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INDEX FOR 1909

MAPS AND CHARTS

| | PAGE | | PAGE |
|--|------|---|------|
| Africa, British East | 661 | European Foreign Missionaries | 1 |
| Annam | 679 | Russian Empire, showing Spread of Islam. | 739 |
| Arabia | 721 | Time on the Mission Fields | 1 |
| — Unexplored | 732 | Turkish Empire | 179 |
| American Foreign Missionaries | 1 | World and the Distribution of Missionaries .. | 1 |
| British Foreign Missionaries | 1 | Worldwide Prayer Circle | 1 |
| China and Other Countries Compared. | 113 | | |

ILLUSTRATIONS

| | PAGE | | PAGE |
|---|------|--|------|
| Africa, Bishop Hannington Crossing a Stream in | 653 | Asia Minor, Where Rogers and Mauer were Killed, Adana | 600 |
| — Child Life in Rhodesia | 572 | Bingham, Hiram | 50 |
| — Four Christian Kings of | 661 | Blind, School for the, Ooria, Asia Minor. | 178 |
| — Hartzell Band, Liberia | 568 | Bliss, Daniel, Statue of | 328 |
| — Livingstone Hut | 241 | Booth, William | 451 |
| — Luxury in the Mission Field. A Mis- sionary's Home in Rhodesia | 571 | Bowen, Dr., in Constantinople. | 169 |
| — Members of Official Board in Loanda Methodist Church, Angola | 570 | Brown, Samuel R. | 503 |
| — Methodist Congregation at Quilongua, Angola | 569 | Buddhist Idols in Burma | 360 |
| — Native Evangelist Preaching at Nya- hudis Kraal, E. Central. To face p. | 561 | — Monk at Prayers | 360 |
| — Old Umtali Methodist Mission, East Central | 567 | Burma, American Mission Press, Rangoon. | 367 |
| — St. Andrew's M. E. Church, Umtali, Rhodesia | 573 | — Baptist College at Rangoon | 361 |
| — School and Church in Rhodesia | 574 | — Baptist Mission at Tharrawaddy | 360 |
| — School Teachers in Loudon | 425 | — Faculty of Rangoon College | 365 |
| Alaska, Point Barrow and the Aurora. | 90 | — Mud Pagoda in | 360 |
| — Sheldon Jackson and the Reindeer | 91 | — Vinton Memorial Church | 364 |
| American Seamen in Japan | 673 | Burmese Jungle Service | 362 |
| Annamese Drummers | 677 | — Priest with Matted Hair | 363 |
| Arabia, Muscat Harbor | 735 | — Village Chapel | 362 |
| — Walled Town | 737 | Chicago Evangelistic Campaign | 321 |
| Arabs at the Arabian Mission | 733 | China, Headquarters of the Christian Liter- ature Society | 641 |
| Armenian Orphans Van, Turkey | 174 | — Hospital at Tien-Tsin, given by Li Hung Chang | 593 |
| Asia Minor, One of the Improvised Tents, Adana | 603 | — Li Hung Chang | 592 |
| — Operating Room in Talos Hospital. | 173 | — Scene in Modern | 31 |
| — Relief Camp, Adana | 602 | Chinese C. E. Badge | 685 |
| — Ruins of Abkarian School, Adana | 601 | — Christian Family | 30 |
| — Some of the Armenian Women taken Captive by the Turks, Adana. | 605 | — Graduates of Peking University | 28 |
| — View of Adana and the American Mission | 599 | — Revival Service | 686 |
| — Where Hundreds of Armenians were Shot Down, Adana | 600 | Christian Endeavor Convention at Bombay .. | 841 |
| | | Church Union in Mission Fields | 403 |
| | | Constantinople, Bible Translators in. | 169 |
| | | — College Women | 171 |
| | | — Cyrus Hamlin's House | 16 |
| | | Departure of the "Caravan," 1812. | 104 |
| | | Dowager Empress of China | 25 |
| | | Dube, John L. | 913 |
| | | Dube, Mrs. John L. | 914 |

| | PAGE | | PAGE |
|---|----------------|--|----------------|
| Duncan, William | 765 | Peking University | 27 |
| Fijian Dance | 519 | Persian Girls at Fiske Seminary | 349 |
| Firemen of a Transatlantic Liner | 670 | Peru Collection Box | 211 |
| Fiske, Fidelia | 341 | — Roman Catholic Inscription | 213 |
| Fiske, Fidelia, Birthplace of | 342 | — Roman Catholic Priest in | 215 |
| Fort Simpson in 1857 | 766 | — Sweating Image | 212 |
| Hamlin, Cyrus | 19 | Post, George E. | 887 |
| Hamlin, Cyrus, and Family | 17 | Prince Chun of China | 28 |
| Hamlin, Cyrus, in 1834 | 11 | Ramabai's Praying Band | 289 |
| Hamlin Homestead | 13 | Rangoon, Moslem Mosque at | 360 |
| Hamlin Monument | 20 | Rome, Methodist Building in | 411 |
| Hamlin's Steam Engine | 15 | Russia, Moslems in | 744 |
| Hannington, Bishop, and the Natives | 657 | Russian Comic Paper | 745 |
| Hannington, Bishop, Crossing a Stream | 653 | — Mohammedan Family | 743 |
| Hannington, Bishop, in Africa | 659 | Sailors' Institute, New York | 669 |
| Hannington, Bishop James | 660 | Salem Congregational Church | 81 |
| Harris, Townsend | 498 | Salt Lake City, Utah, Westminster College | 89 |
| Hepburn, J. C. | 500 | Scandinavian Sailors | 670 |
| Holland, London Jews' Society Meeting in Rotterdam | 97 | Schneller, Johann L. | 921 |
| Hunt, John, Grave of | 521 | Schwartz, Monument to | 755 |
| India, Arcot Seminary Students | 439 | Scudder, Missionary Tree | 430 |
| — Baptist Mission, Serampore | 908 | Scudder Monument | 440 |
| — Christian Convention Tent in Jubbelpore | 118 | Scudder, The Missionary | 401 |
| — Dr. Scudder's Dispensary | 434 | Seamen's Bethel, Naples | 670 |
| — Lombadi Bridal Group | 287 | — Home, Antwerp | 672 |
| — Lombadi Dance | 286 | Sidon Orphanage Dormitory | 170 |
| — Mission House, Dornakal | 286 | — Syria, Girard Institute | 172 |
| — Native Missionaries | 284 | Student Volunteers at Mount Holyoke Semi- nary | 356 |
| — Catechists | 283 | Susi, One of Livingstone's Body Guard | 287 |
| Indian Cemetery at Goshen, Ohio | To face p. 801 | Syria, Girard Institute, Sidon | 172 |
| Jackson, Sheldon | 88 | — Sidon Industrial School | 175 |
| Japan, Anti-Christian Bulletin Board | 490 | — Tripoli Boys' School | 686 |
| — Martyr Rock | 491 | Syrian Boys in the Carpenter Shop | 922 |
| — Reformed Church in Yokohama | 507 | — Confirmation Class | 925 |
| — Yesterday and Today | 481 | — Girls' Sewing Class | 923 |
| Japanese Samurai | 505 | — Orphans' Home, Jerusalem | 920 |
| Jerusalem Leper Home | 177 | Syrian Protestant College Athletics | 333 |
| — Sunday School Convention Tent in | 409 | — — Beirut | 327 |
| Jessup, H. H. | 161 | — — Buildings | 329 |
| Judson, Adoniram | 105 | — — Chapel | 330 |
| Krishna-Pal | 903 | — — Library | 331 |
| Kuang Hsu, Late Emperor of China | 26 | — — Officers and Teachers | 167 |
| Laws, Robert | 423 | — School for the Blind, Oorfa | 178 |
| Legiac, Paul | 764 | Talos Mission Hospital, Asia Minor | 173 |
| Leper Home, Jerusalem | 177 | Tonga Christian Leader and his Wife | 837 |
| Liggins, John | 492 | — Warrior | 835 |
| Livingstone, David | 263 | Tongas, Preaching to the | 833 |
| Livingstone Hut, Central Africa | 241 | Tripoli, Pupils of the Boys' School | 688 |
| Livingstone Monument in Africa | 271 | Trowbridge, Stephen | 443, 749 |
| Livingstone Monument in Scotland | 273 | Tunis, North Africa Jewish Girls' School | 93 |
| Livingstone Tree with Inscription | 269 | Turkey, Some of the Makers of New | 167 |
| Livingstonia, Preaching in | 424 | — Village Chief in | 750 |
| — Workshop at | 427 | Turkish Chief's House | 751 |
| Lyon, Mary | 351 | — School Boys in Armenia | 753 |
| Mackenzie, John Kenneth | 587 | Van, Armenia, Rescuing the Orphans | 174 |
| Madagascar, Cave in which Bible was Hid. | 189 | Venezuela, La Guayra, the Chief Seaport of | 813 |
| — Last Kabary | 195 | — Presbyterian Mission Chapel in Caracas | 814 |
| — Martyr Precipice | 197 | — Selling Bread in the Streets of Caracas | 815 |
| — Martyrs | 187 | Verbeck, Guido F. | 501 |
| — Palace Church at Antnamarivo | 193 | Vocabulary, English, Maqua, Delaware and Mohican | To face p. 801 |
| Masatsuna, Okumo | 511 | Washington, Arlington Hotel | 416 |
| Metlakahla, Alaska | 763 | — Convention Church in | 415 |
| — Church | 766 | — National Capitol in | 413 |
| — Councilmen | 773 | Westminster College, Utah | 89 |
| — School Room | 767 | Zeisberger's Grave in Indian Cemetery at Goshen, Ohio | 801 |
| — Sunday School Teachers | 767 | — Preaching the Gospel to the American Indians | 821 |
| Meyer, F. B. | 407 | — Schönbunn, First Christian Settlement in Ohio | 831 |
| Missionary Settee, in Salem | 100 | Zulu Boys at the Quarry | 918 |
| Mount Holyoke Choir | 355 | — Boys in the Carpenter Shop | 919 |
| — — Missionary Tablet | 352 | — Industrial Farm | 917 |
| — — Seminary in 1837 | 343 | | |
| New York, Bible Distribution in | 913 | | |
| Ordination of First American Missionaries | 101 | | |
| Perry, Commodore | 487 | | |
| Perry, Monument, Japan | 494 | | |

AUTHORS

| | PAGE | | PAGE |
|-----------------------|--------------------------|-------------------------|--------------------------------------|
| ADAMS, CYRUS | 456 | KRUG, ADOLPH W. | 209 |
| ANDERSON, EMMA D. | 289 | LEONARD, D. L. | 247 |
| ARNOT, F. S. | 203 | LESLIE, EDWIN | 119 |
| AZARIAH, V. S. | 283 | LEVONIAN, LOUTFI | 125 |
| BEAMAN, W. F. | 368 | LINTON, J. H. | 933 |
| BEAVER, JAMES A. | 931 | MACGILLIVRAY, DONALD | 113 |
| BIBLE, F. W. | 682 | MCFARLANE, A. J. | 109 |
| BLISS, FRED'K J. | 32 | MARSHALL, EDWARD A. | 372, 695 |
| BLISS, THEODORA | 40 | MAY, MRS. ELLEN | 817 |
| BOWEN, CHARLES A. | 497 | MEYER, LOUIS | 92, 887 |
| BRAIN, BELLE M. | 11, 187, 263, 341, 431 | MORRILL, GUY L. | 932 |
| | 487, 585, 651, 763, 821, | MUSTAKALLO, YOOS | 846 |
| | 903 | NEELD, F. L. | 525 |
| BROAD, LUCY | 518 | NELSON, W. S. | 637 |
| BRODHEAD, J. P. | 838 | OWEN, GEORGE | 375 |
| BURGES, RICHARD | 117 | PALMER, FREDERICK | 530 |
| CANTINE, JAMES | 732 | PANTON, D. M. | 689 |
| CARTER, GEO. WM. | 911 | PHINNEY, F. D. | 47 |
| CHAMBERLAIN, JACOB | 277 | PIERSON, ARTHUR T. | 21, 89, 225, 334, 418, 727, 807, 896 |
| CHAPMAN, KATHARINE E. | 853 | PIERSON, D. L. | 407 |
| CHIEF LEFT HAND | 292 | POND, MRS. T. S. | 812 |
| CLARK, FRANCIS E. | 840 | RIGGS, CHARLES T. | 167, 441 |
| COVERT, WILLIAM C. | 201 | RUSSELL, CHARLES E. | 451 |
| CRAFTS, WILBUR F. | 39 | RUTHERFURD, JOHN | 754 |
| DAVIS, J. D. | 506 | SAILER, T. H. P. | 929 |
| DODGE, D. STUART | 327 | SANBORN, J. W. | 129 |
| DOOLITTLE, GEO. C. | 927 | SCOTLAND, JAMES S. | 811 |
| DOTY, E. I. | 132 | SCOTT, T. J. | 894 |
| DUNLAP, MRS. E. P. | 370 | SHEDD, WILLIAM A. | 775, 843 |
| DYER, FRANCES J. | 49 | SMITH, J. A. LIVINGSTON | 851 |
| FAHIS, PAUL P. | 135 | ST. JOHN, WALLACE | 360 |
| FELIUS, GEORGE | 275 | STEWART, J. L. | 446 |
| FLAGG, MRS. E. L. | 119 | TAYLOR, JAMES H. | 258 |
| GALE, JAMES S. | 645 | TAYLOR, J. HUDSON | 583 |
| GOFORTH, JOHN | 613 | TROWBRIDGE, STEPHEN | 125, 185, 599, 748 |
| GRACEY, LILLEY R. | 357 | UPCRAFT, EMMA I. | 685 |
| GUINNESS, GERALDINE | 211 | UXKULL, BARON WOLDEMAR | 35 |
| HARTZELL, J. C. | 565 | VAUGHN, J. G. | 662 |
| HAUGHWOUT, L. M. A. | 217 | WANG, C. T. | 124 |
| HEADLAND, ISAAC T. | 24 | WHERRY, E. M. | 674 |
| HOLE, MRS. EDGAR T. | 524 | WHITE, STANLEY | 198, 513 |
| HOOKE, HENRIETTA E. | 353 | WILCOX, W. C. | 833, 915 |
| HORSTMAN, J. H. | 920 | WINSHIP, A. E. | 855 |
| HUNTER, GEO. MCP. | 668 | YOSHIO, CHIO | 373 |
| IWAI, MR. | 53 | ZWEMER, S. M. | 187, 181, 664, 739 |
| JAFFRAY, R. A. | 677 | | |
| JANVIER, C. A. R. | 130 | | |
| JOHNSTON, JAMES | 422 | | |

SUBJECTS*

| | PAGE | | PAGE |
|--|------|---|------|
| Abyssinia, A Plea from | 883 | Africa, Central, A Cry from | 718 |
| — Swedish Mission Work in (a) | 295 | — Conflict in | 716 |
| Afghan Christian Martyr | 69 | — Convention in Livingstonia | 151 |
| AFRICA. (See also <i>Abyssinia, Algiers, Egypt, Garengeze, Kameruns, Kongo, Livingstonia, Morocco, Natal, Nigeria, Nyassaland, Sudan, Tongas, Uganda.</i>) | | — Crowded Meetings in Liberia | 871 |
| — American Methodism in (a) J. J. Hartzell | 565 | — East, Call from Kenya | 239 |
| — and the East in London | 622 | — East, Christian Unity in British | 802 |
| — Baganda Teachers | 554 | — Islam in German | 163 |
| — Blackman's Continent | 716 | — New Medical Mission in | 75 |
| — Can be Civilized (b) DeWitt C. Snyder | 937 | — Roosevelt Preaches in | 873 |
| — Cape to Cairo Railroad | 462 | — Equipping a Church in | 576 |
| — Christian Commonwealth at Chisamba | 151 | — European Methodist Work for | 470 |
| | | — Exodus from Tanganyika | 314 |
| | | — German Colonies in | 955 |
| | | — Gospel Among the Tongas, W. C. Wilcox | 833 |

* References to kindred subjects are indicated by *italicized* words in parenthesis. The letter (a) indicates an article over 3 pages in length; the letter (b) a brief article from one to three pages in length. All other subjects indexed are less than one page in length. The number of the month when any given article appeared may be found by dividing the number of the page by 80 and adding 1 to the unit so obtained. For example: page 548, $\div 80 = 6, + 1 = 7$ (July).

| | PAGE | | PAGE |
|--|----------|---|----------|
| Africa, If Islam Should Possess..... | 313 | Anti-Saloon League (<i>Temperance</i>)..... | 63 |
| — in Transformation (b) Cyrus Adams..... | 456 | ARABIA (<i>Mecca</i>), Progress in..... | 709 |
| — Inland Mission..... | 699, 938 | — Why? (a) S. M. Zwemer..... | 664 |
| — Islam and Christianity in (b) Bishop of Salisbury..... | 691 | Arabian Mission, Twenty Years of the (a) James Cantine..... | 732 |
| — Light Breaking in..... | 871 | Arctic Mission, A New..... | 715 |
| — Methodist Bishopric in..... | 394 | Armenia (<i>Asia Minor, Turkey</i>), Help for..... | 405 |
| — Methodists Share in Africa..... | 150 | Armenian Relief..... | 710 |
| — Missionary Work in..... | 954 | Armenians Starving..... | 947 |
| — Modern Slavery in..... | 885 | Arnot, F. S., Tidings from..... | 718 |
| — North, Changes in..... | 244 | Ashmore, William, Death of..... | 476 |
| — Other World Conditions..... | 872 | Asia (See also <i>Afghan, India</i> , etc.) | |
| — Past and Present (b) J. G. Vaughn..... | 662 | Asia Minor. (<i>Armenia</i>) Letters from the Scene of the Massacre, (a) Stephen V. Trowbridge..... | 599 |
| — Presbyterians Share in..... | 150 | — Tour Among Moslem Villages in (a) Stephen Trowbridge..... | 748 |
| — Progress of Missions in..... | 149 | Assassination and Education. Editorial..... | 779 |
| — Prosperous Presbyterian Mission..... | 630 | AUSTRALIA , Awakening in..... | 882 |
| — Reaching after Light in Dark (b) A. W. Krug..... | 209 | — Missionary Conference in..... | 720 |
| — Roosevelt in..... | 393 | Australian Methodist Missions..... | 634 |
| — Schools in Uganda..... | 872 | Austria, Protestant Movement in..... | 726 |
| — Slave Labor in..... | 955 | Babel, A Modern Tower of..... | 619 |
| — South, Boer and Briton in..... | 794 | Baganda Pastors (<i>Uganda</i>), Self Sacrifice of..... | 795 |
| — Christian Endeavor in..... | 794 | Ballou, Charles E., Death of..... | 475 |
| — Church Union in..... | 956 | Baptist (<i>English</i>) Missions..... | 308 |
| — Famine in..... | 463 | — Missionary Society Work..... | 945 |
| — Golden Rule in..... | 630 | — Societies Out of Debt..... | 541 |
| — Laymen's Movement in..... | 165 | — Southern Convention..... | 543 |
| — Mission Crusade in Cape Colony..... | 812 | — Woman's Missionary Union..... | 713 |
| — Progress in Dubé's School..... | 463 | Baptists give Ear..... | 943 |
| — Unifying..... | 395 | Baptists' Share in Missions..... | 381 |
| — Southwest, A Shame in..... | 955 | — Southern..... | 465 |
| — Steps Toward Union in..... | 884 | Barnardo's Homes..... | 623 |
| — Story of Mulungit (a)..... | 577 | Barriers to Missions within the Church, (a) Wm. C. Covert..... | 201 |
| — Suffering in..... | 149 | Beacon Lights in Mission History—Sheldon Jackson, (a) A. T. Pierson..... | 89 |
| — Thanksgiving in..... | 314 | — (a) Bishop Bompas..... | 255 |
| — Uganda the Missionary Marvel..... | 631 | Beirut College (<i>Syria</i>) Crises..... | 243 |
| — Union Missionary Conference..... | 872 | Belgian Missionary Society Proposal..... | 791 |
| — United Presbyterian Success in..... | 871 | Belgium, Growth of Protestantism in..... | 710 |
| — Waking Up..... | 955 | Bennett, A. A., Death of..... | 956 |
| — West, Recent Jottings from (a) F. S. Arnot..... | 203 | Berea College and Co-education..... | 88 |
| — Romanism in..... | 794 | Berlin, Bibles in (<i>Germany</i>)..... | 230 |
| — Woman's Life in..... | 795 | — Jerusalem Society..... | 948 |
| — Work at Cape Palmas..... | 719 | Bertrand, L. J., Death of..... | 554 |
| — Zulu on Temperance..... | 873 | "Beshair-es-Salâm" (b)..... | 51 |
| African Christians as Givers..... | 237 | BIBLE Colportage in Hungary..... | 712 |
| — Christians, Consecration of..... | 314 | — Conferences, New..... | 780 |
| — Convert, An..... | 717 | — Distribution in New York, (a) Geo. Wm. Carter..... | 911 |
| — Lad, Courage of an (b) Mrs. E. T. Hole..... | 524 | — in Jerusalem, The..... | 472 |
| — Mode of Torture..... | 796 | — in Preparation, A New Yiddish..... | 636 |
| — Names..... | 462 | — its own Missionary, The (b) T. J. Scott..... | 894 |
| — Rulers and Missions..... | 461 | — not out of Date..... | 864 |
| — The, as a Gospel Worker in Natal (b) J. P. Brodhead..... | 838 | — Preëminence of the..... | 635 |
| — "Training College"..... | 630 | — Reading Among the Laos..... | 390 |
| — Translation of the Bible, A New..... | 75 | — School Needed for Burma..... | 145 |
| ALASKA , Christian Endeavor Among Eskimos..... | 311 | Bible Society (<i>American, British, Scotch</i> , <i>New York</i> , etc.)..... | 325 |
| — Mission Burned In..... | 862 | — The Oldest and Largest..... | 864 |
| Alaska's Awakening..... | 166 | — Study and Translation..... | 486 |
| Algiers (<i>North Africa</i>), Methodists in..... | 553 | — in Germany..... | 309 |
| Ament, W. S., Death of..... | 240 | — in Korea..... | 236, 552 |
| AMERICA (<i>Alaska, Canada, Central</i> , <i>Chinese, Home Missions, Mexico</i> , <i>Panama</i>), God's Crucible..... | 463 | — Translation in Africa..... | 75 |
| — Religious Statistics for 1908..... | 224 | — Travels, How the..... | 545 |
| — Wealth in..... | 224 | — What a, Can Do (b)..... | 935 |
| American Bible Society..... | 63 | Bibles for Koreans..... | 784 |
| American Board (<i>Congregational</i>) Colleges in Turkey..... | 305 | — in Berlin..... | 230 |
| — Marathi Mission..... | 474 | — in Many Tongues..... | 63 |
| — Report..... | 225 | Big Brother Movement..... | 543 |
| America's First Foreign Missionaries, (a) Belle M. Brain..... | 100 | Bingham, Hiram, (b) Frances J. Dyer..... | 49 |
| Annam or French Indo-China (a) R. A. Jaffray..... | 677 | Biographies, Missionary..... | 640 |
| | | Blind, Education of the, in Korea..... | 235 |

| | PAGE | | PAGE |
|---|------|--|--------------------------|
| Bompas, Bishop, an Apostle of the North, | | Books. My African Journey, Churchill. . . | 397 |
| (a) A. T. Pierson | 255 | — New York Charities Directory, H. R. | |
| BOOKS. Adrift on an Ice Pan, W. T. | | — Hurd | 639 |
| Grenfell | 638 | — O-Heart-San, Haskell | 320 |
| — African Girl, an, Beatrice W. Welsh. . . | 639 | — On the Wings of a Wish, Major. | 159 |
| — Among the Wild Tribes on the Afghan | | — Other Girls, Snell | 159 |
| Frontier. Pennell | 555 | — Parson in the Australian Bush, Matthews | 397 |
| — Apologetics of Modern Missions, J. | | — Peru, Guinness | 317 |
| Lovell Murray | 878 | — Preacher, The: His Person, Message and | |
| — Apostle of Alaska, John W. Arctander. . | 637 | Method, A. S. Hoyt. | 639 |
| — Aunt Africa, Gollock | 959 | — Psychic Treatment of Nervous Disor- | |
| — Behind the Veil in Persia, Hume-Grif- | | ders, Dr. Paul Dubois | 879 |
| fith | 556 | — Quaint Subjects of the King | 798 |
| — Benares, Cope | 478 | — Quiet Talks with World Winners, Gor- | |
| — Bible Correspondence School, Scofield. . | 399 | don | 317 |
| — Black, Bishop of the Niger, Page. . . . | 477 | — Resurrection Gospel, Robson | 557 |
| — By the Great Wall, Letters of Isabella | | — Satan, Chafer | 958 |
| Riggs Williams | 878 | — Scofield's Reference Bible. | 555 |
| — Chinese Atlas, Stanford | 78 | — Sifting of Philip, Tomlinson | 558 |
| — Christian Reunion, Spence | 557 | — Social Degradation, Spencer. | 480 |
| — Christian Science in the Light of Holy | | — South America, Its Missionary Problems, | |
| Scripture, Holdeman | 797 | Bishop Thomas B. Neeley | 878 |
| — Christianity and the Religions, Lloyd. . | 797 | — Spain Today from Within, Manuel | |
| — Church Federation Council | 80 | Andujar | 638 |
| — Converted Catholic | 400 | — Spirit in the Word, McIntyre. | 480 |
| — Daybreak in Korea, Baird. | 798 | — Standard Bible Dictionary | 479 |
| — Daybreak in Turkey, Barton | 319 | — Stewardship and Missions, Cook. | 319 |
| — Decision of Character, Foster | 959 | — Stewart of Lovedale, Wells | 477 |
| — Dr. Lee, Broomhall | 559 | — Study of Comparative Religion, Jerons. . | 79 |
| — Edith Stanton's Opportunity, Gruché. . | 799 | — They Must, Kutter | 798 |
| — Far North in India, Watson | 799 | — Things Korean, Allen | 399 |
| — Forward Movement, Hymnal | 317 | — D. M. Thornton, Gairdner | 477 |
| — From Darkness to Light, Mary Helms. . | 877 | — Tibetan Outposts, Ekvall | 399 |
| — From Zoroaster to Christ, Mackechan. . | 959 | — Tom, Dick and Harry, Frances M. Boyce | 640 |
| — Frontier, Platt | 160 | — Trusting and Tolling | 400 |
| — Future Leadership of the Church, Mott. . | 158 | — Twenty Years in Persia, Wishard. . . . | 77 |
| — George Brown, Autobiography | 478 | — Turkey in Revolution, Buxton | 797 |
| — Glimpses of Indian Life, Streatfield . . | 318 | — Upward Path, The, Mary Helms. | 877 |
| — Gospel in Latin Lands, Francis E. & | | — Ventures Among the Arabs, A. Forder. . | 877 |
| Harriett A. Clark | 638 | — We Two in West Africa, Guggisberg. . | 799 |
| — Guide to Books for Workers Among Mos- | | — Why and How of Foreign Missions, | |
| lems, Gairdner | 78 | Brown | 317 |
| — Heart of the Stranger, The, Christian | | — With the Afghans Field. | 318 |
| McLeod | 640 | — Witness of the Wilderness, C. Robinson | |
| — Heathen Buck, A | 959 | Lees | 877 |
| — Heroes of Modern Crusades, Gilliat. . | 479 | — Word and the World, Fiske | 959 |
| — Heroines of Missionary Adventure, Daw- | | — World Book of Temperance, Crafts. . . . | 79 |
| son | 479 | — Young China, Moule | 557 |
| — History of the London Jews' Society, | | Books, New | 320, 400, 480, 560, 640, |
| Gidney | 77 | | 799, 879, 960 |
| — History of Missions in India, Richter. . | 318 | — that Missionaries Read | 698 |
| — Home Mission Handicraft, Beard | 558 | Boon Itt Memorial, Siam | 390 |
| — Idolatry, Alice Perrin | 639 | Booth, General William | 381 |
| — Intoxicants and Drugs in All Lands, | | Booth, William, and the Salvation Army, | |
| Crafts | 559 | (a) C. E. Russell | 451 |
| — Introduction to Christian Missions, John- | | Borneo, Progress in | 76 |
| son | 398 | — The Shaking of Dry Bones in. | 563 |
| — Islands of the Pacific, Alexander. . . . | 319 | — Boston Churches. Editorial | 139 |
| — Jewish Questions, Green | 957 | — Orient in | 542 |
| — Joy of Bible Study, Lees | 558 | — Revival | 245 |
| — Jungle Folk of Africa, Milligan. . . . | 397 | Boys, Successful Works for Wayward (b) | |
| — Korea in Transition, James S. Gale. . . | 878 | A. E. Winship | 855 |
| — Leadership, Brent | 158 | Boxers Again in West China. | 725 |
| — Letters from a Workman | 639 | Braham's Testimony (<i>India</i>) | 233 |
| — Life of George Grenfell, Hawker. . . . | 958 | Brazil, An Ambassador in | 468 |
| — Life of James Robertson, Gordon . . . | 398 | — Protestant Progress in | 228 |
| — Little Egyptian Cousin, McManus. . . . | 320 | — Statistics of Churches in | 157 |
| — Little Grecian Cousin, Roulet | 320 | British (See <i>Bible, English</i> , etc.) Medical | |
| — Marcus Whitman, Eells | 958 | Missionaries | 228 |
| — Martyr's Isle, The | 799 | — Volunteers | 469 |
| — Mission Studies, Pfeiffer | 159 | Buddha's Ashes | 782 |
| — Mission Study Class Leader, Sailer. . . | 160 | Buddhism and Christianity, (b) Chiyo | |
| — Missionary Achievement, Whitley . . . | 77 | Yoshio | 373 |
| — Missionary Heroes in Asia, Lambert. . . | 479 | — and Christianity through Japanese Eyes. | 702 |
| — Missions in Orient, Richter | 79 | — Facts and Faith of (b) E. A. Marshall. . | 372 |
| — Missions in the Plan of the Ages, Carver | 398 | — New (a) George Owen | 375 |
| — My Father's Business, Marian H. Fiske. | 638 | — Temple in Hawaii | 227 |

| | PAGE | | PAGE |
|--|----------|--|----------|
| Buddhists Invade England | 66 | China, Revival Movements in..... | 483 |
| Buenos Ayres (<i>South America</i>) Students of | 468 | — Self-Governing Society in | 783 |
| Bulgarian Priest Converted | 624 | — Sowing in Stony Places in (a) A. J. | |
| Burdette's Home Mission Appeal | 861 | McFarlane | 109 |
| BURMA , Bible School Needed for | 145 | — Spells Opportunity | 70 |
| — Christian Missions in (a) Wallace St. | | — The God Who Can Move London, (a) | |
| John | 360 | J. Goforth | 613 |
| — Six Years in (b) F. D. Finney | 47 | — Tour of Inspection | 864 |
| Burman Rice, Christian | 709 | — Tract Society | 704 |
| Calculations, Curious | 379 | — Fuchau College | 551 |
| Calcutta (<i>India</i>), Religious Congress in... | 883 | — Union Education in Western (b) W. F. | |
| Calendar, Missionary for January (b)... | 10 | Beaman | 368 |
| Canada Congregationalist in West Africa... | 151 | — Medical College | 626, 951 |
| — Doukhobors in | 467 | — University | 951 |
| Canadian Missionary Policy | 5 | — Woman's College | 951 |
| — National Missionary Convention, (a) J. | | — Up-to-date | 868 |
| L. Stewart | 446 | — West, Boxers Again in | 725 |
| — Policy | 321 | — Revival in | 884 |
| Canal Zone (<i>Panama</i>), A Church in the... | 634 | — Western Colleges Founding Colleges in | |
| Carey, William, A Tablet Unveiled to... | 874 | the Orient | 627 |
| Carey's Beginning Recalled | 789 | — Women in | 71 |
| Caste Among Christians in India | 302 | Chinaman, The Story of a | 862 |
| — Replaced by Chivalry | 70 | China's Antichristian Campaign | 303 |
| Catholic Priest (<i>Rome</i>), Conversion of a... | 787 | — Redemption, How to Hasten | 141 |
| Central America, the Need of (a) Fred- | | Chinese and Mission Work in America... | 466 |
| erick Palmer | 530 | — Anglican Church | 869 |
| Central American Missionary Conference... | 545 | — Cadets at Bible Study | 702 |
| Chalmers, James, A Martyr's Testimony... | 874 | — Christian Circle in America, (b) C. T. | |
| Chang Chih-Tung, Death of | 952 | Wang | 124 |
| Chapman-Alexander Meetings in Australia... | 882 | — Christians Liberal | 784 |
| Chapman and Alexander Tour | 382 | — Christians, Power of | 952 |
| Chicago Christian Workers' Training School | 64 | — Churches Nearing Self Support | 70 |
| Chief Left Hand's Life (a) | 292 | — Cleanliness Society | 784 |
| Children's Prayers | 780 | — Consul's View of Missions | 142 |
| Chili (<i>South America</i>), Christian Endeav- | | — Dragon Awakening, (b) E. I. Doty... | 132 |
| or in | 312 | — Educator Converted | 141 |
| — Church Union in | 564 | — Evangelists, The Power of | 704 |
| — Goods News from | 545 | — Girls Graduate in Medicine | 391 |
| — Priest's Warning to his Flock | 634 | — Givers for Missions | 64 |
| CHINA (<i>Manchuria, Mongolia, Peking</i>). | | — Gratitude | 784 |
| — and its Dissensions | 803 | — Home Missions | 633 |
| — and the Millennium | 141 | — Idol | 705 |
| — Another Case of Union | 869 | — in America | 714 |
| — Census | 391 | — in America, Missionary Work Among the | |
| — Changes in | 72, 481 | in Hawaii | 720 |
| — Christian Literature Society for (a) | | — Minister as School President | 633 |
| Donald MacGillivray | 113 | — Missionary Society | 714 |
| — Christian Press in | 869, 952 | — Native Preachers | 303 |
| — Christian University, a | 626 | — Newspapers | 304 |
| — Co-operation in | 71 | — Officials in a Girls' School | 551 |
| — Deaf and Dumb in | 705 | — Officials interested | 141 |
| — Educational Movement for | 643 | — Pastor in a Peking Church | 628 |
| — Evangelists for | 550 | — Reform, Missionary Influence in (a) | |
| — Forward Movement for | 475 | Isaac T. Headland | 24 |
| — German Missions in China | 142 | — School System | 304 |
| — How Dr. Ashmore Became Rich | 627 | — Singing | 303 |
| — Inland Mission | 869, 945 | — Student Conference | 804 |
| — John Kenneth Mackenzie, the Beloved | | — Volunteers | 482, 551 |
| Physician of Tien-Tsin, (a) Belle M. | | — Students in America | 156, 952 |
| Brain | 585 | — Women Coming into Notice | 551 |
| — Methodism in | 142 | — Women's Rights | 391 |
| — Missionaries Barred from German Schools | | Christ Mission Anniversary | 311 |
| in | 952 | Christian Unity, Editorial | 59 |
| — Missionary Leadership in | 951 | — Endeavor Among Eskimos | 311 |
| — Moslems in | 234 | — Endeavor Convention in China, (b) | |
| — Moving Forward | 868 | Emma I. Upcraft | 685 |
| — National C. E. Convention, (b) Emma | | — Convention in India | 389 |
| I. Upcraft | 685 | — in Chili | 312 |
| — New Regent of | 627 | — in Samoa | 540 |
| — Pastor Hsi of (a) Mrs. E. L. Flagg... | 119 | — in South Africa | 794 |
| — Phenomenal Overturnings in | 234 | — in Spain | 230 |
| — Progress in | 951 | — in the Arctic Circle | 308 |
| — Recent Signs in | 81 | — Movement in Mission Lands, (b) | |
| — Remarkable Conversion, a | 618 | Francis E. Clark | 840 |
| — Revival Among Aborigines | 304 | — Literature Society for China, (a) Don- | |
| — in Central | 323 | ald MacGillivray | 113 |
| — in Nanking | 642 | | |

| | PAGE | | PAGE |
|--|---|---|----------|
| Christian Pronouns | 940 | Deaths, Dr. Stursberg, of Germany | 956 |
| — Workers' Equipment. Poem. J. Hud- son Taylor | 583 | — William Waddell, of Zambesi | 790 |
| Church and Missions According to Paul, (a) William Shedd | 843 | — Young, Rev. Egerton R., of Canada | 876 |
| — and the Laboring Man | 6 | De Forest, J. H., Honors to | 237 |
| — Council in Philadelphia | 4 | Despotism, The Doom of | 721 |
| — Facing its Obligation | 632 | Deus Vult, <i>Poem</i> , Stephen Trowbridge | 185 |
| — Giving in England | 65 | Disciples' Centennial | 944 |
| — Missionary Society in Mt. Kenia, East Africa | 151 | Disciples of Christ Campaign of Education | 312 |
| — Missionary Society, Twenty Years of the | 228 | Distinct Missionary Responsibility. Edi- torial | 138 |
| — Missionary Society's Report | 546, 622 | Distribution of Missionaries | 3 |
| — Statistics Corrected | 301 | Divorce, Increase of | 621 |
| — Union on Mission Fields | 401 | Dodd, John F., Death of | 240 |
| — with a World Parish | 786 | Donations Acknowledged | 300, 700 |
| — Work for Missions | 63 | — and Acknowledgements | 621 |
| Churches and Missions, (b) Editorial | 56 | Doukhobors in Canada | 467 |
| Cities, The Church and the Crisis in (a) A. T. Pierson | 334 | Dowkorit, Geo. D., Death of | 720 |
| CITY MISSIONS (London, Chicago, New York, Slums, Toledo) | 790 | Dube, John L., of South Africa, (a) W. C. Wilcox | 915 |
| — Slums, Cost of the | 62 | Dube's School, Progress in | 463 |
| Colombia, Trouble in | 801 | Duff, Alexander, the Missionary Statesman, (b) George Feltus | 275 |
| Commercial Argument for Missions | 236 | Duncan, William, of Metlakatla, (a) Belle M. Brain | 763 |
| Conference of Foreign Mission Boards, (a) Stanley White | 198 | Dutch Missionary Societies | 792 |
| — on Missionary Education | 941 | Ecuador, Revival in | 801 |
| — Young People's | 464 | Edinburgh Missionary Conference | 865 |
| Congregational (<i>American Board</i>) Growth Abroad | 381, 465 | Education Bill in England | 154 |
| — Plans for Enlargement | 226 | — for Women in India | 473 |
| Conklin, Rev. John W., Death of | 876 | — in China | 71 |
| Constantinople (<i>Turkey</i>), Reaction at. Edi- torial | 378 | — in South India | 301 |
| Continental Missionary Conference (<i>Euro- pean</i>) | 710 | — in Western China, (b) W. F. Beaman | 368 |
| Conversion, Remarkable | 618 | — of the Blind in Korea | 235 |
| Conversions of 100 Years | 315 | Educational Missionary Meetings, (a) T. H. P. Sailer | 929 |
| Co-operation in China | 71 | — Missions in China, (a) F. W. Bible | 682 |
| Coptic Bible Society | 325 | — Movement for China | 643 |
| Country Churches and Missionaries | 309 | EGYPT General Mission | 697 |
| Cousin, George, of the L. M. S., Retires | 65 | — Mohammedans Baptised in | 716 |
| Cuba (<i>West Indies</i>), Beneficent Work in | 227 | — Moslem Work in Cairo | 644 |
| — Conditions in | 384 | — Unrest in | 406 |
| — Methodists in | 467 | — Work for Women in | 150 |
| Cuyler, Theodore | 223 | Egyptian Women Demand Liberty | 724 |
| Danish Missionary Society | 792 | Egyptians, Independent | 74 |
| Dates, Memorable Missionary (b) Editorial | 9 | Emigrants, Safeguarding | 307 |
| Dates, Memorable Missionary | 9, 100, 186, 340, 584, 681, 774, 832, 902 | England (<i>British London</i>), in 1526 and in 1909 | 307 |
| Deaf and Dumb in China | 705 | — Mormons Invading | 789 |
| DEATHS. W. S. Ament, of China | 240 | — Oxford, Foreign Missions at | 789 |
| — William Ashmore of China | 476 | England's Missionary Gifts | 788 |
| — Charles E. Ballou, of New York | 475 | Ephesus, In the Theatre at | 625 |
| — A. A. Bennett, of Japan | 956 | Episcopal Apportionment Plan | 943 |
| — L. J. Bertrand, of Paris | 554 | Eskimo (<i>Arctic</i>), New Mission to the | 715 |
| — Chang Chih Tung, of China | 952 | Eskimos, Religious Condition of the | 861 |
| — John W. Conklin | 876 | Europe (<i>Continental, Germany</i> , etc), Islam in | 724 |
| — Dhanjibhai Nauroji, of India | 146 | Evangelism, Modern. Editorial | 299 |
| — John F. Dodd, of New York | 240 | Evangelization, A World Scheme of | 631 |
| — Geo. D. Dowkontt | 720 | — Preparing for Worldwide | 801 |
| — Mrs. Harris of Tokyo | 796 | "Everyland," a New Children's Magazine | 465 |
| — William Harvey, of Egypt | 76 | Exhibit, A Missionary | 720 |
| — George P. Howard, of Argentina | 554 | — British Missionary | 384 |
| — O. O. Howard | 956 | Example, Another Good, in Giving | 633 |
| — John Husband, of India | 396 | Fang Saint, A Little (a) A. T. Pierson | 418 |
| — Sheldon Jackson | 475 | Federal Council of Churches | 4 |
| — Father Jansen | 316 | Federation (<i>Union</i>) of Churches | 245 |
| — Rabbi Ignatz Lichtenstein | 315 | — Sound Doctrine on | 156 |
| — Lilavati Singh, of India | 476 | Penelon's Prayer | 857 |
| — Mrs. James Matheson, of London | 299 | Fiji, Indian Missionaries in | 540 |
| — C. W. Mateer, of China | 76 | — Native Workers in | 540 |
| — W. H. Millard, of China | 396 | Fijian Sketches, (a) Miss Lucy Broad | 518 |
| — Post, Dr. George E., of Syria | 876 | Finnland, Religious Conditions in | 85 |
| — J. H. Ritterill, of London | 396 | Finnish Missionary Society | 546 |
| — George H. Rouse, of India | 475 | — — Fifty Years of the (b) Yoos Mus- takallo | 846 |
| | | Fiske, Fidelity (a) Belle M. Brain | 341 |
| | | Foes of Missions | 61 |

| | PAGE | | PAGE |
|---|------|--|----------|
| Foreign Field, Visits to the | 245 | Hawaii, Chinese in | 720, 874 |
| — Missions as an Aid to Home Missions | 309 | — Korean Pastee Needed in | 392 |
| — The Harvest of | 635 | Hawaiian Chinese Fighting Opium | 227 |
| Foreigners in America (<i>Immigrants</i>) | 380 | Hebrew (<i>Jeus</i>) Fellow Citizens | 943 |
| — — Work Among | 714 | — and Strong Drink | 470 |
| Forman, Henry, Honored | 389 | Hero in Common Life | 860 |
| Formosa, Presbyterianism in | 235 | Heroes Still Live, Christian | 625 |
| Forward Movement Churches, Two | 942 | Hicks, Harry Wade | 157 |
| FRANCE (<i>Parts</i>), Demand for the Bible | | Higgins, A Man's Christian | 944 |
| in | 865 | Hindu (<i>India</i>) and Moslem Hatred | 231 |
| — Evangelization in | 165 | — Contribution to Medical Missions | 782 |
| — Ex-priests in | 622 | — "Holy Man" Converted | 146 |
| — Godless Schools in | 470 | — Temple Girls, Rescue of | 707 |
| — Intoxicants in | 229 | — View of Missions | 232 |
| — Religious Situation in | 469 | Hindus Alarmed and Astir | 949 |
| — What Protestantism is Doing for (b) | | — Cheating God | 232 |
| Katharine E. Chapman | 853 | — Who Are the | 472 |
| French Priests Denouncing Rome | 385 | "Hiram Bingham" Lost | 786 |
| Fraser, Sir Andrew | 379 | — Mission Ship | 539 |
| Freedmen (<i>Negroes</i>) take Courage | 465 | — Sails for the Gilbert Islands | 239 |
| Freedmen's View of Lincoln | 310 | Hiram College and Mission Study | 464 |
| Garenganze, Recent Jottings from (a) F. S. | | Holden, J. Stuart | 59 |
| Arnot | 203 | HOME MISSIONS (<i>America, Berea, Mor-</i> | |
| Garrison, William Lloyd | 223 | <i>monism, Negroes, Oklahoma, United</i> | |
| German Medical Missions | 87 | <i>States</i>) Campaign | 309 |
| — Medical Missions | 711 | — Campaign, An Interdenominational | 87 |
| — Societies, Annual Reports of | 623 | — Harvesters for the West | 944 |
| — in China | 142 | Home Missions Aided by Foreign Missions | 309 |
| German Student Federation | 791 | Howard, George P., Death of | 554 |
| — Conference | 386 | Howard, O. O., Death of | 956 |
| German Work Among Mohammedans | 68 | Howie, Goshen El, in Syria | 306 |
| Germans Want More Bibles | 865 | Hume, Dr. Robert A. | 783 |
| GERMANY (<i>Berlin</i>), Missionary Litera- | | Hungary, Bible Colportage in | 712 |
| ture in | 470 | — Missionary Society in | 793 |
| — Salvation Army in | 67 | — Year of Blessing in | 793 |
| — Y. M. C. A. Conference in | 644 | Husband, John, Death of | 396 |
| Geronimo, A Noted Indian Chief | 311 | Immigrants (<i>Foreigners</i>) and the Bible | 863 |
| Gift, Results of One | 542 | — Problem in America | 380 |
| Gifts and Golf Balls | 153 | — Saving the | 311 |
| — from British Churches | 65 | Immigrants Not All Bad | 225 |
| — of an Invalid for Missions | 62 | Incentives and Encouragements in Missions, | |
| — of College Students to Missions | 157 | Great (a) Arthur T. Pierson | 807 |
| — of the S. P. C. K. | 468 | INDIA (<i>Brahman, Buddhist, Burma, Cal-</i> | |
| Gifts of the Year | 225 | <i>cutta, Hindu</i>), American Madura Mis- | |
| — Potency of Small | 315 | sion | 549 |
| — of Wesleyan Women | 152 | — Appreciation shown by Gifts | 626 |
| — Missionary in England | 788 | — Barriers Removed in | 782 |
| — Needed, Many Smaller | 942 | — Brahman Becomes a Christian | 867 |
| — Some Large Church | 786 | — Breaking Down Caste in | 725 |
| Gilbert Islands, the "Hiram Bingham" sails | | — British Colonel a Missionary | 868 |
| for the | 239 | — British Rule in | 301 |
| Givers for Missions, Chinese | 64 | — Carey's College in | 548 |
| Giving, A Model of Modest | 64 | — Case of Consecration in | 233 |
| — by African Christians | 237 | — Caste Among Christians | 302 |
| — in Korea | 305 | — Cause of Discontent in | 473 |
| — One Church's Example in | 542 | — Christian Endeavor Convention | 389 |
| God Who Can Move London, The (a) J. | | — Convention in (b) Richard Burges | 117 |
| Goforth | 613 | — Christianity and Social Life in (a) | |
| God's Condition of Possession. Editorial | 697 | Lilley R. Gracey | 357 |
| God's Word, Indebtedness to, Editorial | 60 | — Church Federation in | 402 |
| Golf Balls vs. Foreign Missions | 153 | — Coming World Convention of Y. P. S. | |
| Greene, Joseph K. | 472 | C. E. | 867 |
| Grenfell, Wilfred T. | 715 | — Converted Fortune Tellers | 707 |
| Haiti (<i>West Indies</i>), The Revolution in | 8 | — Education for Women in | 473 |
| Hamlin, Cyrus, (a) Belle M. Brain | 11 | — In | 301 |
| Handshaking as an Evangelizing Force | 62 | — Encouraging Tidings from | 726 |
| Hannington, James, The Lionhearted Bishop | | — Four Hundred Baptized in | 950 |
| (a) Belle M. Brain | 651 | — Good Results from Slight Outlay | 867 |
| Harley College, London | 65 | — Great Britain's Achievements in | 625 |
| Harriman and the Gift of Money-making | 859 | — Growth of Self Extension | 626 |
| Harris, Mrs. Flora Best, Death of | 796 | — Hindu Call for Reform in | 484 |
| Hart, Sir Robert | 703 | — Mahatma Agnya Guru (a) Em Wherry | 674 |
| — — on Changes in China | 234 | — Marriage of Widows in | 302 |
| Hartzell's, Bishop, Diocese | 394 | — Methodist Accessions in | 549 |
| Harvard Hospital in China | 543 | — Mtra Mission | 146 |
| Harvey, William, Death of | 76 | — Missionary Church in | 146 |
| Hawaii, Buddhist Temple in Honolulu | 227 | — Miracle in | 950 |

| | PAGE | | PAGE |
|--|----------|---|------|
| India, Methodist Gains in | 302 | Italy, Trouble for the Pope | 947 |
| — Mission Scenes in | 708 | Italian Priest Turning Protestant | 624 |
| — Moslem Situation in | 473 | Italians Need the Gospel, Why (a) Mrs. | |
| — University in | 302 | Ellen May | 817 |
| — Mysore State Educational Laws | 782 | Ito, Prince, Murder of | 953 |
| — News from | 83 | Jackson, Sheldon, The Apostle of the | |
| — Novel Preaching Tour | 625 | Northwest (a) A. T. Pierson | 89 |
| — Notable Industrial Mission | 868 | — Death of | 475 |
| — not Hopeless | 70 | Jansen, Father, Death of | 316 |
| — North, Ingathering in | 324 | JAPAN and Militarism | 806 |
| — Poll-tax for Missions | 626 | — Can the Missionary be Spared from | 304 |
| — Poverty in | 474 | — Christian Situation in | 393 |
| — Progress in Djeypur | 474 | — Openers of (a) Chas. A. Bowen | 497 |
| — Religious Feuds in | 389 | — Union in | 641 |
| — Teaching in Mysore | 706 | — Evangelized, but not Christian | 954 |
| — Retrenchment in | 303 | — Fifty Years of Missions in (a) J. D. | |
| — Self Extension of the Church in (a) V. | | Davis | 506 |
| S. Azarian | 283 | — Friend or Foe to Korea | 72 |
| — Self Supporting Mission | 549 | — Future of Christianity in | 629 |
| — Serampore College | 145 | — In the Wilds of | 237 |
| — Should Missionaries Withdraw from. | | — Jubilee Conference in | 392 |
| Editorial | 298 | — Missionary Progress in | 641 |
| — Signs of Promise in | 473 | — Omens of Good from | 870 |
| — Sir Andrew Fraser of | 379 | — Opening of (a) Belle M. Brain | 487 |
| — Stirring Scenes in | 164 | — Progress of Half a Century in | 953 |
| — Twenty-five Years of Work in | 626 | — Prospects of Christianity in Japan (b) | |
| — Union Theological College | 388, 950 | Mr. Iwai | 53 |
| — Visit to Ramabai's Home (a) Emma D. | | — Some Omens of Evil | 629 |
| Anderson | 289 | — St. Andrew's Day in | 73 |
| — Woman's Work for Woman (a) Jacob | | — The Brighter Side | 629 |
| Chamberlain | 277 | — What Remains to be Done in | 74 |
| — Women's Congress in | 390 | — Work for Ex-convicts in | 701 |
| Indian, American, Chief Left-Hand's Life | | Japanese-American Peace Agreement | 7 |
| (a) | 292 | — Christian Hymn. <i>Poem</i> | 534 |
| — Chief, Geronimo | 311 | — Church, The | 954 |
| — Indians, Conference on the | 383 | — Commercial Argument for Missions | 236 |
| — Givers | 950 | — Convert, A Millionaire | 702 |
| — Missionary Society of Ginnevely (a) | | — Factory Girls' Home | 144 |
| V. S. Azariah | 283 | — Growth | 82 |
| — National Missionary Society. 232, 389, | | — Mission Jubilee | 785 |
| Weapons in Christian Warfare | 548 | — Missionary History | 701 |
| — Womanhood, Representative of | 233 | — Missions in Seattle | 714 |
| — Women Rising | 868 | — Missions in the Islands | 871 |
| — Workers, Third Annual Conference of .. | 864 | — School, Christians in a | 236 |
| — Y. M. C. A. | 543 | — Students' Victory | 74 |
| Indians, Evangelizing Navajo | 544 | — Ways Peculiar | 629 |
| — Presbyterian Work for the | 226 | — Woman Speaks at Vassar | 632 |
| — Sign of Promise to the, J. W. Sanborn. | 129 | Japan's Increase of Population | 553 |
| — The North American | 862 | — Need for Christ | 552 |
| Industrial Mission in Laos | 705 | Java (<i>Malaysia</i>), Moslems Converted in .. | 76 |
| Infidel's Mistaken Policy | 537 | Jerusalem (<i>Syria</i>), The Bible in | 472 |
| Insanity, Increase of | 805 | Jesuit (<i>Roman Catholic</i>) Becomes Protes- | |
| International Missionary Union | 382 | tant | 866 |
| — Opium Commission | 323 | Jew (<i>Hebrew, Israel</i>) The Czar and the .. | 793 |
| Invalid's Work for Missions | 62 | Jewish Missionary Conference | 6 |
| Islam (<i>Mohammedan, Moslem</i>) and Christi- | | — Missions, Objections to (a) Louis Meyer | 887 |
| anity in Africa (b) Bishop of Salis- | | — National Fund | 788 |
| bury | 691 | — Problem in America. Editorial | 221 |
| — and Israel (b) D. M. Pantou | 689 | Jews and Mesopotamia | 484 |
| — and National Reform | 723 | — One Hundred Years of Work Among | |
| — If, Should Possess Africa | 313 | the (a) Louis Meyer | 92 |
| — in China | 304 | — Presbyterians and the | 538 |
| — in Europe | 724 | Jews, Russian | 471 |
| — in German East Africa | 163 | Judson, Newell and Nott the First Ameri- | |
| — in the Russian Empire (a) S. M. Zwe- | | can Missionaries (a) Belle M. Brain .. | 100 |
| mer | 739 | Kaiserwerth Deaconesses | 305 |
| — in the Sudan | 793 | Kamerum (<i>Africa</i>), Approaching Harvest | |
| — in the West Indies | 467 | in | 718 |
| — No Religious Liberty Under | 804 | Kongo, Conference in the Upper | 238 |
| — not yet Moribund | 867 | — Crises in the | 165 |
| — Prayers for | 84 | — Enormity, The | 872 |
| Islam's Political Power Waning | 388 | — Good News even from | 630 |
| Israel (<i>Hebrew, Jews</i>) and Islam (b) D. | | — Gospel on the French | 461 |
| M. Pantou | 689 | — Great Britain and the | 313 |
| ITALY (<i>Rome</i>), Clerical Voting in | 471 | — Missionaries Acquitted | 805 |
| — Earthquake in | 155 | — Missionaries Charged with Libel | 461 |
| Italy, Toleration in | 308 | — Missionary Matters in the | 717 |

| | PAGE | | PAGE |
|---|----------|--|--------------|
| Kongo Question, The | 394, 717 | London Religiously Cosmopolitan | 469 |
| — Situation | 553 | — Y. M. C. A. | 710 |
| — Swedish Mission | 313 | Lumber Camps, An Apostle of the | 944 |
| — Trouble on the | 239 | Lutheran Work in Persia | 148 |
| — Why Leopold is Against Reform on the | 151 | MacGillivray, Daniel, Apostle to the Laos .. | 706 |
| KOREA After Twenty-five Years (a) | | MacGowan, J., of China | 704 |
| James S. Gale | 645 | McKay, Alexander | 66 |
| — Christian Schools in | 785 | McKenzie, F. A., on Foreign Missions | 66 |
| — Christianity Alive in | 953 | Mable's, Dr., New Mission Course | 939 |
| — Conditions of Church Membership | 703 | Mackenzie, John Kenneth, the Beloved Phy- | |
| — Developments in | 83 | sician of Tien-Tsin (a) Belle M. Brain .. | 585 |
| — Education of the Blind in | 235 | Mad against Missions. Editorial | 458 |
| — Final Assault in | 785 | Madagascar and the French | 84 |
| — Gospel in | 628 | — Difficulties in | 152 |
| — Methodist Missions in | 143 | — France as a Foe to Missions | 873 |
| — Outlook in | 72 | — Missionary Troubles in | 795 |
| — Prayer Meeting | 73 | — New Obstacles in | 485 |
| — Presbyterian Work in | 143 | — Noble Army of Martyrs in (a) Belle | |
| — Progress in | 235 | M. Brain | 187 |
| — Real Marvel Among Missions, a | 552 | — Orphan Association Suppressed | 873 |
| — Situation in | 483 | — Persecution in | 152 |
| — Social Changes in | 144, 391 | — Results of Hostility in | 719 |
| — Spiritual Marvels in | 392 | Madeira Islands, Methodists in | 871 |
| — Success Everywhere | 870 | Manhatma Agyma Guru (a) E. M. Wherry .. | 674 |
| — Twenty Years in | 702 | Malagasy Standing Firm | 956 |
| — Union Theological Seminary | 953 | Malay Peninsula, Methodists in the | 874 |
| Korean Bible Study | 236 | Malaysia (<i>Borneo, Java, Singapore, Sum-</i> | |
| — Christian Zeal | 304 | <i>atra</i>), Plea for | 956 |
| — Giving | 305 | — Progress in | 796 |
| — Homes, The Gospel in | 642 | — Work for Chinese in | 144 |
| — Oddities | 785 | Manchuria, Continued Revival in | 82 |
| — Passion for Service | 236 | — Great Awakening in (a) Paul P. Farla .. | 135 |
| — Passion for Souls | 628 | — What One Doctor has Done | 870 |
| — Pastor Needed in Hawaii | 392 | — Y. M. C. A. in | 627 |
| — Progress | 883 | Maori Funeral | 796 |
| — Self Sacrifice | 703 | Martin, W. A. P. | 783 |
| — Students in Japan | 392 | Mateer, C. W., Death of | 76 |
| — Women in Earnest | 870 | Matherson, Mrs. James, of London | 299 |
| Koreans, Bibles for | 784 | Mecca's (<i>Arabia</i>) Welcome to Liberty | 388 |
| Krishna Pal, Carey's First Convert (a) | | MEDICAL MISSION in Mt. Kenia, East | |
| Belle M. Brain | 903 | Africa | 75 |
| Laboring Man and the Church | 6 | — Missionaries, British | 228 |
| Labrador Mission, Dr. Grenfell and the .. | 715 | — Missionary, John Scudder, (a) Belle M. | |
| LAOS , Industrial Missions in | 705 | Brain | 430 |
| — Mission Items | 145 | — Missions, Advance in | 622 |
| — Reading the Bible | 390 | — Gifts for | 153 |
| Laws, Robert, of Livingstonia (a) James | | — in Germany | 711 |
| Johnston | 422 | — The Work of | 326 |
| Laymen as Christian Workers | 941 | — Training in Peking | 71 |
| — of Minnesota and Missions | 322 | Memorable Missionary Dates, | 9, 100, 186, |
| — in America | 540 | 262, 428, 529, 584, 832 | |
| — Organization of | 245 | Men Needed for the Foreign Field (b) S. | |
| — Planning Great Things | 631 | M. Zwemer | 137 |
| — Task for the | 156 | Men's Advance in Iowa | 322 |
| Laymen's Convention in Birmingham (a) | | Merensky, A. A., Fifty Years of Service .. | 230 |
| Jas. H. Taylor | 258 | Mesopotamia for the Jews | 484 |
| — Great Campaign | 881 | — Irrigation in | 306 |
| — Missionary Conferences | 712 | Methodism in China | 142 |
| — Movement in South Africa | 165 | — Share of Africa | 717 |
| Leopold Against Reform in Africa | 151 | Methodist Aim and Endeavor | 541 |
| License Bill in England | 154 | — Deaconesses in Russia | 155 |
| Lichtenstein, Rabbi, Death of | 315 | — Gains in India | 302 |
| Lincoln Memorial University | 157 | — Method of Giving | 226 |
| Liquor (<i>Temperance</i>) Selling in France .. | 229 | — Mission in South Africa | 795 |
| — Traffic, Fighting the | 787 | — Missions in Korea | 143 |
| — Literature Unrest in | 406 | — Success in India | 146 |
| Living and Dead. <i>Poem</i> | 254 | — Work for Africa | 150 |
| Living Links in Missions | 246 | Methodists, A Call to | 942 |
| Livingstone, David, the Missionary Explorer | | — in Cuba | 467 |
| (a) Belle M. Brain | 263 | — in the Philippines | 240 |
| Livingstone (<i>Africa</i>) Convention | 151 | — Studying Missions | 942 |
| — Robert Laws of (a) James Johnston .. | 422 | Metlakatla, William Duncan of (a) Belle | |
| London City (<i>England</i>) Mission Work | 790 | M. Brain | 763 |
| — Jews' Society Centenary (a) Louis | | Meyer, F. B., in Mission Lands | 384 |
| Meyer | 92 | Meyer, F. B., Rules for Workers | 61 |
| — Missionary Society Campaign | 152 | Meyer, Rev. Louis | 538 |
| — — — Funds | 229, 945 | Mexican School, Plea for a | 945 |

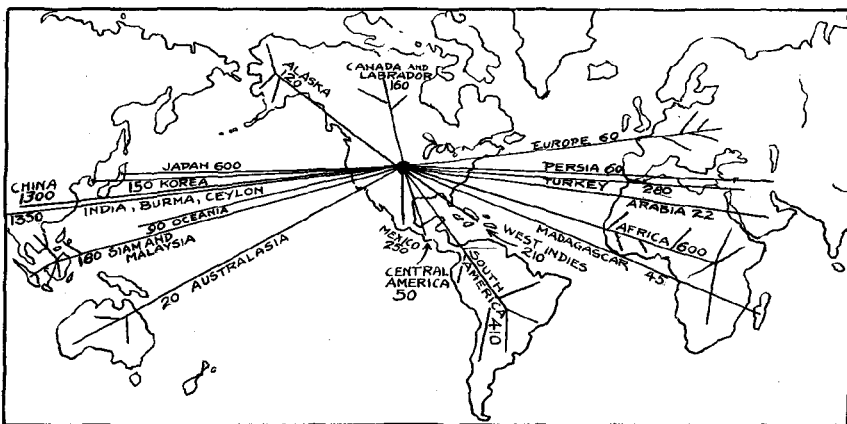
| | PAGE | | PAGE |
|---|----------|--|----------|
| MEXICO, Are Protestant Missionaries | | Moving to Save the World | 863 |
| Needed in | 860 | Natal, Africans as Gospel Workers in (b) | |
| — Gospel Transformation in | 787, 883 | J. P. Broadhead | 838 |
| — Missionary Progress in | 486 | National Free Church Council Mission- | |
| — Religious Progress in | 383 | ary Meeting | 228 |
| — The Land, the People and the Church | | Need, The Greatest Missionary | 857 |
| (b) L. M. Haughwout | 217 | Negro (<i>Freedman</i>) in Boston, The | 633 |
| Mexico's Need | 227 | Negro, What is Possible to the | 74 |
| Millard, W. H., Death of | 596 | Negroes and Africans | 461 |
| Ministry, Things Sadly Out of Proportion | | Netherlands Missionary Society | 792 |
| in the | 636 | — Societies' Reports | 385 |
| Miracle of Missions (a) A. T. Pierson | 418 | New Guinea Civil Value of Missions | 875 |
| Missionaries and Their Supporters | 538 | — Missions in | 539 |
| — Distribution of | 3 | — Progress of the Gospel in | 144 |
| — from Many Lands, 26th International | | — Work of the Spirit upon | 634 |
| Missionary Union (a) | 608 | Newspapers and Missions | 401 |
| — Have Done, What | 875 | New York Bible Society (a) Geo. Wm. | |
| — Outgoing | 542 | Carter | 911 |
| Missionary as a Man of Affairs, The | 875 | — Summer Evangelism | 541 |
| — A True | 459 | — The Great American City | 225 |
| — Calendar for February, Belle M. Brain | 99 | New Zealand, Funeral of a Maori Princess | 796 |
| — Conference, An Innovation in Store | 865 | Nigeria, Heathenism in | 238 |
| — or Omissionary? | 850 | North Pole and Missions | 858 |
| — Responsibility for Government Legisla- | | Norway, Mormon Activity in | 155 |
| tion (b) Wilbur F. Crafts | 39 | Norwegian Baptist Missions | 946 |
| — Salaries | 226 | Nyasaland, Mission Troubles in | 803 |
| — without a Message (a) S. M. Zwemer | 181 | Og, Christian Invasion of the Land of (a) | |
| Missionary's Creed, Editorial | 58 | Geo. C. Doolittle | 927 |
| — Garden, Thoughts Suggested by a (b) | | Oklahoma as a Mission Field | 383 |
| A New Missionary | 207 | Opportunity in the East (a) C. A. R. | |
| Missions and Churches, Editorial | 58 | Janvier | 130 |
| Missions, New Era in | 161 | Opium Commission, International | 323 |
| — Past and Present, The Aim of | 315 | — Conference, International | 157 |
| — Succeed? Do Foreign | 878 | — Hawaiian Chinese Fighting | 227 |
| — Why? | 876 | Opium Question in China, Editorial | 139 |
| Mohammedan (<i>Islam, Moslem</i>) Baptized in | | Orient and Occident | 81, 387 |
| Egypt | 716 | Oriental Flooding the Occident | 632 |
| — Can a, be Converted | 708 | Outlook Abroad for 1909 | 1 |
| — Missions | 149 | — at Home for 1909 | 3 |
| — Superstition | 232 | Pacific Coast and Missions | 382 |
| Mohammedanism, Facts About (a) E. A. | | — Islands: Hiram Bingham, Apostle to the | |
| Marshall | 695 | (b) F. J. Dyer | 49 |
| Moody Bible Institute Work | 940 | Pamphlets, New | 799 |
| Mongolia, a Region Vast and Backward | 869 | Panama, Evangelistic Campaign in | 8 |
| Moravian Church | 386 | Papal (<i>Romanism</i>) and Pagan Rome | 793 |
| Moravians Compelled to Retrench | 865 | Palestine (<i>Jerusalem, Syria</i>), Bible Colpor- | |
| — in Surinam | 544 | teur in | 949 |
| Morgan, Dr. Campbell, on Missions | 139 | Panama, News from | 544 |
| Mormon (<i>Utah</i>) Activity in Norway | 155 | Pamphlets, Missionary | 559 |
| Mormonism a Joke? Is (b) | 849 | Paris (<i>France</i>) Evangelical Missionary | |
| Mormons Invading Engand | 789 | Society | 791 |
| — Results of Missions Among the (b) J. | | — Missionary Society Jubilee | 229 |
| A. Livingston Smith | 851 | Pastor, A Missionary | 460 |
| Morocco and Spain | 710 | Pastor Hsi, a Miracle in China (a) Mrs. | |
| — Politics and Missions in | 394 | E. L. Flagg | 119 |
| Morrison Memorial in China | 550 | Pastor, Missionary Church and the Balky | |
| Moslem (<i>Islam</i>) and Hindu Hatred | 231 | (b) James A. Beaver | 931 |
| — Converts' Conference | 781 | Patagonia, Welsh Saints in | 228 |
| — Convert's Letter (b) | 51 | Peace and War, Missionaries in | 459 |
| — Education in the Sudan | 724 | — Progress Toward | 481 |
| — Lands, Progress in | 325 | — The Demand for. Editorial | 220 |
| — Situation in India | 473 | Peking, University for | 550 |
| — to Methodist | 70 | — Medical Training in | 71 |
| — University in India | 302 | PERSIA, Bitter Cry from | 7 |
| Moslem Villages, a Tour Among (a) | | — Clouds in | 325 |
| Stephen Trowbridge | 748 | — Missionary Perils in (a) J. H. Linton | 933 |
| Moslems, Church Missionary Society and | | — The Crisis in | 405 |
| the | 946 | — Movements in | 885 |
| — Converted in Java | 76 | — New Regime in | 723 |
| — German Work for | 68 | — Religious Crisis in (a) Wm. A. Shedd | 775 |
| — How to Reach | 302 | — Signs of Light in | 164 |
| — in China | 234 | — Teheran, Boys' School | 306 |
| Mosque on Wheels | 548 | — Twilight before Dawn in (a) Stanley | |
| Mott, J. R., in London | 153 | White | 513 |
| Mott, John R., in Scandinavia | 387 | — Year's Changes in | 949 |
| Mount Holyoke and Missions (a) Henrietta | | Persian Missions | 148 |
| E. Hooker | 353 | | |
| — College Missionary Tablet | 156 | | |

| | PAGE | | PAGE |
|---|---------------|---|------|
| Persians Hungry for Knowledge..... | 949 | Rome Feared the Bible, When..... | 623 |
| Peru, Religion in (a) Geraldine Guinness..... | 210 | — Movements Away from..... | 866 |
| PHILIPPINES , American Methods in the..... | 875 | — Open Door at..... | 546 |
| — Pine Kansas Investment in the..... | 635 | — Spanish Hatred of..... | 866 |
| — Fruit in the..... | 75 | Roosevelt, Theodore, and the Africa Inland Mission..... | 938 |
| — Heroism in the..... | 956 | Roosevelt in Africa..... | 393 |
| — Independent Church in the..... | 403 | Roosevelt's Estimate of Mission Schools, Editorial..... | 299 |
| — Methodists in the..... | 240, 539 | Roosevelt's, Theodore, Visit to a Mission..... | 554 |
| — Ten Years in the..... | 239 | Rouse, George H., Death of..... | 475 |
| — Y. M. C. A. in the..... | 720 | Rules for Workers, F. B. Meyer..... | 61 |
| Piety and Heredity..... | 858 | RUSSIA , Evangelical Training School for..... | 69 |
| Pilgrim Father's Feast..... | 780 | — Is There Religious Liberty in (b)..... | 561 |
| Politics and the Pulpit, Editorial..... | 59 | — Jews in..... | 793 |
| Poll-tax for Missions..... | 626 | — Light Breaking in..... | 946 |
| Porto Rico, Gospel in..... | 8 | — Methodist Deaconesses in..... | 155 |
| — Presbyterians in..... | 544, 945 | — Moslem Convert in (b)..... | 51 |
| — Progress in..... | 467, 787 | — New Missionary for..... | 547 |
| Portuguese Drive out a Missionary..... | 74 | — Opening Doors in..... | 471 |
| Possibilities of Missions, Editorial..... | 534 | — Religious Conditions in (a) Baron Uxkull..... | 35 |
| Post, Dr. George E., Death of..... | 876 | — Religious Liberty in..... | 721 |
| Post, George E. (a) A. T. Pierson..... | 896 | Russian Baptists Much Alive..... | 947 |
| Pray for Missions, Why?..... | 1 | — Church, Sad Condition in the..... | 68 |
| PRAYER , Calls to..... | 1, 81 | — Duma, Questions before the..... | 155 |
| — Answers to, Editorial..... | 537 | — Empire, Islam in the (a) S. M. Zwemer..... | 739 |
| — Calls to..... | 161 | — Jews, English Work for..... | 471 |
| — Circles of..... | 321 | — Misrule..... | 806 |
| — Encouragement to..... | 161 | — Prisons, The Horrors of..... | 624 |
| — for Islam..... | 84 | Sabbatic Rest, Editorial..... | 140 |
| — for the World's Conference, Editorial..... | 779 | Sage, Russell, Suburbs..... | 859 |
| — Meeting, A Remarkable..... | 73 | Sailors and Foreign Missions (a) Geo. McP. Hunter..... | 668 |
| — Power of..... | 701 | Salonica and the New Turkey (a) John Henry House..... | 595 |
| Prayers Answered in India..... | 782 | Saloon Receives More than Missions..... | 466 |
| — Children's..... | 780 | Salvation Army and the Poor..... | 308 |
| — Foolish, Missionary..... | 81 | — General Booth and the (a) C. E. Russell..... | 451 |
| Presbyterian Advance..... | 543 | — in Germany..... | 67 |
| — English, Retrenchment..... | 153 | — Training School..... | 307 |
| — Foreign Missions, U. S. A..... | 64 | Samoa, Volcanic Devastation in..... | 395 |
| Presbyterian, Southern, Advance..... | 465, 542, 943 | Samoa Endeavorers..... | 540 |
| — Work for the Indians..... | 226 | Scandinavia, John R. Mott in..... | 387 |
| — for Africa..... | 150 | — Toleration Coming in..... | 946 |
| — in Formosa..... | 235 | Schmidt, Prof., on Missions..... | 298 |
| — in Korea..... | 143 | Schwartz, Christian Frederick (a) John Rutherford..... | 754 |
| Priest's Warning to his Flock..... | 634 | Scotch University Missionary Campaign..... | 469 |
| Prince Ito's Gift..... | 72 | Scotland, Established Church of..... | 385 |
| Progress Encouraging..... | 882 | — Mission Study Circles..... | 790 |
| — in Missions, Encouraging..... | 463 | — Church Union in..... | 623 |
| Protestant Episcopal Sunday School Gifts..... | 541 | Scudder, Jared W., Retires from Arcot Mission..... | 234 |
| Protestantism is Doing for France, What (b) Katharine E. Chapman..... | 853 | Scudder, John, (a) Belle M. Brain..... | 430 |
| Puttill, J. H., Death of..... | 396 | Sea, The Harvest of the..... | 620 |
| Ramabai's Home, Visit to (a) Emma D. Anderson..... | 289 | Secular Forces as a Missionary Asset (a) D. L. Leonard..... | 247 |
| — Workers..... | 707 | Self Support in Presbyterian Fields..... | 629 |
| Recent Signs in China..... | 81 | Serampore College, India..... | 145 |
| Reform Movements..... | 242 | Ship on Tour, A Missionary..... | 635 |
| Reformed Church Missionary Movement..... | 310 | SIAM and Laos Items..... | 145 |
| Reinforcements Needed for China..... | 783 | — Boon Itt Memorial..... | 390 |
| Religion of Hope, The. <i>Poem</i> | 816 | Siamese Women's Progress (b) Mrs. E. P. Dunlap..... | 370 |
| — of the Future and Missions (a) A. T. Pierson..... | 727 | Sidon Seminary (<i>Syria</i>)..... | 148 |
| Religions of the World..... | 230 | Singapore (<i>Malaysia</i>), Methodist Publishing House in..... | 875 |
| Religious Infirmary, Editorial..... | 298 | Singh, Lilavati, Death of..... | 476 |
| Results of Missions..... | 720 | — Memorial..... | 708 |
| Revival in Greenland..... | 87 | — of India..... | 233 |
| — in Manchuria..... | 82 | Slums, Cost of the..... | 632 |
| — in Nanking, China..... | 642 | Society for Promoting Christian Knowledge..... | 468 |
| — in the Mission Fields..... | 244 | — for the Propagation of the Gospel..... | 545 |
| — Movements in China..... | 483 | | |
| Rhenish Missionary Society..... | 67, 547 | | |
| Robert College, Young Turks in..... | 149 | | |
| Roman Catholic (<i>Papacy</i>) Priest Turning Protestant..... | 624 | | |
| — in New England..... | 863 | | |
| Romanism (<i>Catholic Papal</i>) and Modernism..... | 725 | | |
| — in West Africa..... | 794 | | |

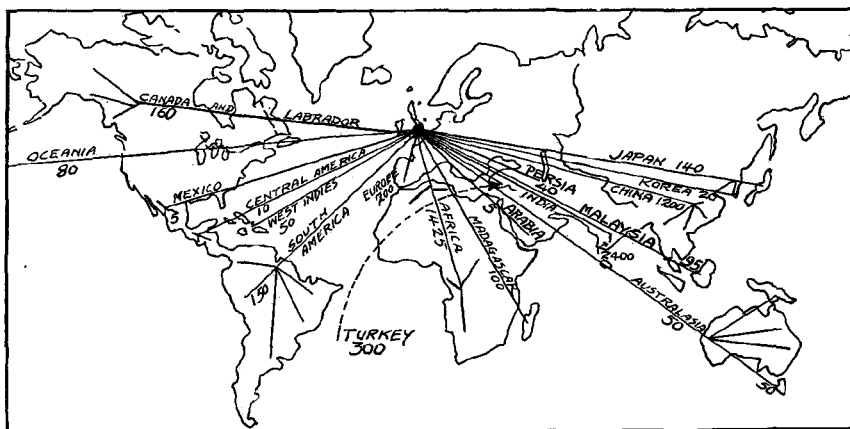
| | PAGE | | PAGE |
|--|----------|---|------|
| SOUTH AMERICA (<i>Brazil, Buenos Ayres, Chili, Colombia, Ecuador, Patagonia, Peru, Surinam, Venezuela</i>). | | Testimony to Missions | 539 |
| — Continent of Neglected Opportunity | | — to Missionaries | 475 |
| (a) Arthur T. Pierson | 21 | Theological Schools, Missionary Instruction | |
| — Progressive | 312 | in | 857 |
| — Woful Case of | 863 | Thoburn, Bishop, Semi-Centennial | 382 |
| South American Missionary, A Native | 312 | Thy Kingdom Come, <i>Poem</i> , James S. Scotland | 811 |
| South Americans Hungry for Knowledge | 884 | Tibet, Approaching (a) F. L. Neeld | 525 |
| Spain and the Moors | 710 | — Will, Soon be Open? | 324 |
| — Bible and the Gospel in | 86 | Tibetan Landowner Baptized | 549 |
| — Christian Endeavor in | 230 | Tobacco, Crusade Against | 714 |
| — Conditions in | 485 | Toledo Newsboys | 381 |
| Spanish Hatred of Rome | 866 | Tongas, The Gospel Among the (a) W. C. Wilcox | 833 |
| Spirit, Guidance of the | 697 | Torres, Islands (b) | 533 |
| Spiritual Awakening, Signs of | 538 | Training School for Missions (a) Mrs. E. M. Bliss | 40 |
| Statistics, Islam, in Russia | 741 | Tunis, Methodists in | 554 |
| — of Africa | 716 | Turk, The Young | 867 |
| — of the World's Religions | 230 | TURKEY (<i>Armenia, Constantinople, Syria</i>), American Board Colleges in | 305 |
| — Protestant Missions in Turkey | 178 | — America's Opportunity in | 948 |
| — Religious, for America | 224 | — American College for Girls | 781 |
| — The Yearly Missionary | 4 | — Christianity and Islam in | 242 |
| Stewart, James, of Africa | 238 | — Free Speech in | 147 |
| Straits Settlements, Methodists in | 550 | — New Constitution and the Old Koran | 722 |
| Student Conference, A Chinese | 804 | — New Freedom in | 562 |
| Student Conference in Great Britain | 788 | — Salonica and the New (a) John Henry House | 595 |
| — Federation in Germany | 791 | — Progress in | 709 |
| — Gifts to Missions | 157 | — Protestant Christians in | 948 |
| — Volunteer Movement | 63, 786 | — Religious Sects in | 231 |
| — Volunteers, Chinese | 482 | — Riot and Bloodshed in (a) C. T. Riggs | 441 |
| Students Volunteering for Missions | 464 | — Robert College | 149 |
| Studies, Useful, Editorial | 300 | — Seeking the Advice of Missionaries | 231 |
| Study of Christian Missions—Its Effect | 61 | — Sermon by Ismail Hakki Effendi (a) Stephen Trowbridge | 125 |
| Stursberg, Dr., Death of | 956 | — Sign of the Times in (a) Stephen Trowbridge | 125 |
| Sudan, Moslem, Education in the | 724 | — Signs of Life in | 162 |
| — The Situation in the | 150 | — State of Affairs in (a) Fred'k J. Bliss | 32 |
| Sultan as Ruler of Islam | 388 | — Temperance in | 471 |
| Sumatra (<i>Malaysia</i>), Christian Growth in | 326 | — What the Missionaries are Doing in (a) Charles T. Riggs | 167 |
| — Provisional Aid in | 403 | Turkish-Armenian Sufferers | 547 |
| Sunday School Work, World Wide (a) D. L. Pierson | 407 | — Army, Christians in the | 625 |
| Surinam, Moravian Mission in | 545 | — Empire | 625 |
| Sweden, Growth of Missions in | 246 | — Investigating Committee | 709 |
| Swedish Methodist and Missions | 308 | — Literary Lady | 471 |
| — Mission in Abyssinia (a) | 295 | — Parliament | 147 |
| — Missionaries on the Kongo | 313 | — Pasha Said, What a | 866 |
| — Missionary Society | 792 | — Situation, The Bright Side of the | 948 |
| — Teachers and Missions | 946 | — Women Breaking their Bonds | 231 |
| Switzerland, Missionary Societies in | 791 | — Women, Education for | 547 |
| Syria (<i>Beirut, Jerusalem, Palestine</i>), Boys' School at Tripoli, (b) W. S. Nelson | 687 | — Women, Uprising of | 305 |
| — Christian Invasion of the Land of Og (a) Geo. C. Doolittle | 927 | Turks, School Schemes of the | 781 |
| — Dr. Mary P. Eddy's Sanitarium | 472 | Union (<i>Federation</i>), Christian, in Japan | 641 |
| — George E. Post of (a) Arthur T. Pierson | 896 | — in Scotland, Church | 623 |
| — Massacre Order for | 947 | — International Missionary (a) | 608 |
| — Sidon Seminary for Girls | 148 | — Missionary Institute | 713 |
| — Tuberculosis Sanatoria for | 148 | United Presbyterians in India | 474 |
| Syrian Orphans' Home (a) J. H. Horstman | 920 | United States (<i>Home Missions</i>), Chinese Students in | 952 |
| — Protestant College Crisis in (a) D. Stuart Dodge | 327 | — Jewish Problem in the, Editorial | 221 |
| — Protestant College Crises | 243, 404 | Uganda (<i>Baganda</i>) Mengo Cathedral | 315 |
| Table that Talks (b) S. M. Zwemer | 137 | Utah—(<i>Mormons</i>) Is Mormonism a Joke? (b) | 849 |
| Tamil Missionaries | 951 | Utrecht Missionary Society | 792 |
| Temperance (<i>Anti-Saloon, Liquor</i>), Great Gains for | 466 | Vartan, P. K., Medical Missionary in Syria | 305 |
| — Growth in Massachusetts | 382 | Venezuela, The Crisis in | 87 |
| — in the British Army | 789 | — Difficulties in | 715 |
| — in England | 789 | — Evil Genius of (a) Mrs. T. S. Pond | 812 |
| — in Turkey | 471 | Volunteers, British | 469 |
| — Record Year for | 63 | — Call for | 943 |
| — Wave in Europe | 154 | — Sailed in 1908 | 380 |
| Testimony of a Brahman | 233 | — Wanted | 785 |
| — of F. A. McKenzie to Missions | 66 | | |
| — of Prof. Nathaniel Schmidt | 298 | | |

| | PAGE | | PAGE |
|---|------|---|------|
| Waddell, William, Death of | 790 | Women's Thank Offering, Wesleyan Meth- | |
| Warfare, Mimic, Money for. Editorial.... | 779 | odist | 152 |
| Watch Words of Missions. Editorial..... | 535 | World Wide Opportunity | 241 |
| Wealth of America | 224 | Yale Missionaries Honored | 713 |
| West Indies (<i>Cuba, Haiti, Porto Rico</i>), | | Yiddish Bible in Preparation, A New..... | 636 |
| Islam in | 467 | Young, Egerton R., Death of..... | 876 |
| Wesleyan Foreign Missions | 546 | Young Men's Christian Association Confer- | |
| — Methodist Thank Offering | 152 | ence in Germany | 644 |
| White Slave Traffic | 790 | — — — — in England | 65 |
| Widow Remarriage in India | 312 | — — — — in Gary, Ind. | 631 |
| Woman's Life in Africa..... | 795 | — — — — in the Philippines | 720 |
| — Progress in Siam (b) Mrs. E. P. Dunlap | 370 | — — — — Indian | 543 |
| — Union Missionary Conference | 712 | — — — — London | 710 |
| — Work for Women in India (a) Jacob | | — — — — Progress | 464 |
| Chamberlain | 277 | Young People's Missionary Conference.... | 380 |
| Women, Chinese | 551 | — — — Movement, Secretary | 157 |
| — in Egypt, Work for | 150 | Zeal for Missions | 61 |
| — Methodist, as Evangelizers..... | 64 | Zeisberger, David, The Apostle to the Dela- | |
| — Patriotic, in China | 71 | wares (a) Belle M. Brain..... | 821 |
| — Turkish, Education for..... | 547 | Zulu, Mission of the American Board..... | 462 |
| Women's Congress in India..... | 390 | Zulus, John L. Dube and the (a) W. C. | |
| — Missionary Conference | 464 | Wilcox | 915 |
| — Rights in China | 391 | — Strike Among the | 795 |

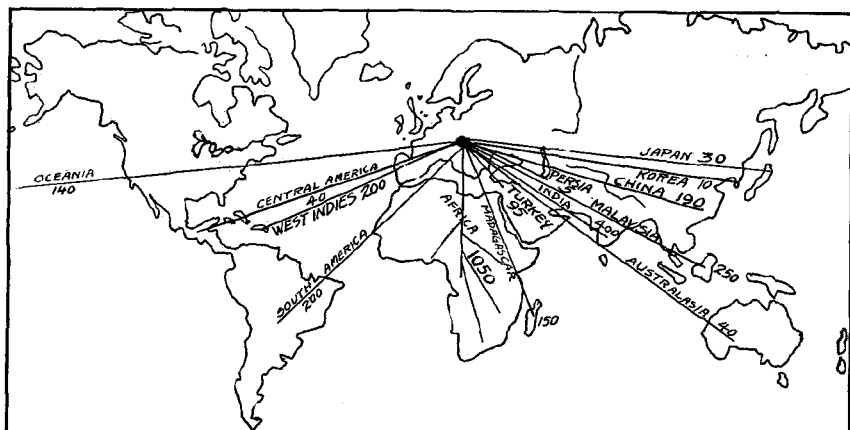




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THE TWENTIETH CENTURY RESPONSE TO THE MACEDONIAN CALL

An approximate comparison of the number of foreign missionaries sent out from America, Great Britain and Continental Europe to each of the great mission fields of the world.

The Missionary Review of the World

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SIGNS OF THE TIMES

WHY PRAY FOR MISSIONS ?

1. "He who prays for Missions never forgets that the work is God's, that he is aiding in the Divine Enterprise of Missions."

2. "The surest way to get Missionaries is by the throne of God. Appeals to God will man the fields more quickly and more efficiently than appeals to man."

3. "The silver and the gold belong to the Lord, and in answer to believing prayer He can bring it forth from the purses and pockets of His people."

4. "Prayer will meet the needs of Mission Boards, Missionaries on the field and Mission Churches as nothing else can."—*Rev. G. H. C. Macgregor, M.A.*

CALLS TO PRAYER

| | PAGE |
|---|------|
| The New Year's Outlook..... | I |
| South America and Neglected Opportunity | 21 |
| Religious Conditions in Russia..... | 35 |
| Responsibility for Legislation..... | 39 |

THE NEW YEAR'S OUTLOOK ABROAD

A remarkable year has just closed. It has been a year marked by memorable changes in the government of great empires.* The mere mention of some of these events is enough to bring to mind innumerable possibilities for future progress. The proc-

lamation of a constitution for oppressed and oppressive Turkey has already wrought remarkable changes that must affect all Mohammedan lands. Pan-Islamism is dead so far as the Sultan of Turkey is concerned, for he can not be regulated both by a constitution and by religious despotism. With an army of Christians and Moslems there is little fear of a holy war against the "unbelievers." With Christians taking a share in the government of the empire more liberal and just laws will be enacted, and the deathly grip of the censor on freedom of press and speech is stricken off. Now the truth can be preached and printed. If the death penalty for apostasy from Islam is also abolished there will be a new epoch in religious liberty and many may be expected to embrace Christianity. The spiritual conflict with Islam will be as strenuous as ever, but it will be a conflict under more just conditions and the truth must win. It is a day of opportunity.

An event of the year of less immediate importance is the opening of the Damascus-Medina Railway. This will soon be extended to Mecca and will open up territory hitherto forbidden to Christians. When these secluded countries are opened to the world paganism is doomed. Then it will be a contest between infidelity and Christianity.

* Reference to the index to the REVIEW for 1908 reveals many of the memorable events of the year.

Persia has been vacillating between progression and retrogression. The Shah proclaimed a constitution in 1907; but after continued and increasing disorder, including the bombardment of Parliament and a reign of terror in the mountains on the Turkish border, has now declared that "the people do not want a constitution, and that no parliament shall be established since it would be against the laws of Islam." The Shah is a reactionary and desires an absolute monarchy. An Anglo-Russian protest, however, has caused him to rescind his recent proclamation and to declare that he is in favor of constitutional government when the people are prepared for it. Missionary work has been greatly interrupted during the disorders and the immediate outlook is not hopeful.

In India the unrest is less pronounced in politics and the spiritual awakenings are less frequent than two years ago. There are, however, signs of life in both spheres. The Indians are awakening to a sense of their national strength and desire a more definite part in the government of their land. The Christians are also coming into closer cooperation with one another, and steps have already been taken toward national federation of Indian Christians.

One of the great events of the year is the passing of the late Empress-Dowager and the Emperor of China. Many reforms had already been promised—including modern schools and colleges, suppression of the opium traffic and the establishment of a constitutional government. The opportunity in China is unprecedented, and the carrying out of the progressive program is guaranteed by the new Regent. News of great revivals come

from West China and from Manchuria.

Korea gives a clarion call for workers to take up the work made possible by the receptive attitude of the people. Japan is developing her material resources, but there are many instances where their treatment of the Koreans leaves much to be desired in the interests of justice. The spread of Christianity continues at a remarkable rate. The problem is to give the proper training to those who seek entrance into the Church.

In Africa the Kongo State has nominally been handed over to Belgian control, but without sufficient guarantee of a correction of the existing abuses. Natives may still be cruelly oppressed, and equal rights of commerce and unhampered missionary work may still be denied. In Abyssinia the closed door has been slightly opened to admit the Word of God.

The Sudan has been entered by the Gospel messengers from the southwest and the east and preparations are being made for the coming conflict between paganism and Mohammedanism.

In Europe and South America the missionary situation has not materially changed. Russia is still struggling between despotism and a constitutional government. The Balkan storm center is in a state of unrest following the Turkish bloodless revolution. South America has still the weaknesses of Latin civilization, but the past year has been unusually free from revolutions.

Any one with the slightest vestige of faith and even a superficial knowledge of the course of events must see that God's hand is on the throttle and the world is moving forward to accomplish His purposes.

THE NEW YEAR'S OUTLOOK AT HOME

Perhaps the most prominent circumstance in the missionary outlook in America and England is the growing activity of men and young people in the work of winning the world for Christ. Business and professional men are awakening to the fact that the great commission of Christ was not given primarily to the clergy and to women, but is equally binding on men. Many prominent business men have investigated missions on the field, and on their return have freely given their time to addresses at laymen's conventions. They are investing large sums in the work that has been proved to be worth while.

The young people are also conducting an active campaign in churches and at conventions. Missionary textbooks and libraries are multiplying almost too rapidly. The Sunday-school workers are realizing more clearly the great need of missionary instruction. Sunday-school expositions now contain missionary lessons, and many means are being used to train the coming generations to take an intelligent interest and an active part in the great Christian campaign.

Home missions are feeling the effect of foreign mission stimulus. The denominational societies are coming together for conference with a view to closer cooperation and better economy. The Church federation movement is becoming national. For the first time the Protestant churches of the United States have decided to act officially in concert. The Council has voted to proceed with plans for securing effective service and to provide for a district superintendence in strategic centers. The work of State federa-

tions has proved that such cooperation may be effective and productive of most desirable results.

Another subject on which American Christians are awakening is their duty to evangelize the foreign populations that are crowding to these shores. Hither have come thousands of Jews from all over Europe, Italians, and other Latin peoples who are largely ignorant and degraded; Russians, Greeks and Armenians with the form of Christianity but without its power; there are Chinese, Japanese and Hindus who bring with them their heathenism and seek only the by-products of Christianity. We are coming slowly to realize that if we fail to enlighten these immigrants and their children they will paganize us, will destroy the Christian character of many of our institutions and overturn our free government. The next great step in home missions is in the line of more effective and systematic effort to bring Christ to these restless millions. There is the call and the ability for more self-denying service both at home and abroad.

THE DISTRIBUTION OF MISSIONARIES

The maps in the frontispiece of this number of *THE REVIEW* should be studied with interest. They are a graphic representation of the response to the missionary call from various lands. One may see at a glance to what countries and in what numbers (approximately) missionaries go from America, from the British Isles and from Continental Europe. In the past five years the number of missionaries sent out from Protestant churches in America has increased by fifteen per cent., from the British churches by thirty per cent., and by the Protes-

tants of Continental Europe by twenty-five per cent. America now sends out over 6,500 men and women to bear witness to Christ in the uttermost parts of the earth; Great Britain and Ireland support over 8,000 and Continental Europe over 3,100 missionaries. (See statistical tables.)

The map also shows in what proportion India, China and other heathen lands are receiving the messengers from the great Christian nations. India, for example, has some 1,350 missionaries from America, nearly double that number from Great Britain and 400 from Europe. In Africa are working only about 600 Americans, while the Continent sends thither over 1,000, and the British over 1,400. A comparison of these figures with statistics of all societies for 1908 will reveal other interesting facts.

THE MISSIONARY STATISTICS

Our statistical tables for 1908 form an interesting subject for study. They not only give the figures for the principal missionary societies of the world and their fields of labor, but they show the comparative totals in missionary income, workers, converts, schools and scholars.

It will be instructive to study these tables in connection with the denominational statistics given in THE REVIEW for April, 1908. This comparison shows that while there are 141,000 Protestant ministers in the United States, there are less than 6,000 American missionaries. The increase in Protestant church-members at home was 290,000 or about 1½ per cent., while abroad in American missions over 87,000 communicants were added or about 12 per cent. The total number of native church-mem-

bers added last year in all fields by all denominations was 164,674, or over 450 a day, and an average of more than eight converts for each missionary on the field.

It is even more significant to note that during the year of financial distress American gifts to foreign missions were increased by \$602,000, while the income in Great Britain decreased by \$96,000, and in other countries by \$120,000. Is not this a clear and conclusive answer to the question: "Are there any practical results from the Laymen's Missionary Movement?"

A comparison of these statistics with those published last January shows that the following boards and societies received considerable increase in their income during the past year. The Protestant Episcopal, Methodist Episcopal, Presbyterian (North and South), United Presbyterian, Reformed (Dutch) and Canadian Methodist.

These are only a few of the telling facts that may be gathered from a study of these missionary tables.

INTERDENOMINATIONAL CHURCH COUNCIL

At the Federal Council of the Churches of Christ in America, held in Philadelphia December 2-8, nineteen million members of Protestant churches were represented through delegates. Thirty-four of the leading religious denominations of the country officially approved the plan of federation which was proposed at the Inter-Church Conference in New York three years ago. Tho less than one-fifth of the denominations have adopted the plan of federation, those included represent nine-tenths of the membership in Protestant churches of America.

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1908

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal Europe, while covering that in behalf of Indians, Chin and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1908, tho sometimes the year includes a part of 1907. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.

REV. D. L. LEONARD, D.D.

| Names of Societies (Abbreviated) | Date of Organization | Home Income | Income from the Field | Ordained Missionaries | Laymen | Wives | Unmarried Women | Total Missionaries | Ordained Natives | Total Native Helpers | Total Force in the Field | Stations and Outstations | Communicant Members | Added Last Year | Adherents (Native Christians) | Schools | Scholars | Foreign Countries in Which Missions Are Sustained, and Number of Missions |
|--------------------------------------|----------------------|---------------------|-----------------------|-----------------------|--------------|--------------|-----------------|--------------------|------------------|----------------------|--------------------------|--------------------------|---------------------|-----------------|-------------------------------|---------------|----------------|---|
| American Board | 1810 | \$837,999 | \$253,958 | 176 | 12 | 197 | 190 | 575 | 299 | 4,150 | 4,725 | 1,581 | 71,137 | 6,407 | 128,820 | 1,293 | 64,546 | S. Africa, Turkey, India, China, Japan, Micro- |
| Baptist Missionary Union..... | 1814 | 934,434 | 115,504 | 229 | 21 | 230 | 135 | 615 | 331 | 4,906 | 5,521 | 2,736 | 143,873 | 10,559 | 247,759 | 1,825 | 56,059 | nesia, Mex., Spain, Austria, Philippines (20). |
| Southern Baptist Convention..... | 1845 | 402,328 | 34,825 | 91 | 7 | 93 | 31 | 222 | 85 | 334 | 556 | 513 | 14,179 | 2,174 | 34,240 | 128 | 3,194 | Burma, India, China, Japan, Africa, France, |
| Free Baptists | 1833 | 33,777 | 640 | 9 | 0 | 9 | 7 | 25 | 8 | 307 | 332 | 20 | 1,330 | 104 | 2,273 | 127 | 4,211 | Spain, Philippines (14). |
| National Baptist Convention..... | 1880 | 20,000 | 1,000 | 18 | 35 | 49 | 0 | 102 | 0 | 82 | 184 | 130 | 8,074 | 493 | 18,000 | 17 | 872 | China, Japan, Africa, Italy, Mexico, Brazil, |
| Seventh-Day Baptists | 1842 | 10,000 | 3,000 | 3 | 1 | 3 | 2 | 9 | 2 | 15 | 24 | 9 | 206 | 40 | 500 | 5 | 300 | Cuba (7). |
| Christian (Disciples of Christ).... | 1875 | 354,341 | 59,154 | 67 | 43 | 79 | 63 | 242 | 20 | 769 | 1,011 | 261 | 15,655 | 2,115 | 45,000 | 107 | 6,621 | India (Southern Bengal), Africa (2). |
| Christian Convention | 1886 | 13,896 | 394 | 8 | 0 | 6 | 2 | 16 | 6 | 27 | 43 | 40 | 826 | 137 | 2,000 | 2 | 20 | Africa, West and East, West Indies, South |
| Christian and Missionary Alliance... | 1897 | 252,716 | 5,633 | 49 | 78 | 90 | 88 | 305 | 50 | 345 | 650 | 148 | 3,796 | 625 | 6,800 | 117 | 4,750 | America. |
| Protestant Episcopal | 1835 | 728,202 | 53,500 | 76 | 43 | 52 | 76 | 247 | 131 | 794 | 1,044 | 370 | 11,170 | 1,280 | 30,000 | 201 | 7,489 | China (1). |
| Society of Friends..... | 1871 | 75,435 | 8,123 | 32 | 13 | 25 | 34 | 104 | 11 | 223 | 327 | 85 | 4,365 | 340 | 7,875 | 49 | 1,934 | China, India, Japan, Turkey, Africa, Philip- |
| Evangelical Association | 1876 | 25,275 | 981 | 6 | 0 | 6 | 4 | 16 | 20 | 28 | 44 | 14 | 888 | 173 | 2,500 | 2 | 18 | pines (6). |
| Lutheran, General Council..... | 1869 | 30,250 | 7,020 | 9 | 0 | 6 | 8 | 23 | 3 | 312 | 335 | 407 | 6,220 | 895 | 13,000 | 191 | 5,322 | Japan (Tokio, etc.) (1). |
| Lutheran, General Synod..... | 1837 | 75,250 | 3,500 | 15 | 0 | 9 | 15 | 49 | 4 | 634 | 683 | 761 | 13,063 | 2,264 | 36,849 | 291 | 8,529 | W. Central Africa, India, China, Japan, South |
| United Norwegian..... | 1895 | 46,145 | 223 | 17 | 2 | 17 | 13 | 49 | 5 | 40 | 89 | 50 | 870 | 317 | 1,321 | 13 | 634 | America, Palestine, etc. (8). |
| Methodist Episcopal..... | 1819 | 2,050,237 | 436,756 | 293 | 55 | 290 | 348 | 986 | 612 | 8,586 | 9,574 | 1,127 | 235,018* | 35,704 | 152,434 | 2,275 | 71,815 | Africa, China, Japan, Haiti, Mexico, Alaska |
| Methodist Episcopal, South..... | 1846 | 501,537 | 38,986 | 91 | 11 | 87 | 97 | 286 | 111 | 606 | 892 | 82 | 20,990 | 2,270 | 46,000 | 114 | 10,163 | (6). |
| African Methodist Episcopal..... | 1847 | 16,200 | 4,820 | 5 | 8 | 6 | 0 | 9 | 10 | 65 | 74 | 85 | 2,593 | 222 | 10,000 | 12 | 720 | Mexico, Alaska, Jamaica, India, China, Japan, |
| Free Methodist..... | 1882 | 39,841 | 2,120 | 22 | 7 | 28 | 19 | 76 | 1 | 129 | 205 | 71 | 789 | 129 | 1,340 | 39 | 1,079 | Cuba, Armenia, Palestine (8). |
| Methodist Protestant..... | 1888 | 24,850 | 1,200 | 5 | 0 | 5 | 0 | 10 | 9 | 21 | 31 | 23 | 796 | 213 | 2,600 | 3 | 450 | Japan. |
| Presbyterian | 1837 | 1,347,265 | 296,056 | 302 | 96 | 341 | 209 | 948 | 259 | 2,852 | 3,773 | 1,898 | 85,487 | 10,006 | 148,200 | 1,171 | 39,616 | India (Madras), Porto Rico (2). |
| Presbyterian, South..... | 1861 | 333,879 | 20,240 | 74 | 30 | 78 | 53 | 235 | 9 | 186 | 421 | 441 | 10,230 | 1,875 | 27,200 | 43 | 3,620 | India (Madras), West Africa (2). |
| Reformed Presbyterian..... | 1836 | 42,929 | 2,000 | 13 | 2 | 13 | 10 | 38 | 1 | 45 | 83 | 17 | 434 | 68 | 1,200 | 13 | 846 | Madagascar, China (2). |
| United Presbyterian..... | 1859 | 306,198 | 171,971 | 44 | 14 | 51 | 65 | 174 | 71 | 1,193 | 1,367 | 614 | 24,097 | 2,609 | 61,122 | 368 | 26,910 | China, Korea, Japan, India, Africa, Bulgaria, |
| Reformed (Dutch)..... | 1832 | 197,468 | 8,946 | 31 | 10 | 33 | 33 | 107 | 37 | 550 | 657 | 290 | 5,282 | 468 | 15,800 | 218 | 11,095 | Mexico, South America, Philippines (22). |
| Reformed (German)..... | 1878 | 96,100 | 1,872 | 18 | 4 | 18 | 14 | 54 | 15 | 106 | 160 | 61 | 2,650 | 625 | 4,500 | 6 | 625 | China, Korea, Japan, Mexico, Brazil, Cuba (6). |
| German Evangelical Synod..... | 1867 | 28,183 | 2,350 | 8 | 1 | 5 | 2 | 16 | 0 | 148 | 164 | 48 | 2,002 | 311 | 3,208 | 43 | 1,701 | Africa, West Indies, South America (4). |
| United Brethren in Christ..... | 1853 | 91,856 | 7,713 | 19 | 5 | 20 | 10 | 54 | 17 | 148 | 202 | 85 | 2,464 | 617 | 7,212 | 31 | 1,287 | Africa, India, China, Japan (4). |
| Canada Baptist..... | 1873 | 82,831 | 1,443 | 25 | 0 | 23 | 32 | 80 | 7 | 414 | 494 | 198 | 6,557 | 586 | 10,586 | 142 | 3,604 | Japan (Yokohama) (1). |
| Canada Methodist..... | 1872 | 314,417 | 6,719 | 70 | 15 | 75 | 39 | 199 | 12 | 142 | 341 | 170 | 5,789 | 339 | 11,250 | 57 | 2,579 | India, Siam, China, Japan, Korea, W. Africa, |
| Canada Presbyterian..... | 1844 | 219,755 | 13,965 | 66 | 21 | 67 | 76 | 230 | 12 | 378 | 608 | 256 | 6,838 | 796 | 12,000 | 169 | 9,592 | Syria, Persia, Spanish Am., Philippines (25). |
| Other American Societies..... | | 527,841 | 58,950 | 195 | 90 | 158 | 79 | 510 | 58 | 580 | 1,090 | 261 | 29,310 | 2,314 | 64,200 | 243 | 10,037 | China, Korea, Japan, Africa, Italy, Mexico, |
| Totals for America..... | | \$10,061,433 | \$1,623,562 | 2,086 | 624 | 2,169 | 1,754 | 6,611 | 2,216 | 29,115 | 35,704 | 12,852 | 736,978 | 87,075 | 1,155,789 | 9,315 | 360,233 | Brazil, Cuba (8). |
| Baptist Society (England)..... | 1792 | 437,510 | 32,620 | 161 | 30 | 118 | 11 | 320 | 56 | 576 | 894 | 1,017 | 20,018 | 1,905 | 56,250 | 183 | 20,987 | Asia Minor, Syria, Cyprus, China (4). |
| London Society (L. M. S.)..... | 1795 | 771,742 | 205,137 | 172 | 33 | 173 | 80 | 458 | 973 | 6,939 | 7,397 | 2,280 | 82,906 | 1,970 | 275,186 | 1,739 | 77,881 | India (Punjab), Egypt, Eastern Sudan (3). |
| Church Society (C. M. S.)..... | 1799 | 1,961,480 | 213,420 | 413 | 147 | 376 | 425 | 1,361 | 390 | 8,133 | 9,630 | 2,620 | 97,489 | 4,737 | 344,760 | 2,465 | 146,038 | India, China, Japan, Arabia, Palestine, New Heb- |
| Propagation Society (S. P. G.)..... | 1701 | 833,265 | 230,254 | 210 | 33 | 82 | 13 | 338 | 10 | 1,621 | 1,959 | 682 | 55,490 | 4,862 | 120,000 | 528 | 30,220 | rides, Manchuria, Japan, West Indies (12). |
| Universities' Mission..... | 1858 | 195,785 | 3,020 | 31 | 28 | 0 | 57 | 116 | 20 | 250 | 366 | 91 | 4,496 | 762 | 15,300 | 132 | 8,030 | China, India (Gujarat), Syria (3). |
| South American Society..... | 1844 | 97,115 | 35,315 | 15 | 51 | 44 | 17 | 127 | 0 | 80 | 207 | 65 | 760 | 82 | 1,750 | 116 | 3,320 | |
| Society of Friends..... | 1866 | 162,785 | 20,240 | 0 | 39 | 35 | 31 | 105 | 0 | 955 | 1,060 | 249 | 2,927 | 415 | 18,635 | 171 | 8,450 | South America (3). |
| Wesleyan Methodist Society..... | 1813 | 882,756 | 863,885 | 290 | 13 | 180 | 100 | 583 | 283 | 16,079 | 16,662 | 3,691 | 112,680 | 4,238 | 200,000 | 1,507 | 99,776 | Palestine, India, China, Natal, Madagascar (4). |
| Primitive Methodist..... | 1870 | 43,150 | 8,200 | 15 | 0 | 10 | 0 | 25 | 3 | 35 | 60 | 41 | 2,340 | 160 | 5,500 | 9 | 178 | India, China, Africa (West and South), West |
| United Methodist | 1857 | 70,666 | 4,670 | 49 | 6 | 40 | 8 | 103 | 3 | 643 | 746 | 328 | 18,464 | 2,121 | 11,295 | 32 | 1,389 | Indies, Italy, Spain (29). |
| Presbyterian Church of England... | 1847 | 154,215 | 21,500 | 27 | 18 | 33 | 32 | 110 | 40 | 405 | 515 | 312 | 10,000 | 878 | 30,000 | 120 | 4,000 | Africa (1). |
| Welsh Calvinistic..... | 1840 | 92,678 | 82,548 | 19 | 0 | 14 | 9 | 42 | 0 | 290 | 332 | 318 | 29,640 | 4,819 | 45,000 | 417 | 9,130 | China, East and West Africa, Jamaica (4). |
| China Inland Mission..... | 1865 | 465,405 | 12,860 | 125 | 247 | 251 | 273 | 900 | 0 | 1,431 | 2,331 | 206 | 15,682 | 2,796 | 27,320 | 173 | 3,480 | India, China, Malayasia, Formosa, Syria (5). |
| Established Church of Scotland.... | 1829 | 314,825 | 52,500 | 30 | 29 | 33 | 64 | 163 | 15 | 783 | 946 | 225 | 4,552 | 835 | 15,330 | 270 | 19,480 | N. E. India, Assam, France (Brittany) (2). |
| United Free Church..... | 1843 | 603,805 | 450,711 | 145 | 62 | 144 | 124 | 475 | 49 | 4,063 | 4,538 | 1,396 | 44,728 | 3,234 | 50,000 | 1,562 | 87,311 | China (Eighteen Provinces) (18). |
| Presbyterian Church of Ireland..... | 1840 | 95,650 | 10,240 | 32 | 18 | 30 | 28 | 108 | 8 | 365 | 473 | 55 | 2,685 | 175 | 8,000 | 125 | 7,183 | India, East Central Africa, Palestine, China |
| Other British Societies..... | | 2,082,615 | 205,200 | 327 | 982 | 870 | 815 | 2,994 | 65 | 3,711 | 6,705 | 1,440 | 99,370 | 3,853 | 140,000 | 680 | 40,870 | (4). |
| Total British Societies..... | | \$9,265,447 | \$2,452,320 | 2,061 | 1,736 | 2,433 | 2,087 | 8,328 | 1,915 | 46,359 | 54,821 | 15,016 | 604,227 | 37,842 | 1,364,326 | 10,229 | 567,723 | India, Africa, Arabia, Palestine, New Heb- |
| Basel Society..... | 1815 | 380,225 | 62,000 | 160 | 68 | 143 | 19 | 390 | 60 | 1,582 | 1,967 | 897 | 32,120 | 2,701 | 57,680 | 571 | 30,410 | rides, Manchuria, Japan, West Indies (12). |
| Berlin Society..... | 1824 | 129,373 | 65,240 | 111 | 51 | 105 | 28 | 295 | 20 | 1,350 | 1,645 | 913 | 30,464 | 3,784 | 57,608 | 680 | 13,420 | China, India (Gujarat), Syria (3). |
| Breklum (Schleswig-Holstein)..... | 1877 | 48,250 | 865 | 16 | 0 | 11 | 0 | 27 | 0 | 97 | 124 | 95 | 1,354 | 243 | 6,620 | 77 | 1,630 | Africa (East and South), China (3). |
| Gossner's Society..... | 1836 | 77,755 | 4,363 | 45 | 6 | 37 | 6 | 94 | 36 | 976 | 1,070 | 517 | 26,163 | 1,843 | 91,518 | 196 | 7,139 | India (Telugus) (1). |
| Hermannsburg Society..... | 1849 | 118,750 | 19,400 | 65 | 2 | 63 | 4 | 134 | 5 | 680 | 814 | 157 | 38,420 | 875 | 71,703 | 189 | 9,653 | India (Ganges, Chota Nagpore) (1). |
| Leipic Society..... | 1836 | 129,373 | 18,640 | 60 | 9 | 63 | 8 | 283 | 19 | 782 | 1,065 | 336 | 10,485 | 1,080 | 22,935 | 335 | 13,593 | India, South Africa, Persia (3). |
| Moravian Church..... | 1732 | 186,250 | 172,700 | 164 | 42 | 178 | 23 | 416 | 34 | 95 | 511 | 955 | 32,748 | 1,525 | 101,483 | 293 | 29,907 | South India, China, West Africa (3). |
| North German Society..... | 1836 | 40,092 | 7,733 | 23 | 3 | 16 | 8 | 50 | 2 | 168 | 218 | 115 | 3,268 | 329 | 6,143 | 126 | 4,506 | Africa (East and South), China (3). |
| Rhenish Society (Barmen)..... | 1828 | 220,350 | 30,930 | 170 | 20 | 168 | 25 | 383 | 36 | 2,084 | 2,467 | 572 | 59,237 | 11,125 | 126,624 | 582 | 31,717 | India (Telugus) (1). |
| Other German Societies..... | | 319,832 | 29,862 | 108 | 37 | 78 | 46 | 269 | 11 | 280 | 532 | 136 | 8,030 | 663 | 15,000 | 116 | 4,825 | India (Ganges, Chota Nagpore) (1). |
| Total German Societies..... | | \$1,650,250 | \$411,733 | 922 | 238 | 862 | 167 | 2,341 | 223 | 8,094 | 10,413 | 4,693 | 242,289 | 24,168 | 557,314 | 3,165 | 146,800 | India, South Africa, Persia (3). |
| Paris Society..... | 1822 | 159,082 | 28,157 | 59 | 32 | 70 | 19 | 180 | 97 | 897 | 1,077 | 101 | 37,000 | 870 | 145,250 | 490 | 23,000 | South India, China, West Africa (3). |
| Swiss Romande..... | 1875 | 54,961 | 9,420 | 21 | 8 | 20 | 20 | 69 | 0 | 81 | 150 | 76 | 1,992 | 99 | 2,470 | 84 | 2,468 | Africa (East and South), China (3). |
| Netherlands Societies..... | | 138,225 | 23,362 | 70 | 11 | 50 | 0 | 133 | 39 | 412 | 545 | 238 | 5,962 | 557 | 14,700 | 280 | 3,643 | India (Telugus) (1). |
| Scandinavian Societies..... | | 482,920 | 62,315 | 177 | 29 | 181 | 68 | 458 | 121 | 2,219 | 2,677 | 1,244 | 54,651 | 1,937 | 105,000 | 1,328 | 86,292 | India (Ganges, Chota Nagpore) (1). |

This Federal Council represents the deep and growing conviction of American Christians for the necessity of united action on the mission field at home and abroad, and in dealing with great social and moral evils. Many other movements have contributed to the general result, as, for example, the Evangelical Alliance, the Christian associations for young men and young women, the federations of churches, Institutional Church League, and other local and State federations and commissions. These movements culminated in the National Federation of Churches and Christian Workers, later in the Inter-Church Conference, and now in the Federal Council of the Churches of Christ in America.

The Council in Philadelphia opened in the Academy of Music on Wednesday evening, December 2, with a thousand singers in the choir, the men seated in the form of a cross and the women, in white, as a background. Rev. William Henry Roberts, D.D., the permanent chairman of the Inter-Church Conference, outlined the purposes of the Council and the principles for which it stands.*

Foreign missionaries have led the van of interdenominational cooperation, as was clearly shown by the Rev. James L. Barton, D.D., secretary of the American Board, in his report on Cooperation in the Foreign Mission Field. The council recognized with hearty approval the tendency to Christian unity in non-Christian countries, and express the hope that it

may be practicable to establish native undenominational union churches in each of these lands.

The subjects of "State Federations," "Organization and Development" and "Maintenance" were discussed in one of the sessions in Witherspoon Hall. It was clearly shown that since 1890 in Maine, and also later experiences elsewhere have proved the value of State federation in discharging the church's responsibility, that no district shall be over-churched, that none shall be overlooked and that all forces of Christianity shall be brought to bear upon local and national evils. The present movement toward prohibition, for example, could sweep the liquor traffic out of this country in less than five years, if the federated churches of America should put their strength behind it.

A NATIONAL MISSIONARY POLICY

The churches of Canada are moving toward the adoption of a definite policy which contemplates the evangelization in this generation of their share of the world. This will be the first time in history that the combined Christianity of a nation has declared and accepted its proportion of national and international religious responsibility. Interdenominational missionary campaigns were held in twenty-four of the leading cities of Canada under the auspices of the Laymen's movement. It was a transcontinental campaign four thousand miles long crowded into seven weeks. Although held during the period of active political agitation immediately preceding the general elections, the interest displayed and the readiness of men to take hold of the missionary enterprises of the Church impress the leaders as truly marvelous.

* Bishop E. R. Hendrix, of the Methodist Episcopal Church South, was elected president of the Council for the quadrennium until the next meeting. Rev. E. B. Sanford, D.D., who has so ably devoted himself to the cause of federation, was reelected corresponding secretary; Rev. Rivington D. Lord, D.D., was made recording secretary, and Mr. Albert R. Kimball, treasurer.

Mr. J. Campbell White, Secretary of the Laymen's movement, writes: "The whole series of meetings had the cordial cooperation of the various missionary societies. Twenty-one secretaries and district superintendents of the Anglican, Baptist, Congregational, Methodist and Presbyterian Missionary Boards took active part in the campaign, some of them covering the entire series from the Atlantic to the Pacific. Never before have the secretaries of all these boards undertaken to cooperate in this fashion. It was the greatest exhibition of Church unity ever witnessed in North America. More impressive still perhaps was the fact that most of the speaking at all the meetings was done by laymen, over twenty of whom took active part in the work. These men left their business for periods of from one to six weeks each, and at their own expense traveled as far east as Halifax and Sydney and west to Vancouver and Victoria, in order to assist in enlisting men as backers and advocates of an adequate missionary program. Such practical demonstration of conviction on the part of business and professional men commanded attention everywhere, and produced an impression upon other laymen more profound and permanent than would have been otherwise possible."

Now one-fourth of the church-members of Canada have undertaken to increase their gifts by one-third, \$1,544,000, annually, in order to prosecute the campaign of missions more effectively.

• THE CHURCH AND THE LABORING MAN

An earnest effort is being made to close up the breach between the working man, who has drifted away from

religious services, and the Church of Christ. The Presbyterian Board of Home Missions has for some years had a department devoted to this important work, and much good has resulted. Fraternal delegates have been appointed from labor-unions to sit with Presbyteries, and clergymen have been sent as delegates to labor-unions.

The Protestant Episcopal Convention of New York City recently took a similar step in providing that the Civil Service Boards shall have power to appoint fraternal delegates to sit with local labor organizations or associations of employers.

This is a step toward closer sympathy and cooperation between the classes and the masses.

AN IMPORTANT JEWISH CONFERENCE

• The "chosen people" of God are too generally the ones whom Christians have "chosen" to neglect. Missionary work among them has been carried on by comparatively few in the Church, and many feel less like contributing to a fund to find the lost ten tribes than like giving to one to lose the other two.

The story of this "peculiar people" is both the history of a miracle and the miracle of history. Those who believe God's word will believe in their great future.

A conference in the interests of Jewish missions was held in New York on December 10, for the purpose of discussing important questions relative to the best methods of work among American Hebrews, the relation of Christian Jews to Mosaic laws and institutions and to the Christian Church, and the closer fellowship

among those who are engaged in this work.

The conference was under the auspices of the Presbyterian Board of Home Missions, and among those who led in these discussions were Rev. Charles Stetzle, Dr. Arthur T. Pier-son, Rev. Louis Meyer, Mr. Bernard Angel, Rev. Maurice Ruben, Dr. Edward Niles, Rev. Madison C. Peters, Rev. A. F. Schauffler, Rev. Robert Cameron, Dr. W. W. White, Mr. Hugh Munro and Rev. R. Hart-ley.

No definite resolutions were adopt-
ed, but a step in advance was taken toward closer fellowship in the work. There was general agreement on the position that Hebrew Christians should be received into Gentile Churches without distinction, and that they should be free to observe what Mo-
saic laws and customs they choose, without depending on them as means of grace or salvation.

Emphasis was laid on the necessity for thorough Biblical training for workers among the Jews and the value of a knowledge of Yiddish and fa-
miliarity with Jewish doctrines and modes of thought.

The prominence of the Hebrew in American commercial life makes it especially important that he be not overlooked in missionary work.

THE PEACE AGREEMENT FOR THE PACIFIC

The United States and Japan have declared it to be their policy to protect the integrity of China, to guarantee freedom of trade and general peace in the Pacific. The other interested nations have indicated their indorse-
ment of this compact, so that it is fully safeguarded. The purpose of the

agreement is to permit the peaceful development of commerce in the Pa-
cific and the opportunities for trade and industry in China.

This agreement on the part of Japan and America can scarcely fail to im-
prove the prospects for the peaceful progress of the Gospel in eastern Asia.

A BITTER CRY FROM PERSIA

The committee of the German Orient Mission has published a touching ap-
peal from which we translate the fol-
lowing: "Persia! What will happen there? All Europe looks upon it with attention. Brute force is exerted by the throne. Rebellion has been started by the people. The Russians stand upon its borders, while the Turks have stepped over them long ago. Bands of robbers of Kurdish race take the good opportunity to do away with their Armenian neighbors." From Khio we hear, "Wives and daughters are being dragged away, while men and youths are languishing in the prisons. Their tongues are cut out or they are impaled upon sharpened poles. The villages are surrounded. Many are dying from hunger." From our missionary orphanage in Urumia comes a report which supplements the above. It says: "No field can be worked, no vineyard! No expecta-
tions of a harvest are possible! In-
habitants of one village yesterday brought to the governor a bag which contained the parts of little children cut to pieces. They asked for help and vengeance—but that helpless man can give no aid!" We, who publish this, do not ask for vengeance. We do not agitate rebellion, nor are we interested in politics, and we do not take up the sword. We ask for one

thing only; namely, help, love, drying of tears. We want to assist the poorest of the poor, to save the most innocent of the innocent, to provide a new better home for the little orphaned, starving children, whose parents and friends have perished. Ye parents who enjoy the possession of a secure home, pity the dying children in Armenia. Give much, give quickly! The Lord has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE REVOLUTION IN HAITI

Revolutions have been so common in the Black Republic of Haiti that the recent campaign of General Simon against the aged president, General Alexis, has excited little interest beyond the West Indies. Finally, President Alexis has been obliged to flee the country, followed by the curses of many of the Haitians and the theft of his private fortune. General Simon has been proclaimed president, but order has not yet been restored. Haiti is an example of the unsatisfactory attempts of half-civilized people to govern themselves.

The republic has a population of about one million—mostly blacks. The religion is nominally Roman Catholic, but African voodooism has still a large place in the religion of the lower classes. Missions are conducted by the African Methodist and Episcopal churches of the United States and the Baptist Missionary Society of Jamaica. The field is still in great need of en-

lightened Christian workers. The ignorance, poverty and superstition of the people make spiritual harvests difficult to reap.

THE GOSPEL IN PORTO RICO

Protestant missions are doing a good work among a needy people in Porto Rico for their advancement. Some 12 denominations are already at work there. There are 127 pastors and assistants, of whom 26 are Presbyterians; 128 teachers and helpers, of whom 32 are Presbyterians; 137 churches and 8,890 communicants, of whom 22 churches and 2,208 are Presbyterians. The total value of the 134 church and school buildings is \$496,451, and of these the 26 Presbyterian buildings are valued at \$130,900. All this is on an island to which Protestantism was an entirely unknown force even so late as ten years ago, being under the rule of Spain.

EVANGELISTIC CAMPAIGN IN PANAMA

All the evangelical religious organizations upon the Isthmus of Panama have united for a grand evangelistic campaign all along the Canal Zone, during January and February next. An executive committee of 20 has been chosen to arrange the work. Dr. L. W. Munhall, of Philadelphia, assisted by Prof. J. J. Lowe, the singer, will conduct the campaign. A large tent will be used. Great good is expected and the prayers of the Church at large are requested for God's richest blessing on the movement.

MEMORABLE MISSIONARY DATES

DAYS WORTH CELEBRATING IN MISSIONARY HISTORY

A PRACTICAL SUGGESTION TO PASTORS, SUNDAY-SCHOOL SUPERINTENDENTS AND LEADERS OF MISSIONARY SOCIETIES

EDITORIAL

Modern educators and patriots believe it to be highly important and praiseworthy to commemorate the birth, death and great events in the lives of those who have helped to make the literature and the history of the nation. School children are taught in this way to honor great men and women who have accomplished something for the progress of mankind, and the rising generations become familiar with their faces, their writings and the great episodes in their lives. The Christian Church has, however, been slow to follow the good example of secular educators. The birth of Christ is celebrated, but the ceremonies are often more in honor of Santa Claus than of Jesus. Easter has become the occasion for floral displays and the exhibitions of new fashions more than for the devout commemoration of the resurrection of the Christ.

The great characters of Church history are almost unknown to the children of the Church—Luther and Calvin and Knox are names that bring to mind little definite knowledge. The same is even more true of the great characters and events of missionary history. Why should not the young people of America and Great Britain celebrate some of the memorable missionary dates? Why should they not become as familiar with the faces and lives of Paton and Judson and Fidelia Fiske as with those of Longfellow and Dickens and Mrs. Browning? There is a golden opportunity here for Christian education and spiritual stim-

ulus by bringing the rising generation into touch with the heroes and heroines of the past.

With this aim in view, as well as for the sake of historical record, THE REVIEW has arranged to publish, month by month, a "Missionary Calendar" which will give the notable dates in missionary history. These have been carefully selected, not as an exhaustive list, but to include those most important from the standpoint of general missionary history.

Practical use may be made of these dates. The monthly concert of prayer, the regular Woman's Missionary meeting, the missionary sermon, the Young People's Society and the Sunday-school should take the opportunity to celebrate these events in an appropriate way. Special addresses, stereopticon lectures, passages from books and other features will add interest to the occasions. With this in view, we have added references to the principal dates, giving the sources from which further information may be obtained. One important date each month has also been selected for fuller treatment and a special program is suggested. These programs may be adapted to meet the needs of each particular occasion.

Those who are interested in advancing the kingdom of Christ and in giving the leaders of to-morrow a definite missionary training, will do well to act on these suggestions. Why should the children of the world be wiser in their generation than the children of light?

THE MISSIONARY CALENDAR FOR JANUARY

PREPARED BY MISS BELLE M. BRAIN

- Jan. 1, 1854.—Prayer for Ongole. (See "A History of American Baptist Missions," by E. F. Merriam. Also leaflets on the "Lone Star Mission," published by the American Baptist Missionary Union.)
- Jan. 1, 1861.—Consecration of Charles Frederick Mackenzie, the first English Missionary Bishop. (See "Pioneers and Founders," by Charlotte M. Yonge.)
- Jan. 1, 1874.—Opening of the first hospital for women in the Orient by Dr. Clara Swain at Barielly, India. (See "Eminent Missionary Women," by Mrs. J. T. Gracey.)
- Jan. 3, 1813.—Birth of James Calvert. (See "Old-time Student Volunteers," by H. Clay Trumbull; and "James Calvert," by R. Vernon.)
- Jan. 3, 1860.—Founding of the China Inland Mission. (See "The Story of the China Inland Mission," by Geraldine Guinness Taylor.)
- Jan. 5, 1811.—Birth of Cyrus Hamlin, founder of Robert College.
- Jan. 7, 1800.—William Carey arrived at Serampore. (See "Life of Carey," by George Smith.)
- Jan. 7, 1811.—Henry Martyn started for Persia. (See "Life of Henry Martyn," by George Smith.)
- Jan. 7, 1839.—John Hunt reached Fiji. (See "Fiji and the Fijians," by James Calvert.)
- Jan. 8, 1859.—Beginning of the Week of Prayer. (See "Lux Christi," by Caroline Atwater Mason, p. 162.)
- Jan. 11, 1857.—Baptism of Thakombau. (See sketch of John Hunt in "Modern Heroes of the Mission Field," by Bishop Walsh. Also "How Christ Conquered Fiji," in "The Pacific Islanders," by D. L. Pierson.)
- Jan. 13, 1817.—Robert Moffat arrived at Cape Town. (See "Lives of Robert and Mary Moffat.")
- Jan. 15, 1778.—Sandwich Islands discovered by Captain Cook. (See "Transformation of Hawaii," by B. M. Brain. Also THE MISSIONARY REVIEW, October, 1907, p. 731.)
- Jan. 15, 1782.—Birth of Robert Morrison. (See "Robert Morrison," by Townsend; "Modern Heroes of the Mission Field," by Walsh, and THE MISSIONARY REVIEW, May, 1907.)
- Jan. 17, 1837.—Cyrus Hamlin reached Turkey.
- Jan. 17, 1872.—Opening of the McAll Mission, Paris, France. (See THE MISSIONARY REVIEW, August, 1888, p. 576, and "Life of Robert W. McAll.")
- Jan. 17, 1901.—Death of Elias Riggs. (See MISSIONARY REVIEW, April, 1901, p. 267.)
- Jan. 18, 1836.—Opening Urumia Seminary, Persia. (See "Presbyterian Foreign Missions," by R. E. Speer.)
- Jan. 23, 1830.—Birth of Guido F. Verbeck, of Japan. (See "Verbeck of Japan," by William Eliot Griffiths; also THE MISSIONARY REVIEW, Sept., 1903, p. 653.)
- Jan. 23, 1890.—Death of Joseph Hardy Neesima. (See "A Maker of the New Japan," by Davis.)
- Jan. 24, 1885.—Bishop Hannington reached Mombasa. (See "Life of James Hannington," by Dawson.)
- Jan. 26, 1885.—Death of General Gordon at Khartum. (See THE MISSIONARY REVIEW, May, 1908.)
- Jan. 28, 1750.—Christian Frederick Schwartz sailed for India. (See "Pioneers and Founders," by Charlotte M. Yonge; "Protestant Missions," by Thompson, and "Men of Might in India Missions," by Holcombe.)
- Jan. 28, 1907.—Death of John G. Paton. (See "The Autobiography of John G. Paton," and "Letters and Sketches from the New Hebrides," by Mrs. Paton.)
- Jan. 29, 1866.—James Chalmers sailed for the South Seas. (See "Life of James Chalmers," by Lovett.)
- Jan. 31, 1686.—Birth of Hans Egede, missionary to Greenland. (See THE MISSIONARY REVIEW, December, 1889, "Heroes of the Mission Field," by Walsh, and "Protestant Missions," by Thompson.)
- Jan. 31, 1807.—Robert Morrison sailed for China. (See MISSIONARY REVIEW, May, 1907, p. 329.)
- Jan. 31, 1834.—Completion of Judson's Burmese Bible. (See "Life of Adoniram Judson," by Edward Judson.)

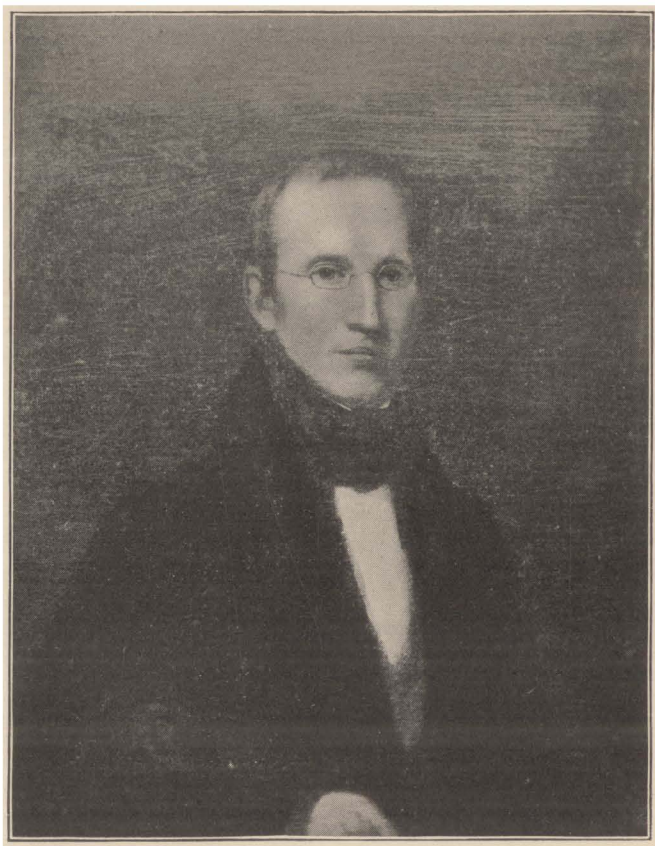
A Suggested Program on Cyrus Hamlin

SCRIPTURE LESSON.—Jesus the Carpenter, Mark vi., 1-6, and Paul the Tent-maker, Acts xviii., 1-6.

QUOTATION.—(To be memorized or used as a wall motto.) *"Let me fail in trying to do something, rather than to sit still and do nothing."*—CYRUS HAMLIN.

PLANS: For a meeting for older people it would be well to introduce the program with a brief account of the great changes that have been taking place in Turkey. Articles of exceptional value along this line will be found in the *Missionary Herald* for October, 1908, and in THE MISSIONARY REVIEW for October and November, 1908.

For a children's meeting or in Sunday-school it would be a good plan to give out Cyrus Hamlin's puzzle a week or two beforehand, and ask them to bring solutions to the meeting. The story of the puzzle is given in "My Life and Times." (To write 4 nines so as to make 100.)



CYRUS HAMLIN AS A STUDENT IN 1834

CYRUS HAMLIN, MISSIONARY CAPTAIN OF INDUSTRY

Born January 5, 1811

BY BELLE M. BRAIN, DETROIT, MICHIGAN

Author of "Holding the Ropes," "All About Japan," "Adventures with Four-footed Folks," etc.

Cyrus Hamlin, preacher, teacher, missionary, farmer, silversmith, architect, inventor, engineer, miller, baker, doctor, author, launderer, statesman, financier—"Jack of all trades" and master of all—was one of the remarkable men of the nineteenth century. In the whole range of American literature there is no more fascinating book than his famous autobiography, "My Life and Times."

His grandfather, Eleazer Hamlin,

a Revolutionary patriot with seventeen children, was a great student of history, and such an ardent admirer of Roman heroes that he named his oldest son in honor of Scipio Africanus. The second was named Americus, the third Asiaticus, the fourth Europus. "The world called them Europe, Asia, Africa and America," says Dr. Hamlin, "and there was no remedy!" Twins came next and were named Hannibal and Cyrus. In after

years each of these named a son for the other, Hannibal being the father of Cyrus Hamlin, the missionary, and Cyrus of Hannibal Hamlin, vice-president of the United States during Lincoln's first term.

Born January 5, 1811, on a little farm near Waterford, Maine, given to his father by the Massachusetts legislature, in consideration of his services during the Revolutionary War, Cyrus Hamlin began life with a handicap. He was pronounced a "weakly baby" by the wise old ladies of the neighborhood. "His head is *too big*," they said to his mother. "You must not expect to bring up this child." Yet the "weakly baby" not only grew to manhood, but lived to be nearly ninety years of age!

When but seven months old his father died leaving his mother with four children—two boys and two girls—and no means of support save the farm. By wise and prudent management she kept her little flock together, but as this necessitated the most rigid economy, her children early learned lessons of self-help that were of untold value in after life. The little home was a hive of industry in which each child had its allotted tasks.

While on the farm the mechanical ability that was a marked feature of Cyrus Hamlin's whole career began to manifest itself and be developed. When he was about thirteen and his brother two years older, the large stock of farm implements his father had left all gave out at once. As there was little money to replace them, the boys resolved to make what was needed themselves—a resolve at which their neighbors laughed. But they succeeded in making everything they had undertaken. Their first attempt was

an ox-yoke, a difficult thing for any one to make. It taxed their ingenuity to the utmost but was a complete success. Painted a brilliant red, it afforded them untold satisfaction and was ever regarded as the greatest achievement of their youth. "It was the most magnificent object my eyes had ever seen, or ever will see in this life," says Dr. Hamlin. "Many a time I have stood before it with my hands in my pockets to drink in the unmatched splendor."

The struggle with poverty required unceasing toil, yet the mother, a woman of deep piety and well educated for her day, did not neglect the intellectual and spiritual training of her children. A beautiful picture of this side of life in the little farmhouse is given in "My Life and Times," as follows:

Our family was a reading family. On winter evenings one of us always read aloud, while some of the family industries, as sewing and knitting, were going on. There is a bright glow of social happiness over those evenings as they recur to me in memory. To my brother and myself, the family training of reading and discussion was of more value than the common school. Two or three of Scott's novels were read, "Quentin Durward," the first; but our reading was mainly historical and biographical. The Bible was read before retiring to rest, and each child had a system of reading it through, five chapters on Sunday and one every day.

Our Sundays were kept from all unnecessary labor. Saturday night, altho not strictly kept as holy time, was the preparation for Sunday. The children were bathed, the clothes laid out for the morning, and then there was some reading in the parlor before we retired. The meeting-house was nearly two miles distant, but it was very bad weather that could keep us all at home. The reading on Sunday was in harmony with the

sacredness of the day. *The Panoplist*, and afterwards its successor, *The Missionary Herald*, was read aloud, for we believed in missions with all our might.

When Cyrus was nine or ten years old he passed through an experience that left its impress on all his after life. The church had undertaken to educate a Hindu boy, and the children

on two, but soon conscience began to upbraid him. "Five cents for yourself and two for the heathen," it said. "Five for gingerbread and two for souls!" So he changed it to four for gingerbread and three for souls, but even this did not satisfy him long. Arriving at Mrs. Farrar's and in sight of the box, he dropt in the en-



THE HAMLIN HOMESTEAD, WHERE CYRUS HAMLIN WAS BORN

were asked to drop their pennies into a contribution-box, which was kept on week days at the home of Mrs. Farrar, a member of the church.

One annual muster day—the greatest holiday of the year at that time—Cyrus started off alone, his brother being too ill to accompany him. When he left his mother gave him seven cents to buy some lunch, saying as she did so: "Perhaps, Cyrus, you will drop a cent or two into the contribution-box at Mrs. Farrar's when you pass." As he went along the boy began to be troubled about how many pennies to put into the box. "Shall I drop in one cent or two?" he said to himself. "I wish mother had not said one or two." He finally decided

to drop seven and went on his way contented.

By the middle of the afternoon, hunger got the best of him and he started home. Bursting into the house, he asked his mother for something to eat. Greatly surprised, she inquired what he had done with the money she had given him. When she learned the disposition he had made of it she was greatly moved.

"I have often thought," he said in telling the story long years after to a company of missionaries at Clefthon Springs, "that out of that missionary box came six missionaries, who have done long and good service. I am sure I did, tho I did not know it at the time."

As he approached his sixteenth birthday, the question of a life-work had to be discust. He himself liked the idea of being a farmer, but the family physician vetoed this. "The boy does not grow," he said. "Farm life will kill him. Give him an education." As this was out of the question, it was decided that he should learn the trade of a silversmith and jeweler in the shop of his brother-in-law, Mr. Charles Farley, of Portland.

On the day after his sixteenth birthday, January 6, 1827, he left home early in the morning and started for Portland. The parting was a sore trial, not only in leaving his mother and brother, whom he loved so well, but in parting with everything connected with the farm. "I kissed the noble oxen and the favorite cows—those good, virtuous, heavenly-minded cows—a sad farewell," he says, "but I never confest that weakness until I was old enough to defend it."

As an apprentice in Portland, he made the most of every opportunity for improvement. Under the powerful preaching of Dr. Edward Payson, he was led to confess his faith in Christ and enroll himself with God's people. The long winter evenings were spent at a night school, which he gladly attended tho at the cost of his supper. One evening, while hurrying to the school, the text, "Seest thou a man diligent in business? he shall stand before kings," flashed into his mind. "This can not be literally true," he said to himself. "I am diligent in business, but I shall never stand before kings." Yet it was literally true, to him at least. Nineteen years after, as he talked with Abdul Medjid in his palace on the Bosphorus, this inci-

dent came to his mind and seemed a strange coincidence.

In the shop he was so successful in his work that it was evident he had chosen a trade for which he was well fitted. But God had a greater work for him to do, and was about to call him to it.

Near the close of the school term, two prizes were offered for the best essays on "Profane Swearing." He thought it useless to compete for them, but his sister urged it so strongly he finally agreed to try. Much to his amazement he won the first prize! This proved to be the turning-point in his career. Shortly after, Deacon Isaac Smith suggested to him that, since he had won this prize and seemed otherwise fitted for it, it might be his duty to study for the ministry. A time of great conflict followed. His worldly prospects were opening bright before him—should he sacrifice them all? And what about the money? But at length the way became plain. "I pitched all my life plans overboard," he says, "and resolved to start over again, not for earthly, but for eternal good." Two years and four months had been spent in the shop—was it vain? His after life will show.

The years of study that followed were spent successively at Bridgton Academy, Bowdoin College and Bangor Seminary.

While at Bowdoin he undertook a piece of work that was to have an important bearing on his after life. There was at that time no steam-engine in the State of Maine, and so few of the students had ever seen one that when Professor Smyth gave a lecture on the subject to the class

hardly one of them understood it very well. Seeing this, young Hamlin said to the professor at the close that he believed he could make an engine that would make its working clear. "I think you can make anything you undertake, Hamlin," was the reply. "I wish you would try it." Thus encouraged he went to work, and after three months of close study and the hardest work, succeeded in producing a model that was a success in every way. The college paid him \$175 for it, and placed it among the philosophical apparatus of the school.

It was while at Bowdoin that Cyrus Hamlin received his call to service in the foreign field. In "My Life and Times," he tells about it thus:

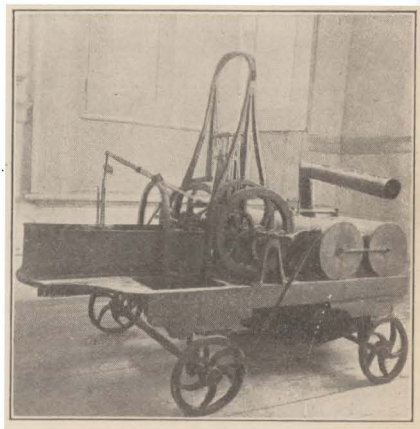
I think I always had a trembling apprehension that if I should become a minister of the Gospel I should have to be a missionary to the heathen. What reason could I give to God or my own conscience why I should not be? When Secretary Wisner came and urged the claims of the heathen millions upon all who profest discipleship and obedience to the first Great Missionary, I acknowledged the reasonableness of the claim, and I said to my conscience and to my Lord, "Here am I, send me."

When I went home I told my dear mother. She broke down and wept as I had never seen her before. Her emotion was transient. She recovered herself, and said with a tremulous voice, "Cyrus, I have always expected it, and I have not a word to say, altho I would have been so happy if I could have had my youngest son with me." The others shed many tears, but not a word of opposition came from brother or sisters.

I early chose Africa for my prospective field. I read Mungo Park and other African explorers, and the idea of penetrating the interior took strong possession of my mind. It led me to recast my views of life very earnestly and solemnly. I resolved I would never lay up any money. I would try to square my ac-

counts every year and there should be nothing over. I also resolved that I would sacrifice all my ambitious ideas of great learning, and give myself to just those things that my work and my environment seemed to call for. I have kept these vows. If I could choose life's sphere of labor over again I would not change. I bless God who has guided all my path.

Still another resolve was never to select a wife and never to fail in love until he had penetrated Africa and



THE STEAM-ENGINE MADE IN 1832 BY CYRUS HAMLIN FOR ALFRED HAMLIN

The first steam-engine made in the State of Maine

had come out alive! But this could not have been as well kept as his other resolutions, for when in February, 1837, near the close of his course at Bangor, he received his appointment to Constantinople from the American Board, almost his first thought was: "The climate is unsurpassed; it is on the borders of civilization. There are physicians there. If Henrietta Jackson has a predisposition to pulmonary disease, she will live longer there than here; and now as I live I will know from herself whether she will go with me and share my life in that great work."

On December 3, 1838, Henrietta Jackson having been willing, Cyrus Hamlin and his bride set sail from Boston. Forty-five days later, on January 17, 1839, they set foot on Asiatic soil at Smyrna, and soon after were in Constantinople, where for thirty-five years Dr. Hamlin was to work among the Turks.

The specific purpose for which he

nople, Bebek Seminary was started on its course.

At first it was uphill work. "I had to be text-books to the students in many things," says Dr. Hamlin. "I fitted up a little workshop in a stable, established there a turning-lathe, got together what philosophic apparatus there was and began to add some simple articles to them. I could find



THE HOUSE IN CONSTANTINOPLE IN WHICH DR. HAMLIN LIVED AND WHERE BEBEK SEMINARY WAS STARTED

had come was the opening of a school for Armenian boys, but it was such a critical time for the mission that at first it was not deemed safe for him to begin it. Greeks, Moslems and Armenians had united against the missionaries, and were threatening them with expulsion from the empire. But by and by conditions changed somewhat, and on November 4, 1840, a suitable house having been found at Bebek, a little village on the Bosphorus, five miles from Constanti-

nothing foreign and had to make everything myself." There was, too, much bitter opposition to be borne. The Armenian patriarch was determined to break up the school, and the people of the village showed their dislike by throwing stones and making it unpleasant in many ways. But Dr. Hamlin met all opposition with such kindness and skill that in many instances his bitterest enemies became his warmest friends. Nothing was left undone that would disarm

suspicion and win the people's hearts. Finding that his stovepipe hat and clean-shaven face excited ridicule and scorn, he allowed his beard to grow and donned a Turkish fez!

As the school grew and the number of students increased, the lack of proper clothing for them—a source of trouble from the beginning—became an evil too great to be borne. Nearly

at length Dr. Hamlin conceived the idea of an industrial annex, where the students could earn enough to clothe themselves. With funds contributed by English friends in Constantinople, a workshop was fitted up in the basement of the school and the students put to work. The first things attempted were sheet-iron stoves and stovepipes, which were in great de-



CYRUS HAMLIN AND FAMILY

all were poor, a large number because they had been cast out from well-to-do families on account of their attendance on the school. Board and tuition were free to those who could not pay, but each had to provide clothing for himself. As a result, fully three-fourths of the school were poorly drest; some were clothed in rags.

Occasional gifts of money and clothing did something to relieve the situation, but proved a solution of the problem so far from satisfactory that

mand, as winter was coming on and there were neither furnaces nor fireplaces in all that great city.

The work was a success from the beginning. At once the bare feet and rags began to disappear and soon every student was neatly and completely clothed. There was, too, better order in the school and more devotion to study than before. "I became fully convinced," says Dr. Hamlin, "that two or three hours every day, leaving Saturday afternoon for recreation, was

promotive of studious habits, good morals and manly character, and that a certain degree of industrial training is desirable in every school."

There were many who thought that this work would secularize the mission and divert young men into worldly callings, but their fears proved groundless, for Bebek Seminary not only trained many efficient pastors for the native church, but raised up a large number of consecrated laymen to assist them in their work.

Meanwhile another problem was pressing on the great heart of the missionary for solution. This was the pitiful condition of the evangelical Armenians, who, through persecution and boycott, had been cut off from their usual means of earning a livelihood, and found it impossible to get work of any kind. If some industry could be secured to them in which their enemies could not interfere with them, the problem would be solved. But what? At length an idea came to him. Why not set up a steam flour-mill and bakery and teach them to make bread? Here was a city with 1,300,000 inhabitants and the finest wheat market in the world, yet there were no mills except those propelled by horse-power and no bakery that furnished good sweet bread. There was nothing but unleavened bread, and that was sour.

With one or two exceptions his fellow missionaries condemned the scheme, and for a time withheld their consent to his trying it. "What do you know about steam-engines and milling and bread-making?" they asked. "You will fail and hurt your own reputation and that of the mission." To which he replied: "Let me

fail in trying to do something rather than to *sit still* and *do nothing*." But he did not fail. The boy who made the ox-yoke, the skilled apprentice who worked in metals, and the student who constructed the first steam-engine in the State of Maine, had evidently come to the kingdom for such a time as this.

A firman having been secured from the government, Mr. Ede, an English banker in Constantinople, who had great faith in the project, agreed to advance the necessary funds. In an incredibly short time buildings were erected, and a small steam-engine was imported from Scotland. At last the first batch of bread was ready for the ovens. It came out "flat as a pancake and too sour for mortal man to eat," but subsequent attempts were more successful, and the "Protestant bread" was soon in great demand. So great were the profits that at the end of a year Dr. Hamlin paid back half the borrowed capital, and hoped soon to give the business into the hands of the Armenians themselves.

But this was not to be. Just then the Crimean War broke out, with its great hospitals and camps on Turkish soil. One day, happening to see a loaf of Dr. Hamlin's bread, Dr. Mapleton, Lord Raglan's chief physician, sent a messenger asking him to call at the English Hospital at Scutari. "The interview," says Dr. Hamlin, "was rather comical, as he wanted a 'baker' and not a 'missionary'!" But it terminated in a contract to furnish the hospital with bread—a contract which proved so satisfactory that it was soon extended to the camps as well.

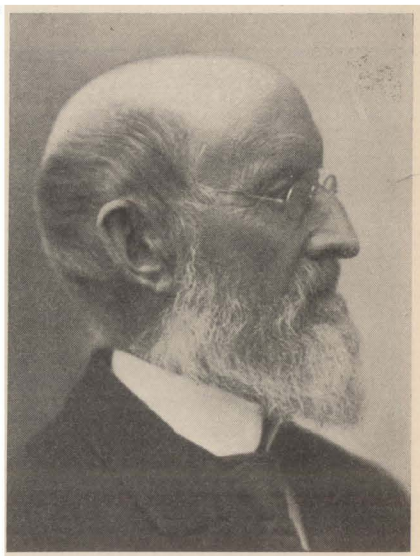
The battle of Inkerman, in November, 1854, brought to the busy missionary a new industry—that of

washerwoman! Shortly after the battle he found that the men in the hospital at Kulelie had no warm underclothing and were shivering with cold. There was plenty of it in a great storeroom in the building, but it was loaded with vermin, and so filthy the men refused to put it on. Finding that the authorities were about to burn it, Dr. Hamlin undertook to have it cleaned. Securing an old house with a large garden and huge kitchen, he hired a company of Greek and Armenian women to do the work. But when the bundles of clothing were opened, the odor was so foul that the women fled and an excited mob gathered around the building. Nothing daunted, Dr. Hamlin quieted the mob and proceeded to make a washing-machine out of an empty beer keg he found lying on the shore. It worked so well that the women came back, and the sufferers at Kulelie soon had a full supply of clean, warm clothes. To the women, who earned from \$30 to \$45 a month, it was wealth undreamed of. "The comfort it diffused in their poor homes," says Dr. Hamlin, "was one of the richest rewards of the work."

About this time, added to the horrors of war were the horrors of cholera, which broke out in the city. Busy as he was, both with his industrial schemes and the regular missionary work, Dr. Hamlin went from house to house, as he had done many times before, acting as doctor and nurse, and in at least one case, undertaker also, to the stricken poor. Small wonder is it that they loved him, and that his name is revered in Turkey as that of the greatest missionary that ever set foot upon its soil.

At the close of the war in 1856, Dr.

Hamlin turned over all his industrial work to the Armenians, who were now abundantly able to take charge of it. When all the accounts were in, it was found that the profits amounted to more than \$25,000, every penny of which was used in building churches for the American Board in Turkey.



CYRUS HAMLIN

The profits of the laundry were devoted to the rebuilding of a church at Brousa that had been destroyed by an earthquake. "It cost nearly \$3,000," says Dr. Hamlin, "yet I built it entirely out of an English beer barrel!"

Had Cyrus Hamlin's career ended at this time, it would have been sufficient to rank him as one of the great missionaries of modern times, but his most notable achievement was still to follow. In 1856, shortly before the close of the war, Mr. Christopher R. Robert, a Christian merchant of New York, who was visiting Constantinople, saw a boat loaded with bread that smelled so good he asked who had made it. The result of this seem-

ingly trifling incident was Robert College, the great Christian institution on the Bosphorus, to which Cyrus Hamlin gave seventeen years of his life and Christopher Robert more than \$200,000.

On May 1, 1860, Dr. Hamlin severed his connection with the American Board and began his work

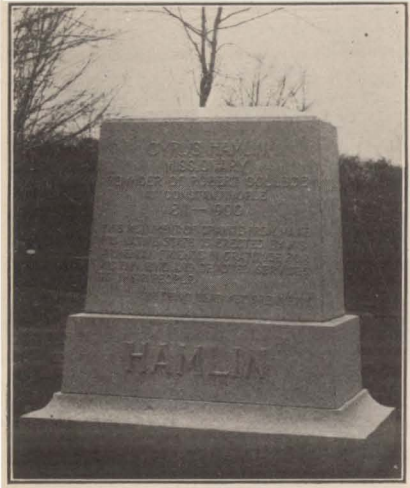
it remained until 1871, when it was removed to the spacious building Dr. Hamlin was at last permitted to erect for it.*

In 1877, while in this country, Dr. Hamlin's connection with Robert College came to a sudden close—the reason for it no one seems to know. Mr. Robert simply told him it was thought best for him not to return to Turkey, and he did not ask the reason why. But it was a heavy blow. True to his resolutions, he had laid up no money and was in want for the necessities of life. "The future looked dark," he says, "and we prayed over it with tears."

Almost immediately he was offered a professorship in Bangor Theological Seminary, from which he had graduated forty years before, and three years later was called to the presidency of Middlebury College, a position he filled with great acceptance until 1885, when he resigned it because of failing strength. His last years, spent in a little home in Lexington, Mass., which he was enabled to purchase through the generosity of many friends, were fruitful in service for the cause he loved.

Death came to him suddenly on August 8, 1900, in Portland, Maine, where he had gone to attend the festivities of Old Home Week. His last resting-place, in the cemetery at Lexington, is marked by a monument of granite from his native State of Maine, erected, as the inscription reads, "By his Armenian friends in gratitude for his enduring and devoted services to their people."

* See article on "How Robert College Was Built," a story of fascinating interest, *MISSIONARY REVIEW*, October, 1893.



THE HAMLIN MONUMENT
Erected by Armenian friends

for the college. Difficulties almost insurmountable blocked every step of the way, but one by one they were met and conquered. In 1861 the magnificent site on the heights above the Bosphorus was purchased, and after months of delay, permission secured to build. But when the work began, an officer of the Sublime Porte appeared on the scene, saying that there were some formalities not yet completed and it must wait. "How long?" he was asked. "A few days," was the reply. The few days lengthened into seven years! In 1863, the college was temporarily opened at Bebek, where

SOUTH AMERICA

THE CONTINENT OF NEGLECTED OPPORTUNITY *

EDITORIAL

The Americas form a twin continent, similar to a striking extent in physical features, as singularly unlike in intellectual and religious development. The Rockies and the Andes are essentially parts of one continental backbone—as the Alleghany and Brazilian ranges are correspondent on the eastern side; as also in the two continents are the intervening tablelands. As we look at the map of the western hemisphere, we are reminded of the Siamese twins, the narrow Isthmus of Panama so like the strange ligature that bound them in one.

When we turn to the river systems, we find another resemblance. Great basins of territory are drained by such mighty streams as the Amazon and Orinoco, which also make the interior accessible by thousands of miles of navigable waters, reminding us of the giant Mississippi and Missouri, St. Lawrence and Ohio. Indeed, where else can any such extensive river traffic and transportation be possible!

Divine Providence seems to have put this southern continent before us, as itself a challenge for occupation and evangelization. Beyond any other of the grand divisions of the globe, it invites immigration. Its seven million square miles is nearly all inhabitable, only about one-seventh of the whole territory being snow-bound or desert; it offers, therefore, twice as much land to the settler as the northern continent. It is all accessible, coastwise, with abundance of fine harbors, and already a network of railways is supplementing the waterways, and the new Isthmian Canal promises to join the

oceans, and rival the Suez Canal as an artificial waterway.

These are but a few of the less important and significant features of South America's claim upon Protestant nations for speedy entrance of these open doors. Europe and Asia have for three centuries been increasingly seeking an outlet for a population too dense to find room and subsistence, and North America is at the same time increasingly resisting the incoming flux of immigrants. The southern continent will welcome and absorb all foreign settlers, and invites them just at the time when the United States repels them. Here may be found a climate practically temperate throughout—great forests with their timber, vast pampas awaiting culture, and mineral riches scarce dreamed of as yet.

Europe is beginning to wake up to the fact that this continent is half empty of people, and for half a century has been pouring an increasing stream into its great river basins, and especially in the southeastern districts. Whereas the European influx into the United States has never averaged one per cent. of the population through any decade, in this southeast section it has for a quarter century averaged two per cent. per annum! This is only a faint forecast of the future of this southern half of the Americas.

Many providential preparations have been made for the evangelization of this neglected continent. It has ten nations, but they are practically in many respects a unit. There are two great languages, but they are

* Protestant Missions in South America. Student Volunteer Movement, New York.

like kindred dialects. Any political uprising or movement affects the whole continent, which is one body politic, in which the Latin element is dominant, with like historic traditions and popular affinities. Hence South America presents the unique spectacle of a simultaneous development over its whole extent. These ten republics are modeled on essentially the same political principles. The United States has supplied an object-lesson which has been at once a rebuke and an incentive; and the constitution, laws, political and educational systems, and general popular features of the great republic have been imitated if not reproduced. So far as there has been failure, it has been because the essential condition has been lacking—an open Bible and a dominant Protestant faith, which only the Gospel can supply.

For the most part, South America has shaken off the shackles of foreign domination, but there remains the bondage to priestcraft, ignorance and superstition; there is an inward independence which must yet supplement outward independence before true liberty is enjoyed. The mind must be unshackled by the power of an emancipated thought; education and free schools must bring intellectual freedom, and the power of the press and the power of the Protestant Church must uplift and transform the people. There must be great religious revivals to insure that reformation which reforms a whole people.

If Protestant Christendom would take hold of the South American problem in earnest, the world would see one of the greatest developments of history. Here are ten republics, thirty times larger than France, and what

affects one will affect all. Romish priestcraft and subtle Jesuitism are the curse of the continent, and a missionary has said that it would be better for the cause of evangelization had the name of Christ never been known there. Where the tyranny of priests is enforced by the sword and the merciless methods of the Inquisition; where the people are taught by an archbishop that "St. Joseph is the ruling power in the celestial court, because Jesus as a loyal son obeys his mother, and the blessed virgin, as a loyal wife, obeys her husband"; where a woman can be burned alive for heresy, and a missionary put in prison for exposing sacerdotal outrages; where a bishop's ban may depose even a senator, and all manner of despotism and abuse can be made legitimate in the name of Christ, there is little hope for a people without a new foundation for Church life. Priestcraft and swordcraft together stifle true growth and development. We can understand how the great Inca, in the days of Pizarro and Cortez, preferred a pagan's perdition to a salvation which embraced such monsters as his cruel and treacherous Spanish conquerors. The abominations of the confessional, the priestly celibacy which is the cover for systematic sensuality, the infallible assumptions which crown with divine dignity all manner of error and evil, the forcible shutting of the Bible, and the opening of a thousand fanes for the idolatry that worships pictures and images—the religion that makes a mass the duty of a Sunday morning, and a bull-fight the legitimate pleasure of a Sunday afternoon—no marvel if such doctrines and practises bring a paralysis to religious sensibility and provoke a revolt against the name of

Christianity. No wonder if revolution succeeds revolution in a diabolical succession scarcely worse than the apostolic succession of such abominations. South America has for half a century been a political volcano, with as many craters as there are states. Priestcraft and swordcraft are twin brothers. The Church that is bound to rule can not brook the state that will not be ruled by it. Hence the attempt to secure a free ballot leads to the free use of the bullet. Military combinations are the offspring of ecclesiastical conspiracies, and the chaos of contending factions in Church and State comes again when a cosmos of order seems at hand. Two marked results follow: first, the spirit of rancorous mutual hate and revenge is fostered; and, second and worse, conscience becomes so debauched as to be incapable of either private probity, domestic fidelity or public integrity. Policy takes the place of principle, and the moral sense becomes dulled and blunted. Any evil is sanctioned if good may come of it, as if anything really good could be the fruit of a bad stock.

It is a fact, inexplicable but for its true reason, that all the best and most promising measures have failed. Constitutions and laws have been framed on the best models, legal, political and ethical; schools and colleges have failed; the introduction of the best modern inventions and discoveries has failed. Even the large influx of immigration has failed; a generation or two sufficing to bring the new elements down to the lower level.

The reason is patent. South America needs a *pure Gospel*, and *plenty of it*. Nominally Christian, it is practically heathen. Where images are

worshiped we have virtual idolatry; where saints are canonized, virtual polytheism; where the confessional is the bulwark of priestcraft, a snare to the conscience; where Jesuitry rules, truth is discrowned; where the Bible is a sealed book, faith becomes credulity and reason is stultified.

Just now is the opportune moment—God's signal is striking man's hour. There is a growing revolt against the priesthood, but the conflict will be desperate, for the issues are tremendous. The devil has come down having great wrath, knowing that he hath but a short time. We need to scatter Bibles in the languages of the people by the million. We need evangelists who can wield the popular tongue to sweep through the continent and stir up the masses. We need thousands of Protestant preachers and teachers and medical missionaries, aglow with the Gospel message and spirit, to settle down among the people and patiently create a new domestic and social status. We need evangelical churches as centers of gracious influence and object-lessons to demonstrate what a pure Christianity can do and does.

We agree with Dr. Wood, for more than thirty years a missionary in the neglected continent, and a student of its condition and needs, that here is the greatest of all battle-fields between Romanism and Protestantism, and the most promising, and the appeal is naturally most emphatic to the Protestants of North America as nearest in neighborhood and next of kin. We need a new Columbus to rediscover South America in a new sense, and plant the cross, not the crucifix, on her shores. Here the influence of the United States will be peculiarly wel-

come, even as have been its institutions. The republics naturally look to a republic rather than to a monarchy. But so far only a few strategic centers have been taken, and notwithstanding the marvelous success of evangelism so far, there is a singular apathy about the occupation of this land of opportunity. The signs of the times are obvious and emphatic. God sets before American Christians an open door and comparatively few adversaries. Here is a field large enough to satisfy the most unlimited ambition, and capable of a fertility that might satisfy the largest hopes. Dr. Wood also ventures to predict that the reflex

action on Catholic Europe would be immensely valuable, in the emancipation of the millions of Roman Catholic lands across the sea. As the influence from Saxon-America has been felt in Saxon-Europe, so the great future of Latin-Europe may depend in part on Latin-America, evangelized and enlightened.

What will the Church of Christ, especially in North America, do for the solution of this great problem? Shall not the reproach be rolled away as at Gilgal, by a new and mighty uprising, that no more South America may be the continent of neglected opportunity!

MISSIONARY INFLUENCE IN CHINESE REFORM

BY ISAAC TAYLOR HEADLAND

Professor in Peking University

The death of the Emperor, Kuang Hsü and the Empress-Dowager,* followed by the establishment of a new Regency, makes it timely to review some of the causes which helped to make Kuang Hsü what he was. Whatever may be thought or said

* In view of the erroneous statements published about the Empress-Dowager having been a slave, we would call attention to the following facts:

The Empress-Dowager, Tsi-An, was the daughter of a small military official in Peking named Chao. She was taken into the palace and made the concubine of the Emperor Hien Feng and became the mother of a son. The Empress having no child, Tsi-An was raised to the position of Empress-mother. When her husband died, her son was placed on the throne, and she, the Empress, and Prince Kung as joint regents. Later Prince Kung was thought to be gaining too much power, and awoke one morning to find that an edict from the two Emperresses had taken away his honors. He apologized and his honors were restored, with the exception of the regency. When the young Emperor Tung Chih died, the two Emperresses took the son of Tsi-An's sister and her husband's brother, a three-year-old child, and made him the Emperor and Kuang Hsü with themselves joint regents. The Empress died not long after and left the late Empress-Dowager as sole regent. When Kuang Hsü became of age he took the throne. After a few years he began issuing radical reform edicts which created such a furor that he was deposed, since which time the Dowager has ruled alone. In all she had control of the throne 46 years. She was not opposed to reforms but was in favor of systematic progress, as has been shown by the edicts issued during the last eight years.

by future historians concerning the Empress-Dowager and the great officials connected with the present dynasty, the late Emperor must be acknowledged as the originator of the reform movements which have contributed most powerfully to the "awakening of China."

It is a mistake to suppose that the Empress-Dowager was a conservative. She was always a friend of the great statesman Li Hung Chang, both before and after she dethroned the Emperor. The supposition got abroad after she dethroned Kuang Hsü that she was a conservative; but, on the other hand, she at once began putting into operation the reforms he had promulgated, with the remark that "it does not follow that one is going to quit eating because he does not feel inclined to swallow a year's rations in a single day."

It is a well-known fact that Mrs. Conger used the missionary ladies, especially Mrs. Headland, as her interpreters at all her private audiences with the Empress-Dowager. These ladies were treated as kindly by her Majesty as any ladies from the legations. On more than one occasion the

head eunuch, Lo Lien-ying, was ill she sent for a foreign missionary physician to attend on him, and to this same physician she gave 11,000 taels, about \$7,000, to help to build the Union Medical College in Peking.

Kuang Hsü was born in the west side of the Tartar city of Peking about thirty-eight years ago. His mother was the younger sister of the late Empress-Dowager, and his father was the younger brother of her husband, the former Emperor Hsien Feng. When the Empress-Dowager's only son, the Emperor Tung Chih, died, she took the three-year-old son of this younger sister from his home one night, and the following morning, when she announced the death of her son, she also announced her nephew as his successor.

Kuang Hsü was a peculiar child, very nervous, physically weak, quick-tempered, and was petted and spoiled by the eunuchs. Like most Chinese children, if he did not get what he wanted, he would lie down on his baby back and kick and scream until it was given to him.

About the time of his birth there was a store opened on Legation street, in Peking, which was destined to play an important part in his development. Kuang Hsü loved toys, and the more complex and intricate they were the better he was pleased with them. The eunuchs discovered the store and began purchasing the toys and carrying them into the Palace to the boy Emperor. He would play with them for a while, and then his curiosity getting the better of him, he would tear them to pieces to see what made them move. Like Budge and Toddy, he wanted to see what made "the wheels go wound."



THE LATE EMPRESS-DOWAGER OF CHINA

She has been called China's "Grand Old Woman," and one writer says, "No one would take her to be over 40 but she was 74."

Empress-Dowager called these ladies aside, or to her own private apartments, to ask them about public-school education, especially that of girls, in the United States, and it was after one of these private conferences that she issued her edict approving of female education in China, and urging the people to establish girls' schools.

She also inquired about the Church, its object and its methods of work. It was explained to her that the object of the Church was to help men to be better, nobler, truer, better to their parents, better to their country, better to themselves, and with this explanation she seemed satisfied. When the

As he grew larger his tastes continued to develop, but always in the line of foreign things, and like most Chinese children of the better classes, he was humored in everything he



KUANG-HSÜ, THE LATE EMPEROR OF CHINA

wanted. Nowhere in the world is the child master of the man, woman, and nurse more than in China.

The toys purchased for him as a youth were of a more complicated and useful nature, and were calculated to stimulate in him some thought as to how they were made. These were in the form of watches that strike, clocks that strike to music, or from which a bird steps out and calls the time of day. After the Boxer trouble was over, I visited his rooms in the Palace to find them literally filled with clocks of all kinds.

But clocks and watches were soon insufficient to satisfy the tastes of the

royal boy. News of the telephone, telegraph and electric and steam car had reached his ears and he was not satisfied until he was talking through one, sending news over the other, and riding about on the third, for they had a small railroad built for Kuang Hsü along the shore of the beautiful Lotus Lake in the palace grounds. In these palace grounds I saw also a small steam-launch or two, and another on the lake at the Summer Palace.

Then came the news of the phonograph or, as the Chinese call it, the "talk-box" (*hua hsia-tze*), and forthwith a number of officials came to the Peking University and would not leave until we allowed them to take our phonograph into the Palace as a present to his boy Majesty. The Danish merchant sent to Europe and had made for him an elaborate sleigh and carriage, covered with golden dragons, and upholstered with the richest silks and satins; fitted up with



THE NEW REGENT

Prince Chun, brother of the late Emperor. There is said to be a sharp rivalry between Chun and Ye-ho-na-la, the Emperor's widow, who would like to be a second Tsi-An.

mirrors, foot-heaters, clocks, and every convenience they could think of that would add to their usefulness, beauty and expense. Gramophones, grapho-



THE PEKING UNIVERSITY AS RECONSTRUCTED AFTER DESTRUCTION BY THE BOXERS

phones, X-ray apparatus, and everything that modern inventive genius had produced up to that time were brought to him; a cinematograph was waiting for him in the Peking University when the news came that he was dethroned.

As the young Emperor grew older he had to begin his studies, and to the ordinary Chinese primers and "Four-Books" and "Five Classics" he added English, and from our own compound in Peking we sent him the primer our mission children had used. But he was not satisfied with English. When he saw the New Testament which the "Christian Women of China" sent to the Empress-Dowager on her sixtieth birthday, he immediately dispatched a servant to the American Bible Society and ordered a copy of the Old and New Testaments such as were being sold to his people.

At this time I was pastor of a church in the southern city of Peking, and I had in my church a man who furnished the Palace with vegetables and flowers. He came to me one day and said:

"The Emperor is studying the Gospel of Luke."

"That is interesting," said I, "but how did you find it out?"

"I was in the Palace to-day," he went on to say, "and the eunuchs have changed their whole attitude toward me. Formerly they manifested a patronizing air, now they want to learn everything they can about the Church and the Gospel. They kept me talking until dinner-time, and tho I had tried to go several times I could not get away. I finally said, 'But I must go home and get my dinner.'

"'Oh,' said they, 'if it is only dinner that is taking you off, we will give you your dinner,' and with this they brought in a feast, and we talked about the Gospel all the time we ate."

"But," said I, "how do you know the Emperor is studying the Gospel of Luke?"

"The eunuch who serves the Emperor came to see me to-day and told me that the Emperor has portions of the Gospel of Luke copied in large characters every day, and while he studies them I stand behind his chair ready to serve him."

It was not long after that it was reported that Kuang Hsü had decided to become a Christian.

About this time the Emperor made a still larger move. He undertook to obtain all foreign books that had been translated into the Chinese language, and all those that had been prepared by those versed in foreign affairs. At the time the Emperor undertook this I was in charge of all the books published by the Peking University, was depositary of the North China Tract Society, and had in my possession a large number of books published by the society for the distribution of Christian knowledge. For a month or more a eunuch came from the Palace every day to get some new book for the Emperor. Nor would he be put off without one. It might be large or it might be small, but he insisted that he dare not return to the Palace without something new, even if it be nothing more than a leaflet or a tract, which would indicate that he had been diligent in his search. As a last resort

I was obliged to take my wife's Chinese medical books out of my library and allow him to take them to Kuang Hsü—so rapacious was the appetite of the young Emperor for all kinds of foreign knowledge.

He saw my wife's bicycle standing on our veranda and asked me what it was. I got on it and rode up and down the compound, and the next day he insisted on taking it in to Kuang Hsü.

For months and indeed for years the Emperor studied these books, Christian as well as scientific. The eunuchs invited my assistant pastor, a young graduate of the Peking University, to go in with the horticulturist and dine with them, and they were compelled to remain with them in the Palace until late at night, telling them about the Bible and the Church. Ludicrous reports were circulated about the Emperor. It was said that he had



Yang Chen-Kang

Tu Pu-yün

Ch'ien Wu-fan

Ma Fi-ch'ien

SOME RECENT CHRISTIAN GRADUATES OF PEKING UNIVERSITY

organized the eunuchs into classes and would catechize them concerning their faith as follows:

"Whom do you worship?"

"I worship Buddha."

"No, you don't. Whom do you worship?"

"I worship the God of heaven."
(Catholic.)

"No, no," impatiently. "Whom do you worship?"

"Oh, yes, I worship Jesus."

"Quite right."

It was in 1895 that the Emperor bought his Old and New Testaments, and three years later he was deposed, but during those three years I was told that he collected every book that was published in the Chinese language concerning foreign affairs: educational, scientific and religious. During these three years he studied them, with his English teachers beside him, and then he began his reform.

When he began issuing his reform edicts I was absent from Peking, and had with me a Han-lin, one of China's greatest scholars. He took *The Peking Gazette*, the oldest newspaper in the world, and as it came, bringing with it each day a new edict, my friend knew not what to do. He read the edicts not only with surprise, but with horror. He remained only a few days after the edicts began to be issued and then returned to Peking, for, knowing there was sure to be a disturbance, he wanted to be at headquarters.

Kuang Hsü's first edict was to establish a university at Peking. This was done, and the man who was called to be its President had gone to China as a missionary and is still in Peking in mission work to-day. I refer to the Rev. Dr. W. A. P. Martin, D.D., LL.D., who the past eighty years of

age, nearly sixty of which have been spent in China, is employing, as he says, the evening hours of his life in finishing the work he has undertaken. Just here it ought to be stated that all the colleges and universities established while Kuang Hsü occupied the throne had placed at their head men who had gone to China as missionaries. These were the Peking University and the Imperial College in Peking, both established by Dr. Martin. The University of Tientsin, established by Li Hung Chang, had as its president Dr. C. D. Tenny, who had gone to China under the American Board. The president of the university in Shantung was Dr. Hays, who is still connected with the Presbyterian mission of that province. The Nan Yang College in Shanghai, established by the subscriptions of the officials and gentry of that city, called Dr. John C. Fergusson, of the Methodist mission at Nanking and my own classmate in the Boston University, as its president and founder.

At the close of the Boxer trouble, when the Chinese were trying to settle up the difficulties they repeatedly called in the missionaries to their assistance. In gratitude for the help rendered by Dr. Walter Lowrie, of Paoting, they gave the Presbyterians of that place a large and valuable tract of land conveniently contiguous to the north and west gates of the city and the railway station—land which it would have been impossible for them to purchase at any price before the Boxer insurrection. The Chinese Government decorated Dr. J. H. Pyke and Dr. N. S. Hopkins for the services rendered in settling up the difficulties in connection with the Methodist Mission. When the time

came to arrange matters in Shansi they called to their assistance Dr. Timothy Richards, of the English Baptist Church, in charge of the Society for the Distribution of Christian Knowledge Among the Chinese, and arranged to establish a university there which would help to educate the people who had persecuted and massacred so many of the foreigners and Chinese Christians in that prov-

exerted on the Chinese Government has been through the establishment of missionary educational institutions. The Chinese have always been an intelligence-loving people. They understand the value of education and are able to appreciate its uses. I have heard the late Dr. C. W. Mateer, for many years president of the Presbyterian College in Shantung, say that he had duplicated himself one hun-



DR. Y. K. TS'AO, ONE OF THE LEADERS OF NEW CHINA, AND HIS FAMILY

Dr. Ts'ao is a graduate of Peking University and of Long Island Medical College. He is an earnest Christian

ince. In this arrangement, the money paid by the Chinese Government as indemnity for property destroyed and persons massacred, it was decided, after consulting with all parties concerned, to allow to be used as an endowment for the new university. From that time until the present the institution has been filled with young men, already educated in the Chinese classics, who desire an education in foreign science and learning.

The greatest missionary influence

dred and twenty-five times in the influence he had exerted over the Chinese Government through the students he had graduated. Some of these students were employed as teachers in the government educational institutions, some of them as principals of private schools established by officials, while many others were teachers and preachers in Christian colleges and in the Church.

The same may be said of the North China College of the American Board

at Tung Chow, near Peking. While many of her graduates are doing the most faithful and self-sacrificing work in connection with their own Church, others are employed as professors in



A SCENE IN MODERN CHINA

the Imperial University at Paoting and other places, while some of them are acting presidents.

The Methodist Nanking and Peking universities have had like careers. It was the establishment of these Christian colleges which led the Chinese Government first to adopt Western science as a part of their governmental examinations, and finally to give up the Confucian classics altogether. Three years ago the government held an examination for the young men, who, after graduating from these institutions, had taken a course abroad, with the avowed intention of giving them the Chinese master's and doctor's degree if they were able to pass. More than a dozen of Christians passed, and were given the degrees of *Chü Jen* or *Chin Shih* in addition to those they had received in England or America.

What now is likely to be the influence of the present Regency on missionary influence and social and governmental progress?

Prince Chün, unlike his younger brother Kuang Hsü, has been associated with the Legations and the educational institutions of Peking all his life, while his brother was confined in the Palace. I have met him on several occasions, have conversed with him on the uses of Western education and Western medicine in the opening up of China, and he seemed to be as liberal and progressive and as free from narrowness and bigotry as any of the young Chinese of the present day. He is not a conservative, and he will probably not be a radical reformer. Just one radical reformer was needed to wake China up and start her on the path of progress. Kuang Hsü did this. Prince Chün will probably use such men as Prince Ch'ing, Wang Wen-shao, Chang Chih-tung, Yüan Shih-K'ai, and perhaps some of the younger men to carry on the government very much on the lines in which it has been moving during the past years. These great officials do not hesitate to visit our schools, attend their commencements, class-day performances, athletic exercises, support some of their students and contribute to their general funds. Most high officials in Peking contributed liberally to the building of the Union Medical College in the capital. The Prince Regent was present at the dedication, and seemed delighted to see such an institution. The prospects are that there will be no radical changes in the policy of the late Dowager-Empress, and things will continue in the same lines they have been moving since she took the throne.

THE STATE OF AFFAIRS IN TURKEY

BY REV. FREDERICK J. BLISS, D.D.*

The present state of affairs in Turkey is unprecedented. But a few weeks ago it was thought that the enmity between Mohammedans and Christians, between Jews and Moslems was inextinguishable; their mutual antipathy seemed to be undying. We all recall the barbarities practised in the periodic massacres.

But a new state of affairs, which came about in July 24, 1908, brings a carnival of friendship instead of fierce hostility. On the street corners of Beirut, one of a street-group will say, "Hereafter you may know a Mohammedan when he goes to his mosque, a Christian when he goes to his church and a Jew when he goes to his synagogue, but when they meet on the street they are all Ottomans." In demonstration of the truth of this he will call a Greek priest who happens to be passing and ask him to embrace a Moslem Sheik—and he does it!

How is it that a state of affairs like this can come about in one short night? If in past days I should have said "Peace be unto you" to a Mohammedan brother he would have reminded me that that salutation was not passed from Mohammedans to Christians. Now he would say, "Peace be unto you, my Christian brother."

Abdul Hamid came into power thirty-one years ago. Through the pressure of diplomats he granted to his realm the present constitution. In accordance with the constitution a parliament was in session between March to July, 1877, and the second session between December, 1877, to

March, 1878. The real reason for the revocation of the constitution was the practical ruin of the empire in the Russo-Turkish War. The Russian troops swept everything before them, and but for the intervention of the European countries would have dismembered Turkey at that time. However, the powers stepped in and made such provisions for the partition of European Turkey as have given rise to the so-called Eastern question. At that time the Sultan revoked the constitution and dismissed the ministers who had raised him to the throne. Many were assassinated, many exiled; he stood alone in splendid isolation, trusting none and fearing all. For thirty-one years he has been absolute master. He has really proved himself the best diplomat of Europe by outwitting them all. He has established an army and maintained it in a high state of efficiency; common schools were established and the sanitary regulations were—or an approach to them—established. All that can be said against him had its root in that great human passion of fear. And this not without cause, as his brother was deposed and his uncle had been assassinated.

While his distrust of men was universal, he could not rule the realm without assistants, and so he established the Camarilla or Kitchen Cabinet, who were responsible to him absolutely. Thus the Sultan came to be surrounded with favorites. No one could approach the Sultan without going through the intermediary of

* An address delivered by Dr. Bliss, recently returned from Constantinople. Reported for THE MISSIONARY REVIEW OF THE WORLD by Rev. Carl Bannwart. Dr. Bliss speaks with unusual authority, having spent almost his entire life under Turkish rule. He is the director of the British Exploration Society in Palestine, son of the first president and founder of the Syrian Protestant College, Beirut, and brother of Howard Bliss, the present president.

these favorites, who bled the people, sold office to eminent Pashas for vast sums and in many ways became the leeches, cormorants, vultures of the body politic, bleeding the empire to the death in order to line their own pockets.

This cruelty led to the formation of the Young Turks party, which, with very little organization—in fact, an unorganized reactionary committee—grew rapidly.

And this again led to the third step by the Sultan—the formation of the most colossal spy system ever in existence. The surveillance was so extraordinary that a man might not know that the wife in his harem was a spy; the secretary of the Prime Minister might also be the paid spy of his master. Under this policy thousands were murdered, exiled, tortured, while the favorites grew rich on blackmail.

The Young Turks in the meanwhile, in spite of all this espionage, grew stronger and stronger. The exiled thousands were plotting against the Sultan in Paris, Geneva and other European cities. They continued their plans for the regeneration of their country with extraordinary secrecy.

When the trouble finally broke out it began in Macedonia. The Sultan's soldiers, seeing the Austrian police across the border well clothed and paid, while they were in rags and unpaid, could not but wonder why they were thus neglected. To be sure they could fight even tho in rags, but not parade. The Young Turks, succeeding in winning the support of a part of the army in Macedonia, made the demand for the constitution from that point. To this initial demand the Sultan sent forty spies as his answer. These were not allowed to land and

the opposing general of the Macedonian troops was shot.

This counter-stroke was consummated by the telegraphic messages sent to the leaders of the Young Turks. The Sultan's next step was to send troops from Smyrna to join those who were still faithful. Then he applied to the Sheik of Islam asking for a decree to permit Moslem to fight Moslem. This was, however, not granted on the ground that there was insufficient cause, and this decision of the Sheik became known and increased the joy of the Young Turks, and they in turn prevented the landing of the troops sent for.

Again a telegram was sent to the Sultan asking for the constitution and threatening to march upon Constantinople at once unless their requests were granted. After a three days' session of the secret cabinet the Sultan agreed to the demands.

With unusual precautions and sagacity the Young Turks party compelled the Sultan to signify the restoration of the constitution by many public proofs.

1. He was compelled to swear on the Koran to uphold the constitution.

2. They compelled the Sheik of Islam to declare publicly that the Sultan had taken this solemn, irrevocable oath.

3. The diplomats were called into the palace and notified of this change in Turkish affairs, and his solemn assent thereto.

4. The troops were compelled to swear their loyalty to the Sultan provided he held to the constitution. This was one of the master-strokes insuring a bloodless revolution. We must understand here that the Sultan is the representative of Mohammed and

alleged descendant of the Caliphs, and as such holds a peculiar place of authority in the hearts of all true believers.

5. He was compelled to accede to their request that the Camarilla and the system of espionage be abolished. The Camarilla for the most part had fled, one of them buying a steamer in which to escape. The mob was so thirsty for the blood of the Pasha who had been at the head of the spy system that they mobbed the Khedival mail steamer on the assumption that he was on board.

6. They permitted 100,000 to surge into the garden of the Sultan to save him and receive from his own lips the assurance of the granted constitution.

Results of the Revolution

The people of Turkey at first doubted the news, but they soon received abundant evidence that the report was true, for the newspapers, which at one time were not allowed to report the assassination of President McKinley, gave full and uncensored accounts. While customarily for a journey for a distance such as from New York to Philadelphia a special permit was necessary for every person, individually procured, they found under the new liberty they needed only to buy a ticket and go. Beirut in its rejoicing presented a most unusual spectacle. The narrow streets in some instances were carpeted, bunting and family pictures were hung on the outside of the buildings, lemonade was served to the passer-by in token of brotherliness and rejoicing. On every hand were evidences of new fraternal free feeling. The Moslems gave tea-parties and dinners in the public places to the once hunted and hated Armenians.

The mosque of Omar, which was never opened to the Jews, was thrown open to all. In Constantinople the mosque of St. Sophia was likewise opened. The Latins in Jerusalem, not wishing to be outdone, gave a continuous vaudeville show to the populace in the theater which they had hired for the purpose.

There had been a "vendetta" in Beirut under which there were perpetual reprisals, this week a Christian and the next one of the Moslems being killed. At one time this approached the dimensions of a massacre—only averted by President Roosevelt's prompt dispatch of two war vessels. These Moslem arch-enemies, with their banners and music, visited the Christians, invited them to a fête in the public gardens and served them with their own hands. Surely the lion and the lamb dwelt together there.

Can such a state last? Not at such a pitch of enthusiasm. We recognize genuine fervor in a great revival. Does it last? It is against nature and religious history to say that it does. But this condition must have a kind of permanency. A change has come upon the people and they can never again lapse into their former condition. The whole movement has been aided by the increased emigration. Those who came to America, saw our freedom had object-lessons of the freedom that may be enjoyed.

Another thing that has contributed is the fact that for over one hundred years the gospel of love has been preached in the Christian Missions and the gospel of liberty has been taught to the children in the mission schools. The gospel of civilization and the civilization of the gospel had,

therefore, much to do with the consummation of this revolution.

Another contributory agency was the Syrian College, where 850 students from the Sudan, Black Sea, Egypt and Mesopotamia—in fact, every remotest corner of the Turkish Empire, Mohammedan, Christian and Druse—meet on the same athletic field, study ethics in the same class-room. To go a step higher: if you enter the Y. M. C. A. you find Christian, Mohammedan and Druse, Roman or Greek Catholic and Copt associating on an equal

footing, with special pledge for associate membership to study the Bible and follow Jesus as their Master.

These influences have a permanent effect; they are a substantial foundation for permanent brotherhood and lasting political liberties.

A thousand years are as a day in the sight of God. We feel resignation to this thought—blest is our generation and thankful am I to see a day of the Lord which is as a thousand years. May this day last a thousand years.

ACTUAL RELIGIOUS CONDITIONS IN RUSSIA

BY BARON WOLDEMAR ÜXKÜLL

The political troubles through which Russia has had to pass in the last years, and especially the edict of religious liberty of Easter, 1905, have had great influence on the religious life of that country. There is an increased activity on the part of all evangelical Christians in Russia. It is no more a crime to preach the Gospel and to leave the Greek Orthodox Church, and without obstacles we can preach salvation through Christ to sinners. We have now religious liberty in Russia. For example, the governor of one of the southern provinces of Russia made a trip through his province. In a certain city he was met by some members of the Greek orthodox clergy, who asked him to put an end to the preaching of evangelical doctrines in their district. He answered that there is now religious liberty in Russia; he praised the evangelical Christians for their diligent work and virtues, and said he wished that all Russians might live so. In Simperopol we have public re-

ligious meetings without any interference, also in St. Petersburg and many other cities. If the police make any difficulties, then such action is not legal—not according to the existing law—and in every case we find that the Greek orthodox clergy is behind this action of the police.

It is a sad thing that we can not trust absolutely our government and its promises. The constitutional rights of Finland were confirmed by the Emperor, and after some years the government tried to annihilate these rights. A constitution was granted to the Russian nation, and this has been altered twice already. I think, too, that many high officials of the State Church would gladly welcome the abolition of religious liberty, but they understand that it is impossible to control the consciences of 100,000 men. They are also afraid to produce more trouble, and we have had enough already in Russia. We must remember the verse, "It is better to take refuge in Jehovah than to put

confidence in princes." From the Lord we received the liberty to serve Him, and we know that He has a great people in our empire, and we trust Him to maintain the religious freedom which He gave us.

The Russian nation has generally not much confidence in the Duma and is waiting. The political troubles did not change much the interior life of evangelical communities, as perhaps some American friends thought. There is no evangelical influence in the Duma. There are only two men with really evangelical convictions in the Duma—Saharoff and Bergman.

Besides Finland, which is only united with Russia through the same monarch, there are seven different parts of this vast empire of Russia. Finland has had for years religious freedom and a constitution and lives its own political life. The different parts of the Russian empire have different populations, different laws, customs and religious development.

The Real Russia

1. There is, first of all, the real Russia—the provinces around Moscow reaching to the White Sea on the north, to the Black Sea on the south and to the Ural Mountains on the east. That is the holy "darling mother" Russia. Nearly everybody there is Greek Orthodox, and that means no spiritual life, no progress. Some intelligent priests have tried to preach sermons to the pious Russian people, giving them more or less evangelical truth instead of ceremonies; but such beginnings were soon finished, suppressed. The Greek Orthodox Church is a system as well as the Roman Catholic Church, and a system can't be reformed. Only single souls can

be saved. So we see that every reform movement inside the Russian State Church has been suppressed. The most prominent man was the priest Petroff. His church was crowded when he preached, and he was certainly a great blessing to many in St. Petersburg. He did not attack the teaching of the Greek Orthodox Church, but preached the Gospel as it had never been preached before in a Russian church. But his activity was judged dangerous and he was banished to a convent, and the people were very angry for this reason. The State Church has an immense power in Russia. She is very rich and protected by the law; the judge and police obey her. In this part of Russia the believers, who left the Greek Orthodox Church to become evangelical Christians, have suffered much. Until Easter, 1905, it was a crime to leave the Greek Orthodox Church and become a member of an evangelical church, and our brethren were punished with the confiscation of their property and banishment for lifetime to Siberia, and their children were taken away to be educated in the teachings of the State Church.

Little Russia

2. In Little Russia we have very similar conditions. This country is situated in the southwestern part of the empire, toward Austria. In the province of Kieff there are many evangelical Christians, and also German colonists. There the Bible is known; the Lord has given revivals.

Poland

3. In Poland the great majority of the population is Roman Catholic. There the Roman Catholic Church, so

eager to persecute other denominations, has been persecuted herself. She is in Poland not only a religious body, but much more a political institution and has a great help in the Polish patriotism. The population being so fanatical, there are not many believers in the Gospel, but among the Germans there are many Lutheran and Baptist communities. In the time of the great German reformation there was also in Poland a religious movement, but it has been suppressed and seldom we find a Polish-speaking evangelical church. The Baptists in Poland have an evangelical mission for the Catholics at Lodz and other places. Warsaw is a great and wicked city, but there also we find the Gospel preached in a Lutheran, a Reformed and a Baptist church. Moscow, the old capital of Russia, is the national and religious center of the empire—the holy Moscow. The Gospel has not been preached there, or only in a very small measure. We have in Moscow more than six hundred Greek Orthodox churches, but no evangelical Russian churches. In St. Petersburg, the second new capital, we have other conditions. The population there is more mixed; it has a more modern character. The persecution of evangelical Christians was never so severe in this city, I think because of the presence of foreign ambassadors and ministers. The government did not wish Europe to know how evangelical Christians were treated in Russia; and so we have in St. Petersburg not only Roman Catholic and Lutheran churches, but also different little evangelical communities where the Gospel is preached in Russian, German, Swedish, Finnish, Lettish, French and English.

Baltic Provinces

4. In the Baltic provinces—Kurland, Livonia and Estonia—we find different conditions. These provinces were conquered by German knights in the beginning of the thirteenth century and Christianized by sword and fire. Through the reformation in the sixteenth century the Lutheran Church became the State Church of these provinces. The Lutheran Church had a civilizing influence in those provinces. They are the most civilized part of the empire. Nearly everybody can read and write. We have had also revivals through missionaries from Germany and Sweden. Besides the Lutheran State Church, which generally is dead in dogmatism and sacramentalism and thinks more about how to keep her political position and her great income, we have different small denominations which try, first of all, to save sinners. The Moravian brethren did a blest work in the past century. Now the Baptists are the leading non-conformist denomination.

The Caucasus

5. In the Caucasus very little has been done for the spreading of the Gospel. Religious life there is only in the German villages which are spread all over the country, but the colonists could not in former years bring the Gospel to the other inhabitants of the Caucasus because to preach Christ then was a crime.

We have in the Caucasus three different creeds; there are many Mohammedan tribes; then we have the Armenian Church; and, third, many villages which have been compelled to become Greek Catholic. Quite in the east, on the shore of the Caspian

Sea, we have also fire-worshippers. They have a temple with an altar on which a perpetual fire is burning, nourished through gases coming out of a hole under the altar in the earth. In the Caucasus were banished also many evangelical Christians, but they could not do much for the evangelization of this country because they did not understand the language of the natives, and because of the fact that these wild mountain tribes were not willing to receive new teachings. In the capital of the Caucasus, Tiflis, Russian Baptists have preached the glad tidings with blest results.

Siberia

6. In Siberia, twice as large as Europe, very little missionary work has been done. Some preacher traveled through Siberia, holding meetings, and saw the great necessity and opportunity for evangelistic work in this country. The German Baptists have now in West Siberia two communities; and through the generosity of an American lady, the first Baptist chapel in Siberia, in the city of Omsk, will be built. There is an enormous field for Christian activity ripe for the harvest, asking for workers.

Central Asia

7. In Central Asia we find only spiritual darkness. These countries have been lately united with the Russian empire and the great majority of the inhabitants are heathens or Mohammedans. A small village of German Mennonites did not have any spiritual influence.

Missionary work among the Jews

has been done in the greater cities of Poland and Lithuania. We have some converted Jews who are preaching the Gospel with good results. In Odessa the Rev. Rosenberg is working among the Jews, and to children also Christ is preached. But missionary work is very difficult in a land where the Jews have been persecuted by Christians and in the name of Christ. It is very difficult for a Jew to understand that there are different kinds of Christians, and, sad to say, they have a right to fear and despise Christians.

The Y. M. C. A. is a blessing in many places in Russia, and is generally united with some evangelical denomination. Through the generosity of a wealthy American citizen a large building has been erected in St. Petersburg, and some Americans are the leading men in the work; but this has more a philanthropic, educational character rather than religious, because it was founded before religious liberty came.

In the year 1906 a Russian Evangelical Alliance was founded. The aim of this Alliance is to unite all evangelical Christians in Russia in common work for the common Master.

These are the actual religious conditions in Russia—a land so different from other countries, a land where different ideas, different systems, are struggling, different nationalities and races; a land of unknown riches, of great possibilities and opportunities in religious as well as in business regard. For the development of Russia the influence of the Gospel is the most necessary blessing and the most needed thing.

MISSIONARY RESPONSIBILITY FOR GOVERNMENT LEGISLATION

BY REV. WILBUR F. CRAFTS, PH.D., WASHINGTON, D. C.
Superintendent of the International Reform Bureau

All intelligent students of missions recognize that it is legitimate to approach the individual souls of men in non-Christian lands through hospitals and schools. For example, China is being reached through its pains, and Japan through its brains. There is, for some reason, more hesitation in using the government to save society, but we need to do this if only to make a more safe dwelling-place for saved souls. Science and socialism have, no doubt, made too much of environment, as if it were omnipotent; but the Church has made too little of it, at home and abroad, as if it were impotent.

The hesitation to use in mission fields the powers that were ordained of God for Christian ends is partly due to a reaction against such abuses as drove the Roman Catholics from Japan and prompted the slaughter of missionaries and converts by the Boxers in China. The sequence in China of missionary and consul and conquest and Catholic courts to shield criminals against civil powers has naturally led Protestants to do less than is really legitimate in the civic field, which is a part of the everywhere where God is, and where religion, therefore, has a right—ay, a duty—to go. While Roman Catholicism in China shows how politics should not be mixed up with missions, Japan presents modern prophets and apostles leading the government by wise advice to adopt Christian institutions. Count Okuma, one of the greatest of Japan's "elder statesmen," in a recent interview has declared that Dr. Ver-

beck, the first Protestant missionary to that country, was the most influential personality in the new birth of Japan. The Count attributed directly to Dr. Verbeck's advice the founding of the National University and the commission that brought back to Japan the Christian institutions of Europe and America, the fruit that has led many and will lead more to the spiritual root of it all. Others also of the early missionaries to Japan, being forbidden to preach or teach or even to heal in the name of Christ, were driven to a work even more important in that time of laying foundations, that of advising Japan's great statesmen. This unchallenged precedent ought to be widely followed wherever the way is open.

A good instance of such action by missionary societies and missionaries concurrently is the series of efforts made by missionary societies in Great Britain, Canada and the United States, in cooperation with reform societies and boards of trade, and by missionaries in China, in Turkey, in Africa, and elsewhere, to suppress the sale of opium in China, and of intoxicants among uncivilized races by governmental action. This has been secured for the anti-opium war from Britain, America, Japan and China, and in some measure by treaties of many nations, not yet satisfactory, for the protection of native races against the white man's rum.

Missionaries and the people in Japan should petition the government to follow American example in giving the people local option against the sale

of intoxicants which has recently much increased on account of the lager-beer invasion. Under the false colors of a "temperance drink," beer bids fair to work much havoc in Japan, Korea and China, as has been the case in the United States.

The Japanese government should follow Great Britain and France in posting official warnings in regard to "Alcoholism and Physical Degeneracy." Japan is peculiarly open to the argument that has led scores of British city councils to order these posters put up in its name; namely, that a majority of those who enlist for British military service are rejected by the medical examiners. A Parliamentary Commission, after prolonged investigation, attributes this alarming condition to the excessive use of intoxicants by British workmen. Japan's industrial ambition would also make its statesmen susceptible to the argument of the Mosely British Commission, which, after visiting American workshops, reported that the chief reason why American workmen average higher in industrial efficiency than British workmen is that the former are less addicted to drink, and that this is because there is scientific temperance education in all the public schools, and because fifty-one per cent. of American employers discriminate in favor of men who do not use intoxicants.

There is an unusually fine opportunity just now to press upon the governments of Japan and China the full adoption of Sunday rest, now enforced by law in every other of the great civilized nations with which Japan and China claim to rank, France having recently adopted a Sunday law after two full trials of the no-Sunday

plan. Japan long since and China recently having gone so far as to make Sunday a *dies non* in public offices and schools, may logically be urged to adopt fully the weekly rest-day for all other workers, save as their work may be that of mercy or necessity. Other Christian institutions of Europe and America having been adopted by both Japan and China, why should they not take to heart that the nations which best observe the Sabbath are the strongest physically, mentally, morally, financially, politically? Let them be shown by a mighty array of facts and testimonies that the physical standard for soldiers, the literacy of the people, the morals, the weekly and annual wage, are all at the highest point where Sunday is protected by law against toil and traffic, including traffic in amusements.

Missionaries need, even **more**, to enlist government everywhere to protect their own young people and others against such unspeakable temptations as increasingly waylay them in Japan and China, especially in treaty ports, where European and Asiatic vices are both at their worst. The governments should warn thoughtless youth that no efforts to check contagious and venereal diseases can reach a sufficient number of the secret victims, male and female, to make vice safe, nor can they insure any one against the awful shame and suffering that comes as a penalty to those who break God's laws and defile their bodies, made to be the temple of the Holy Spirit.

Missionaries may well devote some energy to the making and enforcing of laws for the protection of the rising generations in the lands where they are working to establish the Kingdom.

MISSIONARY TRAINING SCHOOLS

BY MRS. THEODORA CROSBY BLISS, WASHINGTON, D. C.

Specialization is the order of the day. In medicine the general practitioner has largely given way to the specialist. The instructors who taught everything from A B C through the "rule of three" to the "isms" and "ologies," are replaced by the man or woman who knows one thing, and knowing that one thing thoroughly, can impart it thoroughly to others. Hence have sprung up, all over this and other lands, opportunities for special culture in special lines, and, finally, in the latter part of the nineteenth century, this specialization wave swept over the religious world, resulting in the establishment of schools for the training of Christian workers both at home and abroad. This was not wholly a modern movement, for as early as the second century there appears to have been a missionary institute at Alexandria; and centuries later, when the Roman Catholic Church commenced its crusade for the evangelization of the world, certain orders of monks included in their training special preparation for missionary work.

Thus when Protestant Christendom awoke to a realization of its responsibility for the world's redemption, the continental societies uniformly had in close connection with them some school, institute, or class, which afforded opportunity for the special training of the men who were to go abroad as evangelists. Particularly worthy of mention were those of Pastor Jänike at Berlin, and the well-known Basel Institute.

In England and the United States no such opportunities were given, and the fact is well known that both the Church Missionary Society and the

London Missionary Society sent to Basel for their first representatives in the foreign field. An explanation may be found in the marked difference in the type of general education; German universities had nothing in common with the missionary enterprise, while similar institutions of learning in England and America had decidedly a Christian atmosphere, and proved good soil for growth of the missionary spirit. This fact appears in the grade of men who went out. German missionaries were, with some few exceptions, comparatively uneducated, while their fellow workers from England and America were almost universally college-bred. Thus the former needed special preparation, while the latter relied upon their general training to successfully carry on the work they were undertaking in new and untried fields and under adverse conditions.

So long as the missionary force received its recruits almost wholly from the colleges and universities, and work was confined to preaching and teaching, the need of special training for candidates was not apparent. Indeed, these early societies were not confronted with such an array of seekers after exile that they could afford to pick and choose. A sound mind in a sound body, and a sufficiently cast-iron theology, were for many years the main qualifications required.

But with the passing years changes came. The Gospel message was heard and heeded in many lands; the seed that these sturdy pioneers had sown had been germinating, and the tendrils were swaying to every breeze, seeking for something that would help their

growth. Then came to the societies the realization that something more than "carrying the Gospel to heathen lands" was necessary. Educational, medical and industrial missions were essential to the full development of these kindergartens of the Christian Church, and thus began the modern era of special preparation for the missionary.

At the beginning of the twentieth century there were more than a hundred of these training centers, over a third of them in the United States. Some are connected with educational institutions, but the greater number, and those offering the best all-around training, are the Training Schools for Christian Workers. Comparatively few are distinctively foreign missionary in their aim. Fourteen of the thirty-five in the United States are independent; the remainder are under some ecclesiastical organization.

"Adequate preparation is a needed watchword in the missionary movement. It is surely advisable to get as thorough a training as possible in those subjects and methods which are essential to the best work. A year of special training may double the missionary's power in every one of his twenty-five or more years of service; two years may quadruple it. To neglect or belittle this fact is foolish and hurtful. That it has been too lightly esteemed in the past is admitted by those most skilled in the science of missions and most experienced in their operation. The true missionary must strive to cure all the abnormal conditions with which he is surrounded. In his preparation he should take them definitely into account and fit himself so far as possible to handle them."*

"Spiritual equipment is, of course, the chief consideration," says Doctor Warneck; "but the experience of a hundred years should prevent us from falling into the mistake of thinking that this alone suffices without a thorough training. The ideal school must be one in which, briefly stated, the candidate can have special training in his own and non-Christian religions; elementary and practical sociology; history of missions; psychology and pedagogy; kindergarten training, elementary medicine, surgery, and nursing; principles of hygiene, technical crafts and business methods; music; language of the people to be reached."

Bearing in mind this conception of the ideal school, let us take a general survey of these institutions in the United States, and see how nearly it is carried out. From a number of catalogs we glean the following as to the qualifications of those who wish to enter: One school requires a consecrated heart, and apparently nothing else; others mention special fitness, a distinct call, common-school education, preparation for Freshman class in college, good Christian character. In but one is church-membership mentioned; health certificates are required in but three; eight require references. With this equipment, the candidate, after covering a course of from one to three years, is supposed to be qualified for work either at home or abroad.

The course of study covers a wide range, varying greatly in different schools. In all, the Bible is the main text-book, the interpretation thereof being according to the "leanings" of the instructor; but as a rule a thorough knowledge of the Book is gained, and better still, the student is trained to use that knowledge for the salvation

* Encyclopedia of Missions.

of souls. Of other subjects, each of the following is taught in but one of the schools in the United States, at least so far as the catalogs inform us: church history, ancient history, theology and practical theology, normal methods, blackboard, physiology and hygiene, original Bible languages, Eastern languages, moral science, applied Christianity, moral philosophy, nursing, etiquette and customs of foreign lands, parliamentary drill and methods of organization, printing, law and business for women, doctrines, religious pedagogy, manual training, including modeling, drawing, designing, raffia, reed basketry, bent-iron work, woodwork, plumbing and carpentry.

In two New Testament Greek is taught, kindergarten, Spanish, comparative religion, pedagogy, psychology, ethics and apologetics, medical training, physical culture, gardening, sewing, cooking. Three include homiletics, primary and advanced grammar, rhetoric and composition, English, mission methods, elocution, bookkeeping, history of religions, household economy. Four teach evidences of Christianity. In five, lessons in instrumental music are given, and vocal training in eight. Church and city mission work are included in the curricula of thirteen, and more or less extensive courses on missions in general are given in nine.

In the greater number of these training schools the tuition is free. Board and lodging average from one hundred to one hundred and fifty dollars a year, usually with from one to two hours' housework per day. One catalog gives expenses as "four dollars per week, except matches." In several an "incidental fee" of from five to ten dollars is charged for minor ex-

penses. A few schools are endowed, either wholly or in part; some have scholarships, and a few are on "faith" basis; but the greater number depend on donations, and the list of "receipts" reads like an old-time donation party, when the dominie's salary was paid in "pig and potato."

With these general statements as to training schools as a whole, let us take a closer survey of the workings of a few, which are typical of the many. These naturally fall into three classes: (1) missionary training schools, (2) medical missionary training schools, and (3) industrial missionary training schools.

The first class, the college institute or training school, often includes in its curriculum the other two lines of work. One of the best known is the Moody Bible Institute of Chicago, whose aim is "to prepare men and women for lay Christian effort, and the training is along three lines—Bible, music and practical Christian work. In the latter the students have definite mission work to do under the direct guidance of the tried missionary workers. This course is to test as well as to train the students. Many do not know the gift that is in them till they are put on trial. The study of the Bible is comprehensive and thorough, along doctrinal, practical and spiritual lines. All lectures and classes are open, free of charge, to those of every creed and denomination who wish to gain a better knowledge of the Bible, and acquire proficiency in Christian work."

There are separate buildings for both men and women, well equipped and comfortable, and having the genuine home atmosphere. But a nominal charge is made for living expenses. A common-school education is re-

quired as a ground work for the studies, but "among the indispensable conditions of admission are approved Christian character, good common sense, willingness to do hard work."

Very similar to the Moody Institute is the Gordon Missionary Training School, Boston, founded by Rev. A. J. Gordon; the Bible Training School, New York, under the care of Rev. W. W. White. These are undenominational in management and teaching. The Union Missionary Training Institute of Brooklyn is interdenominational. It includes in its curriculum the work of the schools already mentioned, but is much wider in its scope. The course in medicine and surgery includes lectures by prominent physicians, and clinics in three hospitals. Fourteen Oriental languages can be taught, as well as a knowledge of the manners and customs of these lands. Opportunity to make up deficient education in the branches of English studies is not wanting. The home and industrial features are emphasized, the work of the house being conducted on the cooperative plan. A small student fee is charged.

Still more extensive in their scope are the several denominational institutes of which the Folts Mission Institute of Herkimer, N. Y., and the Scarritt Bible and Training School of Kansas City, Mo., may be taken as illustrations: the first being under the Women's Foreign Missionary Society of the M. E. Church (North), and the latter under the similar organization of the M. E. Church (South). The Folts Institute was established as a high-grade school for the special preparation of young women for all forms of Christian work, at home and abroad. In addition to the Biblical, missionary,

practical work and musical courses, there is a kindergarten approved by the State superintendent of education, a physical culture course, and an extension department for manual training. All courses are free except kindergarten, normal training and private lessons in vocal and instrumental music. While the Institute is denominational in its management, it is open to students of all churches.

The Scarritt Bible and Training School is of the same class, for women only. Instead of the special kindergarten course offered by Folts, it has a training school for nurses and a small hospital, which stands high in the esteem of the physicians of the city and State. There is no charge for tuition in either the Biblical or nursing departments, and as at Folts the charges for living expenses are as low as possible. This school is open to all denominations.

Of distinctly another class is the Emmanuel Missionary College of Berrien Springs, Mich., which is an industrial school, under the direction of the seventh-day Adventists, but open to young men and women of all denominations. There is a farm of two hundred and seventy acres on the St. Joseph River, the work of cultivation being done entirely by the students. In addition to the agricultural work, almost every conceivable sort of manual training is given under the supervision of expert instructors. The full curricula of the other institutions is carried out. "Each student carries three subjects at a time: one intellectual, one manual, and one spiritual (the latter including Bible and its attendant studies and practical Christian work), the aim being to offer all the subjects needed for the all-around

training of the missionary. Tuition is free, tho a slight charge is made for certain subjects." It is the purpose of the school to give a threefold education: to so conduct the work that the student does not wait till he graduates to become an active worker; to send out workers who are self-supporting; and to enable students to meet their expenses while gaining an education.

