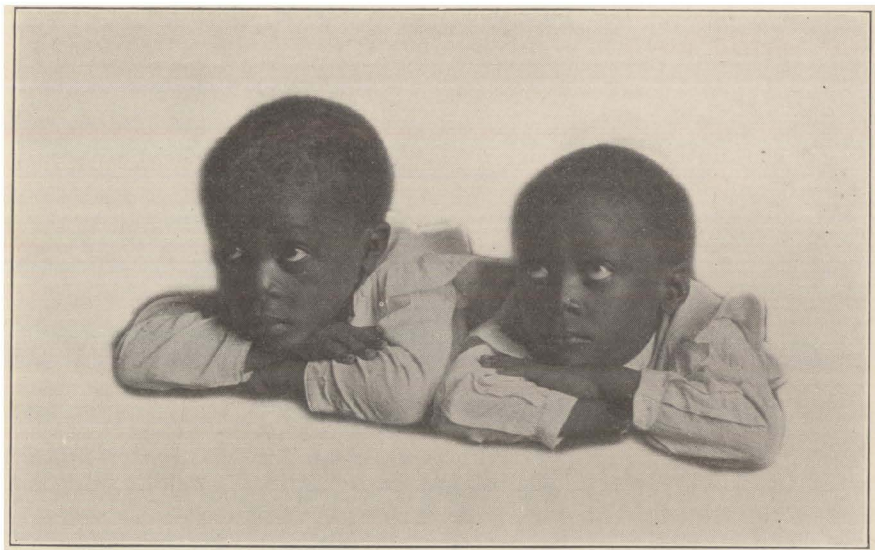
and last, but not least, are the children's own bright and charming missionary periodicals. Nothing less than a careful examination of a "Missionary Exhibit" can fully show what are the available helps to leaders of children. Many plans of many boards and societies for the training of mind and heart and hand, unwillingly left out of this paper for want of space may be found in the Exhibit.

Still are there millions of sad and pathetic little children to be helped, but many sorrow-shadowed eyes are brightening; and the sparkling eyes of our happy children are the sweeter for the sympathy that shines in them.

As we think of them we seem to see two pictures: the beautiful one

we know so well, where the Master takes in His arms the little children who eagerly press to Him, as tired with his journey He rests for a little by the well; and that other, lovely too, with joyous children gleefully scattering flowers in His path, and brightly singing His praises. These are the bright springing source of children's work for children.

There is a third picture; we see the tender skies of sunset reflected on Galilee, and long shadows from the western hills reaching out softly over the water. There is a little fire of coals on the shore. The Master stands by, and in the stillness His voice sounds clearly: "Lovest thou me?" Then, "Feed my lambs."



BLACK CHERUBS FROM PORTO RICO

THE OUTLOOK OF JEWISH MISSIONS

BY REV. LOUIS MEYER

Humanly speaking, the success of any measure depends on the confidence with which the movers begin it, on the amount of encouragement given by those who are outside the movement, and on the favorable outlook. This is also true in religious work to a great extent. One reason why Jewish Missions are far more neglected than any other branch of missionary work is undoubtedly the wide-spread idea that the outlook of Jewish Missions is distinctly unfavorable. We need not wonder at the latent feeling, yea, the avowed conviction of many, that the preaching of the Gospel to the Jews, tho benevolent in its purpose and final effect, is, to-day at least, visionary and unwise. The work is still in its infancy, and thus far comparatively little has been done by Protestants in the United States and but little more in Europe, to present the claims of the Lord Jesus Christ to the Jews in a systematic manner.

Foreign missions met with the same objections, until the work passed out of its infancy and the zeal for the evangelization of the heathen, by the added blessing of the Lord, became burning and took hold of the vast majority of the membership of the churches. Jewish Missions, however, are not only in their infancy, but the encouraging results achieved are scarcely ever brought before the public in a just manner. Writers in our religious magazines pay little attention to this branch of the Master's work, partly on account of lack of information. The Jewish newspapers, especially in the United States, publish scarcely a number which does not

contain something adverse to Jewish Missions, something liable to destroy whatever little Christian zeal is now manifested toward them. Even the daily press seems to take satisfaction in publishing only facts which are by no means suited to increase the interest in Jewish Missions. Thus, we are not surprized that many Christians are little or not at all interested in the evangelization of the Jews. How to overcome that lack of interest, which frequently amounts to opposition, is a question of great importance. We are fully conscious of the fact that it takes the omnipotent power of our God, the miraculous influence of the Holy Spirit, to fill the hearts of His people with the necessary burning zeal for the evangelization of the Jews, but we are also persuaded that the interest of Christian people must increase, as they become better acquainted with the facts in the case, especially with the outlook of Jewish Missions. The following statement of the outlook of Jewish Missions is not a roseate description of the outlook, but a plain statement of facts, encouraging and discouraging, and is given in order that our readers may judge for themselves after prayerful consideration of the facts.

1. The Outlook of Jewish Missions in the Light of the Word of God

To the believer it is naturally of supreme importance to look into the Word of God and see what the Lord says about the outlook of our efforts to preach the Gospel to the Jews. We find at once that there is no difference between the Jew and the Greek (Rom. x., 12); namely, that

both are sinners and need faith in the Lord Jesus Christ to be saved unto eternal life. Thus there must be the same hopeful outlook for Jewish Missions as there is for Foreign Missions, even tho the opposition met and the obstacles encountered were a thousand times larger among the Jews than among the heathen. Human opposition and tremendous obstacles may be difficult to bear and overcome, but they are no reason for declaring the work impossible and the outlook hopeless, for, after all, we are colaborers with God as we go out to preach the Gospel unto the Jews as well as we are in going out to the heathen.

But in regard to the Jews, God has spoken to us most clearly. He declares them to be under sin (Rom. iii., 9), dead in sins, because of their rejection of Christ. He states that there is no love of God in them, that they are in a deep sleep (Rom. xi., 8), blind and deaf (Acts xxviii., 27, Rom. xi., 7-10), fallen (Rom. xi., 12), condemned, and without remission of sins (Heb. ix., 22). Yet, the Word also tells us that blindness in part (Rom. xi., 25), is happened to Israel, which statement clearly means that blindness has come to a part of Israel, not partial blindness to all Israel. Thus, we must expect the conversion of some Jews as the fruit of our labors now, even if we know that the conversion of the nation is to come at a later date. We also find that God has not cast away His people (Rom. xi., 1), nay, that He regards them with love, with everlasting love, and that they are beloved for the fathers' sake (Rom. xi., 28). God is mindful of them (Isa. xlix., 15, 16), and He regards them as His peculiar treasure (Ps. cxxxv., 4), the promise being

to them and to their children (Acts ii., 39). In Rom. xi., there is set before us the practicability (verse 23), the probability (verse 24), and the certainty of Jewish Missions (verses 26 and 27).

To those who believe that unfulfilled prophecies concerning Israel shall find their literal fulfillment, a most explicit assurance is given that tho only a remnant, small or large, according to the election of grace, is to be saved from among the Jews in answer to the preaching of the Gospel now, the nation shall yet be converted to Christ, and the preaching of the Gospel to the Jews to-day is preparatory to the great future event.

But to those also who believe in the spiritual interpretation of unfulfilled prophecies, the outlook of Jewish Missions is peculiarly bright, because they form a most important branch of the glorious work of preaching the Gospel to every creature, which shall finally lead to the conversion of all peoples and nations.

Thus, if we ask the Word of God concerning the outlook of Jewish Missions, we receive in no indistinct tones the answer, "The morning cometh; the Word of the Lord shall not return unto Him void, but it shall accomplish that which He pleases."

II. The Outlook of Jewish Missions in the Light of Our Experience

But it is probably of greater importance for our purpose to consider the outlook of Jewish Missions in the light of actual experience in carrying forward the work among the Jews throughout the world, for we can gain a right view of the outlook of Jewish Missions only as we view them from the standpoint of the impartial ob-

server in their activity among the Jews scattered among the nations.

I. The Attitude of the Jews

Our judgment concerning the outlook of Jewish Missions must be much influenced by the attitude of the Jews toward Jesus Christ and Christianity and toward the work of Jewish Missions. Let us try to come to a clear understanding of that attitude.

The Jewish Attitude Toward Christ and Christianity

It may be said that in general the attitude of the Jews throughout the world is more favorable toward Christ and Christianity than it has been at any time since the days of the apostles. But that statement will surely be misunderstood in too favorable a sense by friends of Jewish Missions if we do not add a word of explanation.

It is true that many of the Jewish leaders, Reform and Orthodox, speak and write in the highest terms of praise of Jesus the Jew. We heard a Jewish judge and politician make the statement, "I can stand upon the same platform with any man who believes on Jesus," which statement called forth the thundering applause of the audience of Christian men. After the meeting we heard everywhere favorable comment upon the fair-mindedness and progressiveness of that eloquent Jewish judge. A friend of Jewish Missions, who was with the writer, broke out into the enthusiastic words, "How near these Reform Jews are to the kingdom of heaven. Surely the conversion of Israel is at hand." But did the statement made so publicly by that Jewish judge, who, we may add, was a candidate for higher political office, really justify the enthusiasm of those Chris-

tian men? We do not think it, for, even if it was more than a statement made in the excitement of the moment, it did not convey to us the idea of a most friendly attitude to the Lord Jesus Christ. It spoke of the man, the teacher, the prophet (perhaps!), and the Jew Jesus, but there was no attempt to give unto Him that honor which is due to God the Son. To us that statement and the manner in which it was made, was a fine illustration of the general attitude of Jewish leaders, especially Reform Jewish, toward Jesus Christ. The increased culture of the twentieth century causes a thin veneering to be put over the enmity of the natural (in this case, Jewish) heart, but underneath remains the old fire, which is extinguished only when a man is born again and the Holy Spirit enters his heart. The attitude of the Jewish leaders and the Jewish people is intrinsically the same toward the Lord Jesus Christ as it was in the days when He came to His own and they received Him not.

Yet there is a difference, for the old bitterness, which was frequently revealed in open blasphemies and loud curses, is disappearing more and more. The nauseating stories concerning the origin and life of our Savior, once known to every Jewish child, and reprinted and widely scattered in the city of New York only a few years ago, are less circulated and less believed than ever before, and tho the proud Jewish hearts still refuse submission to the Lord Jesus Christ, the consciousness that Jesus of Nazareth was great and good, and in His teaching superior to almost any other man, is rapidly spreading among the Jews of all the earth. Well may we, there-

fore, say that in a general way the attitude of the Jews toward Jesus is more favorable than it has been.

But what about the attitude of the Jews toward Christianity? The Jewish leaders continue to propound the doctrine that Christianity has nothing to do with Jesus of Nazareth, and is the product of the inventive genius of Paul of Tarsus. But they study its tenets more closely than ever before and are very quick in pointing out the inconsistencies in the lives of Christians. The great majority of Reform Jewish rabbis is well acquainted with the Greek text of the New Testament and is ready for arguments concerning textual difficulties and so-called irregularities. But that does not mean that they are more favorable to Christianity than they used to be.

The vast multitude of Jews still continues to dwell in countries where they are surrounded by the adherents of the Greek and Roman Catholic Churches. Tho attempts at the free distribution of the New Testament have been made among them, dense ignorance concerning the tenets of Protestant Christianity continues to prevail among them, and their attitude toward Christianity remains practically unchanged, except in the few places where faithful Protestant missionaries are at work. But even in Protestant Europe, especially in Great Britain, and in the United States we can not speak of any favorable change in the attitude of the Jewish masses to Christianity, except in the attitude of the comparatively few who have come into continued friendly intercourse with missionaries. They, however, are like leaven and their influence is felt more and more from year to year.

More important perhaps than the attitude of the Jews toward Christ and Christianity is

The Attitude of the Jews Toward Jewish Missions

The attitude of the Jewish leaders toward Jewish Missions remains one of intense bitterness and open hatred. We find no fault with them for opposing that which they consider wrong, but the manner of the opposition and the bitterness and hatred shown must be condemned by every fair-minded man. For the information of our readers, we quote from a circular issued by the Northwest Side Talmud Torah and Hebrew Institute Committee for the Protection of Jewish Children in Chicago. The circular is directed against the work of the Chicago Hebrew Mission in its branch on the Northwest Side, and it was published in both English and Yiddish, in August, 1908. We quote from it the following:

Your homes, friends, are in danger! Your tents, O Israel, are in peril! Danger, grave and serious, is lurking round about your home! Seducers, vile and crafty missionaries lie in wait for your homes! Your children are being lured away by soul catchers! At 326 West Division Street there is a mission maintained by misguided Christians, who hire these renegades to lure the Jew from his moorings and the Jewish children from parents' home. Under the guise of teaching your children how to sew they urge them to embrace Christianity. Under the mask of love, your children are taught by these vile and detestable soul-catchers to mock at and ridicule the religion of their fathers. By ridiculing your religion your children will come to ridicule and hate the bearers of that religion, their fathers and their mothers.

In commenting upon this circular, the *Chicago Israelite* of August 15, 1908, presupposes that the children were gathered in that school without the knowledge and permission of the

parents, and says, "There ought to be some law that would reach these soul-stealing kidnapers. If the prison were the penalty for their crime, they would soon stop trying to steal souls. Down with the kidnaping missionaries! Send them to prison; that is the place for them."

Almost every number of *The American Israelite*, *The Chicago Israelite*, and other American Jewish papers, and, a little less frequently, the Jewish papers in the different parts of Europe, contain vehement articles against Jewish Missions. Here and there the voice of some fair-minded rabbi is heard, declaring that it is possible for a Jew to become an honest Christian, but in general the Jewish leaders of the present day have no other names and titles but those of frauds and cheats, bribe-takers and bribe-givers, parasites, etc., for all Hebrew Christians. Thus none could say that the attitude of Jewish leaders toward Jewish Missions is favorable.

The attitude of the common people, however, is quite different from that of the leaders. From every Jewish Mission in the different parts of the earth comes the report that the missionary services are crowded by men and women, who are attentively listening to the preaching of the Gospel, that the reading-rooms are regularly visited by ever-increasing throngs of young Jewish men, and the schoolrooms frequently can not accommodate the children. Circulars of the leaders, like the one quoted above, may empty the schoolrooms for a short time, but soon an increased number of children will crowd them, because the claim of the leaders that these children attend the missionary schools without the knowledge of the

parents is false in the great majority of cases and the parents are not as easily frightened by the threats of the rabbis as they used to be years ago. Especially is this the case in Great Britain and America. Around that same mission-house of the Chicago Hebrew Mission, against which the circular quoted above was directed, a Jewish mob gathered in August, 1908, while the school was in session. The windows were broken, and as the mob assumed a most threatening attitude, the ladies (Gentile Christians) in charge of the work decided to dismiss the school and personally conduct the children to their parents. It was no easy undertaking, because the mob followed them and open threats and curses were heard, but, we are told, the parents of at least some of these children told the members of that mob that they themselves had sent their children to the missionary school and would continue to do so. Thus they furnished a most vivid illustration of the changed attitude of the common people of Jewish birth toward Jewish Missions.

In many places Jewish missionaries have gained the confidence of their unconverted brethren to such an extent that their counsel is asked even in questions pertaining to law and ceremony in the synagogue. But everywhere the Jewish people are learning that, notwithstanding the continued declarations of the rabbis to the contrary, true Christian missionaries do not approach them from selfish motives, but from unselfish love for their souls and in obedience to the command of the Lord Jesus Christ.

This changed attitude of the common Jewish people toward Jewish Missions naturally involves a more

favorable attitude toward Hebrew Christians. Prejudice still exists and the suspicion continues to lurk in every Jewish breast that a bribe or the hope for better social position is at the bottom of every baptism of a Jew. Persecutions have not ceased, and where masses of Jews live closely together, a Jewish follower of Christ had better leave his former friends and neighbors and move into Christian surroundings. But, after all, the bitterness and hatred of Hebrew Christians is not as great to-day as it was a few years ago, and a number of cases could be cited by us, where Hebrew Christians, who have proved the sincerity and honesty of their conversion by a consistent Christian life, are on most intimate terms with their relations who continue to adhere to the Jewish faith. In a general way it is true that the attitude of the Jews toward those of their brethren who follow Jesus outside the camp, is far more favorable than even a few years ago. Thus if one asks the question, "What is the outlook of Jewish Missions in the light of the present attitude of the Jews themselves toward Christ and Christianity, and Jewish Missions?" we answer from a full heart, "The morning cometh: the Word of the Lord shall not return unto Him void, but it is accomplishing that which He pleases, and it is prospering in the thing whereto He sent it."

But it is necessary that we ascertain the outlook of Jewish Missions in the light of our experience as far as the attitude of Christians toward the Jews and Jewish Missions is concerned. Under Christians we understand none but true believers in the Lord Jesus Christ, who accept both the Old and

the New Testaments as the Word of God, and who, filled with the Spirit of God, are willing to obey the command of their Savior and preach the Gospel to every creature.

2. The Attitude of Christians

No true Christian ever hated a Jew, because of religion or nationality. No true Christian ever persecuted a Jew, nor did he treat him unjustly on purpose. But there can be no doubt that even some true Christians have been, and some are still, filled with prejudice against the Jews and against Jewish Missions. Both were caused most probably by lack of information. The bad sides of the Jew were known to all, but not his good sides. Nothing was known about his spiritual needs, and very little about the necessity, usefulness, and success of Jewish Missions. This lack of information caused remissness in the discharge of duty and contempt of the neglected. The last years have seen a remarkable change in the attitude of true Christians toward the Jews. In Britain this change was caused mainly perhaps by the continued faithful work of the different Jewish missionary societies. But in the United States it has been caused chiefly by two things, viz., by the increased volume of prayerful, believing study of the Bible, and by the increasing power and influence of the Jewish population. The study of the Bible called the attention of Christians to the fact that the Lord has preserved the Jewish people so distinct, because He has some specific purpose in their preservation. The increasing power and influence, and especially the assertion of them, in the attempts of the Jews to thoroughly secularize our great and beau-

tiful country, led naturally to a closer study of the Jewish problem and of its one solution from the Christian standpoint, viz., the preaching of the Gospel to the Jews. Thus interest in the Jews and in Jewish Missions has been rapidly increased in every part of the earth.

The following is a brief statistical table of Jewish Missions on October 1, 1908:

	<i>Societies</i>	<i>Laborers</i>	<i>Stations</i>	<i>Income</i>
Great Britain	30	670	128	\$500,000
Germany....	6	26	12	25,000
Switzerland.	2	6	4	10,000
France.....	1	4	2	2,500
Netherlands	3	5	3	4,000
Scandinavia	4	23	9	20,000
Russia.....	3	3	3	4,000
Africa.....	2	2	2	3,000
Asia.....	5	6	5	5,000
Australia...	1	1	1	1,000
United States	47	152	49	75,000
Canada.....	3	7	5	15,000
Total.....	107	905	223	\$664,500

The number of Jews baptized in Protestant churches throughout the earth has been estimated at 1,800 annually since 1900 (1,200 annually between 1870 and 1900). We consider that figure far too low. In the United States there were baptized according to published statements 323 Jews in 1905, 376 Jews in 1906, 517 Jews in 1907, and 409 Jews during the first eight months of 1908.

Thus in the light of the attitude of Christians toward the Jews and Jewish Missions, we must consider the outlook of Jewish Missions peculiarly favorable at the present time. The increased interest in the Jews and Jewish Missions must naturally lead to a strengthening of the existing ones, to an improvement of their financial support, and to a much needed study of methods and organization, and likewise to the founding of new societies and the opening of new stations. May God hasten it!

A MISSIONARY STATESMAN AND SECRETARY

THE REV. FRANK FIELD ELLINWOOD, D.D., LL.D.

BY ROBERT E. SPEER

Dr. Ellinwood was born in Clinton, N. Y., on June 20, 1826. He was graduated from Hamilton College in 1849, and studied theology at Auburn and Princeton Seminaries. Ordained and installed at Belvidere, N. J., he became the pastor of the Presbyterian Church there, from which he was called the following year to the Central Presbyterian Church of Rochester, N. Y., remaining there until 1864, when he was called to a wider ministry. For several years he was the secretary of the Presbyterian Committee of Church Erection; he also

served for a year (1870-71) as the secretary of the Memorial Fund Committee. The Memorial Committee was appointed to raise \$5,000,000 as a special offering from the Church in expression of its gratitude to God for the blessing of the reunion of the old and new school branches of the Presbyterian Church. This end was more than attained, the offering amounting to more than \$7,000,000. Dr. Ellinwood's work was marked by the energy, single-mindedness, resourcefulness, and indomitable faith which characterized him always.

In 1871 he was elected a secretary of the Board of Foreign Missions of the Presbyterian Church; and until his death, at Cornwall, Conn., on September 30, 1908, he retained his connection with the Board, tho failing health had compelled him several years before his death to lay aside all work. For more than a generation, however, he was engaged actively in the administration of the missionary enterprise, and his career set before men a new conception of the richness and vitality and power of such administrative service. Dr. Ellinwood was never a mere routine official. He did his routine work with accuracy and fidelity, but it did not engulf him. He poured into it the inspirations which came from the broadest conception of the missionary enterprise, and office duty and correspondence were the mere tools, with him, of a great intellectual and spiritual ministry, both to the Church and to the cause.

