A JAPANESE CITY FIFTY YEARS AGO—HOW YOKOHAMA LOOKED IN THE FIFTIES

A JAPANESE CITY TO-DAY—A MODERN STREET IN TOKYO

YESTERDAY AND TO-DAY IN JAPAN

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SIGNS OF THE TIMES

THE PROGRESS TOWARD PEACE

Astonishing has been the steady progress toward arbitration. It seems impossible to be either indifferent to or disconnected from the march of events. Even those who make no personal claim to piety feel that the world must soon bid adieu to armed conflict and substitute for it peaceful arbitrament.

We have been especially interested in a recent address of Andrew Carnegie, in which he says:

"Nothing can be clearer than that the leaders of Christianity, immediately succeeding Christ, from whom authentic expressions of doctrines have come down to us, were well assured that their Master has forbidden to the Christian the killing of men in war or enlisting in the legions. One of the chief differences which separated Roman non-Christians and Christians was the refusal of the latter to enlist in the legions and be thus bound to kill their fellows in war as directed.

"Apparently in no field of its work in our times does the Christian Church throughout the whole world, with outstanding individual exceptions of course, so conspicuously fail as in its attitude to war—judged by the standard maintained by the early Christian Fathers nearest in time to Christ. Its silence when outspoken speech might avert war, its silence during war's sway, its failure even during calm days of peace to proclaim the true Christian doctrine regarding the killing of men made in God's image, give point to the recent arraignment of Prime Minister Balfour, who declared that the Church to-day busies itself with questions which do not weigh even as dust in the balance compared with the vital problems with which it is called upon to deal."

Notwithstanding the enormous amounts spent in naval and military preparations, there is a rising and formidable opposition to actual warfare, for which we thank God.

CHANGES IN CHINA

"The new administration at Peking is instituting many reforms," writes E. W. Thwing, secretary for China and Japan of the International Reform Bureau. "Ten years ago the roads were so bad that a man might fall from his donkey by the roadside and be drowned. Now there is a new sewerage system and many of the roads are macadamized. City waterpipes are being laid. Telegraphs and telephones are all over the city. The demand for telephones is so great that the company is now some hundred orders behind the demand. Foreign carriages are used extensively. One of the largest automobiles can now be

secured in the city for about $20 per day. A railroad goes north to the Imperial tombs. The people are, as a rule, very friendly. Mission chapels and schools are full. A new Peking is coming into existence. The great campaign against opium has made reform popular, and high officials and scholars, as well as the people, are much interested.

"In the Chinese Empire more than 4,000 miles of railroad are now in operation. The next twenty years will in all probability see more miles of rails laid in China than in any other nation. Great bridges are being built, some of them by China's own modern engineers. These men will soon be able to plan a defense from the ruinous floods that have made China so poor. Telegraph, telephone and steamship lines are bringing the nation together. The National Board of Education, with its new public-school course, will soon begin to unify and make into one language the twenty or more different languages now in use.

"China is to be in the future a great world-power. One of the first nations to reach civilization, she has long been content with her own ways. It has been well said 'the nineteenth century was a century of nationalism, but the twentieth century is the century of internationalism.' China is now ready to learn of all nations and to take her part in world affairs. The Prince Regent, when urged to go back to the old ways, said, 'I have seen Western civilization. China can not go back now.'

"China is to have a new navy, and $100,000,000 is to be raised for that purpose. Admiral Sah and Prince Su are actively planning its reorganization. Her currency system must soon be placed on a modern basis. Her postal service has increased by leaps and bounds. It is impossible to exaggerate the magnitude of the changes now taking place and soon to be inaugurated in this colossal empire.

"New education for young men and young women is now found everywhere. Over 100,000 students in the province of Chili alone are receiving instruction on Western lines. Military drill and the new school uniform are signs of China's progress."

CHINESE STUDENT VOLUNTEERS

The prayers for China are being answered. Many of the missionaries are feeling, as never before, that it is only the lack of men and means that prevents the evangelization of China in this generation. The students of the mission schools and colleges are volunteering for Christian service. From Peking University go forth bands of student volunteers to help the native preachers in needy fields during summer vacations.

Miss Alice Terrell tells in *World-Wide Missions* of one of these volunteers in a typical scene: "The youth, with a bundle of books in his hand, a flag over his shoulder, bearing the inscription, 'The Volunteer Band comes to preach the Gospel just to you,' steps lightly down the village street, singing in clear ringing voice the battle hymn of the Chinese Church, 'God save China.' As he advances the crowds throng, and at the foot of the village he stops beneath a tree, deposits his books on the ground, fastens his flag to the wall, faces his audience, finishes his song, and then preaches Jesus. Day after day he goes forth alone to all the villages round about till the rainy season closes down, and then he seeks the shops and preaches to the merchants and shop people."

REVIVAL MOVEMENT IN CHINA

This is very extensive and remarkable. The beginning of it is traced to a Prayer Union, formed at a conference of missionaries in the province of Fukien, in 1903, where both missionaries and native converts agreed to pray unitedly and definitely for the manifestation of the Holy Spirit's power throughout the province. The year after, at various places, conferences and special missions were held, with marked results, mainly threefold: Confession of sin, hearty surrender to God, and practical abandonment of previous habits of wrong-doing. Chili, the northernmost of the eighteen provinces, where, in and about the town of Tsangchau, during the Boxer revolt, two hundred and fifty martyrs yielded up life in 1905, was the scene of a gracious outpouring, preceded by a special prayer in a gathering of Chinese preachers.

The blessing came first upon students in a mission hospital, who were driven forth to preach in the villages. Wonderful signs followed: open confession of sin, repentance, prayer, new consecration, marked for the most part by deep emotion and singleness of heart. The net result is life in church, schools and hospital, at headquarters, and far afield! Immediately to the south, in the province of Shantung, in 1906 the first tokens of blessing were felt in a conference of three hundred and fifty Christian women, gathered in the town of Weihsien.

In the annual conference of the Christian and Missionary Alliance, held at Minchou in Kansu, in January, 1908, blessing came, the special feature of which was the number of *outsiders* converted. People who had never been inside the chapel, and only came out of curiosity, were suddenly seized with conviction, and came forward confessing their sins. In Shansi, where was the largest number of deaths among missionaries during the Boxer rising, in June, 1908, during the session of a Conference held annually for Bible study, there came upon those present a marvelous impulse to prayer, and experiences of the power of the Spirit. Since then there has been a great work of grace in various places, manifestations and incidents and results very similar to those contained in the letters describing the revival in Manchuria in the spring of last year. The work in Shansi is wonderful, and there are recent tidings of similar work in Honan and other provinces.

There is also a great movement among the aboriginal tribes in the southwest. Out of 1,200, baptized in 1906, only three have returned to their heathen practises. During the recent tour of Mr. Adam, 738 persons were added to the Church by baptism, and in this number were representatives of several tribes. In hundreds of villages daily meetings are held, and each family is giving a free-will offering of grain toward the support of these evangelists from among themselves. Chapels are being built with their own money and labor, which, considering the poverty of these people, is certainly remarkable. In all this is surely a call for renewed and expectant prayer for China. "Who can say what it would not mean to China, and to the world, if this revival were to sweep throughout the whole empire?"

THE SITUATION IN KOREA

"Korea is passing through an extraordinary crisis," writes Dr. Timothy Richard, who has recently re-

turned from there. "A thousand Koreans are being put to death every month, in the process of pacification by the Japanese. Many of the Koreans complain that they are cruelly opprest, while the military authorities in Japan assert that Prince Ito's methods are too lenient, and that the rebels should be stamped out immediately.

"The cause of the trouble seems to be the failure of the Koreans to realize that the nations have practically agreed that Korea shall for the present be under the direction of Japan. The immigration of thousands of the lowest class of Japanese, who monopolize trade, and the reckless appropriation of Korean land and houses without suitable compensation, have also tended to deepen the feeling of resentment against the Japanese occupation. In this strait the best among the Koreans, in despair, have begun to ask what sin have they as a nation committed, and what God would have them do in order to secure peace and prosperity. This is a partial explanation of the wide-spread religious movement which has been manifested throughout the country for the last year or two."

A HINDU CALL FOR REFORM IN INDIA

In the midst of political and social unrest in India comes another cry from a Hindu heart for much-needed moral reform. It is quoted in the *Church Missionary Review:*

"The institution of dancing girls is a most pernicious system. It has demoralized Hindu society. Many in this town (Tinnevelly) are ruined by them. They have faces of angels but hearts of devils. Our Hindu temples have become hotbeds of vice by these creatures. The temples, instead of becoming places of pure worship, have become brothels. I am a Hindu; I deplore the state of my religion. *Nowadays we hear plenty of talk about political and other reforms. What is wanted is the greatest reform in our religious and social customs.* Will not many educated Hindus rise to put down this harmful system? Will not many Hindus rise to drive away these dangerous creatures from the temples? Unless our morals are improved, unless our men become men of character, India will always be in a sad stage."

It is a hopeful sign that Hindus are waking up to their own need of reform, but they must learn that their only hope is in regeneration by the Spirit of God.

THE JEWS' NEW "LAND OF PROMISE"

A remarkable meeting was held May 10 in Charrington's Big Hall in Whitechapel, London, attended by from 2,000 to 3,000 Jews and Jewesses. Zangwill and other speakers referred to the new and at present popular "Land of Promise," toward which the Jews are now looking—*Mesopotamia.* B. W. Newton, and other students of prophecy believed in a literal rebuilding of Babylon. If the Jews should centralize and colonize in that famous region—the locality of the cradle of the race and of the two great ancient capitals of Assyria and Babylon—who can tell what new and astonishing developments might follow. It certainly behooves us to keep track of daily developments. Prophecy obscurely hints at a reassembling of Jewish representatives in the land of Palestine and the territory between the great sea and the great river, Euphrates, and it is fascinating to watch the present trend in that direction. There are nearly 100,000 Jews now in Palestine, and the col-

lapse of the late Sultan's caliphate may open new doors to the Land of Promise.

It is said that a number of Jewish financiers and philanthropists have decided to raise a fund of $100,000,000 to found a great Jewish colony in Mesopotamia. Mr. Jacob B. Schiff is aiding the scheme, and has laid his proposals before the Jewish territorial organization. The reformed Turkish party and the Government are said to be friendly disposed to the new scheme.

NEW OBSTACLES IN MADAGASCAR

New outrages against Protestants in Madagascar are reported in the *Journal des Missions Évangéliques,* and call for our sympathy and prayer. The government has forbidden several European ladies, wives of missionaries, to impart instruction in sewing in the schools for native children, tho the schools are sustained by the missions to which the ladies belong. Only persons who have a government diploma as teachers and a certificate of morality, and have undergone a two years' course of instruction in sewing, shall be permitted to teach sewing in mission schools. In the government schools, however, native women without diploma, or certificate, or preparatory instruction, whose lives sometimes are by no means irreproachable, are permitted to give instruction in sewing. Thus white women, because they are Protestants, are placed below native women.

Direct evangelistic work in the rural parts of Madagascar is also frustrated by the Government. When a native evangelist is sent to an advanced post by a mission, the administrator of the province at once forbids him to undertake the work. If the mission complains to the Governor-general, the answer comes that such complaint must come from the native evangelist himself. And if the native evangelist complains, his complaint would avail nothing.

In Tananarivo a "native society for taking care of orphans" was founded in 1896, with the direct approbation of the Governor-general. A copy of its laws was in the hands of the mayor, and it received from the city of Tananarivo an annual aid of from twenty to forty dollars. The Government knew its constitution and had a complete list of its officers. One of the French missionaries was its treasurer, and its small income of $200 was sufficient to support 15 or 20 poor native orphans every year. A short time ago the Governor-general ordered the society abandoned and the children dispersed at once. Why? Because he demands that all native societies of any kind shall be dissolved for the good of the public!

The missionaries and the faithful native Christians upon Madagascar need our sympathy and our prayer.

CONDITIONS IN SPAIN

It is well known that Spain is in a sad condition spiritually, as well as financially and commercially. "Work and trade generally is in such a bad state," says a recent letter from San Anton, "that during the last two or three years thousands have emigrated to South America." Mines have been shut down, because the taxes have increased so that the owners have had to give up, and thousands have left the district or have been driven to beg. The Government seems indifferent to the ruin which is facing the people. A short time ago a man in Cartagena had to pay about eighteen pounds as

tax or government duty for a house which he did not possess. It was entered by mistake against his name and he was compelled to pay. There was no redress, and it is useless to appeal. With thieving officials on the one hand, and a grasping priesthood on the other, the people are in a bad state. Their minds are darkened and their consciences are seared with superstition and error. Some, however, are showing interest in spiritual things, and a colporteur from Niebla writes that when the priest tried to persuade the people to burn the Bibles, telling them that the books taught heresy, the people would not give them up, and many who had not bought before then came forward for them. In the last eighteen months the Bible House of Los Angeles has printed *in Spain,* for distribution in that land, over 390,000 New Testaments and other Portions of the Bible.

The medievalism and opposition to Protestant missions is shown anew in the recent sentence of two months' imprisonment imposed by the court at Figueras on Missionary Rev. Louis Lopez Rodriguez. The cause of the trouble is the opposition of the Roman Catholic priests who are thus for the time being triumphant in their efforts to hinder the open proclamation of the Gospel by the Protestant missionaries.

MISSIONARY PROGRESS IN MEXICO

Mission work in Roman Catholic countries is exceedingly difficult, so that signs of progress in Mexico are especially welcomed. In contrast between the old times of persecution and opposition, when thirty years ago Protestant missionaries were stoned and driven out of Guanajuato, to-day in this same city over six hundred Protestants of all denominations recently gathered for a convention of Sunday-school workers and Young People's Societies. The convention was not only not molested, but the visitors were received with courtesy on every hand, and the governor of the State met with and cordially welcomed a committee of the young people and sent a pleasant message to the convention. This shows that Protestantism and religious liberty are making great strides in the land and that Protestantism is a force to be recognized.

BIBLE STUDY AND TRANSLATION

The Word of God is permeating society. There never was such an era of Bible study since Christ's ascension, and tho, in many cases, the research is not so reverently conducted as we might wish, it is nevertheless true that this Book attracts an amount of attention greater than ever before. There are few evidences of the inspiration of the Bible greater than its continued and increasing hold upon intelligent society. Think of the fact, this one book, after 1,800 years, is now translated into more than five hundred languages and dialects. Goethe sagaciously remarks, "Translators are the agents of intellectual commerce among the nations," which is particularly true of Bible translations. They serve to bring all Christendom into close contact with all heathendom.

THE OPENING OF JAPAN

JULY 4, 1859. OPENING OF JAPAN TO THE RESIDENCE OF FOREIGNERS

BY BELLE M. BRAIN, DETROIT, MICH.
Author of "All About Japan," etc.

The year 1909 marks the fiftieth anniversary of one of the most important events in missionary history. On July 4, 1859, the gates of Japan, which had stood ajar since the coming of Perry in 1853, were thrown open in accordance with the treaty of Townsend Harris made in 1858, and foreigners were admitted as residents of its sacred soil. The story is one of the most fascinating found in history.

The first knowledge of Japan came to Europe through the "Travels of Marco Polo," a quaint old book written in Genoa at the close of the thirteenth century. While at the court of Kublai Khan in China, the famous Venetian traveler heard wonderful stories of a great island called Zipangu, lying toward the east. In his book he calls it one of the "Isles of India," and tells of precious metals so abundant that its palace royal was roofed and floored with gold.

It is now generally conceded that in 1492, when Columbus started out to find a shorter route to India, it was Zipangu, the land of gold, that he was seeking. But not until fifty years later were the great islands discovered.

In 1545, while in China, Mendez Pinto, a Portuguese navigator, and his two companions, Diego Zamoto and Christobal Baralho, took passage on a Chinese junk, the captain of which proved to be a pirate. In a sea-fight with another pirate, the pilot of the junk was killed and a fierce storm drove it out to sea. For twenty-three days it drifted about in the ocean, but just as all hope was given up, a point of land was sighted which proved to be Tanegashima, one of the islands of Japan.

At last Zipangu was discovered, and Mendez Pinto and his companions had the honor of being the first Europeans to set foot upon its lovely shores.* The people received them so kindly that in 1547 Pinto made a second visit to Japan.

COMMODORE PERRY
(Taken from a Japanese poster)

At the close of this second visit, an incident occurred, which, trifling as it seemed, proved to be an important link in a chain of events which eventually changed the entire history of the islands. As his boat was pulling away from the shore, two men came running at full speed, and pleaded to be taken

* Japanese history records the arrival of a party of Portuguese in 1543, which has caused some discussion as to whether Pinto was really the discoverer of Japan. There are, however, so many points of similarity in the stories of Pinto and the Japanese, that the caucuses of opinion seems to be that both are telling of the same event.—B. M. B.

on board. So insistent were they that Pinto granted their request. No sooner had they boarded the vessel, than a party of pursuers appeared, demanding their return to the shore. But Pinto paid no attention to them and sailed away.

The fugitives were Anjiro, a young *samurai,* and his servant. Anjiro had committed homicide and was fleeing for his life.

Arriving at Malacca, Pinto met Xavier, the great Portuguese missionary, and told him the story of the two young Japanese. Greatly interested, Xavier took them to his college at Goa, and here Anjiro confest his sin and, accepting pardon through Christ, became the first Christian convert among the Japanese. His servant also accepted Christ and both were baptized.

Encouraged by their conversion, Xavier made up his mind to go to Japan. His friends opposed his going on account of the dangers involved; but in 1549 he sailed away to the far-distant islands, accompanied by Anjiro and his servant, and two Portuguese helpers, one a layman and one a priest. Landing at Kagoshima on August 15th, they were kindly received by the prince of the province, who gave them permission to propagate the new faith. "Anjiro showed him a beautiful picture he had brought from India," says Xavier, "of the Blessed Mary and the Child Jesus sitting in her lap. When he saw it, he was overwhelmed with emotion, and falling on his knees, devoutly worshiped it and commanded all present to do the same."

With Anjiro as interpreter, Xavier began to preach at once, and ere long some converts were baptized. In the winter of 1550, after visiting several other provinces and achieving some success in each, he set out for Kyoto, hoping to see the emperor himself. The journey was a hard one and Xavier suffered much. It was cold and he was scantily clad and walked the entire distance barefoot.

After two months he arrived in Kyoto, only to find the city in ruins, the result of disastrous fires that had been raging. A civil war, too, was in progress in the country, and a battle being imminent, the people could think of nothing else. Nevertheless, adopting the rôle of a mendicant, he drest as a beggar and went into the streets to preach. It was an unfortunate guise, for the Japanese hate beggars and no one would listen. At the end of two weeks he left the city, and some months later sailed for China, hoping to plant the Gospel there—a hope that was never realized, for on December 2, 1551, he died on the island of Sancien, off the coast near Canton.

Tho Xavier's success was small during the two years he spent in Japan, the work he inaugurated soon began to grow. Reenforcements were sent out and at the end of five years the priests wrote home: "We have seven churches in the region of Kyoto and twenty or more Christian congregations in the southwest."

In order to strike a blow at Buddhism, to which he was bitterly opposed, Nobunago, the great Japanese statesman, second only to the Mikado in power, openly favored Christianity, and did much to help it along. Under this political patronage, the work progressed so rapidly that in 1581, thirty years after Xavier left the Islands, there were 200 churches and 150,000

converts, and by the end of the century there were 600,000. The Japanese themselves place the number at 2,000,000, but this is undoubtedly too high.

The methods used to win these converts were far from ideal. There seems to have been no insistence on a change of heart, and the similarities between the ceremonials of Rome and Buddha are so marked, that the transition from the one to the other was an easy matter. William Elliot Griffis says:

> The very idols of Buddha served, after a little alteration with the chisel, for the images of Christ. The Buddhist saints were easily transformed into the twelve apostles. The cross took the place of the *torii*, and was emblazoned on the helmets of the warriors and embroidered on their breasts. Nearly all the churches were native temples sprinkled and purified, and the new convert could use unchanged his beads, bells, candles, and incense, and all the paraphernalia of his old faith in the celebration of the new.

Among the early converts were a number of *daimyos* or feudal princes. In their zeal for the new religion, some of these ordered their subjects to become Christians or go into exile from their homes. Many instances of this are given by the Jesuit, Charlevoix, in his "History of Missions in Japan," among them the following:

> In 1577 the lord of the island of Amakusa issued his proclamation by which his subjects—whether priests, or gentlemen, merchants or tradesmen—were required either to turn Christians, or to leave the country the very next day. They almost all submitted and received baptism, so that in a short time there were more than twenty churches in the kingdom.

Those who resisted were treated with the greatest cruelty, among them a number of Buddhist priests, who were put to death and their monasteries burned.

In 1582, the Christian *daimyos* of Kyushu sent four young nobles to Rome to do homage to the Pope and declare themselves his vassals. All Europe was interested in these new converts from heathenism and entertained them in Rome and at the court of Philip II. It is interesting to know that some traces of this visit yet remain. In the museum at Madrid are two suits of armor they gave to Philip, and in an old Italian palace in Rome some Japanese travelers recently found their pictures and some of the presents they brought to the Pope.

All went well as long as Nobunago lived. But in 1582 he died and Hideyoshi came into power. At first he favored Christianity, but by and by he began to suspect that the priests had a political purpose in their work, and in 1587 issued a decree ordering them all to leave the country within twenty days. As there was no ship to carry them, the time was lengthened to six months, but in the meantime they were sent to the island of Hirado and all their churches closed. Here they remained for a time, but by and by, on the invitation of some of the Christian *daimyos*, they went into the provinces and began to teach the people in their homes. Hideyoshi seems to have known what was going on, but paid no attention to it, and the work prospered so greatly that converts were added at the rate of 10,000 a year.

But by and by there was trouble again. Tho the Pope had given the Jesuits exclusive rights in Japan, some Franciscan friars came from Manila in 1592 and settled in Kyoto.

Hideyoshi allowed them to stay on condition they did not propagate their faith. But ere long they were preaching in the streets, wearing the peculiar garb of their order.

Greatly enraged, Hideyashi issued a second edict ordering the expulsion of all the priests, and a time of sore persecution followed. A number of churches were burned and on February 5, 1597, nine priests and seventeen native Christians were crucified in Nagasaki on bamboo crosses. In Roman Catholic history they are known as the "Twenty-six Martyrs," canonized in 1862 by Pope Pius IX.

In 1598, when Hideyoshi died, Iyeyasu, the founder of the Shogunate, became virtual ruler of the country. At first he favored Christianity, but soon he, too, began to suspect that the priests were political agents, and in 1606 issued an edict forbidding the people to have anything to do with "the evil sect called Christian." Five years later he claimed to have found positive proof of a plot on the part of the Christians to bring Japan into subjection to a foreign power. In an iron box, hidden in an old well, he found a paper with the names of the conspirators written in blood taken from the leader's middle finger.

From this time on, Iyeyasu was a bitter foe to Christianity. On January 27, 1614, he issued an edict branding the priests as "the enemies of the gods, of Japan, and of the Buddhas," and ordering them to leave the country. About three hundred priests were deported on junks, some to the Philippines and some to Macao.

After the death of Iyeyasu in 1616, his son and successor passed the sentence of death upon all Christians who refused to renounce their faith in Christ. In the execution of this decree, thousands met death in the most horrible manner. Some were crucified; others were sewed up in sacks and burned; still others were thrown into pits and buried alive. But awful as was the suffering very few were willing to recant. Nowhere in the annals of the Church can be found instances of martyrdom more heroic than these in old Japan.

For twenty years this persecution continued. Then, in 1637, the Christians seized and fortified the old castle of Shimabara, and fought for their lives. But, alas! at the end of two months, largely through the aid of Dutch cannon the Hollanders at Deshima were force to furnish, they were compelled to surrender, and in the awful massacre that followed, no less than 37,000 lost their lives. Some were speared; others were thrown into boiling springs; but by far the largest number were hurled into the sea from the rock of Pappenberg, in Nagasaki harbor.

In order to stamp out every vestige of the hated faith, the strictest laws were now enacted against Christianity. These, together with rewards for the apprehension of Christians, were painted in black characters on wooden notice-boards, and posted up all over the empire—in cities and villages, along public highways, on bridges and ferries, and at the entrance of mountain passes. On the famous Sunrise Bridge in Tokyo was one which read as follows:

So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he violates this command, shall pay for it with his head.

ANTI-CHRISTIAN SIGN BOARD IN JAPAN—A. D. 1710

During the sixteenth century the Jesuits' active missionary effort in "Zipango" resulted in a great number of people, including some of the feudal barons, receiving baptism. Political intrigues early in the seventeenth century led the government of the Shogun to determine to put down Christianity by a most rigorous persecution. The Christians openly revolted, but being overcome by the government forces at the battle of Shimbara (1637), they finally abandoned all public profession of Christianity, and for two hundred and twenty years, until Townsend Harris, with his secretary, read the Church service in his house in Tokyo "in a loud voice" so that all could hear, there was no public Christian service of any sort held in Japan. Public notice-boards condemning Christianity were displayed at the entrance to every village, town or city throughout the empire.

The board shown here hung at the entrance to a small village near Gifu in Central Japan. It is dated "First year of Shotoku," which corresponds to 1710 of our era, and for fifty-three years it proclaimed pains and penalties for those believing in or in any way connected with "the corrupt sect."

A translation of the edict runs as follows:

Ordinance: The Kirishitan (Christian) sect has been prohibited repeatedly for successive years and if a suspicious person be found the matter should be reported. The following are the rewards:

To the informer of a Bateran (Padre): 500 pieces of silver.
To the informer of a Iruman (native priest), 300 pieces of silver.
To the informer of one gone back to the sect, ditto.
To the informer of a catechist, or one concealing a believer, 100 pieces of silver.

The above will be given, even tho the informer is of the same sect, according to the matter reported, 500 pieces of silver. When any one has concealed suspicious persons, upon information received, the headman together with the whole "company of five" (*i.e.*, his nearest neighbours) will be condemned with them.

5th month, 1st year of Shotoku. (1710.)

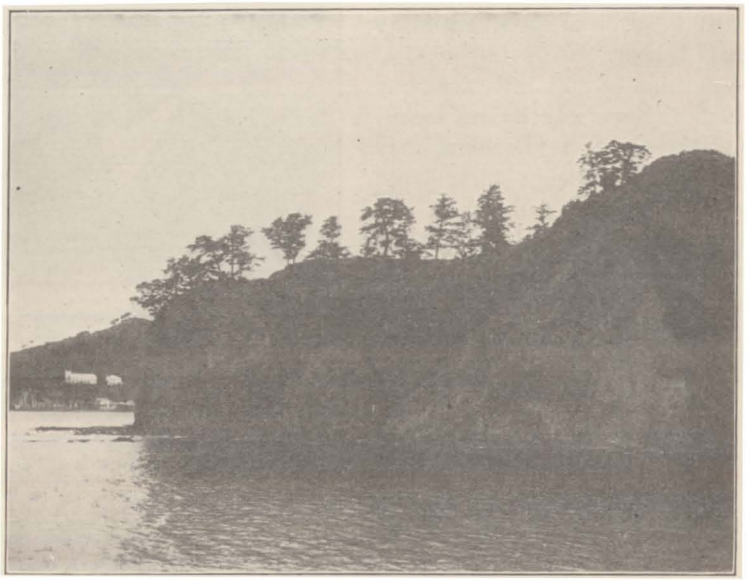
The Governor.

In 1873 the Iwakura Embassy, traveling round the world to inspect the methods of government of foreign countries, found that these notice-boards were regarded with much disfavor and were a hindrance to free intercourse with the powers of the West. On this being communicated to the home government, the boards were all immediately withdrawn by Imperial fiat. This made the proclamation of Christianity seem to be allowed, but at the first the authorities sought to maintain that the removal of the boards did not necessarily mean the annulling of the statute. This phase, however, was but short lived, and Christianity was in 1889 granted official permission to exist.

