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GEORGE E. POST, M.D.

# The Missionary Review of the World

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DECEMBER, 1909

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New Series

## SIGNS OF THE TIMES

### THE GREAT LAYMEN'S CAMPAIGN

The Laymen's Missionary Movement has issued a three-fold call in connection with their national campaign in seventy-five centers:

I. The Call to Men to Take Part in the National Missionary Campaign.

II. The Call to Prayer for the Campaign.

III. The Call to a Day of Prayer, on the third anniversary of the Movement.

Throughout the National Missionary Campaign a weekly Bulletin will be issued by the Laymen's Missionary Movement.

The motive in this Movement is seen in the following extract from Canada's National Missionary Policy: "We believe that the call to make dominant and regnant in all human relationships, personal, national and racial, the principles and spirit of Jesus Christ, presents to every man his supreme opportunity of development, usefulness and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy and their possessions in the effort of combined Christianity to redeem the world."

The conventions are to be held in the following cities:

#### OCTOBER

|                       |                         |
|-----------------------|-------------------------|
| Buffalo, N. Y., 16-19 | Richmond, Va., 23-26    |
| Bristol, Tenn., 19-21 | Worcester, Mass., 29-31 |
| Cleveland, O., 21-24  |                         |

#### NOVEMBER

|                          |                          |
|--------------------------|--------------------------|
| Providence, R. I., 5-7   | Philadelphia, Pa., 18-21 |
| Boston, Mass., 6-7       | Harrisburg, Pa., 22-24   |
| Washington, D. C., 11-14 | Scranton, Pa., 22-24     |
| Baltimore, Md., 16-18    | Hartford, Conn., 27-30   |
|                          | Portland, Me., 27-30     |

#### DECEMBER

|                       |                           |
|-----------------------|---------------------------|
| Reading, Pa., 1-3     | Schenectady, N. Y., 11-14 |
| Detroit, Mich., 4-7   |                           |
| Syracuse, N. Y., 8-10 |                           |

#### JANUARY, 1910

|                          |                           |
|--------------------------|---------------------------|
| New York City, 9-16      | Wheeling, W. Va., 25-27   |
| Greensboro, N. C., 12-14 | Dayton, O., 25-27         |
| Columbia, S. C., 17-19   | Huntington, W. Va., 27-28 |
| Pittsburg, Pa., 20-23    | Cincinnati, O., 28-30     |
| Macon, Ga., 21-23        | Nashville, Tenn., 28-30   |

#### FEBRUARY

|                                   |                           |
|-----------------------------------|---------------------------|
| Louisville, Ky., 1-3              | Oklahoma, Okla., 15-17    |
| Jacksonville and Tampa, Fla., 1-3 | Shreveport, La., 16-17    |
| St. Louis, Mo., 3-6               | Wichita, Kan., 18-20      |
| Montgomery, Ala., 4-6             | Houston, Tex., 18-20      |
| Memphis, Tenn., 8-10              | Topeka, Kan., 22-24       |
| Jackson, Miss., 8-10              | Dallas, Tex., 22-24       |
| Little Rock, Ark., 11-13          | Kansas City, Mo., 24-27   |
| New Orleans, La., 12-15           | El Paso, Tex., 27-March 1 |

#### MARCH

|                             |                            |
|-----------------------------|----------------------------|
| Colorado Springs, Col., 2-4 | Sacramento, Cal., 14-16    |
| Denver, Col., 3-6           | Lincoln, Neb., 15-17       |
| Phoenix, Ariz., 4-6         | San Francisco, Cal., 17-20 |
| Salt Lake City, Utah, 8-10  | Omaha, Neb., 18-20         |
| Los Angeles, Cal., 8-10     | Sioux City, Ia., 22-24     |
| Fresno, Cal., 12-14         | Mitchell, S. D., 29-31     |
| Cheyenne, Wyo., 13-14       | Portland, Ore., 29-31      |

#### APRIL

|                                   |                           |
|-----------------------------------|---------------------------|
| Davenport, Ia., 1-3               | Indianapolis, Ind., 12-14 |
| Moline and Rock Island, Ill., 1-3 | Butte, Mont., 12-14       |
| Tacoma, Wash., 1-3                | Billings, Mont., 15-17    |
| Seattle, Wash., 2-5               | Fargo, N. D., 19-21       |
| Milwaukee, Wis., 5-7              | Duluth, Minn., 22-24      |
| Peoria, Ill., 8-10                | St. Paul, Minn., 26-28    |
| Spokane, Wash., 8-10              |                           |

#### MAY

Chicago, Ill., 3-6

—NATIONAL MISSIONARY CONGRESS.

### ENCOURAGING SIGNS OF LIFE

In spite of the financial depression the offerings of the United States and Canada for foreign missions increased last year \$602,000. The increase of income from the foreign field was even more remarkable, being

\$1,360,000. The total gifts on the foreign field was \$4,844,000, and this amount was forty-eight per cent of the total amount contributed for foreign missions by the Protestant churches of North America.

The increase of native converts last year was 164,674, or over 450 a day. The cumulative effects of the foreign mission enterprise is shown by the fact that it took one hundred years to gain the first million converts. The second million were secured in twelve years, and they are now being added at the rate of a million in six years. The percentage of the increase of the church-membership of America was one-and-one-half, while the increase of American missions abroad was twelve per cent. Two members were added in America for each ordained minister, while forty-one were added in the foreign field for each ordained American missionary.

### THE AWAKENING IN AUSTRALIA

The verdict on the Chapman-Alexander campaign, recently brought to a stirring climax in Australia, appears to be unanimous and emphatic. "The changed outlook of the ministry, the revived spirit of the churches, the re-inspiration of flagging church institutions and the new movements that have been born of it," are cited among the really important fruits of the mission. From the outlying districts reports still come in of resultant efforts among local churches, the revival wave not yet having spent its force. During the sixteen weeks of their meetings, the evangelists' party have traveled over 5,000 miles to conduct missions. Some of the attendances reported are remarkable; Adelaide, hav-

ing a population of 140,000, provided an aggregate attendance for a fortnight of 114,000, and another town sent a third of its 30,000 daily. The Australians appear to have been impressed by the organization and detail of the enterprise, and still more with the burden laid upon Dr. Chapman's hearers everywhere, the duty of carrying forward community evangelization. Mr. Alexander's work has commanded admiration, and with the assistance of the great Melbourne choir, 1,500 voices picked from the choirs of 400 churches, he rendered yeoman's aid to the evangelist. After five days of farewell, the party embarked for China.

The religious press has served the mission devotedly throughout. Doctor Chapman was invited to return after two years, and 500 members have been enrolled in a Laymen's United Evangelistic League.

### THE PROGRESS OF A CENTURY

Think over the mighty changes that have been brought about within the last hundred years. China was one dense mass of heathenism. Africa only a geographical name. India, Tartary and the isles of the sea were in darkness that might be felt, yet the Church was sleeping as undisturbedly as tho she had nothing to do with the other side of the globe, or even with those who were in darkness nearer home. How different it is to-day! There is hardly a land on all the circle of the globe that has not been entered by the heralds of the Cross. Even in Central Africa, where, fifty years ago, the name of Christ had not been heard, they are now singing praises to him beside the quiet waters of Victoria Nyanza, and along the banks of the mighty Kongo.

**RELIGIOUS CONGRESS IN CALCUTTA**

The Leipsic *Lutheran Missionblatt* reports that a great national religious congress was held in Calcutta from April 9th to 11th. About 1,500 educated Hindus were present and listened attentively to the addresses delivered by the representatives of the different religions. The Radja of Darbhanga, an orthodox Hindu, and the liberal Judge Sarada Tsharan Mittra ably presided, and Buddhists, Djains, Jews, Mohammedans, Parsees, Christians, and many of the sects of Hinduism were represented. Attacks upon other religions were strictly forbidden and great tolerance and much forbearance were manifest. The most interesting point was the apparent desire of many non-Christian speakers to make their religions appear the true representatives of the fatherhood of God and the brotherhood of all men. They showed clearly how these fundamentals of Christianity have entered into religious thought in India.

**A PLEA FROM ABYSSINIA**

Prince Johannes Menelik, of Adis Abbeba, heir to the throne, writes a letter for the authenticity of which there seems to be ample testimony, pleading for American intervention in Abyssinia. He writes:

I am a prince of Africa, and I now call to the world-wide attention to help me in this great work, because if we left it in our native people's hands Africa shall go to hell and not to heaven. I must point out one thing. We don't want Germans, or English, or French in this country. But if America come in my lifetime, she and her subjects shall be welcome. But German people is no good to any colored people. England she is hell enough. German forty million times worse. And on other hand, I do think we can get as goodes man in the state of America.

The prince proposes a visit to Amer-

ica via China and Japan in furtherance of his plan of saving his country from a European Protectorate, by securing American intervention. His success is doubtful, as there is not much inclination on the part of the American Republic to saddle itself with territorial responsibility, but the letter is of interest as showing the present attitude toward nations of Europe. The Belgian enormities in the Kongo Free State have not enamored the Africans of European tender mercies. The acts and attitudes of governments seriously affect not only the cause of evangelization, but of civilization.

**KOREAN PROGRESS**

The theological seminary at Pyeng Yang, Korea, has 98 students in attendance. The men have marvelous memories. At a recent examination forty questions each were asked on Joshua and the Epistles of the New Testament, from Galatians to Second Thessalonians; and eighty questions on Deuteronomy, but not one failed. The missionary who conducted the examination writes: "I never saw anything like it for keenness and voracious acquisitiveness. The knowledge of the Bible which the student manifests would put to shame the average seminary or college student in our own land."

**GOSPEL TRANSFORMATION IN MEXICO**

Thirty years ago a small company of Protestant Christians in the village of Atzala, State of Puebla, were attacked by a fanatical mob of Roman Catholics and twenty of the members of that little congregation were cruelly murdered, some of the officials of the town giving assent to the assassination. Now Rev. H. A. Bassett, of the Methodist Mission, writes:



A few days ago I held service in our chapel in that place, and behind me on the wall were printed the names of those twenty who were sacrificed for the establishment of the new faith. To-day what a marvelous transformation is noticed. We have a Methodist church there with the following officials of the town as members: The president of the municipality, his secretary, the first-assistant to the president, one other member of the town council, the teacher of the boys' school and the postmaster. Truly the blood of the martyrs is the seed of the Church. At another point on this same circuit we have a day-school of sixty-two scholars, and the members of the congregation are at present erecting a neat chapel.

### **STEPS TOWARD UNION IN AFRICA**

Four denominations in South Africa are making progress toward union into one body. The Presbyterian, Methodist, Baptist and Congregational seem to have better prospects for agreement in belief than similar movements in Australia and Canada. The sub-committee on doctrine proposed a brief creed, which is commended to the attention of the churches in Canada whose negotiations are handicapped by being confronted with a long and cumbersome series of statements furnishing material for endless debate. This proposed South African creed is prefaced by a declaration of the historic continuity of the United Church with the Church of the New Testament and the Reformation, reserving to itself the right to revise its declaration of faith when it may be deemed necessary. The creed is as follows:

I. This Church acknowledges and receives the Word of God delivered in the Old and New Testaments as its standard of faith and life.

II. It accepts and holds as the central message of Scripture the evangel of the Lord and Savior Jesus Christ, Who loved us and gave Himself for us; in Whom God is revealed as the righteous and loving Father Who is not willing that any should

perish but that all should come to repentance; through Whom God has established His Kingdom on earth; and by whom the Holy Spirit draws men to faith and penitence, inspires them to a life of service, and brings them into ever deeper harmony with God's Holy Will.

III. This Church exists for the proclamation of Christ's Gospel and the extension of His Kingdom.

### **SOUTH AMERICANS HUNGRY FOR KNOWLEDGE**

The most impressive demand made upon Protestant Christianity by the peoples of the South American republics is their "persistent, eager and universal demand for liberal education," says Bishop F. M. Bishop of the Methodist Church. He considers that as one of the most hopeful signs of the triumph of truth in the southern world. The easiest thing to do in any city, town or village of South America is to start a school. The people are hungering and thirsting for knowledge. Education is almost a mania with them. There are schools connected with the mission churches in many towns, and these might be opened in all the towns were there sufficient money to employ teachers. These additional schools would be crowded, as those are that are already in operation.

### **REVIVAL IN WEST CHINA**

"There is a fierce struggle going on in Kiating," writes Mr. Bradshaw, of the Baptist Mission, on July 15th. "The devil and all his forces are fighting the Kiating Christians, but they do not stand alone. A week ago, the Holy Spirit came in power on the Canadian Methodist West China native conference assembled at Ren Shon. At the close of the conference several of the Christians came to Kiating, and a united meeting was held at which

these men spoke with much power. The missionaries in the city decided to hold union meetings for one or two nights to pray for a like blessing for Kiating. Morning meetings were held separately in the three chapels at six o'clock, and in the Baptist chapel again at six at night—before the union service at 7:30."

Five days later Mr. Bradshaw writes:

The people in the street here say "The Christians' God has come down," and He truly has. Morning after morning and night after night they come together, and God has poured out a rich blessing on Kiating.

The meetings have grown quieter, but are intense and powerful, and the interest continues. At first the whole congregation would be praying at once, and sobbing, and on their knees pouring out confessions of awful sins for an hour and a half to two hours at a time. Now many are enjoying the peace of God, and those who confess are coming a few at each meeting, and quietly, but some of them most sincerely, confessing their sins.

Some left the city, they were so afraid of the power of the Holy Spirit; others keep away from the meetings for fear they might be led to confess. For these we are praying and sending messengers, hoping they may not escape the blessing.

#### MOVEMENTS IN PERSIA

The movement for political freedom and liberty of conscience in Persia is gaining impetus, as will be seen from the following:

Recently a newspaper published a statement to the effect that 1,300 years ago the lizard-eating Arab barbarians forced a load upon the Persians which the latter have not been able to throw off since. Probably the writer was thinking of the political and literary burden, but his remarks came so near being a reflection on Mohammed and his faith that the paper was suppressed. The writer goes unpunished, and on the whole the incident caused more amusement than anything else. Many of the leaders care nothing

for religion and would gladly grant religious liberty, but they fear the common people.

In the meantime missionaries are recognizing the opportunities, and calling for men and money to enable them to enter the open doors. One of the Presbyterian physicians has been offered the position of surgeon to the forces of the Nationalist leaders. While he could not accept the position lest he be involved in politics, he writes:

Our relations with them have continued cordial and we have had many long talks with the leaders in which we tried to show them the supreme importance of setting righteousness first in all their plans.

#### ENLARGEMENTS CALLED FOR IN UGANDA

In the *Church Missionary Review* Bishop Tucker and Dr. A. R. Cook make urgent appeals for the establishment of a medical mission and the opening of two new stations in the Bukedi Country, in the eastern province of the Protectorate. The two stations suggested are Dokolo in the Lango country, and Longoi in the Teso country. Longoi is some three days' journey north of Lake Salisbury, and only two days' march from the Karamop country. Dokolo is a good deal west of Longoi, and is intended to be the center from whence the Lango and Bamiro peoples can be evangelized. In a more recent letter Bishop Tucker writes: "The whole field of Bukedi is before us. In a year or two the opportunity will have passed from us—the Mohammedan will be in." With the definite object of assisting in withstanding this Mohammedan advance, the missionary committee of the Uganda Church have resolved, should means be forthcoming, to send

out Baganda missionaries into the regions beyond Uganda.

### MODERN SLAVERY IN AFRICA

It is not in the Kongo State alone that men are made the prey of avarice, deprived of rights in their own lands, and reduced to serfdom. A recent book by Mr. Charles A. Swan, for twenty-three years a missionary in Angola, gives details of the traffic in human flesh that is going on in that colony in violation of Portuguese law, without the slightest effort on the part of the Portuguese colonial authorities to check it. The book is a melancholy revelation of inhumanity, oppression, and crime, underlying and polluting a large part of the trade in the colony. In directing attention to the criminality of Belgium and of Portugal, we are not forgetful of the reproach which lies against Christian countries. The callousness with which we keep pouring in gin to demoralize and impoverish the natives in Nigeria and elsewhere in order that traders may grow wealthy is a crying shame.

### THE MORAVIANS AND REDUCTION OF EXPENSES

"Retrenchment is not retrogression," says the annual report of the Moravians in reviewing the action taken by the General Synod. That our readers may understand the action better we translate it as it appears in the German report, pp. 26, 27. It reads:

1. General Synod with deep sorrow takes cognizance of the financial crisis in our missionary work. It has been obliged to become convinced that it will be impossible to restore the equilibrium in the budget without retrenchments.

2. Yet it feels unable to order the Missionary Committee to give up a whole field at once, because no society, and no Church, is ready to take it over at this moment. It could not answer to its

friends nor to its own conscience, if it would leave a missionary territory to itself, before the Lord puts it face to face with the impossibility of looking after that territory.

In regard to specific fields, the following resolutions were passed:

3. The older districts are to be limited in their expenses. Attention is to be paid that none of them have a sure existence at the expense of the others.

4. The new fields must be kept back wisely for the present.

5. The work in Nicaragua will have to be gradually suspended, if the social and political conditions of the country do not change for the better. At this time large retrenchments are to be made, yet without completely sacrificing congregations.

6. Wherever there is an opportunity, a whole district or a part of it be given over to another missionary society.

7. At home economy must likewise rule as much as possible.

Friends of the work issued an appeal for funds immediately, and about \$1,700 were collected in a short time. The Lord guide the great missionary body safely through this crisis unto victory.

### SLAVE LABOR MUST CEASE

Leading English and German cocoa manufacturers have announced that they will buy no more cocoa-beans from Portuguese West Africa until they are convinced that slave labor has been abolished there. They declare they will not put into their goods the produce of slavery. Instead of closing their eyes to the merely reported evil, some of these firms sent agents to investigate conditions. The above-mentioned action followed, and shows a fine moral sensitiveness that is refreshing. Such an attitude by the business representatives of great Christian nations will go far to recommend the religion of which such nations are supposed to be exponents.

# OBJECTIONS TO JEWISH MISSIONS ANSWERED

BY REV. LOUIS MEYER, NEW YORK

In answering the common objections to Jewish missions, we take our stand upon the Bible as the Word of God. From it we learn that all men, Jew and Gentile, "have sinned and come short of the glory of God," and that by faith in the Lord Jesus Christ we are saved," for there is none other name under heaven given among men whereby we must be saved." We therefore answer negatively the question of Rev. Madison C. Peters.\* "There are many roads which lead to one destination on earth; why can there not be more than one road leading to heaven?" We emphasize the fact that there is but one way to heaven, not a Jewish way and a Protestant way and a Roman Catholic way, but as Jesus said, "I am the way." To us it is clear that any man, Jew or Gentile, without faith in Christ is not in the Way of salvation, and that therefore, in answer to our Master's command, "Go ye into all the world, and preach the Gospel to every creature," we are solemnly bound to include the Jew in our missionary enterprise.

Many objections are urged against the preaching of the Gospel to the Jews by sense and natural reason, by Jew and Christian. We can not attempt to answer them all in the limited space allotted to us, and must restrict ourselves to the chief objections urged against missionary enterprise among the Jews, (1) by devout Christians; (2) by Jews and Christians together.

I. OBJECTIONS URGED AGAINST MISSIONARY ENTERPRISE AMONG THE JEWS, EVEN BY DEVOUT CHRISTIANS.

\* *Homiletic Review*, November, 1907, p. 396—an article directed against the Proselyting of Jews and Roman Catholics.

The attentive reader of the Word of God, in Acts 10, sees, to his astonishment, how difficult it was for the Jewish Christians, who formed the membership of the Church of Christ in the days of the apostles, to learn the lesson "that the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel." To one who urges the preaching of the Gospel to the Jews to-day, Gentile Christians seem just as slow to believe that it is Scriptural and according to the divine order to preach the Gospel "to the Jew first, and also to the Greek," and objections, seemingly based upon the Word of God, are brought forward. Some of these we will briefly discuss and answer:

I. PAUL TURNED FROM THE JEWS TO THE GENTILES—*Acts* 13 : 45, 46. Answer: It is true that Paul turned from the Jews in Antioch, when they were filled with envy, and contradicted and blasphemed, but he never stated that he turned from all Jews to the Gentiles. Already in the next chapter (14 : 1) we read that "Paul and Barnabas went both together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed." And that the apostle continued to visit the synagogues and preach the Gospel to the Jews, no reader of the other chapters of the Acts can deny (*Acts* 18 : 6, 19, 28, etc.).

2. THE REJECTION AND CRUCIFIXION OF THE MESSIAH BY THE JEWS AND THEIR CRY, "HIS BLOOD BE UPON US AND OUR CHILDREN," HAS CAUSED THE PASSING OF A SENTENCE OF REJECTION AGAINST THE REBELLIOUS PEOPLE. Answer: If there be such

a sentence, Paul, tho he was an inspired apostle, did not know of it. Yea, rather, he declared the opposite (Rom. II : 1). He asks the pointed question, Hath God cast away His people? Then he answers, God forbid! and points to himself and his conversion as a living evidence of the contrary. There was a "remnant, according to the election of grace" at the time when Jewish unbelief and depravity seemed at their height. That remnant has never been cut off, it exists still; for only "a hardening in part hath befallen Israel." Throughout the centuries since the days of Paul, there have been more than enough real, undoubted conversions of Jews to contradict the allegation that sentence of rejection has been passed upon them and the attempt to preach the Gospel unto them is futile.

3. THE JEWS ARE TO BE CONVERTED AS A NATION. "THE TIME IS NOT COME; THE TIME THAT THE LORD'S HOUSE SHOULD BE BUILT." Answer: What do we know of the times and seasons which the Father hath retained in His own power? Is not the time more than eighteen centuries nearer than when Paul labored and prayed for it? Dare we neglect work on account of a mere hypothesis which may turn out to be false? But even if it were true, that the time for the national conversion of the Jews has not yet come, is it not always the time to be laboring for the salvation of individuals, both Jew and Gentile? "Behold! now is the accepted time; behold! now is the day of salvation." Souls are ever precious, ever perishing; the blood of Christ is always able to cleanse from sin; and the Holy Spirit is ever near to regenerate and sanctify. No, we do not interfere with

the purposes of God by preaching the Gospel to the Jew now.

4. THE JEWS ARE TO BE CONVERTED BY MIRACLES. Answer: Every conversion, whether of Jew or of Gentile, is a miracle, so that the objector is right in that respect. But if he means that the Jews are to be converted by looking at miracles, we answer that miracles never did and never will convert any man, as far as man knows, tho God is supreme in the employment of any agency. The inhabitants of Palestine in large numbers looked upon the mighty works of the Son of God, but they did not believe. The Son of God rose from the dead, yet they were not persuaded. In Romans 10, Paul teaches us that ordinary means are to be employed for the conversion of Jews and Gentiles, viz., that the Gospel is to be preached. (See also Luke 16 : 31.)

But, after all, these and similar objections brought forward against missionary enterprise among the Jews by devout Christians are less important than,

### **Jewish Objections**

II. OBJECTIONS URGED AGAINST JEWISH MISSIONS BY THE JEWS THEMSELVES, IN SOME OF WHICH THEY ARE SECONDED BY CHRISTIANS.

I. ANY ATTEMPT TO PROMOTE CHRISTIANITY AMONG THE JEWS IS AN INSULT TO THAT RACE. Rabbi B. Felsenthal, in his "Criticism of Christian Missionary Enterprise," says: "The mission to the Jews is an insult to the Jews of the city or the neighborhood in which it is being carried on." William Rosenau, in an article published in the *Chicago Israelite* and widely circulated by being reprinted in the *Literary Digest*, 1907, page 380, says: "Should he (*i.e.*, the Jew) turn

the tables on the Christians and attempt to Judaize by carefully devised conversion methods, the Jew would be considered intolerant. . . . We would be censured for arrogating unto ourselves the sole possession of the truth and the entire truth . . . and in some countries the indignation aroused would probably take the form of persecution." Prof. Goldwin Smith joins the Jews in this objection, when he writes: "In one respect, the Jew has certainly a right to complain . . . not of persecution, but of what may be called a want of religious delicacy and courtesy on the part of Christians. He is singled out as the object of a special propagandism by such societies as those for the conversion of the Jews."

ANSWER:

*a. Jewish missionary work, as such, is not wanting in either religious delicacy or courtesy.* It is simply the carrying out of the Great Commission to preach the Gospel to every creature, for that includes every man and every sinner, and the Jew is both. The preaching of the Gospel to the Jews is not a proof of our contempt, but of our respect for them. True Christians love the Jews and, conscious of their great indebtedness to the nation and convinced that some of them will believe in Jesus as the Christ, they try to requite favors received. To the Christian the New Testament is the key which unlocks the doors of the Old, and in gratitude he offers the key to the Jewish people, to whom the Old Testament was entrusted by God originally. The Christian offers to the Jew his most precious possession, even salvation by faith in Christ. Why should the Jew be offended at that?

*b. The case of the Jew in being*

*singled out is not singular.* There are special missions to Roman Catholics and to many special sects and nations in this great country of ours and abroad. Special agents and a special training for the work are needed, therefore special societies must be formed, where large numbers of Jews are gathered together. Beside that, to the firm believer in the Word of God, a special importance is attached to the preaching of the Gospel to the Jews, for he reads many promises referring to that people and is persuaded that the future of the Church of Christ is most intimately connected with the bringing of the Jews into the Church. The believer in the Second Coming of the Lord Jesus Christ is convinced that the glorious event will not come to pass until the remnant, according to the election of grace from the Jews, has joined the "people for his name" from among the Gentiles. Is it a wonder that he seeks out the Jew and offers the Gospel to him?

*c. The statement, "Should he attempt to Judaize by carefully devised conversion methods, the Jew would be considered intolerant," can not be proved.* The Jew judges others by himself. If the Jews are perfectly satisfied that their religion is from God, it is their bounden duty, from the standpoint of the Christian, to teach it to others and to try and proselytize them. At the time of Philo, when Judaism was under the influence of Greek philosophy and other similar agencies, it did proselytize, and we know of no special persecutions by Christians which were caused by that propagandism. Furthermore, Prof. Goldwin Smith, the very man who states that we are showing lack of delicacy and courtesy in preaching

the Gospel to the Jews, is authority for the statement that for a period in their history they tried to proselytize others.

2. CONVERT YOUR OWN—LET US ALONE (Rabbi Franklin, Detroit).—William Rosenau, L.C., says: "Are we heathen? Have we in any way checked humanity's progress? Have we contributed nothing, by means of our faith, to that higher knowledge, that loftier morality, and that Godlier idealism, which have lifted society out of the depths of barbarism to the heights of human culture?" An anonymous English Jewish writer cries out, "We have a religion older than yours, venerable, sacred, pure. Our God is your God, our Scriptures largely make up yours. In our teachings you have a sublime monotheism, a lofty morality, and out of that teaching come charitable institutions which are the glory of our time. Why interfere with a race like this? Look around, look at the mass of the heathen, the dense multitudes of people in ignorance and idolatry and degradation; but leave to themselves this great race, or, at least, omit them for the time being from Christian enterprise and thought and effort." Madison C. Peters writes: "Why should we Protestants be so eager to wash other people's linen when we have so much of our own soiled?"

ANSWER: *a. What, after all, has modern Judaism done for the world in regard to the most important question, the method of man's reconciliation to God?* We know that peace comes through the blood of the atonement. If our Jewish neighbors know of a more satisfactory basis, why are we not told of it? Why are they so cruel as to keep such precious knowl-

edge and experience to themselves? If they are perfectly satisfied that their [modern] religion is from God and their interpretation of the Old Testament is right, it is their bounden duty to teach it to others and to try and proselytize them. What special efforts are they making to this end?

In what sense are the Jews of today a blessing to the Gentiles of today? How are they acting so as to be a source of spiritual good to others? They can point to no spiritual triumphs in modern days. No heathen races have been brought out of their sin and gloom and sorrow by their efforts, and in our fight against the giant evil of the liquor traffic and against other vices, we scarcely ever have the support of any Jewish leader.