Secretaryship Then and Now

He began his secretarial work under the old régime. There were no stenographers then. The literature of missions was poor and narrow. The different missionary organizations were isolated units without common knowledge or council. Secretaries were not supposed to need a first-hand and ever-fresh knowledge of the field. The whole plane of missionary appeal and administration and apologetic needed elevation. The old had done its work well and had now made ready for something better to succeed it. In a paper read to one of the Presbyterian Board's Conferences of New Missionaries, in 1901, Dr. Ellinwood described some

of the conditions which he found at the beginning of his secretaryship:

One thing which I soon learned in connection with this work, and the thing whose importance has grown upon me ever since, was the desirability of comprehending so far as possible the total of missionary effort, as carried on by all boards and societies. About three years after entering upon my work as secretary, I visited our missions. Up to that time our missionary literature had concerned itself almost entirely with our own work, and had consisted mainly of letters from the fields; that is, our fields. The general work of missions was not discussed either in our own or other missionary magazines to any extent. But when I reached some of the great mission fields and saw there the full array of men and women representing different societies in different lands, the effect upon my mind was very similar to that which I had experienced some years before while visiting one of our regiments in the Army of the Potomac. As I arrived, there seemed but a handful of men compared with the total force to be met, but when the next morning I heard the bugle calls in all directions and saw the camp-smoke curling up from other unseen regiments and learned that the country was full of soldiers, my courage took a sudden start. So, when I saw the full front of missionary forces and came to look upon their labor and success as a common stock of encouragement for each and all, my faith in missions was wonderfully strengthened.

Some of you will remember that ex-President Harrison used this same simile in describing the impression made upon him by the Ecumenical Conference—with this advantage, however, that he spoke from his own experience as an old soldier.

After that visit to the missions I began to cultivate a new interest in all missions, the varieties of their work, their comparative success, their total success, and when finally it fell to my lot to edit the *Foreign Missionary Magazine*, I enlarged it from 32 to 48 pages,

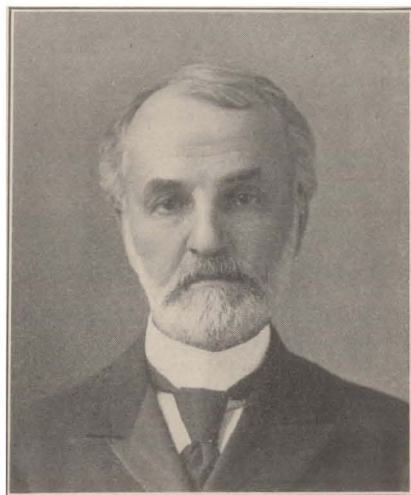
and while doing justice to our own missions gave some place to the total work of the kingdom.

Many of our exchanges also began about that time to take the wider views; and the movement led to the establishment of the *MISSIONARY REVIEW OF THE WORLD*, by the late Rev. R. G. Wilder.

About the same time we adopted the plan of taking up one mission field at a time, assigning a particular month to each. This had great influence in developing the interest of the young and old. In the woman's auxiliary societies and zenana bands, persons were appointed, often mere girls, to present sketches of the countries named, their institutions, and the missions of our own or other boards. New attention was given to the monthly concert, and one special result was the increased knowledge and interest of pastors. Many a pastor who had been remiss found it necessary, in self-defense, to learn something about missions. For it was humiliating to find that even children in his congregation were better informed than he. Great impetus was given to all these movements by the accession of the lamented Dr. Arthur Mitchell, whose eloquence of voice and pen will not soon be forgotten.

I need not dwell upon the general growth of missionary knowledge, nor the interchanges which have been made between different societies in the use of their statistics and other literature. All this is well known. Conferences have been held not merely in this country and in Great Britain, but on the large mission fields. There has been not only a great increase of knowledge in all the branches of the Church, but there has grown up an emulation in pushing forward the work. Missionary maps have been much more fully used than formerly. The critics of missionary work who previously could scoff at the work in detail, as if it were a very little thing, came to find a combined army rising up before them. The policy of Balak was in vain. The tents of Jacob in their full array could not be put down by any sort of divination. The secular press has

come to respect the cause of missions and to deal with it as one of the great world movements of the age, and polite literature finds it much more difficult than formerly to sneer at the Mrs.



Courtesy of The New York Observer.

FRANK FIELD ELLINWOOD

Jellybys who happen to be interested in this greatest of causes. What had been done in anthropology and sociology, in the massing of vast numbers of facts and generalizations into a scientific system, is being done also in the work of foreign missions, and the materials are already well in hand for what may be called a science of missions.

The crowning result of this wider search for all missionary knowledge and the convincing and overwhelming power which it is calculated to exert is seen in the masterly work of Dr. James S. Dennis on *Missions and Sociology*.

Another line on which I think substantial progress has been made is the use of the principle of multiplying one's work through the help of others. Twenty-five years ago we had no such thing as typewriting or stenography. For several years no clerk of any kind was employed in the mission-house. There was only an assistant treasurer, an office boy and a janitor. The time came when an editor was needed to take

charge of the *Foreign Missionary Magazine*. There seemed to be no candidate proposed except a venerable pastor in New Jersey, who it was thought might conduct this organ of the board in connection with his pastoral work. While the question was pending, it was suggested that one of the secretaries might edit the magazine if the board would give him a stenographer. This was a new and very wide departure. No such thing was known in any missionary board in this country. The subject was very fully discuss. Some were in favor; others opposed. It was objected that while short and routine business letters might be written by such means, it would be impossible to write a careful missionary letter by dictation; one must think with his pen. To which it was replied that one Paul of Tarsus had written some very respectable foreign missionary letters through an amanuensis, and that the few short epistles which he had written with his own hand were rare exceptions. The point was carried. A stenographer and typewriter was found, and the *Foreign Missionary* was supplied with an editor. Now, behold the change. These mission rooms and those of the Home Board, and the offices of all missionary societies, and almost all similar institutions, fairly rattle with the music of the typewriter, and books filled with hieroglyphics of Sanskrit or Syriac are multiplied almost by the cord. How otherwise could we do our work? How could our young high-pressure secretaries and the treasurer get on without all the stenographers they can find? And even at that the carbon copies and the mimeograph must be added. At the same time, there are far more of printed leaflets, circulars and what not than ever before. And this in the woman's department as well.

But great as is the total result accomplished by this multiplication of ourselves by the help of others, we feel that we still fall far short of educating the people as thoroughly as seems to be necessary to so great a work. It would be a pitiful contrast with the rush of things in our day, when newspapers and

magazines and every form of printed matter are deluging the land and books are multiplied without limit, if the work of missions—the greatest enterprise of all—should fail to keep abreast with the onward movement. Not only is a far greater work accomplished, but it is also of better quality. It was impossible to write many individual letters when a secretary was obliged with his own pen to write every word and every punctuation mark, cross every "t" and dot every "i," then copy the letter, superscribe the envelop, take from his drawer a stamp, and see that it was properly affixed. It was impossible to do much more than write mission letters with the bare acknowledgment of the correspondence received. The advantage of multiplying tenfold the individual letters to the missionaries, of which each secretary has many score as correspondents, is great for other reasons. In these personal epistles one can come into much closer sympathy with the individual missionary, and I am sure that the receipt of a personal letter is more satisfactory to him than to have a bare recognition in a general epistle.

This leads me to mention another great advance which has been made in mission work for the last quarter of a century by the organized efforts of the woman's boards, for if it is of great advantage to missionaries to receive personal letters from the secretaries here, it is no less satisfactory to the women of the missions to receive such sympathetic communications from the boards and auxiliaries of their own sex. The bonds of sympathy which have been strengthened by these correspondences have been woven over the earth's surface in a grand network of Christian love. Truly their lines have gone out through all the earth.

And he added, pressing on those to whom he spoke the lesson of the duty of self-multiplication, "Every one whose soul is alive with the love of Christ will be inventive of means and resources." His soul was thus alive.

Missionary Editorship

His editing of a missionary magazine which he lifted at once into a remarkable success was only part of his literary work. He prepared a new type of pamphlet and began at once a great stream of contributed articles which appeared in magazines in Great Britain and America, and which presented a fresh and powerful restatement of the grounds of missionary obligation. Before he died he had issued a number of books. "The Great Conquest" was the first of them, and it was an arsenal of new weapons for the friends of missions. His style was as clear and simple as a mountain brook, and philosophy, scholarship, and delicate humor mingled in all that he wrote and said. "I can see the whole environment," wrote a prominent professor to him of an article about a visit to the Sioux Indians. "It was refreshing to read it. There is a substratum and an undercurrent of humor underneath the whole that for so *good* a man as you are is charming—I was going to say surprising, 'a breaking out in a new spot,' so to speak." In his office work this humor was always present. He had a stock of original words which were in no dictionary, but which exactly described human qualities which ordinary men had to describe by circumlocution. But more than anything else his relentless and earnest logic made his articles and speeches notable. His thought flowed with almost perfect precision, and in reading or listening to him one had the comfortable feeling which comes with confidence in the integrity and absolute reliability of a great and able mind. All his life he was a student, reading

many books, never allowing the wells of his mind to go dry, so that when he took up any subject he at once lifted it above what was commonplace, set it in loftier relations, and bathed it in a wealth of exact and far-sought knowledge.

Women's Work

Dr. Ellinwood's openness of mind and eagerness to welcome all new forces led him to realize that the day for the development of women's work had come. He did not resent it. He rejoiced in it. This was in part, doubtless, because he was such a gentleman. The old-school courtesy lingered with him. He always treated women in his office as he would have treated them in a drawing-room. And when their work began he met it in the spirit of a gentleman. But also he realized how great a force had been unutilized, and he planned with the women for the free establishment and expansion of their work. The result has been that in no church has there been more unity and concord between the work of the women and the work of the ecclesiastically appointed organization.

Young People's Work

He welcomed and facilitated, also, the development of the Young People's work, the foreign work of the Y. M. C. A., the Student Volunteer Movement, and the work of laymen. In a commandingly comprehensive paper on "The Progress of a Generation," in 1902, he wrote:

It is another auspicious fact that our generation has developed, as no other age of the Church has done, the co-operation of the laity. Applied Christianity has ceased to be a function merely of the priestly class, the old pulpits of our fathers have descended in more senses

than one much nearer to the level of the pew. The body of the Church has ceased to be a flock, and has now become an army. The idea prevails that everybody, old and young, has a work to do. This is true not merely of the multiplied forms of Sabbath-school work, church work, settlement work, rescue work, etc., but the change pervades all society. It has become fashionable with our great universities to elect lay presidents. Our Board of Missions has chosen a lay secretary. Even the General Assembly has now a lay vice-moderator, and the time may be near when it will lay aside the "Vice." It is certainly necessary that all classes of believers shall be subsidized and mobilized if the world is to be won to Christ, and the trend is now in that direction.

In his work as secretary he was fearlessly courageous in entering newly opened doors. Through his influence the missions in Korea and the Philippines were established, and he had a larger part than any other one individual in the development of the missions of his Board in China. He had the strategist imagination which enabled him to realize what was an opportunity, and he had the administrative courage to achieve actually what he had seen in his visions. He prepared careful papers outlining policies as to fields, setting forth his reasons for believing that certain fields should be occupied and where the emphasis should be placed. In one of these papers, which was an elaborate study of the whole enterprise of the Board, he began by saying:

I have long thought that some re-examination should be made of our mission fields, their relative importance and claims. The difficulty has been that in the all-absorbing care of our work as it has gone on from year to year, there has seemed to be no time to take up broad questions and give them a thor-

ough treatment. We have lived in a hand-to-mouth way, attending simply to the things that imperatively demanded attention, and so we have simply drifted from year to year, if not from decade to decade. We have acted upon the principle that, first of all, vacancies should be filled, and that without much respect to the relative claims of different fields. And in given fields we have acted upon the principle that the old work should first have attention, whereas there may be some vacancies that ought not to be filled; and there may be forms of old work which have not half the importance of some new work. Indeed, if we were always to act upon these principles, real progress would be well-nigh impossible; no change for the better, whether in fields or in work, or in anything else, could be introduced.

I would divide our mission fields into about three classes, first, those in which our work should be kept up to its present force of missionaries and its present geographical extent of work (except as the extent could be enlarged by native workers and outstations as distinguished from increase of missionaries and forming of new stations); second, those which should be given up, not suddenly perhaps, but gradually; third, those promising fields which seem to call for extension and decided advancement.

Then he proceeded to survey all the fields of the Board and the methods of work in use. He was ready also for improvement as to home administration, and submitted as comprehensive and critical papers on this subject as on the work abroad.

Missionary Policy and Problems

He was always thinking on questions of mission policy. In his letters to the missions and in his home speeches and articles and in the office consultations he was ever reaching after and setting forth fundamental principles.

Among the particular problems

which concerned him in later years was the development of self-support, the administrative independence of the native Church, the raising up of native leadership and the promotion of an intense evangelistic spirit. Pages could be filled with his careful, earnest discussion of these questions. Toward the close of his life the last of these questions especially concerned him.

Another thing (he said) which I would place in the very forefront among the impressions which have grown upon my mind is this: that the importance of our work, whether in the actual contact of the missionary on the field or the planning and stimulus of the work here at home, should be the conversion of men. Do you ask why I utter such a truism as this? I do it because I think that too often a feeling has grown up that our work is to prepare the way for somebody hereafter to reap the harvest. There is no phrase so much abused as that of "seed-sowing." There is a legitimate sowing of the seed, but neither the phrase nor the idea should be made a subterfuge or an excuse for a limp and self-contented inefficiency. A missionary in Benares, belonging to one of the British societies, once told me that he had preached the Gospel in that city ten years, but he had never, so far as he knew, been the means of any conversion, and when I showed some surprise at his apparent freedom from concern, he said that it was his business to preach the Word—he really had nothing to do with results. Quite different was the feeling of Mr. Hudson Taylor, when in the great conference he urged the missionaries to aim at the conversion of men at once, even tho it might be the first and possibly the only opportunity, and he gave instances in which the work of the Spirit had thus directly owned the message and made it effectual. As we turn back to the New Testament, I think we find that that was very much the way believers were expected to respond when Peter and John and Stephen

and Paul proclaimed to them the message of salvation.

I once heard the secretary of a missionary board say that about the least concern of all to the missionary was the question of numbers received into the Church. His meaning was good, but it was a careless and one-sided statement. It must be admitted that sometimes a great and exclusive emphasis is put upon the statistics of church-membership. But dissent from this view has, I think, been carried too far and indicates a lack of that travail for souls of which Paul speaks. I am fully persuaded that the *unit of measurement* in preaching the Gospel of reconciliation is the individual soul.

No one realized more clearly or stated more adequately than he the broad relations of the missionary enterprise and its place as a great general force among the agencies of God, yet he longed for definite results in saved men. One of his last services was to write to all the missions a letter, which he closed with the words:

If I may speak of myself as an individual, I would say that as the result of more than thirty years of observation and experience I have become increasingly impressed with the belief that in whatever department of Christian labor, soul winning, soul by soul, is the chief work of the Christian disciple. The Master explained this whole matter perfectly when He said, in the first place, that the fruit-bearing of the branch must depend on its vital connection with the rooted vine; that no man, depending upon his own wisdom or worthiness, could hope to accomplish anything in this sacred stewardship. But in the second place, He taught that the degree of fruitfulness is a consideration with the Master of the vineyard, "Herein is my Father glorified that ye may bear much fruit, so shall ye be my disciples."

Much of our mission work within these years has consisted in the laying of foundations. Several new mission fields have been entered, schools and

church organizations have been formed, hospitals have been established. All these are needful preparations for future Pentecosts, which we hope may soon appear. In some fields the ingathering of souls has already been large; others are beginning to show abundant results. It is the most earnest desire and prayer of my closing years of service, that along all the lines and ranks of our harvest work the time for accessions, beyond our fondest hopes, may now come with its cheering witness for the triumphs of the truth.

Dr. Ellinwood had a capacity for wise, succinct, large-minded, and tactful statement that was simply masterly. He was an ideal spokesman of a deputation or representative of a body of people united in a cause. He made the valedictory address in behalf of the American delegates at the London Missionary Conference in 1888. And it was as near to perfection as such an address could come. He largely organized the deputation which met Li Hung Chang when he visited the United States, in 1896, and he wrote and presented the address which called forth a remarkable testimony to missions from the Viceroy. In any special piece of work like this, Dr. Ellinwood was unsurpassed. If ever difficulties were in the way of any special services which he undertook, he was never discouraged and his pertinacity could not be worn down. He was the chairman of the Committee of the Pan-Presbyterian Council which cooperated with Dr. John G. Paton in seeking to secure action by the United States Government, protecting the South Sea Islands from the traffic in liquor and firearms. He revised Dr. Paton's appeals. He arranged meetings in Washington. He directed

the awakening of public sentiment. He was undiscourageable. No diplomatist could exceed him in patience, in resourcefulness, in tact, and no diplomatist could equal him in moral conviction and force.

Missionary Finances

He was a masterhand at financing the missionary enterprise. Interested as he was in the large philosophic aspects of missions, no one could surpass him in planning a financial campaign, in devising plans, in commanding assistance, in effecting results. Again and again he raised the funds for special advance movements or to clear off heavy deficits, and the Presbyterian Building in New York City, the handsomest and largest church building in the city, owes its freedom from indebtedness more to him than to any other one man. One of the leading laymen of the Church, who had given hundreds of thousands of dollars through Dr. Ellinwood, told me once that he regarded him as one of the wisest and most sagacious men of business he knew. It was beautiful to see him attack one of these great financial problems. It was with him day and night. Each time he came to the office it was with some fresh idea, and he could never let go until he had prevailed.

The Missionary Ideals

He had a clear and comprehensive conception of the motive and aim of missions. He had thought on these things, and among his papers are many suggestive discussions of them.

In a paper, which was a closing lecture in a series, he begins with the summary:

I wish to show in this closing lecture how the work of missions is inwrought

in the whole life of the Christian Church and in its origin, its commission, its history, its doctrine, its hope of perpetuity and final triumph:

1. It truly interprets and illustrates the New Testament and the entire Word of God.

2. It represents dogmatic truth in greater vitality and power by embodying it in living personality and Christ-like activity. It develops the Church through a divine ambassadorship.

3. It illustrates in a peculiar degree Christ's presence and providential superintendency in the world.

4. It gives special emphasis to the supernatural character of Christianity.

5. It has shown the universal applicability and value of our Christian ethics.

I find also a memorandum with the following heads:

1. *The Great Aim in Mission Work* is the winning of souls to Christ, and every form of missionary work should keep this end steadily in view. There is a good deal said and written about institutional work, about preaching the Gospel as a witness. All these are important, but the aim is that of beseeching men in Christ's stead to be reconciled to God. The medical missionary as well as the preacher should keep in sight the supreme aim, and the man who is called to lay foundations, and even he whose work is that of removing rubbish out of the way that the foundations may be laid, should have in view the one fact that there are before him millions of souls whom he will meet before the throne of God, and whom it is his duty to win to Christ.

2. *In Order to Win Souls* the first thing humanly speaking is to secure their confidence, and this means that one should come as near to them as possible, should placate them, should learn to respect them and to establish the relation of mutual respect. It is a mistaken idea that one goes forth with the Gospel simply to preach it at the people whether they will or whether they forbear. All the force of a sanctified personality should be brought to bear else it might be bet-

ter to simply send them copies of the written Word. The advantage of the living preacher lies in his living fellowship, and the measure of his work will be generally in accordance with the intensity of his desire.

3. *Respect the Convictions of the Heathen*, however erroneous these convictions may be. Remember that generally they are sincere. There should be no blundering in the methods of preaching. There should be nothing like contempt or an effort to make them see the absurdity or grotesqueness of their beliefs. This should be done by instruction, by showing them better ways. I think there has been a mistake in all missionary circles in these years that are past, in the fact that so contemptuous treatment has been given to idolatry.

4. *Another Means of Success* is found in overcoming, as far as possible, the social barriers between the missionary and the people. It is unfortunate that our civilization is on so much higher plane than that of the heathen nations. There is a sharp contrast between our conquest and that of the early churches. I think that one of the very greatest handicaps that weigh upon missionary work in our time is just this. Even the plainest type of living for a missionary is in the eyes of the heathen the highest and most worldly of self-indulgent luxury. In one form or another this difficulty comes up again and again. . . . The missionary must show that notwithstanding the different status he is in hearty sympathy with the people, and is not averse to receiving their hospitality; that he knows how to enter into their wants, while there are some undoubtedly who stand up and look upon the heathen as an inferior order of being.

5. *Not Only Recognize the Truth* which undoubtedly is to be found in fragments in the religions of the heathen, but make use of that truth as a sort of *pou sto*. A keen-minded traveler has drawn an illustration on this point. If you were attempting to build a fortress on some wind-blown and sea-washed beach of sand, would you not gladly seize upon an outcropping rock which you might use in

your foundation? So whatever there be of truth, ethical or otherwise, in the systems of the heathen, make use of it. The apostles did this. They reasoned with the Jews out of their own Scriptures. Paul pursued the same course on Mars Hill in taking advantage of the altar to the unknown god, to which he gladly pointed and said, "Whom ye ignorantly worship Him declare I unto you." He found also one point in common between the Gospel and the heathen poetry of Aratus, where the latter said: "We have Zeus, we are his offspring." In the early Church the wisest and saintliest followed the example of the apostles. Augustine speaks most appreciatively of the philosophy of Plato, and of the fact that something from the pen of Cicero which he read, embodying the Stoic and Platonic philosophy, was the means in the hands of God's spirit of transforming his desires, and leading him to see the worthlessness of the desires which he had cherished in comparison with a longing to know God. He speaks of these lessons which he and others had learned through the illustration of the gold and silver which the Israelites found in Egypt and bore away for the adornment of the true tabernacle of God. "All truth," he said, "wherever found, belongs to God, and if we spoil the Egyptians for the sake of God's temple, we are only acting the part of wise and tactful men."