To prevent secret discipleship, there was inaugurated in many parts of Japan the curious ceremony of "trampling on the cross." Once a year an officer called the Christian Inquisitor, came to each house and laid on the floor a representation of Christ on the cross. The entire household was then summoned—parents, children, servants, friends—and one at a time all were made to trample on it, to show their contempt for Christ. Babies who could not walk were held for a moment with their tiny feet resting on His blessed face.

The next step was to banish all foreigners from the islands excepting the Chinese, who were heathen, and the Dutch traders, who had no love for the Romanists, and seem to have disclaimed any connection with Christianity whatever. It is said that one of the Dutchmen, when asked if he was a Christian, replied: "No; I am not a Christian. I am a Dutchman."

As a further precaution, laws were passed in 1621 forbidding the Japanese to leave their country on pain of death. If any went secretly, in defiance of the law, they were put to death on their return. Every shipwrecked sailor cast on foreign shores could not return except in Chinese junks, and even then they sometimes lost their lives. In 1624 the destruction of all boats above a certain size was ordered, and a law passed forbidding the building of any large enough to sail away to foreign shores.



From a Photo by Dr. W. A. Briggs.

MARTYR OR MISSIONARY ROCK, JAPAN.

Upon this rock Christians were murdered during times of persecution.

Notwithstanding these stringent measures, there were still thousands of secret believers in Japan who clung to their faith with great tenacity, and handed it down to their children. In 1865, after the return of the Roman Catholic missionaries to the islands, no less than 2,500 of the descendants of these early Christians were found

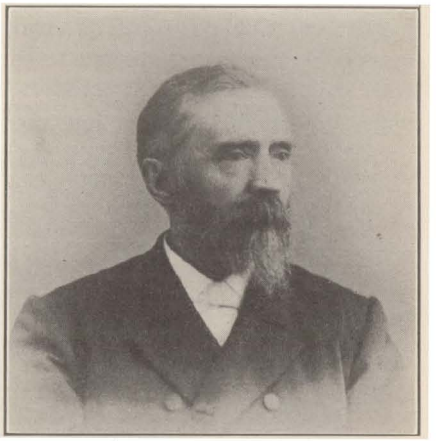
in the region around Nagasaki, and great numbers also elsewhere in the islands.

For two hundred and thirty years, following the expulsion of Christianity, Japan was closed to the outside world, and her people were practically prisoners in their islands. Yet there was one opening reserved, through which she could watch the nations and keep in touch with what they were doing. This was the Dutch trading-station at Deshima, a small artificial island in Nagasaki harbor.

The position of this little company of Dutch traders was by no means an enviable one. At Deshima they lived under the strictest surveillance and were subjected to the most humiliating rules. The little island was surrounded by a high wood fence with iron spikes on top, and the gate of the bridge connecting it with the mainland was kept securely locked, with a Japanese guard always watching over it. Every movement the Dutchmen made was carefully noted by Japanese spies whom they were obliged to take into their employ as servants, interpreters and clerks.

Once or twice a year, when a ship arrived from Holland, the water-gates were opened and it was allowed to pass into the harbor. Its guns and ammunition were then removed, and all on board were searched, and an inventory was made of its cargo.

Once a year at first, but afterward only once in four years, the superintendent of the factory, with his physician and others of his company, were required to go to Yeddo to pay their respects to the shogun and take him costly presents. On entering the Hall of a Hundred Mats, where he sat behind a curtain, they had to crawl on their hands and knees and bow again and again to the floor. In retiring they had to "crawl backward, like a crab," as one of them says. This over, they were expected to amuse the lords and ladies of the royal



REV. JOHN LIGGINS, FIRST PROTESTANT MISSIONARY TO ENTER JAPAN 1859

household by going through many ridiculous antics, such as dancing, walking like a drunken man, singing comic songs and talking broken Japanese.

It seems hard to realize that those liberty-loving Hollanders were willing to submit to degradations such as these. But the trade with Japan amounted to about $3,000,000 a year, and their love of gain was great. Kaempfer, who was at Deshima from 1690 to 1692, says:

> So great was the covetousness of the Dutch, and so strong the alluring power of Japanese gold, that rather than quit the prospect of a trade, they willingly underwent an almost perpetual imprisonment and chose to suffer many hardships; to be remiss in performing divine service on Sundays and solemn festivals; to leave off praying and singing of hymns; entirely to avoid the sign of the cross, the calling upon the

name of Christ in the presence of natives, and all the outer signs of Christianity.

During the entire period of her seclusion, all that the world knew about Japan and all that Japan knew about the world came through Deshima. The visits to Yeddo, which afforded the only opportunity of seeing the country, led more than one European scholar to take employment under the Dutch for a time. As a result some fine books were written on Japan.

To the Japanese, the knowledge gained through the Dutch was a priceless possession which paved the way for the remarkable advance of after years. William Elliot Griffis says:

> When the Dutch merchants visited Yeddo every year, many scholars, inquisitive for learning, came to them to get ideas; and in some cases, books, clocks, barometers, thermometers, surveying and astronomical instruments were sought. These were times of peace, when leisure was abundant, and some of the samurai began to study Dutch. . . . As the years went by, many Japanese doctors and young men, eager to know the secrets of science, openly or furtively made journeys to the Nagasaki to ask questions or get ideas. Despite the fact that many Japanese authors, artists and scientific men were persecuted and imprisoned, the leaven spread.

During the period of Japan's seclusion nation after nation came knocking at her gates, but to all she refused admittance. The attempt of England, made in 1673, failed partly because of the cross of St. George on the flag flying at the masthead of the vessel, and partly because Charles II. had formed an alliance with the royal house of Portugal.

Christian missionaries, both Roman Catholic and Protestant, also made many attempts to gain entrance to the islands. The most notable of these was made in 1837. In 1831, some Japanese sailors who had been shipwrecked on the coast of America were sent to China, where they came under the notice of the German missionary, Gutzlaff. With the mistaken idea that Japan would welcome their return and perhaps open her gates to those who brought them, an American merchantman, the *Morrison,* was fitted out by an American firm in China, and the sailors were sent to Japan under the escort of Drs. Gutzlaff and S. Wells Williams. To make her peaceful errand more apparent, the guns and armament of the vessel were removed. But the Japanese soon discovered this, and she was fired on, first in one port and then another, and there was nothing to do but go back.

In February, 1849, it having been learned that sixteen shipwrecked American sailors were imprisoned in Japan, the U. S. war-ship *Preble* was sent to demand their release. At first the Japanese refused to give them up, but on being told that force would be used, they reluctantly released them. They had been in prison seventeen long months and had been most cruelly treated.

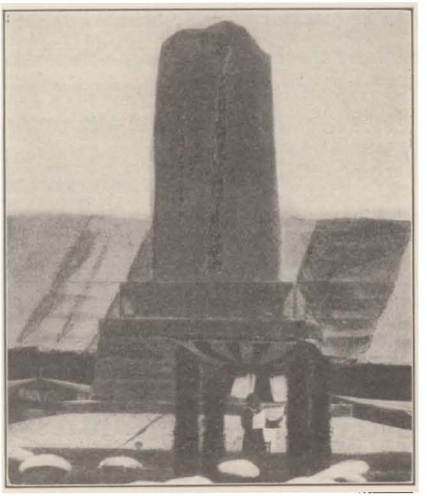
This incident, together with the acquisition of California, the great increase in the whaling industry in the North Pacific, and the use of steamships requiring coaling-stations, made the opening of Japan a matter of so much importance, that in 1852 the United States Government sent Commodore Matthew Calbraith Perry, a brother of the hero of Lake Erie, to open up the country, by peaceable means if possible, by force if necessary. No better choice could have been made, for Perry was not only a skil-

ful diplomat, but a devout worshiper of God and a constant reader of His Word.

Commissioned by the United States Government, but no less so by God, Perry entered the Bay of Yeddo, on Friday, July 8, 1853, with a little fleet of four war-ships, two of which, the *Susquehanna* and the *Mississippi,* were steamers—the first ever used by the United States Navy. At five o'clock that afternoon, with the sun brightly shining and the sky a clear bright blue, they anchored off Uraga. As the great ships moved along without the aid of wind or oars or tide, the Japanese were filled with amazement, and their little junks crowded around in great numbers. Many attempts were made to board the ships, but all were repulsed by Perry's orders. It was part of his policy to show toward the Japanese something of the same exclusiveness they had shown toward others.

By and by, when the vice-governor of Uraga appeared in his boat, he was received on board the flag-ship *Susquehanna.* At a conference in the captain's cabin, at which Perry did not think it best to appear, he was told that the ships had come on a friendly mission to Japan, and that the commodore had brought a letter to the Emperor from the President of the United States and wished some officer of high rank to be sent to receive it. To this the governor replied that, as Nagasaki was the only place where foreign business could be transacted, according to the laws of Japan, the ships must proceed there at once. This was just what Perry did not intend to do. "To go hundreds of miles from Yeddo and humbly knock at the little wicket gate at which so many indignities had been inflicted on the Dutch would have entirely defeated his purpose," says Otis Cary.

All that first night in Japanese waters, the fires were kept burning and steam up, ready for instant action. Sentries were stationed fore



THE PERRY MONUMENT IN TOKYO—DEDICATED IN 1901

and aft and at the gangways, and plenty of ammunition was stacked beside the guns. But the night passed in peace, tho beacon-fires were noted on both shores of the bay as far as the eye could reach, and a deep-toned bell was heard continuously ringing.

On shore it was a night of terror. An alarm was hurried off to Yeddo, and word was sent to the priests of the sea-god at Isé to pray that a typhoon might come and swallow up the strangers. The sparks flying from the smoke-stacks and the heavy pulsings of the engines, filled the people with dismay. They thought there were volcanoes in the ships, and many a mother, as she hushed her little ones to sleep, prayed to the gods

to save them from the monsters anchored in the bay.

During the days that followed, Perry conducted his negotiations with the Japanese with a quiet and resolute courtesy that eventually won him the day. There were many delays and many excuses and they tried in vain to send him to Nagasaki; but he would not be put off, and finally, on Thursday, July 14, he went on shore with a great display of pomp and ceremony and a retinue of some 300 of his officers and men, to deliver the President's letter to a high dignitary sent from Yeddo to receive it.

The President's letter having been delivered, Perry sailed away on the morning of July 17th, saying that he would come again early the next year for an answer.

One incident of Perry's visit must not be forgotten. On Sunday, July 10th, while anchored in the Bay of Yeddo, he gave the Japanese an object-lesson in the Christian observance of the Sabbath which has endeared him to every Christian heart. When a party of Japanese officials came asking to be taken on board, they were told that no visitors could be received, as it was the day set apart by Americans to worship God. And at divine service held on deck that morning, the chaplain, by Perry's order, gave out the hymn:

Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone,
He can create and He destroy.

Sung to the tune "Old Hundred," it echoed out over the waters, and could be heard by the crowds both on shore and in the boats. It was America's call to Japan to worship Jehovah.

Promptly at the end of seven months Perry appeared again in Yeddo Bay, with a fleet of ten ships instead of four, and on the afternoon of February 13, 1854, anchored twelve miles nearer Yeddo than before. The Japanese were by no means glad to see him; but at length, after many delays, on March 31st, a treaty was signed between the two nations. By its terms water, coal and provisions were to be furnished to American vessels at the ports of Shimoda and Hakodate; an American consul was allowed to live in Japan; and kind treatment was promised to shipwrecked American sailors.

Before leaving the United States, Perry had carefully selected a number of presents to be given to the Emperor of Japan in the name of the United States Government, among them a telegraph line and two instruments and a miniature train of cars, with locomotive, car and tender. On March 13th, while negotiations for the treaty were in progress, these were sent on shore, and put in operation. Of their reception by the Japanese, Perry's report tells as follows:

The telegraphic apparatus was soon in working order, the wires extending nearly a mile. When communication was opened up between the operators at either extremity, the Japanese were greatly amazed to find that in an instant of time, messages were conveyed in the English, Dutch and Japanese languages. Day after day, the dignitaries and many of the people would gather, and eagerly beseeching the operators to work the telegraph, would watch with unabated interest the sending and receiving of messages.

In accordance with the treaty, the consul was not to come for eighteen

months. Promptly at the expiration of that period, the Hon. Townsend Harris arrived from New York. At five o'clock on September 3, 1856, he landed at Shimoda and established the consulate. The next afternoon, a flagstaff having been erected, the American flag was raised in Japan—the first consular flag ever seen in the empire.

Like Perry, Consul Harris was a Christian man, and the thought that opening Japan to trade meant also opening it to the Gospel, buoyed him up in many a dark hour.

It was his practise to abstain from all transactions of business on the Lord's day—he would not so much as receive a message from the Japanese—and tho it was punishable by death to worship God in Japan, he read the service from the Book of Common Prayer with Mr. Hensken every Sabbath day. In 1857, while in Yeddo, whither he had gone to negotiate a new treaty with greater privileges than that of Perry, he read the service there. In his journal this entry occurs:

Sunday, December 6, 1857.—This is the second Sunday in Advent; assisted by Mr. Hensken, I read the full service in an audible voice; and with the paper doors of the house here, our voices could be heard in every part of the building. This was beyond doubt the first time the English version of the Bible was ever read, or the American Protestant Episcopal service ever repeated in this city. Two hundred and thirty years ago, a law was promulgated in Japan inflicting death on any one who should use any of the rites of the Christian religion in Japan. Yet here have I, boldly and openly, done the very acts that the Japanese law punishes so severely!

The first blow is now struck against the cruel persecution of Christianity by the Japanese, and by the blessing of God, if I succeed in establishing negotiations at this time, I mean to demand boldly for Americans the free exercise of their religion in Japan, with the right to build churches, and I will also demand the abolition of the custom of trampling on the cross. I shall be both proud and happy if I can be the humble means of once more opening Japan to the blest rule of Christianity.

On July 29, 1858, after long and patient effort, Townsend Harris secured the signing of a new treaty to take effect July 4, 1859, by which six additional ports were opened to American trade and American citizens were given the right to live in the empire. A few weeks later a similar treaty was made with Great Britain, and shortly after with France and Russia also. In due time treaties with twenty other nations followed, but, as Griffis says, Townsend Harris' treaty was the basis of them all.

At last Japan was open to foreigners. As no special classes had been named in the treaty, missionaries were free to come with the others, and even before the date set they began to arrive. First of all, on May 2, 1859, came the Rev. John Liggins, of the Protestant Episcopal Church in America, who thus became the first Protestant missionary to Japan. After him, one month later, came the Rev. (afterward Bishop) C. M. Williams of the same church. Before the end of the year, four more had arrived—Dr. Hepburn of the American Presbyterian Church, and Messrs. Verbeck, Simmons and Brown of the Reformed Church in America.

Thus was Japan reopened to missions. All honor be to the two noble Christian statesmen who, while pursuing their high secular callings, were thus made use of by God to further the work of His Kingdom.

THE CHRISTIAN OPENERS OF JAPAN

BY REV. CHAS. A. BOWEN, PH.D., IRONTON, OHIO

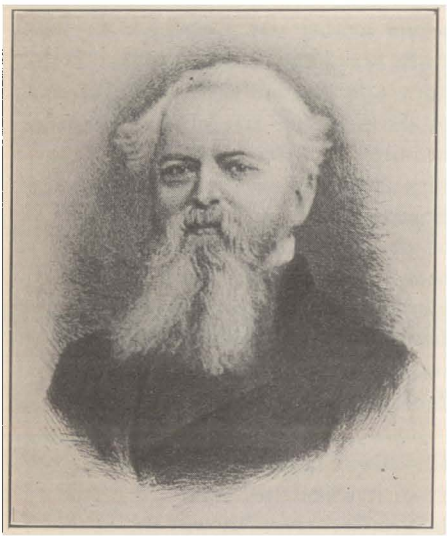
The openers of Japan to Christian civilization and religion were all Americans of pronounced Christian character. As it was necessary for "the Word to become flesh" and dwell among men that the Jews might understand and accept the truth, so it has been in Japan. The provincial Jew had so many misconceptions of God and His purpose for men that he was incapacitated for receiving truth in the abstract. His only hope was in having one who not so much taught the truth as lived the truth before him. The Japanese, proud in spirit as he was narrow in thought, trembling before the shades of the dead, helpless and fettered by ancestor worship, with a mind so nearly impersonal that he could only faintly at best conceive of a personal God, he would have been slow to see, through teaching of truth by precept, the attractiveness and power of the Christian verities. But he could see the difference between a truth taught and a truth lived. To him Christ was again mighty in the flesh of five Christian openers of Japan.

These five men were Perry, Harris, Hepburn, Brown and Verbeck—the first two Christian diplomatists, the last three Christian missionaries. This band of men were all reared from earliest childhood under pronounced Christian influences, and as boys breathed the pure air of loyalty and patriotism. Perry's mother taught him Christianity, honor and chivalry. His love for the Bible, regard for the Sabbath and taste for the best literature, he received at his mother's knee. Harris' mother was a woman of rare culture and deep religious life. His grandmother, Thankful, whose house near Ticonderoga had been burned by the British, taught him "to tell the truth, fear God and hate the British." So fully did Harris follow this injunction that he became a devout Christian, hated lying with a perfect hatred, and would neither use a Sheffield pocket-knife nor wear English cloth. Hepburn and Brown were both genuine products of that careful New England training of three-quarters of a century ago; and of the scholars in the Sunday-school with the latter, seven of them became missionaries. Verbeck passed his childhood in an ideal Christian home in Holland, and before coming to America, in his young manhood, was deeply influenced by Moravian teachers.

These men trained as boys in the Christian faith, they departed not from it when they were old. Perry's biographer says: "It was the belief of Matthew Perry that the Bible contained the Word of God to man, and furnished a manual of human duty. It was his fixt habit to pursue the Word of God daily. On every long cruise he began reading the Bible in course. Perry's attitude was ever that of kindly sympathy with the missionary." Of the Bible he speaks as "that revealed truth of God, which I fully believe advances man's progress here, and gives him his only safe ground for hope hereafter." He was ever interested in Japan in relation to Christian missions and says, "Despite prejudice, their past history and wrongs, they will in time listen with patience and respect to the teachings of the missionaries."

Both Perry and Harris never forgot

the Christian Sabbath, and its worth to both individual and nation. Early in their dealings with the Japanese they set impressive examples of their faithfulness to its observance. In Perry's narrative one reads, "The next day was Sunday, July 10, 1853, and, as usual, divine service was held on



TOWNSEND HARRIS, WHOSE TREATY WITH JAPAN OPENED THE WAY TO AMERICAN COMMERCE AND JAPANESE IMMIGRATION

board the ships, and, in accordance with proper reverence for the day, no communication was held with the Japanese authorities." And in Harris' diary for August 31, 1856, is seen this entry, "I refuse to see any one on Sunday. I am resolved that I will set an example of a proper observance of the Sabbath. I will try to make it what I believe it ought to be, a day of rest."

These men were also especially fitted for their work by cosmopolitan training and broad sympathies. Perry had been in Mexico and in Africa in the government service and had sailed on almost every sea. Harris, after years as a merchant in New York, had spent six years in travel and business in the Orient previous to going to Japan. Brown and Hepburn had both been missionaries several years in China before being sent to Japan, and no better training could they have had for their great life work. In after years they often met Chinamen whom they had known in Hongkong and Chinese students who had been in their classes there. Verbeck was born in Holland, where he early became master of three languages—Dutch, German and French. After he came to America he prepared himself for leadership in Japan.

Innate refinement and modesty fitted these men to deal with the Japanese, "the most polite people of the East," a people of poetic temperament and courtly bearing. Perry was a courtly "gentleman of the old school," and a man of wide learning. His bearing was always dignified, ever commanding respect without fear. Harris had been a life-long student and was familiar with the literature of the world. He was also a man of marked patience and tact. Hepburn was a man of deep sympathy and keen insight into the Oriental character. Brown and Verbeck were peculiarly adapted to their work, both men being of uncommonly genial disposition, kindly yet strong. Both excelled as musicians, the former combining with proficiency on organ, piano and violin, a rich tenor voice. "He seemed to be a well-stringed harp, on which the faintest breath would waken melody." Both were of that poetic and artistic temperament which enabled them to appreciate to the full these national traits in the Japanese.

When we take into consideration

the importance of the personality being agreeable to a people in order to accomplish anything in diplomacy or missionary work; the need of peculiar qualifications and training for either of these branches of service; it is doubtful if five better-equipped men could have been found in all the earth for that unique mission of opening Japan to the world, and directing her during those first few years in her efforts toward civilization. That five men so adapted to so many difficult tasks should have been dropt down into that needy, waiting country, three of them in one year, 1859, and they only five years distant from the other two, seems little short of miraculous. And when the successes of these men are now read across nearly half a century, when the consummation of so many movements set afoot by them has blest the Japanese people, it is not too much to say, "God's hand was in it."

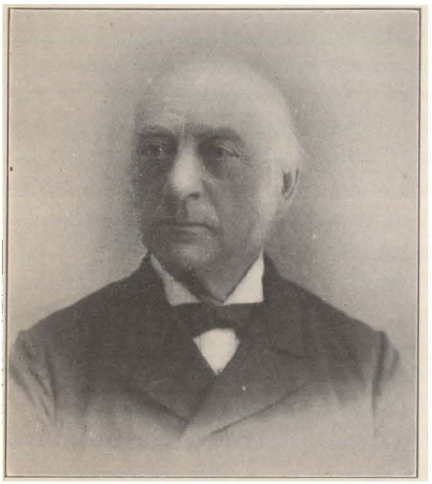
What These Men Did for Japan

Perry awoke the nation to the fact that they could no longer be permitted to refuse responsibility for the welfare of the world. He showed them firmly, yet kindly, that isolation meant death, and that only as a people became a part of the race in activity and sympathy did it deserve to live. While a show of force was deemed necessary, yet the farther the Japanese get away from that event in Yeddo Bay, the more fully they are realizing that the real demonstration of force was not so much in the gunboats as in the man who walked their decks in the strength of his free Christian manhood.

Harris caused the crystallization of public sentiment that tumbled the shogunate into the grave which it had been long digging for itself. He, more than any other man, was responsible for united Japan. And with such firmness and forbearance did he accomplish his task, with such sincerity and justice did he lead them to see the truth and urge them to follow it, that to-day he is known as "the friend of Japan." He laid such a trustworthy foundation for American diplomacy in Japan that the nation has ever since trusted the word of the American diplomat. As one of her own writers says, "The most wholesome influence that can be exerted upon a young individual or nation is to awaken in him or it self-respect and a manly independence." Such a kindness did Harris show Japan. And the secret of it all was not in his intellect so much as in his conscience, not so much in his head as in his heart. He could not bear to think that any wrong should be done to this weaker party to the treaty, so he specified that it might be revised in 1872 "if desired by either party." His interest in fairness toward Japan continued to the last. Later in life he reiterates that sense of justice which he had always contended for: "The extra territoriality given to the people of the United States who are in Japan is against my conscience. Ah! am I not to see the day when these unjust treaties shall be abrogated before I die?" Harris trusted Japan and Japan trusted Harris.

The molding influence of the three missionaries was exerted in three ways —in translation, education and politics. Nor was the influence of any one of them limited to one of these lines, but rather each one made himself felt along all three avenues. Brown's work in translation was the New Testament into Japanese. He worked

steadily at it for years. All his other work, important as it was, seemed to him secondary to this. "He prayed that he might live to see it completed —and he had the satisfaction of seeing the New Testament complete in print." And so well did he do his



REV. JOHN C. HEPBURN, M.D.
The first American physician in Japan—Now 94 years old.

work that now for over a quarter of a century it has been accepted as the best translation yet made.

Hepburn's great work was the translation of the Old Testament into Japanese which he finished in 1887, after having given sixteen years to the task. All are willing for him to estimate the value to Japan of the Bible in their native tongue: "What more precious gift—more precious than mountains of silver and gold—could the Christian nation of the West offer to this nation? May this sacred book become to the Japanese what it has come to be to the people of the West, a source of life, a messenger of joy and peace, the foundation of true civilization and of social and political prosperity and greatness."

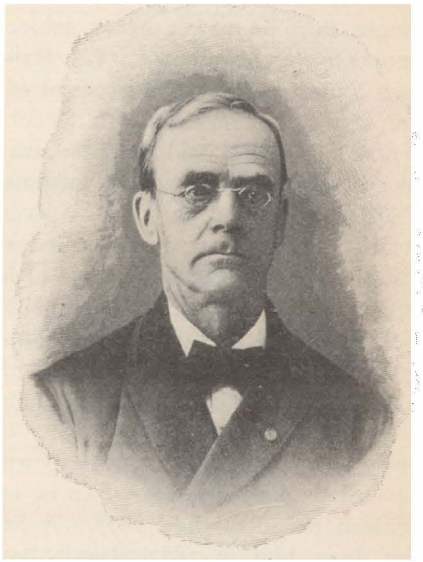
Verbeck, while he aided some in Bible translations, gave most of his attention on this line to translating works on education, law and politics. When called to Tokyo in 1869 to found the university we find him writing, "I am actually at work with translations of Blackstone, Wheaton and Political Economy." Five years later, in helping the statesmen prepare for the national constitution of 1889, he translated the "Code Napoleon, Blutschli's Staats-Recht, Two Thousand Legal Maxims, with commentary, the constitutions of Europe and America, forest laws, compendium of forms, and hundreds of other forms and documents." Well for a man with such demands upon him that he could speak four languages as "mother tongue" and be silent in other six. For the Bible, and constitutions and laws based upon it, all put in their native tongue in the time of their need by these three men, the Japanese people will be under an ever-increasing debt of gratitude as the years roll by; and as their civil institutions, resting securely upon that foundation, grow greater and nobler, so will these five men ever stand out more and more clearly as pillars in the state of new Japan.

In the department of education these three men did their full share. They broke the ground and laid the foundations for an educational system for the empire. And so well did they do their work that there has been no need to build elsewhere than on these foundations. Brown was a pioneer in education in two continents—in America, a pioneer in female education, and in Japan one of her first teachers. Because he laid so much emphasis on translating the Bible, he did not lose

sight of the power of Christian truth when translated into the lives of living men. His school, opened on his arrival in the country, 1859, at Kanagawa, but moved in 1863 to Yokohama, was attended from the very first by many men who, a few years later, were leaders in every department of the rapidly growing country. And "the majority of the students in this government school in Yokohama," says Mr. Ando, "were not boys, but grown men, including custom-house officers and various professionals." Brown was not an Elijah, but an Elisha. He believed that Japan could be best aided by having a school of the prophets. Again and again did he say to his fellow workers: "I believe that the best plan for the evangelization of Japan is to educate Japanese young men. Just think! twenty Japanese preachers educated in my school! That means twenty Browns sent out into the world. How much greater and better work they will perform than I could."

Hepburn opened a dispensary immediately on his arrival in Kanagawa which, in 1862, was removed to Yokohama. Here for a dozen years Hepburn was the only medical missionary in Japan. His success in treating difficult ailments, particularly in removing cataract from the eye, gave a great incentive to the young Japanese to study medicine. But Hepburn's great work for Japan, second probably not even to his translation of the Old Testament, was his compilation of the first English-Japanese and Japanese-English dictionary of over 40,000 words, which he published in 1866. To the present this has remained the standard and indispensable work of its kind. In 1887 the fourth edition of it was printed, and so jealously has the government guarded this work that recently, when a cheap reprint of it was made by an irresponsible firm the government had the whole edition destroyed.