*b. Is it not true that the lofty morality of the Jewish race, of which the objectors are so proud, is waning in our country?* Ignorance, degradation and vice are rapidly increasing among the younger Jewish generation. Rabbi Schanfarber, in the *American Israelite*, December 12, 1907, said: "Whether we Jews want to recognize the fact or not, it is nevertheless true that criminality is on the increase among us. We may ascribe this to the fact that we are partaking of the environment in which we live, or to whatever other cause or causes we will; it is there, and something ought to be done to offset it." We know that the Gospel is the power of God to change the aspect of the moral world, to rectify its disorders, and to dry up the source of all its sins and sufferings and sorrows.

*c. The fact that many members of the Church lead an inconsistent life is deplorable, and one of the greatest hindrances to the spread of the Gos-*

*pel; but it does not absolve us from our obligation to offer the Gospel to all, Jews and Gentiles, who are without it.*

*d. We can not leave the Jews alone with the Gospel.* We dare not neglect our duty in relation to that people. The issue between Judaism and Christianity is not a light matter; it is great and infinite. Let us not close our eyes to the vast difference that distinguishes the Christian and the Jew; to the Jew Christ is an impostor at best, who arrogated divinity (to some, he is a criminal justly condemned to die)—to us, He is God the Son, the mighty and merciful Redeemer and Savior, more precious than life itself. Dare we neglect the acceptance of the challenge which Judaism daily offers?

3. CHRISTIANITY DEMANDS AN IMPOSSIBLE THING FROM THE JEW, WITHOUT GIVING HIM ANYTHING BETTER THAN THAT WHICH HE HAS. Madison C. Peters, bluntly declares: "Proselytism is a failure; you can not change the leopard's spots or alter the lion's skin." William Rosenau objects: "The conversionist must change his subject's whole nature, blot out his entire past, extending over centuries, and recast the philosophy giving shape to his life." If this were done, he asks, "Can Christianity give the Jew anything that is better than that which his Judaism furnishes?"

ANSWER: *a. "The natural man receiveth not the things of the spirit of God."* What seems impossible to the Jew and to Dr. Peters is to us a simple, tho mysterious doctrine of the Bible, viz., that of the second birth, or regeneration. By it man is a new creature and "old things are passed away; behold! all things are become

new." The "new creature" has new purposes, new aims, and new ideals, but the Gospel does not demand that the Jew in Christ forget the glorious past of his people or cease to love his brethren in the flesh. It rather emphasizes both—the past and the love. At the same time, we assure both objectors, conversion means a complete change of the natural man.

*b. Christianity offers something better to the Jew than what his Judaism furnishes.* First, it gives back the Bible to the people, which, tho the people of the book, are emphatically the people without the book, according to the confession of C. H. Joseph in the Jewish *Criterion* and other Jewish leaders. Reform Judaism has robbed the Bible of its glory as the inspired Word of God and made it simply a book of most attractive and instructive stories. Orthodox Judaism has buried it under an immense mass of rabbinical sayings and traditions, which are considered of at least equal value with it. Christianity gives the Bible its rightful place and makes it, what God intended it to be, a lamp unto our feet and a light unto our path. Second, Christianity furnishes unto the Jew the true interpretation of Scripture and reveals Christ in both the Old Testament and the New. It teaches unto the Jew the grounds of peace with God, for it bears witness that "being justified by faith, we have peace with God through our Lord Jesus Christ." It is impossible to describe to the natural man the "peace of God which passeth all understanding," for the things of the Spirit of God "are foolishness unto him; neither can he know them, because they are spiritually discerned." But myriads of Jews who, since the



days of Jesus Christ upon the earth, did put their trust in Him and followed Him outside the Jewish camp, have borne triumphant testimonies to the fact that in life's days of mingled joys and sorrow, of health and sickness, and in the hour of their approaching death, He did not leave them nor forsake them, and that Christianity *i.e.*, faith in the living Savior, gives to the Jew something better than that which his Judaism furnishes.

4. THE PREACHING OF THE GOSPEL TO THE JEWS BEGETS STRIFE. Rabbi Felsenthal, in his criticism of Christian missionary enterprise, declares: "If we say that Jewish missions are dangerous to the State, we will not find it difficult to prove our point. Such missions disturb the peace of society, the quiet dwelling together of members of different religious bodies." Madison C. Peters upholds that proselytism "begets strife and ill-will and animosity, and often leads to serious consequences; it disrupts homes, scatters families, drives away love, instills hatred."

ANSWER: *a. The disturbances of the peace are almost always caused by Jews, who, embittered by the incendiary tirades of the rabbis and leaders, break the windows in the mission halls, persecute and threaten those Jews who attend the services, and often do bodily harm to converts.* These disturbances in themselves are no reason whatever why the work should be left undone, and are in themselves not different from the outbreaks of heathen against foreign missionaries. They rather bear witness against the oft-repeated statement of rabbis that the attitude of the Jews toward Christianity is one of indifference.

*b. We must expect the disruption of homes and the scattering of families.* Christ said: "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law" (Luke 12:51-53). And He also said: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

#### The Kind of Converts

5. CONVERTS ARE FEW IN NUMBER AND WON BY BRIBERY. Prof. Goldwin Smith affirms: "The barrenness of this propagandism in proportion to the money and effort spent on it is notorious." Oscar S. Strauss, in Cincinnati *Times-Star*, October 26, 1906, stated: "The very few Jews who change their religion do so from evil motives." Rabbi Adler, of London, wrote: "Converts are drawn only from the very poor, and are won by acts of bribery." Rabbi Isaac Wise stated repeatedly: "You make bad Jews into worse Christians." Madison C. Peters declares: "We have to-day in New York and in all our great cities men and women who are endeavoring to bribe the children of other faiths to join their own by appealing to their bodily wants and necessities, and the time will come when the Protestant people of this country will be heartily ashamed of them."

ANSWER: *a. If these things were*

true, why do the Jewish leaders continually write and speak against Jewish missions and warn their people against the missionaries? If only a few bad Jews, and even they only by bribery, join the Christian hosts, there ought to be rejoicing instead of complaint in the Jewish camp, because the work of the missionaries would be one of purifying and strengthening it.

*b. The statements that very few Jews change their religion and that the barrenness of the Jewish missionary enterprise is notorious are contradicted by acknowledged facts.* We will not repeat our statements and statistics concerning this matter, which were published in other numbers of THE MISSIONARY REVIEW, viz., those of December, 1902, and December, 1907, but we will simply direct the reader to the list of Jewish men of fame and character who have become Christians, which is annually printed in the English Jewish Year Book, and to the simple fact that Jewish leaders in the columns of their papers are continually complaining about the large number of Jewish men and women who join Christian churches. But, we add, were the Jewish missionary enterprise of the present day almost barren of visible results, could we permit that to interfere with the discharge of our duty? It is ours to sow the seed of the Gospel in faith and patience and to know that God gives the increase. If we discharge our duty faithfully and prayerfully, we need not be discouraged if the visible results seem small. The hidden fruit of the Gospel may be plentiful, and there may be "seven thousand men who have not bowed the knee to the image of Baal," tho we discern them not.

*c. The charge that Jewish converts are won by acts of bribery, is frequently made, but has never been proved.* We believe that it is sinful and wrong to use bribery in the Master's work, and we condemn such methods without qualification. Neither Rabbi Adler nor Rev. Madison C. Peters furnish any proof for their unqualified assertion. If they object to the feeding of the hungry and the healing of the sick and call that bribery, we answer that our Savior gave us the example. Nor do we think that sewing schools and evening classes are "bribery," especially if they are kept open to all who desire to attend them and are free. There may be some men or women who hold out bribes to poor Jews to win them to the Christian faith, but if there are and Dr. Peters knows their names and has the proofs, it is his duty to make their names and methods known, that not the innocent may suffer with the guilty. However, the writer is quite familiar with Jewish missions throughout the world, and he rejects the statement that Jewish converts "are won by acts of bribery" as a slander against the missionaries and the converts. The great majority of Jews who come to Christ may be poor, but is poverty a barrier to uprightness and Christian character?

*d. Does any one really believe that the statement "You make bad Jews worse Christians" is true?* If Dr. Wise meant that all Jews who become Christians are bad Jews from the standpoint of the orthodox Jew, we smile and point him to the established fact that the majority of Hebrew Christians belonged to the orthodox Jews before their conversion. If he meant that the Jews who be-

come Christians are morally bad, he makes an assertion which is contradicted by facts. But even if they were, the Gospel is the power of God, and by its influence and the grace of God the morally bad can be made upright, so that the chief of sinners becomes a saint.

Probably, however, Dr. Wise desired to convey an idea which has been expressed in the very blunt words, "Converts from Judaism are no good." Now, while we concede that there may be some so-called Hebrew Christians who are no good, we believe that the more than ten thousand Hebrew Christians now dwelling in the United States are furnishing an incontrovertible proof of the fact that the Jew, when truly converted, makes at least

as good a follower of Christ as the Gentile. Yea, we know of some cases where Jews were deep down in the depths of sin, enslaved to cocaine and other poisons, but came under the influence of the Gospel, were converted and cured, and became useful members of society and of the Church of Christ. No; there is no difference between the Jew and the Greek, and both can be won to Christ by the preaching of the Gospel.

Therefore, in spite of the many objections urged by Jews and Gentiles against missionary work among the Jewish people, let us go on in the discharge of our duty with ever-increasing zeal, knowing that we are doing a work entrusted to our care by our Redeemer.

## THE BIBLE ITS OWN MISSIONARY

BY REV. T. J. SCOTT, D.D.

For many years a missionary of the Methodist Episcopal Church in Bareilly, India

The power of the Bible as a missionary agency in the world's conversion is beyond calculation. We now have some 550 versions in nearly all the principal languages and dialects of the race. What a preparation this for leavening humanity with the Word of God. It has been estimated that the Bible societies at work send out daily 30,000 copies, or about one every three seconds, dropping somewhere with healing leaves.

Let us look at this matter from one mission field, India. We have six principal auxiliaries of the British and Foreign Bible Society. One of these, representing North India, in a recent year sent out 178,883 copies in 23 languages. What a marvelous Bible leaven this is among at least one-third of India's 300,000,000! The Psalmist

said: "The entrance (or opening) of thy Word giveth light"; and the implication is that God Himself does the illuminating. This may be illustrated by India in three ways: (1) by the manner in which the Bible is leavening the thought of India; (2) by the way it is permeating her literature, which is but another phase of the same thing; (3) by personal examples of Bible power.

1. A Hindu paper is before me, just from India, the *Arya Patrika*. In the opening address of Rosh Behari Ghose, at the last session of the India National Congress, at Madras, no less than twelve sentences and phrases are quotations from the Bible. The editor of *The Epiphany*, a missionary journal, takes exception, I think unwisely, to the use thus made

of the Bible by a non-Christian. The editor of the *Patrika* replies thus: "If our contemporary means to say that the Christians have a monopoly of the use of the words of the Bible, no one is prepared to take him upon his word. We, for ourselves, think, that our contemporary must have been glad at the use of the Biblical words, in the presidential address of the Congress, because it shows that the Bible is becoming indispensable for educated India." Thus, in addresses, discussions and conversations, one can constantly observe how Bible-language and thought have entered into the mental life of the people.

2. The books and periodical literature of India, illustrate the same thing from this standpoint. One finds everywhere words and phrases and ideas gleaned from the Bible, and perhaps used often unconsciously at the time, as to their source; but not always, for they often come in by way of controversy. But whether it be as Paul said of the Gospel, sometimes, "of envy and strife, in pretense or in truth," the Bible is being built into the memory and thought of the people. Their familiarity with the Scriptures comes about in various ways. Many get and read the Book out of curiosity or intelligent interest, or to criticize and refute it. I have often been surprized at the familiarity of adverse controversialists with the Bible. And then, in quite all missionary educational substitutions, this Book comes in as part of the tuition. Besides, the large work of the Sunday-school and the Y. M. C. A. familiarizes multitudes with the Word. At a recent session of the India Sunday School Union in the auditorium of the Y. M. C. A. at Calcutta, a Bible

reading was given in fifteen languages, in which each one read in his own tongue.

3. Personal illustrations show what all this Bible leaven does. Forty years ago the writer sent copies of the New Testament in Hindustani to all the teachers in government schools in the Zila (county), where he was at work. A year or two later, a Moslem teacher came to the missionary with one of these copies and asked for further instruction in it, which led to his conversion. He became a preacher, won his entire family to Christ, and some eighty Moslem relatives and neighbors; was in time put in charge of a large district and has led thousands to Christ. The starting-point was that New Testament. Dr. Dease, a Methodist missionary of North India, relates finding a man in a region of country not before visited by any missionary, who had a copy of the Bible obtained from a native colporteur, and had made the people there, familiar with its stories and teaching. He had accepted Christ and was instructing his neighbors. The case of a native colporteur, Obadiah, came under my observation. Belated in an out-of-the-way valley in the Himalayas, he was entertained by a Hindu family, who took nothing from him, but purchased a Hindī New Testament. The family read it and in a few months were all baptized, father, mother and two sons. The sons were afterward trained by me as native missionaries in the Bareilly Theological Seminary. Meantime the copy of the New Testament had been continuing its work. It had been loaned to a family in another part of the mountain and they also became Christians, and others followed till

quite a believing community was raised up. I may mention one more case, well remembered from a riot that occurred in connection with it. In the city of Almora, a young Brahman was baptized, who had studied the Bible in the college of the London Missionary Society at that place. The college hall where the baptism took place was stormed that day, and the windows were smashed and the doors were about to be beaten down, when the English colonel in command of a fort near by, double-quickened a company of troops to the place and rescued the missionaries and the convert. The rioters then hunted up all the Scriptures they could find, tore them to pieces and littered the streets with the leaves. I afterward spoke to a

Brahman magistrate of the place of the great indignity shown to a sacred Book, and I said that I could not wound the feelings of his people in that way. He had been trained in the same college, was a fine specimen of a Hindu gentleman, and replied, "Oh, that was the folly of some school-boys and fellows of the baser sort; but there are hundreds of families where that Book is reverently read; and to me it is more than any other Book, and regulates my life." Instances can be multiplied to show that God's Word in all mission fields is entering into the thought and literature of the non-Christian world and constantly is leading to the salvation of many souls. It is still a "two-edged sword," quick and powerful.

## REV. GEORGE EDWARD POST, THE CHRISTIAN PHYSICIAN OF SYRIA

### EDITORIAL

Often the height to which a tree has grown is best seen after it falls. So it is with men: their true greatness is felt only after they have fallen in death.

George Edward Post, son of the distinguished New York physician, Dr. Alfred C. Post, was born on December 17, 1838, and died in Syria, in October, in the seventy-second year of his age. His life term falls into three natural periods: his boyhood, educational preparation, and actual service in the foreign field.

His period of training was early completed. After he had finished his course at the College of the City of New York, and his medical studies at New York University, he was graduated from Union Theological Semi-

nary in 1861, and became chaplain in the United States Army, 1861-63. He then offered himself as a medical missionary and went to Tripoli, Syria, until the year 1868, after which he took a position as professor of surgery in the Syrian Protestant College at Beirut. This chair he held with growing distinction until within a few months of his death.\* He thus began his professional career at the early age of twenty-four, and continuously

\* The full official record is as follows: "George Edward Post; born, New York City, December 17, 1838; graduated College of the City of New York, Class 1854; Union Theological Seminary, entered 1858, graduated 1861; ordained (Fourth Presbyterian Church, New York), June 5, 1861; chaplain, U. S. Army, 1861-63; foreign missionary, Tripoli, Syria, 1863-68; professor Beirut, Syria, 1868—, M.D., University of New York, Class 1860; LL.D., University of New York, 1901, and University of Aberdeen, 1906."

labored at his great work of ministry to human suffering for nearly fifty years. His honored father was a member of the board from 1873 to 1886, and provided a fund, part of the interest of which has materially aided the medical department for many years, while the remainder has steadily accumulated until it has now reached the sum of \$70,000—the whole eventually to be employed, under the direction of his son, for the benefit of the medical work of the college. In the establishment of the "Maria De Witt Jesup Foundation" and its noble hospital buildings a principal factor was the long friendship between Morris K. Jesup and Doctor Post. The object and details of the plan were fully discussed in their interviews and correspondence. It was chiefly through the agency of Doctor Post that Mrs. Sage contributed "The Russell Sage Fund" for the benefit of the medical department.

It is easy to deal in superlatives, but not always safe. In this case it would not be beyond the exact truth to say that, among the whole body of medical missionaries in the foreign field, no one name has more deserved and conspicuous luster. Doctor Post, it has been said, has performed more major operations in surgery than any other one man in the whole mission world. He inherited an aptitude for medical and surgical work from his famous father, and from the first revealed a peculiar fitness for his chosen sphere. He was a versatile man. He handled the pen with as much skill as the lancet, and his tongue was as the pen of a ready writer. Beside all his untiring service of nearly a half-century in the hospital, he was the author of numerous works on subjects

medical, scientific, and missionary; and his achievements won for him many honors and decorations from European governments. He was also surgeon to the Johannuet Hospital at Beirut.

It may be well to mention a few of his merited distinctions as a tribute to his memory and a record of his history. For instance, the decoration of Othmaniyeh of Turkey, of the Ducal House of Saxony, and of the Red Eagle and Knights of Jerusalem of Germany. He was also a member of the Linnæan Society of London, the Torrey Botanical Club and the Academy of Medicine of New York City, and the Botanical Society of Edinburgh. Among his works, written in various languages, are: "Flora of Syria, Palestine and Egypt," "Text-Book of Mammalia," "Text-Book of Botany," "Translation in Arabic of Butler's *Physiology*," "Text-Book of Surgery," "Text-Book of *Materia Medica*" and the "Dictionary of the Bible." He contributed largely also to other well-known dictionaries of the Bible, and to the *Sunday School Times* of Philadelphia.

Such a man can not be withdrawn from the field without leaving a great gap, which no ordinary man can fill. In 1888, at the Ecumenical Missionary Conference in Exeter Hall, London, he delivered an address of which it is not too much to say that no one speech before that great gathering made a more profound impression. Reprinted in full in this REVIEW (see November issue, 1888, pp. 824-829), it remains to this day an almost unrivaled prose-poem. As few readers may have access to files reaching back twenty-one years, a few extracts are here made from this pictorial por-

trayal of the work of the medical missionary.

He undertakes a series of living pictures of such work, and first introduces the hearer to a room in the St. John Hospital, on a Christmas day, decked with the usual Christmas trees and decorations, and with some two hundred patients present, representing some twenty nations and all varieties of religious creeds—Christian and Jewish, Moslem, heathen, Protestant, Greek and Romish. Here are some of Doctor Post's scenes, as his artistic tongue portrayed them:

That little boy of seven is a Jew. We rarely get Jews into our hospital; they are all bent upon externals, afraid if they come to our hospital that we will give them flesh which has not been killed according to their law. This little boy is very ill; he is so young that they think he perhaps can not be harmed; he is not yet initiated into the secrets of religion. It is the first time in his life that he has ever heard the Gospel of Christ.

Just behind him sits an old man with a venerable presence, a long white beard, a turban, a girdle about his loins, and a loose flowing robe—a lineal descendant of the great Saladin. He is proud of his lineage; but here he is, in our hospital, a Mohammedan. A month ago, if I had gone to his house, he would have driven me away as a Christian dog. But now he seizes my hand, covers it with kisses, and bows himself to my feet. That Christian dog gave him the use of his eyes. He came blind, and now he sees. And here he sits at the feet of Jesus, with his eyes opened and his ears ready to receive the message of the Gospel.

By his side is a woman with a long white veil over her face. You see but one eye. She wears a blue dress, and has a babe in her arms; but look at her arms: the hands are gone! She is a Druse woman. As she was sitting in her house, warming her hands over the fire in the center of the floor, some earth

and stones and sticks fell from the roof and pinioned her hands in the fire, and they were burned to a crisp. We were obliged to amputate both of them. That is not the worst of it. Her husband has divorced her. A Druse has only to say to his wife, "Go home," and with no process of law it is all finished for her. But she has come down with that poor babe, and we have treated her; those dear sisters have taken that babe in their arms and lulled it to sleep. They have read the Bible to her, and her heart has been touched. And now she sits there before that tree, and is going to hear the Gospel of Christ.

That man with a long beard and green turban is a descendant of Mohammed. He came from Hebron, is the guardian of the sacred tomb of Machpelah, and has had charge of the bones of Abraham, Isaac, and Jacob, and Sarah, Rebecca, and Leah. He is a very bigoted Mohammedan, and would not let you go into the outer precincts of that sacred tomb, nor look through the bars. He was blind. He came to this hospital, and the "dog" he would have spat upon gave him the use of his two eyes; and he will give him now his attention as he preaches the Gospel to him.

Again, there is a man clothed in a long blue robe; on his head a turban of a peculiar character, and a long black veil trailing down his back. He is an Armenian priest. He laughs to scorn all our pretensions of antiquity. His is the true and ancient Church of Christ? But here he is, to hear of a Church more ancient than his, the Evangelical Church, which Christ and His apostles founded in deed and in truth.

On the right is a Bedouin from Palmyra. He had a blood feud with some of his comrades, who shot him and the bullet entered the chest. An unskilful native practitioner wishing to drain the wound, unskilfully rolled up a piece of rag and put it in to keep it open; but it slipped in, and he kept on putting a rag in day after day, until there was a mass there as big as my fist. The man began to cough and grow thin, and began to die. They heard of this hospital and brought him all the way from Pal-

myra. I laid open his side; I took out that great mass, and could look in and see the action of his lungs, and clear to the spinal column. He has got well. People held it to be a miracle, and it was a miracle of modern science, and modern science is a miracle of Christianity. That man was a Bedouin. He hardly had heard of Christ, except in terms of reproach. But he sits here to hear all about the Gospel.

Here is a poor woman, brought down on a stretcher. She had a brute of a husband, who struck her in the chest, right over the heart, and a great plate of dead bone and cartilage had to be removed, and for the first and only time of my life I looked inside a woman's chest, laid the four fingers of my hand over the pericardium, and felt every motion of the mechanism of the heart—a thing I never saw or heard of before. She got well. She is here to hear of the Gospel.

From Jerusalem, from Bagdad, from Tuat in the Great Sahara, from Turkistan in Central Asia, from the headwaters of the Euphrates and the Tigris, from every village in Lebanon, from Palestine, from Cyprus, from Asia Minor—they are gathered into this hospital, and there receive the gifts of healing. Now here they are, gathered about this Christmas tree, and there are the presents on the tree. Each one has a garment or a book, and the children some toys.

The choir sing about the child Jesus. Then the German pastor offers a prayer, and the English pastor makes some remarks, and then the doctor—who has held the terrible knife over them when they were under the influence of an anesthetic that robbed it of its terrors, who has stood by their bedside and watched them through the crisis of the fever—stands now before them to preach the Gospel of Christ.

Then Doctor Post revealed to his charmed hearers how he spoke to this motley assemblage of convalescents, avoiding all offensive references to their creeds and superstitions, but

availing himself of that great substratum of common thought and feeling which underlies their errors, and emphasizing those truths in which all agree, as the Mohammedans accept the Old Testament, and regard Abraham as a great patriarch, and even revere Christ as a great prophet. He tells them that the hospital where they found help and healing is not due to German philanthropy, but to Christian benevolence. These good doctors would never have left home but for the love of Christ, and he appeals to them whether they would leave all they love and exile themselves in a foreign land seven thousand to ten thousand miles away but for some adequate motive. And as he touchingly appeals to their deeper selves, tears trickle down the faces alike of Druse and Armenian, Moslem and Jew, and their breasts heave with emotion at the story of Him who left heaven for earth and the crown for the cross.

Resuming his pictorial word-painting delineating his experience as a medical missionary, Doctor Post told of a Moslem girl whose wrist-bone was diseased and removed, but the elbow-joint was attacked and had likewise to be amputated, and then the disease reappeared higher up until life was despaired of. He says:

I visited her with my wife, and we brought that little choir of children of the Deaconesses, and they sang sweet hymns in the corridor. I asked her if she would like to have me read a chapter of the Scripture, and pray with her, and she said, "Yes." I opened Isaiah 53. Her name was Fatimah. Fatimah was the favorite daughter of Mohammed, and that name is as sweet to a Moslem as Mary is to us. I said: "Fatimah, who wrote that chapter?" She closed her eyes for a moment, and then opened them and said, "Allah," that is, "God." "Well,



about whom did He write that chapter? Did He write it about Mohammed?" "No," she said, "He wrote it about Seidna Esa—about our Lord Jesus, upon whom be peace."

In 1865, the cholera was prevailing in Northern Syria, and I was in Mount Lebanon. We had a community of about one hundred and fifty Protestants in the city. Alarmed, they sent a messenger five-days' journey, saying, "Dear doctor, the cholera has broken out in our city, and we are afraid that we may be attacked. Will you please send medicine, and if you can, come yourself, not simply because the cholera has broken out, but the devil has got in among us, and we are in a quarrel with each other, and we want you to come and settle it." I dispatched that messenger with a bottle of medicine suitable as a prophylactic, and cure for cholera, and said I would follow with haste. I took with me a devout young man, a teacher in the theological seminary, in order to have the benefit of his counsels in this affair with the people. They knew we had come a five-days' journey into a pest-stricken city from a sanatorium where the cholera never comes. That was a granite bed on which to build. I began by taking each one of the brethren apart, and found, to my surprise, that not one of them had anything against anybody else, but every one knew who stirred up the whole trouble. When we had been assured by every one of them that they were ready to be reconciled, we called them all together. They had been calling each other devils and Judas Iscariots, and every opprobrious epithet which Oriental speech contains. We read over appropriate passages of Scripture, asked this and that brother to lead in prayer, and then asked, if anybody in that company had anything against anybody else, he would rise and state it. Not one rose, but every one was melted to tears. They knelt down there and poured out their hearts to God in prayer and in thankfulness.

Here was another miracle of the grace of God. Not one of that community was stricken with the cholera! Is it too much for the power of God that He should

have given that miracle to strengthen their faith? Not one—father, mother, or child—of all that community, was taken with cholera, altho funerals were passing their door every hour of the day. We left them in a few days entirely at peace with one another. They went out with us as far as the Orontes, and they stood with us on the bank of that river. We knelt down in prayer together, and they bade us "Godspeed."

When Doctor Post approached his seventieth birthday, he resigned his professorship and the Board of Trustees, in accepting with profound regret his resignation, put on record a becoming tribute to his worth. We make a few extracts from this memorial:

The board can not permit an event of such importance in the history of the college to pass without an expression of the profound appreciation entertained by the trustees of the variety, extent and value of the services rendered to the college by Doctor Post for more than forty years.

After a preparation of unusual breadth and thoroughness at home, and of several years of large experience on the field in connection with the medical and evangelistic work of the Syrian Mission, Doctor Post assumed office in the college during the year 1868, when the medical department was in its earliest stages, with few students and inadequate facilities. He was foremost in laying wise and far-reaching plans for the permanent and efficient growth of this department. His professional ability, unceasing devotion, wide reputation and generous gifts have been largely instrumental in securing for it the commanding position and constantly increasing usefulness so fully recognized in the East and also in Europe and America. It is due, in no small measure, to the arduous services and the personal influence of Doctor Post that the college has enjoyed, for more than thirty-five years, such cordial relations and such Christian cooperation with the Order of St. John in carrying on the

medical and surgical work of the Prussian Hospital in Beirut.

In previous years during his visits to this country Doctor Post made untiring and successful efforts for the enlargement of the medical and the general endowment of the college. Nor has he confined his energies to a single department. As practically one of the founders of the institution, and as a member of the faculty, he has taken a deep interest in all its lines of development, and has been prominent in devising and stimulating methods for the adaptation of the results of modern scholarship to the needs of the East; for the introduction there of the system and life of the American college; for the promotion of a high literary standard; and, above all, it has been his undeviating and most cherished endeavor to provide religious instruction that shall bring the students to a sound apprehension of the truths of the Word of God, and to an intelligent acceptance of Jesus Christ as Lord and Savior.