6. *Study the Systems of the Heathen.*

It was in this last matter that Dr. Ellinwood was a pioneer in our country. He began early his study of the non-Christian religions. It seemed to him that a missionary secretary could very poorly discharge his duty as a missionary advocate at home or a missionary administrator abroad if he did not know the non-Christian religions. As he went on with these inquiries and urged others to them, some people were disturbed. They feared the effects of the introduction of the study of comparative religion.

But Dr. Ellinwood was never afraid of any truth. He was sure that all truth was God's, and that the missionary movement would lose and not gain from an obscurantist attitude toward the Oriental religious systems. In 1888 he took up, accordingly, in addition to his secretarial duties, the professorship of comparative religion in the University of New York. He did not do this without consulting his doctor as to his ability to do the work without impairment of health or ability to fulfil his duty to the Board, and he sought, also, the Board's assent to his undertaking the new work. Both the doctor and the Board approved, and he began a unique and valuable service to education in America and to the cause of missions. He helped to create the American Society for the Study of Oriental Religions, and he gave annual courses of lectures in his professorship, which were gratefully acknowledged by those who took them to be among the great intellectual and spiritual experiences of their lives. Many letters from ministers show what his course did for men. Dr. Ellinwood's courtesy, his large-mindedness, his evangelical fidelity, the philosophical freedom of his spirit and his amplitude of knowledge made his classroom a unique experience to his students.

The sympathetic study of the non-Christian religions affected all his thinking and speaking on missions, and it exerted a wide influence in this country. People saw that instead of weakening missionary zeal and evangelical faith, such a study intensified and confirmed them. This was the growing effect on his own mind. He knew that Christianity had nothing to fear from the most merciless com-

parisons of the world's religions. He did not like the Parliament of Religions in Chicago, not because it brought the religions of the world into comparison, but primarily because it did not do so, but foisted upon the West false representations of the Oriental religions and proclaimed a fictitious brotherhood.

In reply to a letter from Dr. Barrows, he wrote in a long letter just before Dr. Barrows went to India as Haskell lecturer:

The Hindu speaker (at the Parliament of Religions) presented only mixtures of Oriental philosophies with Western speculations and even Western shibboleths learned in the Universities of Bombay or Calcutta. Typical Hinduism was not represented. The Ceylon Buddhists made a better show, but it was that of a Godless system from which Christianity has nothing to fear.

The chief difficulty with the Parliament, to my mind, was the vague proclamation of a brotherhood of religions. Judging by your sermon, you mean by brotherhood something very different from what Mozoomdar meant, or Dharma-pala, or any of our American friends who regard Christ not as a living being or an atoning sacrifice, but only as a teacher somewhat greater than Confucius. There can be no religious brotherhood without at least an approximate unity of religion, and this can not be found in the existing faiths and unfaiths of the world. Religious unity must center in God, one God and the only God, recognized by all. Between Polytheists and Monotheists how can there be a religious brotherhood? Between Jews who worship the one Jehovah, and the Buddhists who avow their disbelief in any personal God, how can there be a theistic basis of unity or brotherhood?

I somewhere saw Paul Carus's article on the "Parliament Extension," and proposing *Monism* as a common basis for the universal religion. I was surprised to see what a following he claimed. I

am frank to say that I dissent from all such compacts. Monism may add personality to the current Pantheism, but it will still leave the groping souls of men in a nebulous haze; it points them to the Milky Way instead of the Sun of Righteousness—the true Light of the world. If this new Gospel is to have any influence at all, it will be fatal not only to Foreign Missions, but in its last logical result fatal to our Christianity here at home. I also protest against the assumption constantly presented or implied by the advocates of the new Gospel—and most emphatically and persistently by Theosophists—that the Christian Church and its missionaries are and always have been a hindrance to the realization of the brotherhood of mankind. If a *brotherhood of humanity* growing out of our relation to a common Father or Creator is meant, then Christianity was the first to give that conception currency. Peter, Paul, and even Christ Himself plainly taught it as against the narrowness of Judaism and the teachings of even Plato. And to-day the best and almost the only practical proposers of universal humanity—whether in hospitals or orphanages or in famine relief to men of all races—are the representatives of the Christian Church; and those angels of mercy who minister comfort and help amid the smoke and din of the battlefield bear the ensign of the cross.

If, secondly, the brotherhood which springs from union in Christ and the only brotherhood which implies divine and transforming power and likeness to the Son of God is meant, the Church alone represents and promotes it; and this is the great aim of Christian missions. Paul recognized both of these conceptions of brotherhood but he kept them distinct. He regarded the borrowed slave, Onesimus, as a son of a common Creator and as one for whom Christ had died, and his sympathetic interest won him to the cross. But this was a very different brotherhood which he contemplated in his letter to Philemon, in which he reminded him that Onesimus was now "no longer a servant but a brother."

If, thirdly, the brotherhood is to be one,

and not so much of men as of religions—reducing them to the one dead level of Monism, ignoring both the first and the second of my category, neither preaching any definite glad tidings for the soul, not providing healing or relief for the body—then I must dissent. It will not only prove destitute of that regenerative power which the world so much needs, but it will be paralyzing. Its first virtual message will be “Ye shall not surely die.”

Of my earnest and repeated advocacy of a candid, charitable, conciliatory, and even fraternal spirit and method in dealing with the heathen and their, to them, sacred faiths, I need not remind you; but the Great Unity is of Christ's Eternal Kingdom.

Toward the close of his work, in 1901, Dr. Ellinwood summarized in one of his papers the change he had witnessed in the attitude of the Church toward the study of Oriental systems:

I have witnessed within recent years and with great satisfaction the changed attitude of the Christian Church of every name toward non-Christian religions. As early as 1872 the late Dean Stanley, in a sermon delivered in Westminster Abbey, spoke of this change as one of the auspicious indications in the missionary outlook of the world. But the public mind was not thoroughly aroused to the importance of this thing until the Church was scared, so to speak, by the publication of Edwin Arnold's “Light of Asia.” It was such a clever and plausible attempt to eclipse or at least rival the Christian faith and turn a flank movement upon its missionary propagandism, that very few persons were able to answer it even in their own minds. It was not by any means the first specious presentation of Oriental religions in Europe and America. Much had been written in various forms to the same intent, but this by its great popularity created a profound impression, yet most people clung to the old method of denouncing all the Oriental faiths as mere super-

stitions, unworthy of our study, illustrating missionary lectures and sermons by grim idols with the implication that these senseless things were the sum total of what heathenism could show.

When I was called a dozen years ago to lecture once a week on “The Relations of Oriental Religions to Christianity and the Work of Missions,” there were very few who recognized the necessity for any such superfluous service. The late Secretary Clark, of the American Board, urged me forward with the argument that in his opinion there was just then no greater need in the broad outlook of the missionary conquest of the world than that the Church should be brought to a proper understanding of the false systems to be overthrown and of directing missionary effort intelligently, or as Sir William W. Hunter expressed it, “fighting with weapons of precision.”

When the late Baron Hardy Hickey published a four-column article in the *New York Herald* designed to show that Christianity was an essential plagiarism from the earlier history and doctrine of Gautama Buddha, and I attempted a reply and sent it to our missionary magazine, it was returned to me with the remark that there was no danger of Christian people being disturbed about Buddhism. The reply was published, however, in the *Mail and Express*, and Dr. Paxton, of Princeton, having read it, urged its publication in a leaflet to be sent to every minister in the Presbyterian Church, and he enclosed a check for \$25 toward defraying the expense. I believe that now there is not a considerable theological seminary in the country which does not in the sphere of apologetics give more or less attention to comparative religions, and I understand that at the time of the death of our missionary, Dr. S. H. Kellogg, of India, a movement was on foot to elect him on an endowment to a Chair of Comparative Religion in Princeton Theological Seminary.

During the late conference two masterly addresses were given along similar lines by Dr. Robson, of Edinburgh and Dr. Purves, of this city. Some words

from the latter you were permitted to hear in this place on Saturday morning last. When the proud and arrogant systems of non-Christian belief which are rife in our day shall be as thoroughly understood as are the mythologies and philosophies of Greece and Rome, there will be no more fear of them from the Christian standpoint than there is of those classics which every schoolboy is expected to study; and then our missionaries will go to their mission fields equipped and prepared for the keen dialectics with which heathen assailants have sometimes worsted them.

From the beginning of his work he opened his interest to take in the activities of all Christian agencies. To him more than to any other one man is due the Annual Conference of Foreign Mission Boards of the United States and Canada. He was the leading spirit in the early conferences, and no voice was waited for with more confidence in all discussions of different problems. Every one trusted his calm, unperturbed judgment, free from all flightiness, from all intemperateness, from all deflecting and petty prejudice.

This deep evangelical conviction was the root of his life and work. All that he ever did he did in faith in Christ and with the loyal purpose to exalt Him. This gave to all that he wrote or spoke a flavor of spiritual sincerity, which breathed through even his formal reports. Thus Dr. H. B. Silliman wrote to him in 1899, after reading the draft of his report to the Presbyterian Alliance as chairman of its missionary committee:

I have just returned from Northfield, and not to delay further the return of the enclosed paper, I have devoted my first time to the perusal of your report.

It seems like a continuance of the rich spiritual feast which I have enjoyed, and

my faith in missions and zeal in the great cause have been strengthened by it.

I do not find anything to correct nor to suggest in relation to the report. And you know me too well to think I mean to flatter when I say I thank God that the Church, and especially our branch of it, has a man with such complete knowledge of the subject and the ability to present it in such attractive form. May the Master use it for the advancement of His kingdom.

He was a sincere, manly Christian, who meditated day and night upon truth and who lived in prayer. I found among his papers a clear analysis of the Sermon on the Mount, in which he had restated each section in the terms of a principle, and it was by these principles that he lived. For years my office adjoined his and I saw him daily and can testify that he practised these principles. He was utterly devoid of the spirit of self-seeking, self-exaltation, or selfish ambitions. He had no unconscious self-esteem or spirit of self-advancement. He was the soul of honor and high-mindedness and generosity. He lived above all smallness and selfishness. But he was not removed from human sympathies. He felt the burden of the world's wo and sin. It was for the lifters of that burden that he lived. Attractive calls to service which he felt were more remote from the whole world's need than his secretaryship, were prest on him in vain.

As the years passed toward the end he was physically incapacitated for active work, but his mind was unshaken. And it was wonderful to watch the eagle spirit soar aloft above the wreck of its dwelling-place and survey the far-surgings of God at work upon the world, and pierce at times almost through the veil

into the eternity for which every day his soul was longing. He could not write with his own hand, but from his whispered dictation letters were written from which these quotations are taken:

This morning good Dr. Phraner sends me a copy of the Assembly's action expressing sympathy for me in my infirmity and decline, and its appreciation of the supposed service which I may have rendered to Foreign Missions.

I am so sensible of shortcomings that any commendation increases my self-rebuke. Still, I appreciate most highly the kindly sentiments of brethren toward me. . . .

The 23d and 103d Psalms have been exemplified and verified in my case. I feel that I do not go down into the dark valley comfortless and alone.

Day after to-morrow I shall, if spared, complete my nine times nine. . . .

Recurring once more to the Japanese problem. I recently read "Bushido," which you doubtless have seen. It is an able book and has a plausible argument for those who are not thoroughly conversant with the whole question. I appreciate the feudal code of honor which characterized the military power and the heroic spirit of Japan. But the credit which this university professor accords is excessive. I felt, while reading it, a wish that some one would write a reply—not covering the same ground exhaustively, but pointing out the significance of certain admissions made by the author himself—especially in the last two chapters—wherein it is made very clear that Bushido can never transform and uplift the masses. And secondly, that it is showing already its inability to face and control the commercial spirit of the twentieth century. . . .

One who has seen so many years of blessings has no right to complain. The one thing which is most clear and emphatic to my consciousness is the fact that any hope which I cherish must rest outside of my life. I have no complacency in the record of my life. From my present standpoint I see more clearly

than ever before the absolute need of a vicarious salvation. I shall go down to the tomb resting in this alone. . . .

About myself there is not much to be said. I am as inactive as a clam, tho I am persuaded there is a something within that the clam has not. I have thought much lately of consciousness as an abiding proof of immortality. I remember things which occurred when I was two years old, so that I have the memories of fourscore years as a possession. What is this strange power of memory? Evidently it is spiritual and not material. Visible and tangible objects have passed away, the substance of my body, even of my brain, have changed many times, and yet I am conscious of a continuity of thought, affection, experience. It is unthinkable that this stored up life of eighty years should inhere in this wretched clod which is still visible, and it is equally impossible that it should pass away with the collapse of some organ which must soon occur. Even the doctrine of evolution calls for some worthy continuation and advance.

Professor Olsen tells us that it is not the individual, but the type, that is immortal; and George Eliot assures us that our immortality is simply the modicum of good influences which we bequeath to unborn generations. Against all this my memory and my immaterial consciousness protest. It makes the trivial inheritance tax more important than the estate or the testator. A Western college professor once defined Transcendentalism as being like a bank of swallow-holes, which being washed away should leave the holes still remaining.

I have a better grip than that upon the personal life of eighty years. I should be afraid of the influence of it upon my destiny but for the grace of life in Jesus Christ. I am conscious that this handful of bones will not be the last of me.

On September 30th he passed forward into the certainties of the Life Everlasting, and we may be sure his tireless and far-ranging spirit is busy now in the work of Christ in the kingdom of His Father.

THE FIGHT AGAINST OPIUM IN CHINA

BY REV. J. T. GRACEY, D.D.

The opium refuges in China are greatly emphasized, and over fifty are recorded, sixteen of which are in the province of Shansi, while six or more are in Shensi. These refuges are mainly in the seaboard provinces, tho some are found at Chentu, Szechuan, and in other cities extending from Hongkong to Canton, Hupeh, and even to Manchuria.

The Anti-Opium League is composed of representatives of all missionary societies in China. It extends its operations everywhere throughout the empire and is independent of all societies. Rev. H. C. DuBose, in the *Missionary*, explains the recent movement of the Chinese in the matter of the use of opium. During July, 1907, a petition was signed against it by 1,200 missionaries of seven nationalities. The governor of Suchau became responsible for the forwarding of this petition to Peking, and this was the cause of the imperial edict, that in ten years the importation, cultivation and consumption of opium must cease. The governor ordered that a set of rules be prepared to carry out this edict. Dr. DuBose asked that the anti-opium resolution of the House of Commons be responded to, and that the opium dens, over 500,000 in number, be closed, that opium smokers be licensed or fined, that the cultivation of the poppy be gradually decreased, and that opium smokers among the Mandarins be not employed by the government.

Some may doubt the sincerity of the government movement against opium, but the activity in Fuchau, Canton and elsewhere does not make it appear as if the authorities regarded

it with anything but honest purpose. In May, 1907, the suppression of the sale of the drug was limited in Fuchau, and on that day the places in the city where the drug could be obtained were reduced to twelve, the rest being closed and an official seal being put upon them. The dealers sought to postpone the movement, and \$1,000 was sent to the authorities of the province to pay for putting it off. Several thousand dollars was also subscribed in the dens of Fuchau looking to that end, but the man who represented them was seized and imprisoned.

At Canton, in August last year, a demonstration was made, but the opium dens were all closed simultaneously by the government without disturbance, in accordance with the previous decree.

The Opium Cure

The opium cure which was discovered in Malaysia, has not yet a national reputation, tho it bids fair to win its way as fast as it becomes known. The Methodist Mission at Kuala Lumpur is said to have commenced by giving the antidote to 500 people a day. Other establishments were soon set up, and gave away daily to 2,000, in that city alone. The plant is a "climber," which grows wild in Malaysia. The cures are said on the authority of the best local missionary to be permanent and complete. Whether this will ultimately avail, or not it is believed that the anti-opium efforts of the Chinese Government will produce the desired effect.

Another answer to the doubt cast on the sincerity of the Chinese in the

suppression of opium is the fact that the governor of Suchau contributed \$200 and promised his aid to the Protestant Memorial. Dr. DuBose says that the American Government supports the anti-opium policy and that the State Department instructed its legation at Peking to render all possible aid in ridding the country of this deadly curse. The German governor at Tsing Tuo said he would use his power to stop the importation of opium at that port. Dr. DuBose is president of the Anti-Opium League, and is recognized as the leader and representative of the anti-opium movement.

The spread of opium smoking in the Philippines is prohibited after 1908 by the United States. The use of the drug is now to be shut off in those islands. In Australia its existence is already forbidden. It is not to be imported or manufactured, preeminently in the form in which it can be made for smoking or used for that purpose. The New Zealand legislature does not allow the use of the drug in any form. Japan was formerly addicted to the use in smoking, in which it was at one time next to China. Its use, importation, and manufacture in Japan are now under the ban of the government and the penalty is a heavy fine, and imprisonment for a period of three years. It makes thorough work of its exclusion by treaty.

The *Chinese Recorder* says that an attempt has been made to obtain the present status of the various provinces of that vast country to suppress the cultivation of the poppy, and the manufacture and sale of opium. It is quite too early to reach any general conclusion on that subject

throughout a land so extensive as that is, yet it is not too early to institute inquiry. The difficulty is met with, that no satisfactory conclusion has been attempted throughout the land as a whole, to substitute the income hitherto obtainable from the drug by any revenue from other sources. This is met with in this country in the matter of liquor.

Six questions were asked of the missionaries who were Protestants. The effort to make the edict known was not great in the western and southwestern provinces. Manchuria shows as well as expected in the closing of the opium dens, while Chili is among those reported as doing fairly well, under the circumstances. Morphia has in some sections been on the increase. The Rev. J. Leighton Stuart, of Hang-Chow, remarks on the wide-spread closing of the opium refuges and joints. There was a mourning all over the city, like a sobbing cry, when probably thousands felt the craving for opium, it would have been impossible for the officials to enforce the edict. There was an upheaval observable throughout the city. It was an enlightened public conscience that was at the back of the movement. There was no place where they could go for indulgence, which they felt the need of so much. Mr. Stuart says, "It can never be again as it used to be."

Notwithstanding the reports from the province of Honan are unfavorable in the matter of den signs, and the officials do not as a rule, in that province, do their duty, the Church of Christ is a great anti-opium army, and the missionaries are as one in saying the crusade against opium is bound to triumph. From Wuchang, where the

difficulty is felt that a present source of income is not found that favors reform, yet a bold hand will be forthcoming, which will look to this result.

From Huchau comes the word that among the Chinese there is a strong antipathy to opium smoking. In the city in some districts there is zeal to execute the edicts from the throne, greater than in the country. The acquiring of the opium habit is greatly deprecated. Where the press is at all active, it favors the anti-opium movement. Public meetings are held and societies are formed. Public opinion in China is of recent growth.

The provinces along the coast have done fairly well with the licensed dens. The section in the middle of the country, however, does not show

the same disposition to deal with the revenue, notably Hupeh. The official class shows remarkable power over the movement. Still there is a decrease in the use of opium within the first year of the effort. Especially is this in evidence in the persons who have not acquired the habit of its use, as in the case of the younger element in China. Caution is given that there be not over emphasis on the illicit sale of opium!

The compiler in his conclusions says: "The Chinese need to be shown how to educate the public mind persistently and quietly on moral questions, and aided wherever possible in the formation of anti-opium societies, whose work should be educative and remedial."

DELIVERANCE FROM THE OPIUM HABIT

BY THE LATE WILLIAM COOPER

Hsiang Min-fang was a trophy of God's saving grace won from the paths of sin and iniquity in the province of An-huei. Before the Taiping rebellion his family was wealthy, but the district in which he resided was, like many others, devastated by the rebels and by the unscrupulous soldiers of the imperial army. During this time the people had to flee for their lives, and when they were at length able to return to the old home they found their land had become a wilderness and much of their property had been destroyed.

Mr. Hsiang endeavored to help the failing exchequer by practising as a surgeon and by keeping a drug-store, but as he and several other members of the family had become inveterate

opium smokers, their expenses were continually increasing, and they had to mortgage or sell part of their land to make ends meet. At the time I made his acquaintance the family were reduced in circumstances, tho still occupying a large house.

Mr. Hsiang had lived for nearly fifty years before he heard the Gospel, and great was his surprize, when one day a man, who had been away from the district for many years, came into his shop and after the usual salutations and a little general conversation, informed him that he was now a Christian, and began to tell the glad tidings of salvation to him. Mr. Hsiang did not pay much attention at first, but he read the book which his friend Mr. Ch'en left with him,

and on a subsequent visit borrowed a copy of the New Testament from him. He read this book with much interest, and one day, when the Christian called to see him, said: "That is a most wonderful book; I like it very much, and I feel ready to follow its teachings and become a Christian. Who but God could do such miracles as Jesus did?"

Mr. Ch'en replied: "Do you really desire to become a Christian? Do you know that in taking such a step you will not only be required to give up all worship of idols and ancestral tablets, but you must also give up gambling and opium smoking?"

"Is that so? Can not I be a Christian and still take my opium?"