Verbeck at the age of twenty-nine landed at Nagasaki, where he began teaching. From the beginning he believed in the Japanese. In 1860 he



GUIDO F. VERBECK

says in a letter: "With all this vice, and present darkness, when once submitted to Christ, I am sure that this people will be a peculiar people indeed. I think one can not fail to discover in them capabilities of the highest order, the germ of affections most amiable, which the new birth will bring forth."

Nor were the keen Satsuma men long in discovering that this quiet foreigner also "had capabilities of the highest order." They trusted him from the beginning, and came for him to buy them anything from a Testament to a steamboat. (This latter actually

happened in the early '60's and his previous knowledge of mechanical and civil engineering did not come amiss.) And we are not surprized that he adds, "The gratifying part is the manifestation of confidence in our character. Oh, that they would come with weightier questions! But they will."

Here in the government school for nearly a decade Verbeck taught students from all parts of Japan, and taught them in nearly every subject known to western schools. "Mr. Kantaro Yanagiya, chief of the patent office, studied fortifications with the doctor, so he himself said." These warlike, intellectual provinces of Satsuma, Higo, and Choshui were good soils in which Verbeck was sowing so industriously. And when he was called in 1869 to lay the foundations of the imperial university at Tokyo, so faithfully had he done his ten years' work at Nagasaki, and had so endeared himself to those students, that many of them went with him. At Tokyo was opened the university of which he remained president until 1877. A letter from him in 1873 reveals how abundant were his labors at this time. "With the supervision of a school having nearly 500 students, eighteen teachers of four different nationalities, with many applications for instruction or advice at my house; with constantly one or other of the great topics of reform in hand, for research or essay writing, and with a large family, with all these to be daily and hourly attended to, it happens not infrequently that I have to stint myself in my hours of sleep."

The best part of the work done by these apostles of education to Japan was that they trained and inspired men who were to form a truly "apostolic succession." They did not even have to wait till they were dead-and-gone to see, from another world, the fruits of their labors; for many a young man out of their schools was later associated with his teacher, or with the teacher's encouragement, doing much needed work elsewhere. Mr. Nakamura became a Christian, visited Europe and in 1874 had translated Mill's "On Liberty," Smiles' "Self Helps," the Constitution of the United States, written a famous memorial to the government on religious freedom, and was at the head of a school of one hundred pupils. The masters' examples, more than their precepts, were molding young Japan. And when we come to know the personality of these men, we can understand why it was that during the early years of Meiji, Rutger's College in America counted by the hundreds the Japanese that had been educated within her walls.

When we turn to statecraft we find that these men were felt there as deeply and permanently as anywhere else. Out of Brown's school went many men who soon became leaders in public affairs. Count Okuma, one of the greatest leaders of Japan, was once a student in his school and always cherished a deep regard for his old teacher. But it was to Verbeck, more than to any other man, native or foreign, that Japan owes her modern state and progress. Through his students and by his translation he did much to shape public opinion and to give direction to the impetuous "young blood" of the nation. But it was not till he came to Tokyo in '69 that he was to show himself the real prophet and seer—not till then did he reveal that breadth of horizon, political insight into conditions, and grasp of the

needs of the nation, which must place him forever among the foremost statesmen of his age. Time will permit only one illustration of his far-seeing vision, the planning of the Imperial Embassy to visit Christendom.

As early as 1869 he wrote out the plan and gave it to Count Okuma, then holding an important office in the government. Owing to a strong anti-foreign sentiment then existing, nothing was done about it so so far as Verbeck could learn. It afterward transpired that Okuma was afraid to present the matter to the leaders until a more favorable time. Let Verbeck tell the story: On the 26th of October, 1871, Iwakura, the prime minister, requested me to call on him. After the common demands of etiquette were satisfied, "Did you not write a paper and hand it to one of our chief officers?" was his first question.

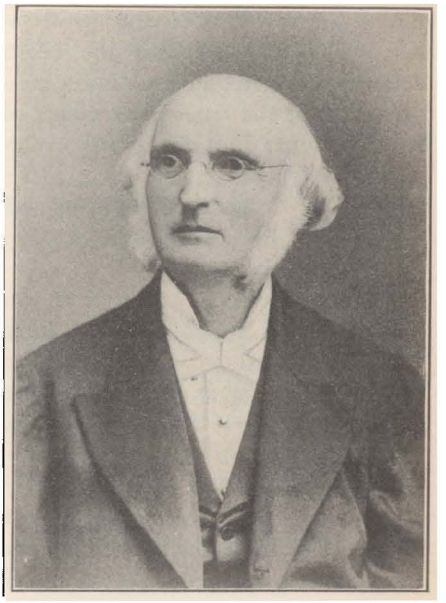
"I do not recollect; please be plainer."

"Something a good while ago, that you sent Okuma?"

"I," reflecting; "ah! two years ago or more? About an embassy to Europe and America?"

A significant nod of his Excellency's head. I answered: "At that time it would have been the thing. I hardly remember all the particulars now. The times have changed; it might not be expedient now."

"It is just the thing now; I have not seen the paper yet, only heard of it three days ago. I am to have the translation to-morrow. But please tell me all you remember of it now." And so we went on and appointed an interview three days later, the 29th of October, to go over the whole ground once more, paper in hand. And so we did, clause by clause. At the close he told me is was the *very* and *only* thing to do, and that my program should be carried out to the letter. A number of interviews followed, some of them till late in the night. The embassy is organized according to my paper that I had sown in faith more than two years before. It sailed



REV. SAMUEL ROLLINS BROWN, D.D.
One of the first Protestant missionaries to Japan

in two months from the date of my paper becoming known to the emperor.

This embassy left Japan December 23, 1871, and after visiting almost the whole civilized world, to learn everything possible of modern civilization, returned August 13, 1873, having been gone nearly two years. This event, unique in the history of statecraft and fraught with greater significance to Japanese civilization than any other since Perry's coming, was not only planned entirely by a foreign missionary, but when the members of that

embassy had been selected from every class of people it was found that more than half had been educated under that man! We can almost hear the messenger of the cross to New Japan saying: "Go and see. Taste and see that Christian civilization is good." His faith in the enterprise was sealed, when, after the visit to President Grant and his Cabinet, the conversation was had regarding the edicts against Christianity, there came a message back to the home government of such a nature that the edicts everywhere disappeared never more to return. And Verbeck's heart leapt with a great joy when this prayer of years was thus answered.

For two reasons, apart from the wisdom of his suggestions, the Japanese were glad to follow Verbeck. First his modesty and self-effacement. About his greatest stroke of practical wisdom and political sagacity this is what he says, "There is a tacit understanding between Iwakura and myself, that I shall leave the outward honor of initiating this embassy to themselves. And who cares for the mere name and honor if we are sure to reap the benefit? The second virtue was that he knew how to keep things to himself. They knew that they could trust him, and they did trust him with important matters of state which usually a government would never think of revealing to a private citizen, to say nothing of doing so to a foreigner. But they knew that he did not betray confidence, so they placed it in him without fear. And he always respected this trust. He says in writing a personal letter about the embassy, "My usefulness in this country would be at an end if I made a show of what I do. It is just because these people know that I do not, like many, tell all about what I do and know about them, they have perfect confidence in me. Now, all this I write to *you* and *not* to the *public*."

It is not strange that after such services to the state the emperor, in 1877, should bestow upon him the decoration of the order of the Rising Sun. Nor are we surprized that in writing about such a signal honor he should say that the rich emblem was the first piece of jewelry that he ever owned and that "indirectly it is a tribute to the cause of missions."

It might not be out of place in this connection to call attention to the part played by these men in direct religious work for Japan, and to say a word about their personal influence. It would be misleading not to think of these three missionaries first of all as preachers of the Gospel. All three were preachers of great power. Verbeck was one of the strongest preachers to the common people that Japan has ever known. Brown was one of the founders of the first Christian church in Japan, organized in 1872. One of his students says, "His pure and noble character had an unspeakable influence over us." In the great revival of 1902 Dr. Brown's name was often mentioned in deep reverence. And the Japanese still speak of Hepburn, Verbeck and Shaw as "the three seijin," or "Heavenly-sent sages" of modern Japan. In 1901 Shimodo Saburo said that the hatred felt against the foreign powers was broken down by the humane and warm sympathy of these missionaries toward the Hermit Nation.

In all their varied tasks these men never forgot their high calling to preach the Gospel. As Verbeck wrote

from the midst of his labors of state in Tokyo, "I am not wasting my time and opportunities altogether, and while I am ostensibly engaged in educational pursuits, I have the greatest cause of all at heart and in hand, as God gives me opportunity."

This testimony of Count Okuma, given in his old age, to the work done by these Christian openers of Japan is but one of thousands like it: "Through some good missionaries at Nagasaki I was able to get a History of the United States and one of England. These made a revolution in my mind. I no longer wanted to be a military man. I wanted to devote my life to the destruction of the feudal system. I wanted to see all the disunited provinces of my country united under one head, the emperor. Nor was this enough, I could then see far enough to know that it was not political changes alone that we needed. Neither Buddhism nor Shintoism was equal to these new demands of our awakened country. We needed freedom in religious belief. Christianity, which had been so important in the development of the Western nations, was to be welcomed."

Such was the work of the Christian openers of Japan. Perry opened her ports to the other ports of the world. Harris introduced her government to the governments of the world. Brown, Hepburn and Verbeck opened to her the literatures and learning of the world. They unshackled the minds of the nation by a new educational system, revealing to them the wonders of the natural world. They opened the country to the blessings of free representative government, showing to them the solidarity of the race. They opened the consciences and hearts of her people to a personal loving God, the one Father of all the children of men.

DR. GUIDO F. VERBECK AND HIS CLASS OF JAPANESE SAMURAI (TWO-SWORDED GENTRY)
From this class of Japanese noblemen came many who helped to make the new Japan.

FIFTY YEARS OF MISSIONS IN JAPAN

BY REV. J. D. DAVIS, D.D., KYOTO, JAPAN
Missionary of the American Board C. F. M., 1871–

The long sleep of the Island Empire was broken fifty-six years ago. The fleet of "barbarian" ships which cast anchor in the Bay of Yeddo on that Sabbath morning, July 8, 1853, under command of Commodore Perry, caused the nation which had been closed for two hundred and fifty years to open its gates to the world. There followed a development along lines of material progress more rapid than the world had ever before witnessed. Japan sent her keenest statesmen to search through the enlightened nations of the world for the best they could find, and the nation has advanced along many lines as much in the last fifty years as the Western nations have in half as many decades.

The first three ports were opened for residence and commerce in 1859; namely, Yokohama, Nagasaki and Hakodate. That same year three Protestant missionary societies sent missionaries to Japan. Rev. J. Liggins and Rev. C. M. Williams (afterward Bishop) were sent by the Protestant Episcopal Church of the United States; Dr. J. C. Hepburn by the Presbyterian Church of the United States; and Rev. S. R. Brown, D. B. Simmons, M.D., and Rev. Guido F. Verbeck by the Dutch Reformed Church in the United States.

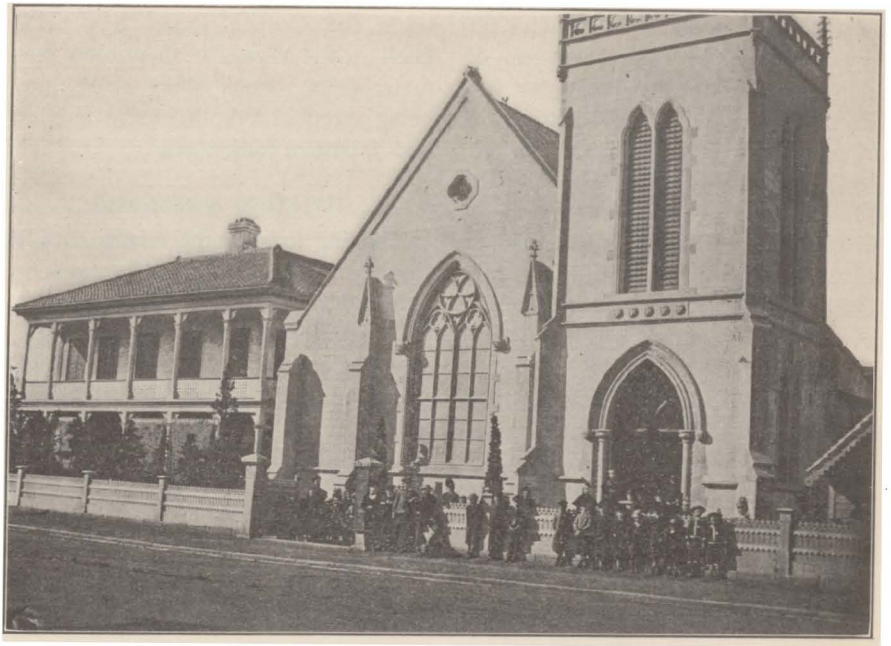
Difficulties to be Overcome

Before we consider the achievements of fifty years of missions in Japan, let us look at some of the difficulties which had to be overcome.

1. Christianity was a proscribed religion. It was death to profess Christianity. No teacher of the Japanese language could be obtained at Kanagawa by those first missionaries until March, 1860, and then only a spy in the employment of the government. A proposal to translate the Scriptures caused the frightened withdrawal of this teacher. When Christianity was mentioned in the presence of a Japanese his hand would be applied to his throat to indicate the danger. The expulsion of foreigners was a favorite theme of patriots up to 1872.

The edicts against Christianity were on all the bulletin boards in the empire, and after the Restoration, in 1868, the new Imperial Government replaced them. They read as follows: "The evil sect, called Christian, is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given."

During the first few years after the Restoration, in 1868, thousands of Catholic Christians were seized and sent into exile, being scattered among different provinces, some of them being subjected to cruel tortures, so that nearly half of them died in prison. It was not till 1873 that the last of these prisoners were released, and the writer saw some hundreds of the survivors as they marched through Kobe on their way back to Nagasaki. The ministers of the western nations united in protesting to the Japanese Government against this persecution, and Mr. De Long, who was then United States minister, says: "After all our arguments had been used, we were finally told by Mr. Iwakura, the Prime Minister, that this government rested upon the Shinto faith, which taught the divinity of the Mikado, that the propagation of the Christian faith and religion tended to dispel that belief,



REFORMED CHURCH AND MISSION IN YOKOHAMA
This church stands on the ground where the treaty was signed that opened the door of Japan

and consequently it was the resolve of this government to resist its propagation as they would resist the advance of an invading army." In July, 1871, Ichikawa Yeinosuke, Rev. O. H. Gulick's teacher, in Kobe, had in his possession a pen-made copy of the Gospel of Mark, in Japanese, translated by Dr. Hepburn, which he was secretly reading. For this *crime,* he and his wife were arrested and thrown into prison. No effort on the part of the missionaries, or the United States consul in Kobe, or of the United States minister, availed to secure their release, or even to disclose their place of confinement. In January, 1873, the writer, in company with Dr. Greene called upon Mr. Kanda Kohei, the newly appointed governor of the province, and presented this case to him. The governor said, in reply: "If this man has received baptism there is no hope of saving his life. If he has not received baptism, his life may be saved. I will inquire."

Mr. Ichikawa had died in prison in Kyoto, two months previous to our visit to the governor. During this same interview we asked the governor if a Japanese bookseller in Kobe would be allowed to sell the Scriptures in the Chinese and English languages. There was as yet no part of the Bible printed in the Japanese language. The governor replied, that if a bookseller sold an English Bible, knowing it to be a Bible, he, acting under orders from the Tokyo Government, would be obliged to send that man to prison.

During the first twelve years of Protestant missions in Japan (1859-1872), only ten persons had been baptized, five in the vicinity of Tokyo, and five in the vicinity of Nagasaki.

Most of these were baptized with the doors closed, and even then one of them suffered imprisonment for five years. The first Japanese church was organized in Yokohama, March 10, 1872, with eleven members. In the spring of 1874, the first baptisms occurred in central Japan, when eleven persons confest Christ in Kobe, and seven in Osaka, thus forming the first two Kumi-ai (Congregational) churches in the empire.

The edicts against Christianity were removed in February, 1873, but prejudice and fear still remained. Missionaries entered Kyoto in 1875, when the Doshisha school was opened by Mr. Neesima, but during the first six years, no building could be rented in that city for Christian services. The first three churches were organized in the homes of the missionaries.

2. There was the difficulty of travel. There were no railroads, few steamers and few roads suitable for jinrikisha after they were invented and available. The restrictions on travel by foreigners were a great hindrance. For nearly forty years after the coming of the first missionaries, we could only leave the vicinity of the open ports on twenty-day passports, given for purposes of "science or health."

3. There were no helps in learning the difficult Japanese language. There were almost no books to be had in the spoken language. Dictionaries and grammars had to be created. The Bible had to be translated and hymns and other Christian literature prepared.

4. Before we had any part of the Bible translated and in circulation, before we had any Christian books or tracts, or Japanese Christians, and before we could openly preach or teach the Gospel, Japan was being filled with Western skepticism and materialism, books along these lines being circulated, both in the English and Japanese languages.

The Results Accomplished

Turning to view the results of missionary work, we are led to exclaim: "Behold what God hath wrought!"

The little vanguard of missionaries which came fifty years ago has become a battalion 800 strong. The first churches were organized only about thirty-five years ago, but there are now over 400 organized churches, of which more than one-fourth are self-supporting, including the pastor's salary. These churches have a membership of over 70,000, and the church-membership was increased last year by over thirteen per cent. There are nearly 500 ordained Japanese pastors, over 600 unordained male workers, and over 200 Bible women. Nearly 100,000 scholars are being taught in the more than 1,000 Sabbath-schools.

Several of the larger churches have organized missionary societies which are extending the work in Japan, and some of them are supporting evangelists among the Japanese in Formosa, Korea, Manchuria and China. An independent, self-supporting, self-propagating church has been begun in Japan, which is rapidly gaining in numbers and in influence. The Methodist group of churches are organized as an independent body, under the leadership of Bishop Honda, the first Japanese Bishop. The Congregational churches have a membership of over 15,000. The Episcopal and Methodist groups have each a membership of over 14,000, and the Presbyterian group has a membership of

over 18,000. The Protestant Christians gave for Christian work last year nearly 300,000 yen ($150,000).

There are nearly 4,000 students in mission boarding schools for boys, and nearly 6,000 girls in female boarding schools. There are also nearly 100 kindergartens and other day schools, where 8,000 students are being taught.

About 400 students are being trained in theological schools, and 250 women are being trained in Bible women's schools. The most of the more than 1,200 pastors, evangelists and Bible-women have been trained in these schools.

Who shall measure the influence of the Christian schools, large and small, during the last fifty years. Dr. S. R. Brown trained a company of young men who are leaders in the church, in education, and in Parliament to-day. Who shall measure the influence of such schools as the Doshisha, in Kyoto, the Meiji Gakuin and the Aoyama Gakuin, in Tokyo, and the Tohoku Kakuin, in Sendai? These schools have trained many thousands of young men who are exerting a very important influence in new Japan. For instance, more than 6,000 students have been taught in the Doshisha in the last thirty-three years, over 1,100 of whom have been graduated, and these graduates and undergraduates are now scattered throughout Japan, and in Korea, Manchuria and China, doing their work, for the most part, in a way to prove the power of the Christian influence received in the school. Over 100 of these men are preaching the Gospel, about 200 are teaching, over 300 are in business; nearly 30 are government officials, and 15 are editors.

The Meiji Gakuin and the Aoyama Gakuin of Tokyo, and the Tohoku Gakuin, in Sendai, and eight other smaller schools for young men, have done and are doing a similar work. The Meiji Gakuin (Presbyterian), has had over 3,500 students in its enrollment, and it has present this school year 458. Nearly 200 have been graduated from its Theological Department, of whom the majority are now preaching. The Aoyama Gakuin (Methodist), has over 600 students this year, and the Tohoku Gakuin (Reformed Church, Presbyterian), has had within its walls 1,442 students, and over three hundred young men are enrolled this year. The Holy Trinity College, Osaka (Church Missionary Society), has graduated 63 men, of whom 24 have been ordained as clergy, and 34 have labored or are laboring as evangelists or lay pastors."

There are more than thirty eleemosynary institutions, orphanages, homes for discharged prisoners, lepers, etc., and very many similar institutions and societies which have been initiated, stimulated or encouraged by missionaries. As examples of such work and organizations, we might mention the nearly 100 temperance societies; the 160 Christian Endeavor Societies with 4,000 members; Captain Bickel's work with the mission-ship, *Fukuin Maru,* which is carrying the Gospel to the people on the hundreds of small islands in the Inland Sea; the grand work of Rev. John Batchelor and others in carrying the Gospel to the remnant of the aboriginal Ainu, in Yezo, among whom several churches are gathered; factory girls' homes; and also the wonderful work last year in the Tokachi prison in the Hokkaido (Yezo), when nearly all its

2,000 inmates and also its officers and their wives were converted and baptized.

Rev. U. G. Murphy and other missionaries have, by long and persistent effort, made it possible for girls who have been sold to a life of shame to escape, and find refuge in homes which are provided for them. The Christians in Japan are using their influence for the suppression of houses of prostitution, and this has already been done in some provinces. Christian sentiment and appeal secured the abandonment of the plan for "geisha" to appear in the reception given to the American fleet a few months ago.

There are seven publishing-houses connected with the several missions and the Bible and tract societies. The Methodist publishing-house, in Tokyo, with its finely equipped $100,000 plant, published over 1,500,000 volumes last year. The *Keiseisha,* a Japanese Christian publishing-house, in Tokyo, is also doing a large business.

The Fukuin (Gospel) Printing Company, entirely under Japanese management, with its main plant in Yokohama and a large branch in Kobe, is doing an immense business, not only in Japanese printing, but the whole supply of the Scriptures for Korea, and large orders of Chinese Scriptures are printed by this company. These statistics, however, represent only a small part of the results of the missionary work and influence during the last fifty years.

Prejudice and fear are now gone. The people are everywhere ready to listen to the Gospel. Missionaries are invited to speak in middle and higher middle schools, and even to lecture on Christian themes in the Imperial Universities. Young Men's Christian Associations are organized and exerting a great influence in the universities and higher middle schools, and in many of the provincial middle schools.

Nearly thirty earnest Christian young men are engaged as teachers of English in middle and commercial schools who are teaching the Bible to many hundreds of the brightest young men in Japan. The Emperor has been pleased to make generous donations to the work of the Y. M. C. A. and to other distinctively Christian institutions, like the Okayama Orphan Asylum, and Mr. Hara's home for discharged prisoners in Tokyo.

The Bible has been translated; the New Testament completed in 1880, and the Old Testament in 1888. The circulation of the Scriptures is rapidly increasing. The total circulation of Bibles and Portions during the last twenty-eight years is about 4,000,000 volumes, but over 2,000,000 copies of Bibles and Portions have been circulated during the last five years. The Fukuin Printing Company, above mentioned, has printed, during the last year, of Bibles and Portions: in Japanese, 326,374; in Chinese, 143,000; in Korean, 282,000; making a total of over 1,750,000 copies.

The power and influence of Christianity is silently leavening the nation. Japan has come powerfully, altho unconsciously, under the influence of Christianity. This has come from her intercourse with Christian nations, her desire to adopt the best which those nations have to give, both for its intrinsic value and also so as to be herself recognized on terms of equality by those Western powers. This process has, in many instances, been initiated, or hastened and guided, directly or indirectly by the missionaries in Japan.

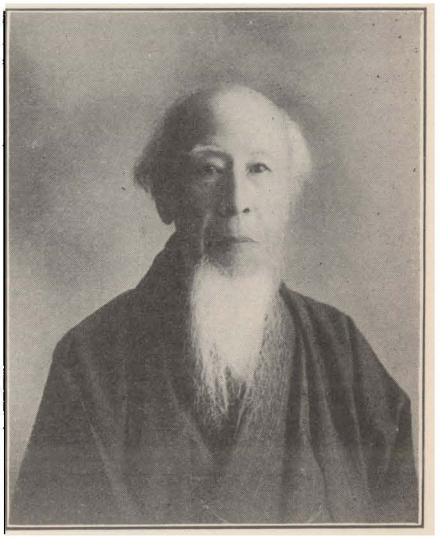
Dr. J. C. Hepburn rendered an immense service by the compilation of his dictionary of the Japanese language, but he rendered a far greater service by his Christian influence on the medical profession.

Dr. J. C. Berry's examination of the prisons of Japan, thirty years ago, and his suggestions to the government for their improvement, helped to start a reform which makes many of their prisons bear favorable comparison with those in Western lands, altho forty years ago the life of the prisoners was said to be on an average only five years.

The influence of the homes of the missionaries has been a powerful factor in favor of monogamy. Many of the features of a Christian civilization have been adopted. Examination by torture is abolished. Civil and criminal codes based on those of the Christian nations of the West are adopted. The Red Cross Association has over one million paying members in Japan. Many of the editors of the secular papers are Christians. Many of the teachers in the public schools are Christians, as are many officers in the army and navy.

There are fourteen Christians in the present Parliament. Many of the leading statesmen in Japan are realizing that the nation needs a new basis of morality, and some of them publicly say that Christianity will furnish the best basis for the morality needed. Christian conceptions are being widely advocated, even in the non-Christian press and from Buddhist platforms. Christian men are being placed in charge of government reform schools, which are being established in the provinces. In some of the lower schools the teachers are teaching the words of Christ, and holding Him up as an example to follow.

In some localities, ten per cent of the population can be counted as belonging to the Christian constituency. The leavening process is going on si-



REV. OKUMO MASATSUNA, CHRISTIAN JAPANESE SCHOLAR

Poet, hymn writer and preacher. One of the first converts in Japan.

lently and surely. As another has said: "The Japanese are turning their two great national characteristics, loyalty and filial reverence, into loyalty to Christ, and filial reverence for the Heavenly Father." As examples of the recognition which Christianity receives in Japan, we may mention the cordial reception given to the delegates sent from twenty-five different countries to the Conference of the World's Student Christian Federation, held in Tokyo, two years ago. It was voiced in the words spoken by the Mayor of the city, by Count Okuma, by Baron Goto and Baron Shibusawa, as well as in the written messages of

welcome from the Minister of Education, the Minister of Foreign Affairs and from Prince Ito.

The same thing was most conspicuously shown in the magnificent reception given to General Booth that same year.

The Jubilee Conference to be held in Tokyo, next October, will furnish an impressive exhibition of the results of the work during these fifty years. Fully one-half of all the addresses will be given by Japanese. Among these Japanese speakers will be one bishop, also presidents of colleges, several doctors of divinity and doctors of philosophy, and many leading pastors of self-supporting churches. Best of all, this will be an example of the cordial harmony and cooperation which so generally exists between the foreign and Japanese workers.

What Remains to be Done

We would not give the impression that Japan is nearly evangelized. Far from it. There are at least 30,000,000 of this people who have never heard of Christ, only in the most general way. There are three provinces without a missionary in them; Shiga with a population of nearly 80,000, Saitama with 1,250,000, and Niigata with nearly 2,000,000. Toyama with its nearly 800,000 has only one missionary. Fukushima, Miyazakisaga and Yamanashi have only two missionaries each, altho they have an aggregate population of nearly 4,000,000.

From seventy-five to eighty per cent of the 70,000 Protestant Christians and the large majority of the self-supporting churches are found in the cities of Tokyo, Kyoto, Osaka, Kobe, Okayama, and Sendai, and in the region immediately about them, including the Gumma Ken, containing an aggregate of about 12,000,000 of people. The other twenty-five per cent of the Protestant Christians are made up for the most part of weak, struggling bands of Christians, scattered among nearly 40,000,000 of people. Three-fourths of the population of Japan are living in villages and towns of 3,000 or less, and they are almost untouched by the Gospel.