Medical missionaries have been doing their special work since the days of Doctor Thomas, a colaborer with Carey; but not until 1841 was opportunity offered for special training for medical work, when Livingstone College was established in Edinburgh, and since then similar institutions have been established in London and Glasgow, while in the United States we have the American Medical Missionary College of Chicago, and the International Medical Missionary Institute in New York City, the latter affording a home and assistance to medical students who are preparing for mission work, while the usual course is pursued by them in the medical schools and hospitals of the city. A similar institution has also been established in Atlanta, Ga.

Still another type of missionary training school is that established on the so-called faith basis, the essential qualification for entrance being a "call" to missionary work, fitness being apparently a non-essential. With but little education, untrained minds and undisciplined wills, in some instances hardly knowing how to read and write their own language intelligently, the young men and women who enter these schools are intensely in earnest, to say the least. The emotional element is largely uppermost in these hot-beds of religious life, forcing

spiritual growth without really giving any preparation for the temptations and provocations and allurements of this rough-and-tumble every-day world. In one such college, when the examination days came, it was not an infrequent occurrence for some of the students to have a "call" to spend the time in prayer, and they were excused from attendance. Comparatively few, however, of the graduates find their way into active religious work, unless it be under the wing of the organization in which they were trained.

Besides these varied institutions, which are purely missionary in their avowed purpose, many colleges and seminaries and universities are adding special missionary courses: like the Hartford School of Religious Pedagogy, affiliated with Hartford Theological Seminary, the extension courses of Union Theological Seminary, the Bible and Missionary Training School connected with the University of Wooster, Ohio, etc. All these give excellent opportunities for training along intellectual lines, and for practical Christian work.

The final "touch" to the training of the missionary candidate is given by some of the societies, who hold annual conferences with their outgoing missionaries, when for a week or ten days they meet with the official staff, veteran missionaries and others, and receive instruction which must be of greatest value in the life of service to which they have consecrated themselves.

The whole trend of the times shows the need of special training for special work; shows that the college, seminary or medical training is not enough, unless it has been pursued with the question constantly in mind, "Will this training be what I shall need in my

life work?" and even then, in nine cases out of ten, the answer will be "no." What, then, can these Bible schools, missionary institutes, colleges, training schools, or "faith-homes" do for the missionary candidate that the college, seminary or university can not do. To the thoughtful observer there can be but one answer. By many these institutions are considered a "short-cut" to missionary service for those who either can not afford the thorough education, or who feel that a "call" and enthusiasm may make up for the lack of adequate preparation.

In response to a letter sent to some of the missionary organizations in the United States, asking their opinion as to the usefulness of these schools, one secretary writes: "I believe that the training schools which combine some practical work, so that the candidate has not merely a theoretical knowledge of the topics considered, but is brought practically in contact with lost men and women, is the best equipment for the foreign field. Nothing tends to take the conceit out of the average worker, nothing leads to more real humility and dependence on God than hand-to-hand contact with human nature as it exists in our great cities. I think that I am safe in saying that all the members of our committee are agreed that the training of prospective missionaries in missionary institutions, and the holding of a week's conference with newly-appointed missionaries, are both first-class institutions."

Another writer: "When you think that more than two-thirds of the missionaries from the United States are women, or physicians, and that these have no definite standard of training to reach people with the 'truth as it is in Jesus,' the case seems to me

rather serious and discreditable. I believe the missionary should have the best possible training. If sometimes the graduates of these schools seem inclined to think they 'know it all,' than the fault must be in the training they receive."

A third secretary says: "The little experience we have had with missionaries who have studied in the so-called missionary training schools, has given me the impression that the students think they are qualified to do serious work. It is the peril of the short-cut to anything. I am more and more feeling that short-cut preparation for any service has serious drawbacks. Apart from giving an opportunity to study farther than they would otherwise be able to do, I do not see much use for the missionary training school. I have looked through a good many of their catalogs and find that most of the instruction is the same as that given in academies and colleges, and that the missionary part does not cut a large figure. I am heartily in favor of having the missionaries trained with the Christian workers in this country, and believe that the ideal plan is for the theological seminaries to furnish full mission courses for both young men and young women, so that the missionary going abroad has a better understanding of the work in this country, and the one who remains at home, a better knowledge of the work and its methods around the world."

And another writes: "Very much depends upon the candidate. I can understand how such schools might in a measure unfit some for the best service abroad, but our experience has been against this conclusion. I can understand how one thus fitted, and especially one who has had previous

educational advantages, might appear to one who had been deprived of these privileges, as somewhat difficult to work with; but I do not know that we should blame the institution or the method for such a case as this. My own opinion is that these schools are very desirable, if not necessary. They should, however, be run along very practical lines."

In conclusion: It is obvious, as the last secretary has stated, that "very much depends upon the candidate"; that theological training fits for work upon theological and spiritual lines, but for nothing else, and not infrequently unfits for anything else. Medical training has the same result. Educational and industrial training are broader in their results, and many include at the same time some fragments of the other two; the missionary training school gives one the same

idea of the patchwork quilt of our grandmothers. Some pieces are large, and some are small, but when they are fitted into their places in the patchwork educational quilt, if they be laid on a strong foundation, the result will be a well-rounded-out, compact whole, able to cover the need for which it has been shaped. If the foundation be flimsy, one can not expect the patchwork, either of cloth or training, to stand the strain of hard wear. The quality of work must be learned by the results, and many, especially young women, have gone from some of these institutions and have proved the worth of the training by the lives they have lived and the work they have done, and many a returned missionary has found in them a haven of refreshing and strengthening for soul and mind and body during the furlough in the home-land.

SIX YEARS IN BURMA

BY F. D. PHINNEY, M.A., RANGOON, BURMA

The work among the main races of Burma has advanced along all lines materially during the last six years, but there have been especially remarkable strides made in the work for two of the smaller and more backward races. For more than twenty years past we have been working among the Chins, a rude and unlettered hill people, with only a little success, mainly where we could reach them after coming down from the high hills or settled in the plains; but during the past few years there has been a real advance in the work, the first baptisms having taken place on the hills in the far northwest of Burma, at Haka. The last year there

were 46 baptisms, and there are now 75 church-members scattered in a few villages in that far-away district, fourteen days' journey from Rangoon.

The work which recalls the great ingathering among our Karens of a half-century ago is among another set of tribes in the far east of Burma, over thirty days' journey from Rangoon, and reaching over into China, where we almost clasp hands with our West China Mission. Kengtung is the center of the work, and the name of Rev. W. M. Young will always be remembered as associated with the beginnings of this great movement, while that of Saya Ba Te, a Christian Karen who gave up a lucrative legal

practise in order to preach the Gospel to the regions beyond, and who has learned the main dialect of their strange language and so has done much of travel and preaching among them, will be coupled with that of the missionary as the leading human instrumentalities in the great ingathering. The Lahu people are animistic with Biblical traditions like the Karens, to whom they are distinctly related, as they are to the Burmans, Shans, and all the other races of Burma on one hand and the Chinese on the other, who had already been awakened to fresh thought by their own leaders just before our missionaries entered the field. It was the Holy Spirit in His own way breaking up the fallow ground for the planting of the good seed, and now some 10,000 of them have been baptized on declaration of their faith in Jesus Christ as the Son of God and the only Savior of mankind. Beginnings have been made in reducing the main dialect to writing, the getting out of spelling-books, catechisms, hymns, etc., the first steps in giving a Christian literature to a people which has hitherto never had a written language of its own.

In our older work, progress has been made, and we now number over 62,000 church-members, having added by baptisms some 5,616 persons during the last year of which full reports are at hand. The Baptist College at Rangoon is now completing Cushing Hall, at a cost of over \$60,000, and will soon segregate its college department from its collegiate schools, the whole institution numbering 1,000 pupils, and being one of the greatest forces in Burma for the enlightenment of the people. The American Baptist Mission Press at Rangoon

has completed and entered into its new building, planned for light and air and the economical production of printed matter, with its fine salesroom, where it handles its own publications, its school-book and educational supply business, as well as its stationery and commercial printing and binding work. "Globe-trotters" say they feel quite at home in a real American book-store once more. Thanks to the development of educational work in Burma, in the government, missionary and private schools, there is a demand for "up-to-date" educational supplies which has compelled the growth of this department of the Press until it is second to none in the East—that is what travelers tell the superintendent.

But what are the churches doing? The Baptist churches are organized in the Burma Baptist Missionary Convention, an incorporated body holding and administering funds and using the income of such funds with the collections from the churches for home and foreign missionary work. They maintain evangelists among the non-Christian peoples of the lower country, and send out their own foreign missionaries to the races like the Kachins and the Lahu, whose languages have to be learned before work can begin, just as is the case with the American missionary who goes to Burma. It is really a development from self-support to self-propagation for these native churches, and their anniversary meetings are as enthusiastic and inspiring as are the annual meetings of the big missionary societies at home. The business of the Mission Press has been multiplied by ten in twenty-seven years, and yet the superintendent feels that he is only just keeping up with the procession.

HIRAM BINGHAM, APOSTLE OF THE PACIFIC ISLANDS*

BY FRANCES J. DYER

"If you want to see a man who has done something—something which is really worth doing—look at that man Bingham." So spoke Professor Thayer, of Harvard, four years ago concerning the Rev. Dr. Hiram Bingham, M.D. The thing he had done was to reduce a language to writing, translate the Bible into that language, and supervise the printing of the volume.

Dr. Bingham recently returned to America to correct the proofs of his Commentary on the New Testament in the Gilbertese language, and was present at the meetings of the American Board. Soon after he underwent an operation in the Johns Hopkins Hospital, Baltimore, and died October 25, 1908. Practically the whole life of Dr. Bingham and his wife have been devoted to the service of the Gilbertese, a tribe of fierce and naked savages on an island in the Pacific.

Hiram Bingham was born in Honolulu August 16, 1831, his parents being pioneer missionaries to the Hawaiian Islands. An intelligent tourist asked not long ago if any trace could be found on these islands of the Gospel seed-sowing by those early missionaries. The astonished reply was, "Do you find any trace of the Gospel in the city of Boston?" Three years after his graduation from Yale in 1853 he was married, and the young couple took passage almost immediately on the first *Morning Star* for the Gilbert Islands. The group lies nearly on the equator, where the mercury never drops below 76. Their house, 24x16, received the significant name of Happy Home. Their food was almost as meager as John the Baptist's, consisting of fish, coconuts, and pandanus fruit. Once a year the *Morning Star* brought other supplies, but her most precious cargo was the mail-bag.

"It was pretty hard," said Dr. Bingham, "to have our first mail appropriated by the natives, who thought it was some kind of new food. As we

visited their huts, we found fragments of letters, which we purchased with a fish-hook or some trifle equally dear to the savage heart."

There in the tropics, the only white man on the island, amid uncongenial surroundings, he began to "do something." At his ordination his father said to him: "Make yourself master of their language. . . . Translate and publish the Scriptures." How little the son dreamed of the toil and sacrifice involved in carrying out that commission! The difficulties were stupendous. The climate was enervating, his eyesight poor, and after a few years he was compelled by ill-health to remove to Honolulu. But, encouraged by his wife, who was a fine linguist, he entered upon the task of actually making a language.

He had to collect his own vocabulary and construct his own grammar. This achievement has not been paralleled since John Eliot prepared his Bible for the Indians. Some ludicrous mistakes occurred, as in trying to find a Gilbertese equivalent for "prayer." The word used meant "to practise incantations," precisely what they were expected *not* to do! At length, in the summer of 1873, they sailed with glad hearts back to Apaiang, taking with them the New Testament in the native tongue. Before leaving there was a congratulatory gathering at their home in Honolulu at which the King was present.

Ten years later, at the instigation of Mrs. Bingham, he began the second task, of translating the Old Testament. How could a man nearly fifty years old undertake such a task? The translation must be made from the Hebrew, which he had neglected for twenty-five years, having given his whole attention to Gilbertese, Hawaiian, and Greek. The examination of the Hebrew points would be most trying for his weak eyes. But under the inspiration of his wife's words, backed

* From *The Congregationalist*.

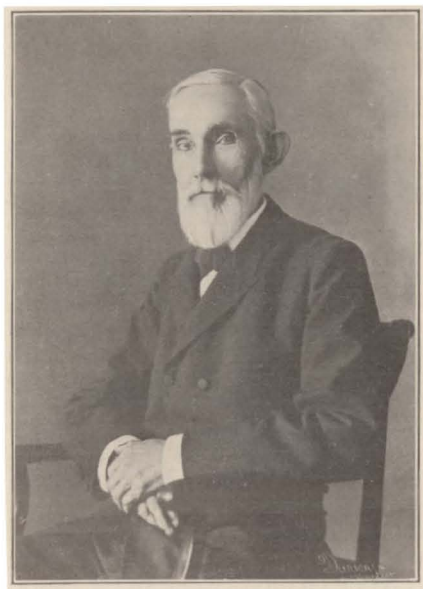
by the wish of the Hawaiian Board of Missions, he took his old Hebrew grammar from the shelf and buckled down to hard study.

On his fifty-second birthday he was ready to begin translation. When about half through, a visitor brought him a copy of the Revision of 1881. "This was an immense help," said he, "and gave me new courage." Then followed an illness of five months, but nothing could quench his dauntless zeal. With the help of a native amanuensis, and obedience to his physician's restrictions of "no letter-writing, no visiting, not much talking or walking, but much lying down," he resumed translation, sometimes on the bed, sometimes at a table. His health steadily improved, his eyesight grew stronger. "Then," he exclaimed, "with buoyant hope and increased courage I entered upon the home stretch."

One morning in the spring of 1893, after an absence of nearly thirty years from the United States, he and his wife, with a small group of friends, stood in the Bible House in New York, watching the last verse of Revelation being put into type. A proof was taken and Dr. Bingham read the words aloud in Gilbertese, his voice trembling with emotion. The little company adjourned to the big pressroom, the type was placed in form, the wheels revolved, and the last page of the first Bible in Gilbertese was printed. A prayer of thanksgiving and the singing of the Doxology followed. How impressive the simple, impromptu ceremony! Booming of cannon, music, oratory, banners, and flowers often accompany the launching of a battleship or the opening of a new canal. Yet conquest of material forces sinks into insignificance in comparison with the victory of a faith which lifts a race from barbarism to the level of civilized human beings.

His latest literary effort has been the preparation of a Gilbertese dictionary. This work was made ready for publication, and the manuscript loaned to an Englishman, through whose carelessness it was irretrievably

lost. But like Carlyle, after the manuscript of the first volume of his "French Revolution" was burned by an ignorant serving-maid, Dr. Bingham began the work over again. It has taken him ten years and the monumental task is just completed. So far



HIRAM BINGHAM

Taken on his 70th birthday, Aug. 16, 1901

as known, he is the only man who has reduced a language to writing, translated the whole Bible into that language, and supervised the printing of the volume. He has supplied other means of education and Christian culture by preparing this dictionary, hymn-books, and miscellaneous literature. He has suffered from repeated illnesses, due to a tropical climate and lack of nourishing food. Once he was so weak that he was carried on a litter on board the *Morning Star*, on which there was a cow, whose milk was the means of saving his life.

When asked if long periods of isolation from his fellow men was not the chief trial in his missionary career, he answered: "That twenty-seven years between two of my three furloughs was a pretty long stretch. But,

after all, my greatest trial has been in seeing some of the native converts lapse from the faith. Tropical character is apt to have a slim foundation of ethics. You know, people there *will* lie," he added sadly.

Visitors to the Gilbert Islands today listen skeptically to stories of their former savage condition and the danger to life which beset travelers in earlier times. It is a safe place now, because this modest, scholarly servant

of Christ and his devoted wife counted not their lives dear, but gave them unreservedly to those degraded heathen. Scholars all over the world recognize the magnitude of their service to humanity. Prof. Edward C. Moore, of Harvard said recently: "When I think of what he has done during these fifty years in the Gilbert Islands, anything that the rest of us do appears too small to mention. I seem struck dumb in his presence."

"BESHAIR-ES-SALÂM"

CHEERING NEWS FROM ASIATIC RUSSIA

LETTER FROM A MOSLEM CONVERT IN ASKABAD

To the beloved brother in the Lord Jesus Christ. May grace and peace be increased to you from God the Father and the blest Lord Jesus Christ, Who will soon come, and to whom be the glory in His saints, from now and henceforth. Amen.

To proceed, I am from amongst those Turks that love you, from a town called Saarad. My name in Arabic is 'Isa (Mohammedan form of Jesus), and here and in other places I am known as I—T—. I accepted the Gospel in 1880 in Saarad, but I still continued living in sin and misery. I left Saarad in 1888 (2d of Tam-muz), and went to India in 1889 (5th of Shebat). But while on the ship on my way to India I was one day in great grief and misery, and that day I was reading in the Gospel of John, the nineteenth chapter, and I came to the 30th verse, which is, "When Jesus therefore had received the vinegar, He said, 'It is finished,' and He bowed His head and gave up His spirit." At that moment the Holy Spirit concentrated my thoughts upon the Lord Jesus Christ my Savior, my Lord and my God, and upon His wonderful, perfect salvation for a miserable sinner like me; so in that very hour I gave my heart to my Lord and Savior Jesus Christ, to Him be the glory! And in that very day the Lord,

glory be to Him, changed me from darkness into His marvelous light, and from that day unto this I continue praising Him and thanking Him for the grace which He has showed unto me by means of the death of His beloved Son, and now I have with Him, "Peace with God by faith through our Lord Jesus Christ," and have been justified (Rom. verse 1). Through whom also we have had access by faith into this grace wherein we stand, and rejoice in hope of the glory of God (verse 2).

When I arrived in India, the Holy Spirit called me to give up all the ideas and work for which I had gone to that country and to give myself to the preaching of the name of the Lord Jesus, and that also to Mohammedans. Then one day I was reading Eph. i., 4-7, "Even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love," etc., and verse 12, "to the end that we should be unto the praise of His glory, we who had before hoped in Christ." So then, when the Holy Spirit led me to this verse, I too went with the Magi who came from the East to Bethlehem, and bowed down and worshiped Him, and after that opened their treasures; and behold with one of them was gold, and he presented it as a

gift; with another there was frankincense, and he also presented that; with the third there was myrrh, and he also presented his gift to Him. I too considered my treasure, and there was found with me 5,000 Turkish pounds, and I too bowed down and worshiped Him, and said, "My Lord and Savior, receive from me this little gift with my heart, my mind, my spirit, and my body, and from to-day unto the day of Thy blest coming I will tell of Thy blest death and resurrection to our brethren the Mohammedans."

I remained preaching in India until 1892, and in that year I turned my face toward Caucasia, and entered the town of Baku on the 19th of 2d Kanoot, and the Lord so blest my work that in a few months, by means of His Holy Spirit, He opened the hearts of our brethren the Mohammedans, and seventeen of them turned to Christ the Savior. Then I went, in 1894, to Bokhara, on the 19th of Ab, and there also the Lord blest His work amongst the Mohammedans and the Jews, and many turned to the Lord Jesus Christ, to whom be the glory. I remained there until the 19th Ab, 1901, and from there I turned my face to the town of Askabad, and the Lord blest the work of His Gospel to many Armenians and Russians, and a few Mohammedans, and now we have a Church of the Magi (*sic*) alive in the Lord, and the work of the Gospel; and a hundred people attend it and listen to the Gospel of Peace, and every month or every other month we receive new brothers and sisters, and the Lord blesses us in numbers and faith and work and holy living. And not only so, but we have four churches and the Gospel in every language, and whoever desires it we give him the Gospel freely. We have also a monthly publication in Russian, which we have called *Beshair-es-Salâm*, and also a fortnightly in Armenian, which also we have called *Beshair-es-Salâm*, and the Lord has so blest me that I now preach the Gospel in Greek, Turkish, Persian, and Arabic, and a little in Russian.

The above-mentioned publications in Russian and Armenian are, in Baku, given by a beloved brother in the Lord there, and some time in every year I and the above-mentioned brother go preaching the Gospel in other places, such as Tiflis, Bokhara, Turkestan, and Iran, and the Lord has blest the publications with a mighty blessing. And there is also another brother with us who works for the Mohammedans. Perhaps you have heard of him; his name is Ibrahim Ameer Khan. This beloved and zealous brother has now reached his seventy-first year, and is confined to his bed, but he works for the name of the Lord and for our brethren the Moslems, and he has published a book called "The Truth of the Gospel," in Turkish, in reply to a book that has been written against the Gospel. This is a very useful book for the Mohammedans. He has also published another book. "Your Korân Witnesses to Me," also for the Mohammedans, and he has translated from the Hindustani "The Life of 'Imâd ud Din" into Turkish. Still another Turkish book has to be published, "Imanah Kalamsh Zank," to proclaim Christ to the Mohammedans. If you would like any of these books I will send you copies, and if you could see any use for them with you I will send you any quantity you like free.

Greatly, greatly did I rejoice when I took in your beloved magazine, *Beshair-es-Salâm*, and especially on account of the Commentary on Matthew called "The Faithful Guide to Our Mohammedan Brethren." I was rejoiced at your zeal and love for the Mohammedans, and for the presenting of the truth of salvation, which is only by the blood of our Lord Jesus Christ. And from the day that I first took *Beshair-es-Salâm*, the 7th of Kanoot the second, I have sought from the Lord my Savior Jesus Christ every day that He would bless your work and labor for the Mohammedans, until thousands and thousands of them in Egypt turn to the Lord, who died for Mohammedans also.

And, oh, thou beloved brother in the

Lord, George Swan, whom I have not seen, but whom I love, and without doubt I shall before long see you with the Lord, by whom we now preach in His name the forgiveness of sins, be steadfast in the Lord, in hope and in your blest work, for if now you do not see fruit for your many works, know that soon will come the Lord, and we will be caught up together in the clouds to meet the Lord whom we love and serve now, and there shall we ever be with the Lord. For this reason the apostle says, "Wherefore comfort one another with these words" (I Thess. iv., 17, 18). For then I and you together, who are now working for the Lord, will see there the fruit of our labors and works, thousands and thousands, and we will be astonished at that (Ps. cxxvi., 5, 6).

Ah! How great is our happiness! We have got blessing upon blessing, and grace upon grace, and peace upon peace, and power upon power, and glory upon glory, and who is able to do such great things excepting our Lord Jesus Christ by means of His death, His resurrection, and His Holy Spirit? All the power of the world, and all the peoples of the world, could not give us the least of these; but the blest Holy Spirit of Jesus is going to give us even more than this. Death has been overcome so that we can now say with a clear conscience, "Who shall separate us from the Love of

Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword," etc., etc.? Nay, neither the sword of Mohammed, nor all Islam! To our Lord and our Savior Jesus Christ be the praise!

And now, beloved brother in the Lord, behold I send to your excellency in the letter five Russian rubles, and ask you to send me the Commentary on the Gospel of Matthew, called "The Faithful Guide to our Mohammedan Brethren." I had wished to order at least one hundred copies of this book, so useful to Mohammedans, but here in Askabad men do not know Arabic, but when the time comes (that I meet those who do), please God I will order many. And receive from your brother and lover and servant of the Lord, peace with a holy kiss, and I beg of you to pray for our work also.

My beloved wife also sends to you three Russian rubles, with salutations, and wishes your excellency to give three annual subscriptions of your magazine, *Beshair-es-Salâm*, to those who desire it, or to those who are in need, and she will pray for them, that the Lord will make them a blessing to them, to the glory of His name. Amen. The Lord Jesus Christ bless your blest work, and keep you to the day of His blest coming. To Him be the glory. Amen.

Your informant named

ISAIAH TOMANIAS.

THE PROSPECTS OF CHRISTIANITY IN JAPAN*

BY MR. IWAI

[Part of a speech at a meeting held in connection with missions in the Far East. Mr. Iwai has been studying for some time at Toronto University, and expects to return to Japan to take part in mission work in connection with the Episcopal Church of Japan, the Nippon sei Kowai.]

A student of the Christian religion ought to have certain reasons to justify his intention to devote his life to God's service, and I take it for granted that any one who wishes to be a missionary after his conversion has a belief in the future of Christianity among his people.

1. The first reason we suggest is that there is need for better things in the spiritual and moral life of my fellow men, and Christianity alone can give these better things to them. It may be convenient to divide the people into the (a) non-religious and (b) the religious.

* From *The Mission Field*, London.

(a) Even non-religious people are nominally either Buddhists or Shintoists. Religions to them are the remains of past superstitions. The priests to them are officers of funerals and the guardians of temples and shrines. They still keep up some traditional religious practises and festivities, but these are maintained partly on account of their conservatism and of a vague idea of the future existence of the departed souls and of the sense of respect due to them, and partly for the sake of their own advantage. We might almost say that the religions have nothing to do with the real spiritual and moral welfare of the people. Yet human nature demands a religion of some kind, and it is not surprising to see people of this type practise ridiculous rites in their necessities and tribulations, with low and selfish motives toward various deities. These are but occasional outbursts of religious sentiments, and they could not themselves be called religious people.

If this is their spiritual state, what would be their view in regard to their earthly life? The questions what man is, whence he comes, whither he goes, and how he gets there, are entirely overlooked. People are too busy looking after family, village, provincial and national affairs. They say, if we try to live well surely we shall be all right. But what is the meaning of the phrase "to live well?" Is it "to live well" in the sight of God or simply in the sight of men? It can not be anything else but the latter for non-religious people. Again, "What is the test for 'living well?'" Their test or moral standard would be some Confucian rules corresponding to the five relations in society interpreted and carried out by a temper which is the joint production of Buddhism, Shintoism, and Confucianism. It originated among the warriors' class during the feudal times, and in course of time was gradually diffused to the people at large; this is what is called the Spirit of Japan, or Bushido—a temper

tinged strongly by the sense of humanity and of righteousness. Those rules are excellent as far as they go, and so is the temper. The world recognizes the temper as noble, yet the Gospel temper is still higher. Japanese virtues are excellent, but they do not include faith, hope, and charity as revealed in Christ. "For the sake of the country" is no doubt a high motive, yet "For the sake of God and truth" is higher still. Moreover, there is a defective idea in our traditional morality. We take but a partial view on purity, and impose a strict rule of purity merely upon women, and not upon men. How much the social state would be elevated if Christianity, and especially the Christian idea of keeping self pure in the sight of God, would permeate our moral ideas.

To this class of non-religious people belong every rank of society, especially among the educated and younger generations. All the young are taught ethics in the schools based on these principles, and they do not receive any religious training at home. The predominance of this type in society within the next generation will be a natural result. The people will be more than ever seekers after wealth, power, and fame. The need of a new religion is really urgent, and has been felt by the people. Their present spiritual state does not satisfy them. The recent war produced quite a number of so-called prophets, who claimed that they had vision of God and so forth. Any thoughtful Christian knows that this need can only be supplied by coming into the radiance of the Light of the World. By the knowledge of the fatherhood of God, of reconciliation with God through Christ Jesus our Savior, and by communion with God through Christ by the Grace of the Holy Spirit, men become aware of what man is, whence he came and whither he goes.

(b) The religious people, speaking as a whole, would receive not less blessing from Christianity—nay,

rather greater blessing would be received by people who are the devotees of superstitions to whatever religion they may be attached—whether to a gross form of Buddhism or to Shintoism, or to strange cults of mixed sorts. For their simple hearts are misdirected. Whereas those who are rationalists are apt to be entangled with vain philosophy and to defeat themselves by falling into the error of denying morality. As students of comparative religion tell us, they contain the fragments of truth and some broken lights of the Light. Buddhism has lost its hold upon India where it originated, and it has no longer the influence in China that it once had; how would it be in Japan? If we can judge by recent history, it does not seem to have enough spiritual and moral force in its system to become the regenerating power of the nation. Count Okuma said: "We need Christianity." We are not so conceited a nation as to think that we have everything perfect.

When we as converts speak about the defects and needs of our own nation, we do so simply because we are persuaded by the Spirit of Christ that the members of the mother churches would look upon these with earnest sympathy. Pray fervently for us and help us by your missionary work.

2. You know the difficulties that are caused by prejudices and misunderstanding. These are the same in almost every mission-field, and the Christian missionaries in Japan have had to meet them. The missionaries have been overcoming these difficulties gradually. The guarantee of religious freedom of the people in the constitution of the country in the year 1888, and the successful revision of the treaty between Japan and the Powers by which any foreigner is allowed to travel freely, these two have served to remove difficulties and to facilitate missionary work.

The last unfortunate war opened great opportunities for the activities of the Church and other bodies

Christian missionaries readily responded to his call. They worked in the hospitals, in the barracks, and at the front in every possible way. They gave lantern lectures; they distributed tracts and the New Testament; they gave the words of consolation to the wounded and to the fighters. Their kind work was appreciated; lectures were listened to, and literature was accepted. The appreciation was strikingly shown when the Emperor gave a considerable sum of money to the Y. M. C. A. as a token of his gratitude.

What would be the result of this? The best impression of Christianity, together with the knowledge of its literature, was carried by the soldiers to their homes even in the remotest part of the country. Would it not be natural to expect that impression thus given would create in the minds of the people a readiness to welcome the preachers and the Gospel?

This service done by the missionaries has facilitated them and will facilitate their future work, not only among the people in towns but among those in villages. As one born in a village myself, I feel the need of the villagers strongly, and I set great hope upon the future work among villages. Yet the villages are hardly touched by the Christian workers at present.

3. In 1887 the Anglican Church in Japan was organized by our far-seeing Bishop, the late Dr. Bickersteth, with the aid of Bishop Williams and others. Within the last twenty years it has made steady progress, and now, according to the statistics published about three years ago, has about 1,300 members. There are about 120 priests and deacons and 6 bishops. The church has also about 90 foreign missionaries, 140 native catechists, and 75 Bible-women. In divinity schools and Bible-training homes, there are 60 and 30 students respectively; there are about 85 churches and 135 mission stations; there are also educational and charitable institutions which are indirect

agencies for preaching the Gospel as well as for their own special purposes. This is the fruits of the missionary work of the Anglican communion in the past. When you look back on its history and observe that it was only a small community of somewhat over 3,000 members when it was organized twenty years ago and note the increase of the native clergy from 22 in 1893 to 55, together with a rapid increase of missionaries, lay-workers, and various institutions, we see distinctly how much it has been strengthened within the past twenty years. The present number of divinity students as well as of Bible-women candidates is the largest it ever had; that is, 60 and 30 respectively. Moreover, it is a notable fact that the efficiency of other bodies has greatly increased in recent years. I can hardly pass on without expressing our hearty gratitude toward the supporters of missions for their past efforts, and without mentioning that the education of the native workers is the really important question.

4. In view of the impatience which has been shown by some at the slow progress of the Church's work, it may in the first place be observed that the past has been a period of preparation and has served to remove prejudices and obstacles and to organize and strengthen the power of the Church.

Secondly, that quantity is not the only test of success—there is quality also.

Thirdly, common sense leads us to expect great difficulties and great expenditure in labor and time when we strive to obtain a great result. The conversion of the Japanese nation and

the planting of a strong national Church would be a great result.

5. When we hear from some prominent men in my country remarks unfavorable to Christianity, such as "Christianity will never hold the grasp upon the Japanese nation," or "Christianity for us must be our own Christianity," we are inclined to ask whether those excellent men are well qualified to speak about Christianity with authority. Have they studied Christianity carefully as a religious system? Have they any preconception in regard to religion as a whole? Have they ever had opportunities to study Christian practises and characters? Or does their knowledge consist of superficial observation and insufficient information? If so, the authority which their remarks appear to have will not stand cross-examination. It seems to me that we need not fear much about the future of Christianity in Japan because of remarks of the kind. You have had always in England the great men who proclaimed, from time to time, unfavorable views on Christianity.

But there is for us Christians the final ground to fall back upon, and which encourages us to confront every difficulty with Christian optimism. That is, our absolute faith in God the Father, the Son and the Holy Spirit.

God's hand has always been upon races and nations as well as upon individuals. With this faith one looks into the situation in the Far East.

If there is a special mission conferred upon Japan at this juncture, surely God will give her the special grace needed for fulfilling that mission.



EDITORIALS

INDIVIDUAL CHURCHES AND MISSIONS

Many a pastor who faces a deficit each year dreads to urge his people to give largely to home and foreign missions. He omits such appeals at his peril or at the peril of the church. God has called His whole Church to the work and His blessing follows a hearty response to the call. The awakening of sympathy and the loosening of the purse-strings for work for others does not diminish but increases the contributions to meet home needs. This has been proved again and again in the history of individual churches.

The Christian Workers' Church in London, Ontario, is one notable example. When Pastor MacKenzie began his work there twelve years ago he had an audience of ten or twelve and received an average of two dollars per week. Instead of slighting foreign missions, he prest the needs of the world on the hearts of his hearers. They tried to raise first \$50, then \$100, for the cause. A young woman offered herself, and they took upon themselves her support. There was opposition, but the members in the congregation and the income increased until recently 125 members were giving \$1,200 a year to mission work in addition to \$3,000 for other expenses. The pastor testifies that the people individually have also been blest and live better than before.

The Church of the Atonement, in Germantown, of which Rev. D. M. Stearns is pastor, is another example. During the past year they have given \$6,074.99 to foreign missions. This congregation is not wealthy and has not over 150 people, but has given to foreign missions in the past fifteen years \$73,829.79. They enter upon their sixteenth year with all current expenses met and a balance in the treasury.

Many seem to forget their great indebtedness to God for the gift of His dear Son, and their indebtedness

to give His Gospel to those who never heard.

What has been done by this church is the result of the information which the people have received as to the needs and results of the foreign work and prayer. The pastor, at every service, spends a few minutes in bringing reports from the various fields, so at every Sunday service the thoughts of the people are directed to the needs of the field and to the results. What this church is doing for foreign missions, many other churches could likewise do.

The Central Presbyterian Church, New York, under the pastorate of Rev. Dr. Wilton Merle Smith, is the banner church of the denomination. The experience of that Church is worth taking note of specifically, and here is an example worth imitating. The pastor says in answer to our inquiries:

"We are now supporting 9 missionaries in China, at a station called Hawi Yuen, 150 miles northwest of Nankin, and are equipping that station with a permanent plant, costing \$50,000. We are also supporting a missionary station at Hyden, Kentucky, 60 miles from the railroad, where our work is the only religious work in the county, and where we have a school, and academy, a church and other buildings, costing about \$10,000. We have two affiliated chapels or missions in this city, which we support, and also a Neighborhood House.

"There are 25 ministers and missionaries on the pay-rolls of our church. We have a membership of a little less than one thousand, counting the church only, and not the mission chapels. Our total offerings last year to the cause of foreign missions were \$19,888, and for home missions, including the support of our two city mission chapels, \$17,582. You will be interested to know that our offerings for the general work for the foreign board and the home board

have in no wise diminished by reason of our heavy expenditures for our own missionary scheme.

"Our whole scheme of sending out our own missionaries started among our Christian Endeavorers. The development of it has been very astonishing. Just now, several of our missionaries are home on their furlough, greatly stimulating the missionary enthusiasm of the Church. All our missionaries have kodaks and their pictures are made into slides and thrown on the screen at our monthly missionary meeting, which is always the largest meeting of the month.

"I believe intensely in this 'living link' system of missions; it will quadruple the gift of any church to the cause. I may add, we have one other missionary under appointment, a medical missionary; who went to China in the fall. She will make the tenth missionary in China, two of whom are medical missionaries.

"I was perfectly amazed last year with the ease with which I raised \$30,000 of the \$50,000 needed for our permanent buildings in China.

"The interest of the Church has been stimulated also by the fact that all of our missionaries, at least in the foreign field, have labored in our own Church from three to ten months before their departure, hence they have become known and loved by the small-est children.

"I only wish that every church in our country could adopt our scheme. Three of our China missionaries are supported by individuals in our congregation. Two missionaries have gone out from our own congregation so far, stimulated by this movement. Two others, four in all, are in the field."

What an example and proof of the possibilities latent in one church with a pastor who is alive on missions! Surely those who work in harmony with the plan of God are blest. The least that a pastor can do is to present the needs and progress of the work and ask each individual to give as the Lord prompts and enables.

WHAT MISSIONS DO FOR THE CHURCH

We have many times heard the objection raised when a strong man offered himself for the foreign field: "You are needed at home. We can not spare you." Is it a valid objection? Should the Church of Christ seek to keep her best men and women to build up the work at home? That would have kept in Antioch Barnabas and Paul. It would have kept at home Livingstone and Moffat and Carey and Hudson Taylor. It would have prevented the strong and steady advance of the kingdom of God in heathen lands.

A writer in *The East and the West* argues strongly that it would be "the greatest benefit imaginable to the Church if there were a sudden and speedy exodus of hundreds of clergy from the homeland. In many parishes in America and England the work is overmanned with clergy, while in every mission field the workers are overtaxed to the point of breaking. The life of the Church is conserved and made fruitful by the outflow to barren and neglected lands. Never should the need at home close up the outlets or make stagnant the Gospel stream.

THE MISSIONARY'S CREED

The late Rev. Henry Martyn Scudder, M.D.—who, for so long, before his return to this country, had preached among the Hindus the Gospel of Christ—drew up a statement of his creed, which is so impressive and suggestive that we here reproduce it for permanent reference:

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.

2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.

3. The heathen need a divine Deliverer, one who can make the satisfaction and inspire the peace.

4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

5. This command emanates from the supreme authority. It is from the lips of Christ Himself.

6. This command is address to all Christians, in every age, until every human being is converted. He who said, "Go preach to every creature," added: "Lo! I am with you alway, even unto the *end* of the world." The command and the promise reach unto the end.

7. The missionary spirit is the spirit of Christ. The soul of the church that does not possess it is dead.

8. If we love the person of Christ, we shall desire that His glory shall fill all lands.

9. If we love the truth of Christ, we shall be intent upon its proclamation till every false religion is vanquished by it.

10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. The apostles were missionaries. In their time Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both rose in enmity to the cross. The little band of apostles did not fear or falter. They conquered both.

12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.

13. Duty, Love, Success—these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the Church absorbs the whole world and rises up into the millennial glory.

REV. J. STUART HOLDEN

With the beginning of the new year Rev. F. B. Meyer, of London, retires from our editorial staff and in his stead we welcome Rev. J. Stuart Holden as our British representative. Mr. Meyer, who was formerly pastor of Christ Church, Westminster Bridge Road, and prominent on the Keswick platform, is now devoting himself to a more general ministry. Rev. J. Stuart Holden is the pastor of Portsmouth Square Church, London, and

has become well known in England and America for the high type of his addresses on the spiritual life. Mr. Holden has been a favorite speaker at Northfield and at other conventions of Christians, and is known for his clear and inspiring expositions of the Word of God and for his earnest and uncompromising stand for high Christian principles and active Christlike service.

Mr. Holden has visited India and China, where he has held fruitful meetings for the deepening of spiritual life, and he brings to his co-editorship a profound and intelligent interest in missions.

POLITICS AND THE PULPIT

The refusal of our Lord to intermeddle with the affairs of this life as a judge carries with it a great lesson to all religious teachers.

Immense indeed is the influence of religious teachers in the external relations of life, but only when it is indirectly exercised; whenever they interfere directly with secular and political matters, the spell of that influence is broken. If they take a side—as in that case they must do—those on the opposite side can not help regarding them as adversaries, and this necessarily diminishes if it does not destroy, with such at least, their professional influence or the weight they would otherwise carry in their own proper sphere. Whereas, when the ministers of Christ keep themselves aloof from secular and political parties, abiding within their proper sphere, all parties look up to them, and they are often the means of mollifying the bitterest feelings and reconciling the most conflicting interests. Will the servants of the Church of God weigh this?

—CANON FAUSSET.

CHRISTIAN UNITY

A conference of clergy of the Anglican and Free Church ministers was held in November at Eastry, England, under the presidency of the Bishop of Croydon. Rev. J. C. Carlike, of Folkestone, in his opening address on the Unity of the Church,

contended that it already existed in everything vital, as shown in the common life, love and service of all believers. The Bishop, in summing up, said the Guild of Better Understanding had effected much, but left much still to be done. The common foes of indifference and irreligion could only be driven back by a united Church, and for that they must continue to pray and to work. A correspondent asks, why do not those who thus speak fearlessly and eloquently examine the doctrine of Apostolic Succession, and see if it be not a supreme barrier to reunion? And another asks, whether the Baptists, represented by Dr. Carlile, do not need to break down another barrier in the exclusive Lord's Table which, like the exclusive Anglican pulpit, erects a fence to keep out other disciples. Albert Barnes, nearly a century ago, said that these two hindrances were more preventive than all others put together. And this is a matter demanding patient and careful consideration. Is there no way of getting these fences down without sacrificing any essential or vital truth?

INDEBTEDNESS TO GOD'S WORD

When Queen Victoria was crowned, in 1837, this was the Archbishop's text:

"And the king stood in his place, and made a covenant to walk after the Lord and to keep His commandments and His testimonies and His statutes with all his heart and with all his soul, to perform the words of the covenant which are written in this book."

The Queen then said:

"The things which I have before promised I will perform and keep, so help me God."

The Bible was then given to her with these words:

"Our gracious Queen, we present you with this book the most valuable thing that the world affords. Here

is wisdom. This is the Royal Law, these are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this Book, that keep and do the things contained in it. For these are the words of Eternal Life able to make you wise and happy in this world, nay wise unto salvation and so happy forevermore through faith which is in Christ Jesus, to whom be glory for ever."—Amen.

In the ninety years of its history, more than \$31,000,000, not including interest funds, has come into the treasury of Society for its work, and its issues in this same period have exceeded \$76,000,000. Four times in its history it has attempted systematically the supply of every needy home in this country, visiting over 15,000,000 families and circulating directly 2,500,000 copies.

MISSIONS AND SPORTS

A London pastor, who is fond of golf, finds that the people of Britain spend on *golf balls* alone, apart from the upkeep of links, etc., as much as they do upon *foreign missions*. The discovery had given him a great shock. By self-denial in the one matter of this single form of pleasure, the treasuries of all the missionary societies might overflow. The Congregational churches of Britain contribute for foreign missions on an average *three cents a week* for each member. In the case of the Hampstead Church, of which this pastor is the head, the contributions to the London Missionary Society average *eighteen cents a week*. Why should that average not be reached by many, if not by all, of the churches?

As a very practical Christian financier used to say, we shall never do our duty to the cause of God until we bring that cause into competition with our daily expenses, and organize the littles that are practically wasted into great aggregates.

GENERAL MISSIONARY INTELLIGENCE

MISCELLANEOUS

Three Foes of Missions

Some one has said that the great foes of missions are prejudice and indifference, and that ignorance is the mother of both. A returned missionary, a man of conservative judgment and extended missionary experience, a man who knew the conditions in the home Church as well as upon the foreign field, said: "I have no hesitation in saying that the greatest single obstacle to the speedy evangelization of the world is to be found in the home Church, in the hearts of individual Christians who are prejudiced or indifferent because of ignorance concerning the missionary movements of the day." Many other missionaries have made practically the same reply, that the greatest obstacle is not fever in Africa; nor the acquirement of the language in China; it is not the callousness of the Hindu, or the blackness of heathenism; but it is in the hearts of individual Christians.

If you were to take twenty representative Christian laymen of New England not more than one could talk to you intelligently about the great missionary movements of the day; could tell you in what lands the missionary society of his own Church was at work, what are the prospects of success, and what the difficulties, unless he chanced to be a member of a missionary committee.

The Church is failing to do her duty. The hour demands an educational campaign. S. EARL TAYLOR.

How to Get Missionary Zeal

All attempts to make a missionary spirit predominant or powerful in the Church which do not begin with the individual drawing nearer to Jesus Christ for Himself are as vain and foolish as it is to move on the hands of a clock with your finger instead of increasing the tension of the spring; you will only spoil the works, and as soon as the outward pressure is removed there will be the cessation of

the motion. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and the increasing of that which is the foundation of all—a deeper and a closer communion with Jesus Christ.—ALEXANDER MACLAREN.

Good Rules for Workers

The Rev. F. B. Meyer, speaking in London at the installation of the new head of the West London Mission, laid down three very good rules for church work and workers. He said to the new superintendent: (1) Never do a stroke of work you can get another man to do. (2) Drive with a slack hand, unless you are near a precipice, and the horses are taking fright. Let every man have his head. Every woman will have her head, anyhow. In a great work, it is a wise thing to encourage every man to think he is doing all the work. Keep your horses at a canter, for on the whole a church goes best at a canter. Give the people so much to do that they can not quarrel with their victuals. (3) Have great schemes. You will always do better if you biggen men's thoughts, and show them a wide horizon. A little man who has a little scheme will do little good."

Effect of Studying Christian Missions

I know no study better calculated to enlarge the understanding and to enkindle a nobler enthusiasm than that of Christian missions. To apprehend the plan of God in human history; to learn the diversified conditions of the nations, their religious aspirations and faith, and their one invariable need of God in Christ; to trace the movements of Providence in relation to the aggressive life of the Church; to search the secret springs of the modern missionary enterprise, which is the glory of our age; to mark its successes and failures and the causes of each; to come

into admiration of and sympathy with the faith, the heroism, the self-sacrificing love with which the work of missions has been carried on in every branch of the Christian Church, there can surely nothing be better fitted to broaden, purify, and ennoble the Christian youth than the study of this movement of God among men. BISHOP ANDREWS.

Hand-shaking as an Evangelizing Force

It is said that Judson once stooped in a village on the banks of a river. Seeing a woman close to the landing-place, he offered her his hand, and asked how she was. A few moments afterward he was called back to the boat, and left her with his blessing. Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Tho a princess, she had been treated as a slave. She had seen, she said, "one of the sons of God," and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child, but, she said, "they have never prevented my husband from beating me. This man spoke to me kindly, and gave me his hand. His God must be *the* God." That very night she began to pray to the unknown God of the white foreigner—a most touching prayer: "Lord God, in the heavens, in the earth, in the mountains, in the seas, in the north, in the south, in the east, in the west, pity me, I pray. Show me Thy glory, that I may know Thee who Thou art." Thus she continued to pray for five years. Then a Christian missionary came to that district. She heard the Gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others soon grew. From that time Guapung (that was her name) tried to win for Christ all she came in contact with. She had great power with every one, for she herself lived so near to Christ.—*The King's Messengers.*

What an Invalid Did for Missions

Lizzie L. Johnson, an invalid and an intense sufferer for the space of twenty-five years, for the last seventeen years has never been in a sitting position, nor had her head off her pillow. During these years of suffering she has raised for missions over \$16,000, and has supported in foreign lands native Christian workers that have given a century and a quarter of service. Hers is a most remarkable example of self-sacrificing service. If such devotion were general the world would soon be saved.

The \$16,000, by which many native workers have been supported, has been raised by the making and selling of book-marks. She herself has attended to all the correspondence of this large business. In referring to the sale of the book-marks, Miss Johnson says: "I have sent book-marks to every State in the Union, as well as to Mexico, Canada, England, Scotland, Italy, Sweden, Austria, India, Malaysia, Madeira, Turkey, Africa, South America, Australia, New Zealand, Hawaii, China, and Japan.—BISHOP WARNE.

AMERICA

The Cost of the Slums

No less an authority than Jacob Riis declares:

We in New York let our city grow up as it could, not as it should, and we woke up to find ourselves in the grasp of the slum, to find the population of 2,000,000 souls living in an environment in which all the influences made for unrighteousness and for the corruption of youth. We counted thousands of dark rooms in our basements in which no plant could grow, but in which boys and girls were left to grow into men and women, to take over, by and by, the duties and responsibilities of citizenship. That was our sin and we paid dearly for it, paid in a tuberculosis mortality of 10,000 deaths a year, half of which were due directly to the dark and airless bedrooms; paid in an indifferent citizenship that was a dead weight upon all efforts for reform for years. You could not appeal to it, for it had lost hope, and we have paid for it in treasure without end. It is a costly thing to forget your neighbors.

American Bibles in Many Tongues

The American Bible Society has in stock, or can procure, for missionary work in the United States, Scriptures in the following languages and dialects, with a list covering an entire page and including no less than 122 editions. Among these 38 give the Word of Life in some form of speech employed by Europeans, 22 in various dialects of the Chinese, 15 in tongues spoken in Pacific islands, 11 belonging to our aboriginal tribes, 8 forms of speech belonging to Africa, and 7 to western Asia. About one-third are marked with an asterisk, with a note explaining: "These languages being rare in the United States, Scriptures in them are ordered from abroad when called for."—*Bible Society Record*.

A Record Year for Temperance

Says Rev. Charles Stelzle in the *Sunday School Times*:

In ten months' time five entire States banished their saloons. Three had already done so, with the result that about one-sixth of the States are now "dry."

On January 1, 1909, there will go into effect prohibitory legislation covering an area, together with that already in force in this district, of a solid block 320 miles north and south by 720 miles east and west, so that one may travel from the Mississippi to the Atlantic Ocean, and from the boundary of Tennessee to the Gulf of Mexico, without seeing a legalized saloon. Great Britain and Ireland could be set down over this space, with 10,000 square miles of "dry" territory left as a border. Whereas a decade ago 6,000,000 persons in this country lived in "no license" territory, now 38,000,000 live in "no saloon" districts. The saloon has been abolished by law in two-thirds of all the territory of the United States.

A Leading Force for Temperance

The Anti-Saloon League was formed in Oberlin, Ohio, fifteen years ago last June; and under exceptionally wise and intrepid leadership has steadily grown until it has become "the greatest single organized force for prohibition in the country." It has avowed as its one purpose not merely the passage of a few laws nor the exclusion of the saloons from a few hundred towns; but the solution of the liquor problem. To that end it has

been willing to include in its membership temperance people of various shades of opinion and varying personal standards. To-day the League employs 500 persons who give their entire time to its work, and one hundred well-equipped offices, forwarded during twelve months over 100 pages of up-to-date literature, dealing with the physiological, economical, social and moral aspects of the liquor problem.

The Christian Student Volunteers

This mighty force for world evangelization had its beginning at Mt. Hermon, Mass., in 1886, with Wishard, Wilder, Forman and others like them enlisted as leaders. A little later, Mott and Speer came to the front. As a result, in 20 years there have gone out from Great Britain, Canada and the United States no less than 4,500 student volunteers as foreign missionaries. Then the World's Christian Student Federation was organized and counts to-day 1,300 Christian organizations among the men and women students in the colleges of the United States and Canada with not less than 70,000 members. There are student Christian federations not only all over the English-speaking world, but Germany has a national movement, Scandinavian students in Finland, Denmark, Sweden and Norway have a union; another includes France, Switzerland, Belgium and Holland. South Africa and Australia have each student movements, while Japan, China and India have flourishing organizations.

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.

A Year's Results in the Foreign Field

The mission board of the United Presbyterian Church reports the past as having been in India a year of marvelous results. The number of accessions, 1,655, had been exceeded only once in the history of the mission. The work in Egypt had been one of richest blessings, with 934 accessions on profession of faith—the largest number on record. In northern Sudan the chief work centers about the junction of the two Niles, where a group of Protestant Christians, some of whom have come up from Egypt in the Government service, constitute a strong agency for reaching others. Four native missionaries, supported by the Egyptian church, are at work in this region.

A New Training School in Chicago

A school for the training of women Christian workers has been started in Chicago by the Church Extension Committee of the Presbytery, which is composed of some of the leading ministers and laymen of the denomination. Rev. Alexander Patterson, one of the best-equipped Bible students in the West, and author of books on Biblical topics, has been secured to act as director of the new enterprise. Daily instruction will be given in the Bible and its use and in methods of Christian work. Special courses of lectures will be given by experts along various lines. No tuition will be charged.

A Model of Modest Giving

The *Christian Advocate* prints the following story: Last Friday morning a stranger laid a sealed envelop upon the accountant's desk in the counting-room of the Methodist Book

Concern in New York and slipped away unnoticed. It was addressed to the treasurer of the Board of Foreign Missions, and was found to contain five one-hundred-dollar bills and the following letter, which is printed by way of acknowledgment to the anonymous contributor and to encourage other "Stewards of the Lord" who do not sound a trumpet before them when they bestow His goods for His work: "Dr. Homer Eaton: Dear Friend: Enclosed you will find \$500 for the Board of Foreign Missions; \$200 for special work in Southern Asia, and \$300 toward the amount needed for sending a medical missionary to the help of James Hoover, of Borneo. Cordially yours. (Signed) A STEWARD OF THE LORD."

Chinese Givers for Missions

The best three Presbyterian churches in California, tested by gifts per member for foreign missions last year, are these: Immanuel of Los Angeles, the largest in the State, gave at the rate of \$2.08; one in San Anselmo, the seat of the Presbyterian Theological Seminary, gave \$6.03 (and \$9.54 for home missions); and the Chinese Presbyterian Church of Los Angeles, with a membership of only 36, whose contributions for world-work totaled \$567.00, or an average of \$15.75 per member. It would be exceedingly interesting to know if any church between the oceans, of any denomination, went beyond, or even approached those figures.

Methodist Women as Evangelizers

A prominent place among the organized forces which make for the world's redemption must be accorded to the Methodist Women's Foreign Missionary Society, whose General Executive Committee has recently met in its thirty-ninth annual session. The last year's income was reported as \$673,419, the largest ever received, and 16 young women appeared to receive their commission. One report states that "to attend a meeting of this committee, or to spend a morning in

its business session, is to get a breezy suggestion from every ocean and shore around the globe; stop at ports in India, sail the River of Golden Sands or the Rio de la Plata, scale the Balkans, revel in Montezuma's halls, visit the Eternal City, the land of the Rising Sun and of Morning Calm, mount the Roof of the World, enter the Forbidden Land, touching hands with brown, yellow, white and black sisters, without leaving one's seat," and one can not do this without a heartache over those who have not yet known our Savior and a thrill of joy for all who have learned through Him to triumph over earthly loss, pain and persecution.

Ten Thousand Emergency Men Needed

This stirring appeal appears in the *Richmond Christian Advocate*:

Inasmuch as the records show that we have over 500,000 mature men in the membership of the Methodist Church, South, many of whom are among our wealthiest, most influential and successful business men in the various vocations of life, and large numbers of whom are carrying forward the great enterprises of our country by the force of their splendid business talents; therefore, does it not seem entirely reasonable, and really putting the matter on a low basis, to assume that there are at least 10,000 laymen, genuine lovers of God, who will be willing to have their names and post-office addresses recorded at headquarters, who will pledge by God's blessing to respond one or more times a year, or at infrequent intervals, as the case may be, in certain definite sums as each may elect for himself in the light of God's providence and in answer to his own enlightened conscience, such funds to be called for by the regular, ordained methods of the Church, and to pass through the hands of the General Board of Missions.

EUROPE—GREAT BRITAIN

The Y. M. C. A. in England

In the World's Alliance there are 7,681 associations, representing 45 nationalities, and including 300 well-equipped associations in missionary lands. The membership is just under 900,000, and shows an increase of nearly 55,000 in the last eighteen months. To this splendid total the United Kingdom contributes 630 as-

sociations and nearly 120,000 members. Rapid progress has been made in the work in military camps. Forty-one encampments last year had specially erected Y. M. C. A. quarters. These were used by thousands of men as reading and writing-rooms; 600,000 letters were written and 2,660 pledges were signed against drinking and gambling. To prosecute this work, nearly 600 volunteers were necessary, and a majority of them were young university men who had given up part of their holidays for the purpose.

Leading Churches for Beneficence

In contributions to foreign missions Hampstead Church, London (Dr. Horton's), appears to stand at the head of Congregational churches throughout the world. Its gifts last year aggregated \$12,500. Rev. Dr. Wardlaw Thompson, secretary of the London Missionary Society, is a member of Dr. Horton's congregation. Next in line is Highbury Church, Bristol, with a contribution of \$11,500. Probably the Old South Church, Boston, is entitled to the third place in this honorable list.

The Work of One Training School

In 1887 Harley College opened its doors for the training of students for the service of the kingdom, and since then no less than 786 men and women have shared its benefits. Of this number 92 are engaged in home work, 75 are enrolled under the China Inland Mission, 48 serve Baptist societies, 43 the North Africa Mission, 23 Church of England Missions, 14 Bible societies, etc.

Two Veterans About to Retire

The London Missionary Society is to lose the services, through retirement next year, of the Rev. George Cousins, the joint foreign secretary of the society. Mr. Cousins served nineteen years as a missionary in Madagascar, and since 1884 has been first editorial and then junior foreign secretary. He is now sixty-six years of age. His services in the missionary cause have been marked by steady

work and unabated enthusiasm, and he has won the esteem and affection of all those associated with him. When the retirement of Mr. Cousins was announced to the Board, Dr. Wardlaw Thompson hinted that his own active service in the cause of foreign missions is nearing completion. This double loss can not but produce a serious situation.

Reminders of Carey and Livingstone

Rev. F. B. Meyer has recently returned from South Africa, where he made some interesting discoveries. He spent one evening at the house of a great-granddaughter of William Carey, and saw in her possession the Bible used by Carey in translating the Scriptures into Hindu. The book contains Carey's own signature, and is dated May 9, 1845. Another discovery was a letter written by Dr. Livingstone to Dr. Murray, now in the care of his daughter, Miss Murray, the head of the Girls' Seminary at Graaf Reinet. This letter, written in 1843, contains an appreciation of the hospitality Dr. Livingstone received during a stay at Dr. Murray's mission.

Why One Englishman Believes in Missions

As a secular journalist, F. A. McKenzie, the well-known foreign correspondent of the *London Mail*, says in the *London Christian World*: "The greatest civilizing force in China during the last half-century, and especially during the last fifteen or twenty years, has been Christianity. It has broken down the barriers and has transformed the attitude of the people."

And again: "A stranger stopt me. 'I can not understand,' he said, 'why you, a newspaper man, should advocate missionary work. It is not your business. Why do you meddle with it?' 'I do it because I am a Christian Imperialist,' I replied. The man still looked puzzled, so I went on: 'I believe that England stands for good homes, for kindness to children, for a high standard of womanhood and for peace. The white man's civilization is the best the world has seen, and

the white man's civilization is based on Christianity. The more British influence spreads the more our ideals prevail. I know that every missionary is an active campaigner, not merely for a new theology, but also for a new life, a life based on the foundation of our civilization—the cross. I want the white man's ideals to triumph not for the glory of the whites, but for the betterment of woman life and child life throughout the world.'"

Bishop Tucker on Alexander Mackay

The Bishop of Uganda has just published two volumes which tell the wonderful growth of the Gospel in that region. Now, at the end of 18 years the number of baptized Christians in Uganda is over 60,000, of whom more than 36,000 have been baptized within the last five years. The communicants number 18,000. Of Mackay he says: "His faith, his courage, his zeal, his intellectual capacity, his untiring industry combined to form one of the most remarkable characters of the age in which he lived. It will be long ere the impress which he left on the lives and characters of the Baganda will be effaced."

England Invaded by Buddhists

Bikuqa Ananda Metteyya, the missionary of Buddha in England, declares that the West is ripe for conversion to Buddhism. His object in visiting England, he said, was to ascertain the number of those interested in Buddhism, and to form them into a nucleus to prepare for the future propagation of this religion in Great Britain. So far as that was concerned he was perfectly satisfied with the progress made. The Buddhist Society of Great Britain and Ireland now had a membership of about 150, with Prof. F. W. Rhys Davids as president, and the Right Hon. the Earl of Mexborough, H. R. H. the Prince of Sikkim, and Prof. C. R. Lanman as vice-presidents. "The end of two years," he says, "will see the 2,500th anniversary of the advent of Buddha, and the establishment of the Sangha in the West will be a fit-

ting way of celebrating the great occasion. Buddhism, in my opinion, will in time come to be the only religion of the West."

THE CONTINENT

The Salvation Army in Germany

The beneficent activity of the Salvation Army in Germany is steadily increasing; its efforts are encouragingly seconded by the municipal authorities of the various cities, the capital alone forming an exception to the general attitude. A copiously illustrated article in the *Berlin Woche* gives an idea of the many-sided and noble achievements of the "soldiers" of this non-militant army. The writer, Reinhold Tronheim, says in part:

Even in the capital, whose denizens are so prone to rail and scoff, the time is long past when it was considered "the thing" to indulge in specially witty remarks upon beholding followers of the Salvation Army. The odd apparitions have grown familiar; one looks beyond the outside; their strivings for the common good, their purely human aims, their work of social succor, are being more and more recognized. Throughout Germany new institutions, prosperous and progressive, continue to spring up, owing chiefly to the most unselfish devotion, the most self-sacrificing labor, the high ideals of its disciples. The result is that State and city authorities give more and more countenance to the social efforts of the Salvation Army. The Senate and citizens of Hamburg have decided to grant it an allowance of \$1,190 for a period of three years. At Cologne and other towns of western Germany a certain portion of the municipal funds is placed at the disposal of the army for its social work, while in other communities its efforts are seconded by granting them children's playgrounds and buildings for their various purposes.

German Medical Missionary Association

A year ago we called attention to the founding of the German Medical Missionary Association (*Deutsches Institut für aerztliche Mission*) as a common undertaking of the most prominent German societies, including the Basel Society. The board of trustees met in Frankfort, November 14, 1907, and reported great progress. When the Association was founded a sum of fifty thousand marks (about

\$12,000), was on hand, and this sum has been increased to one hundred and twelve thousand marks (about \$28,000) during the year. High and low, poor and rich, have manifested their interest by voluntary contributions. It is expected that one hundred and fifty thousand marks will be collected with the coming of spring, when the erection of the training institute in Tübingen will be commenced. It is also proposed to proceed as soon as possible with the establishment of an institute for the training of women medical missionaries. As head of the new institution, Dr. Max Fieberg of Jena, has been elected. He was a military surgeon of the Dutch Government in its colonies in the East Indies for twenty-two years and, tho he never was engaged in medical missionary work, he was in closest fellowship with the Protestant missionaries there, especially with those of the Rhenish Missionary Society, who were instrumental in his conversion. The new institution is to be opened next year.

Rhenish Missionary Society

At the annual meeting of this great German society, it developed that during the year 1907 seven new stations had been founded, namely, four in Africa and three in the Dutch East Indies; while in the same time eight had been abandoned, namely, seven in German South West Africa and one upon Sumatra. In the Cape Colony the year has been especially difficult and discouraging on account of the general financial depression and drought, yet the missionaries have been encouraged by a large number of heathen inquirers after Christ and by 352 baptisms. In German Southwest Africa more peaceful times than during the past years have commenced, and the labors of the missionaries could be carried on in peace and safety once more. Seven of the stations, where the work was suspended on account of the war two years ago, have been definitely abandoned, but upon all other stations the work progressed well, and 1,058 heathens were baptized

in 1907. Special efforts are being made to organize native congregations, which are administered by pastors sent especially from Germany, so that the missionaries who were looking after these native Christians before they were organized as congregations become available for aggressive evangelistic work. Upon Borneo a time of refreshing and revival has commenced, and the comparatively large number of 113 heathen and Mohammedans was baptized, while upon Sumatra the preaching of the Gospel continues to gain victories, especially where the followers of Christ and those of the false prophet come into contact. The number of baptisms was 4,754 in 1907. In the valley of Silindung ninety per cent of the inhabitants are now Christians, while south of Lake Toba about seventy per cent of the inhabitants are baptized. The native Christians upon Sumatra now number 82,136. Upon Mentawai and Enggano the missionaries have met with tremendous difficulties and great discouragements during the year, and heathenism has bitterly opposed the Gospel. Of the great encouragements upon Nias we have told our readers frequently, and the remarkable movement toward Christianity which started upon New Guinea in 1906 continues, so that there are now 45 baptized heathen and an increasing number of inquirers in that difficult field. The work of the Rhenish Society in China is quite small, yet 147 heathen were baptized there in 1907. From every part of the field of the Rhenish Society come encouraging reports and earnest demands for more laborers, which alas! can not be heeded, for "the laborers are few."

German Work Among Mohammedans

The German Orient Mission was founded in 1895 for the direct purpose of preaching the Gospel to the Mohammedans, altho for some time it was deeply interested in aiding the Christians in the Orient who were suffering persecution from Mohammedans. Since 1901 it has employed in

Bulgaria Pastor Awetaranian, himself a convert from Mohammedanism, who has translated the New Testament into the old Turkish or Kashgar language, and, being in charge of the missionary printing-press in Philippopol, has commenced the furnishing of Christian literature suitable for Mohammedans. He also edits a monthly magazine, *Schahid ul Hakkaig*, the first evangelical monthly in the Turkish language. Proof of his success is the frequency with which he is attacked by Mohammedan leaders in the daily press, attacks which lead to answers by the Christian missionary and the public presentation of the truth as it is in Jesus. Krikor Keworkian is another worker of the German Orient-Mission in Bulgaria, who is located in Rustschuk, whence he makes frequent missionary journeys to Schumla, Popowa, Rasgrad, and other towns. He reports that he is generally well received, and that some Turks are glad to have him speak to them of Jesus and even pray with them.

In Persia, the German Orient-Mission has its chief work in Sautschbulagh among the Mohammedan Kurds, for whom it is now printing the New Testament in the translation prepared by its chief missionary, Pastor von Oertzen. In Turkey, its chief work is medical missionary work at Diarbekr. The income of the German Orient-Mission for 1907 was about \$50,000, of which amount about \$2,300 was used in aiding the Evangelical Christians in Russia.

The Sad Condition of the Russian Church

The deadness and ineffectiveness of the Russian Church as a power for good is widely recognized. Father Petroff, formerly a professor of theology, a popular preacher and member of the Duma, tho under condemnation of his ecclesiastical superiors and under penance in a monastery, has sent a protest to the metropolitan archbishop of St. Petersburg, from which we quote as published in the *Contemporary Review*:

The nation, the great Russian nation,

lies like the traveler in the Gospel parable of the Good Samaritan—robbed, beaten, blood-stained; and the clergy, the external shepherds of the Church, pass by; they are hurrying forward to the service of the ruling and possessing classes. . . . "I believe," he says, "in one holy Catholic Church, but the soulless organization of Pebedonostoeff in the guise of Orthodoxy, I reprobate with all my understanding and with all the vigor of my forces. I believe that Christ's truth will overmaster everything, and that both the Russian Church and the Russian nation will become free, and establish in the fatherland the Kingdom of God."

Evangelical Training School for Russia

In 1905 representatives of the "Evangelical Christians" of Russia gathered at Astrakhan, a city of more than one hundred thousand inhabitants in Asiatic Russia, to celebrate the one hundredth return of the day, when Czar Alexander I. had permitted their ancestors to emigrate to southern Russia—really, to go into exile—to live as their consciences demanded. It was decided to celebrate the centenary by founding an evangelical training school for teachers and preachers. Dr. Lepsius, the director of the German Orient-Mission, was present at the meeting and promised at once, that the mission would furnish a theologically educated man as director for the school and would pay his salary. Thus the German Orient-Mission sent Pastor Jack to Russia in October, 1906, and in February, 1907, the school was opened in Astrakhan with 11 pupils in the preparatory class. The governor of the province graciously permitted the school to go on, tho the permission of the Imperial government in St. Petersburg had not yet been given. Soon, however, the anger of the Orthodox Greek Church and the officials was aroused and the school was officially closed several times, until at last the official permission of the minister of the interior in St. Petersburg was given to open the school as an evangelical training school for teachers, the first in all Russia. A new building, which is to cost about \$8,000, is being erected, and it is thought that the annual expenses of

the school will be a little more than \$3,000. The German Orient-Mission furnishes and pays the director and the teacher of religion and expects to extend the institution to a training school for ministers as soon as the way is open. We recommend this work to the prayers of our readers, since it is of great importance for the preaching of the Gospel in Russia by Protestants.

ASIA—INDIA

What Leads Men to Christ

The Rev. J. A. Wood, of St. John's College, Lahore, writes:

With the continual demand for a re-statement of the Christian position to meet the changing needs of the age, some may be interested in the answer received recently from a Mohammedan inquirer. This man was telling me what attracted him to Christianity, and his answer shows how the needs of the heart are ever the same. This man spent a month's holiday after his university matriculation examination in comparing the Koran with the Bible. He then came to my study and said, "I believe with all my heart that Jesus Christ is the true Savior of men; He can save because He suffered." Salvation is only possible through suffering; and no other religious teacher, Mohammedan or Hindu, offering such an example of suffering voluntarily borne—what other conclusion was possible than that Christ was the only Savior?

An Afghan Christian Martyr

An Afghan Christian, named Nasirullah Khan, was recently found murdered on the Chaman border. The man was commanded by his assailants to abjure the Christian faith by repeating the Kalima or Mohammedan Creed. On his refusal he was murdered. Dr. H. T. Holland, of Quetta, thus briefly relates the story:

Nasirullah had two months' leave, and was to have gone down to the Punjab with his wife, but for some reason or other he sent his wife on ahead of him, and said that he would follow two or three days later. Then instead of going to the Punjab, he set off for Chaman en route for Kandahar. Why he went toward Kandahar we shall never know for certain. On Thursday morning (August 20) he left Chaman with six or eight other men for Kandahar. He had a nephew with him, who was a Mohammedan. When they got to within forty

yards of the frontier, his nephew said, "Now we have you in our power, read the Kalima and become a Mohammedan again or you die." He refused to deny his faith, and was cut down by his own nephew with a sword.

Chivalry Replacing Caste

The following, from the *North India Church Missionary Gleaner*, shows the change which is taking place in the Hindu's attitude toward woman, as well as toward caste:

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

From Moslem to Methodist

Tho the Methodists in India have never engaged in work designed expressly to reach Moslems, yet *World-Wide Missions* informs us that in regions occupied by them conversions from Islam have been continuous from the beginning a half-century since. Somewhat curiously, it happened that the first convert, who was baptized in Bareilly, Zabur-ul-Haoo, was a Mohammedan. In one district it was found that out of 200 converts 47 had been followers of the "Prophet" of Arabia.

India Difficult but Not Hopeless

A missionary who has completed thirty years' service in educational work in South India, replying recently to an address from his old students, is reported to have said:

The work which we are nearly all engaged in is the conversion of India—a task more difficult, I believe, than any other task that the Church has ever been set excepting, perhaps, the conversion of the Roman Empire in the second century. The English have made a start, but the Indians will have to carry on that work

to completion. The difficulty of the situation seems to be increasing every day. India is at last waking from its sleep of centuries; but we must not be misled by the turmoil in the political world. East and West have met with clash; new wine has been poured into old bottles, and Hinduism is being destroyed by the Hindus themselves.—*Life and Work*.

CHINA

China Spells Opportunity

The October issue of *The East and the West* contains an extremely interesting article, by Dr. Lavington Hart, on the present opportunity in China. "It is needless to insist," he writes, "on the opportunity herein presented to the Christian educators of the West. Never before in the history of the world has there existed such a body of students. Their all but countless numbers stagger the imagination; the certainty of their overwhelming influence on the future of their own country, and, indeed, of the world, appeals strongly even to conservative stayers at home. One who has lived in their midst is struck chiefly by the unexpected readiness they have shown to bury past ideals and accept the new régime, as well as by the pathetic eagerness and patience with which they take in the new learning."

Chinese Churches Nearing Self-support

Taking the mission at Swatow as representative, there are now 3,000 communicants connected with it. Of the 75 stations, a number are in the charge of fully ordained native ministers, who are members of the Presbytery, and are supported by their own people. Arrangements have been made by which 14 groups of stations have liberty to call their own ministers, on the understanding that these workers will be supported by local contributions. Taking the remaining stations with these, the Chinese Church provides about eighty per cent. of the salaries of native ministers, preachers, and teachers. It will be seen, therefore, that tho the mission maintains the European missionaries, helps in building churches, and bears a share of the general expenses, the local working

staff depends much more upon the church there than upon the church at home.—J. C. GIBSON.

Interest of Officials in Mission-schools

A popular craving for Western education has sprung up throughout China, and the Chinese are putting up large schools all over the empire; but at present they can not manage the students, and they are seeking for teachers from among the elder pupils in the mission schools. Miss C. J. Lambert, principal of the girls' boarding-school, Fuchau, in which there are 220 Chinese girls, 60 of whom are over eighteen years of age, writes:

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 of getting some of our girls to teach in the new girls' schools, 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. The officials have been making several very pleasant allusions to this school in the Chinese papers, and the other day some of them came with a builder to know if they might borrow the plans of the school!—*C. M. S. Gleaner*.

Missionary Cooperation in China

At the last meeting of the Standing Committee it was agreed "to recommend the acceptance of the proposal that the English Church Mission should send scholars to the arts department of the Union College, and pay the *pro-rata* cost and supply one of the members of the foreign teaching staff." It was also agreed "to set aside an additional sum for the provision of a hostel for such students." The S. P. G. has no college for the higher education of native Christians in North China, and, in accordance with the advice of the bishops

of North China and Shantung, the society has now decided to join with the American Presbyterians and English Baptists in the conduct of the arts department of the college which they are establishing at Wai Hsien. The S. P. G. students will not receive religious instruction at the college, and it is therefore a matter of urgent importance that a hostel should be provided where the students can live under supervision and receive religious instruction from a member of the Church Mission.—*Mission Field*.

Medical Training in Peking

The Union Medical College for Women, plans for which have been under consideration for several years, has at last become a reality. The American Presbyterian, Congregational and Methodist Episcopal Missions comprise the united force, each taking its share in the instruction and paying for its own students. The Methodist Woman's Foreign Missionary Society furnishes the equipment and the medical school is housed, for the present, in the Elizabeth Sleeper Davis Hospital. The Union Medical School for Men keeps a large staff of physicians in Peking, and those belonging to the missions enumerated above teach in both schools. If it were not for this the school for women would be impossible, for we should never have enough women doctors to do the required teaching. Dr. Eliza Leonard, of the Presbyterian Mission, is dean of the faculty. The entrance requirements and the course of study are the same for both schools and modeled on the plan of medical schools in England and America. There is only one other school in China in which girls can obtain a full medical course, and that is conducted by the Presbyterian Mission in Canton.—*Woman's Missionary Friend*.

Patriotic Women in China

The new national spirit of China is manifesting itself in all the schools of Western learning, among women as well as men. The girls of a boarding

school in Fuchau were the hostesses at a representative gathering from various mission and government schools, together with Chinese ladies of the best families. The meeting was called to share in a popular protest against a British loan for the building of a railroad in the Chekiang province. All desired the railroad but wished it to be built and owned by the Chinese. They are unnecessarily fearful of foreign capital, but this is not strange in view of past exploitation of China by the great powers. At this meeting a foreign lady was invited to preside, but the discussion was conducted entirely by native women. The speeches and motions made and the resolutions adopted were creditable alike to their patriotism and their ability. The petition was forwarded to the throne.

Ancient to Modern in Peking

Says a correspondent of the *London Times*:

As if by enchantment, the old order has changed, and the capital of China no longer typifies the moldering traditions of the Manchu hierarchy, but rather the new national instincts and aspirations of the Chinese people. On the immediate causes of the transformation we need not dwell, for they are known to the world—the aftermath of the Boxer madness, which brought the railway and the outer world to the very gates of the Palace; the continued occupation of the city, and its road to the sea, by the military forces of the allied Powers; then, five years later, the amazed awakening of all Asia to the earth-shaking fact that Oriental armies had successfully challenged the boasted supremacy of the white races; last, and most vital, the creation and pressure of Chinese public opinion, articulate through the new press.

KOREA

The Outlook in Korea

In an earnest plea for an advance the *Methodist Christian Advocate* says: Probably no greater emergency confronts the Church at this time than that of its responsibility to Korea. A few years ago Korea was a hermit nation, closed to all foreign intercourse, with laws proclaiming death to those among its people who might

venture to accept of the Christian faith. This has been completely reversed, and the Christian movement among the Koreans has assumed proportions of a most startling and impressive character. At least 200,000 have been won to Christ by evangelical missions there, of whom fully 50,000 are now under the care of the Methodist Episcopal Church. We have opened 6 mission stations, including the cities of Yengben, Haifu, Seoul, Chemulpo and Kongin. Throughout this territory tens of thousands are ready to accept Christ. An adequate and concerted effort by the missions now at work in Korea would result in the setting up of a Christian Church there of 1,000,000 members within the next twenty years, and would guarantee the speedy and permanent evangelization of the entire nation.

Is Japan Friend or Foe to Korea?

In estimating the Japanese in Korea, it is fairer to judge Japan by men like Ito, Kiuchi, Megato, Watanabe and Sata rather than by the camp-follower element—resembling the carpet-bag Northerners that invaded the South at the close of the Civil War—that came over in the wake of the army, and must, like the carpet-baggers, prove a vanishing feature in the relations of the two countries.

The policies inaugurated by the residency-general in Korea have been of the most beneficial character to the Korean people. The penal code is in process of revision, and modern and enlightened laws are being introduced into the land. Schools—industrial, agricultural and literary—are being established. Large commercial enterprises are being inaugurated. Communication is being opened up through improved roads, and all the lines of policy followed by enlightened governments are being gradually introduced to the Korean people through the initiative of the residency-general. These policies can not reach full fruition in the course of a few months. Years must be allowed for the real

achievement that will come from them, and we are disposed to wait for the result of Japanese policies in Korea, rather than to condemn her in wholesale.—*Christian Advocate*.

Prince Ito's Gift

Five years ago Bishop Moore appointed Rev. H. Kihara missionary to the Japanese in Korea. At the session of the Japan conference in March last, that mission was formed into a presiding elder's district, and Brother Kihara was appointed superintendent. In his district there are five organized churches with a number of branch missions. In Pyeng Yang Rev. T. Murata is pastor. He was adjutant of the Imperial Guards Regiment during the war with Russia. He was wounded in the battle of Shao, and carries a bullet in his knee. He was disabled for military service and, led by Kihara, entered the service of our church, and as a layman was put in charge of this station. He is now building a church for Japanese in Pyeng Yang, and lately Prince Ito, knowing of his work and thinking highly of him, sent a personal subscription of \$2,500. Brother Murata is a very popular man, and is very highly esteemed by Prince Ito for his good works.—*Northwestern Christian Advocate*.

A Remarkable Prayer-meeting

H. A. Walter, after a recent visit to Korea, tells in the *Record of Christian Work* of a prayer-meeting which he attended in Syen Chyun, "one of the most remarkable towns in the Far East," for it might justly be called a Christian town. There is an average of one Christian to every family, and on Sunday every second shop along the street is closed in strict observance of the Sabbath. When Rev. N. C. Whittemore of Yale, the first missionary, entered the town ten years ago there was one Christian in the place and there were four or five in the entire province. To-day there are 1,000 in the town (of 3,000 souls), and 1,500 in the province. With Mr. Whittemore I attended the

Wednesday evening prayer-meeting, and I know of no other town of twice the size in the world where the spectacle could be duplicated of 800 persons, a majority of them men, turning out to a regular week-night service as a matter of course. That was a normal congregation in Syen Chyun. In the large church of Pyeng Yang one would not look in vain for ten or twelve hundred. At one time the local bookstore of Syen Chyun exhausted its supply of Bibles, and at ten o'clock of the morning, after a new stock of 500 was received, not one remained.

JAPAN

A Memorable Day for Japan

The *Spirit of Missions* for November has a most interesting article entitled "A St. Andrew's Day in Japan Half a Century Ago," and relating to the supreme service performed by Townsend Harris, sent out in 1857 as America's first diplomatic representative to that country, which for generations had most rigidly maintained a policy of non-intercourse with the entire outside world. This quotation is given from his diary: "Sunday, December 6, 1857. This is the second Sunday in Advent; assisted by Mr. Heusken, I read the full service in an audible voice, and with the paper doors of the houses here our voices could be heard in every part of the building. This was, beyond doubt, the first time that the English version of the Bible or the American Protestant Episcopal service was 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. That law is still unrepealed." So persistently and so vigorously did Mr. Harris demand liberty of worship for all, that in May of 1859 it was possible for two missionaries to land in Yeddo to begin their work, and in due season perfect religious liberty throughout the land was proclaimed,

What Remains to be Done

While Christianity appears relatively to have reached in Japan an abnormal proportion of the higher classes of society, it must be confessed that the total number of followers of Christ in that empire is still lamentably small—say 200,000, even including with the Protestants the members of the Greek and Roman churches. It is, however, stated by Dr. Nakashima, the professor of psychology in the Imperial University, that there are more than 1,000,000 persons in Japan who are ordering their lives by the Word of God, tho as yet unprepared to make a public confession of their faith in Christ. And a Buddhist editor writes: "Look all over Japan; more than 40,000,000 have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

How a Student Overcame Sin

A young university student in Japan, who had been a leader in his classes, near the end of his course gave way to temptation. After some time, eager to regain his self-respect and his lost position, he sought the priest of a famous Buddhist temple. To him he told his troubles and his longings. The priest said, "I can help you. If you will kneel with your thumbs together before the Buddha here, and remain absolutely motionless for three hours, you will be given strength to resist temptation." The seeker obeyed. In spite of the fact that the mosquitoes annoyed him constantly, he knelt as nearly motionless as possible for the required time. Then he passed out of the temple—to fall before his temptation, as before. For two years he groped for help, but in vain, until he heard of Christ who came into the world that the world through Him, might be saved. In Christ's strength he was enabled to conquer temptation. To-day he is secretary of the Osaka Young Men's Christian Association.—*Christian Herald*.

AFRICA

The Independent Egyptians

The people are agitating for political rights and self-rule in Turkey, in Persia, in India, and now even in Egypt. Verily, the world moves. The *United Presbyterian* in a recent issue tells of an interview with the leader of a new political party known as "The Independent Egyptians," who stated that this was the first principle of his program: "Freedom to all, with a non-religious Egyptian government at the head of the Egyptian nation; 'Egyptian' to comprise those of Egyptian origin and those naturalized."

What Is Possible to the Negro

Gweah ("Baboon"), the young son of Go, chief of the Baroba tribe in inland Liberia, was found by the Rev. J. M. L. Harrow, of Liberia Conference, as an unclad, untutored boy about eleven years old. Mr. Harrow was the first white man the boy had ever seen. The boy took a fancy to the missionary and told his father that he wished to go to school. The father consented, and inasmuch as the boy's mother, one of the chief's many wives, was dead, the boy was made over to the missionary. A year and a half ago Mr. Harrow returned to the United States on sick leave, and brought the lad with him. Gweah, now about sixteen years old, is attending the public school in an Ontario town. He is somewhat older than the average age of his classmates, but he is heading the class in grades received.

A Missionary Driven Out

Missionary work does not commend itself to jealous or lazy colonial governors or to selfish traders, and serious misunderstandings have arisen more than once in the history of the American Board through dread of the efficiency of the work in raising the intellectual and social status of the undeveloped peoples. There was such a misunderstanding, now replaced by confidence, between a British governor and the French Zulu missions recently. Another has just arisen in Portuguese West Africa, where a local

governor in Angola has expelled Rev. W. M. Stover, who has been a missionary in that colony for twenty-six years. The charge against Dr. Stover is that he has been conducting himself in a manner detrimental to the sovereignty of Portugal. He has much influence with the people among whom he works, and has before now used it to keep them from revolt against their Portuguese rulers. He is the victim, it is believed, of the jealousy of traders in intoxicants and in slaves, with whose gains his influence among the peoples interferes. The case has been put into the hands of the State Department, and will be the subject of representations and negotiations at Lisbon.—*Congregationalist*.

A New Translation of the New Testament

The Prussian Bible Society has just published the first edition of 5,000 copies of the New Testament in the language of the Kondé, a heathen tribe near Lake Nyasa in German East Africa. While the new translation of the Word of God is a most valuable contribution to the welfare of those benighted heathen, it is also a proof of the remarkable harmony and unity with which the faithful missionaries of the Berlin Missionary Society and of the Moravians have labored together in that corner of the Master's vineyard for more than half a generation.

A South African United Commonwealth

While Europe is still agitated over the situation in the Near East an event of considerable moment is occurring in South Africa, where a new nation may ere this be born. In that region there are eight separate states under the British flag, four of which are self-governing colonies. A convention of these states assembled at Durban is attempting to devise a plan for closer union, and if possible to form the whole into one commonwealth. The three colonies in which the Dutch predominate—the Cape, the Transvaal and the Orange River—are for unification; while Natal, where the English are in the majority among the white

population, is for federation. If the plan for unification prevails, the four parliaments and four cabinets which now govern the eight states will be displaced by one representative parliament. A large degree of local autonomy will be retained by the states, since Natal will doubtless insist upon this as a condition of unification. The new commonwealth will be under the British imperial government, just as the Canadian and Australian commonwealths are now.

New Medical Mission in East Africa

On Christmas eve, 1906, Dr. and Mrs. T. W. W. Crawford opened a dispensary at the foot of Mount Kenia. This has developed into a permanent medical mission. In order to provide for the needs of in-patients a compound of small huts has been formed, making 15 beds available. Dr. Crawford wrote recently:

Our work has grown so much that I am making arrangements to extend my in-patient department to 50 beds. We have generally from 25 to 30 in-patients all the time, and only 15 beds! I could take in many more, but, alas! I have no room. However, I am pushing on with my new dispensary and operating-room, and as soon as these are completed I shall turn my old dispensary and operating-room into a hospital ward, and thus be able to accommodate 50 in-patients.

We have a wonderful opportunity, as we come into touch with hundreds every day, and a large congregation of from 300 to 400 on Sundays; so we need to be walking very close with God ourselves in order that He may bless the message delivered in the school, the dispensary, and the chapel services. One sees more and more the need of a close walk with God each day, because heathenism all round us tends to deaden spiritual life; and therefore we need much prayer.—*C. M. S. Gleaner*.

ISLANDS OF THE SEA

The Fruits of the Spirit

The following story from the Rev. D. H. Klinefelter, in the *Philippine Christian Advocate*, shows how the "doctrine is preached" in the Philippines. In the year 1904, a young Filipino living in one of the larger towns of the province of Nueva Ecija had been bold enough to buy from an

agent of the American Bible Society a copy of the Bible in Spanish. "Together he and his wife pored over the pages of the new book, and after a time they came into a joyous experience of salvation from sin and of peace with God. Then a Methodist missionary came to this town and asked if he might hold a religious service in their house, which request was granted, and many of the neighbors came in to hear of the new doctrine of the Book. Soon threatening letters came to these people, letters telling of awful things that would happen to them if they continued in the new way. The letters were unsigned and would be found sticking in the bamboo posts of the fence or under the door of the house every morning. Later, the Methodist Church gave this man an exhorter's license, and a year or two ago he was sent to San José to open up Protestant work. I held quarterly meetings at San José recently and the total membership of the circuit was 395. I dedicated a nice new church, which the members had built without a cent of cost to the mission. I administered the sacrament of the Lord's Supper to 84 people, and in the entire trip over the circuit I baptized 77 persons."

Moslems Turning to Christ

Bishop Oldham writes of the Methodist mission in Java:

Rev. J. R. Denyes, the missionary, has had the joy already of baptizing more than a score from the Mohammedan ranks, and there are hundreds of inquiries. In his training school for native preachers there are two young men, converts from Islam, preparing to preach the Gospel among their former coreligionists in Java.

The Kingdom Coming in Borneo

A missionary in Borneo, visiting the villages where the Rhenish missionaries first began their work in Silindung, says:

One can hardly imagine that it is only fifty years since everything here lay in the darkest heathendom, when the villages were continually at war with one another, and the captives in war were eaten by the victors; when the valley echoed with the shouts of heathen feasts and the songs of sorcerers, and the

powers of darkness had unlimited sway. Now you see everywhere industrious people working in the rice-fields, and friendly greetings meet you along all the roads. Here and there in the villages you hear the songs of the school-children, and see the little spire of a dependent church. In all Silindung, with its 20,000 inhabitants, there are now only a few heathen families. Heathen cruelty and heathen riot have disappeared, and instead at six o'clock every evening the bell for prayer sounds from one end of the dale to the other, and calls them to give thanks for what the Lord has done for the Batak folk, and to pray for His kingdom.—*Allgemeines Missions-Magazin.*

OBITUARY

William Harvey, of Egypt

Another valued veteran missionary of the United Presbyterian Missionary Society was called to his heavenly home when Rev. William Harvey, of Cairo, followed Rev. Chauncey Murch and Dr. Ewing in answer to the Master's summons. Dr. Harvey was greatly beloved for his many noble characteristics, and was highly esteemed for his ability. He has been a missionary in Egypt since 1865 and has seen remarkable progress in the attitude of the Egyptians and in the growth of the Protestant Church.

C. W. Mateer, of China

On September 28, Rev. Calvin Wilson Mateer, D.D., LL.D., of the Presbyterian Mission (U. S. A.), died in Tsing-tau, China.

Dr. Mateer was born near Mechanicsburg, Pa., January 9, 1835, and after being graduated from the Western Theological Seminary at Allegheny, was appointed as a foreign missionary, and in 1863 sailed for China. He and his wife laid the foundations of Teng-chou College, and after thirty-five years he had the satisfaction of seeing the college recognized as one of the very best in all Asia.

Dr. Mateer was famous not only as an educator, but as an author and translator. His knowledge of the Chinese language was extraordinary. The last years of his life were spent as a chairman of the committee for the revision of the translation of the Bible.

FOR THE MISSIONARY LIBRARY

MISSIONARY ACHIEVEMENT: A Survey of the World-wide Evangelization. By W. T. Whitley, M.A., LL.D., F. R. Hist. S. 16mo, 248 pp. Morgan & Scott, London.

A fine literary style, a lifelong interest in missions, a winter spent in India and long experience as missionary secretary and editor, are no mean qualifications for writing on so large a theme. The book is based on the Gay Lectures delivered last year by the author at the Southern Baptist Theological Seminary in Louisville. We have never seen a more masterly survey of the nineteen centuries of Christian missionary achievement in five continents than that given in these five brief lectures. The very titles are captivating and suggestive: "Failure in Asia," "Success in Europe," "The Struggle for Africa," "Expansion in America," and "Replanting in Asia." This is not, however, a history but a series of charcoal sketches in bold, broad, artistic strokes, which set before us the onward sweep of God's kingdom. Blundering and imperfect are His agents, the tides ebb and flow, yet through all the surface mistakes and failures of man the Divine plan is perfected. A study of these pages will correct those who regard missions with blind optimism and also cure the impatient pessimism of those who see no progress. One must read between the lines; there is a mass of material and great condensation of statement. A carefully prepared bibliography, chronological table and index will aid in further study of the many themes suggested by this wonderful survey.

HISTORY OF THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS FROM 1809-1908. By Rev. W. T. Gidney, M.A., Secretary. 8vo, 672 pp. Illustrated. \$1.50. Chicago Hebrew Mission, 22 Solon Place, Chicago, Ill., and London Jews Society. 1908.

This important book deserves a more extended notice than we can give it. It is written in commemoration of the hundredth year of the London Jews Society. Rev. W. T. Gidney, the author, has been officially connected with

this society for more than twenty-six years, and graphically describes the strenuous and successful work of the greatest of all missionary societies working among the Jews of all lands. After a brief résumé of the history of the Jews in England and of early efforts to evangelize the Jews, the author describes the formation of the London Society and the first years of its existence, when it was carried on upon an undenominational basis. Mr. Gidney, however, fails to give credit to the main mover in the founding of the society, the German-Hebrew Christian J. S. C. F. Frey, whose wonderful energy and missionary activity counted for so much in the infancy of the work. In a sense, Mr. Frey was the father of the London Jews Society, and thus of modern Jewish missions on both sides of the Atlantic. Another omission is the failure to mention any of the numerous auxiliaries to the society which were founded in New England by Hannah Adams and other friends of Israel during the early nineteenth century.

These omissions are, however, of small importance compared with the great value of the book, which ought to be in the library of every one interested in the Jews and their evangelization. It is written with consummate skill and industry by a man who loves Israel and whose "heart's desire and prayer to God for Israel is, that they might be saved." The story of the society is a thrilling one and its record is most cheering, as the reader follows the author from land to land, meets missionary after missionary, and joyfully hears from the lips of hundreds and hundreds of Jews the heartfelt profession that Jesus is Christ and Lord. Amidst the stories of converts and consecrated missionaries, we read of those who suffered the loss of all things and loved not their lives unto death. The great achievements of the messengers of the Gospel, Jew and Gentile, are recounted in stirring manner, and once more we give thanks

to God for those who suffered privation, and loss, and years of isolation, that they might preach Christ unto the Jews of all lands.

Perhaps the most admirable point of the book is that it leads the reader so close to Him, whose grace has wrought all the wondrous things described upon its pages.

ATLAS OF THE CHINESE EMPIRE. Prepared by Edward Stanford. 4to. 10s, 6d, *net*. China Inland Mission, London. 1908.

This is a superb atlas, containing separate colored maps of the eighteen provinces of China and the four great dependencies. It is far ahead of any other atlas of China in the English language, for it has been prepared by Great Britain's official cartographer from the latest surveys. The utmost care has been taken to secure fulness and accuracy, and the maps are large and clearly, even beautifully printed. Each province is printed separately with parts of the neighboring provinces, and signs indicating the capitals, the cities of various kinds, and 560 or more Protestant missions. Railways opened and projected, canals and telegraph stations are also shown. The editor, Mr. Marshall Broomhall, has consistently romanized the Chinese geographical names, and has given a full list of all the Protestant missionary societies and the stations in each province. The alphabetical index gives the location of nearly 7,000 names on the map. This companion volume to "The Chinese Empire" is invaluable to every one interested in China.

DESCRIPTIVE GUIDE TO BOOKS FOR WORKERS AMONG MOSLEMS. In Arabic. By W. H. T. Gairdner and Arthur J. Upson. Pamphlet; 16mo, 20 pages. Nile Mission Press, Cairo, Egypt. 1908.

At the Cairo Conference of Missionaries among Moslems, it was decided to bring out a complete catalog of literature especially adapted for the needs of Moslem readers in all languages used by them. The importance of such a step as initiative in forwarding the vital work of literature production and distribution is obvious.

This little book gives in English a complete catalog of all literature published in the Arabic language. It is descriptive and of the greatest practical value to all who work in Arabic-speaking lands. Much of this literature is apologetic; some of it controversial and other biographical. It will interest many who are not able to read Arabic, as the descriptions throw much light on the complexities of the Moslem problem.

TWENTY YEARS IN PERSIA: A Narrative of Life Under the Last Three Shahs. By John G. Wishard, M.A., M.D. 12mo, 349 pp., 34 illustrations and map. \$1.50, *net*. Fleming H. Revell Co., New York.

There have been many books on Persia of late, but who could better tell the real story of life in Persia than the medical-missionary in charge of the American Hospital at Teheran, who has for over a score of years made his home among the sons of Iran? The book is appropriately dedicated to his wife, "who, by establishing an American home in that far-away land, greatly added to the charm of our Oriental life, and by her wise counsel and never-failing enthusiasm potently aided every department of our work." The author writes from personal observation and experience, and does not need to quote authorities or give references. After a vivid description of the way into Persia across the Turkish frontier and an illuminating account of the Kurds and Kurdistan, he leads us straight to the capital. Teheran and its environs, Tabriz, Kum, Hamadan and other cities are described from the inside and with insight. A chapter on the influence of geographical conditions on race and custom is followed by one on the languages, religions and philosophies of this strange country. These chapters give inadequate space to so broad a theme, which deserved fuller treatment in a book by a missionary. When the author tells of every-day life among the lower and upper classes and of the trials and triumphs of medical missions, he holds the reader spellbound. The account

of social reforms, many of which were the direct result of missionary effort and of the recent political changes and counterchanges, is up to date. Altogether, this is a book of high order both in matter and style, with striking illustrations. A valuable addition to the list of books on medical missions and by medical missionaries.

MISSION UND EVANGELIZATION IM ORIENT.

By Dr. Julius Richter. (Missions and Evangelization in the Orient, being the second part of a General History of Evangelical Missions.) 12mo, 320 pages. C. Bertelsmann, Gütersloh. 1908.

The history of missions is greatly indebted to German scholarship for elaborate investigation and careful surveys made of the many fields and also of the work at large. Dr. Julius Richter is the editor of the magazine *Evangelische Missionen*, and the first part of his "General History of Missions" has already appeared in an English translation. That dealt with India: this deals with the Nearer East. In the first chapter he gives a philosophical sketch of the world of Islam; its rise, its strength and its relation to the Oriental churches. The second chapter tells of the origin of Protestant missions from 1800 to 1835 in the lands of the Nearer East. Successive chapters then take up in detail the story of missionary effort in Turkey, Asia Minor, Syria, Palestine, Persia, Egypt, Arabia and Abyssinia. The final chapter gives statistics of the work of various societies, and there is a complete index to the names of persons and places. The wealth of biographical reference and the careful references to authorities in foot-notes add to the immense value of this mission history. It is the first effort to give a connected account of the rise and progress of missionary work in the Mohammedan lands of the East, and we trust that the book will soon appear, as did its predecessor, in English translation. There are some curious printer's errors where English authors are quoted, for example, page 55, "Prescalation of Christian Doctrine."

WORLD BOOK OF TEMPERANCE. By Dr. and Mrs. Wilbur F. Crafts. 128 pp., octavo; illustrated. Cloth, 75 cents; paper, 35 cents. International Reform Bureau, 206 Penn'a Ave., Washington, D. C. 1908.

Here is a graphic picture or series of pictures of the baneful results of strong drink. Dr. and Mrs. Crafts have gathered hundreds of striking facts, stories and cartoons that appeal to the emotions and the reason through the eye and the brain. Sunday-school, public school and temperance workers will find here statistics, testimonies and teachings to enforce lessons and addresses. Many of the cartoons are especially effective, such as "The first drop" in the saloon, followed by "The last drop" on the gallows and "Personal liberty"—to sell strong drink—darkening the world.

AN INTRODUCTION TO THE STUDY OF COMPARATIVE RELIGION. By Frank Byron Jerns. 16mo, 283 pp. \$1.50, net. The Macmillan Co., New York. 1908.

These Hartford lectures were planned to help theological students to prepare for the foreign missionary field. The subjects treated—Immortality, Magic, Fetishism, Prayer, Sacrifice, Morality, and Christianity—are steps in the modern scientific method of religious investigation on the principles of evolution and anthropology, rather than from the Scriptural viewpoint. The author states in his introductory lecture that he can not decide whether the course of religion on earth has been upward or downward, from monotheism or toward monotheism. The final lecture puts Christianity, as the complement and fulfillment of all faith, at the apex of the pyramid of religious evolution. The author holds that "the missionary everywhere sees arrested development and imperfect communion with God," and that "the history of religion is the history of man's search for God." It is a regrettable fact that God's search for man through revelation and incarnation is not mentioned. The book will stimulate thought and discussion on vital themes and it is a good antidote for provincialism in

theology, but it is not of much value to strengthen faith or reveal the defects and best methods for the study of non-Christian religions.

REPORT OF THE CHURCH FEDERATION COUNCIL, Philadelphia.

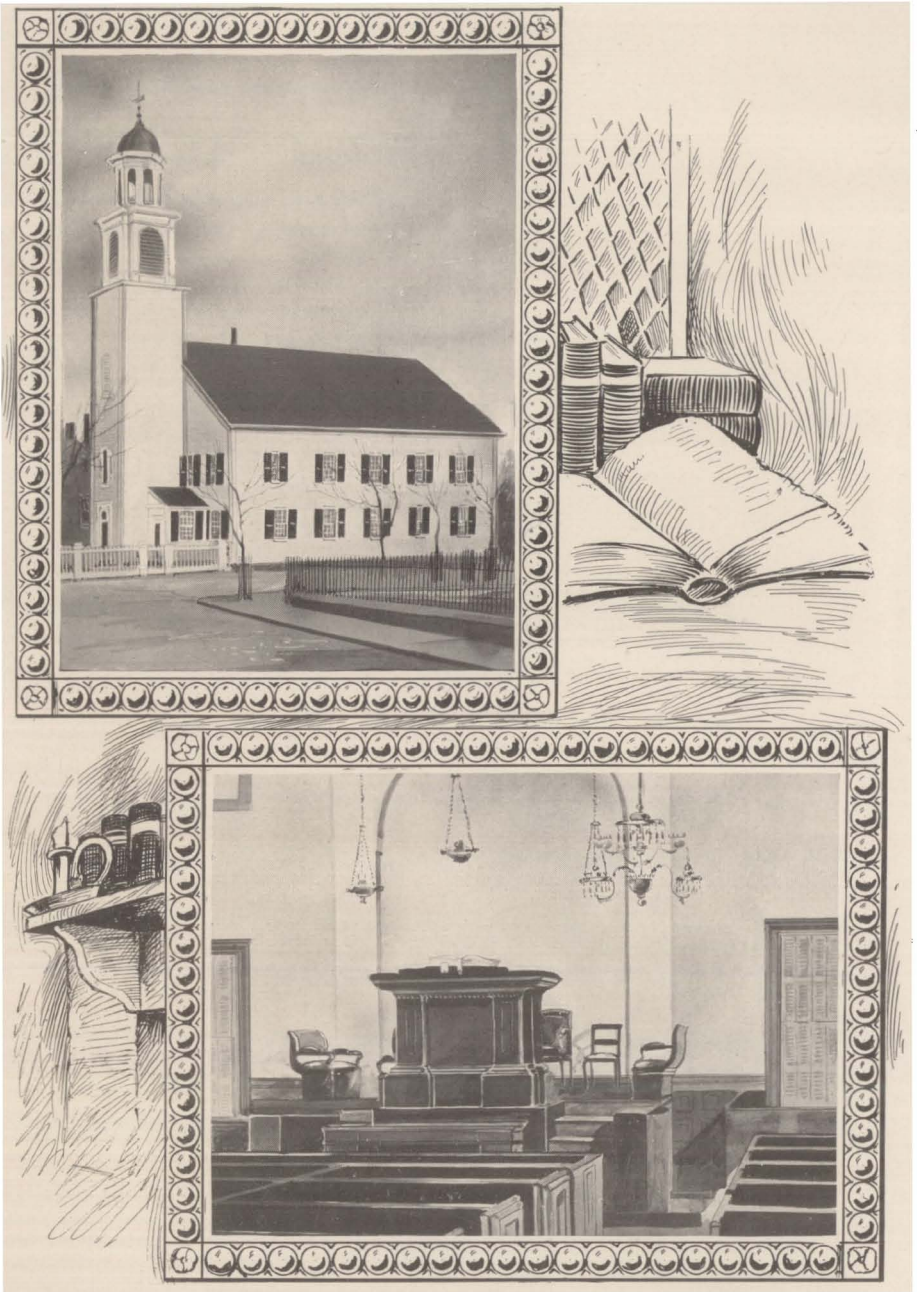
The report of this important meeting of the council will be prepared at once under the supervision of the corresponding secretary, Dr. Sanford.

It will contain about 600 pages, covering all of the papers prepared for the Philadelphia meeting, a carefully edited summary of the business sessions, a stenographic report of the popular meetings, photographs of Federation leaders and a list of all the delegates.

The book will be published early in January. Advance orders may be sent to the headquarters, 81 Bible House, New York. Until January 1 the price will be \$1.25, after that \$1.50.

NEW BOOKS

- FUTURE LEADERSHIP OF THE CHURCH. John R. Mott. 12mo, 208 pp. \$1.25. International Y. M. C. A., New York. 1908.
- QUIET TALKS WITH WORLD WINNERS. S. D. Gordon. 12mo, 283 pp. 75 cents. A. C. Armstrong & Son, New York. 1908.
- MISSIONARY ACHIEVEMENT: A Survey of World-wide Evangelization. By W. T. Whitley, LL.D. 3s, 6d, *net*. Morgan & Scott, Ltd., London; and Fleming H. Revell Co., New York. 1908.
- MISSIONARY HEROES IN ASIA. By John C. Lambert, D.D. Illustrated, 12mo, 158 pp. 75 cents, *net*. J. B. Lippincott & Co., Philadelphia. 1908.
- HEROES OF MODERN CRUSADES. By E. Giliat. Illustrated, 12mo, 352 pp. \$1.50, *net*. J. B. Lippincott Co., Philadelphia. 1908.
- HEROINES OF MISSIONARY ADVENTURE. By E. C. Dawson. Illustrated, 12mo, 340 pp. \$1.50, *net*. J. B. Lippincott Co., Philadelphia. 1908.
- INDIA—ITS LIFE AND THOUGHT. John P. Jones. 8vo, 448 pp. \$2.50, *net*. The Macmillan Company, New York. 1908.
- BENARES, THE STRONGHOLD OF HINDUISM. By Rev. C. Phillips Cape. Illustrated. 2s, 6d. Methodist Publishing House. 1908.
- WANDERINGS IN ARABIA. By Charles M. Doughty. With an introduction by Edward Garnett. 8vo. \$4.50, *net*. Charles Scribner's Sons. 1908.
- SIDE LIGHTS ON CHINESE LIFE. Rev. J. MacGowan. Illustrated. 8vo, 368 pp. \$3.75, *net*. J. B. Lippincott Co., Philadelphia. 1908.
- THINGS KOREAN. Horace N. Allen. Illustrated. 8vo, 256 pp. \$1.25, *net*. Fleming H. Revell Co., New York. 1908.
- GRENFELL OF LABRADOR. Rev. James Johnston. Illustrated. 1s, 6d. S. W. Partridge & Co., London. 1908.
- PERU. C. Reginald Enock, F.R.G.S. Illustrated. 8vo. \$3.00, *net*. Charles Scribner's Sons. 1908.
- ALASKA—THE GREAT COUNTRY. By Ella Higginson. Illustrated, 8vo. Macmillan Co., New York. 1908.
- THE FRONTIER. A STUDY OF THE NEW WEST. Dr. Ward Pratt. Maps and illustrations. 12mo, 292 pp. Cloth, 50 cents; paper, 35 cents. Postage 8 cents extra. Young People's Missionary Movement, New York. 1908.
- ISLANDS OF THE PACIFIC. Jas. M. Alexander. 8vo, 370 pp. \$1.50. American Tract Society, 150 Nassau St., New York. 1908.
- MISSION STUDY CLASS LEADER. T. H. P. Sailer. 140 pp. Y. P. M. M., New York. 1908.
- MISSION STUDY CLASS MANUAL. B. C. Millikin. Paper, 10 cents. Presbyterian Board of Foreign Missions, New York. 1908.
- ON THE WINGS OF A WISH. E. M. F. Major. Illustrated, 12mo, 196 pp. 1s, 6d. Church Missionary Society, Salisbury Square, London. 1908.
- WORLD BOOK OF TEMPERANCE. Dr. and Mrs. W. F. Craft. Illustrated, 8vo. 75 and 35 cents. Int. Reform Bureau, Washington, D. C. 1908.
- SOCIAL DEGRADATION. Malcolm Spencer, M.A. 12mo, 180 pp. 1s, *net*. Student Christian Movement, London. 1908.
- DOCTOR LEE. By Marshall Broomhall, B.A. Preface by Walter B. Sloan. Portrait, 16mo, 61 pp. 6d, *net*. China Inland Mission, London. 1908.
- THE LITTLE CHINESE GIRL. Nell Parsons. Illustrated. 2s, 6d, *net*. Methodist Publishing House, London. 1908.
- O-HEART-SAN. The Story of a Japanese Girl. By Helen Eggleston Haskell. Illustrated, 12mo, 128 pp. \$1.00. L. C. Page & Co., Boston. 1908.
- OUR LITTLE EGYPTIAN COUSIN. Blanche McManus. Illustrated, 12mo, 130 pp. 60 cents. L. C. Page & Co., Boston. 1908.
- OUR LITTLE GRECIAN COUSIN. Mary F. Nixon-Roulet. Illustrated, 12mo, 141 pp. 60 cents. L. C. Page & Co., Boston. 1908.
- LITTLE KATHLEEN. Sunny Memories of a Child Worker. Annie R. Butler. Paper, 6d, *net*. Morgan & Scott, London. 1908.
- MISSIONARY DRAMATIC PROGRAMS. T. H. P. Sailer. Paper, 10 cents. Presbyterian Board of Foreign Missions, New York. 1908.
- THE DISTINCT MISSIONARY RESPONSIBILITY OF THE PRESBYTERIAN CHURCH. Letters from the Missions. Pamphlet. Presbyterian Board of Foreign Missions, New York. 1908.



THE TABERNACLE CONGREGATIONAL CHURCH, SALEM, MASS., AS IT APPEARED ON FEBRUARY 6, 1812, WHEN ADONIRAM JUDSON AND HIS FOUR COMPANIONS WERE ORDAINED PREPARATORY TO THEIR DEPARTURE AS MISSIONARIES OF THE AMERICAN BOARD

(Loaned by courtesy of *The Baptist Missionary Magazine*)

(See page 100)

The Missionary Review of the World

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SIGNS OF THE TIMES

FOOLISH MISSIONARY PRAYERS

In Lucas's "Empire of Christ" one paragraph indicates the danger and folly of many of our prayers for missions:

We have the remarkable spectacle of the establishment of prayer unions beseeching God for more success, side by side with the recognition of our utter inability to provide for the success He has already granted. . . . We send up a prayer to heaven for more work, and we send out a message to the field announcing a reduction of grants. We should be dumbfounded if we received a request from the field asking us to reduce our prayers, on the ground that they were quite unequal to provide for the answers already granted.

Prayer is indispensable for any missionary advance, but its main objective just now must be the Church and not heathendom.—H. P. BEACH.

CALLS TO PRAYER

| | Page |
|--|------|
| Recent Signs in China..... | 81 |
| Japanese Growth | 82 |
| Developments in Korea..... | 83 |
| News from India..... | 83 |
| Christian Literature Society for China | 113 |
| A Chinese Christian Circle..... | 125 |
| Opportunity and Responsibility..... | 131 |

THE ORIENT AND THE OCCIDENT

These are ceasing to be distinctive as of old. Witness the vast numbers of Chinese and Japanese that are coming to America. If the exclusion laws permit, there will presently be a large influx of Chinese students into

the United States, and the freedom of intercourse between the two hemispheres is increasing. By an agreement, recently entered into between Minister Rockhill and the Chinese Government, the Boxer indemnity is to be used for sending 2,000 students to this country to be educated. One hundred are to be sent annually for four years, and fifty annually during the time of the indemnity. Eighty per cent. of these students are to be trained in the manual arts, and the others in law and government; and a Chinese Educational Commissioner, with five assistants, is to have charge of the work. A similar commission, operating at Peking, will determine the schools to which the students are to be sent. These students will vary in age from twelve to twenty years. Such measures will not only do much for China, but will help to correct misunderstandings between Oriental and Western peoples. The indemnity is surely to be put to a good use.

RECENT SIGNS IN CHINA—COMMERCIAL AND POLITICAL

Some figures published lately by the Chinese Postmaster-General show the stupendous progress of the great heathen empire during the past years. Five years ago there were only 446 post-offices in the whole empire, which handled 20 million pieces of mail. In

1906 there were 2,096 post-offices, which handled 113 million pieces of mail. And in 1907 the number of post-offices in China increased to 2,803, which handled 167 million pieces of mail.

It is planned to construct nine public stations for wireless telegraphy in the province of Canton at once, and to add six other stations between Canton and Shanghai soon. Since the Russian stations in Manchuria are not for the use of the public, and Japan has only two public stations, China, the land which tried to exclude everything foreign hitherto, is the most progressive country, as far as facilities for commerce are concerned.

With this news of progress comes the disturbing intelligence of the dismissal from office of Yuan Shih Kai, the most progressive official in China. The European and American governments fear lest this may mean reactionary plans on the part of Prince Chun and hostility to foreign interests. We do not, however, anticipate this.

CONTINUED REVIVAL IN MANCHURIA

"The revival still goes on," writes Rev. Walter Phillips, of the Presbyterian Mission, "and whereunto it will grow no man can yet tell.

"The whole Manchurian Church seems stirred to its depths. The leading men are transfigured, and their ideals of sin and prayer have moved as from pole to pole; the members are one and all filled with a new zeal to go forth and tell their friends and neighbors. The very schoolboys are in the streets preaching and selling books. The girls, under charge of some matron, spend their half-holiday in tramps to outlying villages, where they gather the women together and preach and pray half the night. In

hospitals and public institutions old jealousies and frictions are swept away, and the workers meet daily to pray for their own weak hearts and the coming of the kingdom. Enemies have been reconciled; old feuds healed up; gamblers have been restored; opium-smokers reclaimed, and men made new.

"Of permanent results it is too early yet to speak. So far the movement has been mainly within the church, but it is already spreading, and naturally must spread to those without; so that this year should see a vast ingathering."

JAPANESE GROWTH—MATERIAL AND SPIRITUAL

The president of a steel rolling-plant in Hokkaido recently returned from a tour of England and America, where he became impressed with the moral advantages of the laborers. He conceived the desire to improve the moral tone of the laborers under his care, and has offered to provide a home for a missionary and to equip him for his work among the six thousand employees. There will also be Bible classes among the officials and their wives.

This is a wonderful opportunity to bring the Gospel message to a large company of men! The little Presbyterian church in the same town also gives a fine opportunity to turn these men to the church already established in their midst.

At the recent conference of Kumi-ai (Congregational) churches in Japan, there were large meetings held in the city hall. At the communion service on Sunday 600 Christians were present. Rev. J. D. Davis writes: "When I think back thirty-three years, when Joseph Neesima was the only Christian in the city, and when for six years

we could not rent a building in the city for Christian services, I realize the great change. This body represents 121 churches and chapels, 67 of them entirely self-supporting, with a total of 15,000 members."

Mr. T. Harada, the President of the Doshisha College at Kyoto, in a recent address said there were three great functions which Christianity has to fulfil in Japan. 1. It must preach the Gospel of *individuality*. In Japan the family and the State have been made so much of, that comparatively the individual counts for little. Christian teaching is especially designed to correct this mistake. 2. Christianity must purify and beautify Japanese *family life*. The home life in certain Christian countries is rightly held up for admiration throughout the civilized world. 3. Christianity must teach *humanity*, must seek to overcome hatred and class distinctions.

DEVELOPMENTS IN KOREA

In this nation, that was so long known as the "hermit nation," for its extreme exclusiveness, since 1880 the most rapid strides toward a prosperity such as distinguishes Occidental peoples have been going on, and with a celerity that seems to make even Japan's progress slow. It was no longer ago than 1866 that a violent persecution broke out, entailing the deaths under torture of nine French Roman Catholic priests, with their bishops, and thousands of converts. It was ten years later, in 1876, before, after 3,000 years of rigid exclusion, Korea yielded to Japanese and Chinese compulsion, and admitted the right of free intercourse with foreigners on her own soil. This innovation provoked, in 1882, a brief revolution, which, however, eventuated in treaties

with the United States, Britain and Germany. The king, the next year, sent an imposing embassy to the capitals of the great nations, to promote friendly relations, and, from that date, Western ideas took rapid root, as shown in a new educational system, army reorganization, etc. Notwithstanding the uprising in Seoul, in 1888, which was soon quelled, the political and religious development of this nation has been steadily advancing, and it is difficult to keep track of it. Take two examples among many:

Mrs. S. A. Moffett writes from Pyeng Yang of progress made in the mission:

During the past nine months we have seen the organization of the Presbyterian church in Korea, and of the first Presbytery, installation of the first Korean pastors, first graduations from Pyeng Yang College and Seminary, and the Medical School in Seoul. The normal class for men has an attendance of about two hundred; the Theological Seminary an enrolment of ninety-eight. The ingathering into churches both in city and country promises to be larger than ever before. Central church in this city has been crowded all this year.

The native Christians in Korea everywhere exhibit great *liberality*.

NEWS FROM INDIA—GOOD AND ILL

Some see in the present unrest reason to fear another uprising in India. Natives have become educated far enough to discover that they are not reckoned among the powers of the present world, and are coming to think that they ought to be. Rev. Geo. H. Brock, of Kanigiri, writes as follows:

That there still exists a good deal of unrest in India has been very rudely brought to the attention of all in the attempted assassination of the Lieutenant-Governor of Bengal a week ago. Sir Andrew Fraser, a brave and earnest

Christian gentleman, went to the Y. M. C. A. hall to preside at a lecture, and just as he reached the platform a young Bengali rushed up to him and, presenting a revolver within a few inches of his breast, attempted to shoot; but, fortunately, the revolver missed fire twice. Mr. Barber, of the Y. M. C. A., who was standing nearby, grappled with the youth, and others coming to his help soon secured him. An Indian raja, seeing the danger of the Governor, pushed him into an anteroom. A feeling of horror has gone throughout the country at this new exhibition of the evil spirit among the people.

Sir Andrew Fraser has ever been a friend to the people of India, reluctantly putting into operation the repressive measures of the last two years. But this is the third attempt on his life.

Only a few days after the attempt on Sir Andrew Fraser, a police inspector, a native, was murdered on the streets of Calcutta, and no trace of the murderers has so far been found, tho a large reward has been offered. This inspector had been active in capturing the persons who had thrown the bombs in the recent outrages.

Another symptom of the unrest is the sympathy of many people for the murderers.

On the other hand, Mrs. William Butler writes of better tidings:

A bit of glorious news from India must be shared with all who toil for that needy land. One of the most remarkable sights at the Jubilee at Bareilly was the baptism of 523 converts. These were not hastily gathered, as some might have feared, but only a small fraction of those being prepared by their pastors for acceptance of Christianity. The following year over 200 of these men brought their wives for the sacred rite, and now Bishop Warne informs me that 2,000 have now come as the direct result of the work done by those baptized at the Jubilee. More than this, the preachers did not hesitate to declare at the District Conference that hundreds of these, who had taken that as the first step toward Christ, had now "found the new heart

and testified before their friends, and know what salvation means!" So is God blessing the toil of the faithful ministers of the Church in India, and only the lack of workers hinders from a great extension of this blessed work. May the Church here rise to its splendid opportunity in that, as well as in other mission lands to-day!

A WEEK OF PRAYER FOR ISLAM

It is proposed by the Arabian Mission of the Reformed Church in America to set apart the last week of February, from the 21st to the 28th, for united intercession on behalf of the Moslem world, especially remembering the present crisis in Persia and the new development and liberty in Turkey, Arabia and Egypt.

What God has wrought since last July in the Turkish Empire by opening doors and giving freedom to the press; what He is doing in Arabia by preparing highways for His Gospel in the building of railroads; what He has done and is doing in Persia, Egypt and Morocco by the plowshare of His providence in preparing the soil for the sowing of His Word—all these great events, not to speak of revived interest among Moslems in Christianity and answered prayers at many mission stations, prompt us to urge this appeal and ask God for even greater things.

All societies working among Mohammedans are especially invited to observe this week of prayer, both in the family and the pulpit, and if possible by special united intercession. "Father, the hour has come. Glorify Thy son that Thy Son also may glorify Thee."

MADAGASCAR AND THE FRENCH

Rev. James Sibree, at Brighton, England, recently gave a most lamentable picture of the condition of mission work on this great island. The

work there began in 1818, ninety years ago. The London Missionary Society sent Messrs. Bevan and Jones, with their families, as their first missionaries.

When Ranavalona II., in 1868, was enthroned the reign of the first Christian queen was begun, and shortly afterward the final blow was struck which insured the supremacy of Christianity in the island, with 50,000 communicants, and thrice as many adherents, and thirty times as many seeking religious teaching. This island became known as the "Crown of the London Missionary Society."

Then succeeded attacks upon Madagascar by France. Absurd demands, backed by a military force, which Ranavalona died in 1883 resisting, and which her successor, Ranavalona III., for two years more continued to oppose with force of arms, till in 1885, defeated at all points, she was compelled to accept French protectorate. Eleven years later this became annexation to the French Colonial Establishment, and in 1897 the queen was deposed by the French governor and the Malagasy nationality ceased to exist.

It was not too much to say with Professor Warneck that from that time Protestant missions virtually received a death-blow. French occupation gave the Jesuits the chance they had coveted for nearly half a century, of feeding a grudge against the British, cherished by French fanatics and colonial politicians. Evangelical Christians and native pastors have been charged with crimes, imprisoned and put to death; mission property confiscated, evangelical schools wrecked; and but for the Paris Missionary Society, which came to the rescue, there

might be no Christian church in Madagascar. All this fits us to understand Mr. Sibree's picture of the condition of mission work in that island. He said:

Twelve years ago they had a larger number of people connected with their congregations and of children in their schools than now, with a greater number of pastors and teachers than in all the other stations of the London Missionary Society put together; but with the appointment of the present governor, in 1906, a régime of bitter hostility to all missionary effort commenced. The Y. M. C. A. had been broken up, school-teaching in the churches had been prohibited, with the result that three-quarters of their day-schools were closed; and the official school-teachers were instructed to gather the children on Sundays for secular lectures. Altho games and sports and debasing amusements were permitted on the Sabbath, "if twenty-one Malagasy met on the Lord's day to study the Bible they were liable to imprisonment."

The *London Christian* is right in its conclusion, that the matter calls for action on the part of the English Government. It is hardly conceivable that the French administration would not listen to a representation, and refuse to extend to the island the religious freedom which they have legalized in France, and which is extended to French subjects in all British colonies. It is hoped that some Christian members of Parliament will bring the matter before the House at an early date.

RELIGIOUS CONDITION OF FINLAND

News has come of renewed persecution of Jews in Finland. Hundreds, driven from home by Russian officials, are said to be starving in the fields. They are barred from citizenship.

Of the general religious conditions the Rev. Gustaf A. Hiden writes:

The Finlanders are a sober-minded people, with a great amount of reverence for God and divine things, and are not ashamed of speaking about matters concerning their soul.

The Catholic Church now and again solicits the assistance of the civil authorities, in order to prohibit some one from preaching the Gospel who is not officially authorized by the State, but such steps are usually ignored by the community in general and especially by the political press.

Several important religious bodies have not tended to point out the direct way to the purpose aimed at. On the contrary, poor souls have been led a winding, roundabout way in search of salvation.

The oldest of these, "The Pietists," teach that perfect assurance of divine adoption can never be obtained in this life.

"The Evangelicals" say that the work of grace in the soul is wrought in baptism.

"The Laestadians," whose founder was a clergyman in Sweden named Laestadius, is a kind of Romanism sprung up in the midst of Protestantism. Their doctrine teaches that "outside the church"—their small circle—there is no salvation.

These bodies have this in common, that they are strictly ecclesiastical, incompatible toward those who hold different views from themselves, and often live in a state of disharmony one with the other.

The Baptists began to work here about thirty years ago. About ten years their junior is the so-called Free Church Movement, which is something between the State and the Free Church. The adherents wish their names to remain on the ecclesiastical rolls, but, at the same time, being dissatisfied with the religious life and ritual of the State Church, they form separate societies for the breaking of bread. They have no special confession of faith, neither have they any kind of organization, so that it is difficult to say what the future results will be.

In addition to these different branches

of Protestant work there is the Greek Catholic Church with about 50,000 adherents, with few exceptions Russian natives.

THE BIBLE AND GOSPEL IN SPAIN

Great transformations have taken place since Borrow wrote "The Bible in Spain," and even since Mrs. Gulick opened her school for girls a quarter of a century ago. Many daughters of prominent Catholics have found there a Christian training. But, tho Pastor Fludner was permitted before the last century's close to begin his great work under the shadow of the Escorial, the Protestant gospel still finds not a few hindrances from indifferent, if not hostile, authorities in the state, and priests in the Church who do not disguise their antagonism.

In September last the Reformed Church of Spain address a message to the Congress of Deputies, setting forth the wrongs to which Spanish Protestants are often subjected by the authorities—entirely contrary to law—and demanding religious liberty, in the name of the Constitution.

Among the instances of outrage are the following: A young man, in the province of Saragossa, for not baring his head when the Host was carried through the streets, was condemned to ten days' imprisonment, a fine of 75 pesetas and costs. Another who was working in the street when the Host was carried by, and went on with his work without saluting, was condemned to six days' imprisonment, 40 pesetas fine and costs.

Religious liberty was decreed in Spain forty years ago, and immediately afterward, in Madrid itself, a Protestant Church of the Redeemer sprang into being. Services had been held in a small hall, at risk to

the pastor, if not to the congregation. With the decree of religious liberty, the hall became too small and a church was built and opened January, 1869. Religious liberty soon became only tolerance, but ten other churches and missions were founded, and united to form the Reformed Church of Spain. A chapel has been opened in Valencia fulfilling the desire of Bishop Cabrera, who found Christ through the study of the Bible, and left the Roman Church to devote himself to the Protestant ministry.

THE CRISIS IN VENEZUELA

The despotic rule of President Castro—practically a military dictator—has at last been overthrown in Venezuela. His power depended not on his ideals or work for the benefit of the nation, but on his ability to control the army and his compromise with the rabble and with mountain bandits. With his departure to Germany for surgical treatment he was deposed from the presidency and Vice-President Gomez stepped into Castro's place. With this change of government it is to be hoped that the exploitation of the country to benefit a private purse will cease, and that increased prosperity and full religious liberty will mean a new era for Venezuela. The new president has taken steps to reach a peaceful settlement with Holland.

This Republic covers a large territory, six times the size of New York State—larger than France and Germany together—and has a population of between two and three millions. It is comparatively neglected from a missionary view-point. The Roman Catholics, who include most of the population, are still under the shadow of superstition and corruption. Atheism is making progress among them on ac-

count of the failure of the papacy. The Presbyterian Church (North) has one station, with two missionaries; the Christian and Missionary Alliance, the South American Evangelical Mission, the Plymouth Brethren and the American Bible Society also are seeking to do some work in the republic. It is in the darkness of medievalism.

A REVIVAL IN GREENLAND

The Lutheran Church in Greenland, which took over the Moravian mission years ago, reports a revival of religion among the Christian Eskimos. Former Moravian helpers have been active in connection with this movement, and the revival has stirred them up to publish a church paper in the Eskimo, that their countrymen may be more widely reached.

The Danish Missionary Society has transferred the care of all its congregations in Greenland to a committee of members of the Danish churches (undenominational). The membership of all these congregations is 10,818, and the congregations transferred to the Danish Society by the Moravians in 1900 are included. The committee will look after the spiritual needs of these congregations. The Danish Missionary Society expects, however, to preach the Gospel to the heathen which still inhabit the eastern and northern parts of Greenland.

INTERDENOMINATIONAL HOME MISSION CAMPAIGN

The Home Missions Council, consisting of the Home Mission Boards of the Evangelical denominations throughout the United States, has planned for an extensive publicity campaign which will be conducted in two series, the first being as follows (two days in each city):

Brooklyn, January 25th and 26th; Hartford, January 26th and 27th; Buffalo, January 27th and 28th; Cleveland, January 28th and 29th; Pittsburg, January 31st and February 1st; Baltimore, February 1st and 2d; Atlanta, February 3d and 4th; Philadelphia, February 9th and 10th. The second series will be in the Central West as follows: Cincinnati, March 21st and 22d; Nashville, March 22d and 23d; St. Louis, March 23d and 24th; Kansas City, March 24th and 25th; Omaha, March 25th and 26th; Minneapolis, March 28th and 29th; Chicago, March 29th and 30th.

The following subjects will be discussed: "To-day's Outstanding Problems of Home Missions"; "The Unity of the Church in its Mission to America"; "A Christianized America—for Nation Building"; "A Christianized America—for World Redemption"; "The Backward People"; "Our Expanding Frontiers"; "The Immigrating and Emigrating Peoples"; "The Church and Its Resources—the Men and the Means"; "City Evangelization"; "The Church and the Labor Movement." The evening of the second day will be devoted to denominational rallies which will be arranged for by the various denominational Home Missionary societies.

Among the speakers who have already consented to take part in this campaign are the following: Rev. Charles E. Jefferson, D.D.; Rev. H. L. Morehouse, D.D., LL.D.; Rev. C. L. Thompson, D.D., LL.D.; Bishop E. R. Hendrix, D.D., LL.D.; Rev. James I. Vance, D.D.; Hon. Joshua Levering, LL.D.; Commissioner Robert Watchorn; Rev. Arthur S. Lloyd, D.D.; Rev. H. C. Herring, D.D.; Rev. L. C. Barnes, D.D.; Rev. Frank Mason North, D.D.; Rev. Charles Stelzle; Rev. W. S. Holt, D.D.; Rev. Howard

B. Grose, D.D.; Mr. J. Ernest McAfee; Rev. Howard J. Melish; Rev. W. D. MacKenzie, D.D.; Rev. Floyd Tomkins, D.D.

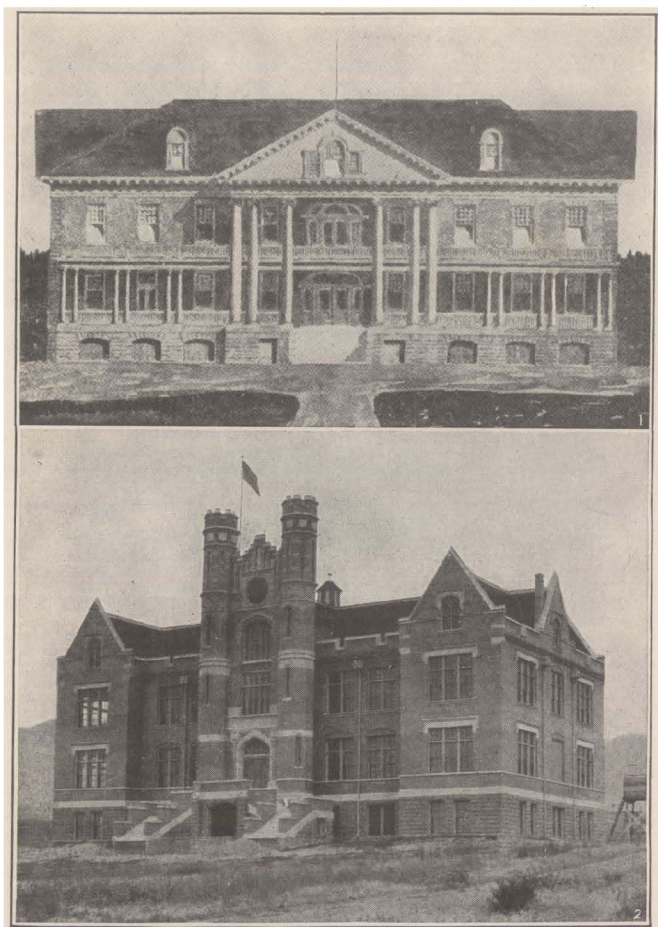
AGAINST COEDUCATION OF WHITES AND BLACKS

Berea College, in Kentucky, is one of the first educational institutions which made the attempt to educate whites and blacks in the same school. In 1904, the Kentucky Legislature enacted a law forbidding the attendance of blacks and whites at the same school. It was a severe blow to the college. The question was taken to the Supreme Court of the United States, which has just given a decision that the law is valid. The opinion of Chief Justice Brewer applied the law only to corporations, and not to individuals, so that a private individual may maintain a school for both whites and blacks, but no board of trustees under a State charter. Justice Harlan dissented on the ground that the decision does not meet squarely the question whether it is a crime to educate whites and blacks together.

It seems as tho race antipathy were taking, nowadays, a hydra-headed form, and no sooner is one matter of controversy settled than some new one emerges. Berea College has won for itself a name and fame in its noble work that should suffice to protect and vindicate it. We believe, however, that this action against Berea will also work out for good, and that there will be two Bereas in place of one if Christians rally to the support of negro education.



SHELDON JACKSON'S FUR SUIT FOR SUMMER USE IN ALASKA
From "The Life of Sheldon Jackson." By Prof. Robert
Laird Stewart. Copyright 1908 by Fleming H.
Revell Company



WESTMINSTER COLLEGE, SALT LAKE CITY, UTAH

1. WOMAN'S BUILDING. 2. CONVERSE HALL (ADMINISTRATION BUILDING)

From "The Life of Sheldon Jackson." By Prof. Robert Laird Stewart.
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BEACON-LIGHTS IN MISSION HISTORY

SHELDON JACKSON, THE APOSTLE OF THE NORTHWEST *

EDITORIAL

About a half-a-century ago, in the chapel of Princeton Theological Seminary, the eloquent Dr. McGill delivered a masterly sermon on the subject of Missions. He was a remarkable preacher, and, in the course of his address, as tho inspired by some sudden impulse, he looked straight in the faces of the students before him, stretched out his long arm, and said these memorable words: "Young man, if you can not be *first*, be *foremost*." They were winged words and they found their way both to the mind and heart of a young man who was present; and who, from that moment, lived and labored in the spirit of this maxim: If in the race of life he has not been first, he has certainly been among the foremost, pressing always to the front in pioneering work and laboriously endeavoring to carry the Gospel into the Western wilds.

That man was Sheldon Jackson. His life of service now covers a full half-century, during which his labors have been very widely extended, and the variety of his activity a positive phenomenon in the missionary world. He first labored successfully as a foreign missionary in the Indian Territory among the Choctaws; then, after a short period, he removed to the frontier lines of Iowa and Nebraska, where for a dozen years or more, as has been said of him, he "marshaled the advance guard of the Church along the slopes of the Rocky Mountains" from the northern border of Montana to the northern border of

Mexico; and, finally, he became the apostle of Alaska—that farthestmost limit of the American nation; that archipelago of the great northwest Pacific.

It will thus be seen that his labor has ranged through nine States and four Territories, in the new West beyond the Mississippi, where it may be truly said of him, like the Apostle Paul, "In labors abundant, in journeys often, in perils of waters," he has served his Master and the destitute peoples of this great Western domain.

Dr. Jackson has lived a nomadic life. His missionary career has been largely on foot, or in the most crude road vehicles; and on horse- or mule-back. Some attempt has been made to estimate the aggregate of distance, covered by his journeys, and it is thought that during the half-century he must have traveled at least 1,000,000 miles! While he resided in Colorado, each trip to Montana must have covered 1,500 miles, and southward to Arizona fully 2,000. During thirteen continuous years he traveled nearly 350,000 miles, an average each year of nearly 30,000.

Extensive Travels

While engaged in the purchase of reindeer, in behalf of the Government, in the decade of years between 1890 and 1900, he made one trip to the capital of Kamchatka, and thirty-two trips to northeastern Siberia; he made twenty-six journeys to Alaska, each of which involved nearly 20,000 miles of travel; five times he went as far as Point Barrow, the northern-

*"The Life of Sheldon Jackson," by Robert L. Stewart, \$1.25, net. Fleming H. Revell Co., N. Y. 1908.

most settlement on the Western Continent. Not only has his travel been constant, but the most of it under conditions often very unenviable. Railroads were, of course, in their infancy in the West, and the traveler was glad to get a stage-coach, buckboard, lumber-wagon, mule team or ox-cart, and sometimes a reindeer-sledge on the land, and a dugout or canoe when no better vessel was at hand for water transportation.

Yet in this self-denying explorer, Sheldon Jackson, patience, courage and sacrifice have never given out. He seems to have had a remarkable power of adapting himself readily to any variety of circumstances. He counted no ordinary discomforts as worth mentioning, and submitted even to the cramped positions necessary in stage-coaches or on buckboards, hemmed in with baggage and the companionship of the most reckless and often profligate classes. Some of these trips lasted for days, often a week or more of uninterrupted travel.

Not only did Sheldon Jackson endure discomforts, but he dared dangers which were incident to the condition of the territory through which he journeyed, and the rough classes by whom it was partially settled. He has ridden with a rifle on his knee or a pistol in his pocket in the midst of murderous Apaches, or equally murderous robbers and bandits, narrowly escaping death on more than one occasion, and once himself taken for a robber or highwayman, with a dozen revolvers pointed at him at once. In one case, the vehicle in which he was riding plunged over a steep precipice, he escaping only by leaping out a moment before the plunge.

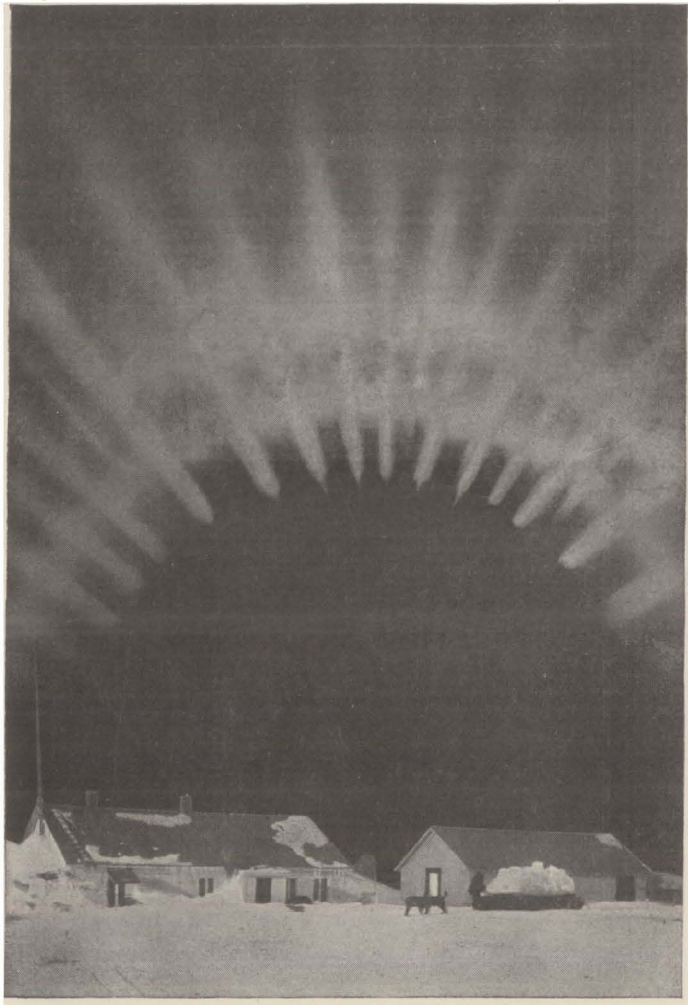
There were many necessary perils involved in the travel, in exposing his person to intensest cold and most violent storms of hail and snow, as well as the dangers of ice on the river, traveling amid rapids and dangerous floes. He has crossed mountains at a height of from 11,000 to 13,000 feet, and has been ground amid ice-floes and by the ice-packs in the arctic seas. Three times his death has been reported, and once he had an opportunity to read his own obituary.

His addresses have numbered thousands, his written reports hundreds, and, in addition to all else, for ten years he edited *The Rocky Mountain Presbyterian*, and later on *The North Star*. Add to these countless letters—personal and official—and equally countless visits—personal and official—and we have some conception of “abundant labors,” if not of “stripes above measure.”

Contributions to Science

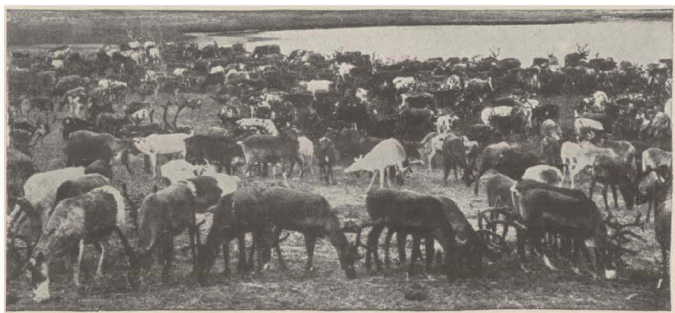
Dr. Jackson is interested in everything geographical, historical, palæological, and, in the course of his missionary tours, has discovered much valuable information and secured rare specimens of minerals, pottery and curios of various sorts which have enriched, for example, the Museum of Natural History in Sitka and in Princeton.

He has been also a great organizer; he has organized churches, presbyteries and synods. He has seven times been a commissioner to the General Assembly, which also gave him its greatest honor in electing him Moderator. So great has been the confidence felt, both in his integrity and sagacity, that he has been commended by the Government to gather Indian pupils for the schools



AURORA BOREALIS. PRESBYTERIAN MISSION AT POINT BARROW, ALASKA. ESTABLISHED
BY DR. JACKSON, 1890. NORTHERNMOST VILLAGE AND
MISSION ON THE CONTINENT

From "The Life of Sheldon Jackson." By Prof. Robert Laird Stewart.
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1. SHELDON JACKSON LANDING THE FIRST HERD OF DOMESTICATED REINDEER IN AMERICA, JULY 4, 1892. 2. THE HERD. 3. THE FAMILY TEAM

From "The Life of Sheldon Jackson." By Prof. Robert Laird Stewart.
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at Hampton and Carlisle, as well as to purchase reindeer in Lapland, and render like service in the interest of science and government, exploring new fields, preparing the ground for occupancy, organizing and harmonizing elements that were already disorganized, securing acceptable pulpit supplies and donations of money, the land for houses of worship and schools, enlisting outside help for the needs of the great field beyond the "Father of Waters." Eleven thousand Presbyterian churches have been organized in this Western region as the result of his missionary labor. He has been called the pioneer, prospector and administrator all in one. We are not sure but he deserves the title given to Livingstone in the Dark Continent—"a missionary general and statesman"; for the work he has done in the West strongly reminds us of the work of the great African explorer in the midst of the black men of the Dark Continent.

Mr. Charles Halleck, the well-known editor and author, ventures to say of his power in this great home missionary work that it is undoubtedly without parallel in human history, not only in its religious and philanthropic aspects, but in the extent of the itinerary, the diversity of labor and the multifarious services rendered on the side of one's fellow man. We have serious doubt as to whether it is proper to speak in high terms of encomium of any living individual, and we feel sure that Dr. Jackson, humble and modest, would thus reply against any excessive praise, or even merited expression of obligation; but it is a joy to see him, while yet living and active, enjoying the appreciation of himself and his work upon the part

of the public. He has lived down misrepresentation and antagonism. He has been spoken against as an evil-doer, but by his good works which men have beheld he has silenced accusation, and his consistency and constancy have been his vindication.

No doubt he has faults, and, like other well-meaning men, he has made mistakes, but they have not been mistakes due to insincerity or self-indulgence.

He might have amassed wealth, but he has traveled to enrich others; he might have achieved worldly successes, but he has preferred to promote the kingdom of God, and he has been nowhere without leaving a blessing behind him, and the seed that he has sown abundantly has sprung up in abundant harvest.

A Hero of Faith

The late Francis E. Willard said, "You are one of my heroes. You have stood for all our Gospel means, not in a luxurious parish or splendid college, but out yonder on the edge of things, where God's most friendless children turn toward you the eyes of pathos and hope." It was long ago said by a distinguished man "that the modern history of missions furnished the twenty-ninth chapter of the Acts of the Apostles," and another has said "that there is a new roll-call of heroes in the record of home missions which may be added to the eleventh chapter of Hebrews"—that Westminster Abbey of Old Testament saints. Our Lord's great command to His disciples was: "Occupy till I come." This motto is specially applicable to the western part of our great national heritage.

It is beyond the Rocky Mountains that the civilizations of the world, as

with conflicting tides, have met and dashed against one another. Mormonism in the Salt Lake Valley, paganism, socialism and anarchism, with all other accompanying sons of Anak, have their strongholds even yet on the Western slopes. Suspicion, ignorance, immorality and idolatry are still rampant beyond the Mississippi, and it is owing to such a man as Sheldon Jackson that the strongholds of these Anakim have been captured and occupied for God.

What we need now is for men of like spirit to follow up this courageous and devoted pioneer and build,

upon the foundations he has laid, the gold, silver and precious stones of a consecrated, acceptable service. The pioneer stage has not yet passed, for there is plenty of work to be done in the ever-increasing and extending territories of the West, but there is much work also to be carried on on the basis of what has already been done, and God is looking to His Church, in these days, to embrace the great opportunity—which is at once a field for home missionary and foreign missionary effort—home missionary in its location and often largely foreign missionary in its population.

ONE HUNDRED YEARS OF MISSIONARY WORK AMONG THE JEWS

THE CENTENARY OF THE LONDON JEWS' SOCIETY

BY REV. LOUIS MEYER

With a number of great gatherings in London from February 8 to 15, the centenary year of the London Society for Promoting Christianity Amongst the Jews (or London Jews' Society, as it is commonly called), will come to its close. The greatest of all the missionary societies, organized for the specific purpose of preaching the Gospel to the Jews, now looks back upon a century of earnest, faithful, fruitful service for the Master. The history of its work is a means of strengthening of our faith and incites us to an increase of our efforts in the Master's work for the Jews throughout the world.

The close of the eighteenth century found the great Lutheran Jewish missionary work in Germany, the Institutum Judaicum in Halle, founded in 1728 by the pious Professor Callenberg, abandoned on account of the ra-

tionalistic tendencies of the times. All other efforts to bring the Gospel to the Jews, which were insignificant at best, were practically at a standstill. A few faithful ministers of Christ in Germany and England remembered the Jews, who were living in their parishes, and preached special sermons to them, which in some instances were printed and distributed by them as tracts to other Jews outside their parishes. But it might well be said that no organized efforts to bring the Gospel to the Jews were in existence as the nineteenth century commenced its eventful career. But the Lord was already preparing the instrument which He intended to use in the organization of that great Jewish missionary society which, by His blessing, was to become the mother of all modern missionary effort among the Jews.

On May 8, 1798, a young Bavarian



THE LONDON JEWS' SOCIETY GIRLS SCHOOL IN TUNIS, NORTH AFRICA

Jew, Joseph Samuel Levy, acknowledged his faith in the Lord Jesus Christ in public baptism in the large Lutheran church at New Brandenburg, Mecklenburg-Strelitz, and received, according to the common practice, three additional names, so that he was henceforth known as Joseph Samuel Christian Frederick Frey. The providence of God led him into the company of deeply spiritual men, and as he grew in years, the earnest desire to become a missionary to the heathen took hold of him, so that he entered the missionary seminary of Jänike in Berlin. Having been rejected by Dr. Knap of Halle as a candidate for the work of the Danish Missionary Society "on account of his having been a Jew," Frey, together with Palm and Ulbricht, was sent to London in September, 1801, that the three might enter the service of the London Missionary Society and go to the assistance of Dr. Van der Kemp in Africa.

On September 15, 1801, while waiting in Gravesend to go up to London,

Frey had a most remarkable dream, which he thus describes:

I read in a newspaper that the two brethren, Palm and Ulbricht, as well as myself, were to preach in London; that the Jews in particular were (in a most affectionate manner) invited to the discourse which I was to deliver. The appointed day approached; an immense crowd collected, and I was enabled to preach to them with great freedom and to lift up my voice like a trumpet. I thought that the effect of this discourse was, that I was afterward desired to stay in London to preach both to Jews and Gentiles; to which I replied, that I could not possibly part with my dear brethren, Palm and Ulbricht, and let them go alone, but, that if the directors would send for another missionary to accompany those brethren, I would consent; and with which the directors having complied, I resolved to remain in England.

That remarkable dream became true, for five months later, the directors of the London Missionary Society, having learned that Frey was a Jew and had shown great interest in his Jewish brethren in London, asked him if he would like to stay in

the city and preach to the Jews. Frey consented, but asked that he be permitted to prepare himself for the work at the famous Gosport Missionary Seminary. In May, 1805, he commenced his regular labors as a missionary of the London Missionary Society among the Jews in London, and three Jews, the first fruits of his labors, were publicly baptized in September, 1806. Soon, however, difficulties arose in regard to the question of temporal relief for Jews, and a society was formed on August 4, 1808, for the purposes of visiting and relieving the sick and distressed, especially Jews, of which Frey became president. This undenominational society was renamed "The London Society for the Promotion of Christianity Amongst the Jews" (subsequently modified into "for Promoting Christianity Amongst the Jews"), on February 15, 1809, and Frey severed his connection with the London Missionary Society and became the lecturer of the new society. He began a course of lectures in the French-Protestant church which attracted large congregations, among whom were from two to three hundred Jews. A considerable number of Jews publicly confessed Christ in baptism.

But soon internal discord and theological differences arose among the members of the undenominational society, for churchmen and dissenters were unable to agree. The foundation-stone of "Palestine Place," the famous chapel of the Society in Bethnal Green, had been laid by the Duke of Kent in April, 1813, and the church had been solemnly dedicated on July 16, 1814, but non-conformists could not officiate in it. An attempt to solve the difficulties by resolving that "the

spiritual concerns of the Society connected with the chapels, the schools, and the education of missionaries be henceforth separately conducted by the churchmen and dissenters respectively," proved a failure. The raising of funds became more and more difficult, so that the Society was \$70,000 in debt at the beginning of the year 1815. Then the dissenters decided to withdraw in favor of their brethren of the Established Church, and on March 14, 1815, the Society was declared to be exclusively a Church of England institution. Churchmen have been the sole managers of the Society since then.

Sir Thomas Baring became president; Lewis Way paid \$50,000 of the Society's debt from a bequest left to him, and friends quickly paid the remaining debt of \$20,000, so that the London Jews' Society entered upon its existence as an institution conducted in strict conformity to the liturgy and formularies of the Church of England unencumbered and free from debt. Frey had to step out, receiving an annuity of \$500 for the first year and \$250 for the next ten years. He went to the United States, where he became intimately connected with missionary work among the Jews scattered throughout the East and South, and died as pastor of the Baptist Church in Pontiac, Mich., on January 5, 1850.

The business of the reconstructed Society is managed by a committee composed of from eighteen to twenty-four lay members of the Established Church of England or of the Church of Ireland, the patron, the vice-patrons, the president, vice-presidents, trustees, treasurer, secretaries, and of all such clergymen as shall have been five years members of the Society. At

present the patron of the Society is the Archbishop of Canterbury, while the great majority of archbishops and bishops of the Church of England in Great Britain and its colonies, and a few Lords (among them the Earl of Aberdeen, who is an elder of the Church of Scotland, we believe), are its vice-patrons. Its president is Sir John H. Kennaway, and its secretaries are the Rev. W. T. Gidney and the Rev. F. L. Denman.

Immediately after the reconstruction in the year 1815, famous churchmen came to the aid of the Society, and among its most active helpers were found the great Charles Simeon, the famous Legh Richmond, the eloquent W. Marsh, and many others. The auxiliaries, founded in the different parts of the kingdom between 1810 and 1815, were reorganized upon a church basis, and the support from church people gradually increased, so that within five years after the reorganization the annual income rose to more than \$50,000. The enthusiastic Lewis Way, who had led so magnanimously in the paying of the debt, traveled at his own expense through the countries of the Continent and Palestine in the interest of the work. In Berlin the British minister, Sir George Rose, took a lively interest and a local mission, with the great Professor Tholuck as the Society's representative, was established a few years later. In Russia the Czar, Alexander I, granted him an interview, and received him so graciously that on July 20, 1817, the committee decided to establish a mission among the Jews of Russian Poland; but Warsaw, the first station, was not occupied until 1821. It was Lewis Way who appeared before the gathering of

emperors, kings, and princes at Aix-la-Chapelle, and asked that equal civil rights be granted to the Jews everywhere. In 1821 he placed at the Society's disposal Aldsworth House, Stanstead, in Sussex, where the seminary for the training of missionaries was located, and in 1829 he presented his valuable library of Hebrew and other Jewish books to the seminary. Lewis Way died on January 23, 1840, "the best earthly friend, out of many good friends, whom Almighty God has vouchsafed to the Society during its hundred years." "The providential circumstances under which Lewis Way was led to take an interest in the Society were of a strange and romantic character, and the following account of them was furnished by a member of his family. Two friends, himself and another, were riding one day, in the winter of 1811, from Exmouth to Exeter, when their attention was called to a group of oaks. They were told that a Miss Jane Parninter, who had lately died, was so deeply interested in the welfare of the Jews that she left a clause in her will that those trees should not be cut down until the Jews had returned to their own land. This striking story about the "Oaks of à la Ronde," as they were called, so impressed Way that an interest and spiritual concern for the salvation of Israel at once sprang up in his heart. He made inquiries whether any Christians had ever done anything in this direction, heard of the London Jews' Society, which was then struggling along, and at once came to its rescue in the princely way already recorded. The fact which transpired many years later (in 1882), that no such clause as that to which Way's notice was called existed

in Jane Parminster's will, does not invalidate the other fact, that his love for the Jews was the result of what he heard, even tho it was but a pious fiction." *

We have no space to follow the missionaries of the Society as they occupy or traverse the different countries where Jews are found, and simply give the names of some places and the year in which the work there was begun: Holland, India, Palestine, and Germany, 1820; Russian Poland, 1821; Prussian Poland and Hamburg, 1825; Asia Minor, 1829; Algiers, 1832; Austrian Poland, 1833; Tunis, 1834; Turkey in Europe, 1835; Bagdad, 1844; Rumania, 1846; Egypt, 1847; Persia, 1851; Abyssinia, 1859; France, 1869; Italy, 1870; Austria, 1871; Montreal, 1902. To-day the London Jews' Society has 46 stations in Great Britain, Germany, Holland, Austria-Hungary, France, Italy, Russia, Turkey, Asia Minor, Palestine, Syria, Persia, Abyssinia, Egypt, Morocco, Tunis, and Canada. It employs a staff of 222 missionary workers of all kinds, and the aggregate income from all sources amounted to more than \$246,000 in 1907.

Of all the stations the most important and best equipped is London. Palestine Place, in Bethnal Green, whose foundation-stone had been laid by the Duke of Kent in 1813, remained the center of activity until 1895, when its ninety-nine years' lease was relinquished. It contained a group of institutions; namely, the Missionary College, the Operative Jewish Converts' Institution, the famous Jews' Chapel, the Boys' and the

Girls' schools, and several residences. In the Jews' Chapel, which was dedicated on July 16, 1814, 1,765 persons of the Jewish race were baptized in the eighty-one years of its use. It had seen the formation of the first exclusively Hebrew Christian Association, "The Children of Abraham," on September 9, 1813. It had been the spiritual home of the converts of the Society, the boys and girls of the missionary schools, the students of the Missionary College, and the inmates of the Operative Jewish Converts' Institution (a kind of industrial school for converts founded in 1829). Almost every Lord's day afternoon and on all the great Jewish feasts a service in Hebrew, followed by a sermon in German, had been held in it. In the schools multitudes of Jewish boys and girls had received Christian instruction. Yet the cause of Christ among the Jews in London was served best by its surrender before the lease expired in 1910, and thus Palestine Place is only a memory of the past. No new Jews' chapel has been erected, but the missionary schools have found a beautiful and comfortable home on Streatham Common, London, S. W., while the Operative Jewish Converts' Institution is no longer subsidized by the Society since 1893, and has found a permanent home in Bodney Road, Hackney. Since 1895 the mission hall in Whitechapel is the center of the work in London, while six parochial missions, in Spitalfields, Whitechapel, Stepney, and Canonbury, are trying to reach those Jews in London who can not be reached from the mission hall. The total number of workers now employed in London is twenty-eight, and eleven Jews were baptized in 1907.

* Gidney, "History of the London Jews' Society," p. 151.

Next in importance is the work of the London Jews' Society in Palestine, especially in Jerusalem. In Jerusalem are thirty missionary agents employed in the Boys' and Girls' Boarding Schools, the House of Industry, the Inquirers' Home, the Medical Mission and Hospital, and the preaching of the Gospel. The sta-

and is really the father of the whole work; while Stern came in 1859, and persuaded Flad to become connected with the London Jews' Society. In 1862 the first twenty-two Falashas were baptized, among them the famous Debtera Beru. Then some difficulties arose. The Queen of England failed to answer a letter of King



A LONDON JEWS' SOCIETY MEETING IN THE MISSION HALL, ROTTERDAM

tions outside Jerusalem are Siloam, Safed, Haifa, and Jaffa.

The most romantic field of the Society is Abyssinia, where its missionaries took over the work of the *Chrischona Brethren* (commenced in 1855), among the Falashas, the black Jews of Abyssinia, in 1859. The names of Martin Flad, the pioneer missionary, and Herman A. Stern, the martyr of Abyssinia, are closely connected with it. Flad reached Abyssinia in 1855,

Theodore of Abyssinia, while Napoleon's answer gave great offense, so that the King was angry with all Europeans. Stern, in his book, "*Wanderings Among the Falashas in Abyssinia*," spoke of Theodore's humble origin and aroused the anger of the monarch still more. Soon after, in 1863, Stern was received by the King, and he ordered Stern's servants flogged, because their mode of interpreting was obnoxious to him. Stern

became nervous and bit his finger, unaware that such a gesture in Abyssinia meant revenge. The King became incensed. Stern was struck down, bound hand and foot, and consigned to prison. Four years and a half he was to suffer heartrending and heartbreaking martyrdom. Soon he was joined by his helper Rosenthal and his wife, the English consul, Mr. and Mrs. Flad, and a number of others. Flad was released and sent to the Queen of England. Days, months, years of suffering and peril of life went by, until at last an English army under Sir Robert Napier arrived. Then Theodore released the prisoners. A decisive defeat of the husky monarch followed; Magdala, the stronghold, was stormed and captured, and Theodore took his own life. The missionaries returned to Europe, and Flad settled in Canstatt, Germany, watching for an opportunity to return to the Falashas, but faithful Debtera Beru carried on the work among his brethren in the meantime. The time for the return of the European missionaries to Abyssinia has not yet come, neither King John nor King Menelek being willing to grant permission for it, yet faithful Falasha Christians have carried on the work with much zeal and success. Mr. Flad still keeps in touch with his spiritual children in Abyssinia by letter, and in spite of opposition, and even persecution, the Gospel has prospered among the Falashas, of whom 1,513 have been baptized in the Abyssinian Church, indirect fruits of the work of Flad and Stern.

The London Jews' Society has al-

ways emphasized the necessity of good missionary literature, tho it has not done much free distribution of it. In 1817 the first issue of the Hebrew New Testament appeared (revised in 1838), while the translation of the Old Testament into Judæo-Polish was published in 1830. "The Pilgrim's Progress" was printed in Hebrew in 1844. Many tracts for Talmudical Jews, and lately some for modern Jews, have been published, and the Yiddish missionary publication *Kol M-bhasser*, edited by Rev. A. Bernstein in London, is greatly appreciated by Jews everywhere.

The results of the hundred years' work of the London Jews' Society can not be given in figures. The number of Jews baptized by its faithful missionaries or as a fruit of their consecrated efforts can not be ascertained. But among its converts we find Hebrew Christians whose names are known the world over, among them Bishops Alexander, Hellmuth, and Schereschewsky, Moses Margoliouth, and many others. Among its missionaries we find the great McCaul, author of the "Old Paths," a book that has not been answered by the Jewish rabbis; Ewald, Guinsburg, Bruehl, Eppstein, and a galaxy of other noble, consecrated Jews and Gentiles whose love to Christ has forced them to preach His riches to the Jews throughout the world. The results of their labors upon the Jewish hearts none can even estimate.

Our prayer at this centenary is that the Lord will abundantly increase the usefulness and strength of the Society to the salvation of Israel.

THE MISSIONARY CALENDAR FOR FEBRUARY

PREPARED BY MISS BELLE M. BRAIN

- Feb. 1, 1801.—Birth of Titus Coan, of Hawaii.
See "Adventures in Patagonia" and "Life in Hawaii," by Titus Coan.
- Feb. 1, 1801.—Birth of George Dana Boardman, of Burma.
See "Encyclopedia of Missions."
- Feb. 2, 1807.—Birth of Eliza Agnew, of Ceylon.
See "Eminent Missionary Women," by Mrs. Gracey. Also, *THE MISSIONARY REVIEW*, August, 1890, p. 596.
- Feb. 6, 1812.—Ordination of Judson, Hall, Newell, Nott and Rice, the first foreign missionaries from America.
See article in this number of *REVIEW*, p. 100.
- Feb. 8, 1890.—Death of Alexander Mackay, of Uganda.
See "Mackay of Uganda," by his sister, and "Uganda's White Man of Work," by Fahs.
- Feb. 8, 1903.—Death of the Rev. Boon Boon Itt, of Siam.
See *MISSIONARY REVIEW*, May, 1904, p. 375.
- Feb. 9, 1818.—David Jones and Thomas Bevan sailed for Madagascar.
See "Madagascar of To-day," by Wm. E. Cousins.
- Feb. 10, 1822.—Death of Levi Parsons, of Syria.
See "Encyclopedia of Missions."
- Feb. 10, 1870.—Ordination of James Gilmour, of Mongolia.
See "James Gilmour of Mongolia," by Richard Lovett.
- Feb. 11, 1831.—Death of George Dana Boardman.
See "Encyclopedia of Missions."
- Feb. 11, 1889.—Religious liberty proclaimed in Japan.
See "Japan and Its Regeneration," by Cary.
- Feb. 12, 1878.—Death of Alexander Duff, of India.
See "Life of Alexander Duff," by Smith; "Modern Heroes of the Mission Field," by Walsh; and "Men of Might in India's Missions," by Holcomb.
- Feb. 13, 1798.—Death of Christian Frederick Schwartz, of India.
See "Pioneers and Founders," by Yonge; "Protestant Missions," by Thompson; "Heroes of the Mission Field," by Walsh; and "Men of Might in India's Missions," by Holcomb.
- Feb. 14, 1831.—Birth of James Stewart, of Lovedale, South Africa.
See *MISSIONARY REVIEW*, April, 1906, p. 290.
- Feb. 14, 1792.—Birth of William Gooddell, of Turkey.
See "Encyclopedia of Missions."
- Feb. 15, 1809.—Founding of the "London Society for Promoting Christianity Among the Jews."
See article on p. 92 of this number of the *REVIEW*.
- Feb. 15, 1865.—Birth of the Rev. Boon Boon Itt.
See *MISSIONARY REVIEW*, May, 1904, p. 375.
- Feb. 17, 1818.—Death of Obookiah.
See "Transformation of Hawaii," by Brain.
- Feb. 18, 1781.—Birth of Henry Martyn, of India.
See "Pioneers and Founders," by Yonge; "Modern Heroes of the Mission Field," by Walsh; and "Men of Might in India's Missions," by Holcomb.
- Feb. 18, 1867.—Death of William Gooddell, of Turkey.
See "Encyclopedia of Missions."
- Feb. 19, 1812.—Adoniram Judson sailed for India.
See "Life of Adoniram Judson," by Edward Judson.
- Feb. 20, 1873.—Japanese sign-boards with edicts against Christianity removed.
See "Gist of Japan," by Peery, and "All About Japan," by Brain.
- Feb. 21, 1869.—Public Baptism of Ranavalona II., in Madagascar.
See *MISSIONARY REVIEW*, November, 1890, p. 808.
- Feb. 22, 1870.—James Gilmour sailed for China.
See "James Gilmour of Mongolia," by Lovett.
- Feb. 22, 1875.—Mtesa's request for missionaries given through Henry M. Stanley.
See "Mackay of Uganda," by his sister.
- Feb. 23, 1719.—Death of Bartholomew Ziegenbalg, of India.
See "Protestant Missions," by Thompson and "Men of Might in India's Missions," by Holcomb.
- Feb. 25, 1812.—Completion of the Persian New Testament, by Henry Martyn.
See references given for birth of Martyn.
- Feb. 28, 1797.—Birth of Mary Lyon, of Persia.
See "Eminent Missionary Women," by Mrs. Gracey.

A Missionary Anniversary Program for February. (See p. 100.)

SCRIPTURE LESSON: "The Ordination of the First Foreign Missionaries," Acts 13: 1-5.

QUOTATIONS: (To be memorized, or used as wall mottoes.)

"We can do it if we will."—SAMUEL J. MILLS.

"The prospects are as bright as the promises of God."—ADONIRAM JUDSON.

MAP: On a Mercator's map of the world trace the journeys of each of these first foreign missionaries from America, marking their final destination with a star. It will add to the interest if cords of different colors are used to indicate the journeys—red for the Judsons, blue for the Newells, pink for Hall, green for the Notts, and yellow for Rice.

MEMORABLE MISSIONARY DATES

AMERICA'S FIRST FOREIGN MISSIONARIES

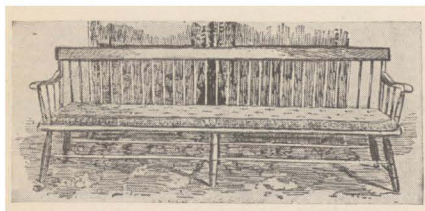
Ordained February 6, 1812. Sailed February 19, 1812.

BY MISS BELLE M. BRAIN, DETROIT, MICHIGAN

Author of "Adventures with Four-footed Folk," etc.

In the Tabernacle Church at Salem, Mass., there is a quaint old settee that is carefully preserved as a sacred and precious relic. On it sat Judson, Hall, Newell, Nott and Rice on that memorable day in February, 1812, when they were ordained to foreign missionary service. Above it hangs a picture of the scene as quaint and curious as the bench itself.

The formal setting apart of these first foreign missionaries from Amer-



THE FAMOUS MISSIONARY SETTEE

ica marked the dawn of a new era in the world's evangelization. The events which led up to it were as follows:

In the spring of 1806, Samuel J. Mills, an earnest young Christian in whose heart the desire to be a missionary had become a ruling passion, entered Williams College to prepare for his chosen calling. A revival was in progress there, and during the summer which followed a little group of students, of whom Mills was one, met twice a week for prayer in a grove near the college. One Saturday afternoon, late in July or early in August, it was so hot and sultry that five only—Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis and Byram Green—were in attendance. The meeting began in the grove, but, a thunder-storm coming

up, was continued under a haystack in the meadow. As some of those present were studying geography, the thought turned upon the continent of Asia and its deep moral darkness. Mills, whose great life purpose was ever uppermost in mind, at once proposed that they themselves send the Gospel to these benighted peoples. "We can do it if we will," he added, most earnestly. Great as was the project, the little company at once assented to it, and the meeting closed with fervent prayers for the realization of their vision.

Little did these young men—the "Haystack Heroes," we call them—realize the greatness of their action. As theirs was the first definite resolution, so far as known, made on this side of the Atlantic to send the Gospel to the heathen, that sultry Saturday in the summer of 1806 is regarded as the birthday, and the haystack in the meadow as the birthplace of American Foreign Missions. The date has been lost, but the site of the haystack is marked by an appropriate monument of marble.

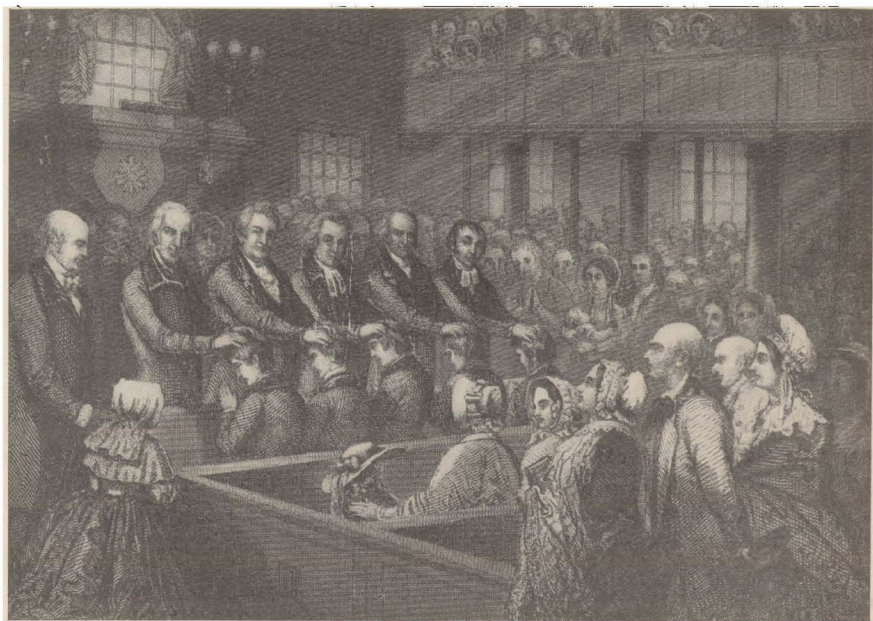
The next definite step was taken two years later, when, on September 7, 1808, after months of prayer and deliberation, five young men, two of whom had been present at the haystack, met under the leadership of Mills and organized a society known as the Brethren, each member of which took a solemn pledge to go to the heathen. Public opinion being opposed to missions, its organization was kept secret and its constitution drawn up in cipher.

Early in 1810, when Mills entered Andover to complete his preparation, he found there was not only some of his old associates from Williams, but also three new men—Adoniram Judson, Jr., from Brown; Samuel Nott, Jr., from Union, and Samuel Newell, from Harvard—in whose hearts God

men from America. This aroused Mills to action.

"What!" he exclaimed, "is England to support her own missionaries and ours likewise? Oh, shame!"

At his instigation, and acting on the advice of the faculty and several prominent pastors, four of the volun-



By courtesy of the *Missionary Herald*

ORDINATION OF THE MISSIONARIES IN 1812

had planted the same holy purpose. These soon signed the constitution of the Society of the Brethren, which had now been transferred to the seminary.

There was thus a band of college-trained men ready to go to the field, but as yet no society in America to send them. Becoming impatient of delay, in April, 1810, Judson, whose brilliant intellect naturally made him a leader, wrote to the London Missionary Society to ask if they would be willing to send out several young

teers—Judson, Nott, Newell and Mills—appeared before the Massachusetts General Association of Congregational Churches, in session at Bradford, and on Thursday afternoon, June 28, 1810, presented a paper drawn up by Judson and signed by the four, in which they made known their desire to go to the heathen, and asked if they might hope for support from a society in America. Two others, James Richards and Luther Rice, had at first been included, but their names were withdrawn lest the

Association be so alarmed at the prospect of supporting *six* foreign missionaries as to immediately veto the project!

After long discussion the matter was referred to a committee, with the result that on the following day, June 29, 1810, an American Board of Commissioners for Foreign Missions was appointed to look after the whole matter. Thus was born the famous American Board, which for almost a century has taken so large a part in the world's evangelization. Its first meeting was held at Farmingham, Conn., on September 5, 1810, around a little mahogany table which is still preserved in the rooms of the Board in Boston.

The first question that faced the infant Board was one of means. The men were ready, but there was almost no money. In view of this, in January, 1811, Judson was sent to England to confer with the London Missionary Society relative to prosecuting the work jointly with that body. The directors wisely declined to form any alliance with the Americans, but agreed to receive their missionaries until their own support could be managed.

"We hope," they said, "that when the American churches know that four of their own number have engaged in the service, they will give so liberally that not only four, but forty may go forth."

But the proffered help was not needed, for the Board decided to support its own missionaries. At its second meeting, held September 11, 1811, Messrs. Judson, Hall, Newell and Nott (it was deemed expedient for Mills to remain for a time in this country, and Gordon Hall, a first-

honor man from Williams, was glad to take his place) were appointed missionaries of the Board "to labor in Asia, in the Burman empire, in Surat, in the Prince of Wales Island, or elsewhere, as Providence shall open the most favorable door." The salary was fixed at \$666.66 for a married couple and \$444.45 for a single man. No time was set for their departure. They were merely counseled to continue their studies and wait patiently for future developments.

Of the four, Hall alone expected to go out unmarried. Judson's promised wife, Ann Hasseltine, was a very beautiful girl, of many accomplishments, whom he had first met on that memorable day when he and his companions appeared before the General Association at Bradford. Judson's son tells about this meeting:

"The story is told that during the sessions the ministers gathered for a dinner beneath Mr. Hasseltine's hospitable roof. His youngest daughter, Ann, was waiting on the table. Her attention was attracted to the young student whose bold missionary projects were making such a stir. But what was her surprise to observe, as she moved about the table, that he seemed completely absorbed in his plate! Little did she dream that she had already woven her spell around his young heart, and that he was, at that very time, composing a graceful stanza in her praise."

Harriet Atwood, Newell's bride, was a charming girl, scarcely more than seventeen, when she promised to go with him to far-off Asia. Born in a neighboring town and educated at the same academy, Ann Hasseltine was her friend and companion, and it was largely through her that her

thoughts had been turned to the heathen. Both felt called to the field independently of their husbands, and both were ready to lay down their lives for the cause. Soon after deciding to go, Harriet Atwood wrote in her journal:

Never before did my dear mamma and my brothers and sisters appear so dear to me. But God commands me. How can I ever pray for the promotion of the Gospel among the heathen if I am unwilling to offer my little aid when such an opportunity is given. . . . Oh, could I be the instrument of bringing one degraded female to Jesus, how I should be repaid for every tear and every pain!

It is hard to realize what it cost to be a missionary in those early days. No one had as yet left America to go to the heathen, and public sentiment was opposed to it. For a man it was regarded as absurd in the extreme; for a woman, entirely "inconsistent with prudence and delicacy." The voyage was long, the climate of India unfavorable, and the character of the natives so little known that life itself seemed in danger. Then, too, letters from home must necessarily be infrequent, and the engagement was for life, with no provision for furloughs. Yet these young missionaries had fully counted the cost—how fully may be inferred from the following letter written by Judson to Mr. Haseltine when asking for his daughter's hand:

I have now to ask whether you can consent to part with your daughter early next spring to see her no more in this world? Whether you can consent to her departure to a heathen land, and her subjection to the hardships and sufferings of a missionary life? Whether you can consent to her exposure to the dangers of the ocean; to the fatal influences of the climate of southern India; to every kind of want and distress; to degradation, in-

sult, persecution and perhaps a violent death? Can you consent to all this for the sake of Him who left His heavenly home and died for you and for her; for the sake of perishing immortal souls; for the sake of Zion and the glory of God? Can you consent to all this in the hope of soon meeting your daughter in the world of glory, with a crown of righteousness, brightened by the acclamations of praise which shall redound to her Savior from heathen saved, through her means, from eternal wo and despair?

At length, most unexpectedly, the time for their departure arrived. In January, 1812, Hall and Nott, who were studying medicine in Philadelphia, came to Boston in great haste to say that the *Harmony* would sail in two weeks for Calcutta, and would take them as passengers! Shortly after it was learned that the *Caravan*, bound for the same port, would sail before long from Salem, and would take the rest of the party. These announcements threw the Board into a great state of perplexity. There was only \$1,200 on hand and \$5,000 at least would be needed. Yet opportunities for obtaining passage to India were of such rare occurrence that they dared not let these pass by. Finally, in fear and trembling, they resolved to send the missionaries out, Luther Rice, at his urgent request, being added to the number. Well it was that they came to this decision, for in June war broke out with Great Britain, which would have delayed their going for years.

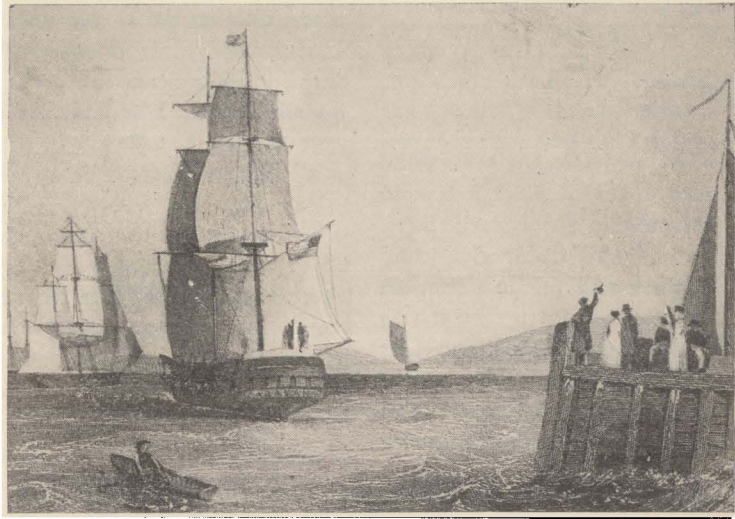
The ordination service, which took place, as has been said, on Thursday, February 6, in the Tabernacle at Salem, was a solemn and impressive occasion. The sight of five young men—no mention is made of the young women—whose talents were such that they might have filled prom-

inent pulpits at home, giving up their earthly prospects to go to the heathen, moved the great audience so deeply that many shed tears.

That same evening Messrs. Hall and Rice, with Mr. and Mrs. Nott, left for Philadelphia to be in season for the sailing of the *Harmony*. Messrs. Judson and Newell, with

Board was able to meet all expenses for passage and outfit and give to each missionary more than a year's salary to take with him.

On June 17, 1812, after a long voyage of four months, the *Caravan*, with the Judsons and Newells on board, arrived at Calcutta. Here they were welcomed by Carey, who invited them



DEPARTURE OF THE "CARAVAN" FOR INDIA, CARRYING THE JUDSONS AND THE NEWELLS *
This little vessel sailed from the harbor, Salem, Mass., February 19, 1812

their wives, remained, expecting to sail early the next week from Salem. Both vessels were unexpectedly detained. The *Caravan* finally sailed on the 19th, and the *Harmony* on the 20th; but the latter, owing to contrary winds, was obliged to put back into port, and did not get away until the 24th. This detention, tho trying to the missionaries, was evidently in accordance with the providence of God. So great was the interest aroused by their departure that money began to flow in from all quarters. By the time the vessels sailed the

to become the guests of the missionaries at Serampore while they waited for the coming of their colleagues. Kind as he was to them, the great Baptist missionary did not form a high estimate of their ability. They were delicate, slender, refined-looking people, and all seemed so youthful. "I have little hope from the Americans," he wrote. "If they should remain in the East, American habits are too luxurious for a preparation to live among savages." Little did he know the heroism of which these New Englanders were capable.

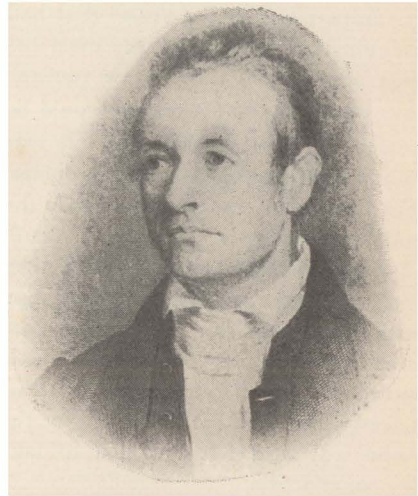
* The picture is from an exceptionally fine steel engraving which appeared in a book known as the "Judson Offering," printed in 1846 as a memorial of Judson's visit to the United States. The cut is loaned by the courtesy of the *Baptist Missionary Magazine*.

The stay in Serampore was most restful after the long ocean voyage, but not long were they allowed to remain there in peace. India was at that time under the control of the East India Company, which was hostile to missions, and almost immediately Judson and Newell received orders to return to America at once in the vessel that had brought them. Through the intercession of friends in Serampore and Calcutta, they obtained permission to remain, but for a brief time only. The next question was where they should go. Burma was distracted by war, and the government so cruel and despotic it seemed useless to think of establishing a mission there, and permission to settle elsewhere in India was denied them. Finally, having heard of a possible opening in the Isle of France, now called Mauritius, on August 4, Mr. and Mrs. Newell took passage thither. As the vessel could accommodate but two, the Judsons remained at Calcutta, hoping soon to follow.

The voyage proved long and disastrous. Owing to storms they were driven about for more than a month in the Bay of Bengal, and at length were obliged to put in for repairs at Coringa. Again delayed by storms, Mrs. Newell became the mother of a little daughter while on shipboard. All went well for a few days; but another storm coming on, both mother and baby took cold, with the result that the baby died and was buried at sea, and the mother contracted hasty consumption, from which she never recovered. Early in November they reached their destination, and three weeks later, on November 30, 1812,

she was released from her sufferings and laid to rest in Port Louis.

Thus passed away the first American foreign missionary martyr—for martyr indeed she was, a victim of the East India Company's persecution. Hers is one of the saddest deaths on record, yet one of the most glorious and fruitful. From the beginning she knew she could not recover, yet she



ADONIRAM JUDSON

First American Missionary to Burma

never murmured nor regretted the step she had taken, but talked calmly of death and the glory that was to follow. Tho not permitted to be "the instrument of bringing *one* degraded female to Jesus," her consecrated life and early death did as much as many a long life spent in the service. Her story was told far and wide in America, and the tenderest feelings of admiration and awe gathered around the young New England girl who died a stranger in a strange land before she was twenty. Christians of her day were moved to give and pray as never before for missions, and so many mothers named daughters for her, in

the hope that they might catch something of her spirit, that more than one Harriet Newell has told the love of Christ in heathen lands and won the souls she hoped to win.

On August 8, four days after the departure of the Newells, the *Harmony*, with Hall, Rice and the Notts on board, arrived at Calcutta. Almost immediately they, too, received orders to return home in the vessel that had brought them. Only by the most urgent appeals did they obtain permission to remain until passage could be secured to Port Louis. But this was only the beginning of their troubles. Not long after, the Judsons made the startling disclosure that, as a result of a study begun on shipboard, they were about to sever their connection with the American Board and cast their lot with the Baptists! A little later Rice confessed that, tho on a different vessel, he had been led in the same way and felt impelled to take the same action.

To all concerned—the Judsons themselves, their associates in India, and their friends and supporters at home—this event was most trying. Yet in this, as in all else connected with this first little band of missionaries from America, the hand of God was manifestly guiding. When the news reached America, the Baptists, then a small and scattered denomination, were so fired with enthusiasm that, on May 18, 1814, they met in Philadelphia and formed the organization now known as the American Baptist Missionary Union, one of the first acts of which was to adopt the Judsons and Rice as its missionaries. Thus, through an event that appeared at the time most disastrous, the sec-

ond great missionary society of America came into existence.

Unable to secure passage to the Isle of France as they had promised Hall and the Notts were forced to remain at Calcutta. In October, however, they resolved to attempt the establishment of a mission in Bombay, where there was a new governor favorable to missions. They obtained permission to depart in the ship *Commerce*; but on November 17, when their baggage was on board and their passage-money paid, they were ordered to embark in one of the East India Company's vessels for England. They succeeded, however, in evading this order, and on February 11, after a voyage of eleven weeks, arrived in Bombay. Here difficulties almost insurmountable awaited them. Again and again they were ordered to England; but after nearly a year, through the kindly offices of the Christian governor, they obtained permission to remain in Bombay. The Marathi Mission of the American Board—the first Protestant mission on the west coast of India—which they were thus enabled to establish, has continued in successful operation until the present day.

Rice and the Judsons, who also had been unable to get away, remained in Calcutta until the end of November, when the East India Company, becoming impatient, they were peremptorily ordered to England. Just then, however, the *Creole* arrived, bound for the Isle of France, and by the use of strategy they got on board and made their escape. Six weeks later they reached Port Louis, little knowing what had befallen the Newells. Under date of January 13, 1813, Mrs. Judson wrote:

Have at last arrived in port; but, oh, what news, what distressing news! Harriet is dead. Harriet, my dear friend, my earliest associate in the mission, is no more. O death! thou destroyer of domestic felicity, could not this wide world afford thee victims to satisfy thy cravings, without entering the family of a solitary few, whose comfort and happiness depended much on the society of each other? Could not this infant mission be shielded from thy shafts? But thou hast only executed the commission of a higher power. Be still, my heart, and know that God has done it. Just and true are Thy ways, O thou King of saints! Who would not fear Thee? Who would not love Thee?

Newell, broken-hearted and alone, bereft of wife and child, and cut off from his friends by denominational barriers, sailed for Ceylon on February 24, where he hoped to establish a mission. Here he remained, doing what he could, until January, 1814, when, having learned that Nott and Hall had been allowed to remain in Bombay, he joined them and became identified with their mission. Shortly after his arrival Nott, who was unable to endure the climate of India, returned with his wife to America, where both did what they could to advance the cause of the mission. Newell and Hall remained at their post until God called them up higher. Strange to say, both died of cholera—Newell on May 30, 1821, and Hall on March 20, 1826—contracted while ministering to the needs of the natives. Their careers, tho short, were eminently useful, and the names of both are fragrant in India.

Left alone at Port Louis, Rice and the Judsons found themselves facing questions which greatly perplexed them. Where should they go? What should they do? Cut off from the American Board and not yet adopted

by the Baptists, they had no one to turn to for guidance. It was finally decided that Rice, whose health was impaired, should return to America to arouse interest among the Baptists, while the Judsons remained to enter any door which God in His providence should open before them. On March 15 Rice sailed for America, where he succeeded in creating unbounded enthusiasm for missions. Two months later the Judsons sailed for Madras, only to find on arriving that the East India Company was more hostile than ever to missions. Knowing that as soon as an order could be received from Bengal they would be arrested and sent to England, Judson inquired the destination of every ship in the harbor. *The only one that would sail in season was the "Georgianna," bound for Rangoon.* Thus strangely did God choose their destination for them.

They had been led to regard Burma with feelings of horror, yet rather than be sent to England and fail in their mission, they commended themselves to God and embarked on June 22. The *Georgianna* was "a crazy old vessel" with no accommodations whatever, and the voyage a stormy one, during which Mrs. Judson was so ill it was feared she would die. Yet at the end of three weeks they reached their destination in safety. On July 13, 1813, Mrs. Judson was carried ashore, and work was begun for the Burmans. The outlook was dark and discouraging, yet God had made no mistake. In this dread land, where it was death to renounce the faith of Buddha, Judson was to plant one of the most famous and successful of missions and his wife to prove one of the greatest heroines of history.

The early days of the mission were marked by trials of many kinds, and for six long years there was not a single convert. Yet during this time Judson's faith never once faltered. In the darkest hour he wrote to Rice in America:

If any ask, What prospect of ultimate success is there? tell them, As much as there is an almighty and faithful God who will perform His promises and no more. If this does not satisfy them, beg them to let me stay and try it, and to let you come and give us our bread; and if we live some twenty or thirty years, they may hear from us again. This is a filthy, wretched place. However, if a ship were lying in the river ready to convey me to any part of the world I should choose, I should prefer dying to embarking.

In January, 1824, a second station was opened at Ava, under such favorable circumstances that it was hoped the long night of suffering and trial was ended. But alas! it was only the beginning of sorrows. Shortly after their arrival at Ava, war broke out with Great Britain, and Judson was arrested on suspicion of being a spy. Without warning, an armed band, one of them a public executioner, entered his house, threw him to the ground, bound his hands behind him and dragged him off with them. Moung Ing, a faithful disciple, followed to see what became of his master, while Mrs. Judson retired to her room to pour out her heart to "Him who for our sakes was bound and led away to execution." Moung Ing presently returned to say that his master and Dr. Price, his colleague in the mission, together with a few Englishmen residing in Ava, had been thrown into the death-prison and loaded with fetters.

An imprisonment of twenty-one

months followed, the horrors of which are almost past description. Eleven months they were kept in the death-prison at Ava, a filthy and loathsome place, nine months in three pair and two months in five pair of fetters. At the end of this time they were chained two and two and driven like slaves a distance of ten miles to the country prison at Oung-pen-la, where their condition was, if possible, worse than at Ava.

During this whole terrible period, Mrs. Judson put forth unceasing efforts in behalf of her husband. Day by day, regardless of danger, she trod the streets of Ava, interceding with government officials and members of the royal family for his release, and endeavoring by gifts and womanly entreaty to soften the hearts of his jailers. Day by day, too, she traversed the weary two miles between their house and the prison, carrying food and ministering to his wants in every way possible. Once, only, there was an interruption in her visits. When at the end of twenty days she came again, it was with a tiny, blue-eyed baby, wailing in her arms. No sadder picture can be imagined than that of Judson, loaded with fetters, painfully making his way to the door of the prison, to welcome this new-born babe of his sorrow.

But at length British victories secured the release of the captives, and Judson with his wife and baby sailed down the Irawadi from Ava, their hearts full of thanksgiving to God. The work at Rangoon having been broken up by the war, it was decided to begin again at Amherst in territory ceded to the British. The work began most auspiciously, but, not long after, while Judson was absent at Ava,

whither he had reluctantly gone to endeavor to secure a clause granting religious toleration in the treaty, Mrs. Judson was stricken with fever. After a short illness, she passed away on October 24, 1826, and was laid to rest under a *hopia* or hope tree, near Amherst.

After that Judson was never quite the same. He plunged into work with unabated ardor, and married twice again, but the loss of his beloved Ann, coming so soon after his sufferings at Ava, broke his heart and undermined his constitution. Nevertheless he continued in the work, achieving great success, until April

12, 1849, when, having undertaken a short ocean voyage in the hope of prolonging his life, he died on shipboard and was buried at sea.

Thus passed away the great Apostle to the Burmans, one of the ten foremost missionaries since Paul,* and undoubtedly the greatest that has as yet been sent out from America. No better summing up of his career can be given than that which appears on a memorial tablet in his native town: "Malden his birthplace, the ocean his sepulcher, converted Burmans and the Burman Bible his monument, his record is on high."

* See MISSIONARY REVIEW, December, 1900, p. 900.

SOWING IN STONY PLACES IN CHINA

BY REV. A. J. MCFARLANE, HANKOW, CHINA

Head Master of the L. M. S. College

In our Lord's parable on the progress of the kingdom of God, He showed that fruitfulness depended not only on the quality of the seed, but on the condition of the soil. If this were always remembered we might better understand the results of mission work, and would not be surprised that the world is not more speedily converted. Some ground is prepared and some not. The "good soil" had once been stony ground; and after ages of storm and rain, sunshine and frost, the primordial rock and stony strata had been slowly softened into the rich and fruitful earth. The work of the sower is to sow the seed; God's work is to send the sunshine and rain to make soil out of rock. The greatest of all teachers left only eleven picked disciples and a few hundred other followers.

It may be of interest to notice some of the striking parallels between those who heard our Lord's words and those who listen in *China* to-day.

The Nation

The Jewish nation was punctiliously religious in practise and outward appearance, but was like a body from which the soul had fled, a mere shell under the sway of corrupt and disintegrating forces. Like them, the Chinese have the greatest regard for the letter of moral and ceremonial laws and traditions, while their lives are full of political disorder and social corruption.

The Jews, after the exile, had evolved into a kind of sacred nation, a church, with all their daily life permeated by their religion, and built up round the books of the sacred law. The Chinese are on an ethical plane

what the Jews were on the spiritual; they are a nation built up round a written law, the classics. Two thousand years ago the classics became their rule of daily life, and all that is necessary for this life was to be found therein.

The Scriptures

But when a sacred volume attains this high authority two courses are possible in dealing with it. It may or may not be amplified to meet the detailed requirements of daily life. The Jewish law *was* so expanded and explained by ever-growing books of commentaries, which were regarded to be as binding as the original text. Whereupon the Jewish nation by degrees found itself "hedged around" with an infinite complexity of details, till almost every act of a man from birth to death had to be performed according to authorized tradition; and the burden became so "grievous to be borne" that it practically prevented its own observance. The Chinese classics, on the other hand, have *not* been so worked out in detail. Commentaries have never received the unhesitating acceptance that the original writings demand. The words of the masters are the necessary basis, tho commentaries are largely repeated by heart, also, in Chinese fashion, but merely as a help to the possible or probable meaning; while where the text is vague or uncertain, it simply has to remain so—incomprehensible, with awful potency! The result in the two cases is much the same—binding and limiting the human mind to a narrow sphere of thought and action, without "promise or potency" of expansion. The Jew had endless rules and was bound to keep them all; the Chinese

have their sacred text in the letter, and keep it—appropriately only in the letter! Let us Christians not make the same mistake, but having the Scriptures, let us recognize that their interpretation will grow as spiritual life deepens; so we will rely not on a word, a book or a creed, but on a Savior who is the Word, and on the spirit that is the life that quickens all. To such a people our Lord preached, telling them that the "letter killeth"; and by fact and parable, by argument, humor, or scathing sarcasm, by any and all means, tried to rouse them from their sleep of death into believing on *Himself*, as the living Message from God on high.

The Pharisees

The spirit of the Jewish nation was incarnate in the Pharisee. He stood in very name and fact for Jewish *exclusiveness*. He felt that the Jew was a man apart from the outer world, his nation was the chosen and favored race of God. His exclusiveness he imagined to be a holy patriotism, his self-satisfied conceit he called the favor of God. So whereas the Jews said they were chosen by God, they meant that God was appropriated by them. They would have kept God to themselves, and left none of Him at all for the rest of the wide world! The Pharisee had the utmost contempt for other nations and nursed the assurance that the Messiah would some day come and lead their nation to the proud dominion of the earth. A narrower and more loveless misconception of the Providence of God could not be conceived; but it is closely paralleled by the Chinese today. *We*, they say, more especially the scholarly class—we are the people who know right and wrong, and all

else worth knowing. *We* have the truth enshrined in our ancient classics; and all the rest of the world are ignorant barbarians and savages, poor "devils!" We Christians can not be angry with them; we can only pity such ignorance and pride, and do our best to let in the light. Our Lord had perhaps a harder audience to deal with than missionaries in China, because the wrong was on a more spiritual plane—the perversion of a higher truth. The mistake of the Jews and of the Chinese was and is in supposing that spiritual or moral worth can be attained apart from character and apart from the change of character that is signified by repentance of conscious sin. In each case the more they tied themselves down to form and ceremony, ritual and dead regulations, the more freedom they left to the soul and spirit to wander unchecked and unguided into "by-path and meadow"; into superstition and corruption, vice and the outer darkness. A musician may give his whole mind, at first, to learning a beautiful piece of music; but after playing it over and over again, he may come to a stage wherein the execution is purely mechanical; and at last he may play it while his mind turns to other things, or even to thoughts of evil, while the music runs on as before—no, not as before; the *music* suffers indeed, and a trained ear knows how great is the difference! That is the danger inseparable from all forms of ritual. There are signs and words that have deep significance; their potency depends on the correlation of forces that throng us round, and may be called into action by them; but the error is in relying on the form or the word, when their value is lost be-

cause their significance is unknown, and all the spirit has departed from the dead shell.

The Synagogs

Another parallel is to be found in the synagogs of the Jews and the universal school-system in China. The synagogs, where the Scribes were the teachers, and the whole nation the scholars, might have been, so it has been said, one of the most potent organizations for imparting knowledge that man has ever devised; but the opportunity was lost, and the veriest stones were given for bread. So in China we have the great educational and examinational system, whereby the humblest may rise to the highest post of honor, a unique and wonderful machinery, which could make of China the most learned of great nations; but thus far ending in hollowness, a beating of the air, a palace of wood and straw, a house founded on the sand!

The Sadducees: and the Break with the Past

But let us leave that subject, with the hope that after the sad dark night the dawn of a new era will break; and let us make one more comparison, in conclusion, that will bring us fully up to date and even a little beyond. The Sadducees were a mixed class, the product of their times; they were the pretended reformers, the iconoclasts, the scoffers at traditions, and at the Pharisees who represented them, the agnostics and materialists and freethinkers of their day, who made light of all religious observances, and believed in no resurrection. They welcomed new ideas, but without "depth of earth," and they aped the manners and borrowed the ideas of the Romans and Greeks

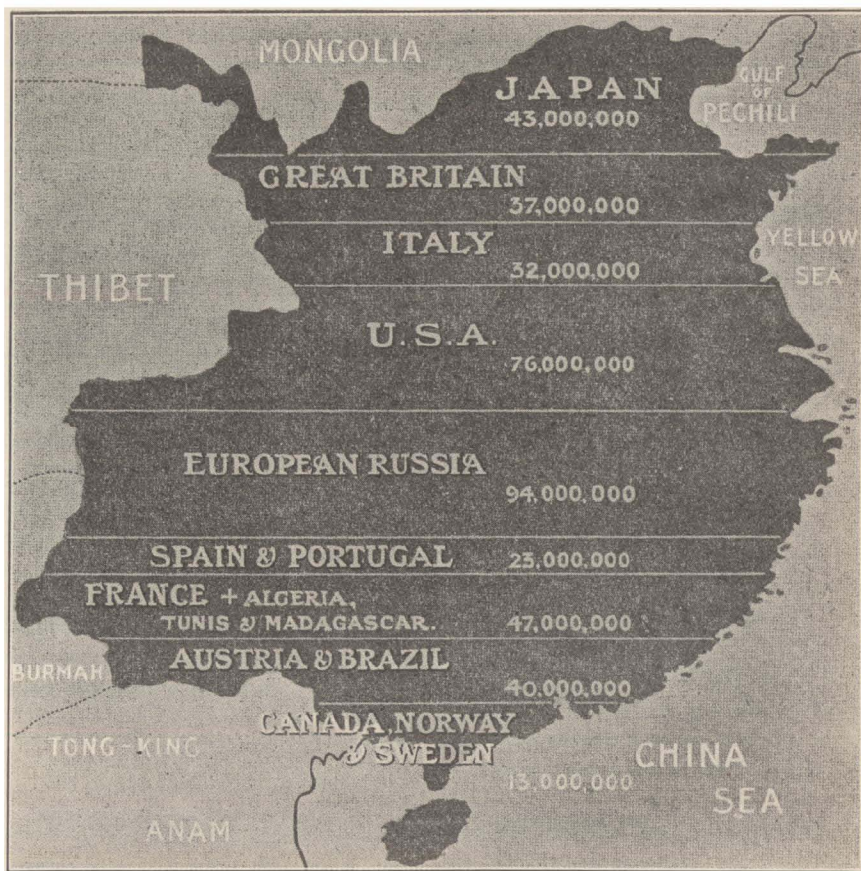
around them. Nothing cared they for the hope of Jewish supremacy in the world, but they toadied to the abhorred conquerors of their country; and, the Herodians more especially, became the sycophants of the foreign court, selling both their individual and national existence for a life of ease and luxury, wealth, indolence and self-indulgence, without patriotism or religion, without law or a God. In China there is not such a class to be widely found to-day, but its beginnings are here, and it may easily spread under political changes. While some of the reformers are patriotic and enlightened men; with others the break with the past is such a shock that they are likely to fly off into space at a tangent, beyond all orderly control. There are many scholars, for instance, in Nanking who are reading and translating and disseminating Huxley and Spencer and Haeckel and all the soulless philosophy of the West. There are many enlightened men in China who feel that their country is in a sad and hopeless condition; but unless they come under the influence of the Gospel, they do not know where to turn when they have turned away from the past. Alas for them if the evil spirit finds the house swept and garnished, but *empty*!

In Hankow recently (April, 1904), a thing was seen such as has never been known before, the wholesale burning of a heap of idols, which had been cleared out of temples by the

(heathen) officials to make way for new schools. On all sides unprincipled men are crowding round both Protestant and Catholic missionaries, ready to profess any belief if they can gain the authority of the foreigner's support to promote their selfish and money-getting plans.

Surely, then, the same forces are at work to-day in China as were at work in Palestine. It needs no deep insight to see behind all the mighty and inevitable struggle of the powers of darkness and of the Prince of this World against the Word made manifest, and all the legions of Light. The very fact that the foe is brought to make so great a fight is for us a sign of hope; for the issue, the outcome, the victory, can not for a moment be in doubt. So did the clouds gather and the opposing forces press round our Lord at the end of his work; and when the very disciples had proved faithless, and the darkness seemed triumphant in the final tragedy, He gave up His spirit with the words that proved *Him*, after all, the victor, "It is finished!" Not "it has been in vain," or "it has been a doubtful issue"; but the victory is won, and the *Hope* of all the long after ages is *secured*! Come, then, all you who may hear the call; let us sow the good seed broadcast over good soil or bad, abiding in the assurance that the Master will not cease to inspire and help His followers, till in His own good time the consummation is made complete.





From "Present-day Problems in China," by the *China Inland Mission*.

THE POPULATION OF CHINA AND OTHER COUNTRIES

All the people of the countries mentioned could be placed in the Chinese Empire on the same basis as the present population. These total 405 millions, while China, according to the latest census, has 407 millions

THE CHRISTIAN LITERATURE SOCIETY FOR CHINA

REV. DONALD MACGILLIVRAY, SHANGHAI, CHINA

Our books are intimately associated with all our other agencies. Our converts are brought in by the truth of the books. The native Christians are spiritually fed on them. The schools are trained by them. The churches are founded and disciplined by them. The religious work of hospitals and dispensaries is conducted through them. The general enlightenment of the people and the undermining of idolatry are promoted by the same agency.—Rev. S. L. BALDWIN, D.D., at the Shanghai Missionary Conference of 1877.

The objects of mission work may

be roughly classified as follows: (1) Preparatory, in which the chief agencies employed are preaching, schools, philanthropy, and literature; (2) evangelistic or penetrative, using preaching, healing and literature as agents; (3) educational, or constructive, which include preaching, schools and literature. In all three branches we find literature used by the living worker as a multiplier of the agent, and as an instrument of preparation, penetration and edification. Every

missionary, as a matter of fact, no matter what the particular form of his energy, consciously or unconsciously, moves along these three lines. Hence it goes without saying that every missionary is naturally in sympathy with the objects of Christian literature, and the Christian Literature Society is in line with the efforts of all classes of missionaries in the empire.

The Christian Literature Society was founded twenty years ago by Alexander Williamson. It proposed a broader program than that of the already existing societies, and is, in fact, an enlarged tract society. Its constitution defines its object as, "The publication and circulation of literature based on Christian principles, throughout China, her colonies, dependencies and wherever Chinese are found—especially periodical and literature adapted for all classes—as the resources of the society may permit." In actual practise the Christian Literature Society goes beyond "literature based on Christian principles" to literature specifically expounding the Christian faith and Scriptures. In fact, the constitution of the home society expresses the object more fully as follows:

Object

The object of the society shall be to promote Christianity among the Chinese by aiding in the preparation and circulation among them, in their own language, of:

1. Suitable publications of a distinctly religious character.
2. General literature written from a Christian standpoint; scientific and other works suited for the more cultured classes; and school- and other text-books; and
3. Literature, chiefly religious, illustrated and otherwise, specially suited for Chinese women and children.

Henry Drummond beautifully describes the "program of Christianity" by our Lord's quotation from Isaiah: "To preach good tidings to the meek; to proclaim liberty to the captives; to bind up the broken-hearted; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Here, then, is the missionary program. The aim of our literature is to proclaim that these blessings can only be found in the Lord Jesus Christ. What an illimitable field is here outlined! The Christian Literature Society aims to cover the whole ground; it would do the work of hosts of Christian publishers at home, and besides publishing, it must keep its own staff of authors. Truly it is unique. Would that it had the capital of some home enterprises. Ultimately, why should it not?

How, then, is the ideal of the society to be realized? Our catalog is growing in length, but as yet only a beginning has been made. Scattered workers swell the lists of books, but perhaps the great hope of the Christian Literature Society is in the free federation of missionaries composing what for want of a better name is called its "Editorial Staff." These are supported by their own missionary societies. Here, with the utmost individual freedom to follow one's leadings, all are loyally working together for one end. Yet each is free to hold his own opinions, and to produce along the lines of his own preference.

We need scarcely say that the circulation of literature is only a means to an end, and that end is, consonantly with the wide field proposed, "conver-

sion by the million." By this much misunderstood phrase is not meant merely superficial changes, such as social and political reforms which leave untouched the religious needs of the nations, but regeneration by the Holy Ghost and faith in the Lord Jesus Christ. What enlightenment is worthy of the name if it leaves the spiritual eye unopened? We long to see conversions on the largest scale, and so does the whole Christian world. Hitherto the units, the tens, the hundreds have been converted; but if a nation is to be born in a day millions will have to come in, but each of the million will be the conversion of an individual.

But let us consider the Christian Literature Society work more closely as, (1) propædæutic, or preparatory. God prepared the world for Christianity by Providence and Grace. Thus there were the Old Testament, the Jewish dispersion, Greek philosophy, Roman imperialism and law. By such means He prepared a material, mental and moral background for His Gospel. Similarly, in European history the devout student can trace the antecedent preparation for a Renaissance, a Reformation, a French Revolution. Can we doubt but that God has prepared and is preparing China for the Gospel? And we missionaries are coworkers with God along this line. Even Robert Morrison and William Milne issued tours of the world, and geographies to be forerunners of the Gospel; and, to come down to the present day, Griffith John has some such literature in the list of his tracts.

Every missionary in a thousand ways is preparing the way of the Gospel. True, he does not wait till he thinks sufficient preparation has

been made before proclaiming his message. The two things must go hand in hand, for no one can tell who is prepared to receive it NOW. But he learns the rudiments of Chinese etiquette, he displays a picture or a sign, he hangs up a map of the world, he helps in famine relief, he tries to drive out the opium traffic—these things are not preaching the Gospel, but we all hope they are opening a way for it.

Our literature seeks to remove barriers—*e.g.*, pride, ignorance, superstition and prejudice—and, by the blessing of God, such mental barriers have in many cases disappeared. We seek to educate public opinion on a wide scale by our papers—*e.g.*, the *Ta Tung Pao* and by free grants to students. We have many books on God in history, fruits and evidences of Christianity, the various religions compared with Christianity, the absolute religion. This literature of ours has been compared by Dr. A. H. Smith, in his book "Rex Christus," to aqueous vapor pervading the atmosphere, which, tho it makes no external display, is preparing the way for future precipitation. Besides immediate results, we look further ahead; we look for mass movements in China; and when they do come, the wide dissemination of our literature will surely be a contributory cause.

The second division of Christian Literature Society endeavor is the penetrative, or directly evangelistic. But we must not overlook the fact that a book may be indirectly evangelistic, and even more effective as such with a certain class of readers than the directly evangelistic. But as that ground is so fully covered by the tract societies, it happens that the Christian Literature

Society does not need to greatly enlarge its list of works of this character.

The third division is the constructive, or educational. What we have in this line has been the subject of a special article in the March "Bulletin" of the Educational Association of China. Suffice it now to say that besides works for schools, and station-classes, for special and general reading, we have a long and growing list of books which are intended to comfort and edify the Church. For this class of books there is a demand which grows with the growth of the Church. Andrew Murray, S. D. Gordon, Storrs, Krummacher, Dr. Glover, A. B. Bruce, George Matheson, William Arthur and many others have a vast audience in China by means of the Christian Literature Society. It is evident that the Christian Literature Society is more than a mission to the higher classes; it is a mission to the reading and thinking people of all classes in the Church and out. Our aim is indeed high enough to cover the needs of the highest, yet low enough to instruct even the child in the primer. To all must the truth be preached, and as they are able to bear it; but, without books and papers, how can they be reached? The providential order is sometimes stated as being from the lower to the higher, but no one doubts the tremendous influence of the higher on the lower. We make our appeal to the *mind* of China, as well as to her conscience and heart. The leaven must leaven the whole lump.

There are signs that Christian literature is coming to its own at last. But perhaps there are some who think we exaggerate its importance. Prob-

ably to such has not been granted the glowing vision of golden harvests from all this sowing, which dazzle the eyes of the seers among us. In itself a book is dead; fructified by the Spirit of God, what will it not accomplish? Nevertheless, in our enthusiasm for our specialty we need not exaggerate its importance. It is merely an indispensable auxiliary to the living host which is marching on to victory. It is not a short and easy method of converting China, any more than the distribution of a million Testaments, which people once fondly hoped would convert the Taipings, and with them all China. It is sometimes said, let us flood the land with literature. That could have been done once when every book was given away, but obviously that policy has gone forever. The problem is, how to flood the country with books under the new conditions. The only solution is the outpouring of the Holy Spirit, who alone can create a thirst for the Gospel; otherwise even floods of literature will be unappreciated. The missionaries, "average" and otherwise, must be the agents of distribution, unless in addition we ever get the means to use colporteurs, as the Hankow and the Bible societies do. That may be a future necessity in the face of competition. Would that all were as keen on book-selling as the late C. W. Mitchil, an "average missionary."*

The Christian Literature Society needs more men to join its federation in Shanghai. There are two views which are often set against each other, but which are not necessarily antagonistic. The first says: Stay at your

* See "A Century of Missions in China," pp. 93, 94.

station and do literary work. This course may be the only possible one for many, and has certain obvious advantages. The second view says: Come to a center and associate yourself with other workers in the same department. Surely we need both sorts of workers. Nevertheless, the central cooperative society sorely needs strengthening. There is a great lack of a definite policy toward this work among most of the boards, and this should be promptly remedied. The advantages of the cooperative policy in a center are such as these: 1. Papers and books can be better edited. We lost the *Wan Kuo Kung Pao* chiefly because we had no one to take over Dr. Allen's work. 2. Consultation with colleagues. 3. Large libraries to consult. 4. Leisure for special studies. 5. Best writers obtainable, salaries paid by the Christian Literature Society. Such help is generally beyond the reach of individuals in the interior. 6. You get the empire touch, as differing from the local touch, by the daily press, English and Chinese.