Doctor Post has had a large share in procuring and preserving our scientific collection and museums; in obtaining our property; in erecting our buildings; beautifying our grounds; winning our friends, and, at all times, in public and private, fostering the aims and operations of the college. He has set an example of large-hearted and unselfish loyalty that never hesitated to subordinate personal welfare to the interests of the college. He has given the best years and energies of his life to this institution, and his name will always be associated with its establishment and usefulness.

Voted: That while we respect the devotion to principle which has led our esteemed associate to this step while still in vigorous health and undiminished ability, we do now reluctantly accept his resignation, and we express the emphatic hope that he may consent to remain in

connection with the work of the college, not merely as professor emeritus of surgery, but in some line of service that shall retain for the college his rare scientific gifts, his ripe experience and his wise counsel.

All these facts, achievements and testimonies show what a remarkable man has departed from among us. He belonged to an illustrious family and was linked with other families no less valuable to the community. That seraphic soul, the late Dr. Arthur Mitchell, the Foreign Mission secretary, married his sister, and while Doctor Post was foremost abroad in the missionary work, Doctor Mitchell was foremost at home in its advocacy and promotion. Both these notable men are a sufficient refutation of the shallow notion that it is only an inferior class of minds that are enthusiastic over foreign missions. These two men stood for the highest intelligence and education, and the noblest types of manhood. Either would have graced and adorned any human sphere; yet both exemplified that exalted self-surrender and self-oblivion that is the nearest approximation to the ideal of a man and a disciple. May our eyes be permitted to see many like them. Both of them were fellow students of the writer in his theological course and intimate life friends, and this brief editorial tribute is, therefore, fragrant with personal and precious memories of nearly fifty years of close friendship.



# MEMORABLE MISSIONARY DATES FOR DECEMBER

PREPARED BY MISS BELLE M. BRAIN

- December 1, 1875.—Death of John Wilson of Bombay.  
See "Men of Might in India Missions," by Holcomb.
- December 1, 1882.—Death of Titus Coan.  
See "Life in Hawaii," by Titus Coan.
- December 2, 1552.—Death of Xavier.  
See "Heroes of the Mission Field," by Walsh.
- December 2, 1749.—Death of Brainerd.  
See "Life of Brainerd," by Sherwood.
- December 2, 1903.—Death of S. H. Hadley.  
See "Down in Water Street," by Hadley.
- December 4, 1829.—Suttee abolished in Bengal presidency.  
See "Lux Christi," by Mason.
- December 5, 1834.—Titus Coan sailed for Hawaii.  
See "Life in Hawaii," by Titus Coan.
- December 5, 1850.—Allen Gardiner arrived at Tierra Fuego.  
See "Pioneers and Founders," by Yonge.
- December 7, 1888.—Death of Melinda Rankin.  
See "Twenty Years Among the Mexicans," by Rankin; also "Eminent Missionary Women," by Gracey.
- December 8, 1840.—Livingstone sailed for Africa.  
See any Life of Livingstone.
- December 8, 1877.—Death of Peter J. Gullick.  
See "Encyclopedia of Missions."
- December 9, 1822.—Goodell sailed for Beirut.  
See "Encyclopedia of Missions."
- December 11, 1808.—Birth of John Wilson.  
See "Men of Might in India Missions," by Holcomb.
- December 11, 1825.—Baptism of Crowther.  
See recent "Life of Crowther," by Page.
- December 11, 1897.—Death of George L. Pilkington.  
See "Pilkington of Uganda," by Harford-Battersby.
- December 13, 1732.—Dober and Nitsechman landed at St. Thomas, West Indies.  
See "Moravian Missions," by Thompson.
- December 13, 1887.—Organization Ramabai Associations in America.  
See "Pandita Ramabai," by Helen S. Dyer.
- December 14, 1773.—Birth of Pastor Gossner.  
See "Praying and Working," by Stevenson.
- December 14, 1831.—Birth of Griffith John.  
See "Griffith John," by Robson.
- December 14, 1875.—Death of Simeon H. Calhoun.  
See "Old-time Student Volunteers," by Trumbull.
- December 15, 1811.—Death of Vanderkemp.  
See MISSIONARY REVIEW, June, 1895.
- December 15, 1872.—Death of John Geddie in the New Hebrides Islands.  
See "Encyclopedia of Missions."
- December 19, 1856.—Birth of Adolphus Good.  
See "A Life for Africa," by Parsons.
- December 20, 1792.—Birth of David Griffiths.  
See "Encyclopedia of Missions."
- December 21, 1787.—Death of Matthew Stach.  
See "Moravian Missions," by Thompson.
- December 21, 1795.—Birth of Robert Moffat.  
See any Life of Moffat.
- December 21, 1849.—Ordination of Kekela, native Hawaiian pastor.  
See "Transformation of Hawaii," by Brain.
- December 22, 1789.—Birth of Ann Haseltine Judson.  
See "Life of Adoniram Judson," by Edward Judson.
- December 23, 1892.—Bishop Tucker reached Mengo with Hannington's remains.  
See "Eighteen Years in Uganda," by Tucker.
- December 25, 1496.—Baptism of Clovis.  
See MISSIONARY REVIEW, December, 1903.
- December 25, 1814.—Marsden's first sermon to the Maoris of New Zealand.  
See MISSIONARY REVIEW, December, 1903.
- December 25, 1821.—Birth of William Ashmore of China.
- December 25, 1873.—Corner-stone of the Church of the Slave Market laid in Zanzibar.  
See MISSIONARY REVIEW, December, 1903.
- December 25, 1887.—First celebration of the Lord's Supper in Korea (seven Koreans participating).
- December 25, 1905.—Organization of the National Missionary Society of India.  
See "Christian Conquest of India," by Thoburn.
- December 26, 1841.—Selwyn sailed for New Zealand.  
See "Encyclopedia of Missions."
- December 28, 1800.—Baptism of Krishna Pal.  
See article in this number of the REVIEW.
- December 28, 1906.—Jubilee of American Methodist Episcopal Mission in India.  
See MISSIONARY REVIEW, April, 1907.
- December 30, 1846.—Bishop Gobat entered Jerusalem.  
See "Encyclopedia of Missions."
- December 31, 1806.—Birth of William Thomson.  
See "Old-time Student Volunteers," by Trumbull.
- December 31, 1891.—Death of Crowther.  
See "Life of Crowther," by Page.

## Suggestions for a Program on Krishna

- Scripture Lesson:** Confessing Christ, Matt. 10: 32-39.
- Hymns:** (a) "Jesus, and shall it ever be"; sung at Krishna Pal's baptism.  
(b) "O thou, my soul, forget no more."  
Written by him for use in family worship. Krishna's hymn will be found in many old hymn-books and a few modern ones.
- Quotation:** "Attempt great things for God; expect great things from God."—William Carey.  
To be used as a wall motto and memorized.
- Introduction:** A brief talk on caste customs in India would be an excellent introduction to the story of Krishna Pal.

# KRISHNA PAL, CAREY'S FIRST CONVERT

Baptized, December 28, 1800

BY BELLE M. BRAIN, DETROIT, MICH.

Author of "Holding the Ropes," etc.

On December 28, 1800, the last Lord's day of the eighteenth century, an event occurred of no little importance in the history of missions. This was the baptism of Krishna Pal, the first convert in India north of Madras of whom there is a reliable record. As he was also the first native missionary to Calcutta, the first Bengali hymn-writer, and the first trophy of modern medical missions, great interest attaches to his story.

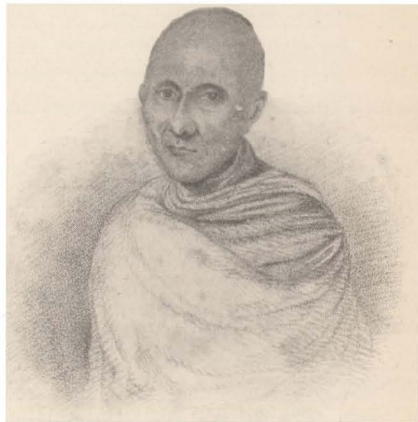
In 1783, seventeen years before, John Thomas, the son of a Baptist deacon of Gloucester, who had been given a medical education, sailed for Calcutta in the *Oxford* as ship-surgeon in the employ of the East India Company. Soon after his arrival in India, being shocked by the awful heathenism he witnessed, he began to preach Christ to the natives.

Tho hot-headed, and totally lacking in discretion, Thomas was sincere in his purpose and strong in his devotion to his Lord. He was endowed, too, with a wonderful power of creating enthusiasm, and on his return to England in 1792, at the close of a second voyage to India, was able to give such graphic pictures of the needs of the Hindus that the newly organized Baptist Missionary Society resolved to adopt India as a sphere of labor, and on January 10, 1793, appointed Carey and Thomas their first missionaries. By this appointment Thomas, who was designated as "medical evangelist," became the first modern medical missionary.

On June 13, 1793, having been ejected from the East India Company's vessel in which they had taken

passage, the two missionaries set sail on the *Kron Prinzessin Maria*, a Danish vessel bound for Serampore, accompanied by Carey's wife and five children.

Five months later, on November 11, they arrived at Calcutta, only to find



KRISHNA PAL

trials and disasters awaiting them. For six years poverty, sickness and bereavement were the portion of the little band, and no visible fruit appeared as the reward of their labors.

But at length a brighter day began to dawn. On October 12, 1799, four new missionaries arrived from England, to reenforce the mission. Finding it impossible, owing to the hostility of the East India Company, to join Carey at Mudnabutty, where, as superintendent of an indigo factory, he was endeavoring to earn a livelihood while laying the foundations of the mission, the newcomers decided to begin work at the Danish settlement at Serampore, on the Hoogli River, sixteen miles above Calcutta, where the governor, Colonel Bie, who

had been a friend and pupil of Schwartz, promised them help and protection. Here, on January 10, 1800, they were joined by Carey, who, with Joshua Marshman and William Ward, formed the famous Serampore Brotherhood that wrought so mightily for India's redemption.

The work at Serampore was pushed with great vigor. Schools were opened by Marshman and his wife both for European and native children, and on Carey's wooden press, which the natives at Mudnabutty had supposed to be an idol, Ward was soon busily at work printing the Bengali translation of the Scriptures that Carey had almost completed.

Meanwhile the missionaries went out into the streets, singly and in pairs, endeavoring to draw a crowd by singing hymns in Bengali—"like ballad-singers," one of them says. The Gospel was then preached to those who gathered, and at the close an invitation was given to come to the mission-house for further discussion.

But, tho many accepted this invitation, and much of Carey's time was devoted to explaining the principles of Christianity to those who came to him, month after month passed by without a conversion. Again and again the hopes of the missionaries were raised by some inquirer who seemed deeply impressed with the Truth, but always family ties and national custom proved too strong to be broken.

It was a time that sorely tried the faith of the missionaries, yet notwithstanding the discouragements, they heroically kept on working. "There is a great deal of patience and self-denial required in collecting our congregations and bearing with all their interruptions," wrote Ward, who kept

the mission journal. "When you are in the middle of your discourse—half of them, perhaps, sheer off—some more come—a Brahman interrupts you, 'Why can not the river wash from sin?' or some such question. I suppose Brother Carey has preached a thousand sermons to such congregations as these."

At length, however, a day dawned when the long waiting appeared to be over. In October, 1800, Thomas, who was superintending a sugar factory at Beerbhoom to pay expenses while he preached the Gospel, arrived at Serampore with Fukeer, one of his workmen, who declared himself ready to renounce his idols and make public confession of Christ.

When, on November 25, this man was brought before the Church, he gave such satisfactory evidence of a change of heart that the missionaries deemed him worthy of baptism, and received him into their fellowship with a joy past describing. "We all stood up," says Ward, "and sang with new feelings, 'Praise God from whom all blessings flow.' Each brother shook Fukeer by the hand. The rest your imagination must supply."

But alas! their joy was soon turned to sorrow. Wishing to take leave of his friends before taking the step that would separate him from them, perhaps forever, Fukeer returned to Beerbhoom, accompanied by Thomas, who was afraid that if he went alone he might be turned from his purpose. Arriving at the factory, Fukeer asked permission to go to his home, promising to return in three days. But he never came back and nothing could be learned of his whereabouts. Some declared that his courage had failed him, but many thought that he had

been detained by force or had, perhaps, been secretly murdered.

To poor Thomas, who had worked so many long years without a convert, the disappointment was especially severe, and he returned to Serampore in great depression of mind. But ere long God gave a sure token of His favor and set the seal of divine approval on the work.

On the morning of November 25, the very day on which Fukeer witnessed his good confession before the Church, a carpenter named Krishna Pal dislocated his arm and sent to the mission-house to ask if Thomas would come and set it. Thomas went at once, and as he set the arm he talked with the man of sin and its remedy, and explained that God often sends affliction to men to draw them to Himself. At this Krishna was deeply moved and shed many tears.

Later in the day Thomas and Marshman called to see how he was getting along and gave him some of Carey's tracts. Next morning Carey himself went to see him, and later the whole mission family. As his arm regained its strength he became a frequent visitor at the mission-house, and in the course of a few weeks not only accepted Christ himself, but began to proclaim the Gospel to his family and friends.

In a letter address to a gentleman in Bristol who supported him for many years, Krishna gave the following account of his conversion:

I was a disciple or worshiper of Brahmans and the Gooroo (spiritual guide); and when the latter visited me, with the idea of obtaining his favor, I washed his feet, and took the water and sprinkled my breast and head therewith. Then I was taken severely ill and a person of the Ghospara sect came and told me that

if I would become the follower of the true Gooroo, I should then get over this affliction. I consented to this; he then taught me the first incantation: "O Kurta, the moon, the Great Lord, I walk and speak at thy pleasure, thou art with me, and I am fed with whatever thou feedest me." Some time after I received these incantations, the Lord restored me to health, and I became a Gooroo myself, teaching others this incantation and making them my disciples.

In this way I spent sixteen years of my life; after which the Lord sent his grace into India. One day, as I went to purchase sweetmeats for my children, I met Dr. Thomas, Mr. Ward and Mr. Brunsden, who had gone out to preach the Gospel. Dr. Thomas called to me and said, "Oh! Bengali brother, where is the Brahmans' school?" I answered, "At Bullbupore." He then said he would proclaim glad tidings, and asked me to attend. I consented, and he declared to me and others the tidings of salvation through the death of Jesus Christ. On that day the Lord was gracious to me. I then considered that no shastra made an end of sin, and that even among the people of Ghospara there was no provision for the pardon of sin. I began daily to examine into this, and to be thoughtful how to get acquainted with the missionaries.

A circumstance now happened by which the Lord showed Himself particularly gracious to me. As I was going to bathe in my tank, my foot slipped, and by the fall I dislocated my right arm, I was very much afflicted on this account, lest I should be unable to support my family. A relative told me there was a doctor at the mission-house, and I sent my daughter and the child of a friend to beg that he might come and see me. The missionaries were at that time going to breakfast. Seeing the two children, the doctor said to them, "Why are you come?" My daughter answered: "My father's right arm is broke, and he is much afflicted; will you come and see him?" Then Dr. Thomas came to my house and speedily cured me; and said that the Father chastises the son that He loves.

The same afternoon Dr. Thomas and Mr. Marshman came again with some pieces of paper in their hands, which they gave to me and to the by-standers to read. In this paper I read that he who confesseth and forsaketh his sins and trusteth in the righteousness of Christ, obtains salvation. The next morning Mr. Carey came to see me.

From this time I made a practise of calling at the mission-house, where Mr. Ward and Mr. Felix Carey used to read and expound the Holy Bible to me. One day Dr. Thomas asked me whether I understood what I heard. I said I understood that the Lord Jesus Christ gave His life up for the salvation of sinners, and that I believed it and so did my friend Gokool. Dr. Thomas said: "Then I call you brother."

On the evening of December 22—a most memorable day in the history of the mission—a little company of four Hindus—Krishna Pal, his friend Gokool, his wife Rasoo, and her sister Jeymoonni, together with Felix Carey, William Carey's oldest son—came before the Church, in accordance with Baptist custom, to rehearse the steps by which they had been brought to Christ. It was a solemn, yet joyous occasion, when the hearts of all were "nailed to Christ," as Gokool quaintly phrased it. After the testimonies had all been given, Carey explained the obligations of the Christian life. The hymn "Salvation, O the joyful sound," was then sung and all knelt for a closing prayer.

Earlier in the day, as an evidence of their sincerity, Krishna and Gokool had broken caste by eating with the missionaries. In the mission journal this entry occurs:

December 22.—This day Gokool and Krishna came to eat tiffin (what in England is called luncheon) with us, and thus publicly threw away their caste. Brethren Carey and Thomas went to prayer with

the two natives before they proceeded to this act. All our servants were astonished; so many had said that nobody would ever mind Christ or lose caste. Brother Thomas has waited fifteen years and thrown away much on deceitful characters; brother Carey has waited till hope of his own success has almost expired; and, after all, God has done it with perfect ease! Thus the door of faith is open to the Gentiles; who shall shut it? The chain of the caste is broken; who shall mend it?

The joy of this long-looked-for day, when the first Hindus should break caste and take Christ for their Savior, was sadly marred by its effect on poor Thomas, who, after hearing the testimonies at the evening meeting, became frantic with joy and began to manifest unmistakable symptoms of insanity. Three days later he became so violent that he had to be placed in confinement, and it soon became necessary to commit him to an asylum for the insane at Calcutta. But at the end of a month his mind was fully restored and he was able to take up the work of preaching Christ with more vigor than ever.

There were, too, serious trials for the converts to face. The news, spread by the servants, that Krishna and Gokool "had eaten with the Sahibs and become Feringees," created the wildest excitement, and next morning a mob of 2,000 people gathered at Krishna's house and dragged both him and Gokool to the office of the Danish magistrate. As no charges were preferred against them, they were quickly released, only to be again arrested on the plea that Krishna had refused to deliver up his daughter to the man to whom she was betrothed. The governor now interfered, assuring the girl that she should not be compelled to marry against her will,



and placing a native guard at the gate of the house to protect the family from further molestation.

Through this prompt and kindly action of the governor serious trouble was averted; but Gokool and the two women were so unnerved by what had taken place that they begged to have their baptism delayed for a time.

any other water, and at noon, on December 28, 1800, in the presence of the Danish governor and his staff, a large party of English and Portuguese, and a great throng of Hindus and Mohammedans, the ordinance was administered in the river opposite the mission gate.

After a brief preliminary service,



THE BAPTIST MISSION PREMISES AT SERAMPORE—THE SCENE OF KRISHNA PAL'S BAPTISM

Krishna alone had the courage to face the ordeal.

A question now arose among the missionaries as to the propriety of immersing the candidates in the waters of the Ganges, which the Hindus regard as peculiarly efficacious in washing away the stain of sin. Some felt that its use would imply a recognition of its sacred character; others thought it would be regarded as a desecration of the stream.

It was finally decided to use it like

Carey, with his son Felix on one side and Krishna Pal on the other, walked from the chapel to the bank of the river and then down the steps to the edge of the water. The mission journal describes the service thus:

We began by singing in Bengali;

"Jesus, and shall it ever be,

A mortal man ashamed of Thee?" etc.

Brother Carey then spoke in Bengali, declaring we did not think the river sacred; it was water only, and the persons about to be baptized by this act profest to put off all the debtahs (idols), and



all sins and to put on Christ. After prayer he went down into the water, taking his son Felix in his right hand, and baptizing him, using English words. After this Krishna went down and was baptized—the words in Bengali. All was silence and attention. The governor could not restrain his tears, and almost every one seemed to be struck with the solemnity of this, to them, new and sacred ordinance. Ye gods of stone and clay! did ye not tremble when, in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet?

With the baptism of Krishna Pal, a new era began to dawn in India. Next day Carey wrote:

Yesterday was a day of great joy. I had the happiness to desecrate the Gunga by baptizing the first Hindu convert and my son Felix.

Early in January, 1801, the Gunga was again "desecrated" by the immersion of Krishna's sister-in-law, Jey-mooni, the first Hindu woman brave enough to break caste and be baptized. One month later his wife, Rasoo, and their neighbor Unnu, a widow of forty, were also baptized. To this little company of believers, Gokool was added in August, and his wife, Komal, in November of the same year. "We have now," wrote Marshman, "six baptized Hindus, whom we esteem more precious than an equal number of valuable gems."

Before the year closed the missionaries were made glad by the conversion of Petumber Singh, a man of great intelligence and strong character, more than fifty years of age, who belonged to the Kayust or writer caste, which is second only to the Brahmans themselves. This was the first high-caste convert, and after his baptism on the first Lord's day of

1802, Carey wrote to Fuller in great exultation as follows:

Both Europeans and natives laughed at what they thought to be our enthusiastic idea of breaking the bonds of Hindu caste by preaching the Gospel. When Krishna and Gokool rejected their caste, many wondered at it; but the majority tauntingly asked, "Have any of the Brahmans and Kayusts believed on Him? What great thing to have a carpenter and distiller reject their caste?" Lately, however, the Lord has deprived them of this small consolation, and has given us one Kayust, who joined the Church a little while ago.

Toward the close of the year 1802 the first Brahman was won for Christ. This was Krishna Prosad, a young man of great promise, nineteen years of age, who gave up his high caste and all its privileges without a murmur for the sake of Christ, and before his baptism trampled on the *poita*, or sacred sevenfold thread, which he wore as the sign of his priesthood. And at the celebration of the Lord's Supper following the baptism, the missionaries rejoiced to see this once proud and haughty twice-born Brahman receiving the bread and the cup from the hands of Krishna Pal, the Sudra.

A few months later Krishna Prosad gave further evidence of his complete renunciation of caste by marrying Krishna Pal's daughter, Onunda. The wedding, which was the first between two converts, was attended by all the mission family and more than a hundred relatives and friends, who seemed deeply impressed by the simple yet solemn ceremony that had been arranged and was performed by William Carey.

On returning home, the missionaries sent the young couple some

raisins and sugar-candy that had been given to them, and some plantains from the mission garden. The next evening they all went to a wedding supper given by Krishna in honor of his daughter, which Ward describes as follows:

April 5th.—This evening we all went to supper at Krishna's. Tables, knives, forks, etc., having been taken from our house, we had a number of Bengali plain dishes, consisting of curry, fried fish, vegetables, etc., and I fancy most of us ate heartily. This is the first instance of our eating at the house of our native brethren. At this table we all sat with the greatest cheerfulness, and some of the neighbors looked on with a kind of amazement. It was a new and very singular sight in this land, where clean and unclean is so much regarded. We began this wedding supper with singing, and concluded with prayer; between ten and eleven we returned home with joy. This was a glorious triumph over caste! A Brahman married to a Sudra, in the Christian way: Englishmen eating with the married couple and their friends at the same table, and at a native house. Allowing the Hindu chronology to be true, there has not been such a sight in Bengal these millions of years!

Six months later, when death for the first time entered the little company of converts, and Gokool passed away, happy and tranquil, and rejoicing in the hope of going to Christ, the customs of caste were again broken through. Under no circumstances were services of any kind performed for the dead by members of another caste, yet the body of Gokool was borne to the grave by Dr. Marshman, Carey's sons, Felix and William, and three of the converts: Bhairub, a Brahman, Peroo, a Mohammedan, and Krishna Pal, a Sudra. As they took up the casket and bore it, singing a hymn as they went, to the little cemetery purchased by the missionaries a

few days before, the natives looked on in silent amazement. "This procedure," says Marshman's son in his history of the Serampore Mission, "may be considered as having completed the abolition of caste in the native Christian community. It commenced with the extinction of all difference of caste in partaking of the Lord's Supper; it was further advanced by the marriage of a Brahman to the daughter of a Sudra; and was now consummated by the conveyance of the body of a Sudra to the grave by one of pure Brahminical blood."

Tho these first Hindu converts were not without their faults, and often caused the missionaries much anxiety, they were all faithful workers for the Master and won many souls for Him. Immediately after their baptism, Jey-mooni and Unnu began work among their countrywomen, not only in Serampore, but in the surrounding country also, and Krishna Pal, Petumber Singh and Krishna Prosad became effective preachers of the Word.

Krishna Pal, the first convert, became an especially prominent figure in the work. His first act, after his baptism, was the erection of a "house for God," directly opposite his own, which was the first native place of worship in Bengal. After the baptism of his wife, his four daughters also became Christians, and from this home, once the abode of idolatrous heathen, there ascended twice each day the sweet incense of prayer and praise to God. The hymn,

"Oh, thou my soul forget not more  
The Friend who all thy misery bore,"

which he composed for family worship, reveals a spirit of loving devotion to Christ. Translated into Eng-

lish by Marshman, it was a great favorite, in times gone by, for use at the communion table.

As time went by, Krishna became more and more concerned for the salvation of his people. Tho a carpenter by birth and trade, he was a man of unusual ability and so fluent of speech that at length, in accordance with his own wishes, and at the urgent request of the mission, he gave up his secular employment and devoted all his time to Christian work.

In the autumn of 1801, less than a year after his baptism, he began to accompany the missionaries on their itinerating tours, rendering them great assistance, and bearing the taunts and jeers of his countrymen with meekness and forbearance and in the spirit of the Master. In May, 1803, he was set apart for the work of the ministry, and early in 1804, having proved himself worthy, was formally ordained by prayer and the laying on of hands. Henceforth he went far and wide preaching the Gospel.

Five years of the twenty-two that he gave to the service of Christ were spent in Calcutta, where as the first native missionary to that great idola-

trous city, he won the respect of Europeans and natives alike. Writing of him in 1812, Carey says: "He is now a steady, zealous, well-informed, and, I may add, eloquent minister of the Gospel, and preaches on the average twelve or fourteen times every week in Calcutta and its neighborhood."

On August 21, 1822, Krishna was stricken with cholera and died not long after. So calm and joyous were his last hours that many who came to take leave of him declared: "It is good to be here. Verily, God is in this place. Let my end be like Krishna's."

Of his ability as a preacher, Ward has this to say: "As a preacher, Krishna was truly evangelical in his views. He preached Christ, none but Christ, and Christ the suffering, the atoning Savior. He would contrast with wonderful effect Christ washing the feet of His disciples with the Hindu spiritual guide, having his foot on the disciple prostrate at his feet. His method was mild and persuasive; and the sight was truly edifying to see this Hindu convert in his simple native dress in the pulpit, pleading with his countrymen and beseeching them to be reconciled to God." May there be many more such men in the Church of India!

## WAR AND THE GOSPEL

BY HENRY WADSWORTH LONGFELLOW

Were half the power that fills the world  
with terror,

Were half the wealth bestowed on  
camps and courts,

Given to redeem the human mind from  
error

There were no need of arsenals and  
forts.

The warrior's name would be a name  
abhorred!

And every nation that should lift again  
Its hand against a brother, on its forehead

Would wear forever the curse of Cain.

Down the dark future, through long generations,

The echoing sounds grow fainter and  
then cease;

And like a bell, with solemn, sweet vibrations,

I hear once more the voice of Christ  
say, "Peace!"

Peace! and no longer from its brazen  
portals

The blast of war's great organ shakes  
the skies!

But, beautiful as songs of the immortals,  
The holy melodies of love arise.

# A CENTURY OF BIBLE DISTRIBUTION IN NEW YORK

BY REV. GEORGE WILLIAM CARTER, PH.D.

General Secretary of the New York Bible Society

The Bible is the greatest book in the world, not only because of its moral and spiritual influence in the world, but also from a purely business man's point of view. The most successful novel seldom reaches a circulation of over 50,000 copies in a single year, but the Bible is having that circulation *every day*! No other book compares with it from the standpoint of sales and wide reading. From the standpoint also of languages into which it is translated, no other book is being circulated among so many nationalities. The Bible is being read in New York City to-day in thirty-seven languages. This can not be said of any other book.

The Congress of 1777 considered a resolution regarding the distribution of the Bible, and after deliberation, voted to import 20,000 Bibles for the use of the people. The Congress of 1781 again considered the subject of Bible distribution, and the following resolution was adopted:

"Resolved, That the United States in Congress assembled approve the edition of the Bible published by Robert Aitken, of Philadelphia, and recommend its use to the people of the United States."