The great need of the work in Japan is a deep and general spiritual quickening which shall fill the hearts of all the workers and all the Christians with the love and zeal of Christ, causing the *"nai gwai"* (foreign and Japanese), to be forgotten, so that every Christian will *live* the Gospel and *witness* for Christ. This would give such an impetus to the work as would bring large accessions into the churches and fill the theological schools with devoted men who would give their lives to the work. The workers, both foreign and Japanese, would be largely increased and Japan would be speedily evangelized and become a mighty power in the evangelization of the whole continent of Asia.

The influence of Japan is powerfully felt not only in Korea, Manchuria and China. It is felt in Siam, in India, and even in Turkey and Persia. How important it is that this continential influence should be thoroughly Christian! For this the hearts of all Christendom should labor and pray.

TWILIGHT BEFORE DAWN IN PERSIA*

BY REV. STANLEY WHITE, D.D.

The first rumblings of a coming revolution were heard in Persia toward the close of 1906, when disturbances in Teheran followed political agitation on the part of Moslems and ecclesiastics. The material out of which a republic could be made did not exist, and while the desire was budding, there were none among the younger element made of the stuff out of which strong, sane, political leaders of the future might come.

With the year 1907, and before any one supposed it possible, the changes in Persia began to occur with astonishing rapidity. Shah Muzaffar-ed-Din died and was succeeded by his son, Mohammed Ali. It was feared there would be wide popular disturbances, but the change was made very quietly. Before the death of Muzaffar-ed-Din the movement toward constitutional government, which was supposed to be a mere temporary and unimportant disturbance, actually materialized. About the middle of July some influential merchants and mollahs began pressing the Sadrazam (Prime Minister) for the institution of financial and political reforms, threatening to cause disturbances should their demands not be granted. The troops were called out, and on reaching the bazaars they found a big crowd, clamoring and threatening. The soldiers were ordered to fire on the mob and, having done so, some sixty or seventy people were killed, the rest dispersing as fast as they could. Next day the chief mollahs and mujtahids left the city on their way to Kum (a holy city), and about 1,000 merchants and sayids with students rushed into the British Legation, putting themselves in *bast* (asylum). The following day the people at the Legation had increased to 3,000. They were all well received, tents were given to them, and by the end of the week the number had increased to 10,000, and it kept increasing daily till it reached 18,000. All the gardens, stable yards, etc., were full and all streets leading to the Legation were overcrowded. The people refused to leave until the mollahs had been brought back in honor from Kum, and a *dast-i-khat* (autograph firman) from the Shah given to them granting all their demands. The principal demands were as follows:

1. Dismissal of the Sadrazam (Prime Minister).

2. Dismissal of the Amir-i-Bahadur-i-Jang.

3. A representative assembly, to be named by the people, to direct the affairs of state.

4. General financial reforms.

After a week had elapsed and their demands were still ungranted, the people begged the British minister to go and see the Shah and personally give him a list of their demands. Mr. Grant Duff complied with the request, and immediately the Shah called him to his presence and gave him a *dast-i-khat* (autograph firman) granting all that was demanded. Mr. Grant Duff had only left the place for an hour when he was officially informed that both the Sadrazam and the Amir-Bahadur had been dismissed, and that an envoy had been appointed to go and bring back the mollahs. When the people at the Legation received the

* The author acknowledges his free use of material taken, without quotation, from reports and letters from those on the field.

news they became wild with joy and addrest a long telegram to his Majesty King Edward, praying him to always protect them and their country by giving good advice and counsel to their own sovereign, and thanking him for all that had been done by Mr. Grant Duff on their behalf. King Edward sent them a very cordial telegram in reply, assuring them that he loved them all and would do all in his power to increase the welfare of the people of Persia. At this time Mr. Grant Duff requested the people to leave the Legation, but they refused to move until the mollahs had arrived. A few days later the latter made a magnificent entry into the city. The town and bazaars were illuminated and the people left the Legation, having obtained all they wanted.

The Parliament thus secured convened prior to the Shah's death, but it was feared that the new Shah would prove a reactionary and would attempt to dissolve Parliament. There were several collisions between him and the Assembly, but the latter prevailed and for a time continued and strengthened its position.

The movement which issued in a representative assembly in Teheran found similar expression in many other cities, but in a very crude form. From Urumia a correspondent writes: "Some weeks ago, in emulation of the people of Tabriz and Teheran, various gatherings were held here, and as the result of them a council or committee of the people, an anjuman, as they call it, was formed, consisting of seven persons—one prominent mollah, one notorious sayid, two landlords, and three merchants. This body has assumed large authority, which has been used both for good and bad. One of the first acts of the anjuman was to draw up a proclamation to the people, stating on the whole in moderate terms what they expected to do—not to supplant the regular governmental officers, but to cooperate with them and strengthen them in order to secure liberty and justice. The members of the anjuman hinted to the missionaries through others who were desirous of helping on the cause of education, that they felt that in the school for Moslem boys the teachings and rites of their own religion ought to be taught. In order to carry out this purpose, they suggested that a mollah be permitted to come into the school every day and teach these. These suggestions naturally were not entertained. Finally, they threatened and so the missionaries went directly to the anjuman, saying that if they insisted on this, they would close the school; but that it should be known in Urumia and elsewhere that it was closed because of the anjuman. This brought assurances that they wished nothing of the kind and that the school should go on. The reasons for this rather contradictory state of things is that the movement is a mixed sort of thing. Those who really have been at the bottom of things in Persia are men with enlightened views and a real desire for enlarged liberty. But the element that has the most power in it in Urumia is the very opposite element—mollahs and sayids, who find in it the chance to assert themselves. These last masquerade under the banners of liberty and use the catchwords taught by others. The situation is a ticklish one and will demand the utmost care."

The movement seems, however, on

the whole to be in the direction of liberty, and a new freedom of speech is already noticed, and the emergence of these frank convictions as to the inadequacy of Islam, which it has long been known would come to expression as soon as the day of free opinion should arise. Up to this time the situation was well described by one who said, "It is twilight of the day as yet, and there may be darker hours before dawn."

Matters came to a crisis in December, 1907, when the Shah attempted to overthrow the Majles (Parliament), and with it the Constitution for which it stands. Following the example of Russia, he proposed to prorogue the Majles, saying: "I stand for the Constitution, but I am not satisfied with the present membership. I propose to dismiss this Majles and call a new election after a few months." To this the Majles demurred, and called to his Majesty's attention the fact that before he ascended the throne he had promised not to prorogue it for two years, and refused to be dismissed. Failing in this, his Majesty decided to try a *coup d'etat*. It began Sunday evening, December 15. A crowd gathered in the Cannon Square near the palace. Some patroled the street in front of the palace, crying, "May the Shah live! May the Majles die! May the Koran live! May the opposers of the Koran die!" Later it became known that this spontaneous uprising of the people had been planned by the Shah himself, who had hired some of the mollahs and the roughs of the city to make a demonstration against the Majles.

The Shah was, however, finally forced to yield to the Majles, and consented to the return of all whom he had ordered banished. As a result and accompanying the spirit of liberty there was an increased measure of religious toleration, and great hopes were entertained for the progress of Christianity.

A crop of newspapers sprang up in the capital of Persia. Newsboys ran uptown with bundles of papers fresh from the press. Some of them were issued daily, except on Friday (the Moslem Sabbath). The names were indicative of the movement. There were *The Assembly, Civilization, The Cry of the Country, Justice, Progress, Knowledge, The True Dawn.*

Border-line disturbances were in the mean time taking place and complicated the international side of the problem. During the summer the Persians sent a military expedition against the Kurds, who for the last three or four years had been making life uneasy for every one in the Urumia region, and would have brought them to terms, but Turkish troops crossed the border and supported the Kurds, and the Persian expedition fled. For some weeks the plains between Urumia Lake and the mountains were subject to constant depredations from the Kurds, the Turkish troops meanwhile having settled on the Persian side of the boundary. Later some of the Turkish troops moved to the southwest of Urumia, and Turkey is now claiming sovereignty over territory which for generations has been acknowledged to belong to Persia. The Turkish troops later took their Kurdish allies in hand, and conditions have been somewhat better. Provision was made for a joint Turko-Persian Commission to discuss the boundary question.

When the expedition against the

Kurds failed, the Persians were disposed to lay the blame on the missionaries, charging that the expedition would not have taken place if it had not been for the insistence of the American Government on the punishment of the murderers of Mr. Labaree, altho the missionaries had requested that nothing further should be done. In defending their own course, the Turks charged that the Persians were invading Turkey. Through the kindness of the British minister in Teheran, correct representations were made in Constantinople as well as in Teheran.

By this time the cities in Persia were in a ferment with the new political ideas, and the movement toward freedom had assumed genuineness and proportion. The people did not know the meaning of the words they used. The popular government was weak and often corrupt. There was ignorance as to how to use rights they had extorted from their rulers. There was danger that the political movement would meet only with disaster. Nevertheless, Persia had begun to learn the meaning of liberty. Not a few were preaching it because a wo was laid on them if they preached it not. The new youth of freedom was being born in their hearts, and a new Persia was destined to be born.

As showing the relation of the new movement to the Mohammedan religion the following statement is significant: "This young Persia has not cast off all the teachings or all the errors of the past. Most of the dreamers see the vision of a Mohammedan state, strong in freedom and true to the faith of the fathers. Yet if freedom often has found a foe in the Christian Church, how much more certainly must battles be fought with the Mohammedan hierarchy? Proof-texts for representative government are still drawn from the Koran, yet there are both friends and foes who point out that Islam is a fixt and infallible law, and that a code of law subject to change by a popular assembly is contrary to the very foundation of the faith. The struggle has already begun and the Shah is setting mollah against people, refusing to sign constitutional changes unless they have the endorsement of the chief clergy." This young Persia is very ignorant, and is asking to be taught. It believes that science has given the West its preeminence, and so it asks for modern science. It is inclined to believe that science is all, and so some are becoming materialists. When the conflict between faith and science comes, as come it must, many will reject faith. Besides parliaments and assemblies, young Persia is establishing printing-presses and schools, and is buying books and newspapers. The new schools are not in the mosques, and are different from the old ones, even in the method used for teaching the alphabet. The newspapers are crude, but they are outspoken for the people, and no one dares as yet to stop them. Young Persia is going West to school. Young Persia has some ugly, dangerous traits. It is buying arms and is drilling. Some are learning methods of assassination and terrorism. Anarchistic teaching begins to be heard, and there is danger of much irreligion. Said one of the leaders, a man wearing a mollah's turban, "The people will cast off Islam, but do not imagine that they will accept Christianity in its stead." The new

spirit may bring a curse rather than a blessing. What can be done by those of us who believe that the kingdom of true liberty is the Kingdom of Christ?

The correctness of this estimate has been shown by subsequent events. During the last twelve months no country in the world, except perhaps Turkey, has been more disturbed by the play of new forces than Persia. On Tuesday, June 23, 1908, troops bombarded the Parliament buildings. A number of the leaders of the Constitutional party were killed and the Constitution itself was withdrawn. From that time until May 5th, 1909, the Shah remained master of the situation in Teheran, and, in spite of the pressure brought to bear upon him, refused to restore the Constitution or to reconvene the Parliament.

Distant sections of the land have been in open revolt. The city of Tabriz, the most important city in the country except the capital, refused to acquiesce in the destruction of the Constitutional régime and civil war ensued, the Popular party being led by Satar Khan. After fighting which lasted through the summer of 1908, the Royalists were driven out of the city of Tabriz and a good part of the province of Azerbaijan was held by the Constitutionalists. The Royalist troops gradually closed in upon the city, fighting was renewed with outrages, against which Russia and Great Britain had protested, perpetrated by the Royalist troops in their effort to cut off all communication between Tabriz and Russia. The Royalists held the eastern roads to the city and the road from the south, which has been the special road for the food supplies of the city. The work of the missionaries has been kept up even in Tabriz, tho of course evening meetings were impossible, and as soon as the fighting was over the schools were more crowded than ever with pupils, especially with Mohammedans. In all the stations of Persia large numbers of Mohammedan pupils, both boys and girls, are now thronging the schools and creating a need which, without additional help, the missionaries are unable to meet. The presence of these young Mohammedans in the schools furnishes an opportunity which must not be allowed to pass unimproved.

In the midst of all the confusion, whither is Persia drifting? One answer can be given, and perhaps only one. It is drifting away from the past. Anarchy of foreign occupation may ensue. It may be under Russian or under Turkish rule. In any case, the old order has gone forever. Disappointment in the new régime has not increased the longing for the old autocracy. The Revolutionary party in Tabriz has also shown more force and more self-control than was expected.

As this article goes to press, reports are coming in that the immediate crisis has passed, that through Russian intervention relief has come to Tabriz, and that the Shah has again granted a constitutional form of government. Few believe that his heart is in the movement, but only that he has consented to the inevitable. One thing, however, seems certain, viz.: that the spirit of liberty and progress can not be permanently crusht out and that altho it may be through many vicissitudes, Persia, like Turkey and China, is destined to take her place in the advancing civilization of the East.

FIJIAN SKETCHES

BY MISS LUCY BROAD

A trip up the river Rewa gives one a magnificent opportunity to see the island of Viti Levu! In launch and canoe we skim along past the broad delta of its mouth and many windings, and then the mangrove swamps give way to higher banks and cane-fields and banana patches, while a vision of peaks and ridges beckons from the upper reaches.

After a day or two in the open, watching the varying banks, we arrived at Navaturua (two stones), and were kindly received at the house of Samuela, the native minister. This dwelling was built on a raised foundation of stones, grassed over at the sides; the exterior was of brown leaves and flags, with deep overhanging thatch roof leading up to the gable of the long ornamental ridge-pole.

We climbed the notched thick board that leads up to the door, and found the walls made from slender canes with their neat interlacings of sinnet forming squares and diagonals; and the floor was strewn with hay and covered with native mats with bright edgings of wool fringe. The crowning point was a raised dais, really a bed, tho one would never think of calling it such a name. It exceeded "the great bed of Ware" for dimensions, and was covered down to the ground with a fine mat elaborately embroidered with a gorgeous border of colored wools.

As preparations for supper were being made, and we were sitting round the table-cloth spread on the floor, native women appeared bringing cooked food (roast fowl, taro, yam, and bread-fruit), in boat-shaped mats covered with palm-leaf; and we exclaim "Vinaka, vinaka, sara" (Thanks, many thanks), with a quiet deliberate clapping of hands in acceptance.

The next day we went on to Nairukuruku, the scene of the quarterly Methodist meeting. There we were installed in the house of Pita, in much the same state as before; and with us drafted about are all the various brethren whose right it is to be there, and many who have no special call except the attraction of such a large missionary party coming to visit them. Other friends are accustomed to make bountiful provision for their quarterly meetings, but never so elaborate as here. Nine bullocks were presented and slaughtered during the three days, and pigs and fowls almost without number, with mountains of taro, yams, and bread-fruit. It was a picturesque scene to see the processions bringing the food and stacking it on the green, then to hear the stewards portioning it out to meet all needs, and the calling of names and portions of recipients, followed by the usual cries of "Vinaka, vinaka, sara," and deliberate hand-clappings.

One morning we went for a walk up the bush, with a bonny brown girl and several boys in attendance. They brought us so many pretty things that we started to trim our hats and shoulders in the native fashion, the girl remarking, "Only let us ladies wear them." Presently we met an old woman, wrinkled and toothless, the shrunk, limp relics of maternity hanging to her waist, and the creases and hollows of her stomach falling in. Her delight at meeting us was unbounded; she drew her breath through her lips, making a slight hiss, as they do when they are pleased, and smelt all up my arm, saying, "You are my great lady."

Then sitting back to ease the weight of the burden strapped to her poor shoulders, beamed a great look on us, adding, "My heart is full of love." It seemed doubtful if a white woman had ever smiled on her before.

When we returned to the village the people were greatly pleased to see us so wreathed, and prest us to enter a brown house under sheltering trees, pened to get into the bad graces of his head wife. Blessed Gospel of light and love!

Part of the hospitality extended to us is that each of the three evenings there was a *"meke"* (dance) given on the central green, and a grand rally with ourselves in the seat of honor. The first day the women were the performers, most of them wearing short-

A MEKE HELD IN FRONT OF A METHODIST CHURCH, FIJI ISLANDS

on the river bank, which speedily filled; the woman telling them how she had heard me preach at Suva and what I had said. Think of the mysterious change from the dark, savage Fiji of less than two generations ago! Then very likely the dear old granny would have been strangled to make grass for her husband's grave before this, and the bonny girl might have been the forced wife of some ugly old chief, and horribly ill used if she hap-

sleeved bodices of crimson velveteen, and looking very shy over it. Next evening came the men with fans, but the last was the crowning time, when nearly a hundred men of the village gave a *"meke"* with clubs, looking very formidable, smeared with black patches on cheek and breast, and wearing fussy elaborations of *sulu sulu* and bunched *tapa*. These marched up in double file; one of them stepping out said, "They were strangers, and

had no land in these parts—would we grant them some?" One of the men answered, "The land before you is yours; take what you require." Then followed a truly awe-inspiring exhibition. This last day was the school examination, and it was most interesting to see the numbers of neat-looking young people, and their evident eagerness to secure a good place, giving examples of their skill out in the open.

It was beautiful to see the loving appreciation shown by the people for their missionary services on Sundays, and to hear their sonorous full-toned singing, especially the quaint native chant with which they open and close the services. There were several pretty groups for baptism appealing to one's sympathies as ever, tho the minister does not take the baby, as the little one is apt to be startled at finding itself in a white man's arms; and there is often no assurance that the small garments will not slip off in your grasp. It is something to have a parish with nine thousand adherents, and it was delightful to see the loving interest with which the ministrations of the missionary, Mr. Nolan, were received. His bonny group of children held an unconscious court wherever they went, the fair sweet little baby being an object of special admiration. It is said that the Fijians have a great deal to learn in the management of their children from birth, and it is something to bring an object-lesson of well-ordered family life close to their doors.

One can not leave this interesting neighborhood of the river Rewa without being reminded of the scene of the Bible burning that took place on its banks on February 12, 1903. A special commission appointed by the New South Wales Conference of 1903, consisting of the Rev. Dr. Lane, president of the General Conference; the Hon. William Robson, M.L.C., one of the general treasurers of the society; and the Rev. Dr. Brown, general secretary, after the most searching inquiries into these matters, reported:

1. That the perversion at Namosi was in no way the result of religious conviction on the part of the people in favor of Roman Catholicism, but was caused by the political dissatisfaction and anger of the chief, which fact was used by the political agitators in favor of the movement for federation of Fiji with New Zealand. And that the defection was affected by the combined influence of promises and threats.

2. That the Roman Catholic priests took advantage of this political disaffection and the federation agitation, with the specious promises made to the chief and his people by its advocates, to pervert the people to Roman Catholicism.

3. That in carrying out this purpose the priests adopted the unjustifiable course of taking possession of Methodist church premises, some of which had been in possession of our Church for divine service and school purposes for many years past.

4. That at the perversion, and under the direction of the priests, the Bibles bought, used, and prized by the people were systematically collected and brought to the priests, who publicly took them from the people, giving them rosaries in exchange as a sign of their admission into the Roman Catholic Church, and promising them Roman Catholic books instead.

5. That these copies of the sacred Scriptures, which had been collected at the Namasi District, were transferred some fifty or sixty miles to Nailili, the scene of the Bible burning. They are copies of the recent translation by the Rev. Dr. Frederick Langham, and have the publishers' imprint, dated 1901, and one of them bears an inscription showing that it was purchased by the owner

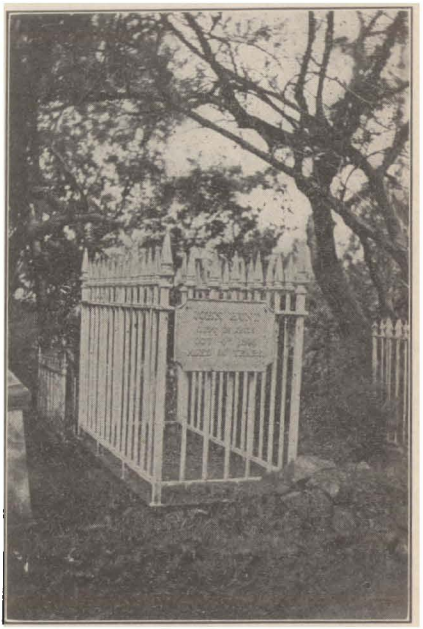
on May 23, 1902, a date less than nine months prior to the burning incident. The deliberation and motive of the sisters is further shown by the fact that, after the covers had been torn off, and the other portions of the books were being twisted up and thrown into the flame, they remarked, "Here is Mark, let him burn; here is John, let John burn, because they tell false teachings." At least thirteen persons testified to the tearing and burning of the Testaments, and the evidence leaves no room for doubt that the act complained of was a wilful and deliberate dishonor to the Scriptures held sacred by the natives of Fiji.

There is much truth in the statement made by the late Sir J. B. Thurston when Governor of Fiji, that "the dangers of the Fijian missionaries are past, but their difficulties are only beginning."

From this village we passed on to the Navuloa Training Institute, with its up-to-date, many-sided developments; its former dearth of water, when all bathed in one hole that looked like diluted pea-soup. Then Mr. Hieghways found a spring, hoisted a windmill, and there was a fine flow for separate baths and for laundry purposes, as well as for domestic use for the cheery community.

At the head of a fine avenue of mangroves stands the church, the busy scene of class work during the week, as well as services for the white-clad worshipers on Sunday; and well-lighted like the mission house with acetylene gas of their own manufacture. We are told that before Mrs. Hieghway's arrival there was the usual distressing mortality among the children, little ones being constantly borne away to the cemetery on the hill. Now, with improved maternity arrangements and the observance of certain simple essentials, these deaths have been almost reduced to nil, while the women are willing, interested helpers at pretty basket and other industrial work toward the support of the institution.

After this came a visit to the grave of John Hunt on Viwa; then to Mbau, with its wonderful story in small space, only a mile round, yet in 1857



GRAVE OF JOHN HUNT, FIJI ISLANDS

having 1,500 inhabitants; and in the old turbulent days the missionaries at these two interesting points used to flash signals across to each other. A pleasing sweet oval face has Andi (Princess) Thakanbou, and we had a quiet chat with this granddaughter of the great cannibal and then Christian chief, whose tomb now crowns the finest point in the island, and whose conversion was one of the greatest triumphs of the Gospel.

On my return to Suva I had the pleasure of being present at a farewell meeting given to nineteen native missionaries, who with their wives and

children, making a party of ninety, were leaving for work in the distant islands. It was a most impressive gathering, the fine Jubilee Church being thronged with interested worshipers, and the brethren, mostly in their fresh white suits, sitting at the head of the building. Going into this foreign work is often a greater sacrifice to them than to us, for they are lovers of home and friends, and many of them felt their position keenly; one who had been a loved helper in Mr. Hieghway's family, could scarcely control his voice to speak. A fine-looking man, who, after furlough, was returning to work in New Guinea, said, "Our mission is to save souls, but here is a life that I have saved," lifting up a colored child, who was being buried alive as a baby when he rescued him. He added, "I leave my people, the country of my ancestors. I have no land now, heaven is my land." May God speed and prosper these people, and greatly bless the words of His messengers.

The seventy-five inhabited islands in the Fijian group are separated by considerable distances of treacherous and most uncertain sea, on which missionaries have had many hairbreadth escapes. The larger islands are visited at intervals by steamboats, but ordinary travelers can only reach the greater part of the group by little strong-smelling copra cutters, and in this way I journeyed to Lacemba, one of the isolated Windward islands.

This is classic ground, where the first two missionaries, Cross and Cargill, landed seventy years ago. The large village is pleasantly scattered in the usual way, on the grass beneath the palms; and we found a fine church with superior-looking people, having a good deal of the Tongian blood in them. It is impressive to be called to service by the beating of the same native drums that were formerly used to give the summons to the cannibal feast.

One evening we were entertained at the superior native house of the Roko, or district chief. He is a man of fine physique and is a Christian; but on a recent visit to the capital on government business, he was given intoxicants by an official and became drunk, and was now being disciplined by his church for his fall. With cruel kindness the chiefs are allowed liquor, and with them to have is to give, and so it passes to others. A chief's wife was receiving medical treatment from a missionary, who remarked that she had been taking stimulants. "Oh," said she, "my husband thought it would do me good, and the children sitting here by me ask for a drink. Can I refuse them?" Existing regulations against the sale of imported liquor to the natives are not well enforced. The Indian storekeepers are often sly grog-sellers. One of these places changed hands recently, and in less than a fortnight fully fifty natives came for liquor.

The Fijians are great at feasts, a sort of wake being held on the fifth and tenth night after a death. On one of these occasions lately seven bottles of whisky were produced and drank,—it being arranged that men coming from different directions should bring it, surreptitiously, always decanted and in unstamped bottles. There is fully ten times as much imported liquor consumed in Fiji as ten years ago. This evil and the stupefying influence of their "yagona" or native grog (especially on the mothers)

may have something to do with the high death-rate, but it is supposed that at the present rate of decrease these interesting people will die out *in three generations.* A century ago the native population was estimated at 200,000, now evidences of decadence are noticed everywhere.

Several islands have fine navigable rivers, now almost deserted, that used to swarm with their picturesque canoes, while small islands which were inhabited are now abandoned. This decrease commenced with severe epidemics, notably that of the measles, of which Mr. Calvert, speaking at Tvioni, said that three out of ten had died, there being a loss of 40,000 out of 50,000 people. No doubt the sudden transition has something to do with this state of things, the people turning away from some really good features in their old customs, and not having discernment to adapt the best usages of civilization. But it is to be hoped that the sanitary and other measures now being used by the government may arrest this trouble.

The immoral relationships of white men with the people are another constant source of difficulty. Many of the young men are mere adventurers when they come to the islands, and when they become prosperous and wish to go to larger centers, they are apt to desire to repudiate the native connection, even if married. The colored or half-caste women are often jealously suspicious, or perhaps of violent temper, and (apart from the many wrongs), much misery results. One planter who had become rich by selling copra (the sun-dried cocoanut), on a visit to Australia married a lady of great vivacity and charm, but on their return to his lovely island home, he continued his sinful relationships there, and in her isolation, the misery of it was too great for her and she committed suicide; the Nemesis followed him in the shape of an utter nervous break-down.

The work in the Fiji Islands is another instance of the fine Christian spirit shown by the Free Churches toward each other; different branches have desired a share in this interesting mission-field, but when they found the ground well covered and efficiently held by the Methodist Church under the Mission Board at Sydney, they rightly directed their attention elsewhere. This does not apply to the Adventists and Mormons.

The population of the group at the present time is computed to be 95,000 Fijians, 35,000 of imported Indians, and 2,080 whites, and it speaks well for the effectiveness of the great mission of the islands, that the Methodist Church estimate their attendants and adherents at over 88,000 Fijians. An old gentleman who has resided here since boyhood, said to me, "People often speak slightingly of the missionaries and their work, but it is because they do not know how things were, nor the dangers they have faced and the wonderful changes "that have followed their efforts." In his early days a friendly chief had prepared a feast for them, but when the food was brought in, a Christian teacher who accompanied them, pointing to a circular roast, said, "Do not touch that." It was a piece of human thigh!

We have always to remember that it is not civilization, or commerce, or settled government that has made the marvelous change in the people of Fiji, but the teaching and living of the Gospel of Jesus Christ!

THE COURAGE OF AN AFRICAN LAD

BY MRS. EDGAR T. HOLE, KISHUMA, BRITISH EAST AFRICA
Missionary of the Friends' Africa Industrial Mission

Just as truly as the flowing water is the irrigating power in the desert, the uplifted Christ is the transforming power in the lives of men.

A young lad named Muhanga, lives in Kavirondo, about thirty miles northeast of Victoria Nyanza, the great inland lake of Africa. He lives near Isukha, and attends school at Lirhanda, our third and newest station in Kavirondo country.