The West China Conference, held recently, called for fifty recruits for literary work for West China alone. The Christian Literature Society is more modest, and in its last report suggests that it can use twelve more at the center of the empire.

If we had more men we could at once employ them somewhat as follows:

1. To read Japanese books sent into China, and follow their effect. We ought to know what they are doing. They are also after the soul of China.
2. To read Chinese newspapers, and books of the secular press. We ought to watch the trend of native thought, and meet it adequately and continuously.
3. To revise some books of ours and bring them up to date, and generally act as editorial secretary.
4. Men to edit the "Daily" which was so much talked of at the Centenary Conference, but which could never begin without new men.
5. Men to travel among the missionary centers and conventions, and make our books known.
6. To be the mainspring of our central book depot in Honan Road.
7. To produce new literature in conjunction with the ablest Chinese scholars that can be procured.

There are great difficulties in the sudden increase of any class of workers; but the above is surely sufficiently sane, and let it be noted that it points rather to an increase of efficiency and quality, rather than to any phenomenal increase of the quantity of literature. That must be supplied only as fast as the reading public is willing to assimilate it. Here as elsewhere the law of "supply and demand" must rule.

A CHRISTIAN CONVENTION IN MID-INDIA

BY RICHARD BURGESS, JUBBELPORE, INDIA

The Christian convention held in Jubbelpore last autumn was especially enjoyable because it brought the missionaries so near to their Indian brethren.

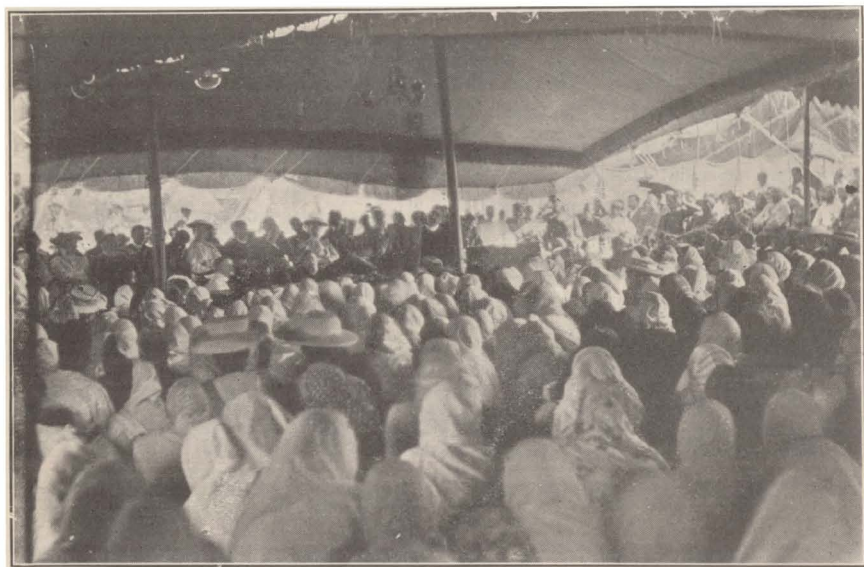
Most of the one hundred European

missionaries came from isolated stations, and the eleven hundred Indian Christians who attended likewise had their cups of joy filled to the brim. Usually Christians in India have a sensation of being in the minority, for

in all India they are less than one per cent of the population. To have a feeling of being in the majority was distinctly exhilarating. The sight of a huge tent, kindly loaned by the government, containing a multitude of Christians, put enthusiasm into them

to make known existing literature. A tent was set apart for this purpose, in which there were books, etc., on sale.

The executive power during the convention was given into the hands of Rev. E. A. Hensley, of the C. M. S., and Rev. J. Lampard, of the M. E.



A MEETING IN THE CONVENTION TENT AT JUBBELPORE, INDIA

which sometimes "bubbled" up and could not be restrained. Frequently the shout of *victory to Jesus* found expression in the Hindu words: "Jay, Jay, Jay, Jay, Masih Ki Jay." Our hearts beat faster as the multitude stood and lifted their arms to emphasize the shout.

"All one in Christ Jesus" was the Hindu motto which hung near the speakers' dais, and verily denominational differences "interfered with fellowship as little as lines of latitude and longitude interfere with navigation." The gathering of such crowds, most of whom had never had such an experience, provided an opportunity

Missions. Speakers came from great distances, chief among whom were the Rev. J. Pengwern Jones, Rev. J. B. Fuller, Rev. P. S. Hyde, Lubhu Mull, Rev. S. Rahator, and a number, eminently useful, from nearer home.

Among the many tents which were pitched on the grounds none were more effective than those marked prayer-tents. One who knew the inner side of the whole affair said, "It was the power-house of the convention." It is now known that some hardly left these tents night or day, but used their time as Aaron and Hur did when they held up the hands of Moses.

PASTOR HSI—A MIRACLE IN CHINA*

BY EDWIN LESLIE

In a humorous essay, Israel Zangwill imagines a state of pre-natal existence, where the children choose not only whether or not they will be born, but also who will be their parents. If Hsi had had the ordering of these circumstances he could scarcely have entered life more auspiciously according to Chinese notions, for he made his appearance in the midst of a family of scholars.

China, wiser than Western nations, believes that men are not born great, but are made so by their own efforts. To every young man she says, "Would you wear spurs, then you must win them." So, tho Hsi's parents belonged to "the gentry," he could remain one of the *literati* only by obtaining a degree.

The boy was therefore sent to school, and was urged to study. He learned rapidly and his father and brothers stimulated him to do his best, telling him that he could win wealth and fame, and finally become a great mandarin. He was fond of both books and play, but was subject to pensive moods, when he would wander off alone, and ask himself the old questions, "What is the use of living in this world? Men find no good. And in the end . . . ?" Altho he studied faithfully and won the degree of Bachelor of Arts, he often asked of himself:

"What use is there, after all, in being a mandarin? Sooner or later one must die."

Hsi married and became a man of affairs, managing his farm, acting as

lawyer in endless lawsuits, practising medicine in a small way; but in the silences the voice still whispered, "To what end?"

He searched the writings of his nation to find what the wise men could tell of the hereafter and the immortality of the soul. Confucius could not enlighten him, for while he formed elaborate rules for conduct during life, he confessed that he knew nothing of the hereafter, and did not even know if there was a God. Neither could the Buddhists, with their idolatry, nor the Taoists, with their magic, enlighten his mind. A Chinese proverb expresses the popular skepticism of these religions:

Worship—and the gods are there.

Worship not—there's none to care.

As a young man of thirty Hsi faced the future, sick in body and restless in mind. He began to smoke opium to obtain relief from pain, and for a part of every day the poppy-fairy spirited away his difficulties and touched with a sunset glow the dull stubbly patches of ordinary life. But the gloom between the visions was a darkness that could be felt. The Chinese say that "it is not the man that eats the opium, but the opium that eats the man." So it was with Hsi. The opium ate his brain power; it ate his health; it ate his industry; it ate his farm lands.

The years of 1876-79 brought the famine to North China—a famine so wide-spread and long-continued that it was said that at one time seventy

* Pronounced Shee. This sketch is prepared from that fascinating book by Mrs. Howard Taylor, "Pastor Hsi, Scholar and Christian," China Inland Missions.

millions of human beings were starving. The poor died as the leaves die in the autumn, and the rich lived on the coarsest of food. Somehow Hsi managed to exist during those torturing years. He heard often of two foreigners who had come to the town near to distribute alms to his needy neighbors, but the proud aristocrat thought starvation preferable to help from such a source. One of the despised foreigners was Rev. David Hill, the man with the beautiful face and the character without fear and without reproach.

Mr. Hill wished to find a point of contact with the haughty *litterati*, the real rulers of China. Learning, theirs and his, seemed the only common ground, therefore he offered prizes of a considerable sum of money for essays on subjects which he assigned. With each subject was a bundle of literature to aid the writer in his theme, and the bundles were given to the competitors for degrees who were up for examination at the capital of Shansi.

A brother of Hsi returned from the city and, presenting him with one of Mr. Hill's packages, said:

"Here is your opportunity, old fellow. Who can compete with you in writing flowing, elegant Chinese? And who is in greater need of funds? There may be witchcraft, as they say, about these foreigners, but their silver will pass for as much on the market as any one else's."

Hsi was impoverished and reading the literature woke his scholarly tastes. He worked night after night, all the while feeling that some power higher than his own was aiding him in the writing. When the results were published, among one hundred

and twenty names Hsi's stood foremost.

In fear of sorcery and in dislike of meeting a foreigner at close range, Hsi went to receive his money from Mr. Hill. The only universal language is the one written on the faces of men. What Hsi read at the first glance in Mr. Hill's countenance dispelled all prejudice and banished all fear. His heart beat faster, for he felt that he had found in this alien one near of kin. Mr. Hill gave him the money, complimented him in a few graceful words on the ease and vigor of the style of the essays, and Hsi bowed himself out and returned home.

A few days later a messenger came to Hsi asking him to go and see Mr. Hill on important business. The business was none other than a proposal for Hsi to become Mr. Hill's teacher in matters Chinese. Hsi was willing, even flattered, but the women of his household joined in such a chorus of disapproval that he must needs hesitate.

"What?" said they. "Go to be teacher to the foreigner? Read his books, live in his house? Help him in his mysterious affairs? Who ever heard of such reckless madness? Surely you must be bewitched already to think of it. It is simply throwing yourself away."

Confucius laid down rules for the weaker sex in China, which every member of it, however ignorant, knows; namely, that woman is subject to man. She can not herself direct any affairs. She must obey her husband. She may not presume to follow her own judgment. And yet, tho the tenets of Confucius have echoed through twenty-five centuries,

even in China a woman, perhaps just because she is a woman, influences her husband to a remarkable extent.

Hsi did not accept Mr. Hill's offer. But times were hard and the argument of the foreigner's silver potent, so finally the ladies consented to a ten-days' trial.

Hsi watched Mr. Hill narrowly during those ten days. Before missionaries had homes of their own in China no privacy was possible. Surely only the noblest souls could stand approved in that glare of publicity. No chance to relax from the tension of "being nice to people"; no chance to indulge in moods of joy or sorrow; no chance to commune with one's own heart and be still. It was like keeping a check-rein on a horse all the time; or like the governess in "Elizabeth and her German Garden," who found her hardest duty the having to be an example to the children.

But the more Hsi saw of Mr. Hill, the more he admired him. The ten days lengthened into weeks and months, and Hsi began to read the New Testament laid so conveniently to his hand. He found in the Gospels what he had been searching all his life to know. There was a God, and that God had become man and dwelt among men that they might live righteously on earth and hereafter be with Him forever.

The story of the life of Jesus enthralled, entranced him. There came a day when he read it reverently upon his knees; and, following the last sufferings and agony of our Lord, he felt as if there in the room the wounded Lamb of God stood close beside him.

"Take me, O Jesus! I swear allegiance to Thee forever," he cried.

This was the crisis which altered the whole manner of thinking of the proud Confucian scholar. From henceforth he tried to pattern his life after that of the meek and lowly Jesus.

At night Hsi presented himself to Mr. Hill and wished to confess that he was a Christian.

"This is a sudden experience; there might be a reaction; better wait until you are sure of your ground," cautioned Mr. Hill.

But Hsi, who knew all that that experience before his open Bible meant, said firmly, "From this day until death and beyond I will never, never draw back."

Years after, in recalling that night, Hsi said:

"Returning from worship Mr. Hill was extremely pleased. Oh, how kindly he treated me! I loved him as a father; he loved me as a son."

The first lion in Hsi's new path was his opium-smoking. Mr. Hill said to him:

"You are a distinguished member of a scholarly family. I deeply regret to see you brought to so enfeebled a condition through opium. If you do not cleanse yourself how can you be an example to others."

Hsi knew full well the opium must be given up. But how? Anglo-Saxons are familiar enough with the struggles of the drunkard to do without his liquor; but breaking off the opium-habit is said to cause more acute suffering and a mightier effort of the will.

Hsi's trial seemed greater than he could bear. He was a prey to faintness, giddiness, shivering, aching pains and burning thirst. His eyes and nostrils streamed down water,

He could neither eat nor sleep, and medicines helped him but little. And always worse than the worst of pain was the craving for just a few whiffs of the pipe. He would groan aloud. "Tho I die, I will never touch it again." In utter weakness, he cried unto God and felt that his prayer was answered. He broke out into a profuse perspiration and the struggle was ended. His words after were:

"If you would break off opium, don't rely on medicine, don't lean on man, but trust only in God."

Christians in New York may hear a similar testimony from reformed drunkards in Jerry MacAuley's prayer-meetings.

To commemorate his victory, Hsi gave himself a new name—"Demon-Overcomer."

On his next visit home "the Demon-Overcomer," in spite of opposition, took down the idols from their pedestals—the god of riches, the god of war, the kitchen god, and the goddess of mercy—and burnt them on the rubbish pile in the back-yard. The idols were passive and dumb: but the women folk clamorous and vituperative. Verily, a calamity like this had been what they had too truly foreseen when he went to live with "foreign devils."

Hsi, instead of storming passionately in return, as was his wont, was all gentleness and patience, and lured the scolding women into listening to stories from the Gospels. "He had never asked to read anything to her from the Five Classics," Mrs. Hsi inwardly commented. The stories were beautiful and the man of the house so much more comfortable to live with that the women were fain to forgive him; but in the outside

world the Confucian gentleman and scholar lost caste sadly by becoming a Christian.

Hsi was much too happy and too busy to be concerned as to what his neighbors thought of him. He combined in one nature the qualities of the mystic and the practical man of business. By night he saw visions and heard inaudible voices, and by day he regulated his estate down to the most trivial detail. In obedience to his night revelations, he brought his stepmother back to his home, made up long-standing quarrels between himself and his brothers, he wrote hymns, he sacrificed the profitable opium crop and refused to rear pigs because they were dirty; and in obedience to his plans by day, he hoed, herded cattle, winnowed grain, and gathered fuel until his neglected farm began to pay profitable dividends.

One by one opium-smokers came to Hsi to inquire into the causes which had led to his reform. He took these enslaved men into his home and treated them with native medicines. To Hsi a fight with opium was a fight with Satan himself, and victory without much prayer and fasting was impossible. His experience proved that only in those who became Christians was the cure permanent.

In a near-by village a "cultivator of virtue," named Fan, whom Hsi had helped into the truth, started an Opium Refuge. It was a project similar to that which Hsi had been conducting in his own home, and he frequently went over to aid his overtaxed friend. We pray for guidance and often the answer is revealed to us by doing the duty which lies nearest. The success of this Opium Refuge led to Hsi's establishing others

and yet others, until they were dotted over the country to the east and west and the north and south. In the managing of them and caring for the spiritual concerns of the inmates Hsi found full scope for his business sagacity and his address in dealing with his countrymen. With employment which satisfied the cravings of his nature there came a great content, and the troublesome question, "What is the use of living?" presented itself to him no more.

But work, even congenial work, when a man gives to it the best that is in him, is not easy. In his lifetime Hsi established more than forty Refuges. The thought, the labor, the self-sacrifice, the patience, he expended on these institutions were measureless. He walked many footsore miles; he spent days and nights in fasting and prayer; he bore humiliation and obloquy; he put off the silken robe and fur-lined garments which accorded with his position as a gentleman and scholar and wore the coarse blue gown of the peasants. Some of the Refuges paid and some did not. Hsi never cared for money for himself, only for his work, and he used the surplus of one place to supply the deficiency of the next.

The logic of facts appeals to the hardest-headed Chinaman. The inhabitants of Western Chang recognized as years went by that Hsi was the most able and energetic man in their village. The time came when a strong hand was needed at the helm of affairs, and the Council called upon Hsi and asked him to become the village elder.

"I am a Christian," he answered, "and as such I can not attend to part of an elder's duties—the caring for

the maintenance of the temples. If you will stop worshiping the idols for a year I will be happy to serve you."

This was a poser, but they finally agreed. The village prospered under Hsi's clear-sighted sway, and he held office for three years. When declining reelection at the end of that period he remarked with grim irony, "By this time the idols must be quite starved to death. Spare yourselves the effort to revive them."

Those who became Christians in Hsi's Refuges needed shepherding when they went out of them, and he was appointed as pastor. Mr. Hoste, of the China Inland Mission, had the oversight of Hsi's work, but he was wise enough to allow this masterful man to go his way in most matters.

Hsi was not an easy man to work with. Imperious, sure of himself and his methods and backed by the love of hundreds whom he had helped, he chafed at control or criticism. For years after his conversion he was unable to restrain a certain irritability toward his wife. Chagrined, he prayed much about this failing. He believed when at last unity of heart prevailed that it was in direct answer to prayer. And so it was. But there were secondary causes which aided, tho Hsi never took account of secondary causes. Mrs. Hsi learned to read, first the Bible then other books. When her husband was away from home she took upon herself the management of the household numbering fifty or sixty; she even opened Opium Refuges for women. With these employments her mind broadened; she had community of aims and ideas with her husband, and therefore jarring was impossible.

Angered by Hsi's arrogant and self-

confident manner, his old friend Fan set up rival Refuges, undersold Hsi in his medicines, and tried to wreck his work. It is said that misfortunes come always in doubles, and just at this time several patients of Hsi's died. But Hsi was a sincere Christian, tho not a perfect one. He searched his heart, learned his lesson and kept on working. Fan, whose motive was jealousy and whose principles were unbusinesslike, of course failed, while Hsi emerged from behind his temporary cloud brighter than ever. He extended his Refuges even among the high-born of Shensi and the conservative of Honan, giving to the many the same exact care he had formerly given to the few.

Time and experience and study of the perfect life wrought their changes

in the self-willed autocrat, until in his later days he grew so gentle a little child might have led him.

At length his multiplied labors and fastings wore out his frame, never too robust, and he sank for six months into a state of complete nervous prostration. An English carpenter in his last illness said, "I am glad as I lie here to think that there are many folks warm and comfortable because I did my work well." Hsi, lying helpless, thought thankfully of the many hundred lives reclaimed because *he* had not slighted *his* work.

In February, 1896, Pastor Hsi passed to his reward, but his influence still lives, and the story of his life will long be a powerful force in awakening missionary interest and deepening spiritual life.

AN AMERICAN-CHINESE CHRISTIAN CIRCLE

BY C. T. WANG

Secretary of the Chinese Christian Students' Association of America

In our Christian life and experience we must have felt at one time or another the mysterious power of the Holy Spirit, but it is with absolute certainty that this power is felt when Christians work in unison with God. The first great manifestation came on the day of Pentecost, when "they were all together."

Among our Chinese fellow students pursuing their education in America, we find Christians scattered. This is providential, for God wants to use us as leaven to raise the whole lump. But altho we are scattered we must be "together" through mutual prayer and sympathy and active cooperation. We have unusual opportunity of in-

fluencing the most influential young men of to-morrow. God has called us to direct as many of them as possible to Christ our Lord, who is the Way, the Truth, and the Life. With all our faults and weaknesses, it is no easy thing to let these fellow students see Christ through our lives. In order that we may be empowered to live consistent Christian — yea, Christ-like lives; and that we may pray more intelligently and work more effectively and unitedly, I beg to propose that we form an "Inner Circle," or Chinese Christian Band.

If any reader knows of any other Chinese Christian students in America, we will be pleased to invite them

to come into this "Inner Circle." Suggestions as to ways and means and changes in the plan will be very welcome. Pray that the Lord will richly bless our efforts to bring our fellow students to Christ. May glory and honor be to His name forever.

Outline of the Proposed Plan

1. Prayer

A. Daily individual prayer for Christian students, that we may lead good and clean lives, and that our spiritual interest may grow more and more day by day.

B. Also prayer for those Chinese students who have not yet accepted our Lord.

C. Weekly prayer-meeting. This is possible whenever there are two or more students studying at one institution. Time and place for meeting may be chosen by the persons concerned.

2. Work

A. Bible study class. To awaken the spiritual interest of the students the best thing is to conduct some Bible study class for them.

B. Personal talks. This has been found to be the most effective in breaking down opposition and in creating an

interest in religious things. Many lives have been led to Christ through work of this kind.

3. Keep in touch

A. A list of all Christian students will be furnished to each and will be made out from time to time—say quarterly—containing the things which the members of the "Inner Circle" wish most to pray for.

B. Also a list of those persons in whom one of the members is most interested, persons who need special prayer to help them make the decision of decisions.

4. Organization

A. The Student Secretary in America of the General Committee of the Young Men's Christian Associations of China and Korea might act as general corresponding secretary, and his work will be to furnish the addresses, to keep all the members in touch, to bring the opinions and suggestions of different members to one another.

B. In a locality where there are more than two Christians, then elect one to be local corresponding secretary, so as to relieve the general secretary somewhat, as in this way he may write to the secretary, who will bring the contents of the letters to the other members.

B. Bible study committee.

A SIGN OF THE TIMES IN TURKEY

A SERMON PREACHED BY ISMAIL HAKKI EFFENDI IN THE MOSQUE OF ST. SOPHIA, CONSTANTINOPLE, JULY 31, 1908

TRANSLATED BY LOUTFI LEVONIAN AND REV. STEPHEN VAN R. TROWBRIDGE

Within a few days after the announcement of constitutional government for the Turkish Empire the regular preacher in the mosque of St. Sophia, Constantinople, preached a sermon which has since been widely quoted and commented upon. No doubt this sermon has intrinsic worth

as a liberal exegesis of a certain passage in the Koran and as an expression of the advanced thought of a leading Mohammedan doctor. But in these interior provinces we, who are working as missionaries of Christ, value the sermon for its marked influence upon the common people.

One secret of this influence is the excellent Turkish style which Ismail Hakki Effendi uses. The language is clear and forceful, and free from artificial rhetoric. But the chief secret of this message is its timeliness. At the very crisis when Mohammedan bigotry threatened to counteract and destroy the large-hearted national movement for liberty, all the local preachers and teachers in the seventy mosques in this city and in the tens of thousands of mosques throughout the interior were looking attentively toward the religious doctors of the great Constantinople mosques. Heretofore the imperial censor's oppressive methods had prevented any wide publication of such sermons. But with the new liberty of the press a newspaper entitled *Sirat-i-Mustakim* (*The Upright Highway*) has come into existence. Its avowed purpose is a religious interpretation of current events and national movements. But the point of view and the principles are so generous and broad-minded that no room is left for the Mohammedan fanaticism and bigotry which are prone to exert themselves against all forms of Christianity.

It is safe to say that most of the sermons which have been preached in the mosques of Aintab, Aleppo and other cities of Central Turkey have taken up and urged home this message of fraternity and justice.

During the month of October a strong wave of reaction swept along from the provinces east of the Euphrates, and reached here just before the close of the Ramazan Fast. The second and third Fridays of the fast the people were urged from many pulpits to abandon the notions of fraternity with Christians and to return

to the exclusive privileges which the Apostle of God grants to His own followers.

But, again, the effect of enlightened advice from such papers as the *Sirat-i-Mustakim* was so profoundly felt that the next Friday, the last of the Ramazan, the tone of the addresses was clearly in favor of the new statesmanship of the Young Turks. It is needless to urge—because the fact must be already clear to American readers—that these constitutional liberties open up an unparalleled field for presenting the life and message of the Cross to the Mohammedan population.

The Sermon

With the name of God the most merciful I take refuge in Him from the curst Satan. The text is as follows: "It was by mercy from God thou didst deal gently with them, for hadst thou been rough and rude of heart they had dispersed from around thee. But pardon them, and ask forgiveness for them, and take counsel with them in the affair. As for what thou hast resolved, rely upon God; verily God loves those who do rely."—(The Koran, III., 153.)

The first is God. The last is God. The outward is God. The inward is God. And that which is in the Prophet's heart is God. His help in both worlds is God. God whose existence is indispensable, in His honored Koran, which He sent down to our Lord Mohammed-el-Mustafa by His ambassador, Gabriel says, "It was by mercy from God that thou didst deal gently with them." With the divine mercy of your Lord, with His divine success, and by no other means, thou, my beloved, mine apostle, hast been very gentle. Thou

hast dealt with thy friends with tenderness. All thy work and conduct and dealings have been gracious.

This verse was sent down after the battle of Ahd. In the beginning of that battle the Moslems were victorious. But some of the soldiers, who had been commanded to stay and wait in a certain place, abandoned their position and because of the love of worldly wealth went after plunder. They acted contrary to the command of the Prophet. Then the enemy attacked their rear. The Moslems won the victory again, but about seventy were slain and the blest tooth of the Prophet was broken. The Prophet was angry with them, but he did not rebuke or reproach them. And now God extols him in this verse, and says that this tenderness was all by the special favor of God.

"And if thou hadst been rough and rude of heart." O my beloved! If thou hadst not been so tender, if thou hadst been hard-hearted, if thou hadst broken their hearts by coarse words, if thou hadst dealt oppressively, trusting in thy miracles, "they had dispersed from around thee." They would not have cared that thou wert a prophet. All would have left thee and would have gone away.

Look! Tho his miracles were as bright as the sun, yet he is commanded to deal gently. Yes, thou art not able to conquer hearts by thy miracles. If thou seest always the faults of the people, if thou dost not deal gently, if thou dost not deal equally with the rich and with the poor, no one remains with thee. But with thee the rich and the poor are equal. And it is this justice and this equality that makes thee glorious in the eyes of thy people

"Pardon them and ask forgiveness for them." Then, O my beloved, pardon them all their faults against thee. They do sin against God. For this also ask God's forgiveness. Intercede for them. Try to keep thy people free from sins.

"And take counsel with them in the affair." Thou that art a glorious prophet, thou that receivest revelations, thou to whom all truths and secrets are revealed, consult with men of understanding. Talk with them. In all affairs do not depart from consultation.

Some people have restricted this command to the affairs of war. But the word here is general. Tradition also shows it to be so. Therefore the great doctors explain it in the general sense: In all things consult with thy people. Ask their vote. Thus their heart will become quiet and they will love thee warmly.

When this verse was sent down Abdullah-bin-i-Abbas asked the inner meaning of it. Our Lord the Prophet replied in this way: "O my people, my friends! God the most glorious commands me that I should consult with you in worldly things, that I should ask your vote and talk with you before any action. But you know already and the truth is plain that God and His Apostle are not in need of consultation. With the grace of God I have no need of counsel. But why does He command this? Naturally, for a blessing to my people. That is, this will be a precedent, and my people until the day of judgment will act with consultation. The taking of counsel shall be an essential rule for them. To every one revelation does not come from heaven. To every one Gabriel does not bring the Koran.

This method of consultation began in the time of the Rashid Caliphs. For this method a special "sura" had come down and was called "shoura" (counsel). "What is with God is better and more lasting for those who believe and who upon their Lord rely and whose affairs go by counsel amongst themselves" (xlii., 36). Inasmuch as this is said for all affairs, it has relation to the whole body of Moslems or to the non-Moslems also, and thus to the whole of humanity.

In every event take counsel with one another. As a matter of fact the Arabs did so. This word "meshweret" (consultation) means to take out honey. It means that I get the honey out. I get rid of the bees. Then there is sweetness in consultation! It is picked out of thorns and poison. It is the pure essence which is taken out. So the Arabs say, "Thank God, I picked out the honey. I succeeded."

God has now given this blessing to you, my people. If this is God's blessing there is no greater gift. Therefore we must undertake consultation in everything. Those who accept consultation shall get every kind of blessing. Those who abandon it shall undergo every kind of wo.

Our King has now really dealt according to the Koran. According to the advice of the Prophet, with full tenderness, without any severity, he has followed the Prophet's track.

There are causes. But it is God who creates the causes. Many patriots, and especially the Third Army Division, tried very hard, night and day, and saved millions of the oppress.

But God did it. Men must not be proud. We must not forget God. We must trust in Him. We must

know this blessing to be from Him. O, my fellow countrymen! Let us thank God as much as we can. But thanksgiving can not be by merely saying "Thanks." We must try to help, every one according to his might—the rich with their money, the heroes with their might-of-arms, the preachers with eloquence, the authors with the pen. We must try to keep our liberty! Oh, how sorrowful was our condition! This oppression and despotism had filled our earth. These inquisitions had turned the country into ruins. But, thanks to God, the divine victory arrived! A breeze brought the fragrance of liberty. The oppressors were astonished. They thought it to be a dream. But on earth men, and in heaven the angels, tried together, and God brought all the oppressors down. Thanks be to God!

If those sad conditions had been prolonged how miserable would be our condition! We would be heavily responsible to God. Islam abhors such oppression and despotism. According to our faith, every man is obliged to put away this despotism. Our law commands liberty, justice and equality. There are non-Moslems among us—Armenians, Greeks, Bulgarians and Jews. They are God's trust to us. We will try to keep their rights even more than our own. Our religion commands us to do so. There are three last admonitions of the Prophet. The first of them is to keep from oppressing the non-Moslem citizens. What a noble ordinance! They have the same rights which we have. We must leave them free. Their good is exactly our good; their loss is exactly our loss.

If we do not protect their rights the Prophet will be our enemy. And

if the Prophet becomes our enemy will success attend our life? Really we had come to such a pass that three months would not have passed before the Ottoman Empire would have gone down in ruin. Hereafter the kingdom will pass into able and trustwor-

thy hands and, God willing, our empire will be nobly exalted in the near future. Your duty is now moderation and thanksgiving. Do not forget to give thanks to God every moment. O God! Secure the peace of the people. Affirm it with justice!

SIGNS OF PROMISE TO THE INDIANS

BY JOHN W. SANBORN, FRIENDSHIP, N. Y.

Both in the United States and Canada there is a substantial increase of the Indian population. In Canada there are 109,394 Indians, of whom 74,000 are identified with the various religious denominations, and the proportion is about the same among the 291,581 Indians of the United States. Government schools have enrolled 24,762 Indian children, and in the mission and day schools there are 3,736 more.

Several years ago the Presbyterian Board offered a prize of a morocco-bound Bible to every Sunday-school pupil who should learn and repeat without prompting the entire Shorter Catechism. From one of the largest city Sunday-schools of New York there were 11 successful competitors. In the New York State Indian school, on the Cattaraugus reservation, out of 80 children of school age 55 won the prize.

On the 7th of July last, Rev. Dr.

Wilbor, presiding elder of the Methodist Episcopal Church in the Buffalo district, held his first quarterly meeting at the Seneca Indian Mission Church. Several hymns were sung in the Seneca language, and the presence of the Holy Spirit was felt in the service.

Bishop Whipple, speaking of the transforming power of Christianity upon the Indians, once said, "The Christian home has taken the place of the wigwam, and the poor, degraded Indian woman has been changed to the Christian wife and mother. With justice, personal rights, and the protection of law the Gospel will do for our red brothers what it has done for other races—give to them home, manhood and freedom."

God has a loyal following among the Indians, and some of the rarest jewels in the Savior's crown will be gathered from our Indian tribes.



OPPORTUNITY IN THE EAST, RESPONSIBILITY IN THE WEST*

BY REV. C. A. R. JANVIER, PHILADELPHIA, PA.

For fourteen years a missionary in India

In God's language the same letters that spell opportunity spell responsibility; wherever God gives opportunity there He holds to responsibility. If we look at Syria, Arabia and Persia, Afghanistan and Hindustan, Siam, Tonquin and the Philippine Islands, China, Japan and Korea, we see that this series of nations, forming the western, southern and eastern part of Asia, contains more than one-half of the population of the entire globe. More than that, we have here more than three-fourths of the to-be-evangelized population of the world. God has placed the sick of the world in this great dispensary, and opened the doors wide for us to go in and heal them by bringing them to the knowledge of the Master.

Those nations have through many centuries been marked by a spirit of moral torpor and lethargy, of deadly indifference to all great spiritual questions. They have constituted the great "valley of dry bones." Be not carried away with the common statement that the people of Asia are intensely religious. There is a religious tendency among them, but it is largely a religiousness of form and ceremony and superstitious fear. As to spiritual religion, there is indifference and deadness. These nations, beginning at Syria in the west, and running round to Japan on the east, have been in this condition of moral torpor and indifference with no true public spirit or deep religious life.

A Crisis of Unrest and Inquiry

In recent years God has been arousing these nations from this sleep of millenniums. There has been "a shaking up"—yes, "an earthquake." During the last century, increasingly

during the last half-century, still more during the last quarter-century, more in the past ten years, and most of all in the last five, God has been arousing these nations in one way or another.

Take the Philippine Islands. Note the change that took place immediately after the Sunday morning when the guns of Dewey boomed. Think what that awakening was for the islands! What it means to pass from the bondage of Spain into the hands of the American Republic!

Take Tibet, the nation that has been the mystery of the countries. Who would have predicted five years ago that in the forbidden city of Lhasa a foreign army would force the signing of a treaty? Whatever may be thought of Colonel Younghusband's expedition, its result can not fail to be a new, an awakened and an accessible Tibet.

Take China. Do you remember how we bowed our heads before God as that awful uprising swept over China a few years ago? We said: "How is it that God has allowed this great retrogression? All the labor of all these years has gone up in smoke and blood!" But out of that Boxer rebellion comes a new China! The president of the Reform Association of China said recently: "There are now 20,000 young Chinese following the higher courses of modern education in China; 50,000 modern schools of lower grade existing in the province of Canton alone; 4,000,000 of the Chinese can speak English; 10,000 modern textbooks from England or America or Europe have been translated into Chinese, and are now in the hands of the students."

Similar movements are taking place in Siam and Persia and Arabia, and

* From the *Christian Observer*.

other lands into which one after another God has come and is touching them into an awakened life.

In this series of nations there are two great centers of influence. One of them is Japan. Formosa is a part of Japan. Korea and Manchuria are under Japanese control. China has been "Japanized." Equally true is it that in the south India is the center of power, not only from its political standing as a part of the British Empire, but because of its religious position. Linked to the East by its pantheism and to the West by its Mohammedanism, it is the key to the religious situation. King Edward VII rules over more Mohammedans than any other monarch in the world, more than the Shah of Persia, or the Sultan of Turkey.

These two centers of influence, which stretch out their hands over the outlying nations until they link hands together, are also special centers of crisis. If there be crisis in all nations, there is a deeper crisis in Japan and India. Western religion, Western thought, Western ideals, Western standards, these all have in peculiar degree in Japan and in India come in contact with the old life, sleeping through the centuries, and have brought about a crisis which no one can fully understand who has not been in it.

Education has been one of the most potent factors in producing this unrest, especially among young men. Occidental education is destroying the foundations of false faiths and hoary superstitions. Young men have lost confidence in the old systems; they have cut loose from the old moorings, they have not yet found anchorage in the Lord Jesus Christ, and are drifting out into the darkness of atheism and agnosticism. The same is true of Japan. The situation is almost identical in the two countries, except that the temperament of the Japanese and that wider spread of education make the unrest more intense.

In India, however, there is another aspect of the crisis. There are nearly fifty millions of people, out of all caste,

who have no rights that any one is bound to respect. To these "outcasts," found in every city and village of the country, neither Hinduism nor Mohammedanism can hold out the faintest hope. But the light of Christ has begun to shine into their deep darkness, and tens of thousands have come to the Christian Church, and other hundreds of thousands have their faces turned toward the sun rising. In India, then, there is not only the crisis among the educated and intelligent—the unrest and the drift toward agnosticism, but there is this other crisis among those who are reaching up from the lowest depths for the new life and light given to them by the Christian religion.

The Two Great Christianizing Powers

The last great fact to which I call your attention, I pray you weigh prayerfully and solemnly. God in His wonderful dealings with nations has brought into vital contact with these two centers of influence in the height of their intense crisis the two great Christian evangelizing powers of the world, England and America. Follow history down through the recent centuries, and you will be struck with the way that God has been unfolding His plan in the Far East. The development is one that no one would have dared to predict, and yet it is manifestly no accident. Take Japan. You might easily expect that America would have influence in Japan, for America discovered and has largely molded modern Japan. But who would have predicted a few years ago that England would be found in an offensive and defensive alliance with Japan, one of those but recently despised Oriental powers? The situation is accurately symbolized by a scene not long since enacted in one of the great cities of Japan, when the intensest enthusiasm was aroused by the display of the emblems of England and America on either side, with the Japanese emblem in the center.

Then turn to India. You would expect to find England there, because

India belongs to England. But the startling fact is that side by side with England is the United States. Where there are perhaps two thousand or more English missionaries, there are fifteen hundred American missionaries. What is true of the missionary situation is in a measure true of the commercial and even of the political.

Notice: Three-fourths of the world gathered in half a continent, aroused from the sleep of millenniums, to a crisis of unrest and inquiry; two great centers of influence, themselves the centers of more intense crisis; and into vital contact with them now brought the two great Christianizing powers of the world, England and America. What does it mean? He is deaf indeed who can not hear God saying, "Forward, march!" He is deaf indeed who, if he listens, does not hear above the deep "Forward, march" the shrill call, "Double quick!"

God is marching on! He is showing His purpose. He has been fulfilling and is now bringing to the consummation of its fulfilment the promise that the kingdoms of this world are to be the kingdoms of the Lord and His Christ. Are you and I ready to keep step with God? Alas, we are not half awake to the meaning of the voice of God as He speaks through His working among the nations.

Responsibility is a tremendous word; but there is one word more tremendous, and that is the word of God's love for souls. Face it out with God and ask Him what He has for you to do for the meeting of this responsibility, for the manifestation of this infinite love for the winning of the world to Him who so loved it that He gave His only begotten Son to save it from death and despair. "Go ye into all the world, and preach the Gospel to every creature."

THE CHINESE DRAGON'S AWAKENING*

BY REV. E. I. DOTY, CANTON, CHINA

The Dragon awoke early, but ere the morning hours were past the Dragon slept, not the healthy sleep that is the reward of toil but the sleep of one hypnotized. Centuries long the Chinese followed the same ideals with steady gaze until there fell, like a mantle, close and dark, the long deep sleep. While China slept, the great powers of to-day were born and fought their way to accomplishment. That long sleep was a period of philosophical and ethical dreaming—and those dreams have deepened the lethargy unto this day. It was a period of invention, but not one of development. China invented printing, but never developed it to any considerable degree of perfection; other nations took it up and made it one of the greatest factors of progress. She invented gunpowder, but did not develop its possibilities; other nations

seized upon it and made it the advance agent of civilization; they even used it to break down the barriers the Chinese themselves had set up against them. In a word, while China slept the world worked on. But the tide of progress, beginning in the Orient, seemed ever to march westward. It entered Europe from the East and permeated every kingdom. With the colonists it came to America, and in spite of bloody tomahawk crossed the States one by one. It is crossing the Pacific and Atlantic and entering the Orient once more. Should all the blood in living veins to-day oppose its progress, it will permeate China to the very center. The impact of this tide has caused the Dragon's awakening.

Note some of the changes that have taken place. Probably first among these is the student movement, for

* From *The Chinese Recorder*.

here governor and governed have met on common ground. The old school has passed away. It is most significant that in the historic city of Canton and in other centers as well, the famous examination booths have given place to halls of the new learning. It is significant because it stands for the fact that throughout the provinces education in new subjects is required. This we may suppose was a forced step. The government saw itself drawn into the whirlpool of international competition and coolly sacrificed the life work of her present generation of scholars for the greater good of the Middle Kingdom. But the decree revolutionizing the educational system did not arrest China's ambition. Its goal was changed. The nation's thought found a new channel, and we have an army of youth with its face set earnestly toward the new learning.

All this has created a great opportunity for the Church, because at the present moment the mission schools alone are fitted adequately to meet the conditions. I would not depreciate other schools where real instruction is given, but wish to emphasize the opportunity open to Christian institutions. The government and the private schools stand rather for the new idea than for anything like the working of it out. They are not efficient. The subjects are poorly taught. With a few notable exceptions, the instructors are not instructed. It is left for the Christian school to supply that new basis of character, without which all the equipment of the twentieth century must fail in its purpose. And to the Christian school is coming a class of students from hitherto unreached levels of society. They may not become Christians, but their association with us and the resultant understanding of our purpose ought to lessen opposition and bring into wider repute the cause which we came to establish.

Christian Instructions

Recognizing the superiority of Christian instruction, the new schools are applying to us for teachers, and

the opportunity is coming to Christian young men and women to guide the nation's youth into paths of knowledge and progress. This may not seem at once an opportunity to be grasped, inasmuch as the Church loses their services as preachers and teachers. But however well a preacher may preach, or a teacher may teach, the life is a Christian's grandest witness, and entering the door now open this testimony may be given in high places where words can seldom reach. And this testimony will be examined and compared in a manner that must prove its worth.

The multiplication of schools throughout the provinces is important. It is the voluntary response of the common people to the higher call. It speaks for reaction that the teaching in these schools is so deficient and the tendency so revolutionary, but it stands for a growth that, whatever the opposition, can not be entirely overthrown. Each school building is a reflector, more or less polished, which has caught some ray of light. And that ray will be turned by it to its own place that all the land may be light. Throughout the whole educational movement there is a depreciation of the old mode of doing things and a distinct approval of the vitalizing methods of the West, but there is as yet little evidence of reformation of moral character, without which the new system must fail to bear its normal fruit.

In connection with education we note the increasing use of the English language. The Chinese are seeking to learn English at present because it is worth money to them, and the future demands will be greater than those of the present. The tendency seems to be either toward English or a revision of the native tongue. The time may not have arrived when we should teach English in all our schools, but many do teach it, and we also find English schools under purely native control.

Along with the study of English has come a noticeable change of address and manners. The last generation of

educated Chinese was a generation of scholars, the next is likely to be a generation of soldiers and diplomats. Students are visiting other great powers, and Japan especially, where militarism is at white heat and that phase of war exhibited by the peaceful parade of uniformed soldiers with flying flags and rattling drums is found most tempting. The time is at hand when China should develop statesmen who are willing to decrease that the nation may increase.

But the renaissance is not confined to the student alone. Socially it touches China at every point. The newspapers and magazines have more to say about the middle class than any other or even about the government itself. The student movement is a latent force with boundless possibilities. But the middle class presents the real battle-field of progress. The student theorizes and winces under a yoke that does not rest upon his own shoulders. It rests where there is vested property right. The student travels abroad and urges certain enterprises. The business man incurs the risk of the venture and experiences the immediate gain or loss. The student is the agitator, the working man the real reformer. The work of this class is found in the history of industrial development. Here should be mentioned railways, binding the provinces together by bands of steel and making easy and attractive the intercourse which shall drive away interprovincial hatred and mistrust. Here should be mentioned the telegraph, instantly flashing information to all the chief centers of the empire, and the telephones and electric lights, foundries, glass-works, and other such industries. Here too should be mentioned the guilds and different societies formed for mutual aid and protection of particular industries. Space forbids the treatment of these things in detail, extremely interesting tho they are to every student of social conditions. Every one of them tells the story of a reform changing the immediate conditions in the lives of thousands,

and so changing the outlook of the East that hardly a soul in all Christendom is not affected by the advance.

The Government Circles

If we turn to government circles we find strong evidence of a similar movement. The commission that was sent abroad to study Western institutions was a select body of men representative of the official class. This has ever been the conservative element, and such an action indicates the awakening consciousness that the old institutions are inadequate to stand the stress and strain of coming years. Call it what you will—anything from self-defense to calm appreciation of what is noble—it was in the right direction. It was a master-stroke. It made for world-progress.

The commission investigated the institutions of different countries and made such suggestions to the throne as seemed warranted by the knowledge gained. To that commission we owe many of the reforms already begun.

One of the most startling reforms decreed by the government is the abolition of opium. The annual report of the Anti-Opium League gives quite fully the history of the movement and how the government came to take up the matter. An International Opium Commission has been agreed to by all the leading powers, making it incumbent upon both hemispheres to suppress the evil. Thus, not only will the events of 1840 be impossible of repetition, but China will enjoy the moral support and sympathy of the whole civilized world in her attempt to shake off this great slavery.

Another instance of sweeping reform is the promise of a constitutional government. This promise no doubt was made for reasons of political expediency, but apparently it was made in good faith. Recognizing the national spirit manifest in education, defense, politics, and even in religion, it is an unmistakable mark of credit to the late Empress-Dowager that she

withdrew from the reactionaries and joined hands with the forces that make for progress and unity. But just here is a very grave danger that the people will wrest the legislative power from the throne before they are able to wield it. The people need to be patient until such changes can be made with safety. The progressive party would seize in a year what the West waited centuries to gain. Sour indeed will they find the fruit plucked too early from the vine.

But notwithstanding all the promises of the throne, we find the people still discontented. It is a matter of serious doubt whether the conciliatory reforms of the government, removing as far as possible all differences between the races, will be able to cast out of the Chinese mind the intense hatred of the Manchu. The Chinese idea of patriotism is to drive him back over the great wall whence he came. Much as the government fears a foreign foe, her greatest fear is a con-

solidated revolt of the eighteen provinces. And indeed there is reason to fear. People of all classes are more or less discontented with the present *status quo*, and if opportunity offers are willing to abet any movement aimed at the reigning dynasty. There is no doubt that a revolution is pending and that some are against any compromise less radical than the complete evacuation of Chinese territory by the Manchu.

The missionaries have come with one message. We must seek to deliver that message in such a way that the Chinese will be edified. We must teach them that a Christian experience and a high moral life walk hand in hand. We must teach them well the lesson that until the Law of God is written on the tables of their hearts, they must be in subjection to that written on tables of stone. In all our endeavor, let us strive to build up the new creature, to present every man perfect unto God.

THE GREAT AWAKENING IN MANCHURIA*

BY REV. PAUL PATTON FARIS, ICHOWFU, CHINA

The movement began in February, 1908, in Liaoyang, spread at once to Mukden, and, soon after, to Haicheng, Fakumen, Newchwang, and numberless towns and villages and hamlets of less fame—and no one dares predict where it will end.

A mighty outpouring of the Holy Spirit came to the Christians immediately after the opening of the meetings, and His power became manifest at once in heart-breaking confession of sin; then in outbursts of prayer, both petition and intercession, in great joy, and, finally, in thank-offerings to God of money and of service. It was a case of complete surrender to God.

That there are occasions for confession of sin among Christians recently converted from heathenism's ignorance, degradation, and moral weak-

ness is what every experienced missionary understands.

The particular Christians touched by this revival had in many instances a special reason for public acknowledgment of their sins. In the peculiar stress of Boxer persecution in Manchuria not a few Christians—poorly instructed because of a lack of missionaries for their adequate supervision—proved less heroic than their martyred fellows, temporarily denied their Lord, and saved their lives, tho losing all the property they owned. It was strong evidence of God's presence in the revival, then, when many of these Christians with tears and lamentations confessed their recreancy of eight years ago.

"Not only did I worship the idols myself," sobbed one poor man, "but I led my old mother to the temple, and

* From *The Christian Endeavor World*.

made her do the same—and she is dead!” And he refused to be comforted.

Another confest to having stolen money and goods when Mukden was burned in 1900, and a third told with tears of his having actually been a member of a Boxer band, tho at first ignorant of its full purpose, and of his eight years of misery ever since his escape from the band after his disillusionment.

But there were other sins also, requiring presentation to the Lord; and these too were confest publicly, not easily nor willingly, but evidently as the result of the Spirit's gracious compulsion. In one place a Christian had been associated with highway robbers, and had been arrested and subjected to six months' savage tortures, and had yet confest to nothing until one flash of divine light showed him his lost condition, and he writhed in agony on the floor.

Such experiences came to hundreds, even thousands, of other Christians in Manchuria this spring. Elders, agents, deacons, evangelists, members young and old, inquirers, backsliders, confest to having committed one or another of all the sins in the decalog. Secret idolatry, fraud, theft, opium-smoking, gambling, deceit—these were the burdens from which many a heart was freed.

One Example

At one meeting the actions of Elder S. were noticeable; he seemed overpowered with emotion.

Twice he sprang to his feet and made an attempt to speak, but twice sat down again, burying his face in his hands in great distress.

At last he rose, sprang to the platform, and said in effect: “I can bear this burden no longer! Before the Lord and the congregation I must confess my iniquities. Years ago, as all you people know, I was an earnest and sincere Christian. But alas! I fell. My wife spoke to me about my great sin, and at last I could stand her no longer, and made up my mind to get rid of her. I mixed poison with her food on

three separate occasions, but each time in vain. I have been like a fierce dog frightening souls away from the fold of Christ. May God have mercy upon me! God have mercy upon me!” And he threw himself to the ground in an agony of weeping.

Immediately the whole congregation broke into loud lamentation; scores of men and women rushed forward to the platform, fell on their knees, and made abject confession of sin.

When a moment of quiet came, a voice was heard from the woman's side. Simply and tenderly this one woman was beseeching forgiveness for the repentant elder; it was his wife!

Such prayers as hers were often heard, whether for others or for the suppliants themselves. The first recourse of the tortured sinner was to the throne of grace. Eagerly his friends would join him in petition, and it was not long before requests for prayer began to pour in to the leaders of the services. They included those mentioning fathers, mothers, husbands, wives, sons, daughters, employees, the backslidden; they came from individuals, from hospital and other helpers, schools, and chapels in which prayer unions had been formed.

Each request was written, and was very explicit.

“Chu Ching Ho,” began one, “a miserable sinner who has been a Christian for twenty years, denied Christ and worshiped idols at the Boxer time, has been indifferent ever since. Pray for me and for my wife, who is not a Christian. Alas! I have never done anything to induce her to become one. Pray that God may have mercy upon me.”

The people were as quick to respond to these requests as they were eager to make them. When their own sins had been confest, they seemed to have no desire but that all others in Manchuria should share that happiness.

Whole congregations bowed in intercession. Of the Mukden congregation it is related that not infrequently seven or eight hundred people were praying audibly at once.

Nor was there any sense of discord, wonderful as it may seem. "On the other hand," writes Mr. Webster, "there has sometimes been the most striking harmony. It sounded, indeed, like the most beautiful music, as of a wind-swept Eolian harp."

Painful to witness as many of the scenes of confession had been, the pain was borne by the penitents that peace and forgiveness might be enjoyed. And peace came to the people like a great flood. Communion services were observed with new experience of God's presence; it seemed that the very peace of a forgiving God was among the repentant communicants.

A necessity for thanksgiving swept over the many congregations. Praise in song, gratitude expressed in offerings of money and jewels, and offers of service came from all quarters. One woman made a vow to give the Lord two full days of service every week for the rest of her life, and another gave two dollars to buy books for inquirers, since she could not speak to them herself. One poor man gave a dollar; another, six; a third, five bushels of grain. Many offered a tenth of their income to the Lord. One man offered five hundred strings of cash; another, the rent of two small houses. Salaries of helpers were provided for; salaries were promised to new evangelists and pastors; and buildings were offered rent-free for church purposes. A young merchant tithed his property of \$7,000, and divided \$700 as follows:

"Men's hospital, \$100; women's hospital, \$100; Missionary and Bible Society, \$100; education, \$200; evangelistic agencies, \$200.

Three characteristics distinguished the Manchurian awakening.

As has been intimated, there was first of all a deep, overpowering sense of sin, compelling confession, usually in public. Some day the young Chinese church will pass beyond the stage where public confession seems essential, but now most of the Christians in this land find no peace until their associates, who know their lives as few lives in America are known, witness their penitent attitude before God.

The exaltation of the Holy Spirit forms the second great characteristic. Early in the meetings at Mukden, as a check on native impulsiveness it was suggested that only those who had received "the grace of the Spirit" should lead in prayer. More than once congregations were brought back to first principles by a sermon or an exhortation on the one theme, "Not by might, nor by power, but by my Spirit, saith the Lord." The Spirit, thus exalted, early made His presence manifest, and the mighty blessing followed.

The third feature of this movement worthy of note is the prominent part that was taken by the Chinese pastors, helpers, and other leading Christians. It seems that except at the beginning the missionaries had little to do but stand still and see the wonderful work of God through Chinese leadership.

A TABLE THAT TALKS

BY S. M. ZWEMER, D.D.

The accompanying table tells of immediate needs on the foreign field. It is eloquent with facts and figures that speak louder than mere words. It emphasizes the dearth of missionary candidates, and speaks to those who could go if they would listen.

1. *The table meets a whole series of objections and difficulties.* The man

who fears he can not stand "the climate" has here a choice of every sort of climate, from Alaska to Siam and from West Africa to East China. Here are opportunities for the preacher and the physician under every kind of flag and civilization, and to every kind of non-Christian religion—Moslems, Buddhists, Hindus, idolaters. Here

are places for those who covet a difficult speech, like Arabic or Chinese, and for those with moderate linguistic capacity in Spanish or English. The man or woman who is waiting for a "definite call" can run his fingers down

3. *And the table speaks of urgency.* It is the day of opportunity in every one of the lands on this list. China is in transition. Japan is in the balance. India is in upheaval. There is a Moslem menace in Africa. Unprecedented

| | MEN | | | | | WOMEN | | | | |
|---------------------|--------------|------------|----------|----------------------------|--------------------------|--------------------------------|------------|--------|----------------|------------------------|
| | Ordained Men | Physicians | Teachers | Industrial Superintendents | Sunday-school Organizers | Bible Teachers and Evangelists | Physicians | Nurses | Kindergartners | Institutional Managers |
| Africa | 5 | 3 | .. | 1 | .. | .. | .. | .. | .. | .. |
| Alaska | 4 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Arabia | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Asia Minor | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Assam | 1 | 1 | .. | .. | .. | 1 | .. | .. | .. | .. |
| Brazil | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. |
| Bulgaria | 3 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Burma | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. |
| Ceylon | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 |
| China | 24 | 14 | 3 | .. | .. | 6 | 7 | 4 | 3 | 16 |
| Cuba | 5 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Chile | .. | 2 | .. | .. | .. | .. | .. | .. | .. | .. |
| India | 10 | 3 | 7 | 1 | 1 | 4 | 4 | 1 | 1 | 8 |
| Japan | 22 | .. | .. | .. | .. | 12 | .. | .. | 2 | 8 |
| Korea | 3 | .. | 1 | .. | .. | .. | .. | .. | .. | 1 |
| Macedonia | 1 | .. | 1 | .. | .. | .. | .. | .. | .. | .. |
| Mexico | 5 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Palestine | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. |
| Philippines | .. | .. | 1 | .. | .. | .. | .. | 1 | .. | .. |
| Peru | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 |
| Porto Rico | 4 | .. | 1 | .. | .. | .. | .. | .. | .. | .. |
| Siam | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Syria | .. | 1 | .. | .. | .. | .. | .. | 1 | .. | .. |
| Turkey | .. | 1 | .. | .. | .. | .. | .. | .. | 1 | .. |
| U. S. America | 1 | .. | 1 | .. | .. | .. | .. | .. | .. | .. |
| Miscellaneous | 2 | 1 | .. | .. | .. | 2 | 1 | .. | 2 | .. |
| | 98 | 26 | 23 | 2 | 1 | 25 | 13 | 9 | 10 | 51 |
| TOTALS | | | | | | | | | | |
| Men | | | | | | | | | | 150 |
| Women | | | | | | | | | | 110 |
| | | | | | | | | | | 260 |

these columns and hear two hundred and sixty Macedonian voices.

2. *The table shows clearly the wide diversities of gift now in demand and the multifarm character of present-day evangelism.* Ordained preachers for regular pulpits in large cities or untouched districts are wanted. Men for the work of a bishop or with theological acumen to teach native preachers; teachers of every grade, from kindergarten to applied science; men of business ability and captains of industrial training. When was there a wider, more varied, stronger call for leadership than that offered here?

opportunities are opening in Turkey. The cry from Korea is that of a dead ripe harvest field, while other lands are awaiting plowmen to turn the virgin soil. These doors for the investment of life are open now. The qualified man or woman must enter speedily or that particular door will be closed. They are *immediate* needs, not the needs of future months or future years. Every one of the items in the table is up to date. If it is up to date and you have the missionary spirit, it is up to you. What are you going to do about it?

EDITORIALS

THE "D. M. R."—A HELP TO PASTORS

The Presbyterian Church has recently published a valuable pamphlet giving letters from mission fields showing the "Distinct Missionary Responsibility" of that denomination for the evangelization of the world. Pastors and laymen should study this report with its presentation of opportunities in non-Christian lands.

A leaflet of practical value, giving twelve suggestive studies in this pamphlet, with references to other recent literature, has been prepared by Secretary Halsey. These twelve studies would make ideal topics for monthly prayer-meetings.

The topics include: (1) The World Field; (2) China and the World; (3) Light in the Dark Continent; (4) The Unrest in India; (5) The Unique Position in Siam and Laos; (6) Our Southern Neighbors; (7) Responsibility in the Philippines; (8) A Mission Study Meeting; (9) The Advance in Japan; (10) Persia and its Progress; (11) Christianity in Korea; (12) The Needs of Syria; The Sunday-school and World-wide Evangelism.

These leaflets may be had from the Presbyterian Board, 156 Fifth Avenue, New York, for a two-cent stamp. It is of value to other denominations as well. Any one will benefit from its study.

DR. CAMPBELL MORGAN AND MISSIONS

This well-known London Congregationalist has been trying to educate his great flock by weekly addresses on the great missions and missionaries of the last century.

In a series of meetings in Westminster Chapel he confest surprize and disappointment at the attendance. The vast majority of his own people were conspicuous by their absence; and those present were already interested in world-wide evangelization. In all parts of Christendom, only very few "who profess and call themselves Christians" manifest any genuine in-

terest in foreign missions. Dr. Morgan's conclusion is that "we ought to abandon all methods spectacular, spasmodic, and special and give ourselves to quiet, patient, determined instruction of our own people." He adds, it is absolutely certain that the very life of the Church depends upon her obedience to the will of the Lord, and unless we can go forward to the regions beyond, our own life is sure to suffer. This question is in very large measure a minister's question. If the ministry of the Church lacks definiteness of conviction and enthusiasm of action, we can not expect the people of the congregation to be other than indifferent to this great work. Spiritual life is the secret of missionary work.

BOSTON'S CHURCHES

Rev. C. D. Gray writes in *The Standard* that Congregationalists at the "Hub" barely hold their own. Fourteen of their strongest churches dropt last year from 7,134 to 6,991. Young people seem especially to be drifting into other churches and Christian Science. The Methodists have about 30 churches, mostly small, only 7 numbering over 300. Five leading churches are in a "moribund" condition. The blood and fire of Methodism have disappeared. The Baptists have neither lost nor gained numerically. In 10 years there has been only about 300 advance. Dr. A. J. Gordon's church, that gave over \$20,000 in one year to missions, last year fell to \$150! Ruggles Street and Dudley Street, Mr. Gray thinks likely to unite. Tremont Temple, now pastorless, is a great preaching center rather than a strong church. Protestant Episcopal churches have made the most progress in ten years, 19 parishes increasing over thirty-two per cent., and in the suburbs the growth has been as great if not greater. These are facts to be studied.

THE OPIUM QUESTION IN CHINA

We look with intense interest to the report of the International Opium Commission which met in Shanghai

on the first day of the new year. Three months before, in a report by Mr. Leech, counselor to the British Legation at Peking, it is stated that in many provinces the area under poppy cultivation is reduced, due, it is believed, to increase of taxation, fine and punishment. It has been found difficult to enforce prohibition, on account of the commercial value of the product, and the entanglement of officials in the opium habit. In some provinces the effort to banish the drug has been honestly made, and in Kweichau it is said it can not be bought. On the same day when the commission met the decree prohibiting the importation of *morphia* into China became operative—another foe to public welfare considered by some even more dangerous.

Why should not Christian America make as decided an effort to stamp out intoxicants as heathen China is making to be rid of the curse of opium.

SABBATIC REST

President Roosevelt has directed that Sunday work, in the departments in Washington, be restricted to what is of an emergency character or absolutely necessary to public interest and welfare. Accordingly Postmaster-General Meyer, in whose department more work has probably been done on the weekly rest day than in any other branch of the Government, has issued an order in compliance with the President's directions; the heads of other departments will undoubtedly do likewise. The closing order is the President's response to an appeal from the Sunday Observance League of Washington, which sent a delegation to the White House, headed by Justice Harlan, of the Supreme Court, to plead for a stricter observance of the day.

We believe that few things are more needful in our day for the promotion of every interest of Church and State than a wide-spread and radical reform in this direction. But the movement should begin in the *individual* and the *family*, if it is to be permanent in ecclesiastical and social

life. Sunday is largely given up, even by nominal disciples, to secular plans and occupations. Much that is apologized for as *rest* consists in Sunday excursions which only bring more exhaustion and depletion of nervous strength. Man gets away from God's laws and ideals only at his own peril. Even a liberal thinker like Dr. Brooke Herford said:

"It is a mistake to argue for the weekly rest day on the ground of religion. It rests in the permanent need and general sense of men." He was in favor of enforcing it legally against all the common work of the world which can not give account of itself as necessary or for some clear public good. But just as earnestly he pleaded for every restriction to be taken off from quiet, innocent recreation. On the other side, Mr. Charles Hill, of the Workingmen's Lord's Day Rest Association, invited the clergy and ministers of London to preach a sermon on one Sunday in November in favor of Sunday observance, and against the opening of museums and places of amusement. Rev. J. B. Meharry, preaching in his church at Crouchhill, said we were not told that any *one* day of the week rather than another was to be dedicated to God's service. It did not matter on what day Christians met together to worship their God provided they paid respect to the spirit of the moral law, and, above all, to the great goodness God showed for His creatures in urging them, commanding them, to take rest.

MAILING MANUSCRIPTS AND MAGAZINES

If in mailing printed matter, manuscript and proof, and exchanges, *rolling* and unnecessary *folding* could be avoided, it would save not a little inconvenience to the editors. We especially recommend to those who are sending out by post monthly magazines that arrangements be made to send them as the MISSIONARY REVIEW OF THE WORLD is always sent, in wrappers of the full size of the magazine. The *Church Missionary Review*, for example, is printed on heavy paper and then folded lengthwise in the middle, and when opened refuses to lie flat. Other exchanges are rolled up in tight wrappers, and prove similarly intractable. If a uniform system of wrapping can be adopted, leaving the magazine, when not too large, to be sent without either rolling or folding, a great favor will be done not only to the editors of this REVIEW but to many others.

GENERAL MISSIONARY INTELLIGENCE

CHINA

China and the Millennium

Sir Robert Hart, who is now in England, said at a recent luncheon that the Chinese hated fighting, but circumstances would force it upon them, and he prophesied that there would come the day when China would do something extraordinary. They might have a great deal of fighting to do, but possibly in one or two hundred years would be as strong individually and nationally as Germany, and then would turn round to the rest of the world and say, "Gentlemen, there must be no more fighting." They would throw in the force of their arms with the country attacked and against the country that made war, and he believed that in that way the millennium would come.

How to Hasten China's Redemption

After a half-century of most intimate acquaintance with China and its people, Sir Robert Hart has been telling where the emphasis should be put in missionary work.

The measures which he specially urges upon missionary societies are an increased force of medical missionaries and trained nurses; the opening of new schools and colleges; the enlargement of work among women and girls; the establishment of more philanthropic agencies to help the blind, deaf, and dumb foundlings and lepers; and the sending of missionaries specially qualified to influence the ruling and literary classes through lectures, literature, and friendly intercourse. The result of such measures, he is confident, will be hopeful and rewarding. "Until now," he says, "we have been merely feeling the way and preparing foundations, but the new generation is going to build, and China's pagoda will tower high among the nations."

A Prominent Chinese Converted

The recent conversion to Christianity of Mr. Chang Po Ling, whom *The*

China Times calls "one of the leading educators and philanthropists of Tientsin city," has roused much comment in various government circles in China.

Mr. Chang was formerly associated with Yen Han-lin, first vice-president of the Imperial Board of Education at Peking. He is now under orders to investigate education in the United States, Germany, France and England, and also to make a study of foreign fisheries for the Chinese Government. The Rev. Carl A. Felt, of North China, writes concerning Mr. Chang as follows:

He has been at the head of an intermediate school in Tientsin for some years, and has been very successful. For the past two years or more he has been becoming more and more interested in Christianity. It was at first a very abstract study in his case, but has gradually taken on new interest until it began to glow and burn in his heart. He eventually came to a full realization of his privilege in Jesus Christ. He was all aglow with peace and joy, nor did he hesitate a moment in making his decision known. Mr. Chang's acceptance of Christianity at once became the topic of conversation in all government circles. He went to Peking to resign his position.

Chinese Officials Interested

Miss C. J. Lambert, principal of the girls boarding-school, Fuchau, in which there are 220 Chinese girls, sixty of whom are over eighteen years of age, wrote home:

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' schools, 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. Gleaner.*

Missions As Seen by a Consul

The evidence is steadily accumulating that the grace is spreading and becoming prevalent of rating missions at something near their true value in enhancing the well-being of human kind. In the last volume of the "Report" of the Commissioner of Education stands an article entitled "Educational Activity in Fuchau, China," of which a large portion relates to the varied educational work of the American Board, the Methodist Episcopal Church and the Church Missionary Society, by Julian H. Arnold, late consul in charge. This competent and unprejudiced authority says:

The salutary effect of missionary effort in China is entirely underestimated. Some day, when China gets upon her feet, she will gladly erect monuments to the memories of those ardent missionaries whose whole lives have been devoted to the uplifting of the Chinese people. Much of the adverse criticism directed against missionary effort in China is based upon ignorant prejudice, rather than a knowledge of facts. It is through schools and hospitals on the Western model that the more enlightened missionary bodies are striving to Christianize China. Their work has been quiet and unostentatious, but the Chinese are beginning to recognize the superiority of these institutions over their own.

Growth of Methodism in China

The *Chinese Recorder* for November gives some comparative statistics showing the advance made by the Methodist Episcopal mission in many particulars, and these among others: The missionary force was 156 in 1903, and in 1907 had risen to 228; Chinese workers, from 1,283 to 1,653; full members, from 12,085 to 17,597; those who have left heathenism, from 34,063 to 56,385; schools, from 319 to 453; scholars, from 7,558 to 13,519; hospitals, from 11 to 23; dispensaries, from 14 to 29; native contributions, from \$32,288 (Mex.), to \$362,445 (Mex.).

German Societies in China

Two of the less-known German societies engaged in missionary work in China are the Kiel China Mission and the China Alliance Mission. The Kiel

China Mission was founded in 1879, and reports that it now has two stations and three out-stations in the great empire. Six European workers are assisted by six native helpers, and 100 professing Christians (76 communicants), are the fruit of their labors. During 1907, 16 Chinese were baptized, while 22 remained under instruction preparatory to baptism. Nine native teachers were employed in the seven missionary schools, where 120 children received Christian training. The printing-press located in China proved a most valuable help in the work.

The China Alliance Mission had 10 stations, 26 out-stations, and 31 preaching-places in the provinces of Che-kiang and Kiang-si at the beginning of 1908. Its 29 white missionary laborers were assisted by 44 paid and a number of voluntary native helpers, and the number of communicants was 358, while 222 inquirers remained, after 68 adult heathen had been baptized during 1907. Five of the stations were without missionary schools, and the seven schools in the other stations had only 117 pupils. It may be mentioned as a most encouraging fact that the few Chinese Christians of the mission contributed about \$400 to the work of the Lord during 1907.

In connection with the work of the Berlin Missionary Society in China a China Missionary Union of Christian Youths and Young Men has been founded in Berlin. Its purpose is to interest the Y. M. C. A.'s and other Christian organizations of the East in missionary effort and to further the establishment of the Y. M. C. A.'s within the sphere of activity of the Berlin Society in China.

The missionaries of the General Evangelical Protestant Missionary Society of Berlin in China call especial attention to the encouraging progress which China is making. They mention among other encouraging things the following facts: (1) The government has been entrusted to the ablest reformers, so that there is good hope

of the final success of the reform program. (2) The opposition of the government to the use of opium is most determined, while cooperation of the people is apparent everywhere. (3) The necessity of a thorough education is acknowledged by all, and an ever-increasing number of men is demanding a better and more suitable education for Chinese girls and for the elevation of Chinese women to the position which belongs to them.

In "Reports of the Rhenish Missionary Society" we find especially attractive and encouraging descriptions from its sphere of activity in the great heathen empire. In Tungkun a Chinese, Tai-yin, from a neighboring village with 11,000 inhabitants, was operated upon in the missionary hospital three years ago. When fully recovered, Tai-yin returned to his home, having received the good seed of the Gospel into his heart while sick and suffering. It brought forth fruit, and oftentimes he returned to Tungkun to hear the story of salvation by faith in Christ. His house was cleared of idols, and to the neighbors he was known as a Christian man, tho he was not baptized. His aged mother became sick, and he asked her a short time before her death if she would be satisfied to have omitted all heathen usages at her funeral. She gave her consent, and Tai-yin came after her death to the missionary and asked that he come and at the funeral explain to his relatives and neighbors why all heathen, idolatrous usages were omitted. At first the relatives were very angry because Tai-yin was leaving his mother without nourishment, as they thought, and when the missionary and three of his elders appeared they were greeted with the derisive shout, "foreign devil." But, lo! soon the street was filled with people and the wide space in whose midst the coffin stood was crowded with an immense multitude, which waited expectantly for the message of the missionary, the first news concerning Christ ever heard in that large place from the lips of a white missionary.

The speaker stood upon a table, and amid breathless silence, broken only by occasional exclamations of assent, spoke on the fourth commandment and preached Jesus Christ. He was followed by one of the elders, so that more than 1,000 Chinese heard the Gospel because one Chinaman, when sick, had heard and believed it.

Methodist Missions in Korea

The first missionaries reached Korea in 1885, and the work was organized into an annual conference in 1908. The statistics are as follows: Missionaries, 41; native ordained preachers, 6; local preachers and workers, 29; Sunday-school scholars, 14,967; communicants, 24,244. They ask for 1909, \$66,861. Received in 1908, \$28,465; increase asked, \$38,396. For new property, \$25,750; increase asked for work as it is, \$8,730. In no pagan country have we had the same success in the same length of time as in Korea, and perhaps there is no pagan country in the world that is so ripe for Christian evangelization. The growth of the work has been phenomenal and has far exceeded our ability to give it financial support. One year ago the General Committee authorized a call for special relief in Korea, amounting to \$10,000, and about that sum has been received. Six new missionaries have been sent out during the year, practically exhausting for outgoing and support the entire special fund.—*World-Wide Missions.*

Presbyterian Work in Korea

The report of the Korea Mission for the year ended June 30, 1908, is a remarkable missionary document. In spite of disturbed political conditions, 5,423 communicants have been added. The native contributions amount to the sum of \$61,730.99. Last year the number of adherents was placed at 54,987; this year 73,844. There are 797 self-supporting churches in the mission, and 454 schools entirely supported by the Koreans; 12,264 pupils are under instruction in the various schools. In

the hospitals and dispensaries under the care of the mission 46,336 patients were treated. Has there been anything in the history of missions from the Day of Pentecost to the present equal to this advance made in a single year in Korea?

Social Changes in Korea

From Seoul comes a pleasant account of how "the older order changeth, yielding place to new" in the land of Korea:

Yesterday a wedding was performed in the First Methodist Church here, the contracting parties of which were both Koreans. The groom is the director of the Educational Bureau of Korea, and the bride the daughter of the governor of Chemulpo. Many prominent men and women were present. The dividing curtain between the men and the women was down its full length for the first time in the history of Korea. Among the higher-class guests present was a prince who sat beside his wife, one of the ladies-in-waiting at the palace. Truly, it is startling to think of the contrast between the Korea of twenty years ago and the Korea of to-day. There sat many ladies who had always been so carefully nurtured and so completely secluded that one naturally thought it must be a frightful ordeal for them. Yet seemingly it was not so, for they chatted and laughed and seemed to feel as much at home in the gaze of the world as do their Western sisters. Hail to the new Korea!—*World-Wide Missions*.

What One Japanese Has Done

Says The Christian Work and Evangelist:

We can not refrain from speaking of Mr. Omoto's remarkable "Factory Girls' Home," at Matsuyama. Mr. Omoto, when a young man, had been banished from his father's home because of his drinking habits. One night he left a drinking-house to break up a service a Christian missionary was holding in the city. He was attracted by the remarks of the missionary, and ultimately became a convert to Christianity. He found employment in a factory, and soon rose to a responsible position. He at once noticed the dreadful conditions under which the factory girls lived. With the aid of Mr. Gulick and Miss Parmelee, two of our most capable missionaries, he started a home for these girls. Here they lived under immensely improved conditions, and at very low rates. Then Mr. Omoto began a night school for the girls. The home has now grown to large propor-

tions, with instruction covering every branch of learning, and special emphasis is laid on instruction in religion and morals. The factory owners have been so impressed with the effect of this home on both the health and conduct of the girls that they have persuaded Mr. Omoto to open schools in other boarding-houses.

SIAM AND MALAYSIA

The Fruit of Twenty-seven Years

In his annual report, says the *Malaysia Message*, the Rev. J. A. B. Cook, who has seen twenty-seven years of service as a Presbyterian missionary in the Straits, records some of the things that have cheered him and his colleague, Mr. Murray, in the year's work among the Chinese:

Despite the general business depression and corresponding straitened circumstances of agricultural members, they have averaged two dollars per member in their gifts. One of the oldest Chinese members and a former preacher, who is still a voluntary local preacher, gave \$100 to the Preacher's Fund as a thanksgiving for special mercies received. Another Chinese friend made a free gift of land at Seletar, a country district on Singapore Island, where work already in existence will now be pushed. Another Chinese friend gives the privilege of felling wood, another gives planks from his sawmill, and yet another Chinese gives \$60 toward the building.

All these, so far, have not declared themselves Christians; but there are scores and hundreds of Chinese like them there and in China, who have come under the spell of Christ, and of whom many will before long come out clearly and show themselves to be Christians by name as well as by sentiment and conviction.

Progress of the Gospel in New Guinea

The Neuendettelsau Missionary Society sent its first missionaries to New Guinea, the great island east of the Dutch East Indies, in 1886. Since then the progress of the work has been continuous, until there are now 13 stations, where 23 missionaries and 11 helpers have gathered 1,637 native Christians, 536 catechumen, and 569 scholars. In the spring of 1905, there were only 8 stations, 16 missionaries, and 3 helpers, 73 native Christians, 103 catechumen, and 259 scholars. The

increase of native Christians in three years, from 73 to 1,637, is especially remarkable. It is to be regretted that the income of the Neuendettelsau Society has not increased as the work progressed, so that the society is now threatened with a considerable deficit.

Items from Siam and Laos

In one Laos town, service was announced by the town crier, the monastary drum was beaten to call the audience together, and Rev. Howard Campbell preached standing within a few feet of a large image of Buddha.

The Governor of Chiang Mai has deeded half an island, his own land, to the mission for a leper settlement. It is a tract of 160 choice acres, where the Governor's pet elephant has long been sole monarch, for he was so vicious no one dared approach him; he would push over a house or kill a man that stood in his way. Meanwhile lepers roamed everywhere begging for food, a menace to the public. Buddhism regards leprosy as retribution and never relieves its victims.

The Third Church, of Bangkok, now uses an individual communion set, presented by a Chinese member.

The Boon Itt Memorial is in course of erection; a two-story brick building with verandas on both floors. The management will be on the Y. M. C. A. Plan.—*Woman's Work.*

INDIA

A Bible School Needed for Burma

Bible Schools are the outcome of a new phase of development in the Christian Church. The need for an interdenominational Bible School has arisen of late years in India, where government has given a sound English education to a mass of Indian youths who have had no opportunity to study the Bible or to learn anything definitely of the Christian religion outside the mission schools. The fact of so many diverse forms of Christianity which work to evangelize the country has given educated men a curious desire to seek for themselves what the

Bible teaches; to go to the source of Christian faith and judge for themselves. Three-quarters of a million of Indians—Hindus and Mohammedans—reside in Burma. Their separation from their Indian homes has also freed them from many restraints of caste and custom that bound them there, and were fetters hard to break. In Rangoon, where these men, educated away from their superstitions, occupy a foremost place in all responsible positions, there has arisen a spirit of inquiry and a seeking after Bible study that deserves recognition. The only suitable response is a school where they can study the Bible carefully and prayerfully, where they can learn to know the God of the Bible.

The proposal to establish in Rangoon a branch of the New York Bible Teachers' Training School has met with a hearty response from Dr. W. W. White, the president, and funds are needed to start and carry on the work till it becomes well established. This Bible School is to meet the need of educated men who can pay for it when they know its value. It is not primarily for the training of mission helpers, as each mission prefers to train its own. It is for those for whom at present no special provision is made, and who, when reached, can do more for their countrymen than any other class.*

An Indian Christian University

The proposal to convert Carey's college at Serampore into a Christian university for India is one which must appeal to all lovers of missions. If it is carried out, as we believe it will be, then Carey's original intention will be accomplished. He always meant it to be something bigger than a Baptist training college, and one making an appeal to the entire population. An interdenominational committee has agreed to the scheme, and the principal of the college has come to England to interest British people therein.

* Contributions or inquiries may be sent to Mrs. W. F. Armstrong, 541 Lexington Avenue, New York.

This project should receive the heartiest support from our people. The advantage to India of such a university can not be exaggerated. Every close student of Indian questions must perceive that the native population is destined more and more to do its own evangelization. The people, emancipated through British rule, are feeling, as never before, their own power of self-government, and this is as true of the Church in India as of the State. If the Church of the future is to have wise leadership, its promising youth must be trained in a *Christian* university. The quarter of a million pounds asked for to complete the scheme ought to be immediately forthcoming. It is one of the most important pieces of work ever undertaken in our great dependency.—*London Christian*.

Death of an Eminent Saint

Writing on the death recently of the first convert from Zoroastrianism in modern times—Dhanjibhai Nauroji—Principal Mackichan (Wilson College, Bombay) says that tho the Indian Church has lost its most outstanding personality, and one of its most trusted leaders in spiritual things, he was an Indian to the core—lover of his country and his people. His acceptance of a new faith did not change the framework of his mind and spirit. He gave to Christ and His religion all that belonged to him as an inheritance from the national life of which he formed a part. His theology was suffused with elements of value that came to him from this long ancestry. His stanchness was worthy of a member of a nation which, like the Jews, has survived so many vicissitudes of untoward national condition; and his consciousness of God, his sense of a divine all-embracing Presence, was also a part of his Eastern inheritance.

Hindu "Holy Man" Converted

The October number of *World-Wide Missions* contained an account of the conversion of the Sadhu (or holy man, of one of the Hindu sects), Ram Das, in Rurki District, Northwest India, and of his zeal as a Christian. Now

from Gulbarga, South India, comes the report of another Sadhu convert, whom the Rev. J. H. Garden calls "the most earnest convert we have ever had." "Tho he has been a Christian for only a little over a month, he has committed to memory the Creed, Lord's Prayer, the Ten Commandments and much of the Catechism. He has also read a great part of the New Testament and the whole of 'Pilgrim's Progress.' He is able to confound from their own books his former co-religionists and we hope great things from his zeal and devotion and learning."

Success in a Methodist Mission

The Multra District Conference of the India Mission of the Methodist Episcopal Church was held the latter part of August, and the workers reported there had been more than 1,600 people baptized in nine months. The itinerating band had visited 246 villages, taught 7,663 Christians, preached to 32,424 non-Christians and torn down 115 shrines of evil spirits. Nineteen pastors are supported by the people whom they serve.

A Present from a Traveler

At the mission-church at Kôtgur, in the Himalayas, on September 13, the world-renowned explorer, Dr. Sven Hedin, who had just returned to civilization after his travels in Tibet, was one of the congregation. Before leaving Kôtgur for Simla on the following day he generously presented the Rev. H. F. Beutel with the gold watch which he had used throughout his two years' journey, in token of his sympathy with and appreciation of missionary work. The watch, as Dr. Hedin desired, is to be sold for the benefit of the work in Kôtgur.

A Missionary Church

The sixteenth annual report of the Tinnevely District Church Council for 1907 has recently come to hand. The agents of the council include 41 Indian pastors, 10 inspecting schoolmasters, 31 evangelists, 151 catechists, 419 schoolmasters and 162 schoolmistresses. In the district there are 60,000 Chris-

tian adherents, some 15,000 of whom are communicants. In the 456 schools there are 15,146 scholars. The contributions of the Indian Christians to the funds of the Council (exclusive of school fees) amounted to Rs. 64,412. In the report the missionary efforts of the church are dealt with under three heads; namely, "voluntary evangelistic work," "work of the Missionary Association," and the "work of the Indian Missionary Society." The advances made by the latter during the year under review have been noted from time to time in our pages. The work of the Missionary Association is carried on by 32 evangelists, one of whom is in the Wynaad. In the Palamcotta Circle, 30 voluntary bands went out preaching, and all the villages within ten miles were visited.—C. M. S. *Gleaner*.

TURKEY AND PERSIA

Congratulations to missionaries in Syria and Turkey, especially to those who after the long night of toil—three-score, fifty, forty years—now see this day of victory for truth. Others labored and died not having received the promise, yet this victory is theirs also. Levi Parsons and Pliny Fiske, Goodell, Dwight, Hamlin, Bliss, Calhoun, Van Dyck, Isaac and Wm. Bird, the Eddys, father and son, they are all in this victory; and most fully those of them who best revealed the Father and, to antagonistic races, showed the meaning of "brotherhood," the new word which stands out on to-day's banners of rejoicing. — *Missionary Herald*.

The Make-up of the Turkish Parliament

The list of racial names comprised in the membership of the new Ottoman parliament is formidable, and indicates the initial difficulty which the leaders of the Young Turkish movement will have in guiding and unifying so motley a company of representatives of such diverse tongues, creeds and interests. To take them alphabetically by race, there are Albanians, Arabs, Armenians, Bosnians, Bulgarians, Circassians, Greeks, Jews,

Kurds, Servians, Syrians and Turks. And by creed—and creeds in Turkey represent separate political entities—there are Moslems, Greek Orthodox, Armenian and Protestant Christians, Jews and Druses. The Senate, of from sixty to eighty members, is appointed by the Sultan—that is, under the régime of the moment, by his ministers. The deputies in the lower house are supposed to represent constituencies of 50,000 males, and will number about 250. With all these differences of race and faith go varieties of dress and tongue, which add to the complexity and the difficulty of the problem. Turkish is the official language of the government and of debate, but Arabic, Greek, Armenian, Bulgarian, Servian, Albanian and other tongues are spoken by delegates. It is evident that if we had not assimilated our immigrants as they came to us we should have a like problem on our hands. On a smaller scale it is the problem of South Africa, with its Dutch and English tongues. It would be a serious question in China, where the written language is one and the spoken dialects many, and for India, if parliamentary government were to come.—*The Congregationalist*.

Free Speech in Turkey

Now that the censor has lost his job in the Turkish Empire, words tabooed for over thirty years will come trooping into print again. A postmaster once held back *The Independent* on account of its editorial on "Thanksgiving Turkey." No geography might contain "Armenia." Tho thousands of men and boys were named "Murad," it has not been allowed in the language, not even on deeds of property, since the present Sultan deposed his brother Murad. "Youth" was a fatal word; it suggested Young Turks. Mention of any "Society" was forbidden; so were "statue of liberty," "republic," "revolution," or anything that sounded like "constitution." So dangerous was the word "freedom," that even "free alcohol" was banished from a work on chemistry. It was of no use

to translate, "The Son of God goes forth to war"; choirs will soon be singing it.

A Tuberculosis Sanatorium for Syria

The long-planned-for sanatorium for which Dr. Mary Pierson Eddy has been working has now been opened near Beirût. Dr. Eddy writes:

For three months I had been preparing the house and grounds, and two tent-houses were already up. Later we erected a large tent-house, called by the patients "the Hotel," and two white canvas tents. The sanatorium itself was not used at first, except as an administration building, as we planned that our patients while still few in number should sleep, eat, and remain during the day in tents, tent-houses, or among the pine-trees by which the house is surrounded on three sides.

All went well at first; the patients gained splendidly, until one day we began to hear rumors of stealthy steps around the tents at night. Our midnight callers became bolder, our patients more fearful, and then came a memorable night when the wild beast walked boldly under our very windows and uttered most blood-curdling howls. Next night the very last patient slept indoors. Later we found it was a large wolf. As summer advanced, we were pleased that people came, in ever-increasing numbers, from every part of the country to see the sanatorium.

The sanatorium has two homes. One is on the mountains of Lebanon, over 3,000 feet high, where patients can stay from May until November. The other home has winter quarters at Junieh Bay, where buildings are now being erected, as a memorial to the late Teunis Hamlin, D.D., of Washington, D.C.

The Girls' Seminary at Sidon

One of the potent forces for uplifting Syrian women is the Sidon Seminary. Fifty years ago it began with ten girls. The influence of the school has not been shut up to Protestants, for a recent report shows among the students 38 Protestant, 30 Greek, 18 Catholic, 5 Maronite, 11 Moslem and 11 Jewish girls. The seminary has grown to the limit of its buildings in spite of frequent enlargement. In response to a recent appeal, funds were provided to buy adjoining property, and the seminary now enters on a new era of wider usefulness.

Persian Missions

Persia is undoubtedly one of the neglected mission-fields. It is more than one-third the size of India, its area being 630,000 square miles, with upward of 12,000,000 inhabitants, against 1,500,000 square miles in India. Yet comparatively little missionary work has been done in the country. Modern missions in Persia were begun in the sixteenth century by Roman Catholic monks among the Armenians. There are at present from 8,000 to 10,000 Roman Catholics in Persia. The earliest Protestant missionaries were Moravians, who in 1747 came to labor among the Parsees. They were, however, unable to remain, owing to the disturbed condition of the country. The first permanent Protestant mission was established in 1835 by the Rev. Justin Perkins and Dr. Asahel Grant at Urumia for the special purpose of winning the Nestorians to evangelical Christianity. In 1871, Teheran was occupied; Tabriz in 1873; and Hamadan in 1881. Through the endeavors of Dr. Bruce, an Indian missionary, the Church Missionary Society established themselves in 1869 at Ispahan; and later at other places in the South. In 1895, the total number of Protestants was estimated at over 3,000 communicants and about 10,000 adherents.

Lutheran Work in Persia

The Hermannsburg Missionary Society has conducted missionary work among the Nestorians in northern Persia since 1880, its missionaries being three natives who have received their theological training in German Lutheran institutions. The Swedish Lutheran Church in America has also labored among the Nestorians since 1888. A special conference on Persia followed the General Evangelical-Lutheran Conference at Hanover, which was held from September 15 to 17, where an appeal from the Nestorians for increased means for the work and for enlarged activity was diligently discusst. It was decided that the Hermannsburg Society and the

Swedish Lutheran Church (Augustana Synod) send two representatives to Persia to thoroughly investigate the conditions there before enlarging the work. This was wise in view of the fact that some criticism has been made of the methods of the native missionaries.

Mohammedan Missions

Dr. George Adam Smith, preaching before the Baptist Union of England, teaches us there is an unwonted revival of life and religious thought and tolerance among the Mohammedans. Instead of that faith forming a well-nigh impenetrable wall to everything Christian, it now transpires that the opposite is true. The heaven of Christ is seen in the fact that there is demanded the liberation of woman from the hitherto and seemingly impenetrable darkness of her condition and life; in the fraternizing of Christians and Moslems in the Turkish Empire. This is surely the actual forsaking of some of the essentials of Mohammedanism.

Young Turks in Robert College

The latest report states that there are now 34 Turkish students in Robert College, that noble institution which stands high up over the Bosphorus in full view of Yildiz Kiosk, and so has from its foundation been an eyesore to the Sultan, who did his best and worst to hinder the establishment of this famous Christian college by Dr. Cyrus Hamlin and the other American missionaries. Think what is meant by such an innovation as this entry of 34 youthful Turks, all Moslems, within those walls! Such an event is one of the most startling among all the recent revolutionary incidents transacted in the near East. Under the tyrannical rule of Abdul Hamid and his corrupt and cruel camarilla, no Turkish students were ever free to come under the beneficent shadow of the great American center of Christian teaching in Turkey, which during a whole generation was educating those fine Bulgarians who now lead the civilization of their nation.

The horrible Hamidian despotism is over, and under the Constitution this band of Turkish youths has hastened to enjoy the privileges hitherto forbidden.—*Homiletic Review*.

AFRICA

Progress of Missions in Africa

Sixty-seven years ago David Livingstone penetrated into the heart of Africa, where he established his first mission. During the next ten years he moved about through a region inhabited by several tribes without marked success, so far as the conversion of the natives to Christianity was concerned. Set that beginning in contrast with a description by Rev. Donald Fraser, a minister of the Livingstonia Presbyterian Mission in Africa, of a recent convention held by the native church. Those who attended, several thousands in number, camped in booths erected in the woods. On Saturday 190 adults and 121 children were received into the church. Early Sunday morning the Lord's Supper was celebrated by 934 communicants. Later a preaching service in the open air was attended by about 7,000 persons. In the afternoon the church was packed with a congregation of 3,000 for a missionary meeting, and twenty-four native teachers offered themselves as missionaries. One of the impressive scenes of the Pageant at the Orient in London last summer represented Livingstone surrounded by blacks in Africa declining Stanley's proposal to escort him to the sea and back to his home in England. This word-picture drawn by Mr. Fraser would be a fitting sequel to that scene; and yet it must be remembered that modern missions are yet in the period of seed-sowing. A generation hence this scene of to-day may be regarded as only one of the first signs of the accomplished conquest of a great continent for Christ.—*The Congregationalist*.

How They Suffer in Africa

The late Bishop William Taylor narrated the following:

I saw a woman who had been accused of witchcraft, and condemned to death

by ferocious ants. She was bound to an anthill—often from 10 to 15 feet high—and kept there all day. The cries of her infant were such as to cause her release at night. The victim usually dies in two days, but this woman was bound and tortured for five days, and then driven away because "she was too hard to kill." She crawled in a terrible condition to the mission station, and the missionary told me she was the most pitiful sight he ever beheld. After careful nursing for months she recovered, and this woman, so terribly scarred and disfigured, was converted at my services. The recital of such scenes may seem terrible to civilized nerves, but how much more so is the endurance of them by millions of helpless human beings? "Jesus Christ came to destroy the work of the devil." Pray daily that Africa shall speedily know Him whom to know aright is life eternal.

Work for Women in Egypt

Missionary work in the Nile Valley has availed somewhat to usher in a new day for Egypt's womanhood. There are schools for girls which touch some 5,000 lives, while Bible women going into the harems carry the glad story of salvation to more than 5,000 others, both girls and women. Already there have been gathered into the Church a membership of 9,895, of whom 4,727 are women. And the signs of progress among the women of this Christian community are most encouraging. A missionary recently visited a native congregation at an outstation, and when asked to speak to the women's missionary society was surprised to find some 80 women present. Thinking it would be well to call on some one or two for prayer, the missionary asked the pastor if there were any one who could be relied upon to render this service. "Oh," said the pastor, "just call on any of them."—REV. C. K. WATSON.

Methodism's Share of Africa

Methodism is now established in six important centers. On the west coast there is Liberia, the negro republic, demonstrating the abilities of the black race in government and civilization extension; Angola, a vast and healthful plateau with great opportunities among the intelligent Bantu and other races; and the Madeira Islands, where

the work is among the Portuguese Roman Catholics. Two centers are on the east coast—Portuguese East Africa, a wide-open field for the extension of the Gospel among the native Africans; and Rhodesia, a colonial empire under the British flag, where Anglo-Saxon civilization is helping the advance of the Cross. In North Africa, Methodism has been led to begin a frontal attack on the Moslem stronghold in the continent. These various territories, which have practically been assigned to the Methodist Episcopal Church, include half a million square miles of territory, and more than 10,000,000 pagans and Mohammedans for whose evangelization Methodism would seem to be responsible. They represent opportunities among whites and blacks, among pagans, Mohammedans and Roman Catholics. God calls Methodism to make a forward movement in the conquest of Africa.

Presbyterians' Share

Says the *Assembly Herald*:

More than 800 men, women and children confess Christ in a year at one church—a thousand attend. Practically all the churches having native pastors have come to self-support in the past two years. Schools are crowded in Kamerun interior. Four hundred students at Elat, 50 of them girls. Scores are turned away. Pupils pay a tuition. Girls can no longer be prevented from attending school. German Government forbids the marrying of little girls. Polygamy is crumbling before civil law and divine gospel; 20 candidates for the ministry.

Our denominational responsibility is the evangelization of 5,000,000 in Africa in the present generation. Sane and Scriptural proposition. Men and means are desperately needed. Ours to raise up a native ministry and evolve a self-supporting, self-propagating church and school.

The Situation in the Sudan

This district in North Central Africa, "as large as the United States and more densely populated," is today almost untouched by any Christian missionary effort. In the Sudan proper, there are estimated to be still 50,000,000 people who know no more of Jesus Christ as Savior of the world

than if He had never come. A few missionaries of the Sudan United Mission and of the Church Missionary Society have in the past few years entered the western border-lands of this vast untouched district. The United Presbyterians have planted one or two stations on the Upper Nile in the East; but these are only solitary light-houses piercing the dense gloom of heathen darkness which stretches for fifteen hundred unbroken miles from the most inland station in the west to the nearest lonely station in the east. The Church Missionary Society, of England, also has a few missionaries on the southwestern border, in Nigeria.

Why Leopold Grants No Reforms

The answer is given by Mr. John Daniels, the corresponding secretary of the Kongo Reform Association, in the December number of the *North American Review*, in a clear-cut article upon "The Kongo Question." The reason for Leopold's incorrigibility, says Mr. Daniels, is brief:

King Leopold has achieved world-wide repute as a promoter and financier of extraordinary ability. The Kongo Free State is his supreme business success. The profits yielded by the merciless rubber system to Leopold and his copartners in their non-official capacity as chief shareholders in the concessionary companies are, as is proved even by the published figures, enormous. The Belgians have won fame only as a nation of keen merchants and traders. Leopold's business associates in the Kongo investment include many of the foremost citizens of Belgium. Undoubtedly the institution of genuine reforms in the Free State would appreciably diminish the profits from the colony, and might even necessitate temporary grants in aid. Leopold and his fellow stockholders are averse to any reduction in their present profits. Leopold's dividend-loving subjects are not only disinclined to be money out in the Kongo bargain, but see in it no contemptible opportunity for increased income. The net result of this hearty accord between the business king and his business people is that Belgium, unforced, will not introduce reforms in the Kongo.

A Christian Commonwealth

The Canadian Congregationalists are partners in a little Christian com-

monwealth at Chisamba, West Central Africa. Here, under the leadership of seven workers, the various sides of a Christian community are being forwarded. The Gospel is preached, scholars are taught, the sick are doctored, the farmer and mechanic are trained. There are 180 church-members, a Sunday congregation of 1,500, 850 scholars in six schools, 19 evangelists regularly visiting a district of 10,000 population, a hospital with cottages under two doctors, and an industrial department—all maintained for \$5,000 a year, or 50 cents per church-member. The work will shortly be enlarged.—*Missionary Herald*.

A Wonderful Opportunity

Nearly two years ago a dispensary was opened by the missionaries of the English Church Missionary Society at the foot of Mount Kenia, in British East Africa, and this has since developed into a permanent medical mission. Dr. T. W. Crawford writes:

We have a wonderful opportunity here, as we come in touch with hundreds every day, and we have a congregation of from 300 to 400 on Sundays. Our work has grown so much that I am making arrangements to extend my in-patient department to 50 beds. We have generally from 25 to 30 in-patients all the time, and only 15 beds. We have commenced a day-school with 40 scholars.

A Convention in Africa

Rev. Donald Fraser writes from the Livingstonia Presbyterian Mission in Africa:

We have just closed one of the greatest conventions the native church has yet held. It was much the largest in point of numbers, and in sustained attention, quiet, earnest decorum, and in practical results it will rank with the best. We made preparation for the accommodation of thousands of visitors by the erection of booths in the woods. About 5,000 visitors came, and on Saturday we received into the church by baptism 190 adults and 121 children. On Sunday, in the early morning, 934 Christians sat at the Lord's table. At ten o'clock we held our worship and preaching in the open air with a congregation of 7,000 gathered about us. In the afternoon the church, which will hold 3,000 people, was packed for the usual missionary meeting. Twenty-four of our teachers offered themselves as missionaries. The lead-

ing subject during the convention was "Christian Love."

Persecution in Madagascar

Speaking recently at the annual meeting of the Brighton auxiliary of the London Missionary Society, Rev. James Sibree, of Madagascar, gave a lamentable picture of the condition of mission work in that island. He said that twelve years ago they had a larger number of people connected with their congregations and of children in their schools than now, with a greater number of pastors and teachers than in all the other stations of the London Missionary Society put together; but with the appointment of the present governor, in 1906, a régime of bitter hostility to all missionary effort commenced. The Y. M. C. A. had been broken up, school-teaching in the churches had been prohibited, with the result that three-quarters of their day-schools were closed; and the official school-teachers were instructed to gather the children on Sundays for secular lectures. Mr. Sibree added that altho games and sports and debasing amusements were permitted on the Sabbath, "if twenty-one Malagasy met on the Lord's day to study the Bible they were liable to imprisonment."

The Difficulties in Madagascar

Friends of Protestant Missions in Madagascar had devoutly hoped that their protests to the French Government would bring a change in the attitude of the Governor-General, M. Angagneur, after his return from his journey of consultation with the government in France. No change for the better has come yet, as is apparent from a letter of an American Lutheran missionary, Pastor Picard, published in the *Journal des Missions Evangeliques*. M. Angagneur had given the American missionaries reasons to expect permission for the reopening of some twenty of their closed houses of worship (of 43 houses of worship, 42 were officially closed in 1906), but permission was granted for the reopening of 4 houses of worship

only. The only reason given for the continued closing of 38 houses of worship is "on account of higher political reasons." Thus the missionaries in Madagascar are still threatened and persecuted by the Governor-General.

EUROPE—GREAT BRITAIN

A Million Shillings' Campaign

An effort which has been made by the friends of the London Missionary Society to render Dr. Wardlaw Thompson's year of office as chairman of the Congregational Union a special missionary year is to culminate in the raising of a million-shillings' fund before March 31st. To this end an appeal is being address by Dr. Wardlaw Thompson to all ministers of Congregational churches and supporters of the society. The fund is needed, not for launching out in new directions, but to provide for the normal development of the work upon which the society is engaged, and to obviate the necessity of reducing expenditure by withdrawal from some large field of labor, which would be regrettable in face of the phenomenal opportunities for the extension of its work presented by events, particularly in the East. One donor has already given Dr. Wardlaw Thompson the first 10,000 shillings, and has promised the last 10,000.

An Inspiring Offering

We hear so much of the decline of interest in regard to foreign missions that it is always gratifying to know facts which point in the contrary direction, and testify to the existence of wide-spread sanctified enthusiasm in respect of Christ's command to proclaim His Gospel to every creature. It has just been announced that the amount of the fund which it was decided to raise in celebration of the jubilee of the Women's Auxiliary of the Wesleyan Methodist Missionary Society was found, on Thanksgiving day, to have reached the noble sum of £25,967 8s. 11d. No wonder the opening hymn at the gathering was the triumphant "All hail the power of Jesus' name!" As Dr. Barber finely

said, the women who took part in the creation of the fund have been "linking the loving heart of England with the aching heart of heathendom"; and it may be added that they have been helping to link that burdened heart to the yearning heart of the Savior.—*London Christian.*

Gifts for Medical Missions

It is interesting to note that the medical mission auxiliary of the Church Missionary Society organizes support for endowing 1,500 cots or beds in its mission hospitals, and in 1906-07 collected £30,000 for the support of its 76 doctors and 52 nurses.

The sum raised by the Baptist Missionary Society's Auxiliary increased from £432 to £9,522 in five and a half years for the support of its 21 medical missionaries and its 6 nurses. This society also organizes support for 183 endowed cots or beds. These are the only two societies which possess a medical mission auxiliary.

Falling Off in Receipts

Says the *C. M. S. Gazette*:

In our committee-room we have been obliged to cut down the estimates once more, till now the total estimated expenditure for the year ending March, 1910, stands at £370,000 as compared with £377,000 in 1904-05, and £382,000, £391,000 and £379,000 in the subsequent years. In other words, the committee have been obliged to decide that in the year ending March, 1910, the expenditure is to be £7,000 less than five years before, and if we look at the staff of missionaries we find that it has not been maintained at the strength of two or three years ago. It should be borne in mind that these comparisons must be viewed in the light of the fact that in the previous years there was an income increasing at the rate of about £10,000 a year, and an increase in the staff of about 50 each year.

Presbyterian Retrenchment

The Presbyterian Church of England is in the same sorrowful case. The convener of their Foreign Mission Committee has to head an appeal with the word "Retrenchment." He goes on to say:

The word is written with deep pain, but there stands the humbling fact. Time and again the warning note has been sounded. Year after year, strug-

gling with an inadequate income, and meeting our liabilities from sources that could not be permanent, we have tried to convince the Church of our critical financial position. Last year there was a noble response to a call from the Synod. Congregational contributions were increased substantially, but not by any means sufficiently. This year there is a serious falling off again. Have we hesitated too long? Has our faith been rashly imprudent? In any case the blow has fallen, we can not help ourselves. Next year our mission will receive, for the prosecution of its work, £1,000 less than it needs to maintain it barely, according to the present outlook, on the present scale. And that is but a beginning of our reductions.

Golf Balls vs. Foreign Missions

The people of this country spend on golf balls—the balls alone, apart from the upkeep of links, etc.—as much as they do upon foreign missions, said Dr. Horton on a Sunday morning. The discovery had come to him as a great shock. By self-denial simply in the matter of this single luxury, the treasuries of all the missionary societies might be filled to overflowing. The Congregational churches contribute for foreign missions on an average three cents a week for each of their members. Everybody knows the missionary zeal of Dr. Horton's own congregation, so that it is not surprising to hear that in the case of the Hampstead Church the contributions to the London Missionary Society amount to an average of 18 cents a week for each member. It does not seem at all an impossible thing that that average should be reached by many of, if not by all, the churches of the denomination.

John R. Mott in London

During his recent campaign in England, Mr. Mott spoke often, especially to students, and always with great power, among the rest in London and Albert Hall. Of this meeting the *British Weekly* says:

The students were there, row upon row, thousand upon thousand. It was not at all the gathering one associates with—let us say a missionary May meeting. The greater part was composed—and that was the wonder of it—of young men and young women. Mr. Mott had asked for the ear of the students of

London. It was given him. Mr. Mott is one of those convincing optimists who do not minimize the powers of evil, but who, watching with wide-open eyes the great world movements, see above and amid them all the movement of the Holy Ghost. In a few rapid sentences he pictured the growth of the Church in Japan, in Korea, in China, the Philippines, and Ceylon. Christianity was daily making stronger appeal to the brain as well as the heart of India. This was the strategic time, the time to bring up the reinforcements, for the enemy's lines were wavering. I challenge the strongest men of the universities of the British Isles to prepare themselves for leadership; I challenge you to a proper comprehension of the imperial sweep of our plan, of our resources; I challenge you to a larger unity. In my judgment a proper plan of cooperation would be more than equivalent to doubling the present missionary forces.

The Education Bill in England

Few subjects have begotten so bitter and wide-spread a controversy in England as this matter of religious education in public schools. The Minister of Education, Mr. Runciman, has been consulting with representative leaders on both sides, such as Dr. Clifford, and the Archbishop of Canterbury, seeking to find the *maximum* of concession each party would yield, and the *minimum* of demand each would insist on. A compromise has been effected, and is embodied in a bill, the substance of which is that the denominationalist party, mostly Anglican, give up their schools to be public and elementary, the standard of religious teaching to be undenominational — *i.e.*, simply Biblical; and that, where parents so wish, denominational teaching be given on two days a week, but not at public cost; and that religious tests for teachers be abolished. We devoutly hope some such measure will prevail, for antagonism has been bitter for seven years.

The House of Lords and the License Bill

The government bill, on the subject of licensing, which in the eyes of the friends of temperance promised to work great and beneficent changes, and which took three years to prepare, was by the Commons

sent up to the Lords, with a majority of 237 in favor of its third reading. There, however, it met what may prove its death-blow, and its enemies are now classed as the "Beer-age and Peerage." We feel disinclined to pass a sweeping judgment upon matters so mixed up with complex politics. But for a long time there has been great unrest in Britain as to the frequent and despotic overruling and overriding of the popular will by this body of hereditary legislators. Steps are now being taken to reform the House of Lords and make eligible to seats only those who have already been members there or are elected to it, or have served a term in the House of Commons. This will no doubt increase the efficiency of the Upper House of Parliament.

THE CONTINENT

The Temperance Wave Strikes Europe

The marvelous wave of temperance sentiment and principle that is now passing over America, and bringing tidings of victories so rapidly that we have difficulty in keeping up with the history of the movement, is not confined to the western hemisphere. Even continental Europe, with its low ideals of morals that have to do with drunkenness, is being affected. In Germany, the home and almost possession of beer, a tremendous indictment of the traffic and its effects upon the people has been drawn up by a number of the leading scientists and college professors, and in Denmark the physicians of the land have drawn up and issued a statement to the effect that in that little kingdom the death of one man out of every seven is brought about by liquor-drinking; Switzerland at a late election by an overwhelming majority ordered the banishment of absinthe, tho the country loses an immense amount of revenue thereby. England, hesitating about passing a bill that does nothing more than slightly reduce the number of public houses, is lingering far toward the rear in this reform.

Medical Missions and German Christians

The German Institute for Medical Missions held its annual meeting at Frankfort-on-the-Main on December 2, where it became apparent to all friends of the cause that the interest in Medical Missions continues to grow rapidly in Germany. The building for the Institute at Tubingen has been so far finished that it can be dedicated perhaps in April, 1909, and the work of training medical missionaries for all German missionary societies can commence at once. The means available amounted to about \$50,000, but another \$10,000 is urgently needed for the finishing of the building. Another building for the training of lady medical missionaries and deaconesses is planned at an expense of about \$15,000, half of which amount has been promised by a friend of medical missions in Bavaria.

Mormon Activity in Norway

The Mormons are carrying on mission work in Norway with a vengeance. Lately they held a meeting in Christiania, at which 400 persons are said to have been enrolled. The president of Scandinavian missions and 33 missionaries from Utah were present. Plans were devised for carrying on an active and extensive mission work over all Europe, where, it is said, 2,000 missionaries are at work teaching Mormon doctrines and inducing people to migrate to Utah. Their headquarters seem to be in Norway, where there are 1,200 adherents, of whom 400 are said to live in Christiania.

The Disaster in Italy

Seldom has there been such a sudden and appalling loss of life as in the recent earthquake which shook Sicily and southern Italy, bringing almost instant death to more than 150,000 men, women and children. Messina and Reggio, with a score of other towns, are in ruins. Christians have hastened to the relief of the survivors, but it is too late to save those who have so suddenly been called to

their final accounting for deeds done in the body, whether good or ill.

Questions Before the Duma

The second session of the third Duma has been productive of sensational incidents. All the Liberal organs agree that the present Duma feels that substantial results *must* be accomplished in its second year, if its usefulness and prestige in the country are not to be destroyed beyond rehabilitation. The principal items to be acted on are the following:

The restoration of the ordinary law, the ending of martial law with the tyranny of local governors resulting from it.

Abolition of capital punishment, so as to do away with wholesale executions in political cases.

Universal elementary instruction.

Reconstruction of the local administrative and judicial systems.

Revision of the press laws in the interest of free speech.

Personal immunity and protection of citizens against arbitrary acts of the police.

Religious liberty and equality of sects and creeds before the law.

Temperance legislation.

First Methodist Deaconesses in Russia

In the history of Russian Methodism the first Sunday of November, 1908, will ever be remembered as a "red-letter day," marking the formal opening of Bethany Deaconess Home in St. Petersburg. More than fifty friends of five nationalities gathered in the humble quarters, and brought words of greeting and encouragement to the five plucky deaconesses who had begun their work here during the awful cholera epidemic.

On this same Sunday a communion service was held in the First Methodist Episcopal Society in five languages, and 22 persons were received into the church. The Bethany Home is a hand which our church is extending to the people of this great metropolis, a hand of Christlike love and mercy which shall reach down even to the lowest, and minister to the physical and spiritual needs of everybody, regardless of race, color or creed.—REV. G. A. SIMONS.

AMERICA

A Unique Missionary Tablet

At Mount Holyoke College on Founders' day, November 10, there was unveiled a bronze tablet inscribed with the names of her daughters who served as foreign missionaries during the first half-century of her history, 1837-87. These women numbered 178; they went to 18 different countries, under the auspices of 14 Boards. They founded scores of schools, including Fidelity Fiske Seminary, Persia, the Instituto for girls in Spain, and Woodstock, India. Among them were Olive J. Emerson, M.D., who gave a noble life service to Burma, and 8 other graduate physicians who all went out in the second twenty-five years. The first missionary grave at Gaboon was Zeviah Walker's; Mary L. Partridge ('86) was martyred in China.

This tablet is 7 feet high by 5 feet wide; it was cast by the Gorham Company and is erected by college alumni. It is the only memorial of the kind ever established. The names of these missionaries and their adopted countries are arranged in the order of classes. The oldest now living is from the class of '44, Mrs. R. G. Wilder, still in India (with Miss Grace Wilder).

Chinese Students Coming

There will soon be a large influx of Chinese students into the United States. An agreement was recently entered into between Minister Rockhill and the Chinese Government whereby the Boxer indemnity was to be used for the purpose of sending 2,000 students to this country to be educated. One hundred students are to be sent annually for four years, and fifty annually during the time of the indemnity. Eighty per cent. of these students are to be trained in the manual arts and the remainder in law and government. A Chinese educational commissioner, with five assistants, is to have charge of the work in this country, but need not of necessity reside in Washington. A similar com-

mission will operate in Peking, and settle the matter of the schools to which the students are to be sent. These students will vary in age from twelve to twenty years.—*Episcopal Recorder*.

Sound Doctrine on Federation

At the recent Federal Council in Philadelphia, while the matter was up concerning sectarian divisions on the mission field, Robert E. Speer said he had no desire to extend Presbyterianism in the Orient, and he wondered why the assembly should be so slow to indorse what had already taken place on the foreign field. He thanked God that it was impossible to translate into Oriental tongues the denominational names of many Christian bodies in America. He wanted to see a living, spiritual corporate union of disciples. He was particularly impressive when he said, in closing: "The younger men—and I know their hearts—have their own day coming, and when it comes Christian unity will be near. They do not think that loyalty to the past means disloyalty to the future. The past is good only as it makes way for a better future."

Mr. Speer was hardly more Catholic in his utterances than his colleague on the platform that evening, Rev. Arthur S. Lloyd, D.D., secretary of the Episcopal Missionary Society, and one of the broad-minded men in that communion, who is doing everything in his power to promote the growth of the brotherly spirit. He said he considered it one of the best signs of the times that when Christians get together they apologize for being apart.

The Task on Hand for Laymen

It is a hopeful sign of the times that the Laymen's Missionary Movement should have made such a triumphant entry into the city of Boston. A series of enthusiastic meetings were held, concluding with a men's mass-meeting in Symphony Hall. Mr. J. Campbell White, the organizer and expounder of mission enterprise, was present, and the assemblies of earnest,

busy men caught inspiration from the eloquence of facts and arguments presented by him. He names, as the standard of liberality for America, in sustaining world-wide mission enterprise, the annual sum of \$50,000,000. That amount can be subscribed most any day in Wall Street to build a railroad or capitalize a mining enterprise; why not invest that much within a year for the evangelization of the world—an enterprise in comparison with which railroads and ship canals are child's play?

An International Opium Conference

Everything that helps mankind is pleasing to God. Secretary Root has made another contribution to the welfare of man and the progress of the kingdom of God through his suggestion of an international conference on the opium question. Great Britain, France and Germany accepted the suggestion, and the conference was to meet in Shanghai in January, 1909. At the request of President Roosevelt, Bishop Brent agreed to act as chairman of the American delegation to the conference. It is hoped that Mr. Root's suggestion may result in concerted effort to diminish still further the damage wrought by the drug, especially in China.

The use of opium in Canada and the United States has increased alarmingly of recent years. It has been both imported and manufactured for use by Americans.

Student Gifts to Missions

The faculties and students of institutions of higher learning in United States and Canada, for the year 1907-08, contributed \$116,712.59 for missions, an increase of \$8,759.65 over last year. The reports show that 22,172 students out of 294,682 are among the contributors, and they average \$3.00 each per year. The largest proportion of students contributing are in theological schools and next in wom-

en's colleges. The smallest proportion are in medical schools. The same is true of per capita gifts (Bible and missionary training schools excepted). Wellesley reports 1,000 students out of 1,800 contribute \$2,257.

Lincoln Memorial University

The university, established about ten years ago near Cumberland Gap, Tenn., is housed in the fine large building erected for the "Hotel of the Four Seasons." It is conducted for the benefit of the mountaineers, and an effort is being made to raise an endowment of \$500,000 in commemoration of the one hundredth birthday of Abraham Lincoln. Among those interested in the progress of this university are General O. O. Howard and President Roosevelt.

The New Y. P. M. M. Secretary

Mr. Harry Wade Hicks, who has recently returned from a tour of the world, has accepted the General Secretaryship of the Young People's Missionary Movement of the United States and Canada, and entered upon his duties December 1, 1908. Mr. Hicks has for six years been associate secretary of the American Board of Commissioners for Foreign Missions, and previous to that period was closely identified with the work of the College Young Men's Christian Association as student secretary for the East under the International Committee.

Mr. Hicks brings to the movement excellent executive ability, experience in the work at home, a knowledge of young people, a first-hand knowledge of the foreign mission work in the United States and Canada.

Statistics of Churches in Brazil

Members.

| | |
|--------------------------------------|-------|
| Presbyterian, General Assembly..... | 9,000 |
| Presbyterian, Independent Synod..... | 5,000 |
| Methodist | 6,000 |
| Baptist | 5,000 |
| Episcopal | 900 |

FOR THE MISSIONARY LIBRARY

LEADERSHIP. By the Rt. Rev. Charles H. Brent. 16mo, 260 pp. \$1.25 *net*. Longmans, Green & Company, New York, 1908.

THE FUTURE LEADERSHIP OF THE CHURCH. By John R. Mott, M.A. 16mo, 193 pp. \$1.25. Student Volunteer Movement, New York. 1908.

It is a long time since two books have appeared which are of such real and practical value to all who study the problem of securing laborers for the harvest. The books are on kindred themes, and emphasize the demand respectively for quality and quantity in the Christian ministry. Both will prove of special value to the Christian student who aspires to leadership in the Church of God. The latest volume by Bishop Brent consists of the William Belden Noble Lectures delivered at Harvard University last year. The object of the founder of this Lectureship was "to extend the influence of Jesus as the Way, the Truth and the Life." In none of these six lectures does the writer, who is himself a leader of men, a scholar and a missionary bishop, lose sight of this high aim. After discussing the metaphysics of leadership, and showing how the world is greedy of leadership and that men are keen to be led, he defines a leader and distinguishes him from a mere demagog by showing that the real leader has in him the power of the single motive, the power of the human will, the power of the blameless life and the power of fellowship with the divine. Each of these attributes of leadership forms the subject of a succeeding lecture, and all of them are finally seen in their full perfection and divine glory in the representative Leader of men and Leader of leaders, Jesus Christ. "Whatever gifts a man may possess, whatever efficiency he may develop by industry and application, whatever genius he may have for leadership, his power climbs to its throne only if, leader of men as he may be, he is also the follower of Him who claims to be that which experi-

ence more and more proves Him to be—the Way, the Truth and the Life." The rare union of breadth with depth in the treatment of this theme is here found in a remarkable degree. It is an ideal book to put into the hands of those who are hungry for power but ignorant of the price that must be paid to secure real power with God and with men. It is a heart-searching book, and some of the chapters can be read best in the closet. Appearing simultaneously with Mr. Mott's book, "The Future Leadership of the Church," it emphasizes the quality and cost of such leadership.

Mr. Mott's book, which has already received wide and complimentary review by the Christian press, deals with the vital question of how to secure able Christian ministry. This problem, he says, is one of "transcendent, urgent and world-wide concern. It involves the life, the growth, the extension of the Church—the future of Christianity itself."

The opinion of one who, tho himself a layman, has proved by his Christian statesmanship and missionary effort among educated men throughout the world that what he says bears weight, will surely arrest attention to this problem and help solve it. The first chapter discusses the problem, showing the almost universal falling off of candidates for the ministry in practically all lands and churches. In the chapter on "The Urgency" the reasons are given why more and better ministers are needed in the various fields of effort, while the third chapter treats of the obstacles and sets forth all the possible hindrances that face young men who are considering the ministry. Among these he sums up as chief obstacles: The lack of proper effort to lead men into this calling; the attraction of other pursuits; the utilitarian spirit of the age and the lack of an adaptation of preparatory school studies for those who contemplate the study of theology. Among the favoring in-

fluences he mentions the power of example, the maintenance of a Christian atmosphere in the universities, and especially the work of smaller denominational colleges, which are to-day furnishing the bulk of candidates for the ministry. The last chapter is the strongest one in the book. The barb on the hook, the point of the spear is "The Propaganda"—what to do and how to pray that the Lord of the harvest may send forth more laborers made sufficient by Himself for the harvest. The things he suggests are so simple, practical and so thoroughly in accord with the best counsels of the *present* leadership of the Church that the outlook surely is hopeful.

Every missionary should possess both these volumes. The high ideals they set forth apply with equal force to the ministry of the coming native Church in every foreign field, and the future leadership of the Church of God is not a problem of one continent or of one race.

ON THE WINGS OF A WISH TO THE BANKS OF AN INDIAN RIVER. By E. Mabel F. Major. 12mo, 196 pp. 1s. 6d. Church Missionary Society, London. 1908.

Here is a bright, attractive, instructive description of an imaginary trip to India taken by boys and girls under the guidance of a lady missionary. The chapters are chatty and entertaining, the descriptions are vivid. The author describes cities, trains, manners and costumes, Hindu temples, idol worship and missionary life. It is a book calculated to interest young people and to awaken in them a desire to carry the Gospel to those in sunny India who have not the light of Christ.

OTHER GIRLS. By Edith K. Snell. 12mo, 127 pp. 1s. Church Missionary Society, London. 1908.

Many Christian girls and women never stop to think what they owe to Christ. This book will lead them to think by showing the dark pictures of the girls in heathen lands—girls who are bought and sold, who have crippled feet, are eternal prisoners, are slaves of men, and are despised as a lower order of

creation. The pictures are not pleasant but they are good for thoughtful girls to see.

MISSION STUDIES. Outlines of Missionary Principles and Practise. By Edward Pfeiffer. 16mo, 279 pp. 75 cents net. Lutheran Book Concern, Columbus, Ohio. 1908.

This scholarly attempt to furnish a text-book of missionary principles and practise for the use of students in theological seminaries is the first of its kind in the English language. Mr. Robert E. Speer's book, which has a similar title, consists of essays on a variety of missionary topics. This book, by the professor of theology in the Evangelical Lutheran Seminary, is more like Dr. Warneck's celebrated "Evangelische Missionlehre," and treats the subject both theoretically and scientifically with Teutonic thoroughness. It is not a historical narrative to be read for an hour's entertainment, nor a thrilling story to carry the reader along by the fascination of great events in missions. Its value is for those who desire to dig beneath the surface and reach fundamental principles. Here are some of the themes discuss: Is there a science of missions? what is its scope? the place of missions in theology; in the Church; the unity and diversity of the missionary enterprise; the missionary call and aim; the real ground of missions (Scriptural, dogmatic, ethical and historical); missionary means and methods; home missions: its field and object; the nurture of missionary life in the home Church. To each of these subjects the author gives careful consideration and writes as a teacher should. The book is well adapted for use in advanced study classes, is thoroughly evangelical and (notwithstanding some German terminology), strongly American. Careful foot-notes, a selected bibliography and an index add to the great value of this unpretentious manual. It will give all who master it an intelligent grasp of the greatest work in the world and prove an incentive for progressive study of the science of missions.

THE MISSION STUDY CLASS LEADER. By T. H. P. Sailer. 12mo, 140 pp. 25 cents paper, 50 cents cloth. Presbyterian Board of Foreign Missions, New York. 1908.

The mission-study movement has grown to large proportions and is still growing. The great difficulty has been to secure trained leaders. The Young People's movement has developed a few, but more are needed. Dr. Sailer has proved one of the most efficient leaders of these classes. He has learned how to do it by study and experience. In this brief manual he gives many valuable hints on theory and method that should be of immense help to those planning to organize these mission-study classes. After stating some of the fundamental principles, Dr. Sailer gives definite practical suggestions on the preparation of the leader, the assignment of lessons, the conduct of the class and the securing of results. Every leader should have this little book and should study it.

Briefer pamphlets are also prepared for the help of leaders—including some excellent dramatic programs to accompany Dr. Brown's "The Why and How of Foreign Missions."

THE FRONTIER. By Ward Platt. Maps, Illustrated. 12mo, 292 pp. 50 cents cloth; 35 cents paper. Young People's Missionary Movement, New York. 1908.

"World navigation and world history may be divided into three stages: the Mediterranean, which stands for past history, the Atlantic which means the present and the Pacific which holds the future." The horizon of man is expanding and the frontier of yesterday is the home base of to-day. There is no more fascinating history than the story of the winning of the frontier—discovery, exploration, settlement, conflict, cultivation, achievement—with

the heroic sacrifice and conquests of the pioneers.

Mr. Platt has packed his book full of information. It is planned for a text book for young people, with supplemental questions and references, but it is good for any one to read and study. One will come from such study a better citizen of the United States and a better citizen of the kingdom of God—with a more clear idea of the way in which the American nation has been divinely guided and of the possible future of the great republic.

NEW BOOKS

INTRODUCTION TO THE STUDY OF COMPARATIVE RELIGIONS. By Frank B. Jevons. 8vo, 283 pp. \$1.50 *net*. The Macmillan Co., New York. 1908.

EIGHTEEN YEARS IN UGANDA AND EAST AFRICA. By the Right Rev. Alfred R. Tucker, D.D., LL.D. 2 volumes, illustrated. 8vo, 359-388 pp. \$8.50 *net*. Longmans, Green & Co., New York. 1908.

A PARSON IN THE AUSTRALIAN BUSH. By Charles H. S. Matthews, M.A. Illustrated. Crown 8vo, 16-311 pp. \$2.00. Longmans, Green & Co., New York. 1908.

DAYBREAK IN TURKEY. By Rev. James L. Barton. Illustrated. 8vo, 240 pp. \$1.50 *net*. Pilgrim Press, Boston. 1908.

TIBETAN OUTPOSTS AND BORDER SKETCHES. By David P. Ekvall. 12mo, 227 pp. \$1.00. The Alliance Press Co., New York. 1908.

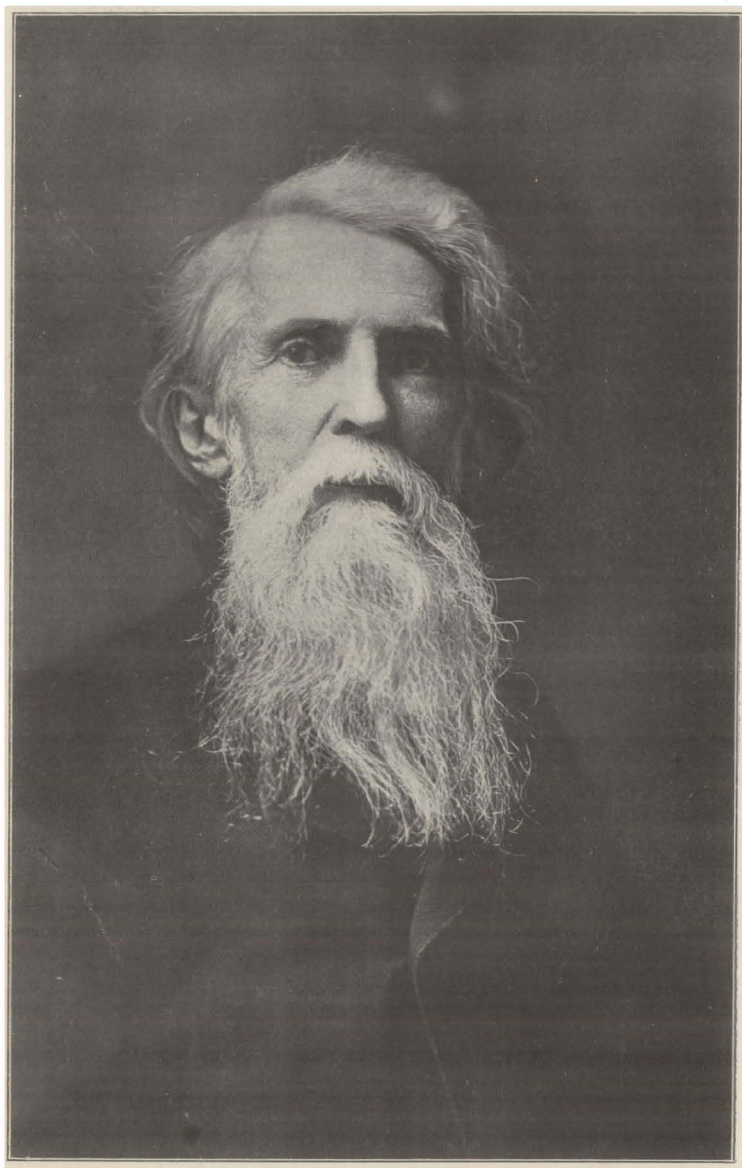
THE LIFE OF JAMES ROBERTSON. By Charles W. Gordon (Ralph Connor). 8vo, 403 pp. \$1.50 *net*. Fleming H. Revell Co., New York. 1908.

THE CHURCH AND THE SLUM. By William Henry Crawford. 12mo, 75 cents. Eaton & Mains, New York. 1908.

A MAN'S FAITH. By Wilfred T. Grenfell. 12mo, 50 cents *net*. The Pilgrim Press. New York. 1908.

TOM, DICK, AND HARRY. By Miss Frances Boyce. 2s. 6d. Marshall Brothers, London. 1908.

MY FATHER'S BUSINESS. By Miss Marion Fiske. Illustrated. 12mo, 80 pp. 1s. 6d. *net*. China Inland Mission, London, N. 1908.



REV. HENRY HARRIS JESSUP, D.D.

The grand old missionary of Syria. Dr. H. H. Jessup has been working for the evangelization of Syria since 1855, and is one of the most revered and beloved men in the Levant. He has recently celebrated his golden jubilee of service and has completed a history of the Syrian Mission.

The Missionary Review of the World

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SIGNS OF THE TIMES

AN ENCOURAGEMENT TO PRAYER

Ephesians iii., 20, is a good watchword for our encouragement. There we learn that God is able to do

All that we ask.

All that we ask or think.

Above all that we ask or think.

Abundantly above all that we ask or think.

Exceedingly abundantly above all that we ask or think.

How the apostle emphasizes the power of God to answer prayer!

CALLS TO PRAYER

| | PAGE |
|---|------|
| Signs of Life in Turkey..... | 162 |
| Stirring Scenes in India..... | 164 |
| Laymen's Movement in South Africa.. | 165 |
| Evangelization in France..... | 165 |
| What the Missionaries are Doing in Turkey | 167 |
| The Missionary Without a Message | 181 |

THE NEW ERA IN MISSIONS*

The Church to-day is face to face with the opportunity of the ages. Never were the conditions more favorable for the spread of Christianity. Never has the Bible prophecy of a universal kingdom under Christ seemed more certain of fulfillment. Never has it been more evident that Christ alone can be the religious leader of mankind.

The world is now explored. With the opening of Tibet there is no longer a hermit nation. The Church knows

her task, and is confronted by an open world.

A world-wide commerce is developing world-wide facilities for missionary undertakings. Livingstone was six months reaching the Zambesi from Cape Town. You can now make the journey by rail in four days. Railroads and steamboats are opening up the Dark Continent from four sides. China is operating 3,700 miles of railways, and has 1,600 miles under construction.

A large part of the non-Christian world is now under Christian governments, so that the Gospel has free course. In every other part religious toleration prevails. Russia, since the recent edict of toleration, affords a missionary opportunity of the first magnitude. China is a great open door. The Christian missionary, eight years ago driven out by the Boxer revolution, can now go anywhere under the protection of the government. Turkey swings into line at last, and by the revolution of July 24, 1908, opens wide the door for Christian education and evangelism.

The breaking down of opposition to Christianity on the part of adherents of other religions is an event of unparalleled significance. Japan despairs of finding in Buddhism a sufficient ethical and spiritual basis. The native newspapers of China are urging the people

* From an American Board leaflet.

to give up idolatry. The idol temples in many districts are neglected and in disrepair, while not a few of them have been turned into public schools, the idols being thrust into a closet. India shows both a political and a religious awakening.

The various mission boards, finding the whole world thrust upon them under such extraordinarily favorable conditions, have come to an agreement by which, in the leading countries, exclusive fields for work have been set apart for each board.

While not in any degree neglecting the direct appeal of the Gospel to individuals, the boards have been broadening the work to cover all departments of life, so as to constitute it a mighty agency for Christian civilization.

With all the new motives and conditions which offer encouragement, our strength lies to-day, as it has in the past, in the leadership of Jesus Christ, "the same yesterday and to-day and forever." But a new fulness of time is upon us. Conditions are similar to those in the first century, when Christianity spread with such marvelous rapidity. Then it was the Roman Empire which was open. Now it is the world. No greater opportunity can ever come. No new factors are likely to arise. It only remains for the Church of Christ to go out and conquer.

SIGNS OF LIFE IN TURKEY

The signs of progress in the Ottoman Empire are not all in outward reform. Some are evidences of spiritual awakening, others are the results of the spirit of independence which may make trouble for the missionaries—at least for a time.

From Asia Minor comes the report from one province with an average of one Protestant to 64 Moslems, many villages having no Christians. There is, however, evident a spirit of friendly inquiry into Christianity. Groups of Moslems are studying the Bible, and many others are secretly inquiring into the truth of the claims of Christ. The spirit of brotherhood is growing and one great danger is that Moslems may seek the fruits of Christianity without its roots. Still here and there Moslems, men, women and children, are confessing Christ and are showing their changed hearts in their faces and their lives. Through the hospitals, Bible distribution and schools the Truth is spreading and taking root.

The following is a true story, with a still truer prophecy, narrated by a colonel in the Turkish army:

"A thoughtful Turk, some thirty years ago, studied with a holy teacher of great learning in the city of Adana. After his course of training, he was sent by his teacher to Aintab to labor there. He found the place hard and the ignorant people dead to higher things. In considerable discouragement he returned to Adana to the presence of his venerable teacher. He related his difficulties and told how dead the city was, and ended with the statement 'Aintaby diriltmek Hazret-i Isaya makhsonss dyr'—'*Only Jesus Himself can bring Aintab to life.*' The reply of his teacher was: 'You must go back to Aintab, and there *you* must be a Jesus.' He came, and has recalled the tens of thousands to a living practice of the glorious faith of Islam."

Rev. Stephen Trowbridge, of Aintab, writes:

A group of five or six Turks are com-

ing to-morrow night for the third time for study of the New Testament. Last time they came I freely discust with them the possibility of founding a Turkish church, laying emphasis upon sincere repentance and strength of conviction in the Deity of Christ as essential for such a step. They said they often wished to attend the churches, but held back because the churches are Armenian and in some measure foreign.

On Thursday evening, the day of the opening of the Turkish Parliament, Dr. Shepard and I attended a memorable mass-meeting of Moslems and Christians in which the utmost fraternity was shown by all, and an opportunity for all speakers who wished to take part. Several brief and stirring addresses were made by Young Turks (military officers), and by three of our college professors. The guests of honor were Dr. Shepard of our hospital, and the brigadier-general or commandant of the city regiment. About fifty of the Moslem clergy were present in long robes and white turbans. Most of them are extremely conservative and keep very quiet these days. But a few are liberal, and Thursday evening exprest their feelings in very fine literary language. One read an address upon "Duties of Citizenship," and another an original poem which celebrated the overthrow of tyranny and the coming of the new liberty by very clever and apt similes.

When we remember that last year any eight or ten men who met in a private home for an evening were liable to suspicion and trial for treason, these large and free-spoken gatherings are truly remarkable.

Several of the Christians who made addresses used verses from the New Testament and several Moslems verses from the Koran, much in the same way that Abraham Lincoln clinched his arguments with passages from Scripture.

At noon on Thursday 101 guns were fired as a salute to the new Parliament from the city fort; at the same time the bells of the Gregorian, Protestant and Roman Catholic churches all rang out together. We have never had such a common cause before!

THE ISLAM IN GERMAN EAST AFRICA

The reports of the German societies, whose missionaries are laboring in German East Africa, direct attention to encroachments of Islam, that great enemy of Christianity. From one district, Usaramo, comes the encouraging news that the failure of the native revolt against Germany in 1905, in which the Mohammedans took a prominent part, has greatly decreased the confidence of the natives in the power of the religion of the false prophet. Signs are rapidly multiplying that the wide circles of heathen who espoused Mohammedanism at best but superficially are beginning to get tired of its laws and ceremonies, and the missionaries of the Berlin Society, stationed in Usaramo, are preparing for more aggressive work in the near future.

From all other points of the wide field, however, come disquieting reports of the progress of Islam. The workers of the Society for German East Africa say, "Quietly the Mohammedan doctrines enter our people deeper and deeper. The most influential circles, those of the chiefs and merchants, are their adherents with but few exceptions. Since the followers of Mohammed keep themselves entirely separate in their external mode of life, it naturally comes to pass that those who are connected commercially with the chiefs and merchants also espouse Mohammedanism. The strongest movement has its center at Mlalo, the great heathen village near Hohenfriedeberg. The chief tax-collector, Mbukusi, started it. The merchant Swaka continued it. This month a great Ramadan celebration was held in Mlalo. Many Mohammedans came long distances and

many Mohammedan baptisms were performed. The position of the population in general seems divided. The older people say, "When once we praise God, we become Christians. Islam expects too much in the outward life and appearance, but Christianity is for poor people."

The missionaries of the Berlin Society speak of the political danger of Islam with great emphasis. In Lindi a conspiracy of the Mohammedans against the German Government was discovered last summer. An Arab from Zanzibar, Hamedy, son of a famous slave-trader, started it through a letter which was said to have fallen from heaven in the holy city Mecca. It was read in the mosques at Lindi, Tanga, and in other places. Finally, an attempt was made to approach the native soldiers, who are mainly Mohammedans, and to cause them to participate in a holy war against the Christians. But the soldiers were loyal, and the planned revolt failed to come to pass.

An immediate political danger does not seem to exist, but the whole situation in German East Africa shows the aggressiveness of Islam, which is bitterly hostile to everything Christian, and it calls for increased activity in the cause of Christ in that country.

SIGNS OF LIGHT IN PERSIA

The constitutional party triumphed over the reactionaries at Tabriz, after nearly one hundred days of civil war. Consequently, the scattered Moslem boys came flocking back to mission school. From Teheran, Rev. S. M. Jordan wrote, October 27: "School opened with the largest enrollment in its history. Now, there are about 225 in attendance; a number have been kept away by the month of Ramazan.

I do not suppose we shall be able to accommodate all who apply for admission." Thus reports *Woman's Work*.

Rev. J. N. Wright wrote from Tabriz, September 29: "About one-third of our Sunday morning congregation is now made up of Moslems. They generally fill one row of pews from back seats to the front, and give fine attention. Often we have two large classes of them in Sunday-school. One, a teacher for years in Moslem schools, is an interesting inquirer. He has written three Turkish hymns of a good order and thoroughly evangelical." English missionaries at Ispahan declare: "Doors are widely open."

STIRRING SCENES IN INDIA

Rev. Alden H. Clark, of Ahmednagar, India, sends stirring news of a spiritual awakening in that important missionary center. Two months ago Mr. Clark became aroused to a sense that missionaries and large native Christian communities in Ahmednagar were too much absorbed in schools, hospitals, orphanages, etc., and were giving too little attention to the great masses of non-Christian people living at their very doors. In one of the missionary prayer-meetings Mr. Clark spoke of this to the other missionaries and they met the suggestions in a spirit of consecration. They began carrying on street preaching in several prominent centers in the city. All at once this street preaching began to take on a different tone. The native preachers became more earnest and effective and the people listened with marked attention. Several invitations came from little Hindu communities to come and preach to them.

One missionary was led to start a Bible class for educated Brahmins, which has proved full of promise and

has brought some of these young men to very serious thought about Christianity. Dr. R. A. Hume invited some leading Brahmins of the city to a conference which proved a unique one in the religious history of the city and has been followed by several more of similar character. Men were led to think about prayer, and to engage in prayer with a little group of us Christians. High-caste boys who are in Mr. Clark's English class began to come without any special urging to talk about Christianity. Everywhere there are encouraging signs of new spiritual interest.

LAYMEN'S MOVEMENT IN SOUTH AFRICA

A six weeks' tour by a deputation, consisting of the veteran Rev. Andrew Murray, the mission secretary, Rev. J. du Plessis, Professor Marais, and others, has just been concluded. In the Transvaal and Orange River Colony the principles of the movement were explained, and the calling of the Church emphasized. At Johannesburg about 100 delegates gathered from different towns and villages, including some thirty ministers and missionaries. Great enthusiasm was aroused on the King's birthday, when the church was filled by attentive audiences; 119 members of the Union were secured, who promised to do what they could to start and continue a branch in their own town. At Bloemfontein smaller, but successful, meetings were held. The deputation in the Colony aimed at raising \$12,500 to cover the deficit, and so to increase enthusiasm as to raise the permanent income from \$75,000 to \$90,000 for the extension of the work. Their appeal met with hearty response. At Oudtshoorn, an ostrich-farming center, \$5,000 was

raised in collections and promises, and unions were started.

CRISIS IN THE KONGO

Rev. Wm. Morrison, of Lueba, writes that it is almost impossible for people in the home land to realize all that the Belgian rule may mean to missionaries. He says:

For years we have been praying that some relief would come to the poor natives, and that the door which had been closed to the spread of the true Gospel might be again opened. We believe a brighter day is dawning in this great darkness, which has been the seat of so much cruelty and oppression and double dealing.

For many months we have been protesting to the officials of the Company about the situation of affairs, but all has been in vain. They indignantly deny the existence of the evils.

In this time of crisis we ask the prayers and the interest of all God's people. It seems that the hand of God is here and that He has determined to display His power. Not only is He crushing, as we believe, this iniquitous government, but He is opening up before us wonderful doors of opportunity. Two of the greatest chiefs in all this region, both of whom had always maintained a stern spirit of opposition to the Gospel, have now had their hearts softened. To the village of one of these we are sending three evangelists. One last word: Pray for the brighter day in this darkness!

EVANGELIZATION IN FRANCE

The problem of the evangelization of France under the new conditions, and the need for outside help in this work, are concisely outlined in the following extracts from a private letter, written by Pastor C. W. Cremer, the secretary of the Evangelical Society of France:

"Since the Law of Separation was passed, the French Protestants have risen as a whole to the level of the

situation. They have subscribed conscientiously the amount of the grant which the State no longer made to them; and none of their good works have suffered much in this time of crisis.

"This shows vitality amongst us; but it is to be noted as regards evangelization, that the work is scarcely more than blocked out. There are in France 700,000 Protestants with a little over 1,000 pastors. One for 700 would not be a bad proportion if the 700 were always in some one locality, in city or country; but the Protestants are scattered amongst 38 millions of Catholics—nominally so at least. Thus with 1 to 54 of the population it is very difficult to keep up services, and the churches consequently are weak, and find it hard to provide for their own needs. When it comes to evangelizing the 38 millions of their fellow countrymen, they are unequal to the task.

"All that our evangelization societies are together able to do is to send some 120 or 130 workers amongst these 38 millions, and this is evidently very little.

"Yet it is something. The work is a very interesting one, and it needs development because the door is now open; and being a spiritual undertaking, it can not always be estimated by its expenditure or the number of its workers, but it should rather be valued by its influence.

"Another point which should not be overlooked is that the evangelization of France has also its importance because of the influence which France exerts over the Continent of Europe."

ALASKA'S AWAKENING

The Alaska exposition to be held this year in Seattle has stimulated wide-spread interest in the marvelous development of the vast territory to the north. Tens of thousands of people will be able to see an exposition that will show the work of the people who have civilized Alaska—the work of the missionary, the miner, the railroad-builder and the thousands of pioneers from every State in the Union who have helped to bring Alaska to a point that justifies them in petitioning Congress for better representation at Washington, and for as much of self-government as is allowed a Territory.

Alaska has a population of 100,000. Its commerce increased twenty-four per cent. last year and it is prophesied that before 1925 Alaska will have a population of 1,000,000.

To-day in twelve cities are good hotels and all modern improvements. Juneau, Nome, Fairbanks, Douglas, Chena, Skagway, and Treadwell have their homes, schools, churches, libraries, telegraph, electric lights, water-works and telephones, and their up-to-date department stores.

The discovery of gold led to the first knowledge of what Alaska really is. Before that the popular impression was that Alaska was a land of ice and cold. But in the ten years in which Nome alone has produced more than \$30,000,000 in gold, people have learned that Alaska is a habitable country in all parts in summer, and in nearly all parts in winter.

Now is the time to establish Christian churches and schools in Alaska.



SOME OF THE MAKERS OF NEW TURKEY

The officers and teachers of the Syrian Protestant College, Beirut, Syria

Rev. Dr. Daniel Bliss, President Howard Bliss and George E. Post, M.D., are in the center of the front row.

WHAT THE MISSIONARIES ARE DOING IN TURKEY*

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

Missionary of the American Board

Leaving out the neighboring countries, which were formerly under the Ottoman rule, but are now otherwise governed, the Ottoman Empire consists, roughly speaking, of five parts—European Turkey, Asia Minor, Syria, Arabia, and Tripoli (in Africa). European Turkey comprises Albania, on the Adriatic coast; Macedonia, in the center; and Thrace, bordering on the Black Sea. The Ottoman Empire includes only a small part of Arabia—a narrow strip running to the Persian Gulf on the east and another including most of the Red Sea coast with the sacred cities, Mecca and Medina. Tripoli in Africa (including also Benghazi) stretches indefinitely south into the desert. Asia Minor may be

used to refer to the territory as far east as the Persian frontier, and Syria may include Mesopotamia. Thus the total area under consideration will be about 1,150,000 square miles, with an estimated population of 24,000,000.† From the subtropical heat of Busrah (or Bassora) and the Red Sea littoral to the snows of Mt. Ararat and the long winters of Erzeroum, all sorts of climate are found. Constantinople is in the same latitude as New York, and the Black Sea is chilled by the icy winds from the steppes of Russia, so that Turkey is not a subtropical land, but has a distinctly temperate climate.

The most important large cities that are centers of Protestant missionary work are Constantinople, Beirut, Jeru-

* It is not the object of the present article to furnish an historical sketch of missionary effort within the present bounds of the Ottoman Empire. Such a sketch would have to begin from the day when our Master felt that "He must needs go through Samaria"; and include His visits to Tyre and Sidon; and follow up the journeys of the apostles through Asia Minor, Thrace and Macedonia. For all these places are now parts of the Ottoman Empire. We must now confine ourselves to a hasty and somewhat superficial survey of the present situation. In our review we omit certain lands once under Turkish rule but now otherwise governed. These include Bulgaria, Bosnia, Herzegovina, Crete and Egypt.—C. T. R.

† "Daybreak in Turkey," by Dr. J. L. Barton, p. 16.

salem and Smyrna. But many of the most marvelous results have been in smaller places, farther from the debasing influences of the seacoast.

The Races and Languages

The geographical distribution of races and languages is also worth remembering. A line drawn from Alexandria east by north, between Aintab and Aleppo, will divide the empire linguistically; north of that line the common language is Turkish, while south of it Arabic is practically universal. Albanian is spoken patriotically throughout Albania; Bulgarian and Servian near the borders of Bulgaria and Servia; Greek along the shores of the Ægean, Marmora and Mediterranean, as well as in the Archipelago; Armenian and Kurdish near the Persian frontier as well as in the streets of Constantinople; while many another tongue is spoken by considerable numbers in various parts of the empire. In Macedonia, Greeks and Bulgarians are perilously equal in numerical strength; but there is not a single province of Asia Minor where the Turks are not in the majority. Large colonies of Jews live in Constantinople, Salonica, Smyrna, and various parts of Palestine, especially in and around Jerusalem; villages of Circassians are scattered over western Asia Minor; and Nestorians on the Persian border, and Syrians, Bedouin and Arabs in Syria serve to swell the number of nationalities in this composite Ottoman Empire. It is wrong to call all these people Turks; it is more correct to call them all Osmanli.

The Religions

The prevailing religion is Islam, but among the Mohammedans there is such variation of belief that the Sun-

nites and Shiites are as far apart as Jew and Samaritan were in the time of Christ; while there are numerous sects of dervishes who are not regarded by other Moslems as orthodox.

The great majority of Ottoman Moslems are Sunnites, as those of Persia are Shiites. While Islam exalts the idea of God as creator and ruler, it has no conception of Him as Father. Submission to the divine will, and the performance of certain ceremonies, are the essentials to salvation; it degrades woman to the level of a slave, and has no word for *home*; it prescribes washing of face, hands and feet five times daily, but demands no cleansing of words or imagination. Wherever Islam has ruled, progress has been impeded and the people have stagnated.

Of the various branches of the so-called Christian Church in the Ottoman Empire, the Greek Orthodox Church is the largest. This again is divided, but on national lines; and the world has recently seen the spectacle of Greek and Bulgarian forgetting their unity of church affiliation as they tore each other's throats in Macedonia. It is a church with a creed rather than a life, and with so many forms and ceremonies that no space is left for content or vitalizing force. It holds to baptismal regeneration, and knows no other gift of the Holy Spirit than that conferred on the eight-day-old babe by anointing with the holy ointment, and salvation it holds to be impossible outside the Greek Orthodox Church.

Separated from this church by racial lines and historical happenings, rather than by creed or polity or life, is the Armenian Gregorian Church. There is to-day more of real spiritual con-

tent and of effort at true reform in this Church than in the Greek; yet the careful observer of the effects of both Gregorian and Orthodox churches on the daily lives of their constituents must admit that the message of the Spirit of the Church of Sardis (Rev. 3) applies to them as well, "I know thy works, that thou hast a name that thou livest, and art dead."

Then there is the Jew, the ubiquitous Jew, first cousin to the Arab Moslem, like him the son of Abraham. Most of the Jews in the Ottoman Empire came there as a result of persecution in Christian lands—from Spain, from Poland, from Rumania, from Russia, and elsewhere.

Scattered among these faiths are small tribes like the Druses, the Yezi-



Photograph by H. O. Dwight, LL.D.

TRANSLATING THE WORD OF GOD

Dr. Bowen and assistant translators in Constantinople

Before the scornful gaze of the Moslem are exposed still further the divisions of the Church of Christ by the presence of Roman Catholics, Greek and Armenian Catholics, Maronites, Copts, Nestorians and others who claim to be Christians; while the only ones for whom the Moslem has any respect are the Evangelical Christians, who will not tolerate the veneration of pictures or images in their churches, nor pay idolatrous worship to the Mother of God.

dees, the Nusairiyeh, and the Kuzzulbash Kurds, whose forms of belief are as yet but partially understood, but who are said to retain from idolatrous ancestors certain heathen forms, and who can not therefore be correctly classified as Moslem, Christian, or Jew.

Missionary policy has necessarily been dictated largely by the peculiar state of affairs in the empire. The story of Jesus is already known, in outline, to most Armenians, Bul-



HOME TRAINING FOR THE YOUNG SYRIANS

Bedtime in the dormitory of the Beulah Home, Sidon Orphanage

garians and Greeks; while even the Moslem honors Jesus as the miraculously born Word of God, a sinless prophet of God. But the ignorance and degradation of the people are appalling; and Mohammed's system owes its origin to his revolt against the practical idolatry of his day, which wore and still wears the mask of Christianity. Education is therefore rightly more prominent in the program of mission work in Turkey than in most other lands. Evangelization is certainly needed, and great attention is paid to this; and education is pre-eminently a means to this end. The cure of the body is likewise made an opportunity for the cure of the soul; and all publication work has as its ultimate aim the publishing of the Gospel of Peace. Nevertheless, it remains true that the majority of all missionaries in the empire to-day are connected with educational work,

The Missionary Beginnings

When missionaries first went to Turkey, they were welcomed by all nationalities as reorganizers of the schools of the country on a saner basis. These pioneers had oversight of purely Moslem schools, in barracks and out, in the capital. When, however, they opened schools of their own and began to make even a nominal charge for tuition, very few came to them. Naturally these first schools of eighty years ago were very elementary; but it was not long before the English language and higher branches began to be demanded and taught, till now we see a network of some eleven full-fledged colleges, mostly with American charters, and largely maintained by foreign funds. Robert College, in Constantinople, the oldest of all, has done a remarkable work among some fifteen nationalities, especially Bulgarians, Greeks and Armenians. It

has to-day some forty instructors and 450 students in the preparatory, collegiate and commercial departments. The Syrian Protestant College, in Beirut, is doing an equally noble work, especially for the Arabic-speaking races. It has a fine medical department, and in all branches—medical, pharmaceutical, commercial, collegiate, preparatory and training school for nurses—it has 59 instructors and 827 students. Euphrates College, in Harpout, has a thousand students in all departments, practically all Armenians. Anatolia College at Marsovan, Central Turkey College at Aintab, International College at Smyrna, St. Paul's College at Tarsus, Asia Minor Apostolic Institute at Konia, the English College at Jerusalem, the American College for Girls at Constantinople, and the Central Turkey College for Girls at Marash, all stand as bea-

con-lights in the darkness of illiteracy, and furnish an example and incentive to increasing native effort. Then there are theological seminaries at Marsovan, Marash, Harpout and Beirut, and occasional theological classes are formed elsewhere when needed. There are also many high-schools, and more than 500 common schools, these last largely under native control, all of which are a direct outcome of missionary work and are constantly being urged to a higher grade of efficiency as feeders to the high-schools and colleges.

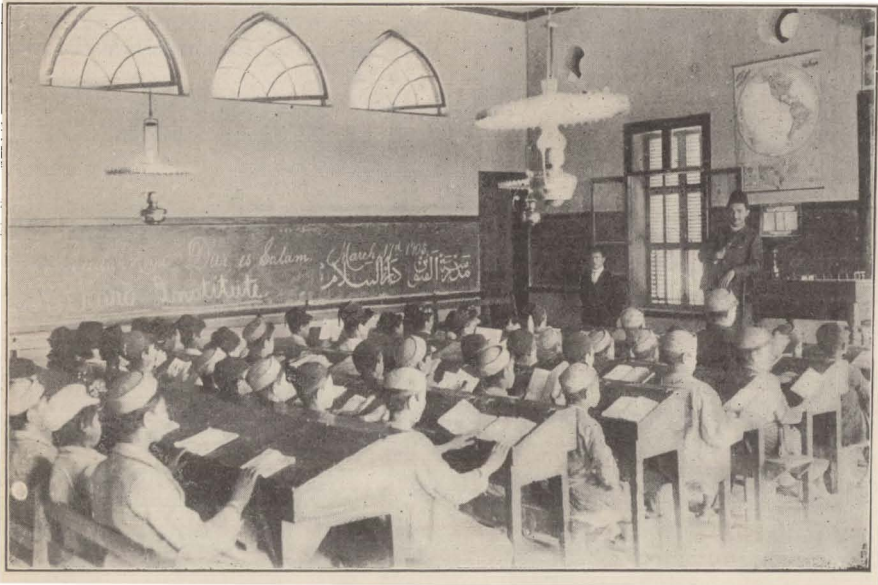
It is interesting to note the reflex influence that these evangelical schools have had on the other communities. Not alone among Armenians and Greeks and Bulgarians, but also among Jews and Turks better schools are rising up, as a direct result of our work. Often these are intended to



THE PRODUCT OF AMERICAN EDUCATION IN THE LAND OF THE HAREM
Some of the graduates from the Native College for Girls, Constantinople

draw pupils away from missionary schools, but in order to do this the rival schools must have a good program, at least, besides being free. With hardly an exception, missionary schools charge tuition, while very few of the schools of other faiths do. Yet the pupils prefer to come to the evangelical schools. Parents repeatedly testify that nowhere else can they find the same high standard of morality

President Tracy, of Anatolia College, said: "It was you Americans who, coming here to Turkey, found us in darkness and showed us the way to the light." A Turkish official at Harpout said to a great audience of Armenians and Americans at Euphrates College: "Hitherto only the Armenians have been able to avail themselves of the privileges of this college. We Turks have been forbidden to send our chil-



TRAINING THE FUTURE LEADERS

The Girard Institute Schoolroom, Presbyterian Mission, Sidon, Syria

taught and practised, and that they regard the training of character as of much greater importance than the acquisition of knowledge.

The Testimony of Moslems

It is also interesting to note the wide-spread testimony of Moslems, since the constitutional régime came in last July, to the influence of missionary schools. During a recent jubilation at Marsovan over the opening of the new Parliament, a Turk, addressing

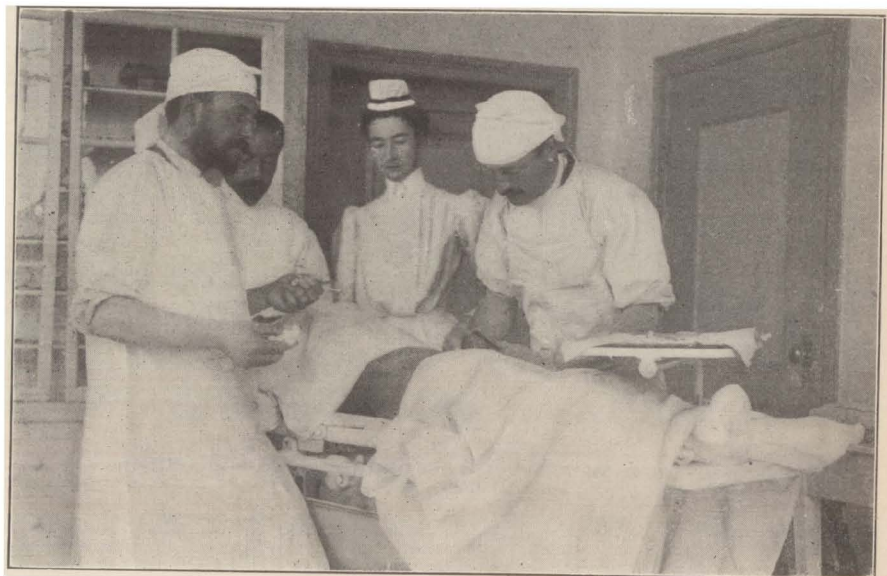
dren here. That is all changed now, and we will share with you in the enjoyment of what this institution offers to all who come within its doors."

Some Results of Missions

As a result of missionary activity, a native Protestant Church has come into existence, which now claims more than 20,000 communicants and perhaps four times that number of adherents. It was not the intention of the earliest missionaries to separate any

persons from the communion of the old churches, but rather to cooperate with their clergy in spiritually reforming those churches. The Archbishop's Mission to Assyrian Christians, through the friendly cooperation of the Catholicos, or Patriarch, of the Nestorians, Mar Shimun, has been able to retain this attitude. But the bitter denunciations and fearful anathemas

gorian Church has been because of its contact with a strong Evangelical Church—as even some of the high Gregorian ecclesiastics have acknowledged. The present Patriarch, Mgr. Ismirlian, is a man of fine spiritual and patriotic temperament, a friend to the missionaries. And the hope of the Orthodox Greek Church lies in the Greeks who have been trained in the



HEALING THE BODY

In the operating-room at American Board Mission Hospital, Talos, Asia Minor

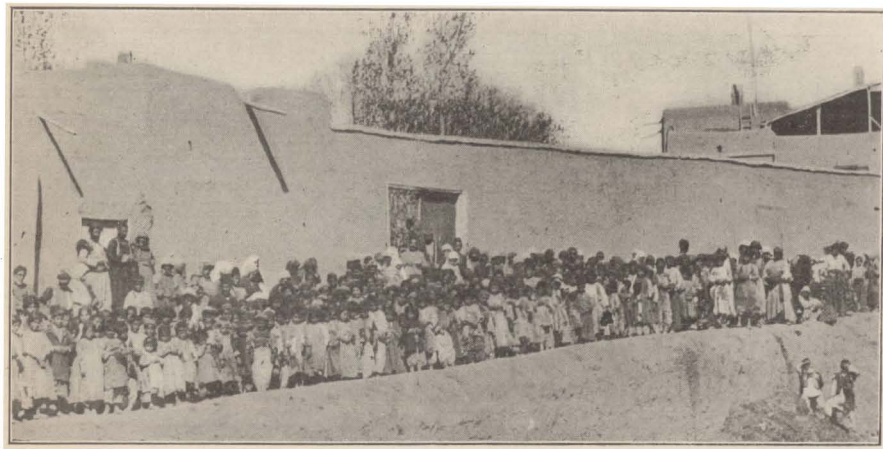
of the Greek and Armenian Patriarchs hurled out of those churches a band of faithful ones, who thereby lost their rights to baptism, marriage and burial, and all legal "rights or privileges in the empire that any one was bound to respect."* The governmental recognition of a Protestant community was thus forced by the hierarchy of the old churches. The results show clearly the finger of God. Whatever of reformation has taken place in the Gre-

Evangelical Churches and schools. It would not be just to give the entire credit for the growth of the Protestant churches wholly to the missionaries, under God. Preaching and evangelistic work have always bulked large in the program of missionaries, but except under very special circumstances they have not acted as pastors of such churches. From the very first, one prime object of foreign endeavor has been the training of a corps of native pastors and teachers, and all honor is due to the faithful

* "Daybreak in Turkey," by J. L. Barton, D.D., p. 168.

work of these servants of God—many of them men of signal ability as well as of deep consecration. Nearly two thousand trained native laborers are the leaders in the church work of to-day, while the missionaries are increasingly coming to regard themselves as the temporary advisers and helpers of these workers. If the Ot-

tom Empire where hitherto such work was utterly impossible. Moslems are attending evangelical services, and in increasing numbers are coming to missionary schools and colleges. The remarkable official declarations of the equality of persons of all faiths before the law has opened up a new world of activity for the Church of Christ; and



RESCUING THE ORPHANS

The missionaries work for the orphans. Children, after the massacres, come for rescue to the American Board Mission, Van.

toman Empire is to be led to Christ, it must be by its own native leaders. There is to-day at least one converted Moslem among the ordained clergymen in the empire—a man who, until the newly proclaimed liberty made it possible for him to go to Constantinople, had been for many years faithfully preaching in the Caucasus, Central Asia and Bulgaria. He, and such men as he, must be the human channels for the flowing of God's mercy to the long-thirsting Moslems. In this connection it is inspiring to witness the wonders of the present day in the newly opened doors resulting from a liberal government. Direct and open evangelistic effort for Moslems has begun already in many parts of the

the restrictions heretofore put on religious gatherings of all sorts are henceforth removed. Just how much of this new spirit of justice and fraternity is due to the work of missionary institutions it were impossible to state, but a connection is undoubtedly traceable.

Publication and Medical Work

Another most effective form of missionary work is that of publication. The two great centers for this work are Beirut and Constantinople. A press was set up in Harpout some thirty years ago, but was speedily sealed up by the Sultan's order, and has only within the last six months been unmuzzled, to speak and praise God. Local work has been done at

other points, such as Smyrna, but in inconsiderable quantities. The whole Bible has been given to the people in practically all the languages of the empire. Large parts of it have also been printed in raised type for the blind. And a great quantity of text-books of all sorts has been provided for the schools; for these were almost totally lacking. Other books printed include commentaries and other helps for the study of the Bible, church histories, hymn-books, liturgies of the Nestorian Church by the Archbishop's Mission, and books on a variety of scientific and historical topics. It would be difficult to overestimate the importance of this literary work, to which the lives of a noble line of missionaries have been devoted. The printed page goes where no laborer, native or foreign, has ever been; and in spite of prevailing illiteracy—nay, by conquering

that illiteracy—these books pave the way for an intelligent acceptance of the personal Savior. Aside from books three weekly newspapers and one monthly are published at Constantinople in three languages, and have a wide circulation, with many subscribers even outside the empire. A periodical in Arabic is published at Beirut to disseminate Christian truth. An evangelical Greek paper, published in Athens, enjoys a considerable circulation. These presses have been greatly helped in their issuing of tracts by grants from the Religious Tract Society of London and the American Tract Society, as well as from private funds. The generosity of M. Leopold Favre, of Geneva, Switzerland, should be specially mentioned in this connection. Of late years, individual churches, young men's Christian associations and other



TEACHING THE BOYS A TRADE

The carpenter shop at the Presbyterian Mission, Sidon, Syria

native organizations have begun the publishing of Christian literature at their own expense.

Perhaps the most attractive sort of missionary service is the medical work. From its inception this has always had a direct and powerful evangelistic purpose; and the results can be measured only by Him who sees all. No agency has been more potent in breaking down prejudice, in securing confidence, in gaining genuine gratitude, and in softening hard hearts for the reception of spiritual truth. Not actual patients alone, but relatives and friends as well, are deeply influenced by the self-effacement of the trained physician and surgeon and nurse who devote themselves day and night to Christly ministries for the body as well as for the soul. The lessons in cleanliness and personal purity, in mutual respect and helpfulness, in hygienic and dietetic habits which the patients learn during even a brief stay in the wards, are of immense value to the homes of the people. The value of clean clothing, well-cooked food, fresh air, and frequent baths can not be overestimated. But, above all, the opportunity for convalescents to hear the Word of God as it is read or preached or explained or sung into their souls is a priceless one. Many of the hospitals allow no in-patient to leave without a copy of the Bible, in whole or in part; and on the backs of prescriptions given to out-patients is printed a Bible text to remind them of the truth. The missions vary as to the question of free medical attendance; some of the hospitals are practically free, while others support nearly or quite the whole of the staff from the medical fees. In any case, the destitute poor are not turned away. A complete list of all

the hospitals in the empire is impossible here. There are more than twenty-five. Special mention should be made of the self-sacrificing work of the deaconesses of Kaiserswerth, as nurses in the hospitals of Beirut, Constantinople and elsewhere. A hospital for lepers, just outside of Jerusalem, is under the care of the Moravians. Training-schools for nurses have also been established at Beirut and Marsovan, and one is soon to be started at Constantinople. The medical department of the Syrian Protestant College at Beirut has trained a large number of efficient Armenian, Greek and Syrian physicians, and has now over a hundred in training.*

Rescue and Industrial Work

Some fifteen years ago, the dire disasters of the American Massacres left thousands of orphan children directly accessible to missionary care; and a considerable number of orphanages were started through the generosity of individual friends in America, Great Britain, Switzerland and Germany. Many hundreds of these waifs were gathered in, and in the course of twelve to fifteen years have been trained into positions of self-support and honor. The immediate and pressing need of this form of philanthropic work has passed away to a considerable extent; and orphanages in Brousa, Marsovan and some other places have been closed, releasing the missionaries for other forms of activity. But there are always orphans to be cared for; and many of the missionaries still have at least a superintendence over orphanages, where a sweet and fruitful form of Christian work is going

* See article on "Medical Mission Hospitals of Palestine," *THE MISSIONARY REVIEW*, December, 1907.

on. The Germans have also established several orphanages in Asia Minor. Among independent institutions of this kind Miss Taylor's Orphanage at Beirut deserves mention. The example of these foreign orphanages has instigated the Turkish Government to start at least one of its own at Constantinople, but much could be desired as to the management of it.

Another form of philanthropic work closely allied to the missionary work is

No sketch of missionary work in the Ottoman Empire to-day is complete without more than a mere passing reference to the work of three societies which are not technically missionary societies, but are doing incalculable good in cooperation with all the others. These are the American Bible Society, the British and Foreign Bible Society, and the Bible Lands Missions Aid Society. The Levant agency of the American Bible Society



CARING FOR THE OUTCAST LEPERS

Morning prayers in the Moravian Leper Home, Jerusalem

the industrial or self-help department connected with many of the schools. Here boys and girls are taught trades that will enable them to support themselves, and in the meanwhile they learn also the dignity of labor. The weaving of cloth and of rugs, carpentering, cabinet-making, shoemaking, tinsmithing, cooking, dressmaking, and other branches are taught; and by such work the pupils can earn a part of their tuition while preparing for a life-work.

includes in its field of labor Bulgaria, Egypt and the Sudan in addition to the Ottoman Empire. During the past fifty years, this Levant Agency has issued more than two and a half million volumes of the Scriptures. Its thirty colporteurs go where no foreigner has penetrated, and its emissaries place the Word of Life in the hands of hundreds who are not accessible to preacher or teacher. Its efforts have resulted in translations of the whole Bible into practically all the

languages of the empire. In spite of many hindrances by overzealous government officials, the booksellers, stationery and peripatetic, have kept faithfully at work, thankful if permitted to labor unmolested, and likewise rejoicing when called upon to suffer shame for the Name. Often the missionaries themselves act as distributors, and there is always the fullest and most

One of the most interesting reflex effects of the work of the American Bible Society is seen among the Bulgarians. The Holy Synod of Bulgaria has issued a large and finely printed volume called "The Twelve Gospels," comprising those parts of the four Gospels that tell of the crucifixion and resurrection, in the vernacular; and sent this to every Bulgarian



TEACHING THE BLIND TO READ

In the American Board School for the Blind at Oorfa

natural cooperation between the Bible societies and the missionaries of all boards. An interesting phase of the Bible societies' work has been the supplying of Scriptures to the prisoners in prisons. Free grants are also made of copies to orphans in orphanages. And the giving of the Bible to the blind is deeply appreciated both by the blind themselves and by their friends. Many are the testimonies of how the Word has transformed the lives of those who have read it, both Jew and Greek, Armenian and Turk.

church with orders to have it read at the Easter services in place of the Slavic version which had always been used hitherto. By the time this article appears, the full four Gospels will have likewise been given to the Bulgarian Orthodox Church in its own language, to the great joy of all.

Similar activity in the Greek Orthodox Church, tho along a slightly different line, has resulted as an attempt to offset the work of the British and Foreign Bible Society. For the first time in its history, this Church has put

STATISTICS OF THE PRINCIPAL SOCIETIES WORKING IN THE OTTOMAN EMPIRE

| PRINCIPAL SOCIETIES | Stations | Out-Stations | Foreign Workers | | | | | | Native Workers | | | | Total | | | | | | | | Organized Churches | Communicants | Printing Centers | Pages printed in 1907 | Hospitals | Dispensaries | Cases treated | |
|--|----------|--------------|-----------------|------------|--------------|--------------|-------|-------|----------------|----------|--------|-------|------------------------|----------|----------|----------|---------------------------|----------|-----------------------|----------|--------------------|--------------|------------------|-----------------------|------------|--------------|---------------|-------------------------|
| | | | Ordained men | Physicians | Other laymen | Single women | Wives | Total | Preachers | Teachers | Others | Total | Theological Seminaries | Students | Colleges | Students | Boarding and High Schools | Students | Common or Day-Schools | Students | | | | | | | | Total under instruction |
| | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Am. Board of Commissioners for F. M. | 20 | 269 | 52 | 12 | 4 | 68 | 63 | 199 | 194 | 728 | 124 | 1046 | 5 | 25 | 8 | 1,232 | 41 | 3,368 | 312 | 16,191 | 20,861 | 130 | 15,748 | 1 | 12,683,000 | 7 | 7 | 56,556 |
| American Friends' Mission | 1 | | | | 2 | 1 | 2 | 5 | | 15 | | 15 | | | | | 2 | | 7 | 350 | | 1 | 50 | | | 1 | | |
| Christian and Missionary Alliance | 4 | | 1 | | 1 | 5 | 2 | 9 | 3 | 5 | 1 | 9 | | | | | 2 | | | | | | | | | | | |
| Presbyterian Church (North) | 5 | 102 | 13 | 2 | 2 | 11 | 14 | 42 | 40 | 154 | | 194 | 1 | 5 | 1 | 827 | | 100 | 5,089 | 5,941 | 34 | 2,819 | 1 | 22,392,843 | 3 | | 8,205 | |
| Reformed (Dutch) Church in America | 1 | | 1 | 2 | | 2 | 1 | 6 | | | 13 | | | | | | | | 8 | 8 | | | | | 1 | 2 | 13,397 | |
| Reformed Presbyterian Church ² (U.S.A.) | 5 | 11 | 7 | 3 | | 6 | 1 | 17 | 7 | 27 | 8 | 42 | | | | | 4 | 463 | 7 | 333 | 796 | 5 | 360 | | | 1 | 1 | 6,707 |
| Archbishop's Mission to Assyria | 2 | | 3 | | | | | 3 | | | | | 1 | | | | 1 | 32 | 71 | 800 | 832 | | | | | | | |
| Church Missionary Society | 8 | 12 | 8 | 8 | 5 | 35 | 14 | 74 | 8 | 132 | | 140 | | | 1 | 60 | 4 | 218 | 53 | 2,702 | 2,980 | | 905 | | | 5 | 8 | 86,147 |
| Church of Scotland Jewish Mission | 4 | | 4 | 2 | 3 | 10 | 4 | 26 | | | | | | | | | 5 | 1,197 | 1 | 40 | 1,237 | 4 | 167 | | | 1 | 2 | 17,425 |
| Friends' Foreign Mission Association | 4 | 6 | | 1 | 3 | 12 | 4 | 20 | 1 | 39 | 8 | 48 | | | | | 2 | 145 | 15 | 994 | 1,139 | 3 | 107 | | | 1 | 1 | 2,964 |
| Jerusalem and East Mission | 6 | | 7 | 2 | 12 | 10 | 1 | 32 | 2 | 9 | 11 | 22 | | 1 | | | 3 | | | | | 4 | | | | 1 | 1 | 1,469 |
| London S. for Prom. Christ. Among Jews | 7 | | 7 | 3 | 4 | 11 | 2 | 27 | | | | | | | | | 3 | | | | | | | | | | | |
| Presbyterian Church of England | 1 | | 1 | 1 | | | | 2 | 1 | 7 | 3 | 11 | | | | | | 2 | | | | | | | | | | |
| Ref. Presbyterian Church of Ireland | 2 | | 4 | | | 3 | | 7 | 1 | | 19 | 20 | | | | | | 4 | | 560 | 560 | | 200 | | | | | |
| United Free Church of Scotland | 4 | 1 | 4 | 3 | 1 | 9 | 1 | 16 | 2 | 30 | 18 | 50 | | | | | 1 | 32 | 6 | 768 | 800 | | | | | 2 | 3 | 33,621 |

¹ Includes work in South Bulgaria. ² Includes work in Cyprus.

LIST OF PROTESTANT SOCIETIES WORKING IN THE OTTOMAN EMPIRE

1. American Board of Commissioners for Foreign Missions.
2. American Bible Society.
3. Asia Minor Apostolic Institute.
4. Christian and Missionary Alliance.
5. Friends' Foreign Missions Association of New England.
6. Mennonite Church.
7. Presbyterian Church, North.
8. Reformed (Dutch) Church in America.
9. Reformed Presbyterian Church.
10. Seventh-day Adventists.
11. Archbishop's Mission to Assyrian Christians.
12. Baptist Missionary Society.
13. Beirut Orphanage.
14. British and Foreign Bible Society.
15. British Jews' Society in Adrianople.
16. British Syrian Mission Schools.
17. Church Missionary Society.
18. Church of Scotland Mission to Jews.
19. Edinburgh Medical Mission Society.
20. Friends' Foreign Mission Association of London.
21. Jaffa Medical Mission and Hospital.
22. Jerusalem and the East Mission.
23. London Society for the Propagation of Christianity Among Jews.
24. Miss Dunn's Home.
25. Miss Proctor's Mission and Schools.
26. North African Mission.
27. Presbyterian Church of England.
28. Palestine and Lebanon Nurses' Mission.
29. Reformed Presbyterian Church of Ireland and Scotland.
30. Tabeetha Mission Schools.
31. United Free Church of Scotland.
- 31½. Presbyterian Church of Ireland.
32. Deaconesses of Kaiserswerth.
33. German Hilfsbund.
34. German Orient Society.
35. Judischer Verein.
36. Moravian Church.

MISSION STATIONS, OR PLACES WHERE MISSIONARIES RESIDE

The figures refer to the Societies occupying each

| | | |
|--------------------------------|-------------------------------|------------------------|
| Abeih, 7. | El Mouktareh, 18. | Mt. of Olives, 17. |
| Acre, 17. | Erzerum, 1. | Nablous, 12, 17. |
| Adabazar, 1. | Es Salt, 17. | Nazareth, 17, 19. |
| Adana, 1. | Famagusta, 22. | Nicosia, 9, 22. |
| Adrianople, 15. | Gaza, 17. | Oorfa, 1. |
| Ain Karim, 4. | Hadjin, 1, 6. | Ramallah, 5, 17. |
| Aintab, 1. | Haifa, 17, 22, 23, 35. | Ramleh, 17. |
| Alexandretta, 29. | Harput, 1, 33. | Ras el Meth, 20. |
| Aleppo, 27. | Hasbeiya, 18. | Safed, 23, 31. |
| Antioch, 29. | Hebron, 4, 31. | Salonica, 1. |
| Baakleen, 28. | Jaffa, 4, 17, 21, 23, 30, 35. | Shefamer, 17. |
| Baalbek, 18. | Jerusalem, 4, 17, 22, 23, 32, | Shemlan, 17. |
| Bagdad, 17. | 36. | Shweifat, 25. |
| Bardizag, 1, 10. | Kefr Yasif, 17. | Sidon, 7. |
| Busrah (Bassora), 8. | Kessab, 1. | Sivas, 1. |
| Beersheba, 4. | Kochanes, 11. | Smyrna, 1, 18, 23, 32. |
| Beit Mari, 20. | Konia, 3. | Suk el Ghurb, 7. |
| Bethlehem, 17, 24. | Kortcha, 1. | Tarsus, 1. |
| Beirut, 7, 13, 14, 18, 22, 32. | Larnaca, 9, 22. | Tiberias, 31. |
| Bir Zeit, 17. | Latakia, 9. | Tirana, 1. |
| Bitlis, 1. | Marash, 1, 33. | Trebizond, 1. |
| Brousa, 1. | Mardin, 1. | Tripoli (Africa), 26. |
| Brummana, 20. | Marsovan, 1. | Tripoli (Syria), 7. |
| Cesarea, 1. | Mersina, 9. | Tyre, 18. |
| Constantinople, 1, 2, 14, 18, | Monastir, 1. | Van, 1, 11, 33. |
| 20, 23, 31, 32. | Mosul, 17. | Zahleh, 7. |
| Damascus, 18, 19, 23, 31½. | Moush, 33. | |

in circulation a complete New Testament, in the original Greek, without note or comment other than a short preface, issued by the Ecumenical Patriarch. It is an excellent text, and, despite the fact that it is not in the spoken language of the people, has attained quite a sale. "Some preach Christ even of envy and strife . . . of contention not sincerely, supposing to add affliction to my bonds." The British and Foreign Bible Society is ably seconded in its work in Macedonia by the National Bible Society of Scotland. It also does considerable Bible distribution among the Greek islands of the Archipelago—a difficult field not otherwise reached. In its work in the Ottoman Empire, centering at the capital, it encounters the same difficulties as the American Bible Society, and has very much the same blessings. Each of these two great Bible societies placed in the hands of the people during 1907 about 46,000 copies of the Word of God.

Many years ago, under the name of the Turkish Missions Aid Society, an organization was started in London with the object of securing funds and prayers in behalf of already existing work in the Turkish Empire. Later the name was changed to the Bible Lands Missions Aid Society. A complete record of the objects helped along by this society would include nearly every enterprise under missionary supervision in the empire. The indefatigable zeal and devotion of its late lamented secretary, W. A. Essery, are commemorated in the Essery Memorial Orphanage, a monument erected to his memory in Salonica. Rev. S. W. Gentle-Cackett, of Lon-

don, is the present secretary. This society sends out no missionaries, but many thousand pounds are contributed through it for the maintenance of specific objects of all sorts, which without such aid would have to be discontinued or dangerously curtailed.

The Outlook

The evangelization of the Ottoman Empire has only begun. Two-thirds of its population are still followers of the false prophet. Perhaps a million are Jews. Nine-tenths of those who are called Christians have no conception of Jesus as their personal Savior. Probably seventy-five per cent. of the entire population are illiterate. Eighty years of missionary effort have wrought under God miracles in the spiritual and social and political turning upside down of much that was wrong side up. But the work has only begun. Please God, it will go on hereafter more rapidly. Such native movements as the Kurdistan Missionary Society, the Asia Minor Apostolic Institute, the Adabazar Girls' High School, and others must be strengthened and developed. The native evangelical church must be guided wisely and speedily to self-support. Colleges and theological seminaries must be, for many years to come, under missionary supervision, and must be still further developed. The Christian press must be made very much more efficient. And, above all, let a great volume of united prayer arise to the King of Kings, that this recent overturning in the Ottoman Empire may prepare the way more fully for Him, whose right it is, to come and reign.

THE MISSIONARY WITHOUT A MESSAGE

IS THERE A PLACE FOR HIM ON THE FOREIGN FIELD?

REV. SAMUEL M. ZWEMER, D.D., NEW YORK
Candidate Secretary of the Student Volunteer Movement

The evangelization of the world in this generation is a watchword which is more and more being adopted, not only in the student world by those who are offering their lives to go out as missionaries, but by all Christians. This watchword, however, does not only aim at a high ideal and demand on the part of those who adopt it the surrender of their lives to Christ, but it presupposes that those who use it have an evangel to carry to the world.

A missionary is not only one who is sent, but one who is sent with a message. The great commission was given before the apostles were commissioned to carry it into the world. The true missionary, therefore, is he who not only has a message, but is the living embodiment of that message and the incarnation of the gospel he proclaims. Like an ambassador at a foreign court, the missionary not only carries credentials from his own government, but is loyal to that government and is the representative of its ideals and ideas to those to whom he is sent. It is the message that makes the missionary: the missionary does not make the message; he only gives it. The evangel with which the Church of Jesus Christ was entrusted by the Master Himself is "the Gospel of the glory of the blessed God."

Civilization is good and can effect much, but it can not regenerate character or transform humanity, and much of our so-called Western civilization is, after all, so Christless, cruel and self-centered that to export it would not be to confer blessing upon those who received it. Our Western

philosophy and our latest discoveries in science may be superior to all that which the Orient possesses; they may transform men's surroundings and awaken their admiration, but they can not change character or bring peace to the conscience.

The Gospel of Jesus Christ is the one fundamental thing in missions. So true has this been in the history of the Church that it has become almost an axiom: "The church that ceases to be evangelical will cease to be evangelistic." We can not evangelize the world without an evangel in this, or in any other, generation. If the missionary who goes out to the Orient has no larger and fuller message in regard to God and the other world than that already possessed by those who believe the non-Christian religions, and believe them with ardent devotion, it is perfectly evident that, when he comes in contact with those to whom he is sent, the overflow of faith will be in the wrong direction.

The Mohammedan who believes that God has spoken, and that we have His Word as our sufficient guide to salvation, can give a real message to the man who believes neither in revelation nor inspiration. The Hindu would be able to demonstrate both the reasonableness and the necessity of a divine incarnation to the man who denied that it was possible for God to appear in the flesh, and even the Buddhist might contribute some element of religious faith to the so-called Christian agnostic.

At the present time, when the study of comparative religion (in-

stead of *positive* religion), has become almost a fad and tends to suggest to many minds that Christianity, altho the best of religions, is only the product of evolution and one of a number, we need to remember the striking statement of Dr. Parker: "There may be comparative religions, but Christianity is not one of them." Christianity is the *one* religion and its message, the Gospel, is the one thing needed to evangelize the world. Unbelief does not trouble itself by confuting any other religions besides Christianity. We never hear of agnostics or skeptics writing against Mohammedanism or Buddhism with the purpose of proving their falsehood. This is a remarkable proof of the unique character of Christianity. Because Christianity claims to be the absolute religion and affirms that it is a matter of spiritual life or death whether men accept it, opponents can not leave it alone, because Christianity will not leave them alone. It is this unique character of the message that makes the missionary's sphere as universal as the needs of humanity.

Evangelical Christians may differ among each other in regard to the interpretation of the evangel, but in regard to the fundamentals of the Christian faith they have always been agreed. The least common denominator of the Gospel as Paul understood it is given by him in these words: "Now I make known unto you, brethren, the Gospel which I preached unto you, which also you received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I re-

ceived, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He hath been raised on the third day according to the Scriptures." He tells the Corinthians that this Gospel is sufficient for their salvation. The Apostles' Creed has in a sense become the least common denominator of the creeds of Christendom, and has been accepted by the Church universal as the statement of its belief for centuries. The man who does not hold with conviction even this modicum of Christian faith surely has no message large enough and strong enough to warrant a journey to the antipodes.

When the heathen in his blindness asks "What is Christianity?" he has a right to an answer that, tho brief, shall be definite and authoritative. If at the mandate of the most destructive of higher critics we throw overboard not only our ballast but good provisions and costly cargo, they themselves must grant that we still have left something of Mark's Gospel. But one can not read even the first chapter of Mark without seeing that this residuum still proclaims the supernatural character of our faith, the deity of Jesus Christ and the necessity for the atonement.

The struggle is an old one. In every age there has been the danger of the Gospel being curtailed or adulterated. "In apostolic days," said the Bishop of Liverpool at the Student Conference in 1908, "men advocated a Gospel without the Cross. But St. Paul would have none of it. In the fourth century Arius taught a Christianity without a perfectly divine Savior, and the Church would not have it. In the fifteenth century the Renaissance, intoxicated by the dis-

covery of Greek and Roman literature, despised the 'jargon of St. Paul,' and would have paganized Christianity, but the Reformation brought northern Europe back to the Scriptures and to the Christ. To-day men are proclaiming a Gospel without the supernatural. They are asking us to be content with a perfect human Christ; with a Bethlehem where no miracle was wrought; with a Calvary which saw sublime self-sacrifice, but no atonement for sin; with a sepulcher from which no angel's hand rolled away the stone. But we must have none of it. We will hold fast, we will transmit the faith once for all delivered to the saints. We will hand down to our children, we will proclaim to all the tribes of the earth, Christ Incarnate, Atoning, Risen, Ascended, our Intercessor at God's right hand, waiting to come again to judge the quick and the dead."

The man who thinks he can help evangelize the world without the old Gospel will not only disappoint those who send him, but would himself regret ever having gone to the foreign field. Throughout all the East thousands have lost faith in their old religions, and are longing for guidance, not to new doubts but to a new faith. The spiritual hunger of men in Korea will not be satisfied by philanthropical effort for their temporal needs. The educated classes in Egypt who have lost faith in the Koran as the very Word of God will not find rest for their souls and help in temptation from those who have lost faith in the inspiration of all scriptures. Men's hearts everywhere are hungering for the Savior.

There is no one who can guide them but the man who has a thorough grip

on the fundamentals of the Christian faith himself because he himself has experienced its power.

It is strange that this should not appear axiomatic to those who are filled with philanthropic love for humanity and think that they can do good service on the foreign field. Yet it seems that there are men in the pulpits and men in the colleges who think that they can help to evangelize the world without an evangel. A missionary candidate recently wrote: "I do not feel free to force my individual opinion on my fellow man, nor do I believe that by proselyting the heathen we benefit him. Yet, etc."—such a man misses every qualification of an ambassador. The missionary does not force his individual opinion on any man. The true missionary has no opinions, but convictions, and his convictions are the product of his experience. He has a message because he has heard The Message.

There are also men who think that character can take the place of creed and that the non-Christian world will find Jesus Christ without the message of the Cross. Such an one recently wrote: "I should like to take the position of a medical man rather than of a missionary, as I am not only not versed along religious lines, but am primarily a medical man at heart. I believe that character is a more important consideration than mere religious belief. . . . I attend church but am not a member, and am thoroughly of the 'new school' in my beliefs concerning the Christian faith."

The Foreign Mission Boards would be saved many a costly mistake if all men were as frank in expressing their lack of interest in vital Christianity and their desire to practise medicine

rather than to preach. A medical practitioner might do excellent service on the foreign field as well as at home along philanthropic lines, altho the fierce temptations of the Orient and the non-Christian atmosphere make it very hard for any one out of touch with Jesus Christ and His power to retain Christian character.

The non-Christian world, however, needs not only medical skill but the skill of reaching men's hearts with a message of hope. The only men who have worked modern miracles on the foreign field have been the men with a message. "There is only one aim before us missionaries," said Donald Fraser, speaking from the heart of Africa to the hearts of American college students at Nashville, "it is the presentation of Jesus Christ to the world. I do not for a moment fancy that such an aim in any way limits the methods which we may use. Everything which elevates the social conscience, which purifies administration, which sanctifies laws—every method of that sort may become an avenue to lead to Jesus Christ. But this I say, that these things by themselves are useless; that unless these avenues lead directly to the living Christ, we are only doing a temporal work which will not last through the ages. I say, too, that if we who lead along those avenues are not to end in a maze, we must step side by side with Jesus Christ, that the people may at last reach to Him. Let me press it. The supreme end of the missionary can not be attained by anything else than by spiritual methods, by spiritual ambitions, the elevation of the human race until it returns to God and the face of God is again formed in man."

It was Henry Martyn who, when a Mohammedan was speaking derisively of Christ, said: "I could not endure existence if Christ were not glorified. It would be hell for me if He were always to be thus dishonored." Raymond Lull, Robert Moffat, James Gilmour, David Livingstone, John G. Paton, James Chalmers and all the other heroes of the cross have been able to say with the Apostle Paul, "We preach Christ crucified." Every one of them, however diverse in call, talents and environment, attained missionary success because they had a message, and that message the Gospel.

Mr. James Monro, K. C. B., who established a strong mission among the Mohammedans in India, in a recent letter about a man without a message, said: "This man's belief consisted in nothing but stark infidelity, unblushing adherence to the theories of evolution in religion and commendation of the same to his audience. What answer could missionaries trained in such a rationalistic school give to Moslems when they impugn the authenticity and genuineness of the Scriptures? Instead of fighting against Islam, such false teachers would simply be fighting for it. To win the Mohammedan world to Christ we need men who will take the Bible as the inspired Word of God and give its message as it was given by the Church of Christendom throughout the ages. From my own experience I wish to emphasize the necessity for missionaries everywhere, and especially among Moslems, being sound in the faith once for all delivered to the saints, and accepting the Bible as the inspired Word of God. If they do not so regard the Scriptures, on their own heads be the responsibility, but do not

let them go to join the ranks of those who are fighting against Islam, when they will really prove to be nothing more than traitors in our camp."

These words are none too strong. A man who has mere opinions, and not even settled opinions, in regard to the Bible and the Christ, and no convictions of his own, is a man without a message. The man who expects to go out and represent the Christian Church in the non-Christian world must carry with him and in him the old evangel. It is the one indispensable part of a missionary's outfit.

The Christian Church has established and supported the missionary enterprise to give the non-Christian world the Gospel of Christ as it has been received and interpreted by that Church. Those who do not accept the message, tho they may call themselves members of a church, have nothing to take to the foreign field, and manifestly instead of representing the Church, would *mis*-represent the church that sends them.

Is there not a danger at the present time of emphasizing the physical and intellectual qualifications of candidates for the foreign field, while we take for granted too readily that those who apply are spiritually qualified? Yet only spiritual men are a real acquisition and reenforcement in the conduct of a spiritual enterprise. Unless the missionary's first love is his love for Jesus Christ crucified and exalted, he will lose his first love, grow lukewarm, and finally cold when surrounded by the atmosphere of heathenism. The real missionary spirit is the Holy Spirit. He Himself gave us the message in the Scriptures and enables us to interpret it to others. Once the missionary recognizes the supernatural

character of his message, he is ready for any hardship and patient under any adversity. He knows the Christian faith is a reality; that his faith is the "substance of things hoped for, the evidence of things not seen." He believes that God has worked miracles in the past and can work miracles to-day. He knows that Christianity in its origin, history and effect is from first to last supernatural. But the man who denies its supernatural character can not be a missionary. The missionary spirit will not abide without the missionary message. The giants in faith have been the giants in faithfulness.

"The priest inspired by the missionary spirit," says John Talbot Smith, in "The Training of a Priest," "is a man without a country, a race, a single prejudice against any human being, or in favor of any special plan of labor. He is equally at home in the city and the country, in the savage village and the civilized community. He knows and sees but one thing: the bringing of all men to the knowledge and love of their Master. To achieve this thing he bends all his faculties. Such a man has the true missionary spirit, the spirit of one sent, the very spirit of Christ. He will try a hundred plans and fail, and yet remain undiscouraged."

"DEUS VULT"

(The Challenge of Peter, the Hermit, to the Crusader.)

The cry of the old crusaders

Comes down through a thousand years;
Once more go forth the invaders

At a cost that is greater than tears.

You will look in vain for their coats-of-mail,

For their lances burnished with gold;
For they turn their thoughts from the
weapons that fail,

To those that are spirit-bold.

Those battles of old had their glory

In the hosts of Saracens slain;

But to-day the victorious Story

Brings life to the populous plain!

—Stephen van Rensselaer Trowbridge.

MEMORABLE MISSIONARY DATES FOR MARCH

PREPARED BY MISS BELLE M. BRAIN

- March 1, 1835.—Edicts against Christianity in Madagascar.
See article in this number of the REVIEW.
- March 1, 1843.—Fidelia Fiske sailed for Persia.
See "Eminent Missionary Women," by Mrs. Gracey.
- March 1, 1847.—Death of Hannah Marshman.
See "Eminent Missionary Women," by Mrs. Gracey.
- March 1, 1854.—Arrival of Hudson Taylor at Shanghai.
See "The Story of the China Inland Mission," by Geraldine Guinness Taylor.
- March 2, 1908.—Death of Jacob Chamberlain.
See MISSIONARY REVIEW, Aug., 1908, p. 578.
- March 3, 1843.—Marcus Whitman arrived in Washington.
See "Marcus Whitman," by Mowry, and MISSIONARY REVIEW, September, 1902.
- March 4, 1797.—Arrival of the *Duff* at Tahiti.
See "Pacific Islanders," by D. L. Pierson.
- March 5, 1849.—Death of Mary Lyon.
See "Eminent Missionary Women," by Mrs. Gracey.
- March 7, 1804.—Foundation of the British and Foreign Bible Society.
See MISSIONARY REVIEW, January, 1904.
- March 7, 1823.—Death of William Ward, of Serampore.
See "Encyclopedia of Missions."
- March 7, 1836.—Birth of Bishop Thoburn.
See "Picket Line of Missions."
- March 8, 1698.—Founding of Society for Promoting Christian Knowledge.
See "Encyclopedia of Missions."
- March 8, 1892.—Death of James Calvert.
See "Life of James Calvert," by Vernon.
- March 9, 1835.—First penalties inflicted on Christians in Madagascar.
See article in this number of the REVIEW.
- March 9, 1872.—Mackay of Formosa arrived at Tamsui.
See "From Far Formosa," by George Leslie Mackay.
- March 9, 1889.—Death of Mary Louisa Whately.
See "Eminent Missionary Women," by Mrs. Gracey.
- March 9, 1898.—Death of Guido F. Verbeek, of Japan.
See "Verbeek of Japan," by Griffis.
- March 10, 1872.—First Protestant Church organized in Japan.
See "Sunrise in the Sunrise Kingdom," by De Forest.
- March 11, 1889.—Opening of the Sharada Sadan, Ramabai's home for widows.
See MISSIONARY REVIEW, April, 1904.
- March 13, 1701.—Founding of the Society for the Propagation of the Gospel in Foreign Parts.
See the "Encyclopedia of Missions."
- March 18, 1882.—Baptism of first five converts in Uganda.
See "Uganda's White Man of Work," by Fahs, or "Life of Mackay," by his sister.
- March 19, 1813.—Birth of David Livingstone.
See any life of Livingstone.
- March 20, 1836.—Baptism of the first Fiji converts.
See "Pacific Islanders," by Pierson.
- March 21, 1844.—Birth of Mackay of Formosa.
See "From Far Formosa," by George Leslie Mackay.
- March 25, 1812.—Birth of Stephen R. Riggs.
See "Encyclopedia of Missions."
- March 25, 1855.—Patteson sailed for Melanesia.
See "Life of Patteson," by Jesse Page.
- March 26, 1888.—Death of Bishop Parker.
See the "Encyclopedia of Missions."
- March 27, 1881.—First convert baptized at Livingstonia.
See "Daybreak in Livingstonia," by J. W. Jack.
- March 28, 1849.—Martyrdom of eighteen Christians in Madagascar.
See article in this number of the REVIEW.
- March 29, 1739.—Baptism of Kayarnak, first convert of the Moravians in Greenland.
See "Moravian Missions," by Thompson, also, "New Acts of the Apostles," by A. T. Pierson.
- March 29, 1840.—Birth of Isabella Thoburn.
See "Life of Isabella Thoburn," by James Thoburn.
- March 31, 1742.—Baptism of Schmidt's first convert in Africa.
See "Daybreak in the Dark Continent," by Naylor, and "Moravian Missions," by Hamilton.
- March 31, 1820.—First missionaries arrived at Hawaii.
See "Transformation of Hawaii," by Brain.
- March 31, 1854.—Signing of Perry's treaty with Japan.
See "Japan and Its Regeneration."

Undated Events

- March —, 1799.—Vanderkemp arrived at Cape Town.
See MISSIONARY REVIEW, June, 1895.

Suggestions for a Program on Madagascar

- SCRIPTURE LESSON: Martyrs for Christ.
(a) On earth, Heb., 11: 35-38. (b) In heaven, Rev., 6: 9-11; 7: 9-17.
- QUOTATION: "The blood of the martyrs is the seed of the Church."
To be used as a wall motto and memorized.
- HYMNS: (a) "The Son of God Goes Forth to War."
(b) "Take My Heart for Thine, Jehovah," sung to the tune "Zion." This hymn was written by a famous Malagasy hymn-writer.
See MISSIONARY REVIEW, July, 1901, p. 509. The words are also found in "Fifty Missionary Programs," p. 111.
- "Lord, Dismiss Us With Thy Blessing," sung by the Four Malagasy nobles who were burned to death, March 28, 1849.

THE NOBLE ARMY OF MARTYRS IN MADAGASCAR

MARCH 28, 1849, MARTYRDOM OF EIGHTEEN MALAGASY CHRISTIANS

BY MISS BELLE M. BRAIN, DETROIT, MICH.

Author of "Holding the Ropes," etc.

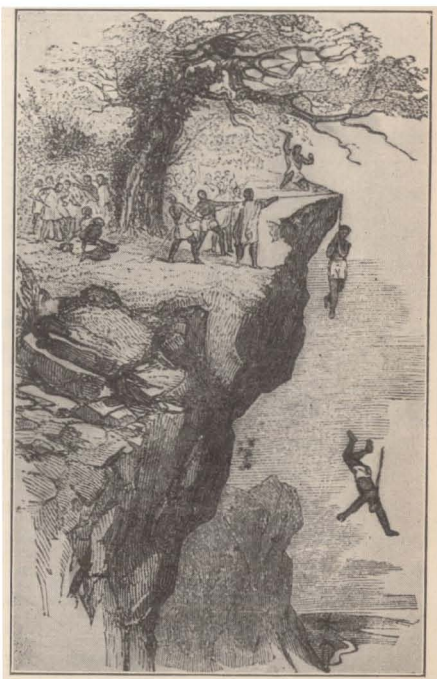
The story of missions in Madagascar begins with a dream. One night, early in the last century, Dr. Phillips, the godly principal of a theological school in Cardiganshire, Wales, after reading much about Madagascar, had such a vivid dream of the great island lying in heathen darkness that he related it next morning to his school. "Now, who will go as a missionary to Madagascar?" he asked abruptly at the close.

"I will go!" rang out the voice of David Jones without a moment's hesitation. "And I will go!" came almost as quickly from the lips of Thomas Bevan.

As the London Missionary Society had long been desirous of establishing a mission in Madagascar the offer of these young Welshmen was gladly accepted and in 1818 they left England, each accompanied by a wife and baby. Landing at Mauritius, the wives and babies were left there while the two young men made a preliminary visit to Madagascar.

Two months later, on October 13, 1818, David Jones and his family landed at Tamatave, the principal seaport of Madagascar, and, unaware of the deadly climate of the lowlands along the coast, began work at Andevorante. The rainy season was coming on which added to the danger, and ere long the entire family was stricken with the dread Malagasy fever. Early in January, 1819, when the Bevans arrived, they were met by the appalling news that Mrs. Jones and the baby were dead and Mr. Jones not expected to recover. Very soon

they, too, fell a prey to the fever, the baby dying on January 24, the father on January 31, and the mother on February 3. Thus, in less than two months, five of the little party passed



THE PICTURE THAT MADE A MISSIONARY
The hurling of Christian martyrs from the
precipice in Madagascar
From "Mission Stories from Many Lands"

away, leaving the one survivor at the very gates of death.

But David Jones did not die. Going to Mauritius to recruit his strength, he returned to Madagascar in September, 1820, this time to begin work in Antananarivo, the capital, on the highlands in the interior, where the climate is not so trying.

Arriving in Antananarivo on October 3, he found the king, Radama I.,

ready to receive any number of English missionaries, provided skilled artisans came with them to teach his people to be "good workmen as well as good Christians." To this the London Missionary Society wisely gave heed, and of the fourteen men sent out in the first eight years, no less than eight were pious working men, skilled in carpentry, weaving, tanning, blacksmithing and printing. Chief among them was James Cameron, whose great practical ability won him the lasting regard of the people.

In 1821 David Jones was gladdened by the arrival of David Griffiths, another young Welshman from Dr. Phillips' school. Together they reduced the language to writing, began the work of translating the Bible and other Christian books and opened schools to teach the people how to read. As time went by, and reinforcements came, the mission grew and prospered. Tho for eleven long years no converts were baptized, there were many whose faces were turning toward the Light.

There were, of course, many discouragements to be faced. The people were deeply sunk in heathenism, and Radâma I., tho a capable and progressive ruler, was a cruel and despotic one. When the Gospel by Matthew was completed, a copy was sent to the king. It was read to him by a young Malagasy noble, who had been taught in the mission schools, but he showed no interest in it until the story of the crucifixion was reached. "Crucifixion—what is that?" he asked. On being told he said, "That is a capital mode of punishment. I shall use it hereafter"; and calling the head carpenter he ordered a number of crosses to be made. Such was his reception of

the matchless story that has melted hearts throughout the world.

In 1827, when Radâma died, one of his wives—he had twelve—seized the throne and ascended it as Rânavâlon I. She was a wicked and unscrupulous woman, who hated Europeans and their ways and was devoted to idolatry. Her first act was to put to death all who had, in the remotest degree, a claim upon the throne, and during her reign the land was drenched with blood.

Her first thought was to banish every European living in the island, but on account of the training the people were receiving in the useful arts, she deferred this for a time. At the end of six months' public mourning for Radâma, during which the schools and chapels had been closed by order of the court, she gave the missionaries formal permission to resume their work, saying that she, like the late king, wished the people to be wise and clever.

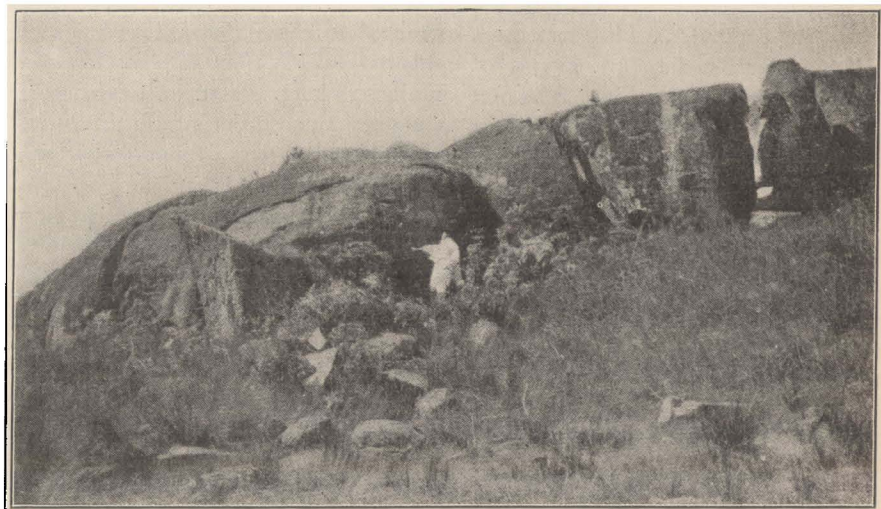
But ere long, actuated partly by a fear that the missionaries were political agents in the employ of Great Britain, and partly by a spirit of devotion to the idol-worship of their fathers, the heathen party rose in opposition to the new religion. Challenging the Christians with "praying to the white man's ancestor, Jesus Christ," and other acts of disloyalty, they inflamed the mind of the queen against them. At the same time the royal idol-keepers warned her that the gods were angry, and would send famine and pestilence and other calamities unless Christianity was rooted out.

The missionaries would have been dismissed at once had not the queen in some way gotten possession of a

bar of English soap—there was no soap in Madagascar in those days—which pleased her so much that she wished her people to learn to make it. She accordingly asked all the missionaries to assemble at one place, as she had an important communication to make to them. Messengers were then sent, who thanked them in the queen's name for what they had done for Madagascar, and inquired if there was

Promptly at the end of a week they came again, and there waiting for them were two bars of soap made entirely from materials found in the island!

These two bars of soap saved the mission for the next five years. The queen was so delighted that she at once made a contract with the mission to supply the government with soap and teach some of the young nobles



THE CAVE IN MADAGASCAR IN WHICH THE BIBLE WAS HID FOR 20 YEARS

anything else they could teach the people. To this they replied that the Malagasy still had much to learn and mentioned several branches, among them Hebrew and Greek. The messengers then withdrew, but presently returned to say that the queen did not care much for languages which nobody spoke. Was there not something useful they could teach the people—for instance, how to make soap?

The missionaries were dismayed. But James Cameron came to the rescue. "Come back in a week," he said, "and perhaps we may be able to answer Her Majesty's question."

how to make it—a contract which took nearly five years for its fulfilment, doubtless because it was not hurried very fast.

Knowing that at any time they might be driven from the island, the missionaries now redoubled their efforts, their greatest desire being to leave the entire Bible in the hands of the converts should they be compelled to go away. In March, 1830, the first edition of 3,000 copies of the New Testament was ready for distribution, but the Old Testament was still far from completion.

About this time the spiritual re-

sults of the mission began to be most encouraging. The attendance on the meetings steadily increased, and on Sunday, May 29, 1831, David Griffiths had the great joy of baptizing the first twenty converts in his chapel at Ambòdin-Andohàlo. One week later, David Johns, a fourth young Welshman from Dr. Phillips' school, who joined the mission in 1826, received eight more in the chapel at Ambàtonakànga. After this the number of converts steadily increased.

But at length the dark clouds of persecution began to gather. The first indication of the coming storm was a proclamation issued in July, 1834, forbidding the people to learn to read and write anywhere save in the schools established by the government. Others followed which were evidently aimed against the Christians, and in January, 1835, the following charges were preferred against them before the chief judges—charges which give strong testimony to the purity and consistency of their lives: 1. They despise the idols. 2. They are always praying. 3. They will not swear by the opposite sex. 4. Their women are chaste. 5. They are of one mind in regard to their religion. 6. They observe the Sabbath as a sacred day.

On February 26 official notice was sent to the missionaries forbidding them to baptize converts or hold meetings of any kind. At the same time notices were sent far and wide summoning the people—all above a cubit in height—to a great *Kabary*, or mass-meeting, to be held on Sunday, March 1, on the plain of Imahamàsina, the great open space west of the city, capable of accommodating from one to two hundred thousand people.

Everything possible was done to in-

spire the people with awe and strike terror to the hearts of the Christians. At dawn the cannon began to boom, and 15,000 soldiers were drawn up, part on the plain and part in two lines a mile in length on either side of the road leading to it. As the assembled thousands stood in anxious silence, the chief judge delivered an address in the name of the queen, in which she forbade the worship of God in the island. The Christians were then ordered to come forward and accuse themselves. A few did so, but the majority kept silent. At this the judge announced that unless this order was obeyed within a month—the time was afterward shortened to a week—the penalty would be death. At first the Christians hesitated, scarcely knowing what to do, but before the week was over 2,000 came forward and heroically confest their faith in Christ. About 400 of them were persons of prominence, who held official positions. On March 9 these were degraded in rank, while the remaining 1,600 were subjected to a heavy fine. Thus began a quarter-century of persecution in Madagascar which has rarely been equaled in the history of the Church.

During the week following all who had books of any kind were required to give them up. They were then subjected to a rigid examination. The Bible was taken first. No fault was found with the opening verse, but as the second contained the word "darkness," which the queen did not like, it was placed under condemnation. The hymn-book came next, but as the word "Jehovah" was found in it, it too was proscribed. Tracts and catechisms containing the words "Jesus Christ," "hell," "Satan," or "resurrection"

were likewise placed under the ban. Books in foreign languages were then taken up. Tho not a word of them was understood, all were condemned on one pretext or another. These were eventually returned to the missionaries, but in the meantime they were kept in a building infested with rats. So great was the danger of their being eaten that the soldiers were ordered to procure a number of cats, a weekly allowance being made from the royal treasury to provide them with meat.

The native books were then burned, and a decree made that any one seen in company with a missionary should be put in chains. Spies were also appointed to inform on the Christians and search for any books that had not been given up.

Knowing that at no distant day their labors would be ended either by expulsion or martyrdom, the missionaries now worked day and night to complete the entire Bible and place it in the hands of the converts. The Old Testament from Ezekiel to Malachi and parts of Job were not yet finished, and so great was the haste that even the ladies of the mission were prest into service.

Before the end of June the race with time was ended, and 1,000 copies of the Bible were ready for distribution. Most of these were given to the faithful disciples, some of whom walked more than 100 miles to get them. Knowing that many of these would, in time, be wrested from their owners, seventy copies were placed in boxes and buried in the earth. "It was precious seed over which God watched," says Mr. Cousins, "and which in due time produced a glorious harvest."

The missionaries were now com-

pelled to leave the island. Part went in June and part in August, but two, Messrs. Johns and Baker, at great risk, remained a year longer in the hope of aiding the poor disciples. In July, 1836, having been ordered to go, they sorrowfully withdrew to Mauritius, leaving their little flock not only as sheep without a shepherd, but as sheep in the midst of ravening wolves.

Much to the amazement of the queen, she found her plans for exterminating Christianity failing most signally. She had closed the schools, stopt the worship, burned the Bibles and punished the Christians. But she could not drive the Holy Spirit from their hearts. Under His gracious influence they continued to hold secret meetings for prayer and praise, and their number was increasing every day.

Greatly incensed, the queen resolved on sterner measures, and the infant Church of Madagascar was soon baptized in blood.