In this way Congress, in those early days, fulfilled the duties of a Bible society before there was such an institution anywhere in the world.

The original New York Bible Society was organized December 4, 1809, and the present society began as an auxiliary in 1823 under the name of the Young Men's New York Bible Society. In 1840 the latter adopted the name of the original society, which had ceased to exist, and was incorpo-

rated in 1866. The work instituted in 1809 has never ceased, and it can be traced through every decade to the present day.

The New York Bible Society is the *only* society having for its *sole* work Bible distribution in the city and harbor of New York. Sixty men, members of the leading churches of the various denominations of the city, compose the Board of Managers. The Bibles are distributed through the pastors and recognized Christian workers of the city, and by special agents among the immigrants at Ellis Island and the sailors in the harbor. The work is strictly unsectarian, and no book is ever sold at a profit.

New York is a wonderful city. The story of its growth and development is as strange as the stories of "Gulliver's Travels" or "Arabian Nights." In the seventeenth century Manhattan Island was bought from the Indians for goods valued at \$24, and the assessed valuation of real estate on Manhattan Island last year was over \$5,000,000,000. Broadway is the longest street in the world. New York has the greatest street railway system of the world, the finest park system, the largest office buildings. One building alone, the Hudson Terminal Building, will accommodate 10,000 people, and is a city in itself. New York is the financial center of the world and has the largest savings-bank of the world, the Bowery Savings Bank. New York is adding to its population a whole city of 90,000 every year. Four-fifths of the people are foreign born or children of foreign parents. That figures may not be confusing, let some facts be put in a comparative way:

There are in New York more Germans than in Hamburg, more Italians than in Rome, three times as many Irish as in Dublin, and ten times as many Jews as in all Palestine. There are more Cohens than Smiths in the city directory. Here at once is a vast home and foreign missionary field, and during the past year the New York Bible Society distributed the largest number of volumes of Scripture in its history, over 151,000 in thirty-seven languages.

Through this society many strangers have received copies of the Word of God and have become the best kind of missionaries among their own people, in our country or in the lands of their birth. A Norwegian pastor in the city recently told us that from those who have joined his church in the past five years, thirteen have returned to Norway as missionaries, and nine have gone into different States of our Union to carry the Gospel. The same day a city Chinese pastor said that on a recent visit to his native land he met twenty-seven of his countrymen who had been converted in this country, and had returned to China as missionaries. Five Russians recently went back to Russia as missionaries, having accepted Christ through the reading of Scriptures furnished them by the New York Bible Society.

The pastor of a certain large church in New York City recently said: "With our corps of workers we can make a thousand calls a week if necessary." When these workers visit the homes, many of them are supplied with volumes of Scripture for needy families from the New York Bible Society. The aim is to furnish with Scripture every pastor and missionary in Manhattan and Bronx. There are more than

three hundred pastors in Manhattan and Bronx, and a much larger number of missionaries and lay workers who devote their time to visiting the needy in homes, hospitals, prisons and other institutions. There are now about one hundred and fifty-seven pastors and missionaries who are working *exclusively* among foreign-speaking people in Manhattan and Bronx. All of these workers ought to be assisted by grants of Scripture, and this help will be given them as far as the finances of the society permit.

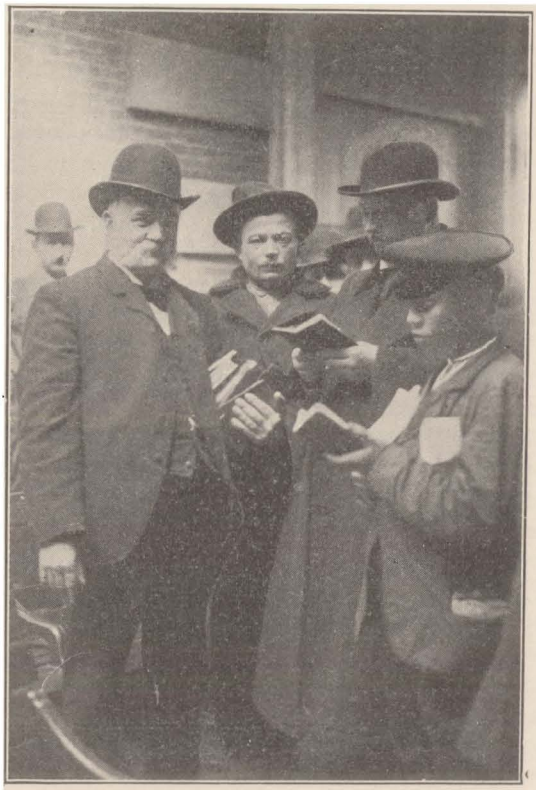
The chaplain of one of the city prisons said to us recently: "I have never, in my experience, found a copy of the Scriptures left behind in a cell by a prisoner; but I have received many letters from men in Sing Sing or Auburn, and from men gone free telling of their gratitude for the Testament or Bible which they had received here, which had brought new hope and purpose into their lives. I could give you a number of instances where the entire Bible has been read through by prisoners while in the city prison." This work must certainly meet the approval of all.

The New York Bible Society also aims to furnish the hotels with Bibles. The writer was stopping at a hotel in New York City where the Scriptures were placed in some of the rooms. He picked up a copy and on the front page read these words: "This little book brought comfort to a weary soul; November, 1902." "And to another, December, 1903. God in His mysterious way works wonders for us all. Praise Him." The Scriptures ought to be in the guest-rooms of every hotel.

Two missionaries are employed by the New York Bible Society to spend

their time among the immigrants landing at Ellis Island. The immigrants landing as strangers are open to new influences. They see nothing but unknown, cabalistic signs, and when our missionaries present them with copies of Scripture in their own language they are interested and delighted. Many immigrants carry the

ing him a Swedish New Testament. The Swede stopt, apparently startled, and stared at the worker, saying: "Weren't you here twenty-six years ago? I think you are the same man—yes, you *are* the same man." The worker told him he had been engaged for twenty-eight years distributing the Scriptures to the immigrants and giv-



DISTRIBUTING SCRIPTURES AMONG THE FOREIGNERS IN NEW YORK

volumes so received to their new homes as the only book in their possession. We frequently hear of the good accomplished by the Scriptures thus given to these strangers.

A Swede was recently coming into our country through Ellis Island. As he landed, a worker of the New York Bible Society stepped up to him offer-

ing to each one a book in his mother tongue. "Well," said the Swede, "twenty-six years ago I landed here a stranger and you gave me a New Testament in the Swedish language, just as you offered me one now. I read it, and through reading it I became a Christian. After a few years I made up my mind to become a preacher,

and for twenty years I have been preaching the gospel in Colorado. It all began with your giving me a New Testament."

Over 700,000 immigrants came into our land through Ellis Island last year. Not long ago an enthusiastic public speaker was heard to say: "We land annually on these shores a million paupers and criminals." A great many people have this same idea. *The fact is*, these so-called paupers brought into this country with them last year over \$26,000,000 in actual cash in their hands, and only a very low percentage become criminal. If they have not *blue* blood, they have good *red* blood, and furnish the labor that many of us could not endure. A few years ago the Irish and German were looked on as the type of the immigrant. Many of them *now* are prominent in civic life and hold positions of public trust. The Italian and Slavic races seem to be coming to the front to take the place of the old-time immigrant from Ireland and Germany, and already the Italians are owning blocks of houses and banks, and figure in public affairs not a little. By and by they will not appear in the trench, digging our subways and cellars, but will be supplanted by others, who will gradually rise as they have.

We aim to furnish each one of these immigrants with a copy of the Scriptures in *his own language*, when he lands at Ellis Island. This book may be the most helpful influence in making him a good American citizen and Christian.

A missionary is also employed by the New York Bible Society to labor

among the sailors of the harbor. It is a fact that more sailors come into New York harbor every year than the total population of New Hampshire, Vermont and Rhode Island. This missionary visits about 300 vessels a month, supplying the officers and crews with Scripture. When the steamer *Roosevelt* sailed on the Arctic expedition over a year ago she had on board twenty-one volumes of Scripture, a gift from this society.

A number of centennial celebrations have been held during this year, giving recognition to such men as Lincoln, Holmes, Gladstone, Mendelssohn and Tennyson, all of whom believed in the Bible. It is in this year also that the centennial of organized Bible Society work in New York City will be celebrated by a meeting in Carnegie Hall on Friday evening, December 3, 1909, at which Governor John F. Fort, Governor of New Jersey and others prominent in Church and State will speak. The different denominational preachers' meetings have each already given a Monday morning to the centennial and the importance of this work of Bible distribution in New York. December 5 has been designated as Bible Sunday, and many pastors of Manhattan and Bronx will deliver special sermons on the occasion. Rev. Dr. Arthur T. Pierson will deliver the centennial sermon for the society on the afternoon of December 5 in the Fifth Avenue Presbyterian Church.

This important work of Bible distribution among those at our doors who have never seen the Book can not receive too great emphasis.

# JOHN L. DUBE, THE BOOKER WASHINGTON OF THE ZULUS

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

Missionary of the American Board of Commissioners for Foreign Missions, or A.B.C.M.F.

I first knew John Dube\* as one of a class of Zulu boys at the Amanzimtoti Boys' School about twenty-one years ago. He was then about seventeen years of age, but did not seem to be distinguished above the other boys for anything, except that his teacher complained that he was obstinate and shirked his work. One day there was a fight in which John was the victor. It grieved us all that he showed no repentance for this disturbance of the peace, which affected the whole school. Fight and insubordination were in the air, and punishment only intensified the bad spirit. Then we took to prayer, and I was asked to conduct special services for the boys. We held them every night, and soon there were results. One and another rose for prayers, and I asked all who wished, to meet me alone in my room for heart-to-heart talks. From that time on there was seldom a moment when I was in my room that there was not a boy with me or one asking for admission. In these talks I did not allow any boy to think that there was any real hope of salvation without confession and putting away sin. One day I was rejoiced to see John among the inquirers, for we had been making him a subject of special prayer. The first thing I said was:

"John, how about that fight? Have you made it up with that boy yet?"

"No."

"Well, I think you would better do

that first, then come back and we will talk. You know God says, you must first be reconciled with your brother."

This was a hard thing for John, for he thought, of course, that the other boy was the most to blame. But at



JOHN L. DUBE

last he said, "I will do it," and he went out with a resolute face. In a short time he returned with a happy look and said: "It is all right now." I believe he dates his conversion from that hour; at any rate, from that time on he was a changed boy.

Tho not a regular teacher, I was asked to take a class in geography, and as the subject at the time was the United States, and I was preparing to return to my dear native land after an absence of seven years, I made it an interesting study to the class. Every one came and begged to go with me to that wonderful land of liberty and light. I told them it was impossible, as it would take a great deal of money, which neither of us had. But John said that his father had left money for that very purpose,

\* James Dube, the father of John, was the first of our Zulu pastors, and was a noble Christian man, whose uncle was the late chief Umquawc. The chieftainship did not belong to James' side of the kraal, so that the story of his renunciation of it in favor of the Christian ministry is more beautiful than true. There is no doubt, however, that James was capable of such a noble act.—W. C. W.



and tho we did not encourage him, when his mother came with the full amount of money for his passage, I did not refuse. I told him if he was willing to work, and did not expect he was going to find soft-hearted people who would give him everything, then I would take him. His mother



MRS. JOHN L. DUBE

put him into my charge, and told him that, as his own father was dead, he must obey me as his father. I advised him to go to Hampton, and secured a place for him from General Armstrong in the overflowing institution. But he had set his heart on going to Oberlin, where his adopted father had received his education.

When we reached Oberlin, there was only fifty cents left of the money that his mother put into my hands. I gave it to the young man and told him that now he would have to work or starve. His first job was on the road with a shovel, but one day of that work laid him on his back, and he wished himself back in Africa. Afterward he tried various other occupations: in a printing-office, a bar-

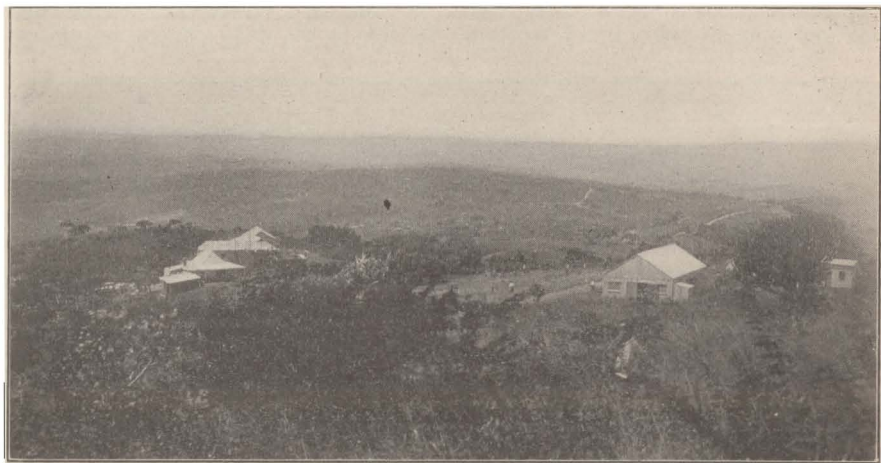
ber-shop and as a porter on the cars. He did not stick to anything very long, for he seemed to be too ambitious to make a rapid rise. Most of the Zulus think that if they can only come to America, they can acquire in two or three years what takes us ten years. When John was in the barber-shop, he thought they kept him too long blacking shoes and brushing clothes, so one day, when the boss was out, he tried his hand at shaving and slashed a man's chin. That was the end of the barber business for him.

Nevertheless, all these experiences were a good school for the young Zulu. He never went into bad company, and when he had earned and saved a little money he went to school. When he visited me in the Adirondacks, where I had taken a temporary pastorate, he made some influential friends among the summer visitors. One day he asked if he might give a lecture in my church. I consented after he had written out his lecture, and I had found it very creditable for a boy only eighteen years old. We advertised the lecture and the house was crowded. The people were surprised and delighted, and some questioned whether I had not written the lecture for him. A large collection was taken, and naturally John formed a very high estimate of his ability as a public lecturer. I thought it best to let him have a few more lessons in the hard school of experience, and he afterward wrote me a frank and manly letter asking my pardon for not paying better heed to my counsels.

After completing his education at Oberlin, John came back to Africa with considerable knowledge that he had picked up in his six years' stay in America. He became a helper in one

of our mission stations, and married one of the brightest of the first class to graduate in the Inanda Girls' Seminary. She was a teacher in the station school at Groutville, and John loved her very much; and she loved him, but her father was a polygamist and demanded the legal *lobola* of ten head of cattle as the price for his daughter. John had no cattle, and,

among their own people, and, the way being opened, they came to America and took up a course of study. We soon heard that they were raising money for a college among the Zulus, and the home secretary wrote asking me what I thought about it. I loved John and had nothing but good to say of his character; but from my knowledge of the Zulus in general, and some



A BIRD'S-EYE VIEW OF THE ZULU INDUSTRIAL FARM AND SCHOOL

moreover, had conscientious objections against buying his wife. Now, John was an "exempt native." His father had obtained the privilege granted to the natives most advanced in civilization to come out from the operation of native law, so that if they were once married his wife would have the same status as himself, and he would be freed from the *lobola*. I advised him to go first to the father and tell him frankly how he was situated and his conscientious objection, and ask his consent to marry his daughter without the *lobola*. He did so, and, to the surprise of all, the consent was obtained and they were married.

But both John and his wife felt that they lacked equipment for work

visionary ideas which I knew to be among them about a college which was to be run entirely by themselves, I had no faith in the scheme, and wrote my doubts frankly. That letter was used to oppose Mr. Dube's scheme, but it probably did more good than harm. The letter pointed out the danger that the possession of money might turn his head, and that would be the end of the college. Mr. Plant, inspector of native education, also told me he would give Mr. Dube just two years to run into debt and give up the enterprise. This warning probably helped John to realize and guard against the danger.

When Mr. and Mrs. Dube came back to Natal with the money to start

the Christian Industrial School, I was most happily disappointed. I had never before witnessed in him such evidences of humility. His builder testified that Mr. Dube had wheeled stone and mixed up mortar with his own hands for the work on the building. When I saw all this, my heart smote me and I felt that I had done him a wrong, which I ought to undo so far as possible. I confess my mistake not only to John, but I wrote a

the most noted and honorable bodies of scientists in the world, was in Natal, Mr. Dube was invited to deliver an address, and no missionary ever received such applause as he. A collection for his work was taken on the spot, amounting to \$250. When he prepared an address in Zulu for a Zulu society which has for its object the obtaining of their just rights, the address was translated and published in full in the daily papers, occupying



AT THE QUARRY—ZULU BOYS LEARNING TO MAKE GOOD FOUNDATIONS

letter to the *Natal Mercury* and acknowledged my mistake publicly and told how Mr. Dube's noble conduct had disappointed my fears.

Since then Mr. Dube has gone on with distinguished success and renown, as principal of the Industrial School, as editor of the *Ilanga*, the only Zulu paper run entirely by the Zulus, and has become a leader of his people. He has obtained greater recognition and honor from the ruling class in South Africa than all the American missionaries put together. When the British Association, one of

nearly a whole page. It is a rare thing to see a missionary address occupying more than a column, and it is a squeeze to get that much in. When the cattle had been destroyed by rinderpest and tick-fever, Mr. Dube did not know how he was going to haul the brick for the new school building, but the government loaned him mules without charge. No such aid was ever given to any other mission. When this building was dedicated, the governor of Natal did him the honor of coming in person to give an address. Once in the seventy-five



years since our mission was started in Natal a governor has been present at the dedication of a school building.

When we consider that the status of the Zulu in Natal is lower than that of the lowest negroes in our Southern States, and that there is no public office of emolument and trust which he holds; that he has no vote for any public officer, that he is not allowed in any of the cars or vehicles, hotels or public halls, which are used by white men; that he is not allowed to own a gun, that he is not allowed to be out after nine o'clock at night, that he is not allowed to drive a beast along the street without a pass, that he is required to walk in the middle of the street with the cattle; when we consider all this, and then look at the recognition which Mr. Dube has won from the class which holds his people in such disesteem, we must say that the blessing of God and his own

ability and industry has enabled him to achieve such success.

Mr. Dube's work is only just getting a foothold. He has lately received the government grants which have long been withheld for no other reason than that his school was not under the supervision of some white man. His scholars were not even allowed to take the examinations of the schools under the charge of missionaries. But now his school is on the same footing with other schools. Still, God gives him grace to remain humble. Mr. and Mrs. Dube expect to arrive in America in December and will be available for addresses in churches, Sunday-schools, and missionary societies. To secure dates, write as early as possible to Mrs. Byron Horton, 421A Hancock street, Brooklyn, N. Y., or to Rev. S. Parkes Cadman, D.D., chairman of the Dube committee.



IN THE CARPENTER-SHOP—ZULU BOYS LEARNING TO MAKE GOOD HOUSES



THE SYRIAN ORPHANS' HOME AT JERUSALEM, PALESTINE

## THE SYRIAN ORPHANS' HOME A MISSIONARY INSTITUTION IN THE HOLY LAND

BY REV. J. H. HORSTMANN, ST. LOUIS

For nearly fifty years this institution has occupied a very important position among the forces that are working for the evangelization of the land in which Jesus lived. Beginning amid poverty and great hardships, it has developed an extensive and powerful spiritual and educational influence among a class of people not previously reached by missionary effort. It has sent out more than two thousand Christian young men and women equipped for letting their light shine among their countrymen. From its inception it has stood for earnest, faithful, constructive missionary effort along progressive evangelical lines, and the success it has been able to achieve must be regarded as the divine blessing which always rests upon consecrated and well-directed effort.

Late in November, 1854, the founder, Johann Ludwig Schneller, with his bride, came to Jerusalem in response to a call from Pastor Spittler, of Basle, to take charge of a missionary training school that was designed to supply the workers for the *Apostelstrasse* (Road of the Apostles), a

series of mission stations that was to connect Jerusalem and Abyssinia.

Heredity and training combined to fit Mr. Schneller for such missionary work. The spiritual earnestness and courage inherited from a Salzburger ancestry had been developed and intensified by a deeply and sincerely pious home atmosphere, while a boyhood spent among the rugged Suabian Alps naturally strengthened the latent industry, energy and tenacity that was to characterize all his future labors. Passing the required teachers' examination in Wurttemberg at the age of eighteen (1838), Schneller was not long in achieving success in his chosen calling. With the true insight of the Christian educator, he sought to relieve the dire poverty of the rural villages by awakening and developing the spiritual life of the people and reinforcing it by industrial education. At the invitation of Spittler, he took charge of the St. Chrischona Pilgrim Mission in 1847 and established a record for unselfish devotion by giving six years of self-sacrificing and exhausting effort to the training of mis-



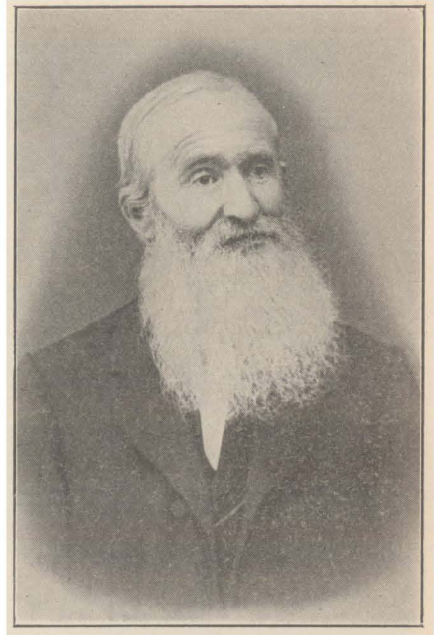
sionaries without receiving any compensation whatever for his labors beyond his personal necessities.

Owing to the peculiar difficulties of the field, Spittler's project at Jerusalem did not prosper, and Schneller and his wife determined to engage independently in missionary work among the neglected rural population, investing the wife's modest patrimony in a tract of land to the northwest of the city and in the erection of a suitable building. They experienced great difficulties in gaining a foothold, suffering many attacks and great losses from the lawless Arab tribes, several times barely escaping with their lives.

The Syrian massacres of 1860 offered the opportunity for a much-needed form of missionary work, and prompted Schneller to gather such of the orphaned Syrian children as he could induce to remain with him and train them for a useful Christian life. In November of that year the Syrian Orphans' Home was opened and placed under the management of a committee of prominent German residents of Jerusalem. Friends in Germany and Switzerland gladly assisted in the support, and within a year the number of children had increased from nine to forty-one. In spite of many difficulties and misrepresentations, the work prospered, and Schneller's faith and perseverance in aiming at the largest possible usefulness was duly rewarded with the steady growth of its missionary influence.

Schneller's training and experience as a teacher in Germany stood him in good stead in the prosecution of his undertaking. From the first the school work was established on sound and comprehensive lines, and in accordance with the most approved

methods. When the seminary for native teachers and evangelists was established, its work was mapped out on the same principles, and the work required to-day of the seventeen students conforms rigorously to the exacting German standards. As a result the more than 350 children in the Home receive a very good common-



JOHANN LUDWIG SCHNELLER

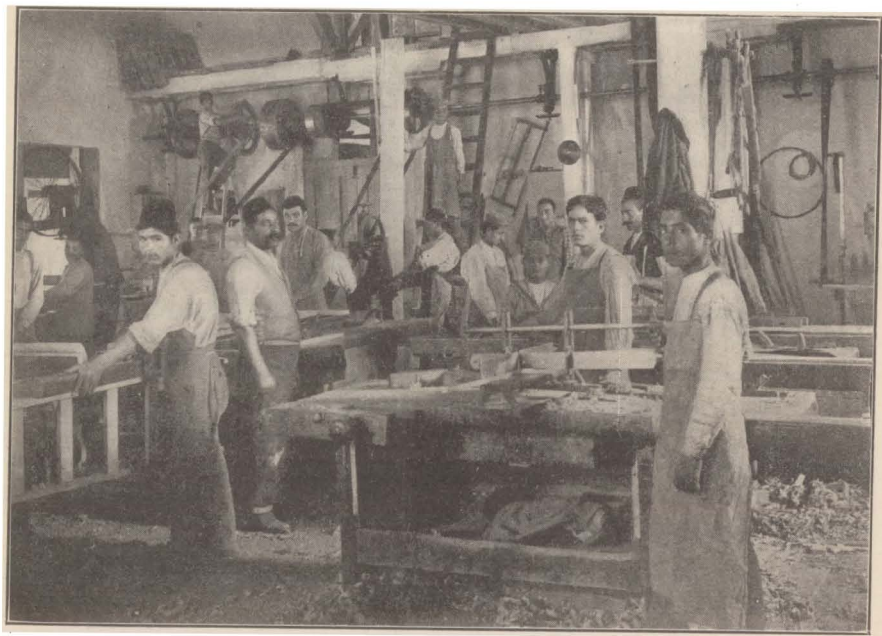
school and religious education. Arabian is the language generally used, but German, French, Turkish and Armenian are also taught.

In 1902 the educational work was extended beyond the limits of the institution by the opening of a school for native boys in the city of Jerusalem, which was followed by one for girls in 1906. These schools are organized on the same basis as those of the Home, and are attended by over 200 pupils, many of them the children of former inmates of the

Home. The entire educational department is under the supervision of Schneller's son-in-law, Mr. Leonhard Bauer.

It was Schneller's aim to educate the children committed to his care in such a way that they might later be able to support themselves and thus exercise a wholesome influence upon their countrymen, entirely apart from

The industrial feature of the work has now been developed to such an extent that it has become one of the distinguishing characteristics of the institution. The foremen in the various departments are nearly all natives trained in Germany and are maintaining a high degree of efficiency in their work, and the machinery and appliances are modern in every way.



BOYS IN THE CARPENTER-SHOP OF THE SYRIAN INDUSTRIAL HOME

their Christian training. As rapidly as possible, therefore, the religious and educational work was supplemented by industrial training, the boys and young men being taught the various trades, while the girls learned sewing and housework. The children were thus taught the value and dignity of labor and at the same time trained for useful and productive citizenship, while all the work done assisted very materially in the support and extension of the institution.

The print-shop, where twenty assistants and apprentices are employed in producing all the printing required by the institution, also handles a great deal of outside work, among which is a Hebrew periodical for the Jewish residents of Palestine. In the carpenter shop thirty-four men are occupied with the manufacture of olive-wood souvenirs and with all branches of cabinet work. All the interior woodwork for the new Evangelical church in Joppa, erected in 1904, was



made here. The machine-shop and smith-shop, employing twenty-six men, has earned an enviable reputation in Jerusalem for the superior character of its work in all branches of the trade. In the pottery six men and a number of laborers are kept busy with the manufacture of all ordinary earthenware articles. A brick and tile department

branch at Jerusalem, insured the services of trained Christian nurses to the former and enabled the latter to train a considerable number of native nurses in its work. About forty girls are now being educated by the deaconesses.

The spirit pervading the work is well illustrated by the story of a little waif, deaf and dumb, that was left at



THE GIRLS' SEWING-CLASS AT THE SYRIAN ORPHANS' HOME

is being added as rapidly as possible. Besides these a mill, bakery, tailor-shop and cobbling-shop and a steam laundry are steadily employed with supplying the needs of the extensive household. The nearly 140 acres of farm land in possession of the institution comprize orchards, vineyards and wheat-fields and furnish healthful open-air occupation and exercise to all.

The cordial relations established at the beginning between the institution and the Kaiserwerth Deaconess Motherhouse, which maintains a

the doorstep of the Home one winter morning in an extremely miserable condition. There being no provision for deaf-and-dumb children, one of the sisters adopted the poor creature, attending to its wants in addition to her other duties. By unceasing devotion and loving care she has succeeded in transforming the wretched and uncared-for foundling into a happy and intelligent young girl that gives promise of a beautiful and useful Christian life.