Last March, with his father and a few other natives, he accompanied me on a trip about forty miles farther north to visit two untouched tribes, among whom we hope to begin work ere long.

Being unexpectedly separated from our camp, one night we arranged to lodge in the large village of Kifuma, who is the principal chief of the district. Our host appeared quite pleased with the prospect of guests for the night, and a little before sundown all were summoned to supper. We sat around a small wood fire in the center of the village. Over the fire was an earthenware cooking pot. The boiled chicken and hard-boiled eggs were taken from the pot and the roasted native potatoes from the hot ashes under the pot. These were set before the white man. Bowing my head I silently returned thanks before eating. Of course, Kifuma with his head men and the village people eyed the stranger curiously to see if he actually ate, chewed and swallowed food like they themselves do. My hunger being satisfied, the "ubushima" for those accompanying me was brought from one of the huts. Instead of starting right into the meal without ceremony as the others did, Muhanga bowed his head and, not silently, as I had done, but vocally thanked God for the food. The white man's customs are supposed by the natives to be different from theirs, so nothing to marvel at; but to see and hear one of their own, and a lad at that, performing such a strange ceremony was a great wonder to them. The little fellow seemed not to notice the slight levity and remarks occasioned by his piety.

As the shades of night came on we continued sitting about the fire. We had sung a few hymns translated into their own language, and Muhanga's childish voice rang out clear and plain attracting the attention of all. After trying to explain to them something of the Old, Old Story, a word of which Kifuma and his people had never heard, we knelt for prayer. Muhanga, nothing daunted by the former amusement which he had caused, promptly launched out and had great liberty in earnest prayer.

When going to rest in the same hut occupied by my men from Isukha, I felt it an honor to be covered by the same thatch roof that sheltered our little hero. More eloquent than words is this heathen lad's exemplary exhortation to us: Have the courage of your convictions.

APPROACHING TIBET

BY REV. F. L. NEELD, KUMAUN, INDIA

Lofty Tibet, one of the least-known portions of the world, looks eastward over China, and southward, through the snowy passes of the Himalayas, across the extensive plains and plateaus of India.

Many recent events have occurred in connection with Tibet which give hope that soon she will be open to receive the Gospel messengers more generously. At present Europeans are forbidden to enter Tibet from the Indian border. In 1904 the political mission from India under Col. Sir Francis Edward Younghusband forced its way over the mountains to Lhasa, the capital, in order to impress upon the mind of the ruler the necessity for conforming to treaties which had been made. Accompanying this expedition were many learned men who were capable of gathering accurate information regarding the administrative, commercial, linguistic, racial, physical and religious condition of that hermit nation. We look with much interest for the diffusion of this information.

As this expedition approached Lhasa, the chief ruler, the Dalai Lama, deserted the country, leaving the Tashi Lama in power, and has been traveling through central and northern Asia since with a large retinue of followers. Recently he visited Peking and in conference with the Chinese authorities was informed that he is subject to China, and must in all political matters approach the Government through the Chinese Amban, who is resident at Lhasa. This means that he has gone back deprived of political power, only ecclesiastical power remaining.

The Chinese Government has conferred upon him a title which may embody in words what they desire him to be in fact, viz., "Sincere and Loyal Spreader of Civilization." He will have plenty to do if he is true to his title. There is much humor involved in the application of such a title to the secluded, benighted Dalai Lama of the closed, uncivilized, befogged country of Tibet. Let us hope that as he meditates upon the meaning of the words, that some "Philip" may hear the voice of the Spirit saying, "Go near and join thyself to this chariot," and that he may be led to Jesus and His ideals of civilization.

In 1904, while the Dalai Lama was traveling in Central Asia, a new "Convention" was executed at Lhasa between England and Tibet, and on April 27, 1906, the adhesion of China to this new convention was secured and signed at Peking. Among other matters it provides: 1. For the appointment of three centers of commerce within Tibet where English, Indian and Tibetan traders may meet. The three centers appointed are Yatung, Gyantze and Gartok. 2. For the demolition of forts along the trade routes. 3. For the repair of the passes over the mountain. 4. For the appointment of British and Tibetan officials at the above three trade centers. 5. For the settlements of boundary disputes. This confirmed relation of India with China and Tibet will confront the Dalai Lama on his return to Lhasa.

Four recent events are worthy of attention in a study of the providential movements toward the opening of Tibet on its western side from the Indian borderland.

First: After the convention of 1904, a select party of Englishmen under Capt. Rawlings spent three months marching westward, via Gartok, through Tibet to Simla in India. The people were friendly and the party made observations and surveys which will be valuable to those who will have to follow up in the work of the regeneration of western Tibet, The information secured is issuing from the press and the lecture platform. It is thus becoming available for the missionary societies of the church.

Second: During the summer of 1905 the Indian Government became active in pushing its agencies closer to the passes across the Himalayas into Tibet. They sent out their engineers and political and administrative officers to survey the roads and to make estimates for trade routes through the districts of Kumaun in the mountains on the British borderland. These surveys, estimates and reports concerning the political, international and commercial value of the various routes are now available in India, and as rapidly as political and commercial circumstances will permit, the work will be pushed to realize the ideals already formed.

Third: Russia and England were meeting each other in Tibetan matters rather unpleasantly a while ago. Within the past eighteen months they have come to an agreement that for a period of three years neither would seek rights or concessions for herself or her subjects, nor allow any scientific or other mission to enter Tibet from their respective territories.

This agreement will secure Tibetans from being greatly influenced by outside forces except from the suzerain power of China. King Edward the Seventh and Nicholas the Second met at Reval last summer, and it was announced that the relation of these two powers to the countries of Persia, Afghanistan, and Tibet was the subject of amicable discussion and adjustment.

From the point of view of the missionary, it is to be hoped that this amicable arrangement of England and Russia may leave them both free to help the suzerain power of China, in a friendly way, in the difficult work of taking away the ecclesiastical tyranny of the Buddhist Lamas of Tibet and of developing a tolerant administration of law and order. When this work is accomplished, the international situation will be such that we missionaries from the Indian borderland will find the gates into Tibet opening freely for us. We are already at the gates, but political considerations forbid us to enter. The Tibetans can now come through the passes to us; the gate swings both ways for them, but not for us. Personally the common people are our friends and would be glad if we could come to them in their own country *now*.

Fourth: Last September the Swedish explorer, Dr. Sven Hedin, emerged from an eighteen months' tour of observation in Tibet. On emerging he came to Simla, the summer capital of India; arriving there he became the guest of Lord Minto, the Viceroy of India. It is to be supposed that his touch with Simla enabled the Viceroy to obtain additional facts regarding administrative and political conditions in Tibet. From India Dr. Hedin went to China, where he would be able to get in touch

with the latest phases of the Tibetan question from the standpoint of China. He returned from China by way of Russia, and on January 17th of this year he reached Sweden, and was received with great enthusiasm by the people and the King.

Dr. Sven Hedin has furnished us with two interesting papers on the subject of "My Discoveries in Tibet" published in the August and September numbers of *Harper's Monthly* for 1908. When he publishes his book with maps, giving more in detail the condition of the people and their attitude toward progress and Christian civilization, our mission boards and laymen's missionary-movement organizations will have a large fund of information upon which they will be able to make estimates and form plans for cooperation in advance movements toward this closed land of Tibet.

I have recently spent seven years as district superintendent of the Kumaun District, which is on the British borderland of Tibet, and have enjoyed the privilege of working among and with our small but devoted band of missionaries and native Christian workers in this "uttermost part." On the eastern side of the Kumaun District and running parallel with the Kali River, which forms the natural boundary between India and Nepal, there is a mountain road which in all probability will be the chief highway over which the Gospel and Christian civilization will enter western Tibet.

This road leads from British Indian territory through the Lipu Lekh pass, 780 feet high, into Tibet. Garbiyang is a trade center on the Indian side: Taklakot is a trade center on the Tibetan side. These two places are only twenty-six miles apart.

This interesting pass in the snowy range of the "Holy Himalaya" is destined to be the chief gateway through which Tibet is to emerge into southern Asia, and through which the advancing Gospel and Christian civilization will enter Tibet. From Garbiyang, near the Lipu Lekh pass, the road to Tanakpur at the foot of the mountains is about one hundred and sixty miles long, and runs directly south, parallel with the Kali River. The government is planning to extend the railway from Pilibhit to Tanakpur in order to develop this trade route to the pass: it requires only forty miles of railroad to complete this connection, and then Tanakpur will be the northern terminus of a railway which runs through to Bombay. The road from the foot of the mountains to the pass has been called the Tanakpur-Garbiyang route. Concerning this route Mr. C. A. Shereing, an English deputy commissioner who has studied this road and has compared it with other possible roads, says: "The Assam border is at present of no use to us owing to the wildness of the country and the savage character of the people, whereas western Tibet, with which British territory comes into actual physical contact, is of enormous importance, while it may be safely said that it is difficult to find in any other portion of the earth a more interesting country than western Tibet and the British borderland which adjoins it. Geographically this portion of Tibet is the nearest to Russian territory, and, altho separated from Russian Turkestan by chains of the most forbidding mountain ranges,

still the fact of its position gives it great political importance. But above all else, it is interesting for its place in religious thought, for it is in this part of Tibet that we find Mount Kailas, the heaven of Buddhist and Hindu, answering to the Olympus of Homer. This sacred spot is at present visited by hundreds of pilgrims annually, but with improved communications these hundreds should become thousands in the near future, and the ultimate effect of this increase in the number of pilgrims should be very great. The British territory which adjoins this part of Tibet is the Kumaun borderland, which is to the Hindu what Palestine is to the Christian, the place where those whom the Hindu esteems most spent portions of their lives, the home of the great gods, "the great way to final liberation."

Mr. Shereing writes from the standpoint of an administrator, and his opinion has value to the missionary as indicating the probable trend of government in opening up territory and bringing new countries into vital international relations.

Kumaun is a difficult field of work for the missionary, but it is one of those potential areas on the surface of the earth which deserves more practical study and effort than Christians have given it.

In November, 1824, Bishop Heber went up as far as Almorah, the capital of Kumaun, and writes in his diary, "Tho an important station, Almorah has never been visited by any clergyman, and I was very anxious not only to give a Sunday to its secluded flock, but to ascertain what facilities existed for obtaining for them at least the occasional visits of a minister of religion and for eventually spreading the Gospel among the inhabitants of the mountains and beyond them into Tibet and Tartary." Bishop Heber as a seer of God beheld the strategic importance of Kumaun as a territory through which to reach the hermit nation beyond.

In 1874 the Methodist Episcopal Mission began work in Eastern Kumaun on the Tanakpur-Garbiyang trade route, and within the territory which is directly on the line of this road we have gathered a community of six hundred and fifty-three Christians who are living in about ten different centers. The Tibetan and Bhutiya traders, who have free access to Tibet, are constantly coming into touch with these Christian people. They drop into our religious meetings; they see our little schools, and when sick, they receive medical help in our dispensaries.

We are making some progress in our approaches. Heber, Butler, Budden, McMahan and others labored, prayed and had visions of the time when this nation should be included in the kingdom of the Messiah—"When earth's remotest nation has learned Messiah's name." The devoted missionaries at the Kumaun frontier are working patiently in loneliness sometimes, and praying that the spiritual forces of the kingdom and the churches may reenforce them quickly.

MEMORABLE MISSIONARY DATES FOR JULY

PREPARED BY MISS BELLE M. BRAIN

July 1, 1838.—The Pentecost at Hilo.
See "Life in Hawaii," by Titus Coan; or "The Transformation of Hawaii," by Brain.

July 1, 1906.—Death of George Grenfell, of Africa.
See MISSIONARY REVIEW, March, 1907.

July 3, 1878.—The Pentecost at Ongole, India.
See "New Acts of the Apostles," by Pierson.

July 4, 1844.—Founding of the South American Missionary Society.
See "The Encyclopedia of Missions."

July 4, 1859.—**Opening of Japan** to the residence of foreigners.
See article in this number of the REVIEW.

July 4, 1871.—Formal opening of Robert College, Constantinople.
See "My Life and Times," by Cyrus Hamlin.

July 4, 1881.—Founding of Tuskegee Institute for negroes.
See "Up From Slavery," by Booker Washington.

July 5, 1856.—Birth of Ion Keith-Falconer.
See "The Encyclopedia of Missions."

July 6, 1898.—Annexation of the Hawaiian Islands by U. S. A.
See "Transformation of Hawaii," by Brain.

July 7, 1869.—The Moravian ship *Harmony* sailed on the one hundredth journey to Labrador.
See "Moravian Missions," by Thompson.

July 8, 1803.—Birth of Gutzlaff.
See "The Encyclopedia of Missions."

July 8, 1853.—Perry anchored off Uraga, in the Bay of Yeddo.
See article in this number of the REVIEW.

July 9, 1706.—Landing of Ziegenbalg and Pluschau in India.
See "Men of Might in India Missions," by Holcomb.

July 9, 1737.—Landing of George Schmidt in South Africa.
See "Moravian Missions," by Thompson.

July 9, 1803.—Opening of the first Sunday-school in India.

July 9, 1813.—Constantinople first entered by missionaries of the American Board.

July 12, 1813.—Judson reached Burma.
See "Life of Judson," by Edward Judson.

July 12, 1830.—Founding of Duff College, Calcutta.
See "Modern Heroes of the Mission Field," by Walsh.

July 14, 1750.—Schwartz landed in India.
See "Men of Might in India Missions," by Holcomb.

July 15, 1857.—Massacre of Cawnpore, India.
See "Lux Christi," p. 67.

July 16, 1836.—Birth of John E. Clough.

July 17, 1805.—Henry Martyn sailed for India.
See "Men of Might in India Missions," by Holcomb; or "Pioneers and Founders," by Yonge.

July 17, 1834.—Birth of François Coillard.
See "Coillard of the Zambesi," by Mackintosh; also MISSIONARY REVIEW, September, 1907.

July 18, 1792.—Birth of Levi Parsons.
See "The Encyclopedia of Missions."

July 21, 1841.—Opening of Lovedale Institute, South Africa.
See "Dawn in the Dark Continent," by Stewart.

July 23, 1815.—Baptism of Africaner.
See any life of Moffat.

July 24, 1784.—Birth of Samuel Newell.
See "The Encyclopedia of Missions."

July 24, 1886.—Meeting of the Ten Nations, at Northfield.
See "Report of the Student Volunteer Convention," Cleveland, 1891.

July 26, 1864.—Death of Fidelia Fiske, of Persia.
See MISSIONARY REVIEW, May, 1909.

July 27, 1857.—Founding of the Niger Mission of the Church Missionary Society.
See "Life of Samuel Crowther," by Jesse Page.

July 28, 1764.—Birth of Samuel Marsden.
See "Pioneers and Founders," by Yonge.

July 29, 1792.—Birth of Jonas King.
See "Encyclopedia of Missions."

July 29, 1858.—Signing of Townsend Harris' treaty with Japan.
See article in this number of the REVIEW.

A Suggested Program on the Opening of Japan

1. *Scripture Lesson:* The Useless Rage of the Heathen Against the Lord, Ps. 2.

2. *Hymn:* "Before Jehovah's Awful Throne." Tune: "Old Hundred."
This hymn was sung on Sunday, July 10, 1853, by Perry's orders, while at anchor in the Bay of Yeddo.

3. *Quotation:* "Let us advance upon our knees."—*Joseph Hardy Neesima.*
To be used as a wall motto and memorized.

4. *Special Music:* The two Japanese national anthems, "Kim Ga Yo," ancient and modern.
See "All About Japan," pp. 71 and 189.

5. *Poem:* "The Sailing of Francis Xavier."
See "All About Japan," p. 100.

A LAND WITHOUT MISSIONARIES*

YET CONDITIONS IN CENTRAL AMERICA, MORAL AND SANITARY, CRY ALOUD FOR THEM

BY FREDERICK PALMER

Why do so many missionaries go to Japan, China, India, Turkey, and Korea, and so few to Central America? They are as inconspicuous in all the country between the Guatemalan border and Panama as they are conspicuous elsewhere.

Partiality for distant lands can not explain their neglect, for Alaska is most abundantly supplied. Is it possible that the soul of a Caribbean Indian in 25 cents' worth of cotton drill is less worth saving than the soul of an Aleut in furs? Latitude can not matter, else the Fiji Islands, which have been well cared for, would be under the ban.

Any excuse that Central America is already a Christian country is inconsistent, if not otherwise untenable. Mexico is a favorite field, and Mexico is far more Christian than Guatemala or Nicaragua. Altho the Mexican state has made war on the Roman Catholic Church, the Mexican peon is a most devout religionist, reverent and superstitious.

All the missionaries in Mexico, where the government is doing much for education, are most enthusiastic over their schools and their work in spreading the English language. They are also trying to teach the Mexican Indian that when a man and a woman live together and rear a family of children a marriage ceremony is a praiseworthy prolog.

Women Object to Marriage

It is the woman who objects to this convention, and not wholly for the sake of saving the fee to spend it in shopping. She is acting out of the experience of her sex with the male kind in her own country. If her husband is tied to her by a contract, she can not dismiss him when she pleases and take another who is a better provider. The majority of couples, tho unmarried, live together as virtuously as if they really had the knot tied. Only when they learn English do they learn what a virtuous thing of itself the knot is. And south of the Mexican border, where the Church has lost influence, ideas are not only more lax, but less moral.

Mention Central America to the missionary in Mexico and he looks blank. You almost expect him to ask where Central America is. That terra incognita seems crossed off the maps of the missionary boards for the same reason that the American sees it only as a source of humor. A cynical trader of Honduras explained that the missionary has no interest in hot countries, where the male inhabitants had learned to wear trousers and the women a mother hubbard. The pioneering work is finished with such an expansion of the breech-clout or with the greater .progress represented when there was not even a breech-clout to begin with.

To me, however, the absence of missionaries in numbers was deplorable. The modern missionary who founds little communities in foreign countries where the humanities and hygienics are taught is a spreader of civilization regardless of his creed. For every one of him in Japan, that learned for itself, and in China, that is learning for itself, there ought to be a hundred in this field at our door, that can not learn for itself, for which our Monroe Doctrine is responsible.

The Roman Catholics have sent American priests to take the place of the Spanish friars in the Philippines; and the boards have sent Protestant clergy to the Philippines, where they are far less needed than in Central America.

By all the standards of Christian civilization Central America is worse than the Philippines under Spanish rule. A visit of a delegation from every Philippine province to Nicaragua would be a powerful object-lesson.

* From the Chicago *Tribune*.

Only satire would call Central America Christian to-day. Its people are lapsing into paganism, even as the Haitian negroes have lapsed into African voodooism. By people one means the native Indian, who, with those of half Indian blood, make up nearer four-fifths than three-fourths of the 3,000,000 who live between Mexico and Costa Rica.

The history of the Church here is, broadly, its history in the Philippines and other Spanish-American countries. The priests who came with the conquerors settled the Indians on the land and taught them agriculture and religion. Generally the conqueror was an adventurer and a gold-hunter. He did not come as a settler. When the movement against Spain culminated in La Libertad on the 16th of September, which is the Fourth of July south of the Rio Grande, the Church was regarded in many quarters as a part of the oppression. But in Mexico the martyr of independence was a heroic priest Hidalgo, who first raised the banner of rebellion and was excommunicated for his act.

Undoubtedly the Church was on the side of Spain. Later its influence was with the conservatives who represented the well-to-do, the land holders, and the old Spanish element, which sought to rule by force of intellect, but fell through its own factions and unworthiness, and is now engulfed by the "liberalism," so called, of the Zelayas and the Cabreras —of the man who can gather a band of soldiers and capture the capital, which he holds as long as he can, or until his fortune is made. And the vandal play of this new class of leaders in public opinion, so far as there is any public opinion, was against the Church and the well-to-do, whose wealth they would despoil.

In Guatemala, Honduras, and Nicaragua the priesthood has fallen into the lowest state of any countries in Christendom not in the Caribbean region. The bayonet no longer considers it as a factor to be reckoned with. It has neither political power nor religious power of any account. When I asked a young woman, head of a girls' school in Guatemala, if she had been educated in a convent, she was quick to free herself from any such prejudicial charge against the administration, which does not permit convents to exist. When I asked if she were a Catholic she answered, "Oh, yes," carelessly. The pope of Guatemala is Cabrera. His name is posted in every school as the giver of education and all blessings.

If you are looking for real church ruins go to Central America. Many churches are disused, and those that are not are almost invariably in disrepair. The people, poverty-stricken and hopeless, take little interest in them. Religious ideas are dying, and with them moral ideas. A settled indifference of day-by-day existence characterizes the masses, who are reverting to Indian superstition. What support there is for religion comes from women of the better classes.

In morals the people have the examples of their leaders. Your hopeful politician in a Central American country, usually a lawyer, regards himself as an "intellectual." His views of life are formed on all the faults of Latin civilization, which are so frequently and wrongly mistaken for Latin standards. His ambition is any government position or revolutionary opportunity that may win one.

Gradually the old Spanish element is being driven to the wall; the old families are being ruined; their heads persecuted and assassinated. Among the masses Spanish courtesy, which makes a Mexican peon a knight, is disappearing. Added to the Indian blood and the buccaneer strain is the infiltration of negro blood, especially predominant on the east coast of Nicaragua and Honduras. The Indian strain is purest in Guatemala. Some of the mountain tribes have never been civilized, tho they are within three days of New Orleans, and they are better off than the ones who were Christians and have lapsed into paganism.

On paper much is done for education. But that is to be expected in countries with constitutions forbidding confiscation, when confiscation is regularly practised, with constitutions that most amply protect the rights of its citizen when execution without trial is frequent. Everything to which free and independent nations are entitled the military despots are bound to have. Frequently they amend the constitutions in order to make them more liberal. They make progressive laws without any thought that laws are made to be obeyed.

All the glowing reports of progress which are sent to the United States indicate a desire to be in style. When the dictator tells you that school attendance is compulsory he is being polite. He knows that it is so in your country. If you were equally polite you would say out of compliment to the customs of his country that Mr. Taft had secretly had Mr. Bryan tied up by the thumbs and made him confess he was still for free silver at heart.

When you examine the compulsory system more closely you see that it is suspended indefinitely, like the constitution. But by this it must not be implied that education is altogether neglected. The sons of people with any means at all are most ambitious for learning. They study at private schools and become more proficient in French at least than the graduates of most of our colleges. Capable as they are of better things, the military and political system demoralizes them.

Every capital has some form of institution which is called a university where the teaching is of the old-fashioned Spanish style. These universities bestow degrees as liberally as the army makes generals. You meet doctors of letters and philosophy at every turn. One President was introduced to me as "his Excellency, President, General, Doctor, Lawyer." He was not of much account in any capacity.

Cabrera of Guatemala, tyrannical, corrupt, and murderous as he is, should receive credit for one thing. His Estrada Cabrera schools may be due to his vanity, but, nevertheless, they are a beginning. He has inaugurated institutions where agriculture and the practical sciences—Central America's most crying need—are taught. Many of the country schoolhouses—which have meant profitable contracts to political favorites—are, I fear, little used except to house the guests and friends of the *jéfe politicos*. Guatemala City has a university which was generally attended by Central American students—before they were in danger as political suspects under the reign of terror following the attempted assassinations—and also a medical school where the sessions of the Pan-American Medical Congress were held.

At least 80 per cent. of Central Americans can not read a line of print. If they could, what would they have to read? No newspaper may print anything but praise of the dictator. No literature is circulated except governmental proclamations. No knowledge of the outside world is spread.

Barbarism, enervated by certain civilized forms, without barbarism's vigor, tells all in a word. Scenes of disgust I might repeat to the point of nausea; utter lack of sanitation, of care of body as well as of mind, expose a scrofulous people to all the tropical diseases, which keep the death-list pretty well balanced with the birth-rate.

Meanwhile the missionaries look past the fields thick with ignorance and unbelief, to China and India and Africa, where the missionary teaches everything from hygienic to the moral law—everything that Central America lacks.

TORRES ISLANDS

WAITING FOR THE GOSPEL *

Almost as numberless as the stars in the heavens are the islands of the great Pacific Ocean. Among them are the Torres Islands, consisting of five small islets, inhabited by dark-skinned men and women. To these simple children of nature it seemed most terrible to bury their dead loved ones in the cold ground, and in the midst of their villages they built scaffolds upon which they placed the corpses until wind and weather, rain and sunshine had completed their destructive work and the flesh had been entirely destroyed. From the dry bones they made arrow-heads, believing to honor thus the dead most highly.

Such customs of keeping decomposing bodies right in their midst was not conducive to healthful conditions in the islands, and their inhabitants were sufferers from all kinds of ugly ulcers and spreading sores, especially since they were not used to frequent ablutions on account of the great scarcity of sweet water. In spite of the unhealthful conditions upon the Torres Islands, Christian natives from the neighboring groups had settled upon four of the islets. Schools had been started, and gladly the people came to hear the tidings of salvation in Christ. But little Toga, the most southerly of the Torres Islands, remained without the Gospel, and to the frequent calls for a teacher from its inhabitants the sorrowful answer of the missionaries upon the other islands had to be, "Alas, we have no teacher for Toga yet."

It was on Christmas, 1894, when the inhabitants of Loh, the island closest to little Toga, saw a small column of smoke ascending from that island. Slowly it moved from one side to the other and thus conveyed to the observers the news that men from Toga were starting for Loh. Soon a dark spot could be seen upon the sunlit waters. It was a raft made of bamboo, upon which the inhabitants of Toga, ignorant of the art of making canoes, made the trip across the wide expanse of smooth waters in slowest progress. The sun was almost setting when ten men of Toga landed quietly upon Loh and announced their purpose to remain and visit ten days. The real purpose of their coming they did not explain, and to inquire would have been considered bad manners. Thus they remained, but lo, when the native Christians of Loh assembled in their little church for their morning and their evening devotions, the men of Toga also came and sat outside the church, whose sides were made of mats which permitted them to hear and see whatever was going on inside. Many questions were asked by the visitors, and they inquired very especially how the Christian natives lived and what heathen customs they had abandoned.

The day of the departure of these strange guests had arrived, when their leader went to the Christian teacher of Loh and said, "Ofttimes we have asked for a Christian teacher, but we did not obtain one. Long we have waited, but now we have grown tired of the waiting and we came here to see and learn how matters are conducted in a place which is under the sway of the new doctrine. Now we return to our island, and we will try from this time on to live as the Christians do and leave undone the things which they forbid. Thus when at last the teacher comes in answer to our many requests, he need tell us only that of which we have not heard." After that speech the men of Toga went upon their raft and slowly made their way back to their homes.

Two months later the European missionary (of the Melanesian Mission) came to Loh and heard the astonishing news of the visit of the men from Toga. Immediately he decided upon a visit to that little island. Gladly its inhabitants received him, and proudly they conducted him to his stopping-place. High upon the rocks a level place, which offered a

* Adapted from the German of Louis Meyers.

beautiful view of the wide sea, had been cleaned of weeds and bushes, and a comfortable hut had been erected for the expected teacher. When the missionary began to inquire, he found that many heathen customs had been laid aside already by these men, and they had already introduced a weekly day of rest, on which they assembled round the hut where the teacher was to dwell. Every day, when they thought that the people of Loh assembled for morning or evening worship, they sat quietly upon the rocks and looked across the sea. Thus the men of Toga were waiting for the Gospel, and from their hearts came the silent cry, Come over and help us!

Touched beyond description the missionary returned to Loh, called the Christian natives together, told them of the waiting expectation of their heathen neighbors, and prayed most earnestly that God soon send a teacher to Toga.