In 1836, shortly before Messrs. Johns and Baker left the island, the bitterest of the persecution was directed against Rafàravavy, a woman of high rank, at whose house, one of the largest in the capital, the Christians met for their secret seasons of midnight prayer. Betrayed by her servants, she was arrested and sentenced to death. Through the influence of influential friends at court her life was spared, but she was heavily fined and warned that should her offense be repeated, she would certainly be killed. Nevertheless, she continued to pray and allow others to meet for prayer in her house, her only precaution being to sell her home in the city and buy one in a retired spot in the suburbs. About a year later she was again ar-

rested, together with a number of her friends, and sentenced to death. This sentence, however, was never carried out, for on the eve of the day fixt for her execution a great fire broke out in the capital, which caused so much confusion that she was forgotten for the time. When order was restored, the hour set for her death had passed and she was sold into slavery instead.

The first martyr was Ràsalàma, a young woman who had been arrested with Rafàravàvy. On the morning of August 14, 1837, after being cruelly tortured for hours, she was led away to a *fosse* or hollow in the hillside at Ambòhipòtsy, and while kneeling in prayer, was speared to death. So calm and joyous was she to the very end that one of the executioners exclaimed, "There is some charm in the religion of these white people which takes away the fear of death." Tho most of Ràsalàma's friends were in prison, or in hiding, Rafàralàhy, one of the truest and best of the Christians and a leader among them, stood near her till the end. As he turned sorrowfully away he said, "If I might die as happy and tranquil a death, I, too, would willingly die for the Savior." One year later, showing the same fortitude and joy, he was speared to death on the very spot made sacred by her blood.

So bitter was the persecution that many now left their homes and went into hiding, but nowhere were they safe from suffering and sorrow. Some went to distant parts of the island, only to meet death or torture at the hands of hostile tribes. Others fled to the forests, where many fell a prey to fever. Still others went to the mountains, where they eked out a scanty subsistence for years, hiding

among the rocks and in caves in the hillsides. In the province of Vònizonga, forty miles northwest of the capital, where many found a refuge, the favorite hiding-places were the rice-pits under the floors of the huts. Many of these were connected by underground passages, so that if an officer was searching the house above, those concealed beneath could crawl to the next pit and make their way outside.

For greater safety secret watchwords were adopted by the disciples, the question found in Jeremiah 38:15 and its answer in the verse following being used for the purpose.

During the whole period of the persecution, the Christians kept up their secret meetings for prayer. The depths of the forests, the tops of the mountains, lonely huts far out in the country, caves and dens, and even tombs—all were used as sanctuaries in which the people worshiped God. Many walked twenty, thirty, and even forty miles to be present at the services, and often whole nights were spent in prayer and study of the Word. But only on dark and stormy nights, when the queen's spies were not likely to be out, and when the torrents of tropical rain would drown their voices, did they dare to sing a Christian hymn.

Many were the devices that were resorted to to save the precious Book from hands that would destroy it. At the village of Fihàonana, where they had one of the few complete Bibles that had been saved, it was kept for twenty years between two slabs of granite in the dark corner of a cave used as a hospital for small-pox patients, where the queen's officers would be afraid to look for it. When it was needed it was taken out

and then carefully put back again. This Bible was afterward sent to England, where it may now be seen in the museum of the British and Foreign Bible Society.

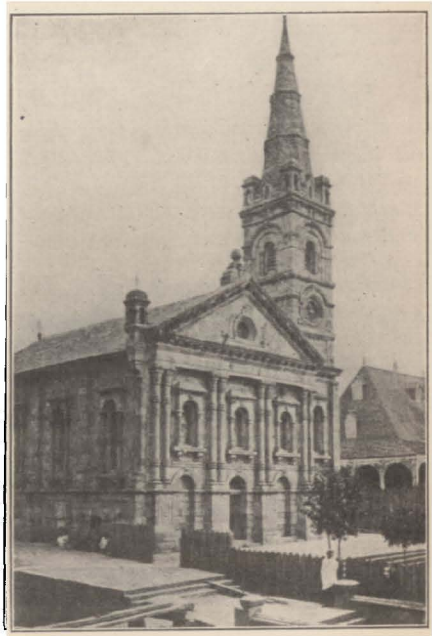
In 1839 a little company of refugees, of whom Râfarâvavy was one, made their escape to Mauritius, where they were met by their old friend, David Johns, who took five of them to England with him. On the way they stopt at Port Elizabeth in South Africa, where they met a number of Hottentot converts. Tho unable to converse with one another, they sang hymns to the same tune, and used their Bibles as a medium of communication. Thus, when the Hottentots pointed to John 16:33, "In the world ye shall have tribulation," the Malagasy replied by pointing to Rom. 8:35, "Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or sword?"

When the little company reached England, they quickly won the esteem and love of all with whom they came in contact, and their presence at a great mass-meeting at Exeter Hall, held June 4, 1839, aroused great interest in missions. In 1842 they returned to Mauritius, to work among their fellow countrymen in that island.

In May, 1840, encouraged by the success of Râfarâvavy and her companions, a second company of sixteen endeavored to escape to Mauritius. But they were discovered, and on July 9, 1840, nine of them were put to death. Most nobly did they endure their martyrdom. On the way to execution they were taken past the house of David Griffiths, their beloved missionary, who had returned to the capital as a trader in the hope of aid-

ing the Christians. "They looked at me and smiled," he says, "and their faces shone like those of angels."

After a time of comparative quiet, what is known as the Great Persecution broke out in 1849, during which at least 2,000 Christians suffered penalties of various kinds. Some



THE PALACE CHURCH, ANTANANARICO

were fined, others were thrown into prison, sold into slavery, loaded with chains or forced to work in the quarries. Eighteen were condemned to die.

Wednesday, March 28, 1849, the sixtieth anniversary of which occurs this present year, was a day which will never be forgotten in Madagascar. In the morning the queen caused the following proclamation to be read: "Concerning these eighteen brothers and sisters whom I have interrogated and examined, they will not follow the doings of you, the majority of my sub-

jects, therefore I shall put them to death. Some of them shall be burned and the rest I shall fling over the precipice." When the condemned heard this they began to sing a favorite hymn, "We are going home, O God."

Four who were of noble birth—two of them a man and his wife—were then taken to Fàravòhitra to be burned. As they ascended the hill, their faces were calm and joyful, and as they were being bound to the stakes they joined in singing:

Lord, dismiss us with Thy blessing.
Fill our hearts with joy and peace.

Then, as the flames leapt up around them, their voices were heard in praise and prayer. "O Lord," they cried, "receive our spirits; for Thy love to us has caused this to come to us; and lay not this sin to their charge." The day was a stormy one, and once at least the fires were quenched by falling rain. As the spirits of the martyrs were about to depart, the clouds broke, and a wonderful triple bow appeared in the sky, one end of which appeared to rest on the stakes to which they were tied. The crowd, awed by the sight, fled in superstitious terror from the spot.

Meanwhile the remaining condemned ones, fourteen in number, wrapt in dirty mats and their mouths gagged to prevent their talking, were taken through the streets to Ampàmarinana, the precipice at the western crest of the hill on which the city stands, which has a descent of 150 feet to a rock-strewn plain below. Arriving at the place, ropes were tied around their bodies and one at a time they were suspended over the edge, the executioner waiting, knife in

hand while for the last time they were asked, "Will you pray?" At each triumphant "No!" the rope was cut, and a moment later the body lay mangled on the rocks below. As they fell, some were heard singing praises to Him whose face they were about to see.

One was spared—a young girl named Ranivo, who had been a favorite of the queen. In the hope of saving her, she was placed, by the queen's orders, where she could see her companions as they fell, and at the close was led to the edge and shown their bodies on the plain below. But she remained true to her Lord, and pleaded to be thrown down as her friends had been. At this she was declared insane and led away.

On March 28, 1874, the twenty-fifth anniversary of this terrible event, there was opened at Ampàmarinana, on the very spot made sacred by the martyrs' faith, one of the four memorial churches erected for the Malagasy by Christian friends in England.

After the great persecution of 1849, the lot of the Christians became somewhat brighter. This was partly due to the death, in 1852, of Rainiharo, the prime minister, who had ever been a bitter foe to the new religion, and partly to the influence of Prince Rakòto, the only son of the queen, to whom she was devotedly attached. Tho not a Christian himself, the young prince was in sympathy with them and had attended many of their meetings.

So favorable were the reports which reached England that the Rev. William Ellis, the foreign secretary of the London Missionary Society, made three visits to the island in the hope of reestablishing the mission. But the time had not yet come. In 1857 another period of persecution began,



THE LAST KABARY: READING A PROCLAMATION AT A GREAT PUBLIC ASSEMBLY, ANDOHALO, MADAGASCAR

fully as terrible as those preceding it. It was largely due to a plot to depose the queen and place Rakòto on the throne which originated with a Frenchman named Lambert. When it was discovered the blame was laid on the Christians, tho they had had no connection with it whatever.

Greatly infuriated, the queen now resolved to stamp out the hated religion in the island, cost what it might. Soldiers were sent far and wide to bring the Christians in, and thousands were punished with the greatest severity. Fourteen were stoned to death, eleven of them on July 18, at Fiadà-nana, an open space a third of a mile from the city. "They were first bound to stakes," says an eye-witness, "and at the word 'Fling!' a shower of stones, darkening the sky almost like a cloud of locusts, was hurled at them."

But deliverance was at hand. On Friday, August 16, 1861, the old queen died and Rakòto ascended the throne as Radàma II. Almost his first act was to proclaim religious liberty to all his people. "The sun did not set on the day he became king," says Mr. Ellis, "before he had declared that every man was free to worship God." The penalties inflicted by the queen were now revoked. Slaves were freed, property was restored and exiles allowed to return to their homes. When the good news reached them, hundreds of poor, hunted, outcast Christians came out of hiding, and many long supposed to be dead were restored to their friends.

Great indeed was the rejoicing. The very first evening many gathered in a house in the capital and spent the night in prayer and praise and in reading the entire book of Jeremiah, which

had been to them a special source of strength. Within a month eleven houses were opened for divine service in the capital alone, and Sabbath after Sabbath each was crowded to excess.

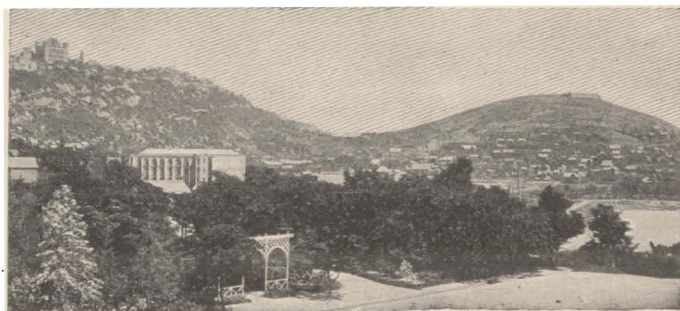
Very soon the Rev. William Ellis reached the island, and in August, 1862, he was followed by a company of missionaries from England, who took up the work laid down in 1836. Memorable, indeed, was the first Sabbath after this arrival at the capital, when the renewal of the work was inaugurated by a great communion service in which between 700 and 800 of the Malagasy took part. In 1836 there had been 2,000 adherents of the Christian faith; now there were 40,000, a great increase of twenty-fold. The little company of persecuted believers, with no missionary save the Bible, had gone everywhere preaching the Word, and this was the result. The eagerness of the people for religious services in these first days was very great. The Rev. William E. Cousins says:

"It seemed as tho they could not spend too many hours in the house of God. After so many years of persecution, during which all meetings had to be held with the greatest secrecy, the enjoyment of sitting in broad daylight—listening to God's Word, joining in prayer, and, above all, singing their hymns without the dread of some enemy overhearing them, seemed to afford the most intense delight. Books, of course, were very scarce. Happy was he who possessed even a few leaves of a Testament, or part of a Psalter, or a hymn-book, or a catechism, soiled and ragged tho it might be. Very few complete Bibles remained, not more than a dozen or so, and these, thumbworn and patched tho they were,

were regarded as priceless treasures."

On May 12, 1863, having proved himself a weak and unwise ruler, Radâma II. was strangled to death, and his widow ascended the throne as Râsohêrina I. Tho a devoted idolater, she did not interfere with the Christians, and during the five years of her reign the work prospered greatly. At her death, on April 1, 1868, her cousin Ramôma ascended the throne as Rânavalona II. Tho not a Christian at the time, she soon became one. At her coronation, on September 3, 1868, no

ample was quickly followed by the people, and there was a general conflagration of gods throughout the central provinces of the island. The result was a great demand for teachers. In response to this more than a hundred native preachers and teachers were sent out, and the London Missionary Society added to its force of workers, but it is a sad fact that there were never enough laborers to gather in the waiting sheaves. A great work was done, however, the fruits of which have never passed away.



From "Christian Missions and Social Progress." F. H. Revell Co.

THE MARTYR PRECIPICE IN MADAGASCAR

idols were brought out, but on a small table at her right hand was a large Bible, together with a copy of the laws of Madagascar. On the four sides of the magnificent canopy which covered the throne, inscribed in letters of gold, were the mottoes: "Glory to God," "Peace on earth," "Good will to men," "God shall be with us."

On February 21, 1869, the queen and her prime minister were publicly baptized, and on the 8th of the September following the royal idols were burned by her command. Her ex-

The later history of missions in Madagascar is full of sadness, owing to the encroachments of the French, who seized the island in 1895 and allowed the Jesuits to interfere with the work the Protestants were doing. For a time the fires of persecution were relighted, and several missionaries and many native Christians lost their lives. Now, however, a better state of things exists, and it is hoped that brighter times are in store for this great island so deeply stained with martyr blood.

CONFERENCE ON FOREIGN MISSION PROBLEMS

THE SIXTEENTH CONFERENCE OF THE FOREIGN MISSION BOARDS IN THE UNITED STATES AND CANADA

BY THE REV. STANLEY WHITE, D.D., NEW YORK
Secretary of the Presbyterian Board of Foreign Missions, U. S. A.

This conference, which met in New York City, January 13-14th, was entertained by the Foreign Department of the International Committee of the Y. M. C. A.

One marked characteristic of the conference was the spiritual tone that was lent to all of its sessions by an attempt to emphasize the devotional side of the work. The devotional meetings were most helpful and uplifting, and the hour that was specially set apart, when the Rev. James I. Vance, D.D., of the North Reformed Church in Newark, spoke on the "Spiritual Stimulus of Missions," was one of the most satisfying of the many helpful hours of the conference.

Among the reports that were considered this year which relate to the work of Foreign Missions in the various Boards were the subject of "Language Study," prepared by the Rev. Charles R. Watson, D.D.; "The Forces Needed," prepared by the Rev. A. W. Halsey, D.D.; "Salaries and Allowances," reported by the Rev. C. H. Patton, D.D.; "The Mohammedan Problem," by the Rev. Charles R. Watson, D.D.; "Anglo-American Communities," by Mr. Robert E. Speer, and the "Laymen's Movement," reported by the Rev. A. W. Halsey, D.D. In addition to these reports there were several that were perhaps particularly opportune at this time. Chief among them was the report of the Committee on Reference and Counsel, which is a standing committee and considers in the interval of the Conferences, questions of moment to all

the Boards. Among the questions referred to it this year were the following:

- (1.) Inauguration of an American Movement similar to the "China Emergency Appeal Fund," of Great Britain.
- (2.) The question of church union in Japan, India and other fields.
- (3.) The expatriation law.
- (4.) International Conference at Shanghai on the opium traffic.
- (5.) Chinese indemnity.
- (6.) The Kongo Independent State.
- (7.) Character of American diplomatic and consular representatives in non-Christian lands.

This committee deals with great questions and such as are often intimately related to governments. It requires vigor in action and yet great caution lest the work of the Church be involved in matters that are outside its sphere. The appointment of a committee on Christian Education in China and one to confer with President-elect Taft, urging that diplomatic and consular representatives of the United States in non-Christian lands be men in sympathy with the great uplifting and Christian movement of the times, were two practical outcomes of this committee's work.

Dr. Arthur J. Brown gave a voluminous report of the progress of the arrangements for the World's Missionary Conference to be held in Edinburgh in 1910, and it was very clear to those present that this conference is likely to be one of the most far-reaching of any that has ever been held in behalf of missions. The whole field is to be covered in careful re-

view, and the purpose of the convention is to permanently strengthen the working force of Foreign Missions.

Another innovation in the conference was the discussion of "Effective Missionary Literature." A paper prepared by Mr. W. R. Hotchkin, advertising manager of the John Wanamaker store, was read to the conference. Mr. Hotchkin had previously been given specimens of the literature from all the Foreign Mission boards, and he had examined them with painstaking care. He proved his friendship and the truth of the saying "faithful are the wounds of a friend" by dealing unsparingly with what he thought was deficient and at the same time approving where approval was possible. The paper was received with eagerness by the conference, and a committee was appointed to take into consideration the questions raised by Mr. Hotchkin and to report to the conference next year.

Another point of special interest was the discussion following the report of the Laymen's Movement prepared by Dr. A. W. Halsey. The conference heard of the great success of a national movement in Canada, and of the plans for a similar movement in the United States. Mr. J. Campbell White spoke to the conference, and no one could have heard him without feeling that through the men of the Church there is going to be an opportunity for the Spirit of God to work great things in the coming of the kingdom.

Three or four things about this conference stand out with conspicuous clearness. *One would put first the spirit of unity.* It is hard to exaggerate the influence that Foreign Missions at the present time may have upon the

Church everywhere through its practically unanimous commitment to the spirit of unity and the undenominational ideal. While granting freely the difference of temperament that makes divergence in thought and habit of worship natural, those in charge of the Foreign Missionary enterprise, both on the field and at home, have recognized that the only way that the great battle of the forces of good against those of evil is to be won is by presenting a united front to the enemy. This was brought out again and again in the conference, and reached its climax on Thursday afternoon, when, under the topic "The Present Crisis and its Requirements," the Rev. James L. Barton, D.D., the Rev. Arthur S. Lloyd, D.D., one of the Congregational and the other of the Protestant Episcopal Church, pleaded with passionate eagerness for the unity of the Church of Christ. What appeared in the conference is but an echo of that which is sounding throughout the forces of Christendom to-day and is most manifest upon the foreign field. It would seem as if God were calling in unmistakable terms, asking His followers to submerge everything that might be termed non-essential and merely indicative of personal preference, and to permit to emerge the great cardinal truths for which the world is, unconsciously perhaps but none the less certainly, longing, and which are represented in the person of our Lord and Savior Jesus Christ.

The second point is the broadness of the outlook. Several times one heard the delegates at the convention use, in connection with the plans that were made, the expression, "That is statesmanlike." It was a term well

chosen. No one who is intimate with the Foreign Missionary enterprise today can fail to realize that it is being planned on broad and splendid lines which have been thought out in the moment of vision and worked out with a practical end in view.

The third point is the increasingly prominent part which the laymen are taking in the Foreign Missionary work. This was brought out in connection with this conference at the subscription dinner held at the Hotel Astor on Thursday evening, the last evening of the conference. The subject was "Christian Education in China," and the dinner was under the care of a committee of laymen selected from the different churches of New York City. It was well planned and called together a company of four hundred of the most earnest and thoughtful people in our churches.

The Rev. Dr. Edward Moore of Harvard Theological School presided, and speeches were made on the subject of "Christian Education" by Rev. Harlan P. Beach, M.A., Rev. J. E. Williams, the Rev. Frank W. Bible, Mr. Howard Richards, Jr., the Rev. A. L. Warnshuis, Mr. Robert E. Speer, and by Mr. B. K. W. Koo, the editor of the college paper at Columbia University. As a type of the best young manhood of China, Mr. Koo made an earnest plea for the taking up of responsibility on the part of his fellow countrymen, and impressed everyone with the tremendous possibility that lies locked up in the head and hearts of Chinese young manhood.

When one remembers the difficulty of stirring the interest in Foreign Mis-

sions a few years ago and then thinks of such a gathering as on this occasion, the heart is filled with hope not only that the work of Christ is to be carried on effectively, but also that the great Chinese nation is not going to be given over to materialism, but that it is destined to join with others under the motto, "Progress under the Banner of the Prince of Peace."

The next conference will be held in New York City by invitation of the Student Volunteer Movement in January, 1910, and it is confidently hoped that there may be an even greater interest manifested than this year.

Perhaps one could not conclude this brief survey better than by quoting the words from the introduction to the report of the Committee of Reference and Counsel, which are a call not only to the representatives of the mission boards, but also to the whole Church.

The year has been a momentous one in many respects. The development of the plans of the Japanese in Korea, the vast changes that are swiftly taking place in China, the increasing unrest in India, the political movements in Persia and the amazing transformation in Turkey are profoundly affecting the whole world. They are enormously increasing the opportunity of the missionary enterprise and are giving to its work an element of urgency which it never before had. They call for the exercise of Christian statesmanship on the largest scale, while they emphasize anew the importance of both missionaries and boards making a careful study of the great movements of our time in their political, economic and intellectual as well as their religious aspects.

BARRIERS TO MISSIONS WITHIN THE CHURCH

BY REV. WILLIAM CHALMERS COVERT, CHICAGO, ILLINOIS

The greatest barriers to missionary progress in the world are not to be found on the foreign field, where the missionary is in close-ranged struggle with native heathenism. There is a vast deal in the obstacles met by the worker in the open field calculated to stimulate his resolution and enhance his evangelistic ardor. He girds anew his faith and feels his heart freshly aglow with enthusiasm when he finds himself face to face against the local obstacles, so peculiar, so stubborn, yet finally so unresisting before his message. Amidst what might seem disheartening conditions his heart finds many counterbalancing confidences. Out of the very vastness and tediousness of his great enterprise he is constantly winning reactions of hope and encouragement.

But the obstacles that he can not reach and is powerless to remove are on the home field. These he feels most keenly. These often breed in him a loneliness and a pathetic fear bordering on distrust, not of God but of the Church, and force upon him a solicitude concerning the progress and perpetuity of his work.

1. He sees home churches in debt and harassed by financial difficulties. This is a condition characteristic of the modern business world. People want more than they can readily pay for. They have tastes they can not afford to gratify, but insist upon gratifying them. Churches have not escaped this lamentable feeling. Hence there are churches everywhere, apparently prosperous, struggling under the burden of debt. This with rare exception makes a church a self-centered body. It draws in the horizons. Local de-

mands make such incessant clamor that the call of greater needs, farther away, is not heard, or if it is, response to it becomes irksome, and giving a process in duty not a worshipful joy. Until churches learn to moderate their local desires architecturally and otherwise, and magnify their world-wide obligations, this barrier will continue to dishearten the missionary.

2. The worker, also, often sees church finances in the hands of officers who are not church-members, and are without interest in a world-wide evangelism. The property and current-expense funds of many churches are under the care of men interested in the local church but not communicants. While the congregation as a whole assists in the general work of the Church, a word may be said on behalf of its official representation where possible, but the danger lurking here too many churches have discovered to their sorrow and confusion. Men zealous and skilled in business but untouched by our Lord's universal love, and ignorant of the substantial reaction always following systematic giving, are found in places of such influence as to be able to discourage and hinder the true missionary work of the Church. The expanding and self-denying spirit of the Gospel is hampered. This discourages the missionary.

3. The worker sees the generally uninformed condition of the men in the Church relative to missionary matters. This is a condition painfully obvious even upon slight inquiry. The women of the churches are going forward, year by year, to a broader knowledge of the world's spiritual

needs and to more effective work in its behalf. They are evolving more fascinating and compelling methods for quickening and informing the minds of the women. All the arts and inventions of wise workers are being used in educating the women of the churches and with great success. But the men of this day, engrossed in the absorbing life of its complicated business, catch what they can from papers and occasional public discourses. The great bulk of men, in and out of the Church, remain entirely ignorant of the interesting personality and heroic devotion of the missionaries, the providential openings on the field and the facts connected with the inspiring progress of the kingdom in the ends of the earth.

4. The missionary detects in the home churches something akin to a subtle skepticism as to the use and expediency of foreign missionary work. This may appear upon the surface as lack of interest in a subject of which but little is known. But it is a practical and fatal skepticism no matter how harmless and respectable it may appear. It is a paralyzing suspicion of the worth of the work for which Christ died, and for which the Church, in her noblest and bravest, has been dying through the centuries. This unchristian attitude is fostered by the frequent derogation of the missionaries themselves through the flippant and cruel humor of the news and comic papers, and the pseudo-patriotic call to work among heathen at home. There are the superficial "globe-trotters" and ill-informed sailors who bring home contradictory testimony the tone of which is likely to cast suspicion upon the permanency and progress of mission work; facile

and indiscriminating writers, who are only utilitarian and for the present add impulse to this subtle undermining of confidence in foreign missionary work. Until a sincere and consecrated interest in saving the world shall displace this passive skepticism, this will continue to constitute a discouraging barrier.

5. The far-seeing, home-turned eyes of the missionary, hungry for sympathy, see a low type and a meager measure in the giving of the Church, when the needs of the field and the ability of the Church are considered. There is no need to labor to present a startling array of contrasting figures in order to show how much we spend for luxuries and how little for the spread of the Gospel. We are no longer easily startled and can stare the most astounding and rebuking figures out of countenance. But the disheartening fact remains that there is a most unjustifiable discrepancy between what we give to spread the kingdom of Christ and what, in view of the needs of the world and the ability of the Church, we ought to give. No virtue struggles against severer odds in its effort to assert itself than generosity enmeshed as it is with all the uncertain and positively selfish motives of men. The quality of the giving may be as discouraging to the missionary as the meagerness of the quantity, for a man's heart is worth more to the kingdom of God than his money. Until the character of giving is lifted to its place of a wholesome worshiping act will the quantity of the giving continue meager, the motives unworthy and the healthful stimulating reaction faint and uninfluential.

6. Strange as it may appear, there are in Christian pulpits ministers who

are reluctant to urge the cause of foreign missions and plead for self-denying gifts from the people. Happily the number of such timorous and faithless undershepherds is growing less. But too few at best who stand before the people, present the cause of the dying world with that persistency, that resistless fervor, that urgent pleading that the interests involved demand. Pastors must not try to make the yoke of Christ more easy for the people than Christ Himself made it. There should not be evasive generalities, nor the cautious and hesitating presentation of the causes that call for the people's hearts and the giving of their money and lives. There is no way to secure so surely the prompt and steady payment of local obligations than for a pastor to enrich the springs of unselfishness by making wise, earnest pleadings for larger generosity, especially for the work of the kingdom.

7. The missionary detects throughout the Church the lack of confident and expectant prayer. He hears her pray "Thy kingdom come," and he sees the Church and individual Chris-

tians standing still and philosophizing about the tedious processes of world-saving. He hears much that convinces him, that while the coming of the kingdom is, in a general indefinite way, a great desideratum, yet it involves so much time and money and deferred hopes that it is, after all, a consummation far away down the years, and the Church of this day can hardly be expected to be confident of anything great or immediate relative to it. Hence the unexpectant tone of the petition. Hence the sluggish labor and meager giving of Christians.

The worker in the foreign field views these and other similar conditions in the Church at home with feelings of alarm and discouragement. They suggest a disloyalty in the hearts of his Christian brethren that begets into his human heart a sense of painful isolation coupled with forebodings. As the Church loves her consecrated workers and the precious work entrusted to her by her Lord, she must hasten to right these wrongs and unburden the hearts of her valiant sons in the distant fields. Let us be loyal to the cause of Christ.

RECENT JOTTINGS FROM GARENGANZE, WEST AFRICA

EXTRACTS FROM MR. F. S. ARNOT'S JOURNAL *

Kavungu, or Nana Kandundu, as the Portuguese call this station, has been one of the most difficult fields of service in West Africa. Work was begun here in 1892 by Mr. and Mrs. Cyril Bird and two companions. Then a year later Dr. and Mrs. Fisher arrived from Bihé. The outlook was at that time most favorable. The Baluvalé or Baluena are a peaceable

people, fond of having women chiefs, fishing, working in copper and iron, sober, and preferring litigation to bloodshed. The work, however, had hardly begun to tell when the Portuguese, knowing nothing of the place before the missionaries went there, decided to plant a fort alongside of the mission station. The queen left the district with her people, and ever since

* Mr. Arnot was the founder of the Garenganze Mission.

the influence of the fort has been paramount, and has been brought to bear steadily against the work of the Gospel. God has been pleased, however, to give peculiar trials to these Luvale workers, the fevers have proved fatal to several, others who joined our brethren and sisters have had to leave, Dr. and Mrs. Fisher opened a new station thirty miles away, and now Mr. and Mrs. Schindler alone remain of the early missionaries; but they have Miss Ing, and two brethren, Edwards and Hornby, helping in the work.

Trials and Encouragements

But what trials have come from inroads Satan has been allowed to make among the profest converts! The emphasis laid by Peter (Acts 15:20) as the *one* sin of the Gentile is understood here; still if the trials have been peculiar, so have the encouragements, for some of our brightest and best helpers in the Gospel, both in Bihé and in the Garenganze, have been the fruit of work at Kavungu. And Mr. Schindler has the help of three native Christians from the East Coast of Africa, who came to Kavungu as traders and Mohammedans, but who, instead of being allowed to teach the religion of the False Prophet to these Luvale people, as they would have done, were all converted and are now "true men." Well, when staying here, I decided to give up the thought of going on this year to the Garenganze stations, and now I am looking forward to spending six or eight months with Mr. Schindler, after visiting Kazombo, and the two new stations among the Balunda; namely, Kalunda, in the center of the Lunda country, and Kaleñe, near the source of the Zambesi.

On the 10th of May last year, I visited Kazombo, the station opened by Dr. and Mrs. Fisher, thirty miles from Kavungu, on the banks of the Zambesi. The site is certainly beautifully situated, but proved, in the early days, even more unhealthy than Kavungu. Here Mr. Copithorne died, and several were disabled. However, the loss of the Kazombo district has been the gain—I trust eternally—of many Balunda, who live in the more mountainous country enclosed by the great horseshoe bend that the Zambesi makes—north, west, south—ere it finally makes up its mind to flow off in an easterly direction to the Indian Ocean. These Balunda are the people that I had hoped to reach twenty-four years ago; but Liwanika chief of the Barotse, objected to any white man visiting his "dogs."

After spending a few days at Kazombo, I left for Kalunda Hill, where Mr. and Mrs. Cunningham have begun work. I reached there on the fourth day, passing by on the way several groups of the huts of these timid, wild-looking people, who have been preyed upon—probably for centuries—by all the tribes around for supplies of slaves. Certainly, judging by the number of children seen on every hand, they are not a dying-out tribe, in spite of all their hardships. We had to be careful how we approached these villages, or in a twinkling all would flee. When taken by surprise, the women and children, with wonderful presence of mind, hid themselves, so that in an instant, a dozen or so together, whether in field or village, would suddenly appear to evaporate. After a little, I was able to distinguish a child of four or five years hiding like a young partridge

behind a tuft of grass, or pot, or basket hardly big enough, you would think, to hide a rabbit; there a woman would be standing straight up behind a small tree or post in the ground, or crouching among the cassava plants. When all heard, however, that I was going to Mr. Cunningham's, or that I was the brother-in-law of Dr. Fisher, the scene quickly changed, and a woman in one village seized a fowl and brought it to me as a present to "Dotolo's" brother, for had not "Dotolo" redeemed her, and sent her back to her own people.

Sitting in the Cunninghams' little cottage on the top of Kalunda Hill, it was difficult to believe that I was not in the Highlands of Scotland, the air was so cool and bracing, and our brother and sister, with dear Mrs. O'Jon's two little girls—their visitors—looked the picture of health. There, however, the comparison must end, or let friends at home take it up, and imagine a solitary missionary couple in some mountain—say, in Perthshire—and then mark down Dr. Fisher's Station at Kaleñe as being somewhere in the south of Ayrshire, and filling all the rest of Scotland with scattered Balunda villages, then ask themselves the question, "What can these two couples hope to do so far apart?" And, indeed, Mr. and Mrs. Cunningham have reached a point where they can not hold on alone much longer, but God has already begun to bless their work—over one hundred people, old and young, climb the hill every Sunday to hear the Gospel, and four have already professed conversion.

The Balunda seem to be a much more moral people than the Baluvalé. Certainly they seem to be more jealous of one another's affections. I passed

the body of a man who had just been killed by another in a jealous rage. And a few days later I passed another shot through the head for theft. All this seems very dreadful to the civilized mind, but better such crude law and punishment than none at all. And so far both Mr. Cunningham and Dr. Fisher are able to say that the Balunda do not steal, and no locks are required on their doors, either at Kalunda or Kaleñe. Our earnest hope is that ere another year goes by some may come forth to strengthen the hands of our Brother and Sister Cunningham; or, rather, to put the matter plainly, make it possible for them to hold on.

Leaving Kalunda Hill my road lay along beautiful valleys, and some barren and some fertile plains, for six days in a northeasterly direction, and there in the last bend of the Zambesi, a few miles from the actual source, I came to Kaleñe, the same hill that I had seen far to my left when on my first journey to the Garenganze, named in my map "Border Craig." Kalunda Hill stands by itself like a sugar-loaf, but Kaleñe appears to be a bluff standing out on the shore of what, at one time, was a great inland sea. From the south the country slopes gently up to the crest of the hill.

A great deal of money has been spent at Kazombo cutting down the bush and draining the marshy strip along the edge of the Zambesi River. Also the improved supply of milk and butter is a great help to health, and with care in the use of the mosquito net—with an occasional change to the Lunda stations—the risk of malarial and black-water fever in the two Luvalé stations seems to be greatly reduced.

One's interest in both the Baluvale and Balunda tribes increases, however, the more one sees of them. When at Kaleñe I visited some of the Lunda villages with Dr. Fisher. At one we found all were busy worshiping the spirit of some ancestral hunter who had enabled a fellow villager to kill two large antelopes. By the time we arrived an offering had been prepared, consisting of native bread, and cooked antelope meat; the lump of soft bread was held at the end of a stick and looked like a handful of wool on a distaff. The chief of the village held the stick of bread, and all danced in front of a fetish horn stuck in the ground, behind which a hat-stand like reredos rose up, hung all over with horns, skulls, and jawbones of animals killed in the chase. The chief then allowed the dancers to pick off a piece of bread, and with a little bit of antelope meat, make each an offering to the ancestral spirit; then all knelt down, and with clappings and bowings gave to the spirit all the honors due to a great chief. The hunter then took his stand on the head of one of the slain antelopes, and all danced before him. Then the stick of bread was handed to him, he ate a little and handed the loaf back to the chief; so the dance continued. But now a little unwashed "village boy" was allowed to join in, and all went merrily on for a few minutes; then the village boy, playing his part well, seized the bread and rushed off with it; the men followed in a mock chase until they reached the village bounds. The imp of a boy joined his companions in the bush, and all sat around in a ring and ate the "sacred" loaf. And so these rude but clever savages got over the difficult question of "res-

ervation." When all was over the chief and his people sat down and listened to us, and the following conversation ensued:

"How many ancestral spirits do you Balunda worship in this way?"

"We don't know."

"How many gods have the Balunda?"

"There is only one God over all men, white and black."

"Which is the greatest, God or the ancestral spirits?"

"Of course God is the greatest," the chief replied.

"Then if God is the greatest, why do you not worship Him? Why worship only these ancestral spirits, who were made by Him?"

At this the chief turned to the group of men sitting by him, saying, "Listen to this," as much as to say, "Dr. Fisher and his friend have got me into a nice fix, what answer can I give?" Then turning round, he said, "We would worship God if we only knew how." Of course Walter told him that *that* was the reason for his coming to live among them, to tell them how they can worship God.

I witnessed a very touching sight, on my six days' journey back to Kavungu. On reaching a Lunda village we found that a woman had died the night before, and they had set her body up on a mat outside her hut. A spirit doctor was present in full professional costume, and her husband was holding her hands and imploring her (so my boys told me) to deal kindly by them, and to remember how they had fed and clothed and cared for her. Then long strings of beads were wrapt about her arms and neck. Truly these people need the Gospel of Salvation.

THOUGHTS SUGGESTED BY A MISSIONARY'S GARDEN

BY A NEW MISSIONARY

The new missionary was sitting by his study window looking out on his little garden. His spirit was burdened with the work entrusted to his care. He longed to see his effort producing effect in the lives of those who attended the services, many—oh! so many of them came and went, not once nor twice, but many times and seemingly without receiving any permanent impression. He arose wearily, brushed his hand across his brow and fixt his eyes upon the garden. There in the different beds were vigorous plants which a fortnight ago were only seeds. A longing surged through his soul; a fervent desire which voiced itself in the cry: "Would to God we could sow the good seed of the kingdom and see it grow up as quickly and certainly as these seeds."

Quickly a voice seemed to reply: "If you understood and observed the laws of spiritual seed-sowing as well as you study and obey those of the natural, could you not have the same success?" "But," objected the missionary, "in sowing the spiritual seed we encounter the obstacles interposed by the human will, as strong and free as our own. It can not be forced; it must be won and its consent secured at every step." The voice replied: "Are there not laws for this also? Do you not meet difficulties in sowing seed even here in your garden?"

The missionary began to think. It is true that when one plans to sow material seed he must first prepare the ground. All ground is not the same—some is comparatively clean and some is very rocky or very foul. The weeds of unbelief, indifference,

and sin have made a rank growth here. It would be a mere waste of time to sow seed in a garden without first clearing away the weeds and breaking up the ground.

There is not the certainty of a harvest even in the garden that one accustomed to planting might think. When those beans were planted it was very wet, so only a small part of the ground was properly prepared. Where only a small furrow was opened the seeds were planted where the water collected, the seed rotted so that they had to be replanted in a more favorable time. Is it possible to be in too great haste to plant the spiritual seed and thus cause a needless waste? The mission field is vastly different from the home field in the preparation needed for the Gospel. The ideas of religion held by many on the foreign field are difficult for Christians to understand. For many religion is a mere superficiality, a nominal belief, having a form of godliness but denying the power thereof. Under such conditions it is necessary to spend time in breaking up the hard beaten ground, in gathering out the stones, in rooting out the weeds, before undertaking the more positive work of seed-sowing.

It is pleasant to see the plants coming up, but if the soil is not prepared and they only come up to be choked by the weeds or to dry up in the hard cloddy ground, is it not better to delay the sowing a little and spend more time in preparation of the soil? The temptation comes to the missionary to be in haste to report some definite and visible results of his labor. Neverthe-

less, the true missionary desires permanent success rather than passing results, and that can be secured only when the good seed is properly sown in good, well-prepared soil. Certainly the false, preconceived notions of religion must be rooted out and destroyed before the truth can be received.

It is better to begin by preparing the soil. Teach plainly, showing by reason, science, example, experience, and, above all, by the Word of God what sin is, and what are its results. Then the hearers will be ready to hear about and accept the remedy offered by the Gospel of Jesus Christ. This teaching can not, of course, usually be made effectual in one sermon. Line upon line and precept upon precept is needed; here a little and there a little. All the ugliness, heinousness, awfulness and exceeding sinfulness of sin and vice must be presented till it is believed, seen and felt by the people. Then the ground is prepared to receive the good seed of the kingdom. Then the offer of pardon, peace and power will be appreciated. Then the need of a new birth will more readily be realized and the opportunity of experiencing it will be esteemed as a privilege.

The soil having been properly prepared and the seed sown, the ground must still be cultivated and the weeds kept out. Why not give the same care to the tender manifestations of life in the hearer of the Word as with earthly seed? There will be men ready to sow evil seed at the first signs of growth. Root out these weeds as soon as discovered. If not destroyed they will destroy the tender plants and doom your hopes of a bountiful harvest.

In the center of the garden is a bed

one-half of which is full of fine plants, while the other half has nothing though it has been sown twice. The ground was equally well prepared and the same care taken to make it productive, but not a plant has appeared. The seed had no vitality—no power within which should have made it take advantage of favorable conditions for life and growth.

God of the harvest! are thy servants sometimes guilty of sowing lifeless seed? Does God put us forth to preach and not give a message? If the message is without vitality and power, is it not because the laborer has put himself forth without having the divine command or has not made sure of having the Word of God? If the minister is without a message it must be because he has not been in touch with the divine mind. What a great responsibility this places upon the servant of God. If he is faithless and has no living word for his hearers to whom will they turn? He is the only representative of the Gospel in all his district. Certainly the supply of seed is not short. Let us go often to the storehouse and replenish our seed-baskets.

The sum total of a missionary's work is to proclaim the Gospel, but the divine Master said: "Be ye wise as serpents," and Paul exhorts Timothy to be a workman that needeth not to be ashamed, rightly dividing the word of truth. What worker would not be ashamed to have his field, about which glowing accounts had been published, visited after some few months or years and no fruits of his sowing be visible? Happy is he who goeth forth with weeping, bearing the precious seed, and cometh again with rejoicing bringing his sheaves with him.

REACHING AFTER THE LIGHT IN DARKEST AFRICA

BY REV. ADOLPH W. KRUG, BULU LAND, CENTRAL AFRICA

Within the last few months there has been manifest in the vicinity of Elat a growing hunger and thirst for the Word of Life. Not only has this shown itself by the large attendances at the preaching services, but there has been, on the part of inquirers, a greater sense of shame for sin, a quicker response to the exhortation to make past wrongs right and to show fruits of repentance in changed lives.

At the time of Dr. A. W. Halsey's visit to the mission in 1905 there were 1,568 people present at the service which he held at Elat. Recently on five Sabbaths out of fourteen there have been over 1,000 people at the morning service. On the last communion Sabbath there were 1,611 counted at the close of the service. About thirty of these had come between twenty and thirty miles, and many more came ten miles or more. The offering on that day amounted to 140 marks, or \$35 American money. Since Mr. Dager's return in July he had personally met over 200 people inquiring the Way of Life. We realize that all these are not yet ready to be followers of the Christ, as we wish them to be some day, but it shows that the preaching of the Word is still with the same power, and that they are hungering for a better life.

In the school also there is a greater spirit of earnestness, a willingness to work harder and find less fault. The enrollment at the station school is 500, out of which 120 are women and girls, 50 of the girls being in the boarding-school of the station. From the rest the remainder come from the near-by towns, some walking to school and

back every day, a distance of from five to six miles.

The eleven town schools in their last session had an enrollment of 550, and now four or five more have been started, two of them in towns 55 miles away to the southwest and northeast. These schools are not only places for instruction in books; but, best of all, they are outposts of missionary activity and centers of light and life. A few years ago these towns were in densest heathen darkness, but now from every one of them come people to Elat to be enrolled as inquirers. From the first all of them have been fully self-supporting, the people first built the schoolhouses, and the tuition paid by the pupils has been used to pay the small salaries of teachers.

There are now ten other towns where the people, in many of them the head men, or so called kings, are asking to have schools started. So in every direction the influence of the work is spreading. With the increased opportunity to reach out into the distant towns comes also willingness on the part of teachers to respond to the calls. A few days ago, when a teacher was told that there was a place for him in a town fifty miles away, he replied: "All right; if you say so, I go." Three years ago no Bulu would have been willing to venture so far away from his home town.

There are open doors all around us, but altho a place has just been chosen for a new station, we must wait and hope for a better day, for the orders from home are not "Forward," but "Halt." It is for Christians at home to say how long the advance must be delayed.

RELIGION IN PERU—ROMAN AND PROTESTANT*

BY MISS GERALDINE GUINNESS, LONDON

The Roman Catholicism of Peru is a political power, touching national and social life at every point, but in this land where she reigns supreme there is spiritual famine.

Rome has denied the Bible to Peru. When others would have introduced it, she used all her forces to prevent them. At her instigation they were mobbed, stoned, shot at, libeled, imprisoned, and even murdered; the printed Word of God was maligned, torn to pieces, and burned. Whatever defense Rome may make, whatever excuse concerning an "adulterated Protestant Bible," the fact remains that she has given the land of the Incas no Bible and no part of the Bible. Nor does this surprize us, for the same policy has been pursued in other Roman Catholic lands for many centuries.

To-day, what do Peruvians know of the Bible? The well educated have heard a number of isolated texts from the Psalms and the Prophets, twisted so as to apply to the Virgin Mary; they know well the two sayings of our Lord upon which the dogma of infallibility is built; if they have been educated in a convent school they will doubtless remember, with a great deal else of legendary character, a few Bible stories—two or three from the Old Testament—and a brief outline of the birth and death of Christ.

The priests do not possess and have never studied the Bible. Members of their own communities have told me that theological students are required to know only a few isolated texts. Devotees of the Church possess many lives of saints, devotional poems to the Virgin, and prayers to be said before various images or relics; but I have never seen a verse of Scripture quoted in one of these books. Sermons are commenced by the recitation of a text with which they frequently do not deal at all; school catechisms teach nothing of the Bible;

even the best book-shops in the capital do not stock The Book.

Is it strange, then, that the people of Peru are starved, and that they listen with wonder and new joy to the Word of God which they have been denied?

In America and England, Romanism is morally compelled to give some kind of Christian preaching from her pulpits; in Peru she is not. That when the Bible is shut preaching inevitably degenerates, history confirms.

The worst which can be said of Roman Catholic lands in their darkest hours is true of Peru. In the villages of the Sierra, sermons are of very rare occurrence; but in Arequipa the two parts of the *Misa* Mass are divided by a sermon in one church at least every day, and on a feast-day in every church. The subjects usually chosen are the lives of the saints, or the history of a feast and the benefits which its celebration brings.

A fundamental principle is involved in the fact that these sermons have no practical exhortation. *Rome has over-emphasized the outward: works not faith; what is seen rather than the heart; ceremonies in place of consecration.* The conception is general in Peru that virtue does not consist in being good or doing good, but in punctilious attendance to religious ceremonies.

Is it a wonder that the works of Christianity are not seen in the lives of the professing Christians of Peru? They are starving! They have been denied both the Holy Scriptures and the preaching of the Gospel.

But surely the Church conducts prayer and worship! Is there not food for the hungry in her services? Alas, *the overdevelopment of ceremonialism but marks the decay of the life it once exprest. The spiritual is almost completely materialized.*

Even amongst the most devout and

* Text and illustrations are from a remarkable book, by a nineteen-year-old author, "Peru; Its Story, Its People and Its Religion." Fleming H. Revell Co. These selections are taken from five chapters.

enlightened, intercourse of the soul with God does not appear to exist. Latin formulas of eulogy and supplication are totally incomprehensible to the worshipers, and Spanish prayers concerned with virgins, saints, images, or their miracles, and address more frequently to creatures than to the Creator, are obviously incapable of imparting spiritual comfort or inspiration. The mechanical worship of Peru tends to soothe the conscience, but not to satisfy the soul. Oh that I could adequately picture to you some of these pathetic and paltry ceremonies so far removed from the simple services of Protestant and some Catholic Church we know in England!

Amongst the educated classes in Peru, saint-worship is very common. Devotional books comprise stories of the lives of Santa Rosa, Santa Catalina, or Santa Teresa, and sermons are occupied with the intercessory powers of San Antonio, San Sebastian, or Santo Toribio. Numerous relics and images assist the imagination of devotees as they render prayers and adoration to glorified saints.

But the poorer classes of Peruvians have no devotional books; they live in villages where sermons are of exceptional occurrence; and their curas do not teach them either evangelical truths or traditions concerning the saints. Yet the homes and churches of these people teem with images, the names of which are household words. "Our Lady of Bethlehem" is worshipped by those who have never heard about the young mother who laid her baby in a manger. "Our Lord of the Sea" is revered by many who do not know whom we mean by the Lord Jesus. One virgin is distinguished from another in Peru by her features and her jewels; one saint from another by the village to which he belongs. Thus images cover no historic reality. They themselves are real; they are idols. After residence in Peru one naturally uses the personal pronouns denoting either masculine or feminine gender when speaking of the images. This is the invariable cus-

tom of the people, and denotes how real to them are the personalities with which they invest their idols of wood and paint.

Each town has its popular "saint" or idol. Even Callao, which may almost be called a suburb of the capital,



A SOUL IN PURGATORY

This image and collection-box hangs outside the church in Lima, Peru. It represents a soul in the flames of purgatory and a padlocked money-box is to receive gifts to free it from torture.

is given up to the worship of Our Lord of the Sea. The wooden image thus named was found, it is said, on the shore, where it had been washed up from the wreck of a village destroyed by the sea. It now stands in the Church of Santa Rosa, sumptuously arrayed and adorned with jewels. Hundreds of poor superstitious men and women daily pray to it as *Nuestro Señor* ("Our Lord"), for it is supposed that only by his miraculous power is Callao guarded from earthquakes and tidal waves. Every year a solemn procession is organized, in which the image, mounted upon a highly decorated stage, is carried down to the sea. Lighted candles borne by black-shrouded women; pungent incense ascending from the swinging censers of

acolytes; a canopy held on high above a number of gorgeously robed priests; the town band, a company of soldiers, and crowds of dancing, drunken devotees attend the procession of "Our Lord of the Sea" as he goes to be dipped in the waves, thus to pacify them for another year.

The common people have never transgressed the wishes of the priest-



THE SWEATING IMAGE

hood by *thinking*, and to them the "saint's" effigy *represents* nothing. It has a personality of its own; it is an *imágen*, or miraculous idol.

In November, 1906, a most striking incident occurred in Lima. The late President of Congress had removed the crucifix from the table of the House, and in revenge the Archbishop refused him a public requiem at his death. A vote of censure was passed against the Archbishop for this act, to which the Church of Rome answered by the organization of a monstrous but most profitable farce.

The old sacristan of the church of El Prado was one morning dusting the images stored in a back room of the building. A figure of Christ falling beneath the weight of His Cross he decided to renovate, and after painting it, set it up in the church. The report was then circulated that an image of Christ in the church of El Prado was so affected at the Archbishop's treatment that it was sweat-

ing. A nun had first observed the wonder, and in a few days it was difficult to enter the building for the crowds which were worshipping the image.

One day, while the excitement was still high, a missionary visited the church, and he thus describes what he saw:* "At the foot of the altar steps was a wooden image supposed to represent Christ. It was the usual style of hideous idol. The figure had long black hair reaching past the waist. On its shoulder was a large cross painted green and yellow, under the weight of which the Lord was supposed to be staggering. Crowded around were numbers of women on their knees, striking their breasts and crying: *Aye! Dios mio, Dios mio!* ('Oh! my God, my God!'). The ignorance and superstition on their faces was painful to see. On the outer edge of the crowd were ladies of the better class who had visited the church out of curiosity, and now watched the scene with a sort of incredulous smile on their faces. Round about stood many men, laughing and sneering at the whole deception.

"I managed to get quite close to the image, but could see no sweat. The face was colored with a shiny enamel paint. The reflection of hundreds of flickering candles and lights might easily make the credulous believe that this was sweat. The image could only be seen through the smoke and vapor of candles.

"Altho there was no perspiration falling from the 'saint,' that did not prevent three miserable dirty negro altar-attendants from doing a roaring trade in front of the image, selling small pieces of cotton wool 'wet with the sweat of the 'saint,' and all nicely wrapt up in colored tissue-paper. This cotton wool was said to be very efficacious in curing every imaginable disease.

"As I turned to leave the church I glanced through the open door of the vestry. There, in full view of the per-

* This extract was kindly furnished from the diary of Mr. J. S. Watson, missionary of the R.B.M.U. in Lima.

spiring image and the sweltering crowd, the old parish priest was entertaining a young priest with wines, coffee, and cake—joking and laughing, wholly indifferent to the poor deduced people at the foot of the altar steps."

The worship of such relics is a part of the same degradation as are the Peruvian images. In a professedly Christian land the poor and ignorant have been allowed to fall into idolatry. Romanism is a sliding scale: at one end is devout tho distorted Christianity; at the other, paganism. It is always easier to worship the visible and tangible than to commune with the invisible God. For the better instructed Peruvian devotees, the supposed miracles of relics and images eclipse the works of their Creator and Redeemer; while the poor and ignorant, in a blind search for the divine, have been allured by tangible evidences of the supernatural, and are now lost in idolatry as pitiful as that of any Burmese priest or Fiji islander.

Mariolatry is the most popular form of saint-worship, and the most liable to degenerate into idolatry. The ideal of Peru is *La Virgen* (The Virgin). To the educated she is the Mary of Roman Catholicism the world over; but to the ignorant masses she is merely a personification of ideal tenderness. It is interesting to notice, as Herr von Hase* points out, that "a little plant used from ancient times as a love-potion has borne in succession the names of Capillus, Veneris, Freya's herb,† and Maria grass.

Thus we may trace the Peruvian worship of *La Virgen* from its present idolatry back to the instincts of primitive races of mankind. Glancing through Church history, we realize how this evil has crept into Christianity. In the second and third centuries, women who manifested extravagant adoration of the Virgin were looked upon as heretics. But so generally accepted did the belief in

her divinity become, that in the year 431 the Council of Ephesus decided that the Virgin was truly the Mother of God, and therefore on an equality with God.

In Peru, this mistaken worship has for nearly four hundred years enthralled the people. In every house are pictures of the Virgin; her amulets and charms are worn by rich and



COME TO MARY

The stone above the Jesuit Church in Cuzco, Peru. The inscription reads: "Come to Mary, all you who are laden with work and weary under the weight of your sins and she will relieve you."

poor alike; almost every girl bears her name; *Jesus Maria!* is the commonest exclamation; "Hail, most holy Mary!" and the reply "Conceived without sin!" is the only Indian greeting; hospital wards are ornamented with images of the Virgin; figures of her and of the child Jesus stand on the desks of normal schools; and every church has its miraculous Virgin.

The Goddess of Peru is honored by various means, but perhaps the most important are *holidays, feasts, pilgrimages, and sisterhoods.*

On nearly every feast day, however unimportant, some gaudy image of the Virgin is carried through the streets, and educated men stand bareheaded,

* Karl von Hase, "Handbook to the Controversy with Rome," Vol. II.

† Freya, in Norse mythology, was the goddess of fruitfulness, of faithfulness, and love.

while the women kneel or follow in her train.

Mary is not merely the *Goddess* of the common people, she is their favorite idol. The following questions which I put to the old sacristan of the church at Puno, and the answers he gave, will serve to show how the country people regard Mary's images:

"What are all these images?"

"Oh, they are virgins; that is the Virgin of Perpetual Succor; that is the Virgin of Sorrows; that is the Seated Virgin."

"Is the Mother of Jesus here?"

(Scratching his head dubiously and consulting another Indian.)

"No, no! there is no Mother of Jesus here. But perhaps—yes, she would be the Virgin of the Immaculate Conception, who is above the high altar."

"Who receives the chief worship in your church? Jesus or His Mother? Mary or our Savior?"

"Oh, the Virgin!"

"And which of the Virgins is the greatest?"

"It must be the Mother of Jesus, because she is placed above the high altar, over all."

"And the other Virgins, are they different or all the same?"

"They are different, all of them; placed in the church for their miracles."

The Church not only denies the Gospel stories to its children, but it perverts Scripture to impress upon them the greatness of the Virgin. Above the door of the Jesuit Church in Cuzco are these words:

"Come to Mary, all who are burdened and weary with the weight of your sins, and she will rest you."

A picture of Our Lady of Copacabana lies before me, and above it is written:

"We have seen the star, and are come to adore *her*"; and below:

"Come to me all who suffer, and I will console you."

Oh, that the priests and people of Peru, like Father Chiniquy, would search and see whether or not these things are so! In his life-story the

Father tells us that when he studied the Gospels he found nothing about Our Lady of Intercession; the evangelists made it clear that Christ, not Mary, came to save the world; that in the days when Jesus and His mother lived on earth sinners went directly to Him without imploring her intercession. If, then, Mary had not in heaven assumed the power which Christ had lost the father reasoned, then Jesus was still the best friend, and Catholics were mistaken in going for salvation to one infinitely less powerful.

Mary is worshiped as the Mother of God and honored with feasts, processions and pilgrimages. The many figures made of her represent only ideal motherhood to the ignorant masses who have no knowledge of the historic personality of Mary of Nazareth, but believe the Bible, which they have never seen, to be almost exclusively about her.

This goddess usurps the place of our Lord. Mary, not Christ, is the Savior of the world, for she "gave life to all sinners on Calvary." Mary, not Christ is the overcomer of the devil, for the Church tells us that "*she* shall bruise the serpent's head." Mary, not Christ, is the object of chief worship, and intercessor before the throne of God.

In Peru, Protestantism must face not only a pretentious ceremonialism, but also the moral corruption which it fails to cover. Two mistaken principles form the foundation of this system of evil; firstly, sacerdotalism; and secondly, celibacy.

Peru has one archbishop, seven bishops, and friars and priests of every description, apparently without number. In addition to the numerous convents and monasteries which these possess, they own a large number of the wealthiest haciendas, and through their agents, control much of the business of the country. In Arequipa, there is one priest or friar to every thirty individuals, and the number is continually increased by those who have been expelled from France, and who are now having a pernicious in-

fluence on the Peruvian Catholics by inciting their animosity against men of Liberal ideas.

With few exceptions, the priests of Peru are of a low class, uneducated, illiterate, and vulgar. In the villages of the desert and of the Sierra they are often so isolated as to be practically independent, and by the Indians are treated as kings and gods. They are held in reverence by ladies of the most influential Peruvian families, and in spite of growing spiritualism and agnosticism, still maintain their sway.

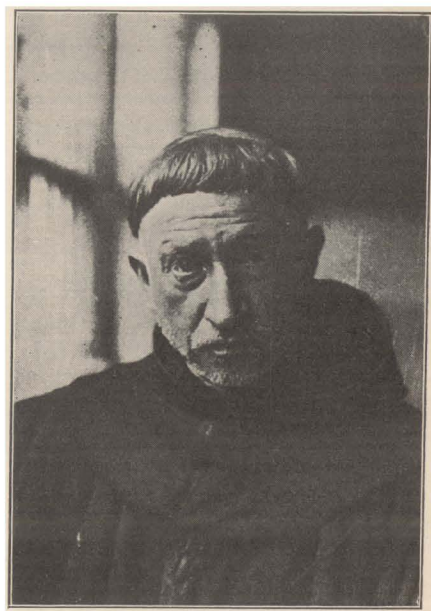
The priests are the leaders in immorality, and their despotism makes anything else impossible. The curas with whom one comes in contact in the villages of Peru are drunken, degraded, illiterate, and notoriously wicked. So great was the scandal in connection with the life of a priest in Urubamba (where public opinion is not easily shocked!), that shortly before I arrived in Peru the townfolk rose against him. Three young men met him, held pistols to his head, and bade him leave the place within half an hour. Nor did they let him out of their sight until the command was obeyed.

It has been truly said that conventional establishments have proved a terrible scourge in all Papal countries, and certainly of the monasteries of Peru no truthful description fit for publication can be written. Lack of occupation drives the unfortunate novices to quarrelling and immorality; yet the priesthood of Peru is supplied by those who have lived from perhaps eleven years of age in these schools of vice.

The intemperance of the Peruvian priesthood is proverbial; even a short stay in the country is sufficient to convince one of the fact that the priests are leaders in drunkenness. Religious festivals are the great occasions for drinking, and this practise is allowed and sometimes required by the ministers of the Church.

In nearly every town and village of Peru, some zealous cura has collected

the Bible Society's Gospels and Testaments and burned them in the public plaza. Beneath the walls of the Inquisition building in Lima it was so; in Arequipa, Sicuani, Ayacucho, and numerous other centers of population.



ONE OF THE RELIGIOUS LEADERS OF PERU

In Callao and Arequipa colporteurs were imprisoned; in Tiahuanuco another was stoned and left for dead at the roadside; in Bolivia a native worker was murdered; in all parts of the Sierra these brave Bible-sellers have been molested and often wounded.

In their view of sin, the priests show mental deformity: the reading of God's Word, charity to needy Protestants—these are sins for which only many months of penance can atone; but crime at the instigation of the priest—the murder of heretics, for example—is acceptable to God. Thus do the priests strain at a gnat and swallow a camel!

Of the avarice shown by the Peruvian priests in their dealings with the poor, examples too numerous to record come to mind. Suffice it to refer to

Don Fernando Casós,* who from experience knew that the curas "live for making money and trading on the people."

I have stood in the Inquisition buildings of the New World; have seen the diabolical instruments of torture with which the limbs of heroic men, yea, of women, were racked; have walked the way those doomed "heretics" were led; and stood where the "faithful" stood to watch them burned. I have seen the table at which death-warrants were signed; the hole through which barbarous sentences were spoken. I have stood in cells where suffering Christians lay, and seen the flag-stones on which they breathed their last; I have stood askance before the shrivelled remains of some unknown woman—built alive into a convent wall! Horrible! Horrible! Horrible are these facts concerning the former workings of "Christianity" in the New World.

The Protestant Missionaries

My first impression was that missionaries are very ordinary people; my second was that missionaries are very extraordinary people.

Look round the comfortable little missionary home. If you know the allowance with which this has been kept up, you will confess yourself absolutely unable to reconcile the two. This clean board floor was laid by a missionary; the mud walls were smoothed and painted by the present owners; the canvas ceiling was sewn by them; baby's high-chair is home-made. Our missionary devised the plan of sticking newspapers over the mud floor to keep the room cleaner; she laid the linoleum herself; converted a deck-chair into this pretty piece of furniture; improvised these book-shelves with several boards and a strap; transformed an old packing-case and a tin trunk into this wash-stand; and hid the crumbling walls with photos of well-known and much-loved faces.

This house is a continual wonder

* "A Discourse on Liberty of Worship," by Dr. D. Fernando Casós, delivered in the National Assembly, 1867.

to me! Here are chests of drawers, wardrobes, arm-chairs, stoves—all the handiwork of the missionaries themselves.

Perchance you have heard the expression: "Only a missionary's wife." I stand amazed at the lady missionary! She goes out alone to dens of iniquity, perhaps at the dead of night, in answer to the appeal of some poor sufferer. She plays the organ and leads the singing in the meetings. She makes her own and the children's clothes, and educates the little ones herself. Moreover, she deals with Peruvian servants, which is, without exception, the most appalling problem which I have ever encountered.

It is not possible to exaggerate the force of Satanic power which is brought to bear upon the missionaries in Roman Catholic lands. So little is Jesus Christ known there that the devil seems fearless in his attacks. One is conscious that the powers of darkness are at work on all sides; the mission-house is the center of the conflict; and before any soul is brought into the kingdom, its redemption has been sealed by a victory in a missionary's heart.

Strain—physical, mental, and spiritual—is upon the workers; isolation, uncongenial associations, and discouragement are often inevitable; and through all of these the Enemy tries to destroy the life of the soul.

Answered prayer is the missionary's chief reward. Well I remember one night when we rose from our knees and went into the little meeting-room, convinced that God was about to answer us and give a blessing. No one was there. The sight of the empty hall sent one short chill through us, but faith could not be damped. We *knew* God was going to answer our prayers. But altho we played and sang, no one came. It was five minutes to meeting-time—the hour—a quarter of an hour past—and still the hall was empty. Two native Christians came up at last, and sat down sadly. "No bites to-night," they said. They had been toiling and had taken

nothing. Still against all probabilities, we believed that God was going to give us a good meeting. We could not bring ourselves to doubt it. Had we not prayed?

A hymn was given out to the empty hall, and we sang cheerily.

At the end of the second verse there was a sound of feet on the stairs; the music of the third went a little wrong because the organist was so excited at the newcomers; and before the hymn closed, the little white-

washed hall was fuller than it had been for months. The singing died away, and the speaker's heart was full as he said, "*Oremos!*" (Let us pray). He had learned more of prayer that night than in all his previous reading on the subject. He might forget theories and arguments, but never this experience. At every step of my stay with the missionaries in Peru, the power of prayer was proved. The missionaries are men and women of prayer.

MEXICO: THE LAND, THE PEOPLE, AND THE CHURCH

BY THE REV. LEFFORD M. A. HAUGHWOUT *

Mexico, the land of the Aztecs, is a country of no mean dimensions. Its area is 767,005 square miles, which is equal to that of all the United States east of the Mississippi River, with the exception of Wisconsin. It is equal to the combined territory of Great Britain, France, Spain, Germany, Holland, Belgium and Switzerland. When Bishop Aves, of the Protestant Episcopal Church, wishes to travel between the two missions of Enseñada and Salina Cruz, he must cover a distance as great as that from Boston to Salt Lake City; and then he is a thousand miles short of Mexico's most easterly shore. And when it is taken into consideration that this vast country is no wilderness, but is inhabited by some 14,000,000 people, and that many points can be reached only by horseback or stage, it is apparent what an overwhelming charge it is for a single bishop.

But Mexico is notable not only for its horizontal extent, but likewise for its altitude. From both its eastern and western shores, the land rises abruptly to a great central plateau, which comprises the greater portion of the country. This mighty table-land ranges in elevation from 4,000 to 9,000 feet, with snow-clad peaks almost 18,000 feet above the sea. The City of Mexico has an elevation of 7,350 feet.

As a result, Mexico has every variety of climate, from that of the tropics at Vera Cruz, to that of the cold temperate zone. It is possible in a single day's horseback ride to pass from orange and banana plantations to the regions of wheat, corn and frost. By rail, it can be done within an hour.

People, History, and Religion

The people of Mexico are for the most part descended from the ancient Aztecs, and other aboriginal races. Almost two-fifths of them are pure-blooded, and a somewhat larger number have an admixture of Spanish. The balance are foreigners—Americans, English, Spanish, French, German. President Benito Juarez, the greatest ruler Mexico has ever had, was a full-blooded Indian, a descendant of the original possessors of the land. President Diaz is about three-quarters pure. Even those who are partly Spanish take chief pride in their Indian ancestry. As one of our native priests once remarked, "If it were possible, I would take every drop of Spanish blood from my veins." The term "Mexicans" is applied officially to all the citizens of Mexico, whether of pure or mixed blood. But the Mexicans of pure Indian descent, especially those who still speak the old dialects and retain the primitive costume, are

* Condensed from "The Spirit of Missions."

commonly distinguished from the others as "Indians." But, of course, the significance of the term "Indian" in Mexico is very different from what it is in the United States. Spanish is the common language of the country, but Aztec and other aboriginal dialects are still spoken extensively.

The Spanish conquerors gave to Mexico a veneer of European civilization, and likewise a veneer of Christianity. The latter was a great improvement upon the old paganism of the Aztecs, but it was very far from being what it ought to have been. The images of heathen deities were simply replaced by those of Christian saints, and the conquered people were as easily led to transfer their devotion to these greater and more powerful "gods." There might have been some apology for this as a beginning, if it had been followed by a clear exposition of the difference between idolatry and Christian worship; but apparently the Spanish monks were well satisfied to have won the outward allegiance of the Indians, without inquiring too deeply into the true character of their devotion.

Until within a very short time ago the old pagan dances still survived as a feature of the worship in the great church of the Virgin of Guadalupe, Mexico City; and they are still practised in some of the smaller churches of the immediate vicinity.

In view of this terrible degradation of the Christian religion, it is little wonder that the morals of the people have suffered in a corresponding degree. Marriage among a large proportion of the poorer classes is looked upon as a useless formality, an expensive luxury which they can ill afford. This is due to the exorbitant fees which the Church demands under penalty of excommunication; and partly, also, to the openly immoral lives of many of the clergy. Baptism is also very widely neglected because the people are too poor to pay the fee. It is no wonder that the intellectual stimulus which Mexico has recently received, through contact with other

nations, has led to a wholesale rebellion against this travesty of the Christian religion. Of those who are responsible for Mexico's great advancement in the past fifty years, the majority have broken with the Roman Church, and are openly hostile to it. The most enlightened ones of the nation, in other words, have renounced the only religion they have ever known.

Religious Reform

It was due to the low condition of religion and morals that a movement for reform was started during the administration of President Juarez. This movement was a spontaneous one, and was not due to any one source or leadership. "Evangelical" congregations, as they were called, sprang up in many places; and, as might have been expected, most of them went to great extremes. But this was not the case with all. Out of the first confusion there gradually emerged a little company of earnest and sober-minded men, to whom President Juarez himself and other members of the Liberal party gave encouragement and support. A Mexican missionary society was organized in the United States, and through them an American priest was maintained in Mexico, as agent of the society. Large sums of money were contributed. The famous old church of San Francisco was purchased for about \$30,000, and that of San José de Gracia (since reconsecrated as San Pedro) was practically presented to the reformers by President Juarez. The great popular preacher, Manuel Aguas, a canon of the Roman cathedral in Mexico City, having been appointed to oppose the reform movement, was himself converted, and at once assumed a position of leadership. Adhesions now came from every quarter, and many new congregations were organized. Under the influence of Aguas, the reformers organized "The Church of Jesus," and he was elected as the first bishop, expecting to receive recognition and consecration from the bishops of the

American Church. He died suddenly, however, in 1872, before this could be accomplished.

In spite of the efforts of the American Episcopal vicars, the Mexican Church never recovered its former prestige and vigor; and its condition became most deplorable. But a better day was about to dawn. In 1904 the Rev. Henry D. Aves, D.D., was consecrated as Bishop of the Protestant Episcopal Church, not for the Mexicans, but to shepherd the great number of Americans who had gone to Mexico for the purpose of exploiting its undeveloped resources. True to the Catholic principles which had always guided them, the native clergy asked to be received under his jurisdiction. This was accordingly done in February, 1906. Thus the way was opened for the Board of Missions to give the native Mexican work the status of a regular foreign mission.

Regular appropriations are now made for the support of the Mexican work. Previously it had been supported through unofficial sources.

In becoming a mission of the Church in the United States, the native Mexican Church was obliged to forego, for the time, its independence. But it still thinks of itself as the Church of the Nation, the one faithful representative of pure Catholicity in the land of Mexico; and so it continues to proclaim itself by the popular title, "*La Iglesia Católica Mexicana*." The clergy and people have a profound conviction of the supremacy of sound Church principles. They have drawn their inspiration from a direct study of primitive Christianity, yet their churches and services

are marked by a simplicity which is almost austere, and it is on that basis that they have waged their fight.

The native Episcopal clergy now number 8 priests and 5 deacons. There are 1,051 communicants, and 30 parishes and missions, with 16 churches and chapels. Including the English-speaking communicants, Mexico is the second largest foreign mission of the American Church.

Mexico has a comprehensive system of free national schools; but except in the larger cities it is very inferior, and even at its best it is very far below the educational standards of England and America. So much so that it is absolutely necessary for us to have our own schools, for the mere instruction, as well as for the Christian training, of the young people.

There are said to be 50,000 Americans alone, more than 10,000 of whom reside in the City of Mexico. There are also great numbers of English and Scotch. The majority of the English-speaking residents are engaged in mining or engineering, and most of them are scattered throughout the more remote and inaccessible parts of the country. The work among these people is almost identical with that in the mining regions of the western part of the United States.

The work in the great Republic of Mexico is a work of peculiar difficulty, but likewise of peculiar promise. For Mexico is only awakening from the sleep which has held her bound so long. She is throwing off the ignorance and superstition of the past four centuries, and is seeking for better things. What she needs more than anything else is pure religion. This will be the cure for many of her troubles.



EDITORIALS

THE DEMAND FOR PEACE

Henry L. Rogers, LL.D., of the Yale Law School, speaking in a synagogue at New Haven, Conn., "Peace and War," positively affirms that the death-knell of war has been sounded. The leading nations, like the United States, England, France, etc., are open to universal arbitration, and it is the duty of the American Congress and the English Parliament to check the movement to increase their armaments. We quote the following paragraph:

The nations are to-day looking for some way to be rid of war. The world approves arbitration as a substitute, and the scheme by which it is to be accomplished would certainly be worked out under the leadership of England and France and the United States. The leading and practical question is the limiting of armaments. We may take it for granted that England and the United States will continue their efforts to bring the nations to some agreement concerning such a limitation. But in the meantime is the United States to go steadily ahead increasing her armaments? In this country two-thirds of the national revenue is consumed either in preparation for war in the future or in the payment of pensions or interest on the war debts of the past. To go on increasing armaments while we await an international agreement for a limitation of armaments involves a wicked squandering of a nation's treasure. There is not a nation in the world that thinks of attacking the United States. Our possessions in the Far East do not endanger our relations to any power. No nation wants them. It is high time that the peace-loving people of America should call a halt on their naval expenditure.

Mr. W. T. Stead, the able, and erratic editor of the *British Review of Reviews*, has given a strong utterance on the subject of modern war appropriations.

It is not two centuries since every "heart of oak" that was launched from an English dockyard was certain to be called upon to face the broadside of the enemy. In our time, England has been building ironclads for seventy years, and not one of them has ever fired a shot at a hostile ship. The German army is the most powerful fighting-machine the world has ever seen, and for thirty-five years it has never fought a battle. Our modern system of armed peace is ruin-

ously extravagant, but it is wasteful of gold, not of blood. Its chief offense against the Christian ideal lies in perpetually preoccupying the brain of mankind with preparation for slaughter which seldom takes place.

Referring to the same subject, a remarkable calendar is published by the Peace Society of New York City, tracing through the months of 1908 more than 50 distinct measures tending to the peace of the world, including treaties of arbitration, movements in the direction of closer affiliation among the nations, the formation of universal peace societies, the establishment of actual courts of arbitration, the repression of hostilities, the adoption of definite laws to regulate war or to prevent conflict, the settlement of the rights and duties of neutral states, the reduction of appropriations for battleships and armaments, conferences on arbitration, the remonstrances of various organizations both secular and religious, the erection of buildings for peace purposes, the holding of great conventions and public meetings, etc. It appears that the United States alone has signed eleven treaties of obligatory arbitration. The program is interesting as a revelation of the rapid progress of the peace movement throughout the world. We should be glad to see it extensively circulated throughout all civilized countries.

M. Gervais, after making calculations for a report to the French Government of the average military expenditure of the six principal European powers—Russia, Germany, France, Austro-Hungary, Italy and England—finds the total expenditure to be 1,000 million of dollars, and the probable force available for the field 31 million. The German army estimates show an increase of 13 million, being fixt at 210 million, and the French army estimates for this year 145 million. Germany has a total of over 34,000 officers and 603,000 men. France 27,300 officers and about 512,000 men. The average cost per man in Germany is \$260, and in France \$220.

THE JEWISH PROBLEM IN THE UNITED STATES

A little more than a year ago (THE MISSIONARY REVIEW, January, 1908) we called attention to the agitation of our Jewish fellow citizens against Christmas and the mention of the name of Christ in our public schools. In a large number of our cities simultaneous efforts against what is called "sectarian teachings in public schools" were made by rabbis, mainly Reform and other Jewish leaders. Energetic protests came from Christians in every part of our land, and the order of the authorities of New York City to comply with the Jewish requests was modified, while in other cities no action of any kind was taken (except in Chicago, where an effort to introduce a book of selected readings from the Scriptures into the public schools was defeated by the rabbis and those who followed their leadership). Thus it seemed to Christians as if the efforts of the Jews to thoroughly secularize our public schools had been defeated, so that no more efforts would be made by them for some time to come, and they rested quietly upon their oars. But while the Christians thus rested, the Jewish leaders continued their destructive work quietly but energetically. In *The American Israelite*, of March 19, 1908, Rabbi Zielonka, of El Paso, Texas, wrote: "The stand taken by the Jews of New York before the Christmas holidays deserved the support and commendation, not only of Jews, but of all who have the welfare of our public-school system at heart. Wise and necessary as the step was, yet it was ill timed! When the feeling of the populace has been aroused by the sentiment that the Christmas season brings, the task of eradicating religious instruction is almost impossible. . . . The school year is drawing to a close. Without delay we should ask the various school boards to adopt the proper regulations on this subject. Now men will reason and consider arguments; before Christmas few would listen. And this work must be undertaken first in the large

cities. . . . If our movement for the elimination of the Bible from the public schools is to succeed, then the committee of the conference that has this matter in charge should organize active campaigns in all the metropolitan cities."

No active campaigns were organized, but quietly and steadily a campaign of education was carried on. The tract published by the Central Conference of American rabbis, but marked only "Committee on Church and State C. C. A. R.," which is quite misleading to non-Jews, and entitled, "Why the Bible should not be read in the public schools," was distributed broadcast, and the Jewish papers brought frequent articles on the subject.

When the Christmas season of 1908 approached, it became apparent that the Jewish leaders agreed with the sentiments of Rabbi Zielonka. In the city of Philadelphia only, as far as we know, the agitation broke out again, but the protests from Christians were so strong that the efforts to eliminate the mention of the name of Christ failed. At the same time, some facts came to light which showed the quiet persistency of the Jewish agitation against everything pronouncedly Christian in our public schools and in our country. We refer to the actions and discussions of the biennial session of the twenty-first council of the Union of American Hebrew Congregations, held at Philadelphia on January 19, 20 and 21.

The Union of American Hebrew Congregations was organized in 1873, and at the present time its membership consists of 209 congregations (*American Hebrew*, January 22, 1909, p. 311). It has been well called the Organization of Reform Judaism, for the Union of Orthodox Jewish Congregations of the United States and Canada, founded in 1898, tries to unite the orthodox element, but it is a most representative and powerful body, tho its resolutions are not binding for all the Jews of the country. All the great Reform Jewish congregations of our

country, with all their influence and power and with their masterful leaders and rabbis are members of the U. A. H. C. At the meeting, "the committee on sectarian teaching in the public schools advised an emphatic protest against all religious teaching and practises in the public schools, and urged the adoption of a policy of education on the subject. A committee was appointed to act in conjunction with the Central Conference of American Rabbis for the publication and distribution of literature" (*American Hebrew*, January 29, 1909, p. 311). An acrimonious debate, if we may accept the newspaper report, occurred and the question, if ours is a Christian nation, was answered emphatically in the negative. Thus the great conference went on record as willing to adopt a policy of education for the secularization of our country, and thus the Christian element of our country may well prepare itself now for the battle in defense of our Christian institutions. But religious education was not the only subject of vital interest to Christians which was discussed by the Jewish Conference. The subject of Sunday legislation was also brought up. It was decided to agitate against such legislation, and a policy of education on the subject was also recommended. Vigorous protests are said to have been made by members of the conference upon the floor against the use of the words, "the Lord's Day" or "Sunday" in the statutes and laws of the different States and of the United States.

This action on "Sunday legislation" becomes the more significant, as a Jewish Committee approached the commissioner of police of the city of New York on the same subject a short time ago. The members of the committee stated that a vast number of the Jews in the city of New York close their stores and shops on the Jewish Sabbath, so that the Sunday laws work great hardships upon them. The commissioner is said to have given permission that Jews who keep their shops and stores closed on Saturday may open

them up on the Lord's day. The main arguments brought forward by the Jewish Committee were the hardships and the inalienable rights of the minority. While we believe that the majority also has some inalienable Christian rights, we submit to our readers the following actual observations made in the old Jewish quarter of New York on January 30, in the afternoon. It was the Jewish Sabbath, yet many Jewish stores were open in Stanton, Rivington, Ludlow, Norfolk, and other Jewish streets, and it was very apparent that in a general sense the Jewish Sabbath was kept strictly by no means by the majority of this vast Jewish population. At 5 P. M. we walked along Rivington street, and there we saw a spectacle that was surprising, to say the least. According to the printed schedule in our hands, the sun was to set at 5.15 P. M., so that, strictly speaking, the Jewish Sabbath was not yet over, but nevertheless the pushcarts of the Jewish pedlars were coming on in masses, and crowded closely one to another along one side of the street. Masses of Jewish customers were already approaching the pushcarts, and the Saturday market in the most strictly orthodox Jewish quarter was in full swing before the Jewish Sabbath was ended. All these pushcart men were Sabbath breakers, even tho they had refrained from business from Friday evening till Saturday about 5 P. M. (but had they not started from home long before that hour?), and they were selling their wares throughout the hours of the Saturday which are considered the most valuable for mercenary purposes. Why should we surrender our Christian institutions to them—why permit them to desecrate the Lord's day?

As I walked through that thronged Jewish quarter and saw the poverty-stricken men and women, from whose faces the hunted look, caused by the bloody persecutions of Russia throughout the years, has not yet vanished, my heart was moved. Once more I saw the duty of the Christian people

of our wide country clearly before me, to receive these refugees from tyranny with open arms, to keep them free from persecution, and to love them with that true Christian love which offers the Gospel to those yet without Christ. But I also perceived more clearly our Christian duty to maintain our Christian institutions against the attacks of Jews and infidels, and to demand honor to our Lord's word and day from every one who enjoys the freedom of our country, which is based upon the Gospel.

We stand face to face with the Jewish problem. Let us meet it in Christian steadfastness and love!

A GREAT AGITATOR

A few years since, the hundredth anniversary of the birth of William Lloyd Garrison was celebrated by meetings in many parts of the land, the race he helped to emancipate manifesting marked interest in one, Booker T. Washington, whom they regarded and characterized as the Moses of their Exodus. Many tributes were paid to Garrison which are of permanent significance. Moncure D. Conway recalled an incident of fifty years before, when at a banquet in Boston in 1853, Mr. Garrison said: "Gentlemen, if you have been so fortunate as to find a Union worth preserving, cling to it with all your souls. I have not been so fortunate. With a price set upon my head in one State, outlawed in the South for my hatred of slavery, you will pardon me if I am somewhat lacking in loyalty to the existing Union." Another incident, which occurred on July 4, 1854, Dr. Conway also described:

"After burning the Boston court judgment that had just returned Anthony Burns to slavery, he held up the Constitution, struck a match, and burned it to ashes. Then he said, 'Let all the people say 'Amen.' There were hisses mingled with amens, but there stood Garrison, beaming upon

us, not excited in face, word, or gesture. It was the most picturesque thing I ever saw. It was Jeremiah the prophet breaking the earthen bottle and saying, 'Thus saith the Lord of Hosts: Even so will I break this people.'"

Garrison's flaming earnestness could not always stop to distinguish between the end sought and the means by which it was to be reached. Had his advocacy of disunion prevailed, slavery might have remained to this day. But God decreed that not his political views but his passion for freedom should prevail. When he started the *Liberator*, the conscience of the North was asleep, drugged by false self-interest and timidity—but, with a courage of conviction, that reminds us of Wilberforce and his fifteen years of persistent struggle, he persisted at peril of life. He vindicated his motto: "I am in earnest; I will not equivocate: and I must and will be heard!" The human race has, implanted in the inmost heart, an innate reverence for heroism and genuineness; and men will forgive any number of mistakes in trying to be true, sooner than one in being false. Was it not Carlyle who said that the bottom quality of all real heroic character is absolute sincerity?

REV. THEODORE CUYLER, D.D.

It is interesting to notice in connection with the 84th birthday of this well-known American preacher and writer that he has been for more than 60 years a contributor to religious papers, has published over 4,000 articles both in America and other lands, in the English and other tongues, which have had an aggregate circulation of over two hundred million of copies. And when one remembers what Dr. Cuyler has done for the word of God, and the truths of the Gospel, it is a striking example of what one man can accomplish in a lifetime even outside of his special work of preaching.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Religious Statistics for 1908

Statistical report on the religious progress in the United States shows the net increase for 1908 as 2,835 ministers, 1,874 churches, and 720,647 communicants. Each of these items, explains Dr. H. K. Carroll in *The Christian Advocate* (New York, January 14), is much smaller than in 1907; but in that year the Roman Catholic increase was abnormally large. In striking an average of the gains in church communicants for the past six years the figure is 912,718. Last year's showing is therefore below the average; but is, the statistician thinks, "nowise discouraging."

Six new denominations are noted this year. The Evangelical Christian Science Church is a new body, headed by Bishop Oliver C. Sabin. They hold that "God heals the sick, but gave no superior revelation to Mary Baker Eddy." The Pentacostal Church of the Nazarene holds "holiness or a distinct second work of grace" as the leading doctrine. It was organized last October by union of three similar organizations in the East, West, and Southwest. It is Methodistic in usage. The Congregational Methodist Churches, North, is a small body formed in Pennsylvania and New Jersey resembling a cognate body in the South. The Christian Church, Colored; the Disciples of Christ (Conservative), resulting from differences concerning church benevolences; and the General Conference of the New Jerusalem Church, separated from the Church of the New Jerusalem, are the three remaining.

Statistics when sought were "courtously refused" by the Christian Catholic Church (organized by the late John Alexander Dowie) and the Church of Christ Scientist.

From a scrutiny of Dr. Carroll's general table of denominations we glean some of the most striking facts exprest in terms of gain or loss. The Baptists (14 bodies) report a gain of

637 ministers, 61 churches, and 100,303 communicants. The Catholics are credited with a gain of 432 ministers, 275 churches, and 340,393 communicants. The Christians show a decrease of 260 ministers, 41 churches, and 9,265 communicants. A remarkable decrease is also noted in the German Evangelical Protestant body. The returns give 65 ministers, 92 churches, and 15,000 communicants; showing a decrease of 35 ministers, 63 churches, and 5,000 communicants. The Methodists (18 bodies) gained 1,010 ministers, 817 churches, and 149,569 communicants. Other leading denominations show the following increase in communicants: Congregationalists, 13,000; Lutherans (24 bodies), 60,161; Protestant Episcopal, 23,555; United Brethren (2 bodies), 8,511, and Disciples of Christ (2 bodies), 10,300. The denominational families numbering over 100,000 are ranked thus:

| Denominational Families. | Communi- cants. 1908. | Communi- cants. 1909. |
|--------------------------|-----------------------------|-----------------------------|
| Catholic | 12,394,731 | 6,257,871 |
| Methodist | 6,838,779 | 2,589,284 |
| Baptist | 5,413,945 | 3,717,969 |
| Lutheran | 2,082,766 | 1,231,072 |
| Presbyterian | 1,831,854 | 1,278,362 |
| Disciples | 1,295,423 | 641,051 |
| Episcopal | 893,972 | 540,509 |
| Reformed | 432,248 | 309,458 |
| Mormons | 399,500 | 166,125 |
| United Brethren | 300,269 | 225,281 |
| Evangelical | 177,416 | 133,313 |
| Jewish | 143,000 | 130,406 |
| Dunkards | 122,332 | 73,795 |
| Friends | 119,176 | 107,208 |

Our Wealth and What Follows

The increase in material wealth in the United States is beyond ordinary power of comprehension. At the last report, made in 1904, the wealth of the country was put at \$107,000,000,000. In 1850 the whole wealth of the country was \$7,000,000,000. The products of the soil in 1908 amounted to \$7,778,000,000, or more than the whole country was worth in 1850. But not only is the sum total rapidly increasing, but it is increasing more and more rapidly. From 1860 to 1890 the average daily increase over all consumption was \$4,600,000. From 1890 to 1900 it was \$6,400,000; and from 1900

to 1904 it was \$13,600,000. It becomes increasingly evident that this material wealth must be consecrated to high and spiritual purposes or we will come under the power of it and become alarmingly materialistic. From him to whom much is given much will be required.

Concerning Our Greatest City

The following facts are taken from a magazine article on "New York, the Giant City":

The population of New York City is now larger than that of 16 different States and Territories. Within a radius of twenty miles are living 10,000,000 people. Within fifty miles are 2,364 towns and cities, with a population, including that of New York itself, of one-fifth the population of the entire United States. The increase of the city's population last year was about 400,000. It entertains every day an average of 150,000 transient visitors, the number sometimes mounting to 300,000. Here are found more Irish than in Dublin, more Italians than in Rome and Venice, and more Germans than in any city save Berlin. One city block contains 63,000 people. One square mile has an average of 447 persons to the acre. It is estimated that in 1950 the city will number 25,000,000 people. The city has 50,000 persons on its pay-roll, including 7,178 policemen, 3,000 firemen, and 2,900 street-sweepers. It has among its residents 2,000 millionaires, as against 28 in 1885. Its schools number 16 high and 496 elementary, with 700,000 pupils and 11,000 teachers.

Immigrants Not All Bad

The Rev. Charles Stelzle and Prof. E. A. Steiner, well-known experts on the question of immigration, in the recent Council of the Federation of Churches, were careful to correct the common opinion as to the character of recent immigration. These people from southern and eastern Europe are not abnormally diseased, weak, or criminal, nor are they of lower than average intelligence. Mr. Stelzle said that there are actually fewer illiterates proportionally among those of foreign birth than among those of native parentage. Over forty-four per cent. of the members of Protestant churches in New York are of foreign birth. Seventy per cent. of the two million

depositors in New York savings-banks came as immigrants. These people do live under undesirable conditions—and whose the fault?—and the preacher of socialism, and not Christian socialism either, is active and zealous and competent where city missionaries are weak, or the churches have given up the task. From a section in one city into which 300,000 immigrants have come, 40 Protestant churches have moved away in as many years.

The Gifts of a Year

About \$120,000,000 were given to various good causes during the year 1907. Of this more than \$61,000,000 went to education, of which John D. Rockefeller contributed more than one-half. Altogether, Mr. Rockefeller gave \$42,315,000 during the year. Mrs. Russell Sage gave \$13,830,000; H. C. Frick and P. A. B. Widener each gave \$10,250,000; Andrew Carnegie, \$8,957,000, and Miss Anne T. Jeanes more than \$2,000,000. Women gave about one-fifth of the total sum. Fifteen persons, four of them women, each gave \$1,000,000 or more. Some of the leading gifts of the year were the \$10,000,000 given by Mrs. Sage for general philanthropies, with the especial thought of investigation of the causes of poverty; the \$1,000,000 given by Miss Jeanes for negro schools, and the \$2,000,000 given by Mr. Rockefeller for medical research. Next to education, the greatest sum was given for galleries and museums, \$22,000,000. For miscellaneous charities, \$15,186,300 was given; for hospitals, homes and asylums, \$7,882,500; for churches, Young Men's Christian Associations and home missions, \$6,265,000; and for libraries, \$2,132,000.

The Work of the American Board

Says *The Missionary Herald*, organ of the American Board:

We can report that, in addition to the 572 sent from this land into foreign regions, there have been raised up on mission ground 4,145 native agents who are cooperating in this work of evangelizing the nations. They are preachers, evangelists, and Bible women, trained in our

schools and doing effective work. Numerically this native force is seven times greater than that sent from America. There are 580 organized churches, and over 1,700 places where Christian worship is regularly maintained. These churches have an enrolled membership of 68,952 communicants, to which were added on confession the last year 6,331, an average of over 10 members to each church. In the 13 theological schools there are 172 students for the ministry. In our 15 colleges there are over 2,600 students. In 113 schools of higher grade there are over 8,000 pupils; of the lower grades there are 1,241 schools; under instruction in schools of all grades a total of 65,152 scholars.

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

The Way of the Methodists

Rev. A. B. Leonard, of the Methodist Missionary Society, writes:

The "twin" envelop which we are offering free for the first year, in order to introduce the week-by-week method of raising money for missions, as well as current expenses, is proving immensely popular. At the time of this writing we are well on in the distribution of the third hundred thousand edition of this envelop, and before this is read we will probably have passed the half million mark. There is no reason why there should not be five millions of these useful little agents at work gathering missionary money. The treasuries of the missionary societies will soon feel the force of this "stream of money for missions," and the Sunday-schools which are thus taking seriously the last command of Jesus will be rejoicing in a stream of blessing from the throne of God.

Planning for Enlargement

Says *The Congregationalist*:

Following the great meetings of the Laymen's Missionary Campaign in Boston during November, the denominations engaged in that effort are now organizing their forces for a follow-up campaign. The Congregational laymen do not propose to be left in the rear in this effort. They have appointed a strong committee of fifteen, which may add to its number, for the purpose of visiting the 143 Congregational churches of Greater Boston and laying before the laymen of these churches the present extraordinary missionary situation, with the hope and expectation that the Boston churches will lift their gifts for foreign missions

from \$82,000 to \$140,000 per year. The chairman of this committee is Mr. Samuel Usher. If the churches centering about the Hub have not already heard from Mr. Usher's committee, they are likely to do so in the near future. The plan is for the members of the committee to go, two by two, in a visitation of the churches.

Bishop Thoburn's Semi-centennial

On the 13th of next April will occur the fiftieth anniversary of Bishop J. M. Thoburn's first sailing for India. Allegheny College, the Bishop's *alma mater*, will celebrate the event, April 11-13. On Sabbath morning, the eleventh, which will be the fiftieth anniversary of his ordination for missionary service, the Bishop will preach a semi-centennial sermon. On Monday and Tuesday will occur two notable conferences, one on the relation of the college to foreign missions and one on the relation of the college to home missions, including social service. The formal jubilee exercises will occur on Tuesday afternoon, April 13, when there will be addresses and a response by the Bishop. In the evening a banquet will be held in Cochran Hall in the Bishop's honor.

Presbyterian Work for Indians

The Presbyterian Church sustains missions among our aborigines in 16 States in behalf of 43 tribes scattered between New York and Washington, Arizona and Wisconsin. The churches and preaching stations number 138; the toilers, 118, of whom 55 are Indians. The communicants number upward of 6,000 and the adherents about 16,000. Besides these there are in Alaska 7 ministers and 979 communicants.

Missionaries Not Overpaid

At the conference of the mission boards recently held in New York City, Rev. C. H. Patton read a paper on "Salaries and Allowances." He stated that on an average the salaries of unmarried male missionaries was less than \$600, and of unmarried women something less than this; while married couples do not receive over \$1,200, with an allow-

ance of \$50-\$150 a year for each child. The Dutch Reformed Society pays \$725 to each single man, on an average; to married couples, \$1,175, with \$50-\$150 for each child.

Beneficent Work in Cuba

That the intervention of the United States in Cuba has not been without beneficial effect is proved by the beginning of the withdrawal of American troops from the island. The completing of the withdrawal will leave the island republic to the management of its own affairs again, with rather better hope of stability and success than upon the first endeavor. Doubtless there will still be disturbances. A subject people can not be brought to proper self-government in a few years. But Cuba is so much in the course of modern national life now that it may be expected the experiment of self-government will be more hopefully carried on than at first. And the intervention of the United States has been fully justified.

Mexico's Need

In Mexico we see a rich country with many undeveloped possibilities; we find a strong government anxious in every way to facilitate education; but also we find a people born in the superstitions of the Catholic Church. And where a higher education has rendered belief in these an impossibility, we find either an outward profession, with no heart belief, or a practical infidelity. There are some cases where there is sincere belief—the seizing of the reality in spite of the shams that conceal it. But these cases are rare, indeed. The majority who worship in the Church of Rome give greater honor to Mary than to her Son, and to the saints than to Christ.

Mexico needs Christ—not His semblance on the crucifix, but a living faith on the Son of God. She needs to realize that obedience to God's commands must precede even the highest civilization and morality. The more thoughtful realize that the educational and intellectual growth in Mexico to-day is far ahead of any re-

ligious growth. Therein lies the danger. The large cities and schools are fed by villages and ranches. In these it is our privilege to place native workers. There comes to the writer's mind a large ranch in the heart of the Sierras. The influence of the teacher there is a great one. The adjoining ranches feel it. The Sunday-school and the teaching of God's word there, will meet and conquer the infidel teaching that awaits some of these young people as they go out into the world.

As we teach Christ, either by direct preaching or by visiting in the homes; by the preparing of native workers, or by the sending out of evangelical literature, we are meeting the needs of Mexico to-day—our day of opportunity, as it is hers of need.—*The Missionary*.

Hawaiian Chinese Fighting Opium

There is a Chinese anti-opium league in Honolulu, Hawaii, which is uniting its efforts with the anti-opium crusade in the Celestial Empire. It has been busy obtaining facts about the use of opium in Hawaii, of which the following is a summary: There are 98 places in Honolulu alone for smoking opium; there are 14 importers of opium, who import each year about 400 boxes; there are about 2,500 Chinese who smoke opium, about 38 American men and women and over 30 Hawaiians. On the plantations and at other places in Hawaii, there are many who use the drug. These facts indicate that the United States Government needs to enact some anti-opium legislation.

A Buddhist Temple in Honolulu

The Jodo sect of Buddhists in Honolulu dedicated a temple recently with ceremonies peculiar to such an occasion. It was marked by a procession of Japanese boys and girls in carriages through the principal streets of the city. The boys were dressed in deep blue kimonos with yellow sleeves lined with silk, and over these an antique style of white kimonos. The girls were garbed in purple in an archaic

style, while on their heads were crowns of gilt cardboard bespangled with emblems of Buddha. On the heads of the boys were liberty caps of stiff gauze. The services embraced weird chants, symbolical genuflections, and particularly the unveiling of the image. There was a financial hour, when gifts were announced by placard. The audience proper took little part in the services, employing the time in smoking and visiting.

Protestant Progress in Brazil

In *The Missionary* Rev. R. D. Daffin says:

To the Presbyterian accustomed to see other churches stronger in number than his own, as happens in the South, Brazil is a relief. There are more Presbyterians in Brazil than Methodists and Baptists and Episcopalians combined. We are only outnumbered by the German Lutheran and Roman Catholic churches. The latter we regard as an apostate church, and baptize her members when convinced of their conversion.

The Presbyterian Church, unfortunately, however, is divided into two branches. They are the General Assembly of Brazil and the Synod of the Independent Presbyterian Church of Brazil. The first named is composed of native ministers and churches and missionaries of the northern and southern Presbyterian churches. The latter is the result of a nationalistic movement in the Church against the foreign workers. Failing to be heartily supported in this by the members in general, they grasped the difficult question of Masonry and succeeded in leading off quite a number of members.

STATISTICS OF VARIOUS CHURCHES IN BRAZIL

| | Members |
|---------------------------------------|---------|
| Presbyterian, General Assembly | 9,000 |
| Presbyterian, Independent Synod | 5,000 |
| Methodist | 6,000 |
| Baptist | 5,000 |
| Episcopal | 900 |

Welsh Saints in Patagonia

The Welsh colonists in Patagonia are by no means unmindful of their hereditary connection with the Bible Society. There are several Welsh churches among them, and we have just received in London a generous contribution from two Calvinistic Methodist congregations in the settlement on the River Chubut. The church at Glan Alaw sends £7 12s. 4d., and the church at Bryn Gwyn sends

£18 16s. 4d., in addition to a remittance for a number of Welsh Bibles and Testaments which are being dispatched to our friends in this remote region for their Sunday-school. The colonists themselves speak Welsh and English; their children are being brought up to speak Welsh and Spanish.

EUROPE—GREAT BRITAIN

Britain's Contribution to Medical Missions

As usual at the beginning of each year, *Medical Missions at Home and Abroad* gave in January a list with the present addresses of all medical missionaries of both sexes holding British degrees or diplomas. They number 385, or, for some reason unknown, less by 10 than last year. Of the 40 societies named, C. M. S. has the largest number, 73; the United Free Church comes next with 60; the London Society, 39; Baptist, 21; Wesleyan, 20; Presbyterian Church of England, 19; Irish Presbyterian, 19; Church of Scotland, 18; Church of England Zenana Society and Propagation Society (S. P. G.), 16, etc.

Twenty Years' Growth of C. M. S.

The income of this greatest of missionary organizations was \$1,106,655 in 1898, but last year reached \$1,880,520, and in all the other items given the figures have doubled in two decades; thus the stations have increased from 294 to 554; clergymen 273 to 413; laymen, 283 to 948; total workers, 4,452 to 9,492; communicants, 47,831 to 97,489. The schools now number 2,465, with 146,038 scholars.

A Great Meeting of Missionaries

Not long since Rev. David Brook, president of the National Free Church Council, had what he called a "very extraordinary experience" at the Memorial Hall, when missionaries from various parts of the globe, in large numbers, and belonging to many denominations, passed before him and were introduced by the secretaries of their respective societies. "I do not think I have ever had five minutes'

experience so full and thrilling as while these brethren were going before us," remarked Dr. Brook. "I must confess my mind is almost bewildered as it has been taken from one place to another, which, in each case, conjured up some interesting scene or recalled some interesting event."

This informal march past followed a pleasant social gathering in the Library, when missionaries on furlough and officials of the various Free Church missionary societies and the officers of the National Free Church Council had opportunities for meeting and fraternizing. The guests were received by Mrs. Evan Spicer, Mrs. Brook and Mrs. F. B. Meyer.

L. M. S. Million Shillings' Fund

A generous gift of £300 from a lady, and 1,000 shillings from another friend, helped to swell the growing total of gifts for the fund sent direct to the Mission House, in advance of the sums collected in the churches, to 37,000 shillings (\$9,250), at which encouraging figure it stood at last accounts. The promising movement, which was originated last year by the campaign committee of the L.M.S. for enlisting fresh interest in foreign missions among university men, is being continued during the present month by visits from missionaries to various seats of learning.

THE CONTINENT

Intoxicants in France

A Western exchange remarks: "In Paris alone there are 50,000 drinking-places, and in 1906 there were in the provinces exactly 524,486 of them. That works out a tavern for every 20 male inhabitants of France. In the north of France there is a drinking-place for every 15 men. France has not yet awakened to the fearfulness of her state. While other nations are stirring the fires of temperance opposition, she is resting, apparently with no alarm, while the trade is on the increase. But the time will come when those people will rouse from their drunken stupor and snap the

cords that are binding their country." Opponents of total abstinence have declared that the wine-and-beer-drinking people of Europe show less drunkenness than the Saxon races. But it is now appearing that these are suffering from serious evils in consequence of regularly partaking of intoxicants.

A Missionary Jubilee

On October 20 and 21, 1908, the Paris Missionary Society celebrated the day on which its wonderfully prosperous work among the Basutos was started seventy-five years ago. The celebrations were held in Morija, and consisted in a number of meetings held in the open air because no church could have accommodated the assembled multitudes. Upon the platform were seated the representatives of the British Government, of the Paris Missionary Society, and of other missionary societies. There were also the faithful French missionaries, the chiefs of the Basutos, and a representative of King Lewanika of Barotseland. About seven thousand native Christians, who had come from far and near, and many heathen visitors composed the audience. More than fifty different speakers address the multitudes during the two days' meetings, and the European visitors were struck by the marvelous order and the attention with which the black men listened. It is told that only three men had to be requested to refrain from smoking in the meetings, and all three were white men. At the twelve immense tables, where black and white men were seated together, no disorder of any kind occurred, but drinks of all kinds were forbidden to white and black alike. The whole meetings were permeated by gladness and praise, their keynote being, "The Lord has done great things for us." The representative of the British Governor-General acknowledged publicly that the missionaries had contributed much in every way to the prosperous and happy condition of the Basutos. He praised the missionary schools and

the good influence of the missionaries upon the native chiefs. Thus the jubilee had a very happy influence upon all those who were present.

It will interest our readers to know that the Paris Society has in Basutoland 221 schools with 12,000 pupils, and that the native Christians contributed in 1907 more than \$30,000 for the support of the Gospel. The native Christians in Thaba-Bossin contributed each about \$1.80, far more than the average American church-member. The native church of Basutoland is becoming self-supporting and self-governing very rapidly.

Bibles from Berlin

At Berlin there is one binding establishment where on an average 520,000 volumes of Scripture are bound for the Berlin and Foreign Bible Society every year. Most of the Bibles, Testaments and Portions intended for the use of the people of Central Europe are printed in Germany and sent to this establishment in sheets, ready to be folded, edged and enclosed in neat and convenient covers. Through the hands of the workmen in this bindery pass copies of the Scriptures in twenty-five different languages, spoken in Europe.

The Great World-religions

Dr. Zeller, director of the Statistical Bureau in Stuttgart, has again been working on the Religious Census of the World, and presents us with the results of his investigations. He estimates that of the 1,544,510,000 people in the world, 534,940,000 are Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,420,000 are heathens. Of these, 300,000,000 are Confucians, 214,000,000 are Brahmans, and 121,000,000 Buddhists, with other bodies of lesser numbers. In other words, out of every 1,000 of the earth's inhabitants, 346 are Christian, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions. In 1885, in a table estimating the population of the world at 1,461,285,500, the number of Chris-

tians was put at 430,284,500; of Jews at 7,000,000; of Mohammedans at 230,000,000, and of heathen at 794,000,000.

Fifty Years of Missionary Service

On November 23, 1908, mission inspector A. Merensky, D.D., of the Berlin Missionary Society, completed fifty years of active service in connection with the great society. Sent out to South Africa in 1858, he spent twenty-four years among the heathen in that unhealthy climate. Then he returned to Germany and labored in the home land in the interest of foreign missions, until in 1891 he was selected to lead the first laborers of the Berlin Society toward Lake Nyasa. Thus he became the founder of the prosperous work among the Condees. In 1893 he was made inspector and contributed much toward the present prosperity of the Berlin Society. Dr. Merensky has done much literary work, and has interested especially the young through his well-edited *Missionsfreund*. On January 1, 1909, he withdrew from all active effort, except literary and lecturing work in behalf of the Berlin Society. We wish him many more happy years of Christian service in the great work in which he has been one of the leaders in Germany.

Christian Endeavor in Spain

Rev. F. E. Clark writes as follows:

The place was Barcelona and the occasion was the third national Christian Endeavor Convention of Spain, held during the very last day of November. For a long time preparations had been in progress for this great meeting, and it soon became evident that the largest Protestant meeting-places of the city were entirely inadequate to accommodate the throngs of people that would attend. From Castile and Aragon they came, from Valencia and Andalusia, many from Catalonia, and from nearly all the other provinces of Spain, as well as one or two delegates from the Balearic Islands and Morocco.

The convention had all the features of a national convention in any land. A junior rally, which was attended by many hundreds of children, some 250 taking part in it, was one of the features;

while eloquent addresses were given not only upon methods of work and distinctively Christian Endeavor themes, but upon good citizenship, missionary extension, and all the lines which are so familiar to the Endeavorers at home.

One of the most interesting sessions was the roll call of the societies, when each society responded and presented a beautiful banner representing the district from which it came. The reports, which were almost uniformly encouraging, and some of which showed remarkable progress, were received with enthusiastic applause. More than 1,200 people attended this meeting, and the numbers would have been far larger had the theater where it was held been able to accommodate more—and this in Spain!

A Serious Phase of the Turkish Situation

The Turkish Parliament, which opened on December 17, is the most diversified body of law-makers in the world. The Turkish Government recognizes about 12,500,000 electors, which are divided as follows:

| | |
|--------------------------------|------------|
| Arabs (Bedouin) | 5,000,000 |
| Turks | 2,850,000 |
| Bulgarians and Greeks..... | 1,050,000 |
| Arnaouts | 650,000 |
| Bosnians and Serbs..... | 700,000 |
| Kurds | 650,000 |
| Greek Orthodox Christians..... | 500,000 |
| Armenians | 450,000 |
| Jews | 350,000 |
| Protestants | 100,000 |
| Circassians | 100,000 |
| Jenkana | 100,000 |
| | <hr/> |
| | 12,500,000 |

The Chamber of Deputies numbers about 250 and the Senate, or Upper House, will contain about 80 members. The senators are appointed by the Sultan.

Turkish Women Breaking Their Bonds

Turkish women have seemingly concluded to live up to their privileges under the new constitution. Finding sanction in the advice of a distinguished *mollah* or Mohammedan priest, they have begun to discard the *yashmak*, or Turkish veil, and thousands of them are now going about as Europeans and Americans do, with faces uncovered. But they want more than this—they are clamorous for reform in the domestic life; they want

real homes instead of harems and practical slavery; they want to receive visitors, to dress in modern civilized style, to reorganize social customs and usages, to educate their daughters, to transform not only their drawing-rooms but their kitchens and to make the monotonous Turkish *menu*, with its cloying sweets, hygienic and attractive. They are looking forward to a social emancipation quite as complete as and possibly more far-reaching than the reforms for which their husbands and brothers are now working in the political field.

ASIA

Counsel Sought from Christian Men

An evidence of the part which our missionary colleges are to play in the reconstruction of Turkey is found in the appointment of two professors in Euphrates College on a committee to consider educational measures for one of the large interior provinces. One, Prof. N. Tenekijian, several years ago served a term of six months in prison, being falsely accused of disloyalty, and Professor Nahigian studied for a time under President Angell at Ann Arbor. Both are scholarly and earnest Christian men. The same governor has also asked Dr. H. N. Barnum, the veteran missionary of the American Board in Eastern Turkey, to suggest what in his judgment will promote popular education and social reform.

INDIA

Hatred Between Hindu and Moslem

The conflicts in India between Hindus and Moslems, which have lately been conducted with such terrible bitterness and even bloodshed, should serve to show that the time has not yet come when the native races can be entrusted with full self-management. Those who condemn so unsparingly British rule in India view all questions from the political side. But it is quite evident that religious questions enter far more deeply into the matter than these critics allow. The hatred between Moslems and Hindus in India is deep-seated, and were it not for the restraining power of an en-

lightened government there would be more than mere riot. The religious animosities of the East can scarcely be understood by colder Westerns. Until there is greater natural cohesion between the various parties, a firm yet kind guiding hand is needed.

An Indian Becoming a Missionary

The growth of a real missionary spirit among the Indian Christians is manifest in the National Indian Missionary Society organized about three years ago. All its officers are native Christians, as also those by whom its operations are to be superintended and carried on. Each mission of the society is to be affiliated with some branch of the Christian Church in its vicinity. The first of these missions was started in the Punjab in Northwest India, and is affiliated with the Church of England. The second was in North India, and is affiliated with the Presbyterian Church of America. The Marathi Mission has offered the National Society a field between Ahmednagar and Sholapur districts, but work there has not yet been organized.

Sunday, October 4, was a red-letter day in the history of the Christian community of Ahmednagar, for on that day the pastor of the First Church of that city, the largest Indian Christian church of western India, where about 1,300 people worship every Sunday, offered himself for missionary service in connection with the new society.—*Missionary Herald*.

Missions as One Hindu Sees Them

In a recent contribution to the *Mysore Review* these unqualified words of commendation are bestowed without solicitation by an Indian gentleman, which certain critics will do well to read, note, mark, and inwardly digest. He says:

We take this opportunity of entreating our countrymen not to misunderstand our European missionary friends, and to impute to them sinister motives for the work they are doing in our midst. *They do not mask their object in coming to India.* It is avowedly to evangelize her children *by conviction*. They do not use force or

compulsion. They are, however, the great pioneers and successful prosecutors of Western higher education, and, being divested of official prestige, give us object-lessons of British home life and *morals*. They are sincere in their beliefs and enable us to correctly appraise the intrinsic social position of the Britishers, who are drest in brief authority over us. They moreover sympathize and mix with us in many a social and public function, and we have much to learn from them to improve our general condition. Their colleges and high-schools hold their own among the best in the land, and some of the best among our men of light and leading are the *alumni* of these institutions. We ought always to look upon these unselfish workers as India's real friends.—*C. M. S. Gazette*.

How the Hindus "Cheat" God

Rev. F. W. Hinton, of Allahabad, relates this story:

A young Bengali student came to me the other day to ask for an explanation of difficult passages in a book he is reading. When I asked him his name he said, "Sát Kori," which means "seven cowrie shells," and explained the reason of this curious name. His mother had had several children before him, but all had died; so, like many other Hindu mothers, she thought God or the Evil One had a grudge against her, and, if he could, would take this last little one also. But if he could be brought to think the child some one else's, or not worth taking, he might leave it alone. So she called the nurse who attended her in her illness and sold the baby to her for seven cowrie-shells (less than a tenth of a farthing), and, lest the transaction should be forgotten, gave the boy the name of "Seven Cowries," by which he has been known ever since. I asked him if he thought it had made any difference. He said, "Perhaps—at any rate, I did not die." So a university undergraduate more than half believes that one can cheat God by a trick like that!—*C. M. S. Gazette*.

Mohammedan Superstition

In a recent letter Dr. Brocklesby Davis of Amritsar tells of a visit he had paid to Tank, on the Northwest frontier, and of a case which had recently occurred there:

At Tank, the out-station of Dera, Ismail Khan, a Mohammedan had been bitten badly about the face by a mad dog. He was offered R.30 by a government official to go to the Pasteur Institute at Kasauli. He asked permission before accepting the money to consult his religious teachers. He went to the tomb of a

Mohammedan saint in Tank, and asked the advice of the mullah there. His advice was to refuse the money, which the man did. They then rubbed the patient's nose against the tomb and told him to go to the mission hospital and get medicine from Dr. Williams, and he would get quite well. Dr. Williams warned the man that there was no hope, but, moved by his entreaties, gave him a bed in the hospital. Within a week the patient was writhing in the throes of hydrophobia. His relations and friends then came and took him again to the "pir," or tomb of the saint, where they once more rubbed his nose and face, but the patient died in agony.

Cases of Consecration

In 1874, Rev. Mathoor Nath Bose gave up good prospects as a pleader in Calcutta to begin a mission among the Namasudras, who inhabit some of the swamps in Bengal. God blest his labors, and tho he himself was called to his rest in 1901, the work is continued by his family. Recently the staff has been strengthened by the addition of one of his daughters, Miss Kamala Bose, who obtained the B.A. degree of the Calcutta University with honors in philosophy, and the university gold medal awarded to the first woman graduate of the year, but who has relinquished any worldly ambition, to devote herself to the industrial training of the Namasudra women, influenced by these words of her departed father: "If their Indian Christian sisters will not have pity on them, who will? And what, in that case, is the worth of the religion the former profess to have?"

A High-caste Brahman's Testimony

The Rev. K. R. Gopalai Aiyar belonged to a high-caste Brahman or priestly caste in Cochine, South India. From his childhood he says that he had a great desire to love God and be saved, tho he did not know the true way. "I used to get up at 4 A.M., daily in hot weather and cold weather, and with many others bathe in the temple tank. For nearly two hours I used to repeat prayers in Sanskrit, the meaning of which I did not know. I worshiped many idols, and in my own

home I had many miniature gods and goddesses, which I every morning washed, clothed, and even fed with sweetened rice. I went round the sacred banian-tree a hundred times daily to please the gods. I detested the non-Brahmans, and every time I touched them I immersed my self in a tank to remove the pollution. I was a strict vegetarian, and a very strict teetotaler.

"A European missionary of the Church Missionary Society spoke to me of Christ, and gave me a Bible. I read it for two years, and with the help of that Padre Sahib I became a Christian, and was baptized. My parents and other relatives have considered me ever since as a social leper. I had severe persecutions, but God gave me grace to stand all. My father disinherited me, tho I am the eldest son. I am now the pastor of a Tamil church in Madras. I rejoice in God, and I thank Him because He brought me out of darkness and from blindly and foolishly worshiping idols to the great light, to worship Him alone, and also to work for Him in His vineyard."

Representative of Indian Womanhood

The Christian Herald gives a picture of Miss Lilavati Singh, the distinguished Methodist East Indian educator, who is now visiting this country. She is professor of literature and philosophy in the Isabella Thoburn College at Lucknow, India, and chairman of the Woman's Section of the World's Student Christian Federation. We recently had the pleasure of meeting Miss Singh, and hearing her in a most instructive and moving address. She told us very effectively how deep was her own impression when she first came to America and discovered how the women here were planning, giving, and studying for the sake of their far-away sisters in heathenism. It was a revelation to her that went deep into her heart. She says of her own work:

Graduates of our school and college are found in charge of government schools and as inspectresses of schools.

There is hardly a mission school of North India that has not obtained its principal teachers from Lucknow. It is impossible to meet the demand for teachers. Not only as teachers, but as evangelists, doctors, and as wives and mothers, the girls educated at Lucknow are the leaders of the women of North India.

One of a Great Missionary Family

The Rev. Jared W. Scudder, M.D., who has just retired from active work in connection with the Arcot Mission, after 53 years' service, is the sole survivor of seven missionary brothers, the sons of Dr. John Scudder, who sailed from Boston in 1818 as the first medical missionary from the United States to any foreign country. This patriarch labored 35 years in India and Ceylon, and had daughters as well as sons. Of the three daughters, two became missionaries, and a merchant obtained the father's permission to marry the third on the condition that he should support a missionary substitute as long as his wife lived. Of the seven brothers, five graduated in medicine. Several of Dr. John Scudder's grandchildren are now missionaries in Arcot, and some of the great grandchildren may be expected to join the ranks before long. During his latest term of services Dr. Jared W. Scudder has been principal of a theological seminary at Palmauer.

CHINA

Phenomenal Overturnings

Robert Hart has recently said that of his fifty years spent in China, during the first forty-five he felt as tho he was in a close room with every door and window tightly shut, but the last five made him feel as one occupying a room with every window and door open and the breezes sweeping through from every quarter of heaven. Comparing what Mr. Mott found a few months ago in China with the state of things when he visited it twelve years ago; then there were 200 miles of railway, now there are 4,000, and 4,000 miles more projected; then the telegraph-wires had gone to a few provinces, now there is a network of them all over China; then there were

no modern post-offices outside the foreign legations, now there are 2,500, and they are being opened at the rate of one a day. Six years ago, when in Japan, Mr. Mott noticed a few Chinese students in his audiences, but there were then less than 20 in that country; now there are several thousand Chinese students in Japan, the future leaders of the proudest nation under heaven coming from their seclusion to sit at the feet of their conquerors to learn the secret of their greatness! And they are in America also and in Great Britain; he himself has met 25 at Yale, 30 at Cornell and 40 at the University of California.—*C. M. S. Review.*

Moslems in China

Few people realize that the Chinese empire embraces in its immense population a multitude of Moslems. According to the *Statesman's Year Book*, there are "probably about 30,000,000 Mohammedans" in China, chiefly in the northwest.

Writing from Yunnanfu—2,000 miles inland from the eastern coast of China, the Rev. F. Herbert Rhodes says: "I note that your Society has very kindly granted us 25 Bibles and 500 Gospels in Arabic. These will all be employed, God willing, for the sole use of Moslem priests and students at the mosques. In Yunnanfu, which is a Mohammedan center, we have access to many mosques. Moslem leaders and *mollahs* visit us here, and urgent requests for Portions of Scripture in Arabic come from mosques as far distant as thirty days' journey away. I have long desired to place an Arabic copy of the Word of God in each of the principal mosques. Some years ago I did this in one Moslem stronghold, and since then I have often been asked by some *mollah* or other for an Arabic Bible, but have always had to refuse. My own copy I keep for the use of visitors, and have marked it so as to be able to turn up Old Testament predictions of our Lord Jesus Christ for the benefit of Arabic scholars,

"On my first visit to the Moham-medan quarter of this city, after returning from furlough, I sold more than forty Chinese Gospels in an hour; these were bought by the rank and file of Moslems outside the mosques, who understand no Arabic. But the Chinese Gospels are within their reach; for altho rice and food stuffs are terribly dear, owing to a succession of bad crops, we are able to sell the small Chinese Gospels at the rate of twenty-five copies for 3d. The Light is spreading; and whether by the sales of the Chinese Gospels, or by the gift to *mollahs*, priests, and students of the more highly priced Arabic Gospels, we are striving to lead these poor deluded Moslems to 'the Lamb of God that taketh away the sin of the world.'"—*The Bible in the World*.

In a recent *Missionary Herald* Rev. H. D. Porter gives this as an incident of his life in the Celestial Empire. He says:

I have always had great interest in the Mohammedans of China. In our Shantung field, as well as in Peking and Tientsin, there are large communities of Moslems. Quite near our Pang-Chuang station there are many villages, divided between the Han and the Man, as the Chinese and Moslems call themselves. One of the best friends I ever had in China was the *Imaum* or *Akun* of a mosque at Ku Shui Pu, three miles east of us. There are three such mosques in that village. Mr. Yu was a strong, powerful man, with an elegant and masterful air about him. He became interested in me through the hospital and used to visit me often. I had an Arabic grammar and the New Testament in Arabic, and Sir Edwin Arnold's "Pearls of the Koran," with headings of chapters printed in Arabic. The man, tho unused to print, soon found that he could read these easily. He was delighted with the Gospel of John, and used to come to see if my explanation agreed with his.

Presbyterianism in Formosa

There are now three Presbyterian churches at work in Formosa—the English, the Canadian, and the Japanese. The Japanese Presbyterians opened a church in the capital (Tainan) in the month of July, and they

have since provided services at a good many places in the island. They have taken a step further, and formed a Japanese presbytery in connection with the Presbyterian Church in Japan. The Canadian mission, which occupies the northern part of Formosa, has also recently strengthened its staff. It has 4 ordained Canadian missionaries (one of them a doctor) and 2 lady missionaries, and makes itself responsible for the evangelization of about half as many people as the English Presbyterian mission seeks to reach.—*British Weekly*.

KOREA

Education of the Blind in Korea

Rosetta S. Hall, M.D., of Pyeng Yang, writes in the *Woman's Missionary Friend*:

There are many blind people in Korea, but owing to the healing hand of the Christian physician and the better hygiene that is beginning to prevail, there is less blindness than twenty years ago.

The condition of blind Korean children is pitiable. They are often neglected by their own parents, who would like to be rid of them; they are never taught anything useful, but both boys and girls even in well-to-do families are made vile sorcerers. For the blind, who walk in real physical darkness amidst the mental and spiritual darkness of Korea, *even more than for the seeing*, Christian education is the only help and the only hope.

Upon my return to Korea, in the fall of 1897, I set about adapting the New York Point system to Korean and had succeeded in transcribing the alphabet, the syllables, and a number of lessons besides the ten commandments. During the last decade ten blind girls have benefited by training and some are a great help in teaching others. Books and other helps have been prepared, and Miss Perry's class for blind boys in Seoul and Mrs. Moffatt's in Pyeng Yang, have grown out of this work.

Progress in Korea

"The report of the Korean mission for the year ended June 30, 1908, is a most remarkable missionary document. In spite of disturbed political conditions, 5,423 communicants have been added. The native contributions amounted to \$61,730. There are 797 self-supporting churches in the mission, and 454 schools entirely sup-

ported by the Koreans; 12,264 pupils are reported as under instruction in the various schools. In the hospitals and dispensaries under the care of the mission, 46,366 patients were treated.

The Korean Marvel Grows

A word about the Koreans from Dr. Underwood:

The native Korean convert is zealous to study his Bible. Bibles are not given away in Korea, nor sold for a small fraction of their cost, but fetch the full cost of their production. Yet, in spite of the Korean's poverty, so great is the demand that last year, when the Bible Committee had ordered a new edition of 20,000 copies of the New Testament, the whole edition was sold before a word had been printed. Koreans will endure great privations and travel for days to attend a Bible class, and these classes, varying according to locality from 250 to 1,180 enrolled members, will continue from ten to fourteen days. Then the attendants upon these larger classes in their turn hold smaller classes, so that one station in the north reports during the past year as many as 192 of these smaller classes with an enrollment that exceeded 10,000.

Korean Passion for Service

For a Korean Christian to get new light and hide it under a bushel is an unheard-of thing. Having heard a bit of new truth or a choice illustration from the foreign teacher, he can not rest until he has told it to someone else, and often puts it in a far more telling way than that in which it was given to him. In 20 Bible classes two-thirds of the teaching was done by persons who had never done such work before, and, altho in some cases they were not so well prepared as we would wish, they were so earnest and sincere, that through them "God broke forth much new light from his holy Word." For a Christian boy or girl or young man or woman to attend one of our higher schools means that during vacation he or she will go back to the home village and give—mostly without pay—to the less fortunate boys and girls what has been learned. Out of a class of 55 such boys, 30 were thus engaged during a summer vacation. And two years ago a girl twelve years of age going back to her home

village gathered together 15 girls and started a school which has but grown and increased in efficiency with the years. A few months ago Mr. Ye, who was teaching our large boys' school at Hamchong, with a good salary, said to me that he must leave. When asked why he replied: "O, you know we have a small church in my home village in Samwha county, and they want to open a boys' school."—REV. J. H. PETTEE.

JAPAN

Commercial Argument for Missions

The following from the *Wall Street Journal* presents a commercial argument in favor of missions. The instance mentioned is but one of a long list which have appeared in missionary history. From the standpoint of business it pays to send missionaries.

The government of Japan in furtherance of its South Manchurian railway scheme went into the English money market and borrowed \$50,000,000. When the British found out that this money, borrowed in London, had been spent in the United States for railroad supplies, they kicked up a pretty row in the House of Commons. But there was nothing to be done about it, so the question was dropped.

The reason why the Japanese Government spent English money in the United States was due solely to the fact that the Japanese engineers in charge of the work had been educated in the United States at the expense of the American missionaries, and had there imbibed Yankee notions which made it impossible for them to build a railroad along any other than American lines. Therefore at one fell swoop American commerce reaped a direct return of \$50,000,000 from missionary effort.

A Japanese School

Kwassui Jo Gakko, Nagasaki, Japan, has an enrolment in all departments of 432. There are 145 boarders who are all Christians. It continues to be a cosmopolitan school. There are a number of Chinese girls, who are pulling hard toward graduation, at least from the academic course. One is the daughter of a rich Chinese in Shanghai, and plans to graduate next year. She is carrying three mathematics, besides science, history, and

other studies; she has attended some classes taught in Japanese and speaks Japanese very well. The little Korean girls are jewels. How they do study, preparing to be teachers on their return. One is the daughter of a minister in Seoul. Two are supported by the church in Chemulpo, and one is supported by her mother. It is a real joy to teach them and see them develop. In the junior class is a bright Russian girl, who has been in the school since she was quite small. For a number of years she attended only classes taught in Japanese. She speaks Japanese, English, German, and Russian, and has studied two or three other languages. Besides, she is very bright in mathematics as well as other studies. Beside these there are other Russians, English and German, Eurasians, and American children as well as Japanese. In the many-sided work no part receives more attention than the spiritual. Weekly class meetings, semi-weekly prayer services, daily Bible study, Sunday-school work, are instructive and practical.—*Northwestern Christian Advocate*.

In Japanese Wilds

Mrs. G. P. Pierson writes from a post-house in the wilds of Kitami, Province, Hokkaido, between Gakuden and Hokkosha:

My third sheet, and not a word about the people—the dear, loving, hearty country Christians. Why, it was like Korea! They and the warm spiritual atmosphere in the meetings. The one in Aquila and Priscilla's house—a lovely new thatched cottage in a beautiful little dell in the woods—was the best of all. Thirty of us sat crowded together on the floor of their one room (besides a big-roofed inkitchen and stable combined). Mr. Pierson and I spoke. I told them of the Korean revivals and the recent news of Manchuria. And then followed such warm, earnest, hearty prayers, "Aquila" could hardly speak for tears. Priscilla prayed out her whole soul in longing over the many un-Christian farmers in her neighborhood. The "woman who had smoked secretly" had walked five or six miles to the meeting, and her prayer was the most moving of all. Before we got through, 8 of the non-Christians present had told us they wished to be-

come Christians, one couple, one family of three, two young men and a boy. How they came to the meetings, 50 and 60 strong—50 stayed to Holy Communion on Sabbath, and all this right in the midst of their busiest days of all the year—mint harvest and mint distilling—one acre of mint yields one kerosene can of oil-of-mint, for which they get about forty dollars, gold.

Honor to Dr. DeForest

Last December the Emperor of Japan conferred the Fourth Order of the Rising Sun upon Dr. DeForest soon after his return to work in that country. The ostensible occasion was the aid rendered by Dr. DeForest to the soldiers of Manchuria and his relief work during the famine. But no doubt his good offices in promoting a friendly feeling toward Japan while in this country figured large as an underlying consideration. A Japanese daily paper express the common appreciation of Dr. DeForest's services in counteracting what it calls "Hobsonism" in the United States:

There was a great work to do for those who loved humanity, and Dr. DeForest took up the work. From the pulpit and in the press not a day did he spend idly, but Japan's standing as a nation was fully explained. Many began to open their eyes, and his words, coming from thirty years' experience in Japan, had much effect in turning the tide which once threatened the traditional friendship of the two nations on the Pacific. To our mind his work was worth more than Sperry's sixteen battleships in cementing that friendship, and in this sense we extend to Dr. DeForest, our now national benefactor, warm welcome hands.

AFRICA

Native Christians as Givers

The Basel Missionary Society has published some figures which throw light upon the frequently touched question, how much the native Christians contribute toward the support of the preaching of the Gospel among them.

On the Gold Coast, Africa, the Society has been at work now eighty years and the native Christians numbered 21,663 in 1907. These contributed about \$13,000 for church purposes during the year, or more than \$1.50 per member, while the contributions in

1902 were just a little over \$1.08 per member. Thus there is a pleasing increase of contributions, altho the Basel Society expends yet almost five times more in the country than the native Christians contribute.

In Kamerun, where the Basel Society commenced work twenty-one years ago, 7,068 native Christians gave about \$2,250 in 1907, while the Society expended thirty-eight times more money for the whole work in Kamerun. However, in comparing the contributions of native Christians in the two places the reader should remember that the cultivation of coco brings much money to the people on the Gold Coast, but none to those in Kamerun, and that the work in Kamerun is almost sixty years younger than the other. In general, we believe the figures mentioned above prove a remarkable liberality in native Christians, who receive very little actual money after all.

A Picture of Heathenism

A missionary writing from Nigeria draws the following picture of the natives' "happy methods of life":

Some ask why we go to the heathen and disturb their happy methods of life. Tell me, can true happiness exist when standards of purity and true honor are unknown? Feathers, and piles of dirt, and old earthenware pots are the objects of worship. Blood of birds and beasts is sprinkled in some of the king's houses as a sacrifice for offenses against the deity. Fatalism cuts the nerve of all effort. Men are improvident because they believe in an allotted destiny which does not require effort on their part. Women are slaves of men. I do not know of one woman who is independent in earning a livelihood. . . . There are no cemeteries. The dead are buried under the floors of the houses on the day of death, and no memorials are erected.

From the Upper Congo

A recent *Christian Observer* contained these inspiring words from Rev. W. H. Sheppard:

We have been working exceedingly hard these last months, and in close communion with the Master. Eight weeks ago we had a large conference here at Ibanj. Bakuba men and women from all

the country came. The conference lasted only one day, from 8:30 A. M., to 11:30 P. M. The speakers were Dr. Coppedge and Mr. W. B. Scott, a representative from King Sukenga, Prince Maxamalinga and chiefs from six villages. Mrs. Morrison presided at the organ and Mrs. Sheppard sang a beautiful solo in native tongue.

There was not a hitch nor did the conference lag the whole day. The two secretaries were your own trained native girls. Not a word in English from start to finish. Six chiefs led by Prince Maxamalinga spoke in this strain: That they felt the mission had been carrying them long enough and that they desired to give the entire support to their teachers and evangelists. Chiefs of many other Bakuba villages asked for evangelists, assuring us that they would support them entirely.

The conference was two months ago, and those villages have sent in their money (shells), bought cloth from the mission and have paid their teachers and evangelists. God bless you, good friends at home. We out here are as happy as can be. In these villages and at your central station, Ibanj, there is not the sound of a drum or the beating of corn, or the whoop of the hunter heard on Sunday.

Honor to the Founder of Lovedale

The coming Moderator of the General Assembly writes of Dr. Stewart:

We of the Church of Scotland, to whom that mission (Blantyre) has been transferred, cherish the memory of those who endowed it and of those who, in the course of their hard labor, suffered and died for it. Earliest of these names of honor we place that of Dr. Stewart of Lovedale. Indeed, Dr. Stewart's memory is the common possession of all branches of the Christian Church. His was a large catholic spirit, too keenly occupied with building up the kingdom of God in Africa to be concerned over-much with the disputes which divide good men at home. The story of his career reads like a romance; and it is far finer than any romance, for, if there be one note predominant in Stewart's life, it was that of *reality*, of sound, shrewd, practical judgment. He found a wilderness; he left a great civilized community. Lord Milner said of him once that he was "the biggest human in South Africa." General Gordon loved him with an intense feeling of comradeship. A dispassionate visitor to his mission, Lord Rothschild, wrote: "I think our visit to Lovedale was the most interesting part of our journey in South Africa."

Trouble on the Kongo

A recent letter from Mr. Robert Whyte, of London, informs us that his attention had been called to a dispatch in a Belgian paper stating that our missionaries at Luebo had been arraigned by the authorities of the Kongo Free State on the charge of defamation. We can only guess what this may mean. It is well known that all of our missionaries in Africa have been outspoken in reporting the atrocities perpetrated by agents of King Leopold that had come under their observation. The wonder has been that they have not long ago been made the subject of an attack of this kind. It is a fortunate circumstance that our State Department, about a year ago, sent out a special consul to investigate the charges which had been made by the Americans in the Kongo, and which had been denied by agents of the Kongo State, both at home and abroad.—*The Missionary*.

A Call to Kenya

In British East Africa, ninety miles from Kikuyu, up toward the slopes of Mount Kenia, dwells a section of the Kikuyu people, 50,000 strong. Until within the last few months their land has been closed to the Christian missionary. Now a door has been opened, and the call has come to our missionaries at Kikuyu to go in and possess the land for Christ. The call was an urgent one, demanding, for certain weighty reasons, an *immediate* answer. At first it seemed as if that answer would have to be—No! There was the old difficulty—lack of funds. But a way has, in God's good providence, been found; friends have come forward who, by their liberality, have made it possible to obey the call, and the foreign mission committee have thus been able to authorize entry into this splendid sphere of work. Means have been especially provided to enable the work to be entered upon and to be carried on, albeit on a modest scale, without any drain upon the ordinary resources of the committee. A native catechist from Kikuyu, a man

well equipped for the duty, has been sent to pave the way; Mr. Barlow will follow soon; and it is hoped that ere long another missionary, preferably a medical man, may be found to join him.—*Life and Work*.

ISLANDS OF THE SEA

A New Missionary Vessel

A little vessel of the American Board has recently sailed from San Francisco on a voyage of 5,000 miles to the Gilbert Islands. The vessel is schooner rig, with auxiliary gasoline power, in command of Captain Walk-up, who for years carried on evangelistic work among the Gilbertese by means of a little launch called the *Hiram Bingham*, named for the venerable and beloved apostle to these benighted people who went to the islands on the first *Morning Star* in 1856. The new vessel is named *Hiram Bingham, No. 2*. The children of the Congregational churches in America are endeavoring to contribute its entire cost of \$6,704; thus far they have given about \$4,000. The hold of the *Hiram Bingham, No. 2* went out full of Bibles in the Gilbertese language. It is interesting and pathetic that on the very Sunday, October 25, when hundreds of Sunday-schools were using the special exercise describing Dr. Bingham's work, "The Appeal of the Little Isles," and when offerings were being taken to build the ship which was to bear his name, the soul of Dr. Bingham departed from earth. The children in reality are building a monument to this heroic man one of the last of the old-time missionaries on the Board.

Ten Years in the Philippines

The ten years of the Philippine Mission's life have been exceedingly fruitful under the blessing of God. Three hospitals, one of them now a union institution with the Baptist Mission, are treating 40,000 people a year, ministering to the beggar on the street as well as to the high government official, and winning everywhere the good-will of the people; and that on a largely

self-supporting basis. Silliman Institute, through the generous support of Dr. Silliman, is expanding so that in another year it will give industrial and academic instruction to 500 boys. It has more than 25 students for the ministry, while in Ellinwood Training School, which is united with the Methodist Training School, some 40 other young men and women are being prepared for Christian work. Five men have been ordained to the ministry and these, together with the missionary force of 38 men and women, direct a force of 227 native workers, most of them unpaid or supported by the native Church. In 96 chapels and preaching-places they have gathered in nearly 10,000 converts, and men and women are pressing into the kingdom at the rate of over 2,000 a year.—REV. PAUL DOLTZ.

Methodism in the Philippines

On October 4, 1901, the Methodist missionaries in Manila bought a corner lot on which to build a church for our own American "exiles" in those islands. It was the first bit of land actually purchased by any Protestant Church in the Philippines. The necessary \$3,250 was raised in Manila. The parcel of ground is worth nearly twice that sum to-day. From that modest beginning the missionaries have gone on as God's stewards have aided them, and now among the larger properties in that metropolis and its suburbs are the following: First Church (Filipino, seating 1,500), \$40,000; Central Church (American), \$25,000; St. Paul's Church (Filipino), \$7,500; Gifford Memorial Church (Filipino), \$1,000; three missionary residences, \$17,000; the Florence B. Nicholson Bible School, \$14,500; the Johnston Memorial Hospital (Woman's Foreign

Missionary Society), \$14,000; the Harris Deaconess Training School (Woman's Foreign Missionary Society), \$13,000. This property altogether has a value of \$132,000.

OBITUARY NOTES

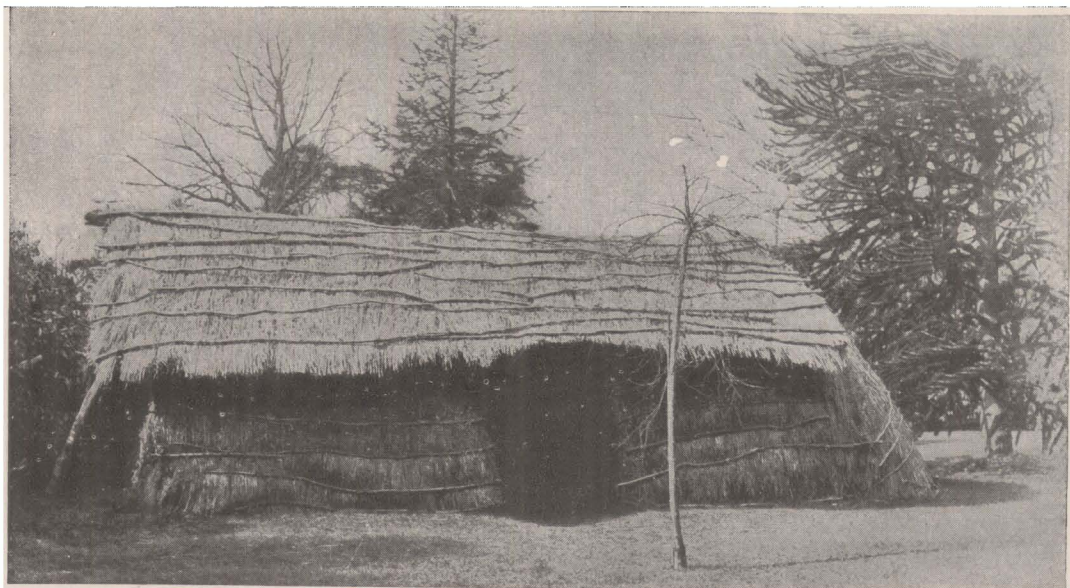
Rev. W. S. Ament, of China

Rev. William S. Ament, D.D., entered into missionary service in China under the American Board in 1877, and on January 7, 1909, in Lane's Hospital, San Francisco, while upon his way home for special treatment, he entered into rest. These thirty years mark the span of service of a man who was freely accorded first place, not only among the missionaries of the American Board, but among the missionaries of all denominations in China.

The Chinese and the missionaries and the officials, native and foreign, loved him, and with one accord acknowledged his masterful leadership, and mourn his death with a profound consciousness of the loss they and the cause of Christ in China have sustained.—*The Congregationalist*.

Dr. John F. Dodd, of New York

Dr. John F. Dodd, who retired recently from the position of assistant secretary of the Board of Foreign Missions of the Methodist Episcopal Church, died in Phillipsburg, N. J., February 2, at the age of seventy-one. When the Newark Annual Conference met for its first session, in 1858, at Morristown, N. J., John F. Dodd was the youngest of ten men who entered the conference on trial. He served as pastor for thirty-five years. In 1892 he entered the service of the Board of Foreign Missions, in which he continued until 1908, when he was granted retirement from the position of assistant recording secretary because of impaired health.



REPRODUCTION OF HUT IN WHICH LIVINGSTONE DIED IN CENTRAL AFRICA

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SIGNS OF THE TIMES

WORLD-WIDE OPPORTUNITY

Signal lights flash from all points of the horizon and are peculiarly striking. There are many conspicuous signs of the times which seem to arrest attention, and upon them the eyes of careful observers must almost of necessity be fixt.

First of all, there is A WIDE OPENING OF DOORS of access and opportunity. Never has their number been excelled and never, as it would seem, have the opportunities been so great within the memory of men.

Fifty years ago next November, the missionaries of the Lodiana Mission, India, sent forth their appeal for prayer throughout the bounds of Christendom for the world's conversion. Nearly every nation and kingdom on earth, then closed, has been since opened to Christian effort, until now it is almost literally true that there is *no closed door*. We can no longer think of the world as excluding the missionary. There is, on the contrary, rather an undue degree of liberality in religious opinion, risk of a toleration that borders upon laxity and indifference. The Church may go where she will and do much as she will.

We are to recognize that these doors are opened; opened by God; opened in every direction; opened before us collectively and individually; opened for us to enter by prayer, by

effort, by testimony and by gifts. Such opportunities are *vocal*, and seem to us to say, if we are ready to hear, as to Simeon Calhoun, "Somebody must go; I am somebody, and therefore I must go." Here is the divine logic of love and duty. To quote again the dying words of this missionary, "It is my deep conviction, and I say it again and again, that, if the Church of God were what she ought to be, twenty years would not pass away till the story of the Cross were uttered in the ears of every living man."

It was a memorable remark of Anthony Grant, in his Bampton Lecture, "God has revealed His purpose that the Gospel shall be preached in some places at all times, and in all places at some time."

Such abundance of opportunity outruns the readiness of the Church to act. There are neither men nor money adequate to the emergency. To some people this is discouraging, but it should not be. A mother is not in trouble because her growing boy constantly demands new and larger garments and more food; that is the condition of *growth*. The late Dr. Behrends used to say: "It is the salvation of the Church to be in straits. It keeps us in dependence on God and drives us to Him in prayer. Nothing is more dangerous than to feel practically sufficient of ourselves."

GREAT REFORM MOVEMENTS

The changes taking place throughout the world are revolutionary, so radical, as in some cases to be upturning the very foundations, notably in Persia, Russia, France, Spain, Japan, China, Turkey, and in all South America, notably Ecuador. In China, especially, the reform movements are of the most intense interest. This great kingdom of 400 millions is actually beginning to bestir itself and take a new attitude toward the rest of the world. In this new movement there lie the possibility and potency of a new life, new power for the nation and for the world. No one can foresee what the next decade may develop. This great empire will be a force with which the world must reckon. As to Turkey, we hold our breath in astonishment, wondering whether these things are so or whether this is an optical illusion or a dream. Suddenly, the most exclusive and intolerant of nations has become liberal, aggressive, and progressive.

CHRISTIANITY AND ISLAM IN TURKEY

"Pan-Islamism is dead so far as the Sultan of Turkey is concerned. The Constitutional ruler can never again be identified with the politico-religious despot or zealot that would be needed to make that movement a success. He is the only one left of orthodox Moslem rulers, and his person and throne has been dimly lighted up in these latter years by the flickering hope of a religious supremacy over the Moslems of all lands, which, had it been realized, might have been used as a powerful political weapon among and against the Christian nations of the earth. But that is past forever," so says Dr. F. E. Hoskins, of Beirut, and he continues:

"The supremacy of the Mohammed-

dan power in Turkey involved the possibility of its army being at some time used in a Moslem holy war against 'idolaters,' the despotic ruler being the self-appointed judge of the nations and peoples and religions against which the 'holy war' was to be waged. But Christian missions and the Gospel leaven have largely freed the Oriental churches from idolatrous practises, and conquest along this line must cease. Under the new régime Christians are to be given a fair share in the government of the empire as Ottoman subjects. If they are also drafted and received into the Turkish army, then the possibility of that army ever again being employed in a Moslem holy war is past forever. This means the sheathing of the proselyting sword, which has been the greatest power in the spread of Islam for more than twelve and one-half centuries. Truly this marks an era in human history.

"If now the new régime will dare to abolish the death penalty for 'apostasy,' it will have made a new epoch in religious liberty. During past centuries the Turkish army has always been a Moslem army, and the Turkish political system was violently opposed to any Moslem embracing Christianity because such a man and his male descendants were lost to the army. When any foreign power attempted to protect any of these converts to Christianity, the Turkish Government absolutely ignored the claim for freedom of conscience and religious liberty and charged the man with treachery to his own sovereign. No less a personage than **Emin Bey**, one of the great leaders in the new movement, has said (*The Times*, London, September 10th): 'It appears more than likely that in the providence of God the

greatest obstacle to the Gospel in the East (Islam) may yet yield to a pressure from within. It is at least certain that with the coming of a new Turkey must also come, sooner or later, religious liberty—and then will be the opportunity of the Gospel.' ”

A CRISIS IN THE BEIRUT COLLEGE

Liberty without learning may prove a dangerous thing. There has been some apprehension lest the new sense of freedom felt by the untrained and rash Young Turks might lead them to take the bit in their teeth and run away into license, which will interfere with the liberty and best interests of others quite as much as the oppressive and corrupt régime that has recently been overthrown. Thus the last state of the empire may become worse than the first.

One of the disquieting signs of the times in Turkey following the proclamation of the new constitution is the revolt of the students in the Syrian Protestant College in Beirut against attendance at Christian religious exercises. The 120 Moslem students (out of nearly 900 of all creeds in the college) took a solemn oath on the Koran that they would not attend chapel and Bible classes and would refuse to leave the college. If force were used they would meet it with force. These threats may not, of course, amount to much, and it is already rumored that many of the students would welcome some way of release from their oath. The Moslem students were joined by the eighty Jewish students.

President Howard Bliss, who was in this country, was cabled for and immediately returned, stopping at Constantinople on the way to see the Turkish authorities. This college was

founded and is supported by American funds with the view of giving the young men of the Turkish Empire a liberal Christian education. It enjoys the protection of a special Imperial *iradé*. Its graduates have always been in great demand for governmental positions, and have been eminently successful in private positions. A part of the required curriculum is Bible study, and attendance at daily chapel is compulsory. These religious services are not used to denounce the Koran or Mohammed, but are to educate the students in Christian ideals. No student is required to accept Christianity, and few Moslems have become disciples of Christ, tho they have learned to have a higher respect for Him and His followers, and His principles have borne fruit in their lives. Few Moslem graduates have any sympathy with the revolt.

It is difficult to foresee the outcome of this stand taken by the students. If the faculty and trustees yielded—as the Roman Catholic institutions have done—there is no limit to the demands non-Christian students might make, and all the missionary schools and colleges in Turkey might face the elimination of Christianity from the curriculum. It is easy to see that the students have been misled by their instigators. They are not obliged to attend the college and Turkish funds are not asked for its support, but while they voluntarily attend they have no right to demand that the curriculum be formed to suit their wishes. A Moslem school in America could demand a study of the Koran as one of the requirements and there would be no objection as long as attendance at the school were voluntary. The Moslem students fail to see that they

are enjoying American hospitality, and are grossly ungrateful in their attitude.

The trustees and faculty remain firm in their contention that the Syrian Protestant College is a Christian institution, and that the requirements can not be changed to meet the demands of the students. At the same time they will probably be lenient with the misguided young men, and will not enforce the rules as to religious exercises during the present year, while the blood of the students is at fever-heat and they have lost their heads. There seems to be, however, no possible stand other than the one that in future no student must enter the college unless he is willing to abide by its rules, all of which are made known in advance. This is a crisis in Turkey. Pray for these young men and for those who are seeking to help them into larger ideas of liberty.

CHANGES IN NORTH AFRICA

The "Young Turks" have their counterpart in India and in Egypt, while in Algeria and Tunisia a similar movement exists, and has produced notable symptoms of a transformation in the thought of those Moslems who have received a European education.

Mrs. Liley, of Tunis, writes that these Moslems have come to desire the benefits of civilization and science, both for themselves and their countrymen. In Tunis these young and intelligent natives are divided into three parties, which somewhat resemble Conservatives, Liberals, and Radicals. The first party wish to conserve the old traditions and religion, and to bring them into line with the advance of the times. The Liberals find that this is impossible, and, while cleaving to anything worthy of retention, would

abandon their old customs and religion for progress, liberty and reform. The third party is rationalistic, and its members are in danger of lapsing into complete infidelity. All three parties work more or less ardently to effect a union between French and native elements, with a view to secure justice and independence. One and all find that such a union is impossible without betraying the religion which Mohammed instilled into his followers, and daily it is becoming more evident that the power of Islam will decay with the advance of science and civilization.

WIDE-SPREAD REVIVAL

Over against these signs in the foreign field are others at home. This is an era of wide-spread revival or spiritual quickening, both at home and abroad. A great evangelistic movement, generally recognized as the most pervasive and deep-reaching which New England has known for perhaps a century, has recently been reported from Boston and Springfield. It has apparently reached all classes, especially the intelligent and educated. In various parts of our land and in many other countries there have been similar movements.

Korea is still experiencing a religious quickening, surpassing almost any previous development of a half-century. Revivals are visiting India and China, and more obscure fields, such as the Garenganze Mission in West Africa, the Queensland Kanaka Mission, and the Solomon Islands, where there has been a revival in all but three stations, and eighty-six converts have recently been baptized. Reports of a most encouraging character reach us from the Philippine Islands, South America, and other papal countries.

THE BOSTON REVIVAL

Boston, the proud literary center of America, is not a place which we would expect to be easily stirred by religious enthusiasm, and yet the meetings conducted by Dr. J. Wilbur Chapman, with Mr. Charles Alexander and some sixty other evangelists, clergymen and Gospel singers, has made a profound impression on all classes throughout the city. Business men, reporters, drunkards, harlots, infidels, backsliders, young and old, rich and poor, ignorant and educated, have been pressing into the kingdom of God. The revival has been a leading topic of conversation and has filled prominent columns of the newspapers for nearly a month. Crowds have filled Tremont Temple and the churches—many of the people coming hours in advance of the time set for the meeting in order to be sure of a seat. It is estimated that nearly 25,000 attended the meetings each night during the last days of the revival. The *Boston Journal* gives the following statistics: Number of meetings in 27 days, 990; smallest attendance, first day, 15,450; largest attendance (February 14th), 61,501; profest conversions, 30,534; total attendance, 720,953. The amount of expense is not given, but whatever it was, we doubt not the money was well spent. The real results of this revival can not be estimated or even guessed at for many days; but if the Christians in Boston will be true to their profession, the effects of this awakening will have no limits in time or space.

THE FEDERATION OF CHURCHES

Various denominations of Christians are drawing closer together to a remarkable degree; sectarian barriers are disappearing. We are beginning

to emphasize our agreements and forget our disagreements. There is a likelihood, more than ever, of an organic church unity, and if this movement toward oneness is kept within wholesome bounds, it can not but be an unspeakable blessing; it means the elimination of the bitter elements of party strife, and probably a new evangelistic impulse. Archbishop Whately grandly said, "If my faith is wrong, I am bound to change it; if it is right, I am bound to propagate it." If this can come to be the general feeling and impulse of a united church, a new era of missions will be inaugurated. The Federation Council in Philadelphia and the Brotherhood meeting in Pittsburg are examples of closer fellowship.

ORGANIZATION OF LAYMEN

It is interesting to see the lay element of the Church—particularly the young people, coming to the front. Not only are the Student Volunteers studying missions, but the Christian Endeavor Societies and like organizations are taking a more active interest in the missionary cause. Never before have the laymen, as a body, taken up the question of missions as now. The great conventions and conferences held by them in all parts of the country have shown a vigor and an enterprise never surpassed, and the systematic organizing of the Church is receiving a new and grand impulse, with an immediate and obvious effect in increased giving.

VISITS TO THE FOREIGN FIELD

These naturally follow from the increase of general interest. Men and women, at their own expense, and in an informal and unofficial way, are going to see for themselves what God is doing abroad. Impressions are be-

ing made which can never be effaced, and which have led already to some very remarkable testimonies. Even in secular papers visitors have confessed, not only new interest, but new impressions. Kate Douglas Wiggin says: "The heart within had looked into another heart, felt it beat and heard it sigh; and that is how all hearts grow." A hundred years ago Adoniram Judson remarked, "When any person is known to be considering a new religion, all his relations and acquaintances rise *en masse*; so that to get a new convert is like pulling out the eye-teeth of a living tiger." But to-day a visit to India and Burma proves the truth of Bossuet's remark: "Christ was pleased to be born in a stable; but that stable becomes a triumphal car after which He drags a vanquished world."

There is nothing like a personal visit to impress responsibility, to make one feel the moral necessity of having some share in the work; that tho it may not be incumbent on one to *complete* the work, yet one is not free to *let it alone*. When William Pitt offered his resignation in 1768 as Premier, George the Third said to him: "I can not resign"; so there are to us some solemn obligations which we can not evade or escape. But beyond duty comes the feeling of sympathy. Like Shaftesbury, one can not bear to see all the suffering and need in the world and do nothing.

THE LIVING LINKS

Within a quarter of a century the idea has rapidly grown upon the Church that to have a man or woman go out from the local church direct to the foreign field, or to sustain an individual laborer or share in a parish abroad, is a mighty force in developing

church life. The most active of our churches to-day have passed, long ago, the experimental stage, and are sending and supporting their own missionaries abroad. It is encouraging but not surprising to find Dr. Chalmers' remark verified: "Foreign missions act on home missions, not by way of exhaustion, but of fermentation." This policy puts a vital bond between the Church at home and the Church abroad.

Dr. Corbett says: "I may have buried my life in China; but this I know, that at this moment there are at least 2,000 converts in China who daily pray to God for me." Such churches find not only that their prayers are drawn out for the heathen, but that there is a new life given to them by the grateful prayers of those they helped to redeem and save. It is like a shuttle moving to and fro in weaving a fabric. The bond is strengthened from both sides at once.

GROWTH OF MISSIONS IN SWEDEN

Forty years ago the contributions of Swedish Christians to the cause of foreign missions amounted to \$18,200. Last year the contributions amounted to \$187,600, an increase of more than one thousand per cent. During the same time the number of foreign missionaries sent out has increased from 6 to 326. Beside the great Evangelical National Society, the Swedish Missionary Society, and the Swedish Church Missionary Society, several smaller societies are at work, and Swedish missionaries are found in almost every part of the foreign field. Not only the common people of Sweden are favorable to the cause of foreign missions, but the king and the government are its active friends also.

SECLAR FORCES AS A MISSIONARY ASSET

BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO

However valid may be the distinction between secular and sacred, it becomes false and mischievous if it ever implies that only human and physical forces are operating in the one, and only divine in the other. God is present always and everywhere. Ours is not an absentee divinity who created the universe and then left it to itself. Sometimes the human element may be far more evident, and sometimes we are able to discern only that power not ourselves which makes for righteousness. Man works and God works through him. Thus the sacred and secular cooperate and blend, as tho different phases of the same force. Illustrations are well-nigh innumerable to show that the kingdom of heaven receives mighty and amazing impulses forward from forces and circumstances in which, at the time, only human designs were visible, and these instances are particularly striking in missionary history.

I. In Opening the Way for Missions

Through Discovery. — Columbus, Gama, Magellan and Cook doubled the number of continents known to the civilized world, and islands also were added by the ten thousand. The aims of these discoverers were religious only in a slight degree, if at all. They desired to make achievements and so rise to fame, or planned to reflect honor upon their country, serve science, enlarge the boundaries of commercial enterprise. Cook was commissioned to assist in taking observations on the transit of Venus, to make search for an antarctic continent, and to discover a northeast passage through Bering Straits to Green-

land. So far as accomplishing the object in the minds of those who sent him out is concerned, Cook's three voyages were utter failures; but it was the thrilling narrative he wrote which fired the heart of Carey to carry the Gospel to the unevangelized at the ends of the earth, led to the organization of the London Missionary Society, and sent the first ship-load of missionaries to the South Seas.

Through Exploration.—The same thing is true concerning most of the great explorers of Africa. Mungo Park went out not as an evangelist, but as an agent of the African Association to search for the source of the Niger. With similar aims Baker, Barth, Rohlfs, Speke, and a score of others were ready to risk and endure. They sought to locate the Fountains of the Nile, or to be the first to gaze upon the "Mountains of the Moon." Only Livingstone was impelled and sustained by purely Christian motives. Stanley was commissioned originally by James Gordon Bennett, of the New York *Herald*, to go and find Livingstone, but not with a missionary motive. But whether willingly or unwillingly all wrought together to open up the Dark Continent to the gaze of the Christian world in preparation for the entrance of the Gospel.

By Opening Regions Long Closed. —Two generations ago the task of world discovery was at an end, and the work of exploration was well advanced; but, nevertheless, well-nigh one-half of the earth's population was still utterly beyond the reach of the Gospel, because the door of entrance was shut and barred against the heralds of the cross. No less than

three wars were necessary before the Chinese Empire would suffer Occidentals to dwell upon her sacred soil. Japan was persuaded to be more neighborly by Commodore Perry without shedding a drop of blood, merely by kindling wonder and curiosity together with a judicious admixture of fear. It was unheard-of medical and surgical skill which began to pave the way of entrance into Korea and Siam for the messengers of salvation. Perhaps strangest of all, the recent Boxer uprising, tho it cost the lives of over a hundred missionaries and thousands of native Christians, has helped the Gospel to advance by leaps and bounds. It is through the operation of such non-religious, or "secular," forces that all eastern Asia is now open to the preaching of Christ.

Can any doubt that the civilizing and the evangelizing of India have been hastened by generations and centuries, both directly and indirectly, by British domination; whereby the fanaticism of Hindus and Moslems has been restrained and religious toleration has been compelled, by the establishment of schools, by the construction of turnpikes and railways and extensive irrigation works, besides ministering to the millions in frequent times of famine and pestilence. What abominations, too, have been ended forever, like widow-burning and thugism. In it all the unseen Spirit of God has been working.

A hundred years ago the entire vast Mohammedan world was untouched and utterly inaccessible, the Koran ruling absolutely in the minds and hearts of hundreds of millions, with the Sultan in eastern Europe, western Asia and northern Africa most determined and fierce in opposition to all

attempts to make proclamation of the Gospel of Christ. But to-day, such radical and wide-spread political changes have been wrought, so repeatedly and earnestly have the great powers of Europe protested and threatened and fought, that almost anywhere the Way of Life may be made known if the disciples of Jesus will have it so. In recent months, the Young Turks have started to put down tyranny and proclaim liberty of thought and action. For the same end British power was established in Egypt.

Then how amazingly have the political defenses of the Papacy been battered down. A century ago almost everywhere in Europe Protestantism was outlawed; but to-day it is well-nigh universally tolerated; in Austria, Spain, even Italy and Rome (with the Czar's great domain included at last). The transformation is even more extensive and marvelous in the new world than in the old. It will be well worth while to glance for a moment at the wondrous way in which the astounding transition was made.

Incredible as it may appear, the forces which brought about these results were set in operation by the French Revolution! so full to overflowing of absurdities and abominations, and so fearfully destructive to property and life! To this terrific outburst of human passion Europe owes much of the very best it possesses to-day. Never since then has despotism, either in state or church, enjoyed much of calm and sunshine. Still more strange is it that many of the benefits are owed, directly or indirectly, to the conscienceless Napoleon, who sought to rival Alexander as a conqueror.

With covetous eyes he regarded Spain and Portugal, and would add them to his empire. Then England sent fleets and armies to their assistance. It happened that these kingdoms were possessors of vast dependencies in the western hemisphere, including the whole of South and Central America, and all North America west of the Mississippi. These Spanish and Portuguese subject states concluded to seize the golden opportunity to throw off the yoke, and since then one after another has established the fullest religious liberty by law. The last step away from religious intolerance and toward freedom of conscience was taken in the new world a decade since, when Spain was summarily ejected from Cuba and Porto Rico, and in the same hour from the Philippines, upon the opposite side of the globe. "Surely, this is the Lord's doing (tho the forces employed were almost wholly secular), and it is marvelous in our eyes."*

2. In the Development of Missions

By Removing Obstacles and Providing Helps.—The mere fact that the heathen world was so remote, so difficult of access, and hence so little known, played no small part in postponing to so late a day the beginning of world-wide work for the diffusion of the glad tidings, and the amazing multiplication of facilities for travel and trade has rendered invaluable assistance in quickening evangelizing work. The railway and the steamship, the telegraph and the newspaper, with invention in general and the advance of civilization, have cooperated wondrously with Christian faith and

zeal and consecration to hasten the great consummation, the universal reign of Jesus Christ.

When the London Society would send the first company of toilers to Tahiti, it was necessary to purchase and fit out a ship for the purpose; which also on its second voyage was captured by a French privateer, causing a loss of some \$50,000. The attempt was made to go by way of Cape Horn; but after battling for weeks with fierce storms, they faced about and beat their way across two hundred and sixty-two degrees of longitude, doubling the Cape of Good Hope. For nearly two years not a word was heard from the precious venture. When John Williams wished to explore and pioneer in the boundless South Pacific he was compelled to turn ship-builder; and tho well-nigh destitute of either material or tools, worked away resolutely for months until the *Messenger of Peace* was ready for launching. When the first Wesleyan evangelists opened work in Fiji, no less than three years were required to order supplies from England and to receive them. When Duff went out to India he was shipwrecked in the vicinity of Cape Town, again upon the coast of Ceylon, with a narrow escape from a third when nearing Calcutta, and the loss of all his belongings among the accompaniments. In Africa, in primitive days, a large portion of the time and strength of missionaries was expended in forcing their way through interminable deserts or pestiferous swamps. As a result they died prematurely by the score and hundred, so that for a generation or two on an average every convert cost the life of one European. It is almost too much to expect that human

* It is to the same conflict between Napoleon and Spain that the United States owes the possession of a vast portion of its area, even the western half of the huge Mississippi Valley.

nature will long endure in such fashion, or with such slight prospect of securing any adequate return. But the steamboat, the locomotive, and medical skill have already radically changed all this. When in future a complete history of Africa Redempta shall be written, comparatively little will be told of Livingstone the preacher, but much of Livingstone the explorer; Dr. Koch and his kind will rank high among the redeemers, who sought out and destroyed the mosquito whose bite brings on the deadly fever, and ended the ravages of the sleeping sickness and the tsetse fly. Cecil Rhodes, Lord Cromer and Mackay the consecrated engineer, will be seen to have performed a service of great value to the kingdom.

How strange the coincidence, or was it Providence? that the century which surpasses all others combined for its inventions and discoveries in the material realm is also the one which saw the beginning and the phenomenal development of missions in every land! Fulton's steamboat made her first trip up the Hudson in 1807, which was also the year in which Robert Morrison set forth in the Lord's name to make assault upon the Celestial Empire. He even spent several weeks of that same summer in New York City, and may have paid a visit to that famous vessel! The railway, the steamboat, the postal union, the system of money exchange, and other modern improvements by the score have also greatly hastened evangelization. They are one and all purely secular in design, meant for travel and trade, business and money-making. But what time-savers they are, how many obstacles they remove or reduce to a minimum, and so in-

crease a hundred-fold the possibilities of missionary achievement! The very ends of the earth are thus wondrously brought near together, so that all peoples and tribes are neighbors, can easily become acquainted, with neighborly sympathy and love resulting.

The Wrath of Man Made to Praise God.—The unbelieving and hostile opposers who esteemed missions a humbug, and perilous to their selfish schemes for gain, by strategy divine have been compelled to give substantial and most efficient aid. The famous case of the East India Company affords a capital illustration. A century ago the fear of the directors was that, if the herald of the Gospel were suffered to proclaim it in the ears of Hindus, Moslems and the followers of Confucius, religious fanaticism would be so stirred as to seriously diminish the gains of the great corporation, or even to work its ruin. And hence, when Carey would sail for Calcutta he was most rudely refused a passage and was obliged to make the journey on a Danish craft. With Marshman and Ward he found a home in Serampore, seat of a Danish factory. When these facts became known in Calcutta, a request was soon sent up that these "interlopers" be ordered "to move on." No attention being paid to this, the intimation was next given that force might be employed to secure the result desired. Then Colonel Bie, the chief Danish official, returned a downright refusal, adding that he stood prepared to protect the missionaries with all the force at his command. With this as the outcome, Serampore became the headquarters of the Baptist mission, and the seat of a college which continues to this day.

How came it to pass that a Danish

official was so friendly? Some two centuries before, in 1806, a Danish trading company had opened a factory at Tranquebar, in the neighborhood of Madras, and the same year a second one at Serampore. Then a hundred years later the Danish Lutherans founded a mission at Tranquebar, to which in 1750 came Christian Friedrich Schwartz, one of the most gifted and consecrated heralds of the cross the world has ever seen, with Tanjore as the scene of his labors, where also Danish traders were located, of whom one was a Colonel Bie. He came under the influence of Schwartz, caught his spirit, and came to believe in Christian missions with all his heart. Later he was transferred to Serampore, where he was on hand, in the very nick of time, to give a welcome to Carey and his associates; and as well to enable them to continue to make proclamation of Christ to the benighted, even in spite of the threatenings of Christian Englishmen.

Further, as if this was not enough of rebuke and humiliation, the East India Company was destined presently, in spite of itself, to be transformed into an actual fosterer of missions, and to render a most valuable service in diffusing far and wide the Word of Life. For Carey had manifested such unusual intellectual gifts, especially in the realm of linguistics, that he was actually applied to by Lord Wellesley, then Governor-General, to render assistance in training young men to become servants of the company; and was soon appointed professor, first of Bengali, and afterward of Sanskrit and Marathi, in the company's Fort William College, with a salary of \$3,500, increased later to \$9,000—a position which he held to the end of

his life, near a third of a century. Thus were some hundreds of thousands of dollars added to the Lord's treasury. Without such a financial auxiliary this immortal pioneer could never have approached his unmatched life work—the translation of the Scriptures, wholly or in part, into no less than twenty-four languages or dialects of India. The Serampore press, under his direction, rendered the Bible accessible to more than 300,000,000 of human beings.

During the same years a spectacle remarkably similar was witnessed in eastern Asia, with the self-same worldly-wise corporation among the actors-in-chief. In 1807 Robert Morrison was under appointment and ready to set forth for China, which for centuries had been shut and barred against all Occidentals, a few trading companies only excepted, the East India Company prominent among them. These were suffered to sojourn upon Chinese soil only under conditions most humiliating. As in Carey's case, passage was sought in a vessel of the company and refused. Therefore he must needs cross the Atlantic, and in New York wait for a trader to set sail for Canton. Three months of waiting ensued in the new world, and from there the voyage was made at such a snail-pace that eight months were consumed between London and his destination.

Arriving at length, the British officials, while not personally unkind, under no conditions dared to grant him permission to remain in or about the factory. So for weeks and months he lived in hiding in cellars here and there, only daring after dark to venture out for air and exercise. Then enlargement was sought in Macao, a

Portuguese possession not far away. But the atmosphere was found so densely Papal that his case was not much bettered. Finally the determination was formed to seek relief by removing to the Straits Settlements and study there until China should open. The day had even come for him to start when, behold! a request was received from the chief official at Canton to become translator for the company at a salary at first of \$2,000, increased afterward to \$5,000. This position of honor and emolument was held for nearly a quarter of a century, and until the close of his earthly career. But an even greater service came to the kingdom from the same secular source; for when after years of toil the herculean task had been completed of preparing a huge Chinese dictionary in six volumes, the company was found ready and willing to put it into print, at a cost of some \$60,000; which thereafter was every whit as good for the use of missionaries as of traders or statesmen, whose spirit and aims were purely secular, and not seldom led to conduct which was evil if not infamous.

Let us here note also the fact that, tho these two men were pious and consecrated, it was in no inconsiderable part their intellectual qualities, their scholastic attainments, which made them so successful and enabled them to perform such distinguished service in advancing the kingdom of righteousness by hastening the redemption of one-half the people of the globe.

3. Indispensable on the Mission Field

A generation or two ago the suggestion would have sounded unchristian and profane that secular forces played a most important part in carry-

ing the Gospel to the unevangelized; indeed, could not be spared without serious damage and risk of failure. The first heralds of the cross in modern times, and those who sent them forth, cherished in no slight degree the little girl's idea that a missionary's business was merely, Bible in hand, to read and pray in public, warning all who would listen against perdition, and exhorting them to repentance and faith in Jesus, thus seeking to "save" the heathen only in the narrowest sense of that term. But to-day far larger and juster conceptions are cherished concerning duty and privilege in this great matter. To us the missionary's high calling is to found and build for the Gospel. Starting with repentance and faith, he is to bestow all the good things Christianity has to bestow, including intelligence, high aims and aspirations, good homes, good society, good government, and all the rest; and so hasten the day when the mission shall be self-supporting, self-directing, and self-propagating, when the services of the foreign evangelist shall no longer be required.

Likewise, during the last century a marked development and differentiation have taken place in the field abroad, and now almost everywhere missions are carried on under these four forms or phases: evangelistic, educational, medical and industrial. No field or station is now deemed fully furnished in the absence of any one of these factors. Scarcely an exception can be found outside of the work of certain so-called "faith missions." When these various kinds of effort are kept in balance and wisely carried on, always and everywhere filled to overflowing with the spirit of Jesus, each

one is indispensable in hastening the world's complete redemption. And it is to be noted that in each one the secular element is certain to be found present and to play a prominent part.

Let us call to mind certain intellectual qualities without which no ambassador of Christ can be of much service to the kingdom; indeed, is more than likely to be more of a hindrance than a help. Good judgment, good sense, force, courage, persistence, foresight, ability to plan and to lead. The value of such possessions is seen at a glance by naming some of their opposites: zeal without knowledge, well-meaning but weak, frightened in the presence of difficulties and dangers, rashness, an over-supply of the emotional and sentimental, the faculty of running against people. In a word, what we call character, without which a missionary is but a weakling. Downright manliness in a man and womanliness in a woman are mighty forces for salvation. The term character is nearly synonymous, a strong personality which both wins and holds respect and confidence and affection.

Industrial Missions.—This form of redemptive effort was unthought of at first; was, indeed, then next to unthinkable; but the experience of a century has demonstrated not only its value, but its necessity; notwithstanding the fact that its immediate and fundamental potency has to do only with muscle and machinery, tools and toil, manual training, learning to do things and to make things, to carry on business, and earn a comfortable living. Every mission-field, and especially those in tropical countries and among savages, affords proof positive and most abundant of its sa-

ving efficacy. Five names will supply all the evidence required: Lovedale and Livingstonia, Hampton Institute and Tuskegee, and William Duncan's Metlakahtla. Of course, the very best, and that which is essential to all truly Christian work, will be lost unless the missionaries engaged both abundantly possess and everywhere manifest the heavenly spirit of the Divine Toiler, the Carpenter of Nazareth.

Medical Missions.—This form of evangelizing effort had no existence when missions were in their infancy. These considerations, then, supplied the motive: the souls of the heathen are lost in sin, they are in peril of perdition, we must make haste to save them. Dr. Scudder, the first American medical practitioner to go to the lands of darkness, went out to India, not because asked by any society, but because the Lord having called he was compelled to go. But presently it was found that missionaries and their families were subject, like other mortals, to accident and disease, and it was cruel, as good as barbarous, to leave them to die before their time or to suffer needless pain. Next, little by little, the appalling physical needs of the natives started a procession of doctors, male and female, toward the ends of the earth to relieve suffering and to break the power of disease. But medicine and surgery deal directly only with the body. Physicians and nurses, hospitals and dispensaries, primarily are but secular agencies; it is only secondarily and indirectly that they affect sin and salvation. Nevertheless, the evidence is overwhelming that if all are thoroughly pervaded, in spirit and aim filled to overflowing with the love and compassion of the Great Physician, who almost seemed

to feel more solicitude for men's bodies than for their souls; no mere evangelist, be he preacher or teacher, can match them in working wonders of righteousness, by overturning systems of error, and bringing to an end social customs which degrade and destroy. Islam, Buddhism, Brahmanism, and Confucianism are doomed wherever Christianity is established, because they have never done aught to remove or even lessen the multitudinous bodily ills which everywhere so sorely afflict human kind.

Educational Missions.—These deal primarily with the brain, the mind, rather than with the conscience or the affections, and hence a few generations ago held in missionary effort a place but secondary at the best. But we are coming clearly to perceive that intelligence is an element altogether indispensable to piety, at least if that is to be anything more than a scruple, a sentiment, or emotion. And in education secular forces are always at the front and dominant; at any rate those which are not commonly deemed spiritual, or religious. In this realm books and study are prominent, buildings and grounds are indispensable, the pen as well, and the printing-press. But the omnipresent "secular" is sanctified, made a positive means of grace,

helps on the kingdom wondrously, leads to the salvation of souls, even hastens the regeneration of society; if only the pupils and the instructors sit together at the feet of the Teacher who came from God. In that case, through the spelling-book, the reader, the grammar, the arithmetic, the geography, and at least the elements of physical science, deliverance is wrought from ignorance and error (potent foes of righteousness and ruinous to souls), and the benighted millions are transformed into the image of God.

Evangelistic Missions.—What possible service has the secular to render in this sacred realm? If the millions are converted, regenerated, started toward a life of faith and righteousness, clearly they must then be helped to continue therein, to grow in every Gospel grace, to advance from infancy to maturity in knowledge and strength; yes, to teach others and help them to carry forward the work of the Lord to other generations and other lands. Hence the missionary must master languages and reduce them to writing, translate the Scriptures, create a literature. And, blest thought, from first to last, all this is "sacred," really religious; yes, Christian activity, well-pleasing to the Lord.

LIVING AND DEAD

There is a sea which, day by day,
 Receives the rippling rills
 And streams that spring from wells of
 God,
 Or fall from cedared hills;
 But what it thus receives, it gives
 With glad, unsparing hand,
 And a stream more wide with a deeper
 tide
 Pours out to a lower land.
 But doth it lose by giving? Nay,
 Its shores and beauty see—
 The life and health and fruitful wealth
 Of Galilee!

There is a sea which, day by day,
 Receives a fuller tide,
 And all its store it keeps, nor gives
 To shore nor sea beside;
 What gains its grasping greed? Behold
 Barrenness round its shore.
 Its fruit of lust, but apples of dust,
 Rotten from rind to core;
 Its Jordan water turned to brine
 Lies heavy as molten lead,
 And its dreadful name doth ever pro-
 claim
 That sea is—Dead!

—Selected.

BEACON-LIGHTS IN MISSION HISTORY

BISHOP BOMPAS—AN APOSTLE OF THE NORTH*

EDITORIAL

A Lincolnshire curate, thirty-one years of age, offered himself for a life of labor among the tribes of the far northwest of the province of Canada and became Bishop Bompas, not undeservedly called an "Apostle of the North." The story of his work covers more than forty years, from 1865 to 1906, and after 1874 he was successively first Bishop of Athabasca, of Mackenzie River, and of Selkirk. The extent of his diocese was immense, and hardly appreciable by those not familiar with the vast areas of this western continent.

In every direction around Fort Simpson stretch these huge areas of 1,000,000 square miles. To represent the length and the tediousness of travel over such territory, it has been compared to a voyage in a rowboat from the Gulf of St. Lawrence to Fort William on Lake Superior, or on a canal barge from England to Turkey. Both the length and breadth of such a diocese equal the distance from London to Constantinople. If all the populations between those capitals were to disappear, save a few bands of Indians or gipsies, and all the cities and towns save a few log huts, it would afford some conception of the solitariness and desolation of this land, with no variety of harvest-field, meadow or landscape. In one year, the bishop traversed the extreme breadth of his diocese from northwest to southeast, covering, in going and returning, about 4,000 miles. At this time the population of the territory was estimated at about 10,000—half

being Roman Catholics, 3,000 adherents of the Church of England, and the rest heathen.

Bishop Bompas was a man of unusual heroism, devotion to his work, and self-oblivion. He seldom referred to himself, even in letters, using the third person instead of the first; and one can not read this story without absorbing interest. There is almost, if not quite, recklessness as to his own exposures and dangers. He forgets himself in his field, and in his widely scattered flock, for which he was willing, at any time, to give his life, like the faithful shepherd.

In estimating the results of his work, some elements must be carefully weighed which contributed to the difficulty of the problem. A savage race is not lifted to a high plane of civilization in a day, or a generation. To civilize the ancient Greeks, Romans, Germans and British took centuries and ages; and the Indians of the north, who have only come into contact with civilizing influences recently, can not be expected with more rapid pace than other nations before them to advance toward civilized and enlightened conditions. Moreover, it is a lamentable fact that, as what we call "civilization" advances into the realm of savagedom, it carries the vices as well as the virtues of civilized society, and inoculates savages with diseases which they have hitherto never known, and debases their morals and their manners. Yet already the Indians have been so much

* "Memoirs of Bishop W. C. Bompas." By H. A. Cody. London: Seeley & Co.

enlightened by the Gospel that they speak of times before the Evangel as the days of darkness. They now tend and nourish in distress aliens whom before they would only have scalped and murdered. The fruits of the Gospel spring up in its path. Bloodshed and violence become comparatively unknown. The conjurers and medicine-men lose their prestige and influence; their tricks are discovered and their power is neutralized.

To go into an assembly of Christian Indians, with a converted Indian in the pulpit, see them reading from their own translations of the Scriptures, and singing Christian hymns in their own language; to mark their new consideration for the aged and the infirm, who once were turned out to die in neglect; to observe industry developing among them, a new household life, new forms of service for Christ and for fellow members of their tribe, the simple pleasures of a Christian life substituted for the vicious indulgences of their previous history—these and many other results appear, conspicuous among them, as nowhere else in the world. The wilderness and the solitary place are glad, and the desert rejoices and blossoms like a rose. These facts can not be gainsaid, and this book presents them with graphic and convincing power, especially in the résumé toward the close of the memoirs, supplying a new apologetic for Christianity—the highest kind of evidence of its divine origin and character.

Bishop Bompas more than once came near losing his life in the course of these severe exposures to the intensest cold. On one occasion he dropt behind the dog-sledge, and was found helpless in the middle of the

trail, bent double, with his hands on his knees, evidently trying to walk, and suffering with fearful cramps. It was only with a great effort that he was warmed and brought back to the fort. That day the cold was forty degrees below zero, and if he had been left a few minutes more he would have perished. Again, after much exposure on a small raft in the midst of ice-floes, he started anew to walk with four Indians. The supply of provisions gave out, and the Bishop was so overcome with exhaustion that he was unable to proceed. His companions left him in the woods and hurried on, to tell his wife of his condition, and that he was starving. The Hudson Bay Co.'s officer was roused from sleep to obtain a supply of moose meat, and the next day the travelers reappeared, bringing with them the bishop, hardly able to walk, or to stand upright. Yet, amid all these dangers and hardships, there was never any sign of impatience, murmur, or regret at the necessary self-sacrifice involved in his field of labor.

In 1906, at the age of seventy-two, this unusually strong and stalwart frame yielded to the great Destroyer without a struggle or a farewell word, and his brave soul made the august exchange of worlds. He was in the act of preparing a sermon when he finished his course, and had with him one Indian girl, who held his head in her lap as he fell forward. It was what might be called, humanly speaking, a premature death, brought on by exposures and hardships which he had uncomplainingly suffered.

With all our admiration of this heroic man, we can not avoid an impression that possibly he made some grave

mistakes. He seems to have courted self-denial, and to have dared unnecessary exposures. For example, when he decided to offer himself for this field, in 1865, he determined to reach Fort Simpson by Christmas, tho he started only June 30th. This made necessary, in the midst of terrific cold, a winter journey which had never before been attempted at that season of the year, yet there was no particular necessity for reaching Fort Simpson by that time; it was simply a matter of his own rather unreasonable wilfulness. He was told that it involved a journey of 8,000 miles and that it was hardly possible to reach Fort Simpson that same year, yet he prest forward without regard to difficulties or dangers, or even considerations of prudence and good sense.

At Portage la Loche, on October 12th, it was too late to meet any boat going further north; so he engaged a canoe and, with two French half-breeds, pushed bravely forward, battling with drift-ice and with a terribly cold wind which even froze the water upon their clothes. Such was the struggle for eight long days, till they reached Lake Athabasca. Here he might have rested at Fort Chipewyan, and was warned that the rest of the journey would be attended with no little risk. But again he set forth in a canoe, while it grew colder and colder till the river became a solid mass and they had to draw the canoe ashore and proceed afoot.

It seems to us, without being consciously hypercritical, that it would have been better not to have ventured upon such needless risks, in a journey so likely to prove fatal. And again, we have had some question, in reading this narrative, whether it was

wise to have taken Charlotte Selina Cox, who became his wife in 1874, to such a dreary and desolate region, exposing a woman of such singular refinement, delicacy, culture and general capacity for service to such fearful hardships in an extreme northern climate to which she had never become inured. She was a gifted woman, read Italian as her mother tongue, and carried her "Dante," in that language, with her to those western wilds. It is true she had great devotion to missions, but how much could she have accomplished at home! She could not well endure the necessary rigors of her new place of residence. During his extensive travels, she was left alone in that terrible climate and among comparative strangers, without either the comforts of home, or companionship, and lost her health from exposure to cold and insufficiency of food, and in 1878 was obliged to leave her rude lodgings, not knowing whether she would ever be able to return. Subsequently, she was taken very ill, and was found by her husband to have suffered severe hardships in his absence—the house not being properly arranged to exclude the cold.

It seems to us that good common sense was thus at times transgressed in a mistaken courting of hardships. Life is too precious a gift to be thrown away, or needlessly exposed to risk.

But no one can read this story of Bishop Bompas without being impressed that he was a rare man.* To this we can only refer incidentally. He is shown here to be a scholar, a scientist, a linguist and a poet. Few realize the extent of his Biblical labors. After his death, the old accumulations of

* See Chapter xix. of the "Memoirs."

manuscripts revealed the secret. They embraced, for instance, a complete translation of the New Testament from the Syriac, the whole of Genesis, portions of the Psalms and Proverbs, besides a second translation of the Epistles and the Apocalypse and much of the Gospels and Acts. There were also two complete manuscripts intended to assist in Scripture study and showing great linguistic research and ability. One was "Scripture Analyzed," being investigations into the original texts and showing familiarity with Greek and Syriac.

The bishop had little patience with some critical writers of the day who, as he said, "pulled the Bible to pieces too much"; and he disliked and even denounced the revised version, which he considered as defective in purity, and where many of the prophecies are rendered as historical and some of the most important prophecies of Christ are diverted from application to Him. Whatever subject Bishop Bompas treated, his standard always was the Word of God and every idea must square with that. He showed great strength and versatility in handling the Holy Scriptures, and with such natural endowments and scholarly acquirements, how he would have graced a professor's chair! An inferior man might have ministered to his untutored flock, to whom he could impart none of his grand thoughts and among whom he could use very few of his many gifts. He was an eminently gifted Bible expositor and studied the Word of God in Hebrew, Greek and Syriac, as well as in English. Moreover, he was a great student of natural science, as shown in

his book "Northern Lights on the Bible."

There is one expression of opinion in this book that we personally deprecate. In an address delivered to his clergy at the First Synod, in his diocese, he says, "*The practise, which it would be wrong to discontinue, of baptizing all the Indian children who are brought to us for this purpose, throws upon us a great obligation to provide for them as they grow up instruction in the Christian faith.*" If we understand by this that the children of Indians, themselves uninstructed and unconverted, who were brought to them for baptism were thus baptized, we think it an enormous mistake. If infant baptism means anything, it means, at least, that parents, who present their children for this rite, are themselves professing believers, and have some intelligence as to the nature of the act they perform and the obligations it implies; and to baptize children of Indians indiscriminately, and without reference to the fitness of the parents for Christian training, seems to us only calculated to ensnare all parties to such a transaction, and we can not believe Bishop Bompas entertained the absurd notion that the rite of infant baptism is regenerative in character and effect. Roman Catholic priests are wont to baptize any child upon whom they can lay hold, but Protestants and evangelical missionaries must avoid a practise, so fraught with harmful results.

We commend this memoir to a careful reading upon the part of those interested in the future welfare of the wild red man of America.

THE LAYMEN'S CONVENTION IN BIRMINGHAM

BY REV. JAMES H. TAYLOR, WASHINGTON, D. C.

From all parts of the Southland came ministers and laymen to attend the Laymen's Missionary Convention of the Southern Presbyterian Church, which met in Birmingham, Alabama (February 16-18th). It was a notable gathering both because of the large attendance and the spirit of enthusiasm which pervaded it.

There were in all eleven hundred and thirty-two delegates—most of them representative Presbyterian men of the South. Ex-Governor Robert Glenn, of North Carolina, presided, and from the very opening words of welcome to the closing hymn, the emphasis was upon missions as the supreme business of the Church. The great map of the world and the strong missionary mottoes were hung in conspicuous places, and with the flags of our own and foreign nations attracted attention and taught their own lessons.

The messages of the speakers were full of information and were received with genuine enthusiasm, as the convention caught a vision of the task and burst into spontaneous applause.

"The Significance of the Convention" was brought out forcefully by J. Campbell White, the secretary of the Laymen's Movement, who made a striking comparison between the handful of men over a hundred years ago who attacked this problem and the great body of men who to-day are trying to come up to their duty and privilege.

"The Call for Laymen" was presented by ex-Governor Glenn, who is devoting his time to Christian work, and is seeking to arouse the churches

of the South to their duty and obligations to missions.

In speaking of "The Preparation for the World Conquest," Rev. C. A. R. Janvier, formerly a missionary in India, spoke of the two great non-Christian systems of religion—monotheism and pantheism.

Mr. L. H. Severance, of New York, one of the laymen who has recently returned from the field, gave the "Personal Observations of a Business Man in the Orient."

But perhaps one of the most thrilling moments of the convention followed the address of Dr. J. W. Bradley, of Suchien, China. During the famine he visited a village of 164 families, 148 of which were living on potato-vines in February while expecting a harvest in June. As he sat down to eat his lunch that day, a crowd of starving children came near. He could not eat, and dividing up his lunch, he gave it out as far as it would go. A man sitting near, who had sold everything to keep his family from starving, said to him, "When you came here a few years ago, I called you a foreign devil. Now I see you going about distributing bread to my people and ministering to the sick, and you say you are doing this for Jesus. Dr. Bradley," said he, "please tell me, who is Jesus?"

The convention responded to his plea for his hospital by subscribing ten thousand dollars on the spot.

Rev. Motte Martin, who represents the Southern Presbyterian Church in the Kongo State, made a thrilling plea for the natives in the Dark Continent. As an eye-witness he brought to the

convention the need of that people under the galling burden of the white man.

Mr. C. H. Pratt, one of the secretaries of the Laymen's Movement, gave "The Call of Christ to Men": (1) More knowledge of mission work; (2) more obedience; (3) more prayer; (4) more action.

The theme of Christian stewardship was presented to the convention by Mr. Robert E. Speer, of New York, who said that we have now more missionary information than we act upon. In this matter of stewardship we are not our own, we are God's. We are His trustees. Our money is just so much human life beat into coin or paper. But money represents life and life is not an end, but an agency, a tool, to accomplish God's end, and we are under obligations to administer our means as trustees of God.

Mr. Speer also spoke on "The World's Debt to the Missionary," observing by way of introduction that the missionary enterprise is not the only agency by which God is using the world, and the missionary enterprise is not perfectly faultless, and proceeded to show that the world is indebted to the missionary:

(1) The missionary has opened up the world. The *London Times* has stated that we owe the opening up of Africa to missions alone. Professor Whitney, of Yale, said that the three great factors which have opened up the world have been religion, commerce and scientific zeal. Of these religion has been the most prevailing.

(2) The missionary has carried peace and order with his work.

(3) The world's diplomacy for years depended on the missionary.

(4) The missionary has done much to redeem us from the curse which the vices of civilization have inflicted upon the heathen world.

(5) The attitude of nations toward the missionary has been changed.

(6) It is his agency that has launched and directed the awakening movements in the non-Christian world.

(7) He has confirmed and strengthened the pure evangelistic faith by showing how some things have become real in the foreign field.

(8) He has brought us a mighty inspiration and examples of courage.

(9) He has exhibited a marked unselfishness.

(10) He is leading the Church to unity and is the forerunner of religious toleration.

The closing address was made by the Rev. J. Campbell White on the topic "Every Man a Part in God's Program for the World." This address was followed by a simple statement that some laymen desired to make gifts to this work. There was no plan to "hold-up" and ask for money. A layman came forward on the platform and announced that he, with two others, had agreed to give ten thousand dollars each to the immediate needs of the Church. Another layman wished to give five thousand dollars, not of his income, but of his capital. The convention then subscribed nine thousand dollars more, making the total gifts of the convention, including that for the hospital, fifty-four thousand dollars.

The value and effect of this gathering on the Southern Presbyterian Church and upon the Church at large can not be estimated. Twenty-two young men volunteered for the field, and many parents were won to the

cause. This movement is prophetic in its significance, for men have finally put their hands to the plow. This is one of the helpful signs that the Gospel will be preached to all nations.

The following is the report of the Committee on Resolutions:

Being in Convention assembled at Birmingham, Ala., on this the 18th day of February, 1909, we, the members of the First General Convention of the Laymen's Missionary Movement of the Presbyterian Church in the United States, realizing in some degree the obligation resting on us to do our part in the evangelization of the world, and to fulfil the task accepted for us by our General Assembly of sending the Gospel to at least 25,000,000 of the non-Christian world, and recognizing in His marvelous preparation of the field and in His bountiful gifts to our people the call of God to go forward in this work—Therefore, be it Resolved:

First. In fear of God and in reliance upon Him for strength and wisdom to do His work, we pledge our lives, our talents and our property for the evangelization of the world in this generation, and in pursuance of this purpose we promise to support the officers and courts of our Church by our increased offerings, personal efforts and prayers, and to assist our pastors in their efforts to inform, inspire and lead their congregations that they may take their true place as a world-force.

Second. We approve those educational and financial methods designed to place the missionary work of the Church on the same stable basis as the current revenue, by leading each member and adherent to make a systematic weekly offering toward the work of evangelizing the world.

Third. We recommend a thoroughly organized canvass of the entire membership of each Church for individual subscriptions on the weekly basis for the work of missions.

Fourth. We earnestly recommend the appointment in every congregation of a strong Missionary Committee, who will

make it their chief work to promote missionary intelligence, and to lead their congregation to its highest financial and spiritual efficiency as a factor in making Christ's kingdom universal.

Fifth. In view of the light and inspiration which have come to us in this first General Convention of the Laymen's Missionary Movement of our Church, and of the plans of the Interdenominational Laymen's Missionary Movement to conduct a National Missionary campaign throughout the leading cities of the United States during the coming winter season,—

We ask that the Executive Committee of our Laymen's Missionary Movement, in consultation and cooperation with the Executive Committee of Foreign Missions at Nashville, inaugurate and conduct a comprehensive and pervasive plan of deputation work, in which laymen and ministers together shall visit every congregation in the whole Church to lay before them definitely the message and the methods of this movement as recommended by this Convention, to the end that at the earliest possible moment every Presbytery come up to the four-dollar standard as a Presbytery, even tho some of the small and weak congregations may not reach this average.

Sixth. We approve and commend the faithful and efficient manner in which the Executive Committee and the secretaries of the Laymen's Movement have discharged the duties laid upon them, and promise to support them by our prayers and personal efforts.

We authorize the Executive Committee of this Movement to continue the employment of two secretaries for the general direction of this work, and recommend, that, if practicable, a third man be added for the adequate leadership of the great educational campaign.

Seventh. We extend the greetings of this Convention to our missionaries on the field, and on furlough, and assure them of our prayers and our appreciation of their faithful labors. We also express the hope of more efficient support in the immediate future.

MEMORABLE MISSIONARY DATES FOR APRIL

PREPARED BY MISS BELLE M. BRAIN

- April 1, 1815.—Birth of William C. Burns, of China.
See *MISS. REVIEW*, Feb., 1895, and Sept., 1908.
- April 1, 1827.—Birth of Bishop Patteson, of Melanesia.
See "Life of Patteson," by Jesse Page, and *MISSIONARY REVIEW*, January, 1903.
- April 1, 1888.—Death of John Kenneth Mackenzie, of China.
See "Life of John Kenneth Mackenzie," by Mrs. Bryson.
- April 2, 1840.—Van Dyck reached Beirut.
See "The Encyclopedia of Missions."
- April 3, 1826.—Death of Bishop Heber.
See "Pioneers and Founders," by Yonge.
- April 4, 1868.—Death of William C. Burns, of China.
See *MISSIONARY REVIEW*, February, 1895, and September, 1908.
- April 5, 1819.—Founding of the Missionary Society of the Methodist Episcopal Church in the United States.
See the "Encyclopedia of Missions."
- April 5, 1885.—Sailing of the Cambridge Seven.
See "Story of the China Inland Mission," Guinness.
- April 7, 1506.—Birth of Francis Xavier.
See "Heroes of the Mission Field," by Walsh.
- April 8, 1784.—Birth of Gordon Hall.
See "Encyclopedia of Missions."
- April 8, 1901.—Death of James Chalmers, of New Guinea.
See "Life of Chalmers," by Lovett, and *MISSIONARY REVIEW*, November, 1901.
- April 10, 1889.—Death of Father Damien, of Hawaii.
See *MISSIONARY REVIEW*, July, 1889.
- April 11, 1721.—Birth of David Zeisberger.
See "Life of David Zeisberger," by Bishop de Schweinitz.
- April 11, 1878.—Death of Bishop Selwyn, of Melanesia.
See "Encyclopedia of Missions."
- April 12, 1799.—Founding of the Church Missionary Society.
See *MISSIONARY REVIEW*, March and April, 1899; also "History of the C. M. S.," by Eugene Stock.
- April 12, 1850.—Death of Adoniram Judson, of Burma.
See "Life of Adoniram Judson," by Edward Judson.
- April 12, 1860.—Jacob Chamberlain arrived in India.
See *MISSIONARY REVIEW*, August, 1908.
- April 13, 1835.—Birth of Jacob Chamberlain.
See reference above.
- April 13, 1859.—Bishop Thoburn sailed for India.
See "Picket Line of Missions."
- April 15, 1874.—Arrival of Livingstone's body in England.
See article in this number, page 263.
- April 16, 1858.—John G. Paton sailed for the South Seas.
See "Autobiography of John G. Paton."
- April 16, 1877.—François Coillard started for the Zambesi.
See *MISSIONARY REVIEW*, June, 1904.
- April 18, 1874.—Burial of David Livingstone in Westminster Abbey.
See article in this number, page 263.
- April 20, 1718.—Birth of David Brainerd.
See "Pioneers and Founders," by Yonge, or "Memoirs of David Brainerd," by Sherwood.
- April 20, 1768.—Birth of Joshua Marshman, missionary to India.
See "Pioneers and Founders," by Yonge.
- April 21, 1783.—Birth of Samuel J. Mills.
See "Life of Samuel J. Mills," by Thomas C. Richards.
- April 21, 1783.—Birth of Bishop Heber.
See "Pioneers and Founders," by Yonge.
- April 22, 1801.—Birth of Elijah Coleman Bridgman, of China.
See "Encyclopedia of Missions."
- April 24, 1844.—Death of Asahel Grant, of Persia.
See "Encyclopedia of Missions."
- April 25, 1807.—Opening of Centennial Conference in China.
See *MISSIONARY REVIEW*, July, 1907.
- April 25, 1806.—Birth of Alexander Duff, of India.
See "Modern Heroes of the Mission Field," by Walsh, and page 274, this number of the *REVIEW*.
- April 27, 1876.—Mackay sailed for Uganda.
See "Mackay of Uganda," by his sister.
- April 30, 1816.—Birth of George Bowen.
See "Encyclopedia of Missions."

A Missionary Anniversary Program for April

- SCRIPTURE LESSON: Livingstone's Psalms —Psalms 121 and 135.
- HYMN: "O God of Bethel, by Whose Hand."
This was Livingstone's favorite hymn. It greatly cheered him in Africa and was sung at his funeral in Westminster Abbey.
- QUOTATION: "Fear God and work hard."
—Livingstone's last words in Scotland.
To be memorized or used as a wall motto.
- MAP: A map of Africa should be used to point out the principal places in Livingstone's journeys. A small map showing the entire route of each of the three journeys in different colors will be found in "The Life of Livingstone," by Thomas Hughes, and also in Blaikie's "Personal Life of Livingstone."
- ANNOUNCEMENT: Speak of Roosevelt's proposed trip to the interior of Africa, which is made possible by the explorations of Livingstone and others.

DAVID LIVINGSTONE—THE MISSIONARY EXPLORER

BURIED IN WESTMINSTER ABBEY, LONDON, APRIL 18, 1874

BY BELLE M. BRAIN, DETROIT, MICHIGAN

Author of "Holding the Ropes," etc.

Thirty-five years ago, on April 18, 1874, all that was mortal of David Livingstone, save his heart, was borne down the long aisle of Westminster Abbey, and laid to rest under the pavement near the center of the nave. It was a great honor—the greatest England can pay to her distinguished dead—yet it was none too great for the missionary who had penetrated the heart of Africa and added a million square miles to the known territory of the globe.

Open the abbey doors and bear him in
To sleep with king and statesman,
chief and sage;

The missionary came of weaver kin,
But great by work that brooks no
lower wage.

He needs no epitaph to guard a name,
Which men shall prize while worthy
work is known;

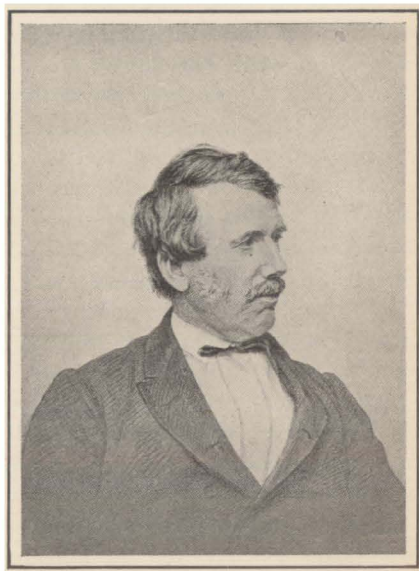
He lived and died for good—be this his
fame;

Let marble crumble: this is Living-
stone.—*Punch*.

David Livingstone, traveler, explorer, geographer, astronomer, zoologist, botanist, physician, missionary, was born on March 19, 1813, at Blantyre, near Glasgow, in a humble home, the chief characteristics of which were the fear of God and the love of books. At the age of ten, to eke out the scanty income of the family, he was put to work in a cotton-mill. But so great was his love of books that he spent part of his first week's wages for a Latin text-book, and at the close of work—his hours were from 6 A.M. to 8 P.M.—attended a night school opened for the operatives of the mill.

Returning home at ten, he studied until twelve or after, unless his mother put a stop to it by blowing out his candle or snatching away his books.

By placing a book on the spinning-jenny and catching a sentence at a



DAVID LIVINGSTONE

time as he passed at his work, he accomplished a vast amount of study in the mill as well. This was not an easy task—the utmost interval that could be snatched for the purpose was less than a minute at a time—but it gave him that wonderful power of concentration of the mind that proved invaluable in after years.

His love of nature was as great as his love of books. Before he was ten, he had explored all the region round about Blantyre, and had begun to

make collections of the flowers and fossils that excited his wonder and delight. Busy as he was, he found time to continue this, even after entering the mill.

Tho his was a godly home and he had been most carefully taught, it was not until in his twentieth year that he was led to confess his faith in Christ. This event changed the whole tenor of his thought. At once it became his desire to devote his life to the service of God. Ere long he resolved to give to missions all he could earn above what was needed for his support, and a little later, on reading Gützlaff's "Appeal to the Churches of Britain and America on Behalf of China," decided to go as a medical missionary to that great empire. The double course in medicine and theology which he resolved to take was a costly one, yet by working six months in summer in the mill, and studying six months in the winter in Glasgow, and practising the most rigid economy, he met it all himself. "I never received a farthing from any one," he says.

In 1838 he applied to the London Missionary Society for an appointment to China, and according to custom, was placed on probation for three months. But his poor success in sermonizing well-nigh cost him his rejection. The story is told that on one occasion, having been sent to preach for a minister who was ill, he failed completely. "He took his text," says one of his fellow probationers, "read it out deliberately and then—then—his sermon fled. Midnight darkness came upon him, and he said abruptly, 'Friends, I have forgotten all I have to say,' and left the chapel."

Livingstone's whole thought had been centered on China; but God, who knew his talents better than himself, was about to call him to another field. When his preparation was drawing to a close, the opium war broke out and closed the door to China. But just then Robert Moffat came home and turned his thought to Africa. Dr. Moffat tells about his decision to go there thus:

"By and by he asked me whether I thought he would do for Africa. I said I believed he would, if he would not go to an old station, but would advance to the vast plain to the north, where I had sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary had ever been. At last he said: 'What is the use of my waiting for the end of this abominable opium war? I will go at once to Africa.' The directors concurred, and Africa became his sphere."

On November 16, 1840, he went, for the last time, to the old home at Blantyre. As he must return to London early the next morning, he proposed that they sit up all night. The wise and loving mother vetoed this, but father and son talked far into the night, their principal topic being missions. "They agreed that the time would come," says his sister, "when rich men would think it an honor to support whole stations instead of spending their money on hounds and horses." Next morning the family rose at five o'clock. The mother made coffee, and David read the 121st and 135th Psalms, and prayed. Father and son then walked to Glasgow to catch the Liverpool boat, where they parted, never to meet again on earth.

Three weeks later, on December 8, 1840, Livingstone sailed for Africa on the packet *George*. At the end of five months he landed at Algoa Bay, and proceeded at once by ox-wagon to Kuruman, Moffat's station, 700 miles away. This gave him his first taste of African travel, and he was fascinated by it. At once he began to study the fauna and flora of the country, and to make collections of the curious and interesting things he saw. This was continued throughout his African career, and enabled him to make important contributions to science.

Arriving at Kuruman, he tarried long enough to recruit the oxen, and then started in search of a suitable locality for a new station he was to open to the north after the return of the Moffats. In December he was back again, having traveled 700 miles. In February, 1842, he started out a second time. Halting at Lepelole, he buried himself among the natives for six months to learn their language and gain an insight into their ways. This ordeal over, he pushed on again, visiting other tribes.

Owing to sickness among the oxen, part of the return journey was made on foot. One day Livingstone heard some of his party, who did not know that he understood their language, discussing his powers and appearance. "He is not strong," they said; "he is quite slim and only appears stout because he puts himself into those bags (trousers): he will soon knock up." At this his Highland blood began to rise. "For days I kept them at top speed," he says, "until I heard them expressing proper opinions of my pedestrian powers."

While on a third journey he found

at Mabotsa, 200 miles northeast of Kuruman, the location he had been seeking. In August, 1843, with a brother missionary and a native assistant named Mebalwe, he returned thither, and, purchasing a piece of ground, built a hut 18 by 50 feet upon it. All this was done on his own responsibility. He hoped the directors would approve; but if not he was ready, as he wrote them, "to go anywhere *provided it be FORWARD.*"

Encounter with the Lion

It was at Mabotsa that he had his famous encounter with the lion. The place was infested with lions, which broke into the cattle-pens by night and attacked the herds by day. Soon after his arrival nine sheep were killed not far from his home, and he started out with the people to rid the place of the marauders. He wounded one of the lions, but did not kill it, and bounding at him, it caught him by the shoulder, tore his flesh and crunched the bones of his arm. There seemed no hope of rescue, but Mebalwe, rushing to him, drew the attention of the lion to himself. By so doing he saved his master's life, but almost lost his own. The lion sprang on him and bit his thigh, but another man coming to his assistance, it turned on him and caught him by the shoulder. Just then the shots previously fired took effect, and it fell down dead. Livingstone's life was spared as by a miracle, but his arm was seriously crippled and ever after it caused him much pain.

Up to this time, Livingstone had given little thought to the question of marriage. In applying to the London Missionary Society in 1838, for an appointment to China, he wrote

that "he was not married, nor under any engagement of marriage, nor had he ever made proposals of marriage, nor indeed been in love," and would prefer to go out alone. And toward the close of 1843, he wrote to a friend from Mabotsa: "There's no outlet for me when I begin to think of getting married but of sending home an advertisement to the *Evangelical Magazine*, and if I get very old, it must be for some decent sort of widow. In the meantime I am too busy to think of anything of that kind."

But in 1844, when the Moffats returned from England, his ideas underwent a sudden change. "After nearly four years of African life as a bachelor," he says, "I screwed up my courage to put a question beneath one of the fruit trees, the result of which was that I became united in marriage to Mr. Moffat's eldest daughter, Mary. Having been born in the country and being expert in household matters, she was always the best spoke in the wheel at home."

Their married life began at Mabotsa, but at the end of a year, owing to the unjust accusations of his fellow missionary, who charged him with taking to himself more credit than was his due, Livingstone gave up his house and the fine garden he had prepared for his bride, and removed to Chonuane, among the Bakwains, forty miles to the north, where his work was soon rewarded by the conversion of the chief, Sechele, who became one of the most famous and consistent of the African converts. Of the busy life at Chonuane, Livingstone has given a vivid picture in his letters:

"Building, gardening, cobbling, doctoring, tinkering, carpentering,

gun-mending, farriering, wagon-mending, preaching, schooling, lecturing on physics according to my means, besides a chair in divinity to a class of three, fill up my time. . . . My wife makes candles, soap and clothes, and thus we have nearly attained to the indispensable accomplishments of a family in Central Africa—the husband a jack-of-all-trades without doors, the wife a maid-of-all-work within."

While at Chonuane, Livingstone made two journeys to the east in the hope of placing native teachers among the different tribes. This brought him into contact with the Boers of the Cashan Mountains, whose enmity he incurred by his denunciation of their outrageous treatment of the blacks. They were bitterly opposed to missionary work, and threatened to attack any tribe that would receive a teacher.

At the end of a year, a great drought having cut off all supply of water, Livingstone removed from Chonuane to Kolobeng, on the Kolo-beng River, forty miles away, and on his advice Sechele and his tribe went with him. Here he built another house and taught the people to construct a dam and dig a watercourse for the irrigation of their gardens.

The home at Kolobeng, where three of their children were born, was the nearest approach to a permanent one the Livingstones ever had. It was a busy overburdened life, yet in looking back Livingstone declared he felt but one regret—he had not devoted enough time to playing with his children. "But generally," he says, "I was so exhausted by the mental and manual labors of the day that in the evening there was no fun left in me."

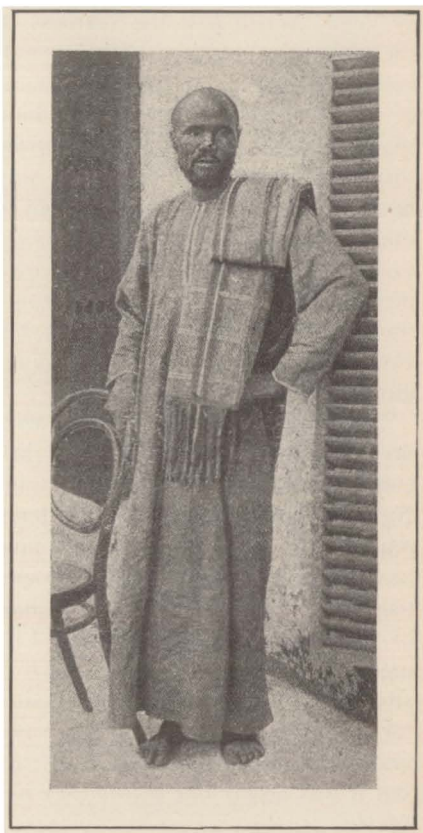
As the drought continued from year to year, and the waters of the river failed, Livingstone realized that he must move again. But whither should he go? To the south there were other missionaries. To the east the Boers barred the way. On the north and west lay the great Kalahari desert, which it seemed impossible to cross. Beyond the desert lay Ngami, the great fresh-water lake of which he had heard much, but which no white man had ever been able to reach. As conditions at Kolobeng grew worse, he resolved to cross the desert, find the lake, and seek a healthful location in the region beyond it, where Sebituane, chief of the Makololo, and a friend of Sechele's, held full sway.

On June 1, 1849, accompanied by two English hunters, Messrs. Oswell and Murray, he started north, and two months later, on August 1st, stood beside the far-famed lake. This was his first great discovery, and when the news reached England he was voted twenty-five guineas for it by the Royal Geographical Society in London.