The way in which the missionary



spirit has taken hold of the children is shown by the following incident: Some years ago, after one of the regular meetings of the mission class, some of the boys and girls asked Director Schneller for an opportunity to earn something for the mission treasury. When asked in what way they expected to contribute, they answered: "We will go without supper for a month if you will give us each day *five pfennigs* (about one cent) for the food saved in that way, so that we can put it into the mission-box."

Deeply touched, the director readily consented, and no money was ever paid out more cheerfully by him than the sum due these children for their self-denial in the interest of missions. In similar ways the children have, during the last few years, contributed about \$100 to the treasuries of different German societies.

Prosecuted thus thoroughly and earnestly, it was only natural that the work should succeed, and that there should be in due time many hundreds of young men and women in various parts of the country ready to become the nuclei of future evangelical settlements and churches. By correspondence and periodical visits, Schneller managed to remain in personal touch with most of his former pupils, thus continuing to wield a strong and beneficent influence on their lives.

A large share of the success achieved is due to the untiring and devoted assistance of Frau Schneller. The patient submission and Christian fortitude with which she bore the hardships and deprivations of the early days, the faithful heroism with which, in addition to the care for her family of five children, she carried practically the entire burden of the work during

two long and severe illnesses of her husband, and the perfect understanding with which she always entered into his plans and ideas for the extension of the work, made her life and influence an essential factor in his achievements, so that the royal Order of Queen Louise, with which the German emperor decorated her upon his visit to Palestine in 1898, was but a due recognition of her lasting services to the kingdom of God. She died May 19, 1902.

By taking advantage of several opportunities for wise investment, Schneller had become able to purchase piecemeal a valuable tract of land surrounding the Home. He had done this in the face of great obstacles—the tedious and complex negotiations extended over a long term of years, while the greed and duplicity of Turkish officials forced him to pay more than a double price in many instances—with characteristic patience and determination, because it was essential to the success of his plans for the future. This land was leased in small tracts to former pupils, large numbers of whom, with their families, were thus gathered into a constantly growing evangelical settlement under the protection of the institution. In this way an evangelical church of 350 members has grown up around the Home, the management of which, as well as that of the older one at Bethlehem, is in the hands of the Jerusalem Union, with which the Syrian Orphans' Home, altho in every way independent, has always cordially co-operated. Upon the enlargement and reorganization of the managing board in 1889 with the official sanction and indorsement of the German emperor, Schneller voluntarily turned over all

the land he had purchased, asking in return a sum that barely reimbursed him for the actual amount expended. The official title of the board now is "Die Evangelischen Missionen im Heiligen Lande"; its chairman and general secretary is Dr. Ludwig Schneller, second son of the founder, who has charge of the European office in Cologne, Germany.

Since 1885, Schneller's eldest son,

dormitory, and under the immediate supervision of a nurse or teacher. Altho this change of method entailed great expense, and an indebtedness still remains, the very satisfactory results have proved the step a most wise and timely one.

With the establishment of an agricultural colony at Bir Salem, in the old plain of Sharon, a few miles south-east of Joppa, in 1890, Schneller



THE CONFIRMATION-CLASS AT THE SYRIAN INDUSTRIAL HOME

Theodore, had been associated with the management of the Home, and was therefore well fitted to become his father's successor at the latter's death, October 18, 1896. Entering fully into his father's plans and ideas, he has been able to strengthen and extend the work in many ways. The increasing number of children—114 were received after the Armenian massacres of 1896—necessitated their grouping into "families," each with its own living- and play-rooms and

sought to meet one of the most pressing needs of the Holy Land—*i.e.*, a class of industrious Christian farmers. The missionary character of the enterprise was emphasized by the opening of an orphans' home for children who had to be refused admission at Jerusalem for lack of room. The privileges guaranteed by an imperial *firman*, an advantage which was secured for the institution at Jerusalem only after several unsuccessful efforts, makes Bir Salem a promising rural

educational center. There are now about fifty children at this place. Irrigation and intelligent modern methods promise to restore the historic plain to its ancient fertility, and there is good prospect that the enterprise will soon be able not only to support itself, but also to render valuable assistance in maintaining the parent institution. The tract of nearly 4,000 acres, which was at first leased from the government, has now been purchased outright.

The great prevalence of blindness among the inhabitants of Palestine made some attempt at relief necessary, but it was not until the generosity of Count von Münnich, of Dresden, who devoted his entire fortune to the cause, assured an adequate support, that definite work could be undertaken. The commodious and well-equipped buildings erected in 1902 now shelter about fifty of these unfortunates. One teacher, herself blind, who gave up a comfortable home with her mother in Germany in order to undertake this work, and a married superintendent, have charge of the Home.

An opportunity for opening a branch institution in Nazareth had been considered by the management at Jerusalem, but the price, nearly \$8,000, for which a solid tract of somewhat more than 100 acres, which had been originally intended for a Protestant orphans' home, but was being offered for sale in the settlement of an estate, could be acquired, seemed prohibitory in view of the obligations still resting upon the institutions at Jerusalem and Bir Salem. The great possibilities for effective mission work in that region, however, as well as the danger of the property passing into

Roman Catholic control, moved the chairman of the managing board to make an appeal in behalf of Nazareth to the German churches of America. He visited this country in person during the winter of 1907-08, and before the expiration of the term in which the property was to have been sold, the needed sum was assured, by far the larger part being contributed by the churches of the German Evangelical Synod of North America. Early in 1909, Dr. Schneller left for Palestine to make the necessary arrangements for the immediate progress of the work. The work to be undertaken at Nazareth—a school for boys—will follow the same general lines as that at Jerusalem and Bir Salem.

The Holy Land is a strategic point in the conquest of the world for Christ, the key to a vast territory as yet barely touched only by the advance guard of the missionary hosts. The cry, "God wills it," that inspired the Crusaders of old with sacred enthusiasm, is again heard in our day and promises to move the Christian world in a vastly deeper way and for a vastly nobler purpose, while recent political events in the Orient—whether their portent be favorable or unfavorable to the spread of Christianity—must spur the sincere followers of Christ on to greater and much more determined efforts for the advance of His kingdom among the people who are probably the fiercest and most implacable enemies of the Christian religion. In the spirit of Isaiah 40 : 1-5, the Syrian Orphans' Home is doing noble pioneer work, and its achievements will be fully appreciated when the time is ripe for the manifestation of the children of God in the Holy Land.

# A CHRISTIAN INVASION OF THE LAND OF OG

BY REV. GEO. C. DOOLITTLE, SIDON, SYRIA

Missionary of the Presbyterian Board of Foreign Missions, 1893—

The name of Og, king of Bashan, is inseparably associated with that of Moses and the children of Israel in their triumphant occupation of the Holy Land. Bashan covered a wide strip of territory east of the Jordan River, extending about eighty miles southward from Damascus. In Numbers and Deuteronomy is found the story of Israel's prowess in possessing this land. The present invasion in recent times was "not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

Nearly thirty years ago, English missionaries in Damascus made a tour of Hauran (a part of Bashan), preaching the Word of God, distributing tracts, opening schools, leaving Bibles. Thus Kharaba was visited, a village of nominal Christians, on the edge of the Bedouin land. The gospel seed found lodgment in a few hearts, was watered by the Spirit of God, and bore fruit. At first two or three disciples met for secret study and prayer; then passing years brought more within the circle and their allegiance to Christ was openly avowed. The aid of a consecrated American lady with a preacher and Bible woman was gladly welcomed, and when a Syrian pastor from the Presbyterian Mission visited the town, he received fifty members into the Church, thus establishing the first Protestant church in Hauran. Last December, at the request of these zealous Christians, one of their number, a quiet man of unusual insight, was ordained in Sidon to be pastor of the new church.

Recently it was our privilege to visit Kharaba, and there we found a large number of Christians who are pro-

ving the truth of Christ's beatitude, "Blesséd are they which do hunger and thirst after righteousness, for they shall be filled." Their chief concern and delight is to hear and to *live* the gospel daily. Their spiritual enthusiasm is refreshing; and before twenty-four hours had passed, we discovered that real prayer- and praise-meetings take the place of the accustomed formalities of other places. We found no demand for the discussion of politics, or America—nothing but the kingdom of Christ.

Kharaba is about sixty miles south of Damascus, not far from the ancient city of Bozrah, found on all Old Testament maps. It is surrounded by Moslem and Druse villages, and on the south are the nomadic Bedouin tribes. This is a wild and lawless region, where rifles, revolvers and clubs are universally carried. Farmers plow in gangs, and carry guns on their shoulders. Even in these peaceful(?) times we heard much shooting near villages after dark, and on Sunday evening some of our young men were called off to arm and do scout duty in the plain toward the south, where the Bedouin were reported to be secretly moving their flocks past the village.

Historically, this whole district is interesting, as being the ancient realm of King Og. We came to Kharaba from Edrei, the capital city of that doughty warrior-king, whose bedstead was nearly fifteen feet long. Edrei is composed of hundreds of stone houses, many in ruins, but the larger number in good order. Their stone doors swing back and forth as in days of yore, and the ceilings are made of long stone slabs, carefully cut, placed

side by side, with one end resting on a projecting cornice, and the other on a central arch.

From Edrei our baggage was packed upon camels, and early on a Thursday morning we started southward across the fertile plain of Hauran for Kharaba. As we neared the town from the north, after nine hours of slow traveling, we saw it before us on a high hill, "a city that can not be hid." Mr. Barakat Bishara, the touring evangelist of the district, pushed on ahead to apprise the people of our approach. We watched him cross the intervening plain, ascend the steep hillside, and disappear within a gateway. Then a great scurrying of messengers hither and thither was noticed, and soon a line of girls wended their way down the hill, followed by a longer line of boys, then men and women hurrying to the meeting-point. The school children sang a hymn of welcome, and everybody manifested tokens of delight at this unexpected visit. All assembled in the wide yard, or court, about which are built the rooms belonging to the church pastor and his brothers. The missionary thought that, as usual in his experience, greetings would be renewed and the people disperse, but Mr. Barakat quietly remarked: "They are accustomed, upon the arrival of a preacher, to have a service." So an impromptu meeting was held, with remarks and prayers and singing of many hymns.

After supper there was another meeting in this same open court, and after the formal part (when people usually go home) the friends protracted the informal gathering till after ten o'clock, and said that because we were tired from the long journey, they would not stay late!

On the following day a prayer-meeting of welcome was held, and after supper, served in true Bedouin style, another meeting lasted late into the night. These people would rather hold meetings than sleep!

Next day (Saturday, ordinarily devoted to heavy household duties) breakfast was followed by the inevitable meeting—and such a meeting! The room would normally hold thirty, but there were nearly two hundred in it, beside many outside the door. After dinner the two schools were examined in Bible verses, chapters and hymns. Then followed another rousing out-of-door meeting before sunset. After supper, hymns were sung until the court and the roofs on three sides were packed. Lantern pictures of Pilgrim's Progress were shown with an explanation of the scenes.

The Sunday services were all held in the open air. In the morning the sun beat down upon our heads, but discomfort was unheeded, for the spiritual temperature rose higher than the physical. A long service of praise was followed by a sermon fully three-quarters of an hour long, yet the people in the court and on the roofs paid reverent attention throughout. The afternoon service was better than the one in the morning, for the people *filled* the court and roofs. There were no benches or mats, but the stones that had been gathered for a possible school-room were utilized as chairs and pews. Oh, that some American church, intending to spend \$25,000 on renovation, would divert \$500 to the aid of this worthy congregation in erecting a suitable place of worship! On the day of departure we visited nearly forty Protestant houses and offered prayer in each.

# EDUCATIONAL MISSIONARY MEETINGS

BY T. H. P. SAILER, PH.D., NEW YORK

Educational Secretary of the Presbyterian Board of Foreign Missions

The word "educational" suggests to some a mass of facts, burdening the memory without inspiring the mind, or severe mental gymnastics without any practical application. Nobody wants to turn a missionary meeting into an academic exercise. We should not rule out inspirational and spiritual values. By educational we mean simply that which lays emphasis on the systematic development of individuals. Can we afford to neglect this? Can we afford to have meetings which are interesting at the moment, but which fail to leave people permanently better? Education seeks permanent results in the lives of individuals.

In order to make our missionary meetings more educational, we ought to consider three things:

(1) *Definite aims.* There can be no systematic development unless we follow some intelligent plan. We need something to direct and unify our efforts. It would seem perfectly self-evident that every missionary meeting should have a definite aim, but in actual practise this is by no means the case. Many meetings accomplish nothing because they aim at nothing. They have subjects, but no objects.

In choosing aims we must decide what will be practicable under the prevailing conditions. There are certain results which we have no right to expect from haphazard methods. We realize the absurdity of the advertisements which promise the knowledge of French in ten easy lessons. We would grow indignant with the school authorities if we found that children were being given exhortations at irregular intervals, instead of being trained by carefully planned tasks. But because the Spirit of God sometimes works mysteriously we seem to think that in religious matters the laws of cause and effect may be disregarded, and that we may look for results of the best quality from poorest efforts. Some results ought to follow, of course, from any effort, but

systematic development will ordinarily come only from methods that are educational.

The aims we can hope to realize will depend upon the time at our disposal, on the number and frequency of our meetings, on the state of development reached by our people, on the work we can persuade them to undertake, and on the material we find available as subject-matter. A series of consecutive meetings might make practicable aims very much more definite than anything we have ever attempted.

In general, we must aim at developing individual insight, sympathy and activity. We wish to stimulate missionary prayer and giving and service, and we shall do well to take up one of these things at a time and to stay with it until we obtain results. We need a self-sustaining interest that is not dependent for its vitality on the frantic efforts of the pastor. The reason it does not exist may be because we have never given our people any definite instruction how to feed themselves or furnished them with any motive for doing so. How many have ever persistently pursued plans to induce people to read missionary books? Meetings at which books are described, and after which they are personally distributed, will be a great help in such a crusade. Let no missionary meeting ever be held without a practical and clearly formulated aim.

(2) We need to consider the *state of development of the individuals with whom we deal.*

We must be at heart teachers rather than lecturers. The lecturer is occupied mainly with his subject; the teacher, with his audience. The lecturer adapts himself in a general way to his hearers, but beyond this takes it for granted that they will look out for themselves, and gives his thought to the quality of the material which he presents. For the teacher, the center of gravity lies in the personal development of his hearers, and his personal concern is how to adapt himself to

their needs and secure their cooperation. As Thwing says: "The lecturer does his work, and goes. The teacher makes his pupils work and stands or falls by what they do."

Some years ago, I was watching some gun practise on the New England coast. At a distance from the battery were some men with a theodolite, and every time the big guns discharged they watched where the shot struck, took the angle, and telephoned over the result. Why did they do this? It was not enough that the ammunition was of the best quality and that the guns were carefully aimed. The important thing was to score a hit, and this required close watching and constant correction.

It seems to me that we missionary workers are often so taken up with the quality of our ammunition, that we forget all about the exact location of our targets. We go on blazing away over their heads, and never stop to test where our last shot struck. Merely having an aim is not enough; we must note how far our efforts realize it, and modify them accordingly.

Much of our work may be done with large, ungraded groups. In this case, it may be well to separate them in our minds into parts, each of which is fairly homogeneous, and to strike for one part at a time. On one occasion, aim at the business men; on another, at the young people, and so on. Then we must devise some means of studying the effects of our work. Let us ask questions as to the results, or get some one to do it for us. Let us take it for granted that results are normal and lay it up to the fault of our methods if we do not secure them.

(3) We must have a *knowledge of the laws of development*. We can no more hope to violate these with impunity than we can the laws of hygiene.

(a) *Development is in proportion to active response*. Not what we do for others but what they do for themselves really helps them. Some meetings incite people to help themselves;

other meetings seem to aim at making it unnecessary for them to do anything. Those who do the work will get the profit. From the educational standpoint, perhaps the chief criticism on religious work is that the pastor does too much, and the people do too little. It is impossible that development should result in people who are inactive. Our meetings must set as their principal aim the incitement to activity.

(b) *The amount of the response depends on the kind of the stimulus*. A meeting that suggests nothing definite is not apt to secure any response. Generally we appeal too much to intellectual motives, too little to will. Many persons who merely endure hearing a man talk would be delighted to be given something to do. It would pay many of us to spend more of our time in thinking of the kinds of service that individuals are best fitted to render and of the motives that will be strongest in securing this work.

We are in danger of forgetting the importance of spontaneity. One of the most fundamental statements by Prof. Dewey is, "The moral life is lived only as the individual appreciates for himself the ends for which he is working, and does his work in a personal spirit of interest and devotion to these ends." If a man does not appreciate what he is doing, he is not living a moral life. If he simply drops money into the collection-box without caring what it is for, he is not performing a moral act. We must lead our people to appreciate the ends for which they are working, and respond in a personal spirit of interest. This is absolutely essential to real development.

The best missionary meetings will be those in which our people take part, but in a spirit of free labor. When the leader plans the entire meeting without cooperation, and assigns papers or talks to individuals without their choice, he is in danger of employing slave labor. The perfunctory way in which many papers are read, shows plainly that there is no spirit of personal interest back of them. We all

recognize the complaint, but we do not always rightly diagnose the cause. It would be a good thing to invite a group to take charge of a meeting and then to help them choose some vital problem to present. In many cases the pastor might need to consult with them as to the subject and the best ways of treating it, but he should always preserve the attitude of one helping them to carry out their plan. As long as they feel that the plan is their own, they will work in a spirit of free labor.

The geography of a meeting has much to do with its atmosphere. People ought to be grouped as much as possible in the informal way in which they would plan for a Sunday-school picnic. I have seen a new spirit in an audience merely as the result of hitching their chairs out of the usual stiff order of a prayer-meeting. We must do all we can to arouse a social and cooperative spirit. The mis-

sionary enterprise is the work of the church, and our meetings are for the purpose of counseling together how we can best accomplish it.

From the educational standpoint, too much religious work is entirely motiveless. We think that we have very few effective speakers. But no speaker is effective without a motive. If we studied as much as some secular educationalists how to appeal to the motives of our people, we would be surprised to find how many effective speakers we have.

A debate, if well planned, is a good thing, because it gives each speaker a cause to defend. The question, "Which missionary does the most good, the evangelistic, medical, educational or literary?" has been found most interesting. Impersonations have been used with success. Whatever calls for self-expression from the people along the lines of the aim is educationally sound.

## THE MISSIONARY CHURCH AND THE BALKY PASTOR\*

BY HON. JAMES A. BEAVER, BELLEFONTE, PA.

Is it possible that a man of God, who represents Him in the pulpit, can join with his congregation in the prayer, "Thy Kingdom come," and then hold back the chariot wheels of God's coming? No, I say it is impossible. The man who does that may have said the prayer, but he never prayed it. No man can join in that prayer, "Thy Kingdom come," and then deliberately throw himself in the way of the progress of God's chariot. I might as well telephone to my neighbor, "Come over and help me," and then deliberately lock the door so that he can not enter. The one would be just as reasonable as the other.

If I understood men as well as some men understand horses, I would be a success in dealing with men. I was driving with my son Tom the other day with a new horse—and all at

once he pulled him up and said: "Whoa!" He jumped out and lifted up the horse's foot, looked at it, picked up a stone and began to hammer on the shoe. I said, "What's the matter, Tom?" He said, "Sh." I could not imagine what was the trouble, but when he got into the buggy and said, "Get up," the horse started off all right. After a while Tom turned to me and said, "That is a balky horse. He was just going to stop. I knew it, but I didn't want him to know that I knew it."

"Well," said I, "that is all right; but what were you fooling about, hammering his foot?"

"Oh," said Tom, "I was giving him a new sensation."

Now, my advice to the missionary church that has a balky pastor is: Give your pastor a new sensation.

\*Addresses given at the Pastors' Conference of the Layman's Missionary Movement, Philadelphia, February 12, 1908.



When I was a boy I tried to drive a balky team, and of course they would not drive well. Where they don't pull together, the willing horse has to pull the load and the wagon, and the balky horse besides; and so when the team balked, I recalled what I heard an old man say, "If a horse don't go, kindle a little fire under him." If I had that pastor I would say kindle a fire under him. Make him go.

We can do that in many ways: First, pray for him. The Holy Spirit is the fire he needs, and if He comes, there is no resisting Him. There is no man living who can resist the power of the Holy Spirit if He manifests Himself in the heart and in the life of the individual. All we need to do is to open the heart of the balky pastor, that the Holy Spirit may use him. He needs a new sensation; he needs a fire under him and in him, to work through him, so that he may join in the prayer and mean it, "Thy kingdom come."

There is another way. The missionary church that has a balky pastor and can not give him a new sensation, or kindle a fire under him, would better get rid of him.

If the laymen take any interest in missions, they must let their pastor know it, for no pastor can long be balky if the congregation want to make missions go.

### **The Balky Church**

BY REV. GUY L. MORRILL, MOOSIC, PA.

There is no such thing as a balky missionary church. There may be churches which do not know what their duty is toward the work of Jesus Christ in this world. A pastor may think he has adequately informed his church about foreign missionary matters, but my experience has led me to the firm conviction that wherever a church is not doing its full share for Jesus Christ in the foreign field, it is because that church has not been adequately touched by missionary spirit and purpose in its pastor.

Let me illustrate: One pastor, who became fired with enthusiasm as a result of a trip around the world, is the chairman of the missionary committee in our presbytery, and we received an invitation to come down to a certain church and undertake, if possible, an organization on the forward-movement plan. We went to that church on a very stormy evening and discovered that the pastor was away, his father having been taken suddenly ill, but he left word that the situation was in our hands, to do what we pleased. The chairman of the committee was to make the inspirational address, and it was for me to organize the church on the general lines of the plan which I had adopted in my own church. In spite of the storm, there was a good congregation. After a masterly address, every man in the audience who was ready to do something that would take time, grace and energy was asked to meet us after the meeting to organize the church for foreign missions. Fourteen men, some elders of the church, some trustees, responded. I outlined the scheme, and gave them the details. We had a plan that I thought was going to sweep that church through and through. The church needed it. The five hundred members had the year before deliberately given \$9 to foreign missions. We reckoned that if the members averaged but five cents a week, it would amount to \$1,250 a year.

Then the pastor came home—the unfortunate part of it. About two months afterward the chairman received a letter asking him if he could not come down and give him another missionary talk. Last year that church gave \$18. The trouble was with the pastor.

A church will measure up to the pastor's own personal interest. The church that does not find that its pastor, from the beginning of the year to the end, is heart and soul in the world-wide work of Jesus Christ, will not follow that pastor *anywhere*.

## MISSIONARY PERILS IN PERSIA\*

BY REV. J. H. LINTON, SHIRAZ, PERSIA

Missionary of the Church Missionary Society

We started about eleven o'clock from the Gari Khaneh and began by running into a string of donkeys in that narrow bazaar. There was not room for both donkeys and *gari* (carriage), and the donkeys suffered badly. A little farther on we came into collision with the graveyard wall. It was a case of give and take, the wall lost its "rough corner" and the *gari* lost its wheel-guard! There were nine of us on the *gari* from there onward, and I felt it was more or less fortunate I had practised the art of sitting Persian fashion. There was no room to stretch one's legs. But I am bound to admit it would tax the most ardent imagination to describe the *gari* as *comfortable*. I never seemed able to get away from that double iron chain, and for variety had a man's knees digging into my ribs. And the jolting! I had my lunch at 4 P. M. "Afternoon tea" at 1 A. M., sitting on the *gari* in the moonlight. This consisted of bread and *no* tea. Dinner I had at 7 A. M. on Friday.

I found my sleeping propensities stand me in good stead. When I got sleepy my head began to wag about for a pillow. I felt some one take it in his hands and lay it down in his lap. I did not resist and I slept there all night. In the morning when I awoke I found my head in some one else's lap, but I did not remember the change taking place.

We traveled night and day to Abadeh. It was very cold at night. We reached Abadeh on Saturday morning about six o'clock and were met by Mirza Yusuf. He had heard from Alexander, the telegraphist, that I was to have a guard, and so decided to travel by *gari*. I felt it was a shame to make a woman and four little children travel so, but they thought it would be safer. There was a great run on the *gari*,

as the news that I was to have a guard had got about. When we had fourteen persons on board I protested and refused to travel if any more were allowed on.

We got to Yazdikhast that evening and to Hadjedad next day at 3 P. M. I was anxious to get on to Ghaderabad that night, but as every one else was opposed to it, and the villagers vowed there were robbers on the way, I gave in. I felt we were just as likely to be robbed by day as by night, but Yusuf's wife began to weep, and said if we were robbed, and stripped, by night, we should perish with the cold, whereas we could keep ourselves warm in the sun. However, we stayed there the night. I had a strange feeling that I was in a trap.

We started off about 7 A. M., changed horses at Didagung and proceeded. When we had gone about a *farsaq* I pointed out some objects which seemed to be moving on the hill opposite. One guard had a field-glass, and he looked and said I saw only stones. When we had gone about a mile farther we received a royal salute. Bang! bang! The "stones" ran down the hillside in the form of robbers, firing all the time. The bullets whizzed past us too close to be comfortable. The "guard" turned and fled. We jumped out of the *gari* and took shelter inside it. A bullet struck the ground at our feet. We called on the robbers to stop firing, it was too hot!

We were then driven up a valley off the road and the *gari* was emptied. I was asked to give up my helmet, but said the sun was too hot, and to my amazement I was allowed to keep it. Then I was asked had I any spectacles? but I did not care to understand this! I superintended the unpacking of my goods, so as to save the holdall, etc.,

\* From *The Church Missionary Gleaner*.

† Mr. Linton was journeying from Ispahan to Shiraz to undertake sole charge of the work in that town—the sphere of Henry Martyn's labors.—Ed.

from being cut open. The Persians all sat with their heads between their knees; my servant was begging me to sit down, but somehow I felt most perfectly safe. I think I have never before realized what "the peace of God, which passeth all understanding," really means. When our "guard" fled, it was a very real "guarding of heart and mind" that one experienced.

The first robber threw my suits away—to my joy! Just at the last moment another picked up the bundle and threw it on the horses as they were going off—to my sorrow! I had a camp mattress of corrugated cork. They thought it was money and ripped it up; out tumbled chips of cork! I was busy explaining the mysteries of a clinical thermometer to one robber when another put his rifle to my head and demanded where my money was. I was not paying any attention to him, as owing to his mask I did not realize he was talking to me. But the postman, seeing my danger, told him I did not understand Persian.

Not wearing a watch-guard saved my watch. My fountain-pen they rejected with scorn! They pulled one board off my case of books and saw only books. They pulled up a few books, and still saw only books. If they had searched sideways they would have found a pair of boots, slippers, some underclothing, etc., used to pack up the top of the box. The Christian Missionary Society *mafrash* (package) they took bodily, including all its contents—rugs, overcoat, etc. Then everything was packed on the post-horses, the driver blindfolded and led away. My camera was fortunately left, tho I frankly said what it was. While the robbery was proceeding, one robber stood behind us with his rifle at our heads, while the others rifled our goods. Meanwhile, remembering Mrs. Rice's example, I took a snapshot. But a rifle behind, and the sun in front, *plus* a guessed focus, were not propitious circumstances, so the photograph is not very good.

When the robbers went away every one seemed in the dumps. I suppose they had fairly good cause, but it was no use crying over spilt milk. Yusuf was in a state of collapse! So I first of all suggested having something to eat. Yusuf had a small cooking-pot, a jug and a bowl left. I had some bread and the remains of a fowl, and a small bottle of milk. The latter was useful for the kiddies, and the bread and fowl we shared out all round, and we all—fourteen of us—drank our tea out of that one bowl. Talk of picnics! Then I got as many as would to come up on the hill, and we played games there all the afternoon. When it was getting near sunset we followed St. Paul's excellent example and "gathered a bundle of sticks." We had not much left in the way of bed-clothes, but I had my water-proof ground-sheet, and tho there is not much warmth in it, it kept off the wind. We had an old Hadji with us. It was rather an interesting testimony from him when he said, "Say what you will, the Christian is kinder than the Mussulman."