Two weeks went by. The teacher sat in his room, writing busily tho it was almost midnight. Steps approached his door, and two native boys of fifteen entered quietly and sat down upon the floor, waiting, as is the custom there. Both were Christians and had been trained in the missionary school upon the Norfolk Islands, for a short time only, because they had become sick. Wondering over the late visit, the missionary wrote on, until at last one of the boys asked, "Father, has a teacher for Toga been found?" "Not yet, my son," was the missionary's answer. Ten minutes of silence again—then the hesitating question, "Father, could we two go to Toga? We know that we are not real teachers and quite ignorant, but we believe in Christ and are able to read and write. We might do some good, until a real teacher is found for Toga." The missionary, moved in his heart, silently praised God for the answer to prayer, but to the boys he spoke of the dangers and temptations in heathen Toga, and asked them to pray over the matter and return to him after three days. This they did, and their final answer was, "We will go." At the close of the next week the missionary took both boys into his boat and sailed for Toga. A heavy wind brought them near the island quickly, but landing was impossible on account of the high breakers. The missionary decided to return to Loh and come back some other day, but both boys would not go back. They jumped over the side and safely reached the shore. Thus, the first Christian teachers came to little Toga, which now has many natives who are sincere and joyful followers of the Lord Jesus Christ.

A JAPANESE CHRISTIAN HYMN

Fuji's mountain high,
Piercing far the sky!
Biwa's lake so broad,
Field o'er-stretching flood!

CHORUS

All that's high and broad compare thou
With the Heart of God;
Countless thousand times surpassing
Boundless Heart of God!

High o'er mount we love
Hangs the moon above
And the lake's broad breast
Broader clouds have drest.

Far the starry height
Past the moon's pure light;
O'er the clouds' advance
Spreads Heaven's blue expanse.

Translated from the Japanese by Mrs. F. S. Curtis.

EDITORIALS

SEVEN WATCHWORDS OF MISSIONS

1. Go. With such immense distribution—two-thirds of the race yet needing evangelization, the presumption is that the believer should, himself or herself, personally go to relieve this spiritual famine unless good reason can be assigned for *not* doing so. The burden of proof seems to be on the side of those who stay at home that they are justified in such a course.

2. GIVE. Certainly every disciple should take personal part by systematic, self-denying, and prayerful contributions of substance. Two illustrious examples are recorded for our instruction: One an immense gift from a *King,* of what is reckoned at the vast sum of $100,000,000; and another apparently insignificant gift from a widow of "two mites which make a farthing." (Compare 2 Cor. viii., ix.)

3. TELL. Ahasuerus, for Esther's sake, proclaimed throughout 127 provinces, and in all the languages spoken in his vast empire of 3,500,000 square miles, his decree for the relief of the Jews, and with no swifter methods than by mules and dromedaries published the good news in eight months and twenty days! (Compare Esther viii, 9; ix, 1.)

4. PRAY. This every one can do, however unlearned, poor, or even crippled as to other forms of effort. No disciple can be prevented from supplication and intercession, and no other form of cooperation is so effective. Mr. Finney traced the blessing that attended his revivalism mainly to two supplicators, "Father Nash" and "Abel Cleary." What power would come from one intercessor like Elijah!

5. LOVE. Jonah's story seems put before us—the story of the first foreign missionary—to show us how a man sent on a mission may refuse to go; and how, called a second time, he may go, but without a right spirit, and so destitute of love, as actually to be disappointed and dejected because his message brings a whole heathen people to humiliation and repentance!

6. TRUST. Primitive teachers went forth "taking nothing of the Gentiles," and some of the foremost modern missionaries have heroically depended only on *God.* But in every case there should be a sense of *partnership with God,* which should make all the work one of sublime fellowship with a divine Leader, and all discouragement impossible because He says, "Lo, I am with you."

7. REST. It follows that there shall be perfect peace as to all *results.* Noah was a "preacher of righteousness," yet a century's faithful warning won no convert. Our Lord himself had no apparent success, as men count success. And if the work is God's, and ours, only because first God's, then all we have to do is to go on, doing our duty, and leaving all the rest with Him.

THE POSSIBILITIES OF MISSIONS

These have never been adequately measured. The new motto in our day, on the banners of the Student Volunteer movement: "The evangelization of the world in this generation," seems to some most chimerical and impracticable. But possibly there has been little thought as to the possibilities of missionary work in our time.

Using round figures, and estimating the population o fthe globe at 1,500,000,000; and the already evangelized at one-third of that number, 500,000,000, this leaves 1,000,000,000 to be reached with gospel tidings.

Out of the 500,000,000 who have been evangelized, if we reckon only *one in ten,* as practically and experimentally Christian, we have 50,000,000; and the problem is, how, within the lifetime of a generation, say 30 years, to bring this 50,000,000 into contact with the other 1,000,000,000. It is obvious that if each of the former number could reach *twenty* of the latter, the problem would at least begin to be solved. But, even granting that only one out of *ten* could be made really active in cooperation

with the missionary cause, we should still have a supposable working force of 5,000,000; and if, in any way, each of these five millions could secure two hundred others a hearing of the Gospel message within the thirty years, all mankind, now living, would have at least heard the good news of salvation, and a great start would be made toward the final result.

Dr. Joseph Angus, seventy-five years ago, suggested the possibility of proclaiming the Gospel to every soul, in a comparatively few years, by increasing the missionary force to *fifty thousand.* Supposing these to be properly distributed among the 1,000,000,000 unevangelized, it would give to each a field of labor containing 20,000; and, at an average of 1,000 a year for twenty years, the whole population would have opportunity not only of hearing, but of repeatedly hearing, the Gospel message. And all this does not at all take into consideration the number of converts who during that twenty years would have heard, received and in turn assisted in proclaiming the Word of Life; and the native helpers everywhere prove fourfold the missionary force. As to *rapidity* of results, one narrative in the Word of God seems meant to put all our modern efforts to shame by contrast. In the time of Ahasuerus, thrice in a few years that despot sent out a proclamation, throughout the vast empire of 127 provinces and perhaps 3,500,000 square miles, to reach all his subjects; such decrees had first to be translated into all the languages of his realm, and then pushed forward by men, mounted on dromedaries and mules—the most rapid methods then known—and the last of the three decrees had to overtake the second, to annul the cruel scheme of the Jew's extermination; and yet this whole colossal undertaking was accomplished, between 23d of the third month Sivan and the 13th of the twelfth month, Adar; in other words, a period of *eight months and twenty days!* Yet we, with a great army of translators already supplying over 500 different versions of Scripture, and with such swift vehicles of travel and transportation as ocean steamers and railway carriages, find, in this twentieth century, two-thirds of the race yet lying in darkness and the death shade!

These 50,000 missionaries must be *supported* by the gifts as well as prayers of the church. It would need to put, and keep them in the field—and even 50,000 is but *one of every* 1,000 of the supposed available force about $50,000,000 annually. This is, at least, two and a half times the present aggregate missionary gifts. But, if the standard recently adopted in Minnesota at the Laymen's Convention—five dollars a year for each Protestant communicant, which is approximately only about one and a half cents a day—were adopted by the whole 50,000,000, we should have a grand aggregate yearly of $250,000,000, or *five times the sum required.*

Whatever way the matter be regarded, and from whatever point of view, no sensible reason can be found why this divine enterprise of missions might not be pushed forward so as to actually proclaim the Gospel to the whole world before at the latest the middle of this century. The possibilities of missions are hindered from realization, not by a lack of numbers, or of money, or of facilities in the possession of the Lord's people; but by sheer apathy and lethargy. Practically the project of a world's evangelization has never yet gript the modern church. A few are interested; a very few on fire, but the great majority neither know nor care much about the work, and shirk both self-denying giving and personal cooperation. Nothing short of a widespread and deep-reaching revolution, wrought by God's Spirit, can so upturn the present life of the great body of disciples as to enlist them in this the grandest and most divine enterprise ever entrusted to man. And the only hope of such a revolution is united and believing prayer.

AN ANSWER TO PRAYER

Fred S. Arnot, the founder of the Garenganze Mission in West Central Africa, after years of physical disablement, has returned to the land of his great life work and is residing with his family in Johannesburg. From here he goes on long trips into the interior, visiting the stations, looking after converts and infusing new courage into his missionary yoke-fellows.

Lately he proposed a journey via Kalone into the heart of the mission territory, but had no funds, and he has been wont from the first to wait on God for all financial help, making no appeals to man and taking no collections. Accordingly, every step was taken in faith and prayer.

Fully persuaded of the Lord's leading, however, he got his luggage ready with the supplies he was to take for the wants of the mission and the helpers, and a small sum of about $55, arriving from his friends in Bristol, helped him to send on his baggage and supplies, but left him with no money to pay his own fare. This was just before the day of his proposed starting—Monday, April 5, being that day. Saturday previous his baggage and freight had gone forward, and he was awaiting further help from God to begin his own journey two days later.

On Sunday evening he was announced to preach at the Central Hall in Johannesburg. A gentleman from Glasgow, an entire stranger, passing the door of the hall, on his way to the Railway Mission with his daughter, who was to sing a solo at the latter meeting, seeing Mr. Arnot's name on the announcement board, left his daughter to go on and himself turned in to hear the missionary. After the service he introduced himself, and invited Mr. Arnot to a midday luncheon with him the next day, which he attended, at the hotel where his new acquaintance was stopping.

After lunch, when Mr. and Mrs. Arnot rose to go, his host followed him to say that it had been laid in his heart, as a memento of the Sunday night's meeting, to give him *one hundred pounds,* to use as he might see fit. So he and his wife went straight to the railway office and he took his passage; then, with the money remaining, arranged for the payment of carriers (£50 in silver), bought a few extras, and had still what was requisite to meet housekeeping expenses during his absence. So manifestly had the Lord interposed that he writes he "felt like a ball rolled along out of God's own hand; and that in this case the value of the money seemed as mere chaff, compared to the strong assurance conveyed by the fact of the money coming just at that time and in that way that God was sending him."

AN INFIDEL'S MISTAKEN PROPHECY

Twenty-five years ago, says a contemporary, Robert Ingersoll, following the example of Voltaire a century before, declared, in a public lecture, that the Bible was an exploded book; that its sales were falling off rapidly, and that within ten years it would not be read any more. But since then six Bible houses have been established, and the sale of the Bible has been quadrupled. The American Bible Society alone issued more than 1,500,000 Bibles last year, and the British and Foreign Bible Society more than 5,000,000. Other Bible companies show correspondingly large outputs. The total number of Bibles in English alone, produced in a single year, is upward of 10,000,000 copies.

The Oxford Press turns out 20,000 Bibles in a week. More than 40,000 sheets of gold are used in lettering the volumes, and the skins of 100,000 animals go into Oxford Bible covers each year.

The British and Foreign Bible Society prints the Bible in from 400 to 500 languages.

During the first year of America's rule in the Philippines, 10,700 Bibles were distributed there. Contrary to expectations, since the Boxer insurrection in China the issue of Bibles for China last year was 428,000 copies.

The fact is, the Bible, to-day, is the most popular book in the world, and more copies are sold than of any other hundred books combined.

MISSIONARIES AND THEIR SUPPORTERS

At a missionary conference in Bristol, Eng., May 17, 18, Mr. Hogg, of China, beautifully commented on Paul's words to the Philippians "If I be *poured out* upon the sacrifice and service of your faith," that the drink offering, or libation, was simply poured upon the burnt offering, and with it consumed. Paul compares Philippian ministries to God and himself, to a whole oblation of burnt offering; while his own self-sacrificing life, so much more costly an offering, is humbly made to answer to the mere cup of liquid, poured upon the greater offering. But, as Mr. Hogg well added, in the Lord's eyes Paul's life was the burnt offering, and theirs only the comparatively insignificant libation. How pathetic is the figure! The self-surrendered life services of the true missionary, a whole burnt offering, laid on the altar as a sacrifice to God; and the gifts of the supporters of His work, like a cup of wine, poured out upon the sacrifice and service of his faith, and, tho insignificant in comparison, with it ascending to God as a sweet-smelling savor!

THE SURE SIGN OF SPIRITUAL AWAKENING

Mr. Goforth, of China, has been thrilling British audiences by his narrative of the Chinese awakenings and the amazing confessions of sin, and restitution as to wrong done. The Spirit of God His uniform process. He guides no sinning soul back to God except in the paths of confession and reparation. We remember an interesting and quaint story of a Boston codfish dealer, a very earnest and sincere man, who lived prayerfully every day. One of the great joys of his life was the family-worship hour. One year two other merchants persuaded him to go into a deal with them, by which they could control all the codfish in the market, and greatly increase the price. The plan was succeeding well, when this good old man learned that many poor persons in Boston were suffering because of the great advance in the price of codfish. It troubled him so that he broke down in trying to pray at the family altar, and went straight to the men who had led him into the plot, and told them he could not go on with it. Said the old man: "I can't afford to do anything which interferes with my family prayers. And this morning when I got down on my knees and tried to pray, there was a mountain of codfish before me, high enough to shut out the throne of God, and I could not pray. I tried my best to get around it, or get over it, but every time I started to pray that codfish loomed up between me and my God. I wouldn't have my family prayers spoiled for all the codfish in the Atlantic Ocean, and I shall have nothing more to do with it, or with any money made out of it."

THE PRESBYTERIANS AND THE JEWS

The Presbyterian Church has been taking some advance steps in the field of Home Missions. Not only have special secretaries been appointed to care for work among the Indians, and the frontier towns and schools, but Rev. Warren H. Wilson has been selected to develop further the department of the Church and the laboring classes, Rev. Charles Stetzle is pushing forward nobly the efforts in behalf of the immigrants; and as one new section of this work for foreigners, a department of Jewish missions is formed, with Rev. Louis Meyer, one of the associate editors of the REVIEW, in charge. The plans are not yet fully developed, but it is proposed to take active steps in the founding of missions to Jews in New York, and by lectures to awaken the churches to a deeper sense of their obligation to evangelize the chosen people.

GENERAL MISSIONARY INTELLIGENCE

ISLANDS OF THE SEA

Methodist Progress in the Islands

Says *World-Wide Missions:*

The Rev. D. H. Klinefelter, district superintendent of the Nueva Ecija Province, Philippine Islands, writes that during the Conference year which closed with February, 1909, nearly one thousand new members were added in the province, and there is a better spiritual condition in many places than heretofore. The splendid rice crop all over the province is greatly promoting self-support, which will enable him to increase the force of native preachers.

December 4, 1908, will be a historical date for the Florence B. Nicholson Bible Seminary in Manila. On that day, after a three years' course, six young men were graduated from the seminary, these forming its first class of graduates. During the year some of these young men have traveled from ten to fifty miles every week from Saturday to Monday, in order to conduct circuit work. The seminary works in connection with the Ellinwood Bible Seminary of the Presbyterian Church, and one of the graduates is from that church.

The Mission Ship in the Pacific

The little mission vessel, *Hiram Bingham,* built last autumn by the gifts of Congregational Sunday-schools, has arrived at the Gilbert Islands after a prosperous voyage of over 4,000 miles. Captain Walkup writes that he has made a full tour of the islands, and has visited Ocean Island, where every Bible brought by the vessel was sold within an hour after the sale opened. Every other printed book — geographies, hymn-books, etc.—were also quickly bought, and two hundred or more would-be buyers were turned away disappointed. A Gospel ship is worth while.

Missions in New Guinea

The natives of Papua, of New Guinea, have been notorious for many years for their ferocity and cruelty. The annual report on Papua presented to the House of Representatives in Australia, shows that a great improvement is taking place. The natives in the central division no longer "require watching." The mountaineers are in the stone age, and are difficult to understand. In the southeastern districts, where the Methodist Mission is located, the natives are law-abiding citizens. One reference in the report is of special interest to the churches. The civilizing influences exercised by the missions are cordially recognized. The report states that it would be safe for a white man to travel unarmed from the Purari Delta to the German boundary, far safer than to walk at night through parts of some of the cities of Europe and Australia. And this result is attributed to the efforts of the missionaries. "It can not," says the *Sydney Messenger,* "be too much insisted upon that the present state of things has been brought about by the assurances of such men as Chalmers and Lawes, that the rights of the natives would be respected, especially in regard to their land. The result is confidence in the British power."

The Fruits of the Gospel

The Governor of British New Guinea gives the following beautiful tribute to the work of the faithful Christian missionaries in that hard and dangerous field. He says in his annual report: "We believe that it would be safer for a white man to travel without arms from the delta of the Purari to the border of German New Guinea than to walk at night through certain quarters of many European cities. This, to a large measure, is the fruit of missionary work. The debt which the government owes the mission is by far larger than any amount of taxes which it may donate to the work."

A former Governor, Le Hunt, once declared: "The government owes all to the mission. It would have to double, or rather quadruple, its efforts without the little white-painted houses, scattered along the coast, in which the missionaries live. Every penny which is contributed to missionary work is also a contribution to the government of the country. Every penny donated to missionary effort saves the govern-

ment one pound sterling, because the missionary work brings peace, law, and order."

Native Workers in Fiji

The native agents of the Methodist Church in Fiji are a body of men for whom any church might be justly very thankful. They are men with ordinary human weaknesses, but also men endued with much heavenly grace and virtue. While not blind to their failings, the missionaries speak of them with genuine respect as men who, on the whole, witness a good confession in a "gratifying amount of energy and faithfulness in the discharge of their duties." The work of God in Fiji is much indebted to these humble workers for the success achieved. There is a growing financial prosperity among the Fijians, and they show their love to the cause of God by increased liberality. The Ra circuit has increased its gift in 1908 by £600 on that of 1907. In the Suva circuit, a small village of 300 people all told, gave £74, in addition to their expenditure during the years in church building. The same spirit of liberality shows itself in most of the circuits of Fiji.

Indian Missionaries Sought for Fiji

Two Wesleyan missionaries from the Fiji Islands visited India in December last. They went to Bareilly on their journeys and made no secret of their earnest desire to get some Hindustani workers for their mission in Fiji, where they are conducting mission work among the 40,000 Hindustani people who are in the Fiji Islands. Dr. Mansell told them they might make an address to the theological students and make as definite an appeal as they would wish and if any of the students volunteered to go he would do all in his power to help them to go. He was not prepared, however, for the response that came. Seven of the men came forward and exprest a willingness to go as mission workers to that foreign field. Such a splendid response to a missionary appeal is surely an evidence that our church is a living church. After much prayer and deliberation four of the candidates were chosen—a fifth was selected from one of our former students, who has a brother in Fiji and these five, with a Wesleyan catechist who came to India to get a wife and is now returning, are all to sail on the next steamer for Fiji. They will be accompanied with their wives—a goodly band of Hindustani Methodist foreign missionaries.—*Indian Witness.*

Heroic Samoan Endeavorers

"The Samoan Islands," says Rev. J. W. Hills, of Upolu, Samoa, "divided between Germany and America politically, are filled with ardent Christians, and these are imbued with the utmost enthusiasm for missions to other parts of the Pacific, while nowhere in the world is there a larger proportion of Christian Endeavor work. Indeed, much of the very best of our missionary work among this charming race is done on the Christian Endeavor plan, which has peculiar attractions for them, and forms a solid, integral, and permanent part of our system.

"The missionary work in which these Endeavor societies take an invaluable share is a marvelous one. We are now each year sending five or six couples of native evangelists to New Guinea. That immense island is now looked upon as our great field of missionary enterprise. The climate is dangerous, yet we always find eager and able recruits ready to fill all gaps. And all the work is done at little expense to the London Missionary Society. For even our students in the training-college build their own houses and cultivate their own crops for their food. In a very few years we were able to place native ministers in every village in Samoa."—*Christian Endeavor World.*

AMERICA

The Aggressive Laymen

Fifty Men's Missionary Conventions in six months, culminating in a National Missionary Congress in April, 1910, is the program now being

arranged by the Laymen's Missionary Movement. It is the most extensive educational effort undertaken by combined Christianity in modern times. Canada has already adopted a National Missionary program, looking toward the adequate extension of her aggressive efforts at home, and to the fourfold multiplication of her missionary force and offerings in behalf of the non-Christian world. A number of the largest denominations in the United States have adopted policies during the past two years, calling for doubling, trebling and quadrupling of the entire foreign missionary operations. Men are being powerfully moved in many parts of the Church to give themselves and their possessions as never before to the work of redeeming the whole race. For the first time since the apostolic age there are multiplying indications that the Church as a whole is about to undertake seriously her task of preaching the Gospel to the whole world.

Summer Evangelism in New York

Two evangelistic campaigns are to be conducted this summer in the American metropolis. The National Bible Institute has already carried on remarkably successful outdoor meetings in the summer months. Many non-church goers have heard the Gospel in Madison Square and in Union Square, and many have received Christ as their Savior. During the present season night meetings will be conducted also at "Living Waters Mission," 23 Delancey street, and 2,000 evangelistic services will be held. This is an opportunity for those who are seeking rest in summer outings to help by supporting this work to save men and women who are in the heat and sin of the city. The New York Evangelistic Committee will also conduct their usual tent meetings.

Baptist Societies Out of Debt

The announcement has just been made at the headquarters of the Baptist Missionary Union that $1,500,000 has been raised among the Baptist churches and through legacies since last June, so that the three great missionary societies are now free from debt. The contributions of the year show an increase of over $200,000 to the work of home and foreign missions and an immense increase in special gifts and legacies, and provide also sufficient funds to meet all expenses for the year. The societies involved are the Baptist Missionary Union, the Home Mission Society, and the Publication Society.

The Methodist Aim and Endeavor

Says *World-Wide Missions:* "The General Committee has fixt the standard of giving for foreign missions for 1909 at $3,000,000. This amount is neither impossible nor unreasonable. Certainly it is not impossible for our membership to average the cost of a two-cent postage stamp each week, nor will any one say that it is unreasonable. An average of two cents a week for our 3,350,000 members aggregates $3,484,000, or $484,000 more than the General Conference standard. Last year our people gave for foreign missions as follows: Board of Foreign Missions, $1,342,336; Woman's Foreign Missionary Society, $673,419; total, $2,015,755, an average of sixty cents per member.

Training the Young to Give

For at least thirty years the Protestant Episcopal Church has been constantly training the children and youth of its congregations to contribute conscientiously and regularly to missions, the Lenten season of each bringing the climax. The work is done largely through a Sunday-school auxiliary. As a result the gifts from this source to the missionary treasury have steadily increased from $7,071 in 1878 to $29,323 in 1888, and from $82,070 in 1898 to $137,914 last year. The total for thirty-one years is $2,003,211. As a further stimulus to interest and activity *The Spirit of Missions* for March is a children's number from cover to cover, beginning with an address "To the Younger Readers," by Presiding Bishop Tuttle, followed by articles

about children in many lands, and with illustrations to match upon well-nigh every page.

What One Gift Has Achieved

A man in Chicago seventeen years ago died, leaving $50,000 to the American Sunday-school Union, stipulating that only the interest was to be used in its missionary work. During eleven years, in which the Union has had the income from this fund, it has, through it, started 819 Sabbath-schools, with 3,086 teachers and 29,784 scholars; 97,559 visits have been paid to the homes of the people; 8,577 meetings have been held; 6,149 Bibles and Testaments and $6,693 worth of religious literature distributed; 3,676 persons have been converted, and 61 churches have been organized.

The Place One Church Gives to Missions

S. E. Gilbert writes from Philadelphia to the Baptist *Missionary Magazine:*

The Gethsemane Baptist Bible School is thoroughly missionary. Commencing with the little beginners they are taught missions, and make a yearly offering, as do also the children in the primary department. The junior and intermediate departments make their offerings weekly. For the remainder of the school we have a missionary union, under whose auspices special services are held the third Sunday in the month, at which time an offering is made for missions. About 30 classes are corresponding with missionaries in different fields, and the letters as they are received and edited are presented to the school each month. Some of our classes are supporting beds in missionary hospitals. Our pastor conducts a weekly mission study class consisting of at least 50 members. This is made up largely from the school. He also gives a missionary lecture once a month for the young people.

Outgoing Missionaries

The annual dinner given by the Presbyterian Union of New York to the newly appointed foreign missionaries, and to those returning to their fields after furlough, was given in the Hotel Savoy, New York, on Monday evening, June 7th.

There were 62 young missionaries and 32 on furlough who were guests of the evening, welcomed by Mr. Frederick A. Booth, the president of the Presbyterian Union. The responses by representatives of the young men and young women under appointment to various fields were full of inspiration, courage, loyalty to the cause of Christ and cheerful expectation. It was an assembly full of encouragement, and had been preceded by a conference to prepare the new recruits for the work before them.

Ringing words of cheer and advice were given by the veteran missionaries, Rev. Albert A. Fulton, of China, and Dr. Eugene P. Dunlop, of Siam.

Southern Presbyterian Gains

The Southern Presbyterian Church has increased its offerings to foreign missions the past year about 27 per cent, having gone up from $323,000 to $412,000. Next year the leaders of the church hope to make equally as great a gain, and count on establishing missionary committees in every church. The chairman of the movement says that one of the methods suggested is the reading of the MISSIONARY REVIEW OF THE WORLD.

The Orient in Boston

For a year or two London has been stirred by great missionary pageants, and plans are now well advanced for a similar exposition in Boston during the spring of 1910. As its nature becomes more generally known expressions of approval are being received from all sides. While in England the expositions have been conducted by a single society, 58 organizations are cooperating in the Boston exposition. It is to be more than a mere exhibit of curios. Following the plan of the English expositions, the endeavor will be to present as vividly as possible in the manifold forms the life and work in mission lands. For example, there will be an African village with its kraals and fetishes, a Chinese village with its pagoda and temples, an Indian camp, a Japanese village, a Philippine village, scenes from Cuba, etc. The central feature of the exposition will be "The Pageant of Light and Dark-

ness," a dramatic presentation, with music, of typical scenes in mission fields, home and foreign.

Seeking to Restore the Fallen

The Big Brother Movement is a new one in the annals of brotherhoods. Judge Wilkin, of the Court of Special Sessions of Brooklyn, is deeply interested in the Big Brother movement. He recently addrest an interesting assembly on the working of the plan, reciting many incidents to show the benefits of this labor of love. The organization in Brooklyn is known as the Brooklyn Children's Probation Society. When a child has been put on probation by the children's court after arrest, one of the big brothers is called in, who will take a friendly interest and encourage him to do the right thing. In Manhattan the Central Presbyterian Church is very much interested in this work. In Indianapolis and Denver similar movements have been started and the movement seems to be steadily growing. Brooklyn, however, has been said to have the best system of any, and some very good results have been noted.

A Pitiful Showing

The Foreign Missions Board of the Southern Baptist Convention has recently published a leaflet, the diagrams of which quickly appeal to the eye and the facts of which appeal as quickly to the heart. First it gives a summary of the average gifts, per member, which the various leading denominations in the United States make to the cause of foreign missions, and then it gives the statistics of the gifts made by the Southern Baptist churches. The statement, to say the least, is not inspiring, in the face of the need of heathenism abroad and the wealth of the Church at home. The average gift, per member, in the various denominations is as follows: Methodist Episcopal, South, 43 cts.; Protestant Episcopal, 66 cts.; Methodist Episcopal, North, 67 cts.; Baptist, North, 76 cts.; Congregational, 90 cts.; Presbyterian, North, $1.08; Presbyterian, South, $1.09; Reformed Churches, $1.48; United Presbyterian, $2.04. The average gift per member of the Southern Baptists is 20 cts.; and out of 20,854 Baptist churches in the South, 10,769 give something to foreign missions, and 10,085 give absolutely nothing!

Presbyterian Advance

The Board of Foreign Missions completed its year on April 30. There was an increase of $146,721 in the receipts of the year over the preceding year. This increase was manifest in nearly every department from which come offerings. The church offerings amounted to $612,285, being an increase of $25,361. The Women's Board raised $384,259, an increase of $45,486. The total amount raised was $1,487,160. Of this amount $386,058 came in during the last month of the year. Thus, nearly one-third came in at the last moment, and, of course, the officers of the Board were kept in solicitude up to the last. This is probably the largest amount ever received in one year. The deficit is $105,481, which is considerably less than the deficit of $170,731, with which the books were closed one year ago.