Unable to proceed farther at this time, Livingstone returned to Kolobeng; but true to his favorite maxim, "Try again," in April, 1850, he set out a second time, taking his wife and children with him. When they reached the lake, he took them all to see it. "The children," he says, "took to playing in it as ducklings do. Paidling in it was great fun." Great fun for the father, too, no doubt—"his own children 'paidling' in his own lake," as Blaikie says. But alas! the region around the lake was infested with fever and the tsetse-fly, those two great scourges of Africa,

the one a foe to men, the other to beasts. Two of his children and all of his servants were stricken with fever, and there was nothing to do but turn back.

A third attempt was made in 1851.



SUSI, ONE OF LIVINGSTONE'S BODY-GUARD

It was Susi and Chuma who found Livingstone dead in his hut, buried his heart under the tree and carried his body to the coast.

Starting north with his family and Mr. Oswell, Sebituane's territory was reached at last, but two weeks after their arrival the great chief died. Unable to find a healthful location for a mission, Livingstone started back, but not before he had made one of his greatest discoveries—the River Zambesi, flowing in the center of the

continent, where it had hitherto not been known to be at all.

Friends now pleaded with him to settle down at some permanent station toward the south. But it was not for the work of an ordinary missionary that he had been called to Africa by God. When first the vastness of the unknown interior, with its millions who had never heard the name of Christ, began to dawn upon him, the question, "Who will penetrate through Africa?" had burned its way into his brain, and he now perceived that he himself was to be the answer to it. "If I were to follow my own inclinations," he said, "they would lead me to settle down quietly; but Providence seems to call me to the regions beyond."

Unwilling to subject wife and children to such hardships as they had endured on the journeys to Lake Ngami (the children had suffered much from thirst in the desert, and had been bitten so badly by mosquitoes that there was not a square inch of whole skin on their bodies), Livingstone took them to Cape Town in 1852, and on April 13th they sailed for England, expecting to remain two years, and then rejoin him in Africa. But it was nearly five before they met again.

With a lonely heart that was ever yearning for its loved ones, Livingstone now started on his famous journey of 1,100 miles, his twofold purpose being to find a healthful location beyond Lake Ngami and open up a highway from the interior to the western sea.

The first halt was made with the Moffats at Kuruman. Here he learned of a raid the Boers had made upon Kolobeng, in the course of which they

destroyed his house, carried off his furniture and clothing, smashed his medicine-chest, and tore his books into fragments—the precious books that had been the solace of his lonely life.

In June, 1853, after a journey of almost incredible hardships, he reached Linyanti, the capital of the Makololo, where Seleketu, the son and successor of Sebituane, gave him a royal welcome. He tarried here several months, preaching the Gospel and healing the sick. He longed to make it his permanent station, but the danger of fever was so great he dared not expose his family to it. At length, having sought in vain for a healthful location, he gave up the first object of his journey and turned to the second.

On November 11, 1853, he set out for St. Paul de Loando, on the west coast, with twenty-seven Makololo men furnished by Seleketu on the promise that he would bring them back again. The journey was the most difficult he had as yet attempted. Knowing that he was taking his life in his hands, he settled up all his affairs before starting, yet he never thought of giving up the plan. "Can not the love of Christ carry the missionary where the slave-trade carries the trader?" he wrote at this time.

On May 31, 1854, after a terrible journey of seven months, during which he encountered perils of every sort, he at length reached Loando in safety. Thirty attacks of fever and the lack of nourishing food had made him a mere skeleton, but Mr. Gabriel, the British Commissioner, cared for him so tenderly he soon began to mend. "Seeing me ill," says Livingstone, "he offered me his own bed. Never shall I forget the pleasure I

felt in feeling myself again on a good English couch after six months sleeping on the ground."

But tho he rallied at first, he soon became so ill that friends urged him to go home. It was a great temptation, for he longed intensely for wife and children and a breath of Scottish air. The captain of an English ship in the harbor offered him free passage, but, sending his letters, observations and reports on board, he allowed it to depart without him. Why? *Because he would not break his word to the black companions who had been so faithful to him.* He had promised to take them home, and he would do it, cost him what it might. No event of his career showed a more heroic spirit, and none won him greater favor both with blacks and whites.

Leaving Loando on September 24, 1854, he arrived at Linyanti, September 11, 1855, having been almost a year on the way. Here he found letters from loved ones and a box from the Moffats with clothing and good things to eat. Fearing that it was bewitched, the natives had put it on an island, built a hut over it and kept it there till his return.

The route to the west coast having proved unsatisfactory, Livingstone started out on November 3, 1855, to find if possible a better highway to the east. Choosing the route along the Zambesi, he discovered the great Victoria Falls, which he named in honor of the queen, and shortly after came upon two high ridges free from fever and tsetse, which give him new hope of establishing a mission. It was a wonderful country through which he was passing, but everywhere there were traces of the slave-trade that made him sick at heart.

On March 3, 1856, he reached the Portuguese settlement at Tette, where the "civilized breakfast" was a luxury second only to Mr. Gabriel's English bed. On May 20th, he arrived at Quillimane, on the east coast, thus completing the great feat of crossing the continent from west to east.



SECTION OF THE TREE UNDER WHICH LIVINGSTONE'S
HEART WAS BURIED

"I do not feel so much elated," he wrote. "Viewed in relation to my calling, the end of the geographical feat is only the beginning of the enterprise."

On December 9, 1856, the young missionary who sailed from England sixteen years before returned to find himself a famous man throughout the world. Great meetings to welcome him were held by the London Missionary Society and the Royal Geographical Society, and he was given the freedom of London, Edinburgh, Glasgow, and other cities. The degree of D.C.L. was conferred upon him by one university, and of LL.D. by another, and he was made a mem-

ber of the geographical societies of many lands. The queen gave him a private audience, and everywhere he was the lion of the hour. To his great joy, his wife shared many of his honors with him, and received the meed of praise that was her due.

Honored as few men have been and as never missionary was before, he remained the same true-hearted, simple, unassuming man. "Men may think I court fame," he wrote in after years, "but I make it a rule never to read aught written in my praise."

While in England he was induced to write an account of his travels, a task so distasteful to him that he says in the preface: "I think I would rather cross the African continent again than to write another book." But it was a great success and brought him a small fortune, much of which was used in furthering his work.

The book being finished, some months were spent in delivering addresses. Nowhere was he received with more enthusiasm than at Oxford and Cambridge. It was at the latter that he uttered the famous words that led to the foundation of the Universities' Mission: "I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work I have begun. I LEAVE IT WITH YOU."

Believing that God had called him to open up Africa and that missionary money ought not to be used for that work, he now severed his connection with the London Missionary Society, and on March 10, 1858, with his wife and youngest child, returned to Africa as leader of a government exploring expedition and British consul at Quilimane. On his head he

now wore the famous blue cap with the queen's gold band, by which he was afterward known throughout Africa. But he was as much of a missionary as ever. From the day he landed in Africa in 1841 until his death at Ilala in 1873 he preached Christ to the natives, no matter where he was or what he was doing.

Landing on the east coast of Africa in May, 1858, Livingstone and his party proceeded at once to the work of exploring the Zambesi and its tributary streams. In 1859 three great discoveries were made—the Shiré River and the lakes Shirwa and Nyassa. In the region around Lake Nyassa they saw the slave-trade at its very worst. Believing that a steamer on the lake would assist materially in putting down the awful traffic, Livingstone ordered a little vessel, the *Lady Nyassa*, to be sent out from England at a cost of £6,000, which he defrayed himself from the profits of his book.

But tho the expedition was fruitful in discovery, it was marked by disappointment and disaster. In 1862, Bishop Mackenzie, the noble young leader of the Universities' Mission, whose coming had been such a joy, was stricken with fever and died on January 31st. A few days later, Mr. Burrup, a colleague of the bishop, was stricken and also passed away. But the crowning sorrow was the death of Mrs. Livingstone, which occurred on April 27, 1862, at Shupanga, on the Zambesi, after an illness of only five days. With breaking heart her husband wrote:

"It is the first heavy stroke I have suffered, and it quite takes away my strength. I loved her when I married her, and the longer I lived with

her I loved her the more. Oh, my Mary, my Mary! how often we have longed for a quiet home since you and I were cast adrift at Kolobeng; surely the removal by a kind Father means that He has rewarded you by taking you to the best home."

In July, 1863, for political and financial reasons, the expedition was recalled, and Livingstone was obliged to sell the *Lady Nyassa*, which, owing to the cataracts in the Shiré, had not yet been gotten to the lake. The Portuguese wanted to buy her to use as a slaver, but to this he would not consent. "I would rather see her go down to the depths of the Indian Ocean," he declared.

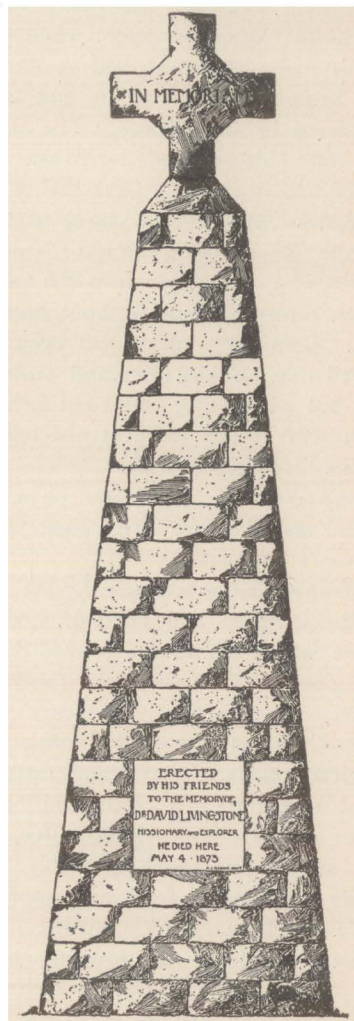
Bombay being the nearest market, on April 30, 1864, he started thither in the little steamer, manned by a crew of ten, with himself as captain and pilot. It was a hazardous undertaking, yet forty-five days later he completed the long voyage of 2,500 miles—a feat second only to his journeys by land.

Leaving the little craft there, he sailed for England, where he remained only long enough to see his children and write his second book, "The Zambesi and Its Tributaries," and then was off again, at the request of the Royal Geographical Society, to settle the long-disputed question of the sources of the Nile. The wish was expressed that he might go out untrammelled by other occupation; but to this he responded: "I can only feel in the way of duty by working as a missionary."

Returning to Africa *via* Bombay, where he sold the *Lady Nyassa* for less than half she cost, he began, on March 19, 1866, that last great journey in which he unconsciously traced

upon the continent the rude figure of a cross.

Spurred on by the sight of the slaves in the Zanzibar market, he



MONUMENT TO LIVINGSTONE IN CENTRAL AFRICA

entered upon his work with a brave heart and a determined spirit. But as he pushed on into the interior he became practically cut off from all communication with the outer world. Surrounded by traders who hated him because of his condemnation of their

nefarious work, the letters he wrote never reached their destination, and of forty sent him only one arrived to cheer his lonely heart.

Nothing whatever was heard from him until December, 1866, when one of his men, Musa, arrived at Zanzibar, bringing word that he had been murdered by the natives. The story was only half believed, for Musa was a well-known liar, but nevertheless an expedition was sent in search of him by the Royal Geographical Society. At the end of eight months the expedition returned home without finding him. Conclusive proof had been received that he was alive and pushing on—but where they could not tell.

In 1868 letters came at last telling of the discovery of Lakes Moero and Bangweolo. In May, 1869, he wrote again, and then for three long years no more was heard.

Meanwhile, little knowing the disturbance Musa had created, Livingstone was pushing on toward Lake Tanganyika and suffering much in many ways. Unable to secure supplies, he was forced to subsist on African maize, a hard and tasteless food that hurt his teeth and broke them out. He had neither coffee, tea, nor sugar, and the loss of his four goats cut him off from his supply of milk. In January, 1867, his medicine-chest was stolen—a crowning blow, for without it he was at the mercy of the fever. "I felt as if I had now received the sentence of death," he says.

Fallen trees and swollen rivers made progress slow and difficult and he was often obliged to halt on account of severe attacks of illness. Years had passed since he had heard from home, and the awful sights he was compelled

to witness in connection with the slave-trade nearly broke his heart. His one comfort was his well-worn Bible, which he read from beginning to end four times.

In February, 1870, he made his way to Ujiji, on the eastern shore of Lake Tanganyika, where he had ordered his supplies to be sent. But alas! everything had been stolen save two old letters. Ordering fresh supplies from Zanzibar, in October, 1871, he came again to Ujiji, "a mere ruckle of bones," only to find that the man to whom his goods had been consigned had sold them all off! On October 24th he wrote:

"I felt in my destitution as if I were the man who went down from Jerusalem to Jericho and fell among thieves; but I could not hope for priest, Levite or Good Samaritan to come by on either side. But the Good Samaritan was close at hand, for one morning Susi came running at the top of his speed, and gasped out, 'An Englishman!' and darted off to meet him. The American flag at the head of the caravan told of the nationality of the stranger. It was Henry Morland Stanley, the traveling correspondent of the New York *Herald*, sent by James Gordon Bennett, at an expense of more than £4,000, to obtain accurate information about Dr. Livingstone if living, and if dead to bring home my bones. . . . I really do feel extremely grateful, and at the same time a little ashamed at not being more worthy of the generosity."

To the sick and lonely old man the young reporter brought new life and courage. Together, for four months, they explored the region round about Lake Tanganyika—"the picnic on

Tanganyika," Livingstone persisted in calling it—and then on March 15, 1872, they parted with the sorest sorrow in the hearts of both. Stanley pleaded with Livingstone to go home with him, but he refused to go until his work was done. The stopping of the slave-trade had now become the ruling purpose of his life, and he felt that by remaining he might do something toward this end. But the longing to finish his work was very great. Five days after Stanley left him, this entry was made in his journal:

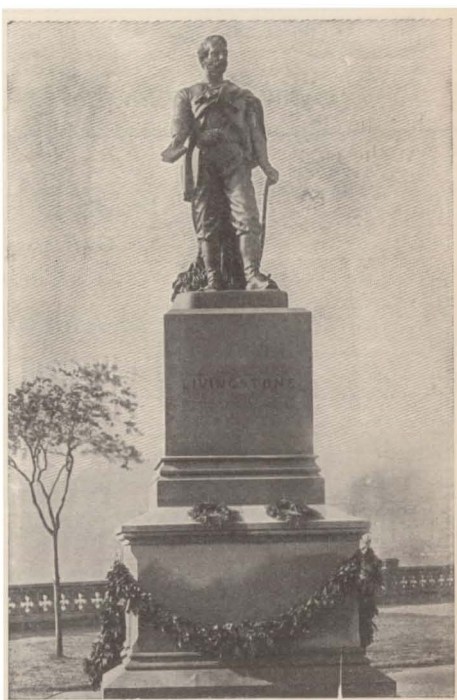
"19th March, Birthday.—My Jesus, my King, my Life, my All; I again dedicate myself to Thee. Accept me, and grant, O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen. So let it be."

Not that year, but the next, was his great work to be ended. After months of weary travel, during which he suffered much, he was carried by slow stages to Ilala, the village of Chitambo, a friendly chief, on the shores of Lake Bangweolo, and laid upon a rude bed in a hut that had been built for him. Two days later, at four o'clock on the morning of May 1st, his faithful black servants found him dead beside his bed. Like Schmidt and Schwartz, he had passed away while on his knees in prayer.

Susi and Chuma, having been longest with him, at once took charge of his remains. The heart and other organs were removed and buried under a moulle tree, the burial service being read by Jacob Wainwright, another of his black boys, who also carved an inscription on the tree. The body was then embalmed and left to dry for fourteen days. This done, it was wrapt in calico and bark, and,

together with his instruments and papers, was carried to the sea. It involved a journey of eight months and many perils, yet these faithful black men never faltered until they delivered their sacred burden to the British consul at Zanzibar.

On April 15, 1874, the body arrived



LIVINGSTONE MONUMENT IN SCOTLAND

in England and was identified by the injury to the arm inflicted by the lion thirty years before. Three days later it was laid to rest in England's famous Abbey, and at the close of the solemn and impressive service the grave was filled with flowers.

On July 12, 1890, the doors of the Abbey again swung open to admit a great explorer, and once more the grave of Livingstone was decked with flowers. As Henry M. Stanley led Miss Tennant to the altar, the long

crimson carpet in the aisle broke line over the slab that bears the name of Livingstone, and on the prostrate tablet were laid two great wreaths of flowers. And as the bride herself moved up the aisle she paused to place another tribute on it, bearing the words in flowers: "*In memoriam, David Livingstone*—H. M. Stanley."

Tho Livingstone was dead, his

work was not ended. His geographical feats proved to be the beginning of the enterprise. In the decade following more was done for Africa than in a century before, and the great interior, where he sowed his precious seed with tears, is now dotted with mission stations from which the Light is radiating far and wide.

FACSIMILE OF AN EPITAPH IN WESTMINSTER ABBEY

Brought by Faithful Hands
Over Land and Sea
Here Rests

DAVID LIVINGSTONE

Missionary
Traveler
Philanthropist

BORN MARCH 19, 1813
At Blantyre, Lanarkshire

DIED MAY 1, 1873
At Chitambo's Village, Ulala.

For Thirty Years His Life Was Spent
In An Unwearied Effort
To Evangelize the Native Races
To Explore the Undiscovered Secrets
To Abolish the Desolating Slave Trade
Of Central Africa
Where With His Last Words He Wrote
"All I can Add in My Solitude, Is,
May Heaven's Rich Blessing Come Down
On Everyone, American, English, or Turk,
Who Will Help to Heal
This Open Sore of the World."

*"Other sheep I have, which are not of this fold:
These also I must bring, and they shall hear my voice."*

*"Tantus amor veri, nihil est quod noscere malim,
Quam fluxu causas per saecula tanta latentes."*

ALEXANDER DUFF, THE MISSIONARY STATESMAN

BY REV. GEORGE FELTUS

True statesmanship does not confine itself to the science of government. There is a broader and more useful field for its employment. The man who grasps the principles underlying the public life, perceives the final effect of present forces, and then with self-sacrificing heroism addresses himself to regulate those forces for the welfare of mankind, is in a true and noble sense a statesman.

Alexander Duff was destined in the cradle for the missionary apostleship. Born in Scotland in 1806, settling at an early age with his parents near Moulin in the Grampian Hills, the circumstances and training of his youth were preparation and prophecy of his career in the Eastern Empire. The rugged slopes and lofty peaks of those poetic highlands seemed a foretype of the tall, rugged physique and the stalwart manhood being developed in the young lad. The prayers, the instructions and the consistent example of devout parents instilled into his heart the precious truths of the Gospel, and wove about his life influences directive and imperishable; while the powerful intellect of the famous Dr. Chalmers, at whose feet he sat in St. Andrew's University, imprest and molded his mind not only with common Christian doctrines, but with that one which urged him to his life work,—the salvation of the heathen world.

The statesmanlike qualities of Duff were manifested at the beginning of his career. With a foresight characteristic of great men, he requested that he be left wholly unshackled in his method of dealing with the natives. This wise demand enabled him to accomplish all that his genius fitted him

to attempt. He went out to Calcutta with only one injunction,—not to settle in the metropolis, but in the rural districts of Bengal. It became his duty to violate that one command the moment he saw the country and people for himself. Others before him had attempted to kill Hinduism by bleeding at some of the rural arteries; but the life blood oozed out with slow drops. The young Scot vowed to kill Hinduism; to accomplish this he struck at the heart, the metropolis. It was the resolve of genius, the beginning of an ever growing success.

That was but the first stroke of the statesman-like mind. Duff's distinctive genius was shown in his educational method. It had been entirely overlooked that in India there was a gigantic system of error to be rejected before a system of truth could be embraced. The Hindu theory of medicine, astronomy and in fact of all science, was based upon a fanciful and mythical cosmogony; religious doctrines were involved, inseparably bound up in the baseless fabric. Therefore, before the Hindu could be persuaded of the absurdity of these teachings he must be shown the falsity of the science upon which they rested. For this purpose Duff opened a college for instruction in European science, philosophy and literature. By truth he would dispel error. While others were patiently laboring to secure a few converts to Christianity, he would "with the blessing of God, devote his time and strength to the preparing of a mine and the setting of a train, which one day would explode and tear up" the whole heathen system.

European science without religion, however, would have cut the Hindus loose from their old religious moorings and set them free before the tempest of immorality. To have pointed out their error without leading them into the truth would have been to empty the house of ancestral idols, and then invite the seven-fold demons of Western infidelity and lust. It was his conviction that wherever, whenever and by whomever Christianity is sacrificed upon the altar of worldly expediency, there and then must the supreme good of man lie bleeding at its base. Religion was intended to be, not merely the foundation upon which the superstructure of all useful knowledge was to be reared, but the animating spirit which was to pervade and hallow it all. The instruction in secular knowledge was so saturated with the teachings of Jesus Christ that the scholar could not receive the one without being imbued with the other. If, then, the conviction of scientific truth forced him to abandon the absurd practises of idolatry, the ethical and moral doctrines of that Great Teacher would at least keep him from license and sensuality. All truth, directed by the two-edged sword of the word of God was to be the instrument with which to pierce to the vitals of Brahmanism, and save the Hindus.

A third link in the educational scheme of this man, reveals his foresight. His work was not partial or temporal. It was vast and all-comprehensive. It was not enough for him that these Christian schools should fit Bengalese for superior positions in banking houses and government offices. This statesman saw that the surest way to reach the Hindu of his

day and of succeeding generations was to raise up a native ministry. No one could preach the Gospel to a native like a native. No one could refute the false arguments of a Brahman like a converted Brahman. No one could reach the suffering Bengalese like one born and reared in their degradation. Foreigners could preach to few; natives had success everywhere. Foreigners might be expelled; natives never. He would raise up a Paul, a Peter, a Timothy who would go everywhere through the land preaching Christ the Savior of the world.

The influence of Alexander Duff upon the education and evangelization of India will never be fully measured until that day in which every man's work shall be revealed. If the eulogy of the Indian government, commending his work, is of meaning, let that be weighed; if the judgment of the English nation, accepting his advice in framing the Indian educational bill of 1854, be of significance, let that be weighed; if the tribute of other missionaries, copying even to the present day his models, be a testimony, let that be weighed; if the earnest words of commendation and the plea for the continuance of his presence, made by ten or more high class Brahman pundits, are of force, let them be weighed; if the spoken thanks and heart-felt gratitude of thousands of your Hindus delivered from a life of debasing ignorance, have any worth, let them be weighed; if the blessings of unnumbered souls led from the flickering Light of Asia into the Glorious Light of the World be of value, let them be weighed: and when all these shall have been cast into the balance, still there shall be found wanting a full and true estimate of the work of Dr. Duff.

WOMAN'S WORK FOR WOMAN IN INDIA

BY THE LATE JACOB CHAMBERLAIN, M.D., D.D., OF INDIA

India is surging in the throes of the mightiest upheaval of the ages; for Hinduism, which has stood for thousands of years, is seen by the Hindus themselves to be cracking and upheaving. They know not what is to be the outcome, or what is to take its place.

Hinduism is indeed a most ancient system; for in the days when Moses, guided by the divine Spirit, was gathering together the Hebrew traditions, while he, on the summit of Mt. Sinai, was receiving the Ten Commandments, our ancestors, the Aryan race, living on the table-lands of Central Asia, were singing the earlier hymns of the Vedas. At that time they were a simple pastoral people dwelling on the uplands, with their herds about them.*

Through the teachings of the Hindu religious books—the Shastras and Puranas—caste, polytheism, idolatry and the dethronement and seclusion of womanhood have become established in that land. The women of the higher castes have been almost shut out from the light of day. They have lost the position that they held under the earlier Vedic Aryans, and are almost enslaved. In the higher castes a girl from the time she becomes marriageable until she is a grandmother, or until her sons are married, is secluded from the world and can not enjoy the light of the sun except as it creeps in at the barred windows of her zenana.

Manu, the great lawgiver of the

Hindus, whose laws are more binding upon the Hindus than ever were the laws of Moses upon the Jews, gave a code of laws affecting every phase of Hindu life. These laws show the position to which woman has been reduced. A single quotation is sufficient from the fifth chapter of the Laws of Manu, the 146th and following verses:

Hear now the laws concerning women. By a girl, by a damsel, by a woman nothing must be done, even in her own dwelling-place, according to her own pleasure. In childhood a female must be dependent on her father; in youth, on her husband; her lord being dead, on her sons; if she have no sons, on the near kinsman of her husband; if he have no kinsman, on those of her father; if she have no paternal kinsman, then on her sovereign. A woman must never seek independence.

This iron-bound law enslaves Hindu women even to the present day, so that she must not even think for herself. The laws also indicate that a woman can never attain immortality of herself, and her only chance in a future life is as the slave of her husband. There are no old bachelors in India; there are no old maids; it is Manu's decree that every one must marry.

A proverb, one quoted on all occasions, says, "Get a good wife if you can, if not, take a bad one; for marry you must."

Woman in India, even at the present day, is socially ignored. A native judge came to make a call of courtesy one day, and I said:

"Have you a family?"

"No."

"Aren't you married?"

* There is a very pleasant little reminder of that time in one of the sweetest words that comes upon a father's lips—"daughter." In those early times of our Aryan ancestors the eldest daughter had charge of the dairy, and was called in Sanskrit the *dahatri*, which means "dairy maid," and became our word "daughter."

"Yes; I have a wife."

"But who were those little girls that I saw playing around your house the other day?"

"Oh, yes, I have some girls."

He had no *sons*, and therefore said that he had no family.

The Hindus look upon boys as a blessing and girls as of no account; upon boys as a sign of divine favor, upon the birth of a girl as a sign of divine displeasure. When one hears from your neighbor's that there is a birth in his house, one must ascertain whether it is a case for condolence or congratulation.

Family discipline in India is peculiar, for a man includes his wife among those over whom such discipline must be exercised. One day, as I passed by a well-to-do Hindu neighbor's house, I heard screams and blows. The next time I saw that neighbor I reproved him for beating his wife, and he said:

"Yes, she did make me awful mad that day, and I suppose I did beat her a little too hard."

"But you should not beat your wife at all."

"Not beat my wife? How in the world would family discipline be maintained if I did not?"

"But I never beat my wife."

"Oh, she is a different sort of creature!"

Education and Religion

According to the immemorial custom of the Hindus, up to within the past few years a woman could not be taught to read. Manu expressly forbids a woman ever to read the Vedas. When I first went to India, to ask a Hindu female if she could read was an insult, for then none but the immoral dancing girls were

allowed to read. There is the sore spot of India, a spot that can only be healed by the touch of Christ's daughters, coming there and rescuing those 3,000,000 of dancing girls. What makes it still worse is the fact that good, respectable families do not hesitate to devote one of their daughters to the temple service, giving them over to the life of a temple courtesan under the name of devotion to the deity.

When I first began practising medicine and surgery in India, there came one day a mother of a respectable merchant's family bringing her daughter to the woman's ward of my hospital to be treated for a disease the result of sin. I said to the mother:

"Where is your daughter's husband?"

"Oh, the temple gods and temple Brahmans are her husband," was the reply.

Without a sense of shame the mother was parading the fact. I learned that when her husband was sick, a little after this daughter's birth, they made a vow that if he recovered they would give that daughter to that temple service.

How it makes our hearts ache as we see this sore spot in India. How the odor of it reaches up to heaven! Even Hindus, who still cling to their system, are now acknowledging the fearful wretchedness of this practise, and are inveighing against it. The *Daily Hindu*, an orthodox Hindu newspaper published in Madras, in speaking of the Hindu priesthood as it now exists, said:

Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral and cruel custom and superstition in our midst—from the

wretched dancing girl, who insults the deity by her existence, to the pining child-widow, whose every tear, and every hair of whose head shall stand up against every one of us who tolerate it on the Day of Judgment. Of such a priestly class *our women are the ignorant tools and dupes.*

If a missionary had said such a thing he would have been prosecuted for libel. The Hindu editor said it, and all his readers know it is true, and yet the dancing girls are still immolated day by day in India, for the mothers of India, yet held in that superstition in which they have been reared, helped on by this very Brahman priesthood whom they fear, still consecrate their loveliest daughters to this "service of the gods."

Woman is the stronghold of superstition, and in religious matters has the power, and thoroughly does she exercise that power in her family and out of it. The only time I utterly failed in securing an audience in street-preaching was once, when two missionaries went at dawn to a village of farmers where the mothers could go outside after they were thirty years of age. We had gathered an audience of men, and were telling them how to get rid of sin through a crucified Redeemer. The women, seeing at once that their faith was threatened by these foreigners, that their gods would be deserted if our preaching were received, flew to the rescue of the men, and, coming out in force, began to abuse in the vilest language that it was possible for the human mouth to utter. Seeing that we were not scared away by that, and that the men were still inclined to attend to what we said, they turned their tactics upon the men who were listening and drove them away. They began to say to one another:

"Ah, yes, you are listening, are you? I will tell your wife what house I saw you coming out of about daylight as I was passing by."

Tho the man knew it was a lie, yet he slunk away around the house and disappeared. Then they began upon another man and told him if he didn't leave there they would tell his wife what they saw him do in such a bazaar town, and so they went on singling them out one by one until every man in the street had disappeared and they were masters of the situation. The power they have over their husbands and sons in matters of their religion is wonderful.

This power stands as a wall of adamant barring the progress of the Gospel. Yet a rift in that wall is becoming evident. The young men of India have largely been gathered in mission schools and educated for the last seven decades. Missionaries have gone forth from America, from England, from Germany, from many Christian lands and established these schools, and have been instructing the young men. The missionary's wife has established schools for the children, and they have become to some degree enlightened. Some years ago, when we gave prizes in our Christian girls' schools and invited non-Christian gentlemen to witness the examinations, these educated Hindus, officials many of them, listened to the answers that these girls gave, and to the sweet songs that they sang, and saw how their countenances gleamed with intelligence and joy, and said: "If education can do that for the low-born Christian girls, what would it not do for our high-born wives, our daughters, our sisters?"

This gave the glorious opportunity

for the daughters of England, America, and Germany to come in and wield a power that no male missionary can wield for Christ in India. At once there were organized schools for high-caste Hindu girls, as they feared to come into our Christian girls' school, and they were lovingly, diligently taught, and the missionary ladies that taught in the high-caste schools taught the highest of all wisdom, the knowledge of God. These Hindu girls coming to these schools would learn to sing the songs of redeeming love, learn verses and chapters in the Gospels, learn of the life of Jesus Christ on earth and the wonderful words that He spoke, the deeds that He did, and go to their homes and repeat them in the zenanas.

Women and Medical Work

Then medical work opens the hearts as it opens the houses. When the body is healed how tender the heart is toward the one that has effected the healing.

My camp was pitched in a mango grove fifteen miles from my station, and I was going out every morning at sunrise preaching in two or three of the surrounding villages, and, coming back at eight or nine o'clock, I would spend the rest of the day in treating the sick that had come together; for my tent would be surrounded with those that had come for treatment from the villages, from six to eight miles around. On the second morning, as I came back to my tent, among those waiting to be treated I saw an old Brahman grandmother who had in her arms her little grandson, suffering from an acute form of tropical dysentery. As their native doctors said he could not live, she

had brought him to the foreigner to see if I could save him. I gave the needed medicine after I had as usual read from the Bible and told of Him who could heal the maladies of the soul as well as the diseases of the body. How that old lady drank in the message! I was much attracted to her day after day, for she came every morning, and the little boy grew better each day. How grateful she was, and how she listened to the story of Jesus Christ the Savior! Within a year a village near that of the old Brahman lady, peopled by pariah farmers and weavers, came over to Christianity. I sought to obtain a piece of land to build a little schoolhouse and was surprised that the Brahman official of that village favored our purchase. I could not understand why he had helped us, for Brahmans usually oppose us, until I learned that he was the son of the old lady that had brought her grandson there for healing.

A catechist and his wife were sent there, and lived in that little house, instructing the new converts and preaching to all around. Night by night when all was still, out from her street in the caste village would come this old grandmother and tap gently on the door. On opening it they would see the face of this old lady, and would hear her say: "Oh, sister, won't you let me hear you read a little more about that Jesus?" They would read and talk about Jesus Christ the divine Redeemer. Tears would run down her cheeks and she would say, as they pled with her to become a Christian, "Oh, I do believe in your Jesus, I do love your dear Jesus, but how can I come out and be baptized and embrace Him as my Savior open-

ly? My Brahman son would kill me. If he did not kill me the other Brahmans would cast him out and he would lose everything. No, I can not do it; I can not do it. But will not your dear Jesus accept me as I am? Oh, I do love Him; I do wish I could take His name upon my forehead; but don't you think, don't you think that He will receive me without it?"

She died later in the famine, but her son remains our friend to this day, in spite of those who counsel him to oppose us. She was, I doubt not, one of Christ's hidden ones in that dark land.

Many a lady doctor who has gone into the zenanas and cured women of their diseases knows that there are here and there those whose hearts have been touched, whose hopes and desires and prayers have gone up to that Savior whose name they dare not utter, for such is the bondage in which all those women are bound.

There is also the work in the zenanas by the lady teachers. The zenanas are almost all open now to Christ's daughters, if they would only come and enter in with the message of redeeming love, with kindness and love, little by little letting them know whose daughters they are, who is the King whom they should serve.

Bible women's work is being steadily carried on, each missionary lady having a number of Bible women who go here and there as they can find entrance. They could tell of unreckoned fruits, of hidden ones here and there who have come out of the darkness into the light, for "The light of the world is Jesus."

A bright gleam of hope for India gladdens the horizon for India's daughters. Wives and mothers are

now being educated, and never again will they be held in that superstitious bondage in which their mothers have been so long enthralled. The rising generation of sons will not have to face that fearful opposition from their mothers that the present generation faces. Young men come to me saying, "Sir, I would be a Christian but my wife would not come with me. She opposes me in everything pertaining to my inquiries into and leaning toward Christianity. My mother would curse me, would curse the day of my birth, would kill herself, if she did not kill me in case I became a Christian. No, sir; let your ladies come and bring our women to the light, as you are bringing the men, and then we will come together and will all be Christians."

The power of women in India in matters of religion is awful. In Madras more than fifty years ago, a young Brahman, in a well-known Christian school, was lovingly taught the Bible and its lessons were imprest upon his mind every day. He became deeply imprest with his lost condition and his need of a personal Savior. At last he came out saying that he must be a Christian. His friends determined that they would kill him rather than that he should be baptized. A mob surrounded the school building. The government sent a regiment to guard the premises. The young man was baptized. He was taken from the school to the missionary's house with a regiment about him in a hollow square; they took him through the streets, where missiles were hurled at the soldiers because they were protecting this renegade. The soldiers bivouacked around the missionary's house for days until the excitement passed

away. Then at last, when all was quiet again, his mother and his father sent a messenger to him, saying, "It is too bad that you have become a Christian, but do not let it break family ties. Come again to our house. Your mother wants to see you once more. You can not eat in our presence to be sure; but you can sit on the veranda, and your mother will prepare the food, and place it there for you. You will be glad to have some of your mother's cookery again, will you not? Come and eat your evening meal and sleep at home to-night." The young man, overjoyed at this unexpected kindness and unsuspecting of evil, went. That evening meal was eaten, prepared by the mother with poisonous drugs known only to the witches of India, which while not taking away the life, wrecks the intellect. The young man ate that food, lay down to sleep, and in the morning awoke insane. Then they cast him out into the street; they had no further use nor care for him; for the tender mercies of the wicked are cruel. The missionaries found him. He was taken and tenderly cared for. As his insanity did not yield, he was put in an asylum. The superintendent of the insane asylum, a prominent English physician, a young doctor in Madras when the conversion took place, himself gave me this account and vouched for its truth. I went with him to visit the asylum, for he said, "You will then see that young man, now old and gray-haired, still an inmate, and yet

on one thing he is sane, and to that he clings, and that is his faith in Jesus Christ." I saw him deftly molding a cooking-vessel on a potter's wheel, and as he finished it he looked up, and seeing me said, with startling earnestness, "Forsake Jesus, did you say? Never. I will never give Him up. You may kill me, but I will never give up my Jesus. Oh, Jesus Christ, keep me, keep me, keep me firm to the end." Then he sank back against the wall and seemed utterly unconscious of everything but the Savior's love. That still burned deep in his heart.

That is what Hinduism leads even mothers to do! Many young Brahmans in India have been killed by poison administered by their mothers, or their intellects have been wrecked rather than that they should be preachers of Jesus Christ. The door has now in a marvelous way been opened for Christian women to enter almost every home in India, and there give that divine message that alone can soften hearts, and bring the Hindu women to accept Jesus Christ as their Savior.

The young men of India have been to a degree enlightened, and when the young women and the older women have come to see the unsatisfactory nature of their old system, then will we see whole households coming in loving unison and bowing at the feet of our Savior. God gives the young women of America this opportunity; may they seize it, and hasten India's redemption.



GROWTH OF SELF-EXTENSION IN THE CHURCH OF INDIA

THE INDIAN MISSIONARY SOCIETY OF TINNEVELLY

BY V. S. AZARIAH, PALAMCOTTAH, TINNEVELLY, INDIA

Secretary of the National Missionary Society of India

One of the most hopeful signs of the Church in India in recent years has been the remarkable missionary enthusiasm in the native churches. The formation of the National Missionary Society of India, at Christmas, 1905, is one evidence of this growing spirit. The Indian missionary to the Telugu-speaking coolies of South Africa, the Urdu missionary to the Indian laborers in the Fiji Islands, the Karen missionaries in the interior of Siam and the Malay Peninsula are other instances.

The Indian Missionary Society of Tinnevelly is an organization with similar purpose. On the evening of February 12, 1903, a small group of pastors and laymen was gathered in a dingy little room in Palamcottah, the chief station of the Church Missionary Society, Tinnevelly Mission. They had come from all parts of the district to see the organization of a new society, the object and aim of which they had understood from an article that had appeared in the local magazine, under the title, "*A Call to Undertake Foreign Missionary Work.*" They knew that it was a truly indigenous scheme, furnishing the channel through which the Church in Tinnevelly could obey the ascended Lord's parting commission. After a few hours of prayer and careful thought, the small company ushered into the world the "Indian Missionary Society of Tinnevelly."

There was missionary work in Tinnevelly before this, for so early

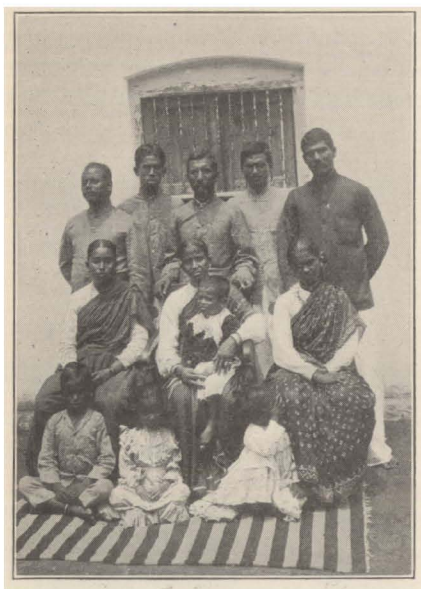
as 1854 that revered saint, Rev. T. G. Ragland, conceived and carried out a plan by which the flourishing congregations of South Tinnevelly lent their catechists to him for one or two



INDIANS TRAINED AS CATECHISTS AND BOYS AND GIRLS OF THE MISSION BOARDING SCHOOL

months to help him in his itinerancy, the congregations themselves entirely supporting their own catechists during that period. Speaking of the hearty response given to his proposal by Rev. John Thomas, of Mengnana-puram, Mr. Ragland says: "I feel so much cause for thankfulness; the foundation, I trust, has been laid of a genuine native missionary society." Again, during the time of Bishop

Sargent's supervision, evangelists were sent from Tinnevely to the Kois in the Godavery District, and collections were taken in every congregation throughout the district, on certain im-



MISSIONARIES OF THE INDIAN NATIONAL MISSIONARY SOCIETY

portant days of the year. That seems to have been dropt later; and for years afterward a worker among the Todas was supported by the contributions of the native Church.

But the work of this new missionary society stands on a different footing. It is a society supported and conducted almost exclusively by Indian Christians. The object of this society is "to develop by an *indigenous* organization the missionary spirit of the native Church in order to spread the Gospel in India or other lands."

At the outset, the idea of such a society was novel to the minds of Indian Christians. They can readily understand a Foreign Missionary So-

ciety formed in England or in America to send forth workers into their midst. But they find it hard to realize that the Indian Church, with all its poverty of means and paucity of men, with its all-absorbing present problems of self-support and self-government, must also obey the great missionary commission, even as the long-standing Churches of the West. It therefore required special effort to educate the community on the appalling needs of neglected India and the extraordinary blessings enjoyed by the Tinnevely Church for over a century. One means of missionary education was a monthly vernacular paper called *The Missionary Intelligencer*. Five hundred copies were printed monthly and distributed gratis to all subscribers and contributing churches. In the second year the paper was enlarged and the nominal price of one anna a year was charged. Now it has again been enlarged and the subscription doubled. Started with a modest edition of 500 copies a month, it has to-day a circulation of 2,500 copies.

From the very inception of the society the responsibility for its support was placed, not upon a body of men that may be called members of the society, but upon every member of the Church, and thus in a natural way the key to the missionary problem was placed in the hands of the pastor. It has been found that where the pastor is keen on the missionary idea, congregations catch his enthusiasm and are ready to follow him. Where, on the other hand, the vision of the minister is selfish and narrow the people care little for the missionary enterprise.

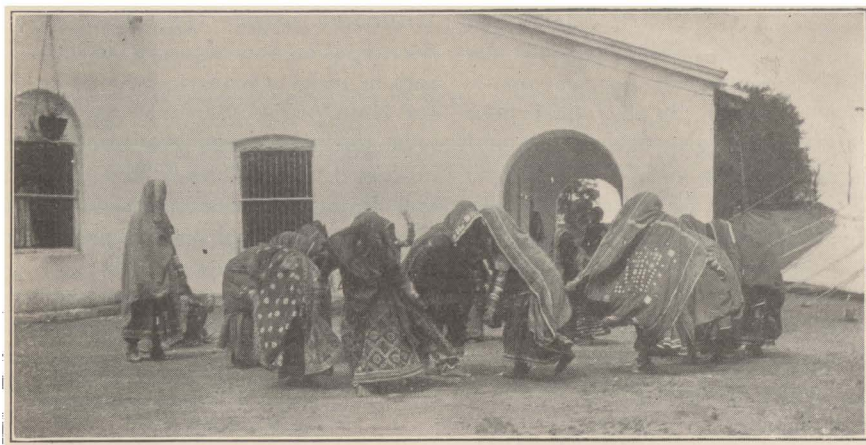
During the first year the income amounted to over Rs. 1,530 (\$500).

during the fourth year it amounted to Rs. 4,522 (\$1,500). Up to the present moment—*i.e.*, in five year—over Rs. 15,000 (\$5,000) have been voluntarily given by the people. Of this amount not more than Rs. 400 was given by European friends. When the society lost, in 1906, Rs. 2,100 in the Arbuthnot Bank, the people, not in the least disheartened at the sad loss, rallied to increase their gifts, thus giving Rs. 1,200 more than in the previous year. Nearly a hundred pieces of jewelry, silver and gold have been donated to the funds of the society during the last five years. A lady in middle life gave all her gold ornaments, an old man removing the gold earrings he had for over sixty years, an old lady on her death-bed giving her bangles to the society, a widow sending her *tali* (a gold necklace corresponding to the wedding-ring). These are surely indications enough of the fact that the cause of the society is embedded deep in the hearts of the Christians. When we remember how fond South Indian women are of jewels and ornaments, how in most cases these jewels represent the sum total of their savings, and with what horror they look upon bare necks and empty ears, we can somewhat realize what it must have cost them to deny themselves of these valuables. Apart from a deep-seated love for the blest Savior and an enthusiastic devotion to the missionary cause, such acts of self-sacrifice would be well-nigh impossible. It might be asked if these large gifts have not in any way affected the ordinary contributions for the self-support of the churches. We reply they have not. Rather we say that the cause of self-support has advanced with the Foreign

Missionary work. The Missionary Society, as we saw before, came on the field in 1903. Comparing the receipts for church work for the year 1902 with those of 1906, the C. M. S. District Church Council Report said that during the period the number of Christians increased but five per cent, while the contributions of the people to church support advanced twenty-five per cent. The rate of increase during the last quinquennium was larger than that of the previous one.

The Missionary Field

It was felt that to evoke missionary enthusiasm in the people, the field of the society's operations should neither be too near nor too far from the base of supply. Such a field was available in the Nizam's dominions. It was found that the Manukota Talu in the Warangal District, with about 60,000 people, had hardly a single Christian. The society chose this as its field. In April, 1904, or fourteen months after the society was organized, the first missionary was sent to this field. The language spoken being Telugu, the missionary set himself to the task of acquiring that language. He was able to speak and preach to the people six months after the arrival in the field. This is really one of the greatest advantages that Indians have over Europeans. The languages of India have more or less some kinship to each other, owing to their common indebtedness to Sanskrit. Hence any Indian language, however foreign to a native of India, has some words in it derived from the common stock. This facilitates language study to such an extent that what takes the foreign missionary years to acquire with any degree of fluency is in a shorter period and with



A DANCE OF LOMBADI WOMEN

more accurate pronunciation easily acquired by the Indian. At present five Tinnevely missionaries are working in the Taluk, every one of whom can now use the language with fluency.

As for the work itself, there is everything for which to be thankful. Where three years ago there was no Christian or Christian worker, to-day are to be found 12 workers, 94 baptized Christians, and over 250 catechumens scattered in fourteen villages.

The headquarters of the mission is at Dornakal, where a spacious compound with a fairly large house was purchased at a very cheap cost. The

property is now valued at four or five times the price paid for it by the society. The accommodation is scarcely sufficient for the number of workers sent out. The latest recruits, two young men who have gone out there for evangelistic work as members of a brotherhood, have had to live in a tent. The tent itself has an interesting story. On learning the missionaries' need of a tent for carrying on evangelistic work in the Taluk, one of the leading Christians in Tinnevely purchased this beautiful tent and made a presentation of it to the society.

The report of the missionaries con-



MISSION HOUSE AND MISSION TENT AT DORNAKAL, INDIA

stantly speak of a large number of villages where people are willing to come over and place themselves under Christian instruction. The great dearth of Telugu workers has been a serious handicap. To meet this growing need, attempts are made to secure a trained force of workers from the

the center, was an illiterate, shy, raw, heathen girl when she joined us fifteen months ago. She is now the brightest girl in the school, and one who is a strong spiritual force among her comrades. She will now answer your simple questions in her newly acquired English.



A BRIDE AND GROUP OF LOMBADI WOMEN WITH COVERED HEADS

new converts themselves. Two men with their families were thus trained last year. A small number of boys and girls are also under training at Dornakal. The expenses of these children are all provided for by individuals or schools. The progress noticed in those trained is remarkable. Most of these pupils did not know one letter of the alphabet when they came to the school a year ago. Isaiah (who stands on our right in the picture) came to the school fresh from heathenism. Now he regularly reads his Telugu Bible and can preach discourses from Gospel texts. Poo-ranum, the bright-faced girl sitting in

There is also an evangelistic school at Dornakal, where children of those in the railway service receive Anglo-vernacular education. The difficulties raised by these boys against opening the school with prayer, studying the Bible, and sitting alongside of non-caste boys were all early overcome by a little firmness on the part of the missionaries. Now their whole attitude toward Christianity has been changed. They not only submit to the regular Scripture lesson, but eagerly attend the voluntary Sabbath-school, and some even are in the habit of offering private prayer.

An interesting work has lately been

commenced among a curious people called Lombadies. Their Aryan features and high nasal index and the curious dress and ornaments of the womenkind are well known. They speak among themselves the Gipsy language termed Lombadi or Labhani. They live in the usual *tandas*, or collection of huts built here and there outside villages, and each *tanda* is ruled by a hereditary *nayak* or headman. They keep no lamps at night inside their little huts, which are shared equally between some bulls, cows, or buffaloes and human beings. Drest in the most fantastic way, with petticoats and jackets decked with broken glass pieces and sea-shells, and adorned with bangles and rings made of bones or glass, their women certainly present a most novel appearance. Their marriage ceremonies are also most curious. The Lombadi bride and bridegroom pour milk down an ant-hill where a snake is said to live and offer to the snake coconut, flowers, and so on. The women weep and cry aloud, which is probably a relic of marriage by capture. The right hands of the couple are joined and they walk seven times round two grain-pounding pestles, while the women chant a song, one line being sung for each journey round the pestle. For forty days after the marriage ceremony the bride keeps her head covered when she happens to meet her husband in public. Unmarried sisters-in-law cover their faces whenever they meet their brothers-in-law in public.

As a tribe, these people are yet outside the influence of the Gospel. There are 765,861 Lombadies in India, of whom 174,391 live in the Nizam's dominions. As the result of

the work of our missionaries they are being slowly attracted to the Savior. Two boys are at present learning at the Dornakal school. A few families in another village have become Christians and are preparing for baptism.

The first baptism took place on August 3, 1906. Soon after the baptism a testing time came. Those three dire diseases of the Deccan—cholera, smallpox and fever—fell thick upon the people one after another. For a period of six months there was hardly a member of any family that escaped this severe visitation. Five baptized Christians fell victims to the sickness, and yet the others were sustained by the grace of God and stood firm to the end. The progress of Christians in Scripture knowledge, in spiritual life and in liberality is very praiseworthy.

In all this work the good hand of God has been with the society. In attempting missionary work in a foreign-language area, this society has been the first in India. It has succeeded in showing that a church in a mission-land can itself become a missionary church, sending forth its representatives to what is practically a foreign land. Even here it has proved the truth that gifts for foreign missionary work do not diminish the gifts to the home church, and that there is no better way of imparting new life to a church than by leading it to engage in foreign missionary work. Whether in America, in Great Britain, in India, China or Japan, every church needs something to live for apart from itself and its own local work. The vitality of a church depends upon its being missionary. In the words of Bishop Westcott, "Missionary work is the test of a standing or falling church."



MEMBERS OF RAMABAI'S PRAYING BAND, MUKTI, INDIA

A VISIT TO RAMABAI'S HOME AT MUKTI*

BY EMMA DEAN ANDERSON, SARGODHIA, NORTH INDIA

It was my great privilege to spend a few days in this wonderful Christian settlement at Khedgaon, a small wayside place on the southern Marata railroad, about forty miles from Poona.

At the main entrance of the large compound, a lady whose business it is to look after the comfort of visitors took me in charge and showed me to a room about 15 by 12 feet, and furnished with two beds, chairs, a table, looking-glass, toilet arrangements, drinking and bath water. Everything simple and inexpensive, but all neat and clean. Soon one of the school-girls appeared with a tray, on which were tea and other refreshments, and then I was left to rest. At meal-time the lady who cares for the guests came to conduct me to the dining-room, a room with clay floor and plain walls, and about a dozen low seats arranged around the sides. Each guest was furnished with a brass tray, on which were about half a dozen small dishes each holding a teacupful. All were highly polished and shone

like gold. In the dishes were different kinds of curried meats and vegetables, with which were served rice and Indian bread. There is a special kitchen and cook for guests, who come from all parts of India and other countries. The quiet, loving hospitality impresses one. Never for a moment can you feel that you are in the way, or a burden.

Saturday morning is wash day in the settlement and all day relays of bright, happy, young girls passed by my door going to the wells to wash their clothes, hair, and to bathe. Sometimes they were singing merrily as they went tripping along, as full of life and fun as school-girls in the homeland. My soul was wonderfully moved as I looked at them and realized what it meant to them to have been rescued and cared for by this handmaiden of the Lord. From the little experience I had in rescue work during famine-time I knew that every bright, pretty girl that was saved had been "plucked as a brand from the

* From the *Woman's Missionary Magazine*.

burning," from a life of deep, deep, black sin, disgrace and loss of womanhood. Think what it must mean to have 1,400 girls under your care, to be a mother to them. Oh, the riches of the grace of God, that can enable one of India's daughters to reach out and save so many of her own countrywomen!

The Widows' Church

The grandest sight I have ever seen in India is not the Taj at Agra, altho that is beautiful beyond description, but the congregation at Mukti.

The church building is a plain substantial brick building in the shape of the Maltese cross, so arranged that all can see the speaker. At the ringing of the bell the matrons, to the number of forty, arrange their girls in lines and march them into the church. I was anxious to see how such a large number of girls and women would be cared for without confusion. Quietly and reverently they came, and took their places on the floor, first the matrons, then the widows, then the rescued women, and then the families, with no more noise than that of their soft footsteps on the bare floors—1,700 people in the usual church services. It was a sight never to be forgotten.

Just as the services were about to begin, Pandita Ramabai and her daughter came in at a side door and took their places on the floor near me. The Pandita was dressed in a plain white sheet, about ten yards long, draped around her body and up over one shoulder. She wore a short white jacket, but no ornaments of any kind. Since the day, long years ago, when her husband died she has worn nothing else. She is not a beautiful woman as far as natural beauty goes, but has a strong, good face. She seems to say you can trust me, for I love you and only seek to serve and help you.

The services were conducted by Miss Abrams, a deaconess of the American M. E. Church, who has been working in Mukti for years. There was a Bible talk, strong and simple, and then all were given the

privilege of praying. Instantly hundreds of girls and women were on their faces before God, most of them praying aloud, "as the sound of many waters." When they finished their petitions, one by one passed out of the building. It was almost an hour before the last one arose from her place.

In the afternoon there were Sabbath schools all over the vast grounds. The one I attended was conducted by one of the teachers trained in the school. The work was well organized, with nineteen classes, and the lesson was well taught and earnestly listened to. In the evening there were C. E. meetings.

I remained in Mukti four days, and during that time, day or night, the sound of prayer never ceased. There seemed to be a prayer-meeting somewhere all the time. Often two or three women or girls could be seen in some quiet place pouring out their hearts to God.

On Sabbath evening I had the privilege of spending an hour with Ramabai. As we walked arm in arm in the garden in front of her room she spoke of the wonderful things God had done for her and the children. She said: "I do not keep any bank account, but trust day by day for all we need." The question was asked: "Have you ever lacked?" She replied: "Never for food. One time there was not enough provisions in the store-room for the next day, but before we needed it food came. I have had to wait sometimes for money to build, but I make it a rule not to go in debt for anything, but go on praying until that or something better comes. I have lots of good friends in your country and I like America very much."

One of the glimpses I had of the home life at Mukti was to see Ramabai with her little ones around her, each one trying to get a little closer to her. One tiny wee thing climbed up into her lap and was rubbing her face. Her room is always open to her girls and evidently the babies know they are loved and petted.

Her own room is even more plainly

furnished than the ones set apart for visitors. Both she and her daughter live the simple life. I was told that there was a time when Manorama was fond of wearing pretty things, and that she had bright silk saris and silk jackets, but she gave herself to God in a deeper, fuller consecration, and since then she will not wear a sari that costs more than \$1.50.

On Monday morning I visited the different departments of the industrial work. There were long rows of looms, where the girls weave the saris they wear. I counted seventy-five in one. In another department the girls and women were working at embroidery and drawn work.

Many are in the printing-room. In those days Ramabai was spending many hours there overseeing the printing of a reference Bible in one of the languages taught in the school.

There is a large dairy and a garden. The overseer of which is a woman who does fine work. All the work of the settlement is done by the people living there.

Each group of girls have their own kitchen arrangements, and according to the custom of the poorer classes of people in South India they sleep on the ground. Each one has a bit of matting, a piece of cotton carpet and a blanket or some other covering.

Ramabai's work is not confined to orphans and widows; there is a Refuge Home with over 300 women who have come to her from lives of sin and many of these have found Christ, the friend of sinners.

For the last few years there have been praying-bands going from Mukti to the villages to carry the Gospel to the perishing, or to help in the revival-meetings in other mission stations. Many requests for prayer are sent there, and the ministry of intercession goes on continually.

Altho there are a number of English and American ladies who help in the work, yet the burden rests upon Pandita, and one feels that none but a

master-hand could organize and carry forward such a work.

A Mukti Prayer-meeting

Dr. Maria White describes her visit to a prayer-meeting as follows:

Ramabai decided to regulate the hours of prayer by dividing the girls into two divisions of 750 each, meeting once daily for two hours and a half each, one section taking their food while the others were at prayer. She asked me if I would join the 700 at prayer, and, hastily arranging my toilet, we crossed the narrow strip of yard to the chapel door. As I drew near and listened to the confusion of voices my soul shrank within me, and placing my hands to my ears I said, "I can not, I can not stand that noise; I can not enter that building," and stopt helplessly on the top step by the door.

Lifting up my heart in prayer to God that He might take me into His own keeping we stepped into the room, and scarcely had my foot crossed the threshold when a sweet peace, such as I never had before known, came over me, and in the midst of that supplicating multitude I sat alone with my heart, alone with my Savior; never in the early morning hour or nightly stillness was I more alone with God than in that room where 700 voices were lifted up in prayer; some, like David, could say, with hands outstretched, "we wept"; others seemed writhing in the intensity of their petitions, till their hair would fall about their shoulders; others were lifting up their voices in praise and thanksgiving; but each one in that room was alone with God, undisturbed by any one else. It was a sight, once seen, never to be forgotten, an experience for which through life I shall praise God. During the days following, as I passed from building to building any hour of the day or night, I could hear from the rooms voices offering that memorable petition, "Hear me, blessed Jesus, hear me."

CHIEF LEFT-HAND'S LIFE *

THE FAMOUS CHIEF OF THE ARAPAHOS TELLS HIS STORY THROUGH AN INTERPRETER—HIS CONVERSION MEANS MUCH FOR HIS TRIBE—A CHARACTERISTIC "TALK"

I

I was born in "No Man's Land," west of Fort Supply, as the Indians were returning in the early spring from the Rocky Mountains. (This was doubtless in what is now known as Beaver County, or the Pan Handle of Oklahoma.) I am sixty-nine years old this spring. I was raised by my grandparents from the time I was old enough to remember. I can just remember my mother. My father died when he was on a buffalo hunt. He had heart trouble. My mother died near the city of Denver, Col.

I learned to go on the war-path from my grandparents. When a boy I can remember my people, the Arapahoes, coming back from their wars with the Utes and Pawnees with scalps of these Indians. I learned that the chief was the one who took most of these scalps. As I grew older all of my time was taken up on the war-path. Finally, I got to scalping and murdering just as the other Indians did. When at the age of twenty-three or twenty-four, I became quite a public man among the Southern Arapahoes. I was thought of as a brave man because I killed men. At that time I became quite a leader, and when I would announce that I was going on the war-path many would join in with me, and when I came home the old men would offer sacrifices because their war party had gotten the victory, or thanks to the White Man Above.

I do not know how my people got the name "White Man Above."

In the many battles some of the Indians were badly wounded and bled, and the Indian doctors would make

motions over them and use the herbs that they found on the prairie, and restore some to life. It was on war-path that I learned to use the herbs that the Indian doctors use, and now I have great respect for them. It was my aim all the time that my name should become great among my people. I had a brave heart. I was always looking for the enemy or for mischief of some sort. In this way my time was taken up.

I heard that when God had made the world He had put a sacred pipe among the Arapahoe Indians, and they still have a great respect for this pipe. This is the reason why the Indians put this pipe foremost in all their councils. Their regard for this pipe is similar to the Christian's regard for the Bible. In this sacred pipe there is a grain of corn, a duck feather and a turtle. There is a tradition among the Indians that at the time of the flood the turtle and the duck went down to the bottom of the water and brought up a little of the ground, and that ground was what formed this country. This is the reason the Indians all respect this pipe and smoke it in their councils and gatherings. All the Indian people, by believing in this sacred pipe, see in their imagination a way of getting over sicknesses. They have also their dances.

At the time I was married and settled down I had never seen a white man, but was about forty years of age before I saw one. About this time I began to see a few white men, who came and began to make settlements in the Western country. One day, after I had seen a white man, there

* From the *Baptist Home Missionary Monthly*. Missionary F. L. King, who labored seven years before the first Arapahoe confest Christ, said: "This talk was made on March 2, 1907, at Left-Hand's house, with Jesse Bent as interpreter. For a number of weeks I have been wanting to get a brief history of this man's life, and have asked him to tell it now as he is a Christian. He does not hesitate to do so, especially as I tell him that a number of Christian people are anxious to hear of his life, and that it is really work for Jesus. I took a little food lest they might be short, and Left-Hand as well as any other man talks better if he has eaten first."

"There were present at this little meeting at the house Black-Man, Earnest-Left-Hand, Lone-Man, Black-Bear, Bald Head, and possibly one or two other men."

was great excitement in the camp. Chief White-Buffalo had been killed. Whisky had been introduced into the camp by this white man, and one of the Indians had gotten drunk and had killed this chief. From this time on the Indians have been learning bad ways from the white men, and the Indians have been killing each other. After this I saw the soldiers, and there were a great many disputes with the Government about the land. As soon as the white man saw the land and the Indians roaming about, they were just like drunken men, and grabbed it from us. After I saw the soldiers I left my enemies, the Utes and the Pawnees, and led in the troubles with the soldiers. After the first battle with the soldiers I studied their way of fighting. They came in a body, and were so much stronger than the Indians that after a few battles I did not care to fight with them. From that time these Arapahoes were driven from one place to another. The trouble always started with the soldiers. My name kept getting bigger all the time among my people.

In 1868 occurred the last battle with the soldiers. This was the Black Kettle Massacre, near Fort Supply. At this time three chiefs—Yellow-Bear, Little-Shield and Bird-Chief—surrendered and made a treaty with the Government. Then the entire tribe was taken to Fort Supply and was taken care of. These three chiefs recommended Left-Hand as one who was to be the Arapahoe chief, living at peace with the Government. The Indians were then removed to Darlington in 1869. The agency at Darlington was established in 1872. The first agent was Agent Darlington, a very old man.

The President of the United States wanted the Indians to send a delegation to Washington. Accordingly, Left-Hand, Yellow-Horse, Heap-of-Bears, White-Crow, Crow-Horse, Big-Mouth, and John Parsel went. This was during General Grant's administration. I talked with Grant, and Grant told me to lay down my arms

and not fight any more. The President gave me a new way of living and a new road. While we were at the White House a delegation of Utes came, and the President asked me to shake hands with these men and be at peace with all tribes in the United States. Then we shook hands. The President told me that there would be no more fighting, but that he would give the Indians farming implements, and that there would be schools established for their children.

So Grant told me, when I started home, to urge the children to enter the school, and that he himself would send corn and implements to farm with. The Government established a temporary school at Darlington in war tents in an early day of the Agency.

From the time that I returned home from Washington to my own people I had one thought in mind, and that was to do as the President had told me in the matter of schools and farming, that the children might be at the front. On this trip I saw many white people in the East—many more there than in the West—and I began to look to the future of the young Indians. At first the Indians were backward, but now they are willing to put the children into school. I used to know many chiefs among the different tribes. Maybe they are all dead now. There is only one living among the Arapahoes, and that is myself. The promise that I made to General Grant I have kept to this day.

Then I began to hear more about God. When I heard of this new religion I felt the same as I used to when I went with war parties. The Messiah religion was introduced, because their minds are continually on these things. They dream of these things. Mr. Hamilton came to me one time and talked a little against the ghost-dance religion. I continued to urge my people in this religion, because God made all things, and I was anxious to help my people. As Mr. Hamilton had a feeling against this religion, I wanted him to go to the Cheyennes.

I did not know much about the mis-

sionaries then, and did not know that God was so powerful as to work through them. I thought they would get mad, as most men do, but saw that they did not. Then I began to come to the chapel. Then I was not yet totally blind, but could still see the missionary as he read from the Bible.

When these Arapahoes were baptized I hoped they would be strong Christians, and not allow little things to switch them off. In making a public speech I told them to be strong Christians, and not pay attention to the small things.

I dreamed about the church and this Christian religion. In this dream I saw the old times, when the Indians were in a savage state. It seemed as tho I was outside of the church and the rest were inside, and they would not admit me. The missionary came to the church. The Christians were going to pray to God to take away all sickness and evil. The Christians went into the church. The others all stood where they were, and could not move. The minister said that he was going to search for the root of all sickness, and put it away, so that the end of the world would come sooner.

When I awoke I thought that because I was not a Christian they would not let me into the church. During the big camp meeting last January I made a speech every morning, encouraging the Indians to have a good feeling toward each other and to attend the meetings. (When Left-Hand referred to these meetings, in which he came out as a Christian, he was deeply moved, and prayed often as he talked, only a very little of which was interpreted.) Again I was all alone. (This seems as a vision to him.) Heaven seemed to be opened, and I saw and could read in it a black streak, but did not want to look at that, but looked at the book (Bible). It seemed as if the end of the world had come. The minister present had a flag, and when he moved the flag the end of the world was to come. And then I urged the minister not to

move the flag until all the Indians had come to Christ. After that the Spirit came to my heart.

And since then I have a different feeling altogether. That dark streak (supposedly his former life) made me think. After the Spirit came to my life I thought of my enemies and of my bad ways. And I thought that as I was an old man, it would be best to change my life before I died. I was very doubtful at first whether Christ would take all the evil away. When I began to think of the heavenly, spiritual life, where there is no sickness or blindness, but where all is good, then I said that I was going to try to be a strong Christian. If a man slaps me on the face and I don't get mad, then I think I will be a strong Christian. If any one tries to get me away from my Christian life I will try to resist them. I won't promise that I can resist them, but will try. That is the way I feel about it.

When I went into the gospel tent and heard the missionary tell how Jesus was slapped on the face and spit upon, it made me cry in my heart, and so I decided to come right at once. I had decided before this time to start in the Jesus road at some time, but this incident in Christ's life caused me to start at once.

There is only one God, who made us, and He made me to talk Arapahoe.

My feelings every day are good.

II

Following is the speech made by Left-Hand at the time of his conversion:

"Why do you wait? It is just like holding me back. I tell you what I know. I live the same life you live. (He means the unsaved life.) I wish many would listen and take the 'Jesus Road.' I am an old man. I tell you straight. Since I came into the tent God's Spirit came into my heart. What the missionaries said to-night is all true. The missionaries and Christian Indians are saved from sin. But

because the sinners are unsaved I have been urging them that much harder to come to these meetings. I called out in the camp and told the people about the meetings and urged them to come. I can see in my heart a book (he means the Bible). In it is a light. Where I am with the non-Christians it is dark. My heart is anxious for the light. Our Father in heaven, I think, is using me in talking to you. The Spirit is in my heart. What the missionary said is true, you all know. You (the non-Christians) are in my way. The sooner you give yourself to Jesus the sooner I go the same way. I feel that I have been dragging something heavy.

"I am going to give up soon and do as I feel. Because I love my people I urge them to come to this good road. When the ghost-dance religion came and I was about ready to embrace it, then it stopt. This Christian religion won't stop. When I talk about this Christian religion then you non-Christians

always cut me short. These missionaries love the Heavenly Father and love us. That is why they bring the good news. Just as I am blind in my eyes, so I have been blind in my heart. I am going to give myself to Jesus in old age. When I give myself to Jesus I want to follow the good road and be happy all the time. When I step into this Jesus Road I will always hold on. I urge you to come because I love you. God's great power is working through me. I have children, many who died while young. No doubt Jesus took them. For myself, I lived a wicked life. But if I give myself to Him He will take all these things away from my heart."

This speech was made at the close of a sermon preached by Rev. H. H. Clouse, while the Indians were encamped in Left-Hand's timber during their January camp meeting, 1907, and is only a specimen of the many talks he made during that seven-day meeting.

SWEDISH MISSION WORK IN ABYSSINIA*

The national church of Sweden has a mission in Eritrea, the Italian colony which borders on Abyssinia. Access to this country is by the Red Sea. The chief station is about 7,000 feet above sea level, and the roads and scenery remind one of Switzerland.

"It would delight our friends at home," writes the manager of the *Mission Press*, "to see the many purchasers who come here, and to note the great packages of books that are shipped into the interior, where missionaries are not allowed to go. The book-market is lively, and the desire to read increases. A former Abyssinian priest, now one of our members, said yesterday that he had ten learners in his village; but as they had only two books suitable for beginners, there was always fighting and grumbling as to who should use them. We are now

publishing a reading-book in the Ambara language, as there is a great desire to learn among these people. An edition of 4,000 copies is just off the press, and we have sent out an edition of 3,000 copies of a Bible history, and 1,000 'Songs of Peace.'"

A former helper, Mangesca, has just come back from Adis-Abeba, the capital city of Abyssinia. He had much of interest to relate from the interior, for he has interested King Menelik in printing, and has received money to go to Europe and buy material. Abyssinia begins to awaken, and a press will have great significance for the future of its millions. Evil or inferior books will perhaps be printed as well as good, but as long as Mangesca is in charge there is no danger. He is a man of strong will and clear judgment, and able to dis-

* Translated by Ernest Gordon, from *Fosterlandet's Missions-Tidning*.

tinguish between good and bad literature.

Yesterday, according to the Abyssinian calendar, was the Virgin Mary's day, and in company with the local governor we went to church. The building was as tumbled down as the Abyssinian religion itself, but contained some attractive wall-paintings—some from Gospel history, others depicting struggles between saints and dragons, and others of fights between Abyssinians and their enemies. Only a few were present, bowing and kissing cross and church walls, acts which seem to be the chief content of Abyssinian religion. About a dozen priests with a few deacons worked vigorously at drum-beating and singing hymns to the accompaniment of cymbals, which they beat by the hour. The singing was in Ethiopian, and during the pauses they read, in monotonous sing-song tones, bits of legend or parts of the Bible in the same language—a language as unintelligible to the people as a Latin service is to the Irish.

Recently the country here was visited by great armies of grasshoppers. The natives rushed out-of-doors to rescue what they could of their crops, but it was of little use. The corn quickly disappeared and the great green cypress-trees were so covered as to be also wholly darkened. Later fresh hordes appeared, and swarmed over the valley where the grain was ripening.

The people were greatly disheartened and said: "It's our priests' fault. They are lazy, and do not sing enough in the church or burn enough incense."

One village we have visited was famous for its robbers and warriors. The head man related much of his and his father's exploits. These villages are situated generally in inaccessible places because of constant feuds and the general insecurity. This increases in a high degree the work which the poor women have to perform in bringing home wood and water.

We were received most cordially and served with a sumptuous meal,

after which all assembled, including the head man's father confessor, and began to talk about religious things. They had heard much evil about us, chiefly that we were Mary-haters and despisers of the saints, and that we never fasted. Mariolatry and fasting constitute the chief element of Abyssinian Christianity. With some care we explained to their satisfaction the differences in our creeds, and then passed on to that which we had in common—God's word, the way of salvation and faith in Christ. The chief was greatly interested, asked questions, and sought his father confessor's opinion of the discussion. He, however, had little to say, knowing little of the matter. Another priest tried to defend the tenets of the Coptic faith with citations from sacred legends. When we broke up late in the night one priest said, "You are right; we never heard such things before"; and the chief added: "What you tell us goes to my heart. You are indeed God-taught."

A young girl's clothing recently caught fire and she was seriously burned. Her parents were at a funeral not far away, and before they arrived the well-meaning neighbors had already smeared the wounds with the usual specific for such cases—fresh cow-dung mixed with finely chopped leaves—and that this horrible salve might dry well, they held the patient close to the fire. Of course such treatment makes it vastly more difficult to cleanse the wounds. The mother urged them to bring the girl to the mission hospital; but the father said, "No; she is going to die, and it is best that she die at home."

So for two days and nights she lay in great agony, the mother weeping over her. The next morning, however, she insisted on carrying her to us. The girl was in a high fever, and such a large surface of her body was burned that no one thought she could survive. Now, however, after two months, she is running about happy and cheerful.

Another patient is a deacon in the

Abyssinian Church, who became ill and went to the native doctor, who declared that he had a snake inside of him and should eat dirt. The youth followed the prescription, and consumed an incredible amount of earth. Naturally he grew worse, and finally gave up hope of getting well. Like many other Abyssinians in a similar condition, he made the church his hope and lay outside of it night and day. Women who think to make merit bring to these sick people food and drink. They bear water from the river, and after it has been blest by the priests, and is supposed to possess health-restoring qualities, the sick bathe with it every morning.

Finally, the sufferer learned of our hospital and came there. He still insisted that the snake was in his body—"I can feel him now in one leg and now in the other, and sometimes he crawls right up into my throat." After some time with us, he began to improve and abandoned his belief in the snake's presence. He was greatly astonished when he saw a book which we told him was God's Word, for he never supposed it could be printed in any language save in the holy Ethiopian tongue. He read zealously to find out the contents, and said finally, "This must be translated into Ethiopian; it seems as good as our books."

Growing Toleration

The toleration edict of a few years ago allowed members of the Coptic Church to become Protestants, and did away with the old inquisitorial punishments and draconic laws. But the Church has proved too strong for the law, and the latter has been so qualified that its original value is almost lost.

The Holy Synod is now mightier than the government and puts moderate men in the background. Antonji, the gray metropolitan of Petersburg, "whose lips prayer never left,"

was forced out of office as being too liberal. The monks of the Poczajew Lawra busy themselves with sending anti-Semite circulars to the peasants. They urge them to summon meetings to decree expulsion of Jews from the villages. According to the law, peasants have the right to demand this if an individual is deemed dangerous by the community. By pulpit utterance and appeals to the cross and to icons, the peasants are constantly spurred on to persecution.

On this black background of bigotry stands out the form of a good true man—Father Gregori Petrow, in whose attractive personality lives the ripe spirit of the true and early Christian consciousness. The dark traits of the Russian revolutionary spirit and the naïveté of Tolstoism are not wanting in the make-up of this dreamer of a freer time. He opposes violence and the self-interest of individuals, and thereby draws down on himself the hate and persecutions of the officials. He has already served one sentence of exile and has many times been summoned before the synod, where he has always spoken truly and pointedly. The magic of his personality has protected him.

He has just published a book about the Jews, in which he castigates the clergy for their wild hatred of the "chosen people." He rebuts the statements made against them, and lays bare the real reasons for the boiling revolutionary spirit which threatens all things. He denounces the Pogroms, those beast-like outbreaks of an alleged national spirit among the Black Hundreds—"Shame on you; see what you are making of the Russian people." And then he goes on to urge complete equality for Jew and Russian before the law.

Therefore Petrow is considered a heretic, an apostate, and the officials are preparing for him a lonely cell in a cloister up there on the White Sea.

EDITORIALS

A RELIGIOUS INFIRMARY

A recent writer, Mr. Boyle, says that one time walking through an infirmatory, a doctor, who was his guide, kept whispering to him, giving him the ailments of the various parties in the institution, such as anemic condition, creeping paralysis, nervous dyspepsia, locomotor ataxia.

When he came out he said:

"I have known a church with all those people in it. It took six hundred members a whole year of fifty-two weeks to bring eleven souls to a confession of Christ. The prayer-meeting was suffering from creeping paralysis. Four-fifths of the men seemed to be suffering from locomotor ataxia of the soul."

SHOULD MISSIONARIES WITHDRAW FROM INDIA

The *Baptist Missionary Review* of India asks this question and answers it in the negative. Those who affirm that the time has come do not realize the magnitude or importance of the task of winning India for Christ. All would be glad if the prospects were more encouraging. There are hopeful features, and those who have been a generation in India have seen progress that scarcely seemed possible. The better educated and more intelligent of the native Christians are more and more ready to assume their own burdens and responsibilities, but they are still weak in numbers and in ability to direct the work.

The *Review* says: "That the work is advancing, and is rapidly beginning to show what its capabilities are, is true; but that it has yet reached the stage of independence we do not believe. India is in a transitory stage, and it would be singular if the spirit of unrest, so wide-spread at present, did not effect our native Christians more or less. Out of this will doubtless come a new spirit of enterprise which will add greatly to the power of the Church; but now the native

Christian community certainly need their teachers and spiritual advisers with them, and nothing could be worse than a large withdrawal of the missionary force at present.

"The extreme poverty of the Christians of India is one of those things to which we never seem to become accustomed. Like the diseases and discomforts of the Hindu, the filth in which the poorer classes live, and the indescribable odors of a native town, the poverty of the poorest class never ceases to impress the Westerner. In the bazaar, prices and the qualities of the various commodities sold are regulated with reference to that poverty."

A country containing a population four times as large as that of the United States, and less than 1,000,000 Protestant Christians—most of them poor and uneducated—can scarcely be expected to evangelize itself.

A NEW TESTIMONY

Prof. Nathaniel Schmidt, of Cornell University, and a former Baptist pastor, spoke on February 7th in the Aurora Grata Cathedral before the Brooklyn Society for Ethical Culture. In the course of his address he affirmed that Christianity has been the greatest spiritual factor in the history of the world, and it is certain that the human race is under vast obligation to it. Referring to salvation through faith in the atoning sacrifice of an incarnate God, he declared that no religion has ever sung itself into the hearts of men like Christianity. By its sacraments, prayers, and hymns, readings and homilies, stimulating devotion to the ideal and fostering the noblest sentiments, it has placed man's earthly existence under the aspect of eternity and radiated with an immortal hope. It has aroused a deep sense of sin of a personal kind, a deep consciousness of divine grace engendering humility and gratitude, deep sympathy with the poor and afflicted, the little children, and establishes fellowship with

the departed and abiding faith in the final triumph of righteousness. To study the history of Christianity fairly and intelligently is to imbibe the strongest confidence in its abiding worth as contributing to man's growing moral and spiritual consciousness and aspiration for the infinite.

A MODERN SPECIMEN OF EVANGELISM

Twenty years ago, Dr. L. W. Munhall was in San Francisco, conducting an evangelistic campaign. On a Sunday afternoon he concluded to go down and hear Dennis Kearney, who was at that time haranguing the crowds in the parks, sowing the seeds of anarchism. Dr. Munhall listened awhile to his blasphemy until his own soul was burdened, and he felt he must do something to antidote such teaching.

He looked about for some opportunity or place where he could start a revival-meeting on the grounds. A little way down the street he had noticed a dry-goods box. Going back, he found a policeman standing near it, and he said: "Look here, officer; I am a Methodist preacher, and I want to preach the Gospel. May I take this box to stand on, if I bring it back when I am through?" "Sure," said the policeman, "go ahead."

"So I put the box against the fence so as to be protected in the rear. About a hundred yards away there was Kearney, talking to the crowd. I have always had a good voice and could generally command a hearing, so I called out, 'Come over here, men; I have something for you that you have never heard, and which is worth hearing.' In five minutes I had every man of them where I was standing, and even Dennis Kearney himself came over. I plunged into the midst of the Gospel message, and had every man interested and hearing for forty-five minutes. Never had I better attention anywhere."

The Word of God will be heard if we tell it in faith, and it is a power

even greater than all the devices of infidelity and skepticism.

ROOSEVELT'S ESTIMATE OF MIS- SION SCHOOLS

In his recent address before a great gathering of Methodists in Washington the President said:

"I have always been particularly interested in the extraordinary work done by the American schools and colleges in the Turkish Empire, both Turkey in Europe and Turkey in Asia; a work which has borne such wonderful fruit among the Bulgarians, among Syrian and Armenian Christians, and also among Mohammedans; and this, altho among the Mohammedans there has been no effort to convert them, simply an effort to make them good citizens, to make them vie with their fellow citizens who are Christians in showing those qualities which it should be the pride of every creed to develop. And the present movement to introduce far-reaching and genuine reforms, political and social, in Turkey, an effort with which we all keenly sympathize, is one in which these young Moslems, educated at the American schools and colleges, are especially fitted to take part."

A NOBLE CHRISTIAN WORKER

On the 7th of January there passed away in London a remarkable woman, Mrs. Letitia Mathieson, wife of James E. Mathieson, Esq., formerly superintendent of Mildmay Missions.

After a very close friendship with Mr. and Mrs. Mathieson for more than twenty years, we are prepared to say that no woman of our acquaintance outranked her in all that constitutes a cultured, unselfish, and consistent Christian. What was especially noticeable was her habitual *self-forgetfulness*. Even in advanced age, she was still giving herself for others. Her home was a tarrying-place for missionaries from all lands for days and weeks and even months at a time. Notwithstanding natural modesty, her voice was used to advocate good

causes and to encourage Christian workers, while her pen conducted, to the last, an immense correspondence with missionaries. Her adornment was that meek and quiet spirit which is declared to be in the sight of God of great price. Acquaintance with her reminded one of the infidel Bolingbroke's remark, that to have "stayed for two hours in Fénelon's company would have compelled him to be a Christian."

Mrs. Mathieson was a fine example of the woman whose kingdom came without observation, and who, without violating the most maidenly manner, exercised an immense influence for good. The visitations of her pen and the wider visitations of her prayers covered a large portion of the missionary field, and her loss is one that can not easily be repaired. "Favor is deceitful and beauty is vain; but the woman that feareth the Lord, she shall be praised."

USEFUL STUDIES

"There were giants in those days" is the brief record of the age before the flood. Every age has had its giants, not in physical stature only, but in the nobler sense of mental and moral might, capacity to command and control. But, even in most favored times, such are but few, for God is not lavish of such gifts; and it has always been the few whose words shake the world, whose deeds move and mold the many, and to whom it is given to shape human history and destiny. Carlyle suggests that history is but the lengthened shadows of the world's great men; may we not better say the lingering twilight which prolongs their influence and perpetuates their memory, when their sun has set below the horizon?

The modern missionary age has given birth to not a few of God's race of giants, and so mighty have been their "labors" and so gigantic their doings and achievements that it would seem as tho they had made the age, and not the age, them. If some of them were before our day, we have our-

selves seen others grow to their great stature and mount to their thrones of power; and we have seen many of them pass from toil to reward, at the commanding signal of Him before whose resistless decree kings drop their scepter and turn to dust. Some of these giants yet tread the earth and make the continents tremble. The priests of idol fanes stand in awe of them, and even the god of this world knows his time is short, as he sees them, like their great Master, working the works of God, and is compelled to confess that their word is with power.

History is the most instructive and suggestive of all studies, for it opens to us the world of fact; and biography is the key of history, for it reveals the personal factors in the problem, portraying before us the lives of men, teaching philosophy by examples. The analysis of character helps us to detect and discern both the essential elements of success and the palpable causes of failure. Virtue and vice impress us most in concrete forms, not in abstract statements; and hence the best of all books is only a golden casket in which is guarded, as the pearl of great price, the story of the One Perfect Life.

Of the standard biographies we have already named a few of the foremost, but where shall we stop? These stories possess all the charm of the most fascinating fiction while they carry all the weight of the most significant fact. And not to know the story of such lives is to be ignorant indeed. Dr. Campbell Morgan, in London, has instituted a monthly missionary lecture in his great chapel and gives his best powers to set forth the heroism of these great characters, and the place is thronged. Why do not pastors and Sunday-school superintendents utilize these records of modern giants?

Donations Received

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|---|--------|
| No. 370 Sidon Mission, Syria..... | \$2.00 |
| No. 371 Industrial Mission, India..... | 5.00 |
| No. 372 German Orient Mission, Persia.... | 20.00 |
| No. 373 Industrial Mission, India..... | 13.00 |

GENERAL MISSIONARY INTELLIGENCE

Corrections—Church Statistics

A typographical error in the March number of THE MISSIONARY REVIEW made it appear that the communicants of the various religious bodies had decreased fifty per cent. in the United States last year, whereas most of the denominations showed an increase. The column on page 224, headed "Communicants in 1909," should have read "Communicants in 1890," so that these Christian sects have nearly doubled in the past eighteen years.

An error in the statistics of missions in the Turkish Empire (facing page 178) made it appear that only one of the ten men of the Reformed Presbyterian Mission is married, whereas there is only one "silly enough to be there without a wife," as our corrector remarks. There are therefore eight additional women workers in Turkey.

In the same article the picture by Dr. Dwight (page 169), should have been labeled "Dr. Barnum and his assistant translators in the Bible House, Constantinople." Dr. Bowen represents the American Bible Society and Dr. Barnum the American Board in its literary work.

INDIA

British Rule in India

Rev. L. S. Gates, a missionary now in this country, says:

There are about 250 native states in India, covering nearly one-third of the whole country. They are to a great extent independent of the British Government. Some of them coin their own money. Most of these states are like islands, surrounded by British territory. In most of them the people, language, soil, and conditions of life are the same as in British territory adjoining. There is constant emigration from native to British territory. The population per square mile in British territory, according to the last census, is 213, while it is only 92 per square mile in native states. In the decade, 1891-1901, the population in British territory increased eleven millions, and decreased in native states during that time four millions.

I have lived near the border of one

of the largest native states for thirty-three years, and have had the superintendence of schools and other mission work in two of them as well as in British territory. Never have I heard a preference for native rule expressed by the common people. The common term for one of the largest native states is *Mogalai*. This has come to be a synonym for misrule. It makes a native in British territory indignant to have the term *Mogalai* applied to his town. Men who own farms in native states and in British territory have told me that the taxes are about the same in both places, *nominal*ly, but actually more has to be paid in native states. Also that in times of distress, like famine, the taxes in British territory are sometimes remitted, while in native states they are not. A statement was recently published in a first-class American paper that the taxes of the British Government in India are fifty per cent. of the values produced. The taxes are eight times as great in Russia as in India, twenty times in England, and twenty-five times in France.

A New Departure in Education

The government of Mysore, in South India, is trying an experiment in educational affairs. Convinced that a purely secular education is essentially defective, it has been ordered that the first half hour of each morning shall be given to moral and religious instruction in all government schools and colleges. Three days of each week the instruction will be moral, and will be common to pupils of all religions. The teaching two days of each week is to be specifically religious according to the religious books of the pupils, whether Hindu, Mohammedan, or Christian. With all except Hindu students, attendance upon religious instruction is optional, and it is only when the Mohammedan or Christian students number twenty or more that the government makes arrangements for instruction in their own religion. Where there are less than twenty pupils arrangements are made for religious instruction by private parties, and the government will provide every facility.—*World-Wide Missions*.

Great Gains in a Methodist Conference

Bishop F. W. Warne writes:

The most encouraging feature of the Bengal Conference is the mass movement that has begun among the Chamars, in the Tirhoot district. About two years ago I sent a request for prayers to America and to the praying bands of the Wales revival, asking prayers especially for work among the Chamars. At that time converts had been few, but since then in the Muzaffarpur district, in the Meerut district, in the Roorkee district, and in other places there have been such beginnings of mass movements that now the Chamar converts exceed 10,000. Tho our work is comparatively new and young in the Tirhoot district, Dr. Denning writes, "We have 1,400 converts in the Ballia circuit and in the Arrah circuit 499, nearly all among the Chamars. There are 900,000 Chamars in my district." There are 600,000 in the Meerut district, and almost 400,000 in the Raipur district, and in all these great centers there are the beginnings of mass movements.

A Great Moslem University

On a recent occasion, says the *Bombay Guardian*, a proposal which has been long in the minds of the Mohammedan leaders, to establish a Moslem university, with provincial colleges, was eloquently and practically dealt with by Mr. Syed Ali Iman, and evoked the utmost enthusiasm. Fifty thousand rupees were subscribed on the spot, besides 8,000 rupees of annual grants. Mr. Sadiq Ali, Minister of Kharpur, gave 11,000 besides 1,000 annual grant. The Nawab of Dacca endowed the University Fund with 40,000 rupees' worth of property. The assembly rose to the full idea of a university after their own hearts, with religious instruction in its proper place. The same day the Female Education section of the league, under the able guidance of the secretary, Sheik Abdulla, held a remarkable session. Maulvi Shible, the Oriental scholar, delivered a discourse on women's status in Islam, and showed their equality of right and opportunity from a religious standpoint. There was remarkable and gratifying agreement of sense and sentiment on this important subject.

How to Reach Moslems

L. M. Breed, a missionary physician in South India, writes as follows:

Canon Goldsmith, a Church Missionary Society missionary, who lives outside the walls of Hyderabad City and who has done more for Mohammedans than any one else in India, says that he considers a public library and reading-room a necessary means of reaching Mohammedan men. I feel equally sure that medical work is the only way of reaching the women, and thus indirectly the entire household, for their physical sufferings are great, and they would far rather die than to receive aid from men. They need more women physicians, well equipped women of broad sympathies and patience, to go into these harems and lead these women out to greater desires and possibilities. They have possibilities; they are beautiful types of women, dwarfed in their development, leading useless, degraded lives, instead of strong, useful ones.

Marriage of a High-caste Widow

A significant marriage between high-caste Hindus is reported by a correspondent of the *Sunday-School Chronicle*:

Very recently in Calcutta Babu Brojdranath Kanjilal was married to the widowed daughter of the Hon. Mr. Justice Ashutosh Mukerji. This may appear a very commonplace item of news. From a Hindu view-point it is revolutionary. The bride was married at ten years of age and widowed after six months. Custom commands that she shall wear sackcloth and ashes to the day of her death. Her father, an enlightened but orthodox Hindu, has dared to help create a new custom, thus making it easier for other Hindus less influential than he to do the same sensible thing. The young lady was but *thirteen* years of age at the time of her second marriage.

Caste Among Christians

Persons who know little of India frequently suggest that the time has come when the European missionaries might retire from South India, where the number of Christians is so large, and leave the work in the hands of the Indian clergy. A few sentences in a report received from the Rev. J. A. Sharrock, superintending missionary in the Trichinopoly district, shows the difficulty of adopting this suggestion. Referring to Annamangalam, he says:

The saddest story of all is in connec-

tion with this pastorate. At the end of 1907 the bishop sent us a deacon of pariah extraction, and the people refused to receive him on caste grounds. The congregations dropt from an average of 60 to 16, and only two on one occasion and one on another would receive the cup at his hands during the celebration. The bishop has now ordered that the celebration of the holy communion should be discontinued. Mr. Acharyam can get no one to cook for him, to wash his clothes or shave him. These are the usual Hindu methods of excommunication, and appeal far more forcibly to the ordinary native than their rejection from holy communion.

A Sad Lesson in Retrenchment

In 1837, with 187 free schools, containing 7,000 pupils, 150 students in the seminary, and 98 girls in the school at Oodooville, Ceylon, and a rising tide of respect and influence all around, it seemed as though victory was organized. But that year brought a stunning blow. The failure of the funds from America in that time of pecuniary trouble compelled the mission to disband 170 schools, to dismiss more than 5,000 children, including a part of the pupils in the two seminaries, to stop their building, curtail their printing, and cut down to the very quick. Their Sabbath congregations were nearly broken up, all their activities razed, their spirits discouraged, and their hearts almost broken. It was a time of wo. The heathen exulted. Native converts were discouraged and led astray. Educated and half-educated youth were snatched away from under the Gospel, and often worse than lost to the cause.—*Missionary Herald*.

Appointment of a Pastor for Rangoon

Rev. Arthur Gordon, second son of the late Adoniram Judson Gordon, of Boston, has been appointed by the American Baptist Missionary Society pastor of the Baptist church in Rangoon, Burma. We can think of no appointment more fitly made. Mr. Gordon in many respects strongly resembles his father in appearance, in manners, and especially in unselfishness of character. He is a man rarely

fitted for the field to which he has been appointed, and we pray for his greatest success.

CHINA

Chinese Native Preachers

Rev. H. F. Rowe writes in *World-Wide Missions*:

For five years out of the first eight years of our life in China I was constantly among the Chinese preachers and I believe I know their life intimately. I distinctly assert that they are a heroic band of Christian gentlemen. They live on small salary and in places where there is absolutely nothing elevating outside of their few books and the little flock of faithful ones. All the influences of society and life about them are bad, and they are very much alone. They travel on foot or on donkey-back, in the heat and the cold, with none of the comforts. I have found them in season and out of season exhorting men to better lives. Sometime there will be written another eulogy of some of the world's great ones, like that found in Heb. 11, and the names of some Chinese preachers will be inscribed in it.

How Chinese Saints Sing

In a recent article in the *Christian Endeavor World*, C. T. Studd, the famous English University student, now a missionary, writes:

How the Christians sing on Christmas day! Even more than usual, if possible, for they dearly love to sing their hymns; they never seem to have had enough. But that does not mean they are Lloyds or Melbas, tho each is an artist in his way, for the men sing falsetto to a man, and through their noses, while the women—well, let charity have her perfect work. The gist of the matter is, they love to sing because they enjoy their religion. It's their one greatest pleasure, and haven't they paid a long price for it? That middle-aged man with the enormous goggles was a high Yamen official and an opium-smoker. Accepting Christ cost him his lucrative position, but he also lost his opium habit and covetousness, and brought two-thirds of all he posset for the funds of the church, that the Gospel might be sent to other cities also. Look at those women. They reckoned faith without works to be dead; so they unbound their feet for the sake of Christ and Chinese girls, at the cost of their reputation and becoming outcasts, hated, and persecuted by their own people.

Newspapers in China

According to William T. Ellis, who speaks from recent observation:

The newspapers of China are at once an evidence and an instrument of the nation's regeneration. They are a fearless fighting force for the new day. They attack the ancient abuses, and set forth the claims of the new order. They portray the nature of the "Western learning," and show its advantages for China. These editors are patriots, and their honor will be great in a coming day. Already they share with the new schools the distinction of being the most effective public educators. In the leading cities of the empire may be found public reading halls, where the day's newspaper is read to those who can not read for themselves, and there lectures upon modern sciences are given. In Peking there is even a comic journal, devoted to progress and reform, which fearlessly caricatures existing evils. In the same city is published a woman's daily, which is a powerful factor in bringing about the new order.

The New Chinese School System

A scholarly Englishman says of the new school system of China:

They are trying all of the methods and systems in use from the days of Plato until the present hour. Even the latest craze is not ignored. The man more accustomed to using Biblical expressions might compare China to a householder, who brought out of his treasures things both old and new. The old and the new meet in a way that is both pathetic and ludicrous, as well as inconvenient.

How Islam in China Has Changed

According to the *Chinese Recorder*, "China has influenced Islam far more than Islam has influenced China." The examples are given:

1. The Mohammedans use Chinese clothing and wear queues, tho they always tuck these under their caps during prayer.

2. Their women appear on the streets without veils.

3. With the exception of pork, they eat Chinese food.

4. Their observance of the rules of prayer is most slack.

5. The percentage of those who make the trip to Mecca is very small.

6. Their missionary zeal has been so weakened that Mohammedans from abroad declare "These are not Mohammedans."

Revival Among the Aboriginal Tribes

Says *China's Millions*:

We have received information that over 70 persons have confessed their faith in Christ. This is blest news. But it is exceeded by further news which has reached us relative to the same people. Mr. Adam, who writes concerning the situation among the aborigines, says that, as far as he has ascertained, only 3 out of the 1,200 baptized in 1906 have returned to their heathen practices; and he adds, that each family is giving a free-will offering of grain, which goes toward the support of three Miao evangelists, that they were sending 26,000 cash to the British and Foreign Bible Society and 10,000 cash to the West China Tract Society, and that their chapels are all being built with their own money.

JAPAN AND KOREA

Can Japan Spare the Missionaries?

Mr. W. T. Ellis has recently discussed this question in the *Outlook*. It appears that some of the Japanese are saying:

The missionaries do not get along well with our people; they do not understand us; except in rare cases, they do not acquire the language well enough to be acceptable speakers, after the first curiosity concerning them has passed. The Japanese now prefer to hear their own preachers rather than foreigners.

But the missionaries say in reply:

We are glad to see the Japanese moving on to self-support; that is our goal. We are eager to make ourselves unnecessary. But the 70,000 native Christians are not yet strong enough to evangelize Japan. Most of the churches are still dependent upon the missions for assistance. Some of the congregations reported as self-supporting are such simply because they are dead; they have no pastors and practically no expenses. Our Japanese brethren have not yet learned aggressiveness in evangelism; they do not extend their work as the missionaries do, reaching out into the new and untouched places.

Zeal of Korean Christians

A missionary reports the following incident:

I had a visit the other day from two old grandmothers, one from Cho Wangi Church, and the other from the church on Tutoni Island. They said they had come in about ten miles, "just to see our pastor's face and have you pray for us," were their words. They had been

out on a missionary tour among heathen villages. They went because their hearts moved them to go, and they paid all their own expenses. Because of their preaching, or rather their "individual work for individuals," eight heathen women decided to burn their idols. Grandmother Choi is seventy-three years old and Grandmother Yi is sixty-seven. I asked these two zealous "young-old" soul-winners how old they were, and the older one answered for both. "I am eight years old," said grandmother Choi, "and grandmother Yi is twelve years of age." This was their age from their birth into the kingdom, they said. They had traveled in all from village to village, about 50 miles. They had suffered much from lack of food in three places and their feet were sore from the rubbing of their straw shoes, as both of them are rather heavy on their feet.—*Christian Observer*.

Lavish Giving of Time and Money

Reports from Korea state that some Korean Christians are living on millet and selling their rice in order that they may give the difference in price of these two foods to spread the Gospel among their own people. At one of the meetings one of the Christians promised, after giving all the money he could, to give 180 days out of the year of personal evangelistic work without a cent of pay. At the next meeting he came and apologized, saying that it took more time than he thought and he had only been able to give 169 days to this personal evangelistic work. Where is the Southern Presbyterian layman who will do what this poor Korean Christian has done, and that when he has just been delivered from demon worship by the power of Jesus Christ?—*Christian Observer*.

TURKEY AND PERSIA

Uprising Among Turkish Women

Dr. Mary Mills Patrick, president of the American College for Girls in Constantinople, is now in this country seeking funds for the erection of much-needed buildings; and in a recent interview stated that there had been for years an agitation for political liberty among the women of Turkey. Altho there was a law forbidding any Mohammedan woman leaving the empire, a few had defied it by

going to Paris, and openly assisted the committee of progress. But "for the most part they helped the cause by working quietly at home. They carried letters back and forth hidden under their veils and robes, thus evading the strict postal surveillance." When last July the new constitution was announced, Moslem women threw off their veils; but on finding that this was misunderstood, put them on again so as not to excite needless prejudice." No subject is discust with more interest in Constantinople, says Dr. Patrick, than the higher education among women, and one of the first acts of the new government was to give a legal title to the new site of fifty acres of land for the American College upon the heights of the Bosphorus.

American Board Colleges in Turkey

The six American colleges for men and the three for women, all connected with this board, and all facing a new urgency and opportunity never before experienced, appeal as they have never done before for a world-wide recognition of the truth that in these Christian institutions of higher learning is found the secret of New Turkey. To the American Christian colleges in the country is due the fact not only that a revolution of sweeping proportions has taken place, but that it has been almost without bloodshed. Accepting this historical statement, we must recognize that these institutions have even yet a greater work to do in training the men who will lead wisely and well in all that pertains to the new life of the new empire. These institutions must be prepared to provide the directing force that will be demanded for the new educational system already being inaugurated.

Forty-seven Years a Medical Missionary

The *Quarterly* of the Edinburgh Medical Missionary Society for March announces the recent decease of Dr. P. K. Vartan, who was educated under its auspices and since 1861 has been connected with its hospital at Nazareth. Born of Armenian parents,

"he inherited many of the finer features which their long travail has wrought into the fiber of that people. This helps us to understand his keen sense of justice, together with the patience, the tenacity, and quiet hopefulness of his nature." One who knew him well writes: "It seems almost as easy to think of Galilee without Tabor as of Nazareth without Dr. Vartan." At his burial the coffin was borne through the principal streets by men of all sects and religions, Moslem and Christian.

Fifteen Years in Syria

Rev. Goshen El Howie, Schweir, Mt. Lebanon, writes:

My wife, two children and myself left Montreal for the Holy Land, August 9, 1893. In November of the same year we arrived in Joppa and found the first railway ever opened in Syria already in working order, and accomplishing the journey from Joppa to Jerusalem in four hours, at a cost of a little over a dollar per head, third class; while prior to 1892 the same journey consumed from twelve to fifteen hours.

During the fifteen years of our stay in Syria we have seen Damascus linked to the Mediterranean by two lines of railway. The earlier of the two terminates in Beirut, north of Sidon, and the second in Haifa, at the foot of Carmel. The Haifa line passes through the grain-growing district of Kauran, crosses the Jordan near the southern shore of the Sea of Galilee, and along the Plain of Jezreel by the river Kishon to the Mediterranean; consequently, the grapes at Damascus, which used to sell at home for a cent a pound, sell now for three or four times that amount, and the fish from the Sea of Galilee, instead of rotting in Tiberias, can be sent to Damascus in eighteen hours and be sold there, to the decided advantage of the successors of Peter and Andrew and the sons of Zebadee. In Edrei, where the railway passes, a bushel of wheat was wont to be sold for a dollar; now the price is almost doubled, and now I pay from three to four cents a pound for my bread or flour.

An Encouragement to Prayer

Letters from Palestine naturally contain many references to the change of government in the Turkish Empire. A missionary in Nazareth writes:

Perhaps one of the most striking events consequent on the change of government in this country occurred in Naz-

areth, when our native pastor was the only Christian chosen to address a crowded audience from the pulpit of the chief mosque, and his words were pronounced to be "the most weighty and wise," altho many important Moslems also spoke.

How quickly and unexpectedly God wrought this change! Surely it is in answer to the prayers of the faithful. Then what an impetus and encouragement to continue praying and working hard for that more mighty change in the hearts of the people, for which we know the Master himself is waiting and expecting, for we little know how soon that answer may come.—*C. M. S. Gazette.*

Irrigation for Mesopotamia

Dr. A. H. Griffin, of Mosul, near the site of the ancient city of Nineveh, who is now in England, writes:

Ancient prophecy is soon to be fulfilled: Mesopotamia is to be irrigated. The new government have secured for five years the services of that distinguished engineer, Sir William Willcocks, to whom Egypt owes her new life. Most people in England do not realize the probable world-wide importance of this forward policy. Mesopotamia may regain its lost fertility; the deserts will be transformed into gardens; villages, towns, and even cities will spring into existence, and many believe that Babylon itself may be rebuilt. The new Bagdad railway, which will pass through Mosul, will deprive that city of its former isolation, and travelers may yet wander at will among the ruins of Nineveh.

In the Boys' School, Teheran

In the Boys' School at Teheran, Persia, the brightest and one of the strongest, as well as most advanced, Moslem boys of the school has recently said openly that he "believes himself to be a Christian." This confession is calculated to have a telling effect upon his fellows. All the Moslem boys of another class have requested Christian catechism instruction, and the author of this information says that "The results we want are being accomplished these days in the school without much argument."

In the same station, an afternoon meeting for Moslem women is held each Wednesday at the home of one of the missionaries, with a usual attendance of from thirty-five to forty.

More Moslem women and girls are to be found in the Sunday-school than ever before. Enough undermining with the pick-ax of truth and the "Wall of Islam" will totter, and when it totters it will fall.

EUROPE

England in 1526

In the spring of 1526 a cargo of Testaments (Tyndale's English translation), which had been secretly printed at Cologne, reached London from the Rhine, and was surreptitiously distributed in the metropolis and other parts of this country. Received with joy and thanksgiving by the people, the bishops and the authorities viewed the appearance of the precious volume in the mother tongue with alarm, and took steps to destroy it. Wolsey gave orders for this English New Testament to be publicly burned. Tunstal, the Bishop of London, in a sermon at St. Paul's Cross, denounced the book as heretical; and, upon the conclusion of the sermon, the New Testament was thrown into the flames. On November 1, 1526, Cardinal Campeggio wrote to Cardinal Wolsey expressing his delight that "a glorious and saving work for the protection of the Christian religion" had been undertaken in England, the glorious work being "the burning of the Bible in the common tongue," than which, said Campeggio, "assuredly no burnt-offering could be more pleasing to Almighty God!"—*London Christian*.

England in 1909

During the eight months from April to November inclusive, 1,826 cases packed with Scriptures, weighing altogether 178 tons, were sent out from the London headquarters of the Bible Society for shipment abroad. The books included versions in about 130 different languages. These shipments, however, represent only a fraction of the Society's output, as two-thirds of its editions are printed in the foreign countries where they are circulated.—*Bible in the World*.

Safeguarding Emigrants

An important letter has been sent by the Colonial Missionary Society to the secretaries of the County Unions, also to the district secretaries in Great Britain, urging that action should be taken by them to influence the churches to take immediate steps to safeguard as far as they could the thousands of young people who in the early spring leave the old country for Canada and other lands.

We understand that the Canadian churches are also taking similar steps in regard to those who arrive in the Dominion, and it is hoped that letters of introduction or transfer be given to those who are associated with churches. The matter is too serious to be overlooked. Its far-reaching importance can only be fully understood by those who know the dangers to which young life in new lands is exposed. Every year it is estimated that hundreds are lost to the churches in Canada and elsewhere owing to the lack of prompt action by church officials in this country. If early intimation were sent to the office of the Colonial Missionary Society, arrangements could often be made for those going out to be met at the port of arrival, and so a most helpful and much-needed service would be rendered.—*British Weekly*.

Salvation Army Training School

A few weeks since the Salvation Army Training College at Clapton opened its doors for the 1909 session. Upward of 500 students entered for training, including 66 women cadets, who are specially devoting themselves to rescue, slum and maternity work under Mrs. Booth. The training of an army captain at Clapton extends over ten months. The young enthusiast is taught, in addition to theological and doctrinal subjects, how to hold a crowd, how to deal with drunken disturbers of his meetings, what to advise perplexed mothers to do in case the baby is taken ill, the best way to scrub a floor and cook a dinner, how to keep accounts, and when to resist an overbearing or unjust police official.

The new students have been gathered from every corner of the British Isles. They are, for the most part, people in humble circumstances, who have had to exercise considerable self-denial in order to provide the outfit that is to see them through till the end of the year. Several children of prominent officers are included.

The Salvation Army and the Poor

The current *Review of Reviews* has an interesting article on the Salvation Army and the English unemployed. The army has brought to Canada and settled upon government lands about 55,000 of these starving, out-of-work people. These are the people who may be seen shivering on the London streets, sinking exhausted to the pavements, passing the night in a muttering stupor without shelter; standing, two or three thousand in a line, half-frozen and waiting patiently for a bite to eat, or joining the hungry marchers through the streets. General Booth has a card which is presented to each emigrant on the army's chartered ships. It reads: "God carry you safely to your new home. Fearlessly calculate upon hard work. Bravely meet difficulties. Do your duty by your families. Help your comrades. Make Canada a home that will be a credit to the old land. Put God first. Stand by the army. Save your souls. Meet me in heaven!"

Remembering What God Has Wrought

In calling for a "Week of thanksgiving, prayer and self-denial," February 21-27, the Baptist Missionary Society makes this recital:

There is much in the work of our society to call forth glad thanksgiving. God is doing great things for us. Last year nearly 2,000 souls were added to our ranks by baptism—651 India and Ceylon, 430 China, 780 Kongo, 44 Europe. Our native church numbers over 20,000 members and 13,000 scholars, not including the 46,742 members and 28,235 scholars in the West Indies, where the churches are now self-supporting. We have 1,017 stations, 832 Sunday-school teachers, 578 native missionaries and evangelists, and 302 European missionaries, wives, and lady helpers—146 In-

dia and Ceylon, 76 China, 66 Kongo, and 14 Europe. One hundred years ago the world was closed to us, and our churches were for the most part unresponsive. To-day doors are flung wide open, and from every field there come agonizing appeals—"Come over and help us."

A Far-north C. E. Society

This is a scene in Malmberget, Sweden, 50 miles beyond the Arctic Circle, where the most northern Christian Endeavor Society in Europe has its home. Dr. Clark visited this region several years ago. The longest day here is 408 hours, and the longest night in winter is of the same length. For seventeen days in winter the sun does not rise. For seventeen days in summer the sun does not set. What leisurely Christian Endeavor Meetings they can enjoy in Malmberget!—*Christian Endeavor World*.

Missionary Zeal of Swedish Methodists

The missionary activity of the Methodist Church in Sweden is indicated by the following facts furnished by the Rev. J. M. Erikson. During the past Conference year they have contributed \$6,122 for foreign mission work. Within the last two years 4 missionaries have gone out from the Swedish Conference, two to East Central Africa, one to Malaysia, and one to West China. A fifth is now under appointment to Inhambane, East Central Africa. Ten pastor-teachers or helpers in India receive their support from Sweden.

"Toleration!" in Italy

Following upon a remarkable revival at Campiglia dei Berici, a village in Venetia, a church has been erected and dedicated for services in connection with the Wesleyan missions. The ground for the building and for a house for the minister was given by a converted artizan named Tosetto, who, with other converts, gave free labor in order to keep down the cost. The building is a very tasteful one, with suitable texts on the front. There were a number of tumults during the progress of the work, and Tosetto was shot at by a hidden would-be assassin.

sin, but escaped unhurt, the ball passing through his hat. The opening services were crowded, despite the fact that an official ecclesiastical document had been circulated threatening excommunication by special order of the pope to all who took part, "either directly or indirectly." The same punishment was promised to any one who "even for curiosity" reads the heretical books or ventures into the building. Rev. W. Burgess, of Rome, recording the events, states in the *Foreign Field* that a Romanist catechism recently sanctioned by the present pontiff contains the following:

Question: If a Christian should be offered a Bible by a Protestant, what should he do?

Answer: He should reject it with horror, and if he may have received it inadvertently he should immediately throw it into the fire, or give it to the parish priest.—*London Christian*.

Increase of Bible Study

The "Bible Circles for Pupils of Higher Schools" in Germany have now been doing their blest work for twenty-five years. It was at the gymnasium (college) in Elberfeld, where, in 1883, the first of those "Bibel Kranzchen" was organized. To-day, there are 121 in 91 cities, with a membership of over 5,000. The object is the study of the Bible. Only students of higher institutions are admitted to membership.

AMERICA

How Foreign Missions Aid Home Missions

Says Dr. J. L. Barton, one of the secretaries of the American Board:

In Massachusetts, working under the Home Missionary Society for Armenian colonies, there is a large number of Armenians trained for this work in foreign mission institutions in Turkey; and what is true of Massachusetts is true of New York, Illinois, California and other States where Armenians are congregated. The editor of the only evangelical Armenian paper published in the United States is a graduate and former teacher in Euphrates College, Harpoot, Turkey; and the pastors of the self-supporting Armenian churches in Massachusetts, New York, Chicago, and California received their training at the hands of mission-

aries abroad. The same is in a measure true of the work for the Greeks and Assyrians here.

Those laboring most effectively for the Slavs in Cleveland and Chicago were first trained in the American Board mission in Bohemia. To-day working among the Slavs in Canada and the United States there are evangelical Slavs, who are giving their time and strength and talent to this work, every one of whom was trained in the mission of the American Board in Bohemia. Dr. Clarke, of the Bohemia mission, says that there are more Bohemians trained in the mission in Bohemia working for their own people in Canada and the United States than there are in Bohemia itself. Missionary trained men and women are working for Chinese and Japanese not only upon the Pacific Coast but in other States.

Country Churches as Producers of Missionaries

Dr. Barton states this well-known startling fact:

The American Board has sent out missionaries who were born in New Hampshire to the number of 171. Of this large number only one was born in Keene, one in Concord, and one in Manchester, all the rest having been born in smaller country places. From Vermont 217 missionaries have been sent, practically all of whom came from the country. It is significant that 7 of these 217 came from a church at Randolph, which has now on its roll less than 100 members, of whom nearly one-half are absentees. The board has sent from Massachusetts 556 missionaries, only 13 of whom were born in Boston, and the most of whom came from small country churches. In all of these cases the churches which have furnished the most missionaries might be called home mission churches, and many of them are now receiving aid from the Home Missionary Society.

The Great Home Mission Campaign

From Atlanta, Georgia; Hartford, Connecticut; Buffalo and Brooklyn, New York; Pittsburg and Philadelphia come encouraging reports of the Home Mission campaign conducted jointly by the leading denominations. The following are some of the reports:

"Seventeen religious denominations are federated under the banner of this great twentieth-century movement in the interest of Home Missions; and the object of the various meetings is

to familiarize the people with the character of this great crusade, behind which is massed the united strength of all evangelical Christendom.

"Less than one year old, this splendid organization has assumed colossal proportions. Ignoring sectarian lines and creeds, it presents an impressive front. The object-lesson in Christian unity which the movement exhibits in this age of discordant whims and theories is most encouraging."

"In the evening 1,200 men and women were crowded in the church. 'America, God's Laboratory for the World,' was the subject of the inspiring address by Rev. Josiah Strong, D.D., and the concluding address given by Rev. Charles E. Jefferson, pastor of the Broadway Tabernacle, whose mass of facts and figures proved to be one of the most interesting topics of the session."

"The meetings were a great success. One immediate result is that the various denominations are to get together, and plan to cooperate in their city mission work to such an extent as to prevent overlapping."

How Lincoln Seems to the Freedmen

The February abounded in Lincoln celebrations and fine orations by the hundred, no tribute paid was finer or more whole-hearted than one by the *American Missionary* for that month, which gives nearly fifty pages to articles by colored men and women, all freedmen, or children of ex-slaves. Of these writers seven were educated in the institutions of the *American Missionary Association*, which has done more than any other single agency for carrying on the work begun by Lincoln's Proclamation of Emancipation. One of them, Prof. Kelly Miller, of Howard University, says:

One hundred years ago Abraham Lincoln was born amidst a lowly life. There is none other than the Son of Man to whom the great Messianic prophecy applies with such pointed pertinency. He grew up as a root out of dry ground. He had no form nor comeliness that we should desire him. He was a man of sorrows and acquainted with grief. The haughty and supercilious

hid, as it were, their faces from him. He was wounded for our transgressions and bruised for our iniquities. With his stripes we are healed. He was cut out of the land of the living. Yet he has had his portion with the great and shared the spoils with the strong.

The Fruit of Lincoln's Doing

In a recent address in New York City, Booker T. Washington stated that he first heard Lincoln's name in a prayer offering by his mother in a slave cabin, in which she asked that victory might crown the efforts of the Union army. He also said:

Lincoln lives in the 32,000 young men and women of the negro race learning useful trades and occupations; in the 200,000 farms acquired by those he freed; in the more than 400,000 homes built; the 46 banks established and 10,000 stores owned; in the \$550,000,000 worth of taxable property in hand; the 28,000 public schools existing with 30,000 teachers; the 170 industrial schools and colleges; the 23,000 ministers and 26,000 churches. But above all this, he lives in the steady and unalterable determination of 10,000,000 black citizens to continue to climb year by year the ladder of the highest usefulness and to perfect themselves in strong and virtuous character. For making all this possible Lincoln lives.

Men's Reformed Church Movement

The committee appointed to plan the organization of a Men's Missionary Movement in the Reformed Church of America adopted the following plan, which was recommended for adoption at a conference held in the Marble Collegiate Church, New York:

1. The Men's Missionary Movement is an alliance of the men of the churches for cooperation in furthering the Foreign and Domestic Missionary interests of the Reformed Church in America.
2. Every man who is a member or adherent of any Reformed Church, and every minister in affiliation with the denomination, shall be considered to be a member of the Movement.
3. The men identified with any church may, if they choose to do so, organize as a local branch of the Movement, adopting such plan and name as may be adapted to local conditions.
4. In each Classis the laymen appointed under section 3 shall constitute a Classis Committee of the Movement.
5. A General Committee shall be constituted by the appointment of two lay

representatives from each Classical Committee. The secretaries and the Boards of Domestic Missions and Foreign Missions shall be ex-officio members of the General Committee.

6. The General Committee shall appoint an Executive Committee of fifteen, whose members shall be chosen from such localities that they may meet together without difficulty.

7. The duties of the several committees shall be as follows:

(a) The Classical Committee shall have the direction of the work of the Movement within each Classis. They shall encourage local organizations of the men in the churches, plan for Classical Conferences, and in other suitable ways further the purposes of the Movement.

(b) The General Committee shall have general direction of the Movement, especially as it relates to the whole denomination and the General Synod. It shall plan for Men's Missionary Conventions in suitable centers at least once each year.

(c) The Executive Committee shall act for the General Committee when the latter is not in session.

It was voted to recommend that the first meeting of the General Committee be held on Monday, October 25, 1909, at such place as may be fixed by the acting Executive Committee.

The plan of organization was designed to be flexible enough to meet conditions in every church. It was devised and adopted in the spirit of prayer and service.

Christ Mission Anniversary

This enterprise in behalf of Roman Catholics has just passed its thirtieth anniversary, having been established in 1879 under the control of James A. O'Connor, a converted priest. At the headquarters, 331 West Fifty-seventh Street, New York, its anniversary (December 20th), was marked by a sermon on "Testimonies of Catholic and Protestant Christians." A converted priest, Rev. Thomas Barbeieri, formerly connected with the Church of Our Lady of Mount Carmel in New York, told the story of his conversion, and Dr. J. N. Taft, a relative of the President, preached on December 27th. After watching the progress of this mission for many years and from personal acquaintance with its superintendent, we can honestly commend it to the prayers, sympathies, and support of the people of God.

Christian Endeavor Among the Eskimos

A Christian Endeavor Society has been formed among the Eskimos of the Friends' mission at Kotzebue, Alaska, under the leadership of Mr. and Mrs. James V. Geary. More than forty young people, all under twenty years of age, and all Eskimos, were present at the first meeting. They have adopted a very simple pledge. The Friends' Arctic Mission has nearly 1,500 Eskimo members. Besides being a missionary, Mr. Geary is postmaster and superintendent of the reindeer herd. Mrs. Geary is government teacher of the day school and gives instruction on industrial lines, such as breadmaking, dressmaking, and by visiting the homes, in home-making.

A Noted Indian Chief

Geronimo, a noted Apache Indian, died of pneumonia in February at Fort Sill, Oklahoma. For twenty-two years he was kept as a prisoner of war, as one who could no longer be trusted, and is supposed to have passed eighty years of age. He was a veritable tiger in his thirst for human blood and was a foe to be feared. The Apaches who followed him on the war-path would, if orders were given, have dared any perils if he but raised his hand or sounded the war-whoop.

He professed conversion three years ago, and was received into membership in the Reformed (Dutch) Church.

Saving the Immigrant

A writer in the *British Congregationalist* gives an account of the way in which the churches of all denominations in Canada are seeking to deal with the multitudes of immigrants who pour into that country. A definite form of welcome has been provided at the ports of entry, chaplains representing the churches being on hand to welcome the newcomers and introduce them to Christian people. Such a movement must have far-reaching consequences. The moment of arrival in a new country is a perilous one in many ways for the immi-

grant; and if he or she can only be captured immediately by the Christian brotherhood, a great step will have been taken in the forming of the character of the new country as well as in the saving of the individual. As colonial life extends, Christians in the motherland must rise to the occasion and see that ministers and workers across the seas have their hands strengthened for the important work of saving the immigrant.—*London Christian*.

Consolidation of Periodicals

For years the Congregational societies engaged in the different phases of home mission work have decided to publish no longer each a monthly periodical; but for the sake of economy, harmony and cooperation to unite in sustaining a single one to be called *The American Missionary*, to cost to subscribers but fifty cents a year. The foreign work, however, will continue to be represented by *The Missionary Herald*.

A Campaign of Education

The Foreign Missionary Society of the Disciples of Christ is conducting a unique educational campaign through the agency of moving pictures. They have secured eight of the best of the moving-picture scenes from the Young People's Missionary Movement. These scenes are from Japan, China, India and Africa. With these have been combined 100 or more slides of the work of the society around the world. Two of the best combination moving-picture and stereopticon machines have been purchased. A. McLean, president of the society, and S. J. Corey, one of the secretaries, are spending nearly four months in the field with these outfits. With each leader are two returned missionaries.

A Native South American Missionary

That an indigenous ministry is being raised up in South America is instanced in the case of the Rev. Bonifacio Ferreyra Borjas, of the Eastern South America Conference. A native

of Paraguay, converted under the ministry of the Rev. Remigio Vazquez, in Buenos Ayres, he received his earliest training under the personal direction of his pastor, pursuing later a course of study in the Theological Seminary under the late Dr. Samuel W. Siberts. His first appointment was to a difficult field, that of Dolores, in the province of Buenos Ayres. Within a year he has won universal esteem, has dissipated prejudices, has had converts, and has secured the erection of a church building, recently dedicated.—*World-Wide Missions*.

Progressive South America

Tho we hear much of the tremendous emigration in progress from Europe to the United States, little is heard of a similar movement toward the southern half of the New World. As Secretary H. C. Stuntz, of the Methodist Missionary Society, puts it:

Few North Americans realize the astounding progress which is being made in railway extension, agricultural developments, and systematic plans for the extension of the benefits of common-school education throughout nearly all of South America. Over \$40,000,000 of European capital have been expended upon railway construction in Argentina alone within the last twelve years. Immigration from Southern and Central Europe is pouring hundreds of thousands through the ports of Rio de Janeiro and Buenos Ayres. The immigration statistics of South America for 1908 show sixty-seven per cent. as large a number of foreigners coming to South America as passed through all our Atlantic ports. Republic after republic has thrown off the incubus of Romish intolerance and enacted laws granting equal protection to all faiths. And while magistrates, who have long been accustomed to punish heretics, will not readily yield to the new order, yet every day will give larger and larger scope to these laws.

Christian Endeavor in Chile

The first Christian Endeavor convention in Chile, according to *The Christian Endeavor World*, was held in Taiguen, a small town in the south. Valparaiso was the most distant point represented, but delegates were in attendance from Chillan, Temuco, Valdivia, and other parts. The conven-

tion lasted three days, and at the closing meeting the delegates rose one by one and expressed what Christian Endeavor and the convention meant to them. It was agreed to form a prayer band, and that at the hours of 12:30 and 7:30 each day, wherever they might be, they would lift up their hearts in prayer to God for blessing on the Church.

AFRICA

Great Britain and the Kongo

The government is still waiting for an assurance from the Belgian Ministry that reform in the Kongo Free State is at last to be undertaken in earnest. The latest Parliamentary paper on the Kongo question was published in November. After a lapse of more than two months, no definite reply has been given to Sir Edward Grey. Count de Lalaing warned the Foreign Secretary that delay would be inevitable owing to the transference of authority from the Kongo State to the Belgian Government. It was hoped in this country that the lot of the unhappy natives would be radically changed under the new system. The best influences in Belgian politics, including that of a Socialist leader like M. Vandervelde, had been ardently on the side of reform. It seems, however, that Belgian statesmen are in no position as yet to make promises.—*British Weekly*.

If Islam Should Possess Africa!

The great issue to be fought out in Africa is whether the continent shall be Mohammedan or Christian. The former faith has been propagating itself for 1,300 years, while Christianity has been there a bare century. It numbers some forty million adherents, as against Christianity's one million. It is fallacious to say that since Mohammedanism works an undeniable change for the better in the heathen black man, that it is a good enough faith for Africa. We need not criticise too absolutely the Mohammedan religion. Christian missionaries testify to its earnestness. It is the re-

ligion of action. One-half of its message — "There is one God" — is absolutely true, whatever may be thought of the other half—"and Mohammed is His prophet." The precepts of fasting and almsgiving, the injunction against gambling, strong drink, and usury, the frequent daily calls to prayer are not things to call for adverse comment. Dr. Stewart, a most eminent missionary authority, says of the difference the Mohammedan religion makes on the African: "It pulls him together and he becomes in every way more of a man, certainly more self-assertive." Polytheism disappears; sorcery dies away and human sacrifices; squalid filth gives way to cleanliness; hospitality becomes a duty; drunkenness is rare; idleness is regarded as degrading; justice is administered by written code rather than by the caprice of the chief, and a general moral elevation takes place.

Swedish Missionaries in the Kongo Free State

Of the missionaries of the eight great societies which are sending the Gospel to the thirty millions of heathen in the Kongo Free State, those of the Swedish Missionary Society alone do not complain over the conduct of the officials, declaring themselves satisfied with the state of their mutual relations. This is the more remarkable, because they labor in the same district where the American Baptists complain so much that the officials favor the Roman Catholic missionaries, who are therefore quite overbearing in their conduct. The work of the Swedish missionaries is described by them as favorable. Much educational work is being done and the 123 schools contain 4,029 pupils. Upon the 6 stations and 89 outstations 1,628 native Christians are found, but we must remember that only adults are baptized. More than 50 European laborers and more than 100 native helpers are employed in the murderous climate to which ten European laborers succumbed from 1901 to 1907. The sleeping sickness among the na-

tives has forced the missionaries to undertake quite a large amount of medical missionary work. Much literary work is also done by them, the whole Bible having been published in Kifoti in 1905, and a large grammar and dictionary are being printed. A monthly magazine for natives is published in 800 copies, a remarkable achievement. The Swedish missionaries expect to enter the French Kongo in 1909, having received permission from the French Government already.

Thanksgiving in Darkest Africa

We read of a recent jubilee held at Morija in Basutoland, one of the stations of the Société des Missions Évangéliques de Paris, an occasion where 5,000 dark-skinned Christians gathered to give thanks for the good tidings, and all that the missionaries had brought of blessing. The men had nothing remarkable; their faces were more or less expressive, their costumes more or less civilized, with head wear ranging from the English derby to the great straw hat a foot and a half high. It was the women who took the eye; they have a remarkable sense for that which is becoming. They twist their turbans around the head in the most fantastic and becoming fashion, turbans of every imaginable color; one sees even the most vivid red, green, pale or emerald, blue, light or indigo. Christians wear a shawl, in plaid, or a solid color, but never matching the turban. The heathen are wrapt in large blankets, like a steamer rug, but never gray or brown, always with big patterns in red. These colors lightened by the sun make a most pleasing picture, a real feast for the eyes.

An Exodus from Tanganyika

In the London *Chronicle*, Rev. R. S. Wright tells of the removal of a whole tribe in order to escape from the deadly sleeping sickness. He writes:

Three weeks ago we had a visit from the native commissioner and the principal medical officer. The people were

told they must commence to remove at once. This is a great hardship, as it is now near the cultivating season, and there is not time to build storehouses, huts, and remove food, etc. On August 13th practically all the men in our villages turned out, and we set off to make preparations for the exodus to follow. They were accompanied a considerable distance along the road by their women-folk, who carried their food for them, and then with shrill cries gave them a good send-off.

In due time we reached the selected site, fixt camp, and made all snug for our stay. Toward evening about twenty of our teachers came in, each carrying a load of banana-plants, and singing, "God Bless Our Native Land," to the tune of "God Save the King." The hymns they chose for service that evening were "There is a better world, they say," and "There will be no more parting"—very well suited to the occasion, I thought. Knowing there would be a wild rush, quarreling, and infinite confusion were each man allowed to choose his own garden, I called the village elders, and instructed them to allot the garden to each man in rotation, beginning with the elders, next the teachers, and finally the rank and file. One hundred and thirty-nine plots were, therefore, allotted without quarreling or confusion, and to the satisfaction of all.

The Consecration of African Christians

German Southwest Africa suffered most severely, as our readers will remember, from the rebellion of the Herero tribes against the German Government in 1905. The mission stations of the Rhenish Missionary Society were almost broken up, and the work has been only slowly recovering from the effects of the war since the rebels were forced to surrender to the Germans. Now the work seems to have been firmly established once more, and especially joyful news has come from the colony during the closing months of the past year. Several new churches and chapels have been opened, among them the fine church at Rehoboth on November 15th. A large number of the Bastards and of the Namaquas and Damras were present and listened to the Gospel preached by the missionaries, and the straightforward address of the representative of the German Government. The new church seats about eight hundred peo-

ple and is well built and comfortably furnished. The cost of its erection has been borne exclusively by the members of the native Christian congregation. They voluntarily subscribed \$7,000, an immense amount if one remembers the limited opportunities of earning money, and furnished personal labor and services to the amount of almost \$4,000. Thus these native Christians gave a wonderful example of deep, whole-hearted consecration unto the Master, which is well worthy of our imitation.

A Notable Gathering in Mengo Cathedral

One of the greatest events in the history of the Church in Uganda was the presence of four kings together for worship at two services in Mengo Cathedral on Sunday, November 8th. They were the kings of Uganda, Bunyoro, Ankole, and Toro, who were in Mengo for the exhibition and the celebration of the birthday of King Edward VII. The first of the two services is thus described by the Rev. J. Roscoe, writing from Mengo:

The morning service was a packed one, and was an imposing sight; the procession of some 50 leading chiefs, together with the four kings and the regents, and at the head Busoga with some of his chiefs, all in state robes, was a picturesque one. It was an event never to be forgotten by the Christians here, as it was the first time any king other than the King of Uganda had ever been to a service in the cathedral. The Rev. H. W. Duta, in his sermon, pointed out how the early missionaries had toiled and sowed seed, how Bishop Hannington and others had laid down their lives to bring the Gospel to Uganda, and now we were beginning to see the real harvest. The four kings together was a sight never before beheld in Uganda. The only cause for kings to meet in the past was for battle, but here we saw them, together with their people, taking part in one religious service, and worshipping the same God and rejoicing in the same Savior.—*C. M. S. Gazette.*

MISCELLANEOUS

A Century Plant and Its Fruits

According to a recent report 11,250,000 "heathen" have been converted to Christianity during the past hundred years. The figures, if accu-

rate, and they are most likely to be under than above the truth, says *Christian Work and Evangelist*, by no means register the benefit which missionary effort has conferred upon the pagan world. Beyond the 5,000,000 adherents of the 10,000 organized churches, the 8,000 Bible schools with their 1,500,000 of pupils, the 50,000 native ordained preachers, and all their unregistered influence upon the people, beyond all the benefits of civilization, commerce, industry, arts, brought in the wake of missionary effort, and in so many cases impossible but for its effect upon the people, above all these and far more valuable than any of them has been the silent, indescribable but immensely potent influence of the lives, the sacrifices, the self-forgetful love, the death in countless instances, of the missionaries themselves.

The Potency of Many Small Gifts

Not long since a missionary wrote:

The fact that India supports no less than 5,000,000 fakirs, mostly by small gifts given by the very poor, gives some idea of the possibilities awaiting the Indian church in the matter of self-support when it resolves to say good-by to foreign money and rises to the full dignity of its position as an indigenous independent church, laying itself out for the good of the people of this great empire.

The Aim of Missions Past and Present

Says Secretary Barton, in his "Review of the Year," at the annual meeting of the American Board:

Almost within a single decade foreign missions have advanced from an endeavor mainly to reach individual men and women, and to shape a narrow range of society, to a recognized place as a force operating upon the great races and nations, developing in them a self-consciousness, awakening in them a new sense of independence, and training them to use wisely national power and responsibility. This has ever been the result of Christian instruction among the backward races: it will ever be the same until none are left behind.

OBITUARY NOTES

Rabbi Ignatz Lichtenstein, of Budapest

Rabbi Ignatz Lichtenstein died in Budapest, Hungary, in his eighty-fifth year on October 16, 1908. He was

one of the most picturesque figures in the history of Jewish missions during the last twenty years. Born as the son of strictly orthodox Jewish parents, he was ordained as rabbi and became district rabbi in Tapio-Szele, a little Hungarian town, in 1873. Ten years later the reading of a New Testament, which many years before he had confiscated as dangerous literature from a Jewish teacher, convinced him that Jesus of Nazareth is the Messiah. For several years he dared not speak of his faith, but finally his heart overflowed and one Sabbath, as he was preaching to his Jewish congregation, he spoke of Jesus as the true Messiah and the Redeemer of Israel. Soon after he published three pamphlets on the question, which created a tremendous sensation among the Jews of Europe. Persecutions came at once, and Rabbi Lichtenstein was cited to appear before the assembled Rabbinate in Budapest. When he entered the hall, he was greeted with the cry, "Retract! Retract!" His answer was, "I shall most willingly retract if you convince me that I am wrong." A compromise was offered, but he declined it. Six years he continued to be a district rabbi and to preach and teach from the New Testament in his own synagogue, in spite of persecutions and bitter opposition. Missionary organizations and denominations sought his services, and even an emissary from the Pope came with a tempting offer. But Rabbi Lichtenstein decided to remain among his own nation and not to be baptized, that he might thus exert upon his Jewish brethren an influence from within. In 1892, however, he resigned his office and, after a brief visit to England, settled in Budapest, where he was supported by a small council of English friends of Israel. At first his work in Budapest was full of promise, but gradually it became very clear to every observer that his continuance within the Jewish camp did not remove the offense of the cross, but apparently decreased his usefulness.

He entered into rest, avowing his faith in Jesus the Messiah to the very last, and was buried in the cemetery of the Reformed Jewish Synagog in Budapest, of which he had remained a nominal member to his death.

Rabbi Lichtenstein's pamphlets are valuable as missionary literature and are gladly received and read by the Jews of eastern Europe. He was faithful unto death, and even those who do not agree with his views in remaining unbaptized and continuing a nominal member of the Jewish community, acknowledge his honesty and his integrity of purpose. His life and testimony have not been in vain.

Death of Father Janssen

On January 15th Father Arnold Janssen died at Steyl, in Holland, in his 72d year. He was the founder and the superintendent-general of the Society of the Divine Word, the German-Dutch Foreign Missionary Society of the Roman Catholic Church. In 1875 he founded the first German Roman Catholic Mission House at Steyl, in 1888 the College of St. Raphael in Rome, in 1889 the Missionary Seminary in Moedling near Vienna, in 1892 the Mission House near Neisse, in 1898 the Mission House St. Wendel near Treves, and in 1904 the Mission House St. Rupert near Salzburg. He was also the founder of the Women's Association of the Handmaids of the Holy Ghost. His executive ability was marvelous, and under his directions missionaries of the Society of the Divine Word have commenced work in China and Japan, in the South Sea Islands and West Africa, in North and South America. At his death, thirty years after the first missionary of the society had gone to China, there were laboring under him 234 priests, 118 lay brothers, and 182 sisters, while 50,000 baptized heathen and 50,000 catechumen were the visible results of the work. The cause of Roman Catholic Foreign Missions suffered a great loss in the death of Father Janssen.

FOR THE MISSIONARY LIBRARY

PERU: ITS STORY, PEOPLE, AND RELIGION.
By Geraldine Guinness. Illustrated.
8vo, 450 pp. \$3.00 *net.* Morgan &
Scott, London. Fleming H. Revell
Co., New York. 1909.

It is easy to say that any book is one of unusual merit, but this is more than true of the book before us. This is the more remarkable in that it is the work of a young woman not twenty years old when it was written. The photographic illustrations are fine examples of art and are well chosen to illustrate the text.

Miss Guinness accompanied her father, Dr. Harry Grattan Guinness, on a sort of journey of missionary exploration to Peru and this volume is the result. It is dedicated to "all who have no interest in Peru," but those who read it must give up this title. In a charming style, with a wealth of its rhetoric, and withal generally accurate, the young traveler describes in three parts, first, the story of Peru, historically; second, the account of its people; and third, the character and results of its religions.

The third part is a terrific arraignment of Peruvian Romanism because of its abuse of political power, its superstition and lack of spirituality and the immorality of priests and people. The book closes with a glimpse into the realities of missionary life and the opportunities for missionary service. Not one dull page has found its way into this book, which is a great contribution to the literature on the "Neglected Continent." (See selections on pages 210-217, March REVIEW.)

THE FORWARD MOVEMENT HYMNAL. Pamphlet. 15 cents. Baptist Forward Movement, Philadelphia. 1908.

Nothing is more stirring than a good missionary hymn. Most of our church hymnals are woefully lacking in number and variety of these hymns, so that a special book has been prepared for the missionary campaign. The hymns here included are appropriate for both home and foreign missions. Some are written by converts from

heathenism. They are not musical doggerel, but are worthy of use in any meeting. They include such well-known selections as Luther's "Mighty Fortress"; Wesley's "Come, Thou Almighty King"; Baring-Gould's "Onward, Christian Soldiers"; Zinzendorf's "Jesus Still Leads On"; Watts' "Jesus Shall Reign"; Miss Goreh's "In the Secret of His Presence," and others equally familiar, besides some excellent new words and music—75 in all. Fifteen responsive missionary Bible readings add to the completeness of the pamphlet.

THE WHY AND HOW OF FOREIGN MISSIONS.
By Rev. Arthur J. Brown. 12mo, 286 pp. Illustrated. 50 and 35 cents, *net.* Young People's Missionary Movement, New York. 1908.

This popular presentation of principles and facts is already in its third edition. The major part is taken from the author's larger book, "The Foreign Missionary," and is arranged for a mission study course. It is a good companion volume to S. D. Gordon's more contemplative work, for it deals in a peculiarly striking way with the practical facts that appeal to thinking men. The missionary motive is clearly stated on a Biblical basis; the missionary administration and the selection and support of candidates are described by one who has had practical experience in the organization; missionaries at work and the native church are shown by one who has visited the field; missionary critics are fairly and ably answered, and the part of the home church in the enterprise is set forth with an evident knowledge of and sympathy for the difficulties and work that press on the local church. Here is an excellent book to put in the hands of earnest, thinking laymen and young people.

QUIET TALKS WITH WORLD WINNERS. By S. D. Gordon. 12mo, 280 pp. 75 cents, *net.* A. C. Armstrong & Son, New York. 1908.

Mr. Gordon's "Quiet Talks" have become widely known and greatly used. They are not so much discov-

eries of new truth as simple, strong statements of familiar principles and precepts. Their charm lies in their divine truth, their homely simplicity, and their adaptation to human needs.

This latest volume of "Quiet Talks" deals with God's love and plan of salvation for man. The Master's passion and plan, the need, the opportunity and emergency, and the past failure and coming victory are presented with spiritual insight and power that are convincing and compelling. Few pictures of a human father's dealing with his wayward child so powerfully show God's suffering for man's sin as that described in "A Human Picture of God."

The second series of "Quiet Talks" takes up the winning forces—the Church, the Christian, the Savior, the Spirit, prayer, money, and sacrifice. These are practical Bible studies that should lead to greater sacrifice and more devoted service. Mr. Gordon has a great gift in the simple setting forth of fundamental principles of the Christian life.

A HISTORY OF MISSIONS IN INDIA. By Julius Richter, D.D. Map, 8vo, 468 pp. \$2.50, net. Fleming H. Revell Co., New York. 1908.

Julius Richter is one of the leading authorities on missions of the European continent. As an author, editor and lecturer he is well known and highly esteemed in missionary circles, so that Professor Moore's excellent translation of "*Indische Missions geschichte*" is cordially welcomed. But it is, moreover, the best and most complete history, in the English language, of the beginnings and progress of Christian missions in the Indian Empire.

After a brief introductory description of the land the people and religions of India, Dr. Richter gives a careful and intelligent account of the work of the early Roman Catholic missionaries, the Syrian Church, the Danish Protestants, and the modern missionaries since William Carey.

The latter half of the book discusses the problems, organization, results,

and outlook of Indian missions. Dr. Richter is discriminating and careful in his limited use of statistics. There is no full statistical table, tho this would have been a valuable feature of such a book.

It is evident from a careful reading of this history that the most extensive and abiding work has been done through the great missionary societies. The independent work has sometimes been excellent in its spirit and method, but as the founders have passed away the converts have scattered and there has been nothing left to conserve the results. These free-lance movements lack the power from direction and the accumulated energy of the permanent and progressive societies. The success of missions is hindered by the character of many of the Europeans who bring Christianity into disrepute, by the heathen antecedents and surroundings of the converts and by the lack of adequate support for the missionary enterprise.

Dr. Richter's book is of greatest value to students of Indian missions. It is packed full with information.

GLIMPSES OF INDIAN LIFE. By H. S. Streatfield. 12mo, 171 pp. 2s, 6d. Marshall Brothers, London. 1908.

A woman missionary sees much that is shut out from the gaze of other foreigners. Miss Streatfield simply tells what she has seen in the cities and zenanas of South India, and thereby helps us to understand some of the difficulties and anxieties, joys and sorrows, that move the heart of one who sympathizes with God and man. The scenes described are simple pictures of every-day life in the mission compound, the school, the streets, and the native temples and zenanas. They are not of unusual merit, but they bring the reader at home into closer touch with the worker on the field.

WITH THE AFGHANS. By Claude Field. Illustrations and map. 8vo, 221 pp. 3s, 6d. Marshall Bros., London. 1908.

Afghanistan is another of the lands closed to the Gospel. A station is maintained on the Indian border at

Peshawur—called the vilest city in Asia—but not one step further are the messengers of light allowed to go. Even the native medical mission, at Lundi Kotal, has been abandoned. The English authorities fear Moslem fanaticism. Afghans have shown an interest in Christianity, the Bible has long been translated into Pushtu and converts have been won, but it yet remains to possess the land. The book is an unusually interesting story of the Afghans, and experiences among them. Afghanistan is one of the lands that needs to be besieged by prayers.

DAYBREAK IN TURKEY. By James L. Barton, D.D. Illustrated, 8vo, 294 pp. \$1.50. Pilgrim Press, Boston. 1909.

This is a timely volume, not because it describes the causes, course, or outcome of the new régime in Turkey, but largely because a student of affairs in that empire describes conditions and progress of civilization there before the new constitution was proclaimed. The missionaries have been working to redeem the land and the people for nearly a century, and the world is just waking up to see some of the results. The description of these picturesque and determined followers of Mohammed is worth reading, and the history of Christian effort for the enlightenment of their fanaticism and the reclaiming of their characters and service is full of fascination. The concluding chapter is the only one that deals with the new Turkey under the constitution, but the whole volume will shed much light on the natural and supernatural causes that have led to "Daybreak in Turkey."

STEWARDSHIP AND MISSIONS. By Charles A. Cook. 16mo, 170 pp. 75 cents. American Baptist Publication Society, Boston. 1908.

The author of several earlier booklets on systematic giving and church finances has here given a mission study text-book on Christian Stewardship which will be welcomed by a larger circle than that of his own denomination. He holds that the

work of missions will never be adequately supported until God's people realize their privileges and obligations as Christian stewards. In eight strong chapters with questions and lesson-aim the subject of Stewardship is defined, both as regards the acquisition and the use of money, as well as the matter of giving and tithing and the possibilities and rewards of stewardship for the individual and the local church. The quotations facing the chapter-headings furnish the reader with some of the best things ever written on giving and sacrifice for the kingdom, while the list of literature on the subject by other writers, among them Strong, Murray, Mott and Schauffer, invites further study. The book is a challenge to rearrange our acquisitions, activities and expenditures in the light of the great commission and the unparalleled opportunities of the hour. There are wonderful examples of consecrated givers and gifts; of pastors who realized that they were the shepherds and not the ewe-lambs of their flocks; and of church revivals that began by faithful stewardship. Study this book and you will see that "the annual offering plan for Foreign Missions is an affront to God," and that "all financial church problems are at bottom problems of spiritual temperature." The facts here given are good fuel for cold churches.

ISLANDS OF THE PACIFIC. By James M. Alexander. Illustrated. 12mo, 369 pp. Second edition. \$1.50. American Tract Society, New York. 1909.

Students of history and present-day politics tell us that the Pacific is to be the great theater of world movements in the near future. The islands are becoming more and more important to the great nations, and the work of Christian missions is being put to the test. For this reason, if for no other, the revision and republication of Dr. Alexander's book, at a reduced price, is most timely.

This has long been the best missionary book on the islands of the Pacific.

The picturesque natural scenery and primitive peoples in their savagery, idolatry and degradation of these islands are set forth in contrast to the changed conditions brought about by the Gospel of Christ. The stories of Hawaii, Pitcairn, Tahiti, and the Fiji islands are romantic and wonderful in the extreme. The book is incomplete for lack of an index.

O-HEART-SAN—A JAPANESE GIRL. By Helen E. Haskell. Illustrated in colors. 12mo, 129 pp. \$1.00. L. C. Page & Co., Boston. 1908.

Foreigners, especially Asiatics, have a fascination of their own, and Miss Haskell's story of "O-Heart-San, the Beautiful, and Haru, the young Prince Imperial," are no exception. It is not a missionary book, but a tale for children—a simple, entertaining, prettily published story that will at least awaken sympathy for the brothers and sisters across the Pacific who are being ill used in California.

THE LITTLE EGYPTIAN COUSIN. By Blanche McManus.

THE LITTLE GRECIAN COUSIN. By Mary F. Nixon-Roulet. 12mo, 141 pp. 60 cents each. L. C. Page & Co., Boston. 1908.

These attractive stories for children of about twelve years describe the lives of children of other lands. They are well told and have a mission in strengthening the bonds between the girls and boys of the wide world. They do not always distinguish between truth and superstition in the accounts of religious customs and beliefs.

NEW BOOKS

MISSIONS IN THE PLAN OF THE AGES. By William Owen Carver, M.A., Th.D. 12mo. \$1.25, *net*. Fleming H. Revell Co., New York. 1908.

INTRODUCTION TO CHRISTIAN MISSIONS. By Thomas Cary Johnson. 12mo, 220 pp. Presbyterian Committee of Publication, Richmond, Va. 1908.

WITH THE AFGHANS. By Claude Field, M.A. Illustrated. 12mo, 221 pp. 3s, 6d, *net*. Marshall Bros., Ltd., London. 1908.

GLIMPSES OF INDIAN LIFE. By Henrietta S. Streatfield. 12mo, 171 pp. Marshall Bros., Ltd., London. 1908.

NEW YORK CHARITIES DIRECTORY. An Authoritative, Classified, and Descriptive Directory to the Philanthropic, Educational, and Religious Resources of the City of New York, including the Boroughs of Manhattan, the Bronx, Brooklyn, Queens, and Richmond. Compiled by B. R. Hurd. 18th edition. 16mo, xxiv-813 pp. \$1.00. Charity Organization Society, New York. 1908.

THE CLAIMS AND OPPORTUNITIES OF THE CHRISTIAN MINISTRY. A Series of Pamphlets Edited by John R. Mott. 16mo, 50 cents a set, *postpaid*. Y. M. C. A. Press, 124 East 28th St., New York. 1908.

THIRTY-FIRST ANNUAL REPORT OF THE COUNCIL OF MISSIONS COOPERATING WITH THE CHURCH OF CHRIST IN JAPAN. 16mo, 67 pp. The Publications Committee of the Council. 1908.

A STANDARD BIBLE DICTIONARY. Edited by Melancthon W. Jacobus, D.D., Edward E. Nourse, D.D., and Andrew C. Zenos, D.D., in Association with American, British, and German Scholars. Illustrations and maps. xxiii-920 pp. \$6.00, *net*. Funk & Wagnalls Company, New York. 1909.

HOME MISSION HANDICRAFT. By Lina and Adelia B. Beard. Paper, 12mo, 140 pp. 50 cents. Charles Scribner's Sons, New York. 1908.

THE PREACHER—HIS PERSON, MESSAGE, AND METHOD. By Arthur S. Hoyt. 8vo, 380 pp. \$1.50, *net*. Macmillan Company, New York. 1909.

THE TRAILERS—A NOVEL. By Ruth Little Mason. 12mo, 365 pp. \$1.20, *net*. Fleming H. Revell Co., New York. 1909.

SIDELIGHTS ON CHINESE LIFE. By the Rev. J. MacGowan. \$3.75. J. B. Lippincott Company, Philadelphia. 1909.

LIFE IN THE WORD. By Philip Mauro. 16mo, 110 pp. 50 cents, *net*. Fleming H. Revell Co., New York. 1909.

PERU—ITS STORY, PEOPLE, AND RELIGION. By Geraldine Guinness. Illustrated. 8vo, 438 pp. \$2.50, *net*. Fleming H. Revell Co., New York. 1909.

CHRISTIAN EPOCH-MAKERS. By Henry C. Vedder. 368 pp. \$1.20, *net, postpaid*. American Baptist Publication Society, Philadelphia. 1909.

THE CONVERTED CATHOLIC. Edited by Rev. James A. O'Connor. Volume XXV. January to December, 1908. 8vo, 380 pp. James A. O'Connor, New York. 1908.

TRUSTING AND TOILING ON ISRAEL'S BEHALF. Edited by Samuel Hinds Wilkinson. Volume 14, 1908. 8vo, 196 pp. Midmay Mission to the Jews Bookstore, London. 1908.

**TO WIN
MEN
TO
CHRIST**

TOMORROW
UNITED INTERDENOMINATIONAL
EVANGELISTIC SERVICES

The Laymen's Evangelistic Council of Chicago

Every one is invited to attend these services, and strangers are most cordially and heartily welcome. In general the hours for service are 10:30 a. m. and 7:30 p. m.

South Side Churches

Methodist
 First Methodist Church, 12th and
 Main, Phone 240.
 Second Methodist Church, 12th and
 Main, Phone 240.
 Third Methodist Church, 12th and
 Main, Phone 240.
 Fourth Methodist Church, 12th and
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 Eighteenth Methodist Church, 12th and
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 Nineteenth Methodist Church, 12th and
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 Twentieth Methodist Church, 12th and
 Main, Phone 240.

"That which all Christian Churches hold in common is so far in excess of that which separates them that the Kingdom of God cannot advance upon the preaching of differences, but only upon teaching that which is held in common."

Suburban Churches

[illegible]

CHICAGO LAYMEN'S EVANGELISTIC CAMPAIGN

This reduction of a full-page advertisement that appeared weekly in a leading Chicago daily paper shows one of the methods by which the business men of that city are seeking to arouse the churches in evangelistic effort. This movement could not fail to arrest the attention of many non-Christians to the united interests of churches of many denominations in winning men to Christ. The movement has stirred the city and many have united with these churches. Write for fuller details to the Laymen's Evangelistic Council, 1209 Association Building, Chicago, Illinois, Mr. Andrew Stevenson, General Secretary.

The Missionary Review of the World

Vol. XXXII. No. 5
Old Series

MAY, 1909

Vol. XXII. No. 5
New Series

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SIGNS OF THE TIMES

CIRCLES OF PRAYER

These are established all over the world and are growing in number and efficiency. To them, no doubt, all other results may be largely traced. It is a dangerous thing to pray unless one is ready to give, to send, and even to go. Dr. James Hamilton said, "The Christian on his knees sees further than the mere philosopher on his tiptoes." Working without praying is atheistic; praying without working is farcical and illusory, if not presumptive; both together are practical and primitive piety.

The late Dr. Flint, of Los Angeles, used to say: "There is a prayer vision and prayer contact, a prayer representation and a prayer distribution; there is consequently prayer power, defensive, aggressive, and creative." But if such be the effect of prayer upon the praying soul, what about its effect upon the object and subject of prayer? The beloved Gilmour, of Mongolia, wrote, "Unprayed for, I feel like a diver at the river bottom, with no air to breathe, or a fireman upon a blazing building with an empty hose."

A NATIONAL MISSIONARY POLICY

The first National Missionary Congress of modern times met in the form of a great assembly of laymen at Toronto, Canada, March 31st to April 4th. There was evidence of strong, earnest conviction and determination

to push the campaign for world-wide preaching of the Gospel. The policy adopted by the National Missionary Congress states: "In view of the universality and finality of the Gospel of Christ, and of the spiritual needs of mankind, we believe that the laymen of the Church of our generation should undertake to obey literally the command of Christ to preach the Gospel to every creature."

This statement of policy goes on to affirm the equal responsibility of laymen and ordained ministers to work for the coming of God's kingdom, the duty of Christians to evangelize the home land and to contribute at least \$1,300,000 annually toward home missions and \$3,200,000 annually toward foreign missions.

This is a significant movement in which the leading Christian men of all the Protestant denominations of Canada are deeply interested. Four thousand, two hundred commissioners from the churches of the various provinces met in this unique congress. Already there are signs of awakened spiritual life and Christian zeal as a result of this movement.

The Laymen's Missionary Movement plan a national movement in the United States for the fall of 1909 and the early part of 1910, in which all Protestant denominations are to be enlisted. Big campaigns are to be car-

ried on in fifty-two cities, and lesser campaigns in one hundred smaller centers. The leading speakers on World Evangelization are to be engaged, including ministers, missionaries, laymen. Let Christians pray that guidance may be given to those who have this project in hand, and that a mighty world-interest, world-sympathy and world-effort may come from it.

THE LAYMEN OF MINNESOTA AND MISSIONS

What were called "the greatest series of meetings along religious and missionary lines ever held in the Northwest" constituted the conference of laymen held, under the auspices of the Laymen's Missionary Movement, in Minneapolis, February 4th to 7th. More than 1,200 men were enrolled and hundreds of them thronged every session, absorbing the facts of missions, asking for detailed instruction as to the best methods of arousing others, and uniting in prayer for a larger vision of and greater devotion to the cause of world-wide evangelization. After considering the responsibility of the laymen in the missionary enterprise, the conference expressed its determination to endeavor to enlist all Christian men in Minnesota to do their share in evangelizing the world, and recommended that a missionary committee of men be organized in every congregation. It advocated the adoption of a rational system of giving for missionary support, and expressed a preference for the making of weekly offerings. It set as a standard for Minnesota Christians to reach a minimum of \$5 a year from each member. This would involve a large advance, since Minnesota has about 350,000 Protestant Christian communicants, whose total gifts for Christian

work abroad for the last year were about \$150,000. When the standard proposed by the conference is reached these same people will be giving more than \$1,500,000.—*The Spirit of Missions*.

MEN'S MISSIONARY ADVANCE IN IOWA

The Iowa State Convention was held at Des Moines on March 23d-25th. Nearly 1,000 men were accommodated at the opening banquet, while hundreds of others were unable to secure tickets for lack of space. Fifteen denominations were represented and all mission boards heartily cooperated.

Iowa has a population of 2,205,000, and the churches represented at Des Moines have a communicant membership of about 425,000, who last year contributed for religious purposes at home about \$3,925,000. For foreign missions, the Christians of Iowa gave \$275,000 last year, or about 65 cents per member.

The men at the convention felt deeply the failure of their churches in propagating Christianity throughout the world, and three hundred took home one-dollar packets of missionary literature for further study. The official action emphasized (1) the Church's present duty to every creature; (2) the importance of having a strong missionary committee of men in every congregation; (3) the necessity of a proper system of missionary finance in each congregation; (4) the great importance of a personal canvass of all members and adherents, by men, in order to enlist the support of the whole membership in this work; (5) the duty of the churches to multiply their offerings to the work of evangelizing the world. An average of 5 cents per church-member per week

was recommended by the convention at Des Moines to be given even by the poorer congregations, while an average of at least 10 cents per week was urged upon congregations generally.

A State Committee for Iowa of the Laymen's Missionary Movement was organized by the Convention. It was also urged that a Cooperating Committee be appointed in every city or community.

THE INTERNATIONAL OPIUM COMMISSION

All friends of humanity are interested in the meeting of the Opium Commission in Shanghai, where some steps were taken in the right direction, altho much more progress is to be desired. The commission agreed that opium traffic should be prohibited except for medicinal purposes. It was strongly advocated that opium-smoking be suppress and all opium-joints be closed. Equally drastic measures were proposed against the use of morphine. China is evidently in earnest in the effort to stamp out the demoralizing use of opium and is making strenuous efforts to put an end to the cultivation of the poppy, the manufacture of the drug and its promiscuous use. Great Britain still hinders progress by refusing to seriously interfere with the exportation of opium from India to China, or to allow China to prohibit the importation from British dominions. The greed for gold still hinders the manifestation of the spirit of Christian love in the destruction of any business that injures a brother man.

It was recommended that every country adopt measures to prevent the export of opium to countries forbidding it, that each country apply its own

laws to its subjects in its consular districts in China, and that each take measures for suppressing opium-smoking in its own possessions, and amend its regulations in the light of the experience of other lands. At the suggestion of the Chinese it was further urged that all governments having settlements in China should close the opium dives there and should cooperate with China for the entire suppression of the opium trade.

These results are far from effecting all that is needed. They are helps to China in her attempts to rid herself of a curse, but they leave untouched the worst and most discreditable obstacle, the British treaties forbidding China to interfere with British trade of any kind, which stand in the way of the prohibition of the importation of opium. Rev. E. W. Thwing, has been doing good service under the auspices of the International Reform Bureau, and is to continue his work there as secretary for China.

REVIVALS IN CENTRAL CHINA

Revivals are spreading all over Central China. Almost every letter and paper tells of the spread of the fire. At no time in the history of the Christian Church in China have there been tokens of such definite signs of spiritual blessing. In Manchuria, Chili, Honan, Shantung, and Anhwei provinces, the mission-stations report movements that are almost startling in the character of their spiritual awakening.

Hundreds of native ministers are receiving new power, and there is great rejoicing. The native Church is receiving a vision of the Christ, and is taking upon itself seriously the work of evangelization.

Many of these revivals have begun with meetings held by Rev. J. Goforth, who has visited various centers. There have been evidences of the Spirit's presence such as have been reported from India and Korea—a deep sense of sin, confession, restitution, whole companies praying at once, crying for mercy and then voicing their praise for pardon. These manifestations are especially remarkable in China, where every one is backward about the confession of wrong for fear of “losing face.”

Another evidence of the Spirit's work was the increased solicitude for the salvation of others. All seemed to realize anew the power of prayer and the whole atmosphere of many stations was changed. Missionaries and native Christians seemed to be drawn nearer together at the throne of grace and to be energized with new power in the service of God. The latest reports of these revivals come from Shansi, Honan and Hankow.

WILL TIBET SOON BE OPEN?

The work on the borders of Tibet is going on quietly and unobtrusively, so that Christians may not be aware of the great advances that are being made. It is being surrounded by a cordon of mission stations in India and China. Work in Tibet will thus be made possible by work on the borders of Tibet. Various missionary societies have located on several sides of the country, and are drawing nearer to the central territory.

THE HUMILIATION OF THE DALAI-LAMA

The waning influence of Buddhism is shown by the loss of power and prestige by the Dalai-Lama, of Tibet, who left Peking, December 21st, bound

for Lhasa, where he is expected to stay, but not to exercise civil functions. He will be treated as a mere ecclesiastic, and any communications with the authorities at Peking must be through the Chinese commissioner, resident there. This is a significant event, for he has been held in almost adoration as the Holy Lama, the head of the Buddhistic system.

While at Peking he wore out his welcome, and the vulgarities of the “yellow sect” disgusted all who beheld them. The pride of the Grand Lama has had a disastrous fall, and it would seem to be the beginning of the end of this monstrous system of superstition that has hidden under the disguise of secrecy and mystery.

The significance of this humiliation can be fully seen only as we realize that for centuries the summit of the hierarchy of Lamaism has been occupied by two Lama popes—one the Dalai-Lama, or Ocean Priest—whose dominion is as boundless as the ocean; and the other the Tesho, or Bogdo-Lama, whose residence was in the convent at Bkra Shiss Laun po, and in reality much inferior in power. The Dalai-Lama is, therefore, the supposed highest incarnation of Lamaism, which may be traced backward in history for ten or fifteen centuries till its origin is lost in the darkness of an unhistoried past.

AN INGATHERING IN NORTH INDIA

The Rev. C. H. Bandy writes to the American Presbyterian Board of Foreign Missions that the missionaries who have been engaged in the great ingathering in North India have been so busy with the task that they have neglected to write about it. He says: “We have been baptizing

people by the thousands, organizing churches, starting day schools, training teachers and preachers, developing self-support, starting boarding schools and industrial schools and lifting in every possible way, until lately we have found the load too heavy.

"In ten years in the four districts of Fatehgarh, Etah, Mainpuri and Etawah, there has sprung up a Christian community of 15,000, who worship in forty-five different church organizations. In the last four years four missionaries and their assistants have baptized in this area no less than 11,000 people, and have organized thirty-two churches. This work so vigorously begun shows no sign of exhaustion. On the contrary, it gains in momentum. The preachers and teachers educated from their own numbers work with us in the closest harmony and with hopes about as large as the possibilities and with the skill of a trained corps. Keep us well supported and I see no reason why this whole caste among whom we are now working, numbering in these four districts 40,000, may not in a very short time be counted among your and my Christian brethren."

A COPTIC BIBLE SOCIETY

A remarkable meeting was recently held under the auspices of Copts in Cairo. An Egyptian Auxiliary to the British and Foreign Bible Society was proposed by a young Coptic deacon, a friend of the late D. M. Thornton, and the management is entirely in the hands of the Egyptians. Never before, we understand, has one been founded in the mission field.

A large number of Egyptian students gathered in the court of the Towfeek Society, the chairman being the president of the auxiliary, Habashi Bey Miftâh. After Basili Effendi

Butrus, the originator and secretary of the auxiliary, had explained shortly the object of the movement, and that this meeting was their first annual meeting, Ekhnukh Effendi Fanûs gave a fine address on the great work of the Bible Society, in which he exprest his amazement at the work it had accomplished so quietly.

PROGRESS IN MOSLEM LANDS

Gradually the exclusion, fanaticism, bigotry and medievalism of Moham-medanism is being broken down. The Damascus to Mecca railway has reached Medina, and in a few months it is expected that a station will be opened at Mecca itself. This enterprise is "one of the most astonishing events this generation has seen," for it will make the forbidden city of Islam open to the world and must radically change that religion.

In Morocco also changes have been taking place. Comparative quiet has existed there since Mulai Hafid was recognized as Sultan. This is in sharp contrast to the years of turmoil that preceded. The new ruler is now working in harmony with the French authorities, and he is reported to have a firm grasp upon the reins of government. He is remarkably democratic for an Oriental, receives foreign visitors cordially and has shown himself friendly to the religious medical missions working within his province. The general situation in Morocco is at present very much brighter than a year ago.

THE CLOUDS IN PERSIA

The Shah's forces and the Nationalists still continue in conflict in Persia, to the great detriment of missionary work. At last reports the Nationalists still held Julfa, Maraud, Khoi, Salmas and Urumia.

A missionary writes, February 8th: "The Royalist forces about Tabriz number 12,000. The Nationalists have perhaps 6,000 in the city, 2,000 at Maraud and 2,000 at Julfa, also 1,000 at Khoi and Salmas. Prices are going up and there is only enough wheat in the city for two months, and this can not be found in any quantity over the Julfa road. So present conditions can not continue more than two months without becoming very serious as to rioting for food. We hear every day or two that an attack on the city will be made, but thus far these reports have been false. Armenian revolutionists from Russia have joined with the Nationalists, so that in all probability the Armenians and other Christians will not be safe from being plundered if the Kurds enter the city."

CHRISTIAN GROWTH IN SUMATRA

Seventy-five years ago (in 1834), two American missionaries, Munson and Lyman, the first in heathen Sumatra, were killed and eaten by the wild Bataks near Lobu Pining. The place where they were murdered was recently discovered, and a suitable granite monument was erected bearing the inscription (in German): "Here rest the bones of the two American missionaries Munson and Lyman, slain and eaten in 1834. John 16: 1-3." Underneath these words is carved in the Batak language, "The Blood of the martyrs is the seed of the Church."

It is said that when the mother of one of these martyrs received the news of the death of her son, she sorrowed not so much because she had lost her son, but because she had no

other son to take his place. From that time on she prayed daily for the murderous Bataks, and her prayers have been answered.

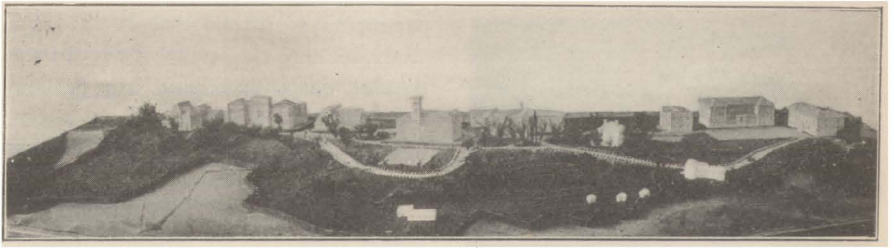
In the village Lobu Pining the Gospel is to-day being preached faithfully, and many of the children of those murderers have been brought to Christ. Among the inquirers, who have asked for baptism, is the chief Ompu Tombak, eighty years of age, the son of the leader of the band that murdered Munson and Lyman.

The Rhenish Missionary Society has 69 laborers upon Sumatra, and 82,000 native Christians are gathered upon 43 stations and 357 out-stations.

THE WORK OF MEDICAL MISSIONS

Perhaps no one sign of the times is more impressive than the multiplication of healing agencies on the foreign field. Hospitals, dispensaries, manned and equipped most completely and conducted by men of the highest culture, are continually multiplying; as fine physicians and surgeons can be found in the foreign fields as at home. Some of the most promising men have gone forth, both from England and America. There must be some mighty impulse at work, for there is no adequate *temporal* advantage that attracts.

Garibaldi said to his soldiers in 1849: "I can offer you only hunger and danger; the earth for a bed, the sun for a fire; but let whosoever does not despair of the fortunes of Italy follow me." Men of brilliant promise are finding their own life worth the living because losing their life for the sake of others. As Dr. Josiah Strong says: "Jesus found servitude a badge of dishonor; He made it a badge of distinction."



A MODEL OF THE SYRIAN PROTESTANT COLLEGE, BEIRUT—MADE IN LIMESTONE BY DR. H. H. JESSUP

THE CRISIS IN THE SYRIAN PROTESTANT COLLEGE AT BEIRUT

BY A FRIEND OF THE COLLEGE

The recent editorial in *THE MISSIONARY REVIEW* on the demands of the Moslem students at the Beirut College suggests that a further and more detailed statement of the situation and its significance would be of interest. The salient facts and the documents quoted bearing upon the matter are drawn by the writer from official sources, so far as available, and will serve to summarize the progress of events up to the last of March.

A clear historical narrative is given in a document issued by the faculty of the college, from which I am permitted to quote, as follows:

"A summary of the events which have led to the present crisis in the Syrian Protestant College may be given in three paragraphs dealing with (1) the traditional policy of the college in the matter of religious instruction and religious exercises; (2) the contention of the non-Christian students; and (3) the deadlock existing between the governing body of the college and the non-Christian students.

(1.) The college was founded as a Christian, missionary, non-sectarian institution. It was incorporated in 1863, under the laws of the State of New York. In 1907 it received a firman from the Imperial Ottoman

Government, which bestowed certain substantial immunities, including Imperial recognition of its legal status. From the first day of the opening of the college, in 1866, until the present moment, a period of forty-three years, a regulation of the college has been uniformly and continuously in operation; namely, the requirement that all students, without distinction of religious or sectarian affiliations, should attend the stated exercises of religious worship. This requirement has applied to certain academic departments for both morning and evening prayers, and to certain other professional departments for evening prayers only. Such religious services consist of the singing of a hymn, the reading of a passage from the Bible, and the offering of a prayer by some member of the teaching corps. No student has at any time ever been required to take any part in worship, except to be present, and to observe the ordinary rules of good order. These services last for about ten minutes. On Sunday, interne students only are required to attend worship, which consists of the reading of selections from the Bible, the offering of prayer by the preacher, and a sermon; the entire service lasting one hour. Interne students of the



STATUE OF DANIEL BLISS, FIRST PRESIDENT

Erected by former students now living in Egypt and the Sudan

Preparatory Department only are further required to attend a similar hour of worship held on Sunday evening. On Sunday afternoon a short exercise for Bible study is required of interne students. A second regulation requires all students of two of the academic de-

partments to attend classes in Bible study. These classes are a part of the regular curriculum, and are graded, the examination grades having a certain value in determining the academic standing of the student.

Aside from the two above-mentioned categories of religious instruction and worship, all other religious exercises are wholly voluntary. The college having been founded, and having uniformly been conducted since its foundation, as a missionary institution, has felt justified in maintaining these two regulations. These regulations have been published year by year in the college catalogs, in English and Arabic. It has always been the purpose of the college to present to the entire student body a clear statement of the Christian religion, in the hope that it might commend itself to their acceptance.

(2.) As for the attitude of non-Christian students and their parents toward these regulations, it may be said that they have in the past offered sundry objections to the policy of the college in thus requiring compulsory attendance upon Christian services. Such objections have always been met by the statement that the regulations are faithfully published in the annual prospectus of the college, and that, under these circumstances, registration is tantamount to acceptance of college requirements; the inference being that inability to comply with college regulations would mean either not entering the institution at all, or personal withdrawal when the regulations are found to be irksome. Until the present year, this simple inference has successfully met the somewhat sporadic objections which have been advanced against college policy. This

year the mental ferment in public opinion which naturally resulted from the changed conditions in the empire, served in large measure as the *occasion* for the development of a strong movement among a large number of Moslem students, of whom there are in the college a total of about 120, seeking to induce the faculty to alter the regulations in favor of voluntary attendance for Moslems. After various negotiations, covering many weeks, a petition signed by 98 Moslems reached

they would not again attend a compulsory service, nor a compulsory class in Biblical instruction; and swearing further that, in case such action of theirs should lead to the expulsion of any or all of them, they would refuse to leave the college. There is abundant evidence to show that they still further agreed, whether under oath or not is unknown, that, should force be attempted in carrying out an edict of expulsion, they would then enlist the active support of a large body of sym-



STUDENTS COMING FROM THE ASSEMBLY HALL WHERE CHAPEL EXERCISES ARE HELD

the faculty, respectfully requesting the withdrawal of the regulations affecting compulsory attendance at religious services and instruction. The faculty in reply stated its inability to comply with this request, and published to the entire body of students a statement of the attitude of the faculty toward the general subject of religious instruction and the conduct of religious worship. A certain number of Moslem students, perhaps about sixty, thereupon bound themselves together by a solemn oath (and later about forty others have faithfully promised to cooperate), swearing that

pathizers from among the population of Beirut city. It is our belief that such support, if elicited, might result in violence of various kinds. Practically the entire body of Jewish students, numbering about seventy, later affiliated themselves with the movement inaugurated by the Moslems.

(3.) The deadlock is serious. The faculty, after prolonged consideration, feels justified in stating that a crisis of unknown and most threatening proportions seems imminent. We desire to state this belief in the strongest possible terms. The apparently simple solution of yielding to the demand of



INTERIOR OF THE ASSEMBLY HALL WHERE 900 STUDENTS HAVE GATHERED DAILY, ALL WEARING THE FEZ

the students involves matters of far-reaching importance. First, under the constitution of the college, the faculty is legally incompetent to take such a step. Again, yielding to the students this widely applicable principle of religious voluntarism within our own college would inevitably invite similar movements in all American and English institutions, thus raising the issue of the relation of the American and British governments to the whole subject of the capitulations as related to educational institutions, and the privileges thus derived.

The faculty is profoundly desirous of effecting a *modus vivendi* that may avert the impending crisis. Our students have conducted themselves with remarkable restraint and courtesy, and have manifested exemplary observance of all the regulations other than those

in dispute. At any moment, however, the crisis may be precipitated by an unwise action on the part of any one. The movement is, unfortunately, not confined to students, but is fostered, perhaps controlled, by secret committees in the city, and perhaps in Egypt. The civil influence of this fact can not be too greatly emphasized or deplored. It is believed that the students are convinced that their contention is sanctioned by the program of the constitutional party in the government, and that the program foreshadowed in the summer of 1908 will presently receive the dignity of law. With this in mind, and convinced further not only of the sympathy of the Moslem public opinion, but also of the sympathy of the local government, they have appealed their case to high authorities in Constantinople."

The foregoing statement was issued at an early stage of the trouble, and since then the faculty has endeavored to exercise tact and patience in dealing with the students, seeking to avoid an acute crisis, involving violence and the perils which, under the present government, might attend it. Meanwhile, several of the Moslem journals of Syria and Egypt have commented on the situation, with inflammatory partizanship and surprizing bitterness, while public opinion in Moslem circles has apparently not been able to understand the view-point of the college authorities. Scant attention has been paid to the rights of the institution as an American educational foundation, initiated and supported exclusively by private funds, given by Christian friends in America, with the desire and explicit purpose of establishing in Western Asia a Christian college,

where a broad and liberal education should be given, in a Christian atmosphere, in practical sympathy with the evangelical principles of the American Mission, from which it originated, and in environment of which it has been located.

The Moslem view-point has been emphasized, even to the extent that the college being on Turkish soil, and opening its doors to Moslem students, has no right to intrude Christianity into its curriculum, but should either place itself on a wholly non-religious basis, or otherwise should extend to Moslems the right to claim facilities for Mohammedan worship, such as a students' mosque, for example, on its own campus. By logical inference, a similar differentiated provision must be made for Jews, Druses, and all the other religious faiths represented among its students, in case they should



A GROUP OF STUDENTS IN THE COLLEGE LIBRARY

demand it with sufficient vigor as their right. The proposal was even advocated with much insistence that it was the duty of the college, under the new régime of constitutional liberty, to hand itself over either to the Turkish Government, or to the municipal authorities, who would shape its policy in harmony with the supposed scope of the new constitution, and in accord with that conception of liberty which is congenial to the Moslem mind. It has already become sufficiently clear that liberty as understood by the Constitutional Government will not be interpreted as granting freedom to the Moslem to become a Christian, and all signs point to the resolute shaping of the new administration in the interests of Islam, and its propagation. A bitter disappointment evidently awaits the Christian races of the empire, if they are expecting a fair share of influence and power in the government.

The right of the college, as a private American institution founded upon its own religious basis, and entitled to shape its own internal policy, is not conceded. The fact that the enrolment of students has been entirely voluntary on their part, and that full information has been supplied to them and to their parents as to what was expected of them, does not seem to relieve the situation from the standpoint of Mohammedan public opinion. The fact that there has been no claim, and no attempt on the part of the college authorities to force the consciences of the students, or interfere with their religious preferences, and that all that has been required of them was good order, and observance of the rules regarding attendance upon the public religious services of the institution, has not seemed to mitigate the

attitude of hostility to the Christian tone and atmosphere of the college. That I am not misrepresenting this aspect of the subject, I quote from the forty-second annual report of the college, presented by the faculty to the board of trustees within a year, as follows:

The supreme object of the college is the promotion of the Christian ideal among its students. Whatever success we may achieve in other ways, if we fail here, we fail in the fundamental point. . . . The college thus believes that a man is not fully educated unless he is educated in his religious nature. It further believes that in educating his religious nature the claims of the Christian religion should be brought to his thoughtful attention. The college does not believe in proselytizing. It does not believe in denouncing other religions. It does not compel a student to sing Christian hymns, or to bow his head in prayer—if such acts violate his conscientious scruples, but it insists upon a serious and respectful attitude on the part of all, and strives to make clear that as a Christian college it is faithfully striving to illustrate the spirit of Christ's great motto: "I came not to destroy, but to fulfil."

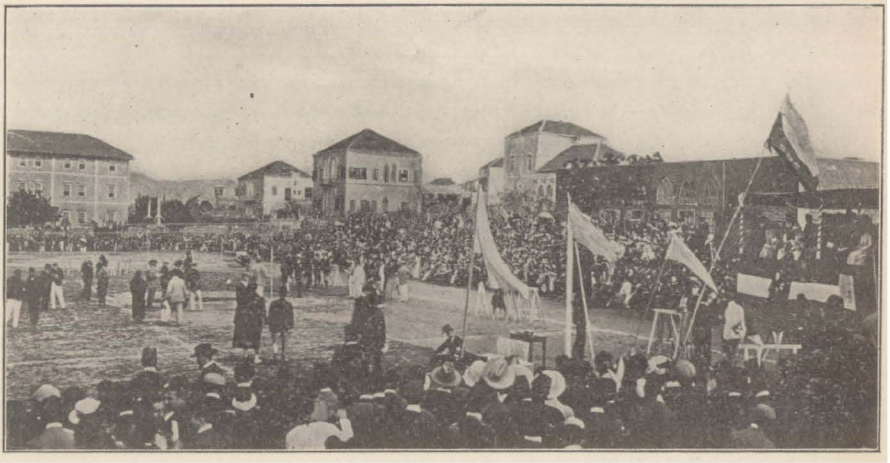
The gist of the matter is that Moslem and Jewish and Druse students, and their parents, desire the educational advantages of the college, but wish to separate themselves entirely from its religious influence, and from contact with its Christian standards. They demand that its plant and endowment, so generously provided, to the extent of about \$1,370,000, its annual income of about \$85,000 (including fees for board and tuition), its corps of able professors and teachers, numbering over seventy, and drawn to its service by Christian motives, its splendid facilities (including sixteen imposing stone buildings on its campus of forty acres), dedicated to the expo-

sition and uplifting of Christian ideals, should all minister equally to the growth and power of Islam, and this by sequestering Christian benefactions, and ostensibly in the interests of liberty.

The authorities of the college have felt it to be their duty, as trustees and guardians of sacred interests, to resist this onslaught upon its traditional principles and vested rights. They have endeavored to do this firmly but

The original charter of the college, dated in 1863, declares its purpose to be "the establishing and maintaining, or assisting to establish or maintain, in Syria, or other adjacent countries, a college, or other educational institution, which shall be self-governing, and founded and conducted upon strictly Christian and evangelical principles, but not sectarian."

Under the guidance of these principles the trustees, in cooperation with



FIELD-DAY SPORTS AT THE SYRIAN PROTESTANT COLLEGE

kindly, in a conciliatory and forbearing spirit, out of consideration to the misguided students and in conservation of the highest interests of all concerned; not least of the entire student body (numbering in all 840), and of the Syrian community, and even the Ottoman Empire as a whole. In this era of misunderstood liberty, political bewilderment, and transitory administrative policy, through which Turkey is passing, it will be a service of no slight value to vindicate the true scope and significance of liberty, and firmly to resist attempts to overstep the bounds, and turn liberty into license, or make it an instrument of oppression.

the faculty, are endeavoring to deal with this delicate problem, in its environment of prejudice and passion, backed by forces difficult to control under present conditions, and supported by an untrained public opinion, with false views of the real meaning of religious liberty, and strongly prejudiced in favor of Islam. It is evident that a situation has been created which calls for much wisdom and self-control, combined with firmness and essential loyalty to a high trust. The trustees, while declaring their cordial sympathy with the civil and religious freedom now happily established in Turkey, and willing to encourage all

wise and profitable aspirations among the students and friends of the college, yet at the same time firmly declare that "they can not see their way to concede to demands that are at variance with the object for which the college was founded, and with its invariable practise during all its history." They are convinced that yielding to the demands proposed "would be prejudicial to the true interests of the country at the present time, and false, as well as injurious, to the aims and efforts of the college; while it would also, in no small degree, jeopardize the work of all missionary institutions in the empire. It might thus go far to impair or destroy the elevating effects of the educational and religious operations which have been a chief factor in creating the desire for

civil and religious freedom, and which must be largely relied upon for its successful development."

It should be said, in conclusion, to the credit of the Christian students at present in the college, representing numerous Oriental sects and nationalities throughout Western Asia and Egypt, that they have behaved during all this turmoil with exemplary dignity, and have refrained from taking any part in the disorder. It is gratifying, too, that a large group of over fifty graduates of the college, residing in Cairo, have written to the faculty in vindication and support of the traditional policy, the abolishment of which is demanded by the Moslem and Jewish element among the students, and urging that these demands should not be granted.

THE CHURCH AND THE CRISIS IN CITIES

EDITORIAL

The crisis in cities involves the mission of the Church and of society generally to the masses, the remedies to be applied to pauperism, intemperance, licentiousness, crime; the improvement of the homes of the poor, and the schools of the ignorant; the shops of the wage-workers, and the cells of the felons. To study such questions intelligently we must begin with *heredity*, and then consider *environment*: no causes that make men and women what they are, and keep them from becoming what they may be, and ought to be, must be overlooked. Every condition that promotes health of body, good brawn and good brain, a well-informed mind and sound morals, household comfort and general well-being,

comes within the compass of the investigation.

Picton's maxim was: "Always keep your center strong; always keep there your best men." And the maxim that is good on the battle-field applies equally well to the conflict going on on this other battle-ground in the social and political world.

There is no question that the city is the great menace of modern civilization. With its homeless and out-cast classes, the masses estranged and alienated from the rich, the refined, and even the nominally Christian; with the strife between labor and capital, tending to anarchy, socialism, and nihilism; with Sabbath desecration, the drink traffic, open vice and secret

crime, slums that breed miasma and reek with moral pollution, with excessive immigration, but little or no assimilation or incorporation of foreign elements; and with consequent divergence of interest and sympathies, manners and morals; with practical separation that amounts to isolation and fosters mutual misunderstanding and alienation; it is not strange if philanthropist and statesman, patriot and Christian, unite to ask, what shall be done. The city is here, inevitably and permanently. Are its attendant evils inevitable and irremediable?

There is no likelihood that in this demand of the cities for a large outlay of both money and effort there will be any abatement. We shall probably always be in straits. The vigorous child grows; only the cripple and the dwarf remain stationary. Development brings of necessity new needs; the old clothes are worn out, or oftener torn out. What father would want a boy who needed no new suit for his growing body? The rapid growth of cities is in one way a mark of health as well as growth; but unguarded, unprovided for, what might be a blessing turns to a curse. Mrs. Shelley's *Frankenstein* shows how a giant may only prove a monster, unless gigantic stature and Herculean muscle are ruled by heroic nature and an unselfish will. As cities grow in population, society must grow in power to cope with all the demands which such increase makes upon good citizens and true Christians.

Thomas Jefferson is credited with the prophecy that the great cities would prove to be "the ulcers upon the body politic"; but, whoever originated this saying, its doubtful authorship

can not impeach its profound wisdom and truth.

If the cities are ulcers, the whole body is rapidly being overspread with them, and the condition of society may well cause alarm. Our population is increasing with phenomenal rapidity, but the relative increase of cities is much more rapid. The "compendium of the Tenth Census" showed that, from 1790 to 1880, our whole population multiplied twelve times, but the population as gathered in cities eighty-six times, more than seven times as fast.

The Growing Multitudes

In 1790, one-thirtieth of the people in the United States lived in cities of 8,000 or more inhabitants; in 1800, one twenty-fifth; in 1810, one-twentieth; in 1830, one-sixteenth; in 1840, one-twelfth; in 1860, one-sixth; in 1870, over one-fifth; in 1880, one-fourth. In 1800, only six cities numbered 8,000; in 1880, 286,000.

Subsequent census returns have shown that a population of less than 3,000,000 in 1780, had risen to 50,000,000, a century later, and in twenty years more to 76,300,000; and in 1909 to nearly 90,000,000, with the congestion in cities increasing. In 1900, there were 100 cities whose population exceeded 38,000, and considerably over 800 with over 5,000.

An "ulcer" implies inflamed texture, purulent discharge; an abnormal, diseased condition, offensive, harmful. Is it not high time, not only for the statesman and philanthropist, but the patriot and citizen, to inquire whether these are necessary and incurable sores; whether they proceed from local diseases or from constitutional causes;

whether they are "simple," resulting from accidental injuries, or "specific," resulting from specific poisons or particular and unwholesome habits? In a word, can no physician or balm be found to relieve or remove what is corrupting and even destroying the virility and vitality of national life?

There are reasons why cities naturally and almost inevitably threaten the peace and prosperity of civilization. There is always danger in *masses*, especially if the elements composing them are heterogeneous. Whatever evil exists in individuals is concentrated, where they are closely gathered. A city becomes therefore at once a *nucleus* and *focus* for vice and crime. There conspiracies are formed; there criminals more easily escape detection and evade arrest; there a few designing leaders find the ignorant multitude ready for use as tools and dupes; there contact is close and communication easy and swift. All these and other evils bring increasing risk, as land becomes more valuable, rents higher, accommodations more scarce and scanty, and the poorer classes are crowded into closer quarters, and every condition of physical health and moral well-being fast ceases to exist.

Cities do not grow accidentally, or arbitrarily, but according to an eternal fitness; they spring up where travel and traffic find convenient starting-points, halting-points, stopping-points and cross-points, so that a sagacious observer can often foresee and forecast their sites. On the banks of navigable rivers; where fertile valleys meet and mingle; on the seacoast, where fine harbors invite shipping; in the center of great teeming prairies and savannahs, on the borders where great nations come in contact; in the

neighborhood of great coal-beds, mines of ore and sources of productive industry; wherever manufacturers are likely to find a good workshop or market, there population gathers and centers.

But there also risks are incurred, and vices are encouraged. There the poor, ignorant, degraded classes are massed, who are on the search for work and are compelled to do anything for daily bread; whose brains are little developed, and who must depend almost entirely on brawn, alone; who, in the struggle for bare existence, often become mere machine-feeders, and turn into mere machines themselves. There are great factories and workshops in manufacturing towns, where, for a score of years, human beings have done nothing but perform one mechanical, monotonous task, like crowding a bar of iron into a "cutter"—in the midst of a confusion and clatter in which thought and speech are alike impossible. To some of them, no rest-day ever comes, and no respite but a few moments for a meal or a few hours for sleep. They practically know nothing of life but the material and the mechanical—and the bodily powers are all that are ever called into any activity. The mind, heart, conscience, will and spiritual nature, are asleep, or awake only to the suggestions of appetite, vice and crime.

The Foreigners

The cities are largely the gathering places of *foreign immigrants*. Immigration is irregular, varying according to the conditions here and abroad, the expulsive forces at work in other countries and the attractions that draw to our shores. But, on the whole, immigration is on the increase, as shown in successive decades of years. From

1820 to 1830, it reached only about 150,000. In the next decade, it rose fourfold to about 600,000; in the next, threefold more, to about 1,800,000, or twelve times what it was from 1820 to 1830; in the next, it went from 1,800,000 to 26,000,000; and from 1870-1880 to nearly three million. Thus the number of immigrants coming to our shores from 1870 to 1880 was twenty times what it was from 1820 to 1830, fifty years before.

From 1890 to 1900, about 3,850,000 immigrants landed on our shores; from 1900 to 1907, over 10,000,000, the total from 1820 to 1907 exceeding 21,000,000, a number equal to nearly one-fourth of the entire present population!

The peril lies, as has been said, in the *lack of assimilation*. These strangers import with them foreign notions, prejudices, customs, habits, favorable to a heterogeneous, instead of a homogeneous, people. Freedom relaxes into license and licentiousness, till free speech, free thought, free press, free love, run riot; with no common training and culture, common birth, common faith or common church life to fuse these masses into unity.

These immigrants naturally drift toward the cities, where they can most easily find work and those with whom they can associate and communicate in their own tongue. Hence the cities draw the foreign population, and in Cincinnati, Cleveland, Boston, New York, Chicago, etc., from six to nine out of every ten inhabitants are of foreign birth or parentage.

The crowding—the almost crushing—of the poorer and working classes in our cities means peril to every interest of body and soul. The question has never been properly considered in

its relation to *bodily health*, yet without the healthy body how can we have the sane mind?

These overcrowded populations must be reached and controlled. Sometimes in a herd of 10,000 cattle there is a panic and stampede, and one can not stop them. The only way is to ride right into the midst of them, and little by little deflect their course till they run in a circle and so stop.

The Drink Traffic

The drink traffic constitutes one of the worst problems of cities. It constrains good citizens to arm for the encounter, and forget all party lines and local limits, in the fight with a foe that is perhaps on the whole the most malignant and dangerous. Whether it be the Blue Ribbon, Red Ribbon, or White Ribbon that we wear; whether it be the banner of Good Templars, Sons of Temperance, Father Matthew or other organizations, under which we march; whether we adhere to the policy of Canon Wilberforce, with his renunciation of alcohol even as a medicine; or to that of the late Dr. Howard Crosby, with his concentration of all forces on the *saloon*; we must think only that on which we agree, and in view of the present and awful peril put a stop to intemperance.

Even the slower and conservative Britishers are waking up to the perils of drink. There is one church in a Scotch city whose four successive pastors were victims of drink, and three of them died drunkards—and all, men of brains. The question of suppressing strong drink presses on all alike. A merchant in St. Louis, urged by a temperance deputation to join them in the fight, turned them off abruptly, saying, "It's no business of mine!" Soon

after, an accident on a railway sent home his own wife and two daughters mangled corpses, and that accident was due solely to rum! Where law is not adequate, we must have legislation; where the law is adequate, it must be enforced. We must not imitate the Irishman, who said in reference to certain legislation, "*I'm in favor of the law, but agin its execution.*"

The conflict is growing closer and hotter. On the one side not only temperance, but total abstinence is gaining ground with the intelligent and virtuous classes. Wine drinking, that was almost universal in 1838, had become exceptional in 1888. Fifty years thus saw it banished from the side-board and the table, in thousands of homes where it used to be a common fashion to offer it to callers and use it as a beverage. Where a quarter century before, not one total abstainer could be found in the British House of Commons, there were afterward fifty. The United States had at least one President in the White House whose noble wife dared to banish it even from state dinners. Congressmen and Senators are not ashamed to appear on the platforms of great public gatherings as the advocates, not only of total abstinence on the part of the individual, but of prohibition on the part of the state. In Scotland, fifty years ago, ministers of the Gospel got tipsy at installations, where now it would be regarded as a scandal and disgrace.

There are many signs that the use of strong drink is fast losing respectability. A minister quaintly gave God thanks for tokens of a growing sense of shame in connection with drinking customs, as evidenced by the veiling

of the interior of saloons behind screens, and to the attempt to conceal in the breath the fumes of alcohol by the use of aromatic spices. The new device—clusters of artificial rubber grapes charged with liquors, advertised as a "means of stimulation without observation even in the most criticising surroundings," and which are commended to orators, singers and actors, for the "unobserved manner in which they can be utilized to overcome fatigue," etc.—is not all this a confession that somehow respectable people have put the brand of their condemnation and curse upon the use of intoxicating liquors?

Few things are more powerful than public and pronounced disapproval. Agitation marshals the conscience of the people not only to mold laws, but to frame the unwritten code of moral usages—to determine what shall be regarded as respectable. And many a man who would not be controlled by his judgment or conscience, or even by a law, bows before the common sentiment that prevails in the community. We must therefore *make* popular sentiment on the drink question that shall make it as hot for a tippler as it was for a traitor in another crisis of our country. Drink must be driven from among men of standing, by the brand of curse burned upon its brow by the voice and vote of the people.

The remedy is not mainly in *law*, unless law be enforced; the dead-letter of ineffective legislation is worse than none. Executive and judicial officers and police force can not carry out law, unless backed by an intelligent, educated established public sentiment. There has been in many parts laws sufficiently stringent to have abated if

not abolished the evils of the drink traffic had those laws been executed; but even the restrictions upon Sunday liquor selling, selling to minors and to habitual drunkards, have often not been enforced because there was not a public conscience that demanded enforcement. The remedy is to be found in no mere improvement of law, unless we can insure its official discharge of duty. "Seventeen arrests" for violation, where there were seventeen hundred offenses, become a mockery of law and set it at defiance.

What could be expected but vagrancy, pauperism and crime in a city where there is one legalized dramshop to every one hundred and fifty-eight of the population! Where every thirty-second house is a saloon!—in other words, where every thirty-one families combine to keep the thirty-second in the liquor trade! Is it to be wondered at that in one year in that city there were some 50,000 arrests, and of them 30,000 were for habitual drunkenness, intoxication and disorderly conduct traceable to drink? While of the remaining crimes of violence, at least fifty per cent. were due directly or indirectly to rum? The calmest and maturest judgment of those best fitted to speak as umpires, charges seventy-five per cent. of all crimes to the demon of drink! The 6,000 saloons that curst that city averaged \$4,500 per annum, or the gross sum of \$27,000,000 for sales of drink.

In the sixth ward of that city, where the population was estimated at 10,000, there was one church to every 290

voters, one bakery to 127, and one grocery to 62; but one saloon to every 7½ voters!

In New York City 1,000 licensed liquor dealers represented twenty years ago 40,000 voters, and led Secretary Evarts wittily to observe: "We have a new LL.D.—licensed liquor dealers." And this was the power that ruled in the primary meetings, ward caucuses, nominations and final elections. Rum has long in our great cities been dominant at the polls.

Questions like these appeal to Church and State for speedy solution, and the challenge is becoming more and more imperative. While men sleep the enemy is awake and on the alert, and the tares are not only being sown but grown, until they leave little space for any wholesome grain. The crisis is more critical every hour. When will the popular mind and conscience awake to the awful danger that threatens not revolt only, but revolution! We must *pray* and *work*, for our working will go far to make effectual our praying.

Some years ago Sir Wilfred Lawson told in the British parliament of a little girl who prayed that God would protect the little birds, and keep them from entering the trap her brother had set.

"Do you think God will answer that prayer?" she was asked.

"I am sure He will," she confidently replied.

"What makes you so sure?"

"*I smashed the trap!*"

She had answered her own prayer. Go thou and do likewise.

MEMORABLE MISSIONARY DATES FOR MAY

PREPARED BY MISS BELLE M. BRAIN

- May 1, 1806.—Arrival of Henry Martyn at Calcutta.
See any life of Martyn.
- May 1, 1816.—Birth of Fidelia Fiske.
See article in this number.
- May 1, 1873.*—Death of David Livingstone.
See "Personal Life of David Livingstone," by Blaikie.
- May 2, 1821.—Birth of Bishop William Taylor.
See MISSIONARY REVIEW, Aug., 1902, p. 609.
- May 2, 1844.—Death of Henry Nott.
See "Encyclopedia of Missions."
- May 2, 1859.—Rev. J. Liggins, first Protestant missionary arrived in Japan.
See "Japan and Its Regeneration," by Carey.
- May 3, 1721.—Hans Egede sailed for Greenland.
See "Heroes of the Mission Field," by Walsh.
- May 3, 1823.—Death of W. A. B. Johnson, of Sierra Leone.
See "New Acts of the Apostles," by Pierson.
- May 4, 1873.—Death of David Livingstone (?) *
- May 5, 1808.—Birth of Pastor Harms.
See MISSIONARY REVIEW, July, 1899, p. 489.
- May 5, 1893.—Death of Robert Whittaker McAll, of Paris.
See MISSIONARY REVIEW, Sept., 1893, p. 680.
- May 6, 1543.—Francis Xavier landed at Goa.
See "Heroes of the Mission Field," by Walsh.
- May 6, 1827.—John Williams landed at Rarotonga.
See "Missionary Enterprises in the South Sea Islands," by John Williams.
- May 6, 1831.—Birth of Bishop Schereschewsky.
See MISSIONARY REVIEW, Feb., 1907.
- May 7, 1859.—Guido F. Verbeck sailed for Japan.
See "Verbeck of Japan," by Griffith.
- May 8, 1816.—Founding of the American Bible Society.
See "Encyclopedia of Missions."
- May 9, 1760.—Death of Count Zinzendorf.
See MISSIONARY REVIEW, May, 1900.
- May 9, 1834.—Death of William Carey.
See any life of Carey.
- May 10, 1799.—Founding of the Religious Tract Society, London.
See "Encyclopedia of Missions."
- May 11, 1879.—Death of Bishop Gobat.
See "Encyclopedia of Missions."
- May 11, 1887.—Death of Ion Keith-Falconer.
See "Encyclopedia of Missions."
- May 12, 1838.—Death of Samuel Marsden, of New Zealand.
See "Pioneers and Founders," by Yonge.
- May 16, 1819.—Baptism of Pomare II. of Tahiti.
See "Islands of the Pacific," by Alexander.
- May 16, 1828.—Baptism of Kho-Thah-Byu.
See "New Acts of the Apostles," by Pierson.
- May 17, 1882.—James Hannington sailed for Africa.
See "Life of James Hannington," by Dawson.
- May 18, 1834.—Birth of Sheldon Jackson.
See "Life of Sheldon Jackson," by Stewart.
- May 18, 1814.—Founding of the American Baptist Missionary Union.
See "A History of Baptist Missions," by Merriam.
- May 18, 1870.—James Gilmour arrived at Peking.
See "James Gilmour, of Mongolia," by Lovett.
- May 19, 1902.—Death of Bishop Taylor.
See MISSIONARY REVIEW, Aug., 1902, p. 609.
- May 20, 1690.—Death of John Eliot.
See "Heroes of the Mission Field," by Walsh;
"Pioneers and Founders," by Yonge; or
"Protestant Missions," by Thompson.
- May 20, 1861.—Martyrdom of the Gordons on Erromanga.
See MISSIONARY REVIEW, July, 1900, p. 508.
- May 21, 1832.—Birth of Hudson Taylor.
See MISSIONARY REVIEW, Sept., 1905.
- May 21, 1855.—Griffith John sailed for China.
See MISSIONARY REVIEW, June, 1905.
- May 21, 1891.—Death of James Gilmour.
See "James Gilmour, of Mongolia," by Lovett.
- May 22, 1869.—Death of Jonas King.
See "Encyclopedia of Missions."
- May 24, 1824.—Birth of John G. Paton.
See "Autobiography of John G. Paton."
- May 26, 1700.—Birth of Count Zinzendorf.
See MISSIONARY REVIEW, May, 1900.
- May 27, 1830.—Arrival of Duff in Calcutta.
See "Modern Heroes of the Mission Field," by Walsh.
- May 27, 1862.—Founding of Metlakahtla, Canada.
See MISSIONARY REVIEW, Nov. and Dec., 1893.
- May 27, 1904.—Death of François Coillard.
See MISSIONARY REVIEW, June, 1904, p. 445.
- May 29, 1815.—Founding of the Basel Missionary Society.
See "Encyclopedia of Missions."
- May 30, 1809.—Henry Martyn reached Persia.
See any life of Martyn.
- May 30, 1821.—Death of Samuel Newell.
See "Encyclopedia of Missions."
- May 31, 1792.—Carey's great sermon at Nottingham.
See any life of Carey. Also MISSIONARY REVIEW, Sept., 1892, p. 644.

A Suggested Program on Fidelia Fiske

1. SCRIPTURE LESSON: How to pray.—Matt. 6: 5-13.
2. HYMN: "Must Jesus Bear the Cross Alone?"
A favorite hymn of Miss Fiske.
3. QUOTATIONS: "Praying breath is never spent in vain."
"It is *how* we live more than *where* we live."
These two quotations from Miss Fiske should be memorized and used as wall mottoes.
4. POEM: "If You Love Me, Lean Hard."
This poem is in many collections of religious verse. It may be obtained in leaflet form from the American Tract Society, New York.

*In "Last Journals," the date is May 1st. On the stone in Westminster Abbey it is May 4th. His attendants could not quite determine the day.

FIDELIA FISKE, THE MISSIONARY SCHOOLMISTRESS

Born, May 1, 1816

BY BELLE M. BRAIN, DETROIT, MICH.

On a spur of the eastern slope of the southern part of the Green Mountains lies the little hill town of Shelburne, Mass., where, on May 1, 1816, Fidelity Fiske was born.

Fifty years before, her great-grandfather, Ebenezer Fiske, Jr., with his wife, Dorcas Tyler, of Upton, and their children, came to the little town, and on almost the highest point of Ball Mountain erected a small dwelling. Near this spot, in a plain, one-story farmhouse, his children and his children's children dwelt for generations, and here both Fidelity Fiske,* and her uncle, Pliny Fisk, first saw the light.

The atmosphere of the old ancestral home was charged with prayer. Its inmates could look back on an unbroken line of godly ancestors for more than three hundred years, and upon Dorcas Tyler, an extraordinary woman, distinguished alike for her godliness and thrift, the spirit of prayer descended with great power. Notwithstanding the care of her large family, she was in the habit of setting apart whole days for prayer, and toward the close of her life she prayed almost without ceasing. The great burden of her petitions was that her descendants might be the children of God down to the very end of time. So abundantly were these prayers answered that in 1857 it was an ascertained fact that more than 300 of her descendants were members of the Christian Church.

* The branch of the family to which Miss Fiske belonged usually dropt the final *e*, but toward the close of her life she returned to the original spelling of the name.

Living in the old home, of which her grandfather, a saintly old patriarch, was also an inmate, the child Fidelity early became familiar with the family traditions of godliness and thrift. "Our grandfather used to

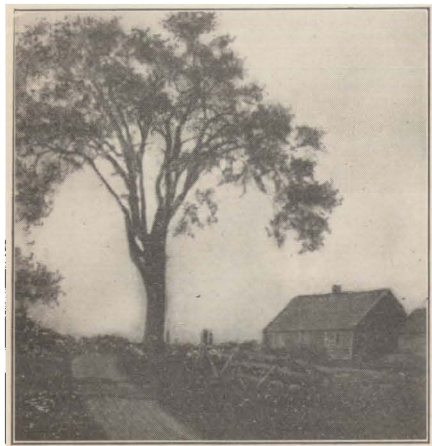


FIDELIA FISKE

hold us many long hours on his knees," she wrote to a cousin in 1852, "and tell us of Uncle Levi and Uncle Pliny and Uncle John. And many a time have I been incited to diligence by the articles of our good grandmother's industry, as presented by that dear grandfather. He used to tell us how she spun and wove and used her skilful needles when others would be sleeping. I have seen that beautiful pair of long linen stockings which she kept in your father's cradle and knit upon when she was nursing him."

Nothing, however, made so deep an impression upon Fidelity as the story of her great-grandmother's prayers.

As a child she loved to stand beside her grave in the old burying-ground and feel that her prayers for her would be answered. "I remember what you used to tell me of her when I was a little girl," she wrote to her mother from Persia. "I often think



THE BIRTHPLACE OF FIDELIA FISKE

that I may be receiving blessings in answer to her prayers, for I know that she prayed for her children's children for all coming time."

Reared in such an atmosphere, Fidelity Fiske was a thoughtful and observing child. At the age of four she entered the district school close by her home, and here for the next ten years much of her time was spent. As soon as she could read she eagerly devoured every book that came in her way, not only those that her father owned, but those he drew from the "Social Library" in the town, of which he was both a proprietor and a patron. The books were largely religious and far beyond her years—she read Dwight's "Theology" through twice before she was eight—yet she testified in after years to their helpful influence on her.

The one great book of this godly household was, however, the Bible. Fond as her father was of other reading, he loved his Bible best of all, and it was largely from him that Miss Fiske gained her wonderful knowledge of the Scriptures. It was his custom to assign to each of his little daughters—he had no sons—stated tasks for study and reading, and various ingenious devices or incidents in their daily lives were used to make them search the Scriptures for themselves. When they came to him one day begging him to buy a French bedstead, he said: "I will think about it; but I have read in a certain book about a king who had an iron bedstead. Can you tell me his name?" What the book was they needed not be told, but were soon busily searching for the story which was thus fixed in their memories.

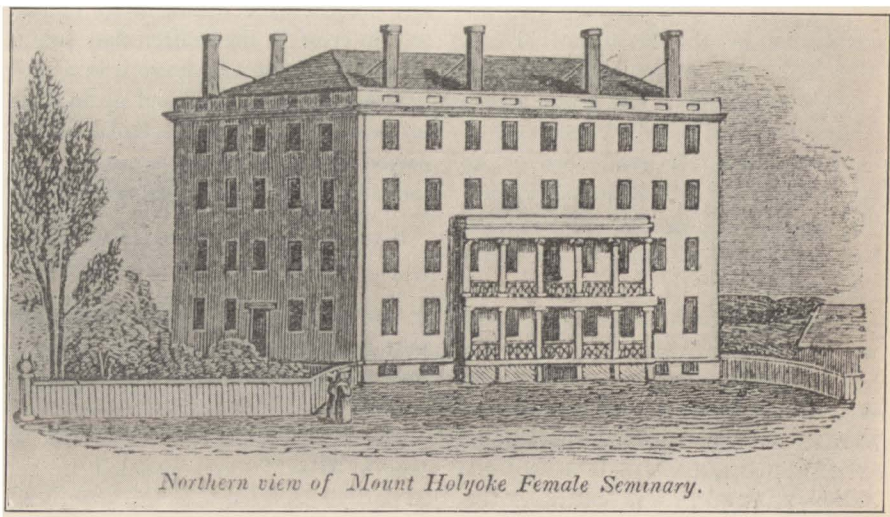
The conscious missionary interest of the child began at three, when her uncle, Pliny Fiske, left the old home to go as a missionary to the Holy Land. The affecting scenes connected with his departure made an indelible impression on Fidelity's youthful heart, and no one took a keener interest in his letters than the little niece who was to follow in his steps. She sometimes played that she was a missionary and was passing through experiences similar to his across the sea. One day she ran into the house exclaiming, "I have been to Jerusalem in the wheelbarrow!"

At the age of eleven she came into personal touch with another missionary—the Rev. Jonas King, from Greece. While visiting her father, he solemnly laid his hand on her head and said that some day she must go and teach the heathen, as her uncle Pliny did. "I wish," he added, "that you

were old enough now to go with me to Greece." She never forgot this, and years after, when she met Mr. King at Smyrna, on her way to Persia, reminded him of what he had said.

On July 12, 1831, at the age of fifteen, she publicly confest her faith in Christ, and became a member of the

fore by that matchless teacher, Mary Lyon. She hoped to complete the course in two years, but near the close of her first year malignant typhoid fever broke out in the school, and many of the students, herself among them, contracted the disease soon after going to their homes for the summer vacation. She was so ill that there



MOUNT HOLYOKE SEMINARY IN THE TIME OF MISS FISKE, ERECTED IN 1837

Congregational Church at Shelburne. To the earnest young girl this was a step of much importance. At once there was laid on her a burden for the salvation of others which never left her, and with a heart overflowing with love, she endeavored to lead her young friends and companions to Christ. At the same time, she began to cherish in her heart the secret hope that some day she might go as a missionary.

In the autumn of 1839, after teaching for several years with great success in the district schools of Shelburne, she entered the middle class of Mount Holyoke seminary at South Hadley, Mass., founded two years be-

was little hope of her recovery, and once she sank so low that she seemed to be dead—an experience that gave her a vivid sense of the reality of the unseen world and had no small influence on all her after life. She recovered, but her father and sister contracted the disease and died within a few days of each other while she was still too ill to leave her bed.

In the autumn of 1841, after a year at home, she reentered the seminary as a member of the senior class. Graduating in 1842, she at once became a teacher in the school, a position in which she soon proved herself invaluable. But not long did she continue in it, for in a few months she heard

the Master's voice calling her to Persia.

During her senior year her missionary interest had been greatly stimulated by rooming with the daughter of a missionary to the Sandwich Islands, and by the addresses of a number of returned missionaries who visited the school. Among these was Dr. Perkins, of Persia, who was accompanied by the Nestorian bishop, Mar Yohanan. "The bishop address us most affectingly," she says, "and in closing he slowly said, 'While you go on to improve, oh, remember us, *so dark! so dark!*' My heart responded, 'My brother, thy people will I remember, and gladly would I be spent for their salvation!'"

Meanwhile the heart of Mary Lyon was being filled with a longing to see her beloved seminary a greater power in missionary work. At the meeting of the American Board in the autumn of 1842, she was so deeply moved that on her return to the seminary she called the teachers and pupils together, and reminding them that the school had been largely founded to advance the cause of missions, asked them to join her in reconsecrating it to its holy purpose. "The Lord accepted the offering," says Miss Fiske, "but in so doing asked not only for gold and silver, but that one-half the teachers with her that year should sooner or later go in person to the heathen. Miss Lyon often said in after years, 'I little knew how much that prayer-meeting would cost me.'"

Not long after, an urgent call came to the seminary for workers. On January 16, 1843, Dr. Perkins, who was about to return to Persia and was unable to find teachers for the girls' school at Urumia, came to South Had-

ley to seek them there. His needs having been stated to Miss Lyon by her pastor, she sent him word to call at the school at seven that evening, and then proceeded to take measures of her own to secure the volunteers.

At evening prayers she told the young ladies that two teachers were needed for Persia, and said that if any present were willing to go or had any interest in the matter they might write her a note and leave it in a designated place. At the end of an hour no less than forty notes had been received! Many of them were quite long, but one merely read as follows:

If counted worthy, I should be willing to go.

Fidelia Fiske.

She was at once chosen as the one best fitted for the work, but so valuable had she become to the school, it seemed impossible to give her up. God evidently wanted her, however, and at length Miss Lyon consented to her going.