About five o'clock I gave a tip to the groom to go to the next village and get us horses. He was not very willing to go, it was right in the line of the robbers, but eventually he went. We all fell asleep round the fire, having eaten the remains of our food. It was getting on for ten o'clock when I awoke, thinking I heard horses. The question was whether it was robbers or friends. As soon as I was certain, I aroused the others. It did not take us long to load the gari and turn it round, and soon we were off on our way, as merry as children returning from a picnic! Half-way we were met by ten of the villagers, all armed, who came to protect us. They were rollicking fellows and kept the place ringing with their shouts. When the road was good they all came on to the gari—a crush! We got to Ghaderabad at midnight and needed no rocking.

At Kavamabad we heard that the road was stopt and we could not get through, so we sent a messenger to Sivend to telephone to Shiraz for instructions. We were to get the reply on our arrival at Sivend next morning. When we got there, the reply had not come, and the town was in such a *shilluq* (turmoil) that we determined to go on and take the risks. We met there the up-post from

Shiraz—also robbed! (It is said that the robbers have threatened to rob every European they meet until the European powers compel the Shah to grant a constitution.)

Nothing further of incident happened, and we reached Shiraz on Thursday about one o'clock, where we reported the whole proceedings to the governor. There is little hope, however, of any action being taken.

### WHAT A BIBLE CAN DO\*

A young widow, Mrs. B— of Dublin, a Roman Catholic, very conscientious and uniform in her religious practises, but continually in unrest on account of her burden of sin, confided to her confessor her inward troubles; and, after trying other expedients, he urged her to divert her mind by going to hear a humorous and entertaining performer, at the Dublin Rotunda, even securing for her tickets for the entertainment.

Mrs. B— both mistook the hour and the place, and got into one of the smaller halls in the great public building, stumbling upon a *Protestant devotional meeting* instead. She could not get out without attracting much notice, and so stayed long enough to hear prayers that surprized her by their simple approach to God, and to hear a passage from Hebrews x., 1-18, which unfolded a new doctrine as to the forgiveness of sins, accompanied by a luminous exposition and application, and fortified by parallel references from other New Testament writings. All this was the opening of an absolutely new door of faith and hope, and left her amazed and comforted.

When the little meeting broke up, she summoned all her courage, and went up to ask the speaker *what book* he had been reading from. Finding that the lady had never possessed a Bible, "I will lend you mine," he said; "read the marked passages, but let me

have it back in a few days; it is the most precious thing I have."

For the next few days everything else was forgotten; the Light shone into her understanding; the burden long weighing on her conscience rolled away, and the Peace of God filled her heart and mind.

The time had come for the Bible to be returned; but deep in study and engrossed in thought, she did not notice when some one entered her sitting-room and her confessor stood before her! He noticed both the embarrassment in her manner and the restful calm in her eyes.

"What has happened to you?" said he. "I haven't heard how you liked the entertainment, and as I didn't see you at mass last Sunday I thought you might be ill."

She had meant to keep the matter secret for a time, at least, but now, off her guard, she told the whole story—her mistake as to the room, the attempt to leave, the words heard, the book lent, and, last of all, the joy and peace that filled her heart.

When she glanced at his face, it was black with rage! "Give me that book!" he cried.

"It isn't mine!" she answered.

"Give it to me," was the reply, "or your soul will be damned eternally; that heretic has nearly got you into hell, and neither he nor you shall ever read the book again," and, seizing it,

\* This narrative is authentic, and is vouched for by Rev. Dr. J. H. Townsend, who has issued it in a tract form, through the R. T. S., of London.

he thrust it into his pocket and strode out of the room.

She sat, as if paralyzed. That awful look searched her through and through; only those born and brought up in the Church of Rome know the nameless horror which the power of the priesthood can inspire. Then she thought of the man who had lent her his Bible; his address was in it, but she could not remember it and knew not where to write.

Days passed by, but her confessor, once so welcome a visitor, but now so dreaded, did not return. After a fortnight or more, Mrs. B— ventured upon a visit to him, and to make an effort, if not too late, to get back the book to restore it to its owner.

Father John's house adjoined a convent where he was father confessor. The door was opened by a nun, who, being asked if the priest were at home, immediately replied, with frigid manner, "Yes, Father John is at home," and, as she spoke, she half pushed the lady into a room opening off the hall; but as she entered she saw there an open coffin, in which was the lifeless form of her confessor.

Before she could recover from the shock, the nun hissed into her ear these words: "He died cursing you; you gave him a Bible, and he told me to tell you that he curst you with his last breath; now go!"

Several weeks elapsed. One evening Mrs. B— was sitting alone, pondering over the events of the previous three or four months. The joy of pardon was in her heart, she had bought a Bible for herself, and had read it daily, and the old errors in which she had been brought up had been one by one renounced; but there was a sorrow which could not be effaced. How ineffably sad the brief illness and sudden death of that young priest! His last look! His last words! That terrible message!

She had been so blest, brought into the haven of peace, filled with heavenly joy, and he—why should not the same words have brought him a like

message? It was one of those mysteries which could never be explained. "Why," she said to herself, "should a God of love do this?"

At this moment the servant ushered into the room a lady, closely veiled, who stood for a moment irresolute. Before Mrs. B— could speak, the other said, "You do not know me in this dress, but will soon recognize me." She lifted her veil, and revealed the face of the nun who had delivered the message of cursing as they stood by the open coffin.

Mrs. B— started back, not knowing what might happen next, but her visitor calmed her fears, adding, "I have two things to tell you, and I must be very brief, for I am in haste. First, forgive me for that awful lie of mine; I have asked God's forgiveness, but I beg also for yours. Father John died, blessing you with all his heart. The day before his death he charged me to tell you that he too had found forgiveness for his sins by that book, and that throughout Eternity he would bless you for having brought him to the knowledge of his Savior. I felt the strongest desire to read what he had read, and after his funeral I could not resist looking into the book for myself; I was fascinated and read more and more, and I too have found pardon and peace in my Savior. I have been studying the Bible for weeks, and now here it is"—producing it as she spoke. "I have escaped from the convent this evening and will cross to England to-night, but I felt that I must come here to return this Bible, and to tell you that all my life *I too shall bless you* for having through it taught me how to get forgiveness for my sins. Good-by! God bless you! We shall meet in heaven."

A little worn Bible lay on the table before Mrs. B—. That little book—without a living voice to expound its teaching, in two cases, had brought three precious souls out of darkness into light. Imagine the feelings of its owner when it was restored to him with this wonderful record!

## EDITORIALS

### AFRICA CAN BE CIVILIZED. HOW?

The most potent factor in the true civilization of any heathen or pagan country is the missionary.

"Bula Matadi," the "Breaker of stones," after visiting many missions in Africa, after being in close contact with one of the grandest missionaries the world has ever known, after studying their ways with the natives—without one word of criticism gives to the world their character as a standard of what a practical missionary should be—"one who can teach the people how to become Christians, cure their diseases, build houses, understand agriculture, turn his hand to anything."

A missionary to the Kongo writes that after a residence of ten years in Africa, seeing many missionaries of all denominations, his experience is that the great majority of them reach up to, and in many instances surpass, even this high ideal. Even denominational differences, except when vastly different, as between Christian and Mohammedan, have been overcome by their love and tact.

These missionaries have kept ever to the front their high calling—the discipling of the people. Appreciating the fact that the native at the beginning can understand only the simplest of religious ideas, they have taught them, and so thorough have they become in this that it is a very common criticism against the homecoming missionary that "he can not preach, he's too simple." The fault, if any, lies not with the missionary, but with the too learned critic. Christ so preached that "the common people heard him gladly."

The missionaries in Africa are almost without exception, practical men and women, men and women who believed in giving industrial education—but giving it in connection with spiritual teaching. Doctor De Witt says: "I recall my university days, when my vacations were spent on my grandfather's farm. There I learned how to plow and also learned that there were times when, the share

comin gin contact with a root or large stone, I was either thrown some ten feet ahead of the plow or had my ribs severely bruised against the plow-tails. At such times, had it not been for my *previous Christian teaching*, it truly would have "been no place for a preacher's son." The plow has its place in civilizing methods, but God does not send the Holy Spirit through its tails, but through the Bible. A heathen can plow his best, his straightest furrows only when his head and heart belong to his Master. This is true of other than heathens."

One must be thoroughly conversant with the surroundings and character of heathen men before condemning them as lazy.

In accordance with their religion, if we may so call it, the women do all the hard work—and *they* are not lazy. A man thinks it beneath his dignity to work—he has been taught this through centuries. "That's a woman's work," has been times without number the answer to a request for a man to do a certain work. The missionary has the power to compel the men to work. Shall he *force* him to the labor? But the church bell rings, the every-day, noon-day service begins, "My Father worketh hitherto, and I work." He preaches on the dignity of labor. A month later the native takes the hoe or the ax or a spade, and without other force than that which comes from his own aroused subconscious self, he works—and better than the woman. Again, give him an incentive for work and he works. Hitherto his women have done all the work and have provided him with all he wanted. Now he sees gaily printed cloth, a knife, beads or salt, none of which his women can grow.

Offer him these for work and work is done. As he grows under Bible teaching, he feels the need of better clothing, better houses, and that need leads him to work, and to faithful work.

"Forced to work!!!" Are there any three words that "stink in the nostrils" of men more than these

three? The whole Kongo horror rises up before us as we write them. No! no! not forced to work, but taught the Bible—then work follows naturally. Again our missionary writes: "I have had thousands of men to work for me in the heart of Africa, and never forced a single man to his work. This, of course, does not mean that each one did splendid work—we have exceptions even in this enlightened country."

And now a word as to the teachings of the missionaries. What is more simple than the religion of Jesus Christ as taught in the Bible? Why, say, "A simple, understandable Christianity—it's tautology? We are told that "faith in its true sense, he (the native) knows nothing of." Are we to teach him that with a plane? or hammer it into his head? Hark! "It is the gift of God."

Will God withhold it from the African because he does not know how to build a house? "Faith cometh by hearing, and hearing by the word of God." But many natives do have faith glorious, grand, true faith. "He can't understand the doctrine of the Trinity"; neither do we. Does the clerical critic? We had no trouble in making them comprehend the *fact* of the Virgin birth. If any one should have asked me, "How can we believe that a child was born without a father?" we would have told him, "You need not." As a matter of fact, the question is never asked—they know there was a *Father*. The trouble lies in not understanding how a child is born *with* a father.

Finally, we believe most earnestly that Africa, as a whole, is becoming Christian through the conscientious sowing of the seed by the noble band of faithful missionaries working there, slowly but surely.

#### THEODORE ROOSEVELT AND THE AFRICA INLAND MISSION

On August 4, ex-President Roosevelt visited the Africa Inland Mission at Kijabi, B. E. A., to lay the corner-stone of the new school building. This school is primarily for

the missionaries' children, but by recommendation of the Government expert, will be the only Government Protestant school for the next two years, or until they shall be able to erect buildings and start their work. Mr. Roosevelt seemed to be greatly impressed with the work the missionaries were doing, and spoke as follows in his brief address:

"I am glad to have the chance of being present to-day to assist in laying the corner-stone of a building which I believe will be associated with far-reaching and permanent good to the people of East Africa.

"Your primary work is among the natives, and I am particularly pleased that you have devoted yourselves so much to the industrial training which must necessarily be the basis of permanent ethical and spiritual uplift among tribes such as those by which you are surrounded, altho, of course, there must ultimately also be a generally diffused rudimentary scholastic education.

"I am also glad that you are not trying to turn the natives merely into imitation or make-believe whites, but are striving to fit them to go back among their own people and themselves act as leaders in the uplift of their race.

"I believe that you have accomplished and will accomplish much. Of course, you recognize the fact that there can be no sudden transformation, that many agencies must join in the work of improvement, and that the utmost patience must be exercised, for the process will be very, very slow; while cool-headed, broad-minded sanity and acceptance of facts are as important factors in achieving success as the most disinterested enthusiasm.

"It is our plain duty as members of a great leading race, to help upward a backward race; and the part the missionaries play in the movement is of the very highest importance. Moreover, I am particularly pleased at what you have done with your schools for your own children and for the children of the white settlers round about. The missionary must remember his

duty to the white settler as well as to the black man. He should strive constantly for justice and fair treatment for the native, and he should no less make it his constant endeavor to be of use and of service to the settler. You can, of course, do most in this way through your schools, but you can do much, and I am glad to say you have done much, through medical work; and I hope also that wherever the opportunity occurs, you will encourage the building of some little church or meeting-house where the settlers, and especially their womenkind, can at least occasionally go to hear service. I have heard more than one settler's wife express the earnest hope for such an opportunity.

"I earnestly wish you well in your work. All missionaries who do honest, practical work, whatever their creed, are entitled to the heartiest support and encouragement. It will be a great pleasure to me to report to America what is being accomplished by this interdenominational mission."

Mr. Charles E. Hurlburt, the superintendent of the mission, writes that since taking on the new territory transferred to the mission from the Church Missionary Society,\* a boat seems imperatively necessary. He says:

"The plans approved are for a 40 ft. boat, capable of carrying about ten tons, large enough for our coast trade, and of such a model as would give the greatest possible speed consistent with the utmost safety. The engine will be made to burn wood, and the boat will be fitted to carry a few passengers and such freight as is needed for the mission's use. From estimates now at my command, the cost, apart from freight by ocean and railway to the lake, would be in the neighborhood of \$1,000 or \$1,200. The transport would probably come not far short of this amount, and the cost of putting the boat together a further sum, how much I do not yet know. I should expect, however, to do most of the work myself with native help and

the possible aid of one of our missionaries. Our usual estimate of ordinary goods sent from New York City is 75 per cent to 100 per cent of the original cost for freights, customs and inland transport. Sometimes it falls a little short of this and sometimes exceeds it.

"We need thoroughly qualified workers who may undertake at once the work for 80,000 people on one island and three untouched tribes along the shore, as well as for the five or six stations that are needed at once among the Unyamwezi tribes. Mr. and Mrs. Sywulka are now at Nase and write most enthusiastically of their new field. The Government has granted us two of the five stations for which we asked and no letter has come from the Provincial Commissioner at Tabora to whom we wrote about the other three.

"Word has come that \$800 is on the way toward building up the work in that district and God is signally blessing both this and the work of Mr. Stauffacher, who is visiting the colleges at home, and we earnestly hope the day is not far distant when we may push on beyond the Uganda to the tribes in the eastern Belgian and French Kongos.

"We are just now joining in special prayer for an unusual spiritual equipment for all our workers on the field."

Since the above letter reached us, word comes from the boat-builders that the cost for such a boat as is desired, complete and packed for export at Bay City, would be \$1,230.00.

—EDITOR.

#### DR. MABIE'S NEW MISSION

"The Faculties' Union," an organization representing the Baptist theological seminaries, has entered on a new departure as to a lectureship on missions. At a meeting in MacMaster University last spring, they invited Dr. Henry C. Mabie, for eighteen years the home secretary of the American Baptist Foreign Mission Society, (hitherto known as the American Baptist Missionary Union), to undertake the new lectureship.

\* REVIEW, September, pages 699, 700.



He has accepted, and already completed the course at Rochester on "The Basic Principles and Practise of Missions." The lectures have been received with much enthusiasm. His next course was at the University of Chicago, on "The Place of Missions in the Modern Church," and other seminaries follow: Colgate University, MacMaster, Toronto, Kansas City, Baylor University, Waco, Texas; Crozer and Newton, and others probably later.

Dr. Mabie is to remain in residence at each institution for from two to four weeks, for public lectures and for special conference with students.

We hope this precedent may be very widely followed. To take men, who have long studied missions thoroughly and practically, and especially on the field, as Dr. Mabie has, and put all this special knowledge and experience at the disposal of young students, is a master-stroke of wisdom from which great results are likely to follow.

From the following topics, selections will be made at the various points, as needs seem to require:

1. Christianity the World-Religion.
2. Missions Organic to Christianity.
3. The Fortunes of Missions from the Apostles to Carey.
4. The Missionary Achievements of the Last Century.
5. The New World Consciousness and the Kingdom.
6. Present-day Forms and Factors of the Missionary Enterprise.
7. The Regulative Principle in the Missionary Consciousness.
8. Providence in its Influence on Policies.
9. The Language Element in the Cosmic Plan.
10. Christianity as Related to Ethnic Systems.
11. The Missionary's Personality, Call and Message.
12. The Distinctive Functions of Missions—Home and Foreign.
13. The Place and Service of Missionary Organizations.
14. The Pastor and the Making of a Missionary Church.

15. America as the Propagating Bed for World-Missions.

16. The Task Worth While and Missionary Competency for it.

#### **THE MOODY BIBLE INSTITUTE WORK**

This Chicago enterprise reports a year of marked advance and blessing. But of a budget of over \$67,000, only \$1,100 is lacking. New buildings, including men's dormitory and gymnasium, and women's building, are well under way, and the money for their erection in sight; 1,323 students, the larger proportion being men, have been enrolled in the various departments, and represent 31 denominations, every State and Territory in the Union, and 19 foreign countries. During the year, 70 have completed the two years' course and have graduated. The students are expected to engage in religious work, and 2,918 meetings have been conducted in the city in connection with the practical work department, and 3,196 persons have professed conversion. A new department has been added for weekly systematic training in methods of Sunday-school work, under the personal direction of Mr. Marion Lawrence.

We rejoice in this institution of which Rev. D. James M. Gray is dean, and where the old book is revered, and the old Gospel magnified. It is a theological summary of the practical sort, where all knowledge acquired is put into practise in actual work for souls.

#### **THE CHRISTIAN PRONOUNS**

The lesson of unselfishness is the most important, yet the last to be learned.

The Bishop of Cambridge once put it to his pupils in the form of Christian grammar: "We have learned to say, First person, I; second, thou; third, he. But to put it right, we must turn it upside down: "First person, He; second, thou; third, I. 'He' means God, the First Person in the first place; 'thou,' my fellow man; and 'I,' myself, comes last."

# GENERAL MISSIONARY INTELLIGENCE

## AMERICA

### Conference on Missionary Education

In New York City, on December 8th and 9th, an important conference will be held to discuss the various phases of missionary education in the home Church. Secretaries of Home and Foreign Mission boards, and Women's Home and Foreign Missionary societies; secretaries and officers of national and State organizations of Christian Endeavor societies, the Epworth League, and other national young people's organizations; secretaries and officers of the International Sunday-school Association, the Sunday-school Editorial Association, and the State Sunday-school associations; representatives from the Student Volunteer Movement, the Laymen's Missionary Movement, leading pastors, Sunday-school superintendents, and other practical missionary workers among men, women, young people, and children are especially invited. This important conference will open at 11 A. M., Wednesday, December 8th, with an address on "The Past and Present of Missionary Education." The afternoon session, from 2 to 5, will discuss "A Comprehensive Plan for Missionary Education in the Local Church." The evening, from 7:30 to 9:30, will treat "Education in Missionary Giving." The morning session on Thursday, from 9:30 to 12:30, will be given to "Missionary Education in the Sunday-school," and the afternoon session, from 2 to 5, to "Methods for the Extension of Missionary Education." The evening session of Thursday will be left for subjects that seem most to need further discussion.

A registration fee of \$1.00 will be charged. Copies of the report will be sent as soon as published to all who have paid this fee. Your name has been suggested as one who would probably be interested in attending this conference. Send names, together with registration fees, to Mr. H. W. Hicks, 156 Fifth Avenue, New York City.

## Evangelistic Committee of New York

The Evangelistic Committee of New York carried on work during the past summer, in tents, open air, and shops. The meetings were held in 57 centers, 10 tents, 24 shops, 20 open-air, and 3 halls, also hospitals and prisons. The meetings were conducted in seven languages: English, Spanish, Italian, Bohemian-Slovak, Hungarian, Polish and Finnish-Swedish. There was a total of 1,907 meetings held, at which there was an attendance of 287,260.

The cooperation of the young people's organizations and brotherhoods of the churches was most hearty, and several of these organizations sustained open-air meetings in various sections of the city.

### Laymen as Christian Workers

A most interesting and stirring conference of laymen, under the auspices of the National Bible Institute, was held in New York, November 3d-5th, for the purpose of arousing Christian laymen to a deeper sense of their duty to do evangelistic work. Many stirring addresses were given and it is hoped that the outcome will be more wide-spread and definite evangelistic effort. The Spirit is calling Christian men everywhere to bear their testimony to Christ. It is not sufficient that we pray, "Thy Kingdom come" any more than that we should pray, with hands folded, "Give us this day our daily bread." Christ would have us make His kingdom the paramount concern of our lives. "Seek ye *first* the Kingdom of God." If we might catch a glimpse of the need, see the awful havoc sin is making, and look upon the possibilities of an abundant harvest, our prayers would become more fervent and persevering for the advancement of the Kingdom of God.

We can not look to the trained ministry to carry forward the whole of the conflict of the Christian Church against evil.

The National Bible Institute's School for the training of Christian Workers is designed to help men and women to a clearer conception of the

Gospel message and to combine practical methods for Christian work, with careful study of the Bible.

The scope of the school has been enlarged to embrace several new departments, including courses:

1. For lay evangelists.
2. For those wishing to study the English Bible.
3. For those desiring to prepare themselves to teach the English Bible in Sunday-schools, Young Men's Christian Associations, Young People's Societies, and Bible schools.

The courses of study will include addresses by leading pastors, Bible Teachers, and laymen actively engaged in Christian work.

The sessions of the school were opened in November. For complete catalog address 156 Fifth Avenue, Room 1201, New York.

#### **Methodists Studying Missions**

Nearly 12,000 classes, enrolling 141,000 Methodists, young and not so young, have pursued mission-study courses within a decade. Every year's enlistment records an increase over the preceding registration. The reason is not far to seek. The managers are providing more attractive books; from experience they have learned how to train leaders, and the successes have made the cause of good repute. One who enters a mission-study class is sure to read at least one good book. His horizon will be broadened, and he can scarcely fail to become acquainted with some of the leaders of the race.—*Christian Advocate*.

#### **A Clarion Call to Methodists**

Through the board of home missions and church extension all may go into every destitute rural region and into every great city in the home land, and through the board of foreign missions into every heathen, pagan and Mohammedan land on the earth. The Methodist Episcopal Church has gone into all parts of the home land and has driven the frontier across the continent into the Pacific Ocean. It has established itself in every rural region and in every town and city. In 1908 it expended in the United States more than

\$30,000,000, or about \$10.00 per capita for its entire membership of over 3,300,000.

The time is come when this great Church must take up more seriously the question of world-wide evangelization if it would save itself from decay at home. In 1908 the Methodist Episcopal Church spent for foreign missions \$2,015,775, about 60 cents per capita—ten dollars per capita for home missions and 60 cents per capita for the whole foreign world. Is the proportion equitable?—*World-Wide Missions*.

#### **Many Smaller Gifts Needed**

An analysis of the highest 100 gifts to the \$320,000 recently pledged to the debts of the congregation boards is suggestive to those who may be called upon to lead in similar undertakings in other churches. The subscription was led by an individual gift of \$10,000. Nine persons gave \$5,000 each, one \$3,000, three \$2,500, four \$2,000, three \$1,500, and twenty-five \$1,000. There were but four subscriptions between one thousand and five hundred. Forty-six persons subscribed each the latter sum. Less than one hundred persons gave in the aggregate \$128,000. The remainder, \$200,000, was given mostly in small sums by nearly 10,000 individuals. The great gifts are helpful, but it is the multitude of smaller gifts that brings success in any such undertaking.—*Christian Advocate*.

#### **Two Churches in the Forward Movement**

The First Presbyterian Church, Wilmington, Del., which last year reached \$19 per capita, and is supporting a whole station in China, publishes weekly in the church leaflet latest news from their station with the result that the very names of the native workers and of the street chapels are household words to this congregation. This church, not yet satisfied, is planning a canvass to reach every member. The smallest subscription received is two cents a week.

In a Texas church a young ladies' society of 27 members had never given

anything to the cause. They decided that 27 of the members should be givers. At 6 p. m. the following day pledges from the 27 members had been secured, varying from 2 cents to 50 cents a week, totaling \$150. The largest pledge was made by a seamstress.

#### Apportionment Plan Succeeds

The Episcopal Mission Board reports the success of the plan of apportionment in its financial system. May 1 the increase was but \$7,700, but by June 1 it had risen to \$27,000, July 1 to \$73,000, and August 1 to \$97,700. The increase is from all sources; \$50,000 from churches, \$20,000 from the Woman's Auxiliary, \$12,000 from the Auxiliary's united offering, \$9,000 from Sunday-schools and \$8,000 from other sources.

#### Baptists Give Ear!

Enclosed in a red-and-white striped Chinese envelop, a petition comes from the Chinese Christians of Rangoon. It is address thus:

Letter please give America, Boston, United States, Baptized Union (Gathering of Pastors and People), from Burma, Rangoon, sent: Dear Brothers and Sisters: Grace and peace to you from God the Father and Jesus Christ the Savior.

The Chinese Christians thank the American Baptist Mission for all the help given us from 1899 until now—ten years. All Chinese Christians here number 64. In Rangoon are 16,500 Chinese, of whom 4,000 are women. In all Burma about 83,000 Chinese, of whom 20,000 are women. These Chinese now do some like English people do, but not come Christians yet, but do not hurt Christians now. In Rangoon three boys' Chinese day-schools, and one girls' day-school. The Chinese Christians every day very sorry because few Christians are not strong. How we Christians all pray to God for a missionary from the Baptist Union of America. If this year the missionary come, good. If missionary not married, good; if got wife very good, because very plenty Chinese women got here.

God Father, God Son, God Holy Ghost give blessing to you. 1909 year, July 4 day, Sunday, from Burma, Rangoon Chinese Mission.—(Signed) Pastor and Six Members.

#### Our Hebrew Fellow Citizens

It is said that the total number of Jews in the United States is now not less than 1,600,000, and may reach a total of 2,000,000. There are about 1,000,000 Jews in New York City, 180,000 in Chicago, and 100,000 in Philadelphia. Several other American cities contain from 30,000 to 80,000 Jews. Throughout the South in the largest towns the Jews are coming to exercise no mean influence as factors in the business world, and the positions of influence occupied by many of the people gives the race a power far beyond what might be indicated by its numbers. It is said that there are about 3,000 Jewish lawyers and 1,000 Jewish physicians in New York City. Jews own some of the greatest daily papers in the country, such as the *Philadelphia Public Ledger*, *The New York Times*, *World*, and *Press*, *The St. Louis Post-Dispatch*, and the *Chatanooga Times*.

#### A Call for Volunteers

To the Student Volunteer Movement has come the call for 351 missionaries. The appeal is made by 38 societies representing almost every denomination. Among those needed to fill the positions are ministers, physicians and teachers (both men and women), nurses, printers, carpenters, stenographers and business men. China needs 120 workers; India 60, Japan 56, Africa 19, Turkey and Asia Minor 14.

#### Southern Presbyterians Astir

The Southern Presbyterian Church, with contributions for foreign missions last year of considerably over a dollar for each member, apparently stands second only to the Moravians in the scale of its missionary giving, and yet it is by no means content, but proposes to increase by nearly 50 per cent the scale of its work next year. This year, the contributions were \$412,000, a gain of \$88,000 over last year. The Assembly, which recently met at Savannah, has asked the Southern Presbyterians for \$600,000 next year. Twenty-nine new missionaries

were sent out during the year to foreign fields. The Southern Presbyterians maintain work in the Kongo Free State, in Brazil, Cuba, Mexico, Japan, China and Korea.

#### **An Apostle of the Lumber Camps**

*Harper's Magazine* for July gives the place of honor to an account by Norman Duncan of a minister to the logging camps of Minnesota, under the title, "Higgins—A Man's Christian." The hero is a Presbyterian preacher who spends his life in the service of the lumbermen, visits them, preaches to them, writes their letters, fights for or with them, as the case demands, pulls them out of the hell of their own unbridled indulgences, and opens heaven to them on their deathbeds. The sketch well deserves wide reading. It brings warmth of heart to know that such a witness for Christ is busy in the camps. Nor is he the only one, tho God does not repeat His messengers, and there is probably no one just like him. But in Mr. Duncan's search for contrasts to heighten the lights and shadows of his picture he goes not merely to the dives and saloons of the villages to which the "lumberjacks" resort after their payday, but also to the city pulpits. "One inevitably wonders," says Mr. Duncan, "what would happen if some minister of the cities denounced from his pulpit in these frank and indignantly righteous terms the flagrant sinners and hypocrites of his congregation. What polite catastrophe would befall him?" The best city ministers are no more cowards than Higgins—the man's Christian. Sin is not flagrant, however much it may be deep, in most of their congregations. There Higgins has the advantage for plain speaking. We share to the full Mr. Duncan's admiration for such a man as his hero.—*The Congregationalist*.