A Harvard Hospital in China

Dr. W. B. Edwards, of Harvard Medical School, is soon to leave for China to select a site for a medical school and hospital; the same to be non-sectarian, and the funds for establishing and maintaining it to be supplied through the Harvard faculty. President Eliot is president of the board, of which the other members are connected with the Harvard faculty. Harvard graduates are expected to supply the funds required.

An Indian Y. M. C. A.

A Y. M. C. A. member has received a distinction such as has been conferred but once in twenty-eight years. Mr. Frank W. Pearsall, secretary of the State force of the New York Y. M. C. A., has been adopted into the Seneca tribe of the Iroquois nation, with all the rites observed for centuries by the Indians, and received an Indian name meaning "He who-lifts-

up." Mr. Pearsall was called two years ago to visit a new Y. M. C. A. group formed among the Tunesee Indians on the Alleghany reservation, and helped them to get a headquarters building costing $1,600. The work of evangelization developed in a wonderful manner among the neighboring tribes, transforming their social conditions and obtaining a splendid success in the struggle against drink. It is in recognition of his work that this honor was conferred upon Mr. Pearsall, an honor shown only to one who has done the tribe a great service.

Evangelizing the Navajos

"Will this generation of Navajos be evangelized?" asks Rev. Wm. R. Johnston of Arizona. Face the stubborn facts. In November, 1867, the Military Department, after holding the Navajos captive for four years at Bosque Rodundo, N. M., transferred 7,304 of them to their old homes in northern Arizona and northwestern New Mexico. On September 15, 1868, the total number was 8,000.

The government census of 1900 shows them to have increased in the 32 years to 21,835. At the same rate of increase there are now 27,500 occupying an area almost as large as the State of Pennsylvania.

The ten mission stations scattered around the border of their reservation can not effectively reach more than 5,000, leaving over 22,000 among whom a missionary has never gone. They have increased in the past ten years over 7,000. During this period seven missions have been established, which are able to reach with the Gospel about 3,500 of these scattered nomadic people, so that to-day there are 3,500 more Navajos beyond the possible reach of the present combined missionary force than there were ten years ago. During the same time the government, and missions, have made provisions for the education of less than 500 Navajo children, while the increase of children of school age has been about 15,000.

In the face of these facts we repeat the question, "Shall this generation of Navajos be told of the provision that was made for them at the cross nineteen centuries ago, or shall they pass on into eternity as the former generations have done?" The missions at Tolchaco and Leup, Arizona, are trying to help solve this problem.

Presbyterians in Porto Rico

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

Within the last eight years we have built eight 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.

News from the Canal Zone

In a letter from Ancon, dated February 16, the Rev. Charles W. Ports gives the following information about the progress of the Spanish-speaking work on the Isthmus of Panama:

This week we perfect the organization of the First Methodist Episcopal Church of Panama, in which we have 10 Spanish-speaking members. Last Sunday night there were 26 present at the service. I had the pleasure of performing the first baptisms in the new building. They were two San Blas children, sons of one of the tribal chiefs. I feel a great deal of satisfaction over this because these Indians are among the most exclusive of the whole continent. They inhabit the coast east of Colon, occupying about one-eighth of the territory of the country. Up to this time no white man has succeeded in penetrating their country and coming out alive. A short time ago a scientific expedition from the Smithsonian Institution attempted to cross their territory, but were able to penetrate only a few miles and were driven back with the loss of some of the party. These boys, if not the first, are among the first to be baptized by an evangelical missionary. This may mean a chance to enter their country.—*World-Wide Missions.*

Central American Missionary Conference

Rev. James Hayter writes that the old city of Gautemala was stirred by the advent of missionaries from all Central America, coming together for the first General Missionary Conference, May 2d to 9th, 1909. Even the morning papers made mention of the meetings that filled the "Templos Evangelicos." Great emphasis was placed on the need for wide-spread Bible distribution so that the printed Word of God might be placed in the hands of every man, woman and child so they might read it. Various helpful topics were discust, such as work among men, improving public morality, the training of children and opportunities and responsibilities.

Good News from Chile

Rev. Jas. H. McLean, of San Fernando, went down to Valparaiso, in April, to assist in evangelistic meetings. There he witnessed what has never been known before in Chile Mission, a turning to the Lord in such numbers as reminds one of Korea. "In two nights," he says, "I saw almost a hundred confess Christ for the first time, and without the semblance of frenzied emotion advance to the front, give their names and addresses and enlist in the Catechumen Class." This is occasion for thanksgiving.—*Woman's Work.*

A Forward Step of the Moravians in Surinam

More than one hundred and twenty-five years ago the Moravians commenced work in Dutch Guiana (Surinam), and their missionaries have labored faithfully and successfully among the inhabitants of the cities, the Bush negroes, and the Hindu and Chinese coolies. Twenty years ago a few Javanese coolies were imported from the Island of Java, and when they proved good workers, more and more were brought until there are about six thousand of them now in Surinam. The Moravians felt their obligation to include these brown Javanese in their ministrations of Christian love and to send a missionary to them, and commissioned a laborer, who sailed, on April 16, for Dutch Guiana. He is well prepared for his work, because the Committee sent him first to Java for 18 months that he might familiarize himself with the language and customs of the country whence these Javanese coolies in Surinam came—a most commendable step of the Committee.

EUROPE

How the Bible Travels

Last year no less than 2,300,000 copies of the Bible were sold by the agents of the British and Foreign Bible Society, and in the February issue of *The Bible Society Gleanings* there are two pages of pictures showing various ways in which the Bible travels. One picture shows the Bible-seller arriving at a rest-house in the Sudan on a camel; another a Bible-seller on a boat on a Siberian river; another shows a Bible-cart being hauled on to a ferry-boat to cross the Yellow River in China; another a covered cart laden with Bibles, starting on a long tour in New Zealand; another a Bible bullock-wagon in Malaysia; another a Bible-boat on the Euphrates; and another a Johannesburg donkey carrying a load of Bibles.

The Number of S. P. G. Missionaries

The Society for the Propagation of the Gospel is the oldest of British organizations, dating from 1701. Its work is partly in behalf of the unevangelized, and partly for the spiritual benefit of British residents abroad. The total number of ordained missionaries is 878, as compared with 847 a year ago (an increase of 31). Their location is as follows: Asia 309, Africa 246, Australia 43, N. America 181, West Indies 69, S.P.G. chaplains in Europe and elsewhere, 30. Of the clergy in Asia 147 are natives compared with 140 in the previous year, and of 246 clergy in Africa 75 are natives as compared with 67 in the previous year. The increase in the number of native clergy is the most encouraging feature of these statistics. There are also nearly 200 women missionaries and 50 European laymen.

The Church Missionary Society's Report

This organization dates only from 1799, but holds the honor of the being the world's largest society.

The actual outlay during the last twelve months was £370,593, but after using £8,539 of the Pan-Anglican thank-offerings, there was still a deficit of £30,642.

The staff of European missionaries includes 414 clergy and 152 laymen, with the wives of 386 of these men; then there are 438 single ladies—making in all 1,390. The native clergy are 394 in number, and lay teachers 8,000. The number of adherents (including catechumens) is 352,920, and of communicants 99,680. During the year 22,318 baptisms took place. There were in operation 2,556 schools, with 151,777 scholars. In connection with the medical work there were 3,042 beds, in which 27,697 people were treated, while 1,083,398 outpatients also received benefit.

The Open Door at Rome

It is a significant fact that, prior to 1870 (the year which proved so fatal to the papal claim to temporal power), all evangelical effort was disallowed in Rome; the only exceptional period, possibly, being the limited one of the Roman Republic when the city was held by Garibaldi. Since 1870, however, the door has been open, and there are now thirteen or fourteen church buildings in Rome, three English Episcopalian, one Presbyterian, two Methodist, four Baptist, one Waldensian, one German Lutheran, and one of the "Free Italian Church." There are also four buildings rented by the Baptists. A great influence is flowing from the evangelical work in connection with these various places; and, in face of the fact that the Church of Rome held the undivided sway for centuries, the result is most encouraging. There is no just ground for impatience, but there is much to be thankful for and to rejoice over, and, above all, to pray earnestly for. The moral and social conditions of Rome have steadily improved in proportion to the decrease of the power of the Vatican in the city.—*London Christian.*

Wesleyan Foreign Missions

At the last annual meeting it was reported that in the foreign field there had been an increase in membership of 3,751. It was noteworthy that two-thirds of this number are found in the districts of southern and western Africa. The spiritual work and educational endeavors in Ceylon have been maintained and strengthened, in spite of increasing opposition of Hindus. Among recent converts to Christ are four Buddhist priests. Hyderabad reports 1,300 baptisms—and this in a year of exceptional distraction. The great communities of pariahs who have been won for Christ are growing into splendid Christian churches.

In Italy, Spain, and Portugal, there has been remarkable fruit of toil. Converts from Roman Catholicism in Italy include six priests. An old Roman Catholic church has been acquired by purchase, and opened as a Methodist place of worship.—*London Christian.*

Semi-Centenary of the Finnish Missionary Society

In 1859 the Lutherans of Finland, Russia, founded the Finnish Missionary Society, whose headquarters became Helsingfors. In close union with the church and with great zeal the society labored in the beginning for the awakening of deep missionary zeal and enthusiasm at home, entering upon active work among the heathen only after eleven years. Then, in 1870, it sent its first missionaries to the Ovambos in that part of Southwest Africa which is now a German colony, and where now 12 missionaries are laboring in 8 stations and 15 out-stations, while the native congregations have 1,761 members and the missionary schools are attended by 1,240 pupils. In 1903, the Finnish Society enlarged its sphere of activity and sends its missionaries to the province of Hunan in China. There it now employs 7 missionaries who have gathered about 100 native Christians

upon the three stations. An attempt by the Society to include the preaching of the Gospel to the Jews in its program met with little enthusiasm among its supporters and with still less encouragement among the Jews. It led to no results, as far as we know, and was abandoned. The income of the Finnish Missionary Society was almost $68,000 from all sources in 1908.

Rhenish Missionary Society

The committee of the great Rhenish Society publishes a number of facts and figures, of which most are very encouraging. At the close of 1908, the fields of the Society remained the same as heretofore in Africa, Asia, and Oceania. Its missionaries numbered 162, its main stations 117, and its outstations 494. The number of its native teachers had increased to 846, and that of baptized heathen to 137,232. The income for 1908 was the largest in the history of the Society, more than $250,000, yet a deficit of almost $25,000 hinders the progress of the work.

A New Missionary for Russia

Those who have followed with such prayerful interest the career of the beloved and lamented Dr. Baedeker in Russian prisons, will be thankful to know that Mr. E. H. Broadbent has been divinely raised up to continue the work. He has already made several visits to the south of Russia and Turkestan, and has been much owned of God in helping sundry German brethren, who are now in the latter country endeavoring to disseminate the Word of God.*

ASIA

Education for Turkish Women

The American College for Girls at Constantinople is the only college for women in that part of the world and receives students of many nationalities. As there has always been a strict ruling against the education of Mohammedan women in foreign schools, only two women of the hundreds who have graduated from the college have been Mohammedans. But both of these women have filled important positions in social and educational life. One of them, Halideh Salih, has contributed a number of articles to *The Outlook* during the last year, and has written a great deal for the Turkish press. So greatly is she respected that she has been asked by the minister of public instruction to draw up a course of study for the schools. Such is the influence and standing of the educated women of Turkey, and "now that the Mohammedan women are seeking to be educated," said Dr. Patrick, the president, "the college is unable to take them in. More than half of the college buildings were destroyed three years ago by fire, and it is the intention of the trustees to rebuild. Money for new buildings must come from friends of the college in this country."

Needs of Turkish-Armenian Sufferers

The relief work in the Adana district of Turkey is going on under the direction of Rev. W. W. Peet, the American Board treasurer at Constantinople, acting through an international committee on the ground, largely composed of American missionaries, headed by the British and American consuls. He reports to Ambassador Leishman that: "Relief work is being prosecuted in nine centers, where thirty thousand people are now being supported. Our present endeavor is being directed to rehabilitate the refugees, thus making it possible for them to earn a livelihood and reduce the number of dependents. A permanent provision for orphans is also required. If generous help is extended now, it will save thousands of dollars in future relief work and put thousands of people on their feet again."

For these thirty thousand refugees the contributions, mainly from England and America, are wholly inadequate. One result of the massacres has been a swelling of the tide of emigration from the Turkish provinces affected, most of which must flow toward America. The feeling of inse-

* Those who feel desirous of aiding this work of visiting prisons, so marvelously blest of God, may send contributions to No. 6 Midcombe Aescents, Bath, England, to care of R. E. Sparks.

curity is natural on the part of the survivors and of their fellow Armenians. In this movement the widows and orphans of Adana province will be too poor and helpless to have a share. They must be relieved and established in or near their former homes. Nor is the sky wholly clear for the future, even if they are protected and helped to reestablishment. The authorities are drafting troops from Europe into the Asiatic cities, but there are ominous signs of disaffection among the garrisons. The Turkish Government of the moment is a military dictatorship under the forms of law. Its aims are beneficent and have the sympathy of the civilized world. Its chief danger is in this difficulty of holding the loyalty of the army.—*The Congregationalist.*

A Mosque on Wheels

An English magazine gives the following item, especially interesting to mission study classes in the Nearer and Farther East and the Moslem World.

The new Hedjaz Railway in Arabia is to be fitted up with the Mohammedan counterpart of a chapel car in the shape of a mosque car. The car will allow pilgrims to perform their devotions during the journey to the sacred cities. Externally, the praying-car is only distinguishable from the other cars by a minaret six feet six inches high. The interior is luxuriously fitted. The floor is covered with the richest of Persian carpets, while around the sides are verses from the Koran appropriate to the pilgrimage, printed, and in letters of gold. A chart at one end indicates the direction of Mecca, and at the other end are placed four vessels for holding water for the ritual ablutions. The ordinary cars are of foreign make, but the *wagon mosquée* was built in Constantinople.

INDIA

India to be Redeemed by Indians

A hundred years ago Carey uttered these words, whose significance has not yet been fully grasped by the missionary enterprise of to-day:

I conceive that the work of duly preparing as large a body as possible of Christian natives of India for the work of Christian pastors and itinerants is of immense importance. English missionaries will never be able to instruct the whole of India. The pecuniary resources and the number of missionaries required for the Christian instruction of Hindustan can never be supplied from England, and India will never be turned from the grossness of her idolatry to serve the true and living God unless the Grace of God rest abundantly on converted natives and qualify them for mission work, and unless by the instrumentality of those who care for India they be sent forth to the field. In my judgment it is on native evangelists that the weight of the great work must ultimately rest.

Carey's College in India

The grandson of William Carey, the honored pioneer of modern missions, is now in America, seeking to awaken interest and raise funds for the enlarging of Serampore College so as to make it an interdenominational missionary educational institution. The American and other mission boards have endorsed the project, and it is hoped and expected that Mr. Carey will be successful in his efforts.

If energetic effort can accomplish this conversion of Serampore College into a Christian University for all India, the scheme seems bound to be successful. A pamphlet prepared by Dr. George Howells (principal), and the Rev. W. Sutton Page, B.D., one of the professors of the college, is well headed "The Cradle of Modern Missions," and gives a brief survey of the history of Serampore College with reference to its proposed reorganization. The college was founded by the original William Carey in 1818, and travelers and strangers in Calcutta go yearly to the old Danish settlement to see the pile of buildings which are that great man's monument. An appeal for the endowment and equipment of the college on university lines was issued first to British Baptists; and the response was most gratifying, $100,000 being now available for initial outlay. The appeal has been extended to all British and American Christians in the interests of the scheme.

Indian Weapons in Christian Warfare

Under this title an accomplished missionary, the Rev. A. Brockbank, pleads for more "nationalism" in the

Indian church. "Who ever," he asks, "has seen chairs, and pews, and an organ in a Mohammedan mosque or a Hindu temple?" Why should those things, and all they represent, be necessary in a Christian church in India! "I am not prepared to admit," he says, "that foreign hymns and airs are expressive of finer religious sentiments than the native *bhajans* are." He has the same contention to make about collections. Why should they not be made after the native rather than after the European manner—*i.e.,* in kind and not in money? Sensitive Hindus, orthodox and loyal to their race, are apt to feel that they must become foreigners before they can appreciate our religion. In spite of the knowledge of the Bible which many of them have, the notion is really wide-spread that Christianity was founded by Englishmen!

A Milestone Passed

A few weeks since the seventy-fifth anniversary of the American Madura Mission was fittingly celebrated. In addition to strictly religious services, the industrial and social phases of the work and the respect and friendliness felt for the workers by state and civil authorities and by members of other missions were illustrated. A specially interesting feature was the dramatic presentation of the mission's history, given by about one hundred pupils from the various station schools. The new hall of the American College received its dedication, and a procession from the different stations marched with banners around the city, closing the day with sports and fireworks. On the last day offerings to be sent to the American Board were received. First came a roll of nickel anna pieces, left for the occasion by a young woman teacher who died shortly before the anniversary. The first offering in gold was 5 gold sovereigns from the Bible-women of the city. Various stations gave generously, as they were able; small village congregations contributed, as well as several Hindu friends, the gifts all amounting to about $1,500.

A Self-Supporting Station

From Northwest India M. M. Brown, M.D., writes in the *United Presbyterian:*

One important event has been the meeting of the synod at Martinpur, a Christian village of some hundreds and a very prosperous community. The land was granted by the government for the purpose of establishing a Christian village, and it is occupied by Christians who have come from the despised caste of the Churas. They make good farmers, and are getting rich in worldly goods and in influence.

The people have lately built a church, entirely without any help from the outside, and it is a marvel for India Christians to build. They are usually so poor that it is difficult for them to raise enough to pay a pastor, but these people have put up a church building that would be a credit to an American town. Instead of the sun-dried brick walls of the ordinary house and church-building, it is built of burnt bricks and must have cost over $2,000. It is all paid for, too, and now they have called a pastor and are waking up.

The self-support idea is gaining ground in the country, and at a recent meeting of the Gujranwalla Presbytery there were no less than six calls for self-support pastors. This means that the people wish to support their own pastors and will not ask help from the mission.

Accessions by the Thousand

At the North India Conference the committee on the state of the church reported 4,415 baptisms, which included persons from 25 different castes, which clearly shows that our work is not confined to the lower castes, and that the solid high caste wall has been stormed and breaches have been made in the stronghold of Hinduism. For people coming out of Hinduism the greatest test is their abandoning idolatrous customs, and it was found that marriages have been performed according to Christian rites from as low as thirty-three and one third per cent. in some places to one hundred per cent. in others.—*World-Wide Missions.*

A Tibetan Landowner Baptized

The baptism of a Tibetan, much less a Tibetan landowner, can seldom be reported. Such an event, however, took place at Kyelang, the oldest Moravian station in the Himalayas. "No

one in the homelands," writes one of the missionaries, "has any idea what it means for a man like this one to become a Christian. His parents are no longer alive; he owns the house he lives in. Outward necessity has not driven him to us for assistance, for he has also fields belonging to him. He felt a certain sadness in his heart, which he could not get rid of, until he made up his mind to become a Christian. Then peace took possession of his heart. He has had to endure a good deal of enmity already. For example, he requires someone to assist him in his work in the fields, and for that reason had taken a boy to live with him. When the lad's mother heard that the man had become a Christian, she fetched her boy away at once. The man's acquaintances will not eat with him any more. Besides which, there is always the possibility of the heathen damaging his stock and his fields." For a Tibetan to become a Christian requires the greatest courage and self-sacrifice. A case like this shows why the membership in the Himalayan mission is so small.

Methodist Activity in the Straits Settlements

Says the *Indian Witness:*

The Anglo-Chinese School, connected with the Methodist Episcopal Church, in Singapore, has spent $31,000 this year on new buildings and improvements, and has now largely increased accommodations. The enrolment for the year was 1,460, the average enrolment 1,074, and the average attendance was 1,006. The staff feel the need of a permanent evangelist who shall have his time for evangelistic work among the boys, but thus far the expense has prevented it, for school funds of a grant-in-aid school can not be used for this purpose, and other funds are not available. Oldham Hall is the boys' boarding-school, connected with the Anglo-Chinese school. The year's enrolment was 116, with an average of about 65. The boys boarding in this hall are from the Dutch Indies, Siam, Japan, the Philippines, and elsewhere. The presence of a considerable staff of American teachers, the exclusive use of English, and the splendid appointments of the large building, in which improvements worth $5,000 have been made this year, make this a splendid institution for boys away from home.

CHINA

A Memorial of Morrison

A recent visitor to Peking writes thus in the *Presbyterian:*

After church, I saw the communion cup and tray of silver which were given by Dr. Robert Morrison, the first Protestant missionary to China, to the American Board, to be used by them in celebrating the Lord's Supper in the first organized Chinese church. It was an act of faith, for there was no such church till after his death. But in time, it was so used, and is in use to-day. But this is not the whole story. When the Boxers destroyed the church in 1900, this silver communion service was naturally a part of their loot. It was sold to a junk-shop man, bought by a German gentleman in Amoy, taken to America after his death, and then the much-defaced inscription was deciphered. It fell into the hands of the American Board again, and was sent back to Peking, where it is to-day.

A University for Peking

The Rev. Lord William Cecil, son of the late Marquis of Salisbury, is about to go to Peking to establish a Christian University, in which those who wish the highest education in Western branches of learning may be able to secure it at home. The reason given for the movement is that many of those who come to English university towns have learned Western vices. The movement is based on a very large experience. Very rarely have converts brought to England or America for education proved to be effective among their own countrymen. They are educated away from the native life. The principle involved applies to the whole breadth of educational and Christian work. Native schools for the natives, is the rule.

"Evangelists for China"

A letter from the Evangelistic Work Committee of the China Centenary Missionary Conference shows that the missionary body in China are fully alive to the importance of the preaching of the Gospel. We are doing much that is of great value in the direction of medical, educational, or other work; but the call for more evangelists to devote themselves to the preaching of the Gospel, and that

alone, will commend itself as worthy of the most serious attention on the part of all our churches. The number asked for—3,200 men and 1,600—is in one sense large; but it is well to face the fact that, humanly speaking, something on a much greater scale than has yet been attempted must be faced if a real forward movement is to be made. The same need exists in other parts of the world, and the letter from China really constitutes a call to the home churches to a more adequate conception of Christian privilege and duty toward the heathen, who remain ignorant of the love of Christ so long after He commanded that they should be told about it.—*The Christian.*

What One College is Doing

Says the *Missionary Herald:* "The registrar of Tuchau College reports as follows:

Sixty-six have graduated since 1894. Of these 34 graduated from the Chinese Department and 32 from the English; 32 are actively engaged in Christian work, 11 as preachers and 21 as teachers. Five are in the Theological Seminary and 3 are Christian doctors. Eight are in the post-office, two as inspectors and others as heads of postal stations; 7 are in the customs, all in charge of stations. One is a druggist, one an interpreter, and two are continuing their studies in the United States at Oberlin and Cornell. Four are teachers in government schools and three have died. Of the 66 only 4 had made no confession of faith in Christ at the time of graduation. One of the four made public confession of faith a few weeks ago. Of the 48 non-graduates who left during the last year of their course 12 are directly engaged in Christian work, 5 as preachers and 4 as teachers and 3 in other Christian activities.

The following provinces and countries were represented by the students of 1907: Fukien, Hunan, Ang-hui, Kiangsu, Chehkiang, Canton, Japan, Kurile Islands. The graduates are found in the following provinces and countries: Fukien, Kiangsu, Hupeh, Szechuan, Canton, Yunnan, Selangor, Sarawak, and the United States.

Chinese Women Coming Into Notice

It shows a long advance in mission work in China that the February number of *The Chinese Recorder* is entirely taken up with the one theme of "Women's Work for Women." It was not long ago that almost nothing was being done, even by our missionary societies, for China's women, and it is well within our remembrance, when Mr. Taylor urged the sending of women into the interior of China, that he was first held up to ridicule and then denounced as a fanatic. But times, thank God! have rapidly changed. Now all missionary societies have adopted it as a part of their policy to separate married or single women unto the work of evangelizing the women of China, and several societies have followed Mr. Taylor's lead in sending women into the interior, to reach the vast numbers of women there, even tho this means extra hardship and something of danger.

Students Pledging Themselves to Christian Service

Mr. John R. Mott makes the statement that no less than 186 students in Peking University have signed a covenant to devote their lives to the service of the Master. They were led to take this, mainly, if not wholly, through the influence of some of the Christian teachers who through all the year gave much time to interviews with the students concerning their life work.—*Chinese Student-Volunteer.*

Chinese Officials in a Girls' School

Fuchau has an interesting example of the interest the Chinese officials are taking in the work of the civilizing agencies at work in their land; there are 220 girls in the school mentioned: The Chinese officials have been taking a great deal of notice of our school of late, whereas before they would have nothing whatever to do with mission schools. They were so pleased that they sent every girl a piece of material, and asked that they might send the teachers of their new government schools to see our school and watch the children drill. They are now approaching me with a view to getting some of our girls to teach in the new girls' school, as they said they had had a teacher for two years and she could not yet get the children to

stand straight; and they wanted one also to teach mathematics, and one to take the head! Of course, it is just what we have been longing for, to get some of these new schools under Christian influence.—*C. M. S. Gleaner.*

Tokens of Good in Store

Dr. Arthur H. Smith states it as his belief that the past months have shown a marked advance in the attainment of spiritual life and power in the Church in China, and he regards this as one of the most hopeful signs of the present time as related to the evangelization of that land. Other writers, such as Bishop Bashford, voice the same opinion, and there seems to be a growing conviction on the part of those best informed that God is preparing to visit China with a new blessing, to the salvation of many souls.—*China's Millions.*

KOREA AND JAPAN

A Real Marvel Among Missions

The wonderful progress of Christianity in Korea is one of the most remarkable events in the modern mission field. Actual mission-work only began there about twenty-five years ago; but it is noteworthy that it was preceded by the advent into the country of the New Testament, translated into Korean by missionary Ross, of Mukden. When the missionaries arrived they found, with astonishment, small circles of Koreans who had begun to believe, and were waiting for further instruction. The Korean Christians have three characteristic traits: they are earnest Bible-readers, earnest in prayer, and earnest in mission work. It may almost be said that every Korean Christian seems to be born a missionary or an evangelist. Four hundred and fifty Christians met lately in Seoul to take counsel how they could best spread the glad tidings among their countrymen. They had already given all the money they could; they decided therefore to give their time and strength as a voluntary offering to the Lord's work; each one promised a certain number of days, so that before the close of the meeting two years of work were provided for. Other voluntary workers joined them, and the result was that after some months of service 2,000 souls were led to faith in Christ.—*Nordisk Missionstidskrift.*

What One Visitor Noted

We visited eight Korean Sunday-schools—Sunday-schools of small boys and small girls, of married women and of married men, varying from 1 to 300 pupils respectively. Every room was flooded with sunlight and crowded with white, spotless, linen-drest men or women, tho nothing had been said to them on the subject of their appearance or their dress. The Christians have all adopted the custom of making valiant efforts, no matter how poor they are, to appear in clean clothes each Sunday. The effect is wonderful. Their faces shone like the morning, their clothes glistened like white satin. There were 600 gathered in one church for special women's service at eleven o'clock. Seated close together on the floor, facing me (I was at the organ on the platform), with their black hair securely tied back under their handkerchiefs, their dark eyes full of expression, their white teeth glistening as they smiled at me or the speaker, they were truly beautiful.