"No, for in so doing you are injuring the body God gave you and hastening your death; moreover, opium is demoralizing and is the cause of much evil; therefore, the Christian Church will not admit an opium smoker to fellowship."

"Then I am a lost man," said Mr. Hsiang; "when I read that book I thought there was some hope for me, but if I must break off the opium habit, then there is no hope, for I have been a smoker for over thirty years, and the craving has become so great that I now require an ounce a day to satisfy it. I have tried all sorts of anti-opium remedies, native and foreign, but none of them are of any use to me, I can not be cured."

"Ah," said Mr. Ch'en, "but you have never tried the heavenly remedy; the Lord Jesus Christ, God's Son, can break the chains and set you free. If you pray to Him, He will save you from the power of opium and from every other sin."

"What do you mean? Can Jesus

really deliver me from this awful craving for opium and enable me to live a pure life?"

"Yes, He can."

"Then I will trust Him to do so." Taking up a sheet of red paper, Hsiang wrote on it in clear, bold characters his confession of faith in words like these: "By the will of God, and trusting in the power of Jesus, I promise that I will never again smoke opium, traffic in opium, or visit an opium den. (Signed) Hsiang Min-fang."

When the Christian saw the man's determination, his courage failed him, and he feared the consequences might be serious. He thought it was quite possible that if his friend suddenly gave up opium, without any appropriate remedy at hand to tide him over the reaction that would be produced on his system, he might become dangerously ill or even die, and the natural thing for his relatives to do under such circumstances would be to charge the one who had induced him to break off the opium with murder. So he advised Mr. Hsiang to take a more moderate course and to reduce the quantity by one-twentieth each day, so that in twenty days he might be free from it. But the opium smoker knew by experience that such a course was altogether impracticable and he replied: "Do you say that if I reduce the quantity and take nineteen-twentieths of an ounce to-night, Jesus will help me to overcome the desire for the other one-twentieth? and can not He then help me to do without the whole amount?"

"Yes," said Mr. Ch'en, "He *can*, for He is almighty, but I fear your body will suffer much if you suddenly break it off."

"Never mind the suffering, if Jesus *can* save me, I will trust Him." He took the sheet of paper on which he had written his pledge and pasted it up on a pillar in his store, where it remained for nearly two years as a witness to all who came in, of his determination to trust the Lord.

Mr. Ch'en stayed with him that night to help him by prayer and sympathy, knowing that it would be next to impossible for him to get any sleep. The devil did not let him go free without a struggle, but the Lord gained the victory, and the poor slave was fully delivered from the depraved

appetite, which had almost devoured his life. He became a devoted and earnest follower of the Lord, and was used to lead his mother and several members of his family to Christ. He had no gift for public preaching but he was a faithful witness by his life and conversation, and the fact of his conversion was known for many miles around. After having been kept by the power of God amid much temptation for about ten years, he departed to be "with Christ, which is very far better," leaving behind him a bright and noble testimony to the grace of God.

TOURISTS AND MISSIONS IN ASIA

BY RICHARD BURGESS, JUBBEEL PORE, INDIA
General Secretary of the India Sunday-school Union

On board a great liner, plowing the Mediterranean Sea, I made the acquaintance of an American family—tourists of the most cordial and appreciative type who calculated that they had *done India*. One of the party, a mere girl in her teens, was asked if she had been to Agra and had seen the Taj Mahal. "I am not sure," was her reply, "but will look in my note-book." This may have been an extreme case, but it serves to show how superficially the education of travel can be pursued. More and more India, and indeed Asia, is destined to become a field of interest for European and American tourists. This is a desirable development, for international knowledge promotes international sympathy. The presence of travelers in any country also increases the revenue—sets coins rolling.

Unfortunately, a large majority of tourists never take steps to find out

the nature and extent of missionary operations in the places they visit. On board ships and in the great hotels certain stock arguments are quoted against missions. Too often there are no means to disprove or corroborate these statements and the subject is left alone. In most cases I fear a bias against missions is formed on the part of the tourists.

There are some things that might be done by missionary legislators to lead travelers to an intelligent view of Christian work in foreign fields: (1) *In the Home lands*, tourists may be notified as to the location of missions in which they would most naturally be interested. (2) *On board ship*, and if possible while at sea, the captain, officers, the library and passengers might be supplied with well-prepared pamphlets dealing with the work of missions in the countries to which the ship is bound. (3) *On the field*, travelers

who can be persuaded to do so might be invited to see missionary work, and then may be met and guided to missionaries and mission institutions. Each of these suggestions involves a serious problem, but the man or Movement finding the solution will do a great thing for God's kingdom. When the solution is found, I am persuaded that the knowledge thus gained will be the fuel to light missionaries' fires in many hearts and this knowledge will lead to more prayer, more enthusiasm, more sacrifice.

It has been my delight to meet one traveler who has *done* Asia intelligently from a missionary standpoint. Mr. L. H. Severance, of Cleveland, Ohio, attended the Centenary Missionary Conference in Shanghai, and I met him there, and again in Bombay. He was interested in missions, and considered it a privilege to help financially the work that he has seen in every country in Asia. As a successful business man beyond middle life his brain, trained in percentages, profit and loss, investments and interest, brought rare qualifications to the study of the missionary problem. He went to the roots of things quickly, and by instinct measured up the situation.

Mr. Severance has traveled 50,000 miles in about a year and a half, spending two months in Japan, four months in China, 80 days in Korea, and three and one-half months in India and Ceylon.

Among the places he mentioned as having visited in India are: Burma,

Calcutta, Allahabad, Cawnpore Mainpuri, Agra, Jhansi, Delhi, Gwalior, Dhera Dhoon, Mussoorie, Landour, Gujram Walla, Ludhiana, Jullunder, Amritsar, Lahore, Ferozepore, Jaipur, Mount Abu, Bombay, Kholapur, Bangalore, Madras, Madura and Colombo. If he has done other countries in Asia in like manner he has done them worthily and well. The energy displayed by a man of his age, who voluntarily took upon himself the discomfort of travel, is surely proof of a real interest in the operations of missions. Some tourists have only time for show-places. Mr. Severance saw the show-places and missions. He also studied each place before arrival to enable him to do a little independent investigation.

Mission buildings, missionary institutions, men of missionary affairs, indigenous Christians, were all the objects of his interest, but Mr. Severance delighted most in the missionaries who aimed to meet the inquirer face to face and heart to heart. In other words, he seemed interested most in personal dealing: the point of contact!

These are the kind of tourists whom we enjoy meeting. They cheer the hearts of missionaries and leave behind them happy memories. They put "iron" in our blood. Will not Christian lands send us more of the same "ilk"? Apart altogether from what a traveler is able to give in silver and gold, we value most and best an intelligent and patient sympathy—those who investigate before they generalize.



THE COMING WORLD MISSIONARY CONFERENCE*

BY JOHN R. MOTT, M.A., NEW YORK

General Secretary of the World's Student Christian Federation

In June, 1910, there will be held in Edinburgh a conference which is of vital interest and concern to all who have at heart the world-wide extension of the kingdom of Christ. It may be questioned whether in the annals of Christianity there has ever been a gathering more apostolic in aim, more timely in conception, more comprehensive in personnel, more scientific and statesmanlike in plan, and more replete in beneficent possibilities than this one promises to be. The Conference is not to be a great missionary demonstration for educational and inspirational purposes primarily, as was true in the case of the conferences held in London in 1888, and in New York in 1900. Unlike these the Edinburgh Conference will translate into terms of the whole world the plan of the Indian Decennial Conference held in Madras in 1902, and of the China Centenary Conference held in Shanghai in 1907. It is to be a conference for conference. Authorities and experts on various aspects of the missionary enterprise are to be associated for nearly two years in investigation, study and consultation regarding most important and pressing mission problems, and the results of their work are then to constitute the basis of ten days of thorough discussion in Edinburgh by leaders of the missionary forces from all parts of the world. It may well be called a world conference. Other missionary conferences have been comparatively sectional or partial—limited to a particular country, as at Shanghai, or to a particular communion, as in case of the missionary section of the Pan-Anglican Congress or to a particular class, as was the Student Volunteer Conference at Liverpool. The Edinburgh Conference will be cosmopolitan, and

representative of the aggressive forces of Christianity to a degree which has not characterized any other Christian assembly. While it is expected that all the regular missionary societies or boards of the world will be represented, the Conference will be free in the sense that no effort will be made to bind corporately or organically any society thus represented.

The most distinctive feature of the Conference is to be the work of eight commissions, which are to investigate, study, consult, report and recommend regarding matters of great importance and timely interest to the missionary propaganda. An international committee of nineteen leaders representing the missionary societies—eleven from Great Britain, five from North America and three from the Continent—spent five days last July at Oxford, England, for the purpose of constituting these commissions and of preparing instructions to guide them in their work. Each commission is composed of twenty persons from Europe and North America, chosen with reference to their experience or ability to deal with the special questions assigned to them. The foremost missionary leaders and thinkers of the West have been related to these commissions, including men and women, laymen and clergymen. Each commission is to associate with itself those missionaries and native Christian leaders in different fields who are qualified to be of special help. Every effort is to be made to gather evidence from original and expert sources. The causes of inefficiency and failure as well as of success are to be studied and treated frankly and thoroughly. The missionary movement as a whole has undertaken for the first time critically to examine and test itself. A serious attempt is to be made to

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ascertain also the real secret of the progress made on different fields, to discover the strongest points in the missionary practise of different Christian bodies, and to derive from such experience lessons for wider application.

Each commission is to print its report with its findings or recommendations in time to have it placed in the hands of every delegate before the Edinburgh Conference opens. Their reports will then be taken as the basis for the discussions. The rule which has been adopted to govern the Conference with reference to resolutions is as follows:

Whereas the purpose of the Conference is research and consultation regarding missionary work and problems, no resolution shall be placed before the Conference for vote unless it has first been submitted to and approved by two-thirds of the members of the Executive Committee, or such other committee as may be constituted for this purpose; and no resolution shall be allowed which involves questions of doctrine or Church polity with regard to which the churches or societies taking part in the Conference differ among themselves.

While the findings of the different commissions will have no binding force on any Christian communion, or society, or individual delegate, undoubtedly the laying down of broad principles of missionary policy by bodies thus constituted and backed by such extensive preparation will have great weight with missionary administrators and supporters everywhere. The value of the recommendations will depend upon the experience, the reality, the truth behind them, not on the vote of any conference as such, even tho it be a conference as remarkable in its personnel as the one to assemble in Scotland in 1910.

Rather than seek to cover the whole range of missionary principles, methods and problems, it has been decided to limit the work of the commissions to eight central, vital themes. There are special considerations emphasizing the timeliness of the subjects chosen and their world-wide interest. Even a brief statement of the

scope of the work of the different commissions will suggest the significance of their work:

1. *Commission on Carrying the Gospel to All the World.*

As a necessary basis for its work this commission will make a scientific study of the extent and distribution of the missionary forces throughout the world, including among other things the numbers and classification of regular and special missionary societies and auxiliary agencies, the number of foreign missionaries and native Christian workers, the number and distribution of principal mission stations and sub-stations, the number of organized native churches, of Christian communicants and of adherents to Christianity, the contributions to the missionary enterprise both at home and on the mission fields, the numbers being influenced in Sunday-schools and by other Christian agencies, and the extent of the circulation of the Scriptures and of other Christian literature. In this work the commission will avail itself of the cooperation of the most experienced missionary statisticians. The commission will then prepare itself to report on the parts of the non-Christian world still unoccupied, also upon the underoccupied fields, including neglected classes, masses or sections in so-called occupied fields. A study will be made of the question of the forces and means required to occupy effectively different fields. The most efficient methods to advance and occupation will be considered. The difficult problem of determining the balance between concentration and advance will not be overlooked. The difficulties in the way of carrying the Gospel to all the world will be faced, and practical conclusions will be drawn as to what should be done to make Christ known to all men in our day. That the work of this commission is peculiarly timely, even urgent, is recognized when we reflect on the rising tide of national and racial spirit in all parts of Asia, the aggressive Moslem advance in Africa, the revival of Bud-

dhism in parts of the East and the unprecedented changes, opportunities and Christian triumphs in all parts of the world.

2. Commission on the Native Church and Its Workers.

A careful inquiry will be made by this commission as to the present situation and tendency in respect to self-support, self-government and evangelistic effort, and as to the special hindrances to the development of the life of the native Church. Full account will be taken of the unrest, dissatisfaction and friction existing among native Christians in certain fields. Particular care will be taken to secure the free expression of opinion of native leaders as well as of missionaries. The movements toward national churches and native missionary societies will be studied. The relation of the Home Church to the promotion of the independence of native churches, and to safeguarding them from such perils as eclecticism in thought, depreciating the value of Christian tradition, and becoming overburdened with Western organization and machinery will be considered in all its bearings. Particular attention will be given to the question of the relationship between missionaries and native workers. As a practical outcome to its work the commission will seek to suggest further steps to be taken to devolve larger responsibilities on native workers. The growing spirit of independence in the native church and the all too frequent complaints about lack of real unity in different fields enforce the timeliness of the work of this commission. The fact that its report is to be discussed in a conference in which native Christian leaders from all parts of the world will be present and participate will tend to insure a balanced treatment of the questions involved.

3. Commission on Education in Relation to the Christianization of National Life.

This commission will confine itself to the two great means—institutions of higher learning and the use of

literature, including the circulation of the Scriptures. The vast educational requirements of China, not to mention other fields both in the northern and southern hemispheres, are in themselves of sufficient importance and urgency to justify the assembling of a world conference. Recent discussions as to the relative value of educational missions and as to their efficiency, show the desirability of a reexamination of the place, aims and methods of this agency. It is reasonable to expect that a gathering up of the best experience of Christian schools and colleges in the Levant and in the Orient, as well as in other parts of the world, will be a valuable contribution to all engaged in this form of mission work, and will furnish invaluable suggestions to those interested in the planting of new educational institutions on the mission field. There is likewise need of a comparative study of the experiences of the Bible and Christian literature societies and of devising plans for a great enlargement of their operations. Possibly the greatest problem of foreign missions is that of discovering, enlisting and training an adequate native agency both clerical and lay. While a few missions have made wonderful progress toward the solution of the problem, the missionary societies as a rule are seriously handicapped by the lack of a sufficient staff of native workers both paid and voluntary. This commission will, therefore, give due prominence to investigation and report on the subject.

4. Commission on the Missionary Message in Relation to Non-Christian Religions.

The apologetic experiences of missionaries in relation to the non-Christian religions have been so extensive, varied and instructive that to gather them up and make the lessons available will be a service of inestimable worth. The value of this contribution will be greatly enhanced by the fact that the study is to be made by some of the ablest apologetic thinkers and writers on both sides of the At-

lantic, who will also correspond with the most successful apologetic workers on the mission field. The aim will be to ascertain the elements of Christianity which have most influenced non-Christians to point out the essentials of the Gospel message, and, in the light of experience and modern scholarship, to call attention to the Christian apologetic to which special attention should be given to-day in dealing respectively with Hinduism, Buddhism, Islam and the Animistic religions so as to avoid unnecessary opposition and objection and to commend most strongly the Christian truth.

5. *Commission on the Preparation of Missionaries.*

On the human side the world's evangelization depends chiefly on the character and working efficiency of the missionary. Altho this is generally admitted to be true, the fundamental matter of the preparation of the missionary has received comparatively little attention. It seems incredible that it has never been the subject of a comprehensive investigation and report by a thoroughly competent international commission. There is a growing feeling among missionary leaders and thinkers that the curriculum of studies of most theological colleges and other training institutions should be radically changed in several particulars in order to meet the requirements of a foreign missionary career. It is believed also that wiser direction would be given to the preparatory studies carried on by missionaries during the first few years after they reach the mission field if there could be made accessible the experience of those societies which have given most thoughtful attention to language study and to the study of the institutions, religions, customs and etiquette of the peoples to whom missionaries are sent. The scope of the work of this commission, therefore, will embrace the preparation of the missionary both at home and after he reaches the field. Its membership includes men and women who have

had large experience in training missionaries and other Christian workers.

6. *Commission on the Home Base of Foreign Missions.*

The Church to-day stands in great need of the work of this commission. On the one hand she stands before the greatest missionary opportunities which she has ever confronted. On the other hand she is apparently powerless to enter the open doors, altho she has in her possession latent resources more than adequate to supply her every need. The problem, then, is, How to engage the energies and resources of the whole Church in the missionary enterprise? The past decade has contributed more toward the solution of the problem than have any preceding three decades. The last ten years have witnessed the inauguration of the Young People's Missionary Movement, the Laymen's Missionary Movement, the mission study movement on popular and also on scientific lines, the most efficient stage of the work of the Student Volunteer Movement, and the great multiplication of home department secretaries and machinery of the foreign missionary societies. This commission, made up of men and women who have been moving spirits in these recent developments, will make an original and comprehensive study of the questions involved in creating missionary intelligence, in promoting intercession for missions, in enlisting personal service both for the work abroad and that of backing up the missionary enterprise at the home base, in augmenting very largely the financial contributions to missions, including the cultivation of Scriptural habits of giving, and in filling the home ministry with the missionary passion.

7. *Commission on the Relation of Missions to Governments.*

This commission, composed largely of eminent Christian civilians, who because of their experience abroad and at home are able to appreciate the delicate and difficult bearings of the subject, will study the relation which Christian missions should sustain, to

home, foreign and colonial governments. They will seek to define the limits of cooperation with governments, and will emphasize the conservation of the spiritual character of the missionary enterprise. Recent events in Africa, Madagascar, China, Korea and the Turkish Empire, not to mention certain foreign offices on the home field, emphasize the desirability of an adequate, wise treatment of this topic by a representative international commission.

8. *Commission on Cooperation and the Promotion of Unity.*

There is at the present time no missionary subject of wider interest than this. On almost every mission field there have been within the past few years important developments and instructive experiences in the direction of coordination, federation and union of the missionary forces. The subject has been one of the most absorbing themes of discussion in recent ecclesiastical gatherings on the home field and in meetings of missionaries abroad. The time has come for leaders from all Christian communions of all countries to make a study of the question which shall be nothing less than world-wide in its scope. This particular commission would seem to be the providential agency to undertake the task. It will naturally make a survey of the various plans of cooperation now in operation and will study the movements toward unity. It will strive to estimate fairly the advantages of a closer union in this great work as well as the obstacles in the way of the realization of such union. Some think that a general acceptance of a comprehensive plan of cooperation would be more than the equivalent of doubling the present missionary forces. Be this as it may, it will be conceded that the possibilities of the work of this commission are indeed great.

While the greater part of the time of the Edinburgh Conference will be devoted to the discussion of the reports of the eight commissions, the evenings and certain other hours will

be given to inspirational addresses by some of the ablest missionary speakers. Their addresses will present the great visions, the great opportunities, the great crises and challenges, the great resources and requirements of this generation of Christians. Here the object will not be so much that of impressing the rank and file of Christians as that of moving deeply the leaders of the missionary hosts. The mistake will not be made of assuming that even the leaders do not need at times to have their horizon widened, their hearts kindled, their faith strengthened. There will also be searching devotional addresses and times of waiting quietly on God in order that the delegates may be prepared for a better understanding of God's plans and a larger responsiveness to His wishes. It needs to be constantly borne in mind that the real success of the missionary movement lies back of all methods, machinery and administration in the realm of the motive life, the spirit, the faith, the ideals and the convictions of those who prosecute the enterprise.

According to the rules regulating attendance upon the Conference, "Societies and Boards administering funds and sending out missionaries for the propagation of the Gospel among non-Christian peoples, and possessing an annual income of \$10,000 and over, shall be entitled to representation." "Societies possessing an annual income of \$10,000 and upward shall be entitled to one representative, those having an annual income of \$20,000 and over, to two representatives, with an additional representative for every \$20,000 or part of \$20,000 of income above \$40,000." The number of regular or official delegates will probably not exceed 1,200. It is expected that fully 250 missionary societies will be represented, including every one of any importance. Among the delegates from the different societies will be not only leaders, clerical and lay, from the home field, but also prominent missionaries from all the foreign fields. Moreover, a special

effort will be made to insure the presence of the principal native Christians. This alone will give the Edinburgh Conference unique distinction, and strikingly illustrate the development of the missionary movement of the Church.

Under the presidency of Lord Balfour, of Burleigh, supported by such vice-presidents as Lord Reay, Sir Andrew Fraser and Sir John Kennaway, the deliberations of the Conference will be wisely and impartially guided. It is a matter for gratitude also that the executive secretary of the Conference is Mr. J. H. Oldham, a man of vision, sound judgment and achieving ability. The aim and plan of the Conference have received the hearty approval of the Archbishop of Canterbury and the Primus of Scotland, as well as of other prominent men of other Christian communions in Europe and America. As is well known, the missionaries and native Christian leaders have for some time been strongly desirous that such a world missionary gathering be held in order to help meet the great crisis which presses upon them in nearly every mission field. In fact, no Christian leader thus far consulted has withheld his earnest approval. The large number of men invited to serve on the commissions have almost without exception consented to do so. Their names will be published in November. Christian rulers and statesmen with whom the matter has been discussed have shown warm interest as well as clear appreciation of the significance of the gathering.

President Roosevelt, in writing to the American members of the International Committee, which met at Oxford, to help perfect the plans for the Conference, thus expressed himself: Gentlemen:

I have received the announcement of the World Missionary Conference, composed of missionaries and missionary workers from all countries, which is to be held at Edinburgh, Scotland, in June, 1910. This is the third of these conferences, the first having met at Exeter Hall in London in 1888, and the second in New York in June, 1900. It was my

good fortune, as Governor of New York, to be present at the Conference in New York.