#### **"Harvesters" for the West**

Not harvesters of wheat but of men, 20 of them, passed through Montreal to-day, 27th September, on their way to the Northwest. And there are more to follow, for Dr. E. D. Mc-

Laren, who has just returned from Scotland, engaged about twice that number to come out to labor in the mission fields of the West and North. He interviewed a great many young men and chose these. They will give a year or a year and a half to home mission work, and will then carry on their studies at Winnipeg or Vancouver, with mission work between terms, until they complete their course for the ministry. They impress one favorably as good, earnest young men, who will give a good account of themselves in future years.

There are great opportunities, both at home and abroad, never were greater, for men who wish to invest their lives where they will count for most.—*Presbyterian Record*.

#### **A Disciples Centennial**

The Centennial Convention of the Christian Church in Pittsburg, from October 11th to 19th, was an impressive assemblage of fifty thousand people. A communion service was held in the open air for over twenty-five thousand people. This denomination to-day includes some two million adherents.

When Alexander Campbell, a native of Ireland, came from Glasgow to America, he found that his father, who had preceded him, had been disciplined because, as minister of one brand of Presbyterian Church, he had invited to the communion table Presbyterians of another brand. Alexander Campbell had already been animated with the intention of spreading the spirit of liberty among the churches, and he found his father ready to join him. Together these two Campbells urged among the Presbyterians the adoption of a platform accepting "the Word of God without note or comment," and the adoption of the name "Christian" without qualification. Because Alexander Campbell and his colleagues did not find in the New Testament any command establishing infant baptism, they insisted that the only valid baptism was adult immersion.

The term "Christian" or "Disciple," once adopted as a protest against sec-

tarianism, has, by force of circumstances, become the name of a very distinct and powerful denomination, and immersion, adopted as a liberalizing practise, became in time a barrier against others who were equally entitled to the name Christian.

The fact that the days of sectarian warfare are passing is due in no small degree to the influence which Campbell set in motion, and to the existence of the denomination which, tracing its descent from him, has existed for a hundred years without a formal creed and with remarkable freedom of organization, combined with striking unity of feeling.

#### **Presbyterians in Porto Rico**

Rev. C. L. Thompson writes in the *Assembly Herald*:

Within the last eight years we have built 8 churches, costing from three to ten thousand dollars each, and several chapels varying in cost from two to eight hundred dollars each. We have also erected 7 manses, 5 hospital buildings, and purchased a large and commodious building for a girls' school. The value of our property much exceeds \$100,000. Our organized churches now number 26, with a membership of about 2,600, and our missionaries are preaching the Gospel at nearly 100 stations. The Woman's Board maintains 7 schools, one of them the Colegio Americano, a school of eight grades and reaching with Gospel truth many of the influential families of Mayaguez. This board also maintains the Presbyterian Hospital at San Juan.

#### **A Plea for a Mexican School**

Catholic husbands for Christian girls will never rest in evangelizing in this generation the 500,000 souls in Mexico for which we are responsible. Without the Boys' School our Mexico boys must finish their education at Catholic schools. That will mean Catholic men, and our Christian Mexican girls selected by them as wives will also unite with the Catholics; \$4,853.21 of the \$10,000 needed for the Boys' School has been received. When the Christian religion changes Mexican boys from bartenders to evangelists, should we not give them at least \$10,000 for a boys' school?—*Presbyterian of the South*.

### **EUROPE—GREAT BRITAIN**

#### **Strain on Missionary Funds**

It is instructive to note the reminder given in the newly-published report of the London Missionary Society that the present severe strain on the funds practically constitutes a parallel to the state of affairs thirty years ago. The fact that now the income is twice as large as it was in 1879 shows how completely the difficulties then experienced were overcome, and affords encouragement to hope that brighter days and forward movements are yet in store for the society. Further, it is to be noted with deep satisfaction that the drastic measure of seeking to retrench on expenditure during the current year to the extent of £5,000 has been rendered unnecessary, tho the prospect that a reduction even larger may be necessary during the year 1910-11 has not been removed.—*London Christian*.

#### **The Oldest Society Still Vigorous**

At the last annual meeting of the Baptist Missionary Society it was reported out of debt, and the receipts showed an increase of \$10,000 above the year preceding. The reports from the Kongo showed 467 baptisms. Search is being made for a place to establish a mission in Brazil. The fields in which the society is interested comprize a population of 54,000,000. The society estimates that it needs 1,080 ordained ministers, and that its annual expenditures should be \$2,700,000. This was the one hundred and seventeenth annual meeting.

#### **The Fruits of Hudson Taylor's Toil**

In the China Inland Mission, which was commenced forty-four years ago, there are now 928 foreign missionaries residing at 210 stations. During the past year, 45 new workers joined the mission, 3 missionaries died, and 14 retired. Since the commencement of the mission, 30,000 Chinese have been received into church fellowship, and of these, more than 21,000 survive. During the year 1908, 2,507 were received into fellowship.

### New C. M. S. Missionaries

The Church Missionary Society is sending out during these months no less than 175 missionaries, and to 17 foreign fields, 40 going out for the first time. All but 17 are "own missionaries"; i.e., are supported by individuals or individual churches.

### For Special Work Among Moslems

The Church Missionary Society is now expending about \$175,000 in purely Moslem lands, and besides, not less than \$100,000 in India for work which is mainly among Moslems; a total of \$275,000. And still further, it seems likely that a special Moslem fund will be started, to be employed in carrying the Gospel to the stony hearts of the 200,000,000 followers of Mohammed in Asia, Africa and Europe.

## THE CONTINENT

### Toleration Coming to Scandinavia

As remarkable as any of the religious changes chronicled during our own time on the continent of Europe is the rapid progress of the Free Churches in the northwest of Europe. The Salvation Army, the Baptist, and the Disciples have all found a free field during the past generation, and have energetically availed themselves of the new religious liberty granted in Norway, Sweden, and Denmark. The Disciples have secured much success during the past twenty years in Copenhagen and in various towns in the south of Norway. General Booth is always accorded an enthusiastic welcome in Stockholm. But the most successful evangelical work in Sweden has been that of the Baptists. The Methodists from England commenced operations first, but they were not successful. Indeed, their leader was sent back to England. The American Baptists, however, started work and secured toleration. Baptist progress has been of late years phenomenal, for, whereas in 1855 there were only nine churches which excited powerful opposition from the Swedish State Church, there are now nearly six hundred in Sweden. Half a century ago

the Lutheran Church in that country was frozen with formalism, but the time came when it was the subject of a blest revival, and now it is, like the Lutheran Church in Denmark, with its famous "Indre Mission," or Inner Mission in many of the congregations, not only tolerant, but even propitious to Nonconformist movements.—*Homiletic Review*.

### Norwegian Bequests to Missions

The Norwegian newspapers chronicle a large gift to missions. Commander Foyn, who in his lifetime was a generous supporter of foreign work, has in his will given the sum of three million kroner (about \$800,000) to home and foreign work. The daily press grumbles because so large an amount is to be sent out of a poor country for Quixotic purposes.

### Teachers Organizing for Mission Work

The Swedish women school-teachers have a missionary union of 943 members, all teachers. They have their own work in Lapland, where they have built a home for a Bible woman. They are planning to support a woman missionary in South Africa, and are collecting funds to establish a seminary in China for training native teachers.

In Berlin also a teachers' missionary union has been formed consisting of between 800 and 900 members. Such unions are spreading rapidly through Germany. Thus, in the little district of the Brecklum mission there is already a teachers' missionary union of 230 members. Similar organizations have sprung up in connection with the Barmen and Leipsic societies. These teachers are chiefly in government schools.

### Light Breaking in Russia

One of the most hopeful things about Russia is that so many spiritually-minded colonists have settled in the empire during the last two centuries. These have come chiefly from Germany. Pietist, Mennonite and Nonconformist colonies have been the source of evangelical movements in South Russia and the Caucasus. Be-

sides the Lutherans of the Baltic provinces, there are 479 evangelical Lutheran colonies in 15 different Russian provinces. There are, further, 272 Mennonite colonies and 20 others of different connections.

#### **Russian Baptists Much Alive**

Says a recent writer in the *Baptist World*:

The Baptist Church in Russia has proved her vitality. Not only has she survived the systematic and long-continued persecution of both Church and State, she has done more—has grown strong, and diffused herself throughout the vast Russian empire “from the glowing plains of Colchis to the bleak rocks of Finland”; from St. Petersburg across the snow-covered deserts of Siberia, to Amour and Manchuria. If a man should travel from Odessa to Tharbia—a month’s journey by rail—he would find even in the latter remote town a little body of Russian believers.

#### **Help the Starving Armenians**

The massacres instigated and carried out by the Turkish Government under the now deposed Sultan are followed by their expected dismal aftermath in the region about Adana and Tarsus. The new Government has provided some measure of relief for the survivors whose husbands and fathers were murdered by thousands. But those on the ground who are interested in caring for the destitute are agreed that the money received from all sources is utterly insufficient to avert the starvation of multitudes unless further relief comes. Dr. Shepard, head of the American Board’s hospital at Aintab, to whom the Government has intrusted the distribution of its appropriation for rebuilding Christian homes in one part of the field, reports that beside the direct consequences of the massacres, political disturbances have been ruinous to trade. Men and women have no work. Wheat is \$1.60 per bushel, and prices of all kinds of food are excessively high. All classes, Jews, Gregorians, Protestants and Moslems, are in wretched want. At least 80,000 persons in Cilicia require relief, of whom 5,000 are orphan children. Mr. W. W. Peet, treasurer of the American Board

for its Turkish missions and a member of the International Relief Committee, cabled last week that “sixty thousand dollars additional to the utmost that the Government will do is needed to carry the people through the winter. Many will die of sickness, exposure and starvation unless relief arrives soon. All funds are exhausted and we are appealing to all countries to help us.” The Board indorses this appeal and will forward all contributions received for aid of sufferers in Cilicia.

#### **Troubles Brewing for the Pope**

Says a recent dispatch from the Eternal City:

All indications point to the fact that the extremists in Italy are determined to undertake an anti-clerical campaign, more vigorous even than that in France. This is being directed by the Freemasons, whose grand master has issued a most violent manifesto in behalf of Ferrer, recently executed, and against the Church. The manifesto says:

“Sacerdotal tyranny, still vermilion with Italian blood, imposed and obtained through the fright of a boy and the cowardice of the government the slaughter of an innocent man, who was not judged but murdered.

“Italy, which has seen scaffolds red-dened, fire applied to the stakes and the slaughter even of unarmed women and children ordered by the Church, must understand its duty. Rome, which has inside its walls the Vatican, that for centuries has supported all tyrannies, from which to our shame the slaughter of Barcelona originated, must decree that the last crime will not remain unpunished.”

An international subscription has been opened for the purpose of collecting funds to establish, in the Piazza of St. Peter’s facing the Vatican, Ferrer’s modern school, which was suppressed in Barcelona.

#### **The Massacre Order for Syria**

Writing from Sidon, June 16th, Mrs. George Ford says:

At Beirut, the Governor received his orders from the old Sultan to order a massacre in the district, which includes Sidon. The Governor, putting the order in his pocket, declined to obey. At Damascus it was the same, only the guns had been turned on the city and the commander wished a massacre, but the Governor compelled him to give up his order.



Within a few hours the Sultan was deposed. Thanks be to the loving Father!  
—*Woman's Work*.

## ASIA—MOSLEM LANDS

### Bright Side of the Turkish Situation

The Sheik-ul-Islam, the head of the Mohammedan religion, has issued a ukase ordering all the priests to impress upon all true believers that their religion requires them to respect the freedom of conscience of men of other faiths. The Young Turk government has told the priests that this ukase must be obeyed or they will be punished. There are many indications of a bright future for Turkey.

### America's Opportunity in Turkey

Dr. George Washburn, president of Robert College, 1870-1903, writes in *The Sunday-school Times*:

It is a great opportunity, a wonderful opportunity, and it is a call especially to Americans. They believe in us now in Turkey. They trust us. There is nobody they believe in and trust as they do Americans in Turkey. They know that we have no selfish ends in view there. We do not want any of their territory; we are not going to try to overthrow the Turkish Government; and they understand fully that what we are doing there we are doing for their good. They may think we make mistakes, but they know we are honest, and they know we are doing it for their good. They trust us as they trust nobody else, and consequently it is a great opportunity, a wonderful opportunity, for us to go on and to try to make these people understand who Christ is and what Christ is to the world.

### Protestant Christians in Turkey

The Prudential Committee at a recent meeting welcomed Rev. J. P. McNaughton, of Smyrna, who spoke briefly of the Board's work in the Turkish empire. The Protestants of Turkey, with their 60,000 church-members, 20,000 pupils in 330 schools, and over 3,000 in the Sunday-schools, have made a name for themselves. They have given to the Mohammedans their first real contact with evangelical Christianity. A Moslem was heard to remark that if ever his people became Christians they would be like the Protestants and not like the Catholics. When a missionary asked permission of a shopkeeper to take goods home on

approval, the reply was: "You are a Protestant? Well, take the whole shop."

A well-known Young Turk leader upon a recent visit to Smyrna accepted an invitation to speak in a Protestant church, which was crowded to hear him. He spoke of the American schools as models upon which the new parliament would shape the system of education which it proposes to institute. A great revolution has taken place; the clock of destiny has struck; it is a crisis involving great opportunities.—*Missionary Herald*.

### The Berlin Jerusalem Society

The annual report of the Berlin Jerusalem Society shows that after fifty-six years of faithful and arduous work fruit begins to appear in the five stations among the Arabs in Syria, in increasing measure. The native congregations are growing stronger in numbers and in spirituality, while the schools are surprisingly well attended by Arab boys and girls. The income of the society from all sources was almost \$47,000 in 1908. The considerable deficit from former years was wiped out by special gifts, but a new one of \$2,650 was incurred.

It is of especial interest what Missionary Albers in Bethlehem has to say concerning the influence of the giving of a Constitution to Turkey has had upon missionary work among Mohammedans. To him the chief advantage seems to be that the missionary has a little more liberty in delivering his message, but he warns against the expectation of an immediate great advance in the work, because the chief difficulty in the way of the Gospel has not been removed. This chief difficulty is the bitter persecutions from his own kindred and friends from which every convert from Mohammedanism to Christianity suffers. The new constitution can not do away with them, because they are always caused by private citizens, and the Government, instead of trying to suppress them, perhaps encourages them silently. In the schools the same difficulty threatens which caused such a disturbance

in Beirut, the leaders upholding that no pupils of any school can be forced to attend religious exercises of any kind. Thus, the new Constitution has not proved an especial blessing to the missionary work in Syria.

#### **A Bible Colporteur in Palestine**

In Palestine the Turkish authorities have for many years forbidden the distribution of the Scriptures, except among the Christian or European population; whenever attempts were made to carry on colportage, severe persecution and imprisonment of the colporteur invariably followed, and in some cases he was even sent into exile. A few months after the proclamation of the Constitution of the Ottoman Empire, Mr. Hooper, the Bible Society's representative in Egypt, paid a visit to Palestine in order to experiment in active colportage among the towns and villages. For this task Colporteur Vartan was selected, who has had wide experience in Bible work among Moslems in Lower Egypt. He commenced operations at the end of January, 1909, making the society's depot in Jerusalem his center and base for supplies. He records with gratitude the marked kindness shown him by the missionaries and Christian workers with whom he came in contact upon his journey. Among the places which he visited were Jaffa, Bethlehem, Bethsaida, Hebron, Samaria, Nazareth, Cana and the Sea of Galilee. His sales amounted to 1,771 volumes, the major part of which were Gospels or other separate portions of the Bible, in 13 different languages, over two-thirds being in Arabic. These were sold mostly to pilgrims.

#### **A Year's Changes in Persia**

Rev. S. M. Jordan writes in the *Assembly Herald*:

The eleven-year-old Shah of Persia on being informed that he was to succeed his deposed father exclaimed with delight, "Now I shall set the styles in clothes as King Edward does." Who can say that Persia is not making strides in civilization! Sultan Ahmad Mirza has become Sultan Ahmad Shah in place of his deposed father, Mohammed Ali Shah,

who has now reverted to his former title, Mohammed Ali Mirza (prince). The silver decorations which the late Shah conferred on his soldiers a year ago are now sold in the bazaars at half their cost price, which is about the bullion value.

When the Shah triumphed over the Majles a year ago all the 40 odd newspapers which had sprung into life during the two years of the liberal movement were suppressed. No sooner was he deposed than a number of them began to be published again.

#### **Persians Hungry for Knowledge**

This active desire for education is favorable to the development of mission schools, and Persians (Moslems) are attending in increasing numbers, aiming to acquire the learning of Western lands. In Tabriz we are prepared from a good vantage-ground to improve the opportunity. From the point of view of missions, it seems truly miraculous that in the fanatical city of Tabriz we have over 100 Moslem youth under Christian instruction, even girls as well as boys, and some as boarders, eating the Christian food which by tradition is an abomination. One of them is the son of the governor of the province.—REV. W. S. VANNEMAN.

### **INDIA**

#### **Hindus Alarmed and Astir**

Hinduism is awakening to the fact that if the great sub-strata of Hindu Society known as the deprestr classes be raised by Christianity, the whole structure of Hinduism is threatened with overthrow. This awakening is being followed by efforts in various parts for the improvement of these poor people. The latest is a movement in Ahmedabad. In that city, on August 29th, a meeting was held at which the attendance of the deprestr classes was encouraged and in which they were allowed to sit beside caste people. Resolutions were passed for the formation of a Central Hindu Association, which should have for its objects the raising of the deprestr classes and their readmission into Hinduism after being converts to foreign faiths. As to the means to be adopted for realizing these objects, the following suggestions were made: (a)

Starting schools, clubs and associations; (b) establishing preaching missions; (c) publishing papers, periodicals, magazines and leaflets; (d) performing the Prayaschit ceremony; (e) adopting such other means as may be conducive of the above objects.

#### **A Union Theological College**

Dr. J. H. Wyckoff gives, in *The Harvest Field* for September, some interesting details concerning a union theological college for South India and Ceylon. Four missionary societies "have definitely resolved to co-operate in the conduct of the college, and provide means for its development. The London Missionary Society has set apart Rev. W. H. Campbell for the work, and will contribute his entire support, besides £1,500 for buildings. It is understood that a constituent of the same society has given £1,000 for students' scholarships. The Wesleyan Missionary Society has formally indorsed the movement, will appoint a professor to the staff, and provide a sum for buildings. The home board of the Arcot Mission has voted £100, and the Foreign Mission Committee of the United Free Church of Scotland £45 per annum, toward the general expenses. Another large and influential body has also the matter under consideration, and it is hoped will give the services of a professor.

#### **Native Christians Liberal Givers**

Many instances are given of the liberality of native Christians in India. A year ago the Tamil Christians in the north of Ceylon sent a birthday gift of £250 to the British and Foreign Bible Society. Six years ago some of the Christian coolies on the Kandyan estates sent as a centenary offering to the Church Missionary Society 125 guineas. The boys of Kandy College maintain their own college mission, and send workers to outlying villages. The girls of a boarding school recently gave up meat and fish and lived on rice for a fortnight in order to send £5 to the Bishop of Calcutta toward the Indian famine fund.

#### **Over Four Hundred Baptized**

Rev. J. Wilkie, of the Gwalior Mission, Jhansi, U. P., has sent out a small leaflet in which he tells of the baptism last year of over 400 persons, largely heads of families. He says: "As far as we are able to do so we received none but those who seemed to us to have sincerely repented of their sins and to believe truly in Jesus Christ as the only one who can save them from their sins. That means that they gave up all caste relations and also all connection with their old faith." In this leaflet Mr. Wilkie makes an appeal for Rs. 4,000 to purchase a village of 508 acres about six miles to the north of Jhansi for some of his Christians. The grass of this land has been annually sold for Rs. 500, and Mr. Wilkie considers that a very much larger revenue can be obtained when the land is under cultivation. It is the intention of the missionaries, who have evidently studied mission colonies, to guard the mission against loss.

#### **Over Five Hundred Baptized**

We were not at all satisfied with the work done last year on our field, and therefore asked God to give us health and strength to go out among the people. During the months January-April we could do much touring. We prayed the Lord to give us 500 souls in this time, before the heat would make touring impossible. Hallelujah! He has heard our prayers and we were permitted to baptize 542 happy believers in Jesus. We followed the leadings of God's Holy Spirit and I could write a volume about our experiences during these months. It was a wonderful time. Other hundreds are coming. Pray for us.—G. N. THOMSEN, Bapatla.

#### **A Miracle Indeed**

From a mission station in Rahuri, West India, comes the story of a Christian woman, who, when talking to the women about her on Christian themes, was interrupted by a Brahman. He had listened to her words and thought to confuse her in argument.

"In the ancient days you speak of," said he, "there were miracles; show me one of these and I will believe." Whereupon she answered: "See me! I am a woman of low caste speaking to you, a Brahman, these wonderful words of life! What greater miracle can there be? What more wonderful work can you ask to see than this?"

#### Tamil Missionaries to Telugus

We rejoice to read of the blessing that attends the work of the Indian Missionary Society, which the C.M.S. congregations in Tinnevely formed in 1903. Its sphere of work is the Manukota Taluq in the Nizam's dominions, near the Khammamett district worked by the C.M.S. Telugu Mission. Its first missionary was sent out in 1904, and now it has 12 workers. The fruits gathered are represented by 94 baptized converts, and there are over 250 under instruction for baptism scattered in 14 villages. Members of a curious class of gipsy people, whose language is called Lombadi or Labhani, have lately come under the influence of their mission. They are found in different parts of India, always erecting their huts on the outskirts of villages, each collection being under a hereditary headman. Their number is about 765,000, of whom over 174,000 are in the Nizam's dominions. They have so far been very slightly affected by the gospel, but these Tamil missionaries have reached them, and some families are preparing for baptism, and one or two boys of the tribe are in the mission school.—*C. M. S. Gazette*.

### CHINA

#### Progress in China

Writing recently in the *Presbyterian Record*, Rev. P. W. Pitcher, of Amoy, names these eight indications that the Celestials are moving forward: Demand for a constitutional government, opium reform, new journalism, increase in the number of post-offices, railroad extension, currency reform, idolatry lessening its hold, and in the educational field.

#### A Union University

Rev. Joseph Taylor, in the *Baptist Missionary Magazine*, writes from Chentu, West China:

It is at this city that the four missions uniting in higher education have decided to found a united Christian university. These four missions are the Methodist Church of Canada; the Methodist Episcopal Church in America; the Friends' Foreign Missionary Association of England, and the American Baptist Missionary Union. They have bought a tract of land outside the south gate of Chentu and are preparing to erect college halls. The students will come from the middle schools of the province and will receive instruction in common class-rooms.

#### Union Medical College

It is proposed to establish a union medical college for East China at Nanking. This has been recommended by delegates from the Methodist, Baptist, Presbyterian and Quaker missions, and others are invited to unite in the scheme, the instruction to be imparted by means of the Chinese language, tho the English language will be used to some extent.

The religious life of the young men will be cared for by their own college authorities, but there will also be a common service for all students once a week. This effort is in the right direction. If the individual missions had each built their own colleges apart, the forces of men and money put into them would have been dissipated; whereas, under this plan, these forces are combined in one center.

#### A Union Woman's College

This institution, located at Peking, is truly a union school, representing, as it does, the American Board, which sends about two-thirds of the students, the Presbyterian Mission, London Mission, two Swedish missions in Shansi, a German Mission in Hupei, and the Canadian Presbyterian Mission, with a few girls from non-Christian families.

#### The Missionary Led the Way

Tien-Tsin is a Chinese city in which Methodism has many lines of interest. We have had an intermediate school there since 1890, and for ten years it

stood alone for the advancement of Christian and general Western learning. Note the change of a decade. The latest government statistics of the number of students of the Western learning in Tien-Tsin are as follows:

|                               | <i>Students</i> |
|-------------------------------|-----------------|
| 1 University .....            | 98              |
| 1 Provincial College .....    | 207             |
| 12 Industrial Colleges .....  | 1,612           |
| Middle grades .....           | 892             |
| 2 Upper Normals .....         | 935             |
| 98 Lower Normals .....        | 3,148           |
| 230 Upper Primaries .....     | 10,599          |
| 864 Lower Primaries .....     | 148,397         |
| 121 Half-day Schools .....    | 2,971           |
| 121 Girls' Schools .....      | 2,623           |
| — <i>Christian Advocate</i> . |                 |

### **Missionaries Barred from German School in China**

The German-Chinese High-school at Singtau, German China, was opened with 110 students on October 25th. At the same time the corner-stone was laid for another building to be finished next year. The school which is to accommodate 250 pupils finally has been established by the German Government. A cablegram from China announces that no missionaries will be members of the faculty, a rather strange announcement in a daily paper.

### **Death of H. E. Chang Chih-tung**

By the death of H. E. Chang Chih-tung on October 4th, the Chinese Government has lost one of her most able and venerable statesmen. For many years he has been China's leading scholar. His career dates back to 1863, when he was graduated Tertius at Peking, and his first post was Governor of Shansi in 1882, when he manifested the energy so characteristic of his whole official life in rooting up the poppy crop in that province. He has since held the vice-regal post at Canton, Wuchang, and Nanking, as well as many high offices at Peking.

During his office at Wuchang he inaugurated the Hanyang Iron Works and erected various factories and mints, boldly pushed forward railway enterprise, but all the while strictly on the lines of "China for the Chinese." He is best known in this country for

his work entitled "China's Only Hope," a work which in China had a tremendous circulation. In it he advocates reform, education, travel, and general progress as the only hope for China. In 1900 he showed his wisdom by preventing the Boxer crisis spreading to the Yangtse Valley, for which fact alone he merits the esteem of all Europeans.—*China's Millions*.

### **Power of the Christian Press**

Thoughtful observers of conditions in the Orient state:

Within a quarter of a century the Christian press in China and Japan has overturned the mythologies of paganism, taught a higher morality, changed fiction for fact, symbol to reality, and in so doing has mortified the pride of paganism, confounded its learning, revealed its absurdities, and ruined its credit. One singular and startling result of the diffusion of modern ideas is the establishment of at least one journal in every one of the twenty-one provinces of the Chinese Empire. Each of the most important centers—Peking, Shanghai, Tien-Tsin, and Canton—possesses at least a dozen dailies, nearly all of which are printed in the spoken vernacular. For the first time in the history of the most venerable of empires, the masses of the people can become immediately acquainted with current events.—*Morning Star*.

### **Chinese Christians to the Fore**

The *Chinese Recorder* calls attention to the fact that in a recent revival, "it was a Chinese minister who began and conducted the meetings which resulted in over 100 Chinese students offering themselves for the ministry"; and that during the late Christian Endeavor Convention in Nanking two Chinese members were far-and-away the most acceptable speakers, and their speaking was on a par with their modesty and good sense.

### **Chinese Students in the United States**

Mr. H. F. Merrill, speaking of the educational reform in China, says:

The reform originated in the consciousness that the Chinese officials of to-day need a different equipment from that provided by the old classical system. New schools therefore must be established. But teachers are wanting. Therefore provincial governments have sent young men to Western lands to obtain instruction. The number of these coming to

America promises soon to be materially increased by the sending hither by the Imperial Government of 100 students every year for the next four years, and a minimum of 50 students each year thereafter, up to the year 1940, the students thus sent to be supported out of the portion of the Boxer indemnity returned annually by the United States to China. There are at the present time 395 Chinese in our schools.