When Miss Fiske learned of her acceptance, she was radiant with joy, but alas! her mother and sisters, backed by her pastor and many friends, at once vetoed the project, largely because her health was not very good. Much as she longed to go, she yielded to her mother's wishes, saying "It is *how* we live more than *where* we live."

Another was chosen to go to Persia in her place, but she, too, was kept at home by her loved ones. When Miss Fiske heard this she was much troubled and that night she could not sleep. Next morning she declared that even at this late hour—Dr. Perkins was to sail in less than two weeks—she would go if her family would give their consent. "If such are your feelings," said

Miss Lyon, "we will go and see your mother and sisters."

In less than an hour they were on their way to ask "if Fidelity might obey the Lord's call to Persia." Of the journey and its result, Miss Fiske's biographer tells as follows:

After a thirty-mile drive in an open sleigh, on that cold wintry Saturday, through snow-drifts in which they were several times upset, they reached her mother's home in Shelburne Hills, about eleven o'clock at night. The family were aroused from their slumbers to receive the unexpected guests and hold an unexpected consultation. Prayers and tears mingled with the solemn discussions of that hour. There was little sleep beneath that lowly roof that night, and the consideration of the subject gave a peculiar sacredness to all the duties and services of the following day. Before the Sabbath closed, that mother, whose heart at first pleaded so hard against the separation, was enabled cheerfully to say, "Go, my child, go," and the great question was definitely settled.

Returning to Mount Holyoke on the following Friday, Miss Fiske found that nearly the whole school had spent every spare minute in sewing for her and had made ready a very good outfit. A farewell service was held that afternoon in the seminary hall, and in the evening she met for the last time with the teachers and pupils. The parting was a sore trial, for she was dearly loved in the school, and the thought that they might never see her again filled them with sorrow. The next morning she left for Boston, where on the following Wednesday, March 1, 1843, she sailed for Smyrna with a number of missionaries bound for Turkey and Persia, Mar Yohanan being one of the party.

On April 7th, after a voyage of five weeks, they reached Smyrna, and Miss Fiske had her first glimpse of

a foreign mission field. "My heart bleeds over the wretchedness which meets my eye," she wrote. "Had I ten thousand lives I would gladly give them all to help raise these degraded ones."

From Smyrna they went to Constantinople and thence to Trebizond, where the long journey of more than 700 miles overland began. The route was a dangerous one, lying through an unsettled mountainous region infested with robbers, but on June 15, 1843, they reached Urumia, where Miss Fiske was to labor for fifteen years for the Nestorian women and girls.

The condition of these daughters of Persia was far worse than she had anticipated.

"I felt deeply for my poor sisters before going to them," she says, "but there was a deeper feeling, even anguish, when I realized, from mingling among them, how very low they were. I really knew at first very little of the *pit* into which I was descending. I did not wish to leave them, but I did often ask, 'Can the Savior's image be reflected from such hearts?' It is one thing to pray for our degraded sisters while in America, but quite another to raise them from their low estate. When I saw their true character I found I needed a purer, holier love for them than I had ever possessed."

Notwithstanding their repulsiveness, she cheerfully began her work among them, and ere long there came to her heart the "purer, holier love" she needed. After two months in Persia, she was enabled to say:

Already I find I am becoming attached to these poor children. I often feel like embracing them and loving them as I would children at home. I try to prevent their extreme filth and degradation from severing them from me.

The specific purpose for which she had come to Persia was to take charge

of a school for Nestorian girls started by Mrs. Grant in 1838. It was counted a disgrace for a woman to learn to read in Persia, and mothers did not wish to have their daughters go to school, yet under the loving care of its gifted founder, the little school had grown and prospered until her death in 1839. After that it was continued under native teachers, but with poor success.

It had always been a day school; but seeing the wretched condition of the homes, Miss Fiske conceived the idea of making it a boarding school, where the girls could be trained in habits of cleanliness and thrift. The mission approved the scheme, but as it was opposed to all the laws of etiquette and tradition among the Nestorians, it was declared impossible to find the girls.

Miss Fiske was unwilling to give up the plan, and at once began to search for girls. "The first Syriac word I learned was 'daughter,'" she says, "and as I could now use the verb 'to give,' I often asked parents to *give me their daughters*."

Fortunately, Mar Yohanan took the deepest interest in the project. When asked on his return to Persia, "What are the wonders of America?" he had replied, "The blind they do see, the deaf they do hear, and the women they do read; they be not beasts." And he often said, "Of all colleges in America, Mount Holy Oke be the best; and when I see such a college here I die."

One day in August he came to Miss Fiske and said, "You get ready and I find girls." On October 16th, the day set for opening the school, fifteen day scholars came but not a single boarder. Great indeed was Miss

Fiske's disappointment. But her sorrow was soon turned to joy, for looking out of the window she saw Mar Yohanan leading two little girls by the hand, Haneé aged ten, and Selby, his own little niece, aged seven. At the door he said, as he put their little hands into hers, "They be your daughters; no man take them from your hand. Now you begin Mount Holy Oke in Persia."

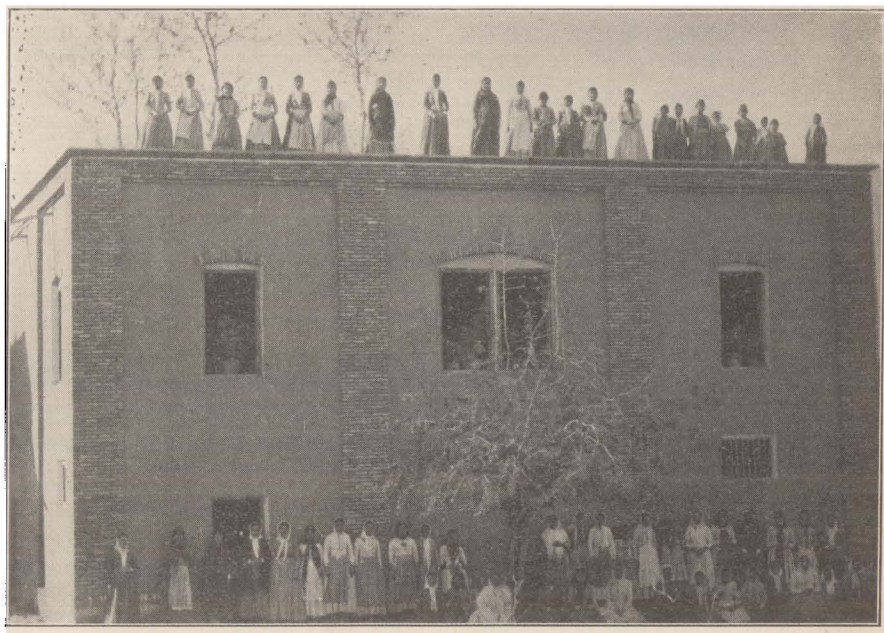
With tears of joy Miss Fiske received the little strangers and at once began her famous school. The number was soon increased to six, tho after being in the school for fifteen days two of them ran away to their homes. Thinking it unwise to follow them, she did not see them again until ten years later, when, at a reunion of all her girls, two strangers came with the rest. "We were your pupils for fifteen days," they said, "and we are sorry we ran away." Their places were soon filled by others, and by the end of the year the attendance had increased to twelve.

The care of these rude, wild girls, who studied out loud in school hours and jumped over the benches like wild goats at recess, was at first a very heavy burden. They came to her so ragged and dirty and so covered with vermin that the first work was to thoroughly cleanse them, comb out their tangled hair and put them into fresh, clean clothes. Under this treatment they improved so much that their mothers were delighted, and asked again and again, "How do you make them so white?"

The hearts of these children were as impure as their bodies were filthy. Lying, the use of vilest language and thieving were general. At first nothing was safe even when kept under

lock and key. The buttons frequently disappeared from the week's washing and Miss Fiske could not keep a pin in her cushion. So sly were the girls that they were never caught in the act, and nothing could be proved against them. But at length she con-

each one carefully, without finding them. She then proposed to kneel down and ask God where they were. She laid the matter before the Lord, and as she arose from her knees remembered that she had not examined their caps. She now proposed to do this, and one pair of hands went right up to her cap. Of course this



FISKE SEMINARY, UROMIA, PERSIA

ceived of a plan. The story is told in "Woman and her Savior in Persia" as follows:

One summer evening, just before they were to pass through her rooms to their beds on the roof, knowing that none like them could be obtained elsewhere, Miss Fiske put six black pins in her cushions and slept out till they had passed. As soon as they were gone, she found the pins gone too, and called them back. But no one knew anything about them. She showed them that they must know, as no one else had been there. Six pairs of little hands were lifted up as they said: "God knows we have not got them." To this she replied, "I think God knows you have got them," and searched

girl was searched first, and there were the six pins so concealed in its folds that nothing was visible but their heads. The incident did much good. The pupils looked on the discovery as an answer to prayer and began to be afraid to steal when God exposed their thefts.

The fact that her little charges must be always with her added not a little to her burdens. They were allowed to remain in the school only on condition that they lodged with or near their teacher and never went out except in her company. Wherever she went they went also, and were as closely associated as tho they were mother and daughters.

Engrossed as she was with her work in the school, she found time almost every day to go out with her girls to visit the Nestorian women, not only in the city, but also in the surrounding villages. Refined New England gentlewoman tho she was, she went into the filthy, vermin-infested houses, and sitting on a mat on the floor, preached Christ to the women who crowded around her.

She invited the mothers to come to her home, and finding that they were unwilling to attend the regular services of the mission on account of the presence of the men, she arranged a separate service for them in her own apartments. At first only five responded, but soon the attendance grew to forty.

It was in connection with her work for the women that the following incident occurred. In a letter dated December, 1855, she writes:

A few Sabbaths ago I went to Geog Tapa with Mr. Stoddard. It was afternoon, and I was seated on a mat in the middle of the earthen floor of the church. I had already attended Sabbath-school and a prayer-meeting with my pupils, and weary, I longed for rest. It seemed as if I could not sit without support through the service. Then I remembered that after that came my meeting with the women of the village; and, oh, how desirable seemed rest! But God sent it in an unexpected way; for a woman came and seated herself directly behind me, and invited me to lean on her. I declined; but she drew me back, saying, "If you love me, lean hard." And then came the Master's voice, repeating the words, "If you love *me*, lean hard"; and then I leaned on Him, too. I was rested long before the services were through; then I spent an hour with the women, and after sunset rode six miles to my home. I wondered that I was not weary that night nor the next morning; and I have

rested ever since on those sweet words, "If you love me, lean hard."

Meanwhile a great change was taking place in the school. The rude, wild girls were becoming quiet, studious and thoughtful, neat in appearance and tidy in their ways. They were, too, learning to love their Bibles and engage in daily, secret prayer, and their teacher was not without hope that, ere long, some of them would give their hearts to the Savior.

In the autumn of 1845, two years after the opening of the school, there began to be unmistakable signs of a deepening spiritual interest. The girls spent more time in prayer, and sometimes at night, after the lights were extinguished and other conversation ceased, they could be heard talking with God and pleading for the forgiveness of their sins. At length, on the first Monday of January, 1846, which, according to custom, was observed by the entire mission as a day of fasting and prayer, the blessing began to descend. Miss Fiske tells about it as follows:

We had spoken of passing the day in "wrestling for souls." But we had only begun to *seek*, not to *wrestle*, when we learned that souls were pleading for themselves. I went into my school, as usual, at nine o'clock, and after telling the pupils that many prayers would, that day, be offered for them by friends far away, I prayed with them, and then sent them to another room to study with a native teacher. All but two passed out. As these lingered, I said: "Did you understand me?" They came nearer and I saw that they were in tears. "Have you heard bad news?" I asked. They gave no answer, but coming nearer, whispered, "May we have to-day to care for our souls?" I had no private room or closet to give them, but the dear children would find a place. They went

to the wood-cellar, and taking sticks of wood, made their own closets; and there they spent that cold day, seeking the forgiveness of sins. Nor did they seek in vain; they were soon trusting in Christ and we were led to hope for yet greater blessings.

verts became helpers in the work. Sometimes as many as fifteen Nestorian women spent the night at the school, seeking salvation through Christ. Gathering together cushions, quilts and pillows, Miss Fiske turned



SOME OF THE GIRLS AT FISKE SEMINARY, URMIA, PERSIA

Not long after this the Holy Spirit began to work simultaneously in both the girls' school and the boys', where Mr. Stoddard, the missionary in charge, had worked and prayed with a faith equal to that of Miss Fiske. On the same day, and almost at the same hour, five in each school were convicted of their sins. During the revival which followed, more than fifty from the two schools accepted Christ.

At the end of three weeks the people from without began to come to the meetings, and the dear young con-

her sitting-room—the Bethel, her girls loved to call it—into a dormitory for them. She, herself, prayed with them till midnight, and then, retiring to her own room, heard them praying for themselves until the morning dawned.

The most remarkable conversion during this revival was that of Deacon Gewergis, one of the fiercest and vilest of the Nestorians, who in the autumn of 1845 had brought his little daughter to the school. Miss Fiske was at first unwilling to receive the child of such a man, but finally agreed

to do so. Such was her fear of the father that she was thankful when he returned to his home in the mountains, twenty-five miles away, where the deep snows would soon cut him off from coming again.

But one Saturday in February, when the revival was at its height, he suddenly appeared at her door, drest in his Kurdish costume, his dagger at his side, his belt full of ammunition and his gun slung over his shoulder. Miss Fiske viewed him with dismay, feeling that a wolf was entering her fold. And such indeed he seemed as he ridiculed Christ's little ones for their interest in their souls. But they were so much in earnest that they cared nothing for what he said, and presently his little daughter led him away to a private place of prayer, where she poured out her heart first for herself and then for him. At first he thought to strike her, but was mercifully restrained. The next day, as Miss Fiske talked and prayed with him, he suddenly broke down and confessed his need of salvation.

So mightily did the spirit of God work in his heart that when at last he found Christ all he could do was to cry, "My great sins and my great Savior!" On Monday morning he returned to his home in the mountains, to tell his friends and neighbors "of sin and of Christ." Henceforth his only work was the winning of souls. "He went through the mountain districts many times," says Miss Fiske, "with his Testament and hymn-book in the knapsack thrown over his shoulders. As he entered the passes among the rocks he sang, 'Rock of Ages, cleft for me,' and when he sat down by the side of a fountain, he burst forth with, 'There is a fountain, filled with blood.'

He warned all he met and pointed them to Christ, until he was called to rest on March 12, 1856."

Regarding the seminary as his spiritual birthplace, he ever loved to pray for it. One evening, after leading the devotions in the boys' school, he exclaimed as he rose from his knees, "God forgive me, I forgot to pray for Miss Fiske's school!" and kneeling down again, poured out earnest petitions for a blessing on it.

Two months after the beginning of the revival, it was thought best to close the school for a brief vacation. As they left for their rude, unchristian homes, the pupils pleaded with their teacher to pray that their love to Christ might not grow cold. "Did you ever see a new-born lamb cast into the snow and live?" asked one of the youngest among them. But most nobly did they stand the test. They not only kept their own hearts warm, but led others to Christ and taught them to pray.

Nowhere on the mission field has the spirit of prayer been poured out more abundantly than upon these young Nestorian converts, who loved to spend three, four and even five hours a day in their prayer-closets holding communion with God and pleading for the salvation of souls. So intensely in earnest were they that the pages of their Bibles were often wet with tears.

During the twelve years that followed this first great awakening, there was an almost uninterrupted revival in the school. Scarcely a year passed without its period of special interest during which scores of souls were won for Christ.

During all these years the most intimate connection was kept up between

the little seminary in Persia and its prototype in the home land. During Miss Fiske's senior year, Miss Lyon had said to her girls: "Perhaps next New Year's day will find some of you on a foreign shore. If so, we pledge you a remembrance within these sacred walls"—a pledge that was faithfully kept, not only that year, but during the years following.

Wonderful indeed is it to note the results. On that first Monday in 1846, when the two little Nestorian girls were making their prayer-closets in the wood-cellar in Persia, Miss Lyon said to her girls at South Hadley, "We must pray more for Miss Fiske and her school," and many responded by setting apart the day for the purpose. By comparing dates, it was found that of the subsequent revivals all began on the very day, and some at the very hour, when prayer was ascending to God for them in the home land.

In 1858, after fifteen years of unremitting toil, Miss Fiske's health was so broken that it was thought best for her to return for a time to America. Sore indeed was the sorrow when, on July 15th, in company with several other missionaries, she left Urumia and began the long journey toward home. Never has a missionary been more dearly loved, and rarely has one left so deep an impress on a foreign land.

On December 17th, she landed in Boston, and a few days later, after a separation of nearly sixteen years, she was folded in her mother's arms. Shortly after her return she was urged by the trustees to become the principal of Mount Holyoke. She thought best to decline the offer, but finally

agreed to take up her residence in the school and become its chaplain or spiritual adviser, conducting the daily devotional services in the hall, and looking after its general religious interests. So abundantly was she blest



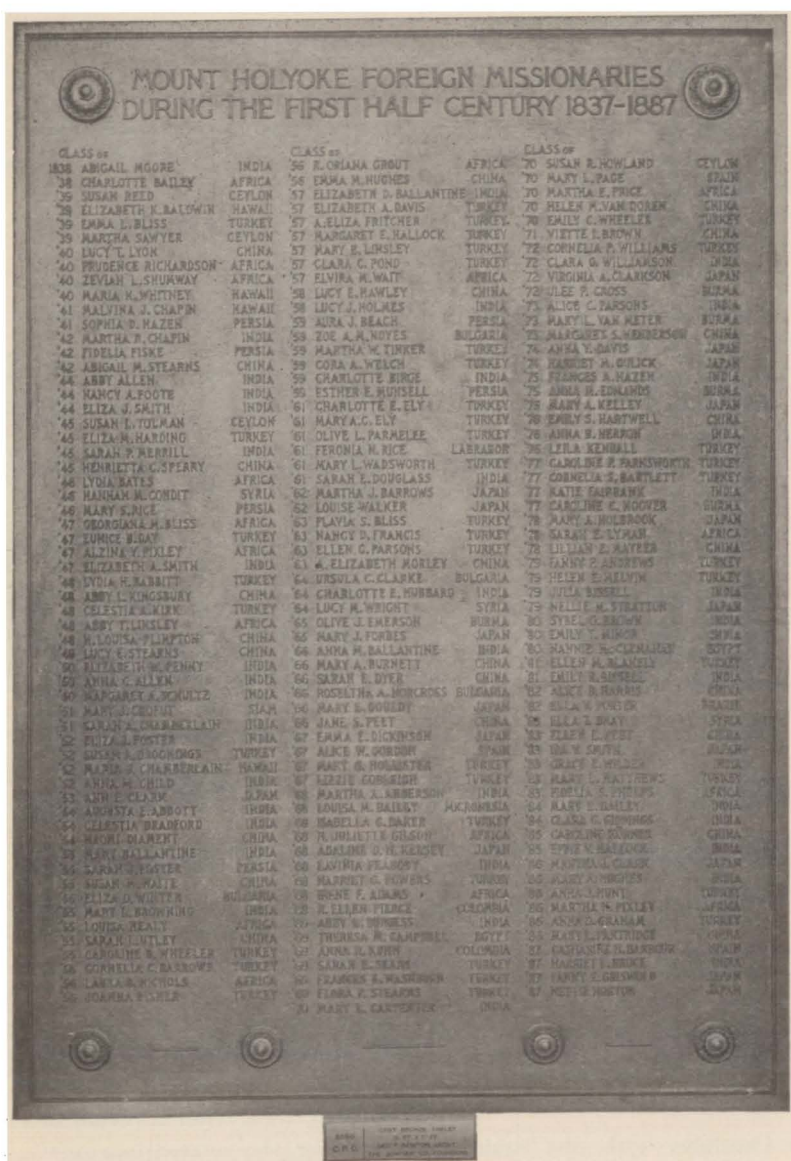
MARY LYON

Founder of Mount Holyoke Seminary

in this new sphere, that of 344 students in the school only nineteen left it unconverted.

But her heart was ever in Persia, and almost to the close of her life she entertained the hope of returning to her work. This was not to be, for on July 26, 1864, after a period of great suffering, she entered into rest.

Fifty years have passed since she bade farewell to her sorrowing girls in Urumia, but her work in Persia still abides. The seminary to which she gave so many fruitful years, is still in successful operation, and the seed she sowed is bearing abundant fruit.



A TABLET TO MOUNT HOLYOKE MISSIONARIES

At the recent celebration of Founders' Day at Mount Holyoke College, this bronze tablet, five feet by seven, was unveiled. It contains the names of the 176 students of the college who, in the first half of the century of its

existence, 1837-1887, went as missionaries to the foreign field.

The maiden names of the missionaries are given on the tablet, being preceded by the class and followed by the country to which each one went.

WHAT MOUNT HOLYOKE HAS DONE FOR FOREIGN MISSIONS

BY HENRIETTA EDGECOMB HOOKER, PH.D., SOUTH HADLEY, MASS.

The prophetic vision of what is most worth while and the power to so choose that, when the years add perspective, the choice seems always greater and wiser, is granted to but few souls and they are the truly great.

Mary Lyon, the founder of Mount Holyoke, devoted her life, as the world says, to the "Cause of the Higher Education for Women"; but closely interwoven with it and, as she herself says, "as a fire within my bones," were the interests of foreign missions. Education and Christian missions still go hand in hand with the hand-clasp every year growing stronger. What two questions of so long ago, vital to-day, have more widened their horizon or shown by results that they are more worth one's while?

The only book by Miss Lyon in the Mount Holyoke College Library is "The Missionary Offering," a small volume of about 100 pages. This appeared in 1843, a time of stress in the finances of the American Board, over which Miss Lyon was deeply anxious. It was evidently written with the hope of moving individuals of all classes to feel personally responsible that there should be no debt at the end of the financial year with the necessary curtailing of work. Perhaps a few quotations may best show Miss Lyon's attitude toward missions. It is easy to recognize their affinity with other words of hers, often quoted, especially with that perhaps most illustrious sentence chosen to be placed upon her tombstone, "There is nothing in the universe that I fear, but that I shall

not know all my duty or shall fail to do it."

She says: "A view of my own individual responsibility rested upon me with an indescribable weight. I felt that my duty in my own little sphere, and with my own feeble ability, was more to me in the sight of God than the duty of all the world besides. Could I throw my influence over the whole country, and bring thousands into the treasury of the Lord, it might not be so important a duty for me as to give from my own purse that last farthing which God requires."

"Could I make my voice heard from one end of the land to the other and so plead in behalf of the perishing heathen, that all our missionary concerts should be filled with hearts bowing together in the presence of God, it might not be so important a duty for me, as to carry my own feeble petition myself to the throne of mercy, and there in the name of our blest Redeemer, plead the promises with an earnestness which can not be denied."

Of others she said:

Is the spirit of any one stirred within him in behalf of this cause; let him be faithful in his own place, and in his own way, and for himself alone. Let him carry his own petition warm from his own heart to the throne of mercy, rather than to seek for a friend to carry it in his behalf, and it shall prevail. Let him give all—all that he ought—either from his abundance or from his scanty store, rather than to look to his neighbor to do it in his stead, and the deed shall be remembered in heaven and his work shall not be in vain. . . .

In the great work of saving souls—let us first give up our superfluities. When

that is done, if the Providence of God still calls, let us next give up our conveniences. When we have done that, if souls are still unsaved and unenlightened, and the door is still kept open by divine Providence, waiting for us to enter, let us last of all give up our necessities to the infinite extremities of immortal beings.

The writer may seem to have given undue prominence to the words of Miss Lyon in writing of what Mount Holyoke has done for missions. But it is for the reason that the avowed and emphasized attitude of any Founder toward great questions or great principles can not fail to give a trend to the institution founded. The words, "Take hold where no one else will," have echoed through all the years at Mount Holyoke, since Miss Lyon's lips first uttered them, and "culture consecrated to service" has been the watchword to the present day.

At first, Miss Lyon did not encourage her students to go to foreign lands, as she felt that consecrated young ladies had plenty of missionary work to do in their own homes, urging them rather to induce their brothers to go. In 1843 a letter came asking for some one to go to Persia, and the letter was read in chapel with the comment that "if any one felt willing to go she should write a note to that effect." Within an hour forty had responded and the briefest note was—

If counted worthy, I would be willing to go.

FIDELIA FISKE.

Miss Lyon little dreamed what the reading of that note would cost her, for in ten days Fidelity Fiske, a young teacher at Mount Holyoke, very dear to Miss Lyon, and but recently graduated, was on her way to Oroomiah, the second unmarried woman to be sent out by the American Board. Miss Lyon, with her remarkable executive

ability, did all in her power to assist in the preparations for departure of this first missionary daughter. The school that she founded still stands, a monument to her memory, but by far the greatest monument is in the transformed lives of the Nestorian people. Thus early in the life of Mount Holyoke the interest in missions became vital by having a representative at the front.

From time to time similar and as stirring appeals have come. One memorable one was in 1873, when a letter was read to the faculty and the senior class. The letter was so worded as to be almost prohibitive to any one considering an affirmative reply, for Mr. Andrew Murray asked for a Mary Lyon and a Fidelity Fiske to establish a Mount Holyoke in South Africa. He had been reading the life of Mary Lyon and was so impressed by it that he said, "This is just what we need for the daughters of South Africa." And his faith was so strong that passage money was sent before he received assurance of a response.

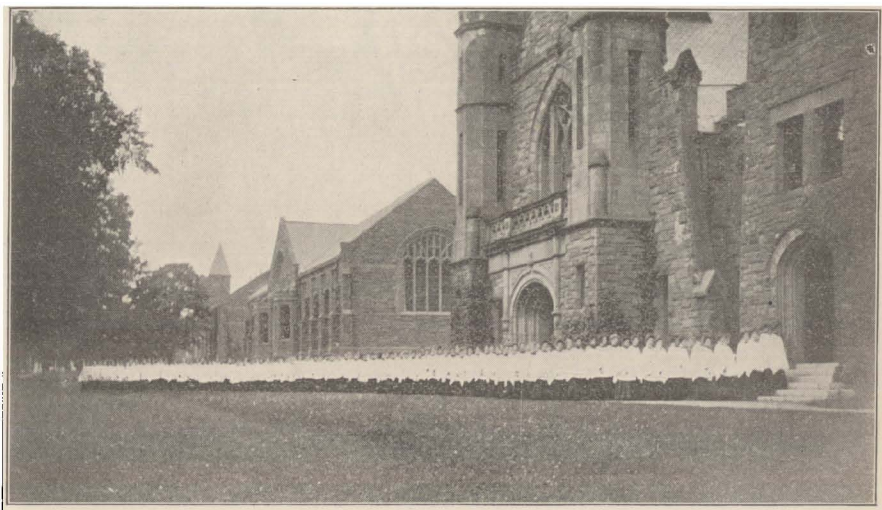
The Huguenot College in Wellington, South Africa, which Miss Abby Ferguson and Miss Anna Bliss went out to establish, is itself the mother of many other schools in Africa where the principles that Mary Lyon loved are being inculcated.

The Mount Holyoke in Spain, founded by Alice Gordon Gulick, has become the god-daughter of many of the American colleges by their loving interest and practical help so gladly given. It is the torch that from its watch-tower in Madrid provides inspiration and illumination to the daughters of Spain and is already a recognized power in that land.

Miss Lyon certainly established a

trend toward interest in missions at Mount Holyoke which the years have not lowered. There was never an organization for furnishing missionary helpers, as has sometimes been said, but now one and then another in deciding where her life would mean most for service chose some farther away field of labor either on our own frontier or over the sea, until the roll of honor grew to include 267 in the for-

During the years when Dr. Mariana Holbrook of Japan and Miss Wilder of India were at Mount Holyoke there was a secret society formed of those who had consecrated themselves to the service of foreign missions, and they had a pledge similar to that of the Student Volunteers, not then organized. This band was called "The Yoke-fellows." Miss Wilder told this to her brother, the founder of the



MOUNT HOLYOKE TO-DAY—THE VESTED CHOIR ENTERING THE CHAPEL IN MARY LYON HALL

ign service alone, of which number 69 are not living.

Through the untiring efforts of Miss Anna C. Edwards, formerly associate principal, statistics of these missionaries were made up and the Mount Holyoke Alumnæ Association erected a bronze tablet in the new library bearing the names of those who entered service during the first fifty years of the history of Mount Holyoke, with the date of graduation and of service of each. Records are being kept and plans made for a similar tablet when the second fifty years shall be completed in 1937.

Student Volunteer Movement, and we of Mount Holyoke feel that this little society was one of the initial lines that brought about the Student Volunteer Band. Since the organization of the latter, the members at Mount Holyoke have steadily increased. Last year there were nineteen in college who had taken the volunteer pledge.

In the equipment of the room in use by the Student Volunteers is a large wall map on which a gold star marks every station where there is a Holyoke worker. Some countries—notably India, Turkey, China, and Japan—are very golden; and even the most iso-

lated islands of the sea are not lacking in the suggestion that some one there is trying "In His Name" to make a dark place light.

But some one will naturally ask of the Mount Holyoke of to-day if there is the same enthusiastic interest and support of missions as in former days. Shall we turn for answer to the report of the Missionary Department in the

as missionaries during the year has also had its effect in awakening a real, every-day interest in missions."

From the report of "The Student Volunteer Board" in the same hand-book we read: "Every year we are fortunate in sending out new representatives of the board to foreign countries. This year Katherine Greene, '07, and Ruth Ward, '03, sailed for China and



STUDENT VOLUNTEERS OF 1907-1908 AT MOUNT HOLYOKE SEMINARY

hand-book of the Mount Holyoke Y. W. C. A. for 1907-08.

"A vital interest has been present throughout the department in the two college missionaries, Miss Alice Browne, of Tungchou, China, and Miss Olive Hoyt, of Kobe College, Japan. This interest has been especially manifested at the time of sending the Christmas boxes to them and when letters have been received from them." These two missionaries are entirely supported by the contributions of the college Y. W. C. A.

The report continues: "The fact that two girls from 1907 have gone out

Mary Stowe, '98, and Grace Stowe, '07, went to Japan. May Shepard, '08, is already under appointment for China and sails the latter part of the coming summer."

It may be of interest to add that one of the present professors at Mount Holyoke, while on a recent journey to the far East, met in the empire of Japan alone, eighteen missionaries who had been her own pupils.

Another of the departments of the Y. W. C. A. is the "Mission Study Classes." Twelve courses were organized during 1907-08. Three of these were repeated the second semester and

two new ones added, with a total enrolment for the year of 179 students. Some of these classes are conducted by members of the faculty and some by older students.

The Y. W. C. A. undertake many other forms of religious and philanthropic work. As about 85 per cent of all the students join in the work of the association, and each does the work for which she, or the committee in charge, thinks she is best fitted, much is really accomplished, showing the spirit of helpfulness in the immediate region and in the neighboring factory city of Holyoke, as well as in far-away lands.

The contribution in 1907-08 for distinctively foreign work was \$1,306.00.

And this leads up to the thought that not all the missionary work, not even all the foreign missionary work of Mount Holyoke women, has been done on other shores. Many a mother whose teacher or friend has done her life work in foreign lands has brought up her own daughter to realize the blessedness of such service and to consecrate herself to it; and many a missionary society, in city church or quiet hill town, owes its missionary inspiration and its ability to give largely to swell the funds that send others to the front to the enthusiastic words and self-denying example of one who has gained at Mount Holyoke what in older days used to be called "The Missionary Spirit."

CHRISTIANITY AND SOCIAL LIFE IN INDIA

BY MISS LILLY R. GRACEY

A luminous illustration of India advancing by leaps and bounds, as a result of the influence of Christianity, was the representative meeting recently held of the Indian National Social Conference, an association independent of sects, classes and creeds, but the evolution of which is directly due to Christianity. Its members are native born citizens; its stronghold, the Madras presidency. The progressiveness of the empire is seen not only in the holding of such a conference, but also in two of its distinguishing features, which were that over two thousand persons attended; and a remarkable fact was that the delegates had to pay for admission, and that among those present were two hundred women, some of whom took part in the program, and whom a native writer reported as having "spoken with marked

eloquence." The address of one woman was reported as having "made a great impression on the audience"; another speaker to whom he gave special mention was a graduate of the Madras University and principal of the Maharanis College, Mysore.

Addresses were given in the Tamil, Telugu, Marathi, Malayalam and English languages.

The stand that the conference took on questions of national and popular importance was recorded in a number of stirring resolutions. It "noted with appreciation the efforts made by government, missionary and indigenous agencies to spread education among Indian women, and urged the desirability of all members of the Indian community cooperating with the educational agencies by making it a rule to send their children to schools where

they exist or by otherwise providing for their elementary and higher education in their homes."

The conference urged all communities to save Hindu widows from the customary disfigurement; to ameliorate their condition by providing them with educational facilities and widows' homes, so that they might become better qualified to be useful and respected members of society, and that they be allowed to remarry.

With a view to promoting social and national efficiency and material prosperity, the conference advocated a gradual relaxation of caste rules, and encouraged travel to other countries. It gave its cordial support to a movement to better the condition of unprotected children in general, and to an agitation that looks to the protection of girls and young women from being dedicated to temples.

It went on record as doing all in its power to raise the marriage age for both boys and girls. A resolution adopted regarding temperance was as follows: "The conference urges the necessity of maintaining the ancient ideal of total abstinence from using intoxicating drinks and drugs and urges on the government, the heads of different religious and social reform associations the duty of doing their utmost to check the evil of intemperance."

In his address the chairman of the reception committee said: "There is pressing necessity for organized action. Many of the items of reform partake of the nature of frontal attacks on long-standing petrified customs. The education of women and the betterment of the lot of the lower classes are two flank movements, the vigorous pursuit of which will help

much in the speedy capture of the strongholds of prejudice and superstition, under whose shelter many evil customs thrive. Have we made any adequate organized efforts in this regard? Such work as is now being done in these two directions, we owe mainly to the generosity of the government and to the benevolence of missionary bodies. Yet this is a field in which all of us, without distinction of caste and creed, can join and do much useful work."

The annual address of the president of the conference was a masterpiece. He opened his remarks by reviewing India's progress under British rule, referring to the empire's railroad lines reckoned in thousands of miles, to its millions of acres of irrigation, to its commerce amounting to crores of sterling; to its improvements in harbors and towns and to the legislative councils open to the people. In summing them up, he concluded: "We fix our attention on those permanent, immutable changes which will operate through ages so long as India exists. It may be safely asserted that out of the turmoil going on we already see emerging around us certain ideals that will dominate the India of the future; at one time the Hindu mind did not revolt from human sacrifices which were not unknown in the middle years of the last century, and it even claimed Puranic sanction for them. It tolerated the casting of children into the Ganges; it approved of female infanticide. It glorified, and when possible enforced Sati. Where do we stand at present? The ideals of Western civilization are taking firm root. They are not foreign to Indian thought, but in India they were for a long time lost in oblivion or supplanted by other

ideals. Now they are cast into a congenial atmosphere which is electric with the energies that are creating New India. It is impossible to stop the ceaseless irresistible flow of English literature into the country, permeating Hindu thought, transforming it in some respects out of recognition, altering it in various directions, and even when it fails leaving indelible marks of the conflict. We have to accept with regret the fact that there are some who still cling to the traditions inherited by them from of old, undismayed and undeterred by the movement of Indian thought.

"Their predecessors in thought opposed the legislation for putting down Sati, for permitting widow marriage. In fact, it is difficult to name a single step forward taken in India which the orthodox Hindu Church has not met with hostility. If what I may call the orthodox Hinduism is to be a redemptive force for uplifting the Hindus, it can not be indifferent to the movements which sway our thoughts and actions. But anyway, educated India is not going back to the prison house, it is escaping from."

Briefly outlining the position the Social Reform had taken in different localities, the president noted that in the Madras presidency it had started ladies' associations, and missions for the elevation of the lower classes. Continuing he said: "In the Telugu districts ladies have not only started associations for their own improvement,

but have started girls' schools. There are ladies' associations in almost every important place in the Circars. They take newspapers and hold periodical meetings. The members deliver addresses on social reforms and religious questions, and feed the poor on appropriate occasions.

"Recently the members of the Social Reform party left the class of dancing girls severely alone, but many efforts are now being made to reclaim them and many marriages have taken place among them. The heads of many of the families of that caste have taken a vow to give their girls in marriage and to discard their customary life.

In one community whose heredity profession is prostitution, the members have resolved to lead the ordinary married life. This was only to be expected as there are graduates among them and many boys of that caste are receiving English education. A woman of the dancing girls' caste has published a pamphlet in favor of reform which is largely circulated.

"Great impetus to social reform has been given by the Gaekwar. The increase in the girls attending the schools is remarkable, and the Gaekwar has also ordered that no one should be a member of his council who observed pollution by touching one of another caste. Association in meals between members of different castes and even of religions is practically enforced by his own example."

CHRISTIAN MISSIONS IN BURMA

BY PROF. WALLACE ST. JOHN, PH.D., RANGOON

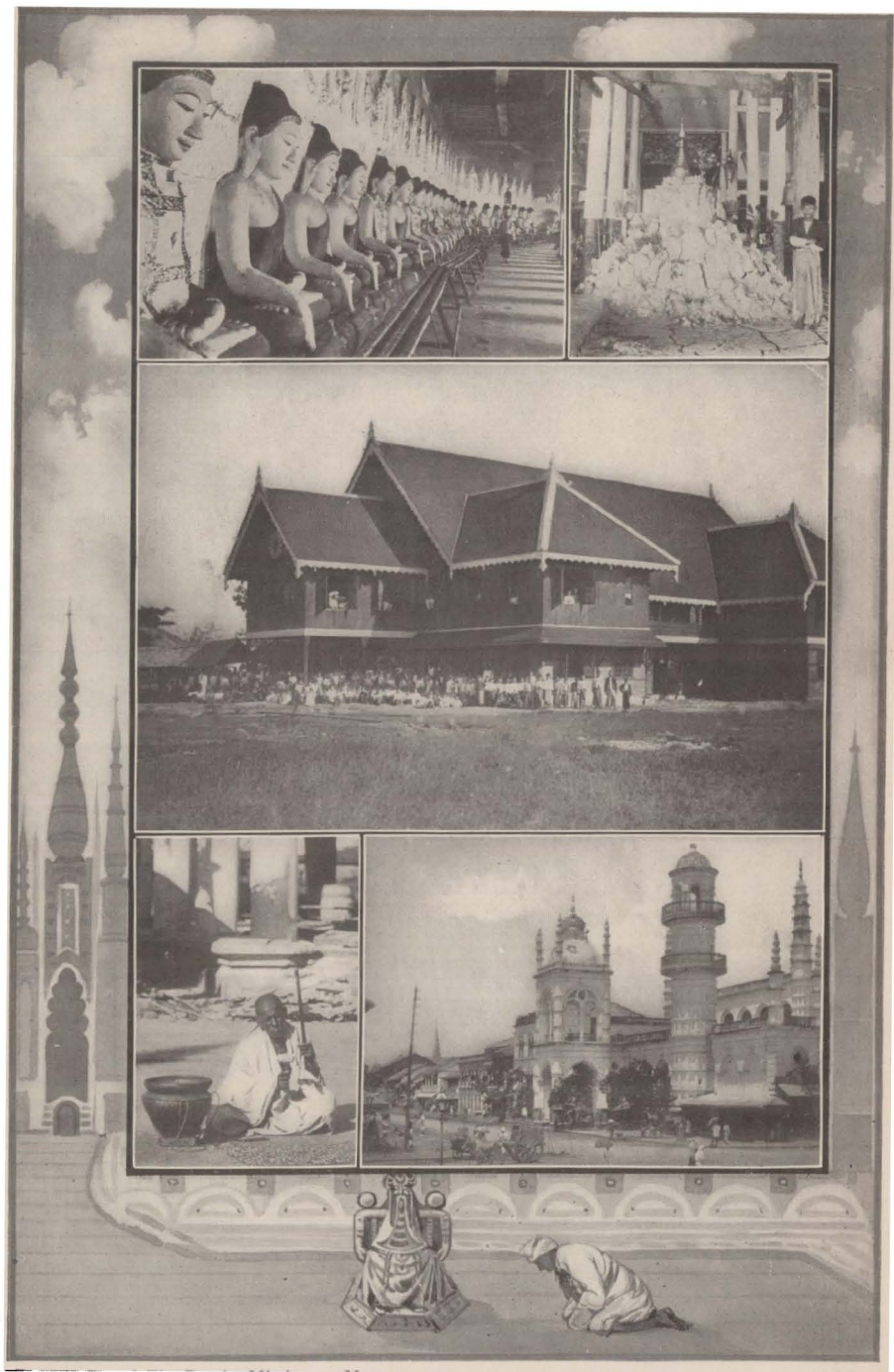
Professor in the American Baptist College

One hundred years of Burman missions is nearly completed, for 1913 will be the centennial year. Since the time of Adoniram Judson, the century's investments of human life, heart-anguish and money have borne rich returns. Now Burma presents missionary efforts in almost every stage of progress, from the large, developed and well-organized missions among the Karens to the new or backward enterprises struggling to prove their worth to the people. These latter, still in their day of small things, are sometimes located beside others which are enormous hives of educational and evangelistic activities. The slow, measured tread of the Burman work is in contrast with the sporadic and marvelous quickening among the border tribes of Lahu (Muhsos) and Was. The Shans and Burmans are conservative, having their history and Buddhistic lore and ordered priesthood, while the Karens and Kachins, who are animists, and without literature, are dependent upon the missionaries for whatever enlargement of vision or development of powers they receive. A large majority of Burma's 12,000,000 souls are Burmese. The Shans have a broad but sparsely populated territory. The Kachins, including Singphos, are scattered in hundreds of thousands on the hills of the north. The Karens, originally on the southern hills, have many of them descended to the lowlands among the Burmese, only to partake of the Burman's ways. The Talains, or Peguans, are fast becoming assimilated into the Burmese stock. The Chins on the hills toward the northwest have

maintained their tribal distinction, but those who have invaded the valleys are Burmanized.

All of the tribes as well as the English-speaking peoples, together with the Indian and Chinese immigrants, are ministered to by the American Baptist Missionary Union, which has in that work nearly two hundred missionaries, including wives and single ladies. The Church of England, through the "Society for the Propagation of the Gospel," supplies chaplains for the military posts and maintains one Karen mission station, several small Burmese stations in both Upper and Lower Burma, a few enterprises for Eurasians and one mission to the Burmanized Chins. The Wesleyans in Upper Burma and American Methodists in Lower Burma have a small number of promising interests among the Burmans, and Eurasians tho greatly handicapped by a lack of native workers. A small mission is conducted in the interest of the Talains and Burmans by the British "Churches of Christ." The Roman Catholics have long been at work in Burma, having large investments in buildings and many laborers. Handicapped by their lack of a native literature and by their attempts to develop Christian character through a system of compulsion, they do not attempt to conceal the discouragements which result in the defection of many of their European workers.

In the Karens, Kachins, Chins, and border tribes of Lahu and Was the missionaries found virgin soil. These animists or spirit worshipers, being without literatures, had all, excepting



By courtesy of *The Baptist Missionary Magazine*.

FORMS OF NON-CHRISTIAN WORSHIP IN BURMA

1. Idols in Thirty Caves Sagaing
2. The Mud-pagoda
3. Baptist Chapel-school House at Tharrawaddy
4. Buddhist monk at his devotions
5. Mohammedan Mosque, Rangoon



By courtesy of *The Baptist Missionary Magazine*.

SCENE ON THE CAMPUS OF THE BAPTIST COLLEGE, RANGOON, HOME OF THE EURASIAN DEPARTMENT

the Chins, reached a stage of development in which they felt the narrowness of their borders and looked for something better.

When the Sgaw Karens began to embrace Christianity, Dr. Jonathan Wade reduced their language to writing and with Dr. Francis Mason began a literature for them. Through the evangelistic efforts of Ko Tha Byu, Sau Quala and Dumoo, together with the missionaries Vinton, Whitaker, Harris, Abbott and others, a great movement toward Christianity set in. Now these vigorous people have some large stations with associations containing as high as 150 churches, 134 day-schools, with as many as 299 native workers, with 2,000, or even 3,000 sometimes in attendance upon the annual meetings of the association, with the total contributions for a year in one case amounting to more than \$26,000. Primary and middle schools have about kept pace with the churches, and in some cases have been maintained entirely by the churches, tho conforming to the Government Educational Code and inspected by the government.

The Kachins received and provided houses and food for the first missionaries to them. These missionaries were Karens sent by the Bassein Karen Christians. Dr. J. N. Cushing visited their chiefs and secured this cordial reception for the teachers, reduced the Kowrie dialect of the Kachin to writing and made a very small beginning of a literature. Later Rev. O. Hanson took up the literary work, put the more generally known Jhingpaw dialect into writing, having in it a key to the minds of all the Kachin tribes. Having the cooperation of the English Government, Mr.

Hanson, seconded by his fellow Kachin missionaries, has practically an intellectual monopoly among these people, which power is exercised for the truest good of the people. Christian communities are flourishing in both the Bhamo and Myitkyina districts. Many non-Christians have learned to read and thus are imbibing the pure Christian thought of the missionary author.

The Lahu (Muhsos), and Was, along the eastern border of the Shan states, within the present decade became receptive to Christian truth. Missionaries to the Shans gave attention to them. Several thousands were baptized yearly for three years. Competent native workers from Lower Burma, Rev. Ba Te being prominent among them, have entered this work, greatly to its effectiveness. This mass of baptized people, scattered far and wide, is ministered to under difficulty. The need of organization into churches together with that of the establishment and conduct of schools, presses sorely.

The Chins upon the hills long resisted the claims of the Gospel, but now have begun slowly to receive it. These animists were too coarse and debauched to be attracted readily by the Gospel's lofty features. In some quarters the dull apathy has given way to a spirit of aggressive opposition. The ability of the Christian teachers to endure persecution and the scores who are asking baptism betoken a bright future for the mission.

Burmans and Shans had long been devoted religionists. With yellow-robed monks thronging the city streets and village lanes, with substantial and imposing monasteries in every community, with an enormous Buddhist

literature, partly taught in their schools and partly recited in the theatricals, they were not open to invitations to embrace a foreign religion. In the days of Burman rule they felt all



OUTDOOR SERVICE AMONG KARENS IN A
BURMESE JUNGLE

sufficient. Now, if not self-satisfied they do not generally wish to make the effort necessary to shake themselves clear of their social shackles and adjust themselves to Christian conditions. As young people they flock to the feasts and the plays and as mature men and women they build monasteries and pagodas, support priests and make pilgrimages. Still they are no longer unready to hear the Gospel. In Lower Burma especially missionaries and native preachers get a hearing without difficulty.

During the month of January the Baptists conducted a strong evangelistic campaign among the Burmans of Rangoon and vicinity. At some of their street meetings as many as six hundred listened attentively for hours at a time to missionary and native preachers, yellow-robed priests being among the number. Christian students from the Baptist College, as well

as theological students of the various races, were earnest helpers in these meetings.

The barrier of prejudice has largely passed away. The imperfections and weaknesses of Buddhism even the priests are not unwilling to admit. In general they are not troubled about the waning authority they have over their people. The dwindling of their schools to attend mission and government schools they take as a matter of course. A few traveling preachers of morals, stirred by the spirit of Christian propagandism, have arisen among them. In Rangoon a little coterie, headed by a coarse, vituperative, British wearer of the yellow robe, carries on an active antagonism to Christianity. Burmans exemplify the Buddhist doctrine of passive resistance. With

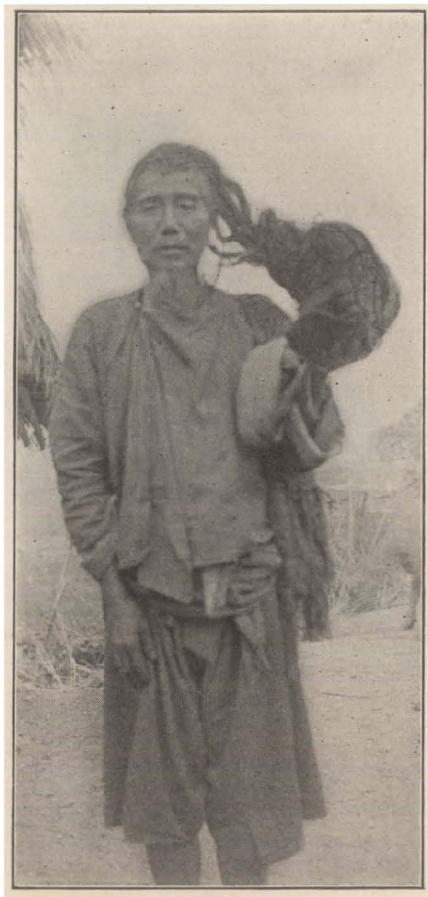


BURMESE VILLAGE CHAPEL AND SCHOOLHOUSE

such a friendly attitude in most quarters the call for the living preacher is loud. Many are needed. Further, a spirit of skepticism, introduced by certain government officials, enlarged and fostered by the "no religion" pol-

icy of the Burma Government College and lower schools, is an element which must be counted on. It makes the presence of a positively Christian college imperative.

Work for the Eurasian population



A MAT BURMESE PRIEST

Notice his mat of hair that has never been combed

is carried on in several of the larger cities. These people of mixed blood, tho much looked up to by the natives of unmixed bloods, are often disappointing to those who invest their own lives in their spiritual betterment. The patient devotion which this service

calls for is rare. Only a few men are found to enter such seemingly tame but really heroic endeavor. Overworked station missionaries are often obliged to act as pastors for these churches for long periods. Here is a field for the investment of a few strong lives. A noble spirit with moderate scholastic training probably fits one best for this service.

Immigrants from peninsular India are flocking into the more prosperous and less populous province of Burma. The Indo-European features, in blackest hue, mingle freely with the less clearly defined features of their yellow neighbors. The Indians are more industrious and frugal. The Burman, with nature pressing her bounty on him, can not cope with the Indian who has had a lively tussle with starvation. The Indian in Burma is merchant, house servant, railway employee, carriage-driver, common laborer, and sometimes agriculturist. Of these, Tamils, Telugus and Hindustani receive special attention from the missionaries. Schooling is given and evangelists are employed for them. The many tens of thousands in the city of Rangoon alone could not be adequately served by the entire force engaged in the work.

Besides the China Inland Mission's single small station at Bhamo, the Chinese, of which there are large numbers in every large town (40,000 in Rangoon), have almost no provision save two Chinese churches with pastors in Rangoon. Calls often come for these pastors to preach in other places. The Chinaman is the most welcome foreigner in Burma and rightly so. Chinese blood mingles with the Burmese to the very best advantage. The children enter the mission schools for

the Burmese, but provision for the adults should be made in their own languages.

After nearly a century of labors by Judson, Wade, Mason, Stevens (Sr.), Brayton, Cross, Haswell, Cushing, Stevens (Jr.), Smith and Hanson, these various peoples have been provided with most of the primary helps.

employing a force of two hundred and fifty. Its superintendent, Mr. F. D. Phinney, tho a missionary with a missionary's meager support, is a prominent member of the Rangoon Board of Trade and of the Port Trust; an expert in business and mission management.

There is one Christian college—the



THE VINTON MEMORIAL CHURCH, RANGOON, BURMA

Dictionaries, grammars, Bible translations, hymn-books as well as school-books and beginnings of a general literature, including periodicals, are prepared to meet the needs of all except the mountain Chins. If there be further exceptions they are the Lahuo and Was who mingle with the Shans and may reasonably be expected to utilize the literature of the Shans. The hopeful day has come when devoted Burmans are undertaking to produce a few Christian books.

The American Baptist Mission Press is a large modern publishing house, working in nine languages and

Rangoon Baptist College—affiliated with Calcutta University. The government college, the only other college in Burma, tho most of its staff are Englishmen, in its efforts to be non-religious, the influence fluctuates, seeming both to patronize Buddhism and to undermine it. The net result is irreligious. Just now the Baptist College is completing its three fine structures known as Cushing Memorial Hall. Tho the number of pupils who have been engaged in the two years of college work heretofore offered has not been large, the completion of the new B. A. Department

buildings and the meeting of the university requirements as to staff, together with the fact that Baptist missions in Burma have only a little less than 700 schools, are an assurance that Calcutta University will continue its affiliation and raise it to the B. A. grade. The principal, Rev. L. E. Hicks, Ph.D., is a prominent member of the Government Educational Syndi-

schools, most of them being under Christian auspices. The demand for Christian teachers is far beyond the supply, notwithstanding the fact that the government has prest upward the salaries in the aided schools, as well as raised them in its own schools. Christian teachers, prepared in mission schools, are led into the government schools by offers of large in-



FACULTY OF THE RANGOON BAPTIST COLLEGE, BURMA

cate, as also is Principal Best of the S. P. G. High School.

High schools flourish in most of the large towns of the province. Not a few of these are controlled directly by the government. Notwithstanding they lack positive Christian influences, Christian students frequently pass through them and go on to the Baptist College, as occasionally do Buddhists also. Scholarships are earned in these which are available in either of the Rangoon colleges. Tho Englishmen and Americans are the college teachers, natives of Burma do most of the teaching in the high schools.

Burma is supplied with normal

comes. Thus the teaching force in the mission schools is depleted on the one hand, and on the other the Christian teacher, under the direction of a government manager, is apt not to be an active Christian worker.

In a very large number of the mission schools girls are admitted. Not infrequently the Buddhist, whose religion thoroughly despises womanhood, now sends his child, his son, to a woman teacher. Girls' normal schools are attaining excellent results. Several large and well-conducted girls' schools are located in Rangoon, Moulmein, and Mandalay. Toward these the missionaries look with special hopeful-

ness; for the trained Christian woman is an effective refutation of Buddhism.

Schools in Burma have been important evangelizing agencies. The Bible is taught from the beginning to the close of their courses. In a few years the pupil in a mission school is saturated with Bible thoughts and is apt to catch the spirit of a devoted teacher and seek personal salvation. There are those, it is true, who hope to gain favor by accepting Christianity and must be carefully and wisely treated. The major part of the pupils are from Buddhist homes, even strict Buddhists often preferring the mission schools where both Buddhist and government schools are provided.

The preparation of the native ministry is delegated by the Baptists to the Karen and Burmese theological schools at Insein and by the Church of England to a small catechist's school at Kemendine. The healthful Karen spirit not only has supplied as high as 125 pupils at a time for their school at Insein and as many as 40 to complete the course in one year, but it has supplied a considerable portion of the expense of the school. Pupils well qualified to take the course of four years are earnestly sought by the seminaries, but it has seemed impossible as yet to require, as a condition of entrance, even six years of training in the vernacular schools of the province. Courses have been offered to pupils who have passed the Calcutta University examination and also to those who have passed the First Arts examination of the university. Up to the present a disappointingly small number have entered these higher courses. The high salaries offered to teachers in the Anglo-vernacular schools, together with the fact that many teach-

ers are effective preachers also, has made teaching attractive to those more ambitious spirits. Since some hold prominent government positions, and at the same time devote much attention to Gospel preaching, another outlet is found for aspiring Christian youths. Yet the small incomes and inadequate training has not doomed the ministry to inefficiency. Many of these Karen leaders gain a remarkable fitness to preach. In an associational gathering in 1908 I heard sermons of singular beauty and power. Three elements were strikingly present. They were redolent with Scripture; happily illustrated from nature, and arranged in good order. A well-known pastor of New York City, hearing a sermon in a large Karen church, on being told the content of the sermon, remarked that its thought would have done credit to any New York pulpit.

This flourishing Karen theological school is somewhat in contrast to the less-developed Burmese school upon the same compound. Tho the bulk of the population is Burmese, and all races, not Karen, are included with the Burmese, this school is scarcely one-third the size of the Karen. Here is the location of a great need. From every part of the province piteous calls are coming for preachers. So heavily is this burden pressing upon some that they are wrestling in prayer with the Lord of the Harvest that he may send forth laborers into His harvest. Burman Christians, much more than the Karens, are attracted by government positions and the larger incomes of teachers. The longings of the Burman workers are beginning to materialize in the erection of a much-needed building for class work. Two

Bible schools for young women are sustained. The end sought first has been to fit them to be promoters of the Christian religion. As they go out two by two into the villages to work among the women, they gain also the qualifications that make them home helpmates for the native preachers and teachers.

Except such simple work as missionaries do for the boarders in their schools, the medical and surgical work

hospitals and dispensaries. At times the government has commended it highly. In some cases, Government has even given grants in aid of hospitals. The greatest drawback is the inability to keep the medical posts supplied when medical missionaries have gone on furlough. A hospital that has served a community conspicuously well and has gained special favors has fallen temporarily into the hands of a missionary not a physician with the



THE BINDERY OF THE AMERICAN BAPTIST MISSION PRESS, RANGOON

is carried on at the frontier stations only. The purpose of the English Government to provide such aid for the people affords encouragement in this. Since the *raison d'être* of medical missions is to open a channel for evangelistic work, the better facilities which the government supplies in the more developed sections makes it easy for the missionaries to give up this work and rely on educational work for the evangelistic opportunity that can not be gained directly. Most excellent work has been done in these mission-

help possibly of a native hospital assistant.

Elements of encouragement are seen in Burma's missions. Not only missionaries but not a few native Christians put the interests of the Kingdom first. To the missionaries in developed fields important tasks press upon each other so rapidly and resistlessly that they are well-nigh overwhelmed. Some of these missionaries are superintendents of great central schools, advisers or overseers for a hundred or more smaller schools in the

villages, managers of immense mission properties, custodians of mission and association funds, counsellors for a hundred pastors as well as general traveling preachers. The duties at the station may make journeying through the district impossible, and then the longing to do that which is impossible may wear more heavily than the crowded tasks that consume much of the nights as well as the days. The cheerfulness with which these conditions are met and the crushing responsibilities borne by station missionaries shows a fine devotion. At the other extreme are able men and women who in establishing new stations continue by the side of their successful neighbors plodding along in the midst of discouragements with the same faithfulness that characterized the founder of the Burman missions.

The remarkable success among the Karens and the more remarkable spirit of giving which Christianity has aroused in sections of the Karen churches are among the wonders of the last century. Still it is true that only a small part of the small tribes of the Karens are yet Christians. Outside of the Karens the darkness is very dense. Enormous labors for the Burmans and Shans are yet called for, and the prospects are brilliant. Hosts of these people are now waiting for some one to press upon them the claims of the Christian's Savior. The commercial future of Burma will be great. Commerce is now making prodigious strides. The Shan states are destined to be one of the gardens of the world. May Christ be enthroned there before the days of material wealth arrive.

THE UNION EDUCATIONAL SCHEME OF WESTERN CHINA

BY. REV. W. F. BEAMAN, KIATING, SZCHUAN, CHINA
Missionary of the American Baptist Missionary Union

When educational reform started in China, Chengtu, Szechuan, was among the first great cities of the country to tear down its ancient examination halls and build new schools out of the old material. Lying in the midst of a great rich plain, the city is the political, commercial, official and educational center of West China's eighty or more millions. Many centuries before America was discovered this citadel was built for the capitol of the empire and ranks to-day among China's greatest cities. Less than fifteen years ago the missionaries (the only foreigners there) were all driven out and everything belonging to them

destroyed. To-day the city has an up-to-date police force, beggars from the streets are corralled and given work, electric-light and water-supply plants are being established.

One of the most practical questions connected with mission work in this section is being met in the solution of the educational problem, which covers all courses of study and must meet the needs of all classes of students.

I. Primary and Secondary Courses.
—The missions established in this field have united in working out courses of study for all mission schools of the primary and secondary grades. Each school registers under its own distinct-

ive name, and once a year submits its examination papers to a Board of Examiners appointed by the respective missions belonging to the Union. The certificates issued by this Board are interchangeable among the schools of the Union, so that pupils changing residence can enter another school without affecting their courses of study. The courses fit for college.

II. *Advanced Courses.*—For the purpose of doing higher educational work a union Christian university for undergraduate and postgraduate work is being established at Chengtu. A lot of over sixty English acres has been bought for the site. Four of the leading mission boards of England, Canada and the United States have agreed to unite in the scheme. Universities in Western countries are also interested in the project, and some of them want to share in the work by providing a central plant on the lot for postgraduate work. Each mission is building on a section of the lot assigned to it a set of dormitories and recitation halls. The students will all be domiciled on the mission sections. Each department will be assigned its work by the University Senate, so that there will be no duplication of one department by another.

The aim of the university is to give men and women a Christian education that will offset the influence so distinctly non-Christian in the new learning now pervading the empire. The adoption by China of Western education as shown by the abolition of the ancient examinations, the establishment of the modern school system, the education of women, the demand for books, and the sending of young men and women abroad to be educated emphasizes all the more the great need of

a Christian university in Western China. Thousands and thousands of young men and women are being educated to-day who get the opposite of Christian instruction. They read the opposite of Christian books, and are taught by those who are not only not in sympathy with Christianity, but are opposed to it. They are given the best technical educational advantages possible. In the days to come these scholars will constantly come in contact with the Christian Church and with those who are to be the future Christian preachers and teachers of China. If these preachers and teachers are not educated according to the best and highest standards, their influence and usefulness will be greatly handicapped.

In the near future railroads will make it possible for the citizens of Yunnan, Kweichow, Kansu and other provinces to reach this great center of learning. To it will also come the sons of wild aboriginal tribes yet untaught; and, too, the brawny scholars of Tibet will come seeking modern knowledge. With an almost unlimited power for modern progress and the upliftment of China, will go out from these halls trained men to explore the untouched mineral resources of the kingdom, or to span the great chasms and scale the rugged steepes with railway and engineering projects; to give scientific direction to agricultural pursuits, or direct industrial development; to become great jurists and able statesmen; or greatest of all, to preach and teach and lead the people to higher moral standards and Christian living. These, and many other agents of advancement, this Union Christian University will accomplish.

PROGRESS OF SIAMESE WOMEN IN THIRTY YEARS*

BY MRS. EUGENE P. DUNLAP, SIAM, 1875-

(1.) *Improvement in homes.*—There were a number of good Christian women whom I early learned to love very much. Most of them have gone to the better world. Many of their daughters, however, are in homes of their own, and these homes are decidedly cleaner, better furnished, more homelike than those of surrounding families. These parents are anxious to see their children brought up in school and church. We often see dining-tables in these homes, comfortable chairs, bedsteads, musical instruments, bookcases and books, and the sewing-machine is kept busy. They have a beautiful hospitality and are most cordial in receiving guests. I well remember when it was not easy to invite the women to our homes, especially to meals, because it was so embarrassing to them. Now many of them, whether as hostess or guest, show refined ease in their manners. Itinerating down the coast, I am often consulted as to how the women may do better housekeeping.

One of the greatest hindrances to true home life is polygamy; but we have seen even this evil modified. We hope and expect greater things in the future.

(2.) *Position of the wife elevated.*—In Siam, women used to be spoken of by their husbands as, "Masters of the kitchen," or "Mothers of the children." One would never see a wife alongside of her husband. He always walked ahead of her, the wife carrying the burdens behind. I remember, shortly after reaching the country, Mr. Dunlap and myself were out on the lawn at home for a walk and I had his arm. In the evening, I was reproved by being told that it was not right for me to walk in that manner with my husband, for it was contrary to Siamese custom. I quite resented this and my reply was: "We are here to show these people Christian ways of living. The sooner we can lead

husband and wife together in life's journey the better."

It is my pleasure to write that, now, we see husbands and wives walking together, and riding in the same carriage, or automobile. The Siamese gentleman now takes pleasure in introducing you to his wife. And we never see them with a long line of slaves following, as we used to.

It was then possible for the husband to sell into slavery not only his children but his wife, in order that he might have money with which to gamble. Now no one can own a slave in Siam. Then, woman was the slave of man in every respect. She had no rights that she could call her own. If she displeased her lord, it was his prerogative to beat* her into servile submission. The crying of abused women was often heard in the land. We rejoice that this form of cruelty has now been prohibited and the wife is protected by law.

(3.) *Gain in modesty.*—Women have been influenced to dress more modestly and to practise habits of industry in their homes. Formerly, but few women wore dress waists; they had simply a sash thrown over their bare shoulders and very many wore not even that. Now, we seldom see women anywhere without the waist; even away in the interior they often ask me for patterns and want me to show them how to make the garments. In Bangkok we see them wearing those of the latest fashion, beautiful and costly.

(4.) *General respect for woman increased.*—When the King of Siam, whom we all admire for the many reforms he has introduced, made his first tour in Europe, he left the Queen as Regent in his absence. She won the admiration of the people. Before this, we had often heard Siamese men make sneering remarks about England

* He whipt her with a broom or a sandal; either weapon was considered disgraceful.

* From *Woman's Work* (Presbyterian).

being "ruled by a woman." Now, we hear them speak of "noble Queen Victoria and her prosperous reign."

The Siamese formerly had a proverb which was in every man's mouth, "Woman is a buffalo, only man is human." The Siamese Minister of Education, in a speech at the closing exercises of the Harriet M. House School, once said: "Through the influence of your school and teaching of the American missionary women, we have thrown that old proverb away and our government is founding schools for the education of girls."

(5.) *Progress in education.*—Then, but a small proportion of the women could read, and I well remember how mothers opposed having their daughters educated. It was difficult, even by paying rewards, to persuade them to send girls to schools. Now we meet many women, even in interior districts, who not only can read but desire to have their children educated and are willing to pay the cost. When we are touring in the far interior, mothers often come to beg me to start schools for their daughters.

The Wang Lang or Harriet M. House School, as we now call it, has been one of the greatest factors in the progress of women in Siam. It has furnished many teachers, and several of them have founded schools and made them self-supporting. Most of these teachers are Christians and, whether in government schools or private schools, they are faithful for the right. Only out of Harriet House School could the Ladies' Club have been developed. It indicates how the standard of thought and aspiration has been lifted up during threescore years.

My first work in Siam was teaching little girls in my home, and this effort was a feeder to Wang Lang. One of the pupils we brought to America at the time of our first furlough, and after her schooling in this country, she returned. She is zealous and untiring in work for her own people. She is constantly among them,

kindly received and loved by all. She stands for high ideals in Christian life, with both high- and low-caste people. She has given to the Church in Siam some of its sweetest hymns and, in order to present an ideal of Christian womanhood, she is translating the "Life of Queen Victoria." Maa Tuan, mother of the lamented Boon Itt, was one of the earliest Christians to labor for the better condition of women in her native land. She taught in the Royal Palace.

General intelligence has increased among Siamese women. Their views of life are much broader and their sphere has been enlarged since I first made their acquaintance.

(6.) *Christian progress.*—In religion, the women of Siam are the faithful. When preaching is held on sacred days in Buddhist temples, we see attentive audiences of women; few men, often none. The women are most faithful in merit-making, trying to work out their own salvation. In itinerating, I find them much more intelligent about Christianity and more approachable than when we started out many years ago.

The Christian women manifest commendable interest in the welfare of the Church. They are liberal in their gifts to support Christian work. A good proportion engage in Sabbath-school work and some have contributed stories in print for the children. Some are regular contributors on religious topics and others to the mission magazine, *Day Break*. Some are "King's Daughters," and through this society do practical Christian work. At the last annual conference of Christian Workers, women came from all the stations in Siam. More than half the members were women. They manifested the spirit of prayer in a wonderful manner and took active part in services and in discussions. Some who had gone astray for a time were brought to the feet of Jesus, weeping. Many were led to a fuller consecration to the Master's service.

THE FACTS AND FAITH OF BUDDHISM*

BY EDWARD A. MARSHALL

Founder—Date—Place.—Guatama, a young Indian prince of northern India, was born 552 B.C. In after years he assumed the name of Buddha, which means "enlightened." He died at the age of eighty from eating too much pork given to him by some of his disciples.

Founder's Reason for Its Inauguration.—Guatama was distressed over the mystery of suffering and death. He left his wife and child and became an ascetic pilgrim in order to discover, if possible, some solution to the mystery.

View of God.—Guatama said: "I see no one in the heavenly worlds, nor among gods or men whom it would be proper for me to honor."

View of the Created Universe.—It is materialistic. Knows no creator. Creation was effected by the laws of nature, cause and effect. Destruction and renovation are constantly going on by the forces of nature causing continuous changes everywhere.

View of Man.—Man is formed of two essences, matter and spirit. Matter but for a short time. Man's spirit is transmigratory and its good or bad conduct determines the body it will have in each succeeding birth. "Self is an error, an illusion, a dream." (A Buddhist saying.)

View of Sin.—Sin consists in "desire." To desire anything is sin. The only freedom from it is to become entirely lost in meditative contemplation and become absorbed into Buddha in Nirvana.

View of Salvation.—Existence is the cause of suffering. The only way to overcome all evil is to cease to exist. Inward culture through right belief, resolve, language, behavior, livelihood, exertion, mind and meditation will save.

View of Heaven.—Nirvana is the heaven of Buddhism. There the personality of the Buddhist is absorbed into Buddha through contemplation.

It is what they call the "western paradise," full of sensuous enjoyments.

View of Hell.—The purgatorial punishments which Buddhists suffer in their normal round of births and deaths constitute the Buddhist hell. Its purpose is the preparation for final absorption into Buddha. The problem of Christianity is, "What shall I do to be saved?" while that of Buddhism is, "What shall I do to be extinguished?"

View of Man's Duty to Man.—Buddhists are very careful to be kind to insect and beast, but are neglectful and often cruel to their own kindred, for fear they may encounter the wrath of the spirits which are punishing them for sin.

Treatment of Women.—In childhood a girl must obey her father; after marriage her husband, and if a widow, her son. She dare do nothing without her lord's permission. She has no soul and her only hope of heaven is to be reborn a man.

Character of the System.—Buddhism is atheistic. It denies that there is an eternal God. It asserts that God is nothing, man is nothing, life, death and eternity are nothing. God has left the universe and law now reigns.

Education.—Ignorance is considered bliss. To cease mental activity is the goal of their ambition. However, in spite of its theory, Buddhism in its early days of conquest excited considerable awakening in primitive education.

Attitude Toward Christianity.—Buddhists in Japan have strenuously opposed Christianity. The Boxer movement in China was accompanied by Buddhist edicts, threatening Christianity. Buddhists have imitated Christianity to hold their adherents.

Present Head of Authority.—It is greatly divided, doctrinally and ecclesiastically. The Emperor of Japan is said to be the head in that country. Usually each temple has its own offi-

* From *The Missionary Witness*.

cers independent of others. Delai Lama is Buddhist pope in Tibet.

The Priesthood, etc.—The priests of Buddhism are exceedingly corrupt. The Japanese papers openly condemned them for immorality. They, like the Jesuit priests, take the vow of poverty, chastity and obedience.

Sacred Writings.—The "Tripataka," written in the Pali language, a dead language, as is the Latin of the Catholic Church. They consist of Buddha's sermons, his moral teaching and philosophy. Tibetan Buddhist books differ considerably.

God and Gods.—Buddha had no god higher than a perfect man. He declared that he knew no one he ought to worship. His followers have erected his image in every Buddhist temple and millions offer their prayers before them.

Services and Worship.—Worship is offered three times a day over Buddha's relics, etc., with an offering of flowers and perfumes with music. Sins are publicly confessed at the new and full moon. The laity attend for "confession" and to hear the sacred book read. At times of pestilence people come for worship.

Prayer.—Prayer is offered to Buddha by means of prayer-flags, also by wheels turned by hand or by mountain brooks. These contain the words, "One Mani Padme Hum" (Oh, the jewel in the Lotus. Amen). Priests are paid for offering prayers.

Symbols.—The image of Buddha stands out clearly as a symbol of the faith wherever Buddhism exists. The position of the image (always sitting)

and the quiet peaceful expression of face depict their teachings.

Superstitions.—A common water-snake is believed to be the embodiment of the god of the floods, so when the rivers overflow, these snakes are sought out and worshiped. Even Li Hung Chang went to a temple into which one had crawled and worshiped it.

Peculiarities.—Buddhism considers animal life as sacred. Wear beads as charms. Have images of Buddha only. Make many pilgrimages. Worship relics of Buddha. Priests are paid for saying prayers.

Specific Defects.—It exalts the beast above women. Annihilation is its goal. Destroys human affection. Believes in transmigration.

Sects.—It is much divided. In Japan alone it has "nine principal sects and forty-two sub-sects." The Buddhism of Tibet differs greatly and is called "Lamaism." That found in Siam is still another variety.

History.—It came from a man dissatisfied with the surrounding religious teachings of his day. It has spread throughout all Asia and has the largest following of any religion of the present day.

Number of Followers.—Buddhists number 137,935,000—Africa has 11,000; North America, 5,000; Asia, 137,900,000; Australasia, 4,000; Oceania, 15,000.

Countries in Which Buddhism Exists.—North India, Tibet, Southern Siberia, Ceylon, Burma, Siam, Indo-China, China, Korea, Japan and wherever Buddhists have immigrated.

BUDDHISM AND CHRISTIANITY*

BY CHIYO YOSHIO (A MISSION-SCHOOL PUPIL, AGED SIXTEEN)

Religion is a system of faith and worship out of a sense of dependence upon a superhuman power and a recognition of that power as an object of worship. Religion establishes a relationship between God and man, and

furnishes one of the strongest motives to human action. For we know that thirst for and aspiration toward God come from God, His Spirit working within man's heart. Therefore we should treat every religion with honor

* Condensed from *The Missionary Link*.

and respect as well as with a feeling of sympathy. We must know how our fellow men think and believe in order to help them. They are, many of them, earnest seekers after God, following the ways of the Spirit along different lines, searching if haply they may find Him who is the true Light of the world.

The Gautama's system included no definite teaching about God, yet Buddha was far from being an atheist, and upon his death he was straightway deified, and Buddhism now includes many another god within its category.

Buddhism is one of the protests of the world, for it represents a revolt against Brahmanism and Hinduism. There is, perhaps, no sadder chapter in the history of India than that preceding the rise of Buddhism. The whole nation was bound by an iron system of caste. The worship of Nature had degenerated into the worship of new and less pure divinities. The priests were mostly ignorant and superstitious and believed in their own divine right, tho very few of them were well educated or in any way fitted for their sacred office. They had absolute power, while the people were credulous and submissive. At such a time Gautama was born, of a princely family.

As with other famous men, marvelous stories are told about his miraculous birth. But we know little of his life until he reached his twenty-ninth year. Gautama then suddenly abandoned his home, to devote himself to the study of religion and philosophy. His doctrine taught that "birth is sorrowful; growth, decay, illness, death, all are sorrowful; separation from objects we love, hating what can not be avoided and craving for what can not be obtained, are sorrowful." Salvation can only be obtained by crushing out the desire to live. This desire may be extinguished by

1. Right belief.
2. Right aspiration.
3. Right speech.
4. Right conduct.
5. Right means of livelihood.
6. Right endeavor.
7. Right memory.
8. Right meditation.

The splendid Buddhist age lasted for a thousand years. It was an age of freedom from idol worship, of noble humanity, and civilization. Then Buddhism was driven out from the land of its birth, finding new opportunities for growth in eastern and northern Asia, and a still more surprising development in Japan.

Never had a new religion a more inviting field than Buddhism had, in stepping from the "Land of the Morning Dawn" to the "Land of the Rising Sun." While Buddhism taught the Japanese gentleness of manner, kindness to living creatures, it also covered the land with images, temples, and monasteries.

Christianity had its birth in the land of Judea. It represents a new dispensation when the God of the Jewish nation was revealed as the Creator and Father of all.

Christianity is now recognized as a real force throughout the empire and numbers its followers by thousands. Buddhism is pessimistic, while Christianity is optimistic.

Buddhism ignores the necessity of accounting for the Great First Cause. Christianity comes to reveal a larger universe and One who not only fulfills the law, but reveals a Lawgiver. The keyword of Christianity is LOVE, and its message is GRACE. It says, God is all; while Buddhism says, All is God. It says, destroy the passions; while Christianity says, control them. The Buddhists' watchword is Nirvana, or extinction, while Christianity's is eternal life in Christ Jesus. Self is the means of salvation, not the suffering of a Redeemer. But Buddhism seems to be less a religion than a system of philosophy; brought face to face with the problem of the world's evil and possible improvement, it evades it and prays "Deliver us from existence." Christianity, prays "Deliver us from evil." The Great Captain and Leader says: "I have overcome the world." Go win it for Me and behold I am with you all the days even to the end of the age."

THE NEW BUDDHISM*

BY THE REV. G. OWEN, PEKING

The wheel is the sign of Buddhism, and no better sign could be chosen. Things have no beginning and no end. There is ceaseless movement, but no progress; only endless repetition. The universe is full of vast world-systems, each system having gradually evolved itself out of the ruins of its predecessor, become fairer and better till it reached its full splendor, and then gradually decayed, getting worse and worse, till at last it became a chaotic ruin, out of which another world-system just like the old one has again sprung. The universe is a great wheel, ever revolving, ever changing, yet ever the same.

Life, too, is a wheel. It is vain to ask whence life came, for the eternal has no *whence*. It passes ceaselessly from one form to another—now an insect, now a man, and now a god—and having reached the highest it descends on the other side, and the god may again become a man and the man an insect.

While turns this wheel invisible,
No pause, no peace, no staying-place
can be;
Who mounts will fall, who falls may
mount; the spokes
Go round unceasingly.

It was the merit of Gautama Buddha that he discovered a way of escape from this ceaseless round of births and deaths. He was born a prince and heir to an Indian throne; but, distressed by the miseries of men and of all sentient things, he renounced his rank, fled by night from his palace, and went forth into the wilderness to seek a way of deliverance for all living things. After six years of bodily suffering, moral conflict, and mental anguish, he discovered the cause and remedy of human wo. These he announced in the "Four Noble Truths" which form the basis of Buddhism.

The first "Noble Truth is *that sentient life or individual existence is a misery*." Pain, sorrow, and death are inherent in it. Behind the sorrow-laden present lies a measureless, sorrow-laden past, and before it a measureless, sorrow-laden future—birth and death, death and birth for ever and ever. "What think ye, my disciples?" asked Buddha. "Which is more: the water in the four great seas, or the tears which ye have shed in this long pilgrimage?"

The second "Noble Truth" is that *this sentient, suffering life springs from desire*. We love life, thirst for its pleasures, lust for its wealth and power, and thus, like those who drink of the false salt water, we deepen the thirst and increase the wo.

The third "Noble Truth" teaches that escape from this suffering life is possible through the destruction of desire. Life is false, and is fooling us; unmask her, and expose her frauds; conquer love of self and lust of life; tear out the "seven passions and the six desires," and thus for ever still the inward strife.

The fourth "Noble Truth" reveals the way to do this. It is by the "eight-fold path" of right doctrine, right thinking, right speaking, right living (the religious mendicant life), right acting (the ascetic-moral course), right meditating (mental abstraction), right remembering, and right practising ("the good law").

He who treads this eight-fold path will dispel illusion, conquer self, uproot desire and attain Nirvana.

All life is lived for him, all deaths are dead;
He hath escaped the ever-revolving wheel
of Transmigration.

The discovery of these "four noble truths" by Buddha is called the Great Illumination, through which light broke on a darkened world, and deliverance came to all suffering, sentient things. When it was announced, heaven, earth and hell, gods, demons, men, beasts, and creeping things, all

* "The Awakening of Faith in the Mahayana Doctrine—The New Buddhism." Translated from the Chinese by the Rev. Timothy Richard, Litt.D. Condensed from the *Bible in the World*.

gathered in rapt silence around Buddha to hear the glad, awe-inspiring news.

Primitive Buddhism was little more than an expansion of these four "truths"; and the "glad news" which Buddha announced to the listening universe was that there is a way of escape from the ceaseless round of birth and death through the "eight-fold path." But never was path so straight, so narrow, so hard to tread. Any one of those eight conditions would be fatal to most men; the eight together must be fatal to all. The path requires not only the renunciation of the world, the flesh, and the devil in the ordinary sense, but in the monastic, ascetic sense. How far the path is possible to the monk and the hermit we will not say, but it is manifestly impossible to all others. Probably primitive Buddhism did not contemplate the salvation of the laity, but only of the priesthood. The Buddhist Church consists of its priests and monks, and by this eight-fold path there is deliverance for none else. All the most devout layman can hope for is to climb just one rung higher on the long ladder that reaches up to Nirvana.

But to our Western way of thinking the layman does not seem to lose much, for the promised deliverance is not from death but from life, or rather from the wheel of life—transmigration. The doctrine of transmigration is much older than Buddha; it was a common tenet in India long before his time. But, in adopting it from Brahminism, Buddha gave it a moral basis. The soul's numberless migrations from one body to another depend upon character. Every soul must be materially what it is spiritually; the bodily form must correspond with the inner self. The body is not a mere cage or prison, but the natural clothing of the spirit, its material counterpart and visible embodiment. A beastly man is reborn a beast and a saintly man a sage or a god.

This is *Karma*, the moral fate by which all sentient things are ruled,

and by which every one reaps just what he has sown.

But the human soul, on leaving its present body, does not immediately enter another. The dead man has first to appear before the dread judge of Hades. If he has led a virtuous life he enters paradise for a season, or is reborn into some happy condition; but if his good and evil deeds are about equally balanced, he is in due time reborn a poor man, or a woman. Those whose evil deeds greatly outweigh their good ones are condemned to suffer in one of the many hells which exist in the under-world. There are burning hells, freezing hells, and hells of bubbling filth, the tortures in which are varied and terrible. Men are bound to red-hot cylinders, plunged in boiling oil, pounded to jelly in mortars, impaled on spears, and endure a multitude of nameless horrors similar to those described by Dante in the "Inferno." In the larger Buddhist temples in China there is usually a "Chamber of Horrors," where these tortures are depicted in plaster figures with gruesome vividness.

Nirvana is the only state in which the soul can find eternal rest. But what is Nirvana? Negatively, Nirvana is defined as absolute freedom from birth and death, pleasure and pain; positively, as the highest spiritual liberty and bliss, and absolute immortality by the absorption of the soul into itself; philosophically, it is defined as neither existence nor non-existence, neither a state of consciousness nor unconsciousness. It is nothing. To the Buddhist philosopher it means annihilation, to the commonest people, so far as they grasp it at all, it means rest.

This is the old Buddhism, as it was before the Christian era, and as it largely is still in southern Buddhist lands—such as Ceylon, Siam, and Burma. But about the beginning of our era, or a little later, as Buddhism began to spread northward into other lands, a new school of thought sprang up, called the *Mahayana*, or the Great Conveyance, which very much modified the tenets of Buddhism. This

school, which was founded by the Fourteenth Patriarch, exalts abstract contemplation above the old asceticism and places it first among the methods of salvation. "An hour of such contemplation," says the book under review, "surpasses thousands of the mightiest reforming deeds." The missionary and the ascetic may be as much victims of the senses as a plow-boy. Only by abstraction, by the turning of the mind inward upon itself, can man rid himself of illusions, know the truth, and be free. It is recorded of one illustrious member of this school that he sat motionless, with his face to a wall, for nine years. With the growth of the meditative school, ritualism grew also. Worship became more elaborate, the priest more important and the use of magical formulas more common, till at last, about 400 A.D., there arose the *Tantra* school, which still further exalted contemplation, ritual, and magic.

Great changes followed the spread of these schools. *Karma*, or the doctrine of moral retribution, was largely modified, if not set aside, by the creation of a god or goddess of mercy (first regarded as a male, afterward as a female) endowed with a thousand hands and a thousand eyes, who saved all who called upon her. This mighty goddess throbbed with pity for suffering men, driven to and fro on the "sea of misery" (life), and the utterance of her name brought instant help. She is spoken of and invoked as "The All-pitiful, All-merciful One, Savior from distress and wo, the Prayer-hearing Goddess." To the ordinary man *Karma* spelt doom, but *Kwan Yin* meant hope, and her name fell like music on the ears of men. Her creation was the response of Buddhism to the cry of the weak for help, and of the sinful for a Savior.

Another and equally important innovation was the modification of the old Nirvana doctrine by the invention of a Western Paradise, ruled by an imaginary Buddha called Amitabha or Amita. This paradise is beautiful and

blest beyond compare, and contains all that a pure heart can desire. Unlike Nirvana, the entrance to this glorious place is wonderfully easy. It is not necessary to pursue the "eight-fold path"; all that is necessary is to call devoutly upon Amitabha. A sincere worship of this Buddha, with frequent repetitions of his name, will save men from the ceaseless round of transmigration, and raise them to paradise. Contrary to the old Buddhism, which denied salvation to females, women can be saved by calling upon Amita; but before entering paradise they are changed into men. Both these schools further claim the power of delivering souls already in hell, by means of priestly masses and the use of magical formulas. By the mysterious influence and magical power of these, the very gates of hell fly open and the doomed come forth.

In both schools the repetition of sacred names and magical formulas is common; but in the *Tantra* school this custom, as seen in Tibet and Mongolia, has reached gigantic proportions. In those countries every man and woman some part of the day, and the devout all day, cry with monotonous iteration:

"Om—mani—padme—hum."

("O Thou of the Precious Lotus-flower.")

The temples are provided with prayer-wheels, which the worshipers turn as they go in and out. The people also have small hand wheels, which they turn as they sit or walk, mumbling as they do so:

"Om—mani—padme—hum."

The wheels or drums contain a roll of paper or silk covered with repetitions of these mystic words, and each turn of the wheel sends up 10,000 prayers. The words are also written on flags, and placed upon the tops of houses, tents, trees, and poles, so that the very winds may murmur as they pass:

"Om—mani—padme—hum."

Is the new Buddhism so much better than the old?

EDITORIALS

REACTION AT CONSTANTINOPLE

On Tuesday, April 13th, a new political upheaval took place at Constantinople. Some thousands of troops mutinied in the night under command of a sergeant; they surrounded the Parliament House, deposed the President of the Chamber of Deputies; forced the officers of the Ministry to resign, and dispersed the "Committee of Union and Progress" which has controlled public affairs in Turkey since July, 1908.

Upon this the Sultan appointed a new Ministry composed of third-rate men whom he can control. Through the cloud of phrases which always obscures from one at a distance the actualities of an "event" in Turkey, one fact is clear: not only has the Young Turk party been ousted from power—at least temporarily—but its program of liberty, brotherhood, equality and fraternity has been torn up and thrown into the waste-paper basket.

The Constantinople newspapers of the last weeks of March seem to indicate that the basis of this revolution is Mohammedan reaction against equality for Christians. A party of religionists, screening themselves under the name of Liberals, grew bolder and bolder in claiming that military service is a privilege of Mohammedans and in protesting against the law about to be enacted as to recruiting Christians for the army. About four weeks ago Ali Riza Bey, president of the Chamber of Deputies, in an after-dinner speech, denounced members of this party as traitors. Thereupon the newspaper, *Serbesti*, organ of this Mohammedan party, retorted with a direct threat of civil war and declared that of the seven army corps of Turkey, four and a half would support the party of Islamism, while the Young Turks could count on only two and a half corps.

The events of the week (April 12-17th), confirm the impression produced by these papers. The war cry of the mutinous soldiers was "The

Prophet and his Holy Law." This being interpreted means, No Equality of civil rights for Christians. Meanwhile, Sultan Abdul Hamid profits by this upheaval. As soon as the soldiers' mutiny had accomplished its purpose, he covered the men with an amnesty and publicly thanked them for their patriotism. The soldiers, however, were out for a good time and they had it. While injuring few except by accident, some thousands of them carried panic through the streets of Constantinople by shooting up the city like playful cowboys on a spree. The roar of musketry was as if a fierce battle was raging. By nightfall of the second day Turks and Christians alike were ready to give up their liberty to the Sultan if he would only spare their lives. The Sultan's hand is long. It probably supplied the million cartridges used by the soldiers to scare the people into judging that they must make choice between liberty and life.

Of course there is a possibility that the Second and Third Corps of the Turkish Army may come from Adrianople and Salonica with the purpose of undoing what has been done this week, but fully one half of the First Army Corps in garrison at Constantinople favors the Sultan's absolutism. The Sultan has restored these regiments to the guardianship of his palace, whence they were removed by the Young Turk party. The officers of the Second and Third Corps will think twice before facing such odds in a civil war.

What is to be feared is anarchy and bloodshed in the distant provinces, where the ignorant people have the anarchists' view that license belongs with liberty. All missionaries as well as all Christians in Turkey are now for a while in serious danger from local outbreaks of fanaticism. Already news of the revolution in Constantinople has produced some such outbursts. On the other hand, the Sultan, content with having regained supreme control, will undoubtedly try to

preserve the peace in order to prevent European interference, and will promise to observe the Constitution in order to hoodwink his own people.

AN HONORED VISITOR FROM INDIA

Sir Andrew Fraser, who was until last December governor of 80,000,000 people in the province of Bengal, India, has recently visited America in the interests of the Laymen's Missionary Movement and of the World's Missionary Conference to be held in Edinburgh in 1910.

Sir Andrew is a gentleman of unusual intelligence, culture, ability and Christian character and speaks with no uncertain note of praise about the work of the Protestant missionaries in India. At a meeting in New York, March 28th, Hon. Seth Low presided and introducing the speaker, said:

"Sir Andrew's opportunities for gauging the value of Christian missionary work to the people of India has been unusual. He went to India, in the Indian Civil Service, in 1871, and did not leave till the end of 1908. He rose steadily to the post of Lieutenant-Governor of Bengal, the highest he could attain, the ruler over 80,000,000 persons. It is well known that last year, as he was entering the Y. M. C. A. at Calcutta, an attempt was made on his life. A man came up to him and snapt a revolver twice at his heart, and twice it missed fire. Before he could again pull the trigger, a Rajah, standing behind Sir Andrew, swung him around so that his own back was between the Governor and the assassin."

Sir Andrew Fraser then address the audience as follows.

"India is not one; she is many nations, with many different tongues and traditions. It is absurd for a person who knows one province to talk of India; he must know all. I have served on two commissions that took me twice each year over the entire country, and I have studied the schools, the churches, and the hospitals. I know the missionary—I have watched him at work.

"If you ask if it is worth while that

I give my money, or my time, or my people, or myself for that work, my answer is emphatically yes. It is a work profitable in the past, and will be even more profitable in the future.

"In the Indian's home you see bright, lively little girls, but you see no woman—they are hidden in the zenana. This does not show a lack of respect among the Indians for women; quite the reverse, and that is the difficulty.

"The man goes out and sees the world and learns and he sees the folly of his own idolatry, but back in the home the woman, the grandmother, calls him to worship in the old way, and he dare not refuse, and this, of course, in the class that leads—the upper class. We can only talk to the women through a thick curtain, but the work of conversion in the zenana must go on, for every one knows the influence of the mother and the wife. You can only reach and teach them in the zenana.

"Christianity is taking hold. The Indian congregations are realizing that aggressive work from them is needed. We are learning that the work can only be fully carried out by the people themselves. I have worked side by side with Indian elders. I have known an Indian, converted, to go into a region untouched by the missionary to found independently a school and a church. There are many secret disciples. The Christian principles are being promulgated through the country, making a firm foundation for the rearing of the churches."

CURIOUS CALCULATIONS

The Fireside News gives some instructive comparative estimates. Great Britain's drink bill for the year 1887 amounted to £124,952,680. Weight of the amount in sovereigns, 978 tons. Time to count it, at the rate of one sovereign per second, 3 years, 11 months, 21 days. The height of a pillar, if the sovereigns were placed face to face, 116 miles. The length of a chain, if the sovereigns were placed edge to edge, 1,725 miles.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Big American Problem

Some time before his election to his present position, Rev. Frank Dyer, secretary of the Congregational Brotherhood, gave utterance to these just and weighty words:

The most undesirable citizen is not the ignorant, foreign-born, foreign-speaking, hard-working immigrant; it is he who, American-born, is commercially successful, thriving upon our Christian civilization, but who refuses to live by the commandments of Jesus himself, and is thereby unfitted for any share in the moral progress of our beloved country. The vast number of such among our citizens constitutes the big American problem. Sufficient time has not elapsed to prove to our wealthier class the hollowness of the materialistic life, hence they have not to any large extent turned with avidity toward the kingdom of God.

Sixteen Nationalities in One Church

The Foster Avenue Church in Chicago, organized in April of 1906, is located in what is known as Northwest Ravenswood, a new section of the city, the people all belonging to the "industrial" class. In this field, which at present contains 2,000 people, there is one other Protestant church and one Catholic church; adjacent to it is a German Lutheran church. Here are the nationalities represented in our Sabbath-school: Swiss, Swede, German, Irish, Scotch, English, Welsh, American (two families), Canadian, Pole, Hungarian, Belgian, Norwegian, French, Italian, and Hollander. To leave these people to the proper spiritual care of their old country would mean 16 different kinds of churches in a small area. No one nation is sufficiently strong to support such a church, and there must be added to that national array the fact that a Swedish Lutheran would never worship in a Swedish Baptist church nor any other Swedish church, never; neither would a Swedish mission worship in a Swedish Methodist church, never. The same is true of the German and all others.—*United Presbyterian*.

Sailed Volunteers for 1908

Three hundred and twenty-six student volunteers are reported as having sailed during the year 1908. They are connected with 47 missionary agencies. By countries they are distributed as follows: In Africa, 38; China, 124; India and Burma, 58; Japan, 33; Korea, 29; South America, 19; Turkey, 12; Alaska, 6; Philippines and West Indies, 27; Mexico, 12; other countries, 21. The total number of sailed volunteers is now 3,861.

Summer Missionary Conferences for Young People

The Young People's Missionary Movement of the United States and Canada has in view the training of leaders who can take the initiative in missionary education in Sunday-schools, young people's societies, and other church organizations. One of the chief means to secure and train these leaders is the summer conference. Five of these gatherings will be held in 1909:

Whitby, Ontario, Canada, July 2-9.
Lake Geneva, Wisconsin, July 2-11.
Asheville, North Carolina, July 2-11.
Silver Bay, Lake George, New York, July 23-August 1.
Sunday-school and Missions, Silver Bay, Lake George, New York, July 15-22.

The special features to be noted are as follows:

1. Mission study, in small groups under experienced leaders.
2. Conferences on methods, under men and women in actual contact with conditions in local churches.
3. Platform meetings, on devotional themes, for the deepening of the spiritual life.
4. A survey of world-wide missions, in a series of addresses by missionaries fresh from their fields of labor.
5. Rest and recreation during each afternoon, with ample provisions for every form of outdoor exercise under careful supervision.

For information concerning any of these conferences, address the secretary of either the Home or Foreign

Mission Board or Society of your denomination, or the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

The Baptists' Share of World Work

The Northern Baptists have figured out their share in the responsibility of evangelizing the world, based on the ratio of their membership to the number of people in non-Christian lands. Counting these at 1,000,000,000, they estimate their share to be \$61,000,000. The Baptist membership is 1,125,000. To care for their proportion will require 1,227 men and 1,227 single women, not including wives of married men. This will give one man and a single woman to 50,000 people. They now have 237 men and 123 single women, so they will need 990 more men and 1,104 more women. They will also need a total of 28,221 native workers, men and women. The amount of money needed for the undertaking is estimated at \$12,378,050. The average yearly contribution of the Northern Baptists is now about \$0.60. This will need to be increased to \$9.88.

Congregational Growth Abroad

The American Board has recently published these encouraging figures relating to the growth of fifteen years in the foreign field:

| | 1893 | 1908 |
|--|-----------|-----------|
| Missionaries (including wives) | 69 | 248 |
| Principal stations | 20 | 44 |
| Other stations | 205 | 327 |
| Ordained natives | 58 | 131 |
| Lay natives | 372 | 687 |
| Communicants | 3,833 | 11,170 |
| Added during the year | 329 | 1,361 |
| Schools | 105 | 201 |
| Pupils | 3,679 | 7,489 |
| Students for the ministry | 35 | 43 |
| Hospitals and dispensaries | 4 | 10 |
| Patients treated | 25,998 | 110,933 |
| Appropriations for 1 year | \$224,835 | \$604,451 |

Stirring Up His Brethren

Mr. Henry P. Crowell, a far-sighted Presbyterian layman of Chicago, has decided to invest \$7,500 a year in a campaign of missionary education among the Presbyterians of his own State, in the effort to lead them up to an average of \$5.00 per member for the work abroad, this being the

amount to which the Presbyterian Church is officially committed. This would mean an increase of over \$400,000 per year from this constituency. It is doubtful whether money for missionary extension could multiply itself faster than in such an educational campaign.

Toledo Newsboys

February 22d a newsboys' building was opened in that city, costing \$100,000 (said to be the only one in the world), and furnished with a gymnasium, a fine auditorium, office equipment, etc. This phenomenon is the achievement directly and indirectly of John E. Gunckel.

Seventeen years ago 102 newsboys were gathered at a Christmas dinner by Mr. Gunckel. It required seven policemen to preserve order, and one of them was put out of the building! Last summer 2,000 newsboys had their annual outing at Toledo Beach, and not a policeman in seventeen miles! The Association now has 2,100 active members, a total of 6,439 having been enrolled during its history. Within two and one-half years lost articles found by the boys, approximating \$32,000 in value, have been returned to their owners. The success of the Toledo movement has led to its extension to other cities and the organization of the National Newsboys' Association.

General William Booth

April 10th was the eightieth anniversary of the birth of General William Booth, founder and leader of the world-wide Salvation Army. This event was celebrated with appropriate ceremonies in every institution under the Army's control, as well as by thousands outside the Army, who have been influenced by the General and by the Salvation Army.

In connection with this anniversary an endowment fund of \$1,000,000 was started for a proposed University of Humanity, which will be for the training of young men and women for all sorts of social service.

Temperance Growth in Massachusetts

The recent elections in Massachusetts towns and cities show as great progress in temperance reform as in any other part of the country, and in some respects greater. The total vote gives about 26,000 majority against licensing saloons. Of the 33 cities in the commonwealth, 20 have voted no-license. Six of the ten largest cities in the United States in which the saloons have been closed are in Massachusetts. Of the 321 towns, 270 have voted against the saloon. Nearly all the temperance gains of the last twenty-five years in the State have been made since the No-License League got to work in 1906. Its efforts have been reenforced by motives which have been strengthened by recent legislation not directly intended to promote temperance.

Bishop Thoburn's Semicentennial

In 1859 Rev. James M. Thoburn went out to India as a missionary. In 1888 he was elected the first missionary bishop for southern India. The fiftieth anniversary of his going to India occurs in April, 1909. At the recent General Conference, held in Baltimore, Bishop Thoburn was placed on the retired list, and since that time he has resided in Meadville, Pa. It is proposed by his friends to present to the bishop, at the close of his half century of service, a home in which he may live during the closing years of his life. The people of Meadville are contributing generously for this purpose, and it is thought that many other friends of the bishop will be glad to share in this gift.

The jubilee was marked also by an anniversary celebration at Allegheny College, when addresses were made by prominent men and women.

A World-wide Revival Tour

March 25th Rev. J. Wilbur Chapman, Mr. C. M. Alexander, and nearly a score of other workers sailed from Vancouver on a tour planned to cover the better part of a year, and to include the Hawaiian Islands, Fiji, Australia, New Zealand, Tasmania, China,

Japan, Korea and the Philippines. Visits, with evangelistic services, will be paid to such cities as Melbourne, Ballarat and Sydney.

The Pacific Coast and Missions

The Pacific Coast States should have a particular interest in missions to the Orient, as they are destined to come into closer and closer contact. New interest has recently been awakened by a successful tour conducted by the missionaries.

The tour of the Pacific coast by Dr. Horace Underwood, Dr. Avison, Rev. Earnest Hall and Prof. Homer B. Hulbert in a special campaign for funds to meet the great crisis of evangelism in Korea. The broad-visioned philosophy of the missionaries respecting the interrelation of the Orient and the coast States of America made a profound public impression in all the cities visited, and particularly in Portland. The business men of these cities realized the immense significance of the question the missionaries asked them—whether they were willing that the development of the Orient should be wholly a material development unrelieved by any spiritual factor. In money returns the tour brought immediate pledges of \$100,000 and "there's more to follow."

A New Missionary Magazine

The Board of Foreign Missions of the Reformed (German) Church in the United States has this year begun the publication of an excellent and attractive monthly magazine called *The Outlook of Missions* (Philadelphia). It is well printed, well illustrated, well edited with brief paragraphs, news from the mission fields and from the churches, "Quiet Hour" quotations and book reviews. We wish the *Outlook* a bright future.

The International Missionary Union

The well-known I. M. U., of which our honored co-editor, Dr. J. T. Gracey, is president, is to hold its 26th annual conference at Clifton Springs, New York, June 8th to 14th. Over 100 missionaries are expected to

be guests of the sanatorium, and many others will attend the meetings. This is a rare opportunity for missionaries on furlough to combine rest, social fellowship and opportunities for conference. Those who expect to attend should write immediately to Mrs. H. J. Bostwick, Clifton Springs, N. Y.

Secretaries to Visit Asia and South America

Dr. Arthur J. Brown, secretary of the Presbyterian Board, will go to the Far East this summer, sailing from San Francisco in August. He will represent the board at the celebration of the quarter centennial of Protestant missions in Korea, which will take place in Seoul. Dr. Brown is planning to spend two weeks in Japan, four weeks in Korea, and four weeks in China, making a total absence from New York of about four and a half months. A friend has offered to pay all the expenses if the board will send three of its secretaries to attend this quarter-centennial.

Mr. Robert E. Speer is also to spend some months visiting the neglected stations of the "Neglected Continent," South America. He starts early in May. Next year Mr. Speer gives the Duff Lectures in Scotland. His subject will be "Christ and the Nations."

The Needs of the Indians

Representatives of the Protestant Home Mission Societies in conference with the Board of Indian Commissioners, in Washington, D. C., February 18th, made the following recommendations:

1. The enforcement of laws preventing the sale of intoxicating liquors to Indians.
2. The suppression of the Mescal cult.
3. Desirability of increasing the force of field matrons.
4. Advisability of suppressing the boarding-school dance.
5. Instruction of Indians in dry farming.
6. Need of a larger force of physicians on reservations.

The attention of the Board of Indian Commissioners was called to the question of the interests of the Navajo

Indians involved in the proposal to place carpet wool on the free list. This tribe is dependent upon its sheep industry. The attention of the Board was also called to the need of a further safeguarding of the property rights of the Indians, with a view to a more adequate protection of their interests.

Oklahoma as a Mission Field

Oklahoma has an area about equal to that of Ohio and Indiana combined. It has vaster resources than those States with which it has just been compared in extent, and about a million and a half of people. The growth is rapid. Here is a civilization whose record is unparalleled in history. Where 18 years ago was virgin prairie without a sign of human habitation, now a city of 40,000. Another city of 6,000 on a spot which was wilderness six years ago. These are not camps, not clutterings of shacks; they are modern cities.

The population is 86 per cent white, and the enormous immigration includes only a slight foreign admixture. Of the alien immigration to the United States only six-tenths of one per cent reported Oklahoma as the destination.

The opportunity for the Church is right now. Set the church life moving right, and the business is done, so far as outside assistance is involved. The Church in Oklahoma will speedily take care of itself once it is well set upon its feet. Men and means for the start, that is all needed from the distance.

There are over 40 growing towns which have no organized religious work of any name.

Religious Progress in Mexico

The signs of progress in Christian work are always encouraging, especially in a difficult field. Mission work in Roman Catholic countries is regarded as exceedingly difficult, and of these fields Mexico has been one of the hardest to work. But as affording a contrast between the old times of

persecution and opposition, we are informed that "thirty years ago Protestant missionaries were stoned and driven out of Guanajuato." But in this same city recently over 600 Protestants of all denominations 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 nothing but 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.

Conditions in Cuba

General Gomez is now president of the Cuban republic, and Governor-General Magoon has returned to the United States. Some three thousand United States troops still remain in the island, but are to be withdrawn. President Roosevelt saluted the President and Congress of Cuba with these words: "Upon the occasion of this final act, I desire to reiterate to you the sincere friendship and good wishes of the United States and our most earnest hopes for the stability and success of your government. Our fondest hope is that you may enjoy the blessing of peace, prosperity, justice and orderly liberty, and that the friendship which has existed between the republic of the United States and the republic of Cuba may continue for all time to come."

In Cuba the race problems will probably grow more difficult of adjustment. President Gomez has shown himself an agitator of the Latin-American type, not always scrupulous in the means he has employed. If President Gomez convinces the more conservative people and property owners of the island that his administration is capable of good and honest government, in the interest of the whole island and not merely of his own personal ambition, the second Cuban republic will be stable, but they can not be counted on unless they are controlled by true Christian principles.

EUROPE

Another British Missionary Exhibit

Great Britain is more conservative in most respects than is America, but in promoting intelligent interest in missions that country is more inventive if not more progressive. Thus there was held in London last year an elaborate display and object-lesson presentation of mission work in the Orient. Mission stations, converts, heathen rites and customs, were presented true to life, and a great pageant was conducted at intervals. Another exhibit is being prepared for next summer to be called "Africa and the East."

A special leaflet, "Africa and the East Notes," is to be issued from time to time for the assistance of the many secretaries and workers of all kinds, who are making elaborate preparations for the event. The Chinese street, the Japanese village, models of church missionary society churches and institutions, the industrial mission exhibit—all these and many other features will contribute to what is expected to be the most extensive missionary exhibit that has ever been held.

Still another method employed to awaken interest and diffuse intelligence is the organization of a modified parliament which is conducted on the plan of the British parliament. Mission fields are divided into departments and assigned to separate members of the parliament whose duties require that they study their fields and inform the entire membership through meetings conducted much after the plan of the legislative body of the empire.

Mr. Meyer's Tour in Mission Lands

Rev. F. B. Meyer was advertised to leave London for Turkey on March 17th, and two days later to reach Philippopolis to hold a three days' mission, and on the 23d to arrive at Constantinople, where he is to hold meetings for missionaries. He will also speak at Smyrna. Mr. Meyer leaves Port Said by P. and O. steamer on April 21st, and is expected on

May 6th at Penang, in the Malay Settlement. In June he will hold a ten days' mission at Hongkong, and in July and August he is to visit towns in China. At the beginning of September he starts for home by the Trans-Siberian Railway. It is expected that in China he will address some 1,200 missionaries at health resorts, where the meetings are being planned. The expense of this part of the tour will be borne by the Council of the Keswick Convention, in whose interests the deputation has been arranged.

The Church of Scotland Not Decadent

The Scottish Established Church is able to report that "financially 1908 has been, by a long way, the record year in the history of the foreign mission. In 1907 the total contributions available for foreign mission committee purposes were £29,642. In 1908 they have reached £38,846. From all parts of the country, from individuals and from congregations, has the response come. In many cases the one-fourth addition which was asked for has been exceeded; in some cases which have already come under notice last year's contributions have been doubled, and in a few they have been trebled; and altho a considerable number of congregations, doubtless for reasons of their own, have refrained from sharing in the effort, the widespread character of the response is a feature which is in the highest degree encouraging, and which gives evidence of the Church's determination not to fall behind in the great work of world-evangelization to which she is called."

French Priests Renouncing Rome

So many French priests have left the Catholic Church under the impulse of modernism and nationalism that a society has been founded under the name of *Anciens Pretres Catholiques*, for the purpose of finding ex-priests. In the face of clerical opposition and popular prejudice the ex-priest has a hard time, but in the course of the two or three years of its existence this so-

ciety has already enabled several hundred men to become self-supporting. The society runs a small printing office, which serves the double purpose of supplying new recruits with employment and of printing the organ of the movement, *La Erode*. M. Hautefeuille, the founder of the society, hopes soon to start another publication, which will advocate the establishment of a National Free Church, open to all worshipers, without reference to creed.

Kaiserwerth Deaconesses

The work begun in 1836 by Pastor Fliedner at Kaiserwerth is one of the glories of Germany. Its ministrations of mercy have reached out to all lands by the kind and tender hands of the deaconesses, and it is good to know that its work continues to extend. From the Guild Supplement to *Life and Work* for December, 1908, we take the following, written by a recent visitor to Kaiserwerth:

The work so modestly begun in 1836 has grown to extraordinary dimensions, and is still growing. Kaiserwerth is ever lengthening her cords and strengthening her stakes. All over Germany, in other parts of Europe, and in the East—Constantinople, Smyrna, Alexandria, Cairo, Jerusalem, Beirut—she has flourishing hospitals and schools. Then you find the sisters in various city hospitals throughout Germany, the directors of which had applied to Kaiserwerth to provide them with a nursing staff. So much is paid for the services of each sister, and the money thus obtained goes to headquarters.

Twenty-five years ago there were in all over 600 sisters, of whom about 500 were deaconesses and 145 probationers. At the close of 1906 there were 1,250 sisters, of whom almost 1,000 were deaconesses and nearly 300 probationers. At the close of that same year there were 6 "mother-houses" for the accommodation and training of the sisters, one at Kaiserwerth with 44, and 5 elsewhere with 21 sisters.

Annual Reports of Netherlands Societies

In America little is known of the missionary work carried on by the churches of the Netherlands.

The *Netherlands Missionary Society*, founded in 1797, is the oldest of the missionary societies of Holland.

Its report for the year from July 1, 1907, to June 30, 1908, published in its organ *Maandbericht*, is an interesting and carefully edited document. In Java it is carrying on an extensive missionary and educational work, under 35 European missionaries, of whom one is sent out by the Java Committee and one by the Netherlands Missionary Union, while 87 native Christians are employed. The success is seen from the fact that the 80 congregations have a membership of 12,678, and that 698 baptisms were performed by the missionaries during the completed year. The educational Christian work was carried on in 78 schools with 5,218 pupils. The income of the Society from all sources was \$51,290. Its missionary training-school is at Rotterdam.

The *Mission of the Reformed Churches in the Netherlands*, publish statistics in *Het Zendingsblad*. On the islands of Java and Sumba, groups of congregations are supporting particular stations and laborers.

The *Utrecht Missionary Union* was founded on April 13, 1859. Its fields of missionary activity are New Guinea, Halmaheira, and Buru (Dutch East Indies). From New Guinea its annual report brings the refreshing tidings that the movement toward Christ among the heathen, of which its missionaries reported the first signs in 1906, is continually increasing in force, so that it seems as if a great revival is near at hand. There were 3 missionaries upon 4 stations in the work upon New Guinea, while 10 missionaries labored upon the 8 stations upon Halmaheira, and 1 missionary occupied Tifu, the station upon Buru. The income of the Society from all sources was \$33,789 in 1907.

The *Auxiliary to the Salatiga Mission* (of the Neukirchen Missionary Institute of Germany), contributed during 1907, \$8,928 for the support of the prosperous work upon that station in Java.

The *Ermelo Missionary Union* is engaged in missionary labors in Africa, while the *Java Committee*, the

Mennonite Union for the Propagation of the Gospel in the East Indian Possessions of Holland, and the *Union for the Propagation of the Gospel in Egypt*, are carrying on missionary work among the inhabitants of the countries named in their titles.

An Excellent German Periodical

Allgemeine Missions-Zeitschrift (a general missionary magazine, or one not published in the interest of any particular society), with such first-class authorities upon its editorial staff as Warneck and Grundemann, easily takes rank among the foremost of missionary publications. The March number is especially valuable, with its nearly fifty pages almost wholly covered with these three scholarly articles: "The Fifty Years' Work of the Netherlands Missionary Society," "The American (United) Presbyterian Mission in Egypt and the Sudan," and "The Mission of the Berlin Society in German East Africa."

A Church Most Unique

The Moravian Church, like the early Christian Church at Jerusalem, is small at the trunk, but wide in its branches. Of its 64,567 communicants, but 6,197 live in Germany, while 32,478 are upon the foreign fields where its missionaries labor. It numbers 17,820 members in the United States, and 6,457 in Great Britain. In every country its adherents are from three to four times its membership, since only the most zealous of its converts are fully prepared to assume the conditions of life which prevail in a Church so thoroughly evangelistic.

German Students' Conference

The fourth annual conference of the German Student Volunteers for Foreign Missions was held in Halle, from April 16th to 20th. A number of well-known missionary leaders were on the program, and of the many subjects to be discuss we mention, "Important Missionary Problems in India," "Urgent Problems in Africa," "Open Doors in East-Asia."

John R. Mott in Scandinavia

Dr. Karl Fries, the chairman of the World's Student Federation, writes in the *Student World*:

"There was a marked difference in the reception given to Mr. Mott at this visit as compared to the visit ten years ago. Then he was looked upon with some distrust even by those who professed to be Christians, while those opposed to Christianity kept aloof from the meetings. Now the Christians received him with confidence and the audiences included students of all possible shades of opinion. In Christiania, a professor of jurisprudence invited to his home the leading men of the athletic, social, political, and professional clubs to meet Mr. Mott. As a result men from all these groups attended. A large hall was crowded to the utmost at every occasion. The first meeting was attended by the King, who invited Mr. Mott to a private audience on the following day. Another day the Student Corporation, which includes nearly all the students of the University, arranged a reception which was attended by at least five hundred.

"In Stockholm the first meeting was attended by nearly one thousand students and older schoolboys and girls. At a meeting open to the public about three thousand people crowded the church.

"The attendance not only in Uppsala and Lund but in all the universities was far beyond expectation, and in many cases the biggest halls of the cities were crowded. In Copenhagen Mr. Mott found the largest student audience which he has ever address in the Occident, fourteen hundred men, drawn from the university, the polytechnic, and the colleges. On several occasions nearly equally large numbers of men gathered and on one occasion three thousand people of the general public filled a church though admitted only by ticket. A similar number attended one of the meetings in Helsingfors.

"The intensity of the interest may

be illustrated by a few facts which are all the more significant in view of the proverbial lack of expression on the part of Scandinavian students. After one meeting in Copenhagen, Mr. Mott invited those who wished to believe in Christ, but felt conscientiously unable to do so, to meet him in a private house situated at a considerable distance. At the late hour of 11 P.M., about thirty came together and listened for more than an hour to Mr. Mott on overcoming doubts. In Helsingfors one hundred and seventy students who had not previously been in touch with the Christian Union signified their intention of beginning a new life with Christ as their personal Savior.

"In each of the places visited Mr. Mott ended with a meeting of the leaders and aimed at putting the responsibility on them and giving them guidance regarding conserving the results. Great stress was laid on organizing Bible circles. In Copenhagen, there were already before Mr. Mott's visit seventeen Bible circles, but it was resolved to aim at doubling this number and similar resolutions were taken in the other places.

"Much prayer had been offered by the students who were responsible for the organization of the meetings and by many other friends in various countries who faithfully uphold Mr. Mott in his work."

ASIA**Orient and Occident Coming Together**

The ditch through the sand from Port Said to Suez has changed the course of the world's commerce, and the bronze hand of Ferdinand de Lesseps points not at the canal, but toward Europe, from which the best things for the East are constantly coming. All along the line from Yokohama to the Mediterranean great ships are carrying to the West the products—tea, coffee, silks and myriads of other articles that the world wants, and taking toward the East the products of the highest civilization the world has ever seen. It looks strange

at first to see a Cinghalese acting as motorman and a Chinaman as conductor on an electric-car at Singapore or Colombo, or a native of Sumatra as chauffeur of the latest build of automobile, but they are doing it, and doing it well, and seem to be catching on to the growth of the rest of humanity.—REV. G. C. ADAMS, in *The Pacific*.

The Sultan as Ruler of Islam

Secretary Barton has recently said that "the influence of the Sultan of Turkey over Moslems of all races far surpasses that of any other living man, however much we may question his ability to inaugurate a general holy war against infidels, or question his right to be called the representative of Mohammed. It is a significant fact that negotiations for the peaceable submission of the Moslems in the Philippines to the government of the United States were carried on at Constantinople between the United States Minister and the Sultan of Turkey. It is known that a communication from the Sultan to the Moros advising them to accept quietly the sovereignty of the United States accounts for the fact that they have caused us no more trouble than they have. It is reported in the daily press that the good offices of the Sultan of Turkey have been sought by the British Government to keep the Moslems in India in order while the present disturbed conditions prevail."

Political Power of Islam Waning

Turkey and Persia: these two countries are the only remaining independent Mohammedan governments of any considerable significance. Other Moslem powers once playing an important part in the politics of the world have come under the protectorate or control of Christian nations, like the Mogul Empire of India, and the kingdom of Zanzibar and Algeria, or have passed out of existence, like the Moors in Spain. There remain to-day practically only two independent Mohammedan governments besides the two we have under consideration, Morocco

and Afghanistan, and they, with waning strength, exercise little or no influence in world political questions.

Mecca's Welcome to Liberty

The Sacred City of Mohammed, where the Kaaba Stone stands as the goal of pilgrims, has welcomed the constitution that destroys the boasted supremacy of the Sultan in religion, judicature, and public administration. The Arabian press reports that in former times Mecca was known as *El-Balad ul ameen*, the "city of liberty"—liberty for man and beast and tree. No offender against the law who took refuge there could be apprehended; no wild creature could be hunted; no tree could be felled. But during the late reign of terror established by the government at Constantinople, Mecca has been a pandemonium of misery. The natives of the land have been robbed and their landed property usurped by the sheriff of Mecca. The pilgrims coming from all parts of the Moslem world have been subjected to every sort of extortion and inconvenience.

We read in the Arabic paper, *El Lewa* (Constantinople):

On the 18th of August, 1908, the indignation of the upholders of despotism against the populace reached its limit, and their nerves were strained to a breaking-point by hearing so frequently the word "liberty," publicly mentioned. So, the Kaim-Makam, or the Lieutenant-governor of Mecca, convened a meeting of the officials at the Government-house, with the object of deciding on the arrest of every one who uttered the word "liberty."

The streets were thronged with crowds of people shouting "Liberty," and the Sacred City seemed suddenly transformed into a revolutionary Paris.

INDIA

United Theological College

Perhaps the most important and far-reaching step taken on the mission-field in recent years is in the direction of a closer union of one Christian body with another. The Church of Japan would seem to have taken

the lead. In India there has been this coming together of the several Presbyterian bodies; while our own London Mission, and the Madura American Mission have been stretching out their hands. A United Theological College for the higher training of Indian Christians—preferably graduated—through the medium of English, is to be started in the near future in Bangalore; the L.M.S., the American Madura, and also the Wesleyan Mission—it is hoped—each contributing a professor; while the most opportune Arthington Fund has promised a liberal grant. Such a college must hereafter exercise a powerful influence for good on the life and thought of the Indian Church, and do for the South, on a modest scale, what the imposing scheme for a great Christian university, with its theological degrees, at Serampore is expected to do for the North.—*London Chronicle*.

Religious Feuds in India

The recent affrays in Calcutta between Hindus and Mohammedans are one more proof that the tension of feeling between the two communities is becoming more and more acute, and emphasizes the necessity of permanently providing against the recurrence of such untoward incidents. That fracas of this sort seriously interfere with business is undeniable. It is equally true that the innocent suffer for the sins of designing persons. Time and again attempts have been made to reconcile these two large sections of the Indian population; but the differences have not been sunk. Why? Because evidently there is no love lost between the two classes. We would suggest the appointment of a committee to investigate into the causes of these yearly outbreaks, and to find out the best means of bringing about peace between the divided communities. It is plain from what has hitherto taken place that British Government is the only security for peace and tranquillity in this country. The moment John Bull leaves these shores chaos would reign in India. Pax Brit-

tanica is not appreciated as it ought to be, for the simple reason that we are not able to recognize the worth of any benefit till it has gone.—*Moslem Herald*.

Missionary Honors

Rev. Henry Forman, of the American Presbyterian Mission, has recently been given the Kaiser-i-Hind medal for service in famine-relief. The same honor has been given to Dr. J. P. Jones by the British Government, for "distinguished service in India." Dr. Jones is at present taking active part in a campaign in America.

Latest News from the National Socie'y

The immediate opening of work in a new field has been decided on. This makes the third field of the society and is situated in western India, while the other two, it will be remembered, are in northern India, one in the Panjab and the other in the United Provinces. The new field comprises the Karjat Taluk of the Ahmednagar district and the Karumala Taluk of the Sholapur district. The work is to be commenced by sending there the Rev. Savalramjee Salve, who has been for nine years pastor of the Ahmednagar first church. His support is guaranteed by the church which he now leaves to go out to the mission field. Immediate appeals are being issued to secure a qualified Indian missionary to take charge of the mission. A fourth field has also been selected to be worked on behalf of the Mar Thoma Syrian Church. It is in the southern borders of the Nizam's dominions. The Syrian community has already forwarded Rs. 510 as its first instalment toward the cost of this mission.—*Indian Witness*.

C. E. Convention in India

The World's Christian Endeavor Convention will be held at Agra, India, November next. The *Makhzan I Masihi* says: "One great aim of the Convention will be to let the thousands of young converts see that they belong to a great army with branches in every province of India, as well as

throughout the world. — *Woman's Work.*

Indian Women in Congress

The part which Indian women played in the recent national congress is causing comment. Over 100 Madras Hindu ladies assembled at the social congress, when several read papers before a large audience of men. "This is the first time that a caste woman in Madras has ever spoken in public," was the comment of a Brahman lady. The faces of the men were an interesting study, for the large audience seemed to be vastly amused, astonished and pleased to think that their women folk could speak so well in public. The papers read showed that thoughtful and careful consideration is now being given by Indian women to important domestic subjects. The papers were on "Marriage expenses," "The raising of a marriageable age for girls," "Should English be taught to our girls," etc.—*Madras Statesman.*

Progress Among Indian Women

A most interesting proof of progress, and that among the *women* of Mysore, was given me by an old Hindu priest whom I knew intimately, the founder of an important temple in the city, of some generous charities, and of a remarkable Oriental and mixed library and reading-room. This reading-room was, at the time of my visit, closed every day of the week from three to five to men, and open only to Indian women; a social gathering of ladies, Indian and European, started by the educated wife of this enlightened man, is held every Saturday afternoon, when papers are read by the Indian ladies on social and religious questions.—*Chronicle.*

The Laos Reading the Word

Rev. Hugh Taylor gives in *All The World*, an instance showing how the Word of God satisfies heart-hunger among the Laos of Siam:

Four years ago we were camped by one of the chief temples of the district.

The head priest of the temple came out to see me, and asked about things he saw lying about. He came upon a book and wanted to know what it was. Being told that it was a book, he wanted to know whether it was English or French, and was surprised to find it written in the most beautiful Laos characters he had ever seen. "Who wrote it?" "Not written, it is printed." "How did they do it? What is it about?" Being told that it was a dream that a man who was in prison had written out, he started to read. When he was compelled to leave he asked to borrow the book. Next morning he brought it back to ask permission to keep it longer; he had read it all night, and had not finished. It all ended in his accepting "Pilgrim's Progress" as a present, and the fame soon spread through the neighborhood, and we disposed of all the literature we had brought with us and two loads more, but as brethren from the north were coming through Pen Nyow they camped by that temple. The priest called on them and told of the book, and that it had been stolen from him during a Shan raid. He wanted another, and also a copy of the Bible to which the book referred. The old priest received the books with marked gratitude, and seemed especially pleased to get the Bible. We are praying that God will use His Word to the salvation, not only of the priest, but also of many of his followers.

Boon Itt Memorial, Siam

Progress is reported on the Boon Itt Memorial building in Bangkok. The beautiful red tile roof is on, the walls have been plastered both inside and out and are now ready for the white coat, which will be tinted a delicate yellow. The floor will soon be laid throughout the entire building. The building from the outside is very pretty and presents a very striking appearance.

The Board of Directors of the Boon Itt Memorial has authorized Dr. E. P. Dunlap, the president of the organization, to confer with the Board of Foreign Missions in New York with a view of raising at once \$3,000 gold, so as to get the building ready for occupation and finish it along lines laid out from the first.

The Boon Itt Memorial will also be called the Young Men's Institute. It has a board of fifteen directors, a constitution modeled after the Y. M.

C. A. work in America, with the same evangelical basis that has been the Gibraltar of that noble organization.

CHINA

The Celestial Empire Census

Hitherto we have had only estimates, but now China is about to take a census of the uncounted millions within her borders. In accordance with the program for constitutional reform, an edict, which has been received at the State Department, has been issued directing police and provincial treasurers to enumerate the individuals and families of the empire. The returns for the census of families must be completed by 1910 and for individuals by 1912. After returns are made the records of families will be reviewed each two months and the records of individuals every half year. The edict provides that the communities not yet organized into provinces, such as Inner and Outer Mongolia and Tibet, must be enumerated by their respective officials, who will report to the Board of the Interior.

Chinese Women Coming to Their Own

Not a few signs appear that Chinese women will ere long attain to their intellectual and social rights. Anti-footbinding societies have been established; numerous young women's clubs have been formed, and some of the members have boldly proclaimed themselves as "girls who follow their own will." At Peking and Shanghai a "gazette for young women and girls" has appeared; and in a recent number one reads the following:

Oh, ye 200,000,000 of Chinese, our sisters, listen! In China it is said that man is superior and woman inferior; that man is noble and woman vile; that man should command and woman obey. . . . But we are not under the domination of man. The nature of man and of woman is the universal sense of Heaven. How, then, can one make distinctions and say that the nature of man is of one sort, and that of woman of another? for the Celestial principle has neither form nor figure. Recently the second wife of the celebrated Yuan Che-k Bai, president of

the Ministry of Foreign Affairs, said in the course of an address: "It is stated that the population of China numbers 400,000,000. But, if one deducts from this figure the Chinese women and considers them as ciphers, China has but half of its inhabitants. . . . The woman who remains in ignorance wrongs not only herself, but also her family and her country."

Chinese Girls Graduate in Medicine

Seven young Chinese women graduated recently from the medical college of the Presbyterian Board at Canton. The Taotai, or mayor of the city, was present and delivered an address which closed with the wish, "May you female students all pluck up your courage!" No doubt they will do this, all over China. It is a new day for that old empire when Chinese women physicians from Christian missionary institutions are sent forth to their professional work with the official approval of their rulers.

A Religious Bank Opening

Two Christian Chinese opened a bank at Chefoo, last summer, and marked the occasion by a religious service. Mr. Elterich says that every opening of a heathen business firm is attended with superstitious practises. He understands that one-twelfth of the profits of this Christian bank are to go to the Lord's work, one-twelfth to the employees, and the balance to the firm. What would be the result if our church-members at home would conduct their business enterprises on this basis.—*Woman's Work*.

JAPAN AND KOREA

Social Changes in Korea

Yesterday a wedding was performed in the First Methodist Church here, the contracting parties of which were both Koreans. The groom is the director of the Educational Bureau of Korea, and the bride the daughter of the Governor of Chemulpo. Many prominent men and women were present. The dividing curtain between the men and the women was down its full length for the first time in the history of Korea. Among the higher-class guests present was a prince who sat beside his wife, one of the ladies-in-

waiting at the palace. Truly, it is startling to think of the contrast between the Korea of twenty years ago and the Korea of to-day. There sat many ladies who had always been so carefully nurtured and so completely secluded that one naturally thought it must be a frightful ordeal for them. Yet seemingly it was not so, for they chatted and laughed and seemed to feel as much at home in the gaze of the world as do their Western sisters. Hail to the new Korea!—*World-Wide Missions*.

Spiritual Marvels in Korea

In a recent *Westminster*, Minot C. Morgan tells of two "experiences" he had in Korea, of which the first was in Seoul. "Wednesday evening we attended prayer-meeting. There were 600 present, and this is only one of a number of churches in the city. Six hundred, think of it, ask yourself what it means. It means that Christianity looms large to these people. It is the whole thing, and they know it. The whole congregation comes to prayer-meeting, to Sunday-school, to church twice on Sunday, and how they listen."

But his Sunday in Pyeng Yang brought his "greatest experiences." First came the 11 o'clock service for women in the Central Church, with more than 1,000 present, and Pastor Kim, a native Korean, presided. "At 2 P.M., we were back for the men's service. It was full, about 1,400 present. Think of it, a total of at least 2,400, and in a town which was wholly and unanimously heathen only fourteen years ago, with the reputation of being the worst town in Korea!"

Korean Pastor Needed in Hawaii

The *Spirit of Missions* publishes this appeal address to Bishop Restarick, and signed by 93 Koreans in Honolulu:

Please hear our supplication: for about three years, we have an advantage to attend to the Episcopal Church in Honolulu. There are about ninety or more most religious Koreans in St. Elizabeth's House and St. Mary's School and other plantations. We believe that God bless to succeed the faithful work for

Koreans. We know, many good Korean people want to be our church member, but there is one thing to hinder them become our Church member. That is they can not speak English well enough. We all don't learn from service and can not understand words of the sermon. It seems to us very hard to increase our Church membership. Therefore we ask in favor that you let us have a own place to worship God and appoint a priest who can speak us by our own language. This is our anxious hope.

Korean Students in Japan

From *The Chinese Student in Japan* for November, 1908, are taken the following facts:

There are at present 700 Korean students living in Tokyo, Japan. Their studies embrace the practical subjects of law, commerce, agriculture, medicine, theology and technical courses. The average age of the student is nineteen. The intense desire of these young men to fit themselves for spheres of honor and usefulness is evident from the fact that out of the total number there, only eighty-one are at the expense of the government. As Tokyo is conveniently near and as it offers excellent facilities for mental advancement, it is more than likely that some years to come there will be a steady increase in the number of students. This year there is already an increase over last year of two hundred. In the various centers of learning the progress of the Korean students is not a whit behind that of their compeers. Mr. Kim, Young Men's Christian Association secretary among the Koreans, a capable and active leader, gives a report full of encouragement. In every branch of the work there is a steady increase. The enrolment of students both in the English and in the Bible classes is over 100. Since the secretary began his work more than twenty of the students have become earnest Christians.

Jubilee Conference in Japan

The Church of Christ in Japan represents the Reformed and Presbyterian cults. The Kumi-ai churches stand for independency. The Methodist Church of Japan was formed by a union of the Methodist bodies, and is now presided over by Bishop Honda, a native Japanese. The irenic and unifying ministry of the standing committee of cooperating Christian missions in Japan continues its active and useful service in various departments of religious work. At its last

general meeting, the committee presented plans for holding a Jubilee Christian Conference in the year 1909, to celebrate the fiftieth anniversary of the opening of Christian work in modern Japan. This jubilee conference will be representative of all Christian churches and evangelical organizations in the empire—a united jubilee, to commemorate the entrance of the blest religion of the one Lord and Master of us all among the Japanese people.—*Presbyterian*.

Christian Situation in Japan

The *Zeitschrift für Missionskunde und Religionswissenschaft* has an article by Rev. Schiller, missionary superintendent of the German General Evangelical Protestant Missionary Society at Kyoto.

American missionaries, Mr. Schiller tells us, retain the leadership in Japanese missions to-day, and American influence in Japan means Protestant, Christian influence. Such statements are very complimentary to all our missionaries and ourselves. Japanese Christianity has been created "through the skilful, industrious, and often far-seeing labors of American missionaries."

The Japanese Parliament of 380 members contains 14 Christians, or four per cent, while the number of Christians in Japan is about 0.45 per cent. Of these 14 members of Parliament 7 are Presbyterians, 2 Methodists, and 5 Kumiais (native Congregationalists). Among them are Shimada Saburo, editor of a great daily paper; Nemoto, the leader in the temperance movement, and Yokoi, formerly president of the Doshisha.

Japanese Christians are divided into orthodox and liberal, and, if we can fully accept the statements of Mr. Schiller, who might be classed among the liberals, the liberal sentiment is increasing. We gladly hear that the American Presbyterians (including all Reformed), and the Episcopalians are the stronghold of orthodoxy in Japan to-day.

Buddhism, Mr. Schiller says, is by

no means dying, tho it has lost much of its power. He gives us a dark picture of the decline in morality in Japan, of increasing theft and murder, gross immorality and disastrous prostitution, and the immense increase in suicide. Mr. Schiller's article is a strong appeal for more missionary work in Japan.

AFRICA

Mr. Roosevelt in Africa

Ex-President Roosevelt's expedition to Africa is to be for the purposes of science, but his coming is hailed with delight by missionaries, as they are assured that he will be a keen observer and will be fearless in his denunciation of evil and outspoken in his commendation of the good that he sees. Mr. Roosevelt's route will take him to Mombasa on the East Coast, from thence through Uganda and down the Nile by way of Khartum, Luxor and Cairo. He will thus have an opportunity of seeing the work carried on by the Church of England on the East Coast, and the remarkable results of missions in Uganda, together with the excellent work of American United Presbyterians and the Church Missionary Society in Egypt and the Egyptian Sudan. We will await Mr. Roosevelt's return and the publication of his reports of journeys, as they are to appear in *Scribner's Magazine*.

In the course of January the Methodist Episcopal Church in America celebrated at Washington the Diamond Jubilee of its work in Africa, and Mr. Roosevelt was the chief speaker, and referred at considerable length to Africa. He said:

There is a question that is larger than either government or trade, and that is the moral well-being of these vast millions who have come under the protection of modern governments. The representative of the Christian religion must have his place side by side with the man of government and trade, and for generations that representative must be supplied in the person of the foreign missionary from America and Europe. Civilization can only be permanent and continue a blessing to any people if, in addition to promoting their material

well-being, it also stands for an orderly individual liberty, for the growth of intelligence, and for equal justice in the administration of law. Christianity alone meets these fundamental requirements.

The responsibility of America toward Africa is emphasized because of our past history, and because of the number of our citizens who are of African descent. As a result of the African slave trade, and of two and a half centuries of slavery in America, the United States has nearly 10,000,000 of colored people as a part of its citizenship. No other country outside of Africa has so large a negro population; and, what is more, there are no other 10,000,000 negroes in the world who own as much property and have as large a percentage who are intelligent, moral and thrifty. The education and uplift of the American negro now going forward should be accompanied by the increase of the missionary and Christian forces on the continent from which his ancestors came. It is not unreasonable to suppose that a large share of the leadership for the evangelization of the continent will be furnished from among our own colored leaders in America.

The Largest Diocese in the World

William Taylor, of world-wide fame, preceded Bishop Hartzell as Bishop of Africa. He engaged in forty years of devoted service, twelve of them being in the dark continent. Bishop Hartzell's introduction to Africa, twelve years ago, was fortunate. Under Bishop Hartzell's leadership the work has been greatly enlarged, until now 6 centers are occupied in 500,000 square miles of territory, among which are 10,000,000 of pagans and Mohammedans. A leading London magazine has called it the largest diocese in the world. These 6 districts include Liberia, that negro republic so closely related to the United States, over which Rev. Isaiah Scott, also a Methodist missionary bishop of Africa, presides; Portuguese Angola, a plateau country inhabited by the intelligent Kimbundu and other Bantu tribes; the Madeira Islands, "The Pearl of the Portuguese Crown," Portuguese East Africa; British Rhodesia, where Anglo-Saxon government and the Christian Church are working together for the uplift of the native races; and Algiers, where dwell

the keen and strong Mohammedan whites.

Politics and Missions in Morocco

A strong spirit of Moslem fanaticism prevails among all the tribes of Morocco, only waiting to be fanned into a flame by some spirited leader. Therefore while we can only commit the future to God who rules the nations, the political situation surely demands the prayers of all who love Christ's kingdom.

While foreigners can reside with a degree of safety in the cities and travel between them and the coast, a large part of the country is inaccessible to Christians and that in no part is there any real religious liberty.

The government uses its influence to hinder the work of missionaries and especially to keep us from going to the Berber tribes. The people are strongly opposed to the Gospel and few are willing to be seen listening even to a private conversation on the subject of religion. Is it not time then for definite earnest prayer that, whatever political changes come to Morocco, more freedom may be given for the preaching of the Gospel and that the hearts of the people may be inclined to read the Scriptures which are now being published in their dialect?—F. C. ENYART in *The Gospel Message*.

The Kongo Question

The conditions upon which the Kongo territory has been transferred to Belgium provide little hope that the natives will be more humanely treated. Reports from British and American consuls published in the recent White Book—(Africa 1-1909)—state that there is no improvement in the state of affairs on the Kongo. Vice-Consul Armstrong says: "Under the conditions existing *to-day* in the Kongo Free State the native can aspire to nothing more than remaining forever the slave of the concessionary companies and the State."

An examination of the figures provided by Consul W. G. Thesiger shows that the burden borne by these

unhappy people is as follows: "They must bring in monthly 40,500 kilos of rubber, which, according to the State regulation, represents the work of 13,500 able-bodied men, yet in the whole district there are not 3,500!

"Those who refuse are punished, . . . native villages are destroyed and such prisoners as can be taken sent in chains to work on the railway 'des Grande Lacs.'"

In spite of these facts the Belgian Colonial Secretary has declared to the Belgian House "that the situation (on the Kongo) is at the present moment satisfactory." The real truth of the Belgian position is found in the words of M. Lorand, the Progressive Liberal leader: "The Belgians don't care, and can't be made to care, and you are simply deluding yourselves if you think otherwise."

France and Germany have recognized the transfer of the Kongo to Belgium. Great Britain has firmly refused to sanction it until definite guarantees are forthcoming that a radical change will be made in the administration. The United States also has notified Belgium that she withholds her recognition of the transfer until such guarantees have been given to the British Government. In the meantime, the tragedy goes on—villages burned, homes broken up, the sanctities of sex violated, pillage and murder on every hand.

The Christian Church should work and pray more earnestly still if the remnant of the Kongo people is to be liberated from slavery and saved from extinction.—JOHN H. HARRIS in *The Baptist Missionary Herald*.

Unifying South Africa

The Constitutional Convention has been in session at Durban, the chief city of Natal, and at Cape Town, the capital of Cape Colony. Men in Cape Colony, Natal, the Orange River Colony, and the Transvaal have long been convinced that, politically, socially, economically, and commercially, the colonies would gain by transforming themselves into a single state. The

question has been: How shall we do it? By a loose federation or by a centralized government? The latter idea has triumphed. The draft-constitution follows the Canadian, not the American or Australian models, in giving to the Central Government all powers not delegated to the provinces. The colonies are to retain their present names, with the exception of the Orange River Colony; it is to be called the Orange Free State Province.

Members of both Houses of Parliament must be British subjects of European descent and have resided in the Union for five years. No voter is to be disqualified because of race or color. The existing judiciary is to be unified by the establishment of a Supreme Court of South Africa, from which an appeal shall lie only to the Imperial Privy Council.

Pretoria, the present capital of the Transvaal, is to be the executive capital of the Union, and Cape Town, the legislative. Bloemfontein is to be the seat of the judiciary.

A serious criticism concerns the exclusion of natives from Parliament. Some radicals would like to see the Cape franchise extended over the whole of South Africa, but in the present state of general feeling not even the best-educated natives would be deemed suitable members of Parliament. Any forcing of the issue would, in our opinion, have indefinitely deferred South African union. At the same time, however, the Cape policy may gain favor, because there is to be in Parliament a nucleus of men representing the natives. These men will desire to extend to the natives, who constitute the vast majority of British subjects in South Africa, some direct or indirect voice.—*The Outlook*.

ISLANDS OF THE SEA

Volcanic Devastation in Samoa

Rev. A. Hough, of the London Missionary Society, Samoa, gives an account of a visit to the most active volcano in the world, which has recently devastated a large part of the island of Savaii, where important mission

work was conducted. The volcano began in August, 1905, in a hollow about eight miles from the sea. It has built up a crater which to-day stands over 2,000 feet above the sea level, and the whole country between it and the sea was covered with lava. Mr. Hough writes: "There was rock-bound coast, thirty feet high, being formed every moment under our very eyes. It was a huge black mass, weird and fantastic, but repulsive and awful. Village, after village lies buried beneath that fearful mass. Their existence can only be known from the fact that now and again the tower or spire of a church is seen above the lava. The most fertile land in all Samoa lies buried and lost, and perhaps will remain so for hundreds of years."

One purpose of Mr. Hough's visit was to advise the friends in Savaii as to the continuance of mission work there, but the question was settled by the words of the missionary's wife, who said, "So long as our people stay, we stay." The volcano is situated about four miles behind the mission house, but the flow is toward the east, so that for the time the house is safe. Hitherto the lava has only come very slowly, and as yet no life has been lost. Samoans have had time to save their goods, and in some cases have had time to dig out the large posts of their houses. All the churches have, however, been lost.

OBITUARY

J. H. Putterill, of London

In March, Mr. Putterill, General Secretary of the London Y. M. C. A., suddenly died at the age of fifty-three, after being actively engaged in religious work in London for more than thirty years. Twenty-one years ago he became assistant to Mr. Robert Bunn, then Secretary of the London Y. M. C. A., and, six years later, became the General Secretary. He was a man of unusual powers and not only conducted the affairs of the association with singular skill, but, during the

London Mission of the Messrs. Torrey and Alexander, was responsible for much of the success of the work. We have known few men of finer missionary spirit than Mr. Putterill. As the Secretary of the Central Association, he reached out in every direction and influenced the associations which radiated from this great metropolitan center. He was widely beloved, as well as highly esteemed.

W. H. Millard, of China

On March 9th, a cablegram brought the news of the death of Rev. W. H. Millard, one of the most promising of the younger group of Baptist missionaries in China. Mr. Millard was born at Waltham, Mass., in 1877, was graduated from Harvard in 1899 and from Newton Theological Institution in 1902, receiving that year appointment to missionary service. For five years he was stationed in the city of Hangchow, where Wayland Academy is located. In the fall of 1908 he was transferred to the Shanghai Baptist Theological Seminary to teach New Testament and theology.

Rev. John Husband, of India

The Scotch Presbyterian missionary, Rev. Dr. John Husband, died at Ajmer on November 21st. He had been failing for some months. A slight attack of malaria hastened the end. "He was an ideal colleague," writes Dr. R. G. Robson, "and he will be greatly missed both by his colleagues and by the whole native population of Ajmer."

Dr. Husband was born at Cupar, Scotland, and his early training well fitted him for the career he afterward chose.

During his preparatory medical studies in Edinburgh he labored with much acceptance with Dr. Burns Thompson in the Cowgate Medical Mission, until his services were secured by the United Presbyterian Church, and in October, 1870, he was sent out to Rajputana, where he labored for 38 years.

FOR THE MISSIONARY LIBRARY

MY AFRICAN JOURNEY. By Winston Spencer Churchill, M.P. 16mo, 250 pp., and 61 illustrations. \$1.25, net. George H. Doran, New York. 1909.

He who desires a journey with one of the most entertaining of companions and keenest observers from Mombasa to Cairo straight down the Nile and through Uganda Protectorate should buy this book. The style is vivid, the facts are up to date, and the illustrations are as good as photographs. It is not a missionary book, not even a chapter is devoted to missions, but the author has full sympathy with the enterprise. "The Kingdom of Uganda," he says, "is a fairy tale. You climb up a railway instead of a beanstalk and at the end there is a wonderful new world. . . . More than 200,000 natives are able to read and write. More than 100,000 have embraced the Christian faith. There is a court, there is a regular system of native law and tribunals, there is discipline, there is industry, there is culture, there is peace. In fact, I ask myself whether there is any other spot in the whole earth where the dreams and hopes of the negrophile, so often mocked by results and stubborn facts, have ever attained such a happy realization." And the author admits that the chief factor in this wonderful transformation has been the missionary. The last chapter of the book proposes and pleads the extension of the present railway to Uganda through Uganda, and linking it to the Egypt-Sudan Railway, because, compared with "a jogging, grunting, panting line of tottering coolies, any line of steam communication, however primitive, however light, however interrupted, is heaven."

JUNGLE FOLK OF AFRICA. By Robert H. Milligan. Illustrated. 8vo, \$1.50. Fleming H. Revell Co., New York. 1908.

This is a somewhat unique book, altho it treats of a continent upon which all eyes have been turned, especially since the days of Livingstone, and about which numerous books have

been written, which would seem to leave almost nothing yet to be said that is new and striking. This book certainly contains a great deal that to us is both novel and fascinating. It is not written purely from a missionary's point of view. It gives wider scope to the narrative in a personal knowledge of the Dark Continent, through travel and contact with the natives, with the consequent study of their habits, customs and characteristics; and it is interspersed with much common sense and much vivacious humor. Mr. Milligan has his own way of looking at men and things, and his methods of treating his themes are original and fascinating. He seems to know how to strike at the interesting points, and pass by many things of inferior interest and importance. We follow him in his voyages along the coast, in his travels through the Bush, where no white man had ever been, in his experiences of the perils and novelties of such travel. At the camp-fire, where so many superstitions seem to be illumined by the light of the flame, he gives us clear insight into the Bush people, the Krubos, and their superstitions. He draws an interesting contrast between the whites and the blacks. He tells us about the fetish worship and the prevailing witchcraft, and lets us into the difficulties of the mission schools and churches. The most interesting part of this book to us is his description of the Fang people, of whom we had never heard much before, and his charming story of Ndong Mba, which we count one of the most beautiful brief biographies we have ever met in missionary literature, and which we will reproduce almost in full in a subsequent number of this REVIEW. If any of our readers want a most interesting and fascinating book on African life, we can cordially recommend Mr. Milligan's "Jungle Folk."

A PARSON IN THE AUSTRALIAN BUSH. Matthews. Arnold, London. 1908.

Mr. Matthews was vice-president

of the Brotherhood of the Good Shepherd, in New South Wales. The Australian Bush problem has been found very difficult, and the extent of the area and the fewness of Christian laborers made it difficult to bring religion into successful contact with the people that they desired to reach. The various forms of mission Christianity had, for some reason, failed in Australia. This book is the unfolding of a partially successful effort to reach the people, and solve the problem by cooperative labor. A number of Anglicans went out and undertook Brotherhood work. They had a brotherhood-house, with a large dining-room, dormitory for priests who were at home, a large study, a sort of chapel, visitor's room, offices, etc. This was the brotherhood center and nucleus. There they met and from that point they dispersed and radiated their forces through the country; and to this point, from time to time, they returned. The narrative is very interesting, especially for giving some insight into the condition of the Bush people and their settlements. It is very strongly Anglican and rather high church, and to us there is some inconsistency in encouraging dances and even public balls among the people as a way of accomplishing ecclesiastical results, and gathering funds for church purposes. To those who are interested in the question of how to reach the scattered population of Australia, this book can not but have a double interest. It is published in London, by Edward Arnold.

THE LIFE OF JAMES ROBERTSON. By Charles W. Gordon (Ralph Connor). 8vo, 403 pp. \$1.50, *net*. Fleming H. Revell Co., New York. 1908.

James Robertson is the Scotch-Canadian Home Missionary hero whose character and experiences furnished the basis for Ralph Connor's well-known works of fiction. For twenty-five years Mr. Robertson was missionary superintendent of the Northwest Territory, and in his travels and achievements manifested the elements of greatness, self-sacrifice and cour-

age. The story of his preparation, his call, his battle with evil and hardship on the frontier show a man of high ideals, strong personality and many resources.

Charles W. Gordon as a biographer has not, however, the fascination of Ralph Connor, the novelist. The interest is not sustained, being interrupted by an undue amount of detail unimportant to any but the hero's closest friends. In about half the space Mr. Gordon might have told the life story and portrayed the character of Mr. Robertson so that every line would count. Among the most striking portions are the descriptions of how he handled men.

MISSIONS IN THE PLAN OF THE AGES. By W. O. Carver, M.A. 12mo, 289 pp. \$1.25, *net*. Fleming H. Revell Co. 1909.

If any one has doubts about the Bible being from beginning to end a missionary book, those doubts should be forever dispelled by these Bible studies. They are careful, systematic, progressive presentations of the place of missions in the revealed plan of God. They are sound and convincing, but might have been made vastly more interesting if enlivened and enforced by occasional incidents and examples from missionary history. About seven hundred passages of Scripture are used to show the Biblical basis of the argument. It would mean much to the future of missionary endeavor if every pastor were well grounded in this course of lectures.

INTRODUCTION TO CHRISTIAN MISSIONS. By Thomas Cary Johnson. 12mo, 220 pp. Presbyterian Committee of Publication, Richmond, Virginia. 1909.

One evidence that Christian missions are being given a more prominent place in our theological seminaries is seen in the increasing number of books on the subject from theological professors. Dr. Johnson's lectures show the missionary purpose and character of the Church, and describe briefly the history of the missionary movement through Paul, the Nestorians, Raymond Lull, Erasmus, and the

Roman Catholics down to the present time. The great motives to missionary endeavor are summed up as follows: (1) Love to God; (2) love to man; (3) love to one's self—for consistency, self-interest, reputation, the reflex influences of missions and the development of character.

Such a logical and historical presentation of the subject is a valuable study, calculated to touch the will through the intellect rather than through the heart. It is an appropriate text-book for theological seminaries.

THINGS KOREAN. By Horace N. Allen. Illustrated. 8vo, 256 pp. \$1.25, net. Fleming H. Revell Co., New York. 1908.

Dr. Allen was first a pioneer missionary and then United States Minister to Korea. His twenty-two years' residence there and his intimate association with official classes give authority to his statements. Dr. Allen sympathizes with Korea and strongly criticized the failure of the American Government to keep their promise to protect Korea from Japanese absorption.

The purpose of the book is not, however, political, but is a collection of incidents, humorous, tragic, and pathetic, that have been gathered from knowledge of native life, experiences of travel, and the history of missions and politics. The missionary comments are forceful and discriminating, and some of the incidents furnish excellent material for reading in missionary meetings.

TIBETAN OUTPOSTS. By David P. Ekvall. Illustrated. 12mo, 227 pp. \$1.00. Alliance Press Co., New York. 1907.

The Christian and Missionary Alliance is one of the few societies working on the Chinese borders of Tibet, waiting for an opportunity to enter the still closed land. In steamer, by river boat, sedan chairs and on horseback, the author made his way to western Kansu. His adventures among the Tibetan nomads and encounters with highwaymen and ferocious dogs, his descriptions of strange

customs and superstitions, give a clear and entertaining view of real pioneer work. The work is as difficult as was the taming of tribes of the most warlike Indians by small bands of settlers in the early days in America. The results of Christian teaching and example are already evident in the changed lives of individuals and the more friendly attitude of the people.

BIBLE CORRESPONDENCE SCHOOL. By Dr. C. I. Scofield. Three volumes published by Francis E. Fitch, New York.

We have seen no contribution to Bible study which on the whole equals these three volumes. Dr. Scofield has about 5,000 students in correspondence with him whom he has carried more or less completely through the course of Bible study from Genesis to Revelation by question and answer. The first two volumes cover the Old and New Testament books and are a careful examination of the contents of each book. They show how to study the Scriptures. They give most valuable hints as to the laws of interpretation within safe limits and conservative methods. Then in the last volume we have some twenty-three great words of Scripture, reminding us of Bengel's remark in his *Gnomon*, "That to understand a score of words in the Bible is to solve largely the mystery of Scripture teaching." Under these great words of Scripture, Dr. Scofield gives us a brief but complete system of Biblical theology. Then he treats the Trinity, showing the different functions and offices of Father, Son, and Holy Ghost. Then he takes up the subject of the Sects, their present strifes and their future difficulties; and the last section of the book is taken up with prophetic epochs and facts, and is a very careful study of eschatology. After fifty years of study of the Bible, we feel like joining this correspondence class ourselves. This is a book that any disciple may study with immense profit, and which we should be glad to see translated into every living language and put into

every school where Christian truth is taught. It would be invaluable in missionary lands for the training of native converts in the knowledge of the Scripture, and especially of students for the ministry. We hope that some missionary teachers will examine these volumes and consider the expediency of making them available in the instruction of those under their training. Dr. Scofield seems to us to have been raised up of God and trained for this specific work, to which he has given the bulk of his energies during twenty years.

TRUSTING AND TOILING. Volume 14. A Magazine of Jewish Missionary Effort. Mildmay Mission to the Jews, London. 1908.

The Mildmay Mission to the Jews is one of the most successful and best conducted of those working for the salvation of Israel. The yearly volume gives much valuable and interesting information on Hebrew beliefs and customs, reports of conferences, stories of conversions and letters describing conditions and work in Russia, Morocco and elsewhere.

THE CONVERTED CATHOLIC. Bound volume 26. Edited by Rev. James A. O'Connor, 331 West Fifty-seventh Street, New York. \$1.00. 1908.

Here is a volume of unusual value for those who are working for the Christian enlightenment of ignorant and superstitious Roman Catholics. Mr. O'Connor speaks from an intimate knowledge of the fallacies and failures of Romanism and from a wide and long experience in leading inquirers into the light and liberty of the simple Gospel of Christ. This volume contains many interesting stories of reformed priests.

NEW BOOKS

NEW ANNOTATED BIBLE. Dr. C. I. Scofield. 8vo, 1,362 pp. \$2.00 to \$10.00. Oxford University Press, New York. 1909.

HISTORY OF THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS. Rev. W. T. Gidney, M.A. 4s, 6d, net. London, 16, Lincoln's Inn Fields, W. C.

STEWART OF LOVEDALE. The Romance of Missions in Africa told in the Life of James Stewart, D.A., M.D., F.R.G.S.

By Rev. James Wells, D.D. Illustrated, octavo, 419 pp. \$1.50, net. Hodder & Stoughton, London. George H. Doran Company, New York and Toronto. 1909.

THE LIFE OF DR. GEORGE BROWN, Pioneer Explorer and Missionary. An Autobiography. Illustrated, large octavo, 536 pp. \$3.50, net. Hodder & Stoughton, London. George H. Doran Company, New York and Toronto. 1909.

YOUNG CHINA. A Book about Children of China. By Archdeacon Moule. Illustrated, 8vo, 83 pp. \$1.00. Hodder & Stoughton, London. George H. Doran, New York and Toronto. 1909.

THE LIFE OF SAMUEL ADJAI CROWTHER. The Black Bishop. By Jesse Page, F.R.G.S. Preface by Eugene Stock, D.C.L. Illustrated, octavo, 440 pp. \$2.00, net. Hodder & Stoughton, London. George H. Doran Company, New York and Toronto.

A STUDY IN MISSIONARY IDEALS AND METHODS. D. M. Thornton. By W. H. T. Gairdner, B.A. Illustrated, 12mo, 283 pp. \$1.25, net. Hodder & Stoughton, London. George H. Doran Company, New York and Toronto. 1909.

MY AFRICAN JOURNEY. By Winston Churchill, M.P. Illustrated, 8vo, 266 pp. \$1.25, net. Hodder & Stoughton, London. George H. Doran Company, New York and Toronto. 1909.

DAYBREAK IN KOREA. A Tale of Transformation in the Far East. By Annie L. A. Baird. Illustrated, 12mo, 123 pp. 60 cents, net. Fleming H. Revell Company, New York. 1909.

AMONG THE WILD TRIBES OF THE AFGHAN FRONTIER. By T. L. Pennell, M.D., B.Sc., F.R.G.S. Illustrated. 16s, net. Seeley & Co., Great Russell Street, London. 1909.

THE RELIGIOUS ATTITUDE AND LIFE IN ISLAM. By Duncan Black MacDonald, M.A., B.D. \$1.75. The University Press, Chicago. 1909.

BENARES. The Stronghold of Hinduism. By Rev. C. Phillips Cape. Illustrated, 12mo, 262 pp. 2s, 6d. Robert Culley, London.

SPAIN OF TO-DAY FROM WITHIN. By Manuel Andujar. Illustrated, 12mo, 220 pp. \$1.25, net. Fleming H. Revell Co., New York. 1909.

BESIDE THE RED MOUNTAIN. By Kingston De Gruche. Illustrated, 12mo, 197 pp. 1s, 6d, net. Robert Culley, London. 1909.

THE MARTYRS' ISLE, or Madagascar, the Country, the People, and the Missions. By Annie Sharman. Illustrated, 174 pp. 2s, 6d. London Missionary Society, London. 1909.

AN AFRICAN GIRL—The Story of Ma Eno. By Beatrice W. Welsh. Illustrated, 12mo, 96 pp. 1s, 6d. Oliphant, Anderson & Ferrier, Edinburgh. 1909.



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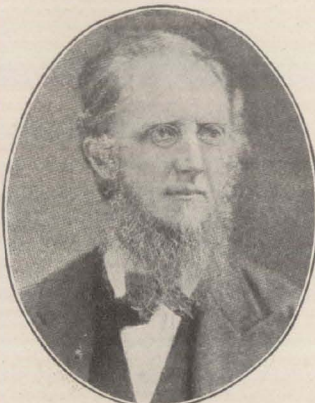
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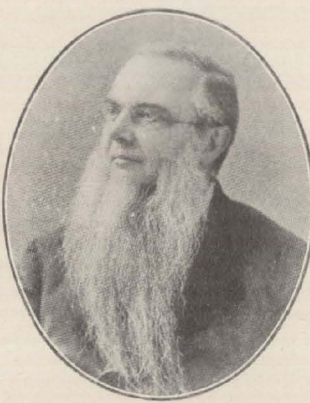
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THE MISSIONARY SCUDDERS

Those whose portraits are not given are: Ezekiel C. Scudder, M.D., D.D.; Silas D. Scudder, M.D.; Harriet Scudder; Louisa Scudder; Henry M. Scudder, Jr., M.D.; Catherine S. Scudder; Doremus Scudder; Frances A. Scudder; Wm. W. Scudder, Jr.; Lewis W. Scudder; Bessie M. Scudder; Henry J. Scudder. (See pages 430-440.)

The Missionary Review of the World

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SIGNS OF THE TIMES

NEWSPAPERS AND MISSIONS

One of the encouraging signs of the times is the increased intelligence and friendliness of the daily press on the subject of Christian missions and missionaries. Whereas a few years ago the papers, almost without exception, ignored, misrepresented or slandered the work of carrying the Gospel into foreign lands, to-day they show some signs of sympathy and more or less understanding of the purposes, methods and results of missions. In place of calling the missionaries ignorant or foolish fanatics, newspapers praise their noble self-sacrifice and their achievements in the elevation of humanity. Their work in the interests of science and exploration, as the pioneers of progress and enlightenment, are recognized. Whereas these Christian men and women were formerly accused of being lazy and luxurious in their mode of living, as parasites on the home Church, and useless disturbers of the peace abroad, they are now spoken of as hard workers, whose presence is needed in lands where oppression, ignorance, and poverty prevail. It is these missionaries who are first to educate the unlettered, and who are foremost to offer relief in times of war or famine or pestilence. The American ambassador at Constantinople, who at first was inclined to look slightly on the missionaries, has

now asked for relief funds, which he offers to turn over to the missionaries as the only reliable and efficient agents for the distribution. Faithfulness and efficiency is coming to recognition.

No doubt one of the causes of the change of front on the part of newspaper writers is the impartial testimony of well-known business men, newspaper correspondents and professional men, who have visited the mission fields and have voiced their hearty appreciation of the missionaries and their work. The Laymen's Missionary Movement is also compelling recognition and is silencing ignorant critics.

CHURCH UNION IN MISSION FIELDS

In the face of the enemy the cohorts of the Church should unite. Petty differences should be ignored and the great essential purpose and plan of the kingdom of God should be emphasized. Those who have given up all for Christ and are suffering for their allegiance to Him are not apt to emphasize minor points of difference. The conviction has been growing in many mission fields, among missionaries and native Christians, that the Church of Christ should be united.

The progress made in 1908 in union and cooperative measures in mission lands and noted by Dr. H. K. Carroll in *World-Wide Missions* is encouraging:

(1.) The plans for the Congrega-

tional and Presbyterian union in South India were consummated July 26, 1908, bringing together the mission churches of the London Missionary Society, the American Board, the Reformed Church in America and the United Free Church of Scotland, and makes a body of more than 140,000 Christians.

(2.) The General Assembly of the Presbyterian Church of India, in December, 1907, adopted resolutions favorable to an All-India United Church.

(3.) In January, 1908, the first All-India Lutheran Conference, in which were represented nine Lutheran Missions in India, considered the question of practical cooperation.

(4.) In China, six missions in Shantung Province—the American Presbyterian, the American Board, the American Methodist, the English Methodist, the English Baptist and the S. P. G.—united in a conference at Chinchow-fu in July, 1908. In Peking a summer school for the training of Christian workers was conducted in 1908 as a union school, the American Board, the American Presbyterian, the American Methodist and the London Mission participating. In West China a union missionary conference unanimously adopted as its ideal "one Protestant Christian Church for West China." Under the auspices of the China Medical Missionary Association, the work of preparing text-books for medical missionary education in China has been begun by the Rev. G. A. Stuart, M.D., at Shanghai. Progress was made in 1908 toward a union university in Nanking, the Presbyterians and the Disciples of Christ uniting, the teaching to include everything except theology. In the scheme for a union university in Chengtu,

West China, each mission is to put \$50,000 into site and building, and to furnish equipment, teaching force and maintenance for its own school, the several schools being coordinated in the university. The American and Canadian Methodist Boards, the American Baptist Missionary Union, the Friends and the Church of England Mission are uniting in this work.

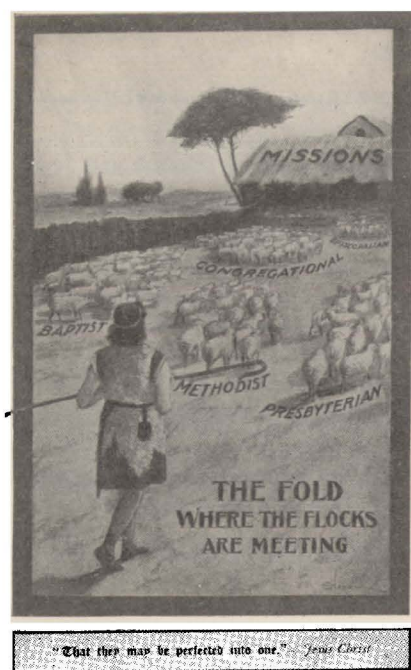
(5.) The American Baptists and the American Presbyterians have united in medical work in Iloilo, the Philippines. The Baptists have taken half interest in the Presbyterian hospital, which is hereafter to be jointly manned and jointly maintained by the two missions.

(6.) Several union missionary conferences have been held in South Africa and West Africa. The American Board and the United Free Church of Scotland have made arrangements for joint educational work in Africa. This plan embraces a theological and biblical school at Impolweni, and a training and normal school for boys at Adams.

(7.) The Methodist Episcopal (North), and Methodist (South), Missions in Korea have united in maintaining institutes for the training of natives for field work.

CHURCH FEDERATION IN INDIA

On the ninth of April a conference was called at Jubulpore to consider the possibility of a federation of churches. There were delegates from the Presbyterian, Methodist Episcopal, Friends, Disciples, Marathi, Christian and Missionary Alliance and the South India United Church Missions. It was unanimously decided to recommend the formation of a federation. A constitution was drawn up which it



From the *Baptist Missionary Magazine*

is hoped will soon be ratified and made public.

The churches on the mission field are setting a noble example to the churches at home.

THE INDEPENDENT FILIPINO CHURCH

The youthful desire for independence and the impatience of control by foreign power is showing itself in every land where education is training men and women to think and act for themselves. Too often they lack the judgment and experience which is needed to assure real progress.

In the Philippine Islands, Nicholas Zamora, who has been for ten years a trusted and able preacher in the Methodist Episcopal Church, has recently become impatient of Episcopal control and has severed his connection with the Methodist Church to start an

independent religious organization. The agitation spread among Filipino leaders and some joined in the secession. Conferences to bring about a reconciliation have proved useless, for these Filipinos have bound themselves not to allow their affairs to be directed by foreigners.

Unfortunately Zamora and his friends have used unworthy methods to lead others to join their ranks—threats of ostracism, taunts, appeals to race prejudice and misrepresentations. Nevertheless very many are bravely standing true to the Methodist mission churches and officials. Zamora has taken the title of bishop and has made his friends superintendents of large districts.

Bishop Oldham reports the Methodist Episcopal Church in the Philippines has a membership of 30,000 in addition to 20,000 adherents, not including children. Only three out of twenty-seven Filipino preachers and a few hundred church-members have thus far joined the independent movement, which is confined to Tagalogs of Manila and the neighborhood.

The seceders declare their purpose to adhere to Methodist doctrine and government, to which Church they express deep gratitude and affection.

PROVIDENTIAL AID IN SUMATRA

For years the island of Sumatra has been the battle-ground between the missionaries of the Rhenish Society and the forces of the false prophet of Islam. The Mohammedan propaganda was checked and souls were won to Christ even from the hostile forces. During the past year a great crisis arose in some parts of the mission field. The new converts were sorely tried by temptation, sickness, and

death, until many of them forsook Christ and fled back into the camp of sin and death. It was a time of great discouragement to the faithful missionaries and the loyal native Christians, until the Lord intervened and stopt wavering ones and doubly strengthened faithful ones, while at the same time the attention of heathen and Mohammedans was aroused.

In Bunga Bondar a number of the powerful chiefs approached the missionaries two years ago and asked for instruction. This year almost all of them, as yet unbaptized, went back into the Mohammedan camp. Many of the natives recently baptized began to waver and it seemed as if the good work of years was to be overthrown.

One day a great conflagration ensued. Four houses burned to the ground, among them the new and costly home of a prominent native Christian, Usia. The fire spread so quickly that the houses had to be abandoned and nothing was saved except the copy of the New Testament, which had been left inside the burning house in its accustomed place. When the house collapsed the book fell under a sack of fresh rice, which covered it so completely that neither fire nor water could damage it. Thus, when the ruins were cleared away, the book was found, undamaged. From hand to hand it went among the throng which had been attracted by the spectacle, amid exclamations of joy by the native Christians and shouts of amazement and surprize by heathen and Mohammedans. Finally, a prominent Moslem felt himself constrained to say, "Truly that book contains God's Word. Not men, but God Himself protected it from the fire."

After that fire defections ceased and

the weak ones became strong in the Lord.

THE SYRIAN PROTESTANT COLLEGE

The revolt against Christian teaching, started by the Moslem and Jewish students in the Syrian Protestant College, Beirut, has been quieted by the firm but friendly stand taken by the college authorities. Recognizing the fact that this was a time of crisis, and that the students had been ill-advised and urged by enemies of the college into taking a hasty vow, the board of trustees in New York and the faculty in Syria have taken a stand consistent with their Christian principles and yet dealing quietly with the misguided youth.

Under date of March 18, 1909, a statement was sent to all the parents and guardians of students to the effect that striking students will for the remainder of this year be permitted to substitute some other assigned studies for chapel worship, but will be obliged to continue to take the regular courses in Bible study; the students must disclaim everything that suggests disloyalty or disobedience and promise conformity to all college regulations. In future no students will be admitted who do not understand and agree to abide by all the requirements for attendance on religious exercises and Bible studies.

The college in Beirut is avowedly a missionary college, opened in 1866 as an undenominational Christian institution to give to the young men of Syria and the adjacent countries a sound, modern education permeated with the spirit and teachings of Christ. It includes preparatory, collegiate, medical, commercial and other departments with regu-

lar Bible lessons and preaching services. This year there have been 850 students enrolled, of whom 128 are Moslems and 88 are Jews, 300 are Greek Orthodox and 150 are Protestants. The teachers and officers number 72 with the president, Rev. Howard S. Bliss, D.D.

As a result of the decision of the faculty which went into effect on March 22d, eight students withdrew from the college and the remainder agreed to abide by the terms of settlement.

THE CRISIS IN PERSIA

The crisis in the Moslem world is not yet passed. In Turkey, Syria, Persia, Egypt, and India the religious leaders are aroused by the increased activity of Christian missionaries and the evident decrease of Moslem power. Their advance in education has increased their self-confidence and their pride and ambition have been awakened so as to cause them to chafe under the restrictions imposed by Christian powers and to desire religious and national independence.

It is difficult for us to realize the heartrending situation that confronts the missionaries in Turkey and Persia. In the former country they see Christians abused and butchered by frenzied Moslems; in the latter, they see the Shah and his followers denying the people a right to a national assembly, thereby throwing the country into a state of anarchy and civil war. Tabriz has been besieged by the government troops and brought to the verge of starvation, only relieved at the last moment by the arrival of Russian troops. Christians have been slain and whole villages wiped out by marauding soldiers and Kurdish brig-

ands. Missionary work has been of course greatly hampered by this unsettled condition of the country, and at times great solicitude has been felt for the safety of missionaries in Tabriz and Urumia.

It is now reported that the Shah, after six months of revolution, has found himself unable to establish his autocratic authority and has promised to grant another constitution. Elections are to be held and the new assembly of deputies called for July 19th. It is earnestly hoped that this concession will restore quiet and confidence.

HELP FOR ARMENIA

The massacres of the Armenians of Asia Minor by the Kurds at the command of the Sultan of Turkey in 1896 awakened Christendom to the pitiable plight of the destitute orphans and widows. Hundreds of thousands of dollars were given by all classes of people to relieve the dire distress of these Armenians. Orphanages and industrial schools were established by missionaries and new life and hope dawned for the oppressed people. Today the condition is even worse in the vicinity of Hadjin, Tarsus, Adana and Kessab than it was thirteen years ago. The cause and extent of the trouble is more fully described elsewhere, but we would call attention to the great need for *immediate help*. The terrible massacres have left thousands helpless, homeless, sick and destitute. Refugees, wholly dependent on charity, crowd the mission stations and ask for food, medicine and shelter. Among the sufferers are many of the Protestant Christians.

The murder of twenty native pastors and teachers and the death of the missionaries, Mr. Rodgers, of the

American Board, and Mr. Bauer, of the Mennonite mission, who were killed in Adana while trying to save the girls' school from destruction, means a sad blow to their families and a severe loss to the work.

The missionaries are giving themselves to the saving of these afflicted people. They appeal to Christians at home, dwelling in the security of a Christian land, to send help generously and promptly. Mission buildings are converted into hospitals, and the missionaries are already overburdened with relief work. More should go to their help. Volunteers are called for and money is sorely needed.

It is a time to manifest that true religion before our God and Father, which consists in caring for the widows and orphans in their affliction and in keeping ourselves unspotted from the world. "Whoso seeth this his brother or sister is destitute and in need of daily food and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." Send contributions to the *MISSIONARY REVIEW*, or to Frank H. Wiggin, treasurer, American Board C. F. M., Boston, Mass.

UNREST IN EGYPT

In India, Persia, Turkey, America, Egypt, there have been signs of unrest among the student populations. Demands have been made on colleges and schools, more or less reasonable demands for changed conditions. The young men are losing their respect for age and are impatient of restraint. They want to gain control. "Old men for counsel" have been too often discarded, and we see only "young men for war."

In Egypt the situation has been

growing more serious. Liberty of the press has led Nationalist papers to attack Great Britain and excite the Egyptians to demonstrations and outrage. British laws have made repression difficult and the troubles in Turkey have increased the feeling of unrest. The Young Egypt party desires to follow the example of Young Turkey in gaining control.

The strike of the students in Azhar University, Cairo, has been followed by a strike of students in the Sheikh Said El Bedawi Mosque in Tanta. These 4,000 students demand dormitories, increased provisions of bread, and situations for graduates.

These were not political movements, but the British Government experienced some trouble to preserve quiet and confidence. The missionaries are as usual advocates of peace, but their work is hindered by the spirit of unrest, and there is need of tactful management to avoid riots and bloodshed. The leading missions in Egypt are United Presbyterians of the United States, and the Church Missionary Society of England.

MISSIONARY LITERATURE

Here again the progress is remarkable. Twenty books are available today to one a half-century ago, acquainting us with both the needs of the field and the progress of the work of missions. Volumes by the thousand, written by the best pens and adapted to all ages, fill our shelves, with abundant and beautiful illustrations, and at a trifling cost. The missionary reading of our day is unrivaled in fascination, and is constantly increasing both in volume and attractiveness.

WORLD-WIDE SUNDAY-SCHOOL WORK

AND THE WORLD'S SUNDAY-SCHOOL CONVENTION AT WASHINGTON, D. C.

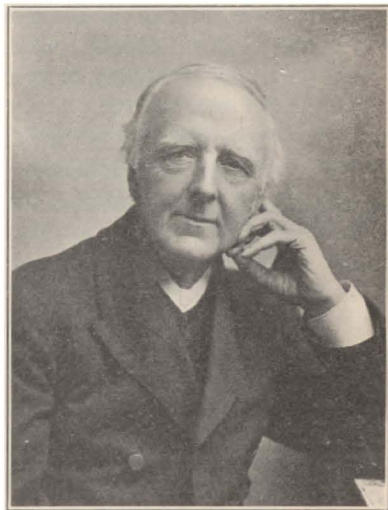
EDITORIAL.

Save the child and you will save the world. No movement for the spread of the kingdom of God on earth is more remarkable or more far reaching in its results than the world-wide work of the Sunday-schools. Twenty-six millions of children, young people and adults, are in weekly training classes in over 250,000 schools (Protestant) studying the principles and progressive development of the kingdom of God and His revelation to man. What a mighty army to train for the service of the King.

In addition to the work of the denominational boards and missionary societies, the four great missionary movements of to-day are those of the Sunday-school, the Student Volunteers, the Young People's and the Laymen's Missionary Movements. Of these four, none is more potent in possibility than that of the Sunday-school, and in this movement perhaps the most marked recent development has been in the direction of more systematic missionary instruction and wider missionary interest. The Sunday-school is thus becoming a still more powerful agency in carrying out the great commission—(1) giving missionary instruction, (2) increasing missionary contributions, and (3) providing missionary recruits. Those will be left far in the rear who do not fall into line in this onward march of the Church of Christ.

Simultaneously, in Christian Europe and America and in the non-Christian Orient, new interest has been awakened among the young people—marking this decade as the most wonderful opportunity since the time

of Christ. The wide-awake leaders at home are impressed with their responsibility for giving more intelligent missionary instruction and for taking a



REV. F. B. MEYER, B.A., PRESIDENT OF THE WORLD'S SUNDAY-SCHOOL ASSOCIATION, 1907-1910

more active part in the conversion of their brothers and sisters of heathen lands. At the same time the young people of the Orient are showing themselves eager for instruction from Christian teachers. The mission schools are crowded, Christian literature is in great demand, and parents bring their children to the missionaries, saying: "I am too old to change, I must live and die as my ancestors have lived and died, but my children can learn the better way. Take them and teach them to become Christians." The previous age has been one of preparation of the seed, the soil and the sower; to-day is the time of sowing and harvesting.

The latest statistics of the Sunday-school show that there are 46,399

schools in Great Britain and Ireland, with 8,134,716 members, while in the rest of Europe there are 27,698 schools with 1,997,900 members. In Asia and Africa, 6,124 schools, 263,978 members. In the United States, 151,476 schools, 13,732,192 members. In Canada, 9,703 schools, 791,023 members. In the remainder of North America, 1,856 schools, 165,110 members. In South America, 350 schools, 153,000 members. In Oceanica, 9,372 schools, 723,363 members. Thus the grand totals for the world are 252,972 schools and 25,961,291 members.

The World's Sunday-school Association, which has charge of the world-wide development of the work, is interdenominational in character, and by cooperating with missionary organizations and otherwise, seeks to extend the work and increase the efficiency of Sunday-schools, especially in those regions of the world most in need of help. It does this

First—By focusing the attention of the Christian Church upon the Sunday-school as its most valuable asset and by promoting a deeper interest in the work of foreign missions on the part of Sunday-schools in the home field.

Second—By cooperating with missionaries and local and national Sunday-school Associations in mission fields, assisting them in their efforts to secure Sunday-school literature, and calling their attention to improved methods of Sunday-school work, especially along lines of organization, teacher training and soul winning.

Third—By sending expert Sunday-school workers, so far as means will permit, to mission fields to assist

in effecting national and local Sunday-school associations.*

A missionary note was struck by the First World's Convention, in London in July, 1889, when it was decided to send a field worker to India to aid in the advancement of Sunday-schools. Dr. J. L. Phillips, the worker appointed, succeeded in developing the India Sunday-school Union, organized in 1876, and laid the foundation for the present aggressive work.

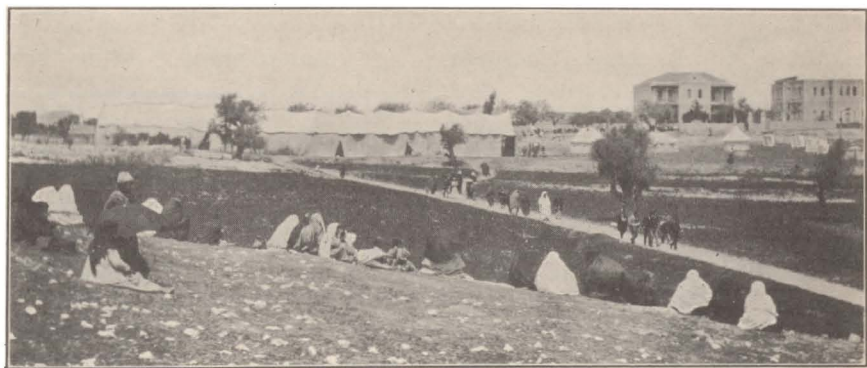
When, in 1893, the Second World's Convention was held in St. Louis, with fifty foreign representatives in attendance, Dr. Phillips' report made such an impression that it was decided to strengthen his hands by larger gifts and other workers. The call of Japan for Sunday-school workers was also heard, and the purpose was definitely formed to enter other fields so soon as money and men could be provided.

When it was reported at the Third World's Convention in London, July 11-15, 1898, that Dr. Phillips, after four and a half years in India, had been called to his heavenly home, arrangements were made to carry on the work, which is now in charge of Rev. Richard Burges, secretary of the India Sunday-school Union. Mr. Burges is supported by the Sunday-school Union (London), and a strong, influential and progressive national committee, with headquarters at Jubbulpore. More than five hundred thousand of the one hundred million Indian children are in the Sunday-schools.

The Jerusalem Convention

The Jerusalem convention was a sacred pilgrimage of leaders in Young People's work to the Holy City to

* For further information address Dr. Geo. W. Bailey, chairman of the Executive Committee, North American Bldg., Philadelphia, Pa., U. S. A.



THE CONVENTION TENT ON CALVARY, AT THE WORLD'S SUNDAY-SCHOOL CONVENTION, JERUSALEM, PALESTINE

dedicate themselves anew to the service of Christ.

A few hundred yards north of the hill of Calvary, just outside Jerusalem, a great tent, holding eighteen hundred people, was the scene of this most picturesque Christian convention of modern times. The way to the convention tent led through the Damascus Gate of the city. The dusty road was always crowded with a motley procession; Russian pilgrims walked wearily on their way to kiss the stones in the Church of the Holy Sepulcher; donkey-boys beat and prodded their patient little beasts to make them move faster; trains of heavily laden camels carried their treasures of the East to market; women veiled in black, their bodies shrouded in pure white, black or colors, walked about in seclusion as a type of the unprogressive East; and beggars dogged one's steps, crying loudly for backsheesh.

On the convention platform, alongside the familiar faces of American Sunday-school leaders, were men never before seen in a Sunday-school convention. Franciscan monks rubbed elbows with past patriarchs of the Greek Church. Near the Superin-

tendent of Public Instruction and Press Censor of Palestine for the Sultan sat the kindly-faced Samaritan high priest and his son. Black pointed cowls were there, and brown robes held at the waist by loosely knotted cords.

In spite of the inaccessibility of the convention city, the Jerusalem gathering was a great success. Twenty-six nations were represented by a total enrollment of 1,526. America sent nearly eight hundred delegates, while three hundred went from England, Australia, Switzerland, Newfoundland, India, Denmark, South Africa, Austria, Japan, Egypt, the West Indies, Bulgaria, Germany, Madeira and Russia. From Jerusalem 377 attended the sessions, while 72 came from other parts of Palestine. One of the immediate results was the formation of the Palestine Sunday-school Association. Contact with the delegates to the Convention made the Christians in the Holy Land eager to set to work and put on a new footing the work of winning the children for Christ.

Of the results of the pilgrimage to Jerusalem one who was present at the Fourth World Convention wrote in the *Sunday-school Times*:

pan, and Poland and Mexico, and the Isle of Man—and all singing the same hymns, worshipping one God and one Savior, and one in their determination to make the most of the Sunday-school as the great evangelizing agency of our day and all days.”

Catacombs, or wandered among the ruins of an empire of magnificence, or when, in the auditorium of the splendid modern Methodist building, the loved hymns were sung in many languages, they realized as never before that Christ's kingdom is world-wide,



THE MEETING-PLACE OF THE WORLD'S SUNDAY-SCHOOL CONVENTION, METHODIST EPISCOPAL BUILDING, ROME, ITALY, 1907

Eleven hundred and eighteen delegates (many of them missionaries), from thirty-seven countries and representing forty-six denominations, made up this devoted company whose dominant thought was “The Sunday-school and the Great Commission.”

On every side in the city of the Cæsars the eyes were met by reminders of the progress of Christ's kingdom. When delegates gathered for praise and prayer in the Coliseum, or traversed the dark passages of the

irresistible, enduring in the heart of mankind.

The Rome convention brought the delegates face to face with the world opportunity of the Sunday-school, and the courageous self-denying work done in many lands in the face of great difficulties. It was made clear that a permanent organization was needed, “by which this world-wide movement, so providentially inaugurated, may be made still more efficient, and its continued prosecution

"Christian missions have received an impetus such as no other ecumenical conference has ever given them. For a thousand Christian people of every denomination have seen Christian missionaries at work, have met and conversed with them, have seen their stations, their buildings, their schools, their homes, their fields, their converts, their difficulties, their encouragements. Can 'missions' ever be a dry or uninteresting word again to that thousand?

"And the missionaries have been stirred and uplifted. It is a new experience to a Christian missionary in a foreign field to have eight hundred or a thousand Anglo-Saxon Christian workers drop in on him of an afternoon, to let him talk over his work with them, to receive a substantial money offering from them as a passing token of their interest, and to hear their godspeed as they leave, knowing that his work and his field are living things now in their lives."

It was a great object-lesson in church union. No less than fifty-five different religious denominations joined in the worship of God and the study of His word and work. Sectarian lines were forgotten. Side by side the delegates sat; heart to heart they prayed and listened—Americans, Copts, Maronites, Moslems, Brethren in Christ, Bible Christians, Church of England, Church of Ireland, Church of Scotland, Reformed Jews, Syrians, Roman Catholics, Greek Orthodox, Free Baptist, Free Methodist, Salvationists, Mennonites, Welsh Calvinistic Methodists. But the Jerusalem Convention made them all one.

The fact that the Convention was held in a foreign mission field, which was nevertheless the land of the Bible

itself, kept two central thoughts foremost: a better knowledge of the Bible, and the duty of foreign missions.

Missions and missionaries also became a new reality to Anglo-Saxon Sunday-school workers as they met them at first hand. Ten Mediterranean countries—all mission fields—were personally visited on this cruise. The whole Sunday-school enterprise was lifted to a place it had never before had in the eyes of the secular world.

The Rome Convention

The Fifth Convention, at Rome, Italy, May 18-23, 1907, was even more remarkable. Mr. Philip E. Howard, president of the Sunday-school Times Company, after gazing from the platform of Convention Hall on the cosmopolitan audience, sent home this kaleidoscopic picture: "Around the gallery of the White Auditorium were flags of many nations. In the crowded seats were Egyptian preachers with their red fezes; white-bearded, keen-eyed American business men from the States, some of them round-headed like the emperors of old Rome's golden era, and, like the emperors, leaders of men; here the blue-eyed Teuton, close beside the olive-skinned, black-eyed Italian or the alert, clean-cut Frenchman; here a sturdy Briton, and close beside him a slender Portuguese; there a missionary from Palestine or Turkey or Bulgaria or the Kongo, and here a quick-witted, bright-eyed Canadian or an earnest, eagerly-listening Greek. Was there ever such an audience? South Africa and Saskatchewan, Greece and Georgia, France and Finland, Turkey and the Transvaal, Palestine, Norway, Scotland, Argentine Republic, Hungary and Ireland, and Wales and Ja-

provided for." Therefore it was resolved "that hereafter the 'World's Sunday-school Convention' shall be known as the 'World's Sunday-school Association,'" and that it "shall seek to extend the work and increase the efficiency of Sunday-schools by co-operation with Sunday-schools and missionary organizations, and otherwise, especially in those regions of the world most in need of help."

Nearly one hundred missionaries told of Sunday-school conditions all over the world, and in order that the world Sunday-school work might be carried on to better advantage it was arranged that the "World's Sunday-school Convention" should be known as the "World's Sunday-school Association," whose officers should arrange to "gather information concerning the condition of Sunday-schools throughout the world by correspondence, visitation, and other methods."

In view of the widening opportunities for stimulating and developing Sunday-school work in the empires of India, China, Japan and Korea, and in the Philippine Islands, the convention asked the Association to take advantage of these as soon as possible. It was resolved that the work in India be continued by the India Sunday-school Union, supported by the British Section of the World's Sunday-school Association, that the work in China be committed to the British Section, and that the work in Japan, Korea and the Philippines be especially under the care of the American Section. In addition, to America was given the Kongo Free State, North Africa, Turkey in Asia, Central and South America, the West Indies and Mexico.

The World's Association has already accomplished much in the way

of arousing missionary interest, and in strengthening the sense of obligation to evangelize the world. Special commissions that have been sent out to foreign lands have helped to develop Sunday-school work in mission lands, and have been an immense help to the native Christians and missionaries.

At this convention seventy-five thousand dollars were subscribed for mission work in North Africa, and plans were made for a missionary tour of the world by Sunday-school workers.

The 1910 Convention

Now comes the inspiring call for the Sixth World's Sunday-school Convention to be held in Washington, D. C., May 19 to 24, 1910. Here will be an unmatched opportunity for a conference of leaders of all lands on policies and plans for a world-wide advance. The following is the official call to the convention:

To all who are interested in the work of the Sunday-school throughout the world—Greeting:

At the World's Fifth Sunday-school Convention, held in the city of Rome, it was resolved that thereafter the organization should be known as the World's Sunday-school Association and should hold triennial conventions. An Executive Committee was chosen to carry forward the work of the association and determine the time and place for holding the next convention.

After careful consideration of all the places suggested for our next meeting, the unanimous choice of the committee is the city of Washington, D.C., United States of America.

In Jerusalem, in 1904, we assembled in a tent erected upon the slope of a "green hill just outside the city walls." On one side was Calvary, with the garden tomb not far away; on the other, the Mount of Olives, with Gethsemane nestling at its base. Our next convention met in 1907 in the city of the Cæsars, on the banks

of the Tiber, the waters of which were once crimsoned with the blood of Christian martyrs who gave their lives in testimony of their faith.

The surroundings of these conventions were such that our thoughts naturally centered upon the beginnings and the early history of the Church of Jesus Christ. At Washington our minds will turn toward the future as we consider how best to use the facilities offered by

held in the city of Washington, D. C., in the United States of America, May 19th to 24th inclusive, in the year 1910; and all who are interested in the work and progress of the Sunday-school are invited to be present.

F. F. Belsey, Edward Towers, E. K. Warren, past presidents; F. B. Meyer, president; William N. Hartshorn, Carey Bonner, secretaries; Dr. Geo. W. Bailey, chairman of the Executive Committee, by



THE NATIONAL CAPITOL AT WASHINGTON

modern civilization for promoting the study of the Word of God, and the development of the Sunday-school cause throughout the world.

Meeting in the capital of the youngest of the larger nations, we shall see much of the New World's life—its material prosperity, its progress in science and art, in education and philanthropy; but pre-eminently the evidence of the faith and missionary spirit which are writing the story of Sunday-school achievement.

Even as we were guided by the Holy Spirit in the selection of the places for holding the previous conventions, so now we believe the same unerring hand has led us to accept the cordial invitation of the Sunday-school Association of the District of Columbia to hold our next convention in the city of Washington.

Your Executive Committee therefore officially announces that the World's Sixth Sunday-school Convention will be

held in the city of Washington, D. C., in the United States of America, May 19th to 24th inclusive, in the year 1910; and all who are interested in the work and progress of the Sunday-school are invited to be present.

No better place could be selected for the sixth convention than the beautiful American capital.

The Federal City

The Hon. Henry MacFarland, long President of the Board of Commissioners of the District of Columbia, writes this sketch of the scenes with which he is so familiar:

Washington is unique. "The Federal City," as George Washington always called it when he was planning it, has become the national city. It is the home of the national government and, unlike the other great capitals of the world, it is nothing but the home of the national government. The Washington Monument, which is the central figure in all

views of the city, is its symbol—the tallest stone tower in the world, which has no commercial or manufacturing uses, but simply stands in the beauty of strength and simplicity for the national character.

Washington was planned, of course, for a governmental city, and the men who planned it had in mind the disadvantages of a capital which was also a large city like London or Paris. For one thing, they feared the city mobs, which had just wrought such terrible things in Paris, and which from time to time threatened the peace of London, and in some cases had actually made war in the English capital. This was why, in building a new city, they planned to have it under the physical as well as under the legal control of the government by arranging the open spaces at the intersection of avenues and streets, so that a comparatively small number of guns would cover large sections of the city, and especially the approaches to the Capitol and the Executive Mansion.

Washington is young among cities; she celebrated her first centennial birthday in 1900, so that she has none of the colonial and Revolutionary association which enrich Philadelphia, Boston, New York and other cities. But in her one century she has had more great men and more great events on her stage than all these other cities in all their history.

The memories of great men, great state papers, great speeches, great decisions, great enactments and declarations, are perhaps the chief distinction of Washington, for there is no other city in this country that has had such an abundant and continuous succession of them. The Government has spent over one hundred million dollars in erecting the buildings in which the executive, judicial and legislative operations are carried on; but it is not the costliness or the size or the beauty of any of these buildings, except the new library of Congress, which impresses the visitor, but rather their association with the greatness of the past and the power of the present. When a man stands in the Cabinet room where President Lincoln signed the Emancipation Proclamation,

or in the old Senate chamber, now the Supreme Court room, where Webster delivered the reply to Hayne, or in the old Supreme Court room directly underneath, now the law library, where Chief Justice Marshall delivered the decisions which established the power of the national government, and then thinks of all the other things less in degree or different in kind which have been done in those rooms and in all the other government buildings during the past hundred years, he must feel, if he has any imagination, the influence of it all, and must realize the difference between Washington and even the most interesting of the other cities of America.

President Meyer

The president of this World's Sunday-school Association is Rev. F. B. Meyer, B. A., for fifteen years pastor of Christ Church, London, and for ten years associate editor of the *MISSIONARY REVIEW*. Mr. Meyer was born April 8, 1847, and in 1904 he was made president of the National Federation of Free Churches. By his many devotional and other writings he has endeared himself to the entire Christian world. As president of the World's Sunday-school Association since 1907, he has devoted a large part of his time to the interests of the association, and last year he spent six months in South Africa, where he attended 83 Sunday-school conventions, conferences and institutions. He is now visiting China, Japan and Korea, where he will be able to give a great stimulus to every department of spiritual work. In the spring of 1910 he is planning to accompany Mr. Marion Lawrance, the general secretary of the International Sunday-school Association, on a visit to New Orleans, Memphis, Birmingham, Nashville, Louisville, St. Louis, Topeka, Omaha, St. Paul, Minne-

apolis, Chicago, Detroit, Cleveland, Columbus or Cincinnati, Indianapolis, Pittsburgh, Brooklyn, Newark, Boston, and Philadelphia. In these cities meetings will be held and plans will be laid for making the Washington Convention the greatest in history.

The Convention Plans

It is proposed to hold the regular sessions of the Convention in Calvary Baptist Church and Sunday-school House, while the popular meetings will be held in Convention Hall, which has a seating capacity of four thousand persons. The theme of the program will be "The Sunday-school and the Great Commission." "It is the duty of the whole Church and the whole duty of the Church to give the whole Gospel to the whole world as speedily as possible." In this work the Sunday-school must take an active part.

At all the sessions the spiritual side of the work of the Sunday-school will be emphasized to give a new version of Christ, who died to save the entire world, and a new and broader vision of the world field.

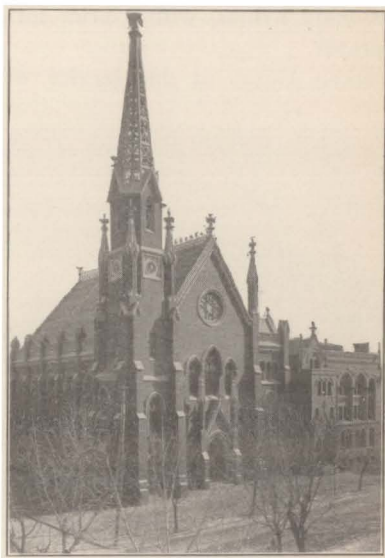
The afternoon sessions of the Convention will be referred to as a Congress of Nations, in which, from the lips of missionaries and natives from missionary countries, foreign mission fields will be described from the viewpoint of the Sunday-school.

The convention will not be in session on Saturday afternoon and evening, May 21st. The evening will be devoted to rest and social gatherings of one kind or another, including perhaps a reunion of all those present who have attended a world's convention in some country foreign to the United States.

World's Sunday-school Day

If the plans of the Executive Committee unfold, Sunday, May 22d, 1910, will be a great day for the Sunday-school cause throughout the world.

First—All ministers of the Gospel are earnestly requested to have the



THE CONVENTION CHURCH IN WASHINGTON

children and youth especially in mind upon this day and preach a sermon or sermons intended to awaken a deeper interest on the part of parents and guardians in the work of training the young in the knowledge of the Word of God, emphasizing the importance of supporting the Sunday-school and including in their prayers a petition for divine guidance upon all who are engaged in teaching religious truth through the Bible for the formation and development of Christian character, and especially for the blessing of Almighty God upon the work of the World's Sixth Sunday-school Convention, meeting at that time in the city of Washington.

Second—The Executive Committee is preparing with much care a short responsive service for use upon that day by Sunday-schools throughout the world as a supplemental lesson. This service will consist for the most part of appropriate selections of Scripture and a few verses from our standard missionary hymns, with a brief form of prayer.

Sample copies of this service will



THE ARLINGTON HOTEL: CONVENTION HEADQUARTERS,
WASHINGTON, D. C.

be cheerfully forwarded upon application to the chairman of the Executive Committee. He will also greatly appreciate a postal from ministers and Sunday-school superintendents who intend to comply with this request.

It is proposed that this service shall be used in the Sunday-schools and popular meetings in Washington upon this day. Thus all who are interested in the work of the Sunday-school may form a bond of united service which will encircle the globe to the praise and glory of our common Lord and Savior.

Assurance of the cooperation in this effort of the religious press, of pastors and Sunday-school superintendents throughout the world would

make a contribution toward the success of the convention of inestimable value.

Sunday-school and Missionary Exposition

One of the features of the convention will be a great Sunday-school and missionary exposition. This will set forth graphically these two movements, not to be separated in thought or work in their world-wide conquest. The "eye-gate" as well as the "ear-gate" will give information and inspiration. More than a year will be given to the preparation and collection of the exhibits, which will come from all parts of the world.

All the Sunday-school and missionary organizations will be asked to cooperate in exhibiting the progress, present activities and needs of their work. The exposition will be classified, probably by countries, so that delegates may become systematic students of their problems. The advance in methods, material and equipment of the home Sunday-school will stand in vivid contrast to the no less interesting but much less comprehended need of the great mission fields, home and foreign.

Literature, manual work, charts, maps, appliances, curios, photographs, etc., all mounted, classified and tabulated, for the convenience and instruction of the visitors, will be exhibited. It is the plan to have also stereopticon and moving-picture lectures, arranged so as not to conflict with the convention program.

The exposition will probably be open to the public for a few days both before and after the convention, and special opportunity will be given to the people of Washington and vicinity to join in its benefits.

A central Exposition Committee

has been formed from representatives of the Young People's Missionary Movement the Sunday-school associations, the editors, publishers, mission boards and the Washington Committee. The pledged cooperation of all these organizations will insure a comprehensive and attractive exhibition.

All who attended the Rome convention were impressed by the wonderful missionary display in the Methodist Mission House, prepared in the United States and shipped to Rome. How much more possible it will be to illustrate graphically the Church's extensive work by the exposition in the city of Washington.

The headquarters of the Executive Committee will be in the Arlington Hotel, famous for its historic associations. In one of the mansions now forming the "Arlington Group" Owen Meredith wrote "Lucile." Webster, Bancroft, Clay, Seward, Blaine and John Hay have all lived and labored on this spot.

Who May Be Delegates

The delegates will include the following:

(1). All foreign missionaries properly vouched for by their respective Boards.

(2). All visitors from countries foreign to the United States and Canada who are appointed by an evangelical religious body or Sunday-school organization. To these two classes of delegates the churches in Washington cordially extend an offer of free entertainment during the days of the convention.

(3). Each State and province in the United States and Canada is entitled to the same number of delegates which it is privileged to send to the International Convention.

(4). The chairman of the Executive Committee* is authorized to issue a limited number of credentials to delegates at large, including secretaries and members of our various Boards of Foreign Missions.

Delegates will be self-entertained, but the Local Committee will cooperate with them in securing entertainment in boarding-houses or hotels, as may be preferred. Terms: In boarding-houses, lodging and breakfast, at \$1 per day. Full board at \$1.50 per day. Rooms in hotels, from \$1.50 to \$3 per day. Full board in hotels. American plan, from \$2 to \$5 per day, according to the character of accommodations required.

The Local Committee of Arrangements

Mr. P. H. Bristow, chairman, 1503 T Street, N. W.

W. W. Millan, Esq., vice-chairman, Columbian Building.

Mr. C. A. Baker, secretary, 1110 F Street.

This committee includes leading ministers of the Gospel and men prominent in the Church and in the business and professional life of the city of Washington.

Such a World's Convention should accomplish much. The horizon is enlarged to include splendid vistas of glorious efforts in other fields as a challenge to the best that is in us, and it presses home upon the heart absolute ineffaceable pictures of great, inspiring scenes, wonderful Christian faces, varying in color, but one in spirit. It brings one into the world-atmosphere of the Kingdom, and it makes it possible for men and women the world around to join in united effort for the Sunday-school.

* Forms of credentials may be secured by application to the chairman of the Executive Committee.

ONE OF THE MIRACLES OF MISSIONS

A LITTLE FANG SAINT*

REV. ARTHUR T. PIERSON, D.D.

Not far from Angom, in the Gaboon district, in middle west Africa, in 1888 or 1889, was born a little black boy. The name given him was Ndong Mba. While yet a mere baby, he was doubly orphaned and was left to the care of relatives, who were not willing to assume parental responsibility, having no parental love. The child was very frail, which would not draw to him any African woman, save his own mother. He was found by Rev. Arthur Marling, half starved and crying pitifully, who took him in his arms and carried him to the mission, where of course he was treated with great compassion. During a long interval, when all the missionaries were absent, he was left dependent upon distant relatives, and hunger and hard work kept him both frail and dwarfed. He attended the school at Angom under Mr. Marling, and developed so rapidly in mind that at an age when most children do not know their letters, he could read. Mr. Milligan, who found him at the beginning of 1900, thought him a prodigy, so astonishing was both his knowledge of the Scriptures and his understanding of of them. He knew almost by heart the whole Gospel of Matthew, the only gospel narrative as yet translated in the Fang language, but as he understood Mpongwe, almost as well as his own tongue, he had learned much of the Scriptures through Mpongwe translations. He had also been received into the church and baptized at an earlier age than any other child ever received in the mission.

The most remarkable thing about him was that, through the succeeding years of his childhood, and until his death, notwithstanding the most debasing and degrading surroundings, he held fast to his faith and grew up an example of truthfulness, love and unselfishness. When Mr. Marling died in 1896, the boy was probably only seven or eight years old. His relatives, such as they were, had quite lost sight of him, and he had no friends, white or black. In a distant Bush town was a woman whom he had known in the place where he was born; he found her and begged her to give him a home. There, where there was no missionary influence, and none of his kindred, he lived for three years, a sort of exile, everybody's slave. His frailty, instead of awakening pity, only made him the object of oppressive exaction and contempt. These three years were always black with the memory of suffering and the heavy loads literally put upon his back. This little lad was the only Christian disciple in the town, yet, through these years of hard and bitter bondage, he manifested a constancy and fidelity to Christ that were heroic. Mr. Milligan compares it to a lighted candle, keeping its flame burning in a driving winter's storm. An opportunity came, in a company of travelers, to reach Angom. The station was then closed and no mission there, but, near by, a woman was visiting who had once lived in the same town with the boy. She was probably a disciple, for she proved pitiful and took the boy with her to her home near the

* From "The Jungle Folk of Africa," by R. H. Milligan (Revell).

coast. While Mr. Milligan was gathering a class of Fang Boys who had been partially trained in the school of Angom, hoping they might develop into teachers, perhaps into preachers, he heard of this boy, and sent for him in the town where he was staying, which was called Ebol Nzok, or the Rotten Elephant, from a rotten carcass that had been originally found there. Ndong Mba was away at the time, at work, but Mr. Milligan left word that he would like him to come to him at Baraka. Shortly after a very small boy, whose body was very thin and frail, but very clean, looked up at Mr. Milligan with strange black and sparkling eyes.

Gazing up into the missionary's face and very excited, he said, "I am Ndong Mba; I have come, and I am so glad you sent for me. I have not seen a missionary since Mr. Marling died, and I have not been to church, and I have not been to school, and I thought the missionaries had thrown me away. And there were no Christians where I lived. I was alone, and I prayed and prayed all the time to go back to the mission, and now I am here, and I am glad, and I will do anything you ask, if you will let me stay here. For I can work, and you will not be sorry that you let me be your boy." Thus he went on, with his pathetic tale.

Adopted

The clear marks of both intelligence and sincerity, with the unmistakable print of neglect and suffering, moved Mr. Milligan profoundly; he drew the poor little waif close to him, saying, "I am glad to see you," and practically adopted him as his own. He took him into class, assigned him work, prom-

ised him pay so that he could provide himself with clothing and other things. The lad pathetically declined. "Little boys do not need money; all I want is a father to care for me, and I will work for him all the time." Mr. Milligan promised to care for him so long as it was possible and he heroically fulfilled his promise; he hoped to train the boy for much service to his own people, and further acquaintance fully confirmed his first impression. He took the boy with him when he left Gaboon in August, 1900, for a necessary furlough and rest on the sea. In fact, he had no one with whom to leave him. He had compassion upon his frailty and was attracted by his brightness, and thought that he might employ him as sort of body-servant, improving the time meanwhile to talk with him in the Fang language; but they had not been a week on the sea when the boy became the patient and the half-broken-down missionary the patient's nurse.

On the second day at sea, Ndong Mba was attacked with what seemed to be fever and grew worse and worse. At Batanga, a missionary physician who boarded the ship pronounced his sickness pleuropneumonia. He was in great pain with high fever and a sick missionary his only attendant. When the vessel reached Fernando Po, there was little hope that he would live; certainly none if he was removed from the vessel, and from the physician's care. It became necessary, therefore, to continue on the steamer and go to Teneriffe. Missionaries on board tried to relieve Mr. Milligan, but the boy's sufferings and fever made him uncontrollable by any one but his missionary father, who had only to speak his name to quiet him. The

brave little fellow constantly tried to hide from Mr. Milligan how sick he was. Difficulties arose as to accommodations, but Captain Button did all he could to provide for the missionary and sick boy, even to the offer of giving up his own cabin. Such kindness toward a little black boy was very remarkable, especially from a sea captain, who came almost every morning to inquire after the lad. Ndong Mba lingered in extreme weakness, and could only leave his bed when he was carried; but he was not a heavy weight, for he had so wasted away, and his patience was pathetic. The poor little fellow was full of doubts. He expressed to Mr. Milligan his wonder that they two should be the only sick ones among so many who not only neglected but cursed God. He was perplexed by the same mystery that troubled Job, but his piety burned like a living flame.

A Little Preacher

Among the passengers was a woman whose language he knew, and who occasionally sat with him. One day the boy said to Mr. Milligan, "We must pray for that woman, she is in a great darkness; she talked about things she ought not to speak of, but I told her about Jesus." The missionary and his charge landed at Santa Cruz, where they stayed for four days, he taking the boy as much as possible in the open air; tho very weak, he was able to walk when the missionary held his hand and half supported him. It was a novelty to the Spaniards there, to see a white man caring so tenderly for a little emaciated "nigger," and crowds gathered around them, staring, greatly to the annoyance of them both. After four days they left Santa Cruz by stage-coach for Orotava on the

other side of the island, at the base of the great Mount Teneriffe, 12,500 feet above the sea, the supposed Mount Atlas of fable. The distance was twenty-six miles over a very bad road, and took nine hours and a half in a broken-down coach, which, at critical points in the mountain road, broke loose from its half-rotten harness and repeatedly created panic among the passengers. Such a journey did not improve matters for the missionary or his sick boy. Ndong Mba's high fever compelled Mr. Milligan, because of the increasing cold, to wrap his own traveling rug about him, so that he himself took one of the severest colds he had ever had, and the crowded coach, which was intended for four but had seven passengers, made it necessary for Mr. Milligan to hold the child upon his knee, lest he be crushed. This exhausted him only the more. Various annoyances and vexations occurred partly from the stupidity and partly from the malignity of the rough driver, who, at one point, having passed the hotel to which Mr. Milligan had intended to go, dumped him and his luggage into the street, where he found himself at eleven o'clock at night, very cold, and with a sick child in his arms, and not a person in the town with whom he could communicate, for he had no knowledge of Spanish. Here, however, he found a physician, Dr. Ingram, who pronounced one of Ndong's lungs to be congested, and urged his immediate removal to a hospital near by. Accordingly, he was taken to this hospital for a week.

Even the saddest experiences have sometimes a humorous side. Mr. Milligan daily visited him, using a donkey whose ears were about as long

as his legs, which tho innocent-looking as a lamb, was as obstinate as a mule and maliciously determined under no circumstances, whether patted or beaten, to take the road. She would now halt, and come to a standstill; then start as suddenly and with as little cause as she had stopt; and having started, go around in any direction, especially where there were any hedges or brambles to be encountered. The missionary's furlough did not prove to be much of a rest. After six days, he took the boy back to the hotel, apparently better and stronger. He was most faithful to his morning and evening prayer, pathetically thanking God for every kindness received, with childlike simplicity asking that he might once more be well. "Father in heaven, please make me well, for I am so little and have no father and mother." The day after his return from the hospital he grew strangely impatient and even disobedient, which greatly preplexed the missionary, who wondered how such a disposition could be so suddenly soured. But that night his sickness passed into insanity, and the mystery was explained. He went into convulsions and, just as his recovery seemed hopeful, was smitten with the worst of all human maladies, a disordered brain—talking wildly and shrieking out at intervals, tho at times more quiet. There was no marked change; for ten days he became weaker and mentally more hopelessly insane. Mr. Milligan could not let him out of his sight without locking him in his room.

On July 10th the missionary returned to Santa Cruz, and the next day again took ship, occupying the same cabin with Ndong, who needed constant restraint, looking upon the

missionary as tho he were the keeper of a prison. This child, who had loved him with such a devotion, now turned against him, and he could only pray and wait for the end. Several times, while his vigilance was relaxed, the boy escaped from him while he slept, wandered about the ship and into other staterooms, to the alarm of the passengers, who were awakened by a strange hand upon the face. He got weaker; one morning, Mr. Milligan took him on deck, but he shortly asked to be carried back to bed, and for two days he lay in a half-sane condition, quietly repeating gospel texts and stories, again patient and loving as before his mind was obscured. It was a Thursday morning, July 19, about three o'clock, when he awoke very weak and spoke with an effort. Mr. Milligan raised him in the bed and supported him on his arms. At last these strangely bright eyes seemed aflame with some vision, and he said, "I see Mr. Marling, he is coming toward the door, and behind him I see the city of God and Jesus is there; can you not see it, Mr. Milligan?" After a while he fell asleep, and then passed into a sleep from which there is no awakening until the Resurrection morning; and the lad of perhaps twelve years, that had been such an example of piety amid the black people of the Dark Continent, was in the land where the inhabitants shall not say, "I am sick." The next day at sea, the little body, wrapt in canvas, slid from the plank at the open gangway; there was a temporary circling of the water, and nothing remained to mark the place where the body of Ndong Mba found a sepulcher in the great abyss of waters. Usually the bodies of natives are flung overboard

without ceremony, but the captain of the boat gave this little Fang saint a white man's burial. A missionary brother read some verses of Scripture; and another missionary, himself a black man, offered a prayer.