It seems to me that this effort to bring together missionaries from all parts of the world and from every body of Christians, represents a movement of deep importance and singular impressiveness. The purpose of the Conference is, first, to concentrate the attention of the entire Christian world upon the vast mass of human beings who have never yet heard the Gospel; and, second, to permit free consultation on the best methods of obeying the command to preach the Gospel to all the world. Surely we have a right to expect that the capacity for forethought and cooperation, that is, the capacity to look ahead and to unite to accomplish objects seen from afar—one of those high powers peculiar to civilization—shall be exhibited to a peculiar degree among those who preach the common salvation which comes through the Word of the Lord. In past history it has ever been true that all enterprises, whether of governments or of private individuals, whether of scholars or of men of action, have needed the awakening and controlling power of that high and self-sacrificing morality which accompanies the Christian religion; and nowadays it is needed more than ever because of the marvelous ways in which both the good and bad in civilized nations are being carried to the utmost parts of the earth. The forces of evil are more mighty than ever before; but so are the forces for good. It is an age of combination; and if we are to accomplish anything of value we must all strive together for a common end. If your committee can lay the foundations broad enough and deep enough to induce representatives of all Christian bodies to take part in this great Conference at Edinburgh, far-reaching good can not fail to result.

With heartiest wishes for your success, believe me,

Sincerely yours,
THEODORE ROOSEVELT.

Mr. Bryce, the British Ambassador at Washington, in a letter to Mr. Silas McBee, editor of *The Churchman*, and one of the American delegates to the meeting at Oxford, has shown his appreciation of the Conferences in these words:

My dear Mr. McBee:

Your account of the proposed World Missionary Conference has interested me greatly. There are some large general problems of missionary work which an interchange of views between thoughtful men bringing experience from different

fields may help the churches at home and those who labor abroad to solve. The present time seems to be one when these problems have grown more urgent than ever before, in modern days at least, because the whole heathen and Mussulman world, except China and Japan, is now either ruled by or under the influence of nations professing Christianity.

The ancient beliefs and customs of the non-Christian peoples are destined soon to pass away; and it becomes a matter of supreme importance to see that new and better moral and religious principles are given to them promptly to replace what is disappearing; and to endeavor to find methods for preventing the faults or vices of adventurers and others who are trying to exploit the uncivilized races from becoming a fatal hindrance to the spread of Christianity.

With every good wish for the success of your Conference, believe me,

Very truly yours,

JAMES BRYCE.

Mr. Taft, also in a recent letter to Mr. McBee, manifests like sympathy with the purpose and character of the Edinburgh Conference:

My dear Mr. McBee:

I have your letter advising me of the forthcoming Conference at Edinburgh, which is to be held for the purpose of study and consultation by the leaders of the foreign missionary forces of the world concerning the questions of missionary opportunity and policy. I think such a conference will be of great value to the missionary work of the world. The missionary societies have great responsibilities with reference to the expansion of civilization in distant lands, as I came to realize much more fully than ever before in my contact with their work while in the Far East. No one can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government. I beg to extend my good wishes to the Conference in its great work.

Very sincerely yours,

WM. H. TAFT.

What may we reasonably expect the Edinburgh Conference to accomplish? This assembly, together with the two years preparatory work by commissions, will place at the disposal of the Christian Church the results of the most comprehensive study of the main missionary problems which

has ever been undertaken. It should be reiterated that never before have missionary principles, methods, opportunities and obligations been the subject of investigation and report by able minds drawn from all Christian communions and from all Christian nations, and with the close cooperation of experts on the various mission fields. No one will question the great value of their conclusions in pointing the way for missionary expansion and development during the next half generation.

The Conference will restate in terms of the modern world the missionary obligation. The preparatory investigation, the discussions and the interchange of opinion, will result in bringing the missionary appeal to the men of our day with more compelling force than ever. At a time when the critical spirit is calling in question the foundations of the missionary faith and the content of the missionary message, a fresh, clear, convincing deliverance from such a body as that which is to convene in Edinburgh will greatly strengthen the hands of the missionary propaganda. The Conference itself will reveal as no event in modern times the essentially missionary character of Christianity, and that missionary consecration is the responsibility of every Christian.

The Conference should effectively summon the Christian Church to meet the unprecedented crisis which now confronts her in the non-Christian world. Two or three years ago, when it was suggested that a world conference of missions be held in 1910, the secretaries of the societies in London thought that 1915 would be early enough for such a gathering. But since then events have marched so fast that all on both sides of the Atlantic are agreed that it should be held not later than 1910. Careful observers consider that the Church is confronting a world crisis. Of this there are unmistakable signs on every continent. New and wonderful national and racial movements

are gathering momentum in the near and extreme Orient as well as in Africa, and these developments profoundly concern the missionary enterprise. In the history of modern missions there has not been a time so opportune for a world conference. There is reason for regret that it can not be convened during the present year, for the urgency of the present situation is such as to admit of no delay. The aggressive Mohammedan propaganda forces on Christianity the startling question as to whether Africa is to be a Mohammedan or a Christian continent. The stupendous changes in China and neighboring lands, involving nearly one-half of the people of the non-Christian world, constitute the greatest single opportunity which has ever confronted the Christian religion. The challenge presented by India and Turkey is sufficient to call out the best energies of the mind and heart of Christendom. The supreme danger of the Christian Church at such a time is procrastination in taking advantage of an opportunity now open to reach the whole world—an opportunity which will not long linger.

The assembling in Edinburgh of the leaders of the missionary campaign and the message which they will take back to the Church should result in a great offering of lives and in a marked enlargement of financial gifts to foreign missions. It is inconceivable that in a Church which, notwithstanding her shortcomings, has always shown herself responsive to reality, there should not be a far greater pouring out of life and substance when the solemn facts concerning a world's need and crisis, and concerning the meaning of Christ's death and resurrection, are sounded out afresh from the vantage-ground of such a world conference.

Among men of different communions who have pondered most deeply the facts about the present missionary opportunity and obligation, there is a deep-seated conviction that the time is at hand for leaders of the mission-

ary movement in all parts of the world to come together and arrive at a concerted plan as to the wisest distribution and coordination of the missionary agents and agencies with reference to the actual occupation of the entire world field. They see that at present this great matter, which owing to its magnitude, difficulty and importance calls for masterly strategy and leadership, is being dealt with in a haphazard manner. They see that commercial, industrial and political enterprises, even tho they have infinitely smaller resources at their disposal, are putting the Church to shame in the comprehensiveness and unity of their planning and in the efficiency of their execution. But they believe that there are statesmanship and generalship in the Church sufficient to originate and carry out a plan adequate for the actual occupation of the world field. They are hopeful that at Edinburgh the need and practicability of unity of action will become so evident that this form of statesmanlike leadership will manifest and assert itself.

It would be difficult to overstate the advantages which will result to the Church from the united study of missionary problems during the next two years by missionary leaders of different lands, races and communions, and from their days of intimate fellowship at Edinburgh. Individualism and isolation are contrary to the spirit of the age as well as of Christianity itself. Bishop Montgomery, in a recent number of *The Contemporary Review*, points out that there are signs of a passing of contempt for others of different color and disposition, and expresses his belief that every gathering of men and women of all the continents helps this cause.

This suggests that possibly the largest significance of the Conference lies in its unifying favor. The unifying spirit is moving powerfully now in all Christian communions. It has been the fortune of those in the mission field, and in the supporting Christian movements on the home field, to lead

the way in various steps and movements toward a closer union of Christians. It is evident to the observant traveler that among foreign missionary workers concord is greater than discord, esteem greater than distrust, and respect for one another's sphere of work greater than infractions thereon. There is still, however, urgent need of a closer union of the Christian forces on the mission field. On this point all should heed the word of the Encyclical Letter of the recent Lambeth Conference: "Waste of force in the mission field calls aloud for unity." The Committee on Foreign Missions at the same Lambeth Conference expressed their opinion that "conferences on methods of work, have, as the committee gratefully acknowledges, drawn together men and women of different bodies who are striving to evangelize the world, and have shown how much they have in common and how much they can learn from each other." Much can be done by such a conference to hasten the realization of the hope of Christian union. The ministry of intercession, stimulated by the example of our Lord's intercession and by the overwhelming sense of the need of union in spirit and effort which comes over one as one faces the problems of the non-Christian world, will do much in this direction. The close mingling of missionary leaders of different bodies, their growing mutual acquaintance and the establishing of ties of friendship will also greatly promote the desired end. Out of it all will come a clearer conviction that we are essential to each other. Above all, the great service which has such a conference will render toward the realization of unity—a service of priceless value—is that it will create an atmosphere, a temper, a disposition, an attitude of Christ-like responsibility for all mankind out of Christ and of Christ-like will that all men shall be given an opportunity to have a place in the Father's family. This will cause a realizing sense of the sinfulness of our divisions and will open

the eyes of many as to the necessity of unity of action. Thus the Conference will not only constitute the most striking illustration of Christian unity, but will also prepare the way for larger and more practical cooperation and union among the missionary forces.

If results so extensive, so beneficent and so valuable are to issue from the Edinburgh Conference there must be an adequate cause. The Christian Church must pay what such results cost. What is the price? If the Conference is to be largely and truly successful, all missionary societies and boards must heartily cooperate. It is assumed that this will be the case. It would be hard to understand the attitude of mind and heart of a missionary leader in these days who could hold aloof from this Conference or regard it with indifference. We may safely predict that every missionary agency of real standing will lend its unreserved cooperation.

Efforts should be made by those interested in the Conference to remove misconceptions and to answer criticisms concerning it wherever they may be encountered. Some may be found, for example, who question whether the benefits of the Conference will be sufficient to justify all that will be expended upon it in time and money. Doubtless there are in these days too many conferences and conventions. In a measure one can sympathize with the contention that but one more new conference should be called and that is one which will have for its object the taking of steps to prevent the inauguration of other conferences. It is to be feared that in not a few cases the comment made by Mark Twain about a certain Mississippi River steamboat, to the effect that it used so much of its steam in blowing the whistle that it was unable to make much progress going up stream, would apply with aptness to the practise of some Christian organizations in the matter of conferences. But when the Edinburgh Conference is explained it will

not be found to be open to any such criticism. As has been shown, it is not to be a mere talking enterprise. It is to be the culmination of the most scientific study to which any great religious movement has ever been subjected. This work is so organized that busy missionaries and society officials will not be heavily burdened. As the attendance is to be so closely restricted, the number of workers and other representatives to be sent by any one society will be comparatively small. The tremendously important results to which attention has been called will abundantly justify a much greater expenditure than that required. It will be a great council of war, carefully constituted, diligently prepared for, and sure to be attended with consequences which will be of very real help to every society represented.

Most thorough and painstaking work on the part of all the eight commissions and the various committees in charge of the arrangements will from the nature of the case be an indispensable part of the price which must be paid to make the Conference truly great in power and influence. So seriously have all, whose help been invited, accepted responsibility, that there can be little ground for doubting that this factor will be supplied.

The utmost care will need to be exercised in choosing delegates. The Conference is to present such a unique, fascinating and inspiring opportunity that, as the time when it is to be held approaches, there will be great pressure brought to bear upon the different missionary societies to secure admission as delegates. A society should be satisfied with sending none less than its best possible representatives, including, in addition to a few distinguished and experienced missionaries and native Christian leaders, those men and women on the home

field who are able to contribute most to the success of the Conference, and who on their return will be in a position to do most to advance foreign missions.

A spirit of large expectancy concerning the Conference as a truly great event in the extension of Christianity should be cultivated throughout the Christian Church. This will do much to prepare people to receive favorably its findings and conclusions, and to respond to its call for heroic and self-denying devotion to the missionary program.

It is of the greatest moment that the prayers of men and women who believe be enlisted on behalf of the Conference. There should be prayer for the commissions, that with wisdom, thoroughness and courage they may prosecute their studies and arrive at conclusions which will open the path for marked advances in missionary activity and efficiency. There should be prayer for those responsible for selecting delegates, that the men and women of God's appointment may be sent to Edinburgh. Those who will be bearing the burden of responsibility for all the conference arrangements should be the subjects of constant remembrance before God. There should be faithful intercession for the Conference itself, that a spirit of penitence because of past sins, and of genuine humility, open-mindedness and responsiveness because of present opportunities and obligations, may mightily possess all the delegates; that the Spirit of God may markedly influence all addresses and discussions; and that the Church, dominated by a fresh vision of an unevangelized world and of that coming ecumenical, Christ-redeemed, triumphant multitude whom no man can number, may consecrate herself, as never before, to the sublime task of making Christ known and loved and obeyed by all men.

EDITORIALS

WASTED ENTHUSIASM

Rev. Samuel Chadwick, now teaching in the Cliff Theological College, England, quaintly says that much of "the steam that ought to go to the piston goes to the whistle." A great deal of genuine emotion which might be utilized by resolution and action, escapes in mere feeling or tears, or it may be words. Mr. Finney used to say that progress in all spiritual matters largely depends on our making permanent the impressions we get in our best moments—in other words, keeping on the high level to which the truth and Spirit of God lifts us. We remember being forcibly struck by a fine illustration of this in watching the crew of a gigantic ocean steamer hauling up the massive anchor. The arms of half a dozen stalwart tars turned the ribbed barrel or drum of the capstan, and so wound up the cable; but all their efforts would have been vain had not the pawl held the ratchet wheel from slipping back. That simple mechanical arrangement kept the rotating barrel from a reverse movement, and not a fraction of strength was lost. How much we need some systematic giving and working to give steadiness and firmness and enduring value to our good impulses and promptings.

THE GREAT RESORT—BELIEVING PRAYER

The life of Reginald Radcliffe, of Liverpool, is especially instructive for its examples of failure turned into success by supplication. For example, at Rothiemay, near Huntly, England, the church was crowded, but as he proceeded in his address, not only did others who were with him, but the evangelist himself felt the absence of the power of God. The speaker paused, in the midst of his address, acknowledged his conscious lack and said, "We must appeal to God," whereupon he poured forth his soul in prayer.

As he prayed, the place seemed to be shaken, and every heart was singularly moved; a great awe from God wrapt the hearers as in a cloud of His presence, and God wrought so mightily that it was impracticable to deal that night with the crowds needing personal help. Mr. Radcliffe therefore appointed an early hour next morning for such personal converse with inquirers, and, notwithstanding it was in a rural district, the building was filled the next morning with anxious souls.

Dr. Barnardo, when he first announced his plan to erect cottage homes for his waifs, instead of the "barracks" hitherto used, had neither response to his appeals for help nor encouragement in his scheme until he began to wonder whether he had mistaken the Lord's will. In conference with a brother, in a railway carriage, on the way to Oxford, he unburdened his mind fully, and the sagacious adviser put to him the searching question, "Were God to show you that your proposed scheme is too large, or too ambitious; or that, however good in itself, you are not the man, or this is not His time, for carrying it out, are you ready at once to give it up, or wait His time, or even publicly to announce your change of plan?"

The question revealed to Dr. Barnardo his own secret wilfulness and impatience and folly, and led to a complete surrender. In fact, being alone with his friend in the railway compartment, they knelt down together and boldly asked that, *while in Oxford*, God would give some decisive signal of His will in the matter of the proposed Ilford cottages. The next morning, while dressing, there was a knock at his bedroom door, and a stranger thrust his head in, himself not yet fully drest, and simply said, "Are you Dr. Barnardo?" "Yes." "You are thinking of building a sort of village for orphan girls at Ilford?" "Yes." "Well, put me down for the

first cottage”—and the man as quickly disappeared. It afterward transpired that he had accidentally learned of Dr. Barnardo's being at the hotel, and impulsively communicated to him a resolve, just formed, to build a cottage in memory of a dear daughter, just deceased. And so the crisis was turned and the Ilford scheme was set at work.

THE PARALYZING POWER OF HEATHENISM

Rev. James Main said that the look of a Chinese audience was an argument against even the better types of heathenism; that in consequence of not having heard the Gospel, there has been a sort of intellectual and moral atrophy, a loss of capacity for understanding it. It is not only new and strange but unintelligible. Every convert in his eyes was a *miracle*, possibly only by the power of God. Hence the need of importunate prayer that the Holy Spirit exert His omnipotent might in a new creation.

INSUBORDINATION OF BOYS

G. Stanley Hall, in *The Review of Reviews*, has a very thoughtful paper on "Feminization in School and Home," in which he strongly contends for *male* teachers, especially for boys at the age of puberty and afterward. He regards this critical age as a storm center in a boy's experience, needing a strong masculine personality to control it. The article is dispassionate and judicial, and is entitled to attention. He brings no accusation against womankind on the ground of intellectual incompetency, and the general question of the equality of the sexes is not raised at all. But the position taken is that, at that age when a boy is passing through a transition from boyhood to manhood, and feeling the power of new passions and possibilities which he himself does not understand, there is need of a vigorous masculine hand at the helm of his being. On the one hand, a woman is usually more prone to be indulgent and use

mild measures with such a lad; and on the other hand, the lad instinctively feels that he can with impunity transgress rules and indulge his wayward spirit when he has only a woman to control him; and if it be a contest of physical strength, he knows that the woman is ordinarily the weaker vessel.

The writer calls attention to the fact that in the public schools of the United States, over seventy-five per cent of teachers are women, and this percentage is rapidly rising, threatening to crowd out men almost entirely, and that in many cases children never come under the influence of a male teacher until they go to college.

In the home God appoints the mother and father jointly to superintend the training of children; and where there is anything approximating His ideal, there is in this joint rule a proper harmonizing of the elements of strength and tenderness, mildness tempering authority, and the sterner qualities preventing a tame amiability from relaxing all government. Mr. Hall argues that a boy needs, often, severe discipline; and that, with all the mistakes of the past period of education when men were almost the only masters and flogging was common, that discipline proved far more wholesome in child-training and produced not only better-behaved boys but better-restrained men. Even *force* at certain periods of life has its advantages. A compulsory compliance is better than a capricious and impulsive obedience which has nothing uniform about it. Sparing the rod may permanently spoil the child. When a boy, especially, reaches the stage of development where he inclines to assert his independence and indulge the recklessness of adolescence, he instinctively revolts from woman's control, and needs to feel a stronger masculine force swaying his wilfulness.

Mr. Hall's paper has a wider bearing on the increasing rowdiness of boys and young men. If his positions are sound, they suggest one way to account for the growing insubordina-

tion manifest, not only in schoolboys but in young men. Our colleges are too often the scenes of disgraceful indifference to established rules and resistance to rightful authority. The tendencies are to the assertion of independence, to disobey college rules and defy college discipline. In the home filial obedience is the exception, and in the schools teachers seem to expect insubordination, and study rather to manage the refractory by tact than to subdue them and make them submissive. This, we believe, is a wrong and mistaken policy. It only puts off the evil day. If the child's will is never taught to yield to a superior will, no true obedience is learned, for obedience is *surrender to authority*, and nothing less is obedience.

This matter is far-reaching; for such obedience to human authority naturally prepares the child for an implicit submission to a Higher Will when the consciousness of God is more fully matured and developed.

FLORENCE NIGHTINGALE

In view of the honors recently conferred on this remarkable woman by the British Government, it is natural to recall her marvelous life of self-sacrifice for humanity. She was born in 1823, in Florence, Italy, of English parents, and is now eighty-five years old. Highly educated and brilliantly accomplished, she early began to show zeal for the alleviation of human suffering, and in 1844, when but twenty-one years old, gave attention to the condition of hospitals. She personally inspected civil and military institutions of this sort all over Europe, somewhat as John Howard had the prisons almost a century before; she studied with the Sisters of Charity in Paris the system of nursing and training in hospitals; and, in 1851, went herself into training as a nurse at Kaiserswerth, on the Rhine. On returning to England, she put in thorough order the sanitarium for

governesses in the London Institution. After a ten years' apprenticeship, the War of the Crimea, with the shamefully unsanitary conditions of the sick and wounded, making the hospitals more deadly than the battle-field,



FLORENCE NIGHTINGALE

proved her crisis of opportunity. Divine Providence gave her a great opportunity to utilize her training; and she offered to go and reorganize the nursing department at Scutari, and, within a week, was on her way with her nurses. Her ability, humility, capacity, and devotion have all become proverbial.

When nursing the sick and wounded in the hospital during the war, she

so endeared herself to these sufferers by her loving and gentle ministrations that, as she went through the wards at night, shading her lamp with her hand lest its light disturb some restless one, the soldiers would turn and kiss her shadow on the wall as she passed. There could have been no more touching expression of gratitude than this, and no greater reward could have been offered for her devotion. For twenty hours at a time she stood, to see them made comfortable, properly fed, and cared for; even when, in 1855, she was herself prostrated with fever, the result of tireless toil, she would not leave her post, and after recovery stayed at Scutari till Turkey was evacuated by the British in 1856. Miss Nightingale has been an invalid ever since; but even when confined in a sick-room, planned ways to guard the health of soldiers. Her pen has been busy—as when she furnished a remarkable paper, on the sanitary conditions in the army, etc. She characterized the Crimean War as a sanitary experiment on a colossal scale, and showed that the rate of mortality among soldiers, even during war, could be reduced to one-half what it had been in times of peace at home. Her “Notes on Hospitals” and “Nursing” are text-books. Her “Observations,” in connection with the voluminous “Report of the Commission on the Sanitary Condition of the Army in India,” form in themselves perhaps the most remarkable paper ever penned on any like theme, and they marked a new era in sanitary reform. Nothing short of a complete biography, which will undoubtedly be published after her death, can do any justice to this pioneer in army hospital and nursing, to whom is mainly owing all the similar Red Cross and other movements which now attract public attention. Japan owes her remarkable immunity from deadly wounds and fevers in the late wars to what her

Sanitary Commission learned from Florence Nightingale and others whom she inspired.