Bible Study in Earnest

In October, 1908, I held a Bible study class and conference at Yungbyen, Korea. In order to study with me for one week, two of the men in the accompanying picture walked, there and back, 175 miles; three of them, 120 miles each; four of them, 100 miles each; one of them, 80 miles; one of them, 60 miles; three of them, 50 miles each; one of them 40 miles; one of them 20 miles, and two were at home. Six of the men only are paid workers; the others earnest laymen, church workers without pay.—*Rev. J. Z. Moore.*

It Is Jesus that We Want

The following incident is related by the Rev. J. H. Ritson:

When I was in Pyeng-Yang, in North Korea, I heard of a woman in great domestic and spiritual trouble, who went out-of-doors one night and filled a bowl of water to the brim, so that she could see in its surface the reflection of the seven stars; and, feeling that she had something of heaven near at hand, she bowed her head over that basin, and prayed, "Lord, help me to believe in Jesus." Her husband, a notoriously

wicked man, a gambler, was at that moment adjusting a noose round his neck in an outhouse to hang himself, and, hearing the prayer of his wife, he came out and knelt by her side. He said, "It is Jesus that we want"; and they prayed together, "Lord help us to believe in Jesus." And they found Jesus, and the power to lead a new life. They are consistent church-members in Pyeng-Yang to-night.—*Missionary Witness.*

Rapid Increase of Population in Japan

The "Nouvelles de Chine," quoted by "Katholische Missionen," gives the following most interesting figures concerning the increase of population in Japan. The empire of the Mikado had 37,017,362 inhabitants in 1883, 39,607,254 in 1888, 41,388,313 in 1893, 43,763,855 in 1898, 46,732,807 in 1903, 48,649,583 in 1906, and probably more than 50,000,000 in 1908. The land is not very rich in itself, so that emigration must increase with the increasing population, and about 300,000 Japanese have settled in other countries, viz., in China and Korea 100,000, in other parts of Asia 36,000, in Oceania 70,000, in America (North, Central and South) 90,000, in Europe 1,000. The number of Japanese in the different cities of Manchuria is surprizing, viz., in Dalny 17,000, Port Arthur 6,000, Antung 5,000, Liaoyang 3,000, and Mukden 2,000. To these figures we add that the first evangelical missionaries entered Japan in July, 1859, fifty years ago, and that there remains much land to be possest by Christian forces in that country.

AFRICA—NORTH

A Methodist Beginning in Algiers

Under the title "Interesting Polyglot," the *Northwestern Christian Advocate* calls attention to the work of our new missionary in North Africa, Dr. Friedrich Roesch. Dr. Roesch, having arrived in Algiers, is now giving theological instruction to a young native of the Kabyle tribe, who may later be a missionary to his people. Dr. Roesch (perhaps his nationality can be guessed!) says he knows but little English and less French; the native knows no German, little French, but considerable English. So, under the direction of an American missionary society, a German in a French colony is teaching Methodist doctrines to a native of North Africa through the medium of the English language.

A Moslem's Letter—A Correction

The letter printed in our January number and credited to a Moslem convert has brought a correction from Rev. George Swan, of Cairo, who writes that the error has caused the author considerable distress, and has brought down on his head much bitter calumny.

Isaiah Tomanjanz is an Armenian Christian who consecrated 500, not 5,000 Turkish pounds to the Lord.

The errors were due to some confusion in translating obscure passages in the original text, and they are corrected at the request of Isaiah himself. (This is not an argument for the deutero-Isaiah theory!)

The Kongo Situation

Two American Presbyterian missionaries, Morrison and Sheppard, have so fearlessly denounced Kongo misrule that they are being tried before a Belgian court for their denunciation of the Kassai Rubber Company.

The General Assembly of the Presbyterian Church (South) has asked that special prayer be offered for their deliverance from any miscarriage of justice. The American Government has been petitioned to use its influence with the Belgian Government to have the trial postponed, and to see that the missionaries are properly represented when tried. Secretary Knox has replied that according to the Belgian law, the Belgian Government can not order postponement or transfer of civil cases in the Kongo, and that the only authority competent to postpone or transfer a case to another judicial district is the court itself upon petition of the defendants. The American consul at Boma is in close touch with the situation, and is instructed to exercise appropriate good offices.

Beginning in Tunis Also

A Methodist mission has been opened in Tunis with 3 missionaries and 3 native helpers, one of the helpers being a converted Mohammedan, who has been a faithful Christian worker for several years. The Scriptures are sold in a Bible shop and meetings are held daily for preaching. There are also daily visitations in the homes of the people.

Baganda Teachers

Mr. H. Bowers, who previously to his transfer to Uganda had had six years' experience of missionary work in Sierra Leone, on the West Coast, is stationed at Mityana, the capital of the county of Singo, in Uganda proper. He writes:

> The district has been worked entirely by the Baganda themselves for the past year. As the result of their work there have been 194 baptisms, over 100 of them adults. This is distinctly encouraging and goes to show how splendidly the Baganda teachers are responding to their call, and as they thus go on fulfilling God's purpose for them, there should be no scruples about putting into their hands greater responsibilities in the near future, and so leave the Europeans free to go farther afield and open up new lands to become the rich possessions of the King of kings.—*C. M. S. Gazette.*

Mr. Roosevelt Visits a Mission

One of the interesting events in Mr. Roosevelt's visit to Africa is his personal investigation of the Christian missions which have been so successfully conducted at many points. While *en route* to the interior he visited the Africa Inland Mission station at Kijabe, British East Africa, and there saw the splendid work conducted by Rev. Mr. Hurlburt and his colaborers. After a thorough inspection Mr. Roosevelt said: "There is ample work to be done. All had best work shoulder to shoulder. I believe with all my heart that large parts of East Africa will form the white man's country. Make every effort to build up a prosperous and numerous population. Hence I am asking the settlers to cooperate with the missionaries, to treat the native justly, and bring him to a higher level.

"I particularly appreciate the way your interdenominational industrial mission is striving to teach the African to help himself by industrial education, which is a prerequisite to his permanent elevation. It seems to me that you are doing your work in a spirit of disinterested devotion to an ideal."

OBITUARY NOTES

George P. Howard, of Argentina

On June 1st, news reached the American Methodist Episcopal Mission rooms that the Rev. George Paddock Howard, of Buenos Ayres, South America, died in London, May 31st, after an illness of only a few hours. Mr. Howard was born in Buenos Ayres, February 15, 1858, received his education in the United States, and returned to Buenos Ayres, South America, where he became a self-supporting pastor. He joined the South America Conference of the Methodist Episcopal Church in 1884, in which conference he has served as superintendent. His son, the Rev. George Parkinson Howard, of La Crosse, Indiana, is under appointment for missionary work in Eastern South America.

Prof. L. J. Bertrand, of Paris

Prof. L. J. Bertrand passed away on March 15th, in his eightieth year. He was known to Christians in America and England as the enthusiastic director of the work among ex-priests in France.

Altho a Protestant and descendant of an old Huguenot family, Mr. Bertrand understood in a remarkable way how to gain the confidence and affections of priests who were seeking the light, and had a rare discrimination for detecting any who were shallow and false. To those who knew him intimately there was a charm about his personality that was specially fascinating.

FOR THE MISSIONARY LIBRARY

THE SCOFIELD REFERENCE BIBLE. Edited by Rev. C. I. Scofield, D.D., in consultation with Drs. Henry G. Weston, James M. Gray, Wm. J. Erdman, W. G. Moorehead, Elmore G. Harris, A. G. Gaebelein and Arthur T. Pierson. 8vo, cloth and leather, $2.00 to $10.00. Oxford University Press, New York. 1909.

This edition of the Old and New Testament is in many respects a masterpiece. It is intended as a guide to Bible students who have not time or opportunity to search commentaries and books on theology for interpretation and information. Here the student has placed at his command, in marvelously clear and condensed form, the results of years of prayerful study by some of the leading Biblical scholars of the day—and all, with the Bible text, references, maps and index, in a volume no larger than an ordinary Bible. This is an ideal book for compactness, beauty of binding and printing, and at a low price that brings it within reach of all.

Among the many unique and excellent features of this edition are the following: 1. A compact introduction to each division of the Bible—such as the Pentateuch, Histories, Poetry, Prophecies, Gospels, etc.—and to each of the separate books. These often contain illuminating suggestions, such as that the Gospels do not present biographies of Christ, but portraits; not being intended to give all the events of His life on earth, but a revelation of His personality.

2. A special system of references whereby, at each important mention of a subject, one may find the first reference to that subject and the last. Then is given a summary. Between these is a chain of references showing the development of the truth. For example, at every mention of Old Testament miracles one is referred to the next passage in which such mention occurs, also to Genesis v., 24, as the first and to Jonah ii., 1-10, as the last where a note is given summarizing the Old Testament teaching in regard to miracles.

3. The foot-notes giving comments and interpretations on various obscure passages of the Bible—as on the genealogy of Christ, where it is shown that there are in Matthew and in Luke different expressions relating to the descent of Christ and of others in the genealogy. It is not said that Joseph begat Jesus or that Joseph, the husband of Mary, was the son of Heli.

4. The paragraph headings give an analysis of each book and help one to find a passage easily.

5. The index at the close of the volume refers to many subjects and enables one to make a thorough Biblical study of each topic.

No edition of the Bible will probably prove as great a help to missionaries and others cut off from large use of commentaries, by distance, from libraries or from lack of time. The volume is edited by a conservative scholar for conservative students. The King James version is used with revised translations inserted. Obsolete or almost obsolete words are used —such as "passion" to indicate the sufferings of Christ. The dates of Old Testament books are not given. The authorship questions yield nothing to "higher critical" findings. Some interpretations and notes on the Psalms and other passages will seem to many extreme or unwarranted, but for devout scholarship and careful study no one can fail to find this edition of definite practical spiritual help. Dr. Scofield enables those who follow him to discover God and His revelation to man in a way that will make more intelligent and more useful Christians.

AMONG THE WILD TRIBES ON THE AFGHAN FRONTIER. By T. L. Pennell, M.D. Illustrated. 8vo, 324 pp. $3.50, *net*. J. B. Lippincott Co., Philadelphia. 1909.

Given rare opportunities for becoming acquainted with wild men, sixteen years of experience in city and village, hospital and haunts, a fine sense of the facts and fancies that will interest the reader, and a ready facility and felicity of description, and the result is certain to be a volume of unusual merit and interest.

This and more is true of Dr.

Pennell's record of pathos, romance, adventure, heroism, service, and success. We have rarely seen so fascinating a book or one better qualified to win honest opponents to a sympathy with foreign missions.

There is not a dry page or an uninteresting paragraph in the book. Not theories but facts are given. Afghan character is pictured by living personalities rather than described. Afghan traditions are related and their influence shown by incidents. An inspiring story is the chapter entitled "The Christian's Revenge"—one that could not fail to impress any reader or any audience. The stories of the many types of patients in the hospital wards are varied and entertaining as well as illustrative of the value of medical missions. An unintended tribute to the hospital work was given by a British official, who objected to the establishment of a dispensary in a certain frontier district because "there is no need; the people are quiet and law-abiding. But A— is a disturbed area and ought to have medical work."

Some of the author's observations will give an insight into the character of the book.

"The Afghan character is a strange medley of contradictory qualities, in which courage blends with stealth, the basest treachery with the most touching fidelity, intense religious fanaticism with an avarice which will even induce him to play false to his faith, and a lavish hospitality with an irresistible propensity for thieving."

"It is often asked of me whether I carry a revolver or other arms when traveling among these wild tribes. For a missionary to do so would not only be fatal to his chances of success, but would be a serious and constant danger. It is impossible for him to be always on his guard; there must be times when, through fatigue or other reasons, he is at the mercy of those among whom he is dwelling. Besides this, there is nothing an Afghan covets more, or to steal which he is more ready to risk his life, than firearms. . . . My plan was, therefore, to put myself entirely in their hands and let them see that I was trusting to their sense of honor and to their traditional treatment of a guest for my safety."

Whether for entertainment, information, or inspiration, there are few recent missionary books that equal this. The proceeds of the sales are to be devoted entirely to medical work at Thal.

BEHIND THE VEIL IN PERSIA AND TURKISH ARABIA. By Mrs. M. E. Hume-Griffith and Dr. A. Hume-Griffith. Illustrations and map. 8vo. 336 pp. $3.50. J. B. Lippincott Co., Philadelphia. 1909.

There is always mystery and romance about the seclusion of the zenana, the anderoom and the harem. There is also pathos and tragedy. No foreign woman has a better opportunity to gain a knowledge of the secrets of these secluded sisters of the East than has the lady missionary. She has the patience and desire to penetrate the mysteries, and her sisters of the veil welcome some messenger from the outside world. They often make her their confidant and their friend.

Mrs. Hume-Griffith has given us the interesting results of eight years' residence in Persia and Turkish Arabia as the wife of a medical missionary. She has studied the women and their surroundings with sympathy and thoroughness, and has written a graphic story of the life of these women who are unwelcome at birth, uncared for in youth, imprisoned in young womanhood, unloved as wives, unhonored as mothers, and usually unmourned in death. The picture is not a pleasant one, but has its humorous side, and must awaken sympathy and desire to help these victims of false religion and erring sociology. The picture of child labor is distressing and one does not gain a view of Islam that accords with that presented by its Western devotees.

There is no better volume to give an inside picture of the social and domestic life of the Persian women.

Chapter III draws a terrible picture of the physical sufferings of child

workers. Kerman, a city of 40,000 inhabitants, where Mrs. Hume-Griffith resided for a time, is celebrated for the manufacture of carpets varying in price from $12 to $5,000 each. These are made entirely on hand-looms, which are generally kept in an underground vaulted room, often with water running through the center. At each loom there are three or four workers, sometimes a man and two or three children, but occasionally the owner uses only boys and girls for the weaving, a man acting as overseer to the children. It is no uncommon thing for these children to start their labor at the age of five or six, working from sunrise to sunset in summer, and for two or three hours after sunset in winter, receiving as a reward of their toil an equivalent of twopence or even less per day. As a result of this abominable sweating system is that to-day there are hundreds of little children in Kerman, from eight to nine years of age, confirmed cripples from rheumatism and other diseases.

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

This treatise on Christ's great missionary commandment is a convincing and illuminating discussion of the theme—more complete than any other we have seen. It shows the vital connection between the resurrection of Christ and the command to preach the Gospel to every creature. It demonstrates with rare logic that the missionary commission is a resurrection commission, and that, without Christ's resurrection there could be no missionary Gospel; that He is the Lord of the resurrection and that the Church is the Church of the resurrection; that the resurrection is necessary to the proper understanding of the threefold name of God; that only, as a resurrection message, can the Gospel be good news of repentance and forgiveness; that only so can it go forth with effective weapons and effective power to disciple the nations. Finally, Dr. Robson concludes with a chapter on the relation of the sacraments to the resurrection, showing the relation of baptism and the Lord's Supper to the raising of Christ from the dead.

Every minister and missionary should read and master this argument. It has novelty without that kind of originality to which Parke Godwin referred when he said, "There is original investigation where the originality surpasses the investigation."

YOUNG CHINA. By Archdeacon Moule. Illustrated. 8vo, 83 pp. $1.00, *net*. Hodder & Stoughton, London; George H. Doran, 35 West Thirty-second Street, New York. 1908.

Not many veteran missionaries can write acceptably for children, but Archdeacon Moule has not lost interest in children, nor has he forgotten what will interest them. He pictures Chinese children as they are and the illustrations are drawn by a Chinese artist. The boys and girls of the Flowery Kingdom are described at home and in school, in work and play —after the first chapter all is told in a way that any child of 10 or 12 would find interesting and instructive.

CHRISTIAN REUNION. By Frank Spence. 12mo, 350 pp. Hodder & Stoughton, London. 1908.

This is a plea for the restoration of the ecclesia of God. Its author was an inventor and manufacturer in the Alum Works of Manchester, England; a man of knowledge, brilliant powers, wide culture and deep Christian consecration. He had studied for 50 years the divided condition of Christendom and the effects of such disunion in the centers of population in Christian lands. He lamented the wars of the sects which were rending England in twain; the failure of disorganized effort to uplift the masses of the people and to cope with the great social evils of the day, such as drink and gambling and impurity. He felt that materialism and sacerdotalism were growing, and that the loss of unity was a loss of authority and of power to in-

fluence public sentiment at home and abroad.

Mr. Spence had become convinced that the divine remedy for the sundered membership of the body of Christ was for His people in every town and village to unite on the basis of the great fundamentals—not entirely ignoring but remanding to an inferior place their differences, so as to constitute in every nucleus of population what would be essentially one ecclesia or church.

He would advise that various committees be appointed from this united body to attend to all the various matters that might pertain to the body, ecclesiastic or politic, dividing up the work in such a way as to cover all departments, to insure diversity and at the same time not to sacrifice unity. He specifies twenty or thirty directions in which the various denominations could harmoniously unite their efforts with great economy, both of strength and money, as in schools, city missions, evangelistic meetings, Christian associations of young men and young women, summer conventions, Bible and tract distribution, etc.

The book is probably the most careful and exhaustive treatment of this general subject that has been produced within the half-century. It shows on every page caution, an accurate and careful gathering of facts and statistics, and mature judgment. Its foot-notes are copious references to the Scriptures and to the best literature upon the subject. The book is an important contribution to the question which just now is absorbing much attention in the Christian world as to the federation of the churches.

HOME MISSION HANDICRAFT. By Lila and Adelia B. Beard. Paper. Illustrated. 12mo, 140 pp. 50 cents. Woman's Board of Home Missions (Presbyterian), New York. 1908.

There is no excuse for failing to make home missions interesting with the aid of this practical book of plans. Clothes-pins and paper, pins and similar simple articles, enable the leader to build settlers' forts and books, Indian encampments and frontier towns. Ten chapters definitely describe and picture ten plans for meetings where play with a purpose will prove delightful for young children.

THE SIFTING OF PHILIP. By Everet T. Tomlinson, Ph.D. 12mo. $1.25. American Baptist Publication Society, Philadelphia. 1908.

The home mission field offers an unusual opportunity for stirring fiction of heroism and romance—the type so well represented by Ralph Connor. Dr. Tomlinson has entered the field with a good wholesome trilogy of home-mission stories, which give a vivid picture of conditions on the frontier, and awaken in the reader a deep sympathy for the men and women who are living lives of self-sacrifice on the frontier. The story of "Philip" and his unique method of courtship can not be called first-class fiction, either in the delineation of character, choice of diction, or the ability evidenced in plot and stirring scenes described. The story also weakens toward the close as the change in the hero and the strength of the characters and the purpose of the book are less marked.

THE JOY OF BIBLE STUDY. By Harrington C. Lees.

This is one of the new English church hand-books and a very valuable one. It is a book for ministers, missionaries, and students, written with simplicity but power. Its principal merit is that it is so plain there is no obscurity. Ideas do not faintly gleam out like stars through the mist. The author does not say anything until it is first clear in his own mind; then he makes it clear to the mind of his reader. One is not imprest that the author is trying to write a book, but that he has something to say and therefore says it. It is short, only 125 pages, and is carefully adapted for translation in other languages. We commend it to the notice of missionaries and teachers particularly.

DR. LEE. By Marshall Broomhall. 16mo, 61 pp. 6*d*, *net*. China Inland Mission, London. 1908.

Any who doubt the true conversion of Chinese and their ability to take a high place among Christian leaders should read this little book. Dr. Lee was a blessing not only to his fellow countrymen, but to the missionaries as well. He was a man of power, a man of prayer, holy in life and wise in counsel. He died at the age of thirty-three, when many were looking to him as a unique Christian teacher of his race. His life shows the value of Western education to the Chinese leaders, and that they can be trusted to conduct the affairs of the Church in China.

INTOXICANTS AND DRUGS IN ALL LANDS AND TIMES. By Dr. and Mrs. Wilbur F. Crofts and Misses Mary and Margaret Leitch. 12mo, 288 pp. Cloth, 75 cents; paper, 35 cents. International Reform Bureau. Washington. 1900.

Not only Christians, but other statesmen and philanthropists are awaking to the danger of the general use of intoxicants and drugs. It is a short-sighted, ruinous policy that permits for the sake of revenue a trade that destroys body, mind and morals.

Mr. Merwin tells a story to stir the blood of every lover of God and man. China's curse in the opium habit is clearly set forth by one who saw the results on a personal tour of investigation. It is a story of short-sighted British tyranny, of terrible consequences of the opium habit in China, the increase of importation into British colonies and elsewhere and the struggle of China to free herself from the curse. Great Britain bears a heavy responsibility for her support of the traffic. The export of Bengal opium has actually increased during the past two years.

Dr. and Mrs. Crafts, in the tenth and revised edition of their book, include the facts, legislation and main utterances in regard to intoxicants and opium in all lands. It is chiefly valuable to those who speak or write on the subject.

SOME PAMPHLETS

Among the recent pamphlets and leaflet publications of the mission boards are some that deserve special notice. The Presbyterian Board of Foreign Missions has published a pamphlet setting forth *"The District Missionary Responsibility of the Presbyterian Church."* This is the result of correspondence with the various missionaries. It is estimated that this branch of the Church should assume the responsibility of 100,000,000 of the unevangelized. To fulfil this responsibility they would need 4,000 missionaries (instead of less than 900) and $6,000,000 in place of $1,200,000. The replies of the missionaries to inquiries shows careful calculation, and on the whole conservative estimates—one male or female missionary for every 25,000 of the population. A careful statement is made as to the number and character of missionaries needed for each station to overtake the responsibility in the next twenty years.

Mr. Fayette A. McKenzie, of Columbus, Ohio, has printed an excellent thesis on "The Indian in Relation to the White Population of the United States." This pamphlet, after an historical review, discusses the status of the Indian, the results of citizenship, the use of trust funds, and of educational methods. The chapter on mission work is very inadequate because of its brevity. The discussion shows a remarkably clear grasp of the situation. The problem of how best to develop the Indian and make him fit for citizenship is not yet solved, but two things may be acknowledged—the necessity for sound religious as well as secular education and the necessity of teaching the Indian that he must work to live and not depend on tribal funds for support.

"The Uprising of Men for World Conquest" by Dr. Samuel B. Capen, and "Men and Missions" by Talcott Williams are two excellent forward-movement addresses.

NEW BOOKS

FROM DARKNESS TO LIGHT. The Story of Negro Progress. By Mary Helm. Frontispiece, 12mo, 218 pp. 50 cents, *net*. Fleming H. Revell Co., New York. 1909.

FROM ZOROASTER TO CHRIST. An Autobiographical Sketch of the Rev. Dhanjibhai Nauroji. The First Modern Convert to Christianity from the Zoroastrian Religion. With Introduction by the Rev. D. Mackichan, D.D., LL.D. Frontispiece, 12mo, 93 pp. 2*s*, *net*. Oliphant, Anderson & Ferrier, Edinburgh. 1909.

"THE BELOVED." An Iowa Boy in the Jungle of Africa. Charles Warner McCleary, His Life, Letters and Work. Loving Tributes by Dr. A. W. Halsey, Dr. Orville Reed, Rev. Melvin Fraser. Edited by John Frederick Hinkhouse, M.A., D.D. Illustrated, 8vo, 294 pp. Fairfield, Iowa.

A HEATHEN. By Lois M. Buck. 12mo, 50 cents. Eaton & Mains, New York. 1909.

THEY MUST, or God and the Social Democracy. By Herman Kutter. 12mo. Cooperative Printing Co., Chicago. 1909.

RECENT MISSIONARY PAMPHLETS

STORY OF OUR RAJPUTANA MISSION. By Rev. Frank Ashcroft, M.A. Illustrated. 16mo., 137 pp. 6*d*, *net*. Oliphant, Anderson & Ferrier, Edinburgh. 1909.

ENVELOPE SERIES. (Quarterly.) October, 1908. Vol. XI. No. 3. Annual Subscription, 10 cents. American Board of Commissioners for Foreign Missions, Boston, Mass.

ENVELOPE SERIES. (Quarterly.) January, 1909. Vol. XI. No. 4. Annual Subscription, 10 cents. American Board of Commissioners for Foreign Missions, Boston, Mass.

THE BOSTON CONFERENCE OF THE LAYMEN'S MISSIONARY MOVEMENT. November 13-22, 1908. What it Was, What it Did, and How. By Rev. Warren P. Landers. 64 pp. American Board of Commissioners for Foreign Missions, Boston.

FORWARD MOVEMENTS IN AFRICA. By Bishop Joseph C. Hartzell. 20 pp. 5 cents. Board of Foreign Missions, 150 Fifth Avenue, New York.

FOUR YEARS IN LIBERIA. By Bishop Isaiah B. Scott. 13 pp. 5 cents. Board of Foreign Missions, New York.

MISSIONARY BOOKS FOR SUNDAY-SCHOOLS. As suggested by the International Sunday-school Association, Chicago, Ill. 10 pp.

OUR SHARE OF THE WORLD. By J. Campbell White. 23 pp. Laymen's Missionary Movement, 1 Madison Ave., New York.

METHODS OF ENLISTING MEN IN MISSIONS. By J. Campbell White. 32 pp. Laymen's Missionary Movement, New York.

THE LAYMEN IN MISSIONARY WORK. By Silas McBee. 15 pp. Laymen's Missionary Movement, New York.

THE GENESIS AND SIGNIFICANCE OF THE LAYMEN'S MISSIONARY MOVEMENT. By J. Campbell White. 11 pp. Laymen's Missionary Movement, New York.

MISSIONS AND CIVILIZATION. By the Hon. William H. Taft. 14 pp. Fleming H. Revell Co., New York.

FOREIGN MISSIONS AND CHRISTIAN UNITY. By Robert E. Speer. 16 pp. Laymen's Missionary Movement, New York.

GOD'S PURPOSES IN THIS AGE. By Prof. E. F. Stroeter. 46 pp. Price 10 cents. Charles C. Cook, New York.

WOMAN'S MINISTRY. By Mrs. Geo. C. Needham. 65 pp. 10 cents. Charles C. Cook, New York.

STUDIES IN AMERICAN SOCIAL CONDITIONS. 1. The Liquor Problem. Edited by Richard Henry Edwards. 32 pp. 10 cents. Richard Henry Edwards, Madison, Wis.

STUDIES IN AMERICAN SOCIAL CONDITIONS. 2. The Negro Problem. Edited by Richard Henry Edwards. 30 pp. 10 cents. Richard Henry Edwards, Madison, Wis.

STUDIES IN AMERICAN SOCIAL CONDITIONS. 3. Immigration. Edited by Richard Richard Henry Edwards. 49 pp. 10 cents. Richard Henry Edwards, Madison, Wis.

STUDIES IN AMERICAN SOCIAL CONDITIONS. 4. The Labor Problem. Edited by Henry Edwards. 32 pp. 10 cents. Richard Henry Edwards, Madison, Wis.

MISSIONS: SOME REASONS AND REQUIREMENT FOR THEM. By Oscar Roberts. 4 cents. Oscar Roberts, Westfield, Ind.

JAPAN FOR CHRIST. By Rev. Charles L. Brown, D.D. 65 pp. 25 cents. Lutheran Board of Publication, Columbia, S. C.

TWENTY PICTURE-STUDY ART POST CARDS OF THE MISSION FIELDS OF THE WORLD. 4*s*, dozen. 1*s*, 3*d* per 100. Missionary Helps Depot, Liverpool.

MORICE'S ORIENTAL CATALOGUE. The Chinese Empire and Japan. 36 pp. Eugene L. Morice, London, W. C., England.

THE CRADLE OF MODERN MISSIONS—A Brief History of Serampore College, India. By Dr. George Howells.

THE YEAR 1908 IN THE KOK KAIDO. By Rev. and Mrs. George P. Pierson, Japan.