There are some people who think that missions do not pay, and wonder at the strange self-sacrifice which leads a man of talent and of gifts to the

heart of the Dark Continent; but Mr. Milligan asks no one's pity. He treasures the love of the Fang boy as one of the most precious memories of his African experience, and looks forward to the time when he himself enters the city of God, and shall once more be greeted by "His little scholar, the Fang saint," who has gone before him.

DR. ROBERT LAWS, OF LIVINGSTONIA

BY REV. JAMES JOHNSTON, A.T.S., BOLTON, ENGLAND

Author of "Missionary Landmarks in the Dark Continent," etc.

In 1875, two years after the death of Livingstone, Lieutenant Young, a gallant explorer and well-known author, was accompanied by Dr. Laws in the first expedition to Lake Nyasa—"The Lake of the Stars." This body of water was discovered to be some 350 miles long, and 16 to 60 miles in breadth, held in a hollow of the surrounding table-land, over 1,500 feet above the sea level. Further discoveries revealed the island of Likoma, Mount Waller, and the Livingstone range of mountains. The expedition was the response of the Free Church of Scotland to Livingstone's prayer for the neglected Dark Continent.

The year 1875 was *annus mirabilis* in African missions, when the little steamer *Ilala*, the first steamboat to plow Nyasa's waters, broke into the silence of that great unknown inland sea. The vessel, which was taken out in sections, had been twice put together, natives carrying the whole of it up the Murchison cataracts without the loss of a single bolt. The mission was originally placed at Cape Maclear, at the south end of Lake

Nyasa, but the beauty and strategic value of the southern entrance to the lake did not make up for the deadly malaria rising from the dense soil and undrained marshes. From Cape Maclear, Dr. Laws wrote the memorable words: "I suppose I may say Livingstonia is begun, tho at present a piece of canvas stretched between two trees is all that stands for the future city of that name." A move was made, five years later, to Bandawe, an excellent center, 160 miles up the west coast of the lake, and from here the light of Christianity has increasingly shed its rays for the last thirty-three years. Livingstonia belongs to the classics of modern missions in far lands.

Since Livingstone passed from the scene no man has worn his mantle with more distinction than Dr. Laws, who last year occupied the Moderator's Chair of the United Free Church of Scotland, the highest honor which it has the power to confer. Unswervingly this eminent worker has endeavored to realize the two objectives of David Livingstone, namely, the gradual extinction of the slave-

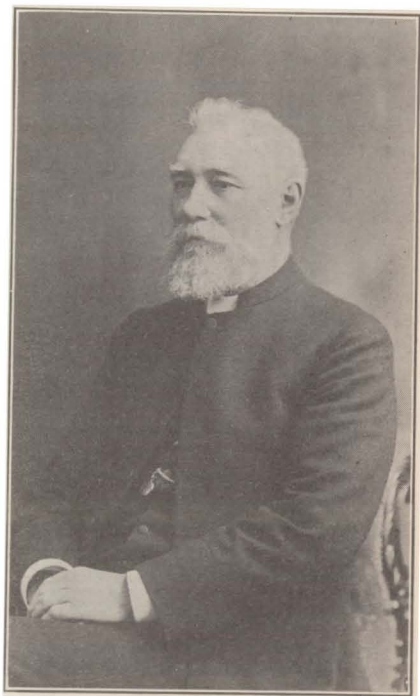
trade, and the establishment of peace among the natives. Sir H. H. Johnston has described Dr. Laws as the greatest man who has hitherto appeared in Nyasaland.

Dr. James Stewart, of Lovedale, joined Dr. Laws in surveying the boundaries of Nyasa's shores, the two men taking turns in running the mission steamer, up and down the lake, three months at a time. They were the first white men to set foot on the north end of Lake Nyasa. In 1878, Dr. Laws made a journey of 700 miles to the south and westerly shores of Nyasa, and its hinterland hills.

At Bandawe, practically the capital of the Nyasa region, the record of Dr. Laws has been one of phenomenal and varied activity, embracing the formation of schools, the erection of native institutions and mission stations, medical work, appeasing deadly racial jealousies, and negotiating between fierce native tribes. In addition to these tasks, he has excelled in linguistic attainments and has accomplished much in building up a new African race. Amidst a large population of the Tonga tribe and within reach of the "Wild 'Ngoni," Dr. Laws began the redemption of the people about him. Gradually he acquired their confidence, and in spite of difficulties never lost heart as he labored quietly and untiringly for the religious, educational, medical and industrial betterment of the savage races. Frequently the 'Ngoni came down from their villages with threats of setting fire to the stations, and Arab slavers menacingly gave warnings of driving the white man back to the sea. The fearless doctor went safely through these and other ordeals unscathed, and at the end of

sixteen years' toil returned to Scotland on a brief furlough.

In addition to the advance made west of the lake, operations had been begun forty miles further inland, among the intractable 'Ngoni. At the

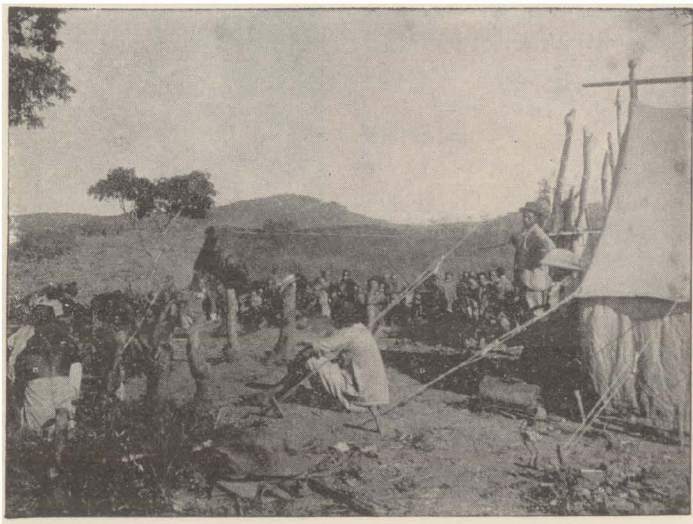


ROBERT LAWS, OF LIVINGSTONIA

north end, and in the vicinity of the famous "Stevenson Road," work had also been opened. Dr. Laws felt increasingly the need of a well-equipped central training institution, and in the year 1895 the present site of the Livingstonia Institution was selected. The operations of the Overtoun Missionary Institution were soon in full swing, combining Christian teaching for native missionary students with industrial training for the natives generally. This helps them meet the conditions of European civilization now being established on Nyasa soil. The

industrial section exerts to-day a far-reaching influence, and has attracted considerable attention. Pupils were quickly drawn within the walls of the institution. During the past twelve years over 700 have been enrolled in the literary department for the courses in teaching, to fit them for commerce, clerks, telegraphists, store-keepers; for higher training in philosophy, literature, physics and history, and the medicine or theology course.

Representatives of numerous tribes have attended the institution, and at times ten or twenty different languages and more dialects have been spoken in evidence among the pupils. Enterprising native youths come to the Livingstonia Institution even from the shores of Lake Tanganyika, the borders of Kongoland, and Garen-ganze. A dozen lads, who had traveled over 200 miles from the interior, presented themselves a year ago and



OPEN-AIR PREACHING IN LIVINGSTONIA

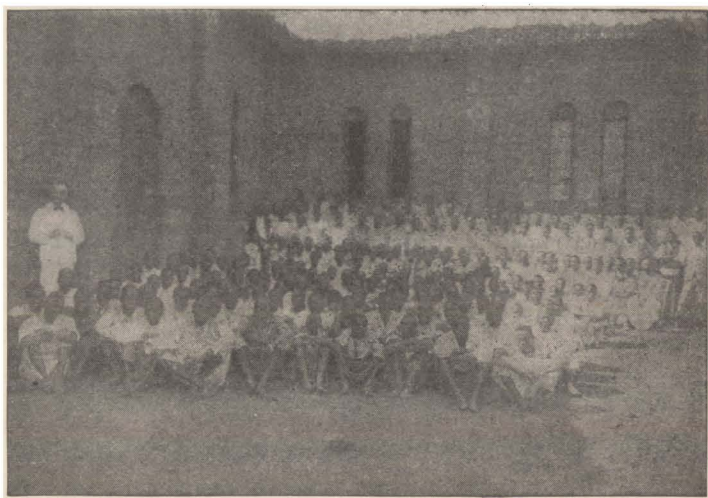
In the industrial department some 300 youths have been received as apprentices, of whom over 50 have completed their full term, and have gone out as qualified journeymen. The industrial training includes agriculture, building, carpentry, blacksmithing, engineering, printing and bookbinding. As an outcome of the Christian tuition received, a large number of teachers and evangelists with their wives have settled in heathen villages, establishing schools and building places of Christian worship in distant parts of the country.

begged admission to be educated. Dr. Laws has also constant appeals for teachers from Barotseland on the banks of the Zambesi, and from the far depths of Central Africa.

The amazing growth of the Livingstonia Mission is shown by some extraordinary figures, savoring more of romance than sober history. Beginning with neither schools, pupils, nor teachers, the schools at Livingstonia, to-day, number 500, teachers 1,000, and pupils over 30,000. An excellent proportion of the 708 native schools within the Protectorate are managed

by eight different missions and have some 58,018 pupils under instruction. Thirty years ago no one in Central Africa knew a letter of the alphabet. The solitary European missionary of that era has increased to twenty-five, while around the eight strong central stations efficiently supplied with suitable buildings are grouped over 500 out-stations located at distances varying from three to seventy miles. A native Christian Church springing

gunda, Angoni, and three other tongues have been reduced to writing by the mission staff. A number of years have passed since the entire New Testament, and part of the old, were translated into Chinyanja, and several gospels have been issued in various tongues. One of the principal linguistic triumphs was the completion of the Chinyanja Dictionary, a scholarly volume of 231 pages executed in earlier days by Dr. Laws.



MR. FRASER AND SCHOOL-TEACHERS, LOUDON

from nothing has now a membership of over 4,000 with a Christian community of 12,000, whose customs, tastes, and ideals are being transformed by Christian sentiment.

Another bright chapter is the record of 17,000 medical patients aided at the dispensary in 1907. The medical report for the Protectorate during 1904-05 shows 14 native hospitals, with 16 dispensaries, in which 83,043 patients were treated.

Linguistic achievements indicate corresponding developments; the Chinyanja, Chirenji, Chitonya, Chi-

It is noticeable that far more than a score of publications have been printed in the speech of the natives; these comprise hymns, dictionaries, primers, etc.; tho it is scarcely necessary to add that most of the youths at the institution now read books in English.

Industrially, Livingstonia offers an equally inspiring picture. Bandawe has been described as "a perfect beehive of industry." On its plateau may be seen excellent roads, shady woodland walks, land under tillage, bullocks successfully trained, and steel

plows in use: maize, wheat, and other grains being cultivated in great quantities. A splendid roadway twelve miles in length connects the mission on the higher ground with the landing-jetty by the shore. One of the chief engineering feats, nearly five years ago, consisted in bringing an enormous supply of pure water a distance of three miles, and across a valley 300 feet deep.

A member of the mission staff writes:

The natives of the neighborhood had watched the progress of the work with a good deal of skepticism. That the water would run down the hill on one side of the valley was quite in accord with their experience, but that it would climb the hill on the other side was a European yarn, which might be true (for these Europeans had done some queer things with water, in making it saw and plane timber, etc.), but they would like to see it first before they would believe it possible. The testing of the pipes in the valley once or twice seemed to prove that the Europeans were wrong for once and water would not climb a hill even to oblige them. On the afternoon of January 11, 1904, however, a nozzle was screwed on to a fire hydrant and the natives, along with the staff, assembled at the appointed hour. A short account was given of the gift provided for the station. Thanks to God were offered and then the screw was turned by Mrs. Laws, and the jet from the nozzle proved that the water had climbed over the hilltop at last. Cheers upon cheers were given for Lord and Lady Overtoun, for the Europeans and natives who had done the work, and for Dr. and Mrs. Laws. Then pupils and workers scampered off to see that the water had actually reached the taps near the dormitories and the distant homestead.

Dr. Laws discovered that the installation of electric lighting would be cheaper than the use of kerosene oil,

and would, in addition, transmit power to the workshop, and to the extensive farm. By the aid of Scottish friends finances were provided, an electric engineer was sent out to superintend the work, and the doctor himself gave eight months of his last furlough to master the intricacies of electrical methods for the purpose of directing the workers. To-day, the Manchewe, a splendid river which runs close by, with a large fall, is being utilized to supply the institution with electric light.

These and like signs of advance bear witness that, "after years of endless trouble and sleepless anxiety, road-making is finished, pure water is flowing, and electrical machinery is working at Livingstonia, monuments to the wisdom, perseverance, and patient toil of the first Livingstonia missionary."

The main ideas of Livingstone have been translated into fact by Dr. Laws, foremost of which are that if habits of foraging and plundering are to be eradicated, habits of industry must be substituted; and that industrial production implies an increasing standard of civilization, primarily to be brought about by contact with the white man. Livingstone strenuously believed in the possibilities of the dark races, and in the value of association with the best civilization. Hundreds of skilled native artisans who, only a little while ago, were living in idleness and irresponsibility of savage life are proof of these theories.

Similar results are chronicled further west, in the hilly districts of 'Ngoniland, and at the north end of the lake around Karonga and Mwenego. The "Wild 'Ngoni," of Zulu

origin, occupying 30,000 square miles of soil, were formerly a most blood-thirsty race, guilty of frightful cruelties. To this warlike people, who were strong enough to hold their own against the Arab invader, the Livingstonian Mission sent William Koyi, a gifted Kafir evangelist, in 1876. Since that time unbroken, tho often strained, relations have been continued, and wonderful changes have been effected. Slave-trading and 'Ngoni

to school, three generations sometimes sitting on the same bench and learning the same lesson. These native schools, 150 in number, with 9,000 scholars, show the point reached by the former implacable 'Ngoni chiefs.

Mwengo, on the north, occupying a fine healthy plateau 6,000 feet high, between Lakes Nyasa and Tanganyika; and Karonga, on the north shore of Lake Nyasa, were from the out-



THE WORKSHOP AT LIVINGSTONIA

tribal raids are now impossible, a singular evidence of which is the spectacle of their discarded war dresses seen rotting on the village trees, or sold as curios to travelers. Neighboring tribes, once in dread of the 'Ngoni, no longer live in marshes and within stockades, but are settling again in the open plains and valleys, giving their sons and daughters in marriage to their old-time foes.

One peculiar sign of new times is seen in venerable 'Ngoni natives, gray-headed and bent, going regularly

set recognized as of supreme value to the Livingstonia Mission. In this region the mapping out of the future "Stevenson Road," linking Nyasa with Tanganyika, 210 miles apart, by the energy and skill of the late James Stewart, twenty-five years ago, was a noteworthy undertaking. Its value for travel and commerce, and, in the first instance, as a challenge to the slave-trade, has been almost incalculable. Not improbably the projected railway will supersede this admirable highroad of the nations.

In 1895, the country was finally cleared of the slave-traders, and an open field obtained for commerce and missions. With the disappearance of slavery and war, and some diminution of that dreadful African curse, witchcraft, Karonga has gone steadily forward, and to-day is a busy trading port, the headquarters of the "African Lakes Corporation."

The same report is chronicled of Kasungu, in South Ngoniland, an important center of missionary labors. Kindred missions embrace those of the Church of Scotland at Blantyre, with a notable history; the Universities' Mission along the eastern seaboard of Nyasa; and three other Protestant organizations, besides two Roman Catholic missions.

For over thirty years this spiritual enterprise has been united with practical measures for moral and material ends, pursued with indomitable energy and rare intrepidity, characterized always by the highest tone of civilizing agencies at work among the backward races.

The revenue of the British Protectorate for 1907 amounted to £82,107; represented by a general external trade reaching a figure of £293,182. On every hand is abundant evidence that trade prospects are rapidly improving, due to the extension of cotton cultivation and different branches of agriculture. Undoubtedly the chief drawback to industry is the difficulty of overland transportation, which is at present confined to ox-wagon and cart. With the anticipated completion of the railway from Chiromo to Blantyre this hindrance will be removed.

For the greater part of the development of this country too much credit can not be given the Livingstonia

Mission. In support of this we have only to quote the report of the acting commissioner for the British Central Africa-Nyasaland Protectorate in 1907, to the effect that "there is nothing of novelty to report with regard to religion and education, altho they have had, and will in the future continue to have, such an important bearing in molding the character of the natives of Nyasaland."

On its inception in 1875, the mission was confronted by a dark belt of heathenism about the size of Europe, lying between it and other missions, where successive tribes were sunk in superstition and barbarism, torn by intertribal strife, or decimated by the horrors of the slave trade. In the subsequent years the Scottish Free Church Mission has shown itself a potent force in revolutionizing the tribes dwelling on Nyasa's shores, in promoting the amelioration of social conditions and by the introduction of peaceful industries. Through its agency, indirectly, the evils of slavery, war, sorcery, and witchcraft have been checked or banished, and these races deafened, as it were, through centuries of ignorance, cruelty, terrorism, and oppression, are now exhibiting an inconceivable craving for education and a decided preference for Western ideas and modes of life.

Altho the work in Livingstonia is, in certain respects, still at an elementary stage, it contains the germ of progress and a note of vitality due to an ardent staff of civilizing pioneers. On this honorable roll stands first the name of Dr. Robert Laws, whose quarter of a century of service has been distinguished by an unwearying and prodigious toil for the downtrodden African native.

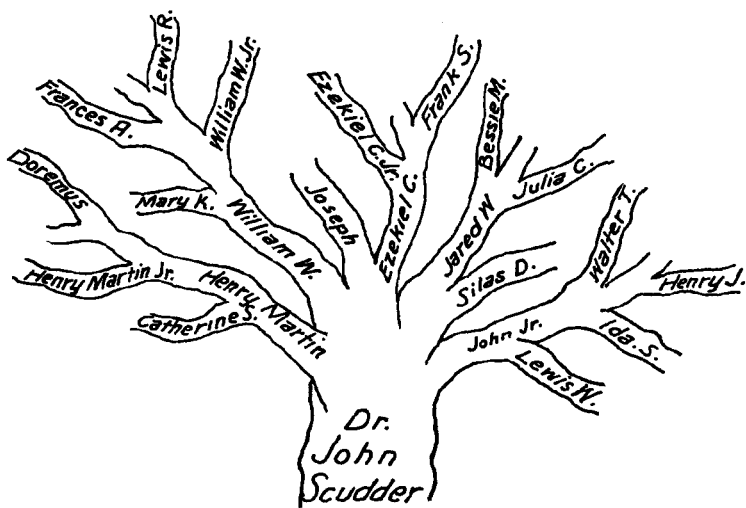
MEMORABLE MISSIONARY DATES FOR JUNE

PREPARED BY MISS BELLE M. BRAIN

- June 1, 1814.—Burial of Thomas Coke at sea.
See "Encyclopedia of Missions."
- June 1, 1854.—Death of Mrs. Emily Chubbock Judson.
See "Life of Judson," by Edward Judson.
- June 2, 1901.—Death of George L. Mackay.
See "From Far Formosa," by George L. Mackay.
- June 3, 1721.—Hans Egede reached Greenland.
See "Heroes of the Mission Field," by Walsh, or "Protestant Missions," by Thompson.
- June 3, 1905.—Death of Hudson Taylor.
See MISSIONARY REVIEW, September, 1905.
- June 4, 1865.—Birth of George L. Pilkington.
See "Pilkington of Uganda," by C. F. Harford-Battersley.
- June 5, 1836.—Death of Charles Rhenius.
See "Men of Might in India Missions," by Holcomb.
- June 6, 1835.—Titus Coan reached Hawaii.
See "Life in Hawaii," by Titus Coan.
- June 7, 1842.—Founding of the Gossner Missionary Society.
See "Encyclopedia of Missions."
- June 8, 1819.—Dr. John Scudder sailed for Ceylon.
See article in this number of the REVIEW.
- June 9, 1834.—Death of William Carey.
See any life of Carey.
- June 9, 1872.—Death of William Ellis.
See "Encyclopedia of Missions."
- June 10, 1828.—Birth of Luther Halsey Gulick.
See "Encyclopedia of Missions."
- June 11, 1702.—Landing of the first missionaries of the Society for the Propagation of the Gospel in Boston.
See "Encyclopedia of Missions."
- June 12, 1843.—Birth of James Gilmour.
See "Life of James Gilmour of Mongolia," by Lovett.
- June 12, 1831.—Formation of the first native church in Madagascar.
- June 14, 1843.—Fidelia Fiske reached Oroomiah.
See MISSIONARY REVIEW, May, 1909.
- June 14, 1883.—Death of Eliza Agnew.
See "Eminent Missionary Women," by Gracey, or MISSIONARY REVIEW, August, 1890.
- June 15, 1870.—Close of the Hawaiian Mission of the American Board.
See "Transformation of Hawaii," by Brain.
- June 16, 1701.—Founding of the Society for the Propagation of the Gospel in Foreign Parts.
See MISSIONARY REVIEW, April and May, 1901.
- June 16, 1810.—Birth of Samuel Rollins Brown.
See "Life of Samuel Rollins Brown," by Griffiths; also, "Old-time Student Volunteers," by Trumbull.
- June 16, 1818.—Death of Samuel J. Mills.
See "Life of Samuel J. Mills," by Richards.
- June 17, 1812.—Judson and Newell reached India.
See MISSIONARY REVIEW, February, 1909.
- June 18, 1804.—Birth of Peter Parker.
See "Encyclopedia of Missions"; also "Old-time Volunteers," by Trumbull.
- June 18, 1837.—Formation of the American Presbyterian Board of Foreign Missions.
See "Encyclopedia of Missions."
- June 20, 1880.—Death of Samuel Rollins Brown.
See "Life of Samuel Rollins Brown," by Griffiths.
- June 21, 1835.—Completion of the Malagasy Bible.
See MISSIONARY REVIEW, March, 1909.
- June 22, 1807.—Birth of Nathan Brown.
See "Encyclopedia of Missions."
- June 24, 1683.—Birth of Bartholomew Ziegenbalg.
See "Men of Might in India Missions," by Holcomb; or "Protestant Missions," by Thompson.
- June 24, 1792.—Birth of Pliny Fisk.
See "Memoirs of Pliny Fisk."
- June 24, 1884.—Consecration of Bishop Hannington.
See "Life of James Hannington," by Dawson.
- June 27, 1796.—Birth of John Williams.
See "Life of John Williams," by Ellis; also "Missionary Enterprises in the South Sea Islands," by John Williams.
- June 27, 1789.—Birth of Daniel Poor.
See "Encyclopedia of Missions"; also "Old-time Student Volunteers," by Trumbull.
- June 27, 1819.—Baptism of Judson's first convert.
See "Life of Adoniram Judson," by Edward Judson.
- June 28, 1794.—Birth of Allen Gardiner.
See "Pioneers and Founders," by Yonge.
- June 28, 1857.—Massacre at Cawnpore.
See "Encyclopedia of Missions."
- June 28, 1834.—Martyrdom of Lyman and Munson in Sumatra.
See "Encyclopedia of Missions."
- June 29, 1810.—American Board of Commissioners for Foreign Missions first appointed.
See "Encyclopedia of Missions"; also MISSIONARY REVIEW, February, 1909.
- June 29, 1864.—Consecration of Bishop Crowther.
See "Samuel Crowther," by Jesse Page.
- June 30, 1315.—Martyrdom of Raymond Lull.
See "Raymond Lull," by S. M. Zwemer.

Suggestions for a Program on Dr. John Scudder

1. *Scripture Lesson:* Our Lord's command to heal the sick, Luke 9: 1-6.
2. *Quotation:* "Eternity will be long enough to rest in."—*John Scudder.*
(To be used as a wall motto and memorized.)
3. *Map:* On a map of the world fasten tiny gold stars or small red circles to represent Dr. Scudder and his descendants in their respective fields of work.
4. *Introduction:* Note the growth of medical missions during the last century by decades.
(See MISSIONARY REVIEW, September, 1900, p. 734.)



THE SCUDDER MISSIONARY FAMILY TREE

This is not a genealogical chart of Dr. John Scudder's family, but includes only those descendants who have been engaged in foreign missionary work

DR. JOHN SCUDDER, FIRST AMERICAN MEDICAL MISSIONARY

Sailed for Ceylon, June 8, 1819

BY MISS BELLE M. BRAIN, DETROIT, MICH.

When Dr. John Scudder sailed for Ceylon on June 8, 1819, there were no medical missionaries at work in the world.* At the beginning of the century there had been two—John Thomas, Carey's colleague in India, and Theodosius Vanderkemp, the famous Dutch physician of the London Missionary Society in South Africa. But Thomas died in 1801 and Vanderkemp in 1811, leaving no successors.

Dr. Scudder was born September 3, 1793, at the little town of Freehold, N. J., his father being a lawyer of high repute and his mother a woman of broad culture and the deepest piety. Like Samuel, he was given to God at his birth; and like Samuel,

he was a child of God from the beginning. "I scarcely knew when he was converted," says his mother; "he seemed always to be possess of the Christian temper."

He was, too, possess of a spirit of self-sacrifice and care for others which early began to manifest itself and was a marked characteristic of all his after years. When but a little lad he went about the streets gathering sticks to make fires for the poor and sick. One day he was found tugging at a heavy rail. "What are you going to do with it, John?" he was asked. "I am taking it to Miss Becky," was the reply. "She has no fire."

Near his home lived a drunken neighbor, Mr. John C——, who one night, in a drunken frenzy, drove his wife out-of-doors. She was a good

* Dr. Alexander Pearson, who went to China in the employ of the East India Company in 1805, did much philanthropic work among the natives, but he can hardly be counted a medical missionary, as is sometimes done.—B. M. B.

woman, a strict Episcopalian, and little John was sorry for her. One day he said to her husband, "Mr. C——, why do they call you 'Devil John'?" The wife was terrified, fearing he would strike the child, but it seemed to bring him to his senses. "If you will throw away your bottle for forty days," the child continued, "I will keep Lent with your wife!" It was a strange bargain, but it worked the reformation of the man, who became both a total abstainer and a Christian. Years after, when John Scudder was in India, he wrote, "I charge Mr. C—— to meet me in heaven"—a message which deeply affected the good old man.

This helpful spirit was manifest also at Princeton, where he did all in his power to win his companions to Christ. When introduced to new students it was his custom to invite them to his room, saying, "I'll be happy to see you at No. 47." Of the lonely homesick boys who accepted this invitation one at least became an earnest Christian through so doing.

The great desire of his heart was to study for the ministry, but his father being opposed to this, he took up medicine instead, largely because of the opportunities it offered for saving souls.

After graduating from the New York Medical College in May, 1815, he began to practise in the eastern section of the city, where he soon achieved remarkable success. So great was his skill and so kindly his manner that the number of his patients increased from day to day, and such was his power of gaining confidence and keeping it that those who once employed him rarely made a change.

Bright, indeed, seemed his prospects. The Dutch Reformed Church in Franklin street afforded him good spiritual food and a fine field for Christian work, and in the family of Mrs. Ruth Waterbury, a widow with whom he went to board, he found congenial companionship and a delightful home.

One thing only troubled him. The new-found friends with whom he lived, tho refined and cultured people, cared little or nothing for their souls. Seeing this, he set himself to win them all for Christ, and ere long, largely through his efforts, they all took their places with those who loved the Lord. The elder daughter, Harriet, a lovely girl, became his wife, and the younger son, afterward an eminent divine, wrote the story of his life.

Meanwhile the young physician prospered more and more. His income steadily increased, and his future as one of New York's foremost physicians seemed assured. But one day an incident occurred which changed his whole career. While attending a Christian woman who was ill, he found in her home a copy of the little booklet entitled, "The Conversion of the World, or the Claims of Six Hundred Millions," written jointly by Gordon Hall and Samuel Newell. Asking permission to take it with him, he read and reread it until at length he fell on his knees, crying, "Lord, what wilt thou have me do?" Then came a still small voice, saying, "Go and preach the Gospel to the heathen." Day and night these words rang in his soul.

At first it seemed impossible for him to go. His growing practise; the large circle of patients, to many of whom he was almost a pastor; the re-

sponsible work he was doing in his church; the wife who had joined her life to his with no thought of its leading to a heathen land; the little, two-year-old daughter God had given him—all seemed insurmountable barriers in the way.

But ever and anon there appeared to him a vision of the cross with the crucified Christ, saying, "If I, your Lord and Master, have suffered this for these benighted souls, will not you carry the glad tidings by which alone they can be saved?" At length he said on his knees, "Lord Jesus, I will go as Thou hast commanded."

As yet his wife knew nothing of the struggle through which he was passing. Unwilling to make a final decision without her, he decided to lay the matter before her, and if she said "Nay," to regard it as a providential settling of the question. But tho it cost her a sore struggle and she shed many tears, she heroically decided for the life of a missionary.

The question of where to go was quickly settled. It so happened that, just at that time, the American Board wished to send a physician to Ceylon, and began advertising for a suitable person. Seeing this Dr. Scudder at once offered himself and was accepted by the Board.

When he made his decision public, great was the consternation and dismay. Some declared that he was insane; nothing short of that would make him give up his lucrative practise and go to the heathen. His patients were broken-hearted over the idea of giving up their beloved physician. One man, who called at the house to ask if it was true, burst into tears when told that it was. Even professing Christians objected to his

going. "Let the unmarried men go," they said. "You can make yourself more useful at home."

To their faithful black servant Amy, the thought of being separated from them was so unbearable, that she pleaded to go with them. They tried to dissuade her by picturing the trials of missionary life, but the more she heard the harder she begged to be taken. At last Dr. Scudder began to feel that perhaps the hand of God was in it, and by special arrangement with the board, "the faithful Amy," as they called her, was added to the mission. To the end of her life she stayed with them, rendering invaluable services in many ways.

Departure for India

On the day of their departure for Boston, whence they were to sail, Fulton street dock was crowded with friends who were breaking their hearts with sorrow. In those days the engagements being for life with no provision for furlough, the separation was thought to be final. To the diary of James Brainerd Taylor, a young Christian merchant of New York, we are indebted for the following picture of the scene:

This morning I saw a missionary and his wife take their departure for India. I had the pleasure of being introduced to them. Dr. Scudder appeared cheerful, Mrs. Scudder was bathed in tears, but yet rejoicing. They were surrounded by many friends, and we can with difficulty imagine their feelings as one and another said, "My friend, my sister, farewell forever!" I shall never forget Dr. Scudder's looks nor his words. His eye kindled and his cheek glowed with ardor. As the vessel moved off, waving his hand with a benignant smile on his countenance, he said, "Only give me your prayers; that is all I ask."

So deeply was this young merchant

impress that from that hour he devoted all to Christ. Giving up his business, he entered Princeton and would have followed in Dr. Scudder's steps, had it not been for his early and much-lamented death.

On June 8, 1819 the ninetieth anniversary of which occurs this year, in company with Messrs. Winslow, Spaulding, Woodward and their wives, the Scudders sailed from Boston in the brig *Indus*, bound for Calcutta. The captain was an earnest Christian, but most of the crew were godless men, who did not relish the idea of being shut up for months with the missionaries. But, as a result of faithful preaching and praying, a revival broke out on shipboard, and long before they reached their destination many of the hardened sailors had made their peace with God.

After four months the *Indus* at length reached Calcutta. While waiting here for an opportunity to embark for Ceylon, the missionaries were the recipients of many kindnesses from Dr. Carey and his colleagues at Serampore.

In due time passage was secured for Ceylon, but Mrs. Woodward being very ill, the Scudders remained with her, while the rest took their departure. She soon recovered, but on October 22, the Scudders' little child was taken ill and died three days after. It was a crushing blow, yet they bore it without a thought of rebellion. Three months later, after reaching Ceylon, a second little daughter was given to them, but at the end of a week, she, too, was taken away.

On March 14, 1821, a little son was born whom they named Brainerd in the hope that it might follow in the steps of the sainted David, but alas!

in a few days it died also. "Thus in less than eighteen months we have been called upon to part with three children," wrote the sorrowing father. "May our loss be made up by spiritual children from this benighted people." But on February 5, 1822, God gave them another child, Henry Martyn Scudder, and to their great joy, they were allowed to keep it. After that came ten more children, all save one of whom grew to maturity.

In July, 1820, six months after reaching Ceylon, Dr. Scudder was commissioned to open a new station at Panditeripo, in the Jaffna district in northern Ceylon. On August 8, having studied theology on shipboard, he underwent such an examination in it as the brethren thought necessary and was licensed to preach. Nine months later, on May 15, 1821, he was ordained in the Wesleyan chapel at Jaffanapatam, Wesleyan, Baptist and Congregational missionaries assisting in the service.

It was with feelings of deep solemnity that the Scudders entered on their work. The care of a whole parish of immortal souls seemed to them a heavy burden. The degradation of the people was appalling, and at first they found it difficult "to display a becoming mildness toward them." It was, too, hard to believe that such degraded heathen could be won to Christ. "Were it not for the hope that the day is approaching," wrote Dr. Scudder, "when the heathen shall be given to the Lord for His inheritance, and the uttermost parts of the earth for His possession, my heart would sink within me."

But, taking John Eliot's motto for his own, "Prayer and pains through faith in Jesus Christ will do any-

thing," he plunged into work with great enthusiasm. The early hours of each day were given to the healing of the sick. The only physician among hundreds of thousands, his fame soon spread abroad and the people came to him in great numbers. The surgical operations he performed



DR. IDA SCUDDER'S DISPENSARY PATIENTS AT THE MARY TABOR SCHELL MEMORIAL HOSPITAL, INDIA

seemed to them like miracles. When they saw him amputate limbs, remove cataracts, or tap for dropsy, they thought him a god and declared that in miraculous power he exceeded their greatest idol, Corduswammy.

The great influence he thus acquired was faithfully used for the furtherance of the Gospel. All who came to him were prayed with one by one, and reminded that their present pain was nothing compared to the eternal wo in store for them if they refused the only sacrifice for sin. Tracts were given to all who could read that others might be reached also. Having no printed ones at first, these tracts were written on the broad, fan-like leaves of the palmyra tree.

To the medical work were added the duties of an ordinary missionary. Schools were opened and preaching services maintained. Not content with reaching those who came to him, Dr. Scudder went from house to house, preaching to the people, and from time to time took long tours into the surrounding country also—tours which involved many hardships and no little danger. But even when the way led through dreary jungles infested by wild beasts, he was kept from harm. "They had a commission," he says, "from our divine convey not to molest us."

As a rule he was kindly received by the people, who were eager to receive the tracts and Portions of Scripture he carried for distribution amongst them. But more than once he was stoned and blasphemed, ridiculed and cursed. Yet he counted it all joy and preached the Gospel wherever the slightest opportunity afforded—to the farmers in the fields, the fishermen on the beach, the beggars in the streets, the carpenters at work upon the mission premises. The attention of these last was arrested by drawing a parallel between them and those engaged in building Noah's ark.

All this was accomplished in a debilitating climate and in heat so intense that he often longed to be in Greenland for a little while. Yet he allowed himself but little respite. "Eternity will be long enough to rest in," he was wont to say.

It was an overburdened life, yet in the midst of it the busy missionary found time for private devotion. "An hour and a half at early morn," says his son, "and an hour at night were always sacred to reading

the Bible, meditation, praise and prayer. At noon he read the Bible regularly also. Every Friday until midday was set apart as a season for fasting and prayer. His worship of God was not, however, confined to these appointed hours. His heart was a shrine on which Jehovah-Jesus was written, and from it a cloud of incense was always going up." These habits of devotion were continued to the end of his long life. No wonder he was so marvelously used of God.

The Missionary's Wife

Meanwhile Mrs. Scudder was proving herself a missionary of the truest sort. Notwithstanding the care of her large family she taught in the schools, held sewing-classes for the women and visited them in their homes. When the doctor was off on his long tours the care of the entire mission devolved upon her. Yet she was brave and cheerful, sending him off with a smile even tho it cost her much to let him go. "I often recall the feelings I once possess," she says. "Before I left America, I thought that in a heathen land I could not endure the absence of my husband for a single day."

Had it not been for faithful black Amy, who not only assisted in the care of the household but rendered efficient service in the mission also, it would have been impossible for Mrs Scudder to accomplish all she did. "It was a favoring Providence that gave this woman to the Scudder family," says Dr. Waterbury. "Through mental culture and growing piety she became a companion to Mrs. Scudder, tho she never presumed to consider herself other than a Christian servant."

One great source of anxiety was

Dr. Scudder's slowly failing health. In 1821, in the first flush of missionary zeal he undertook a long tour on foot, which so prostrated him that he was never quite so well again. Tho he worked incessantly, it was always with the handicap of failing strength. "I shall never look back to that long tour without regret," he wrote in after years. "Had I gone in a palanquin much labor might have been secured to the mission. I must travel in the best way I can. My health is too important to be sacrificed for a few rupees."

In the autumn of 1829, his condition became so serious that by vote of the mission he was sent to the Neilgherries (*neil*, blue; *gherry*, mountain), in the western coast range of India, where the climate is cool and bracing. It was left to Mrs. Scudder to decide whether or no she should go with him. The thought of staying alone filled her with dismay, yet she heroically resolved to let him go without her. "I had thought," she says, "that should it be necessary for him to leave I would accompany him at all events. But when I looked around at my charge at Panditeripo, and saw the sacrifice that must be made if I too left the station, my cry was, 'Lord strengthen me to take up my cross.'"

Nearly a year later, on August 18, 1830, she had the great joy of welcoming him back again, not fully restored, but very much better.

One important result of Dr. Scudder's visit to continental India, where he had been appalled by the vastness of the field and the lack of laborers, was the opening of a new station at Madras in 1836, under the care of himself and the Rev. Myron

Winslow. Tho he loved his work in Ceylon, this transfer to a wider field was most welcome, and he threw himself into the new work with great ardor.

The plan of work was much the same as in Ceylon. A large printing-press was soon at work. By agreement Mr. Winslow took charge of this, while Dr. Scudder, loaded his bullock-cart, or bandy, and made long tours into the interior preaching the Gospel and distributing thousands of tracts and Portions of the Scriptures. It was exhausting work, yet there were few places in all that part of India he did not visit. So great was the demand for books, that on one occasion he stood at his post eleven consecutive hours without stopping to eat, tho he had his assistant bring him coffee.

There was, too, not a little danger in the work. His son tells of one occasion on which he nearly lost his life: "On one of his tours an immense crowd being collected, a band of fierce Mussulmen demanded books of the bandy-man employed to transport them. When refused, one of them advanced brandishing a club, with which he would no doubt have killed the bandy-man and my father also. With admirable self-possession, my father ran up to him, and stroking his beard, exclaimed, 'My brother! my brother!' This token of Oriental obeisance appeased his wrath and quiet was restored. My father said the danger was so imminent that the saliva in his mouth instantly dried up, leaving it parched as tho by long thirst."

It was no small trial to Mrs. Scudder to stay alone in Madras, not knowing what was befalling her husband. During these periods of separation, a constant correspondence

was kept up between the two, who were ever the most devoted of lovers.

The Letters

A few extracts from Dr. Scudder's letters at this time will serve to reveal the true character of the man.

June 27, 1838.

MY DEAREST—I reached this place this morning about nine o'clock. . . . I hope you and the dear children are well. You must, my dearest, endeavor to cheer up under our separation. Eternity will be long enough for you and me to be together. We ought to rejoice to suffer all we can for God's glory. I believe we shall rejoice in it much; yea, just as much as we do it for *His* glory. I rejoice to think I have *more* of your prayers for the divine blessing upon my labors than when I am at home. . . . Now, my dearest, do try and pray, especially at *eight o'clock* each night, as we spoke about. I should like to have a season with you at twelve o'clock—as near as we can wake up—on *Saturday* night. You must take up with this short letter this time. I shall, D. V., write you next week, but when I can not tell, as I may not come across a post-office before next Thursday or Friday, so do not be in trouble if you do not hear from me for *many* days. Now, my dearest, stay your mind on Jehovah-Jesus, where *mine* is. Grow in grace while I am away and then you will rejoice much in my having been absent.

June 8, 1839.

MY DEAREST—To-night will be a week since I left you. You speak of these tours wearing you and me out. We must not think of wearing out this thirty years while so much land remains to be possessed. These tours may do me good on the whole. As to your wearing out, you must not *think of it*. . . .

My dearest, do you recollect that this is the 8th of June? Hope you and Winslow will together celebrate this *twentieth* anniversary of our leaving America. Great mercies demand great gratitude and praise.

Now, my dearest, farewell till we meet. Let your prayers ascend that the Word

may have free course, and obtain the rain from heaven. Much love to the children and Brother Winslow. Edward—does he love Christ? Ask him.

December 17, 1839.

MY DEAREST—This is a memorable day. *Twenty* years ago to-day we reached Til-lipally. I have been looking out the pas-sage, "Hitherto hath the Lord helped us": I Sam., vii., 12. Truly *we* may say, hitherto hath the Lord helped *us*—helped us in sickness and health, in trials in-numerable and sometimes not a little severe. . . . It is now past twelve o'clock, and I have been, according to our agreement, at the throne of grace, praying for you and for the children. . . .

December 29th—I hope you and the dear children are well. For your com-fort and joy, think of the number of precious souls who will hear of Jesus from my mouth while absent from you. Put yourself, my love, in their place. Suppose you had never heard this name, *would you not wish some husband to leave his wife to come and tell you of Him, and put in your hands His Word?* . . .

Memorandum—My old cloak needs my dear wife's thread and needle very much. This old stand-by must yet be my com-panion and must be rigged up.

While making an important journey across India, in the interests of the mission, Dr. Scudder contracted jungle fever and became so ill his wife's worst fears for him seemed about to be real-ized. She was sent for, and started at once, taking her little son with her. So great was the need of haste, that tho the way led through a region infested by wild beasts, she traveled by night as well as by day, which greatly en-hanced the danger.

One night, in the worst part of the jungle, as the darkness came on, the bearers became so terrified at the roar-ing of the tigers that they suddenly fled, leaving her alone with her child. With none to protect her save the God of Daniel, she spent the long hours

of that awful night in prayer. Ever and anon she heard the tramp of ele-phants and the roar of tigers as they circled round the spot, ready to spring upon their prey. "But God held them back," says her brother, "and sent His angels to guard his dear ones from the death they feared."

In the morning the bearers re-turned and the journey was resumed. When she reached her husband, the crisis was past and he was out of danger, but it was months before he was well.

In 1842, after twenty-three years in India, Dr. Scudder was obliged to confess himself unable to continue his work. The seeds of the jungle fever were still in his system, and he was subject to frightful headaches brought on by exposure to the sun. His left arm, too, was partially paralyzed and hung useless at his side. A year on the Neilgherries did no good, and he finally consented to go to America in the hope of prolonging his life. Embarking at Madras, on April 1, 1842, with his wife and four children—the six older ones had already been sent to America to be educated—he landed at Philadelphia on August 11.

Tho Dr. Scudder had come home to rest, he was by no means idle. Whether in India or America he was ever about his favorite work of win-ning souls. "It was his constant practise," says his son, "to converse about their souls with all who came in contact with him. Be he coolie, hawker, servant, stranger, friend—be he black or white, child or adult, rich or poor, he spoke to all of Jesus and the great salvation. And God made him the means of many conversions."

But his greatest work, while in America, was with the children. In the

hope of raising up a generation of missionary workers, he gathered the children together in almost every large city and town, and pleaded with them to give their hearts to Jesus and themselves to missions. North, south, east and west he traveled until he had addressed more than 100,000.

"He succeeded in leaving a vivid impression on the children," wrote one of them in after years. "Possibly this owed much to the striking person of the man. A childish recollection presents him to me as tall and commanding, with very white and erect hair, usually adorned while speaking, with gold-bowed spectacles pushed up from the nose; a penetrating eye that fixed attention and a voice that could terrify as well as please. The fervor of his manner, which was impressively solemn at times, made children listen to him, and come away with a sense of accountability to him, in the matter of personal devotion to the work of missions; for it was a frequent word of the doctor's that he should expect to meet this child and that in India—yes, at the very landing-place in Madras; and many a one, in the simplicity of a child's reasoning, felt it incumbent upon him not to disappoint his confident friend."

Many were the letters he received from the children, telling of societies formed, and money given and resolves made to be missionaries at some future day. The full result of this work eternity alone will show, but it is encouraging to know that in after years many an applicant for missionary service, when asked what first led him to think of engaging in such work, replied, "Dr. Scudder's appeals to me in childhood."

Useful and happy as he was in America, Dr. Scudder was ever longing for India and his much-loved work. "There is no place like India," he frequently exclaimed. "It is nearer heaven than America."

After four years his health was so much improved that he was able to return. Sailing on November 18, 1846, accompanied by his wife, he landed at Madras in March, 1847, and was soon busily at work again.

Less than three years later, a heavy blow fell upon him. On November 19, 1849, after a very brief illness, the wife who had been his joy and comfort for more than thirty years was taken from him. The thought of losing her had always been unbearable. "When his children died," says Dr. Waterbury, "he exclaimed with a sort of prophetic agony, 'what if it had been their mother!'" With his failing health he had thought to go before her, but now she was taken and he was left.

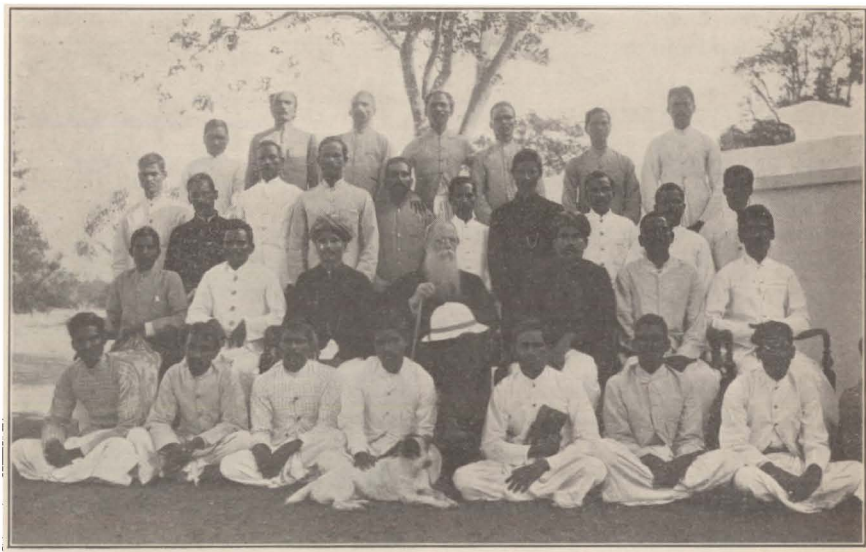
Little as he knew it, another sorrow had also fallen on him. At the end of January word came that his son Samuel, who was studying for the ministry, had died at Princeton three days before his mother.

Sore as was his sorrow, the brave old missionary plunged into work with unabated zeal. But at the end of four years his strength had failed so much that he was urged to make a second visit to America. But he refused, saying, "I wish to die in India, and be buried side by side with my beloved wife."

He consented, however, to take the shorter voyage to South Africa. Accompanied by his son, Joseph, he arrived there in November, 1854, so much benefited by the voyage that he

at once began his favorite work of preaching Christ. Crowds gathered to hear him, and his work was greatly blest, but in the midst of these happy labors he was suddenly taken home. On January 13, 1855, having lain down to rest before conducting an afternoon service, he sank into a deep sleep from which he never awakened.

It was not always easy work to train them for God, for they had their faults like other children. Henry, the eldest son, was a headstrong, wilful, reckless boy, who, having been sent to America to be educated, gave his uncle much trouble. But prayers were constantly ascending for him both in India and in America, and at length



DR. J. W. SCUDDER AND THE TEACHERS AND STUDENTS OF THE ARCOT THEOLOGICAL SEMINARY, INDIA

The funeral services were held in the Dutch Reformed Church at Wynberg, eight miles from Cape Town, where he was also laid to rest.

The story of Dr. and Mrs. Scudder would not be complete without some mention of the wonderful missionary family they raised up. They had in all fourteen children, ten of whom lived to maturity. As each one came it was given to God and carefully trained for His service. All birthday anniversaries were set apart as seasons of fasting and prayer, and the children were literally prayed into the kingdom.

he gave himself to God. It was afterward found, by comparing dates, that at the very time God changed his heart in America, his father and mother had spent a week in fasting and prayer for him in India.

It was the daily prayer of both these Godly parents that all their children should not only be Christians but missionaries. One by one eight sons were sent to America to be educated, in hope that they would return to preach Christ in India. So richly was their faith rewarded that all came back save one—Samuel, the son who died at Princeton. Had he

lived, he too would have joined in the work. Shortly before his death he wrote: "I hear the voice of my father and brothers calling me from my native land, 'Come over and help us,' and I must hasten to obey."

The two daughters, Harriet and Louisa, tho not officially connected with any board, were practically missionaries. Previous to their marriage to two English gentlemen in India, they rendered much assistance to their brothers in the work.

The missionary spirit has fallen, too, upon the grandchildren, no less than fifteen of whom are engaged in missionary work.

From data furnished by Dr. Henry N. Cobb, secretary of the Board of Foreign Missions of the Reformed Church in America, and Miss Mabel T. Van Vranken, of Albany, N. Y., a connection of the Scudders, the following list of the children and grandchildren who became missionaries has been compiled:

I. CHILDREN.

Henry Martyn Scudder, M.D., D.D., India, 1851-64; Japan, 1887-89.

William Waterbury Scudder, D.D., India, 1852-73; 1884-95.

Joseph Scudder, M.D., India, 1853-60.

Ezekiel Carmen Scudder, M.D., D.D., 1855-76.

Jared Waterbury Scudder, M.D., D.D., 1855-.

Samuel Scudder. Died while in college.

Silas Downer Scudder, M.D., India, 1860-74.

John Scudder, Jr., M.D., India, 1861-1900.

Harriet Scudder, India, 1854-55.

Louisa Scudder, India, 1855-61.

II. GRANDCHILDREN.*

Children of Henry M. Scudder.

Henry Martyn Scudder, Jr., India.

Catharine Sophia Scudder, India.

Doremus Scudder, Japan and Hawaii.

* Clarence G. Scudder, son of Dr. Jared Scudder, died in 1888 when preparing for the foreign field, and William H., son of the same, Charles Judson, son of Dr. John Scudder, Jr., and John L., son of Dr. Henry Martyn Scudder, are ministers of the Gospel in America.

Children of William W. Scudder.

Lewis R. Scudder, M.D., India.

Mary Katharine Scudder, India.

Frances Anna Scudder, India, now Mrs. Williams, of Glastonbury (Conn.).

William Waterbury Scudder, Jr., superintendent of Congregational Home Missionary Work in Washington and Idaho.

Children of Ezekiel C. Scudder.

Ezekiel Carmen Scudder, Jr., India and Porto Rico.

Frank Seymour Scudder, Japan and Hawaii.

Children of Jared W. Scudder.

Bessie M. Scudder, India.

Julia C. Scudder, India.

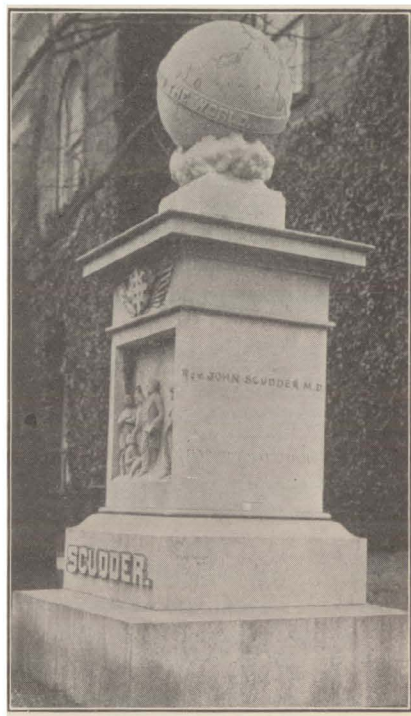
Children of John Scudder, Jr.

Lewis W. Scudder, North American Indians.

Henry Johnstone Scudder, India.

Walter Tracy Scudder, India.

Ida Sophia Scudder, M.D., India.



THE SCUDDER MONUMENT

NEW BRUNSWICK, N. J.

Erected by the children of the Reformed (Dutch) Church in America, in memory of Rev. John Scudder, M.D., and his wife, Harriet Waterbury Scudder. One side reads "God gave Dr. Scudder the desire of his heart in calling all his offspring, seven sons and two daughters, to the missionary work in India."

RIOT AND BLOODSHED IN TURKEY

BY CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

The rejuvenated Ottoman Empire has been passing through a period of unexpected riot and bloodshed, fortunately restricted in area to the city of Constantinople and the distant region of Adana, Hadjin and Aleppo. The outbreak at the capital was in the nature of a counter-revolution, by which the power of the Committee of Union and Progress was for the time overthrown, some of their number were slain, and the reins of government passed again into the hands of the wily Sultan, Abd-ul-Hamid. The suddenness of the revolt caught the Reform party unprepared, and cast a deep gloom over the city and the country, which had hoped for an era of real liberty and justice. Later events have shown that the Sultan brought about the uprising by liberal gifts of money to the soldiers of the First Army Corps, stationed at the capital. They were bribed to capture and kill or imprison their officers, and kill any member of the committee whom they could find, and otherwise terrorize the city in the interests of their sovereign. The ministry was changed; fair promises were made by the new cabinet; but the insistence on the maintenance of the *Sheriat*, or Moslem sacred law, was the most ominous factor. It revealed the true strength of the reactionists,—their appeal was to Moslem fanaticism, and this meant the overthrow of the religious equality declared last July.

The return to the old régime was, however, short-lived, for the Young Turks army of occupation within ten days captured the city after a bloody battle, made Abd-ul-Hamid a prisoner and set up his imprisoned brother, Mehmed Reshad, as Mehmed V.

The subsequent inquiries have revealed to what awful lengths the fanaticism of the old Sultan's adherents might have gone; for it was discovered, beyond a doubt, that all foreigners, including the ambassadors, were to have been killed in a general massacre of Christians on the day following that on which the army of Shevket Pasha entered Constantinople.

The ringleaders of the mutiny were summarily punished, the *softas* and *mollahs*, or religious leaders of the Moslems—so conspicuous on April 13th—have disappeared from view. After some weeks under martial law, the city has resumed its normal aspect, and quiet and security prevail. The new Sultan, Mehmed V., has girded on the mighty sword of Osman, and seems to be proving himself more of a power for good than was anticipated.

The Armenian Massacres

Meanwhile, in a remote province of the empire, five hundred miles from Constantinople, another struggle has been going on simultaneous but radically different. Some twenty or twenty-five thousand lives have been cut off, and cities, towns and villages devastated, in the region between Hadjin on the north and Latakia on the south. Two American missionaries, Messrs. Rogers and Maurer, of the A. B. C. F. M. and the Mennonite missions respectively, have been martyred. American and French mission property has been destroyed. It is not strictly correct to class these massacres with those of 1895-96; for this time there was armed resistance on the part of the Armenians.

The Rev. Stephen Van R. Trowbridge, formerly of Brooklyn, a mis-

sionary of the American Board of Commissioners for Foreign Missions, the only American or European to witness the killing in Adana of D. M. Rogers and Henry Maurer, fellow missionaries, has sent us the following account, dated Adana, April 24th:

"For two days preceding the outbreak there had been a bitter feud between Moslems and Christians. In one vineyard shooting was begun and hatred was aroused on April 12th. An Armenian who had been beaten shot one of his opponents dead and wounded two others. This man escaped to Messina and booked passage on a vessel.

"The body of the Moslem killed in the vineyard was dragged to an open square and left there exposed by the Turks as a fanatical challenge.

"A rumor spread among the Armenians on April 14th that massacring by the Turks had been begun, and as a demonstration of self-defense a volley of shots was fired from the roofs of Christian houses.

"This was interpreted in the Moslem quarters as an attack, and the word spread like wildfire that the Armenians were in revolt and must be crushed.

"Firing and fighting began April 14th between Moslems and Armenians which resulted in a number of casualties on both sides. By nightfall it was clear that incendiaries were at work, for several districts of the city were covered by clouds of smoke which rolled out far into the country, where vineyards and country houses also were burning. All night long the reports of firearms rang out from all sides. The roofs and parapets of houses, minarets, windows with shutters and other ambuscades were used. The most persistent and dangerous fusillade came from one of the minarets on the border of the Armenian quarter.

"A fresh outburst of smoke near the girls' school showed that we were

threatened by fire. The wind fanned the flames and drove them from house to house in our direction. Mr. Rogers was guarding the home of Miss Wallace and the dispensary across the street from the school. It was clear that the large school, a building of brick and wood, was in danger. We spent the morning in ripping off projecting woodwork and the porch posts. It soon became evident that direct efforts to put out the flames must be undertaken. Up to that time no one had dared to go on the streets because of the shooting from one end by Moslems and the other by Armenians. Moslem pillagers, armed and in desperate mood, were looting the houses opposite the buildings on fire.

"Mr. Maurer (of the Mennonite Mission) and I took a crowbar and an ax, and crossed the street to destroy the wooden porches, shutters and stairways of the houses between the fires and the girls' school. We carried pails of water, which we threw wherever we saw flames breaking out.

"All this time there had been no sign of any effort on the part of the government authorities to stop the rioting, pillaging and burning. No soldiers or police had appeared nor had any pumps or apparatus for fighting fire been brought out. The only news we had of the soldiers was the galling fire from the minarets. This shooting apparently was directed at the houses where the Armenians were resisting by a return fire.

"When I first climbed to the roofs near the flames armed Moslems appeared on three sides within close range. When they understood that I was not firing on them, but had come to work against the flames, they lowered their rifles and assured me with many pledges that I might go on unmolested. Then three Turks appeared at the windows of a house just across the street, and, after assuring me of my safety, they dropt back again to their work of plunder. Back of that house in a well-protected position was a turbaned Moslem covering these looters with his rifle and firing fre-

quently to protect them. Two other Moslems appeared suddenly on my left, but, perceiving my purpose, they bade me feel no concern.

"In the meanwhile Mr. Maurer, who had been carrying water in pails from the yard of the girls' school, came up to me and made use of a crowbar in throwing down a wall one side of which was burning fiercely. We worked with pails of water, the crowbar and the ax for over an hour. It seemed that we must have help. We repeatedly begged some Armenian young men who were lurking around the street corners shielded from the Moslem fire to put away their arms and come and save the school building.

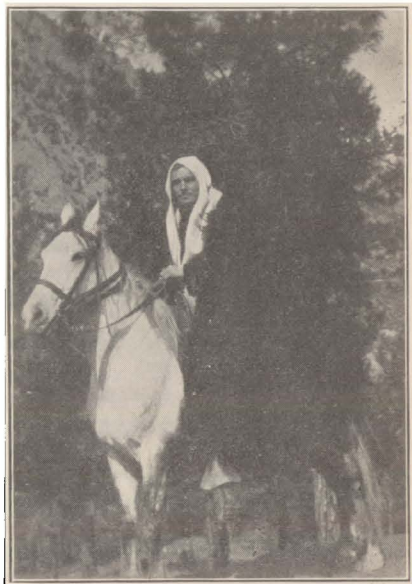
"The real danger that prest upon our minds was not the possible loss of the building, but the perilous situation in which our American friends, the hundreds of Christian refugees and the eighty schoolgirls would find themselves in case the building burned.

"In every direction there was rioting and shooting. There was no refuge except possibly in the Protestant church, some distance away, and even this was threatened from three sides by the conflagration.

"So we came back to the school and asked for volunteers. Mr. Rogers came at once. He had been in Miss Wallace's house, and did not know how close the fire had come. He carried water back and forth three times. Mr. Maurer was using the crowbar against a wall, and I, higher up on the roof, was pouring water on places just catching fire. We had thus worked a considerable time without being harmed by the Moslems, when the Armenians at the other end of the street commenced firing on the houses where the looters were at work. Suddenly two shots rang out not more than eight yards from where we were working. Mr. Rogers, who was in the street bringing water, was mortally wounded. He called to me and then fell in the middle of the street. The other bullet hit Mr. Maurer in the left lung near the heart, a wound that caused him to suffer great pain. The

crowbar fell from his hands. He then climbed down the ladder and collapsed at the side of Mr. Rogers.

"Immediately after these two shots several other bullets from the Moslems who had fired them whizzed past me. I dropt almost flat on the roof and made my way to the edge, whence I could see Mr. Maurer climbing down the ladder with the greatest difficulty.



STEPHEN TROWBRIDGE IN TURKEY.

I could also hear Mr. Rogers groaning. My first thought was to help my two comrades home to have their wounds treated. Consequently, without concealing my intention, I stopt to the lower roof and climbed down, and went rapidly to the school to tell Dr. Thomas D. Christie and Frederick W. Macallum.

"Just then the British vice-consul at Mersina, Major Daughy-Wylie, arrived with twenty Turkish soldiers on a tour of the city. They rode up and found Mr. Rogers and Mr. Maurer lying wounded in the street. The entire neighborhood was deserted. The soldiers were ordered to the roofs to fire in several directions, but by this time the murderers had disappeared.

"Mr. Maurer died a few minutes later in the school building and Mr. Rogers lived only a few minutes longer than Mr. Maurer. He did not regain consciousness. Both men passed peacefully away, as good soldiers of Jesus Christ.

"Events have shown clearly that the Adana Government acquiesced, if it did not participate, in the indiscriminate assaults which were made by fire, rifle and sword upon the entire Armenian community, including our Protestant congregation.

"It was necessary for me to reach the Governor of Adana by a dash across the city, carrying a Turkish flag and accompanied by two Turks. The Governor was running about in dismay, and he could scarcely give a coherent answer to my questions and demands. I told him of the murder of Henry Maurer and D. M. Rogers, American missionaries.

"He turned pale at my statement, and his answer was: 'We can not be responsible.' To this I replied: 'You must be responsible; we have no other force to rely on except the Government. You have completely abandoned us through this crisis.' The Governor was so alarmed and confused that it was clear that he had no mastery of the situation.

"Armenians begging refuge at Government headquarters were killed in the market-place. Villagers who brought prisoners to the Government headquarters were asked: 'Why did you not finish these Giaours in the villages? Why have you brought them here?'

"A conservative estimate of the Christians killed in the city of Adana is 3,000. We believe that not less than 20,000 perished in the towns and villages of the province. The surviving Armenians in the province are largely women and children—about 25,000 souls without homes, shops, tools, clothing or bread. A most pitiable and wretched multitude is passing up and down the streets of Adana like a lost people. They throng the big factory yards, where a dole of flour is given

out by the relief committee. Crowds of broken-hearted women and children are coming in from the country to even greater misery in the city."

In order to understand and to trace the connection between the trouble in Silesia and that in Constantinople, we must go back some months.

It is not surprising that among people who for thirty years had not been allowed to use the word liberty, the very nature of the liberty suddenly awarded them should be misunderstood. Some were persuaded by demagogues that it means freedom from taxation, and that they must hereafter refuse to pay taxes. In schools and colleges the students seemed to be seized with the idea that it meant liberty to do as they chose; and in nearly every American institution in the empire there was more or less trouble. Some of the more harebrained Armenians took advantage of the opportunity to urge on their compatriots the reestablishment of the ancient kingdom of Armenia, with its capital at the ancient city of Sis. This revolutionary feeling was especially strong in the region of Adana and Aintab. Even in Central Turkey College, at Aintab, it showed itself in such an aggravated form—in the insistence of the students on carrying firearms into the classrooms—that finally the college had to be cleared of these students by Government troops, at the request of the missionaries in charge, and was temporarily closed. Throughout the region, Armenians were arming themselves, and openly boasting that they were going to reestablish their kingdom. Incensed at this, the Turks were with some difficulty held back from attacking these men. For some weeks the situation apparently improved; but

when Abd-ul-Hamid made his desperate effort to regain his power, by letting loose the fanaticism of his Moslem subjects, the crisis offered the best opportunity for displaying the spirit of the green flag, and the Sultan sent word to Adana to kill. The evident intention of the orders and of those who carried them out was to exterminate the male population of Armenians. In several villages this was actually accomplished.

It will be seen how different were the conditions at the two ends of the empire. At the capital, it was for the first time in history Turk against Turk, Moslem *versus* Moslem—the liberal against the reactionary. In Adana it was Turk against Armenian, Moslem *versus* Christian, the fanatic against the revolutionist. Foreigners were in danger at both points, tho not directly attacked; and the killing of Messrs. Rogers and Maurer was probably due to a misunderstanding. But the reestablishment of the constitutional government, with the new Sultan at its head, has apparently brought back tranquillity and order.

Five brave American women were besieged for many days in Hadjin, by a horde of fanatical Moslems; but relief came in time to save them from loss. The American Board property at Kessab was destroyed by a mob, but the only missionary there, Miss Chambers, was unhurt. At Adana, by the heroic work of Missionaries Trowbridge, Rogers and Maurer, the flames

were prevented from reaching the American premises; and in no other place, so far as heard from, were the lives or property of Americans in imminent danger. The missionaries of the Central Turkey Mission of the A. B. C. F. M. were assembled at Adana for their annual meeting when the outbreak occurred; and were thus partakers in the danger.

Thus in a carnage of blood and fire ended the reign of Abd-ul-Hamid. Having deposed a brother to ascend the throne, he is himself deposed to make room for another. His last appeal to the fanaticism of his followers was not successful; and the natural inference is, that when the call of the Caliph, backed by millions of money, fails to rouse the Moslem, there is comparatively little danger of a widespread Moslem rising in the future. For even the Sheik ul Islam has taken a more liberal attitude toward non-Moslems, and the spirit of toleration is in the Ottoman atmosphere. Let the Christian Church seize this unique opportunity, and demonstrate to the Ottoman Empire its conviction that Christ is the only hope for every race, and the result in the Ottoman Empire will be as far-reaching as the uttermost bounds of Islam. To-day Turkey needs more Christian men, and more money and more prayers, to help train Turks, Armenians and Greeks into a fuller understanding of the meaning of Christian liberty and progress.



THE CANADIAN NATIONAL MISSIONARY CONGRESS

LAYMEN'S MISSIONARY MOVEMENT

Toronto, March 31st to April 4th, 1909

BY REV. J. L. STEWART, CHENG TU, CHINA

Missionary of the Canadian Methodist Church

CANADA'S MISSIONARY POLICY

In view of the universality and finality of the Gospel of Christ, and of the spiritual needs of mankind, we believe that the Church of our generation should undertake to obey literally the command of Christ to preach the Gospel to every creature.

According to their several ability and opportunity, we believe that the laymen of the Churches are equally responsible with the ordained ministers to pray and to work for the coming of the Kingdom of God upon earth.

We believe that every Christian should recognize the world as his field, and to the full measure of his ability work for its evangelization.

We recognize the clear duty of the Churches of Canada to evangelize all those in the Dominion, or who come to our shores, who have not been led into the Christian life, and also to provide for the adequate preaching of the Gospel to forty millions of souls in the non-Christian world.

We accept the estimates of our missionary leaders, that at least \$1,300,000 annually should be contributed toward our home mission work, and \$3,200,000 annually to foreign mission work by the Churches represented in this Congress, aggregating a communicant membership of about nine hundred thousand.

We confidently believe that the spirit of unity and cooperation so manifested in this movement will find expression in practical methods of cooperation in both the home and foreign field, so that unnecessary duplication of work may be avoided.

We believe that the call to make dominant and regnant in all human relationship, either personal, racial or national, the principles and spirit of Jesus Christ, presents to every man his supreme opportunity of development, usefulness and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy and their possessions in the effort of combined Christianity to redeem the world.

Remembering that the promises of blessing are conditional upon obedience to the will of God, and recognizing the deep spiritual quickening which has already come to our Churches through the awakening of the missionary spirit, we call upon the whole of the Churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in the first National Missionary Congress of modern times, and deeply persuaded of the power of combined and cooperative Christianity to solve all the problems of human society, we desire to unite with the Churches of our sister countries throughout Christendom as loyal servants of the King of Kings, in a comprehensive and adequate crusade for the winning of mankind to Jesus Christ, "Who is the Way, the Truth and the Life," "The Desire of nations," and the "Light of the world."

In such simple yet striking sentences stands summarized the purpose of the first national laymen's missionary congress ever held. To understand the import and significance of this statement, one must know something of the spirit of the movement in Canada and of its climax in the great Congress which has recently closed.

It is remarkable that the whole movement in Canada covers scarcely more than six months in time. True, an organization existed, and some

older cities had been organized previously, but only last autumn was the appeal made to the whole nation. Then a coterie of Canadian business men, with Mr. J. Campbell White, of New York, and Mr. N. W. Rowell, K. C., Chairman of the Canadian Council, as leaders, crossed the continent from east to west, challenging the great centers, irrespective of church or creed, with the call to service, "Will Canada evangelize her share of the non-Christian world?" With the new sense of nationhood surging through the northland, this missionary-militant cry rang true. The vibrant voice called from sea to sea. City after city took up the challenge, pledging with enthusiasm not only the estimated levy of five dollars per church-member, but in almost every case assessed themselves far above, and in one case, that of Winnipeg, to double the amount.

But the leaders were men much too experienced to allow the cry to echo itself away in mere enthusiasm. Banquets ended not in bouquets of compliments, but in the selection of the best aggressive Christian business men of several denominations in each center for consultation and cooperation. These, meeting with the national contingent, took council for systematic division of responsibility, education, organization and appeal through each denomination, to every church and church-member. Each city visited was made a strategic center, for it left bodies of earnest men well armed with information pledged to go forth to the towns and country round about, presenting and pleading the common cause.

It was then but the natural climax that these local leaders should be

summoned from sea to sea to report, plan and complete a policy commensurate with the vastness of the enterprise. The great National Missionary Congress, held in Toronto from Wednesday, March 31st, to Sunday, April 4th, was that expression.

The conference had been arranged with characteristic care of details, and systematically guided toward its great goal. Wednesday, preparation day, began with prayer in St. James' Cathedral, and the afternoon was given over to swinging into line the sympathies and power of the clergymen and students. Rev. Robert E. Speer spoke on "The Great Commission"; Alfred Gandier, principal of Knox College, Toronto, told of "The Minister the Leader of His People"; while J. Campbell White, New York, general secretary of the Laymen's Movement, showed the "Reflex Influence of Missions."

The Congress proper opened the same evening when, after devotional exercises by the Bishop of Toronto and a few words of welcome by Hon. J. M. Gibson, Lieut.-Governor of Ontario, Sir Andrew Fraser, late Governor of Bengal, was introduced. "Canada's Opportunity at Home and Abroad" was the theme for a stirring and statesmanly appeal by the Congress President, N. W. Rowell, K. C., while Robert E. Speer again swung out in the language of world movements as he spoke of "The World's Debt to the Missionary."

"The Present and Its Pressing Problems" was the theme of Thursday's program, the day of vision of the world's needs in our generation. The afternoon saw the non-Christian world march by in great procession till one seemed like the Master of old

on the mountain top with a view of the whole world. Mr. Speer spoke of "The Awakening Orient." Bishop Thoburn, with India in sight, told of "The Sure Victory." Dr. S. M. Zwemer, of Arabia, gave witness of "The Impact of Christianity on non-Christian Religions." But Canada has a work all her own in taking the warp and woof of humanity from half a hundred nations with a thousand conflicting creeds and weaving them into one harmonious whole of Christian citizenship. This was the all-absorbing theme. Rev. Charles W. Gordon, D.D. ("Ralph Connor"), Winnipeg, told of "Our Duty to the English-speaking and European Settlers." Canon L. Norman Tucker, Toronto, stirred all hearts and denominations with "Canada's Debt to the Missionary." Rev. A. Sutherland, D.D., General Secretary Canadian Methodist Foreign Missions, appealed upon "Our Duty to the Asiatics in Canada," while J. A. Macdonald, editor of the *Toronto Globe*, in words which will sway some hearts through life, spoke of the "Christianization of our Civilization."

Friday touched life's truest chords in unfolding and interpreting the basic meaning of being in Sonship, Stewardship and Service. In the afternoon, Mr. Mornay Williams, of New York, spoke on "The Significance of the Laymen's Missionary Movement." J. N. Shenstone, Toronto, told of the "Stewardship of Business Talents and Possessions," while L. M. Severance, of Cleveland, and John B. Sleman, Jr., Washington, D. C., after personal inspection of foreign fields, spoke convincingly of "Missions as an Investment."

In the evening the plea and proof

positive was, if possible, more personal still. Under the general theme, "Knowledge of Missions, an Inspiration to Obedience," Hon. Joshua Levering, of Baltimore, Md., told of "Things Seen and Known." Hon. D. F. Wilbur, American consul, Halifax, related his experience in Singapore, where, arriving at first prejudiced against missions, he had become an enthusiastic supporter, and had himself been won personally to allegiance to the cause of Christ. Sir Andrew Fraser won even the most skeptical to sympathy as, after thirty-seven years of experience in India, having seen repeatedly all parts and conditions, he gave missions not alone unqualified sanction, but had for years given his personal service, being moderator of the Presbyterian native church.

Saturday's session stood for the practical theme: "How to Lead the Church to its Highest Missionary Efficiency." It was preeminently business men getting down to details for the greatest business of our age. J. W. Flavelle, Toronto, presented "The Pastor's Place of Leadership." Chas. A. Rowland, Athens, Ga., urged "The Necessity of the Missionary Committee" in every city and congregation. Thos. Urquhart, Toronto, told of "Best Methods of Missionary Finance." Hon. W. H. Cushing, Calgary, urged "The Importance of Public Education by Laymen." Thos. Findley, Toronto, outlined "The Only Way to Reach Every Member," while J. Lovell Murray, New York, discussed "How to Maintain and Increase an Aroused Missionary Interest."

All this was pertinent to the evening session, when the question to which the whole Congress was organic

was to come forward for consideration, namely, Canada's national missionary policy. Reports were first presented from the various centers, Halifax, Montreal, Ottawa, Toronto, Winnipeg, Calgary, Vancouver, and Victoria. These all showed hopeful signs, some would redeem their pledge, not three years hence, but this year; in others, individual denominations were already ready, while in many instances special churches were much in advance of their voluntary assessments. These reports also showed much of the anticipated reflex action upon the churches, new interdenominational courtesies and co-operation, magnificent friendships, men won through the great appeal, new advocates, new apologetics, new spiritual life.

Following these stirring reports came the announcement of the national missionary policy stated above. In short and telling sentences, each church of the several communions, through chosen representatives, spoke to the resolution. Then as if by common impulse, the great audience rose to signify their sanction. It was a scene not to be soon forgotten, as amid waving of handkerchiefs, thunderous applause and then deeper murmurs of "Glory," "Hallelujah," "Praise the Lord," "Amen," the pent-up emotions of the many gave unanimous voice to the declaration.

This was in many respects the climax of the Congress. Sunday's services and sessions sought to dissipate its purpose and passion throughout all the connections and commissioners. Church pulpits were filled by laymen and leaders. Old denominational distinctions were ignored. Anglican and Methodist, Baptist, Congregational

and Presbyterian freely interchanged while the people of the city gave crowded congregations.

That the Congress was a movement, not an organization as such, was constantly urged. Each forenoon the great denominational bodies which were to prove the channels of influence met separately. These surveyed each its own field, estimated its own forces and resources, and so articulated and arranged its organization as to get most effective results from the movement. Even the Women's Boards, officially and as individuals, were widely represented. Several meetings, especially for women, were held and their sympathies and cooperation stimulated. Young people's societies Sunday-school organizations and student volunteers arranged gatherings, and each received of its inspiration and impelling power. The great dailies gave full-page reports of proceedings, even of denominational gatherings, special arrangements being made by most for sending the reports far afield.

This Congress was unique, not in its vision of the world's needs, not in its upholding of missionary heroism, not in its depicting of mission triumphs, not yet in its clearer portrayal of present problems. These have been voiced oft before. Its significance lies rather in the new chord struck. The Congress was *national*. Denominational, interdenominational and non-denominational conferences have assembled before. In the civic and national consciousness a new note has been sounded, which conciliates all differences, and calls all to action. Many were there for their societies, but many more were represented, not churches but cities, irrespective of the

clergy or laity of separate congregations--and room was found for all. Second in significance was its personnel. Many clergy and secretaries were present, and not a few shared in the Congress, but they were guests. The commissioners were laymen. What a scene as one looked out upon the great mass of enterprising, earnest men! Their names are household words in every big city across the continent. They had come from important positions and vast financial interests to attend this most pressing business of the hour. What other but the great objective could have called them forth! Finally, it was intensely practical. Interest was not aroused to be dissipated indefinitely. The Congress had a definite aim and that was worked out in business-like detail. This was seen to good advantage when, the policy for the future settled, it was decided then and there to raise some six thousand dollars for the needs of a central organization for the next three years. Blanks were distributed among the commissioners, and the amount practically guaranteed in scarce ten minutes. The movement has now a definite policy, a permanent national council, civic cooperating committees in all leading cities, and these in turn are well organized to do aggressive work along denominational lines. With the development of local leaders, the object of the movement is assured.

What the movement will mean in days to come it is difficult to forecast.

but already there are significant signs. With such an objective, the spiritual life of the individual membership will quicken. Churches must increase in gifts, both of means and men, these latter also sharing in general spiritual fitness. The great movements toward church union on the part of three leading denominations, the Congregationalists, Methodist, and Presbyterians, must be greatly strengthened, while on the part of all, divisions of the field and general cooperation must result. Nationally, it will mean more attention to immigration, to the task of citizenship among foreigners and to a general purging of political life. Internationally, already from the platform suggestions were thrown out for the organization along similar lines of Great Britain, Germany, Protestant Europe and Australia, the latter asking for a delegation, and these organizations in turn must add their weight to the world's peace and progress. For the great coming kingdom among non-Christian nations, the releasing of such resources of men and means must mean at last the entering into an inheritance of health and prosperity, hope and peace undreamed of by their greatest sages.

"For eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God."



A RESCUER OF RUINED LIVES

GENERAL WILLIAM BOOTH AND THE SALVATION ARMY

BY CHARLES EDWARD RUSSELL

General William Booth, founder, head and director of the Salvation Army, was eighty years old on April 10th of this year. On that day thousands of his officers and millions of his soldiers in fifty-four countries joined in commemorating this event, and the General was flooded with messages from great men and good in all lands.

Looking at it impartially, to found and organize the Salvation Army and to lead it in thirty-two years to its present state of world-wide power, activity and success, so that in many different lands men cheerfully acknowledge one authority and labor unceasingly to one end—that seems to be a greater feat than the work of any empire-builder. From the point of view of the philanthropist, the practical value of this peaceful empire of love and good works is beyond estimate.

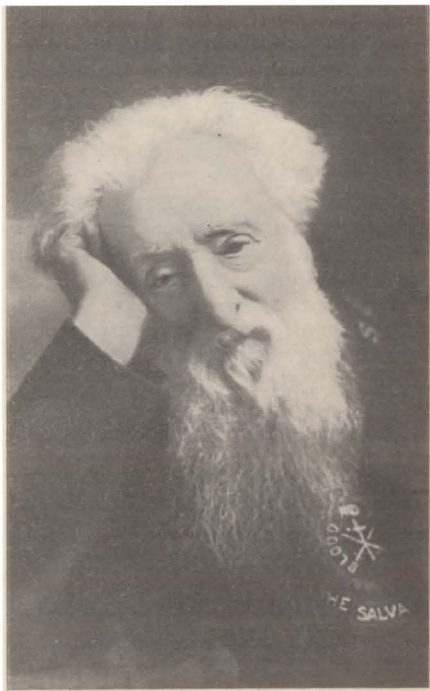
Any one who has closely observed General Booth, understands something of the tremendous force in the man that has driven him along his unparalleled career. He is a reincarnation of one of the fiery fathers of the ancient Church, combined with a mind that works infallibly like a machine, and a genius for organization, method, system and efficiency.

The fervent, supreme, absolute faith of the Church fathers has filled him incessantly with the conception of life as an opportunity to save souls for heaven; the gift of method has enabled him to organize and perfect a colossal system of militant soul-saving and benevolence that works always without a jar; a basic sympathy for all men that suffer has driven him to plan and devise constantly for their relief. The combination has made him a great modern apostle both of faith and good works.

Birth and Boyhood

William Booth was born in Nottingham, England. His father was a merchant, for a time fairly well-to-do; his mother a saintly woman of unusual

mind. The family was earnestly Episcopalian. When he was only fifteen years old young Booth wandered one night into a Methodist chapel. Being deeply impressed with the feeling and sincerity of the worshipers there, he went again, with the result that he ex-



REV. WILLIAM BOOTH, D.C.L. (OXON.).
General and Commander-in-chief of the Salvation Army

perienced conversion, and with the full consent of his mother (his father had died some years before), he became a member of the Methodist Church.

From the beginning he accepted the Bible literally. With all his heart and soul and mind he believed that the punishment of sin was eternal, that the atonement of Christ offered the only salvation. Having been saved himself, he was all afire with the conviction that he must save other men.

To this end he started out, a boy, fifteen or sixteen years old, as a field or lay preacher, holding services in the

slum streets of Nottingham, standing on a chair or a box at a corner while he preached and pleaded. Altho so young and inexperienced, he must have had a wonderful gift of oratory. He led crowds from his street services to cottage or chapel meetings, and was thrilled to see the penitents kneeling in prayer. Ruffians tried to break up his meetings, pelting him with stones, scoffers were wont to bombard him with jeers and the clumsy wit of the "Rammish clown." He resented nothing, defended himself against nothing, but smiling quietly while the verbal and material missiles flew, pleaded on for souls.

His mother's circumstances had become reduced; he must work for his bread in an occupation that kept him busy until eight o'clock in the evening. Yet every night he was laboring somewhere in the cause that he esteemed the only important thing in the world, and on Sunday he walked into the country and preached in local chapels or in the fields. When he was twenty he went to London, where without a pause he threw himself into the work in the great slums of the East End. In a few months he was a favorite and well-known preacher. On May 29, 1858, he was regularly ordained a minister of the Methodist Church.

Before that he had added to his life one of its most profound and helpful influences. Every great man is made great, first by the woman that bore him and second by the woman he is in love with. One Sunday, William Booth, preaching in a Clapham chapel, had among his auditors Catherine Mumford, a young woman as zealous, as earnest, as much the primitive Christian as himself. She was deeply impressed with his sermon; she thought it the greatest sermon she had ever heard. When a short time afterward they were introduced they fell in love, and two years later were married. It was an ideal union. Catherine Mumford was of extraordinary force of character, strong, resolute, wise, executive and yet gentle. She

and her husband worked together, absorbed in one aim, oblivious to everything else, always poor and usually penniless, but according to invariable testimony, always happy.

The young minister began his career as an evangelist. After a few years the Methodist Conference wished to change his work and make him a pastor. He believed his call was to evangelical work, and on a point of conscience he left the denomination and labored unattached in the revival field.

From the beginning his sympathies had been wholly with the poorest; he believed that his mission was to the least fortunate and most neglected of his fellow creatures, and his preference was always for work in the slums. The slums of Nottingham had seemed to him terrible; the slums of London seemed to him so much worse that he could think of little else. In July, 1865, having no church, no income, no money, no prospects and no support except from his loyal and unfaltering wife, he began his first definite campaign in the east end of London; for his idea was and has always been that the efficient cure for slum conditions is Christianity. He thought that when a man became a Christian he not only assured his eternal safety, but he was inspired to live decently, cleanly and in better environments here. Therefore he looked upon evangelical work as the one sure means to rescue the terrible masses of unfortunates whose woes pulled incessantly at his heart.

In an old tent, rotten, and, as subsequently developed, unsafe, pitched on a disused burial-ground in the heart of Whitechapel, William Booth fought his first battle with the slum. From this point of view he met with instantaneous success. Every night scores of hardened wretches knelt in tears before him. After a time he moved his tent to a hideous place called Mile End Waste, where one night the wind and the rain tore it to pieces. Not in the least dismayed, William Booth found a place for his

congregation, first in a dancing saloon, then in an old wool warehouse, much beset by hoodlums and hooligans, where the services were long enlivened with sticks, stones and fire-crackers hurled through the open windows. At last the young leader hit upon a master stroke. He hired a sadly disreputable theater, and on its stage one Sunday afternoon gathered scores of men and women that had been the worst and most notorious in the district, men and women that had been reformed and almost remade by his mission. There they sat, former prize-fighters, drunkards, thieves and prostitutes, testifying in their changed appearance as much as in their words to the new life they had found. And Mile End Road came and wondered.

From that time the work of the mission thrived and spread amazingly. Workers, reformed men and women, persons touched with the fire of primitive Christianity, came and offered their help. Branches were established in other slum regions; in halls, chapels or in the streets, the meetings were held. A revival fervor possessed the great and neglected East End. The new movement so based took on a name. It was called the Christian Mission. By 1877 it had attained the extent and power of a religious sect. Without his volition or purpose, by the spreading of his chosen work under his hands, William Booth had become the head of a new church.

Its gradual transformation to its present form and the adoption of its present name are curious incidents in this story. "The Salvation Army" was never foreseen nor was the name deliberately chosen by any one, but seemed to grow inevitably upon the organization. Contrary to general belief, the origin of the name was quite accidental. Mr. Booth, dictating one day to a secretary, used the words, "The Christian Mission is a volunteer army." The secretary wrote the sentence. Mr. Booth looked over the paper and with his pen substituted "salvation" for "volunteer" as the stronger word. When the letter went forth the

phrase struck fire among the mission people. They took it up, repeated it, used it, and forced it into circulation. As William Booth was the head of the movement, they naturally fell into the way of calling him "the General." The mission preachers were not ordained ministers, consequently there had never been an appropriate title for them; now men began to call them "Captain," and so by degrees the movement took on the semblance of a military system.

Practical Philanthropy

Through London the new movement spread rapidly. It was practical; it dealt with conditions as they were. It descended to the every-day needs of the lowest, and always it was attended with common-sense benevolence—work for the unemployed, shelter for the homeless, succor for the starving, rescue stations for the fallen women, opportunity for the miserable men. For every one of these noble enterprises the world was indebted to the heart and brain of William Booth. He now proceeded to send forth his lines into other cities. In a few years he had all of Great Britain dotted with posts of the Salvation Army, and there was not one British slum in which soldiers inspired with his spirit and directed by his genius were not attacking evil conditions.

Often they had other things to contend against. At first the new movement aroused savage opposition in two directions. Some of the churchmen denounced it as if it were an instrument of evil instead of good. Most of the middle class regarded it with scorn, ridiculed its methods and slurred its motives. The street ruffians frequently tried to break up the meetings and assaulted and beat the speakers. There were many shocking scenes and some that were revolting. The Salvationists never made the least effort to defend themselves. They were willing to die for their cause if need be, but they would not lift a hand against a brother. Sometimes the officers who conducted the meeting

stood with bandaged heads or covered with blood; but they went on with their meetings nevertheless.

In 1882 General and Mrs. Booth led a procession at Sheffield. The worst rowdies in the place swarmed into the streets and the few police were overwhelmed. One would have thought the gentle Salvationists were desperate criminals. With sticks and stones and fists the mob attacked the unresisting army, which prest on with flags flying and band playing as well as it could. Neither the fact that many of their victims were women nor that none offered the least resistance made more difference to the mob than that the sole purpose of the Army was good. One Salvationist, Lieutenant Davidson, who had been a champion wrestler, was a conspicuous target because of his colossal size. He was beaten into insensibility, uttering blessings on and prayers for his tormentors, and was taken with a fractured skull to the hospital. General and Mrs. Booth proceeded without flinching in the midst of the storm of missiles, and reached the hall unhurt. As soon as the Army arrived, its first business was to pray for the men that had attacked it. Any one might have known that an organization with such a spirit would some day encompass the earth.

In spite of mobs, violence, and still more in spite of calumny, misrepresentation and ridicule, the Salvation Army moved steadily on. It went to India, and organized posts; it spread to Sweden, Canada and the United States. In 1882, the year of the Sheffield riot, it entered France under the command of General Booth's eldest daughter. Paris rowdies attempted with noise and jeers to break up the first meeting. The Salvation women stood upon chairs and pleaded with and prayed for and in the end disarmed their assailants. The most determined ruffian yielded before a patience so perfect and a good will so manifest. Country after country was triumphantly entered and organized. To-day the Salvation Army is at work

in every corner of Europe except only in Russia, and here the doors are gradually opening.

World-wide Work

Everywhere the general scope of the organization is the same, to regard sin as the evil, to attack it by reaching out and pleading with sinners, to care especially for the most neglected, to win men and women by relieving their necessities, improving their conditions, providing them with shelter and food and finding work for the unemployed. All this proceeds on a smoothly-working plan of campaign, embracing the smallest details of slum visitation and relief and the largest rallies; and the mind that plans the campaigns around the world directs, encourages and animates the campaigners, devises the methods and provides the unflinching impetus, is the mind of William Booth. At eighty years of age he is the inspiration no less than when he organized and led the Christian Mission in Mile End Waste; now, when there are thousands of officers and millions of soldiers, no less than when he marshaled his little band of unnoted evangelists.

The official publication of the Army is the *War Cry*, which is published regularly in twenty languages. Besides the *War Cry* there are twenty-six other publications in the English language, and periodicals in Icelandic, Finnish, Cingalese, Tamil and many others of the strange tongues.

The charitable institutions of the Army include Prison-gate and Rescue Work, Inebriates' Homes, Boys' and Girls' Homes, Farm Colonies, Emigration, Naval and Military Homes, Maternity Homes, Nursing Work, Samaritan Brigades, Hospital and Benevolent Visitation, Police Court, Indian Day Schools, and other great social enterprises.

General Booth as an Author

As a writer and author General Booth has long been recognized as a bright and shining light in the literary

firmament. In spite of his extensive public work and the voluminous quantity of his literary output, the noted Salvationist is an indefatigable literary worker, and in not a few instances the remarkable smoothness of his work has called for the praises of the leading publicists of two hemispheres.

In all he has written twenty-one volumes, besides innumerable papers and sketches for the various journals of his organization. Perhaps the book that produced the deepest dent upon the public mind was "In Darkest England and the Way Out," in which the author outlined his scheme for social reform. The book created quite a furor in the public mind, and was the subject of vigorous discussion on both sides of the Atlantic.

So far back as 1886 General Booth had visited the United States and Canada, but his first great world-tour took place in 1891, when he visited South Africa, Australia, and India. Since then, in all, he has visited the United States, Canada, Australia, New Zealand and India four times, South Africa twice, and Japan and the Holy Land each once.

The Salvation Army now occupies 54 countries and colonies, carries on its work in 28 languages, has 8,358 corps and outposts, 21,028 officers and cadets, 56,477 local officers, and 20,808 persons are members of its musical bands. The circulation of its periodicals amounts to a million an issue, it has 860 social institutions of all kinds, 117 Rescue Homes and 212 Shelter and Food Depots. In a year it supplies 10,000,000 free meals and 5,700,000 free beds.

Unobtrusively, steadily, unceasingly it pushes forward its lines in the United States. Where last October it had in this country 889 corps and outposts, 79 Workingmen's Hotels, 89 Industrial Homes, 24 posts for slum work, 24 Rescue Homes for fallen women, 3 Farm Colonies for the unemployed, four Children's Homes. Its indoor meetings are attended by more than 10,000,000 persons a year, and its outdoor meetings by 1,662,531; it sup-

plied last year 2,240,251 beds in its workingmen's hotels, and 1,781,331 meals in its Industrial Homes. It visited 27,089 families in the slums and rescued 1,614 girls through its Rescue Homes. And all this takes no account of the prison work, the care of former convicts, the temporary relief outside of the homes, the beautiful charities of Christmas and Thanksgiving dinners for poor children, nor thousands of other beneficent labors wherewith this organization is busy.

It was in 1890 that this Moltke of the Christian world launched his great scheme of social reform. The scheme stirred the heart of the public as perhaps no similar matter had ever done before or has done since. It consisted of three main planks: First, A City Colony; second, Land Colonies; third, Colonies Over Sea.

The various agencies heretofore referred to give some idea of the vast extent and diversified character of the social reform agencies of the Army. There are, however, new agencies constantly being called into being, such as the newly formed anti-suicide bureaux, which are doing a magnificent work on both sides of the Atlantic. This innovation perhaps at first raised a doubt in the minds of some as to its practicability and possible effectiveness, but the fact remains that during the short term of its existence hundreds of men and women have been induced to abandon their plans for self-destruction.

One of the most magnificent departments of the work is the Booth scheme for the reclamation of those who by stress of circumstances have been forced to the wall—the poor of the great cities. It is a noble conception to transfer people from congested populations to those parts of the earth that are crying out for them.

A group of remarkable descendants uphold General Booth's hands and execute his plans, but the impetus to all the work he contributes. One of the greatest of organizers, he is also one of the greatest orators. His hold upon the heart of the people is astounding.

When he makes an automobile tour through England the country roads are lined with his admirers, the sick and infirm are brought on cots to receive his blessing, traffic in the city streets is supprest and thousands follow his car singing hymns.

This record of generous devotion to human welfare he is crowning with a unique beneficence. He has planned a novel university—a University of Humanity. In it he purposes to train young men and young women, not for selfish and material careers, but for the highest of all ends—for service. A great, broad, advanced school in which the students shall be instructed in the actual conditions of the race, and the means, practical and theoretical, whereby those conditions are to be al-

leviated, what is needed and how it is to be supplied, that there may come to the help of the times bands of workers familiar with all social problems.

Few men who have lived for the benefit of their fellows receive during their lifetime such a measure of recognition and honor as has been accorded to this man. Received in audience by the monarchs and rulers of every civilized nation in the world, the name of William Booth has penetrated to the farthest ends of the earth, and, if labors are to be the measure of fame, there remains much to be said of the almost superhuman efforts of the patriarchal crusader in preaching, writing, organizing and traveling through the lands of every continent, where he has been honored by men of all stations and creeds.

AFRICA IN TRANSFORMATION*

BY CYRUS C. ADAMS.

In less than two generations explorers covered Africa with a network of 1,400 routes which they had followed through the unknown. They brought the Dark Continent into the light so that all men could see it. Nearly all the large phases of this colossal work were ended twenty years ago; and then the time was ripe to test the capacity of Africa to confer greater blessings upon its native population and the outside world. The progress of this movement is even more wonderful than the great achievements of pioneer exploration. We do not yet realize the full meaning of this era of development, for it is too near us to be seen in correct perspective; but a few illustrations of the new aspects of Africa may give an idea of the wonderful transformation that is coming over the scene.

When Stanley wrote that, in a quarter of a century, a railroad would join Victoria Nyanza with the Indian Ocean, many laughed at him as a visionary. Recently there appeared a

handsome handbook of this Uganda railroad, 584 miles long, completed in 1902 and joining the northeast corner of the lake with the ocean at Mombasa. Speke was a year and Stanley eight months on the way to the lake, but tourists now make the journey in the daylight hours of two days. It is a common event to pass from the train to a lake steamer, travel around the coasts of the second largest of all fresh water seas, touching at every port, and return to the ocean in about a month.

A statesman, opposing this railroad project in the British Parliament, declared that "for every mile of rail laid through the country of the Masai, you will sacrifice the life of a white man." But these braves of old go on the war-path no more, and many are police in the service of the whites. High up on the western plateau, where the Masai used to stampede the cattle of their enemies, European stock is kept to improve the native breeds, and white ranchmen are herding European sheep, reared for their wool, under the

* From the *North American Review of Reviews*.

equator, the industry being possible because the land stands much over a mile above the sea.

Thirty-five years ago, Mombasa, Tanga, and Dar es Salaam were known chiefly as places where miserable gangs of slaves were marched through these coast towns and huddled into filthy dhows, to be sold in Zanzibar or in the Persian Gulf. But Africa is now wholly redeemed, excepting a bit of it in the Sudan, from the shame of Arab slave raiding. These once notorious towns are now thriving young cities, with well-kept streets, public gardens, hospitals, and railroads stretching far into the interior. They are ports of call for several steamship lines, and Tanga is clamoring for more warehouse and wharfage facilities, because the accommodations for the train loads of sisal hemp, cotton, ground-nuts, hides, and other commodities are not adequate.

Even hundreds of miles from railroads the impulse of the new life of Africa is felt. In Katanga, near the sources of the Kongo, is a large area, believed to be one of the great copper fields of the world, and rich also in gold. The enterprises developing there can not wait for the railroad now extending toward it from Benguela on the Atlantic, or for the branch of the Cape to Cairo line that is to tap this region in the heart of tropical Africa. Every month gold is carried on the backs of men or in dugouts on the streams to far-away Victoria Nyanza, whence it is shipped to the sea, the export for August last amounting to \$166,000. "Give us transportation or this country is not worth a penny," is the cry rising in all parts of Africa, and it is meeting with a wonderful response. There is now continuous steam transportation, by rail and water from the Nile delta to Gondokoro, within 300 miles of the equator; and from Cape Town to Broken Hill, 1,940 miles north, crossing the Zambesi at Victoria Falls, now a tourist resort, tho not a dozen white men saw them

for nearly fifty years after Livingstone told of their existence. The Kongo Government is building railroads around every stretch of rapids that impede navigation in the Kongo, and in a few years it expects to have steam transportation on or along the river for 2,500 miles. The whistles of locomotives are heard daily in the capitals of Dahomey and Ashanti, once notorious as the scenes of wholesale human butchery. The railroad from Lagos will soon cross the Niger on its way through northern Nigeria, the cotton region of greatest promise in Africa. These are only the larger enterprises now in construction; a score of others are on the way.

The French have lifted the veil of mystery from the Sahara. On their camels, trained to fleetness, they cross the desert in all directions, traveling lightly laden, for they march fast enough to replenish supplies at various oases. They have tamed the desert bandits, made the routes safe, established regular postal service nearly across the desert, and their trans-Saharan telegraph line, now advanced a third of the way, has been surveyed throughout. Men trained to scientific service go with each expedition, with the result that exact geographical knowledge of no other part of the uncivilized world has advanced so rapidly in the past ten years as that of the Sahara; and the French are also creating new oases by tapping the ground waters that spread in a wide sheet under the permeable strata of the thirst lands.

All this progress in many lines is splendidly serving the material and moral welfare of millions of the black race. They are learning the primary lesson in human progress that there is blessing in downright hard work. It is the brawn and the trained skill of the black, as well as the directive impulse of the white race that must uphold and advance the regeneration of the continent and enable the people to take their place among civilized nations.

EDITORIALS

MAD AGAINST MISSIONS

The mob at Jerusalem, which sought the death of Paul, were aroused to the fever-heat of excitement by the apostle's missions to the Gentiles. In his speech of defense from the steps of the Castle of Antonio, the crowd heard him patiently until he declared that he had been commissioned by God to carry the Gospel of Christ "to the Gentiles," and then their fury burst forth and they cried out, "Away with such a fellow from the earth; it is not fit that he should live."

Something akin to this spirit; tho exprest in a different way, is the occasional angry antagonism to the work of foreign missions voiced by men and women who are out of sympathy with the plan of God and the purpose of the Gospel.

It was useless for the Apostle Paul to argue with the Jewish mob, who would hear no suggestion of sharing the blessings of the Messiah with the Gentiles, on an equal basis. It is equally useless for Christians to-day to argue with those who refuse to recognize Jesus Christ as the Savior of the world and as their personal Lord. They do not believe in sending men and money to evangelize the non-Christians, because they do not recognize the authority of Jesus Christ and are not ready to obey His command. There are other reasons in favor of foreign missions — humanitarian reasons, selfish reasons, historical reasons — but on these there may be differences of opinion. On the opinion of duty to carry out the great commission of Christ with all energy and speed, there can be no differences of opinion among loyal followers of our Lord, to whom we owe all that we are and all that we possess.

A recent article in Tom Watson's *Jeffersonian Magazine* professes to turn on the search-light on foreign missions in order to show that they are a useless extravagance, and that the heathen are only "after the loaves and fishes." We are not surprized at Mr. Watson's opposition, for he

argues from selfish motives—provincial motives—that we need all the money and good men we can get at home. This has been proved by history to be a false, short-sighted position, for the people and the religions that have lacked the missionary spirit and activity have degenerated and decreased. "Christianity is the kind of a commodity that the more you export the more you have at home."

Mr. Watson argues elaborately against educational missions for foreign lands. There may be room for a difference of opinion as to how foreign missions should be conducted so as to obtain the best results, but among true followers of Jesus Christ there is no room for argument as to the duty of devoting money and men to the extension of the benefits of our Lord's Kingdom. Men who do not hesitate at the expenditure of hundreds of millions for national warfare, commercial enterprises and scientific research feel a cold chill of horror at the thought of spending a million or so of dollars for the temporal and eternal interests of the unenlightened people of the world and the extension of the Kingdom of God.

Foreign missions should have the search-light of investigation turned on them. If there is waste of money or men or energy, it should be disclosed and rectified. Even Christian men are human and liable to err in judgment and performance. But the search-light is being turned on by travelers of every class who are visiting the mission fields, and those investigators who are in sympathy with the high ideals and principles of Christ unite in their overwhelming testimony to the noble character of the missionaries and the economical expenditures of missionary funds. Those witnesses out of sympathy with these ideals and principles could not be expected to render a favorable verdict; they are not educated to understand the unselfish motives and far-sighted methods of Christian missions. Against the arguments of ignorant antagonists to

foreign missions are the statements of facts by such men of experience as Henry M. Stanley, Sir Andrew Fraser, Winston Churchill, and a host of other Christian men who have lived in the mission fields and know the results as well as the reason of foreign missions. Let the enemies of this work first take a course in the School of Christ and then study the facts of history and they who are honest will become, like Paul, the strongest advocates of the Way they once bitterly opposed.

A TRUE MISSIONARY

The following is the copy of the estimate of a missionary written by Dr. William Schauffler when he was a student in Andover, Mass., September 10, 1828, previous to his going to Turkey:

"The true missionary of the cross is eminently a representative of Jesus Christ. He is a pattern of the church of God to those to whom he is sent, a living proof of the truth of the Gospel, of the purifying efficacy of the blood of Christ, and of the transforming power of the Spirit of God.

"He is, to all around him, an example of holy self-denial and heavenly-mindedness of the faith described (Heb. II.), of that love which is stronger than death, and of that hope which is full of immortality. His life is one of his strongest arguments in favor of Christianity. His tender affections toward his fellow men are the powerful weapons by which he captivates every heart to bring it to Jesus. His patience, perseverance and forgiving love is the shield upon which he receives every blow and his God is his refuge. His home is everywhere, and nowhere; the cross of Christ is his glory and his wisdom. His wants are few. 'I have all [says he] and abound; I am full.' He knows how to be abased, and how to abound; everywhere, and in all things he is instructed both to be full and to be hungry. He has perhaps no father, no mother, no brother, no sister, no friend, no

comforts, but he has communion with Jesus, and this is enough. Like his God whom he follows, he may be despised, rejected, or forgotten or persecuted, and put to death, but his name is written in heaven. As an unworthy and unprofitable servant, he is willing, and more than willing, to toil as long as his day lasts, and the blood of the Redeemer is the only ransom which he finally offers to God for his guilty soul."

In brotherly love, yours,

DR. WM. SCHAUFFLER.

Andover, September 10, 1828.

A copy from the original in A. J. Leavenworth's album.

MISSIONARIES IN PEACE AND WAR

H. C. Baskerville, who went out to Tabriz, Persia, as a missionary teacher, two years ago, became involved in the political troubles between the Shah and the Constitutionalists and joined the forces of the insurgents. He was requested by the Mission Board, with which he was connected, to sever his relation with them or with the insurgents. This was in harmony with the wise policy of missions to refrain from partizanship in political troubles. Mr. Baskerville chose to leave the mission, and was killed while leading a sortie from Tabriz to relieve the famished city, which had long been besieged by the Shah's troops.

At about the same time two other American missionaries, Daniel M. Rogers and Henry Maurer, were killed by Turks in Adana, Asia Minor, while trying to protect the mission school from incendiary fires, which threatened to destroy the only place of refuge for hundreds of women and children.

Were the latter men Christian martyrs more than the former? Fortunately, we are not called upon to decide.

A missionary is expected to bear witness to Christ and His Gospel by words and by life. He is often led into places of danger, and must take his life in his hand in his efforts to

relieve the distress or withstand the onslaughts of the enemies of God. Like Christ his Master, the missionary is a man of peace, who goes not to destroy life but to give it, tho the establishment of the kingdom of God may involve the setting of men against each other and the entrance of the sword into many a home and state.

Missionaries are divided on the subject as to whether it is wise and right for them to carry arms and to use them in self-defense. John G. Paton, in all his life among the fierce cannibals of New Guinea, never took another man's life to protect his own, which he had given into the hands of God. The missionaries in China, on the other hand, in the midst of the Boxer rebellion, helped to plan and to man the fortifications, and used every means at their command to protect the women and children among them.

Whatever a man's theory, one who is courageous and noble will seldom be able to justify himself in a failure to make an effort to protect the weak in time of danger. He may refuse to take another man's life in exchange for his own, but his conviction that it is the will of God must be overwhelming if he can stand idly by and see his wife and children suffer at the hands of ruffians.

Mr. Baskerville may have erred in supposing that his best way to help the oppressed in Persia was by joining the insurgents, but no one can doubt that he gave his life in an effort to protect the weak and the oppressed, and the effect of his self-sacrificing sympathy on the people of Tabriz has already been evidenced in a warm letter of gratitude written by his fellow insurgents to his father. Mr. Baskerville's death may be the means of opening his comrades' hearts to the Master whom he served.

The death of Mr. Rogers and Mr. Maurer in Adana may have been the means of preventing a worse catastrophe, for as soon as the Americans were killed the Turks fled from the neighborhood of the mission property

and this house of refuge and its inhabitants were saved.

It is the glory of the missionary campaign that the men and women who engaged in it are ready to go into danger, trusting in God to protect them if He has further work for them to do. They fear not to die on the field of battle, but they wisely refuse to engage in political strife or take the lives of their enemies to save their own. They know that greater deliverance may come through death than comes temporarily from it.

THE MARKS OF A MISSIONARY PASTOR

At the Laymen's Missionary Convention in Toronto, Dr. Gandier, the new principal of Knox College, gave the marks of a missionary pastor as follows:

1. He is intensely interested in missions himself. No man can interest others in a thing in which he is not himself interested, and a congregation soon knows what their minister is really interested in.

2. He regards his whole congregation as a missionary society, whose duty and privilege it is to spread the Gospel.

3. He sets and maintains a worthy standard of giving.

4. He gladly obtains and makes use of outside help, visiting missionaries and workers. Some pastors stoutly protect their pulpits from these appeals. They fail to see that, if the congregations were brought into touch with larger things, they will increase gifts in every direction.

5. He keeps his congregation in touch with movements of the age and sees that they are not left out of the Providential movements of the times.

6. He introduces the best methods of giving.

7. He has faith in his people and in what they can do. In introducing missionary work the hindrance is often in the pastor and session. When you can get past them there is no trouble with the people.

GENERAL MISSIONARY INTELLIGENCE

AFRICA]

Not All Africans Are Negroes

According to Bishop Hartzell:

The negroes in Africa form perhaps one-fifth of the people on that continent, and they dwell in the southern Sudan, with their largest population on the West Coast from Cape Verde south and eastward along the Gulf of Guinea to the equator. Liberia lies in the midst of western negroland. South Africa is occupied almost wholly by the Bantu races. In the far north dwell the Hamites and Semites, with lighter shades of color, and classed with the white type of men. It was from among the negroes of the West Coast that most of the slaves imported to the United States came.

In popular thought, especially among those who have not studied the African races, "negro" is a generic term for all the black millions on that continent. But all black people are not negroes, and among the dark races of Africa there are as many diversities in physical appearance, habits of life, and mental and spiritual capabilities, as among the white races of other continents. The black Semitic Arabs are in the valley of the Nile, in Abyssinia and in the North. The Hamites dwell in Egypt, Algiers, Morocco, and in the oasis of the Sahara. More than 10,000,000 of the black races in central and southern Africa are in barbaric heathenism; while more than 50,000,000 of black and lighter races in the northern half of the continent are in the grip of Mohammedanism, as have been their forefathers for thirteen centuries.

Civil Rulers Friendly to Missions

Woman's Work (Presbyterian) informs us that "relations between our West Africa Mission and the complex colonial governments under which it is located are most happy. The high respect for Dr. Seitz, Governor of Kamerun, which his official acts have inspired in us at home, will be strengthened by what Mrs. Schwab tells us, since making his personal acquaintance: "We found his excellency to be a man of sterling qualities, a Christian, much interested in education of the negro and the welfare of the people. By travel and conferences, he is acquainting himself with conditions and possibilities of the colony." Local German officials, who

are in proximity to mission stations, are on terms of more than mere courtesy with their American neighbors, while in Kongo Francais something happened last year which is worth telling. French laws have hitherto forbidden an American physician to practise medicine in the colony, but the recent Lieut.-Governor, just before departing for France, said to Mr. Ford that he and the French doctor had discussed a plan for establishing a small *mission clinic* at Libreville, medicines to be provided by government, without charge. The Roman Catholic mission on the other side of Libreville has had such a clinic for years, and the people surrounding Baraka station will much appreciate this favor to them.

Two Kongo Missionaries Cited to Appear

Says the *Christian Observer*:

Rev. L. C. Vass, who has just landed in London, informs us that Dr. Morrison and Dr. Sheppard have been summoned to appear before a court of the Kongo Independent State, at Leopoldville, on May 20, to answer a charge of false accusation of some of the officers of the great Kassai Rubber Company, with reference to their mistreatment of the natives. We are, of course, concerned about this matter, altho we do not think it probable that it will have any very serious results. We only feel sure that the Kongo authorities will go just as far as they can safely venture to go in the effort to get rid of the presence of our "troublesome missionaries" in their country. These missionaries have not been able to hold their peace while they were witnessing the barbarities perpetuated by this great greedy monster which has been preying upon that helpless people in the financial interest of the stockholders of the company.

The Gospel in the French Kongo

The French Kongo, in western Africa, extends from the Atlantic Ocean inland along the right bank of the Kongo River, and contains about ten millions of people, upon an area of 450,000 square miles. Besides the Roman Catholic missionaries. American Presbyterian and French missionaries are at work. The Paris

Missionary Society entered the field twenty years ago at the request of the Presbyterians, who had difficulties with the French officials over the language to be used in the schools, and desired to limit themselves to the extreme northwest of the colony (Libreville and Angom). The French missionaries were at first welcomed and aided by the officials, but are now being treated with indifference, yet they are unhindered in their work, which extends along the river Ogowe. The chief work is educational, and four boys' and two girls' schools have been founded upon the four stations. About forty native helpers preach in the villages, where 2,500 native Christians are found. Few women have been converted, and thus a Christian family-life is almost altogether lacking. Eleven European missionaries and two lady teachers are at work, but more are much needed because of the calls from other parts of the field, where the soil is being prepared by native Christians who are not in the employ of the missionaries, but preach Christ wherever they go. A most encouraging sign indeed.

The Longest Railroad in the World

An interview with F. von Gheel Gildemeester, chief engineer of the Cape Town to Cairo Railway syndicate, published in the *New York Times* gives the following facts:

There is at present a stretch of about 2,500 miles to be completed in the railway; it lies between Khartum, in the British Egyptian Sudan, and Broken Hill, a town in Rhodesia. It is estimated that this remaining mileage will be completed within three years, and then the longest railroad in the world, covering in the neighborhood of 6,400 miles, will be finished. The total cost will be very close to £200,000,000, or about \$1,000,000,000—a comparatively small amount when it is considered what a glorious thing it will be for Africa, one of the greatest and richest countries of the world. It will be possible for the traveler to journey from Berlin or Paris to Cape Town in ten or eleven days. Where now in

traveling from Paris a business man is compelled to take a long sea trip he will be able, after the completion of the road, to take train to Brindisi, Italy, thence by boat to Alexandria, Egypt, and a short journey to Cairo, where he will take the train that will land him in Cape Town, at the southern extreme of Africa, in eleven days.

Queer African Names

When one hears a child's name in America one can almost immediately tell whether the child is a boy or a girl, but it is not so in Africa. No one can tell except by acquaintance to whom such names as Shilling, Sixpence, Penny, or Pound belong. One could hardly imagine that Donkey, In-the-way, Let-us-see, and Me could be names of children, but so goes the style in African nomenclature. With very little difficulty you might, perhaps, decide that England, Sunday, Waistcoat, Basket and Office are boys, and that Lea, Rose, Miriam and Lady-watch are girls. But even one learned in the art of naming children in Africa would be at a loss to pick out their owners by such names as In-the-sack, In-the-bush, Pine-town, To-tremble, and Watch-no-good. There are a few names common to both sexes, such as Charlie, Soap, and Table; and some are called by the very suggestive names, She-is-dead and We-die-for-Charlie. In Africa, at least, one may well echo Shakespeare and exclaim, "What's in a name!"

First Days in the Zulu Mission

Seventy-five years ago three missionaries of the American Board settled in Natal, if the setting up of their tents under a huge *umtombé* tree could be called a settlement. There they remained for months, literally disputing the possession of their camping-ground with serpents and lions and other wild beasts. They were not welcome; far from it. The people did something more than frown upon them, and their threats were not idle. The spirit of these Zulus in the early days is shown by a speech made by the leader of a band who came to Rev. Lewis Grout, say-

ing: "Teacher, white man! We black people do not like the news which you bring us. We are black, and we like to live in darkness and sin. You trouble us; you oppose our customs; you induce our children to abandon our practices; you break up our kraals and eat up our cattle; you will be the ruin of our tribe. And now we tell you to-day, if you do not cease we will leave you and all this region, and go where the Gospel is not known or heard." But the brave missionaries, men and women, would not leave those who did not want them. They knew how much they were needed. It was ten years before the first convert was won, and other converts were added slowly."

But to-day the stations number 12, out-stations 22, missionaries 29, native laborers 548, communicants 5,374, schools 72, pupils 4,756, and the native contributions for a year \$9,375.

Drought and Famine in South Africa

The missionaries of the Rhenish Missionary Society reported from South Africa the prevalence of drought and famine. Rev. Pabst wrote from Rietfontein, that there has been no rain for nineteen months, and the need is very great. Many people have lost their cattle and are now beggars, so that they have to eat the meat of the dead cattle. In Ovamboland the suffering was still greater and many poor natives perished. The German Government did all it could to help. About the middle of January a little rain fell; but tho the drought was thus broken to some extent, the famine continues.

Progress in Dubé's School

"This has been a year of progress in both departments of Olange industrial school and missionary effort around Phoenix, Natal, South Africa," writes Johut Dubé. "We have just passed our first candidate, who secured a first-class teacher's government certificate; another secured a second-class; and several received third-class. The Inspector of Schools

says that 'the work is creditable.' Many of our boys are already engaged in useful work in different parts of the country.

"We have a good instructor in the carpenter and blacksmith shops. He teaches the boys faithfully, and the work we have produced in these departments has been of a high order. We have steadily advanced in our printing department, turning out more printed matter than ever before, besides publishing the *Zulu Weekly*, which is becoming more influential every year.

"Our agricultural department has the confidence of the government, and the man at its head is paid entirely by the government."

AMERICA

America God's Crucible

Israel Zangwill, a British man of letters, born of Hebrew parents in London, has written a play with this title, "The Melting Pot," in which he depicts the struggles endured by a young Russian Jew, a refugee from Kishinieff, who seeks in America to live out a full life, and who from the midst of his woes utters this prophecy:

America is the crucible of God. It is the great melting-pot where all the races are fusing and reforming. Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups with your fifty languages and histories, and your fifty rivalries and hatreds. But, brothers, you won't be long like that, for these are the fires of God you've come to—these are the fires of God! A fig for your feuds and vendettas! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians—into the crucible with you all! God is making the American!

Encouraging Advances in Missions

Mr. J. Campbell White is authority for the following statistics, showing the progress of the modern missionary movement:

In spite of the severe financial depression last year, when it might have been expected that the offerings to foreign missions would seriously shrink, they actually increased by \$602,000 from the United States and Canada over the gifts

of the previous year. The income on the foreign mission field was even more remarkable. It increased last year by \$1,360,000. The total gifts on the various foreign fields were \$4,844,000. This is forty-eight per cent of the total amount contributed to this object by the Protestant churches of North America. Another striking fact is the increase of native converts last year by 164,674, or over 450 per day. It took about one hundred years to gain the first million converts, or until 1896. The second million were added in twelve years (1896-1908). They are now being added at the rate of a million in six years. The church membership in the United States increased one and one-half per cent last year, the increase in the membership of American missions abroad was twelve per cent. While an average of two members for each Protestant minister were added to the local church membership in the United States, there was an average of 41 for each ordained American missionary abroad.

Many Students Offering Themselves

The Student Volunteer Movement seems to have a deepening hold upon the student body of the country. *The Intercollegian* for March gives the names of 379 volunteers for work in the foreign field, 326 of whom had sailed during 1908. These volunteers are connected with forty-seven missionary agencies, and are to be found working in Africa, China, India, Burma, Japan, Korea, South America, Turkey, Alaska, Philippines, West Indies, Mexico and Arabia. The total number who have sailed since the movement began is 3,861. These missionaries are connected with the Volunteer Movement, but it must not be supposed for a moment that they are the only volunteers. Many others are just as truly volunteers, altho not connected with this body.

Hiram College and Mission Study

According to Rev. S. T. Willis, in the *Congregationalist*:

The mission study class at Hiram College, O., is the largest in the world. It has been attracting special attention for a long time both on account of its size and the excellent work it is doing. This distinction is one that the class enjoys for several reasons; one among them is, that the leader is one of the professors in the college. The enrollment is 200,

while that of the college does not exceed 300 students. Mission study classes are, as a rule, small in number, but the Hiram College class, without any sensational methods, has been large and vigorous from the very beginning.

Oberlin had 386 in mission study classes last year, tho this was from a total enrollment of nearly 2,000.

Y. M. C. A. Moving On

The recently compiled statistics of the Y. M. C. A. shows that there are now 7,823 Associations with 821,209 members, 2,973 employed secretaries, physical, educational, boys' industrial and special directors. The employment of trained secretaries is largely responsible for the Association's growth in America. While Germany has the largest number of Associations (1,990), and North America has 1,939, the members of the German branches number 117,682, and of the American 446,032. The Germans have 131 secretaries, and the Americans, 2,476; the Germans 135 buildings worth \$2,400,000; America has property worth over \$40,000,000. The Y. M. C. A. now has branches in every country on earth and in nearly every large city, commercial center and seaport, having more than doubled its membership and organizations in the Orient in the past few years.

Summer Missionary Conferences

There are numerous opportunities to attend summer conferences where missionary work is more or less definitely discust, and plans are laid for an active campaign. There are this year six student conferences at various centers, an outgrowth of the one at Mount Hermon thirteen years ago, where the Student Volunteer Movement originated.

The Young People's Missionary Movement hold their meetings at Silver Bay, Lake George, New York, July 15-22, and plan to make them of great value to pastors, Sunday-school superintendents, teachers, and others.

The Woman's Missionary Conference will also be held as usual at Northfield, Mass., Winona, Ind., and

Chautauqua, N. Y. A new Bible Conference is called for July 21st to August 3d, at Erie Side, near Cleveland, Ohio. Among the speakers are Dr. Elmore Harris, Henry W. Frost, Dr. F. W. Farr, and others.

Congregational Growth Abroad

Upon page 381 of the May number of the REVIEW an item appeared under the above heading, taken from a source supposed to be reliable, attributed to the American Board and purporting to give the growth of fifteen years. But it has since been ascertained that the figures relate instead to the foreign missionary work of the Protestant Episcopal Church. Below will be found the corresponding report of the American Board, for last year, compared with that of 1893:

| | 1893 | 1908 |
|--------------------------------------|-----------|-----------|
| Missionaries (including wives) | 557 | 594 |
| Principal stations..... | 96 | 107 |
| Out-stations | 1,129 | 1,474 |
| Ordained natives..... | 225 | 299 |
| Lay helpers..... | 2,516 | 3,826 |
| Communicants | 41,522 | 71,137 |
| Added during the year | 3,461 | 6,407 |
| Schools | 1,167 | 1,293 |
| Scholars | 50,533 | 64,546 |
| Appropriations for the year | \$768,333 | \$880,011 |

A New Children's Magazine

Everyland, a new 64-page missionary magazine for girls and boys, which is to issue its first number in December under the auspices of the Woman's United Study Committee, offers a prize of fifty dollars (\$50) for the best story on Foreign, Home or City Missions, for children between the ages of ten and fourteen years. The story must be from 4,000 to 5,000 words, and must be in the hands of the publishers not later than October 1st. If possible, send photographs to illustrate. Acceptable stories not winning the prize will be purchased at regular rates.

Send manuscript clearly written or typewritten, with address and stamps for return, to *Everyland*, care of M. H. Leavis, West Medford, Mass.

The new magazine is to be inter-

denominational, and will be edited by Mrs. H. W. Peabody and Mrs. William R. Montgomery, two of the most capable and brilliant of our missionary writers and women leaders.

Let the Freedmen Take Courage

A recent number of the *Nation* contains an article on the Negro Problem which has so much that is encouraging that we quote a portion. The writer says:

Altho Abraham Lincoln the emancipator is now less spoken of than Lincoln the man of the people, the statesman and the President, there must be many thousands of people whose minds have turned to the extraordinary progress of the American negro since Lincoln struck the shackles from his limbs. An illiteracy cut from ninety-five per cent in 1865 to eighty-seven in 1870, and in the three decades between 1870 and 1900 to something over 40; the ownership of vast tracts of land; the invasion of the industries and professions—these things would strike with amazement those who gave their lives for the liberty of the slave, could they but see the results of that great sacrifice. For to most Northerners in 1860 the negro was a mere beast of burden; often, as in the case of the Sea Island blacks, among whom the first negro regiment was formed, but little changed from African habits of thought and life; always pitifully ignorant and ragged; and, often enough, with lash-torn flesh and mutilated face.

Southern Presbyterian Advance

Says *The Christian Observer*: Dr. S. H. Chester, secretary of Foreign Missions, writes as follows:

Our receipts for the month of March, 1909, were \$98,295, a gain of \$40,643 on the receipts of March, 1908. Receipts for the fiscal year were \$412,156, a gain of \$88,277. This is an average of \$1.53 for each of the 268,733 communicants given in the 1908 minutes of the General Assembly. It is the largest per capita contribution that our church has ever made to foreign missions. The per capita offering last year was \$1.23; the year before \$1.09; the year before that \$1.05; in 1900 it was 72 cents; in 1890, 53 cents. Our Assembly has set as its goal an annual offering for foreign missions of \$4 per member in order to do our part in the evangelization of the world.

Quickening of Southern Baptists

We are glad to learn that the Foreign Mission Board has lately received two or three handsome gifts

from private sources. One party gave \$2,500, and another brother expressed a desire to be placed on the honor roll and will forward \$1,000 to Secretary Willingham. A young business man has just sent a check for \$600. This will pay the salary of a missionary for one year.

During the year several parties have given one thousand dollars or more for foreign missions. In each State there are quite a number who could make large individual contributions to both the home and foreign boards and be the richer thereby. — *Western Recorder*.

Great Gains for Temperance

Says the *Episcopal Recorder*:

The president of the National Temperance Society assures us that half of America is now "dry." There is little doubt that the people are becoming aroused to the enormity of the drink evil, and this is nowhere more clearly seen than in the "coercive prohibition" exercised by many large corporations. We quote from the report of the National Temperance Society in this connection: "It is encouraging to observe that the great industries also are beginning to realize the importance of a proper attitude toward the drink habit. Our leading railroads are passing aggressive laws against tipping employees. Many of them have issued orders declaring that employees must not touch liquor off duty any more than on duty, under peril of immediate dismissal."

And *The American Issue* adds:

Reports to the Anti-Saloon League from 22 States up to within a few days before the holidays of 1908-09 placed the number of saloons put out of business during the year at 9,974. Additional reports received since from other States bring the number to more than 15,000 saloons expelled last year. More than 325,000 square miles and a population of 4,300,000 were added to the prohibition territory of the United States in these recent conflicts. There are now about 38,000,000 people living under prohibition, as contrasted with about 6,000,000 in 1893.

The Saloon Receives More Than Missions

Preaching on the Twenty-third Psalm, Dr. O. P. Gifford remarks thus practically:

Do you know the peril of American

Christianity? It is a type of religious life that robs God of the fleece. Last year 150,000,000 Protestants in all the world gave \$17,000,000 to foreign missions, and the liquor dealers in the State of New York, ministering to 8,000,000 people, gave \$17,000,000 for licenses; and that was a part of the first investment. One State investing \$17,000,000 in one year for the privilege of selling liquor, and Christendom giving Jesus Christ \$17,000,000 to evangelize the world!

Chinese and Mission Work

The Chinese of the Second Presbyterian Church of Pittsburg have paid \$1,000 for a plot of ground in Tirhoi, Canton, China, their home neighborhood, and on it will erect a mission church, to be maintained by them in the interests of Christianity. The Chinese of this Pittsburg church are 300 in number, and among them are the most wealthy of Pittsburg Chinese. For more than thirty years there has been a colony of Chinese in this fashionable church, several of them being teachers in the Sunday-school. One of their number, sent to China some time since, has just completed the deal.

Let Other Churches Imitate

The Washington St. Congregational Church, Toledo, O., whose pastor is Rev. E. B. Allen, issues to its members a benevolence budget at the beginning of the church year. The object is to get each member to pledge a definite amount for the mission boards and the activities of the church, while at the same time the budget shows the way in which the money is used. The budget is in the form of a card which opens with a weekly or monthly pledge with space left for the amount to be filled in. Then follow three paragraphs of directions and explanation, followed by "The Objects" for which the money is needed. Opposite the list of objects, such as foreign missions, home missions, and so on, is a column showing the amount apportioned to the church, while another column shows the percentage of the gifts which will go to each object. A third column is left blank in case any

member should wish to give a higher or a lower percentage to any of the objects.

Doukhobors in Canada

The last report of the Canadian Interior Department, just issued, gives an encouraging picture of the progress the Doukhobors are now making. It will be remembered that 9,000 of these Russian refugees found new homes in the Canadian Northwest eight years ago. No Western settlers are more industrious, frugal, thrifty and neat than they and they are beginning to be held in much respect.

They prefer the communal life, and in fact they hold all their possessions to be the common property of their sect. The families are opposed to living isolated on their farms, and so they are grouped together in forty-eight villages strung along in a northeast and southwest direction from the neighborhood of Yorkton, in eastern Saskatchewan, to the northwestern corner of Manitoba, a distance of about 100 miles.

Progress in Porto Rico

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

Ten years ago there was one Protestant church, a small Protestant Episcopal at Ponce, built and maintained exclusively for English-speaking people who might visit Porto Rico. Nine years ago the Baptist, Congregational, Methodist and Presbyterian Home Mission Boards agreed on a territorial division of the island. The spirit of cooperation which thus marked the inception of our work has not failed. A united Protestantism is moving for the elevation of a million people. And the results thus far?

One's first impression is that foundations are being laid and organized forces are building. The curious crowds that eight years ago filled the streets outside the meeting-places are less in evidence. The audience within is orderly and devout. Another impression, deepening as one traverses the country districts, is the wide-spread hunger for evangelical truth. There are probably from six to eight hundred stations where the Gospel is being preached; often indeed in some wayside shack, where some humble family has opened the doors and invited the

neighbors, but everywhere the message is given to attentive ears and hungry hearts.

Methodist Missions in Cuba

The Southern Methodist Church has been practically put in possession of the Cuban field, so far as the various bodies of that denomination are concerned. Ten years ago, when the war with Spain ended, it had one nominal church, with forty scattered and unfindable members. It entered the field with vigor and started work in all the larger places on the island. To-day there are only two or three communities of more than ten thousand inhabitants where there is not either a church or a preaching station. There are now 3 schools, with 310 pupils, over 3,000 communicants, and \$200,000 worth of property. Five married preachers and their families are supported entirely by the natives, and the members, all of them very poor in this world's goods, contributed all told last year \$12,000. It is said that over one-third of all the Protestants on the island belong to this one church.

Islam in the West Indies

"My work is among the East Indians, tho I meet the Creoles in many phases of it and have opportunity for personal work among them. Miss Stanley, with whom I am associated, has encountered much Mohammedan opposition on some of the estates, and says it is by far the most difficult thing to meet. Many Hindus will be getting interested and really favorable to Christianity, and often converted, when some Indian Mohammedan or several of them will form a plot of persecution or rival teaching and lead them astray. We have been studying your Moslem world and it has gript me—the vision of the vast spread of Mohammedanism and its fanatical fervor. When the laymen of the Church of Christ get on fire with the sword of the Spirit as the Mohammedan has with the sword of war and his Koran, greater advances than the world has ever known will come to pass in a short time. It seems to me that Mo-

hammedan work is really the keystone of the arch at the present day of mission work.

"JULIA M. BENTLEY,
"Jamaica, B. W. I."

An Ambassador in Brazil

Rev. W. E. Finley, of the Presbyterian Mission, adds this chapter to the modern Acts of the Apostles in *All The World*:

Of the last year, for nine months my bed has been an ox-hide on the ground, and of the eighty days in Gayaz, sixty nights we slept on the ground in the open air. Even the monks and the priests love the Gospel when they hear it, and I had a good spiritual talk with two. Men have cried when they received the Bread of Life, and want to know more. In one place it was said that I was the ambassador of Pius X to reform the Church, and nearly all the town came out to hear the Gospel. In some places I have not had time to eat, so many were the calls, and in one place the greatest lovers of the Church became so frightened, that they called a meeting to counteract the influence of the Gospel. The speaker was an old teacher who had spent all his spare time with me, and who had attended the worships. He said "Faithful ones, it is magnetism that the man is exerting over you. He magnetizes you, and then makes you believe what he is saying." After this speech, he got down out of the pulpit, and came out to hear again, convinced that I was speaking the Truth. I told the people that the man had really spoken the truth, but that he had mistaken the man; that they had been attracted as by a magnet, but that the magnet was Christ, for He had said, "And I if I be lifted up will draw all men unto me."

In another place the judge gave me his house, and did everything for me. He inquired a great deal about the religion of Christ, and asked me what my rule of life was. I said, To do what Christ would do, and only that; that I did not smoke, gamble or drink, because I could not imagine Christ doing these things; that I went nowhere that I could not ask Jesus to go with me.

The Students of Buenos Ayres

Charles J. Ewald, of the Young Men's Christian Association, Buenos Ayres, writes in *The Student World*:

The National University at Buenos Ayres has over four thousand young men of the influential classes of the Argentine Republic. At least half of them

come from the smaller cities and towns, and the city atmosphere in which these students live is not conducive to moral vigor. There is every encouragement to immorality and gambling, which are the great vices.

Not over ten per cent of them are more than nominally identified with Roman Catholicism. Another ten per cent take a hostile attitude toward the Roman Church. This hostility does not mean that there is any sympathy with evangelical Christianity. The great mass of students are indifferent, never having given any thought to religious questions. They believe in nothing. These conditions are not to be wondered at, for while the Roman Church has been steadily losing her hold upon these men the evangelical churches have been making no effort to reach them. So far as I know there are no members of Protestant churches in this great student body, yet I have found them open-minded, ready to give thought to this matter.

Through its athletics and language classes the Young Men's Christian Association has been establishing points of contact with the students. At the opening of the present college year we published a student guide which made a very favorable impression. A few of the students have become deeply interested in the study of the Bible. In this group we have some of the most influential men in the university. Three of them are champions in university athletics, all are excellent students. Recently the leading man in the group made a decision for the Christian life. He is perhaps the most popular man in the whole student body, a great athlete, being champion in three events in the university, and also the South American champion in two events, a senior medical student. He is now seriously considering the question of identifying himself with an evangelical church.

EUROPE—GREAT BRITAIN

The Church's Voluntary Offerings

From the statistics published by the S. P. C. K. in the *Official Year-Book of the Church of England*, we learn that the voluntary offerings of Church people for the year ending Easter, 1908, amounted to nearly eight million sterling, and exceeded last year's total by £514,502. Under every heading there is an increase. The sum given "foreign mission societies, missionary colleges, studentship associations, etc.," was £882,297—an increase of £45,-

376 on the previous year's figures, due partly, no doubt, to the inclusion of part of the Pan-Anglican Thank-offering. No account is taken of contributions to societies supported by the co-operation of Churchmen and Non-conformists, such as the Bible Society and R. T. S. It will be seen that of the total offerings just over eleven per cent. are given to the foreign work of the Church.—*C. M. S. Gleaner.*

British Volunteers for Service Abroad

At a meeting of the Convocation of Canterbury, February 17, the responsibility of the Church of England for aggressive work—especially in the Far East, to take advantage of the awakening life there, and in Africa, to block the advance of Mohammedanism—was considered. The Archbishop of Canterbury in an address to the Convocation quoted the following figures, which "had been put together roughly, it not being possible to obtain them in accurate form," with regard to volunteers for service abroad:

The applications made to the Society for the Propagation of the Gospel were 749 in 1907, and last year increased to 1,252; to the Church Missionary Society from 473 to 611; Universities' Mission from 26 to 52; and the Milanese Mission from 11 to 22; the total volunteering thus increasing from 1,248 to 1,926, an advance of 678.

London Religiously Cosmopolitan

London lately witnessed the "solemn" dedication of a big Mormon temple in the South Tottenham district. London is a very religious city, in so far as many religions are housed there. There are two Chinese Joss temples in East London; Malays have their houses of worship in St. George street; the Parsees pay homage to the sun on high ground in Bloomsbury, and Mohammedans feel much at home in the several mosques on the banks of the Thames. Christianity is represented by not less than 330 churches and sects, of which every one, may it be ever so small, has its own building,

chapel or meeting-house. The Jews, of course, own and frequent a number of synagogues.

Scottish Universities' Missionary Campaign

Not long since about 150 students attending the universities and divinity colleges of Scotland visited Aberdeen on a campaign for the institution of systematic study of missions and social problems. Practically every Protestant church in the city—Established, United Free, Congregational, Methodist and Episcopalian—was open to the students, two of whom gave pulpit addresses in each church, and afterward address united meetings of young people. Keen interest was aroused, and definite promise to form study circles was given. The working of model circles was demonstrated and explained on Monday and Tuesday, and on Wednesday evening Professor W. P. Paterson, Edinburgh, and Professor Sir William Ramsay, Aberdeen, address a crowded meeting in the Y. M. C. A. Hall.

The Religious Situation in France

France has a population of 39,000,000. Of these there are not more than 650,000 Protestants, and allowing for Jews and other non-Christian sects, there remain about 38,000,000 nominal Roman Catholics, but the priests themselves confess that at the outside not more than 4,000,000 can be said to be following their teachings in any way. The people are said to be drifting away from all belief in the church and from the control of the priests. One of their priests states that while in some villages a number still attend mass, in others the church was so deserted that on Sunday mornings the attendance consisted only of the priest, his servants and the sexton, while in some churches grass was growing between the stones on the floor. It is sometimes heard, "We do believe in God, but we do not believe in the priests." M. Boissonnas, secretary of the Societe Centrale, recently reported that in some parts of the country no religious ceremony has been held for ten years.

Godless Schools of France

Dr. F. E. Clarke has recently written:

The schools of France leave much to be desired, for they are for the most part not only godless but positively skeptical, if not atheistic in their teaching. Abraham is treated as a myth, as are all the rest of the patriarchs. Miracles are denied, and the Bible disputed, when not ignored. Of course the morality and spirituality founded upon Bible teaching have little influence in the schools; and the churches, Sunday-schools, Christian Endeavor societies, and missions have the double task of counteracting the skeptical teaching of the public schools and instilling the principles of pure religion and morality in all those whom they can reach. In this respect the McAll Mission is doing an invaluable work just at this time, wherever its activities reach.

Never was there a more important or critical time in the spiritual history of a great and brave people than the present. Never was there a time when the comparatively small Protestant force more needed the sympathy, prayer, and material aid of the Christians of other lands. May it be granted in full measure.

European Methodists Giving for Work in Africa

The response of the European conferences in special gifts for the work in Africa ought to inspire the Church in America. The following pledges have been made: North and South Germany Conferences, each \$250 per year for five years toward a mission press in North Africa. The Switzerland, Denmark, Finland and Norway Conferences, each \$250 per year for five years for the support of native stations in Rhodesia, the stations to be known as the "Swiss Lighthouse," the "Danish Lighthouse," the "Finland Lighthouse" and the "Norway Lighthouse." The Sweden Conference, \$700 per year for five years for the support of two printers at the mission press at Inhambane. These men, C. H. G. Runfeldt and Joseph Persson, are now in Inhambane and doing splendid work. The Italian Conference, \$250 per year for five years for the support of a native station in Portuguese East Africa, to be known as the "Italian Lighthouse."—*World-Wide Missions*.

Missionary Literature in Germany

According to figures just published, there were circulated in Germany at the close of 1908, 67 papers and magazines in behalf of heathen missions, 9 in behalf of Jewish missions, and 3 in behalf of Mohammedan missions. The foreign-missionary magazines appeared altogether in 1,200,000 copies, of which 583,500 belonged to the 9 missionary magazines for children, 14,200 to the 6 for women, and 500 to the 1 for medical missions. The two learned German missionary magazines are *Allgemeine Missions-Zeitschrift* (2,600 copies), and *Evangelisches Missions-Magazin* (2,000 copies), while *Evangelische Missionen* (7,000 copies), is the most popular general missionary magazine.

The 9 Jewish missionary papers appear in 102,600 copies and the 3 papers in behalf of Mohammedan missions in 26,400.

According to these official figures, German missionary leaders are much concerned about instructing and interesting the children in missionary work. The *Kleine Missionsfreund* (Berlin Society), has 182,000; *The Kleine Missionsglocke* (Leipzig Society), 115,000; *The Kleine Missionsfreund* (Rhenish Society), 63,000, and the *Kindergabe* 120,000 copies. In general the editions of German missionary magazines are far smaller than those of Great Britain and America.

Hebrews and Strong Drink

Professor Cesare Lombroso, the eminent authority upon the science of criminal anthropology, has recently expressed some views in regard to the comparative freedom of the Jewish people from drunkenness, which are of singular interest to all those who have been impressed by this gratifying aspect of Hebrew social life. The professor says:

I had a remarkable instance of this comparative immunity when I visited the Jewish Lunatic Asylum at Amsterdam. In any general asylum it would be safe to say that fifty-five per cent of the patients became insane through alcoholism, either direct or inherited. Indeed, I

know no more potent and certain cause of insanity than alcohol, nor one which affects posterity so extensively. Lunatics, too, have a proneness and desire for alcohol, even when alcohol has not been the cause of their lunacy. But in the Amsterdam Asylum the director informed me that he had no cases of insanity caused by alcohol among his patients, and that he had the utmost difficulty to persuade patients who had been ordered wine by the medical attendants to take it. The freedom from alcoholic insanity thus so marked I have observed in general among Jews everywhere.—*London Christian*.

English Work for Russian Jews

The Mildmay Mission to the Jews—with headquarters in London—has 11 workers in Russia. All told, from all missions, there are but 17 workers in the empire, 17 to 5,000,000 of Jews! For several years, however, the Mildmay Mission bible depot in Odessa has been a center of no little influence in that vast Jewish population. Altho the work has not been without opposition from some of the rabbis, it has met with surprizing encouragement. The books are not sold, but lent or given away. Last year, no less than 145 Bibles—Russian, Hebrew, and Yiddish—360 Hebrew and 1,800 Yiddish New Testaments were distributed; the total number of tracts and booklets being 65,000.

The Opening Door in Russia

There seems to be a providence in the establishing of Methodism in Russia. Many Europeans have the conviction that the next great religious awakening is to come about in Russia. It was only a little over a year ago when Methodism was set up in St. Petersburg. Already services are conducted in Russian, Finnish, Swedish, Estonian, German, and English. There have been many conversions and 4 young men have been sent to colleges in Germany and America. A Methodist Deaconess Home has been opened in the capital and the first Methodist church in Russia dedicated at Wirbalen, with two others to follow soon. There are 10 congregations already established and a Russian *Christian*

Advocate launched.—*The Christiansky Pobornik*.

Clericals Voting in Italy

The New York *Tribune* calls attention to the fact that the most interesting feature of the elections which were held throughout Italy on Sabbath, March 7, was the general and largely authorized participation in them of the clerical party for the first time in the history of the Italian kingdom. A large number of Catholics had before taken part in elections as voters and as candidates for office, but they had done so in at least technical violation of the Papal rule. This time there was no general abrogation of that rule, but in many constituencies it was in terms suspended, and everywhere it was tacitly understood that it was to be ignored and that the Clericals were to play the political parts of ordinary citizens of the kingdom. The result was that many more went to the polls than ever before, while the high dignitaries of the church manifested intense interest in the outcome.

ASIA

Temperance in Turkey

Rev. J. L. Fowle, of Cesarea, tells of a rather surprizing form which the "Liberty Spirit" in Turkey has taken of manifesting itself:

We have had a temperance campaign right here in Cesarea this past fall, and it has gathered glorious headway. Soon after the proclamation of "liberty" last summer, the people began to hold meetings, at which, amid much sophomoric spouting, there was often considerable sense. Near the close of one of these meetings a priest said he had something to propose, but as the hour was late he would defer it until the next week. When some one called out for him to go ahead now he said that he and his family had determined to stop using intoxicants or offering them to others, and that he wanted to propose next week that others join him in this pledge. Immediately one of the leading men called out, "I am with you"; others cried, "So am I," "So am I."

A Turkish Literary Lady

The American College for Girls in Constantinople last month celebrated an anniversary with an address in faultless English from a Turkish lady,

Madam Halideh Salih, a graduate of the college in the class of 1901 and the wife of a prominent Turkish gentleman. Since the revolution in Turkey last year, giving freedom to the press, she has become one of the most popular writers for the newspapers. She is a regular contributor for five journals. Two plays of Shakespeare which she has translated into Turkish are to be presented in the new theater at Constantinople. This is a noteworthy instance of the work this institution has been doing for the nations of the Near East.

Dr. Greene's Anniversary

In the midst of the excitement of political overturn in Turkey, Rev. Dr. Joseph K. Greene is receiving the congratulations of his many friends on having just completed a half-century of missionary service in that country, about forty of these years having been spent at Constantinople. He has seen great changes, wars, plagues, famines and conflagrations, political intrigues and upheavals. It seems as tho he had been spared to see the fruitage, sudden and unexpected, of long labors, in the beginning of a free nation established on principles of righteousness. It is not strange that he says if he were to live his life over again he would choose the missionary career he has had. Rev. Dr. H. N. Barnum, of Harpoot, is the only missionary in Turkey who has had a longer term of service than Dr. Greene. Rev. Dr. G. F. Herrick also completes his half-century in Turkey this year.—*The Congregationalist*.

A Sanatorium on Mount Lebanon

In Syria, the one woman whom the Turkish Government permits to practise medicine is Dr. Mary P. Eddy. She is the child of parents who together gave a full century of work to the evangelization of Syria. Tuberculosis is the scourge of Syria. For generations past, it has been the custom to cast out of the house any member of a family—even a mother or an eldest son—who gives evidence of be-

ing attacked by this dreaded disease. A hospital and camp for tuberculosis patients became a necessity. And just in the nick of time the money needed came from friends in America.

On the crest of the foothills of Lebanon, under the very shadow of snow-clad Mount Keneesey, "the Jungfrau of Syria," 4,000 feet above the sea, and looking down over pines and palms to the blue Mediterranean, some people four years ago put up a large building. It was suited in size and situation to be a sanatorium, and Dr. Eddy purchased it a few months ago. Since then she has enlarged the windows and added balconies where patients can take the open-air cure. The house has sixteen rooms and two wards.

The Bible in Jerusalem

Says *The Bible in the World*:

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

INDIA

Who Are the Hindus?

A writer in the *Advance* gives these answers to the question:

The Hindus are those people of India who burn their adult dead. But some ascetics bury; some castes bury or burn.

The Hindus are those who worship under direction of the Brahmans, the highest or priestly caste. But Sikhs and Jains do the same.

The Hindus are all inhabitants of India who are not Sikhs or Jains or Bud-

dhists or Animists or followers of any foreign religion. This is a negative way of getting at the matter, and therefore unsatisfactory. These three definitions have been given by recognized authorities. They are all partly true.

A native writer changing the terms slightly, says: "What the Hindus do is Hinduism." Mr. Crooke, the author of "Things Indian," criticizing the various definitions, accepts the last. It indicates the social rather than religious character of Hinduism.

Hinduism is a chaos; it is also a perplexity and a peril. Mr. Crooke indicates this: "All these multitudinous forms of belief are left without any official control from its leaders. Hinduism has never dreamed of a Council or Convocation, a common prayer-book or a set of Articles of Belief. Each sect goes its own way, preaching its peculiar secrets, and never combining for action except under the influence of some outburst of fanaticism, when the sacred cow or a shrine is believed to be in danger."

One Cause of Discontent in India

Every year 15,000 students graduate from the universities, and \$8,000,000 is spent annually for education. This means that many every year are looking for work to do, and posts to fill. And this young India, this half-trained, undisciplined India, is filled with the divine discontent of youth, and wants something, she hardly knows what, but more of freedom and independence. Why should England rule India at all? Why should poverty-stricken India furnish wealth and position for even a few of England's younger sons? Why should the Indian Empire be the reflected glory of the British Raj, and not shine a sun by her own light? The partition of Bengal furnished a pretext, the victory of Japan afforded an inspiration, but the time was ripe for a change in attitude toward the ruling power.

The Moslem Situation in India

D. J. Fleming, of Lahore, India, writes to *The Presbyterian*:

Some of you who are in study classes have written asking for information about Mohammedanism in India. Do you realize that the Mohammedan population of India is almost as great as the total population of the United States, and that as India's Emperor, King Edward is the greatest Mohammedan monarch in the world? Three things seem to stand out as noteworthy in the situation:

There is a general tendency toward progress and education. For decades, the backwardness of Mohammedans in all educational matters has been a by-word here. Last week, however, when Sir Louis Dane was laying the cornerstone of the new Mohammedan college of Lahore—itsself a sign of the new spirit—he said that out of six Indians admitted within the last few years to the highest posts in the gift of the Government, five had been Mohammedans. Incidentally, it is significant that each of these five was educated in Forman Christian College. All over the province, girls' schools and boys' schools for Mohammedans are springing up, urged on by the enlightened members of the community, in spite of the indifference and opposition which pervades the Mohammedan masses.

Education for Women in India

The Maharajah Gaekwar of Baroda, who paid a visit to America a year or so ago, is a keen advocate for the extension of a sound and practical education among the people over whom he rules. He has led the way in India in the establishment of free and compulsory schools, and the law includes girls as well as boys. The maharajah has swept away class and caste distinctions in the schools by sending his daughters and his relatives to sit side by side with other scholars; no social distinctions are allowed to interfere with the knowledge offered to all comers. It is estimated that, including the compulsory schools, there are now in the state 350 girls' schools, Mohammedan, Marathi, Gujarati, and in Baroda there is a high school for girls, which prepares them for the matriculation examination of the Bombay University. Instruction is given in the vernaculars, and English has only been added lately.—*Brooklyn Eagle*.

Signs of Promise in India

In the *Presbyterian Record*, Mrs. Dr. Buchanan, wife of a missionary, writes:

Last month we were both at Jubbulpore, in the central provinces, attending a convention for the deepening of the Christian life, and it was really most

inspiring. Eighteen hundred Indian Christians were in attendance and about eight missionaries from central India and the central provinces. The chief speakers were Indian Christians. The key-note of the meetings seemed to be "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." It was good to hear these Indian brethren eloquently and powerfully pleading with their brethren to endure hardness for Christ's sake, in winning India for Him. One could not but feel that "The Redemption of India draweth nigh."

Progress in Djeypur, India

In 1884, Rev. Reimers, of the Breklum Missionary Society, founded the Station Koraput in the district of Djeypur in India, and nine years later he died, without having had the privilege of baptizing one heathen. Others followed him, of whom one died, a victim of the fever, while the health of all suffered severely. Still the work went on in faith and prayer, until at last seven adult heathen professed Christ in baptism on Christmas, 1897, after thirteen years of earnest labor. Now Koraput has 2,571 native Christians and 357 inquirers, while 26 European laborers (22 male, 4 female) are laboring upon the more than fifty stations and outstations of the Society.

The Station Djeypur, the capital of the land, was opened in 1887, but has now 703 native Christians, while Kotapad, organized one year earlier, contains 4,568 Christians and 812 inquirers. Now Rangapur was started in 1889 and 1,192 Christians and 700 inquirers are gathered, while in the newer stations of Lakshmipur, Guni-pur, and Bissemkatak, the Gospel slowly conquers and heathen souls are surrendering to Christ.

Thirteen years of patient sowing of the seed! Then the harvest of 9,034 native Christians in ten years.

United Presbyterian Success

From far up toward Khyber Pass, Rev. J. A. McCounlee writes to the *United Presbyterian*:

Nineteen hundred and eight has been another year of God's great doings in

the India Mission. Three years ago there was an increase of 1,309 by profession, and that brought us much encouragement; two years ago the increase was 1,655, much more reason for thanksgiving; but this last year the record reads 2,049 received on profession of faith. But encouraging as is this result, it is but a small part of the number that might have been received into the Church had we had the teachers to teach the people and prepare them for baptism and to follow up their reception into the church with the teaching "to observe all things" that Christ commanded. The total membership has reached 17,321, the Christian community numbers 32,365; Christians are found in 1,030 cities and villages, and the native contributions reached \$3,529 last year.

One of Our Oldest Missions

The American Board's Marathi Mission, whose report of 1908 has just been issued, was started in 1813. The first founders spent five hours a day teaching a school for Hindus, and at the end of ten years had 26 schools. There are now more than 150 primary schools, with other schools leading up to the high schools of Ahmदनagar and Bombay. In the industrial schools girls are taught needlework, cloth-weaving, lace-making, fancy work, and general housework; and boys, basket-making, rug-weaving, cloth-weaving, carpentry, laundry work, typewriting, fitter's work, making of metal dishes, masonry, rope-making, gardening.

The Woful Poverty of the Indians

Except to those who have been in India it is difficult for one to realize the exceeding poverty of the ordinary village Christian. There are thousands of them who, if they are unable to obtain a daily wage of from two to four annas (an anna is equal to two cents), will with their families have to forego their evening meal. For many it is a steady fight against starvation for nearly twelve months of the year. At transplanting time and at the reaping there is usually a sufficiency, but for the rest of the year it is a steady contest, not with want but with actual starvation. The problem of self-support under such circumstances becomes well-nigh insoluble.

Good Words for Missionaries

A number of British officials in India have borne witness to the character and ability of missionaries in that great portion of the British Empire. The latest, perhaps, is that of Sir Andrew Fraser, late Lieutenant-Governor of Bengal, who in an address before the great "Missions in India" meeting in London recently said:

I have served in two provinces, and I have known as many missionaries as possible in both. I have gone in commissions under government over the whole of India, and visited every province and many native states, and in every place I have become acquainted with the missionaries. I claim for a layman an exceptional right to speak in regard to missions. I throw myself with all my weight into the class of witnesses who come to speak with thankfulness to God of what they have seen in the past, and hopefulness in regard to the future.

CHINA

Forward Movement for China

An important educational forward movement in the interest of China has been launched in London. The China Emergency Appeal Committee, with Robert Hart as chairman, has set itself to raise £100,000 for a great educational forward movement, with especial stress on medical training. This sum will be spent as follows: £40,000 to establish in four important centers of population union medical training colleges in connection with existing hospitals, in which Chinese students may be qualified for medicine and surgery, the institutions to unite the various churches without sacrifice of denominational principle; £40,000 to provide in as many centers as possible, normal training and theological institutions for the education of Chinese Christian school-teachers and pastors; and £20,000 for the translation and publication of the best Western literature; also to assist the Christian Literature and Tract Societies already at work in China.

The committee has wisely decided that the missionaries are to have the administration of the fund, in conjunc-

tion with members of the committee itself.

OBITUARY NOTES

Charles E. Ballou, New York

Rev. Charles E. Ballou, one of the most widely known mission workers in the United States, and for seventeen years the head of the McAuley Cremorne Mission on the West Side of New York, died on April 21, after an unsuccessful operation, at the age of fifty-eight.

While employed as a tailor at Middlebury, Vermont, he was converted at a revival service conducted by the lady who became his wife. Among their friends were "Jerry" McAuley and his wife, who were then laboring in the building where Mr. and Mrs. Ballou later carried on the mission.

Dr. George H. Rouse, of India

We regret to announce the death of Rev. G. H. Rouse, D. D., so widely known on account of his devoted service in India, for over forty years, in connection with the Baptist Missionary Society. A few months ago the veteran worker closed his long career in the East and retired to England in poor health, but with hopes of furthering the missionary cause as his strength might allow.

Sheldon Jackson, of Alaska

The Rev. Sheldon Jackson, DD., LL.D., who as a Presbyterian missionary among the Indians of the West organized the first canoe mail service, and was later missionary and U. S. Commissioner of Education for Alaska, died on May 2d at Asheville, N. C., aged 75 years. He was a graduate from Union College and from Princeton Theological Seminary, and until 1877 worked among the Indians of the Western prairies. He then went to Alaska, where he for years carried on his missionary work. He was the author of many books relating to his work, and imported the reindeer into Alaska. To this great undertaking he was moved by philanthropic considerations.

Dr. Jackson's interest in the work of the Presbyterian Church led him to give property valued at \$50,000, near Salt Lake City, toward the erection of a Presbyterian college.

His name is held in esteem throughout the whole denomination and indeed outside of its borders.

William Ashmore, of China

Rev. William Ashmore, D.D., one of the most honored missionaries to China, died April 21, in Toledo, Ohio, after having had failing health for several years.

Dr. Ashmore was born at Putnam, Ohio, December 25, 1824; was graduated from Granville College, now Denison University, in 1845; and from Covington Theological Seminary in 1848. He was ordained pastor at Hamilton, Ohio, the same year; but appointed a missionary of the American Baptist Missionary Union to Bangkok, Siam, in 1849, arriving at Hongkong, January, 1851, and at Bangkok, April, 1851. He removed to Hongkong in January, 1858. Owing to his wife's health he returned to America, where he remained from 1858 to 1863, Mrs. Ashmore having died May 19, 1858, and been buried at sea. Until 1888 he was stationed at Swatow, South China, with the exception of two furloughs, 1875 to 1877 and 1885 to 1887. In 1886 he was elected corresponding secretary of the Missionary Union. He returned to the United States in 1888, but resigned as secretary in September, 1889, to return to his work on the foreign field. He married Mrs. Nathan Brown as third wife at Yokohama, Japan, September 4, 1890. He returned to the United States in the spring of 1895, going again to Swatow in the autumn of 1895, and arrived again in Boston in May, 1899. He visited China and Japan in 1901 at the request of the Executive Committee, arriving in Boston, June 25, 1903. On his final return to America in 1903, he made his home at Wollaston, Mass. In the fall of 1907 he removed to Toledo, Ohio. Dr. Ash-

more will stand in missionary history as one of the greatest figures in Christian missions in China. Through his work at Swatow and by powerful personality he has had a profound influence on the development of missions in the Chinese Empire. He had the mind of a statesman and grasped large problems with a prophet's vision.

Lilavati Singh, of India

Miss Lilavati Singh, professor of English literature and philosophy in the Isabella Thoburn College, Lucknow, India, translator and editor, died a few days ago in Chicago, while traveling under the auspices of the Woman's Foreign Missionary Society of the Methodist Church, in the interest of the college. Miss Singh was in her forty-first year, and was a woman of brilliant intellect, and with Miss Thoburn was the means of making the college a power in India.

Nine years ago Miss Singh made her first visit to America, coming as delegate from India to the great Ecumenical Conference held in New York. She spoke to an audience that crowded Carnegie Hall, and the New York dailies reported at the time that she "carried them by storm by her eloquent address given in fluent and forceful English, and during which applause was tumultuous and insistent." It was after hearing this address that the late President Harrison said: "If I had given a million dollars for foreign missions, I should count it wisely invested if it had led to the conversion of this one woman."

She was the editor of the Urdu "Woman's Friend." Two years ago, at the World's Student Federation Conference held in Japan, Miss Singh went as delegate from the Women's Christian Associations of India.

She took the degree of A.B. at the Calcutta University, and received the degree of A.M. with honors from the University of Allahabad, being the first Hindu woman to receive that degree.

FOR THE MISSIONARY LIBRARY

STEWART OF LOVEDALE. By James Wells, D. D. Illustrated. 8vo, 419 pp. Hodder & Stoughton, London. \$1.50 *net*. Fleming H. Revell Co., New York. 1909.

The development of South and Central Africa has been made possible by such sane men of God as James Stewart of Lovedale. His ceaseless activity is exemplified in the name "Long-strider," by which the natives called him. The purpose to be a missionary was born in Stewart's heart when a boy. In 1860, at the age of 29, he planned a Livingstonia mission, formed a New Central Africa Committee, visited Livingstone on the Zambesia, explored the highland lake region, and in 1866 settled at Lovedale, Cape Colony, where he developed the missionary institute which has become famous with its kindergarten, graded teaching, manual training and practical Christian education.

Dr. Stewart also did much to promote a good understanding between Europeans and natives, to develop industry, thrift, peace and Christian religion, and to exemplify the character of a master missionary.

The biographer has drawn a clear and inspiring picture of this noble worker, but does not show as clearly as could be desired the progressive development of his character and work—the hardships, trials and hindrances as well as the encouragements and successes.

As a missionary biography this volume is of unusual merit and well repays a careful reading. It also describes admirably many phases of the religious and political situation in South Africa.

THE BLACK BISHOP—SAMUEL A. CROWTHER. By Jessie Page. Illustrated. 8vo, 440 pp. 7s. 6d. *net*. Hodder & Stoughton, London. \$2.00 *net*. Fleming H. Revell Co., New York. 1909.

One of the remarkable products of modern missions was Samuel A. Crowther, the black bishop of Nigeria. Kidnaped from his home in 1821 and rescued as a slave boy in the following year, he entered a mission school and

was baptized in 1825. Later he became a teacher, a clergyman and finally a missionary bishop under the Church Missionary Society of England. His career and character were unique, and he became well known through his many visits to England and the frequent telling of his story in missionary addresses. He died in 1892, leaving a son who is now arch-deacon and a work in the Niger delta that is a credit to the Bishop's fidelity and power.

Mr. Page's story of this remarkable life is filled with fine incidents. In adventure and hardships, training and travels, labor and leadership, this black man showed himself to be above slander and worthy of honor from church and state.

One of the interviews related may give an idea of the practical value and interest of this narrative. A heathen priest had become interested and listened to Bishop Crowther respectfully, but said: "Softly you must go with us, or you will spoil the whole matter. Stretch a bow too much and it will break. We are told that those who serve God must no more steal or deceive, or commit adultery. We are watching to see if your life agrees with your words. Then we shall consider if this new way suits us also."

No slanderous tongue ever blackened the Bishop's name. His life was a rebuke to sinners and his warm heart and wise head led many into the kingdom and to the service of the King. Few life histories have so much of fascinating power and practical helpfulness.

D. M. THORNTON. A Study in Missionary Ideals and Methods. By the Rev. W. H. T. Gairdner. 12mo, 283 pp. Hodder & Stoughton, London.

A sub-title of this book might have been "Cairo, as the Center of the Moslem World." It is a carefully written and interesting biography of one of the student leaders of Great Britain, who became a missionary leader in Egypt, and appears at an opportune moment. When attention

is being paid as never before to the most formidable opponent of the Christian religion in the whole world, it is good to read the life of one who caught the vision of the evangelization of the Mohammedan world, and deliberately planned his life to meet the problem. Douglas M. Thornton was one who made the Student Volunteer Watchword a spiritual force in his life, and who devoted his intellectual powers to thinking out the wider problems of world-wide evangelization. The story of his life, cut short because of unceasing labor, is here told by his colleague and friend in a worthy way. His early days at Cambridge, his work for the Student Christian Movement, his reasons for choosing Cairo as a field of labor, the evangelistic and literary work he accomplished, are largely told from his own letters. Again and again in his letters he emphasizes the need for reinforcements and for picked men in the work of missions. Nine illustrations, seven of which are portraits of Thornton himself, add interest to the volume. One would like to have seen a little fuller recognition of the work of the American Mission in Egypt, but this is a biography, and not a history of missions. The book is an ideal one to put into the hands of those who go out to the foreign field, and contains many rare and telling incidents of a life wholly consecrated to God and yet thoroughly human.

GEORGE BROWN, D.D. *PIONEER MISSIONARY AND EXPLORER. An Autobiography.* Illustrated. 8vo, 536 pp. \$3.50. Hodder & Stoughton, London; Fleming H. Revell Co., New York. 1909.

Dr. Brown, who was for nearly half a century a missionary in Samoa, New Britain, New Ireland, New Guinea and the Solomon Islands, has given us a profusely illustrated and very readable account of his life and labors, his observations and experiences in these islands of romance, heathenism and scientific research.

The missionary was born in 1835 in Barnard Castle, Scotland, became an assistant to a surgeon—and nearly

blew up the establishment trying to make hydrogen gas—was apprenticed to a draper, became interested in the sea and foreign lands through captains of ships which coaled at Hartlepool, and finally took a temporary position as cook and later as a sailor boy on an East Indianman, chartered as a troop-ship. In New Zealand he became a Christian and was not long in deciding to devote his life to the missionary cause. He was sent to Samoa under the Methodist missions in 1860.

Dr. Brown's account of his life and work is full of humor, life and information. From it one not only obtains a good picture of the man as seen by himself, but finds clear descriptions of the islands and people in which he lived and worked.

After fourteen years in Samoa, Dr. Brown was sent to establish a mission in New Britain and later labored in other islands. He afterward became secretary of the Foreign Missionary Society of Australia.

These pioneer missionary adventures remind us of John G. Paton and James Chalmers. As history and a narrative of personal experiences, this life story is of particular value.

BENARES. By C. P. Cope. Illustrated. 12mo, 262 pages. 2s, 6d. Robert Cullley, London. 1909.

Benares is one of the unholy strongholds of Hinduism. Here we see the outcome of the practise of the religion of 200,000,000 people. Its position on the sacred Ganges, its many temples, and palaces, its burning ghats, its "holy" men, have made it famous as the Mecca of India. Here we may see the image of Ganpati, the god with an elephant head, the monkey temple, the bloody worship of Vishnu and Siva, the sacred Jugger-naut, the innumerable fakirs and sadhus, the sacred bulls, the nim-tree, Mohammedan mosques and Christian missions. All these are described briefly and vividly in a way that gives an exceptionally clear idea of the forces that are fighting for religious supremacy in India.

HEROINES OF MISSIONARY ADVENTURE. By E. C. Dawson. Illustrated. 12mo, 340 pp. \$1.50, net.

HEROES OF MODERN CRUSADES. By Edward Gilliat. Illustrated. 12mo, 352 pp. \$1.50, net.

MISSIONARY HEROES IN ASIA. John C. Lambert. Illustrated, 12mo, 158 pp. 75 cents, net. J. B. Lippincott, Philadelphia. 1909.

These are three volumes of exceptional interest to young people. Their attractiveness and value depend not only on the fact that they are true stories of heroism and adventure, but because they inspire the reader with admiration for men and women who have made sacrifices and have achieved things worth while in behalf of mankind.

The first volume is devoted to the stories of such women as Mrs. Duff of Africa, Mrs. Clark of India, Mary Reed among the lepers, Mrs. Hudson Taylor of China, Mrs. McDougall of Malaysian Islands, Fidelia Fiske of Persia and Mary Louise Whately of Egypt. Many of the stories of comparatively unknown missionaries excite breathless interest, but full advantage is not taken of the dramatic incidents and thrilling adventures. There is not the same skill in the narrative as is displayed by writers of fiction.

"The Heroes of Modern Crusades" are men who have wrought reforms and abolished evils. Here are the stories of the work of Wilberforce and Lincoln to end slavery, John Howard for prison reform, Lord Shaftesbury's temperance crusades and Dr. Barnardo for the relief of the poor, Sir George Williams for young men and Dr. Grenfell for the fishermen. As one might expect, these stories furnish abundant material for exciting adventure, pathetic experiences and heroic endeavor. It is now almost incredible that some of the conditions and practises described could even have existed. Those who read these stories may come to understand what can be accomplished by persistent self-sacrificing effort, and may be inspired to work more earnestly for the correction of mod-

ern evils, such as child-labor, sweat-shop industry, social vices, political corruption, and industrial oppression.

"Missionary Heroes in Asia" is a supplementary volume to "Romance of a Missionary Adventure." Dr. Lambert tells more stories of James Gilmore in Mongolia, Jacob Chamberlain in India, George Mackay in Formosa and Annie Taylor in Tibet. They are only a few of the tales of romance and adventure that may be gathered from missionary life.

Each of these books will be eagerly read by young people and by all who prefer their missionary information in narrative form. The illustrations are well chosen to add interest to the descriptions.

A STANDARD BIBLE DICTIONARY. Edited by Melancthon W. Jacobus, D.D., Edward E. Nourse, D.D., and Andrew C. Zenos, D.D. 4to, 920 pp. Funk & Wagnalls Company, New York and London.

This concise, beautifully illustrated and moderately priced volume professes to meet the general need for a less discursive and more popular yet scholarly dictionary than the recent ones by Hastings and Cheyne. The aim was "to present the results of a reverent scholarship committed to the accepted facts of criticism, open-minded to its unsettled problems and thoroughly loyal to the basal truths of an evangelical Christianity." We venture to believe, however, that the average missionary, if he adds this book to his scant library and begins to use it, will find on nearly every page examples of that fashionable critical method of *a priori* rules and prepossessions which Professor Ramsay, in the case of Harnack, has aptly characterized as "being on the threshold of the twentieth-century thought, yet not able completely to shake off the fetters and emerge out of the narrow lines of the nineteenth-century critical method which was false and is already antiquated." (See articles on Abraham, Joseph, Hexateuch and Daniel among others.) It would be an impossible task for any missionary to make an intelligible translation of the article on

Aaron with its algebraic symbols of the documents either into Arabic or Chinese. The article on Jesus Christ is distinctly disappointing in its treatment of the incarnation and the crucifixion of our Lord. "The Incarnation means the presence of the divine in the human—whether the genealogies are accurate and whether the peculiar relation to God involves a virgin birth are questions on which the Christian faith is not dependent." One can judge of the "moderate" standpoint by the statement "David, tho none of the Psalms was certainly written by him, was capable of writing some of those attributed to him."

SOCIAL DEGRADATION. By Malcolm Spencer. 12mo, 180 pp., paper. 1s, *net*. Student Christian Movement, London. 1908.

We welcome this compact and discriminating study of the poor in Great Britain—a study from the standpoint of the Christian ideal for humanity. Mr. Spencer takes up in turn the physical handicap, the home surroundings, struggle for a livelihood and religious needs of the poor in cities and larger towns. It is a study to make one stop and think and then attempt to help toward better conditions.

THE SPIRIT IN THE WORD. David M. McIntyre. Morgan & Scott, London.

This is a great book, by Dr. Andrew Bonar's son-in-law and successor. It is luminous, spiritual, and uplifting. Its whole tone is at once scholarly and temperate, discussing with mingled thoroughness and simplicity the things of the Spirit, with remarkable discrimination as to things which differ. We should be glad to see this book in the hand of every theological student in Christendom. No one can read it without being a better man. The scientific and historical references in it are beautifully illustrative, as when, for instance, he refers to the dead letter and living law of the statutes enacted by Parliament, some of which are abrogated and others observed, and which, in certain law-books, are printed in different type.

NEW BOOKS

CHRISTIANITY AND OTHER RELIGIONS. By Arthur Selden Lloyd, D.D. 12mo, 127 pp. 75 cents, *net*. E. P. Dutton & Co., New York. 1909.

THE DAYS OF JUNE. The Life Story of June Nicholson. By Mary Culler White. 12mo, 128 pp. 50 cents, *net*. Fleming H. Revell Co., New York. 1909.

FAR NORTH IN INDIA. By William B. Anderson and Charles R. Watson. Illustrated, 12mo, 312 pp. Board of Foreign Missions, Philadelphia, Pa. 1909.

IDOLATRY. By Alice Perrin. 12mo, 396 pp. \$1.50. Duffield & Co., New York. 1909.

BEHIND THE VEIL IN PERSIA AND TURKISH ARABIA. An Account of an English Woman's Eight Years' Residence Among the Women of the East. By M. E. Hume-Griffith. With narratives of experiences in both countries. By A. Hume-Griffith, M.D., D.P.H. Illustrations and map, 8vo, 335 pp. \$3.50, *net*. J. P. Lippincott Co., Philadelphia. 1909.

QUAINT SUBJECTS OF THE KING. 8vo, 304 pp. \$1.50. Cassell & Co., New York. 1909.

LETTERS FROM CHINA. By Sarah Pike Conger. Illus. 8vo, 392 pp. \$2.75, *net*. A. C. McClurg & Co., Chicago. 1909.

DAYBREAK IN KOREA. By Annie L. A. Baird. Illustrated, 16mo. 60 cents, *net*. Fleming H. Revell Co., New York. 1909.

BY THE GREAT WALL. By Isabella Riggs Williams. Illustrated, 12mo. \$1.50, *net*. Fleming H. Revell Co., New York. 1909.

THE APOSTLE OF ALASKA. The Story of William Duncan of Metlakahla. By John W. Arctander. Illustrated, 12mo. \$1.50, *net*. Fleming H. Revell Co., New York. 1909.

WE TWO IN WEST AFRICA. By Decima Moore and Major F. G. Gugglesburg. 8vo. \$3.50. Charles Scribner's Sons, New York. 1909.

THE MARTYR'S ISLE. (Madagascar.) By Annie Sharman. Illustrated, 8vo. 174 pp. 2s, 6d. London Missionary Society. 1909.

THE WITNESS OF THE WILDERNESS. By G. Robinson Lees. Illustrated, 12mo. 222 pp. 3s, 6d. Longmans, Green & Co., New York. 1909.

THE HEART OF CENTRAL AFRICA. By John M. Springer. Illustrated, 12mo. 223 pp. \$1.00, *net*. Jennings & Graham, Cincinnati. 1909.

THE GOSPEL IN LATIN LANDS. By Francis E. Clarke, D.D. 12mo. 315 pp. 50 cents. The Macmillan Co., New York. 1909.



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 arbitration.

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 water-pipes 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. Chilli, 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 oppressed, 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 (Tinnevely) 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 de-

plore 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 com-

plaints 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 com-



COMMODORE PERRY

(Taken from a Japanese poster)

panions 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.

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 confessed 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 dressed 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. Reinforcements 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, Hideyoshi 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.

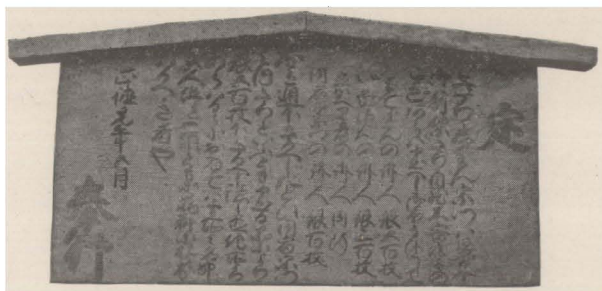
After the death of Iyeyasu in 1616, his son and successor passed the sentence of death upon all Christians who refused to renounce their faith

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 forced 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 Iruan (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.)

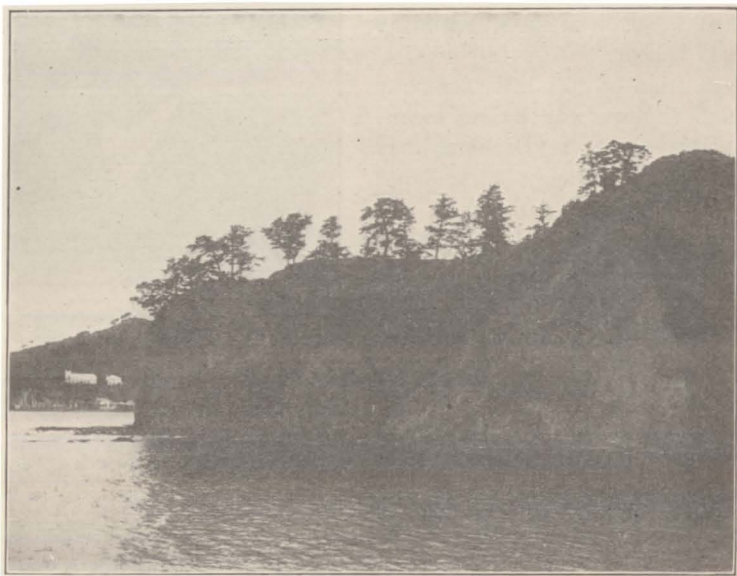
The Governor.

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

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 destruc-



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

MARTYR OR MISSIONARY ROCK, JAPAN.

Upon this rock Christians were murdered during times of persecution.

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 destruc-

tion 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. 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 heaven 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 skill-

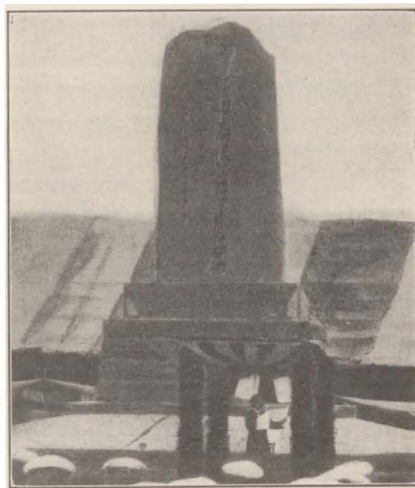
ful diplomat, but a devout worshiper of God and a constant reader of His Word.

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.

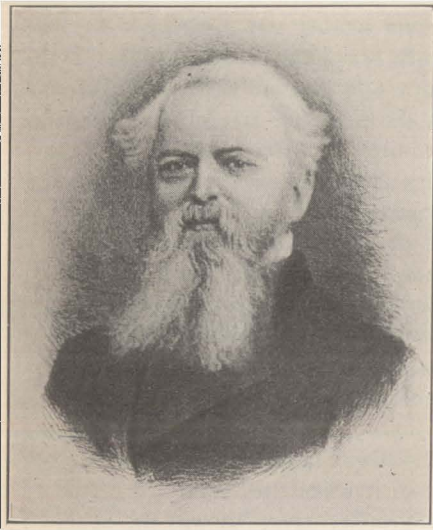
These five men were Perry, Harris, Hepburn, Brown and Verbeck—the first two Christian diplomatists, the last three Christian missionaries. This band of men were all reared from earliest childhood under pronounced Christian influences, and as boys breathed the pure air of loyalty and patriotism. Perry's 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

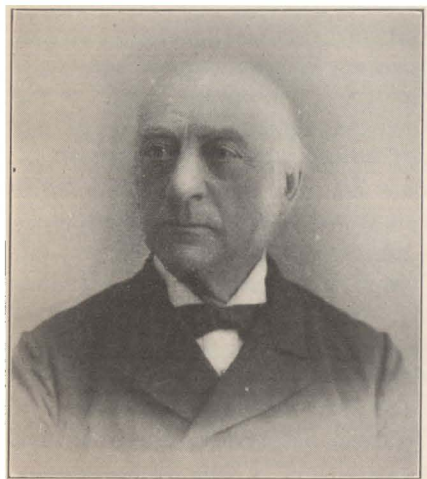
Perry awoke the nation to the fact that they could no longer be permitted to refuse responsibility for the welfare of the world. He showed them firmly, yet kindly, that isolation meant death, and that only as a people became a part of the race in activity and sympathy did it deserve to live. While a 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.

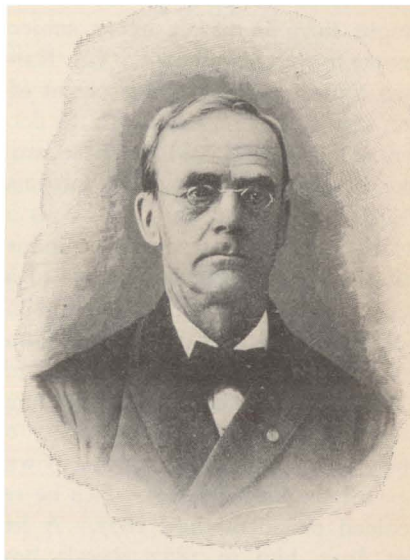
In the department of education these three men did their full share. They broke the ground and laid the foundations for an educational system for the empire. And so well did they do their work that there has been no need to build elsewhere than on these foundations. Brown was a pioneer in education in 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 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."

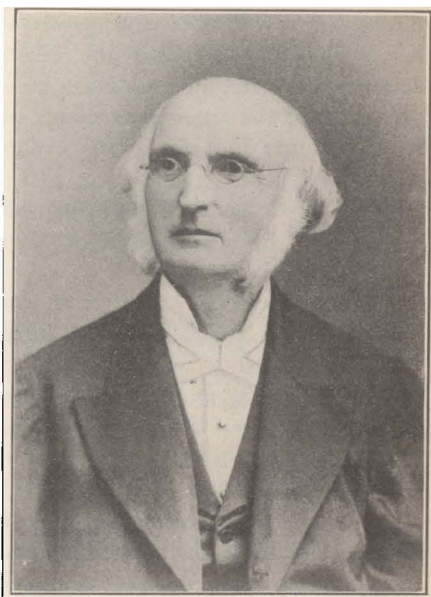
"Something a good while ago, that you sent Okuma?"

"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 it 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 surprised 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

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.



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.

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 dis-united 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.

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.

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

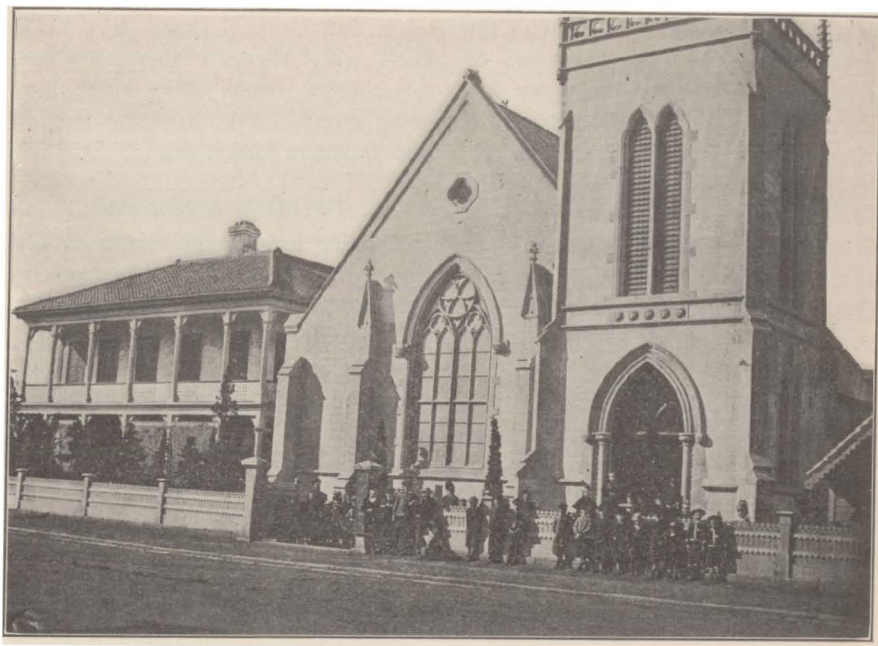
Before we consider the achievements of fifty years of missions in Japan, let us look at some of the difficulties which had to be overcome.

1. Christianity was a proscribed religion. It was death to profess Christianity. No teacher of the Japanese language could be obtained at Kana-

gawa 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 As-

sociations 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.

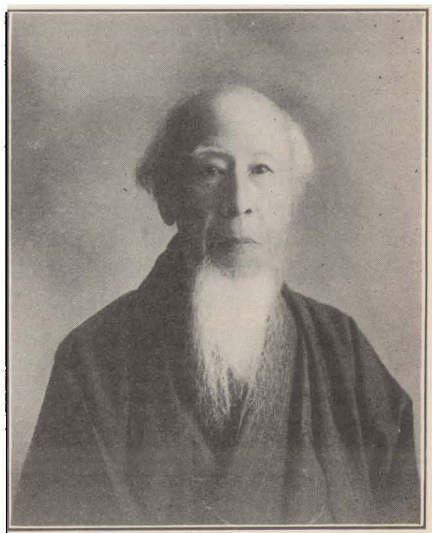
Dr. J. C. Berry's examination of the prisons of Japan, thirty years ago, and his suggestions to the government for their improvement, helped to start a reform which makes many of their prisons bear favorable comparison with those in Western lands, altho forty years ago the life of the prisoners was said 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 continental 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 address 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'état*. It began Sunday evening, December 15. A crowd gathered in the Cannon Square near the palace. Some patrolled 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 con-

sented 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 crushed 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.

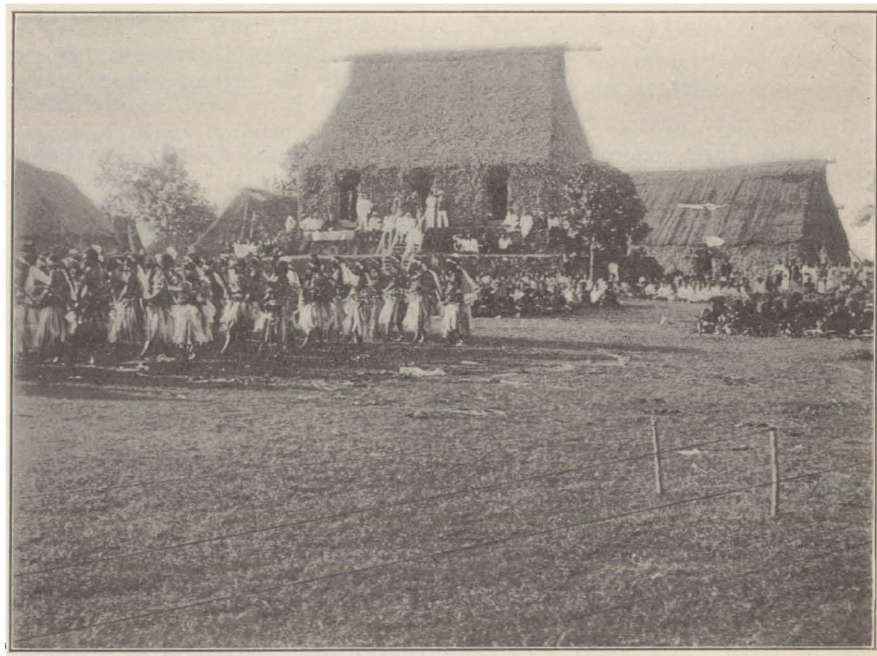
One morning we went for a walk up the bush, with a bonny brown girl and several boys in attendance. They brought us so many pretty things that we started to trim our hats and shoulders in the native fashion, the girl remarking, "Only let us ladies wear them." Presently we met an old woman, wrinkled and 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 spe-

cial 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.

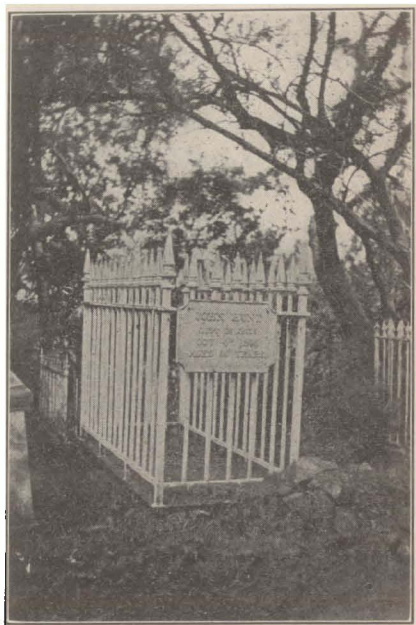
There is much truth in the statement made by the late Sir J. B. Thurston when Governor of Fiji, that "the dangers of the Fijian missionaries are past, but their difficulties are only beginning."

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 worshippers 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 worshippers, 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 slightly 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 con-

ferred 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, Bud-den, 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 Cabrerases—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 re-

ligious 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 school-houses—which have meant profitable contracts to political favorites—are, I fear, little used except to house the guests and friends of the *jefe políticos*. 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 ma-

king 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 of the 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 al-

ready 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 co-operation. 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 hun-*

dred 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 Philipian 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 in-

crease 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 Stetzel 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 expressed 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 Endeavors

"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.

Ringings 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 co-operating 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 address 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 Tunese Indian 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 Guatemala 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 discusst, 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 out-patients 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 out-stations 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 mosque* 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 missiona-

ries 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 universities 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 Yung-byen, 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. Pitson:

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, Liao-yang 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 posessed 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 laborers. 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 co-operate 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 Pad-dock 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 SCOTFIELD 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. Gaebelstein 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, there-

fore, 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-loom, 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. 5s. 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 three-fold 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 simi-

lar 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 Everett 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 impressed 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. 6d, 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. 2s, *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. 6d, *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 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.

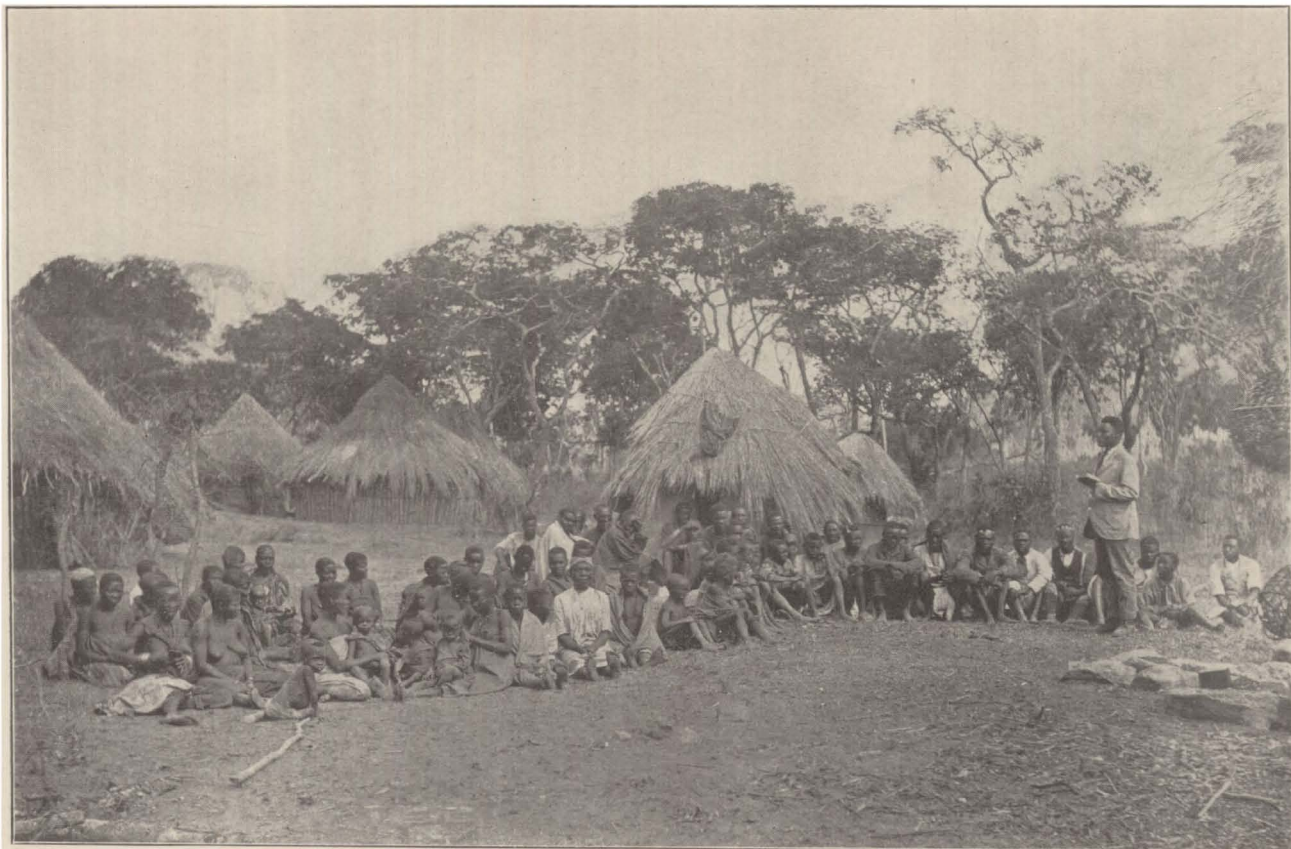
JAPAN FOR CHRIST. By Rev. Charles L. Brown, D.D. 65 pp. 25 cents. Lutheran Board of Publication, Columbia, S. C.

TWENTY PICTURE-STUDY ART POST CARDS OF THE MISSION FIELDS OF THE WORLD. 4s, dozen. 1s, 3d 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.



MARK, A NATIVE EVANGELIST, PREACHING AT NYAHUDIS KRAAL, EAST CENTRAL AFRICA

Here they want to build a church and have their own native teacher. They will pay for their own church if a teacher costing \$30 to \$50 a year can be supplied by the Methodist Mission.

The Missionary Review of the World

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VOL. XXII. No. 8
New Series

SIGNS OF THE TIMES

IS THERE RELIGIOUS LIBERTY IN RUSSIA?

The manifesto of the Czar declared that there should be complete religious liberty within his domain, and here and there have been promising signs of advance in freedom of conscience. In Jewish missionary work especially, privileges have been granted, which were unheard of a few years ago. In Odessa the school and the public meetings of the worker of the Mildmay Mission to the Jews have been officially permitted, and the worker has been granted a permit to preach in any place within the government of Chersou. In Warsaw and in Lodz, the workers of the same mission have been granted valuable privileges. And the Methodists have met with no opposition, when they opened their first church in the Russian Empire.

On the other hand, we read that the Committee of the London Jews' Society would like to enter Russia, but after serious consideration has resolved to wait until some of the present hindrances are removed. *Trust-ing and Toiling*, the organ of the Mildmay Mission to the Jews, brings in its latest number the news from Odessa that 300 Stundists have been arrested and condemned to two months' imprisonment. Its missionary at Odessa writes thus:

The Russian Baptists, with their preacher and the visitors who had come to Odessa for the Brethren's Conference, met on Ascension Day on Mount Schewachow to have a picnic. They had but just reached the place when they were surrounded by a large body of mounted and other police and promptly arrested. Men, women, and children were led through the streets like criminals and shut up. The children were set free immediately, and some of the women, but more than 200 were put in the different prisons, where they will have to remain for two months.

On Sunday morning at 6, as usual, the brethren of the second meeting, with their preacher, assembled on the seashore for some baptisms, but on the way they were taken by police on the watch for them, and about a hundred more were robbed of their freedom and thrown into prison to suffer for two months.

The treatment of the brethren is said to be dreadful, on the plea that they are enemies of holy Russia, Church and State.

That story reads like the innumerable ones published before the Czar's proclamation of religious liberty was issued.

The feeling which animated this latest act may be gathered from the following account which appeared in the Russian newspaper, *Zaria u Rodina*—"For Czar and Fatherland"—(quoted in *The Christian*):

People who called themselves Baptists had come from abroad, and from many

towns in Russia, to a conference to be held at Odessa. As the authorities prohibited the meeting, they assembled on Mount Schewachow, thinking they would not be disturbed. If the police had not interfered in time and arrested about 200 of them, they would have numbered 1,000 by the evening, and it is impossible to say what such a crowd might have undertaken, probably not the preaching of God's Word! Many Jews were arrested who had been invited and summoned by the Baptists. A touching union indeed of Stundists and Jews.

The object of both is one and the same; the perversion of true believers and the undermining of the firm ground on which the power of holy Russia stands. It is a new method of undermining the foundations of the Russian Empire, and the champions of freedom are hypocritically using prayer as their instrument in this wicked and abominable deed, in order to deceive the people and gain adherents. The Jew has joined the Baptist in order by united effort to further the revolution in Russia.

It is shamefully insulting that the misleading of Russian subjects from the true faith is permitted in holy, orthodox Russia. This is not a case for tolerance. The Russian people have always had that. Nor is it a case of freedom of conscience and of religion, but it is a case of the public persecution and perversion of orthodox Christians. All this is really done for political ends in conjunction with Jews and foreigners, against the peace of the Russian people, in the assurance that when once the orthodoxy and self-government of our people are undermined, Russia will fall and the Jews will be the lords of the land.

Pastor W. Fetler escaped arrest, and has busied himself invoking the authorities on behalf of his friends with but little success. In response to Mr. Fetler's appeal, the City Prefect expressed his regret that he had not been caught. The majority were sentenced to seven days' imprisonment, but Mr. Pavloff and other leaders were com-

mitted for two months. The brethren have testified to their faith by praise and by prayer.

Such occurrences make one doubtful if there is, after all, religious liberty in Russia. We trust there is, and hope that gradually these persecutions of Protestants and Jews will cease, and freedom of conscience and religion will be fully established throughout the vast domain of the Czar.

THE NEW FREEDOM IN TURKEY

The triumph of the Young Turk party in Turkey means the establishment of liberty on a firmer basis than ever, according to Rev. James L. Barton, who summarizes the results as follows:

1. The loyalty of all parties to constitutional government and the inviolability of parliament have been revealed.

2. The old party of Hamid II has been repudiated by all classes who have any interest in the country except as a source of personal gain.

3. The action of the constitutional party since its return to power confirms the opinion, previously formed, that the country is to be administered as far as possible in accordance with the laws of Christian nations and not in the interest of Moslems as against Christians.

4. The new *régime* has definitely committed itself to the policy of peace and to the development of the arts of peace.

5. The leaders in New Turkey have committed themselves to the development of a system of modern education for the country.

6. The liberty of the press and the right of free speech have been maintained.

7. The new constitution proposes to

recognize all classes and religions as equal before the law.

8. The proclamations which have been issued by the highest authority in the Mohammedan world, the Sheik-ul-Islam, declare that constitutional government is in accordance with the sacred law of Islam, and that under a constitution the Christians and Mohammedans have equal rights.

9. The reign of the people has begun.

THE SHAKING OF THE DRY BONES IN BORNEO

Borneo, one of the Dutch East Indies, fifty years ago, saw the cruel murder of a devoted band of missionaries. The Rhenish Missionary Society had kept its missionaries among the heathen inhabitants for years, and, in 1855, it had started the station Tanggohan on the Kapua river. Missionary Ferdinand Rott was at its head, and after six months of faithful labor had the pleasure of baptizing four heathen, who, however, had heard the Gospel before his arrival upon another station. Soon another family acknowledged Christ and was baptized, so that it was possible to organize a congregation and build a little church. A revival seemed at hand, when there came suddenly a political uprising against the Dutch, who had occupied the island, and the faithful missionaries fell almost as the first victims of the fury and anger of the heathen. On May 7, 1859, Mr. Rott, one of his little daughters, and five other missionary workers were forced to enter the waters of the river, where they all perished. Mrs. Rott and her two smallest children were kept prisoners in the house of the heathen chief (of Tanggohan) three days and then escaped. All other mis-

sionaries of the district were forced to flee. The stations were destroyed. The native Christians were scattered, and the situation seemed to be hopeless.

After seven years a missionary was permitted to take up the interrupted task of preaching the Gospel to these cruel heathen. It was a most discouraging task, progress being so slow that Borneo was considered the most difficult field in the Dutch East Indies. In 1903, after thirty-seven years of work, there were but 1,983 native Christians upon the nine stations upon Borneo, while the work upon Sumatra and Nias, commenced later than that upon Borneo, was flourishing. The missionaries upon Borneo complained over the unwillingness of the heathen to hear the Gospel, and one of them called the island the valley of dry bones.

But in spite of discouragement and unwillingness of the heathen to hear, the faithful missionaries continued in their labor of love. And now, just fifty years after the martyrdom of Mr. Rott and his companions, the dry bones upon Borneo are shaking, and signs of life are appearing. During the year 1908, 146 heathen were baptized, and 340 remained under instruction for baptism at the close of the year. The missionaries report that doors and hearts are opening in a hitherto unknown manner. Among those heathen who were baptized in 1908, there was found the great-grandson of the chief of Tanggohan, in whose house Mrs. Rott and her little children were kept prisoners for three days in 1859, before they escaped, and the whole descendants of that chief are said to be favorable to Christianity.

A time of revival seems at hand among the heathen of Borneo, where the Rhenish Missionary Society now reports 10 stations, 13 European ordained missionaries with 11 wives, 2 native evangelists, 40 native teachers, and 28 voluntary native helpers. There are 2,445 members of the congregations (1,256 communicants), and 1,204 heathen pupils attend the 31 missionary schools.

CHURCH UNION IN CHILI

Dr. Browning, of the Presbyterian Mission in Chili, South America, sends a very important communication in reference to the movement toward Christian Union. Since many believe that the different Evangelical churches of Chili represent antagonistic creeds and rival methods of work, the missionaries felt impelled to make a formal declaration touching the essential unity of believers in Christ and the solidarity of all the evangelical work.

The different branches of Christ's Church have naturally created diversities in expression of doctrines and methods of work, yet they have been one in so far as they have been loyal to Christ and have loved one another.

We believe that this diversity in form and method has been a distinct gain, for it has tended to preserve all phases of Christian doctrine and experience. So long as differences of climate, speech, education, and temperament exist, there will be variations of tone and emphasis in the proclamation of the everlasting Gospel.

We recognize, therefore, differences in matters of government, organization and doctrinal forms, yet we wish to affirm our unity in the great essentials and to express our sincere desire to enter into more cordial relations with all who in unfeigned faith endeavor to save men through Jesus Christ, our Lord.

We believe in—

1. God, the Father Almighty, Maker of Heaven and Earth;

2. In Jesus Christ, His Son, who is our Prophet, Priest and King;

3. In the redemptive work of Christ as the only hope of a race that can not be self-redemptive;

4. In the Holy Spirit, who begins the work of salvation in the heart and completes it in the perfect sanctification of the believer;

5. In the baptism of the Spirit in every surrendered life, in order to effective service in savings souls;

6. In the continuous existence of the soul and the judgment of all men according to the deeds done in the body;

7. In the Church Universal, of which all true believers of every age and clime are members, the only representative Head of which is Christ;

8. In the inspired Bible as authority in faith and practise;

9. In the individual right to exercise reason, conscience, and will before God;

10. In the obligations resting upon all Christians to obey our Lord's Command to preach the Gospel to every creature.

The gage of religious truth is its power to transform character, and we declare that all the Evangelical Churches in Chili are a unit in their efforts to raise up a body of Christians who shall glorify Christ in their lives, and whose faith shall be evinced in such good works as these: purity, honesty and truth in character, speech and act; personal cleanliness, thrift and economy; conscientious performance of duty in home, business and society; patriotism in obedience to law and hearty compliance with every just decree of government; Christian education looking to a balanced development of the spiritual and intellectual; in works of charity to the needy and suffering; the sanctification of one day in seven as a day of rest, worship, and service to God; temperance, and the endeavor to extirpate the national vice of intemperance through Christian effort and the all-powerful Spirit of God.

Finally, we covenant to unite our prayers and our efforts for a wide-spread revival in Chili.

AMERICAN METHODISM IN AFRICA

BY BISHOP JOSEPH C. HARTZELL

The Methodist Episcopal Church is this year celebrating its African Diamond Jubilee, in commemoration of the completion of seventy-five years of missionary work in Africa, and throughout the world. The first Methodist missionary, Melville B. Cox, arrived in Liberia in March, 1833, but American Methodism was really organized in Africa thirteen years earlier. The first immigrants to Liberia sailed from New York in 1820 on the *Elizabeth*, the *Mayflower* of the future republic, and among them was Daniel Coker, a minister of the Methodist Episcopal Church. He organized on shipboard the first church of this denomination for Africa, and for thirteen years he was the leader of this company of Methodists among the colonists. He also served as governor, pastor and physician. Thus Mr. Cox's arrival in 1833 provided for the official recognition and organization of a church already inaugurated.

Cox was a man of excellent training and of unsurpassed consecration. But his health was impaired and he could not have passed the physical examination of any missionary society to-day. He lived only to inaugurate his statesmanlike plans, and in four months and twelve days after his arrival in Africa was in his grave. But his self-forgetful consecration has been an inspiration through the years, and the Church still remembers his heroic words, which he asked a friend to put upon his tombstone, if he died at his post: "Let a thousand fall before Africa be given up."

Reenforcements were sent. But disease and death made the opening years full of discouragements. Eight white missionaries, one after another, died

in the colony, and frequent attacks of fever emaciated the remaining members. A heroine of these early missionaries was Miss Sophronia Farrington, who refused to abandon the station when all the American missionaries had either died or were compelled to return to America. Thus this "Lone Woman in Africa" became a living link in the history of Methodist Episcopal missions on the African continent.

The First Twenty-five Years

During the first twenty-five years the Church was greatly interested in its mission work in Liberia. The annual appropriations reached \$30,000; but the environment of the work was very unfortunate, humanly speaking, for the climate was unhealthy, and the people who migrated from America were poor, and the government was unable to open the way into the more healthy sections in the interior. In fact, it is only in comparatively recent times that great and wealthy nations have been able to extend civilization far into the interior on the west coast of Africa. Other missionary societies of America and Europe, Roman Catholic and Protestant, met the same difficulties in the prosecution of their work, and all except our own and the Protestant Episcopal have withdrawn from the field entirely. Recently the African Methodists have begun work.

As indicating the spirit of American Methodism, Bishop Levi Scott, one of its general superintendents, went to Liberia in 1852 and made a thorough study of the situation. The conviction became general that only negro missionaries should be employed in Liberia. To secure Episcopal supervision, upon the recommendation of Bishop

Scott, the law of the Church was changed so as to provide for the election of missionary bishops, whose jurisdiction should be confined to the countries to which they were appointed. Two colored men filled this office — Bishop Francis Burns, 1858-63; Bishop John Wright Roberts, 1866-75; the former having lived five years and the latter nine years.

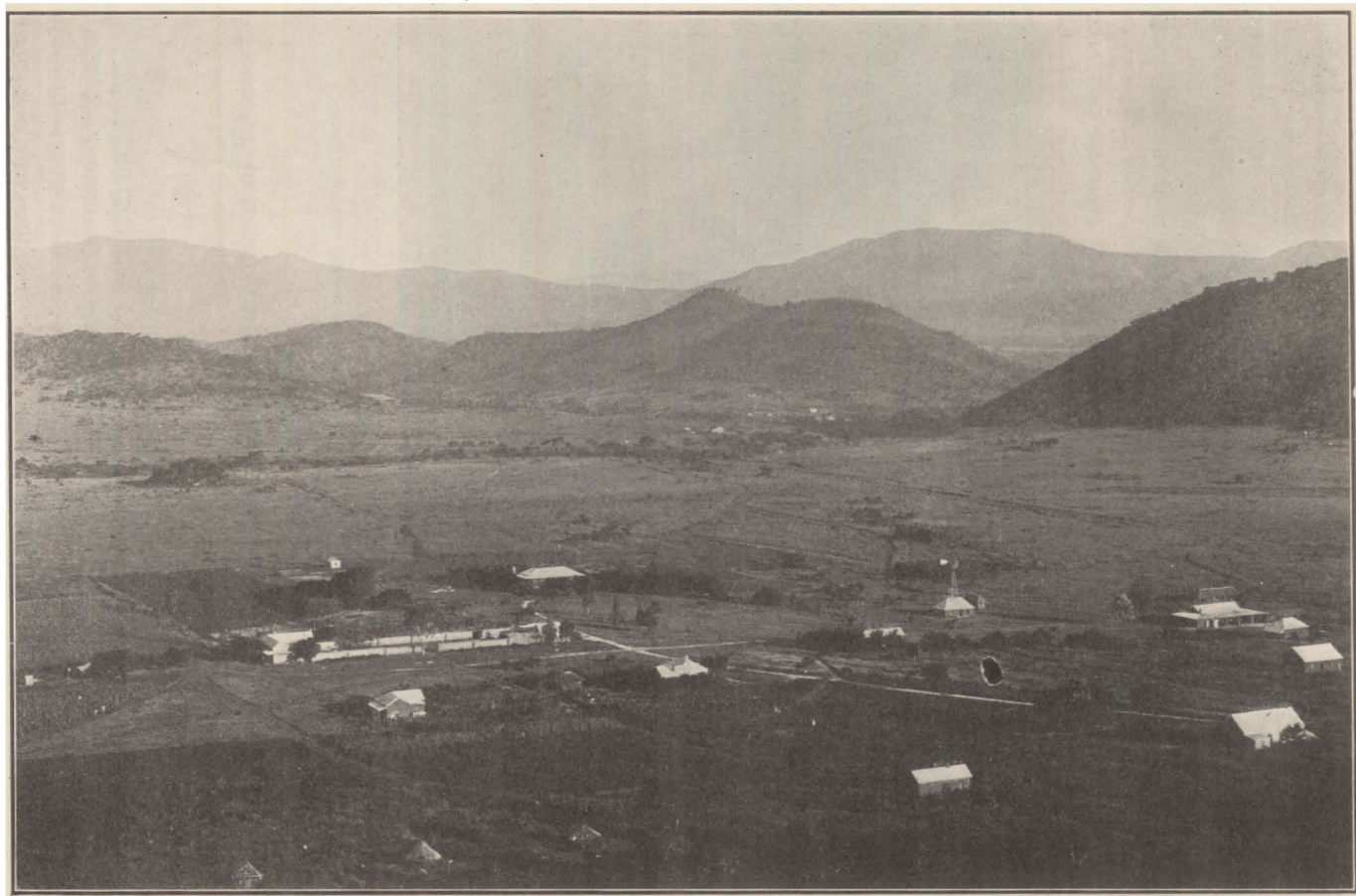
In 1876 another general superintendent, Bishop Gilbert Haven, visited Liberia and sought to rally the missionaries on lines of aggressiveness, and to arouse the waning interest at home; but the continued unfavorable conditions as to health and the failure to raise up an indigenous ministry, together with the loss of interest in Africa abroad because of the Civil War and the tremendous problems concerning Africa at home, following the war, all combined to affect unfavorably the work in Liberia and to dampen the ardor of the Church. At times it was seriously contemplated to abandon the field entirely. From 1854 to 1877 only one lay missionary was sent out.