THE RECORD OF MOODY

A church record in Boston contains the following entry, in the year 1855:

No. 1079. Dwight L. Moody. Boards 43 Court Street. Has been baptized. First awakened on the 16th of May. Became anxious about himself. Saw himself a sinner; and holiness desirable. Thinks he has repented. Has purposed to give up sin. Feels dependent on Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this State. Is not ashamed to be known as a Christian. Eighteen years old.

It is well sometimes to look back to some such simple starting-point as this to remind us of the importance of fostering the first beginning of Christian life in the most unpromising converts. At that time, notwithstanding Mr. Moody's good impulses, he so often blundered in his efforts at service, that, as is well known, one of the officers of that same Congregational church took him quietly aside and counseled him “not to attempt to speak in meeting,” as he had no gifts that made it edifying! Livingstone, perhaps the greatest missionary since Paul, was three times adversely reported on by examining committees, as an unpromising medical missionary. Many an otherwise useful life has been nipped in the bud by careless and unsympathetic handling. Few of us have the sagacity to recognize the *potentialities* of a new-born soul; and extreme care is absolutely needful, in order to awaken dormant possibilities. A word may dampen and effectually hinder an incipient flame of devotion.

ACKNOWLEDGMENTS

No. 366.	Industrial Evang. Mission, India	\$15.00
No. 367.	Industrial Evang. Mission, India	5.00
No. 368.	Industrial Evang. Mission, India	5.00
No. 369.	Pandeta Ramabai	5.00

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Universal Week of Prayer

The Evangelical Alliance sends out once more its call for a week of universal prayer at the opening of the new year—a week of looking backward in praise for blessings received and in thought on the lessons to be learned; a week to consider present opportunities and future obligations; a week to prepare for greater service and nobler victories. Surely all may well unite in praise and prayer on the topics suggested. In brief they are as follows (British and American):

Sunday, Jan. 3.—Sermon—All Things New, or, Laws of the Harvest. Gal. 6:7 and James 4:3.

Monday.—Thanksgiving and Humiliation, or, "The Word of God.

Tuesday.—Prayer for the Church Universal, or, God's Faithfulness, Man's Responsibility.

Wednesday.—Nations and their Rulers, or, Missions: Home and Foreign.

Thursday.—Foreign Missions, or, Intemperance and Gambling.

Friday.—Families and Education.

Saturday.—Home Missions and the Jews, or, The Signs of the Times.

Sunday.—Christ, the Giver of Life. John 14, 6.

A Brotherhood Week of Prayer

The plan is now complete for the cooperation of the various denominational brotherhoods in the observance of a week of prayer for the spread of Christ's kingdom among the men of the world. The week designated is that beginning with Sabbath, November 29, or the first week in Advent. The Episcopalian, Presbyterian, Congregational, Baptist, Methodist and United Presbyterian Brotherhoods have formally adhered to the arrangement and will recommend the observance in the strongest terms to their members. The Laymen's Missionary Movement will likewise take part. It is also hoped to interest churches abroad, so that, if possible, the concert of prayer may be world-wide. President Gardiner, of the Brotherhood of St. Andrew, to whose initiation the plan is primarily

due, appeals to Christian men of all names throughout the country to begin now praying that this week may be the starting-point of a great revival.

A Conference on Jewish Work

The Department of Immigration of the Presbyterian Board of Home Missions will hold an all-day conference in its Assembly Room, Presbyterian Building, 156 Fifth Avenue, on Thursday, December 10, in the interest of a national work among the Jews in America.

About thirty of the leading Jewish workers have been invited for a general discussion of the whole situation. Among the topics to be discussed are the following:

The Training Needed for Successful Work Among the Jews.

The Best Method of Approach in Personal Work with Jews.

The Conservation of Results in Jewish Missions. What should be the Relation of the Jew to the Gentile Christian Church?

What should be the Relation of the Jew to the Mosaic Laws and Ceremonies.

How to Create a More Brotherly Feeling Among Jewish Workers and Converts.

Are Jewish Ethical Conceptions a Barrier to Christian Work?

The Present Outlook for Jewish Missions Considered Prophetically.

The Present Outlook for Jewish Missions Considered from the Practical Conditions of the Work.

The discussions in this conference will be reported and made available to all those engaged in work in Jewish districts.

A Young People's Missionary Convention

The Second Interdenominational Missionary Conference for Young People was held in Brooklyn, N. Y., October 29 to 31. The great feature of this conference was the study classes—six in number—which took up missionary text books under able leaders. It was a conference for education rather than for popular interest and as such may be expected to produce permanent results. Mr. Wm. R. Hassell was chairman of the program committee and addresses were delivered by Rev. Wm. Jessup of Syria, Rev. Charles R. Watson of Philadelphia, and Rev. Charles L. Rhoades of New York.

Baptist Educational Campaign

The American Baptist Missionary Union and other Baptist societies have united in a forward movement campaign among young people of Sunday-schools and societies in the interests of missionary education. Leaflets are distributed, books, maps and other accessories are recommended. It is a worthy campaign for a worthy object.

Two Other Missionary Tourists

Rev. Henry F. Williams, editor of *The Missionary*, the official organ of the Executive Committee of Foreign Missions of the Presbyterian Church, U. S. (Southern), sailed recently from San Francisco for a six months' visit to the mission fields in Korea, China, and Japan.

Rev. John Jackson of London, Secretary of the Mission to Lepers in India and the East and founder of the Missionary Peace Association, has also recently started on a tour to visit leper settlements in Asia. As one result of his tour he expects to write a comprehensive article for the REVIEW on "Lepers of the World and What Is Being Done for Them."

A Golden Wedding Gift

Wednesday, October 14, was the golden-wedding anniversary of John S. Kennedy, banker and philanthropist, of New York. He celebrated it in an unusual but appropriate way, by giving \$1,000,000 to the New York Presbyterian Hospital. It is not by this gift alone that he has earned the title of philanthropist; he gave the United Charities Building, which was opened in 1893, and which cost \$600,000; he also gave \$250,000 in 1904 to found a training-school for charity workers. Two years ago he made a gift of \$500,000 to Columbia University. Mr. Kennedy has also contributed liberally to a number of other institutions and charities. He is now seventy-eight years of age, and takes an active interest in all the institutions he has helped.

A New Home for Seamen

The new Institute for Seamen, under the auspices of the American Seamen's Friend Society of New York, which was dedicated October 7, is the largest and finest of its kind in the world. Six stories high, finished inside in oak, marble and tiling, it includes every possible comfort and necessity, like chapel, auditorium, restaurant, billiard- and smoking-rooms, reading-room, library and swimming-pool, etc. In addition to these public halls, there are 160 bedrooms for officers and seamen, many of which have been fitted up as memorials of the friends of seamen. Mrs. Russell Sage, who generously provided half of the \$325,000 necessary for the work, was the recipient of several tokens of regard. Queen Wilhelmina of Holland sent her signed photograph, and the Duchess of Fife a presentation volume.

A Missionary Congregation

One of the great missionary congregations in this land is the "Moody" Church, Chicago. From the last annual report the following statistics are taken:

The present membership of the church is 1909, of whom 718 are men and 1,191 women. There were 255 new members received last year, of whom 182 were on profession, 69 by letter and 4 reinstated. Last year 73 letters were granted, 11 members died, and 3 were excommunicated, a net loss of 87 members. By actual count there were 927 profest conversions in the church during the year. The gross receipts were \$32,000, an increase of \$9,000 over 1906. The Sunday basket collections brought in over \$16,000. The total foreign missionary receipts were \$4,053. The church conducted special meetings every night during January.

Chinese Students in Convention

The Chinese students in America have recently been holding a noteworthy conference at Ashburnham, Mass., under the auspices of the Chinese Students' Alliance. The gathering was honored with the presence of Minister Wu Ting Fang; W. W. Yen, secretary of the Chinese Legation; Chianto Chen, vice-president of the

Imperial Bank, and Professor Beach, of Yale. A marked feature of the meetings, which were graced by the attendance of some Chinese Wellesley girls, was a speech by Minister Wu—who was greeted by enthusiastic college cheers, with three long “Wus” at the end—who congratulated the Chinese students in America on the fortunate position in which they are placed, and declared that ethical training is most important, and should by no means be neglected, urging the Chinese boys and girls to bear in mind the value of moral worth, which will always be their “greatest asset,” and which always commands respect, whether among civilized or barbarous peoples.

Women's Worth as Missionaries

“Those women who labored with me in the Gospel,” said the great missionary apostle, “and others of my fellow laborers whose names are in the Book of Life.” We do not know how many missionary “laborers” have been enlisted in the service of the Association during the sixty-two years of its history. Ten years ago it was reported that there were 3,000. Time has added very many to this large number. Fully two-thirds of these have been women. There were times when brave women could stand in places where men could not live. Their greatness of heart and devotion to service have been such that no words of appreciation could unduly express their worth.—*The American Missionary*.

Canada and the Chinese

To enter Canada costs a Chinaman \$500. Last year 1,380 paid the tax, the treasury of the country receiving from them \$690,000. The *Missionary Witness* makes the statement that combined contributions of the Christians of this country for the evangelization of heathen nations was only about half as much as the Chinese paid for the privilege of living in Canada. It asks: Is it not amazing that in prosperous Canada, 1,380 men can not be secured who will volun-

tarily tax themselves to send the Gospel to heathen lands as much as 1,380 heathen are taxed by us to land on our shores? The love of Christ constraineth us! How much?—*Baptist Commonwealth*.

A Call for Sixty Missionaries

The American Board calls for 20 men and 40 women to reenforce its needy fields; in Southeastern Europe, Asia Minor, India, China, Japan and Micronesia. Five female physicians are needed, 3 nurses, 4 normal teachers, one science teacher, 12 general teachers, 7 kindergarteners, and 7 evangelistic workers.

EUROPE—GREAT BRITAIN

The First English Missionaries

The Carey is commonly thought of as the first Englishman to go abroad carrying the Gospel to unevangelized lands, he had at least ten predecessors. J. E. Hutton writes as follows to the *British Weekly*:

I have recently been investigating this subject, and have discovered that besides Mr. Thompson, nearly a dozen other Englishmen went out as missionaries before Carey. Here are the names: Benjamin Brookshaw, Samuel Isles, James Birkby, Samuel Watson, James Rhodes, Lister, William Turner, George Caries, John Bowen, and John Montgomery, father of James Montgomery, the well-known hymn writer. Of these men, three—Lister, Turner and Rhodes—were missionaries in Labrador; the rest went to the West Indies. They were all in the service of the Moravian Church; but that, of course, does not alter the fact that they were Englishmen, born and brought up in England.

Mission Aid for Bible Lands

One source from which assistance is given to the missions of the American Board in Turkey is the Bible Lands Missions' Aid Society, of Great Britain, founded in 1854 as Turkish Missions Aid, of which the Earl of Aberdeen is president and the Bishop of Durham one of the vice-presidents. Its object is to regain Bible lands for Christ. Its method as to the support of mission workers is unique. Instead of maintaining agencies of its own,

it makes grants from its funds to help in sustaining work already established by other boards. In Syria, Persia, and Arabia it helps the Presbyterian missions. In Armenia, Asia Minor, Macedonia, and other parts of European Turkey, those of the American Board. Grants were made by this society at the close of the last financial year, not including various amounts sent out during the year, to over twenty different stations of our missions in Turkey. The sum ranged from £5 to £100, the total amounting to just a little less than \$5,000.—*Missionary Herald*.

The L. M. S. Campaign

In the course of their recent tour through the West Country in connection with the Preaching Campaign, the Rev. H. Arnold Thomas and Professor Armitage visited 9 towns and 5 auxiliaries of the society. Torquay, Exeter, Weymouth, Bath, and Trowbridge were the centers of their work in their second week, and a series of successful conferences and public meetings was held in addition to the preaching services. The sale of the missionary biographies, which have been issued by the L.M.S. primarily in view of the missionary campaign, has already reached the surprising figure (for the summer months) of 56,883, and the first editions of several of the biographies have been sold out, and reprints are in hand. In view of this evidence of the growing popularity of missionary study, it is not surprising that the directors of the society have under serious consideration the advisability of appointing a study circle officer, to devote the whole or the major portion of his time to the work.

Three Methodist Bodies Become One

Not long since the Methodist Free Church, the Methodist New Connection and the Bible Christian Methodists became one body to be known as the United Methodist Church, with mission work in Jamaica, East and West Africa; East, West and North

China, 103 missionaries, male and female, 643 native workers and a church membership of 18,464.

The Missions of the Free Church

The Annual Report of the foreign missions of the United Free Church of Scotland summarizes the work done by 331 European missionaries, men and women, ministers and doctors, teachers artizans, in India, China, Africa, Arabia, Jamaica, and the Pacific. The staff of native agents is 4,063, the members in full communion 44,728, and the total number of students and scholars under instruction 87,311. The attendance of patients at 32 medical missions was over 500,000 in the year, and about 10,000 surgical operations were performed. The ordinary income in Scotland in 1907 was £71,489, and this sum was exceeded by the revenue in the mission fields from Government grants, school, college, and medical fees, and contributions, which amounted altogether to £90,342. This, added to the ordinary home revenue and supplemented by special donations and legacies, brought up the total income to £211,102.

The Bible for the Jews

"The Bible, which came through the Jews, must be given to the Jews."

The Bible Society has already issued the scriptures in the following forms, which appeal especially to Jews:

Hebrew—including the Massoretic text of the Old Testament, and Delitsch's version of the New Testament, 1,480,000 vols.

Yiddish—including the dialects spoken by the Jews in Central Europe, 450,000 vols.

Transliterations—including Arabic, Persian, Tunisian, and Spanish, in Hebrew character, 65,000 vols.

Diglots—including Hebrew, interleaved with English, French, German, Hungarian, Italian, Polish, Bulgarian, Russ and Turkish, 405,000 vols.

Total number of vols., 2,400,000.—*Bible Society Gleanings*.

The Jewish Attitude Toward Christ

This is manifestly changing. Fifty years since, as a body they hated His name and often treated it with open contempt, with the exception

of a few of the more scholarly class and some who were apathetic rather than antipathetic. But at present the growing tendency is to treat Him as one of the great reformers, and not a few pronounce Him "the greatest man" of history. In the *Jewish Encyclopedia*, writers rather boast of his Jewish extraction, and rank him as chief of their rabbis. The demand for the Hebrew New Testament, since its issue less than a quarter century since, has justified the issue of over 600,000 copies, and this is perhaps God's main means of producing this remarkable change. Thousands of Jews are now believers in the Lord Jesus Christ, and the work of their evangelization and conversion goes on more rapidly than ever.

Russian Church Missions

It is not commonly known that the Russian Church carries on missionary work among the Moslem and heathen tribes who are found in various Asiatic provinces of the Russian Empire. The Translation Commission of the Irkutsk branch of the Orthodox Missionary Society has just completed a new version of St. Matthew's Gospel in the Buriat language, and has applied to the Bible House for help to print this Gospel. As early as 1819 the New Testament was translated into Buriat by Messrs. Swan and Stallybrass, of the L. M. S., and of this book our society has 1,500 copies still in stock. This version, however, is in classical form of Mongolian, and remains a sealed book to the unlettered Buriats. Moreover, it is printed in Mongolian characters, which are unknown to the trans-Baikal Buriats, who are only familiar with the Russ character. The Irkutsk Translation Commission have now translated St. Matthew into colloquial Buriat, and obtained the necessary ecclesiastical permission to print it in Russ character. Our committee have agreed to publish an edition of 2,000 copies of this Gospel.—*The Bible in the World.*

A Free Bible in Portugal

One of the colporteurs of the British and Foreign Bible Society having attracted the attention of a priest, was arrested and thrown into prison. The charge against the man was simply that he was selling "Protestant Bibles." It was decided to make this case a test, and it was appealed. The Appeal Court has given a decision which legally establishes the right of any one to sell Bibles in Portugal. In reversing the decision of the magistrate, the Appeal Court declared that hawking the so-called Protestant Bible is not a crime, because—

First. The "Protestant Bible" does not contain a word or a passage which is not found in the text of the Catholic Bible.

Second. The hawking of books does not imply a proselyting propaganda.

Third. The Protestant religion is permitted in Portugal, and therefore the sale and purchase of the various books necessary to those who profess that religion can not be prohibited.

Fourth. It is laid down in the constitution that no one can be prosecuted on religious grounds.

ASIA

The Meaning of the Turkish Revolution

Speaking of this astounding uprising of the people, the *C. M. S. Review* suggests:

"It is, first of all, a revelation of qualities in the Mohammedan Turks of which their strongest admirers had scarcely thought them to be possest. The perfection of the secret organization, with its widespread ramifications, which prepared for the crisis; the suddenness, the swiftness, the overwhelming completeness of the crisis itself; and, most of all, its pacific character and the self-restraint of its leaders—all these have taken the world by surprise and reveal a new force of tremendous vitality in a quarter where politicians at any rate had long since despaired of wholesome, sober animation. 'There is no country in the

world where so drastic an upheaval of existing conditions would have been accomplished with such calmness, and such an absence of clamant exuberance,' wrote the *Times*; and, it might have added, of all countries in the world Turkey was the last where such things would have been looked for. Friday, July 24, is likely to be celebrated as a national festival in the Turkish Empire for many years to come, for to all appearances it has opened, as the *Ikdam*, the leading Turkish daily newspaper said, a new epoch in Ottoman history."

Signs of Promise in Turkey

From being one of the most difficult mission fields in the world, Turkey is now rapidly becoming the most promising. Never have so formidable barriers to industrial, intellectual, and religious progress been summarily removed, and the entire land, with its millions of people of various races, opened to the direct influence of the gospel. The field is ours; we occupy the great centers of influence and population; ours are the mission colleges, schools, printing-presses, hospitals and Christian institutions. Shall we use all these to the limit of their capacity for the purpose for which they were established, and for the advancement of the kingdom of God in Turkey?—*Missionary Herald*.

A Bandit's Occupation Gone

Under this heading the same missionary periodical has an item, at the head of which stands a portrait of the evil-doer who is named:

One of the astonishments of these days in Turkey is the return of brigands, conspirators, and other outlaws to the open and orderly walks of life. Bands of men that have terrorized whole districts in European Turkey by their pillage and violence have now come into the cities, in some cases voluntarily, in others after pressure, to join in the general celebration of liberty, peace, and good will. Notorious leaders on whose heads a price has been set, and to whom the Balkans

have been both hiding place and hunting ground, now walk the streets of Salonica neither making nor suffering disturbance. Zandansky, the famous (or infamous) revolutionary leader, who was one of the band of Miss Stone's abductors, now proposes to contribute some reminiscences of that adventure to the *Journal de Salonique*.

The Home-land of Christianity

Syria Mission should lie close to the heart of the Christian Church because Syria's field lies close to the childhood home of the Christian faith; because Syria's story in its glory, its sorrows, its shame is forever interwoven with the history of the Christian Church; and because Syria's shrines will forever remain sacred to Moslem, Jew and Gentile until Christ's promise is fulfilled in the final gathering of the true worshipers around the throne of God.

The Needs of Sidon Seminary

The present opportunity in Syria should not pass unheeded. Sidon Seminary, one of the most effective Christian schools in the Orient, has done a magnificent work for women and girls, and through them for the men and the future generations. There is urgent need of funds to purchase property adjoining the present compound that it may not come into the hands of an immoral Moslem family, and that it may provide quarters for the expanding work. This is a call to which Christian stewards may well respond with rejoicing.

A Missionary Convention in Palestine

Rev. W. L. McClenahan writes in the *United Presbyterian* as follows:

The missionary convention at Ramallah, August 8-16, among the hilltops, ten miles from Jerusalem, has been a blest time; unique as to the oneness of spirit on the platform, and the perfect understanding between speaker, committee and audience. With visitors and those who attended from Ramallah or drove up from Jerusalem, the attendance at some of the meetings reached 190. There were about 140

missionaries from Palestine, Syria, Egypt, Asia Minor and Arabia representing many nationalities—British, American, Canadian, Australian, German, Swedish, Swiss, Danish, Greek, Hebrew Christian, Syrian, Armenian and probably others, working in 21 unions or societies, besides independent workers. These gathered with one accord in one place, acknowledging one common need and longing, and scattered again filled with one song of praise to God, who, out of his grace, had blest exceeding above all they had expected.

The Holy Book in the Holy City

Says The Bible in the World:

The Bible Society depot in Jerusalem is well situated, and inscribed with bold lettering in several languages indicating that the Scriptures may be obtained within. Many visits are made by the pilgrims to the depot, and they show great interest in the purchases they make there. Last Easter an attempt at colportage was made among these visitors, who spend most of their time lingering about the precincts of the Russian and Greek churches and other sacred shrines of the city. Corporteur Segal was sent from Port Said to Jerusalem for this special work. He can speak 12 languages—Arabic, Bulgarian, Croatian, Dutch, English, French, German, Hebrew, Italian, Portuguese, Rumanian and Russian. For five weeks he went in and out among the pilgrims, offering the Word of Life. Over 730 volumes in various languages were sold during the period, and the pilgrims seemed to attach a special value to the precious Book which had been purchased in the Holy City.