## KOREA

### Christianity Very Much Alive

Mr. Frank G. Carpenter, foreign correspondent of a daily paper in Cincinnati, writes most encouragingly of missionary work in Korea. Among other things in a long, interesting article he says:

You remember the wonderful work which was done by Edward Everett Hale's plan of "Ten times one is ten"—the endless-chain principle—in which every one engaged to interest ten others in making the world better. The same thing, altho not on a numerical scale, is going on in Korea: The converted natives are different from us in that as soon as they adopt Christianity they go out and try to convert their friends and neighbors. You religious drones of the United States, who stay at home from church and prayer-meeting whenever it rains, should come out to Korea to learn what live Christianity means!

### A Union Theological Seminary

For a number of years the four Presbyterian missions in Korea have cooperated at Pyeng-yang in a school for the training of native ministers, where they have already about 40 students, and where they are likely to have at least 100 within the next two years.

The Northern Presbyterians have already put up quite a large building, which was the gift of Mrs. McCormick, of Chicago, and are asking in their 1909 budget for money for another building. The other missions concerned are asked to contribute their proportionate part for the permanent equipment of the institution.

### Murder of Prince Ito

The assassination of Prince Ito in Harbin, Manchuria, October 26th, by Korean conspirators is likely to injure

Korea, for which land he was sacrificed. Of unknown parentage, the adopted son of a member of the Samurai class, he went to England as a common sailor, and on his return advised his countrymen to adopt the methods of Europeans. When only about twenty-seven years of age he became governor of a province in Japan, and from that time his advance in influence and official position has been continuous. He has been identified with the wonderful progress of Japan during its entire history since Commodore Perry arrived there in 1853, and has been five times its Premier. He negotiated with Li Hung Chang the treaty concerning Korea, which formed the basis of Japan's justification of her war with China in 1895. Strongly opposed to the war with Russia, he held no public office during that period, tho he was often consulted and did important service in bringing the war to its conclusion. At its close he was sent to Korea as Resident-General and made a prince, and for two years he did much to lift it out of chaos into an orderly government as a dependency of Japan. He resigned his position as Governor of Korea at the beginning of the present year, and was at Harbin on an unofficial mission concerning the relations between Russia and Japan with reference to trade relations with China, in which our country is also interested. His loss to his own country and to Korea is great; and it seems probable that he sought to promote the peace of the world as truly as the prosperity of Japan—*Congregationalist*.

## JAPAN

### The Progress of a Half-Century

This summary of a half-century's achievement is most impressive and most cheering: "There are nearly 800 missionaries, about 80,000 Protestant Christians, upward of 1,300 Japanese pastors, evangelists and Bible women, and about the same number of churches and chapels, with property valued at \$800,000, and raising, approximately, \$150,000 annually for

Christian work. The whole Bible is translated into the vernacular and sold freely in book-stores throughout the country and is being distributed among the people, either in whole or in part, and mainly by sales, at the rate of two to three hundred thousand copies per year. The Christian hymn-book of several hundred hymns and tunes is one of the most popular publications in circulation, there being a great demand for it even among non-Christians. There are 186 schools of all classes and grades holding property valued at \$1,500,000, 7 Christian publishing houses issuing 70,000,000 pages annually, and 51 Christian orphanages, homes, hospitals and industrial establishments, representing the benevolent and practical side of the Gospel."

#### Again the Bright Side

The Japanese Church began the celebration of the fiftieth anniversary of the introduction of Christianity into Japan, not by great meetings and eulogies of leaders, such as Dr. Hepburn, Dr. Brown and Dr. Verbeck, who did so much for Japan in the earlier days of Christianity, but by the gathering of Japanese Christians in convocation, to pray and to plan for an evangelistic campaign whose object, as stated in the meeting, was that by March, 1910, the entire membership of the Japanese Church should be doubled. At the close of these remarkable gatherings a Japanese pastor arose and said: "What we must preach is *Christ*—the living Christ, Christ incarnate, Christ crucified, Christ dead and buried, Christ risen—the *living* Christ, the only hope of Japan." At this meeting a young Japanese who had spent ten years in China and knew the language offered to go to China as a missionary, and the leaders of this great gathering declared that "As Japan had sent her missionaries to Formosa and to Korea and to Manchuria, so, altho the Chinese have been our enemies in war and are hostile in race, we must show that we love them and want them to love our Lord and Master."

#### Evangelized, but Not Christian

Rev. J. D. Davis, D.D., of Kyoto, is authority for the statement that at least 30,000,000 of the people of Japan have never heard of Christ except in the most general way. There are three provinces containing 3,800,000 of people without a resident missionary. One province of 800,000 has but one missionary, and there are four provinces with an aggregate population of 4,000,000, with but two missionaries in each.

Writing recently about Japan, Rev. J. G. Dunlop, of the Presbyterian Board, says:

A general feeling of discouragement . . . pervades the Church in Japan at present. We are passing through a reaction such as has not been felt in a dozen years. In several departments of the central government a dead set is being made against Christian work, notably in the department of education and in the army, and the Church is feeling the effects. Everywhere it is harder to get people to listen to Christian teaching, and weak-hearted Christians are falling out of the ranks. The victory of an eastern nation over a western has given to many a new faith in the East and its ways and beliefs, and we are witnessing revivals of Buddhism, Shinto, and Confucianism. Meanwhile, the growing suspicion and hostility of the West toward the Japanese is driving the latter back upon themselves.

#### AFRICA

##### Missionary Work in Africa

Marvelous progress in the Christian conquest of Africa is being made, but great as the progress is, it is only a tithe of the work that must be done before the continent is finally evangelized. The *Christian Express* brings together some facts in regard to Africa which are quite impressive. According to this article, 104 Protestant missionary organizations are at work in the continent and are using the Word of God, which has been translated in whole or in part into 117 languages or dialects. In the line of education there are 8 colleges, 59 theological training schools, 83 boarding and high schools, 63 industrial institutions, 2 medical schools for training nurses, several kindergarten and some

thousands of primary and village schools. In the line of medical missions there are 43 hospitals and 107 dispensaries, where on an average 150,000 patients are treated each year. There are 3 leper hospitals, 23 homes for rescued slaves and 13 orphanages; there are 33 mission presses and 31 mission magazines.

#### Africa Waking Up

The Dark Continent is being gradually enlightened, and the so-called "eye-sore of the world" may yet become the glory of the nations. The Colonial Office Report for Sierra Leone, just issued, contains matter of much interest. The Governor declares that it is no longer "the white man's grave," and maintains that this graveyard metaphor should itself be buried. Thanks to Moslem as well as Christian missionaries, there is a remarkable decrease in the consumption of spirits. As regards the price of labor, one element exists which is almost unknown in Europe—the "personality" of the employer. A hard employer is unable to find a single satisfactory workman; but a kind master will always be amply supplied. Another feature is the complete absence of pauperism. A native, on being informed that in Europe men have died of starvation, greets the assertion with incredulity. Under the tribal system the aged and poor are well cared for, as are the infirm and imbecile, and in most cases those suffering from infectious diseases are isolated. Such tidings are very welcome. In God's own time (which is always the right time) Africa will be delivered from its thralldom, for the mouth of the Lord of Hosts hath spoken it.—*London Christian*.

#### A Shame in Southwest Africa

Articles in German missionary magazines call our attention to what the Secretary of the German Colonies, Mr. Dernburg, has called "the monuments of German shame," viz., the asylums for bastard children in German Southwest Africa. Marriages between white and black are legally prohibited, but

the number of illegitimate bastard children is continually increasing. Legally these children are natives, blacks, but the natives do not recognize them any more than their white fathers. There are no schools for these children, but the Government has left them entirely to the care of the missionaries. Therefore the Rhenish Society has founded two asylums for them, at Okahandja and at Keetmanshoop, but, while the German Government aids all other schools, it does not aid the schools for bastards. As the numbers of these bastards increase, and the missions become unable to take care of them, they become a danger to the country.

#### ISLANDS OF THE SEA

##### A Plea for Malaya

Rev. F. B. Meyer, in writing to his friends through the *London Christian*, speaks with enthusiasm of the exquisite beauty of the Federated Malay States. He regrets the alienation and estrangement of those who "profess to be redeemed by the same blood and energized by the same Spirit." He continues:

Too late in life I learn what I have missed in not being a missionary. It is a great and profound *miss*, that in my case can never be undone; but here at least the fields are white. Vast centers of population are growing up in the Straits Settlements, under European (i.e., British) control, where, notwithstanding the noble efforts of the Methodist, Episcopalian, and Presbyterian churches, little or nothing is done for the crowds of Chinese immigrants pouring in from their own country. Whatever perils or hardships exist in Inland China, there are none in Malaya. To evangelize the Chinese here would be to send tides of native missionaries throughout that great country. Oh, why is the Church of God in Great Britain so slack to go up to possess this great land lying at her doors? This is going to be the rubber land of the future, and that means more and more voluntary Chinese labor. The openings for British enterprise are limitless, and so are they for Christian enterprise; but the laborers are few!

##### Heroism in the Philippines

We hear often of the noble conduct of our brave soldiers in the Philippines; it is good to hear also, now and



then, of the bravery and nobility of our Filipino brothers. Here is a quotation from *The Mindanao Herald*, which is worth printing in large letters in every American newspaper, and placing before the children on the walls of every American schoolroom, and reading from the pulpit in every American church:

The action of the Magay Moros who put out to Santa Cruz with cholera aboard rather than take chances on infecting this city should be published to every native on the island with suitable appreciation of the high-minded and heroic conduct of these men. To steer directly away from their homes and friends and from medical aid with their dead lying in their boats, for the sake of the city, reveals a measure of heroic self-sacrifice than which the most enlightened people can boast of no greater. These men should be given gold medals lettered in their own language that their fellows may know the esteem in which we hold such conduct. This episode furnishes an eloquent comment on the work of instruction that has been going on since the epidemic of 1902.

#### **India Sends Missionaries to Fiji**

Three years ago—during the India Jubilee celebration—a farewell meeting was held at the Bareilly Theological Seminary on the occasion of sending one of its students, Udai Singh, to the Fiji Islands as a missionary. During the early part of this year two Wesleyan missionaries from Fiji visited the seminary and made a strong appeal for helpers. As a result of their work, as well as of the interest created by the letters of Udai Singh, five men offered themselves as missionaries to Fiji. Two of these, with their wives, not long since sailed from India. Thus is India, too, beginning to heed the “Go ye” of Christ.

#### **Church Union in South Africa**

The pending negotiations for church union in South Africa embrace the Baptist, Congregational, Methodist and Presbyterian Churches. A sub-committee's report on statement of faith has already been approved by the General Committee having the subject in hand, and a report on polity has likewise been favorably acted upon. An executive head is provided

for, to have general charge of the stationing of ministers, while the congregational right of call is retained. The ministerial term of local service is to be without time-limit.

#### **OBITUARY**

##### **General O. O. Howard**

General Howard, who died on October 26th, at his home in Vermont, was a national figure. He was a gallant general, who deserved the successive promotions which he won. But the end of the war was but the beginning for General Howard of equally conscientious and untiring service in the field of civic life. His look was always forward to the things that yet remained to be done. Of late much of his energy has been given to establishing firmly the Lincoln Memorial University at Cumberland Gap, Tennessee. The last Sunday of his life he spoke in its behalf in a Canadian city, returning to his home in Burlington in apparently good health. So the old hero of many a campaign, who had faced the belching cannon of the enemy in many a hard-fought engagement, passed away almost painlessly, while sitting in his chair.—*The Congregationalist*.

##### **Albert A. Bennett, of Japan**

Rev. Albert A. Bennett, D.D., the senior missionary of the American Baptist Missionary Union, recently died in Japan. Doctor Bennett was sixty years old, and had been a missionary for thirty years. He was stationed in Yokohama, where he became first president of the Baptist Theological Seminary, and was still a member of the faculty at the time of his death.

##### **Dr. Stursberg, of Germany**

From Java comes the distressing news that Mission Inspector Stursberg of the Neukirchen Missionary Society, who was engaged in a visit of the fields of the society, has fallen a victim of the pernicious fever on October 3d. He was a very prominent missionary worker, writer, and speaker in Germany.

## FOR THE MISSIONARY LIBRARY

THE JEWISH QUESTION AND THE KEY TO ITS SOLUTION. By Max Green, M.D. Second Edition. pp. 146+42+8. 25 cents. *The same.* Yiddish Edition. pp. 193. 25 cents. George W. Jacobs & Co., Philadelphia. 1909.

The author of this little book is a Jewish missionary, who, being a Jew, loves his people and desires to see the missionary work, in which he himself has been engaged, reach a state of greater prosperity and success than he has been able to discover. The book breathes love for the Jew throughout. Therefore, it makes interesting reading to both Jew and Gentile, whether or not they agree with the author.

The argument is based upon the post-millenarian interpretation of Scriptures, and apparently accepts the doctrine that the Jews, after their conversion, are to return to Palestine. The author, therefore, looks for the conversion of multitudes of Jews, for the launching of a Messianic movement among them, and for the springing up again "all through Jewry, as in the early Christian centuries," of communities of Jewish believers in the Messiah. Not being able to discover such encouraging things now, he pronounces Jewish missions barren and sterile, and practically fruitless, and comes to the conclusion that the fault must be in the method employed.

He believes that the Christian Church hitherto has demanded the assimilation and Gentilization of all Jews who have accepted the Lord Jesus Christ and joined the Church. He argues that Gentilization must cease, and that it must be made clear to the Jews that assimilation is not demanded, and that they can and must remain *Jewish* Christians, even within the fold of the Christian Church. "In order to accept Jesus as their Messiah, the Jews need not at all close their own synagogues" (p. 143). "In the age of the apostles, communities of Jewish believers in the Messiah peacefully thrived throughout all Judea and Galilee and

Samaria. We need but revive those Messianic communities to reestablish the Jewish Apostolic Church—or shall we call it synagog?" (p. 143). Thus by the preaching of the gospel, the ceasing of Gentilization of the Hebrew Christian and the reestablishment of the Jewish Apostolic Church, the Jewish question will be solved.

We believe thoroughly in the solution of the Jewish question only by the preaching of the gospel, but we are under the impression that the author is not clear what he understands under "Jewish Apostolic Church." In the English edition, he states, on page 141, "Until all Christendom shall attain to the unity of the faith, there will be Anglican Christians, Lutheran Christians, Roman and Greek Christians, and many other kinds of Christians; and until then we can be and remain Jewish Christians." His plea there is apparently for a new (or ancient, but now extinct) denomination, and will be gainsaid by many Christians. In the Yiddish edition, page 153, we read, "Until then (*i. e.*, until Ephes. 4:13 is fulfilled), Christendom (*i. e.*, Gentile Christendom) will remain divided into English, German, and many other kinds of followers of the Messiah, and until then we can be and remain Jew-followers of the Messiah." This latter plea, clearly for a national or racial separation of churches, is different from that in the English edition and will meet with little or no difficulties, tho it does not tell us how to unite the Russian, the Polish, the German, the Chinese, the Black Jews, the Bene Israel, and the Falashas, or those who were orthodox and those who were reform Jews, as Germans or English are united. In a book of the importance of that under review, the author should have told us what he understands under the Jewish Apostolic Church, and clearly defined her distinctive principles.

We do not agree with the au-

thor's view that Jewish missions are sterile, barren, and fruitless. Reliable statistics show that they are at least as fruitful as missions among the heathen, if carried on as sanely and soberly, tho we do not fail to perceive that Jewish missions could and should be improved greatly. We do not look for the launching of a great national Messianic movement among the Jews at present, but believe that this is the time for the gathering out of the "remnant" only.

SATAN. By Lewis C. Chafer. 12mo. 75 cents. Gospel Publishing House, N. Y. 1909.

This book is a careful, Scriptural examination of the question of the arch-adversary of God and man—his reality and personality, his greatness in original dignity and power, his methods of working and the hierarchy of spirits subject to his sway.

To many readers it will be a surprise and a revelation to find how much is to be learned, through the inspired Word, of the character, career, and consummate strategy of this general-in-chief of the army of evil.

It is not an attractive task to attempt such a biography. Many far more winning subjects might have been chosen. But next in importance to a knowledge of the person and work of the Son of God do we rank a thorough understanding of the whole system of lies, wiles, counterfeits and gilded shams of which Satan is the head and master. How can we appreciate the "advocate," and "vindicator," if we do not understand the "adversary" and "accuser"—or Him who is the Way, the Truth, and the Life if we do not understand him who is the betrayer, the liar, and the destroyer?

The chapters on Satan's modern devices and the believer's present position and victory will be found specially helpful and instructive.

MARCUS WHITMAN, PIONEER AND PATRIOT. By Rev. Myron Eells, D.D. 8vo, 349 pp. \$2.00, net. Alice Harriman Co., Seattle, Washington. 1909.

Marcus Whitman is one of the

heroes of American history. His life was full of hardship and adventure, of noble endeavor and self-sacrifice, in which his wife abundantly shared. Doctor Myron Eells has gathered together the letters, diaries and records of the pioneer journey across the Rocky Mountains when the first wagon was driven to the Pacific Coast; he has given some new material in the Whitman controversy as to the saving of Oregon to the Union, and gives a full account of the Whitman massacre. The story is full of interest and historical value, but there is not the judicious selection of material, or literary sense in its presentation that would have made a thoroughly readable biography. Many letters and extracts from diaries are admitted that have no proportionate value to the space they occupy, and there is not the skilful selection and arrangement of material that would have given this biography a preeminent place in missionary and historic literature.

The volume is, nevertheless, valuable for its amount of first-hand information on the history of Oregon, and the early days of missionary work among the Indians of the Northwest.

LIFE OF GEORGE GRENFELL. By George Hawker. Illustrated Map. 8vo, 587 pp. \$2.00, net. Fleming H. Revell Co., New York. 1909.

Dr. Grenfell was honored as a missionary and an explorer, for he made extensive and valuable contributions to the geographical knowledge of the Kongo. He was a man of energy, but of extreme modesty, and never sought the honors that came as a result of his work. He never allowed his geographical labors to interfere with his missionary work, but made the former contribute to the success of the latter. He was one of the missionaries in favor with the Belgian administrators of the Kongo State, and for some time remained silent in the controversy; but before his death he denounced in no uncertain terms the abuses that he had become convinced were ruining the land for which he lived and died.

The present story of Dr. Grenfell's

life is full of interesting anecdote, and gives the inspiration of a noble example and Christian character. The letters give graphic descriptions of hardships, adventures and successes. The book is valuable for its biographic interest, its historic facts, and its missionary stimulus.

**FROM ZOROASTER TO CHRIST.** An autobiographical sketch of Rev. Dhanjibhai Nanroji. Introduction by Rev. Dr. MacKechan. 12mo, 93 pp. 2s. Oliphant, Anderson & Ferrier, Edinburgh. 1909.

The story of the first modern convert from Zoroastrianism to Christianity could not fail to be of interest. Mr. Dhanjibhai lived in India, being born in Gujarat in 1822, and died at the age of 86. In childhood his father died, but he was taught that in God is the Maker of all, but did not wish to believe in Him. The young boy was sent to an English school in Bombay, and there memorized the whole of the second chapter of Matthew. Every time he had to perform Zoroastrian ceremonies, he repeated this in place of the prescribed prayers. Later he attended Dr. Wilson's school and was after a time converted. He suffered much persecution and became a devoted native preacher. Mr. Dhanjibhai was a remarkable man, and this brief sketch of his experiences is well worth reading.

**A HEATHEN.** A poem by Lois Mathild Buck. 12mo, 42 pp. 50 cents, *net*. Eaton & Mains, New York. 1909.

Miss Buck was the daughter of Dr. and Mrs. P. M. Buck of India, who herself returned to the land of her birth as a missionary after completing her studies in America.

As a composition, the poetry is subordinated to the moral purpose, but there is nevertheless considerable merit in the treatment of the theme—the shining of the Light of God on the heathen in his blindness.

'Twas then I learned that he was blind,  
stone blind,  
Born blind! blind! At this a cry filled full  
My throat and wrenched it, breaking up across  
The lips; with it I fled and left the man,  
And bent my being to the sobs that loss

Of hope drove surging through me.  
Blind! O God!  
He can not see, he can not see Thee.  
Blind—  
And all Thy beauty missed. O God!  
O God!

**AUNT AFRICA.** By Georgina A. Gollock. Illustrated. 12mo, 248 pp. 2s. Church Missionary Society, London. 1909.

Here is a story with a purpose—but the purpose is much stronger than the story. By means of an aunt who is expecting to go as a missionary to Africa, the boys and girls are led to take an interest in missions, to see the great truths of human brotherhood, the failure of non-Christian religions and the need of sending the Gospel to regions beyond. The book is not so successful as a story for children as it is suggestive to parents and teachers who are looking for ways by which to interest young people.

**DECISION OF CHARACTER.** By John Foster. Introductory note by John R. Mott. 8vo, 60 pp. 35 cents. Student Volunteer Movement, New York.

No man is a success whose character is weak and undecided. He may have strength of body, brilliancy of intellect, large fortune, world-wide fame and even Christian faith, and yet be a failure as a man. John Foster's essay is clear and forceful. John R. Mott says that it has exerted a greater influence on his life than anything else he has ever read or heard. That should be enough to recommend it to the attention of every young man. It is full of suggestion and inspirations.

**THE WORD AND THE WORLD.** By Martha T. Fiske, M.A. 8vo, 68 pp. 40 cents. Student Volunteer Movement. 1909.

These eight outline Bible studies, each in seven sections, are based on typical passages of Scripture showing the fact that God's salvation is intended for all the world. Beginning with the Old Testament, we have God's promises through the patriarchs and the prophets and the psalmists, then His revelation through Jesus Christ and his Apostles and their writings. The studies are simple, but thoughtful and convincing.

## NEW BOOKS

- FIFTY YEARS IN CONSTANTINOPLE AND RECOLLECTIONS OF ROBERT COLLEGE. By George Washburn, D.D., LL.D. Illustrated. 8vo, 316 pp. \$3.00, *net*. Houghton Mifflin Co., Boston. 1909.
- THE SOUL OF A TURK. By Victoria De Bunsen. 8vo. \$3.50. John Lane Co., New York. 1909.
- HOME LIFE IN TURKEY. By Lucy M. J. Garnet. 8vo. \$1.75, *net*. Macmillan Company, New York. 1909.
- THE REPROACH OF ISLAM. By Rev. W. H. T. Gairdner, B.A. 12mo, 2s, *net*. L. M. S., 16 New Bridge St., London, E.C. 1909.
- THE RELIGION OF ISLAM. By the late Rev. F. A. Klein. 7s, 6d. Kegan Paul, Trench, Trubner & Co., 43 Gerrard St., Soho, London, W. 1909.
- UNDER THREE TSARS. By R. S. Latimer. 12mo. Morgan & Scott, Ltd., London. 1909.
- A JOURNEY IN SOUTHERN SIBERIA: THE MONGOLS: THEIR RELIGION AND THEIR MYTHS. By Jeremiah Curtin. 8vo. \$3.00. Little, Brown & Co., Boston. 1909.
- COURT LIFE IN CHINA. By Isaac Taylor Headland. Illustrated. \$1.50, *net*. Fleming H. Revell Co., New York. 1909.
- JOHN CHINAMAN. By E. H. Parker. 12mo. \$1.25. E. P. Dutton Co., New York. 1909.
- EVERY-DAY LIFE IN CHINA. The New Missionary Cantata. Pamphlet. 4d. London Missionary Society, 16 New Bridge St., London, E.C. 1909.
- THE ORIGINAL RELIGION OF CHINA. By John Ross, D.D. Illustrated, 12mo, 327 pp. 5s, *net*. Oliphant, Anderson & Ferrier, Edinburgh. 1909.
- THE GREAT WALL OF CHINA. By William Edgar Geil, F.R.G.S. Illustrated. 8vo. \$5.00, *net*. Sturgis & Walton, 31 East 27th St., New York. 1909.
- MEN AND MISSIONS. By William T. Ellis. \$1.00. Sunday-school Times Co., Philadelphia. 1909.
- EDUCATION IN THE FAR EAST. By Pres. Charles F. Thwing. 8vo. \$1.50. Houghton Mifflin Co., Boston. 1909.
- MISSIONARY MISSILES, OR, SHOT AND SHELL FOR THE MISSIONARY CAMPAIGN. Compiled by A. W. Roffe. 10 cents each, 12 copies for \$1.00. Christian Worker Publishing House, Toronto.
- CANADA'S MISSIONARY CONGRESS, 1909. 8vo. \$1.00. Canadian Council, Laymen's Missionary Movement, Toronto, Canada. 1909.
- COMPARATIVE RELIGION. By W. St. Clair Tisdall. 12mo. 40 cents. Longmans, Green & Co., New York. 1909.
- SOCIAL RECLAMATION. By Malcolm Spencer, M.A. 12mo, 178 pp. Student Christian Movement, London. 1909.
- KARMA AND REDEMPTION. By A. G. Hogg, M.A. 12mo. Christian Literature Society, London, Madras, and Colombo. 1909.
- THROUGH UGANDA TO MOUNT ELGON. By J. B. Purvis. Illustrated. 12mo, 371 pp. \$1.50. Houghton Mifflin Co., Boston. 1909.
- THE CRIME OF THE KONGO. By Sir Arthur Conan Doyle. Pamphlet. 8vo. 6d. Hutchinson & Co., London. 1909.
- LE KONGO FRANCAIS: LA QUESTION INTERNATIONALE DU KONGO. By Felicien Chailaye. 5 francs. Felix Alcan, Paris. 1909.
- LES MISSIONS EVANGELIQUES ET L'ETAT DU KONGOS L'AFFAIRE MORRISON-SHEPPARD. By Dr. H. Christ-Socin. 75 centimes. Foyer Solidariste, Saint Blaise.
- THE ENSLAVEMENT AND DESTRUCTION OF THE BAKUBA. By Consul Thesiger. Foreword by E. D. Morel. Pamphlet. 2s.
- THE MASSACRES AND TORTURES IN THE MONGALLA. Foreword by Rev. Wm. Forfeitt. Explanatory note by E. D. Morel. Kongo Reform Association, London.
- THE SLAVERY OF TO-DAY. By Charles A. Swan. 12mo, 2s, 6d. Pickering & Inglis, London. 1909.
- THE NEGRO AND THE NATION. By George S. Merriam. 8vo, 436 pp. \$1.75, *net*. Henry Holt & Co., New York. 1909.
- THE IMMIGRANT TIDE. By Edward A. Steiner. Illustrated. \$1.50, *net*. Fleming H. Revell Co., New York. 1909.
- DAVID ZEISBERGER AND HIS BROWN BRETHREN. By Rev. Wm. H. Rice, D.D. Illustrated. 12mo, 64 pp. Moravian Publication Concern, Bethlehem, Pa. 1908.
- MEXICO. By William E. Carson. Illustrated. 8vo. \$2.25, *net*. Macmillan Company, New York. 1909.
- GUATEMALA AND HER PEOPLE OF TO-DAY. By Nevin O. Winter. Illustrated. 12mo, 307 pp. L. C. Page & Co., Boston. 1909.
- SICILY, THE GARDEN OF THE MEDITERRANEAN. By Will S. Monroe. Illustrated. 12mo, 405 pp. \$2.25, *net*. L. C. Page & Co., Boston. 1909.
- POMEGRANATE: THE STORY OF A CHINESE SCHOOL GIRL. By Jenni Beckingsalee. Illustrated. \$1.00. Northfield Press, Northfield, Mass.
- PUCK, M.P. By Irene H. Barnes. 12mo, 206 pp. 1s, 6d. Church Missionary Society, London, E.C., England. 1909.
- A CERTAIN RICH MAN. By William Allen White. A novel. 12mo. \$1.50. The Macmillan Co., New York. 1909.
- DEPARTMENT OF COMMERCE AND LABOR. Bureau of the Census. S. N. D. North, Director. Bulletin 103. Religious Bodies: 1906. Pamphlet, 91 pp. Government Printing Office, Washington. 1909.