INDIA

How Dense the Darkness in India

The "dense ignorance of India" is the subject of Rev. B. T. Bradley's plea for a Christian college. "In British India only, in a total population of nearly 232,000,000 of people, 218,416,826 are totally illiterate. The educational problem of the womanhood

of India confronts us by the facts even more startling. There are in British India 14,000,000 girls of school-going age, and out of this immense number only 405,000 are under any instruction. Only one girl out of every 34 receiving even a primary education! And the rest?—growing up to motherhood without even a word of learning or sympathy for anything of the kind.

The Lucknow Conference for 1911

An Executive Committee was appointed at the Cairo Conference in 1906 to arrange for a second general missionary conference on behalf of the Mohammedan world at Lucknow in 1911. All the missionary societies at work in Lucknow heartily approved of this place for the gathering, and extended a cordial invitation to the Committee. Steps are being taken to make the coming conference, both as regards its program and its personnel, even stronger than the memorable one of Cairo. God has done great things for the Moslem world and is, through His spirit, calling attention to this part of the great "Unfinished Task" as never before.

Special prayer is asked that the conference in 1911 may mean much to every mission and missionary at work among the followers of Mohammed, and hasten the evangelization of the Mohammedan world.

A Christian Endeavor Convention in India

The representatives of 400 Christian Endeavor Societies and over 16,000 members from all parts of South India met September 26-28, at the historic missionary center of Ongole. Delegates from the south came 800 miles and from the north nearly 400 miles. Four members of the Executive Committee of the All India C. E. Union traveled from 1,000 to 1,500 miles to attend this convention. Nearly 200 delegates from outside Ongole were present—a large number considering the poverty of the Christian community and the distance they had to travel. The 535 Christian Endeavorers belonging to eight societies in Ongole

welcomed these friends from a distance, and at one of the meetings the attendance rose to over 1,000.

There were important addresses in three languages, English, Tamil and Telugu, the languages of over 50,000,000 people.

Five Bible classes were held each day in three different languages, and were attended by over 200.

A great deal of enthusiasm was aroused over the fact that the World's Christian Endeavor Convention is to be held in India next year, November 23-25. This is the first time that such a convention is to be held in a missionary land. From now on Agra will be the center of interest to all Endeavorers, and all look forward to that time as an opportunity of world-wide inspiration in the cause of Indian missions. The new officers chosen for the ensuing two years are Dr. J. H. Wyckoff, president; Mr. J. P. Cotelingam, M.A., treasurer; Rev. W. J. Hatch, secretary, and Dr. Henry Huizinga, associate secretary: the former to represent the Tamil and Malayalam language areas, the latter the Telugu and Canarese. By thus dividing the secretarial work it is hoped that the movement will be greatly strengthened, particularly in the northern part of South India.

The best meeting of the convention was the one on top of Prayer Meeting Hill, where 54 years ago Dr. and Mrs. Jewett and three Indian associates prayed for God's blessing on the Telugu work. At that time there were no Christians: now in the one mission station of Ongole there are 25,000. The occasion was rendered specially unique by the fact that William Carey's great-grandson, William Carey, a missionary in Bengal, was there to tell the wonderful story of the beginnings of English Missions in India.—HENRY HUIZINGA.

Caste Changing, if not Crumbling

Says a writer in *London Missionary Chronicle*:

In no respect has India changed more during the past century than in the position which caste occupies in the thought

of the Hindu of to-day, as compared with that of his forebears of a century ago. There has been a divorce going on between caste and religion, which the missionary of the twentieth century will do well to recognize. Among the educated Hindus it is hardly too much to say that the religious aspect of caste has largely ceased to be operative. While the same can not be said of those uninfluenced by English education, yet in many parts of India the bond between religion and caste has been very greatly loosened, and while caste is still jealously guarded, it is far more as a social than as a religious system. These changes make it imperative for us to change our attitude toward the question of caste, and distinguish between the real caste spirit with which we can make no terms, and the social habits and customs which are merely a stage in social development. Already there are signs that the time is coming when the acceptance of Christianity will not involve that breach with the past which hitherto has been inevitable. There are cases, fairly numerous in parts of the country, where converts from the caste people live side by side with their Hindu neighbors, and others where they even live in the same house with their Hindu relatives. The breaking of caste may be necessary where the caste spirit is prominent, it may be quite unnecessary where it is absent.

A Veteran Toiler Retiring

The *Christian World* says: "India loses a distinct personality by the retirement of Dr. G. H. Rouse, of Calcutta. Forty-six years have passed since he entered upon his missionary career. He has rendered signal service by his literary, and especially his translation achievements. For a long time he has been engaged upon the revision of the Bengali Bible, a task which fortunately he has just been able to complete. Dr. Rouse is universally acknowledged as one of the ablest Bengali scholars. His various publications have been most valuable to educated Hindus. One of his tracts entitled 'Mohammed or Christ' circulated so widely and with such success among the Mohammedans in Egypt, that an appeal was made by their leaders to Lord Cromer to stop its distribution, and it is honored with a place in their *Index Expurgatorius*. Dr. Rouse had hoped to remain longer

at his post, but a sojourn in the hills failed to restore him to health."

"The Sabbath Hush" in Burma

W. Rittenhouse writes thus from Namkham: "Of all the public services, by far the best is the informal gathering on Sunday afternoons, at the home of one or another of the disciples. From the moment we set out across the fields in the late afternoon, accompanied by the school children in quiet groups of subdued conversation, till we bid them good-night at the door on our return, there is something beautiful about it all—the quiet greetings as we gather at the house, the Oriental courtesy with which we are ushered in and offered seats upon the gay mats about the smoldering hearth in the solemn darkness, the mute curiosity of the neighbors, who follow us as far as the open door and peer in as we squat cross-legged in a dim circle about the fire, the beam of dazzling light that falls upon the open Bible in the preacher's hands, the quiet dignity with which he reads the passage by which you know he has felt the spell."

The Gospel Elevating Humanity

In a recent *Christian Endeavor World*, Rev. Judson Kempton gives several illustrations of the power of Christian teaching and examples to uplift and civilize and even refine the very lowest and most bestial of the human species, with this as perhaps the most striking case:

The Nagas are the most degraded of all the Assam mountaineers. Their name describes their condition. They were naked, often utterly so. They were as filthy as they were nude, incrustated with dirt. Old men had never had their faces washed. The Nagas, it was said, were as far below the ordinary savage as the savage is below the white man. And, besides all this, they were the most cruel of all the fierce and heartless Mongolian tribes, the most terrible Head-Cutters.

Rev. E. W. Clark was the man on whom Christ laid the mission of not only preaching, but of living the Gospel for and among the Nagas.

The chief commissioner of Assam, to

whom he applied when the authorities forbade his going to the Naga hills, seconded the refusal. Dr. Clark carried the matter to the Viceroy of India, and was again refused.

Then without human authority he went alone into the jungle and the mountains and spent a year in Naga village, living in a Naga house, eating Naga food, surrounded by the filthiest people of India, dirty, bloody, lousy, while he learned the language. At the end of a year he reappeared in Sibsagor, was joined by his wife, and took her with him back. He built a large Naga house, and in it they lived twenty-five years. By the power of the cross the whole tribe have been lifted out of the depths of degradation, and hundreds have been converted, and are followers of Christ. Seventy-six were baptized in a single year. A normal school and ten village schools assist the church in carrying on the work of enlightenment and grace.

The Tibetan Mission

The missionaries of the Foreign Christian Missionary Society, who have been stationed for five years at Tachienlu, have moved to Batang, on the Tibetan border. Here a strong station is to be built up in order that the missionaries may evangelize the Tibetans for a radius of two hundred miles from Batang. This is one of the most remote mission stations in the world.

A Macedonian Cry from French Indo-China

Among the vast multitude of the inhabitants of French Indo-China only one evangelical missionary society is at work beside the British and Foreign Bible Society. It is a little, independent French Mission, whose laborers are preaching the Gospel to the Laos in the western part of Annam. The sorrowful news has just come that on June 8, its chief missionary, Gabriel Comtesse, and his consecrated wife became the victims of the cruel cholera within a few hours. Tho both had been in the field a comparatively short time, the encouraging work rested mainly upon their shoulders, and the little mission is greatly bereaved. Protestant missionaries are difficult to find in France. Will our readers remember that work in French Indo-China in their prayers?

CHINA

A Parliament for China

Several deputations have been sent to Peking from the provinces, says *The Chinese Recorder*, to urge upon the central government the importance of fixing definitely upon the date for the establishment of the promised parliament. Memorials have been sent from the gentry, literati and people of Kiangsu, Chekiang and Fokien provinces praying for an early granting of a parliament. It is said that the president of the censorate is unfavorable to the movement. The provincial assemblies are to be established within one year from date, 22 in all, and Chihli the largest with 140 members. The total membership will be 1,677. A school is to be established in Peking for the study of constitutionalism; that is, to train from among the sons of imperial clansmen a group of young men who understand the problem of government.

Education to be Compulsory

The following instructions have been issued in connection with the extension of educational facilities, and the more general use of the opportunities thus afforded:

1. Viceroys and governors are directed to open at least a hundred preparatory schools in each provincial capital within twelve months, with a student roll of fifty children each. The government will defray all expenses.

2. Rich Chinese must in addition open as many schools as possible, and establish educational societies in all districts to teach the benefit of education.

3. All boys over eight years of age must go to school or their parents or relatives will be punished. If they have no relatives the officials will be held responsible for their education.

4. All wealthy Chinese opening schools will be rewarded.

5. Every prefecture must have forty preparatory schools and every town or village one to two.

6. The viceroys and governors must report the opening of the schools and

an official will be sent to inspect them.

Special instructions have been given to the Tartar generals that all the sons of the members of the Manchu garrisons, as soon as they have attained the age of eight years, must attend the elementary schools under pain of punishment.

How to Present Christianity

Mr. Deans, of Ichang, contributes a paper of great importance to *The Chinese Recorder*. He sets himself to face the changed conditions of the missionary problem. Through the whole of Asia, from Japan to Egypt, there is a ferment of thought and political aspiration. How is Christianity to be presented to those Oriental minds, awake and astir? Mere railing at idolatry, in Mr. Deans' judgment, is useless; or the mere iteration of conventional appeals, which make no attempt at conciliation and show no sense of the good in those systems which have so long dominated the Chinese mind. "Why is Christianity better than other religions?" he asks. "It is better, not because the others are all worthless and base, with no truth, no good in them, but because Christianity fills up what is lacking . . . magnifies what other religions have either thought of feebly or thought of not at all—fatherhood, brotherhood, humanitarianism, altruism, righteousness. In view of the changed problems, Mr. Deans pleads for (1) a more satisfactory literature of apologetics, which will show that Christianity is the crowning revelation of God; (2) a better-prepared staff of native preachers; and (3) a courageous effort to reach the educated and higher class of Chinese.

Cases of Consecration

These are some of the results which followed the revival a few months ago in and about Mukden, Manchuria:

One woman made a vow to give the Lord two full days of service every week for the rest of her life, and another gave two dollars to buy books for inquirers, since she could not speak to them her-

self. One poor man gave a dollar; another, six; a third, five bushels of grain. Many offered a tenth of their income to the Lord. One man offered five hundred strings of cash; another, the rent of two small houses. Salaries of helpers were provided for; salaries were promised to new evangelists and pastors; and buildings were offered rent-free for church purposes. A young merchant tithed his property of \$7,000, and divided seven hundred dollars as follows: Men's hospital, \$100; women's hospital, \$100; missionary and Bible Society, \$100; education, \$200; evangelistic agencies, \$200. One poor man wrote a pathetic letter telling of the great blessing he had received, lamenting the fact that he had practically nothing to offer God as an expression of his gratitude, but begging the church to pray the Lord graciously to accept what he could give—"a black calf with a white stripe." Whatever their wealth or their property, all were eager to thank God for His wonderful goodness to them.

A Chinaman on the New Birth

Dr. Roswell D. Hitchcock once described the Chinese "as a people so deficient in spirituality that they can only be reached by the appeal of ethical Christianity." The best street preaching I have heard this summer came from a Chinaman who had recently passed through an intensely emotional experience of the new birth. He was one of a group of young people from Moody Church who were conducting a street meeting on Chicago Avenue. Others spoke well; but this young man, with fewest words at his command, was richest in ideas and in the passion of preaching. I can only suggest the sermon: "God in heaven—He make everything. He make sun, stars, moon, sky. He make seas, lakes, trees, mountains. He make all animals, all kind plants. He make man. Many things which God made, not change. Stars—just the same. Trees—just the same. Flowers—the same to-day, to-morrow, the next day. Animals just the same in the beginning and now. God made man. Man can change. Man—not the same to-day, to-morrow. Last year I was bad man, do bad things, love bad places. This year—I—not the same man. God, he

gave me new heart. He make me love good things—good people. I want to be all good—not bad at all."—*Congregationalist*.

Death of a Chinese Physician

The Christian cause in China has sustained a severe loss in the recent death of Dr. Li Soh-tsing at Mokanshan. Dr. Li was a graduate of St. John's College and of the Imperial Medical College at Tientsin. After graduation he felt a clear call of God to leave his medical career and devote himself to evangelistic work, and for almost ten years he has been greatly used as a preacher and Bible teacher. Christians of all classes and experiences were affected and uplifted by his teaching. There is hardly a mission station in Central China that has not directly or indirectly felt the power of the messages that burned in the heart of this man's evangel. Several of the missionaries who spoke at the memorial service testified to the spiritual uplift they had received through Dr. Li.—*The Chinese Recorder*.

The First Patient in a Hospital

Dr. Woodward, of the Protestant Episcopal Mission at Anking, China, describes the first patient received into the new mission hospital at that place. A Chinese beggar for several days has used the entrance portico of the hospital as a place of shelter from the rain and keen autumn winds. He called after Dr. Woodward who was occupied with preparations for the opening of the hospital. The doctor answered, "I have no money," and was hurrying on when the beggar cried, "I do not want money; I want to be healed." The cry, eager and plaintive like the appeal of blind Bartimeus, stopt the busy doctor and made him look at that every-day spectacle, a beggar lying on the cold pavement. This young man was not a common beggar, his foot was badly crushed, and for days he had been waiting in the gateway for some one to notice his maimed condition and take him into the hospital. His cry,

"I want to be healed," was the magic word that in a moment opened to him the doors of the hospital, where he was the first patient to be treated and cured.—*Indian Witness*.

KOREA

Co-operation in Korea

Says Rev. H. G. Underwood in his *The Call of Korea*:

A salient feature in missions has been the cooperation between the various bodies engaged. Almost immediately on the arrival of each new Presbyterian mission, advances were made so that never could it be claimed that two Presbyterian churches were working separately in Korea, and today, while there are four Presbyterian boards, ecclesiastically they are one, and have just taken the first real steps toward a self-governing, native church in the organization of a presbytery for the Church of Jesus in Korea.

The two Methodist churches are also working in harmony and in theological instruction in one institution. A further step toward union has been successfully made in some stations where the Presbyterians and Methodists have united in medical and educational work, and in the religious press.

Steps are also under way looking toward the establishment of a union publishing-house. Some of us look forward to even more extended and perfect union than this, and we hope that the forms and methods of mission work, here described, will result in our seeing, even during this generation, the Hermit Nation Christianized, a self-supporting and self-governing Church of Korea.

I have a vision of Christian homes, Christian villages, Christian rulers, and a Christian government; and guiding and influencing it all, I see an organized church, with a competent, well-trained, thoroughly consecrated native ministry—a united, non-sectarian Church of Christ, where there are neither Methodists, Presbyterians, Episcopalians, Jew nor Greek,

Barbarian, Scythian, bond nor free, circumcised, but Christ is all in all.

Japanese Christians as Legislators

The recent election in Japan resulted in the choice of about twice as many Christians to the house of representatives as were ever before members of that body at the one time. Surely this is indicative of something. It is true that the number is only fourteen out of a total of 380, but this is a larger percentage of Christians in the diet than prevails throughout the whole country. There are about 150,000 enrolled Christians in Japan out of the 50,000,000 population, or a Christian community of about twice that, which would give about 6 Christians to the 1,000, while in the house there are about 4 to the 100. And another satisfactory feature of the situation is that some of these Christian legislators are among the most active and zealous of Japanese Christians.

AFRICA

The Methodists Enter North Africa

Led by a succession of plain providences, and after much careful deliberation, the Methodist Episcopal Church has begun work in both Algeria and Tunisia, with special regard for the spiritual needs of the Moslem population. Says *World-Wide Missions*:

The first man to be appointed to this field was Dr. Friedrich Roesch, of Strassburg University, son of a German Methodist pastor, who is a specialist in languages. Our two Conferences in Germany are raising the funds to found and equip a mission press so that in a few years we will be able to print and manufacture books in any language needed to reach the diverse populations of North Africa.

In Tunis, a city of 200,000 people, and the capital of Tunisia, we have three workers, who have had years of experience in that field and mastered the languages. In Algiers, the capital of Algeria, a city of 150,000, Miss Emily Smith and Miss Welch,

have under their care 250 women and girls, most of them Mohammedans. In both these cities we have rented buildings well suited to the various phases of missionary work that are being carried on.

Anniversary of the Methodist Episcopal Church in Africa

The celebration of the founding of the Methodist Episcopal Church in Africa, which occurred under Melville B. Cox, who was the first foreign missionary of that church, has been set for January, 1909. As Cox was sent to that country in 1833, seventy-five years will be complete in 1908; but owing to the observance of 50 years since the beginning of the India Mission by Dr. William Butler and of 400 years of China under Morrison, which was duly observed in that country by the great China gathering, it is thought best now to settle the date for the beginning of Africa missions at the above date.

Mr. Cox is known as the author of the saying, on the eve of his departure, "Tho a thousand fall let not Africa be given up." That sentence was worth going to Africa to indite.

This work now includes Funchal with Madeira in the northwest, the Portuguese in the territory of Angola under Bishop Taylor and South-east Africa under Dr. Richards in Rhodesia. We suppose that it will soon embrace northern Africa also. Thus the planting of the mission at Liberia was a much greater beginning than was expected. When following Cox, the native Bishops Burns and Roberts, succeeded by the visits of Levi Scott and Gilbert Haven, it was considered doubtful if the mission would ever grow to anything. Africa is as sure to play its part as the promises of God.

Missionary Work Among the Jews in Morocco

Morocco contains about 150,000 Jews among its five millions of inhabitants. One part of these Jews consists of the descendants of the Jews who were driven from Spain in the

year 1492. They use the Spanish language and the Spanish-Jewish dialect (Ladino). The other part consists of the descendants of Jews who before, and at the time of the destruction of Jerusalem emigrated from Palestine and Egypt along the coast of the Mediterranean and settled in Morocco. They use the Arabic language. All Jews are under the special protection of the Sultan, who places heavy taxes upon them and frequently grants them the privilege of lending to him large sums of money, which he never pays back. But in spite of the special protection they are bitterly hated and subjected to frequent cruel persecutions. They are obliged to wear a special costume, consisting of a black cap and a black cloak, to go barefoot in the presence of Mohammedans, and to live in special quarters, called Mellah, in all cities except Tangier. These Mellahs are overcrowded in an awful manner and therefore amazingly dirty and unsanitary. In the valleys of the Atlas Mountains, however, there are some towns almost exclusively inhabited by Jews. In spite of their sufferings and persecutions, the Jews in Morocco have the control of commerce, while many of them are usurious money-lenders.

Among these Jews the missionaries of the North Africa Mission (since 1883), of the Southern Morocco Mission (since 1888), and of the Gospel Missionary Union (since 1895) have done occasional missionary work, while the English Presbyterians soon surrendered their work for Jews and Mohammedans in Rabat to the Central Morocco Mission (in 1886).

The London Jewish Society has employed a most successful laborer in Mogador since 1880. A number of years ago the Mildmay Mission to the Jews sent a couple of missionaries to Morocco to visit the Jews and distribute New Testaments among them, but no permanent work was commenced, until, in the spring of this year, Dr. and Mrs. Goldstein were sent out to Tangier, where they have entered upon work among the Jews, who have suf-

ferred very severely from persecution during the past year.

But while thus European Christians are directing their attention to the Jews in Morocco, the European Jews have also heard the complaining cry of their brethren from the land where they are suffering so much from persecution and war, and the Alliance Israelite is planning work among them, which, tho chiefly educational and benevolent, will bring them closer to Judaism.

Medical Work at Omdurman

The good work begun by the late Dr. Charley Hall, at Omdurman, has been resumed, and is now in the capable hands of Dr. Lasbrey, formerly of Cairo. Dr. Hall wrought under extreme disadvantages, the Sirdar forbidding him to have intercourse with any Mohammedan, even his own servant, on the subject of religion. None but Greeks or Armenians were to be spoken to on the subject of eternal life. He might do his very utmost to save a Mohammedan from physical death, but he might not mention the Lord Jesus to him, on pain of immediate expulsion. It was a bitter grief to Dr. Hall, but he held on and prayed and prayed. At length, like Elmslie of Kashmir, he passed away as the morning of a new régime began to dawn. Dr. Lasbrey works under somewhat better conditions. Schools may be opened, where with the consent of parents the great truths of the Gospel may be taught, and in the dispensary and hospital the name of Christ may now be proclaimed. There is no ban now, we believe, as in Dr. Hall's time, on conversation with an individual Mohammedan on the subject of religion; but any open, public preaching to Mohammedans is forbidden.

A New Church in Kamerun

A new church, seating nearly nine hundred, was dedicated this year at MacLean Station, Kamerun. Lolodorf Church, at this station, has doubled in a little over a year and at April Communion, when thirteen adults were re-

ceived the house could not hold the people. Delegations came from congregations near and far: about fifty from Lam; twenty boys and young men from Efusok, over thirty men, women and children; "a striking company in dress and personnel" from Mabumba, Bulu, a day's journey. Every shed was put into requisition to house the people and, as evidence of their progress, Rev. F. O. Emerson mentions that he received "not one request for food" and no impropriety was committed by the throngs who looked on, tho not participating in the Sacrament. The offering, that Sunday, was in the new German money 77.50 marks (\$19.37). —*Woman's Work.*

Reform in the Kongo State

The Belgium annexation of the Kongo Free State transfers the control of the Kongo State from King Leopold to the Belgium Government. A careful study of the conditions of the measures indicate that King Leopold and his friends are not going to relinquish their hold upon the country only so far as they may be forced to do so by the moral sentiment of the governing powers and the enforcement of the conditions of the treaty under which the Kongo State was put under the control of the king. There is no abolition of enforced labor. The Concessionary Companies will still hold a monopoly in a great part of the country. No freedom of trade is granted, and the natives do not have restored to them the land and its products. It is probable that the passage of the act of annexation would do little more than raise the Belgium flag over the country, under which many, if not all, former acts of cruel administration would be continued. —*The Missionary.*

The "Healing Art" on the Kongo

The following are two of the methods practised by native Kongo "doctors" for curing their patients. The first kind of treatment is employed on the insane. The patient is securely tied with cords and taken to the "doctor," carrying on his head a lighted

stick and a fowl. The "doctor" takes five twigs from five different trees, dips them in water, and repeatedly strikes the patient with them, saying, in Kongo: "Evil spirit, come out of him." He then takes the lighted stick from the insane person's head and plunges it in water, and as the fire goes out so the evil spirit goes out of the man. The "doctor" next takes the fowl, cuts off its head, and hangs its body on a stick just outside the town near the roadside. This is a sacrificial offering to propitiate the evil spirit that has been driven out of the man and to prevent it from entering him again. After this ceremony is duly performed, the "doctor" cuts the cords and hands the patient over to his friends. If a madman runs "amok" his relatives are told, and if they do not secure him he is killed. In old times it was a common practise to kill off the insane not cured by the above treatment.

Progress in German East Africa

The missionaries of the Berlin Missionary Society are sending encouraging tidings home. In German East Africa a new station has been opened. Altho the first station in the country of the Condes, on the northern end of Lake Nyasa, was founded only in 1891, there are now 18 stations with 26 European missionaries. The Gospel is being preached in four different languages and 1,382 black heathen have been baptized within 17 years. The new station is situated in Sanguland, west of Heheland, which had been visited years before, but had not been found ready to receive the gospel. Now the king has permitted the opening of a station, tho he did not want it close to his own home and assigned for it a lot which is said to be exposed to annual inundations. But the missionaries have gone to work in spite of these difficulties and have built a few houses and a small chapel.

From Emangweni, Natal Colony, where the missionaries are at work among the Zulus, one of the missionaries writes of a great revival. He

says, "Almost daily heathen come and ask for baptism, so that I have already 41 catechumen. Upon an outstation we have opened a school which has already 11 young catechumen. Its superintendent is our native evangelist Joshua, who is most faithful in his work, altho he is forced to walk three hours to that school every day."

Forward Movement in Madagascar

The Paris Missionary Society has decided to extend its work in northern Madagascar in spite of difficulties and persecutions and in spite of the scarcity of missionary workers. One of the old missionaries has been ordered to occupy Marowoay, a place in Boina, and as soon as a laborer can be found work will be started in the province of Grande Terre, opposite the island of Nossi Be, on the northwest coast. Thus will be opened to missionary work a wide territory which has been utterly neglected by Protestants and in which even the Roman Catholics have few, widely scattered posts.

ISLANDS OF THE SEA

A Hawaiian Commemoration

One of the great scenes of missionary history represented at the historical pageants in London was the defiance of the gods of her childhood at the crater of the great Hawaiian volcano by Queen Kapiolani. It was a good thought to hold a commemoration of the scene at the place of its occurrence, and this was made more impressive by the fact that Kilauea is now in active eruption. A company of 120 gathered at the margin of the crater and there Mr. Frank W. Damon, the originator of the plan, told of Queen Kapiolani's renunciation of Pele and confession of Jehovah, reading a translation of her words:

Pele here are your obelos. I cast some to you, some I also eat. Jehovah is my God. He kindled these fires. I fear not Pele. If I perish by the anger of Pele, then you (the assembled multitude of Hawaiians trembling at her audacity) may fear the power of Pele. But if I trust in Jehovah and He should save me from Pele, when I break through her tabu, then you must fear and serve the

Lord Jehovah. All the gods of Hawaii are vain. Great is His goodness in sending teachers to turn us from these vanities to the Living God and the way of righteousness.

The missionary problems of Hawaii are no less difficult and pressing than they were in the early days. But if there is hope that the new comers may be Christianized, it rests upon the work which the pioneers of missions did in the old days and success will be built upon the foundations which they laid for all time to come.—*The Congregationalist*.

MISCELLANEOUS

Why Native Agents Are a Necessity

Says the missionary organ of the Church of Scotland:

The future of our missions is constantly engaging anxiety. It is evident that it would be useless and grotesque to attempt to reproduce in Eastern lands the exact conditions of Scotland. There is another consideration. From the most practical of all considerations, that of cost, the encouragement of work through native agents is advocated by that eminent missionary, Archdeacon Moule. "We find," he says, "that as nearly as possible each European costs £200 and each Chinese £20 to the society. If Chinese laborers under proper supervision by Europeans and their own countrymen make effective mission-workers, we are bound to use the money which God gives us in the way in which it will go farthest, and pause before we let go that which it has taken years to build up, even to its present condition—a trained native agency."

The Christian's Revised Grammar

Bishop Taylor Smith, on one occasion, gave a lesson in grammar at Cambridge. He said: "We have learned to say, 'First person, I; second person, thou; third person, he.' But that is wrong—so wrong indeed, that to put it right one has to turn it quite upside down. The Christian's grammar is, 'First person, he; second person, thou; third person, I. And 'He' means God, the First Person in the first place. And 'thou' means my fellow man. And 'I,' myself comes last.'"—*East and West*.

OBITUARY

Dr. Hiram Bingham of the Gilbert Islands

Those who have known of the splendid sacrifice and efficient work of Rev. Hiram Bingham, M.D., as well as those who met him at the American Board meetings in Brooklyn and his closer friends will be saddened to learn of his death, on October 25, after a surgical operation at Johns Hopkins Hospital, Baltimore.

Dr. Bingham was ill when he was summoned two months ago from Honolulu by the Prudential Committee to correct proofs of his "Commentary of the New Testament in the Gilbertese Language."

He was born in Honolulu, Hawaii Islands, August 16, 1831, where his parents were missionaries. He came to America and entered Yale University, from which he was graduated in 1853. After being ordained two years later, he returned to the islands to take up his father's work.

In 1856, after his marriage Mr. Bingham became captain of the American Foreign Mission Board's missionary vessel "Morning Star," and the bridal couple went to the Gilbert Islands, where Dr. Bingham and his wife were left with the savage natives. Until five years ago, when Mrs. Bingham died, he spent the greater part of every year with these savages.

Dr. Bingham published a Gilbertese dictionary and translated several of the well-known English works into the language of the natives.

R. C. Morgan, of London

The death of the able and consecrated editor of *The Christian* (London), brings sorrow to a world-wide circle of friends and will be a deeply felt loss in British philanthropic and religious work.

Richard Cope Morgan was born May 13, 1827, and died on October 29, 1908. For nearly fifty years he was editor of *The Christian* and in many circles was active in work for the Master.

FOR THE MISSIONARY LIBRARY

CHRISTIAN SANITY. By A. T. Schofield, M.D. A. C. Armstrong & Son, N. Y.

The well-known author of such works as "The Unconscious Mind" is no stranger to intelligent and thoughtful readers on both sides of the sea. One of the greatest specialists on neurotic diseases, and one of the most widely read and cultured of men, he adds to all the rest the simple faith of a loyal and devout Christian believer. As we carefully examine this book, we know not which impresses us the more—his mastery of medical and psychical subjects or his mastery and analytical exegesis of Holy Scripture. He seems as apt in theological discrimination as in scientific investigation.

But most of all does this book impress the reader with the writer's *common sense*. His subject is "Christian Sanity," and his treatment illustrates it. He discusses extravagances without once being extravagant, and extremes without running to an extreme. There is a thoroughness of discussion combined with an empirical impartiality and judicial calmness and equity. His final appeal is always to the Word of God; but, inasmuch as misquoted and misapplied Scripture may be used as a buttress to any wrong doctrine or mischievous practise, he first searches for the exact meaning of words, then gets what light he can from the context, then collates and compares different passages containing the same central word, and so not only analytically but synthetically reaches conclusions which are doubly safe and sane.

For example, on pages 20-31, he cites the twelve instances in the New Testament in which the one word "only" which, with its five derivatives, is used to denote soundness of mind; he examines each of these texts separately and shows how, taken jointly, they enjoin Christian sanity upon young men, young women, married women, mothers, and old men; and enjoins this soundness in conduct, office, mind,

service, thought and word, and enjoin it to the end. Then he examines all four kindred words, enjoining virtues akin to sanity, and so at last presents the full teaching of the New Testament by a simple diagram, where sanity is central, and gentleness, self-control, sobriety and soundness, are subordinate and germane. Such methods of Scripture study inspire confidence.

After thus carefully showing what are the teachings of the Bible on Christianity, he gives the middle section of his book to the application, and discusses sanity in childhood and youth; in revivals, conventions and missions; and in the so-called higher life. Then follows a chapter on the wiles of the devil, and another, from a medical standpoint.

We unhesitatingly recommend this book to all who love the truth and wish to avoid religious excesses and snares. Incidentally the hints on child nature and training and the nurture and admonition of the Lord, are invaluable; and the clear discrimination between the genuine and the spurious in the manifestations of the spirit is just what is needed in this day. And withal the book has not an offensive word, but is as abundant in charity as it is prolific in suggestion and sagacious in judgment.

INDIA—ITS LIFE AND THOUGHT. By John P. Jones. Illustrated. 8vo, 448 pp. \$2.00 net. The Macmillan Co., New York. 1908.

India, the land of philosophies, is a land of enigmas to the westerner. Religion and immorality go hand in hand. Three hundred millions are governed by a few thousand British officers. Dr. Jones has lived in India long enough to interpret some of the enigmas to western minds. He has studied the people and their religions and is already well known from his addresses and from his former book "India's Problem."

The present volume takes up in turn India's Unrest, India's Faiths, India's Caste System, India's Sacred Books,

India's Religious Customs and Ideals, India's Pessimism, Modern Religious Movements in India and the Progress of Christianity. The topics are briefly but clearly treated. The chief causes of the unrest Dr. Jones believes to be the awakening due to Japan's victory over Russia and the natural result of education in modern western ideals.

As to the Progress of Christianity in India Dr. Jones acknowledges the comparative meagerness of results, since the Protestant community, at present is only one-three-hundredth part of the population. He fully believes, however, in the ultimate triumph of Christianity in India. Hinduism is being undermined and there is an accumulation of forces and spiritual powers that will work wonders in the future religious development of the land. Dr. Jones also looks for an Oriental type of Christianity as the final result in India—a type influenced by Hindu pantheism in the conception of God but without the western ecclesiasticism. He believes that the future battle-cry of the Church will increasingly emphasize the universal kingdom of God.

Few volumes contain such a succinct and clear statement of the conditions, progress and outlook in India.

THE FAMINE AND THE BREAD. Howard Agnew Johnston. Illustrated. 12mo, 146 pp. \$1.00. Y. M. C. A. Press, New York. 1908.

Tours of the Asiatic mission fields have resulted in many volumes of varying merit. Dr. Johnston had unusual facilities for seeing the missionaries and their work. He has not, however, given us the results of his deeper studies but a volume of experiences, anecdotes and observations which show the need of Asiatic men, women and children for the Bread of Heaven and the hungry eagerness with which some are receiving it.

These stories are exceptionally readable and the book is attractively illustrated. A series of questions in the back are intended for use in study classes, but the greatest usefulness of

the book will be to give glimpses of heathen conditions and Christian missionaries in lands without the Gospel.

OVERWEIGHTS OF JOY. By Amy Wilson Carmichael. Illustrated. 8vo, 290 pp. 2s, 6d. Morgan and Scott, London. \$1.00 net. Fleming H. Revell Co., New York, 1908.

We welcome these less expensive editions of Miss Carmichael's fascinating descriptions of the brighter side of missionary life in India. No writer has more charm of style or speaks more to the heart than this author. Those who have not read the book have a treat in store and they should be ready to do more for India after reading these chapters, that give us a vivid glimpse of the need and the joyful results of bringing the Gospel of Christ to the women and children of Southern India.

GRENFELL OF LABRADOR. By Rev. James Johnston. 12mo, 192 pp. 1s, 6d. S. W. Partridge & Co., London. 1908.

The hero of Labrador is well known in America and England. He is still living and fulsome praise is unbecoming, but his life in the service of God and man on the bleak Labrador coast is counting for the Kingdom in meeting the bodily and spiritual needs of men. Dr. Grenfell's life is one filled with thrilling adventure and will be welcomed not only for its passing interest, but because of the picture it gives of a man who counts not his life dear unto himself but only to be used for his fellow men.

BISHOP HANNINGTON and the story of the UGANDA MISSION. By W. Grinton Berry. Illustrated. 12mo, 208 pp. \$1.00 net. Fleming H. Revell Co., New York. 1908.

One of the most fascinating books for young people is Bishop Hannington's volume of letters to his nephews in England. It is entitled: "Peril and Adventure in Central Africa," but unfortunately has not been published or widely sold in America. Mr. Berry has made good use of a large number of these racy letters and we regret that he could not also reproduce more of

the humorous illustrations that accompanied them.

The story of "Mad Jim," the English schoooy-boy who became the martyr Bishop of Uganda, is of rare interest and one can scarcely fail to be greatly inspired and uplifted by this story of struggle, consecration, adventure and Christian heroism. It is a book that boys and girls will enjoy tho it is not written primarily for youthful readers. Few books give a more vivid picture of the experiences of a pioneer missionary who was a man, with human interest and abounding humor, and a Christian with noble joyous self-sacrifice and spiritual aims.

PRESENT DAY CONDITIONS IN CHINA. 12mo, 58 pp. Illustrations. Maps. 50c, *net*. Fleming H. Revell Co., New York. 1908.

This is a collection of charts and maps with notes to show what is the present moral and spiritual condition of the Chinese Empire and what are its claims on the Christian Church. It is a forceful and graphic presentation of these claims. Maps of the provinces show the towns and mission stations and the contrast with England in area, population and supply of Christian workers. The reform movement, and the spirit of nationalism are bearing China onward but there are disturbing elements and dangers which can only be overcome by the influence of Christian teaching and the Spirit-filled lives of men and women who seek "not to be ministered unto but to minister."

THE JUNGLE FOLK OF AFRICA. By Robert H. Milligan. Illustrated. 12mo, 380 pp. \$1.50 *net*. Fleming H. Revell Co., New York. 1908.

Africa, the once impenetrable and mysterious land of desert, mountain, swamp and jungle, is fast becoming explored and exposed to the gaze of the world. Every traveler and missionary sees the opportunity to tell to an interested audience stories of ignorance, degradation, cruelty and weird customs which he has witnessed or heard about. Still the field is unexhausted.

Mr. Milligan was formerly a missionary in West African Coastland where he lived for seven years among the Fang tribe of the French Kongo country. His book describes experiences of travel, adventures in the jungles, characteristics of the country and people; he gives many of the legends and beliefs of the people and tells something of the missionary work in which the author was engaged. He has an interesting style, tho somewhat egotistical, and his statements and views may generally be accepted as reliable tho his time in the country was brief compared with such veterans as Dr. Nassau. The book reveals the great need of these Africans for the Gospel of Christ and with the glorious results of faithful missionary work.

DESERT, MOUNTAIN AND ISLAND. By Von Ogden Vogt. Illustrated. Pamphlet. Presbyterian Board of Home Missions. New York. 1908.

These are studies on Indians of Arizona, New Mexico and Porto Rico as seen in the travels of the Young People's secretary. Mr. Vogt is graphic and forceful. The studies are to be commended to Young People's societies.

THE MISSIONARY ENTERPRISE. By Rev. Edwin Munsell Bliss, D.D. 12mo, 406 pp. \$1.25 *net*. Fleming H. Revell Co., New York, 1908.

There are other histories of missions but none more comprehensive and careful than this revised and enlarged edition of "The Concise History of Missions." Dr. Bliss has divided his volume into two parts, the first describing the progress of the missionary campaign from Christ to the present and the second telling the story of expansion in each separate country. The most valuable characteristic of the work is its condensed and orderly arrangement of facts. If there are errors of statement, it is not surprizing when one considers the immense amount of information in the book, but the errors are few and comparatively unimportant. Dr. Bliss' work

furnishes an excellent source of supply for the main facts in sermons and other missionary addresses.

THE MOSLEM WORLD. By Samuel M. Zwemer. 12mo, 239 pp. 50 cents. Young People's Missionary Movement, New York. 1908.

Dr. Zwemer is an authority on Mohammedanism, its virtues and failings, its history, followers and missions. This volume is a brief presentation of the subject of his work on "Islam" published by the Student Volunteers. It is illustrated and adapted for use in study classes. A reader can not fail to be interested in the description of the great Arabian prophet, and the history of his religion. One is impressed with the physical power of Islam, but the lack of spiritual power to regenerate individuals or nations. The chronological table of historical events in the history of Islam and the lists of missionary societies to Moslems and of books on the Moslem world are especially valuable for reference.

ADVENTURES WITH FOUR-FOOTED FOLK. By Belle M. Brain. Illustrated. 8vo, 200 pp. \$1.00 net. Fleming H. Revell Co. 1908.

A book of missionary animal stories is sure of a welcome among young people and those who seek to interest and teach them. Here they are—snakes and tigers, lions and leopards, elephants and dogs and smaller animals, in their adventures with men and women in Africa's jungles and India's plains. Miss Brain makes the statement that in all her missionary reading she has never discovered a case where a missionary has met death from a venomous reptile or wild animal. It is a wonderful indication of God's care of his servants. There will be no difficulty in inducing boys and girls to read this book.

THE CAIRO CONFERENCE REPORTS

Before the new era of liberty in Turkey it was thought necessary to observe secrecy in regard to the proceedings of the Missionary Conference

held in Cairo in 1906 to consider the problems of work in Moslem lands. The general survey of the situation in the Moslem world given at Cairo was published in a series of papers under the title of "The Mohammedan World of To-day," and this book has had a large sale. The second volume of the Cairo Conference papers was printed for private circulation only, but can now be purchased by all who desire it from Fleming H. Revell & Company, New York, for \$1.00 net. It is entitled "Methods of Mission Work in Moslem Lands," and contains:

Relation of Missions to Moslems and Missions to Pagans, Dr. J. A. Lepsius.

How to Reach and Teach Illiterate Moslems, Rev. W. Goldsack.

Work Among Illiterate Moslems, Rev. T. Grahame Bailey, B.D.

Work Among Educated Moslems in Cairo, Rev. W. H. T. Gardiner, B.A., and Rev. D. M. Thornton, M.A.

Literature for Moslems, Rev. W. St. Clair Tisdall, D.D.

Medical Missions, by Various Medical Missionaries.

Women's Work, by Various Women Missionaries.

Converts and Backsliders, Rev. John Van Ess.

Conditions of Baptism, Rev. H. H. Jessup, D.D.

How to Win Moslem Races, Rev. G. F. Herick, D.D.

Presentation of Christian Doctrine, Rev. W. Hooper, D.D.

Controversy in All Its Bearings, Rev. W. A. Sneed.

The Need for Prayer and Sacrifice, Rev. W. Dickins.

Preparation of Workers for Work Among Moslems, The Right Rev. G. A. Lefroy, D.D., Bishop of Lahore.

The Student Movement and Islam, Rev. S. M. Zwemer, D.D.

These papers will be of special interest this year when so many are studying the Moslem world.

NEW BOOKS

THE FAMINE AND THE BREAD. By Rev. Howard Agnew Johnston. 12mo, 156 pp. Illustrated. 50c. Y. M. C. A. Press, New York. 1908.

OVERWEIGHTS OF JOY. By Amy Wilson Carmichael. 12mo, 300 pp. New edition. Illustrated. 2s, 6d, net. Morgan & Scott, London. 1908.

THE HIGHWAY IN THE WILDERNESS. Illustrated Report of the British and foreign Bible Society. London. 1908.

THE SIFTING OF PHILIP. By Everett T. Tomlinson. 12mo. 297 pp. \$1.25. American Baptist Publication Society, Philadelphia. 1908.