But despite adverse conditions, the first half-century was not without its results. At the close of the period there were 27 churches and 2,508 members, and 35 Sunday-schools with 2,178 scholars. One of the notable native leaders of this early period was Rev. Charles A. Pitman, who died in 1892. When Rev. John Seys, one of the early superintendents of the mission, was on his way to open a new station in Heddington, in 1840, he outwalked his luggage-carriers and was lost in the jungle. Shouts for help brought a little boy of the Aneah tribe to his relief. Mr. Seys was won by the boy, and with the consent of

his parents, placed him in school at Monrovia. There he learned the printer's trade, was educated in the mission schools, and later in America. He became a preacher in Liberia in 1862, was sent as a missionary to the aboriginal tribes, was a presiding elder for twenty-four years, and the first delegate from the Liberia Conference to the General Conference of the Methodist Episcopal Church in America. He was also prominent in the affairs of the Liberia Republic.

Bishop William Taylor

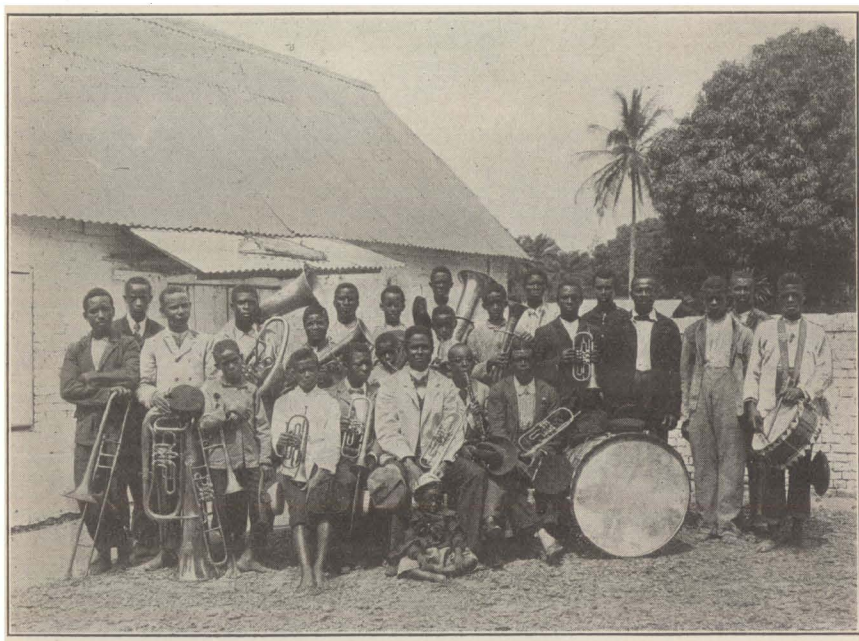
The *second period* of the mission opened in 1884 with the election of William Taylor as Missionary Bishop for Africa. Bishop Taylor had gained a world-wide reputation as a prominent missionary evangelist in California, Australia, India, Europe and South America. In the two last continents he had inaugurated the plan of self-supporting missions, which were to pay for their own maintenance after the first year or two. His election to Africa was with the understanding that he should administer the work already in charge of the Church in Liberia, and should also be permitted to found upon the continent other missions upon his cherished plan of self-support. During the twelve years of his administration the old work in Liberia was strengthened, altho it received only the small annual appropriation of \$2,500 from the Board of Foreign Missions. The Bishop began work at many centers among the raw heathen in Liberia on his special plan. He also opened missions on the Kongo and in Angola, and made a small beginning in Portuguese East Africa. The "self-supporting plan" for establishing and maintaining missions in Africa did not prove a success, and in



THE OLD UMTALI METHODIST MISSION, EAST CENTRAL AFRICA

the end nearly all the missions were abandoned, except those in Angola and parts of Liberia. Some permanent foundations were laid, especially in Angola, where the largest number of tried and faithful missionaries had remained upon the field. Bishop Taylor's great service to Africa as a missionary was that he held before the thought and upon the conscience of

comparative failure of his plans. During the twelve years of his administration nearly \$400,000 were expended, beyond the appropriation for the old work in Liberia, by the Foreign Board; and of the 250 people (counting women and children) sent out, 50 were found on the field in 1896, most of them being in Angola. These results emphasized tremendously the



THE HARTZELL BAND, LIBERIA, WEST AFRICA

This band is composed of students in St. Paul's River Industrial School, Liberia

American Methodism the vast and inviting fields on that continent, preparing the way for larger forward movements when conditions would become more favorable. His visions of what ought to be done were clear and comprehensive. In addition to this great service the outcome of the "self-supporting mission plan" in Africa proved an object-lesson of inestimable value to the Church. The Bishop himself in the end came to realize the

necessity of the regularly organized and well-tried missionary methods of the Church. The growth of permanent "self-support" in foreign mission fields is in proportion as these methods are followed and wisely administered.

The *third period* of American Methodist missionary work in Africa began with 1896, when the General Conference retired Bishop Taylor, accepted as foreign missions of the Church what remained of those he had begun on the

"self-supporting plan," and elected the writer his successor as Bishop for Africa.

Several things combined to emphasize the importance of this new era and to insure increasing success for the work. All that had been accomplished by Bishop Taylor was gratefully acknowledged, and the fact that

for the Gospel, was in full tide, stirring every section of the Church as never before concerning its duty toward Africa. Among the more than 300,000 negro communicants of the Methodist Episcopal Church in America there were developing many leaders whose thoughts were turned toward Africa, and who were coming to



THE METHODIST CONGREGATION AT QUIONGUA, ANGOLA, WEST AFRICA

the General Conference had committed the Church to the opening of missions in every part of the continent where, in the providence of God, it might be called, was accepted as an imperative providential summons for a great forward movement. The outlook in the Republic of Liberia was more hopeful. The marvelous opening up of the continent under different European governments, among whom it had been parceled out, by which the way was being prepared everywhere

feel their special responsibility for its redemption. In addition, the Church had come to recognize the efficiency of the Missionary Episcopacy in the administration of foreign fields, and was ready, through its Board of Foreign Missions, to maintain the work as it should develop. Beginning with 1896, for the first time American Methodism began to fully awake to its responsibility to the whole continent of Africa, and seemed ready and anxious for the inauguration and support of

plans looking to large development, not only in the old centers, but wherever it should be providentially led. It was the era of growing world-wide missionary methods and faith, as well as the dawning of Africa's day, and



MEMBERS OF THE OFFICIAL BOARD IN THE LOANDA
METHODIST CHURCH, ANGOLA, WEST AFRICA

the Church was ready for the call of God.

The policy of the administration since 1896 has been to strengthen the old work in Liberia, especially in its enlargement among the raw heathen, the reorganization around strategic centers of the remnants of Bishop Taylor's work wherever found; and the entering of other strategic centers as resources in workers and finance were secured. In Liberia a college, with a system of primary schools, and a mission printing-press were inaugurated, self-help in the support of the mission and the building of churches advanced, and the administrative efficiency of the work strengthened. During the four years following 1896 twenty-three trained negro men and women, from our schools in the Southern States, were sent to Liberia.

In 1904 Dr. Isaiah B. Scott, of New Orleans, was elected a second Missionary Bishop for Africa, and since then has had charge of the work in Liberia and continues the same lines of aggressive policy. The present membership is 98 ministers and native helpers and 4,297 communicants, with property worth over \$175,000.

In Angola, a great Portuguese colony in West Africa, south of the Congo, on the foundations which Bishop Taylor laid, we have several vigorous and growing mission centers, with valuable property, one center being 400 miles in the interior. In the capital city of Loanda on the coast, where we have our most valuable property, our educational and church work have been especially successful. In addition to the work of the parent board, our Woman's Foreign Missionary Society is erecting a \$10,000 building for the establishment of a girls' school. Two hundred and seventy-five miles in the interior, at one of our industrial stations, we have a well-equipped mission press, where large amounts of literature in the Portuguese and native Kimbundu languages are being published. The British and Foreign Bible Society is about to issue an entire New Testament, the translation being the work of our mission.

In the Madeira Islands work was opened in 1898 among the Portuguese Roman Catholics. Recently a \$20,000 property has been bought, located in the center of the city of Funchal. Here are the headquarters of the mission for the islands. We have three centers, where the usual lines of work in mission stations are being carried forward. We have also a sailors' rest, to administer, as far as possible, to the sailors of the many ships which anchor

in the beautiful harbor during each year. This work is especially interesting because of its relation to other groups of islands near by, and of the wider field of Protestant evangelism among the Roman Catholics of Portugal. Occasionally the spirit of Jesuitism manifests itself in various phases of opposition. For example, we have had four Bible burnings within a few months. But steady advance is made and liberal-mindedness among

and Abyssinia. In 1908 we had nine members and a few probationers. To-day we have over 75 mission stations, with nearly 2,000 in our Sunday and day-schools. From here nearly 100,000 native men and boys on an average are in the mines at Johannesburg, earning good wages. There many of them become converted and learn to read and write in the mission schools, and return full of enthusiasm to give the Gospel to their people.



"LUXURY" IN THE MISSION FIELD—A MISSIONARY'S HOME IN RHODESIA

the Portuguese people grows, and as a rule the officers of the government are men of larger vision and better judgment than those who, years ago, drew the laws having for their purpose to hinder as far as possible Protestant mission work. We publish a monthly paper in the Portuguese language, in which regularly appear the International Sunday-School Lessons.

On the east coast, in Portuguese East Africa, is one of our most encouraging missions. The events of historic and tragic interest in the continent which have transpired in this section are surpassed only by Egypt

We pick the best of these, train them a while, get them as well married as we can to girls from our schools, and it is astonishing how efficient and faithful they are among their people.

We have here also a well-equipped printing-press. Two papers, one in Portuguese and one in the native African language, are published. Here the New Testament has been published in two languages, the final work being done by the London and New York Bible societies. The complete Old Testament is now being published in America. Each year from 250,000 to 300,000 pages of Christian litera-

ture are printed from this center, and the work is in its infancy.

In 1897 an important event occurred in relation to American Methodism in Africa. As the result of visitations to Rhodesia in East Africa, extensive correspondence and personal interviews with the late Cecil J. Rhodes, Earl Grey, the present Governor-General of Canada, and other representatives of the British South Africa

and boys, gardens and farms, with beginnings of what we hope will be industrial shops. The property lies in a beautiful valley, 3,500 feet above the sea, with surrounding mountains. Ten miles away is the new town of Umtali, with banks, public library, stores, public buildings, with a European population of over 600. Here we have a \$25,000 church property among the whites and a strong native church. In



THE RISING GENERATION—CHILD LIFE IN RHODESIA

Company, there were deeded to the Methodist Episcopal Church at Umtali 13,000 acres of land and buildings, the latter costing the company over \$100,000. These buildings were chosen from those of a town which had been determined should be removed ten miles farther east into another valley, so as to facilitate the adjusting of the boundary lines between Portuguese East Africa and Rhodesia, and the incoming of the railroad from Beira on the coast 200 miles to the east.

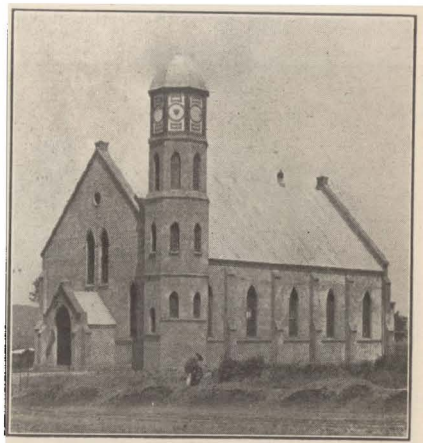
Here we are developing a large industrial center, with schools for girls

another direction, ten miles, in a great mining center, we have another beautiful church for white people, and two strong native churches with large congregations, and day- and Sunday-schools. In various directions, fifty and a hundred miles, we have several centers among the raw heathen, with out-stations multiplying. Beyond these are centers of population of from 10,000 to 50,000, lying in various directions, appealing for missionaries to give them the Gospel of Christ. Here we also have a mission press and have begun the publication of hymns, tracts,

etc. The cooperation of the government is cordial and effective. The schools among both whites and natives are under a general law, and financial aid given annually according to grades. Our mission lands in Rhodesia aggregate over 20,000 acres, located in various centers.

In 1907 American Methodism was called to North Africa by a series of events as clearly from the Lord as was Paul's call into Macedonia. More than half of the 1,100 delegates to the World's Sunday-school Convention at Rome that year were from America, and among these Methodism was well represented. On the way to Rome the ships, among other places, stopt at Algiers and saw the great open door for the Christian Church, to enter upon the work of giving the Gospel to the twenty millions of Mohammedans who dwell in North Africa. For some years there have been independent missionaries and also some sent out by the North Africa Mission, an interdenominational organization of England. Some excellent work has been done, but as yet no great missionary organization had entered North Africa west of Egypt a distance of more than 2,000 miles. One-third of the people of Africa are in the grip of Mohammedanism. Meetings were held on shipboard and in Rome, where earnest prayer was offered to God in relation to the duty of the American Church toward that section of the continent. By a consensus of opinion among Christian workers of different denominations, it was felt that American Methodism should enter that field, and when appealed to I stated that at least \$25,000 a year for five years would be needed to inaugurate such a movement, as we must go not only into

Algeria, but Morocco, Tunisia and Tripoli. It would also require the authorization of our Board of Foreign Missions to insure the permanency of the work; \$50,000 was subscribed, being \$10,000 a year for five years, and in November, 1907, our Board of Foreign Missions authorized the opening of the work. A very encouraging



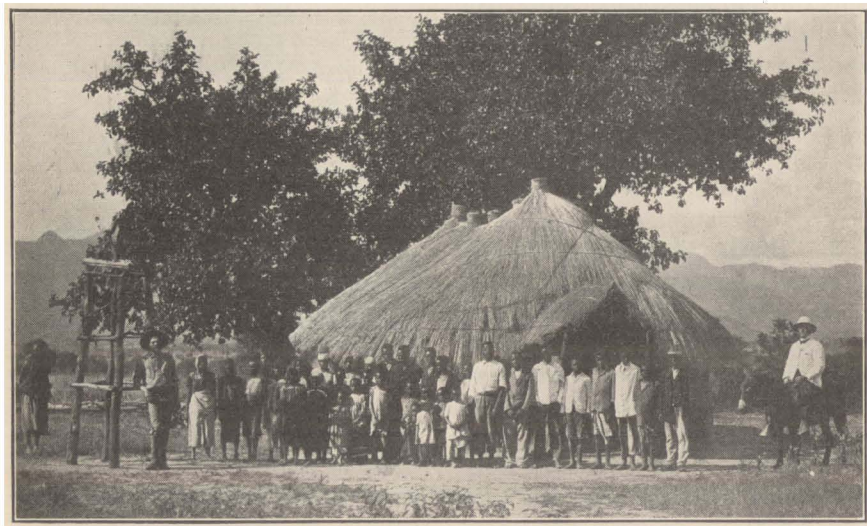
ST. ANDREW'S M. E. CHURCH, UMTALI, RHODESIA

beginning has been made. The superintendent has had twenty years' experience in India, and has entered upon his work. A younger man, who is a genius in language, has consecrated his life to the preparation of Christian literature for the Mohammedan world, and the two annual conferences of our Church in Germany are raising money for the establishment of a printing-press, where, in a few years, we hope to be able to print in the Arabic, native Kabyle and other languages any literature needed for evangelistic work among the Moslems. We have a well-equipped school among the French Roman Catholics. We have under our care and direction nearly 250 women and girls, mostly Mohammedans. The various phases

of industrial work for girls, visitation of homes, evangelistic work, etc., are being carried forward. The school and the work among the girls and women are under the direction of three ladies, who are masters of two or three languages, two of whom have been successful workers in that field for sixteen years. Two other missionaries are under appointment. In Tunis, 500 miles to the east, we have

\$300,000 as a thank offering during this year has received most hearty endorsement, not only by the Board of Foreign Missions, but by all the bishops and editors and many other prominent men of the Church.

The inauguration of the jubilee year in Washington City, January 17, 18, 19, was an event of unusual significance in the annals of aggressive missionary propaganda. President



SCHOOL AND CHURCH AT MONONDAMBIRIA'S, AN OLD UMTALI STATION

The man at the right with a hat on is the teacher. This station is located in Rhodesia

three workers, an American Bible shop and rooms for various kinds of evangelistic work. In the two places we have several very efficient natives. Others well qualified on the field are offering to unite with us, feeling sure that the Lord is in the movement. Plans for enlargement are being carefully discust.

American Methodists have faith that, beginning with 1909, a fourth and still more aggressive period than any preceding will begin in relation to their missions on the continent of Africa. The proposition to raise

Roosevelt delivered a very remarkable address. The Woman's Foreign Missionary Society is raising \$50,000, and the twenty negro annual conferences of the Methodist Episcopal Church in the United States are raising \$25,000. The success of the work, especially in the past few years, and the unparalleled opportunities for enlargement have profoundly stirred the whole Church. The annual appropriations of the Mission Board have been greatly increased. In addition to this, for twelve years from \$10,000 to over \$30,000 a year have been given as

special gifts by the friends of Africa. We now occupy seven strategic centers, three on the west coast, two on the east and two on the Mediterranean to the north. These represent about 500,000 square miles of territory and more than ten millions of pagan and Mohammedan Africans, who will probably never receive the Gospel of Jesus Christ unless given to them by American Methodism. We are pleading for fifty more trained missionaries, several training schools for natives on the field, the enlargement of our mission presses, equipments for industrial stations and for hospitals and medical dispensaries.

The Contest for Africa

Three religious forces are contending for the conquest of Africa. The oldest is that of paganism, which holds in its power to-day 100,000,000, only a few of whom have heard the Gospel of Jesus Christ. Paganism is a religion without books or literature, as they have in China, Japan and other Oriental countries, and presents a most difficult type of missionary work; and yet, wherever the Gospel of Christ is preached in sincerity and the forces of the Christian Church can have a chance, these people are redeemed and speedily lifted into intellectual and social conditions which are permanently Christian. It is a sad comment on the lack of faith and effort on the part of the Christian Church that, nearly 2,000 years after Calvary, on the continent where there were the most ancient civilizations, where the people of God were trained in adversity for their future place in the world's redemption, which gave the world its great law-giver, Moses, the hiding-place of the infant Christ from His murderers, which furnished

the Cyrenian who carried the cross for the fainting Christ, and from which for centuries Christian nations were made rich by the unrequited toil of its people, there should yet be on this continent the largest section of the human race that has not yet heard of the Gospel of Jesus Christ.

Next in point of numbers stands Mohammedanism, 59,000,000 strong. Nowhere is the missionary spirit of the Moslem world manifesting itself more actively or more successfully than in Africa. The intellectual center of this greatest and most powerful and aggressive foe of Christianity is in that wonderful university in Cairo, Africa. The center of the Senusian movement, which is to the Moslem world what Jesuitism is to Roman Catholicism, and which is extending its influence in every land, is in North Africa. Moslem missionaries are at work among pagan Africans in many centers with increasing success.

Third, and smallest in number by far—numbering, all told, a little more than 2,000,000—is Christianity. In South Africa, under the British flag, there are perhaps a million and a quarter white people who are classified as Christians. North of this in the vast continent as a whole there are some Christian centers; but how few there are in comparison with the multitudes of aggressive fanatical Moslems, or the untouched pagan black races!

As events are transpiring now, another century or two and the dominating religious power in Africa will be Mohammedan. Christianity in the third and fourth centuries had its greatest centers of intellectual and spiritual power in North Africa, the land of Tertullian, Cyprian, Athenæus and St. Augustine. Beginning with

the middle of the seventh century, in thirty short years the sword of Mohammed swept from the Red Sea to Gibraltar, and began the annihilation of the North Africa Christian Church. For thirteen and a half centuries the Moslem ramparts have stood along that Mediterranean coast in sight of Christian Europe in defiance of the Christian's God. But a new day has dawned. The sword is no longer in the hand of Moslem nations. The world has become utterly tired of the crimes of Mohammedan fanaticism. In the Mohammedan world itself there is agitation and discouragement. The doors are open for the Christian missionary as never before in Moslem lands. In one Methodist Episcopal district in India there are forty native preachers who were formerly Mohammedans, and throughout the world the evidences are increasing that the Gospel of Jesus Christ will have its way among those people also. The missionary problem of the twentieth century is the evangelization of the Moslem world, and it is just as true that the missionary problem of Africa is the conflict between Christ and Mo-

ammed, either directly as in North Africa, or indirectly as manifest in the questions which shall first reach, with its teachings, African paganism.

American Methodism plans to have its place and share with the other sections of the kingdom of Christ in the redemption of Africa. Our greatest problem is at home, in awakening the Church sufficiently to furnish resources in workers and finance. But the tide is rising, and while the eyes of the world are centered upon that continent as upon no other in matters of commerce and in the development of colonial empires, it is hoped that our faith shall be realized. Questions relating to the power of the Gospel among less favored races, of the capability of such people to rise to higher conditions, and all other practical matters relating to missionary movements, and also the results of the Gospel among men, are now solved; and, as with other sections of the unsaved world, so in Africa the call is for thousands of consecrated young men and women and for hundreds of thousands, if not millions, of consecrated money.

EQUIPPING A CHURCH IN AFRICA

That \$250 will build and equip a mission station in Africa seems incredible, but this is what the Africa Diamond Jubilee Commission proposes to do with the money generous Methodists donate to the cause. Here are the items: \$150 to build the school or chapel; \$25 to furnish the same; \$15 for a bell—necessary there since native Africans have not learned to regulate their day with a time-piece—and \$5 for a clock. An idea of the value of time is lacking in the native African. The clock thus becomes an object-lesson of value, and it is further a necessity in regulating the time of

the ringing of the bells for school and church. Then would follow \$5 for a lamp (think of a lighting plant for that sum!) \$25 for a pole, mud, and thatch parsonage; \$25 for a corn-mill, hardly an adjunct to an American church or school, but quite popular and serviceable in Africa, as many come, bringing their corn to be ground. The school children do the work, and the mill thus becomes a source of income to support from ten to twenty children in school, as well as an object-lesson in industry and in improved industrial methods for pupils and people alike.

THE STORY OF MULUNGIT

Mulungit was the son of a man who had been very wealthy before he lost his cattle through Africa's great plague, the rinderpest. He was influential among the young Masai warriors because of his mental acumen, physical prowess and gifts of leadership, and was therefore chosen chief over one division of his tribe. He was fluent in the use of three African tongues—his own Nilotic, and two of the Bantu languages, Kiswahili and Gikuyu. While *en route* to Uganda with three other young men, one night during 1900, Mulungit stopt at Naivasha, where, for the first time he heard the Gospel from a passing missionary.

The Masai are pastoral and war-loving. Their wealth consisted of large herds of cattle and sheep. So great was their prowess in war that, in the old days, before the decline of their prestige, the very mention of the Masai name struck terror to the hearts of East African tribes as far west as Uganda.

Kijabe, the headquarters for the Africa Inland Mission, recently visited by Theodore Roosevelt, overlooks the Kedong Valley. Until the summer of 1903, Kangundo had been the headquarters. About this time a spirit of intercession descended upon the missionaries at Kijabe in behalf of these people. Soon after, some Masai from Naivasha were reported in camp near the Kijabe railway station. Three—two men and a woman—came to the mission. The woman was suffering severely from an ugly ulcer on her forehead. They were in quest of medical attention. Mr. Stauffacher—destined to become the first missionary among the Masai—was entrusted with her case. God blest the means employed, and in a week the ulcer dis-

appeared entirely, occasioning much gratitude.

Unacquainted with their language, the mission was in great need of several bright lads from whom to learn it, and help in this particular was solicited. Returning to Naivasha, these travelers acquainted Mulungit with the desire of the missionaries, who hailed the prospect of satisfying their soul-thirst. Ever since that chance meeting with the missionary at Naivasha, the desire to know more of the Gospel had burned in his heart. And he went at once. His compensation was three rupees a month (one dollar) and food. He would have remained without any compensation. He soon became a constant attendant upon the services, his acute mind drinking in the miracles of divine revelation, so soon to transform his life.

His spiritual progress was rapid. In two months he led in public testimony and prayer. He often talked to the people, and interpreted for Mr. Stauffacher, now regularly visiting the Masai in their kraals down in the valley. His clear logical deductions, even in things theological, filled the heart of the missionary with joy. About this time, he came into possession of a khaki suit, and on one of these visits he asked: "Does God know all about everything we do?" Assured that He did, he said: "If I had made this coat, and put something into these pockets, wouldn't I know what they contained? Just so God, who made me, must know all about me, and what is in my heart."

After living at Kijabe five or six months, much to the surprise of his people, he refused to return to Naivasha, altho he visited his people occasionally. He told his "boys"—the

young warriors under his command—that he had received the word of God, and therefore did not intend to return to them again, which elicited scoffs and jeers. Notwithstanding, he told them all he had heard, and gave his reasons for this decision. Then they used threats, which likewise fell harmless from the shield of his faith. Then they tried riches and sensuous enjoyment.

One evening, after a meeting of all the young warriors, they offered him ten cows (valued at \$350), if he would return, and even to build a new kraal, in which he was to be the big man, with authority to make wives of any of the girls of his tribe. Foiled again, tho the seduction of this temptation was strong beyond all words, they threatened him with a good beating. He asked them to wait until the next morning for his decision. While the camp was wrapt in slumber, he climbed over the fence of the kraal and disappeared, and next morning reported at the mission to Mr. Stauffacher that he would remain at Kijabe for his food and clothes, declaring that he dedicated his life to God, for service among his people, and wished to be trained effectually to interpret to them all the words of God. Warmly welcomed, he shared a room with Mr. Stauffacher, with whom he had many conversations concerning the things of God, sometimes prolonged beyond midnight. One night, especially thoughtful, Mulungit asked: "What did the missionary whom I first met mean by eating bread and drinking the juice of fruit? and what does baptism signify?" Then, for the first time, he was given instruction as to the Lord's Supper and baptism, which soon bore fruit. Two weeks later he

applied for baptism. After being fully taught the meaning of this act, Mr. Hurlburt baptized him into closer identification with Christ's death and resurrection.

The government, about this time, having assigned the Masai to a reservation at Laikipia, Mulungit went to Naivasha to visit his people. His "boys" prest him to accompany them to the reservation, submitting for consideration an attractive offer, which, on his return to Kijabe, he discust with Messrs. Hurlburt and Stauffacher. They had told him that, if he would associate himself with them, they would permit Mr. Stauffacher to live near them, and grant him the privilege of opening a school and preaching the Gospel, alleging that they were ready to hear the words of God. Mulungit esteemed this a great opportunity to propagate the gospel of grace, and it was arranged that he should go to Laikipia immediately, Mr. Stauffacher to follow in a few days. Unforeseen circumstances, however, prevented the latter from carrying out his plan for eight months.

Shortly after he had decided to work at Kijabe without pay, the missionaries noticed that in starting for the railway station he usually took a by-path. When prest for the reason, he said he enjoyed being alone at times to think over the words of God and to plan how he might evangelize his people.

Upon reaching the reservation, Mr. Stauffacher made diligent inquiry for two months after Mulungit, but in vain, during which he prayed earnestly for his return. Then, about two o'clock one morning, he was awakened by some one crawling under the cover of his tent. Lighting his

lamp, he found a boy sitting at his bedside, apparently ill. After a silence he said, "Soba, Bwana" ("Peace, Master"). It was Mulungit. Then followed a thrilling story of adventure, with hardships, such as few boys of seventeen could ever relate. Responding to an indefinable leading, he had set forward in a path to the Assambur country, through a land uninhabited save by wild beasts such as lions, leopards, rhinoceroses and hyenas, and during four days and nights, despite hunger, cold, and exhaustion, he pushed on to his destination. Thus the hand of God led him, unprotected and alone, through one of the worst lion zones of equatorial Africa, sustained him in hunger, and the chill of night at 5,000 feet above sea level, comforted him in loneliness, and brought him to again cheer the heart of His faithful messenger. But his condition was fearful. He was in no condition to eat the white man's food, but must get Masai food at a kraal, for by the addition of certain herbs to their milk and meat they impart medicinal properties, held to be beneficial in cases of fatigue. Before taking leave of his friend and benefactor, Mulungit told him that three white men had offered him employment at three or four times larger wages than that received at the mission, but he had refused, asserting that, if he left his own people, he would return to the mission.

Love led him now to traverse the Assambur, the Kamasia country, and the Gwasngishu plateau in all which we hope to open up new stations. Familiar with these vast areas, teeming with tribes speaking the Nilotic language or dialects of it, and still without the Gospel, who shall dare to

say that God has not raised him up to guide us to the strategic points!

Mulungit's Absence

But, to resume our narrative, Mulungit went away promising to return the same evening, but he did not. The next day it was reported that he had accompanied a government expedition against the Nandi. The report was false. Instead, he had gone to Nainvasha to get his mother and property. Nothing more was heard of him for weeks. Then his mother told Mr. Stauffacher that Mulungit would report to him the next day with all his cattle. He came, but left his cattle at his kraal, explaining that he expected to build a new kraal near the mission, and would then bring his chattels; but, before his plans were realized, he was sent by a government officer to go out with a number of warriors to capture some Wandorobo, who had killed a number of Agikuyu while bringing food to the government station. He was absent for several months.

In the interim Mr. Stauffacher became ill and was obliged to return to Kijabe. Mulungit accompanied him on a trip to visit the Friends' Mission near Kisumu. Intending to remain there for some time, he suggested that Mulungit go on to Uganda, to study of the work of the Church Missionary Society there. When sailing from England, Mr. Stauffacher had met a gentleman, later principal of the Mengo High School, the largest educational institution in Uganda, and gave Mulungit a letter of introduction to him, who at once took interest in him, and as a special favor put him under the care of one of his leading boys, who took great pains to show him in detail everything about the place. He

was permitted to sleep with the boys in their domicile, and was given all the privileges of a regular student. He spent a week in the midst of the student body, attending every session of the school. Sunday he visited the cathedral at Mengo, which aroused his wonder and admiration. He was struck by the fact that as each communicant passed out a coin was dropt into the receiving-box. The power of example led him to do likewise. He learned that the members of this church were supporting several missionaries to the people on the outskirts of Uganda. For the first time in his life Mulungit appreciated the spirit actuating missionaries, despite the carefulness with which Mr. Stauffacher sought to explain their motives. Notwithstanding, his comprehension awaited this definite object-lesson of altruistic giving in order that a great truth might be struck into clarity, words alone being too poor to rouse his inert sensibilities.

The next day he visited the king of Uganda, probably two years younger than himself, an intelligent Christian with a good grasp of English, and influential among his subjects. Upon learning that a young Masai chief desired to see him, he dismissed his audience and gave Mulungit a cordial welcome. He was curious to know why he had visited Uganda. He replied that he was a Christian, and wished to study the work of the mission that he might undertake a similar work among his own people. The king was greatly surprized that a Masai chief should be a Christian, and said he was glad that the old war times were passing away.

Mulungit intended to return to Kijabe at once, but after crossing Lake

Victoria Nyanza, for the first time riding on a steamboat, he was stricken with African fever at Kisumu, and by the time he reached Naivasha he was unable to care for himself. After nearly a month his health was sufficiently restored to permit him to return to the reservation at Laikipia.

His Final Return

Mr. Stauffacher, having recovered his strength, returned to his station. One Sunday, at noon, after about a month, two boys reported Mulungit at a feast in the big chief's kraal, desirous to see him. He had a conversation with him, who promised to return that evening with all his possessions. The next morning he shaved his head—the sign for leaving his people—washed himself and put on European dress. Mulungit declared this was the day of his supreme decision for God, and, filled with the Spirit, he spoke with such wisdom, sagacity and fluency as recalled Peter's confession and Christ's approbation: "Blest art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Was it any wonder that the young missionary regarded this the happiest moment of his life? However, knowing that the devil would not release his hold without a fierce struggle, he warned Mulungit of impending distress and agony. This prophecy was soon fulfilled. They had no sooner reached the mission than a young Masai warrior, carrying a spear, informed Mulungit that he must return to the kraal at once. He responded immediately. To the mission this was a definite call to prayer. The habits, customs and associations of generations were soon to try issues with the emancipating power of the

Gospel. It was a crucial, critical period.

Resigning the Chieftainship

In a few days Mr. Stauffacher received a letter from the government official, requesting a conference concerning a Masai boy, whom he knew to be Mulungit. He correctly surmised that Mulungit had declared his intention to renounce his chieftainship. His intention had been conveyed to the big chief, who reported it to the civil authorities. The government officer, pending a conference with Mr. Stauffacher, held his action in abeyance. He assured him that he would summon Mulungit and the big chief the next day, discuss the question with them, and if, after that, he still desired to cast in his lot with the missionaries, he might be free to do so. At that meeting Mulungit clearly stated his desire to return to the mission, that he might become a teacher among his people, culminating in an understanding that another boy was to be chosen to take his place as chief. Shortly after the conclusion of these negotiations, Mulungit submitted a letter at the mission from the government officer, which, it was hoped, delegated to him final permission to stay at the station. He was warmly welcomed, but it was soon discovered that he was held in the thrall of some overmastering temptation. With the first line began the announcement that Mulungit had *revoked his decision* to come to the mission and would go back to his own people, and straightway Mulungit went to the mission cook-house, ashamed to face the question. Meanwhile the missionary sought his room and cast himself upon the bed, that he might, with some composure, interpret the cause of this

sudden revulsion, and plan a course of action. He believed that Mulungit desired to unbosom his heart, but felt that he would defer it as long as possible. Mr. Stauffacher finally sent for him. For some moments there was an oppressive silence, broken by the boy's question: "Bwana, have you anything to say?" "No, Mulungit; have you nothing to say?" The tractable features and noble carriage of the boy, which had been so commanding, had utterly forsaken him. He seemed infested by an alien spirit, capable of unfathomable depths of iniquity. He began apologizing for his action by a deliberate lie. This was more than his faithful friend could brook, who turned his face away and gave vent, in prolonged weeping, to his pent-up feelings. There swept over him, for the moment, a blast of utter desolation. This expression of grief so affected Mulungit that he hastened to his kraal, forsaking in his haste the two boys who had accompanied him. May it not have been that he too, like Peter, "went out and wept bitterly?"

The next day they met accidentally. Mulungit begged Mr. Stauffacher to assist him in achieving victory over his fierce temptation. He said that he had passed a sleepless night, since when he had taken no food. It was pathetic to hear him declare that, had he gone to sleep during the night and awoke to find himself in hell, he would have been happier than where he was. He expressed the hope that cessation from conflict might invest him with sufficient spiritual strength for victory. Mr. Stauffacher counseled him that character develops and strength is gained in the midst of conflict. His aptness in the use of illustration enabled him to get hold of this thought

for himself. He recalled the Masai raids, in which some warriors seemed to be adept in escaping the hard fighting by their acquired art of dodging responsibility. "Not these, but the hard fighters," said he, "are respected in the kraal. Yes, I see how God honors those who do the hard fighting." Comforted by this thought, and assured that Mr. Stauffacher would pray earnestly for his complete deliverance, Mulungit left, saying that he would confess his sin and seek victory through Christ.

Later he again appealed to the government officer for release from the chieftainship, somewhat discouraged as to the outcome, but believing that God was able to deliver him.

When the "boys" discovered that he was making a second effort to leave them, they called him to their kraal and threatened to spear him if he did not recant immediately. Seeing that he was sublimely fearless, they threatened to poison his food. Conscious that this did not cause him to waver, they went in a body to the big chief, and requested him to curse the boy. Mulungit left his own kraal at this juncture and remained at the mission. God's Spirit was in him to comfort and encourage, and "he endured as seeing Him who is invisible." During one of these trying days he asked to see Mr. Stauffacher's watch. Holding it in his hand, he asked, "Can you make a watch?" "No," said the missionary, "but we have clever men in America and England who can." "The man who made this watch," continued Mulungit, "knows all about it, don't he? If he wishes to stop it, or wants it to go, can he not do it? Just so, God made these 'boys'; He can prevent them from poisoning my food,

and from spearing me." Thus the great God taught His sorely tried child to commit his cause unto Him and be at rest.

The big chief responded to the request of the "boys," and in a drunken condition went to Mulungit's hut, and placed two stones under his fireplace, over which he poured some honey. Over this all the people of the kraal spit a bitter herb. This curse was supposed, in the superstition of the people, to induce speedy death. One stone was intended for Mulungit, and the other for the missionary who was held responsible for his declension from the tribal faith.

The government officer, in the meantime, persuaded that Mulungit was determined to stay at the mission, gave permission, and he immediately planned to remain there indefinitely.

Some days after, all the women of his kraal came to the mission, four abreast, each of the sets of four holding a stick—twenty-four in all—the leader singing a weird chant rehearsing Mulungit's apostasy, all joining in the chorus, the burden of which was two definite entreaties: do not break friendship; do not break our kraal. His departure, they believed, would do both. Mulungit was deeply touched, for his own mother was of the number. The chanting continued for several hours. Observing its effect upon the boy, the missionary commanded them to desist. Then, spitting the bitter herb all over the place, and muttering curses, they decamped. His mother, however, remained. She proposed to keep her seat under a tree on the hillside until her son died, believing this dire fate would overtake him within two days. Eventually, however, assured that in such an event

she should be called, she returned to her hut.

Finding their power over him broken, the young men of his division of the tribe yielded, and welcomed Mulungit to their kraal, made peace with him, and wished him success. The big chief, however, in a drunken fit caused considerable excitement, and, together with the elders, is still much soured by the affair.

Mulungit at the Mission

Mulungit continues with Mr. Stauffacher at the mission to the Masai at Laikipia, preparing to evangelize his people, voluntarily serving without compensation. He has been given a garden plot, which he is cultivating. Until it yields, the mission supplies his food. He is planting his garden as an example to his tribe, the Masai in question not being given to agriculture like the Agikuyu. Generations of nomadic life have made physical labor supremely unattractive.

Mulungit's story is known to the various tribes far and near. This alone has done more to publish the purpose of the mission throughout the country than months of preaching. Thus God makes "the wrath of man to praise Him."

During the last week of October Mulungit accompanied Mr. and Mrs. Stauffacher to Kijabe, to attend the Annual Bible Conference. He was surprised to see so many new missionaries. He wanted to know what they were doing or intended to do. When told that the writer, who had just come to the field, among other duties would transmit to the people of America and England a history of the development of the work among the natives, even sometimes writing up the story of his deliverance from satanic bondage, he was greatly interested, and said that he hoped some time to be able to give expression to the marvelous things which occupied his mind prior to his conversion, as well as those which have followed since and now fill his vision.

We trust that we may be able to give further information concerning Mulungit. No better spiritual investment can be made in the bank of heaven than a ministry of intercession for this "human document, the seal or which has been broken by his faith in the transcendent power of the Gospel of Jesus Christ." Satan desires to *unmake* this life. Resist the hinderer through your intercession.

A CHRISTIAN WORKER'S EQUIPMENT

BY REV. J. HUDSON TAYLOR

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men, and adaptability toward circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.

MEMORABLE MISSIONARY DATES FOR AUGUST

PREPARED BY MISS BELLE M. BRAIN

- August 1, 1834.—Death of Robert Morrison.
See *MISSIONARY REVIEW*, May, 1907; also "Modern Heroes of the Mission Field," by Walsh.
- August 1, 1838.—Emancipation Day in the British West Indies.
See "New Acts of the Apostles," p. 265, by Pierson.
- August 3, 1823.—Birth of Frederick William Baedeker.
See *MISSIONARY REVIEW*, February, 1907.
- August 4, 1841.—Birth of James Chalmers, of New Guinea.
See "Autobiography of James Chalmers," by Lovett.
- August 5, 1897.—Death of Bishop Edward Bickersteth.
See "Encyclopedia of Missions."
- August 6, 1844.—Birth of Bishop Smythies.
See "Encyclopedia of Missions."
- August 8, 1812.—Rice, Hall and Nott landed at Calcutta.
See *MISSIONARY REVIEW*, February, 1909.
- August 8, 1900.—Death of Cyrus Hamlin.
See *MISSIONARY REVIEW*, January, 1909.
- August 9, 1788.—Birth of Adoniram Judson.
See any life of Judson.
- August 9, 1883.—Death of Robert Moffat.
See any life of Moffat.
- August 10, 1770.—First Moravian Settlement in Labrador, at Nain.
See "History of Moravian Missions," by Hamilton.
- August 10, 1796.—Sailing of the *Duff*.
See "Pacific Islanders," by Pierson.
- August 10, 1877.—Sheldon Jackson and Mrs. McFarland reached Fort Wrangell, Alaska.
See *MISSIONARY REVIEW*, July, 1895.
- August 11, 1847.—Charles W. Forman sailed for India.
See "Encyclopedia of Missions."
- August 12, 1898.—Raising of the United States flag in Hawaii.
See "Transformation of Hawaii," by Brain.
- August 13, 1818.—Birth of Cornelius Van Dyck, of Syria.
See "Encyclopedia of Missions."
- August 13, 1839.—Birth of George W. Chamberlain, of Brazil.
See "Encyclopedia of Missions."
- August 14, 1707.—Dedication of Ziegenbalg's Tamil church at Tranquebar, India.
See "Men of Might in India Missions," by Holcomb.
- August 14, 1900.—Deliverance of Peking.
See "Siege of Peking," by Martin.
- August 15, 1549.—Landing of Xavier in Japan.
See "All About Japan," by Brain; also *MISSIONARY REVIEW*, July, 1909.
- August 15, 1804.—Birth of Simeon H. Calhoun.
See "Encyclopedia of Missions"; also "Old-Time Student Volunteers," by Trumbull.
- August 16, 1819.—Founding of Leipzig Missionary Society.
See "Encyclopedia of Missions."
- August 17, 1761.—Birth of William Carey.
See any life of Carey.
- August 17, 1808.—Birth of Asahel Grant.
See "Encyclopedia of Missions."
- August 17, 1822.—Birth of William Bird.
See "Encyclopedia of Missions."
- August 17, 1871.—Call of Mr. and Mrs. R. W. McAll to Paris.
See *MISSIONARY REVIEW*, August, 1903.
- August 18, 1818.—First missionaries reached Madagascar.
See *MISSIONARY REVIEW*, March, 1909.
- August 19, 1846.—Evangelical Alliance formed.
See "Encyclopedia of Missions."
- August 20, 1835.—Organization of the Domestic and Foreign Missionary Society of the American Protestant Episcopal Church.
See "Encyclopedia of Missions."
- August 21, 1732.—Departure of the first Moravian Missionaries from Herruhut, Saxony.
See *MISSIONARY REVIEW*, May, 1900.
- August 22, 1798.—Birth of William G. Schauffler.
See "Encyclopedia of Missions."
- August 22, 1864.—Completion of the Arabic Bible.
See article, on Van Dyck, "Encyclopedia of Missions."
- August 24, 1883.—Death of Stephen R. Riggs.
See "Mary and I: Twenty Years Among the Sioux," by Riggs.
- August 25, 1850.—Birth of John Kenneth Mackenzie.
See article in this number of the *REVIEW*.
- August 27, 1894.—Death of Charles W. Forman.
See "Encyclopedia of Missions."
- August 29, 1794.—Birth of William Ellis.
See "Encyclopedia of Missions."
- August 29, 1842.—Chinese Treaty Ports opened.
See "Dawn on the Hills of T'ang," by Beach.
- August 30, 1730.—Founding of Basel Evangelical Missionary Society.
See "Encyclopedia of Missions."
- August 30, 1902.—Death of William Bird.
See *MISSIONARY REVIEW*, November, 1902.

Suggested Program on John Kenneth Mackenzie

1. *Scripture Lesson*: The Double Cure.—Mark 2: 1-12.
2. *Hymn*: "The Great Physician."
3. *Quotations*: "A medical missionary is a missionary and a half."—Robert Moffat.
"There is no such field for evangelistic work as the wards of a hospital in a land like China."—John Kenneth Mackenzie.
To be used as wall mottoes and memorized.
The first is better for a children's meeting, the second for adults.
4. *Reading*: "A Visit to a Chinese Drug-store."
See "Fifty Missionary Stories," by Brain.

JOHN KENNETH MACKENZIE, THE BELOVED PHYSICIAN OF TIEN-TSIN

BY BELLE M. BRAIN, DETROIT, MICH.

John Kenneth Mackenzie, the beloved physician of Tien-Tsin, was born on August 25, 1850, his father, Alexander Mackenzie, being a Scotchman from Ross-shire, and his mother, Margaret Mackenzie, a Welsh lady from Breconshire. His parents and grandparents on both sides were devout, God-fearing people, who faithfully served the Lord. His father was an elder in the Presbyterian church, and his paternal great-grandfather was noted for his piety throughout the district in which he lived.

During John's infancy his parents removed to Bristol, where the young child grew to manhood, and heard God's call to far-off China. As a lad, tho quiet and reserved, he was quick-tempered and easily provoked. But in after years, through the grace of God's ruling in his heart, these traits were wholly eradicated, and his character became one of rare beauty.

He attended a private school in Bristol, but showed so little liking for study that at the age of fifteen he entered the office of a merchant as a clerk. He seems, however, to have cared enough for mental development to devote his spare time to the reading of instructive books.

Tho surrounded from birth by the holy and helpful influence of a godly home, it was through the Young Men's Christian Association of Bristol that he was led to give himself to God. With some young associates he became a regular attendant of the Friday evening prayer-meetings of the Association and the Bible class on Sunday afternoons. At the regular session of the latter, held on Sunday, May 10, 1867—always kept as a mem-

orable date in his life—Dwight L. Moody came in to address the young men. His earnest words made such a deep impression that, in response to his invitation many rose for prayers. No less than fifteen accepted Christ that day, but, tho he had risen for prayer, young Mackenzie was not among them. Yet he always dated his first desire to be a Christian from that time.

The year which followed was not a happy one. The young man's heart was filled with doubts and questionings, and tho he longed to be a Christian, for some reason, it seemed impossible to yield himself to God. At length, growing weary of the struggle, he gave up going to the Association meetings which had hitherto attracted him so much.

But God did not give him up. On the anniversary of that memorable Sunday in May, when Moody had so touched his heart, he was moved to go again to the Bible Class in the Association rooms, and there he found the Light he had been seeking. God had sent another of His servants, Mr. W. Hind Smith, of London, to address the class that day, and in response to his earnest invitation, a number of young men, among them Kenneth Mackenzie, arose to avow themselves followers of the Lord.

As he left the Association rooms, his heart was singing with joy. On the way home, he and three of his companions, who like himself had just found Christ, stopt at a quiet spot on the hilltop and solemnly dedicated their lives to the service of the Master.

At once these young men (Kenneth Mackenzie was not quite eighteen)

began to seek for ways to serve. The first thing that suggested itself was standing on the crowded streets on Sunday nights, handing out tracts to passers-by. It was distasteful work, yet they undertook it willingly, believing it to be their duty. "Afterward we thanked God together," says one of them, "for grace given us to overcome the pride which then needed to be crucified."

Other avenues of service soon opened up before them. Under the leadership of Mackenzie they assisted in open-air meetings, lodging-house visitations and ragged-school work. Ere long they found themselves in demand as speakers in evangelistic meetings not only in Bristol, but in the outlying villages as well. To increase their efficiency in this work, they agreed to meet for frequent practise, the hour chosen being five o'clock in the morning, the place, a broken-down cowshed some two miles from the town. Each in turn was expected to deliver a sermon which he had himself prepared. "This deserted cowshed," says Mrs. Bryson in her life of Mackenzie, "with its floor of bare earth on which they knelt in prayer at the beginnings of these meetings, thus became to them a training college for service in far wider fields than they had as yet been called to occupy."

Mackenzie sermons were so strong as to prove a means of grace to his companions, and by and by, as he increased in power, he was called to take part in the evangelistic services held in a theater of Bristol during several consecutive winters.

It was while engaged in this work, when he was not yet twenty, that he heard God's call to be a medical missionary. Through reading the mem-

oirs of William C. Burns and Dr. James Henderson, the Scotch missionaries to China, there had been kindled in his heart a desire to serve God in foreign lands, and late one night, while walking home after the theater service, he spoke of it to his friend and coworker, Colonel Duncan. "You are still very young," was the reply; "would it not be well to go in for the study of medicine, and in the course of time go out to China as a medical missionary?"

The next day the Colonel lent him a little book called "The Double Cure; or, What is a Medical Mission?" written by Mrs. Gordon, the wife of another of his coworkers at the theater. So deeply did it impress him that he resolved, if his parents were willing, to resign his business position, and take up the study of medicine to prepare himself for the work.

But, to his great sorrow, his parents refused their consent, and the door which had opened so alluringly before him seemed hopelessly shut in his face. Hearing of his disappointment, Mr. Gordon proposed to Colonel Duncan and Mr. Steele, a prominent surgeon of Bristol, that they meet with the young man and pray over the matter.

While they were yet speaking, God answered their prayers. When Kenneth Mackenzie returned home that night, he found that his parents' objections had given way, and they were willing to allow him to enter upon the work to which God was calling him. This was one of many instances that led him to say, near the close of his life: "I do indeed believe in prayer. I am forced to believe in it, and say from practical experience, I am sure that God does hear and answer prayer."

In October, 1870, he entered the Bristol Medical School, and four years later completed his course, receiving diplomas from the Royal College of Surgeons in London and the Royal College of Physicians in Edinburgh.

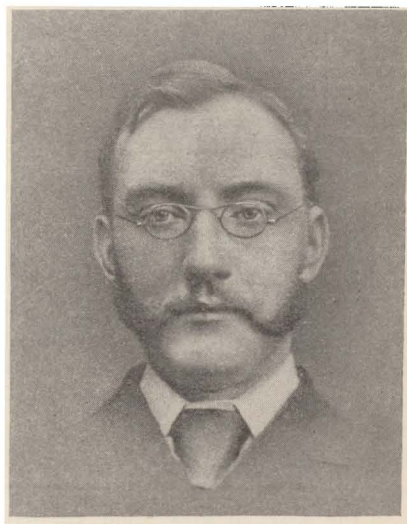
The question of a field was quickly settled. The desire to go to China, planted in his heart by the lives of Burns and Henderson, had been strengthened by hearing an address by Griffith John. And while in Edinburgh taking his final examinations in medicine, he saw an appeal in the *Edinburgh Medical Missionary Journal*, for a physician to take charge of the hospital at Hankow, Mr. John's station in China. Thinking that this might be God's place for him, he at once sought information about the vacant post, with the result that he wrote to the London Missionary Society offering his services.

A few days later he called at the office of the Home Secretary in London, but like many another enthusiastic young volunteer, he was far from pleased with his reception. Instead of being received with open arms and his offer immediately accepted, he was told that he must appear before the directors, who would give due consideration to his application.

At this meeting his offer of service for Hankow was accepted, and his reception was as kind and cordial as he could wish.

The time of his departure being set for April of the coming year, he was able, as a further equipment for his work, to spend some time in attendance in the Royal Ophthalmic Hospital in London. While in the great city he had a "never-to-be-forgotten" meeting with Mr. Moody, who was

just beginning his great campaign in Agricultural Hall, and every moment he could snatch from his busy preparations was spent in the meetings,



JOHN KENNETH MACKENZIE

where he was able to assist in many ways.

On Saturday, April 10, with Moody's sermons and Sankey's songs ringing in his ears, he boarded the good ship *Glenlyon*, which was to carry him to China. Next morning the white cliffs of Dover were passed and the home land faded from his view. "This is probably the last of England I shall see for some time," he wrote in his journal; "the Lord only knows if I may see it again."

It was ever the law of Dr. Mackenzie's life to seek the salvation of souls no matter where he was or what he was doing, and the time on shipboard proved no exception. Obtaining permission from the captain, he held a service on board on that first Sabbath at sea. One passenger only attended it, but the time was profitably spent in

Scripture study and prayer, and by the next Sabbath the attendance had grown to ten.

On June 3, after seven weeks at sea, the *Glenlyon* reached Shanghai, where the long ocean voyage ended and a river trip of 600 miles up the Yang-tse began. Taking passage on the *Tchang* on April 4, Dr. Mackenzie reached Hankow four days later and was heartily welcomed by Mr. and Mrs. Griffith John.

The young doctor found work to do at once. Hankow, the great commercial city of Central China, whose tea trade alone reached the enormous sum of £3,000,000 a year, afforded many opportunities for work among English-speaking people as well as the Chinese. The sailors of the tea-steamers having been laid as a special burden upon the heart of Mrs. John, she had done much blest work among them. It was to assist her in this that Dr. Mackenzie found his first opportunity for service in China. On his first Sabbath in Hankow, having been asked to deliver the address at the Sunday evening service held weekly at the home of Griffith John, he went on board two of the tea-steamers lying in port and gave the sailors a personal invitation to be present.

The next day—his first Monday in China—his regular work began. At first the mornings were devoted to the hospital and the afternoons to the study of Chinese.

The first months in China were by no means easy ones. Arriving at the beginning of the rainy season, the heat increased from day to day, gradually becoming more and more oppressive, so that it was difficult for him to do any work. As malarial fever is always prevalent at this time, Dr. Mac-

kenzie fell prey to it and suffered much from headache and languor. Toward the end of August he had so severe an attack as to necessitate his removal to the mountains for a brief season.

Notwithstanding his wretched physical condition, he kept steadily at work, pursuing the study of Chinese, treating the sick and assisting Mrs. John in her work for the sailors. The last-named work proved a great blessing, both to himself and to the sailors, many of whom found Christ through his efforts.

As autumn approached, with its cool, refreshing breezes, his strength returned and he was overwhelmed with work. "I have been very busy," he wrote in November; "hardly able to touch Chinese study for the last few days. I have sought, ever since coming here, to keep the work quiet, that I may get the chief part of the day for the language. But I find the hospital growing popular rather too soon."

Before he had been eight months in China, Dr. Mackenzie passed through an experience which thoroughly tested his courage. It had long been the desire of Mr. John to visit the villages lying around about Hankow, and in the autumn of 1875 he made a number of short tours accompanied by Dr. Mackenzie. As long as they confined themselves to villages within walking distance of the city, they were well received and Dr. Mackenzie's medicines eagerly sought after, but when, during the New Year's holidays of 1876, they went to Hian-Kan, the home of a native Christian named Wei, some forty miles away, the opposition was so great they nearly lost their lives.

Accompanied by Wei and three other native Christians, Dr. Mackenzie and Mr. John started on their way. During the first stages of the journey all went well. The people, tho very curious, were merely interested in the white strangers so different from themselves. But as they neared their destination, the behavior of the people changed. Instead of being merely curious they were rude, rushing along with the little party and shouting in great excitement. Mr. John tried to quiet them, but without result, and presently they began to pelt the missionaries with clods of clay from the fields. By removing his spectacles and pulling his soft felt hat over his ears, Dr. Mackenzie escaped with little injury, But Mr. John was struck in the mouth with a hard clod, which caused the blood to flow and almost made him faint. Soon after another clod struck the back of his head and cut his scalp.

On nearing a little creek, across which was a small plank bridge, the missionaries found a great crowd gathered on the other side. Pausing a moment to consider what to do, the crowd around them, which had now grown to an infuriated mob of more than a thousand men and boys, filled with hatred for the "foreign devils," pushed them to the water's edge. Mr. John started to cross, but as he put one foot on the bridge, the crowd opposite made a great outcry and sent over a shower of missiles. It was a critical moment, and their lives were in imminent danger. Beset before and behind, there seemed no way of escape, but God suggested a plan to their minds. Making a sudden rush backward, they reached the top of the bank and started back across the coun-

try. Strange to say, the people did not follow very far. "It was a trying time," says Dr. Mackenzie, "but I felt perfectly calm; no feeling of anger entered my mind. Christ was a very precious companion just then."

Great as had been their danger, the two missionaries continued their work in the outlying district. Tho they never again had such an experience as that at Hian-Kan, the curiosity of the people was always very great. Dr. Mackenzie says:

The people were not always content to use merely their eyes; they wanted to feel our clothes. I found one old woman lifting up the lower edge of my trousers to see what I had underneath. Our boots attracted a great degree of attention, and also my spectacles. Not that spectacles were strange to them; the small size only amazed them as compared with their goggles. Many remarked that Mr. John was a Chinaman, his hair and eyes being quite black, and his having no whiskers. Moreover, they noted the ease and accuracy with which he speaks Chinese. But there was no doubt in their minds about me. I was certainly a foreigner—my light hair, whiskers and eyes were evidently quite opposed to the Chinese idea of things.

Meanwhile the fame of the foreign doctor was spreading far and wide, and patients came to the hospital in ever-increasing numbers. So many remarkable cures were performed that the people felt there was no limit to his powers, and he was asked to do many impossible things. One man brought his feeble-minded son asking that he might be cured!

There were, of course, many difficulties to be faced and much prejudice to be overcome. The Chinese expect instant cures to be performed, and it was often impossible to keep them long enough to do them good.

One man who was brought to the hospital with his thigh-bone fractured was told how long it would take to knit again, but his friends, seeing no visible improvement at the end of a week, removed the bandages and splints and took him home!

It is interesting to note that Dr. Mackenzie's Chinese name added not a little to his influence. He says:

I have been fortunate in getting a good Chinese name, for the Chinese look very much at the meaning of names. My surname is "Mah," the sound the Chinese give in trying to say Mac. My second name is "Kun-ge," that is, my Kun or Root is ge, which means to succor or relieve suffering. The Chinese say the object of a man's life is his root. So "Mah-kun-ge," which is almost exactly as the Chinese would pronounce the name Mackenzie, means that the "Kun" of "Mah" is "ge," to relieve people.

E-Seng being the title given to doctors in China, Dr. Mackenzie was known as "Mah-E-Seng," or Dr. Mak.

True to his belief that a medical missionary is a failure unless he cares for the souls of his patients even more than for their bodies, Dr. Mackenzie laid great stress upon evangelistic work. The hospital was a thoroughly Christian institution, all the helpers, including the cook and the coolie, being earnest Christians ready to aid in winning the patients for Christ. "From end to end and from top to bottom the atmosphere of the hospital is a purely religious one," wrote Griffith John. "I never enter it without feeling that it is a great spiritual power, and destined to accomplish a mighty work for God in China."

When Dr. Mackenzie left England, he was engaged to be married to Miss Millie Travers, an earnest young

Christian whom he had first met while both were engaged in evangelistic work in Bristol. As it had been deemed advisable for him to go out alone in order that he might have more time to grapple with the language, she had agreed to join him in the course of two years and be married in China. This promise having been faithfully kept, in December, 1876, Dr. Mackenzie sailed down the Yang-tse, to meet his bride, and on January 9 they were married in the Cathedral in Shanghai. Leaving immediately after, they were both soon busily at work in Hankow.

But great as was the work Dr. Mackenzie was doing in Hankow, he did not long continue in it. God had a special work for him elsewhere, and soon removed him to it.

Toward the close of his third year's work in China, he was led, slowly and unwillingly, through a series of most painful experiences, to the conclusion that, for the sake of his wife, a change of station was imperative. Accordingly, in 1878 he wrote to the directors asking them to send him elsewhere. Knowing the value of medical missions in pioneer work, he suggested that the place be Chung-king-fu, where a new station was about to be opened. "I know well what difficulties and privations would have to be endured, while here we have a comfortable home and many friends," he wrote; "but both Mrs. Mackenzie and I are prepared to face these difficulties."

But it was not in Chung-king-fu that God wanted Kenneth Mackenzie. When, toward the close of the year, an answer was received from the directors, he found that he had been appointed to Tien-Tsin, where, ere long, he was to win one of the greatest

triumphs for medical missions recorded in their history.

As Tien-Tsin is closed to trade in winter, being blocked with ice for at least three months of the year, it was not until March, 1879, that Dr. Mackenzie with his wife and baby daughter Margaret, was able to get away from Hankow. The parting was a sore trial, for the doctor had greatly endeared himself to the Chinese and to a large body of missionary associates of all denominations in the city.

Arriving in Tien-Tsin, the Mackenzies met with a warm welcome from the missionaries there, who rejoiced much in such an accession to their forces. But from a medical standpoint the prospect was far from alluring. There was no hospital, and the dispensary, in charge of a native Chinese Christian, had been kept up merely through the generosity of foreigners living in the city. Dr. Mackenzie found it in debt, with no drugs on hand and no money forthcoming. The mission voted to ask the directors for a grant for the necessary drugs, but at least five months must elapse before they could be received from London.

Meanwhile Dr. Mackenzie and his associates gave themselves to prayer, that God would, in some way, open up the medical work at once. Mr. Lees, the senior missionary, having suggested that the matter be brought to the attention of the great Chinese statesman, Li Hung Chang, whose viceregal residence was in Tien-Tsin, a memorial was drawn up and presented to him in May. In it the needs of a hospital in a city like Tien-Tsin were plainly stated and his aid solicited in the enterprise.

But alas for their hopes! The great

man paid no attention to it. Two months passed wearily by, but still there was no answer. Unwilling to delay longer, Dr. Mackenzie obtained a few drugs at his own expense from Shanghai and opened the dispensary. But he met with poor success. Very few patients came, probably because of the strong anti-foreign sentiment in the city.

The hope had almost died out in their hearts, the missionaries kept on praying, and at length, in a most wonderful and unexpected manner, the answer came. In a letter Dr. Mackenzie tells the story as follows:

It was August 1st, the day of our weekly prayer-meeting. Our subject was the words of our Lord, "Ask, and it shall be given you." Again we pleaded for an answer to the memorial and that God would remember our medical mission needs. While we were praying the Lord was already answering. That morning a member of the English legation, closeted with the Viceroy, observed that he was very sad. On asking the reason, the reply was, "My wife is very ill—dying; the doctors say she can not live." "Why don't you get help from the foreign doctors?" the Englishman asked. At first the Viceroy said it would be impossible for a Chinese lady of rank to be attended by a foreigner; but by and by his good sense, led by God's Spirit, triumphed, and he sent to the foreign settlement for Dr. Irwin* and for me. Just as our prayer-meeting was breaking up, the courier arrived. Here was the answer to our prayers!

Hastening to the yamen or palace of the Viceroy, where all public business had been suspended, they found Lady Li in such a critical condition that at first they feared they could not save her. Yet, with the blessing of God, at the end of six days they were

* The physician of the foreign community in Tien-Tsin.

able to pronounce her out of danger! But she was still very ill and in need of treatment that, according to Chinese etiquette, could only be carried out by a lady. With the Viceroy's permission, a special messenger was, therefore dispatched to Peking for Dr. Leonora Howard, of the American Methodist Episcopal Mission. To hasten her coming a steam launch was sent to meet her, and on her arrival apartments in the palace were assigned her. Again the blessing of God rested on the treatment, and at the end of a month Lady Li was restored to perfect health.

Meanwhile the sentiments of the people in regard to foreign doctors had undergone a sudden change. The news that they had been called to Lady Li spread like wild-fire, and her recovery was regarded as a miracle. Day by day, as the doctors went to the yamen, they were besieged by crowds—the rich within and the poor without the gates. The halt, the maimed, the blind, the deaf—all were there waiting to be healed.

One day, as he entered the yamen, Dr. Mackenzie noticed a coolie with a tumor as large as a child's head growing on the back of his neck. Finding that he was willing to have it removed, the doctor suggested to the Viceroy that he witness the operation. Next day the man was laid on a table in a court facing the grand reception room, and the Viceroy and other officials looked on with great interest while chloroform was administered and the tumor removed. Two other cases were also operated upon—one for harelip, the other for malignant tumor in the face.

The Viceroy was so favorably impressed that he placed a room just out-

side the yamen at Dr. Mackenzie's disposal for a dispensary, and advanced the money to buy the necessary drugs. But the crowds becoming so great as to interfere with the business of the yamen, he ordered an entire quadrangle of the temple of Tseng-Kwoh-fan, one of the finest buildings in Tien-Tsin, to be fitted up instead. Over the entrance he placed a tablet bearing his three titles, and the words "Free Hospital" beneath.

At once the temple was thronged with patients. So great were the opportunities for work among the women, that after the return of Dr. Howard to Peking, Dr. Mackenzie made arrangements for her transfer to Tien-Tsin. Bringing her assistants with her, she took charge of the woman's department at the temple, the entire cost of which was borne by Lady Li.

As the work progressed, the need of a hospital became more and more apparent. Without it no serious operations could be performed, nor could the best evangelistic work be accomplished. At length the need seemed so imperative that Dr. Mackenzie broached the matter to some of his wealthier patients. The response was so prompt and generous that within six months after that memorable August day when he was called to Lady Li the first ward was erected and in use, and nine months later a fine building with accommodations for sixty patients was completed. The entire cost of the building was borne by the Chinese, and Li Hung Chang himself assumed the running expenses.

In accepting these large gifts from the Chinese, whose only object was medical aid for the people, Dr. Mackenzie was careful to see that there were no restrictions in regard to mis-



LI HUNG CHANG—THE CHINESE STATESMAN



THE HOSPITAL AT TIEN-TSIN, GIVEN BY LI HUNG CHANG

sionary work. With their knowledge and consent, he made full use of his wonderful opportunities for dispensing the Gospel message, and no case was allowed to leave the hospital without a more or less clear knowledge of the Truth.

On December 2, 1880, the new hospital, "which God gave us," as Dr. Mackenzie liked to say, was formally opened by the great Viceroy in person. Erected in the best style of Chinese architecture, it was a picturesque and attractive building, so well adapted to its purpose as to elicit the warmest admiration of the Viceroy and other officials who inspected it on the opening day.

Toward the close of 1881 Dr. Mackenzie undertook a new line of work from which he hoped for great results. Early in the year a large number of young men from the best families in China who had been sent by the government to be educated in America, some ten years before, were suddenly recalled. Hearing of this, Dr. Mackenzie drew up a memorial to the Viceroy, asking him to place eight of the students in his care for training in medicine and surgery. The request was granted, and a little school—the first government medical school in China—was opened on December 15, 1881.

Tho the government bore all the expense, Dr. Mackenzie's hands were left perfectly free by the Viceroy and the young men were entirely under his care. This gave him a wonderful opportunity for influencing them from a Christian standpoint, and so faithfully did he use it that many who attended the school accepted Christ. On the completion of their course, two members of the first class who had become

earnest Christians were retained, with the Viceroy's permission, as teachers in the school and assistants in the hospital.

Toward the close of 1884, owing to the danger of a war with France, a large number of new students were added to the school. Wishing Dr. Mackenzie to have constant oversight over them, Li Hung Chang had the wards of the hospital turned into sleeping- and class-rooms, and built a fine new hospital across the way. "It is a great improvement on the old one," the doctor wrote. "During the last four years I have gained experience and was able to work in improvements."

In recognition of his services, the Emperor, at the suggestion of the Viceroy, conferred on him the imperial decoration, "The Star of the Order of the Double Dragon," with a dispatch setting forth the reasons for the gift. "It is kindly meant and a gracious gift," was the doctor's comment, "and as such I value it highly. In Chinese official society, too, it gives me a certain rank which is not to be despised by one living and working here."

Meanwhile the hospital had become one of the most important centers for Christian work in China. Not only did many of the patients find Christ within its walls, but they carried the Truth far and wide into the surrounding country also. Since many of the converts were lost sight of after returning to their distant homes, a traveling preacher was employed to look after them, and by and by, when his two pupils became his assistants, the busy doctor himself was able to share in the work. It was his greatest joy, on these tours, to meet his old patients

again, especially those who were faithfully at work for Christ.

In the midst of all this work, Dr. Mackenzie was passing through trials of no light order. During the year 1880 Mrs. Mackenzie's health began to fail, and in February, 1881, it became necessary to send her to England. With sad heart, the doctor took her and little Margaret to Shanghai, and putting them on board the steamer in care of friends from Hankow, returned alone to Tien-Tsin, where the work was pressing so heavily upon him.

In England Mrs. Mackenzie soon began to mend, and in eighteen months was able to return to China. In November, 1882, Dr. Mackenzie, with a heart full of joy, went to Shanghai to welcome his loved ones. But alas! he found his wife so very ill that after a very brief stay in China he took her himself to the homeland, leaving little Margaret in the care of Mrs. Lees in Tien-Tsin.

After a stay of five months in England, during which he aroused great interest in missions, Dr. Mackenzie returned to China alone, hoping that some time his wife might be able to join him. But as time went by, and she was unable to come, little Margaret, the one solace of her father's lonely life, was sent also to England. "This separation from his wife," says Mrs. Bryson, "and the subsequent breaking up of his home, was the sorrow which saddened all Mackenzie's after life. No trial, perhaps, could have been harder to bear to one whose nature was so deeply affec-

tionate." But he bore it without a murmur, and plunged deeper and deeper into work.

Useful as was his life, it was God's good pleasure to call him home in early manhood. On Easter Sunday, April 1, 1888, when he was not yet thirty-nine, he passed away to be forever with the Lord. A week earlier he had caught a cold which developed into pneumonia, and on Good Friday all hope of his recovery was given up. On Saturday there was a change for the better, but "very early in the morning, while it was yet dark," on Resurrection Morn, while he was peacefully sleeping, his heavy breathing suddenly ceased, and he was gone.

Sore, indeed, was the sorrow his going called forth. "Seldom has any one been called away from our Eastern communities whose death has been so universally mourned," says Mrs. Bryson. "Throughout the city, from the home of the Viceroy to the humble abode of many a poor coolie, to whom his skilful hands had brought relief, the news was received with dismay and heartfelt sorrow."

At the funeral next day, the little church was crowded with mourners of all nationalities, and the way to the cemetery was thronged with Chinese. "I never knew that Chinamen could be so much affected," said one who noted the marks of sorrow on their faces.

Thus ended the career of the Beloved Physician of Tien-Tsin. Tho short, it had been a fruitful one. Many of its results have been apparent, but the full record eternity alone will show.

SALONICA AND THE NEW TURKEY

REV. JOHN HENRY HOUSE, D.D.

Salonica is still the chief city of Macedonia, as it was under its classical name of Thessalonica in the times of the Apostle Paul. Would that we might also say that the Gospel message was meeting among its varied peoples the same loving response that it then met. We must confess that the spiritual outlook has been and still is most unpromising. The nominal Christian population is smaller than the combined Jewish and Mohammedan communities, and is largely under the deadening influence of a worldliness, which, combined with formalism, casts a blight over everything religious.

In the providence of God, however, we have seen our city within the past year come to the front in the Turkish Empire in the liberalizing movement which has been going on among Moslems, and which has attracted the attention and the deepest interest of the civilized world, and most of all that of the *Christian* world. Moslems have been preaching "liberty, fraternity and equality." The chief religious authority of the empire, the Sheik-ul-Islam, has declared that that doctrine is not inconsistent with the right interpretation of the Koran. We all thought that the two beliefs could not consistently dwell together, but we have been authoritatively told that they can, and in the wonderful revolution of July, 1908, which centered in our city, Moslems embraced and kissed Christians and Jews, and all were address as brothers. An educational campaign along this line was carried on in all parts of the empire. It seemed as tho history was going back upon itself. Could we believe our eyes? We must believe them!

And yet there might be some insincerity in these outward demonstrations — some secret heart reservations in these glowing words which so exalted liberty and fraternity. We could not drive from our minds the likeness to the earlier scenes of the French Revolution. The immediate lightening of the strained relations between the governed and the governing, and between the warring nationalities all around us was, however, a most real and remarkable experience. All classes of the community were affected by it. Moslem women, even, were clapping their hands with unveiled faces, as the actors in this wonderful drama passed through the streets.

Let it be said clearly that the power which brought about this wonderful change in July, 1908, was a Moslem power. It was the "Committee of Union and Progress," or, in simpler language, the "Young Turkish party"; but still, as you observe, a Moslem party. It is said that this Turkish committee had its secret agreements with the leaders of some or all of the revolutionary committees of the Christian communities, and that this was really the secret of their being able in the space of a few days to call in from their haunts in the mountains and villages all the leaders of the revolutionary bands. This is doubtless true. The wonderful thing about this movement among the Moslems was the secrecy which had been maintained in spite of the numberless army of spies all around them, and the extent of the propaganda among different classes of Moslem society. The thing that carried it through, however, at the critical moment on July 24, 1908, when officers of the army

were in telegraphic communication with the Sultan at Yildiz Kiosk, demanding of him the restoring of the Constitution of 1876, was its strength in the army. When the Sultan asked for twenty-four hours to consider, they said, "No, not an hour. It must be decided now and that in favor of the Constitution, or we will march upon Constantinople with 50,000 men." One reason of its strength in the army was the fact that a goodly number of the younger officers had been educated abroad or had fallen under the influence of foreign military instruction in their own military schools. Those who had been abroad could not but have felt keenly the humiliation of the reign of espionage in their own land as compared with the freedom enjoyed by other peoples. The loyalty of the rank and file of the army to their officers was another strong element in the situation at that time. But it was not simply or even principally a movement in the army. The movement also seemed strong among the officials in civil life and among the Ulema, or Moslem clergy. In the almost daily processions in celebration of the overthrow of the old régime I could not but remark the considerable number of the Moslem clergy, young and old, who seemed to be rejoicing with the others in the new freedom.

It is said that the outbreak of the revolution was somewhat earlier than the original plan contemplated, in order to forestall the new reforms for Macedonia which were just about to be insisted on in Constantinople by England and Russia. These reforms were to go beyond the Mürsteg agreement between Russia and Austria and insist upon more efficient European

control, for the conditions of affairs in Macedonia under the older attempts at reform had, to many onlookers, seemed steadily to grow worse, and the whole country was in a condition of chronic revolution and anarchy. Macedonia had become the hunting-ground of Bulgarian, Greek, Servian, Wallachian, and Turkish revolutionists. The insecurity of life in the villages was so great that many fled to the cities. But even in the cities citizens who refused to give the allotted sum to the revolutionary chiefs were shot down before their own doors. Commerce was largely at a standstill, and even agriculture was in peril, as many times laborers in the fields were massacred for no other reason than that they were of some different nationality from the passing revolutionary band. Despair reigned among the people, while the Man of Yildiz went on gathering in riches and ruling the empire by fear with his vast and well-paid army of spies. An officer in the army once informed us that he knew by heart four different ciphers. One of these was the cipher which he used in telegraphing to the Palace.

Thus it was that the Sultan seemed to be in the very height of his power when the revolution of July 24th broke out. The whole world was amazed, and none more amazed than those of us who lived in Salonica, and yet our city seems to have been the center and stronghold of the Young Turkish party. The sights and sounds which we witnessed in those July days, and which made men almost go wild with joy, must have seemed next to miraculous to Sultan Abdul Hamid. But he was a master in subtlety and art, and yielding slowly at first, his conversion shortly became so complete in outward

appearance that he soon began to claim to be the very father of the movement, giving out that he had been a most unwilling instrument in the awful régime of the past. The Young Turks were not deceived by the position which the Sultan took, but overestimated their power to curb and restrain him, and so left him in power.

The National Assembly was elected; but much to the chagrin of all the nominal Christians in the empire, as well as to the well-wishers of the new régime, the election districts were so gerrymandered and the elections so managed that as few Christians as was possible were allowed to be elected. Just how much the Young Turks had to do with this work I do not know, but it could not have been accomplished without their knowledge. This, it seems to us, was a fatal mistake. I doubt whether one could find many of the nominal Christian population of intelligence who do not look upon the whole movement as a very clever attempt on the part of the Turks to rehabilitate Islam. This would be by no means an unworthy motive in sincere Moslems, and I should not deem it right to suspect that many Moslems were not perfectly sincere. But no sincerity of motive on the part of many can justify the perverting of justice in elections.

Then, when the National Assembly convened, and a Constitutional ministry was formed under the premiership of that aged liberal Kiamil Pasha, the Young Turks, instead of retiring to the background and resting their influence upon an open and free discussion of principles, and allowing parties to finally shape themselves according to the convictions of the members and of the people in the light of those dis-

cussions, continued their party action by using secret pressure upon the Assembly, and thus they forced finally the resignation of Kiamil. In the meantime a new party, called the party of Liberal Union, had sprung up, which opposed the Young Turkish party, especially taking issue with it upon the matter of this secret and irresponsible management of the government. In an evil hour they seem to have fallen victims to the Man of Yildiz, and joined with him and the reactionaries in the overthrow of the Young Turkish influence. This they accomplished on the 13th of April, when soldiers, bribed, it is claimed, by the Sultan, murdered their Young Turkish officers and virtually dispersed the Assembly. It was evident that the party of Liberal Union had been made a cat paw for the reactionaries. Then followed in Asia Minor, where the latter were in complete control, those awful massacres which have wrung the hearts of an onlooking world helpless to relieve the situation.

The Young Turks, however, had in Salonica a man for the occasion in the commander of the Third Army Corps, Mahmoud Chevkets Pasha. He immediately took the lead in affairs. Volunteers were called for, and nominal Christians and Jews joined the colors with their Moslem fellow citizens, and with celerity and tact, and with the smallest amount possible of disturbance of the peaceful conditions of the Macedonian provinces, an army of 30,000 men was at the gates of Constantinople. The capital was speedily occupied, and the Man of Yildiz besieged and obliged to surrender unconditionally at the end.

Abdul Hamid was dethroned by a fetva of the Sheik-ul-Islam, and his

brother, Reshad Effendi, put upon the throne under the name of Mehmed V.

The celerity and secrecy of the removal of the ex-Sultan from Yildiz Kiosk to Salonica again astonished every one, for many thought that the Young Turks had again agreed to Abdul Hamid's remaining upon the throne under proper safeguards. The "Villa Allatini," where the ex-Sultan is now a state prisoner, is admirably situated for the purpose, as it is a large and beautiful place entirely surrounded either by roads or open fields, which permits of its being guarded on every side. The house is large and fine, three stories high. The lower story is occupied by the army officials who are in charge of the prisoner. The villa is surrounded by high walls at the sides and back and a high iron fence in front. On the outside, around the whole enclosure, there are thirteen gendarmes, or guards, stationed. The ex-Sultan is allowed, we are told, to have with him twenty-three women of his harem and two of his young sons, but he is far from happy.

The new Sultan, Mehmed V, styles himself the first constitutional monarch of the Turkish Empire, and claims that he could hardly be less than a real friend of liberty, having been the first victim of the old régime, and having thus sealed with his life-long sufferings his devotion to freedom.

The power behind the throne at the moment seems to be the military governor of the capital, Mahmoud Chevet Pasha, the commander of the Macedonian army. The Young Turks have many hard problems before them: an empty treasury to provide for; the terrible massacres of Asia to put an end to, while at the same

time they so punish the perpetrators as to make such occurrences impossible in the future; disturbances among the Albanians of Debre to quell; and an ex-Sultan, who is an adept in political machinations, to care for. They have shown an extraordinary amount of ability in managing their cause thus far; but supposing their leaders to be real patriots, with devotion to the cause of liberty, how few their real helpers are they themselves know probably better than any one else. Only those who live in the East, where the power of Christian principle is so rarely found, and where insincerity is a most prevailing characteristic of men generally, can fully understand the difficulties of the situation. No one who really understands the conditions here would dare to predict confidently the future. The one thing of which men of prayer and faith are certain is that God reigns, and these overturnings have been brought about as a part of His great plan for the bringing in of the kingdom of Christ. Such a man must sympathize with everything in the new régime that is good, and trust God that He may overrule all else to His glory. One thing is certain, we have here in Macedonia a freedom in many respects which we would hardly have dared to hope for a few months ago; freedom of travel, freedom of speech and freedom of the press, priceless gifts to those of us who were familiar with the awful conditions of the old régime. We can pray that these things may be continued unto us, and that, in all the overturnings which may follow, we may come nearer and nearer to that blest day when He whose right it is shall reign King of Kings and Lord of Lords.



A VIEW OF ADANA AND THE AMERICAN MISSION, ASIA MINOR

LETTERS FROM THE SCENE OF THE MASSACRE, ADANA, ASIA MINOR

BY REV. STEPHEN VAN R. TROWBRIDGE

Missionary of the American Board, Aintab

The exact origin of the struggle in Asia Minor is not entirely clear. It was not a massacre in the sense that the Armenians died unresisting. They fought desperately in self-defense, and in proportion as they succeeded in slaying the Mohammedans, the fury of the Turks increased.

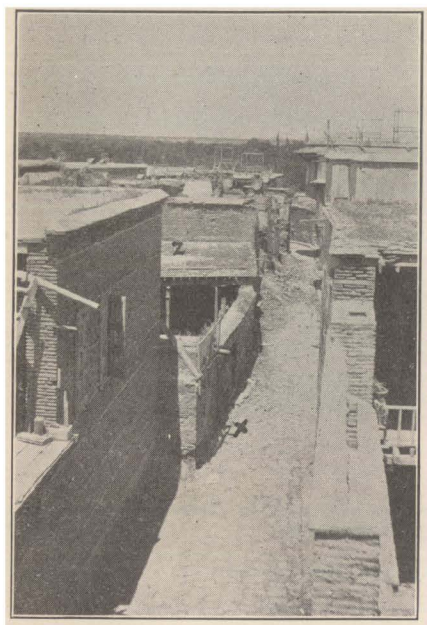
It is evident, however, that the spirit of antagonism between Turks and Armenians has been increasing, and fuel was added to the flame by the open boasts of some Armenians that they were arming themselves that they were arming themselves.

April 19, 1909.—Two days preceding the outbreak in Adana there had been a bitter feud between Moslems and Christians in one of the vineyards. Shooting had begun and hatred had been aroused. On Monday, April 12, an Armenian who had been beaten and threatened by Turks in the

city, shot one of his opponents dead and wounded two others, afterward escaping to Mersine, where he took passage by sea. The Turks in the city then assumed a threatening attitude, and greatly alarmed the Armenians. The body of the murdered Moslem was dragged into the open square and left there as a fanatic challenge. The rumor spread among the Armenians on Wednesday morning (April 14) that a massacre had already commenced by the Turks, and as a demonstration in self-defense a volley of shots was fired into the air from the roofs of the Armenian houses. This was interpreted in the Moslem quarters as an attack, and the word spread like wildfire that the Armenians were in revolt and must be crushed.

Subsequent events have shown clearly that the Adana Government acquiesced if it did not actually partici-

pate in the cruel and indiscriminate assault which was made by fire, fire-



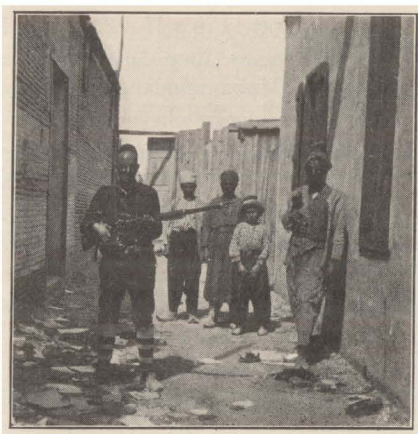
WHERE ROGERS AND MAUER WERE KILLED

arms and sword upon the whole Armenian community, including our Protestant congregation, which as a body had been wholly loyal to the government. Two Christian prisoners who escaped from the government headquarters state that horsemen rode in at intervals from the outlying towns and villages to report to the military authorities: "Hamideveh is finished!" "Osmaniveh is finished!" etc., meaning that the Armenian population had been put to the sword. The military officers were receiving this information with evident satisfaction.

The occupation of the minarets (Mohammedan) by regular soldiers began Wednesday, shortly after noon, at the very outset of the struggle, and a cruel fusillade was kept up by these soldiers with their Martinet and Mau-

ser rifles, firing into all parts of the Armenian quarters. There was no patrol of soldiers or of police all day Wednesday, Thursday, or even Friday at the real crisis, when the Moslem mob filled the streets and was surging up against the very walls of the American Mission Girls' School. The government furnished Americans with no protection whatever. Hence it was necessary to watch every corner of the grounds and the neighboring houses throughout the whole night. Several times attempts were made by incendiaries to destroy the Girls' School, but by constant efforts with water and ax the missionaries prevented the burning of the large building. It was during this effort to extinguish the flames that Mauer and Rogers were killed.

On Friday morning, April 16, at an early hour, the Turkish mob could be seen and heard breaking into houses close to the Girls' School. To protect those in the school building we hoisted



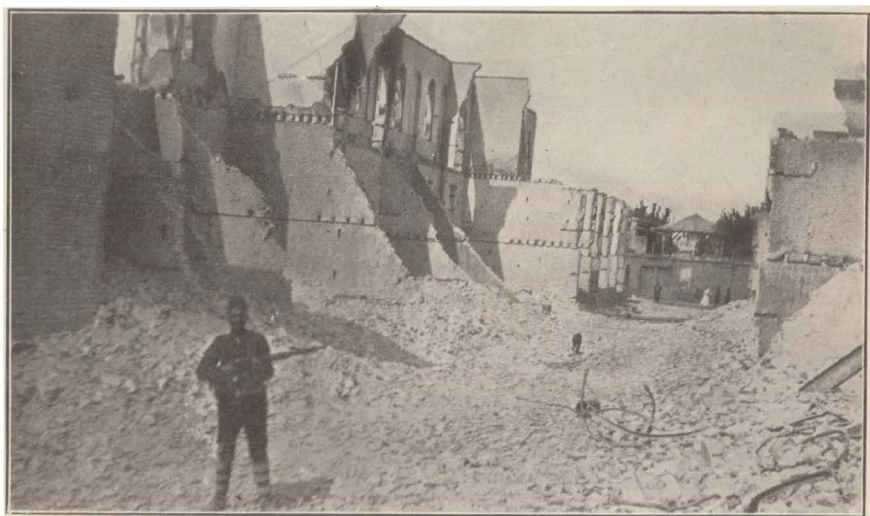
THE ONLY EXIT FROM THE ABKARIAN SCHOOL. HERE HUNDREDS OF ARMENIANS WERE SHOT DOWN

beams against the gates and placed cotton mattresses against the windows. The bullets pierced the bedding with

such speed as to cause smoke and danger from fire, so that we were obliged to replace the mattresses with boxes and trunks. Even then it was found necessary to remove the girls to safer quarters.

From one of the dormitory windows I watched the approach of the Turkish mob, and later went down to the street corner, waving a white handkerchief,

ghin Effendi, of the Albustan Church, begged to be allowed to cross with us, and as they attempted to do so the mob charged on them. Mr. Chambers resolutely hazarded his life by clasping Hovaghin in his arms, but the mob brutally stabbed and shot the young man to death. As he fell he said with his last breath: "Lord, forgive these men." Then the Turks demanded that



RUINS OF THE ABKARIAN SCHOOL, WHERE 2,000 PERISHED

and asking for a parley. While they hesitated an Armenian accidentally discharged a shotgun and in a moment the Turkish rifles flashed and the mob came rushing down the street. Mr. Chambers and I met them at the corner in front of the school gate, and the Turks demanded that the Armenians be "surrendered." They came up with axes to break down the door of the dispensary in which they thought many Armenians were sheltered. Miss Wallace and Miss Chambers were warned to cross over to the girls' school, and Mr. Bulbulian, pastor of the Aintab Church, and Hova-

we show them where all the Armenians were hidden. I promised that the Christians would surrender their arms to the government, but not to the mob. In Mr. Chambers' house were more than 800 Armenians, now almost frantic with fear. The only chance for their safety seemed to be that one of us make a dash across the city to secure a guard of troops from the governor. With four gendarmes, two of whom soon deserted us, I set out. Several times we were under fire, but kept up a rapid pace all the way to the government house.

When we entered the Moslem mar-



THE RELIEF CAMP, WITH TENTS FURNISHED BY THE BRITISH-AMERICAN RELIEF COMMITTEE

ket we faced a great mob of Turks, but with the Ottoman flag in my hand and the zabtiehs alongside I finally reached the serai (government house). There was a scene of greatest confusion. The vali (governor) was running about in dismay, and could scarcely give coherent answers to my questions and demands. We conferred with the commandant, who dispatched a captain with orders for Osman Bey and military officers to hasten to the American school with one hundred and fifty troops. I told the vali of the murder of Mauer and Rogers, and he turned pale, altho he must have already heard of the fact through the consul. He was so alarmed and confused that it was clear he had no mastery of the situation. Soldiers and common Turks were running in and out of the governor's official audience chamber. After the relief troops had been ordered, I hastened back with the two zabtiehs through an armed Turkish mob of from four to five thousand. A great proportion of this mob were

villagers who were brandishing their weapons and waiting for a fresh chance to plunder. The shops in the central market, both Moslem and Christian, had been looted. As we hastened along I called out that my errand was to make peace, and the mob opened up a passage. When we reached the school once more the troops had already arrived and Osman Bey and the colonel were in command of the situation, but the rioters (Moslems) had set fire to a large house of wood and brick adjoining the Girls' School. This was already in flames and we were obliged to turn our efforts to avert this new danger, but it was not until dark that the walls of the burning house fell in, and the fire was reduced to a smoldering heap.

Throughout the massacre, railroad, postal and telegraphic communications were cut off. It was not until Saturday, the fourth day, that we could send or receive news. All these facts show the utter weakness or duplicity of the provincial government. The

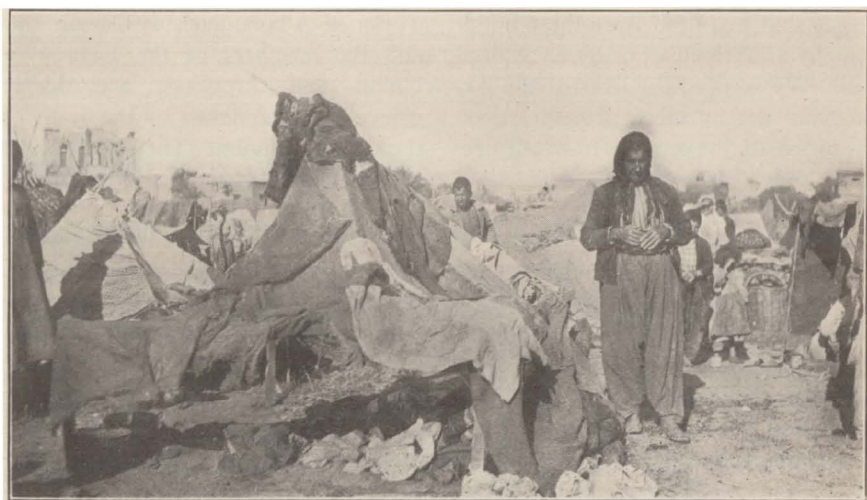
British consul, Major Doughty-Wylie, has acted with great promptness and courage, and has in fact saved the city from the anarchy at the hazard of his life.

One party of Armenians were promised safe conduct to the railway station. On the way the Turks cried out, "Let the men stand out apart from the women and children!" They then shot the men down in cold blood. Other Armenians begging refuge at the government house were slain in the market on their way. Villagers who brought Christians as prisoners to the government were asked, "Why did you not finish these *giaours* (unbelievers) in the villages?" "Why have you brought them here?" Fifty Christian villagers were thrown into the river above Adana and drowned.

In the Protestant church alone nearly 1,000 refugees gathered, many of them having lost everything. Little babies have been born in that crowded place, and the dirt and smells and danger of an epidemic can scarcely be imagined. Miss Wallis (the trained

nurse) and the native doctors have worked hard caring for the sick and organizing hospitals for the wounded.

April 21, 1909.—Four emergency hospitals have been established in school buildings, but we have scarcely any surgeons, very scanty medical supplies, and only two trained nurses. In the emergency hospitals there are already 300 wounded. Lists have been made out by the leaders of all the Christian communities indicating the number of persons in immediate destitution, and the total reaches 15,000. This means practically the whole Armenian population of Adana, including some Greeks and Syrians. In Mr. Chambers' house there are 700 refugees, and in the Protestant church more than 1,600 are being cared for. Most of them have no bedding, no change of clothing, no homes, no shops, no food supplies—many of them have no relatives left. The Turks have dealt the most crushing blows in the villages and towns. The Christians in *Bachche*, *Osmanieyeh* and *Hamidiyeh* have been



ONE OF THE IMPROVISED TENTS IN THE RELIEF CAMP

brutally shot down, crowds of the women and children having been carried off into the government quarters. In Osmanieyeh seven or eight of our pastors on the way to Annual Meeting were caught in the basement of the burning church and were murdered as they sought to escape. Professor Levonian, of Central Turkey College—a former student at Yale—one of the most honored and beloved professors, suffered the same cruel death.

Hundreds of orphan-children must be cared for. At the least two large orphanages are needed in Adana. The relief commissions estimate that \$1,000 are needed daily for bread alone. The well-to-do Christian merchants lost everything, and are obliged to receive the ration of a little flour or bread such as we are able to give.

The missionaries did not allow any armed Armenians within the grounds or buildings of the Girls' School, the dispensary, or Mr. Chambers' residence. We confiscated every weapon at the doorway, and throughout the four days of riot and carnage not a single shot was fired from these buildings by an Armenian or by an American. We secured the lives of the Armenians within these grounds, upon condition of the surrender of all fire-arms and other weapons. This stipulation was strictly carried out on our part, the guns and revolvers, and all other weapons being surrendered, not to the unruly Turks, but to the military authorities upon the arrival of a proper detachment of soldiers. Thus the only shots which were fired from American premises were by soldiers who fired from the yard and from the roofs of the servants' houses to "repel" Turkish rioters, and to "commu-

nicate" with soldiers who were firing upon us from the minarets. The five bullets which I have drawn out from the holes in the inside walls of the Girls' School dormitories and of the missionary ladies' sitting-room have all been Mauser bullets—which indicate that the shots came from government troops, tho some few citizens carry Mausers.

In fourteen different places the walls of the Girls' School have been *pierced through* by bullets, in two cases the bullets passed through both the outer wall and a wooden partition in the girls' dormitory. Besides these traces five or six windows have been smashed by bullets, and a great many shots have lodged in the woodwork and roof of the building, on the outside. Many attempts were made by the Moslem mob to burn this large building. It took us five hours of the hardest kind of fire-fighting to put out the flames and prevent their throwing sparks upon the main building.

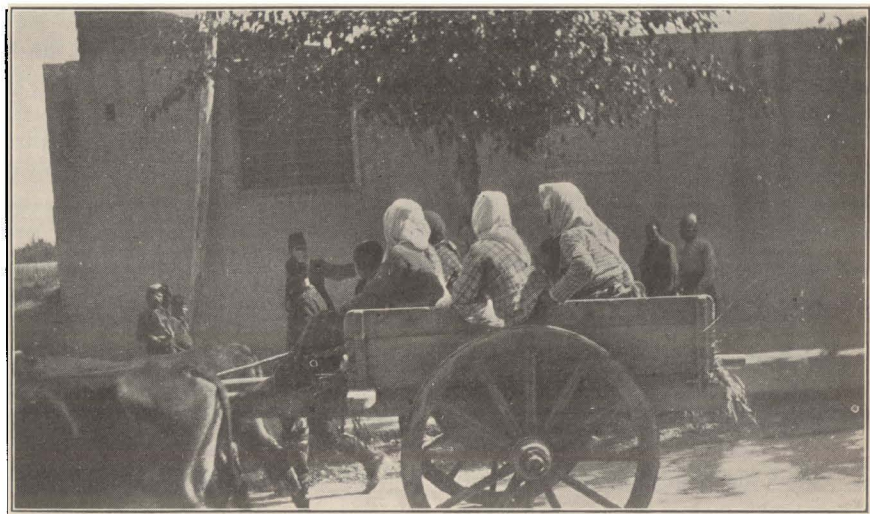
The vali now pretends that the Armenians revolted and are responsible for everything, but the self-controlled Turks of Adana, such as Osman Bey and the members of the League of Union and Progress, are deeply grieved and saddened by the work of the Moslem mobs. They realize the rotten methods of this government, and the guilt of the vali himself. Some few Turks are even ready to begin on relief work with us for the Armenians. Osman Bey has opened his house to such refugees.

May 1, 1909.—The chief task upon our hands yesterday was the moving of about twelve thousand refugees from the yard of the big cotton factory into camps outside the city. Many more thousands must be moved to-day.

Several contagious diseases have broken out, and the factories were so packed with people that it was impossible to separate the contagious cases. Besides this, the conditions were growing so foul that Turkish Government officials refused to go near the factories, and the people themselves were falling sick from the foulness. The work of transfer was admirably managed by Commander Carver of

tion. By night about sixty tents had been finished.

The procession of weary and wretched refugees which moved along the highway from the big cotton mill into the country fields was an unforgettable sight. The multitude was streaming past the consul's headquarters for four hours. Haggard and forlorn, the poor people moved slowly along, some carrying their wounded,



SOME OF THE ARMENIAN WOMEN TAKEN CAPTIVE BY THE TURKS

the battleship *Swiftsure*, and by Mr. W. N. Chambers. As no trees or shade just outside the city was available, and the heat of the sun is most oppressive for weak and exhausted refugees, the commandant asked me to make two hundred tents at once. The poles were quickly found and purchased, but rope had to be gathered up in small bits at the grocers' stores. All the large rope and twine stores have been burned and looted. Miss Elizabeth Webb and her sister spent the whole afternoon sewing tent-covers, with seventy women under their direc-

some lugging charred timbers which they hoped to use in baking their rations of dough, some bearing the tattered quilts and the old copper kettles which they had been able to save from their houses. There was no weeping and wailing, but an awful despair had settled down upon all. We hope the tents and the open air will furnish some refreshment and restoration. Christian women and children keep coming in from the villages. The men have all been killed. In Kozolook there were 400 Christians. Eighty-six escaped, all of them old women

and little children. The young women were seized by the Turks. Three days ago there was a massacre in Missiz, a town about twelve miles from here. A few women escaped to bring the news.

Barley and wheat harvests are ripe, but the farm hands were chiefly Christians who have been killed or wounded. No one dares to go out to the farms for harvesting. Fruit must be rotting on the trees. Scarcely any vegetables can be gathered. Four thousand soldiers from other provinces are here, and must be fed from the narrow supplies within the city. The Moslem population is congregated in idle crowds around the mosque doors and in the market squares, waiting for any further disturbances. The new vali has arrived and seems to be an able man.

The doctors estimate the sick and wounded at 1,600. This is no doubt a moderate estimate, and limited strictly to the city. Perhaps eight per cent are Moslems. This shows how one-sided the struggle has been. It shows that a massacre has taken place, not an Armenian insurrection. If an insurrection had taken place a very different percentage of Moslems wounded would have resulted.

In previous reports we have stated the number of Christians killed in the city of Adana as upward of 3,000. This figure proves far too low, because of the second attack which continued through last Sunday, Monday and Tuesday. Probably six thousand slain and burned is nearer the truth. But it is very difficult to make any accurate or precise statement. The loss of life in the province has probably been three times that within the city.

Not far from Mr. Chambers' home was the large Gregorian school. About three thousand Armenians had taken refuge there, and an emergency hospital had been opened under care of our missionaries. Last week some wild Armenian young men had fired upon the Turks, but the mass of the people were wholly innocent of any insurrection. Sunday night a furious attack was made upon the school by soldiers and the Turkish mob. Shortly the building was set on fire. There was only one entrance to the street, by a gate at the end of a *cul-de-sac*. As the people, driven by the smoke and flames, sought to escape through that alley to the street they were shot down in heaps. Many of the wounded who lay in the hospital inside could not move and perished in the fire.

An instance of the kind of martial law which is being allowed by the government is the following tragedy. An Armenian, whose wife and children were sleeping on the cobblestones in the cotton factory yard, asked permission of the soldiers to go home and get a quilt and come back directly. The soldiers allowed him to go, but followed him into his house and stabbed him ten times with their bayonets. By some marvel the man lived and is now being cared for in Mrs. Doughty-Wylie's emergency hospital.

Most of the mills and bakeries have been burned or looted, so that *flour* is needed rather than *wheat*. Rice, tent-cloth, underclothing, cooking utensils and medical supplies are urgently needed. We feel profoundly grateful for the indications of generous gifts from abroad.

May 7, 1909.—A shipment of 500 blankets and 100 quilts was given into my charge for distribution. Command-

ant Carver soon found that the plan of distributing them in the daytime was impracticable, because it was difficult to ascertain what people had absolutely no covering, and who had been able to snatch a quilt as they fled from their houses the night of the fire. Another difficulty was the clamoring and begging of the great crowd. Corporal Hawes and Sissak Effendi went with me to make a careful inspection during the night. With five other helpers we quietly went about among the sleeping people, and wherever we found any women and children who were shivering from the night air, with no bedding or covering of any sort, we gave tickets which insured the holders of a blanket or a quilt at headquarters next morning.

Pitiful, pitiful scenes were those which we saw in the weird moonlight! Mothers were trying to shield their little ones with pads of dry grass, shavings and old tattered sacking. Some women were cramped into the most unnatural positions from the cold of the night, their arms drawn closely around their children. In one place an old charred timber was used as a pillow. There was not enough wood to make camp-fires. It was needed to cook the ration of a quarter-pound of rice on the morrow. In another place we found a man covering up four orphans with a scanty piece of sacking. But the saddest sight of all was when, in the early morning, a mother drew back a little carpet which had served as a quilt, and found that her baby boy had died during the night. I shall never forget the expression of her face! Yesterday in that camp fifteen persons died of measles, and two babies were found dying of hunger.

In the morning, when we gave out

the blankets and quilts in orderly fashion as the tickets were brought in, it was refreshing to see the looks of gratitude which lighted up the faces of those same people whom we had seen during the night.

Dr. Dorman, with two assistants, has arrived, so the medical work is now under an excellent central management. The Consul's wife, Mrs. Doughty-Wylie, is a wonderful woman. She works day and night, as nurse and chief of the emergency hospital, and has treated the most difficult cases—one patient who had 34 wounds, another who had 21, and a woman with 11.

May 19, 1909.—The Constantinople Military Commission in Adana have been investigating the responsibility for the outbreak. They were keenly interested in the question as to how far any of the Armenians had given provocation or had shown disloyalty. The Commission asked for definite evidence which would aid in convicting either Turks or Armenians who were guilty of having caused disturbance, conflagration or massacre. The missionaries are agreed that the most guilty are Djevad Pasha, the former vali, and the Ferik Pasha, and the editor of the Turkish newspaper (the *Itidal*), also Bishop Mousheikh and another Armenian named Geokderehian. The last two have done much during the past months to stir up foolish and harmful political notions in the minds of many Armenian young men. While I acknowledged the faults of these two leaders (Armenian), I emphasized the fact that the outbreak in Adana City and still more in the country districts was a brutal and wide-spread massacre of Armenians by Turks, not the suppression of

an insurrection, for no insurrection had even commenced. The local government could and should have preserved order from the very first, but the vali had abandoned the city to mob violence and to devastation by fire.

The commission is composed of able men. Their method of examination is prompt and thorough. If they have the courage of their convictions they will condemn several prominent persons chiefly from among the Turks, and will eventually restore confidence and order. The Commission assured me that every effort would be made to discover and punish the murderers of the two Americans. It would, however, be extremely difficult to identify the criminals, inasmuch as I did not see any faces at the moment when the

shots were fired, and there were no other witnesses to assist in the identification. Jevad Pasha's claim that the patrol witnessed the shooting was utterly false, as there had been no patrol in those streets for three days and two nights preceding the murder. If we had had a few soldiers or police, the two Americans would not have been thrust into danger and would almost certainly not have been shot. One or two soldiers would have been enough to protect the three of us while we were working against the fire. The responsibility, therefore, rested with the provincial government for having made no effort to protect our lives and property. May God bring out of this terrible experience new opportunities for preaching His Gospel.

MISSIONARIES FROM MANY LANDS

TWENTY-SIXTH INTERNATIONAL MISSIONARY UNION

Ninety indefatigable foreign mission workers, many of them illustrious men and women, met at the International Missionary Union in June at Clifton Springs, New York. Missionaries and secretaries representing sixteen denominations and twelve foreign fields discuss phases of work common to workers in all fields. These topics of discussion included a new mission to be established this autumn by the Church of England, in Baffin-Land, in the frozen north, and work in the land of the Incas in torrid South America, as well as well-known mission fields of China, India, Burma, Arabia, Assam, Persia, Japan, Mexico and Africa. Workers who had spent a quarter or half a century in these old fields noted with enthusiasm the progress of the people of these

different countries in the time they had known them. Noticeable interest was manifested in Rev. Archibald L. Fleming, of the Church of England, who with one other young man is going shortly to open a mission in a new part of Baffin-Land, taking with them two years' supplies. In addition to provisions, their ship will carry coal and firewood and lumber, sufficient to build a mission-house, and furniture.

A motor launch is being loaned by Dr. Grenfell, of Labrador, to use in case of emergency should the ship get among icebergs. Upon arrival at Ashe Inlet, the stores will be landed and the vessel will return home. As this Inlet is situated in the direct line of all traders' ships passing through the Hudson Straits, the young workers hope to receive mail once a year.

Their labors will be among Eskimos, whose hamlets, varying in population from thirty to two hundred people, line the rocky shores of Baffin-Land.

The condition of Arabia, four times the size of France, with ten millions of people, was described by Dr. H. R. Lankford Worrall, of the Reformed Church of America, who has spent fifteen years there, and who said that so vast an inhabited district had never been left so unpitied by Christian hearts. Arabia has a large population of slaves, and a market for slaves. Dr. Worrall, with a Turkish diploma, which is the golden key to the hearts of the people, went to Busrah, where he settled with his wife, who is also a physician. They started with great opposition from the people, but now have to turn away daily great numbers of sick to whom it is impossible for them to minister, as all the available hours of each day are crowded with as many patients as Dr. and Mrs. Worrall and their two native assistants can possibly attend to. They average 15,000 patients a year—Mrs. Worrall looking after the women and children, and Dr. Worrall ministering to the men patients.

One of the most stirring speakers of the Conference was Rev. E. F. Frease, for twenty-one years missionary in India, under the Methodist Episcopal Church. He was recently transferred by Bishop Hartzell from India to the newly-established North African work, with Algiers as headquarters. With a success in his labors in Guzerat province, India, that has been a marvel in modern mission annals, it was with difficulty that he could turn from the fields of his twenty years' labor to describe what he had just seen in five weeks' residence in

his new Algerian field. But with enthusiasm and earnestness, Mr. Frease spoke as if North Africa was the field of fields for mission enterprises, and as if the Mohammedans were the only unevangelized people needing Christianity. "In Tangier," he said, "I saw a new street of several blocks of new five-story apartment houses erected in the past two years for Spanish immigrants. Thus where for centuries Moslem intolerance ruled unchecked, there now is a strange government, schools, modern progress and this flood of new peoples. Change is in the air; a process of attrition is going on. It is sure to modify the fanaticism of the Moslem—to shake his confidence in his prophet. One is surprised at the large European population of North Africa, numbering now more than a million.

"The missionary problem of the century is the problem of Islam. The French have built splendid roads all through Algeria and Tunisia, and all important points may be reached by rail. Thus completely has Providence opened the door which seemed resistless that we might enter in. At Tangier there is to-day a boys' orphanage and a school of thirty boys. Over 125 are in a women and girls' school there."

South Africa had several representatives at the Conference. Miss Gertrude Hance, of the Congregational Board, told of the strides that Christianity had made in that field since she first went there twenty-nine years ago. Miss Martha Price, of the same denomination, described her work along educational lines in Natal during her thirty-two years in that country.

Mrs. John P. Brodhead, of the

Free Methodist Church, gave an account of the work among the girls in the schools in South Africa, among the subjects of four different governments. Mrs. Brodhead told of a Zulu young woman who became interested in the Bible and her school, and who suffered inhuman treatment from her family because of this interest. The young woman, however, persevered, and two years ago was sent to America and educated for mission work. June 4th of this year she again landed in her native country to take up her life work among her people. Mrs. Brodhead showed by photographs the evolution of little thatched chapels such as the native Christians build voluntarily in Natal under the supervision of the missionaries, and on whose beautifully clean floors a congregation of several hundred can be seated.

The awakening of Japan and the needs of the Christian Church in that land were vividly described. Here Christianity has been the most potent force, and in order that the country shall grow and develop there is need now as never before of Christian leadership.

Rev. Dr. I. H. Carrell, of the Protestant Episcopal Church, said that during the thirty-six years that he had been in Japan there had been four distinct periods in the religious history of the country. The first was the period of great hostility to Christianity on the part of the government, and the people and their firm determination that Christianity should never have a place in the land. A change came later when the Emperor of Japan became anxious that the country should become a great power. He sent representatives to the United States,

England and other countries to find out what was the secret of their success. They all reported that Christianity was one of the great and good influences, and that the Japanese opinion of Christianity was not well grounded. This introduced the second period, one that might be termed a period of toleration on the part of the government. The third period was when the emperor of his own free will granted the people a constitution and granted religious freedom to every subject in the land. Following this there came a period of resentment to foreigners, and the pro-Christian spirit was changed to an anti-foreign feeling. In May, 1905, the emperor, satisfied of the beneficent influences of Christianity, granted from his own purse 10,000 yen, or \$5,000 gold, for the extension of the work.

"Japan has now become a great power in the world. It is for the Christian Church to say what kind of instruction and leadership Japan shall give China, Christian or non-Christian. Orientals can instruct and influence Orientals better than Occidentals."

Rev. Zentaro Ono, a native of Japan, told of work among the court officers and government officials in high positions, carried on by the Young Men's Christian Association. In October of this year will be observed the fiftieth anniversary of the entrance of Christian missions into Japan.

Bishop Thomas B. Neeley, of the Methodist Church, who has spent the past four years in South America, gave to that country a foremost place in the missionary world. "No country, to my mind," he said, "needs Christian missionaries to-day to any

greater extent than does South America. The social and moral conditions in the country are bad, conditions exist there that would shock the residents of this country. Primitive paganism and paganized Romanism are there being reenforced by Hinduism, Buddhism, Mohammedanism, introduced by colonists coming in great numbers from over-populated Asia, as well as by Judaism and agnosticism from Eastern Europe. Soon the 50,000,000 in South America will be 150,000,000, bound to the people of North America by commercial, social and political relations, as well as by proximity, which can but be retro-active on our own civilization. Now is the crucial moment determinative of the future of both countries of the world.

"We are raising up native 'preachers' and Bible women, who are going to-day where we missionaries could not go, as it would not be safe for us to go. We are placing our missions on a self-sustaining basis. One mission in particular raised last year \$48,000 in gold, which will be used in the efforts to forward the work of the Protestant workers."

India's progress and aggressiveness in all lines, and the waiting for instruction of a timely, up-to-date character by the people, were described with a fervor by forty missionaries of eight denominations from India. Miss E. L. Southworth, of the Free Methodist Church, illustrated the variety in her work by citing how she had superintended the building of roads and the erection of bungalows, along with teaching sewing-classes in the past nine years.

Twenty-three missionaries from China discuss the welfare and prospects

of that field at a special session. The central theme of the conference was "Missionary Cooperation in the Promotion of Unity," and the trend of all discussions was that missionary enterprises demand a union of resources which shall be wisely, economically and strategically employed. In this connection, Dr. Thomas J. Scott, of the Methodist Episcopal Church, said that Sunday-schools had been a strong factor in bringing about unification and cooperation in India. Rev. Dr. John P. Jones, of the American Board, said:

"The importance of the union of spirit among the missionaries themselves can not be overestimated. We have 329 Protestant missionaries in Southern India, where I am stationed. We represent thirty-five different missions, twenty-five different societies, and eight different nationalities. I say to very young missionaries, 'Do not stay where you are, but go and visit other missions.'"

The closing service of the Conference was participated in by the following twenty-one missionaries, who were either returning to their fields or going out for the first time:

H. R. L. Worrall, to Arabia.
Miss Christina H. Lawson, to India.
Rev. E. F. Frease, to Africa.
Rev. and Mrs. John P. Jones, to India.
Mrs. John P. Brodhead, to Africa.
Mrs. Kate B. Cowan, to South America.
Rev. Archibald L. Fleming, to Baffin-Land.
Rev. and Mrs. J. P. Graham, to India.
Rev. and Mrs. H. J. Hamilton, to Japan.
Miss Lydia Sarah Ing, to Africa.
Rev. Zentaro Ono, to Japan.
Miss S. C. Smith, to Japan.
Miss Georgiana Weaver, to Japan.
Mrs. Alice M. Williams, to China.
Rev. J. M. Terrell, to South America.

A memorial service was held in honor of those members of the Union who have passed away since the last annual meeting. Rev. Dr. William Ashmore, who had the phenomenal record of having lived fifty-four years in the Chinese Empire, not only as missionary, but as a writer, and an acknowledged authority on the people, history, traditions and customs of that land. Rev. Dr. Hiram Bingham, who helped transform the Gilbert and other islands of the Pacific, and who gave their peoples a language and literature and other equally marvelous benefactions; Rev. H. J. Bruce, Mrs. J. H. Gill, Mrs. H. C. Hazen, Rev. John Packer, Rev. G. H. Rouse, D.D., of India, and Mrs. C. A. Stanley, China.

Among older workers present were Rev. Dr. and Mrs. E. C. B. Hallam and Rev. Dr. J. L. Humphrey, who went to India in 1856; Rev. Joseph K. Wight, a graduate of Williams College of the Class of 1843, at the age of twenty-four, went to China in 1848, and was there before Commodore Perry's fleet went there on its way to open Japan. He had experienced the dangers of the Tai Ping rebellion. Dr. Wight's home for a time was with Dr. Bridgman, America's first missionary to China in 1829. His early labors also associated him with Mr. Lowrie, first secretary of the Presbyterian Board, who left the position of Secre-

tary of the United States Senate, where he stood side by side with Clay, Calhoun and Webster, to engage in foreign mission work. Dr. Wight journeyed to China by ship around Cape of Good Hope in 120 days' voyage.

The officers elected were as follows:

President, Rev. J. T. Gracey, D.D.
 Vice-president, Rev. J. Sumner Stone, M. D.
 Recording secretary, Rev. George C. Lenington.
 Corresponding secretary, Mrs. H. J. Bostwick.
 Treasurer, Rev. C. P. W. Merritt, M. D.

Board of Control

Until 1910—Rev. J. T. Cole, Rev. H. A. Crane, Rev. W. E. Witter, D. D., Rev. W. I. Chamberlain, Ph. D., Rev. W. A. Carrington.

Until 1911—Rev. M. B. Kirkpatrick, M. D., J. Campbell White, Mrs. F. S. Bronson, Rev. Egerton R. Young, Mrs. J. Sumner Stone.

Until 1912—Rt. Rev. C. C. Penick, Rev. L. B. Wolfe, Rev. W. P. Swartz, D. D., Rev. H. F. LaFlamme, H. J. Bostwick.

Until 1913—Rev. E. M. Bliss, D. D., Morris W. Ehnes, Rev. H. C. Stuntz, D. D., Miss L. Davis, David McConaughy.

Rev. Dr. J. Sumner Stone, of New York, was chosen to represent the International Missionary Union at the Missionary Conference to be held in June, 1910, at Edinburgh.



THE GOD WHO CAN MOVE LONDON*

BY REV. J. GOFORTH, OF THE CANADIAN PRESBYTERIAN MISSION

When, last autumn, in Taiyuan, the capital of Shansi, the president of the university there was in one of our meetings when the wondrous power of God swept through it, with tears he said: "Well, the Refiner and Purifier has been in our midst to-day."

From the beginning of my work, I had seen results, but it always seemed that there must be hindrance somewhere, or the Spirit would produce still more wondrous fruits. This led me to look into the lives and work of Finney, Moody, Spurgeon, Andrew Murray, and others, and mainly the Word of God.

Finally I was willing to give up everything I possess, only that God's power might work through me. When I came to that point it was definite. "Lord, I have done all that I can; now I expect Thee to do all that Thou canst do!" By faith I received. I never had any wonderful manifestation; it seems to be God's plan—for me, at any rate—not to wait for any definite consciousness of anything, but to obey God. "Whatsoever He saith unto you, do it." Fulfil all the conditions; and then God will fulfil His.

There is a good deal of unbelief, even among foreign missionaries. It seems strange that it should exist among them. For illustration, one station I had been asked to go to by the native pastor and a foreign missionary. Another missionary, who had nothing to do with the invitation, arrived there. We went over to his house to arrange for a prayer meeting. He asked to be allowed to make his position plain. "My method is that to-morrow morning we do not preach at all. We three pastors meet together, pray, and think out a plan of action. We will think of subjects like this—The Kingdom of God. We will get the people in, ask this man to say what he thinks the Kingdom of God means, and ask another to pray. If you accept this plan I will go on with

the meetings; otherwise, of course, I can not."

For months I had been purposing to come; and, right on the eve of starting the special meetings, it was impossible for me to change plans.

"I thought so," said he, "but I want to make my position plain, and I can not go on with the meetings."

"Shall we have the prayer-meeting?" said I.

"I would rather not; I don't want fellows to be prayed at."

"I never pray at any one," was my reply; "and I ask no one to confess."

"I know your plan is working on the feelings," he said; "but I believe in getting at the intellect."

We went away, and had our prayer-meeting, but that brother did not come. A week after they had a big fight in his church, and one of the deacons was pitched on to the embankment. He did not see that the devil was inside the church eating up the sheep. He has got hold of some of this "New Theology," poor fellow!

Well, the work started there, and the third night, the other missionary—whom no one could accuse of trying to work up any feeling whatever: a quiet, easy-going man—was leading fifty odd boys in the school, and everything was going on smoothly for an hour in the ordinary way. One boy got up, confessed, broke down, and the whole school followed. The leader tried to sing, but the boys gave no heed to him. After an hour of trying he sent for me. I was preparing an address upon "Quench not the Spirit." I was called out to the place where all in agony, their feet and hands going, pounding the desks, were trembling, and crying out at the top of their voices. This had been going on for about an hour. A boy would get up, go over to another, and say: "That day I told a lie about you—forgive me." A second would say to his fellow: "I stole your pencil." They were

* Condensed from the "Life of Faith," May 5, 1909.

going on in that way all round the school.

We got the teachers in, and started to sing. I took a bell, and rang it loudly, but the boys went on. I rattled a heap of slates, shouted, gradually gained the ears of the boys, gave them some comforting words, and told them to go off to bed. What a glorious change there was next day!

Twenty-three of them were baptized on the Sunday after that. Usually the rite is preceded by six months' or a year's probation, but we saw that they did not need this. Forty-three boys and girls, on the following Sunday, were led into the Church through baptism. That did not seem to move our brother, and he did not come to the meetings.

Then I gave the address on "Quench not the Spirit." The native pastor had, unfortunately, taken sides and split the church, but all the trouble was swept away by mutual confession. Still, our brother did not yield. It was amazing.

We ended with an eight days' mission in the Presbyterian church, Peking, on March 28. There was blessing, but not in fulness. The 300 university boys did not yield much, but we resolved to continue the meetings. On the Thursday after I left, the mighty power of God broke the boys all down, and for an hour they were under awful agony. They confest with shame that, when I was there, they had combined not to let Mr. Goforth move them.

If we are to be channels of this power, to bring down blessing upon our own people, families, and all we are connected with or responsible for, *there must be absolute obedience*. The Holy Spirit seems to be exceedingly jealous along those lines. In one place where we were holding meetings last December Princetonian theology prevailed. Men and women were melted before the Lord. Every time we had a prayer-meeting alone there was melting and weeping, and we felt that nothing could resist the power there. But things went on day by day, and the fulness did not come. One morn-

ing the chief pastor—and a saint of God—was out with the boys just before sunrise, and the mighty power of God swept through the school. He said he had been in China twenty-four years, and had never seen anything like this. That same night the girls' school was swept by the power of God. And yet the main congregation did not give way.

A little while before, the pastor had found a man who was expected to preach sitting in his room and taking things easy. He spoke sharply to him, but he was puffed up with pride, and said he would quit the mission. The pastor begged him to forgive the hotness of his word, but he was still stubborn.

The last night came, and I said to my brother-minister: "Somehow, I am not satisfied; you have not the fulness."

"Why," he replied, "we ought to be grateful through eternity for what we have seen during these days."

"Still," said I, "there is not the fulness I have seen in other places, and I expected you to have received it long ere this." Then God said within me: "Can not you stand still, and see the salvation of the Lord?" I said: "Lord, I will not pray any more. I need rest, I will just wait."

Right after that, one of the foreign ladies broke down, confest, and prayed. Another followed her. The female teacher in the girls' school broke down. Then the brother right beside me, this saint of God, spoke, almost weeping, somewhat like this: "Father, a long time ago Your servant Moses did speak unadvisedly with his lips. And You would not let him into the Promised Land, tho he longed for it; Your servant here has spoken unadvisedly with his lips. Why should I hinder blessing for the whole people?"

One man burst out in great agony—it was that delinquent preacher. Then a school-teacher who had been opposed to the pastor; then several more. I said to the boys: "Go down to your knees." All the girls were slipping to

their knees, and there was weeping all over the place. The doctor, who had been detained at the hospital, came in from outside. At some distance he thought an express train was coming rapidly from the south. Then, a little nearer, it seemed like a mighty wind blowing up from the north. As he came near and located the sound, he found it to be men, women, and children, all melted before the Lord.

It seems such a little thing, but the Spirit of God is exceedingly jealous. He must have His servants pure. Their sin has been known publicly, and must be set straight publicly.

Another thought is—*the wonderful influence and power of prayer*. Just after I had got through six days' meetings at Mukden, I saw a letter from a station where they had had such wonderful blessing. Dr. Moffat had said: "Remember when the meetings are going on at Mukden that your brothers and sisters will be praying—several thousand Koreans. Their prayers are mighty, and will prevail." At Mukden they had not made any preparation—had not called in leaders from the outside, had not brought the east, west, and southern churches together. When I went home after the second meeting, I did feel a great burden. I went down upon my knees, and started to pray. In a little while God said: "Can you not trust me? Am I not the omnipotent One? Supposing they have not prepared, I can still do My work." And I was at ease after that.

Next morning an elder, kneeling where I had knelt, said: "Before the Boxer movement I was treasurer, and had the cash in hand. The Boxers came and burned up my books. When the missionaries came back and asked for their money, I said I had never received it. I knew they could not trace it. Yesterday God cut me through and through as with knives, and I could not sleep last night. I will pay it all back."

God was there, tho I had not realized it. God did sovereign work in

Mukden; but He does not do that unless His servants are prepared.

When I was in Peking, I was in the Congregational London Mission. The movement started there. There was not the fulness, but it swept all over the women. Some of the leaders were loaded up too much with lucre, and would not disgorge. One is a cigarette vender, and makes too much to give that business up. They are hindering the blessing among the men. One of the college girls knew about this. That girl's face would strike you anywhere. She prayed: "Father, we thank Thee for what You have done outside the barrier [the Great Wall]. Truly they needed You there, but we are dry and barren. Won't You have mercy upon us, and come down as in Manchuria?" A missionary remarked that the girl's face was like an angel's. She knew all about the combine, and during the last night of these meetings she prayed in an agony, and said: "O Lord, break this combine."

Another thought I would mention is—*the leadership of the Holy Spirit is so prominent*. One missionary, writing about the great movement in Nanking, says: "It is a misnomer to speak of meetings as led by Mr. —; it is the Spirit of God. When He comes, you are willing to do anything."

In one place in Manchuria a missionary said: "You need not expect any such movement here. We are North of Ireland hard-headed Presbyterians, and do not move that way. Our people, after special meetings, could not be got to stand up and pray. As to women opening their mouths, it is not to be thought of in the Presbyterian Church."

I said: "I am not concerned about the *manner* of the manifestation; I do not control that. Whether God sweeps you people by mighty tempest, by earthquake, or by the still, small voice—that is His affair. I am here simply as His instrument."

Right after the first address about fifteen men and women started to pray quickly, one after another. The mis-

sionaries were amazed. Next day even the boys and girls were praying. By the third day one could not wait until another had said "Amen." For about twenty-five minutes none but men were praying. A lady said: "Tell the men to give the women a chance." "Why," said I, "I say: 'Blest Spirit, this meeting is absolutely in Thy control. Glorify God the Father, glorify the Son.' I have committed it to Him, and I don't like to interfere."

At the next station a letter was handed in, which said: "Two requests I would like you to mention for prayer. Two brothers, one a preacher, the other a deacon, are always quarreling, and hindering the cause. Another preacher, his wife is a Bible-woman; they quarrel so terribly that others can not live in the same house. The cause is debt. Mention this, and have them prayed for." I said: "I am not going to be a detective for the Holy Spirit. I am not going to interfere like that."

The next forenoon, after an address, the mighty power of God swept through. One man said: "My temper and pride are so bad in the home that they can not get along with me." It was the elder of those two brothers! Another man was down upon the floor, weeping as if his heart would break. He said: "I treat my wife so badly, and am full of pride." That was the preacher who could not get along with his wife! He got filled with the Spirit, went back, and made it up with his wife.

Do not be anxious; God knows how to manage His work. Therefore do no urging. The missionaries want to put their hands out and steady the work of God. But we should keep our hands off. I have seen meetings spoiled in that way. People are under awful conviction, and some one says: "These people will go crazy, stop them." I would rather see them in a lunatic asylum than in perdition with their awful sins upon them. They are in the hands of the Spirit of God; let Him have His way.

Another thing is—*that mighty con-*

viction. It is appalling, and is not to be understood by ordinary rules. At Mukden there was an elder, drest in his very best, with a gold ring and bracelet—a prominent man. He was sent down to the Young Men's Conference at Shanghai. On the fourth day he was fearfully agitated. His son flung himself upon the floor, after confessing terrible sins. The elder himself said: "Give me a chance. I tried three times to poison my wife. She screamed out in agony. I, an elder!" He took his elder's cards out of his pocket and flung them into the stove. He took off his gold ring and bracelet and flung them down, saying: "I do not want them. If the Lord spares me, I will give tithe of all I possess after this." Instantly seven or eight hundred people, men, women, and children, were in agony. That is the mighty conviction of the Spirit of God. No one can control it.

At the place where the hard-headed Presbyterians were, on the fourth evening, they went on praying for half an hour. Then I let them sing a hymn. An elder said: "Will you allow me to say a few words? My temper was so bad that it was very hard for the other elders and deacons to get along with me, especially Elder —, on the platform." The other said: "Don't talk like that. Mine are bigger sins, but I have been too proud to confess them."

Just then a strong-faced man — I had noticed his face writhing under conviction for two days—was on his knees. He said: "O God, You know all about my sins. I am a preacher; and, if I tell all, I'll be disgraced. And my two sons here, my two daughters in the audience, will all be disgraced. But, O God, I don't fear man at all; I have got to get rid of these things."

"My pastor has given me indemnity money, and I have used it. A man gave me a fur garment to close my mouth." He dragged it off, flung it upon the platform, and said: "I can't wear this any longer." Soon men, women, and children were in awful

agony for one hour, crying out for mercy. Several sets of heathen had come in, out of curiosity; but when the mighty convicting power of God laid hold of them, they fell down on their knees in agony, as the others.

Again at —, on the second day, there was an audience of four or five hundred. One woman started to pray and confess, broke down, and could not finish. It was the same with another. A man started with a few sentences, and also went down. A third woman started, and broke down. Soon the whole audience were in awful contortions, pounding the floor, beating their breasts, and in fearful agony. After three-quarters of an hour, in front of every one I could see pools of tears. Yes, He convicted of sin, of righteousness, and of judgment. It was the judgment, in small degree, there; but they could reach the cross and get under the blood. What wonderful joy there was as the result. Down at Hankow last year, each one seemed to look into the wounds of the Redeemer, and to count, as in agony He poured out His blood, the sins which had crucified the Son of God, and put Him to an open shame.

In one audience of 1,500, what strong conviction was seen. On the last day, from ten minutes to three to ten minutes to nine, they could not stop. There were five pastors listening. On the great platform thirty men, women, and children were waiting. It seemed that the Spirit of God controlled every word. I was never before so impressed with the power of the Chinese. One felt that these men and women, boys and girls, more than 800 students, would sweep the country with the Gospel of God. Terrible revelations were brought to the light, but it is better to get these evils out than to have them in the Church of Christ.

Often it has been put to me: *Have you the sign of the gift of tongues?* I say, No; there has not been the slightest indication of that, whatever I have been. But there has been John xvi.: "When He is come, He will con-

vince the world of sin." That I have seen, with overwhelming power, everywhere.

Then I see His leading into all truth. But for that preparation this work could not have gone on. The Spirit revived the truth, and revealed it in new light to the babes humbled before Him. Then I see this one desire to glorify Jesus Christ. There is no attempt at the gift of tongues at all. I am not taking up an antagonistic attitude; I have my own feelings about it. I have seen men and women coming out to China, believing in the gift of tongues, and waiting—they are doing nothing. Let us look only for that which will humble us and make us Christ-like, so that all who see us may know that we are the Lord's.

Up in Manchuria, in one place the power of God was so terrible among the people that the heathen said: "Their spirit has come." Christians are supposed to have first-rate demons, and the Chinese second-rate ones. In Manchuria they say: "Their spirit has come, and if you do not want to go their way, keep away from where they are. Otherwise, their spirit will get inside, and then you can not help yourself." In one place, when God came down and made those who had quarrels settle accounts, the people said: "A new Jesus has come." The Spirit of God has power to make people not only confess, but make restitution. Out there in China we see readiness to give wealth, to give means for the propagation and extension of God's kingdom. There were two men. One who was making \$40 a month said: "I want to become a preacher." From that time on, he had to take \$8 a month. Another young fellow, whose business prospects were bright, said: "I give myself henceforth to Jesus Christ, to be His servant."

Are there not some who will give up their business, political and other great prospects, and go out to China for Jesus Christ? It will pay ten thousand times over. It is a grand thing to invest in China! God's time to favor her has come!

EDITORIALS

MISSIONARY WORK AMONG CHINESE IN AMERICA

The murder of a young woman in the room of a Chinese man in New York has naturally created much comment and some opposition to the teaching of Chinese men by young American women. This work has been conducted in many churches in New York and other cities where Chinese have settled in large numbers.

The murderer of Elsie Sigel has not yet been discovered and the motive has not been proved. It were obviously unjust to condemn Chinese as a race because of the crime of one or two of their countrymen. The unfortunate young woman may have erred in her judgment and attitude toward the Chinese with whom she was acquainted, but her relation to them and the alleged "mission work" she did among them is in no way typical of the mission work for Chinese carried on by our churches. It is, however, denied by Chinese Christians that Miss Sigel was a mission worker.

There has been less scandal and cause for objection in this branch of missions than in almost any other. In every class of society and in every nation there are hypocrites and scoundrels, there are the weak and the erring, but this does not prove that mission work is not worth while, but rather that all classes need the Gospel of Christ, who is "able to save unto the uttermost." The weakness and wickedness of men does, however, prove that every branch of work should be safeguarded as much as possible. Whether or not the murdered woman was a mission worker, it is as a rule the saner, safer, and more satisfactory course that Christian men be given the task of teaching men, and women work among the women. This is especially true in dealing with foreigners whose ideas of the position and relation between the sexes is usually so radically different from that of Christian Americans and English. The Chinese and every other non-Christian who comes to our shores should have an opportunity to hear

the Gospel of Christ. Let men step forward to help in the work.

A REMARKABLE CONVERSION

There is a very remarkable narrative of the conversion of Vera Kingham, of China, at the age of six years. Her parents and sister were killed by the Boxers. The story is told by E. A. Hopkins of China, as follows:

"A few days ago, when a little girl of nearly six years of age was going to bed, I heard her pray, 'Dear Lord Jesus, may I *really* love You, may I be a Christian, and if I die may I go to be with You in heaven?' Afterward, as she lay in bed, I said, 'Don't you know you love the Lord Jesus, and if you die don't you know that you will go to heaven?' 'I am not quite sure,' she answered. Having in my hand some sweets, I said, 'Would you like these? if so, take them.' She smiled, put out her hand, took them and said, 'Oh, thank you!' I looked at her, saying, 'So, when I offered you the sweets, you believed I meant it, did you?' She laughed and said, 'I know you did.' 'So you took them, which was quite right; for, had you kept saying, 'May I have them? I would like them!' I would have felt vexed and said, 'You foolish girlie, *take them!*'" Now this is a tiny illustration of the Lord Jesus, who, you know, loves you. He died on the cross, and shed His blood to wash your sins away; and He says, "Won't you accept Me, and all I have done for you, just as simply as you took the sweets, and said 'thank you'?" So by faith we accept what Jesus Christ has done, open our hearts to Him, and thank Him. Wouldn't you like to do that?" 'I should love to thank Him *now*,' she replied, and at once knelt in her little bed and said, 'I do thank you, Lord Jesus, that I *know* you have died for me. I know your precious blood has washed my sins away. I know, if I die, I shall go to heaven to be with You, and I do thank You very much. Amen.'

"The next day the little maid said: 'I did not know it was so easy, I

thought it was hard, and that I must do something. I did not know Jesus *had done* it all.' Since that evening, she has been telling all her friends how she had given herself to Jesus; and she has been asking some of the Chinese to believe in the Lord Jesus.

"Vera was much impressed one morning, when the first chapter of John was read, by the word '*witness*,' and that evening she prayed:

"Dear Lord Jesus, may I witness for You, and may we all witness for You, and the people I witness to, may they witness for You to others, and then may they witness to others, and so may the witness go *all round the world*? You know, Lord Jesus, I *really do* want to witness for You. May I witness to the heathen people, and when I go home to England may I witness for You to Ida and Alan, and, if my cousins don't love You, may I witness for You, and may they love You, and may I witness to the people who *do* love You, that they may love You more?"

We republish the remarkable account for two reasons: first, to illustrate the simplicity of the faith that makes a child's conversion easy and natural; and, second, to show the simplicity of that witness for Christ which is the soul of all missions.

A MODERN TOWER OF BABEL

On a tableland, surmounting Chatham Hill, near London, stands a sort of modern tower of Babel.

Huge, desolate, an unfinished ruin, it rises high enough to dwarf into insignificance the few other structures near by, and stands in a lonely place and position, amid a picturesque landscape, a colossal monument and memorial of human credulity and gullibility. The story of this modern relic of the confusion of tongues is thus told by Mr. E. J. Dark, and is a warning against other similar adventures with which our credulous era abounds. It is known as the Temple of Jezreel, and is inscribed with various mystical characters which make it seem a relic of ancient days and wild superstitions:

"This enormous pile of bricks and steel was once the scene of remarkable activity, work-people swarming over it like ants when it was in course of erection; but now it is desolate and empty and stands an idle framework, given over to the birds of the air, and useful only as a guide to religious enthusiasts, pointing the way not to go.

"Its history in certain particulars strangely resembles that of the Biblical Tower of Babel. It was built as a refuge for a certain number of chosen spirits, who within its walls, safeguarded by certain signs and symbols, were to await the last trump without fear, believing that they would be safe while all the nations of the world would perish. For a time its erection proceeded with remarkable activity. Thousands of workmen, urged on by religious zeal, made the huge fabric grow like a summer plant, but long ere it reached anything like completion the hand of death seized the moving spirit and paralyzed the work, and, in the words of Milton, referring to its prototype, 'Thus was the building left ridiculous.' For over twenty years it has remained unroofed and unfinished, a mighty building, but a disfigurement and a blot even on Chatham's unattractive scenery.

"It is known locally as Jezreel's Tower, or the Jezreel Temple, and has given its name to the district to which it is an eyesore. It is about 140 feet square and is over 100 feet high, with a square tower at each corner. It is bigger than it looks, but stands so lonely that it is difficult to judge of its vast bulk by objects near at hand. It was originally intended to carry it to an enormous height, making the gigantic sky-scrappers of America look puny by comparison; but the War Office which controls things around Chatham, stepped in and put a limit to its height, as it would, if carried much higher, have come into the line of fire of one of the forts. As it was, it never reached anything like this limit, but it is a huge structure.

"Something like £40,000 has been spent in its erection, partly the con-

tributions of thousands of believers, and partly the out-of-pocket payments of the builder. The founder of the Jezreelites, whose headquarters it was to be, was one John White. This man, said to have been an ignorant soldier, was one of the numerous claimants to divinity—false Messiahs who, throughout all ages, and particularly in the present age of enlightenment, have reaped rich harvests from credulous multitudes by setting up some theory of the Second Advent. White seems to have been as successful as the rest in extracting money from his followers; for altho the building was seized for the debt to the builder, vast sums had been subscribed toward it."

THE HARVEST OF THE SEA

The name of Agnes Elizabeth Weston is known to every officer, seaman, and marine in the Royal British Navy. When only sixteen, God's light shone in her soul: under Canon Fleming's lucid preaching she passed from death to life, and the life of God brought not only light but love, with its warmth. The change was great; for so indifferent had this young girl been that she had both shut her eyes and stopt her ears to exclude the entrance of Gospel truth. Yet, notwithstanding her coldness and hardness, God's Spirit touched her and she was transformed into a disciple, and a fervent, ardent *worker* for souls.

Early in the seventies she was asked to write a letter of cheer and counsel to a sailor on board H. M. S. *Crocodile*, and thus she made her first blue-jacket friend. Little did she know that in that letter she was dropping a seed out of which was to grow a vast work—in written letters, then printed letters supplementing the written, so that Jack might be kept in mind of a friend, who, however far off he was, was thinking of and praying for him.

Thirty years later, Miss Weston's naval correspondence was occupying many secretaries, and the printed letters, distributed among the warships, merchant vessels and fishing-boats,

and in the American navy, totaled over *three-quarters of a million*.

Miss Weston, with her associate, Miss Wintz, began, at the instigation of the blue-jackets themselves, a Temperance Home for them in Devonport, which has now grown into extensive accommodations for 1,000 men, at Devonport and Portsmouth. In 1908, over 350,000 beds were in use, 73,000 baths, and over \$100,000 were taken in at the coffee bars. A large hall and many class-rooms are in constant requisition and the mission work now embraces the wives and children of the sailors and seamen, the sailors' wives' guilds being over 1,000 strong.

Whatever helps to promote the temporal or eternal welfare of the sailors is undertaken. The temperance work has branches on board nearly all commissioned ships and had last year 20,000 members enrolled. The Naval Christian Union supplements the other with direct spiritual work. The monthly magazine, *Ashore and Afloat*, has alone a circulation of over 750,000.

This grand and unpretentious work is carried on by Miss Weston and Miss Wintz gratuitously, and the buildings are vested in trustees. The whole business of helping and saving souls is conducted with exceptional tact and common sense. The sailors are attracted and attached to these "rests" by the whole atmosphere of the place.

The work has drawn even royal attention. The late Queen Victoria honored Miss Weston with a private interview to show her sympathy, and heard her story with mingled tears and smiles, and gave a "cabin" which bears her name on the door. "Public houses"—saloons—have been crowded out, and displaced by these temperance resorts, and the harvest of the sea is being gathered. How great a work may thus grow out of her insignificant seed! Let us all learn that, to obey a slight prompting of duty is not a small thing. It often leads to a great service. What God wants is the "ready mind," and if there be that, He can do great things.

QUOTATIONS AND ACKNOWLEDGMENTS

Over five hundred magazines, papers, reports and letters are examined each month by the editors of the REVIEW in the search for facts and items of interest connected with the progress of the kingdom of God at home and abroad. Many news items come direct from our special editorial correspondents, others are gleaned from press notices sent from various mission boards, and a large number are quoted from current periodicals.

It is the purpose and rule of the REVIEW to acknowledge the source of all quotations which are made verbatim and are not common news items; also to credit facts and figures which have been originally gathered for another periodical or which require some reference for authentication. This editorial courtesy and protection of copyright we also expect from papers which quote from the REVIEW. We do not, however, expect or purpose to give credit for brief items of news which are in no way unique and have not required special research; nor do we necessarily ask or give any acknowledgment for general facts which are used as the basis for editorial articles or paragraphs.

Occasionally regrettable omissions of credit occur, as was the case with several items copied from *Woman's Work* in our February number, pp. 147 and 156—"Turkey and Persia," "Free Speech in Turkey," and "A Unique Missionary Tablet." The *Woman's Work* is an unusually well-edited magazine which we always rejoice to see, and from which we are pleased to quote with due acknowledgment.

INCREASE OF DIVORCE

It is now found from the recent divorce census that out of every twelve marriages in the United States one ends in the divorce courts! There is

no doubt that this alarming evil is steadily on the increase, and a few of the facts should be kept before us, with some leading press comments. We quote:

In 20 years, from 1867 to 1886, there were 328,716 divorces granted in the United States; and in the 20 years following, 945,625, nearly three times as many as in the former 20.

The divorce-rate per 100,000 population increased from 29 in 1870 to 82 in 1905. In the former year there was 1 divorce for every 3,441 persons, and in the latter year 1 for every 1,218. Since only married people can become divorced, a more significant divorce-rate is that which is based upon the total *married* population. The rate per 100,000 married population was 81 in the year 1870 and 200 in the year 1900. Divorce is therefore two and one-half times as common, compared with married population, as forty years ago! A divorce-rate of 200 per 100,000 married population is equivalent to 2 per 1,000 married population. Assuming that 1,000 married people represent 500 married couples, it follows that in each year 4 married couples out of every 1,000 secure a divorce.

This does not mean that only 4 marriages out of 1,000 are terminated by divorce. The rate is an annual rate, continuously operative, and comes far short of measuring the probability of ultimate divorce. The available data indicate, however, that not less than 1 marriage in 12 is ultimately terminated by divorce.

Divorce is a distemper of our growing youth. The disorders in our domestic relations are of one piece with the political disorders that have always gone along with the revolution from monarchy and democracy. Because our domestic traditions have been monarchical—have not given the women and children a fair chance—the divorce evil has broken upon us like a devastation of domestic war.

GENERAL MISSIONARY INTELLIGENCE

EUROPE—GREAT BRITAIN

Africa and the East in London

In the presence of a great course, assembled from all parts of the country, the exhibition, "Africa and the East," was opened at the Agricultural Hall. It is a triumph of missionary enterprise, and will stand out as one of the most notable events in the history of the Church Missionary Society. For a long time the friends of the society had urged the desirability of concentrating in London their unique collections of curios and trophies which have been gathered from the 554 stations in many lands and presenting the same for the inspection and information of friends at home. The present effort surpasses in every particular any previous endeavor along this line. Certainly, so comprehensive an exposition of the wonderful variety of methods and means employed to reach the "uttermost parts" with the Gospel has never yet been seen in this country.

While the primary object of the notable display is to illustrate the many-sided work of the Church Missionary Society—evangelistic, medical, educational, and industrial—the visitor gains a fuller conception than ever before of the activities of the Church of Christ as a whole, by whatever name it is known. More than this, there comes to the mind a far more vivid realization of the urgency of the great problems presented by the rapid awakening of the nations of the East—far and near.—*London Christian*.

Church Missionary Society's Report

The Church Missionary Society has great cause for rejoicing at last year's financial results. "The figure reached by the year's receipts is the highest recorded in the society's history. The years that come nearest to it are 1900, when it was £404,905, toward which sum centenary funds contributed £80,000; and 1904, the year of the Million-shilling Fund, when the total was £407,502. This year the total amount to be acknowledged is £423,325. Then we can say, what it has been possible

to say only once in the past seventeen years, that the year's expenditure has been met: no addition has to be made to the accumulated deficit which was brought forward from the previous financial year; on the contrary, it has been reduced through special gifts by £1,779. And thirdly, a substantial beginning has been made toward the restoration of the Capital Fund; loans amounting to £63,000 have been received from the society's friends, and a Sinking Fund has been created which already amounts to £18,000 to pay off the loans as they fall due. That these three things can be said in a year when the country's trade has been exceptionally deprested is a cause of rejoicing."

An Advance in Medical Missions

A great step forward has recently come through the organization of auxiliary medical boards. The first to establish a medical auxiliary was the Church Missionary Society.

The second society to enter on this new development was the Baptist Missionary Society. It appointed its medical auxiliary in 1903, and during the first year of its existence it collected £432, the following year £1,932, then £3,300, and, steadily increasing, it reached for 1908-1909 the sum of £8,000. The General Board is satisfied that it has not suffered by this new development. The B.M.S. supports 25 doctors and 7 missionary nurses, of whom 6 are honorary. During the last year three additional societies have adopted a medical missionary auxiliary organization, viz., the Wesleyan Missionary Society, the London Missionary Society, and the Society for the Propagation of the Gospel.

Ex-Priests in France

Under the leadership of M. Revoyre, the "Work by and for Christian ex-Priests in France" is being hopefully prosecuted, by the formation of "fraternities," or groups of ex-priests and other ex-Roman Catholics, who meet together regularly for worship and fellowship. M. Revoyre has, during the past year, been in

touch with seventy-seven priests, several of whom are still in the Roman Church. To offer a home to the latter when they come out, to lease halls, etc., would require a considerable sum of money.

A committee in Paris, formed of well-known pastors and laymen of various Protestant denominations, has the oversight of the movement. But on account of the recent disendowment by law of the Protestant churches, these are not able to do by any means all that is required. A small committee has been formed in England to strengthen the hands of these French brethren. — *London Christian*.

Dr. Barnardo's Homes

According to the latest annual report of the association through which this great work is carried on, no less than 67,634 children had been dealt with in 42½ years, 2,518 being admitted last year — 1,937 permanently and 581 temporarily. Two-thirds came from the provinces, through the provincial "Ever-Open-Doors," and one-third from the metropolis. At the close of the year 8,245 boys and girls of all ages were under the care of the association, and since the beginning 20,670 young people had been emigrated. Over 11,000 applications were received at the Canadian branches for the 943 emigrants sent out during the year. The statement of accounts showed the income for the year to be £234,488. The amount subscribed to the homes since their foundation by the late Dr. Barnardo in the year 1866 was £4,886,000.

Church Union in Scotland

The General Assemblies of the Church of Scotland and the United Free Church have unanimously decided to enter into an unrestricted conference on union. This is an event of the greatest moment, whatever the immediate issue may be. Those who are most familiar with the ecclesiastical life of Scotland will be the most ready to appreciate its importance. We con-

fess to being amazed that in each case the vote was unanimous, for each Church embraces many who differ seriously in their convictions, and hold their views with intense tenacity. That they should have combined to seek union, and that in a most exemplary Christian temper, shows that they are actuated by a very living and powerful emotion. — *British Weekly*.

THE CONTINENT

When Rome Feared the Bible

It scarcely seems credible to persons who are not more than middle-aged that till 1870 no Bible in a modern language was allowed to be brought into Rome; and there are many stories of tourists having their Bibles taken from them. But since that year of emancipation there have grown up in the sacred city thirteen or fourteen church buildings, three English Episcopalian, one Presbyterian, two Methodist, four Baptist, one Waldensian, one German Lutheran, and one of the "Free Italian Church."

Annual Reports of German Societies

The Sudan Pioneer Mission, founded in 1900, has as its only field the Egyptian Sudan, where it supports the two stations at Assuan and Daran. Its missionary force consists of 5 Europeans, among them 1 physician, 2 native evangelists and 1 native lady teacher. Its work consists in preaching and teaching, in Bible and tract distribution, and in medical missionary work. The school for girls in Assuan had an attendance from 55 to 80, while work among the women was commenced. The native evangelist Hissey translated the Gospel according to John into the Nubian language, and this, the first part of the Bible ever translated into that language, will be soon published in Germany. The wonderfully large income of the mission from all sources in 1908 amounted to almost \$18,500, so that a balance of more than \$14,000 remained in the treasury at the close of the year.

The Hermannsburg Missionary Society, which is now sixty years old,

has work among the Zulus and Bechuana in Africa, and in India, and in Persia. Among the Zulus now are 20 stations, 37 out-stations, and 76 preaching-places, where 22 European missionaries are assisted by 142 native helpers. Of the 9,316 native church-members 3,919 are communicants and 1,166 pupils attend the missionary schools. The number of baptisms among the heathen was 347 in 1908, while 873 inquirers were under instruction. Among the Bechuana now are 27 stations, 96 out-stations, and 40 preaching-places, where 29 European missionaries are assisted by 376 native helpers. Of the 57,868 native church-members 18,841 are communicants and 6,159 pupils attend the missionary schools. The number of baptisms among the heathen was 343 in 1908, while 111 inquirers were under instruction.

The Rhenish Missionary Society reports 36 stations, 24 out-stations, 65 European and 258 native missionary workers in Africa; 72 stations, 407 out-stations, 104 European and 2,346 native missionary workers in the Dutch East Indies; 7 stations, 23 out-stations, 22 European and 68 native missionary workers in China; and 6 stations, 12 European and 3 native missionary workers upon New Guinea. This makes a total of 117 stations, 494 out-stations, 204 European and 2,694 native missionary workers. The total number of church-members is 137,232, of communicants 63,562, of heathen pupils 13,542 in 654 schools, of baptized heathen 8,084, and of inquirers 13,119. The income of the society from all sources was more than \$212,000 in 1908, yet a deficit of more than \$20,000 was incurred.

An Italian Priest Turning Protestant

Rev. Filippo Grilli writes to the *Herald and Presbyterian*:

Another Catholic priest has left the Romish Church, and united with the Waldenses. Prof. Giorgio Bartoli, ex-Jesuit, ex-missionary (for twelve years) to India; ex-editor of the *Civiltà Cattolica*. His conversion is due solely to the read-

ing of the Bible and the writings of the Holy Fathers, which he undertook in order to fight Protestant preachers. Professor Bartoli is well known as a lecturer, journalist, poet and literary man, his last books being "The Italian's Religion" and "The Tramonto," or going down of Rome. He is now preaching in Florence and Rome, writing and giving interviews to the reporters of the best and more independent newspapers. "With God's assistance," he says, "I will establish in Rome an international university of Christian theology, based on the Holy Scriptures."

A Bulgarian Priest Converted

A Bulgarian priest was accused of being in the revolutionary movement. While in prison he read the Bible and a copy of the mission paper, the *Zornitsa*. He was not convicted, and returned home burning with wrath and a spirit of revenge toward those who had informed against him. Before he could kill them, as he had planned to do, the new régime was introduced, and he then felt that he could not kill them. Meanwhile he continued reading his Bible, and at last was convinced that he could no longer perform the ceremonies of the old church with a good conscience. He became a Protestant, and when I asked him what had become of the revenge which he had cherished against his enemies, he replied, "It is all gone; the Gospel has taken it away."

The Horrors of Russian Prisons

The socialists have introduced in the Douma an interpolation drawing a terrible indictment against the administration in the Russian prisons, which are described as veritable torture chambers, seething with typhoid and scurvy. It is declared, as an instance of the awful conditions, that the prison at Yekaterinoslav, which has been provided with accommodations for 280 prisoners, contains 1,200 prisoners, 192 of whom are suffering from typhoid fever. Prisoners in the fortress of Tiflis, it is asserted, who venture to the windows for air, are shot without warning.

ASIA—MOSLEM LANDS

The Turkish Empire

The Turkish Empire covers an area of about 1,500,000 square miles and contains a population of about 29,000,000, of which about two-thirds are Mohammedans. The Christians include Armenians, Greeks, Syrians, Jacobites, Copts, Bulgarians, Protestants and Roman Catholics. More than thirty missionary societies are at work among this population, and these figures show something of the results achieved to date: 20,000 communicants and 60,000 adherents, upward of 50 higher institutions of learning, 65 hospitals and dispensaries with near 200,000 patients annually.

Christians in the Turkish Army

Hitherto only Moslems have been allowed to bear arms in Turkey. But now the statement comes that Mahmoud Chevet Pasha, the general-in-chief, has informed the ecumenical patriarch that henceforth twenty-five per cent. of the army will be composed of Christians, and besides will be accepted for police and gendarmerie. The *London Times* correspondent writes from Constantinople that the adoption of these measures will not only quiet the Armenian and Bulgarian communities, but will also minimize the danger of attacks upon Christians by their fanatical neighbors. Chevet's proposals, it is said, have been greeted warmly by the Greek and Armenian press.

In the Theater at Ephesus

Rev. C. K. Tracy sends an enthusiastic account of the evangelistic services conducted in Smyrna by Dr. F. B. Meyer, the great English preacher. One meeting was held among the ruins of the theater of Ephesus. We quote: "As Easter Monday is a bad day for Gospel meetings in Smyrna, and tens of thousands make it the occasion for a trip into the country, Dr. Meyer went into the country also, and took an audience with him. Two hundred people gathered at the ruins of the theater in which a famous meet-

ing of twenty or thirty thousand took place in St. Paul's day."

Christian Heroes Still Live

The American Board reports:

In the very midst of the massacres at Adana, when grave doubt was entertained as to the safety of the missionaries, one of our candidates for appointment who was not expecting to go out for four years wrote that she wanted to go at once and to go to Adana. Another young lady immediately offered herself for Hadjin, where the four women missionaries had been shut in for three weeks surrounded by murderous mobs. Surely our volunteers are not without real Christian heroism. Do the churches show an equal spirit of devotion in supporting this work?

INDIA

Great Britain's Achievements

Half a century ago there were only 300 miles of railroads in India; now she is the fifth country in the world, with her 30,000 miles of railways and 200,000 miles of good highways. In works of irrigation, India is far beyond any other land. Twenty-three million acres are artificially irrigated by the state and 27,000,000 by private enterprise. In our own district, in South India, the state recently completed an irrigation project which tunnels a mountain, dams a river and diverts its waters, which formerly flowed into the Arabian Sea, so that they become a part of a river that flows into the Bay of Bengal. Thus many thousands of dry acreage has been converted into rich paddy land and 400,000 more people are being fed by that district than formerly. — REV. J. P. JONES.

A Novel Preaching Tour

In connection with the World's Christian Endeavor Convention, to be held at Agra, Northwest India, November 20-23, 1909, the unique suggestion has been made that the Christians living within a radius of 50 miles of Agra walk to the convention along certain indicated routes, preaching as they go, and come into the convention in one large army. If this can be properly

carried out there can be no doubt of the stirring effect it will have on the non-Christian communities reached.

The Growth of Self-Extension

One of the most hopeful signs of the church in India in recent years has been the remarkable missionary enthusiasm in the native church. The Indian missionary society of Tinnevely was formed in 1903. It is supported and conducted wholly by Indian Christians. In April, 1904, the first missionary was sent to the Manukota Taluq in the Nizam's dominions. The language spoken being Telugu, the Tamil missionary had to learn a foreign language. Now there are 12 workers, 94 baptized Christians, and over 250 catechumens scattered in 14 villages. The headquarters of the mission is at Dornakal. — *C. M. S. Gazette*.

Twenty-five Years of Work in India

A quarter of a century has passed since the German Evangelical Synod of North America actually commenced its missionary work in the central provinces of East India by sending out two missionaries. The work has been arduous and difficult, but also blest and fruitful. The missionary staff consists to-day of 11 white missionaries, who are assisted by 55 native catechists and 99 native teachers. The members of the native congregations number 3,160, while 1,675 pupils attend the missionary schools and 220 orphans are cared for in the missionary orphanages. The *Deutscher Missionsfreund*, the official organ of the Synod, published a finely illustrated and double-sized jubilee number.

Appreciation Shown by Gifts

Says *World-Wide Missions*:

Robert Laidlaw, Esq., M.P., of England, by various gifts to one of our schools in Calcutta, has added much to the efficiency of our work there. Some years ago he purchased an extensive tract of land in Calcutta, on the western portion of which the building of our Calcutta Boys' School was erected, largely at his expense. In 1902 he generously offered to Bishop Robinson the sum of Rs. 200,000 (\$66,660) toward the erection

of an endowment block on the north of the tract mentioned, the net income, after paying off indebtedness, to be used solely for the Calcutta Boys' School. The offer was gratefully accepted, and since then this source of income has materially aided the management of the school. Recently Mr. Laidlaw has added Rs. 100,000 (\$33,330) to the endowment. This is specially gratifying to the managers of the school, in view of the pressure both by government and patrons for advanced educational facilities.

A Poll-Tax for Missions

The Christians in the diocese of Madras, which covers a large section of South India, contributed last year 19,789 rupees. This represents practically two shillings for every man, woman, and child. Does not this statement put to shame many professing Christians at home, whose contribution toward the establishment of the Kingdom of Christ outside their own country consists of an odd copper which they give with reluctance? Many of the Christians in South India live on the verge of starvation for a good part of each year, yet they value of the faith of Christ so highly that they are willing to endure real self-denial in order to extend its knowledge.—*The Mission Field*.

CHINA

A Christian University

Plans are now on foot for the erection of a great union Christian university for West China. If the plans as now formulated are carried out the university will be built in the city of Chentu, in the province of Szechuan. Four of the missionary societies working in the province — the American Baptist, the Friends of Great Britain, the Methodist Church of Canada, and the Methodist Episcopal Church, are now united in this movement. Jointly they have purchased a site of land suitably located containing 65 English acres. It has been divided into six sections, and it is expected that on five of these, colleges will be built as feeders for the university, which will be built on the sixth section. The colleges will be built and maintained, one each, by the cooperating societies, and the university will be a joint affair.

A Union Medical College

The trustees of the Arthington fund, in connection with the Baptist Missionary Society, are providing the whole plant of the union medical college and hospital at Tsinan, the capital of Shantung. The buildings, therefore, will belong to the English Baptist mission, but the college itself is a union institution, under the joint control at present of the English Baptist and American Presbyterian missions. Provision is made for other missionary bodies in Shantung and adjoining provinces to join in and enlarge this union undertaking for the training of Christian doctors for China. The aim and policy of the college is "to give a medical education, under distinctively Christian influences, to young men chiefly from Christian families." Young men from non-Christian families will be admitted, provided they are able to meet the entrance requirements, are of good character, and are willing to abide by the rules of the institution.

How Dr. Ashmore Became Rich

The recent death, in his eighty-fifth year, of Rev. Dr. William Ashmore, a distinguished foreign missionary of the Baptist Church of America, recalls the interesting fact that when in 1863 he was appointed to Swatow, China, he bargained for the purchase of a lot for mission buildings, agreeing to pay \$800. The board in Boston refusing to sanction the purchase, Dr. Ashmore paid for the lot himself, and the purchase made him a rich man. The shoreward frontage of the lot was afterward filled in for a considerable distance out into the harbor, and this "made land" was so valuable for warehouse sites that the sale of it brought the missionary a fortune. Out of these profits he gave \$10,000 to found a theological seminary at Swatow. In 1886 Dr. Ashmore was elected a missionary secretary in Baptist headquarters at Boston. He returned home and tried the office for a year, but official responsibilities did not suit him, and he resigned and went back

to China for fifteen years more of active service.

The New Regent of China

In the quarterly record of the Christian Literature Society for China, some interesting particulars are given in regard to the new Regent:

He is also easily accessible to all who have information to impart or matters of importance to discuss, and has lately announced that memorials to him must be presented with unbroken seals, so as to secure that their contents are not interfered with by the censors whose duty it is to present them. His modesty is shown by the fact that, in giving audience to his ministers, he has waived the ceremony of kneeling and prostration, and permits his councillors to sit in his presence; he has also modified the rules of conduct and privilege which were drawn up by the Board of Rites, refusing the dignity of the Imperial yellow sedan-chair which the Board had conferred upon him, preferring to move freely among the people as of old without escort or attendant—a determination which has elicited an earnest protest on the part of some of the officials of the court, who were fearful of the consequences which might follow.

Y. M. C. A. in Manchuria

Mr. C. V. Hibbard, national secretary of the Japanese associations in Manchuria, is at present in America, on a special mission to raise £8,000 to be used for constructing buildings for railway employees in Manchuria. Mr. Hibbard so admirably organized the association work among the Japanese soldiers at the time of the last war that the Japanese officials have asked him to create a similar work for the railway employees; they have granted him a site for a building in the heart of Daluz, and they promise to subsidize it and grant numerous facilities on condition that operations are begun within six months.

Western Colleges Founding Colleges in the Orient

American universities are manifesting interest in China's educational progress in a very practical way. We learn from the *Chinese Recorder* that the alumni of Yale have set themselves to establish an institution of

university standard in the capital of Hu-Nan; that Princeton University has directed its attention with a similar purpose toward Peking; while the University of Pennsylvania has chosen Canton as its field of effort. Chicago University has established a department of Oriental Education Investigation, and is joining with the University of California in sending a representative for inquiry and report to the mission-fields of the Far East. On this side the Atlantic we have no schemes which can quite compare with the above, but we understand that the China Emergency Committee is appealing to our British universities for support in establishing a properly equipped university for China; and the provost of Eton College appealed to old Etonians a few weeks ago in the *Times* to help the newly formed Etonian China Association in founding an educational hostel in Chen-tu, one of the two capitals of Si-Chuan.—*Church Missionary Review*.

Chinese Pastor in a Peking Church

Rev. W. B. Steele writes as follows in the *Missionary Herald*:

God has put a practical leader and eloquent preacher at the capital of China to follow Dr. Ament. Pastor Li weighs over two hundred, but his manhood is even more conspicuously weighty. His parents became Christians forty years ago, a heroism then, and somewhat of a heroism still. His brother is an elder in the Presbyterian church at Pao-ting-fu and his sister, a Bible-woman, was a martyr in 1900. He was a good student in college, but through and through a boy. At the close of his senior year the revival that blest the college community found young Li deeply responsive. With some fellow students he visited the out-stations to extend the spirit of the revival. Here they saw the beginnings of Boxer fanaticism. The college church at Peking, with its important evangelistic work, is a most strategic post. He is doing valiantly as its pastor and stands for large promise in its ministry. And who dares dream of the promise for which his five children stand, third generation Christians, whose suggestive names are Glorious Grace, Glorious Virtue, Glorious Growth, Glorious Happiness, and Glorious Harmony?

KOREA

The Gospel in Korea

The Rev. Ernest Hall writes that the secret of the rapid growth of the church there is the same as in apostolic days: (1) The power of the Holy Spirit in the witnessing of disciples by life and lips, and (2) the scattering of Christians everywhere to plant the Gospel seed in other hearts. Mr. Hall says: "The Koreans are taught that every Christian must become a missionary to his or her own people, in that he must tell the story of Christ's love to those who have never heard it. When a man asks for admission to the church, he is asked if he has done this, and if not is kept waiting until he can give evidence of the vitality of his Christianity. As a result the missionaries are frequently asked to go to places they have never visited and there organize churches from disciples won by a native Christian.

The Korean Passion for Souls

Rev. George Heber Jones writes in the *Christian Advocate*:

One of the leading Christians in Seoul is Brother Sa. He is the custodian of the paraphernalia used by the imperial household in funeral services. He is a most devout and earnest Christian, and all his family and following, numbering 35 persons—with the exception of one son—are Christians. Like all Korean Christians, he has this vision of his responsibility for his fellow Koreans. No doubt in his mind whether or not he is his brother's keeper. He knows that he is. One day he called on me and said, in a very modest way: "About ten miles outside the wall there is a village of 60 families with whom I have some influence. I wonder if you would consent to excuse me from attendance upon the services in the big church here in the city one Sunday in each month, for I think I ought to visit this village and preach the Gospel there. I think there are many who will accept Christ and become believers." The result of his visitation was that in a few short months it was necessary to maintain regular visitation every Sunday at this village and another group of Christians was added to our Seoul circuit.

But Brother Sa is only one of a vast multitude who give of their time and service for the saving of their neighbors. It is the real passion for souls. And it

is this holy passion as a consuming fire in each Christian heart the world round, which will in truth preach the Gospel to every creature and win each nation to Christ.

Self-support in Presbyterian Fields

Secretary A. W. Halsey reported to the recent General Assembly that the gifts of the native churches last year amounted to \$350,000, a sum equal to \$2,500,000 contributed by the American churches. Corisco Presbytery is the only one in the entire denominations in which every church is self-supporting. In Korea the people gave \$77,000, and on their own account have sent two evangelists into a Korean colony in Yucatan. The professions of faith on the foreign field numbered 15,000, with the highest previous, that of the last year, 10,000. By native influence during the same period 8,000 new catechumens were brought into classes in Korea alone. At an orphanage in Ratnigiri, India, the girls asked their teachers to leave meat out of their curry on Fridays, and gave to missions the four rupees thus saved.

JAPAN

The Future of Christianity in Japan

Dr. Motoda, of St. Paul's College, Tokyo, in an article in *The International*, suggests that, "since the Japanese are a ceremonious race, in the future a large use will be made of the old Japanese rites and customs in Christian worship, and in the home and social life of Christians. One sees this process already beginning in the case of funeral ceremonies and the use which Japanese Christians make of All Saints' Day. In connection with Dr. Motoda's prediction that "in Japan will appear pious and religious men in large numbers, but few theologians, and that Japanese Christianity will meet with large success in all its attempts at ameliorating social conditions," it is interesting to note the great progress which Japanese Christians have already made in the practical application of Christianity to helping the needs of society.

Some Omens of Evil

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

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

The Brighter Side

An American teacher was employed in Japan on the understanding that during school hours he should not utter a word on the subject of Christianity. The engagement was faithfully kept, and he lived before his students the Christ-life, but never spoke of it to them. Not a word was said to influence the young men committed to his care. But so beautiful was his character, and so blameless his example, that forty of the students, unknown to him, met in a grove and signed a secret covenant to abandon idolatry. Twenty-five of them entered the Kyoto Christian training school, and some of them are now preaching the Gospel which their teacher has unconsciously commended. Christ's Gospel received its corroboration in its fruitage.

Japanese Ways Peculiar

Rev. R. E. McAlpine writes in the *Christian Recorder*:

The Japanese talk in figures of speech; metaphors seem to come natural to them. At the Christian lecture meetings which are so commonly held in this land, it is quite usual for the first speaker to apologize for "presuming to appear before this assembly and venturing to defile their ears," by some such explanation as the statement that he is merely going before the great speakers who shall fol-

low, in order to "brush away the dew from their pathway." Knowing this trait in the Japanese character, it was no surprise to me when the entire remarks of the prayer-meeting to-night circled round the various lessons to be learned from seeing a water-fowl on a lake.

The leader made some two points, as follows: Looking from the car window yesterday, I saw two water-birds, one frequently diving in search of food; the other calmly resting upon or gliding smoothly through the water. The diver goes under the water often and remains long, but his wings are never wet.

Because of the kind provision of the Creator, the natural unguent in his feathers enables him to rise to the surface as clean and dry as if he had never been under. We Christians are placed in this evil world for the present and obliged to mix with the people; if we are fully endued with the unguent of God's grace, we may plunge in wherever duty calls, yet come up again as clean as when we went in.

AFRICA

A Prosperous Presbyterian Mission

The progress in the West Africa mission is phenomenal. A letter just received at the Board rooms recounts that in the village schools near Elat, on January 20, more than 1,000 scholars were enrolled. Two of the boys from the station school are teaching the alphabet by means of a chart to 135 pupils, men, women, and children, who had just come from the bush. On the five Sabbaths of January, the average attendance at Sabbath-school was about 1,300. On the first Sabbath of February, there were 1,691 pupils at Sabbath-school, and 1,953 at church. The industrial department is busy trying to fill orders. This includes the tailoring and carpentering classes, and a class in rattan work. Tables, chairs and couches are made by boys who, two years ago, did not know how to handle a tool. In addition to their studies and other work, the boys at Elat school made 2,400 mats for the factories in the immediate neighborhood. Most of these were made by the light of the moon.

Good News Even from Kongo

Says the organ of the Guinness Mission:

In spite of the slow progress attending

Kongo Reform, we are glad to note that on the Kongo itself the official attitude toward missionaries is changing, and we may at least hope that this access of friendliness is an indication of the new policy which the Belgian Government intends to pursue. It is also a matter for congratulation that instead of refusing to grant new sites to Protestant missions every facility is now being offered to those who desire to extend them. Already Mr. Hensey, of the Foreign Christian Missionary Society, U. S. A., has been granted two stations, and would have obtained a third had it not been already allocated to a Roman Catholic mission. Our own Kongo Balolo mission has been conceded a site in the Mompona district, which lies in the territory watered by the Maringa river, to the south-east of Baringa.

The Golden Rule in South Africa

That the race question is quite as serious a problem in South Africa as it is in the southern part of our own country is evident from the following extract from an editorial note in the May number of the *Church Missionary Review*:

The Draft Act of the South African National Convention on Union which was published in February has naturally been carefully studied by those who are concerned lest the constitution of the future United South Africa should discriminate against the natives. Unfortunately the discrimination is not difficult to find. Colored people are excluded from membership of both the senate and the assembly. Nay, more, over a very large part of the union, while every white adult will have a vote, the natives and all colored people are left without votes. Its effect is to exclude from the privilege of the franchise in three of the colonies, purely on the ground of color, every member, however qualified, of what is in these colonies the preponderating element in the population.

An African "Training College"

Following up the principle that the social and spiritual regeneration of Africa must in the long run rest largely with the African himself, a very important and well-considered scheme has recently been put in operation in Nyasaland for the higher training of teachers and industrial workers. This work will be centralized at Blantyre, the head station of the mission. All pupils in the various station schools

throughout the country who have passed a certain standard, and who are to be put forward for training as teachers, or in one or other of the industrial departments, will be drafted into Blantyre, and will receive special attention and instruction with a view to qualifying them for future work. At the present time the great need in Nyasaland is for teachers—teachers who can not only teach but can hold their own in the life of the village in which they are working, men who are able to live above the lives of the heathens around them, and who shall be thoroughly equipped for the duties which they will be called upon to perform.

Uganda the Missionary Marvel

In his recent book, "My African Journey," Winston Churchill says that Uganda is the only country he has ever visited in which every person of suitable age goes to church every Sunday. He estimates the native Christians at 100,000, while Bishop Tucker gives 62,867 as the number of church-members, and 52,471 as the average attendance. The churches have sittings for upward of 125,000. The native teachers and evangelists number nearly 3,000. Mr. Churchill affirms that in all his travels in Africa he never saw better order or happier homes than in this portion of the Dark Continent, where only a few years ago missionaries were brutally slaughtered by the natives.

AMERICA

The Laymen Planning Great Things

A campaign of education, on a national scale, is being planned by the Laymen's Missionary Movement. The plan has the endorsement of the organized foreign missionary agencies of America, and will have their active cooperation.

The plan involves the holding of conventions in about fifty of the most important centers in the United States, from the Atlantic to the Pacific. It is expected that out from these fifty main centers, deputations of speakers will be sent to a great many other cities to

assist them in conducting special meetings. And a further plan is hereafter recommended, by which any city or community in the nation may share actively in the benefits of this general awakening. The culminating feature of the campaign will be a National Missionary Congress, at which 5,000 or more of the most representative Christian men of America will meet in April, 1910.

A World Scheme of Evangelization

The foreign mission boards and the leaders in cooperative work are forming a comprehensive plan for the world's evangelization. There are a billion of the non-Christian people. The plan is well under way for the various boards to apportion these, so that each denomination accepts responsibility for a definite number, and undertakes to increase its working force to something like an adequate basis. It is assumed that such a basis would be one trained so as to cover the field within the next several years. To support each missionary-pastor of 25,000, with his assistants, will require \$2,000 a year, or a total of \$80,000,000 a year, instead of about \$23,000,000 at present; an increase of about four-fold, or four dollars a year, instead of a dollar a year from each church-member.

A Y. M. C. A. in Gary

We have heard and read much of the magical city of Gary, Ind., where a community of 20,000 or 30,000 people has sprung into existence within the last two or three years, and the prophecy of ten times that number in the near future is made with assurance. The public has read with amazement of the gigantic operations engaged in there at the southern end of Lake Michigan, with the end in view that the city shall eventually become the greatest iron and steel center in the world. With all this rearing of factories and starting of furnace fires, it is a matter of rejoicing that the spiritual interests of the city are guarded at the outset. Saloons have been voted out of the community.

Mr. Gary himself, realizing the value of Christian activity as an asset, has lately donated \$100,000 to be applied toward the erection of a Young Men's Christian Association building fitted for the needs of the younger element of the place. He has also given three of the finest building lots in the city on which to erect a Methodist church. The superintendent of that district has the matter well in hand, and the probability is that our Church will keep pace with the material progress of that latest industrial center. — *Western Christian Advocate*.

The Cost of the Slums

No less an authority than Jacob Riis declares:

We in New York let our city grow up as it could, not as it should, and we woke up to find ourselves in the grasp of the slum, to find the population of 2,000,000 souls living in an environment in which all the influences made for unrighteousness and for the corruption of youth. We counted thousands of dark rooms in our basements in which no plant could grow, but in which boys and girls were left to grow into men and women, to take over, by and by, the duties and responsibilities of citizenship. That was our sin and we paid dearly for it, paid in a tuberculosis mortality of 10,000 deaths a year, half of which were due directly to the dark and airless bedrooms; paid in an indifferent citizenship that was a dead weight upon all efforts for reform for years. You could not appeal to it, for it had lost hope, and we have paid for it in treasure without end. It is a costly thing to forget your neighbors.

A Church Facing Its Obligation

Another new and progressive missionary policy has been adopted. Over 700 men of the German Reformed Church met recently in a laymen's missionary convention at Harrisburg. The Church has a membership of 290,000. Their contributions last year to religious work of all kinds in America, including congregational expenses, were \$2,284,000. Their contributions to foreign missions were just under \$100,000.

The mission board presented a carefully wrought out estimate of what would be necessary if the Church does its part in the cooperative effort to

evangelize the world in this generation. This statement recognized the responsibility of providing for the evangelization of 10,000,000 in China, Japan, and the Moslem world. To do this work on an adequate scale, an expenditure of \$1,000,000 annually is really needed. The convention considered this estimate and adopted it as its policy, so far as it could speak for the Church.

Oriental Flooding the Occident

A. E. Ayres writes from California to the *Indian Witness* as follows:

Far-sighted men are beginning to see that the uplift of the peoples of Asia, through missions, education, and contact with Western ideas, together with the development of lines of travel, inland and over-sea, means that the people will soon be moving in such numbers as the world has not seen since Central Asia swarmed, and sent her successive tides over eastern Europe, and western and southern Asia. The Chinese colonies here are of course fixtures, and there are some 50,000 Japanese on this coast, with a few Koreans, occasional Filipinos, and some small groups of Hindus. The Sikhs and Punjabis seem best able to hold their own here. The small number of Gujaratis who have drifted in on the new current are having a hard time, as they have no chance in competition with Chinese and Japanese. Not only are the economic conditions unfavorable, but the climate is unfriendly. As much as we would like to see them do better temporarily than they can do in their own land, we can not help the conviction that only the more robust of the Indian races should ever try the rigorous economic and climatic conditions of the United States.

Japanese Woman Speaks at Vassar

That Japanese women are making great strides in an educational way, was the statement made by the Baroness Uriu in the course of a recent address at the Vassar Alumni banquet. It was the first and only address the Baroness will deliver during her visit to America. On behalf of the Princess Oyama, wife of Field Marshal Oyama, who attended Vassar with her, she extended greetings to the alumni. And then, after commenting in a general way on the progress made by the college since her graduation twenty-eight years ago, Mme. Uriu

said: "We, too, have changed. Japanese women have come forward and each year finds new and greater advances. There is no Vassar among us yet, but education for women and educational methods are progressing. And women are steadily advancing on lines somewhat different from yours, yet progressive. Many of your own women have good schools in Japan for our girls, to help them to become good and influential women and wives."

Chinese Minister as School President

A Chinese school has been established in Chicago, and thirty-two students have been enrolled already. The school seems to have been started not only for the purpose of educating the young Chinese in a general way, but to make a little China in the United States, says the *New Orleans Christian Advocate*. "The school was started under the auspices of the Chinese government. Courses in Chinese literature, domestic science, Chinese and international law and the customs and habits of the Chinese in their own country will be given." It is announced that Wu Ting Fang, the Chinese Minister to the United States, has accepted the presidency of the school. That indicates that the school is to be something of more than ordinary importance, for Wu Ting Fang is far above the ordinary man in point of intellect and education, and certainly occupies a high place in the government.

Chinese Home Missions

Congregational missions in China are not wholly the work of foreigners. The Chinese Congregational Missionary Society is an organization started by the Chinese at San Francisco in 1884 for doing missionary work in the fatherland, especially in the Kwangtung provinces, from which have come most of the Chinese now in the United States. While independent in its organization, this society keeps in close affiliation with the American Board, taking counsel from the American missionaries, and rely-

ing upon them for a certain supervision in both spiritual and financial administration. Rev. C. A. Nelson, of Canton, as its field director and treasurer gives the following particulars about it:

"It has one mission station, five out-stations, one pastor, four preachers, one Bible-woman, three schools for boys, two schools for girls, a membership of 409, with additions of forty last year, a property valued at \$24,000 silver, a contribution made from the field of \$150 silver, besides \$600 silver contributed by the Chinese in the United States." Mr. Nelson adds: "The work of this society is most encouraging to us, as it shows that the Gospel has taken real hold, and that the Chinese Christians are beginning to walk."—*Missionary Herald*.

Another Good Example

It is fortunate for a church when it carries to completion the work of building, not with the feeling of exhaustion, but of increased strength and enlarged purpose. Plymouth Church, Minneapolis, has finished and paid for the splendid edifice recently described in *The Congregationalist*, and in view of their possession of it Dr. Dewey, in his sermon on Palm Sunday, set forth the reasons for thankfulness which should inspire the congregation to larger service. In response to his statement an offering of \$16,000 was made on Easter Sunday, which has since been considerably increased. The larger portion of it is to be used for a building for foreign missionary women in Bombay, India. Miss Anstice Abbott, who recently returned from a long and useful service in the Bombay mission, is a member of Plymouth Church. A part of the offering will go to the Together Campaign Fund. The whole was given freely, without effort to raise a specific sum, and the number of contributors was large.

The Negro in Boston

Boston has 11 negro churches for its 15,000 colored population, not counting the various smaller missions

throughout the city. The largest of these churches is the St. Paul's Baptist Church, of which Rev. B. W. Farris is pastor, which has a membership of 1,500, making it the largest colored church not only in Boston, but in New England.

A Church in the Canal Zone

The Union Church at Cristobal is an interesting development of recent months in the Canal Zone. The organization was formally completed on January 1, 1909. The Presbyterian constituency has gone heartily and aggressively into the organization. Rev. Carl H. Elliott, until a short time ago pastor of one of the Toledo churches, is the minister, and Judge Thomas E. Brown, Jr., a Presbyterian elder, is president of the society constituting the church. In the plan of union outlined, it is said: "The activities of the church are non-denominational, its teaching evangelical." The church is formed "in order that the cause of Christ may be strengthened; for mutual helpfulness in Christian living; and for propagating the Gospel of our Lord." Anyone may be a member who promises to cooperate in carrying out these purposes. Membership does not necessitate the severing of connections with another church. The officers are a president, a vice-president, and a secretary-treasurer. These, with four others, and the minister, ex-officio, constitute the executive council. At the first communion service, four officers passed the elements, representing as many different denominations, namely, Methodist, Congregationalist, Presbyterian and Baptist.

A Priest's Warning to His Flock

Rev. G. J. Schilling writes in *World-Wide Missions*:

It was in the South District of Chile and in the village of Perquenco, where the parish priest was holding an open-air service at the occasion of a public feast. Recently we had held a number of services in that place, which apparently gave the priest an occasion for alarm. He therefore considered it his duty to warn his flock of the danger coming from contact with the dreaded

heretics, and this is the way he did it. Said he: "My beloved flock! There have been some signs lately of a disease that breaks out every once in a while, called Protestantism. The men who follow this old but dying heresy are very cunning in their ways. They will come to you with arguments of their own and with a Bible of their own, wishing to deceive even the elect among you. I warn you, dear children, of this danger and tell you what you ought to do. When you see a Protestant coming to your home do by no means begin to argue with him; he is sure to do you harm. Do not even ask him as to the purpose of his coming. When he is near your door just take hold of the 'tranca,' the heavy beam with which you close your door at night-time, and hit the comer on the head with it, for that is the only effectual way of arguing with a Protestant."

'ISLANDS OF THE SEA

The Work of the Spirit Upon New Guinea

The Christian Papuans of Kaiser Wilhelm's Land, New Guinea, are showing signs of growth in grace. Missionary Kaysser of the Neuendetelsan Society reports that four young men of his congregation came to him in the spring of 1908 and offered themselves as missionaries to the heathen. In the fall they have been sent as messengers of the Gospel to the Hupes, a heathen tribe in the interior of the island. A few years ago none would have dared to prophesy such growth in grace of these converts from heathenism.

Australian Methodist Missions

The Australasian Methodist Missionary Society has work in Samoa, Fiji (1835), New Britain (1875), New Guinea (1891), and India (1909). Its income has reached \$130,000; a force is maintained of 31 clergymen, 6 laymen, 18 women, 95 native ministers, 155 catechists and 1,240 teachers. The native adherents number 143,681. The natives contribute of their means to the amount of nearly \$50,000.

Changes Seen by One Missionary

James Chalmers, the martyred missionary of New Guinea, in addressing a large meeting in London, said: "I

have had twenty-one years' experience among the South Sea Islanders, and for at least nine years of my life I have lived with the savages of New Guinea. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. But I have never yet met a single man or woman, or a single people that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilized life in the Southern Seas, it has been because the Gospel has been preached there; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you, there the missionaries of the cross have been preaching Christ."

A Missionary Ship on Tour

The American Board reports that "the little missionary ship built last fall by the Congregational Sunday-schools and named from the great pioneer missionary to the Gilbert Islands, *Hiram Bingham*, seems to have had a prosperous voyage over the 4,000 miles from San Francisco to these mid-Pacific Islands. A letter from Capt. Walkup dated March 25, states that he has made a full tour of the Gilbert group and found the work in fairly good condition. Rev. I. M. Channon of Ocean Island writes that the work there has been wonderfully blest of late. Speaking of the arrival of the new vessel he says, 'Every Bible brought by the *Hiram Bingham* was sold within an hour after the sale opened. Everything in printed form, hymn-books, geographies, etc., was eagerly sought. Two hundred people stood around the doors wanting Bibles and hymn-books after the supply had been exhausted.' Surely it pays to build ships like that."

A Fine Kansas Investment

A new Bible seminary building has been erected in the Methodist mission in Manila, Philippine Islands. It is called the Florence B. Nicholson Bible Seminary, and was made possible by

the gift of \$10,000 by Mr. George T. Nicholson, of Iola, Kansas. It is a splendid structure, finished with native wood. There are at present more than thirty bright, intelligent young men enrolled in the seminary, several of whom are pastors of churches. The curriculum covers a course of three years.

MISCELLANEOUS

Pre-eminence of the Bible

Modern civilization is based upon the Bible. An eminent French authority, well known among us, has truly said that England is still the England of the Bible; the country that at the time of the Reformation produced 326 editions of the Scriptures in less than a century, and whose religious literature is so abundant that 28 volumes of the British Museum catalog treat of the English word Bible. But this is not all the truth. Without exception, all the governments in four of the six continents of the globe—in Europe, North and South America, and Australia—recognize, more or less openly in a greater or less degree, the fundamental value of the Scriptures. The Hebrews cling to the ancient text of the Old Testament; the Catholics adhere to the Latin Vulgate; the Russians have their translations; the Protestant Germans, from Luther's day, have cherished the open Bible; English-speaking people revere the version of King James—yet it is "the Bible" just the same.—DANIEL COIT GILMAN.

The Harvest of Foreign Missions

In his latest book, *The New Horoscope of Missions*, that eminent authority, Dr. Dennis, states the increase of the Christian Church through mission enterprise in a picturesque and striking way:

There was an average of at least 2,600 communicants admitted to Christian churches in mission-fields every Sunday of last year. We could have taken possession of one of our large church edifices, and packed it to the doors morning and afternoon every Sabbath for the past twelve months with a fresh throng of communicants at each service, claiming

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

Things Sadly Out of Proportion

There is one Christian minister for every 500 of the population of the United States, and there is but one in every 114,000 in Japan, one in 165,000 in India, one in 220,000 in Africa, and one in 437,000 in China. There are 405,297 temples and shrines in Japan, and only 1,635 churches, chapels and preaching-places; nearly 250 times as many places to worship myriad gods as to worship the living God.

A New Yiddish Bible in Preparation

One great drawback in preaching the Gospel to the Jews has been the difficulty of offering them their own Scriptures of the Old Testament in the Yiddish dialect, which is spoken and read by the vast majority of the Jews in Poland, Russia, and the United States. The New Testament had been printed in Yiddish by the London Jews Society almost one hundred years ago, after German Jewish missionaries had translated a few of its books about the middle of the eighteenth century. About twenty-five years ago the late Rev. John Wilkinson was divinely led to undertake the publication and the world-wide free distribution of the Yiddish New Testament, translations having been prepared by several men, and the Jews throughout the world were thus enabled to read and study the New Testament. Conversions through the

instrumentality of the Yiddish New Testament were numerous.

But all missionary workers felt the necessity of having the Old Testament in Yiddish also, because the large masses of the Jews were practically ignorant of the Old Testament prophecies, since they did not understand the Hebrew, the German, or the English language sufficiently for the reading of the Word of God. Markus Bergmann, himself a Hebrew Christian of Russian birth and a missionary to the Jews in the employ of the London City Mission, was called by God to undertake the work. English Christians provided the necessary means, and after years of hard work, the Yiddish Bible, both the Old Testament and the New, were published by Mr. Bergmann. They have done much good, but their price was rather high for the practical work and the two volumes were published separately and of different size, so that there was danger of creating in the mind of the Jew the impression that both were different books and not the two parts of the Word of God.

Now the welcome news comes that the British and Foreign Bible Society has taken the matter in hand. Mr. Bergmann has been approached and the B. & F. B. S. has acquired the right of using his Yiddish text of the Bible in a revised edition soon to be printed.

At about the same time when the B. & F. B. S. approached Mr. Bergmann, the American Bible Society took steps looking forward to the buying of a set of Mr. Bergmann's plates that a Yiddish Bible might be published on this side of the ocean. We trust that the American Bible Society will cooperate with the B. & F. B. S., so that the revised version of the Yiddish Bible will be published simultaneously in London and New York and thus, by the help of God, a new impetus given to missionary work among the Jews.

FOR THE MISSIONARY LIBRARY

THE APOSTLE OF ALASKA. The Story of William Duncan of Metlakahtla. By John W. Arctander. Illustrated. 8vo, 395 pp. \$1.50 *net*. Fleming H. Revell Co., New York. 1909.

The conversion of the Timshean Indians and their transplanting to the new Metlakahtla on Annette Island, Alaska, is one of the marvels of modern missions. The story is of romantic interest. The incidents have been selected by a Minneapolis lawyer, who spent several summers in Metlakahtla for the purpose of interviewing William Duncan and others. The "Apostle's" own words are used in much of the narrative, and a friendly portrait is given of the remarkable man through whom the tribe of blood-thirsty pagan Indians was converted into peaceable, industrious Christians.

Every part of the narrative is filled with most delightful reading—stories and facts about the Indians, thrilling incidents of adventure, noble deeds of heroism and self-sacrificing service, and remarkable stories of transformed tribes and communities.

The story of Mr. Duncan's severance of his connection with the Church Missionary Society and the removal of the Christian tribe from old to new Metlakahtla is told from the old missionary's standpoint. He may have erred in his unwillingness to yield a jot to those in authority, and may still err in his unwillingness to give up in the least his autocratic patriarchal government, but no one can fail to honor and admire the aged "Father of Metlakahtla" (rather than the "Apostle of Alaska") for the nobility and steadfastness of his character, and the remarkable results of his work.

This narrative compares favorably for interest and inspiration with the stories of John G. Paton, James Gilmore, and Cyrus Hamlin. We envy those who have still before them the pleasure of reading it for the first time.

LETTERS FROM CHINA. Sarah Pike Conger. Illustrated. 8vo, 390 pp. \$2.75, *net*. A. C. McClurg & Co., Chicago, Ill. 1909.

The wife of United States Minister Conger had unusual opportunities to study the women of China of the higher classes, and to see the famous Empress Dowager. Mrs. Conger was also in Peking during the dramatic incidents connected with the Boxer uprising, the siege of Peking and the relief by foreign troops. She set before herself the interesting but difficult task of becoming acquainted with the Chinese as they are, rather than as they are supposed to be.

The results of Mrs. Conger's study and experience is not given in a systematic treatise but in the form of letters to her friends and family, so that the reader shares in the development of her interest and experience. These letters are well written and interesting. They are not remarkable for style, brilliancy or the amount of fresh information contained in them, but they are thoroughly readable and give many facts not generally known, and some adventures humorous or thrilling.

"If one most appreciates the pleasures of the senses," says Mrs. Conger, "Brazil is the place to stay. If the pleasures of thought, China is the place to come."

The complex problem of dealing with Chinese servants and their "squeeze" is well set forth; the periods of conflict between the Emperor and the Empress Dowager—with plots, edicts, threats, rumors of murder, attempts to escape—are described step by step. The rise of the Boxer rebellion, the murder of Baron van Ketteler, the uprising against foreigners, and thrilling scenes that followed are all told with freshness and vigor, from a woman's view-point.

Mrs. Conger speaks kindly of the missionaries and their work, tho her real interest was evidently more in the social and domestic than in the

religious and spiritual life and progress of the Chinese. The experiences of the siege brought a fresh spiritual uplift and a more real trust in God.

ADRIFT ON AN ICE PAN. By Wilfred T. Grenfell. 12mo, 69 pp. 75 cents. Houghton, Mifflin Company, Boston. 1909.

Dr. Grenfell is a unique personality and has had unique experiences. This story of his thrilling escape from death when adrift with his dogs on a small raft of rotten ice is one incident from his remarkable career. It is of absorbing interest, and is told with simplicity and humility, and shows his courage and faith in God, his ingenuity, energy and greatness.

The story is now fairly well known, but is here more fully told both by Dr. Grenfell himself and by one of his Newfoundland rescuers. A brief biographical sketch is also given that shows how the intrepid missionary came by some of his unusual traits of character. Let every one read this tale.

THE GOSPEL IN LATIN LANDS. By Francis E. Clark, D.D., and Harriet A. Clark. Maps. 12mo, 315 pp. 50 cents, *net*. The Macmillan Co., New York. 1909.

Probably no better qualified persons could have been selected to write these outline studies of Protestant work in the Latin countries of Europe and America than Dr. and Mrs. Francis E. Clark, whose wide travels in these Roman Catholic countries, and intimate acquaintance with Christians there have given them an excellent first-hand knowledge of the subject.

The task undertaken, to present in 300 pages studies covering twenty-five different countries, was a difficult one and has been well executed. They are suggestive studies awakening an interest in the countries, and their people and missions, because of their past history. It was an excellent idea to append to each chapter a travelers' guide to the Protestant missions in the various countries.

The weak points in the volumes seem to be indistinct maps, inadequate

data referring to the location of missions, incomplete bibliography, and a lack of information as to present moral, social and religious conditions.

SPAIN TO-DAY FROM WITHIN. By Manuel Andujar. 12mo, 220 pp. \$1.25, *net*. Fleming H. Revell Co., New York. 1909.

To see the effect of Papal domination and teaching one must go to a country where the Roman Catholic priests have had full authority in Church and State for hundreds of years, and have had an opportunity to show the best they can do. Such a country is Spain.

Manuel Andujar does not give a very flattering view of the results of Roman Catholic dominion and doctrine. He was born in Spain and lived there until he was about sixteen years old. Then he went to Cuba and the United States, was converted to an intelligent faith in Christ, and returned to Spain on a visit when he was fifty years of age. The present book is a graphic account of his observations of Romanism in Spain from the view-point of a Protestant. He presents a dark picture, and one that can only be enlightened by the teachings of Christ understood and practised in daily life, in business and politics, in pleasure and worship.

MY FATHER'S BUSINESS. By Marian H. Fiske. 12mo, 80 pp. China Inland Mission, London, Philadelphia and Toronto. 1908.

Agnes Gibson, whose life and work are briefly sketched here, was a missionary to the women of Central China. Miss Gibson was not a woman of extraordinary ability, but with a high sense of honor and an unselfish devotion to others that enabled her to accomplish a great work, when a congregation of 300 gathered every Sunday in Hokow to hear the Gospel led to an attack of heathen mobs. The seed was carefully sown and harvests are being reaped. Incidentally the contrast is noted between the work of Romanists and of Protestants in China.

AN AFRICAN GIRL. By Beatrice W. Welsh. Illustrated. 12mo, 96 pp. 1s. 6d. Oliphant, Anderson & Ferrier, Edinburgh, Scotland. 1909.

Life in Southern Nigeria is pictured in this brief story of a typical girl who was born and brought up under Christian influences. The story is not in any way remarkable, but gives many interesting incidents of the life and customs of a heathen community whose transformation is sought by Christian missionaries. The life of the child is pictured from birth to marriage.

THE PREACHER: HIS PERSON, MESSAGE AND METHOD. Arthur S. Hoyt. 16mo, 380 pp. The Macmillan Company, New York. 1909.

This strong, practical book is a manual for the theological classroom and pastor's study by the professor of homiletics and sociology in the Auburn Theological Seminary intended to meet the needs of the present day pulpit in this country. American schools for theological training have been justly criticized because their average curriculum includes so little of special training for the foreign missionary. If this volume had been intended primarily to prepare preachers for the regions beyond, its content and field of illustration would have been broader. The open-air preacher, however, whose pulpit is under the palm- or peal-tree or by the side of an African lake, can learn much from Dr. Hoyt on the person, the message, and the method of the ideal preacher. He writes in a manly way and strikes the right key-note in every chapter. The final chapter on the ethics of pulpit speech is a strong plea for sincerity in style and message. A good book to give the missionary who comes home on his furlough and has forgotten the critical demands of the American pulpit.

NEW YORK CHARITIES DIRECTORY. Compiled by H. R. Hurd. 8vo, 813 pp. \$1.00. Charity Organization Society, New York. 1909.

Editors, pastors, and others interested in educational and religious work will find this classified and de-

scriptive directory of philanthropic, educational resources and enterprises in New York City to be of great assistance. It is unusually complete and reliable.

IDOLATRY. By Alice Perrin. 12mo, 396 pp. 6s. *net.* Chatto & Windus, London; \$1.25, *net.* Duffield & Co., New York. 1909.

This is a novel with the daughter of a missionary as the heroine and a young self-denying missionary in India as the hero. It is interesting and worth reading in spite of the unattractive views of missionary life and the unsatisfactory ending. The missionary principles and Christian ideals are sympathetically set forth and the need for missions in India is clearly demonstrated. The book is primarily a novel, not a missionary book, but may be useful in awakening the interest of young people in missions, even tho it fails to inspire them with any desire to become missionaries. The British army officer and his shallow wife, the overworked missionary's wife and her strong, if somewhat unattractive husband, the young idealist and the persecuted convert all play their part in the development of the plot and have their place in a picture of Indian life, which, tho true, can not be called typical.

LETTERS FROM A WORKINGMAN. By an American Mechanic. 12mo, 191 pp. \$1.00, *net.* Fleming H. Revell Co. 1908.

The relation of the working man to the Church is a subject that is rightly attracting increasing attention. Many of those who pay the bills in our churches have forgotten, if they ever knew, the importance of the working man as the foundation of society, his importance to the solidity of the Church, his need of true Christianity, his difficulties and trials socially, economically and religiously, and his need for fair play and brotherly sympathy.

The mechanic who writes these letters is intelligent, with a sense of justice, an observing eye and high ideals. He can open the eyes of employers who read the book to see the injustice of many practises and fallacy of many theories.

The question of wages, socialism, strikes, saloons, the Church, anarchism, trades-unions and the unemployed are discusst with considerable ability. "Sam" stands for a square deal—a matter which the Church of Christ ought to insist upon and help to put into operation.

THE HEART OF THE STRANGER. By Christian McLeod. 12mo, 221 pp. \$1.25. Fleming H. Revell Co., New York. 1909.

Little Italy is a part of New York's upper East Side known as the headquarters of the "black hand." The story relates to young Italians and the problem of their evangelization. The author sympathizes with the heart of a boy friend or stranger—and his story of the temptations, problems and possibilities of the foreigners in America touches the heart of the reader. The "River Gang," the failure of the Church's Sunday-school, settlement work and the boy's club are brought into the story with good effect. The boys are human and attractive. Guiseppe, the young lad who believed that "girls was made to hit," Luigi the anarchist who gave his life to become a Christian, and others, keep the narrative moving. One who reads that story can not fail to take a deeper interest in the work for these strangers from Italy.

TOM, DICK AND HARRY. By Frances M. Boyce. 12mo, 152 pp. 2s, 6d. Marshall Bros., London. 1908.

This tale of the Sudan is founded on fact. It tells of three boys who became interested in Africa, two of whom went to Hausaland later, one as a soldier of England, and the other as a soldier of Christ. Many interesting facts are told about the country of the blacks, their customs and religion, with tales of adventures that will stir any boy's blood. The missionary purpose of the story is evident, but it is also readable and wholesome.

Missionary Biographies

Mr. Robert E. Speer says that, aside from the example and teaching

of Jesus, there is no richer field than missionary biography for the study of one who believes in prayer, and would help others to realize its power and use it. The life of William C. Burns of China must suffice for illustration. "Know him, sir?" exclaimed one, with almost indignant surprize, when asked if he knew Burns. "All China knows him. He is the holiest man alive." It is easy to understand why men felt this way. While residing in Edinburgh, before going to China, he had a private key to the Church of St. Luke's, and there an entry in his journal indicates that at least on one occasion he was "detained" a whole night in solitary prayer "before the Lord." In beginning his ministry in Dundee, he was known to spend the whole night on his face on the floor, praying that he might meet the responsibilities laid upon him. "All the week long 'he filled the fountains of his spirit with prayer,' and on Sabbath the full fountain gave forth its abundant treasures." Such prayer makes influence immortal.

NEW BOOKS

BY THE GREAT WALL. By Isabella Riggs Williams. Illustrated 8vo, 400 pp. \$1.50, net. Fleming H. Revell Co., New York. 1909.

AUNT AFRICA. By Georgiana A. Gollock. Illustrated 12mo, 256 pp. 2s. Church Missionary Society, London. 1909.

EDITH STANTON'S OPPORTUNITY. By Kingston de Gruchè. 16mo, 176 pp. 1s. Church Missionary Society, London.

THE WORD AND THE WORLD. Outline Bible Studies. 8vo, 68 pp. 40 cents. Student Volunteer Movement, New York. 1909.

THE APOLOGETIC OF MODERN MISSIONS. By J. Lovell Murray. Eight Outline Studies. 15 cents. Student Volunteer Movement, New York.

MODERN WORLD MOVEMENTS. By John R. Mott. 5 cents. Student Volunteer Movement, New York. 1909.

A SECRET AFFAIR. Rev. Henry Wright. 5 cents. Student Volunteer Movement, New York. 1909.

SIXTEENTH CONFERENCE OF FOREIGN MISSION BOARDS. 20 cents. Foreign Missionary Library, New York. 1909.



THE NEW HEADQUARTERS OF THE CHRISTIAN LITERATURE SOCIETY FOR CHINA

The Missionary Review of the World

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SIGNS OF THE TIMES

MISSIONARY PROGRESS IN JAPAN

Japan is preparing to celebrate the semi-centennial of Protestant missions as two years ago Christian China celebrated the centenary of her missions. It is, perhaps, surprising that the number of Chinese Christians does not far more outnumber the Japanese than is the case, since the population in China is eight times that of Japan, and Morrison reached China 102 years ago. The era of active mission work in China scarcely began, however, before 1859, the starting-point of Japanese Protestant missions, and until recent days vast portions of China's area have been far more secluded and unapproachable than insular Japan.

A German missionary paper gives the following interesting figures concerning the fruits of missionary effort in Japan during the past fifty years: native Protestants, 71,818; native Roman Catholics, 30,166; Greeks (Russian Church), 30,166. According to this same paper there were 8,623 Protestant, 1,551 Roman Catholic, and 838 Greek baptisms of adults in 1907, and Protestants increased 10 per cent, Roman Catholics $2\frac{1}{2}$ per cent, and Greeks 2 per cent. During the last ten years Protestants increased 78, Roman Catholics 16, Greeks 26 per cent, while the total population of Japan increased $12\frac{1}{2}$ per cent. In

1908 there were 469 native Protestant pastors and 33 native Roman Catholic priests in Japan. Protestant Christians contributed \$135,942 toward Christian work in 1907.

CHRISTIAN UNION IN JAPAN

A movement toward church unity has lately been started in Japan, showing, says a writer in *The Living Church*, on what basis the "Christians as such must be united." The Japanese look with little sympathy upon sectarian differences—liberals aim to reduce theological differences to the level of mere ceremonial matters and make all alike indifferent. A movement toward unity between the Eastern Orthodox (Greek) Church and the Anglican Church has been started by an American, Rev. Charles F. Sweet, and a regularly constituted society has been organized in the interest of Japanese members of these churches.

A meeting in Tokyo, June 28, was attended by nearly forty of the Japanese clergy and missionaries resident in Tokyo. Three bishops from the American, the English, and the Russian missions were present, including Bishop McKim, Bishop Cecil, of South Tokyo, and Sergius, titular Bishop of Kyoto (coadjutor to Archbishop Nicolai). A set of rules, drafted by the Greek Church representatives, was adopted after full discussion.

The object of the society was declared to be "(a) To promote friendly intercourse on the basis of the conviction that the *Nippon Sei Kokwai* and the *Hristos Sei Kyokwai* are specially near to each other in *sisterly relationship* through Christ our Lord, and (b) To devise means for studying in a *peaceable and loving spirit* the differences between the two churches.

A council was elected consisting of three members from each church. The Eastern members are all persons of high standing in the Russian mission: Rev. Roman Chiba, archpriest; Professor Senuma, director of the theological seminary, and Mr. Ishikawa Kisabaro, editor of the *Seikyo Shimpō* (Orthodox Gazette). The Anglican members are Rev. Joseph S. Motoda, head master of St. Paul's College; Rev. Mr. Yoshizawa, pastor of the Church of the Resurrection, Tokyo, and Rev. Armine F. King, head of St. Andrew's University mission.

This movement is the first, so far as we are aware, in Japan that has been definitely taken up by bodies that have had scanty opportunities of intercourse. Doctrinal and ecclesiastical topics were not very definitely discussed and it seems that this is at present more a sentiment than a plan of union.

THE GOSPEL IN KOREAN HOMES

There is now on foot in Korea a movement to put one of the four Gospels, with several related tracts setting forth the plan of salvation, into every home in Korea.

The Presbyterian Church (South) is planning to begin with their own field if the funds are provided. They estimate that there are 500,000 homes in their territory in Korea. The Gos-

pels for free distribution cost one cent each (two sen in Korean money), and tracts may be had for seventy-five cents per thousand. Native Christians to do the work will cost six dollars gold per month and to do the work thoroughly they can visit not more than fifty homes a day. To cover every one of these homes would require twenty-seven colporteurs for one year, which would cost \$2,000 gold. The total cost of putting the Gospel and tracts in a systematic and thorough way into every one of these half million homes would not amount to more than \$8,500.

"What an opportunity," says Rev. R. T. Coit in *The Christian Observer*, "to put, for the first time, the Life of Christ before this people." God has promised that His Word shall not return to Him void. Is there any excuse for our not giving these people the Gospel, when they may now receive it in their own language for the cost of a postal card and may have it taken to their homes for less than the cost of a two-cent postage stamp?

A REVIVAL IN NANKING, CHINA

Rev. Arthur J. Bowen writes in *World-Wide Missions* that they have been experiencing in Nanking a series of unusual revival meetings, rivaling in power and results the wonderful movements of last year in Korea and Manchuria. Many have been more or less doubtful as to whether the stolid Chinese could be deeply moved by a spiritual awakening. The natural pride and reticence of the natives were considered a hindrance to any such movement.

Meetings which began February 27 were led by the Rev. Jonathan Goforth, of the Canadian Presbyterian

Mission. There was no church building in Nanking large enough to accommodate the Christians of the five missions working there, together with the 200 or 300 helpers and members from surrounding cities who wished to attend, so that a large mat tabernacle, seating 1,500 or more, was erected on the grounds of the Nanking University. Here for nine days an average of 1,400 to 1,500 Christians and adherents gathered twice daily, admittance being by ticket, so that the non-Christian and the merely curious were excluded.

It was not long before men and women fell under conviction of sin, and weeping and confession broke out continually. Men and women would come to the platform, confess their sins, and then kneel or fall prostrate, in an agony of prayer for forgiveness.

All kinds of sins were laid bare—hypocrisy, lying, stealing, fighting, reviling, adultery, lack of reverence for parents, lack of prayer, lack of Bible study, bad tempers, bad examples, etc.—and the keenest sorrow was shown. The confessions were not confined to the members, but pastors, helpers, elders, leaders, missionaries were all alike moved to confess the hidden sins that had caused sorrow and defeat. Men would confess to having used money that belonged to the church or to the missionary, and would then take out the money and lay it on the altar. One man took off his two outer garments and left them on the platform, saying that they were gotten with unrighteous money.

So intense was the feeling that at one or two meetings no address was given, three hours being spent in a continued stream of confessions and

prayers, tho at no time was any one urged to confess.

After the public meetings closed in eight or ten places through the city daily meetings were continued in the same spirit. The final results can not be stated at this time, but a wide-spread revival and advance movement is looked for, since the Church is being purified and refined in an intense fire. The leaders of the Church, both Chinese and foreign, from the regions within a radius of sixty to eighty miles were present and deeply moved.

EDUCATIONAL MOVEMENT FOR CHINA

An important educational forward movement in the interest of China has been launched in London. The China Emergency Appeal Committee, with Robert Hart as chairman, has set itself to raise £100,000 for a great educational forward movement, with especial stress on medical training. This sum will be spent as follows: £40,000 to establish in four important centers of population union medical training colleges in connection with existing hospitals, in which Chinese students may be qualified for medicine and surgery, the institutions to unite the various churches without sacrifice of denominational interests.

Another dispatch states that Professors Thomas C. Chamberlain, E. D. Chamberlain and R. T. Burton have arrived in Peking after several months of travel in the interior in behalf of the University of Chicago. They have been examining the material and intellectual resources of the empire with a view to possible American cooperation in the development of China. Professor Burton has visited fourteen provinces, traveling 15,000 miles. He

has made a very comprehensive examination of state education in China, has inquired into the capacity of the people for further education and concerning their attitude and that of the officials toward foreign aid in this field. The visit of these professors began early in the present year in furtherance of an uplift plan devised by John D. Rockefeller. Mr. Rockefeller is greatly impressed with the possibilities of a comprehensive educational movement in the Orient, and is said to be ready to give \$50,000,000 to carry out such a movement if investigation seems to justify it.

MOSLEM WORK IN CAIRO

Evidence that the labors of missionaries in Egypt have not been in vain is the recent admission to the class of inquirers in Cairo of seven Moslems — the largest number ever enrolled by the C. M. S. at one time or indeed in any year since the Egyptian Mission was opened.

Four others also have received baptism since January 1. These eleven have been led to see the truth by various means — one through the weekly evangelistic meetings; three through the girls' boarding-school; one through the day-school and also through the Christian kindness of the secretaries of the Y. M. C. A.; one of the others in England, which he lately visited; one through reading Christian books; one through the influence of native Christians in Upper Egypt; and one was led to Christ by the workers in the Palestine Mission at Bethlehem.

Mr. W. H. T. Gairdner has recently paid a visit to Al Azhar — the great Moslem University, in which 13,000 students are en-

rolled — in order to see some Hausas there and tell them that Dr. Walter Miller of the Hausa Mission was in Cairo. The cosmopolitan character of this remarkable university is seen from the fact that there are also studying here Hanifée Moslems from Egypt, Turks from northern and southern Asia Minor, Indians from Bengal and Ceylon, Sudanese from the borders of Abyssinia and northern Nigeria, Arabs from southern Arabia, Moors from Tunis and Algeria, Kurds from the Persian border and Malays from Borneo. The mere enumeration of these representatives of many nations should stir our missionary zeal. From this stronghold of Islam go forth perpetually a host of trained warriors who will seek to do battle against the Son of God.

THE Y. M. C. A. CONFERENCE IN GERMANY

In Barmen-Elberfeld, Germany, in July, the World's Conference of Y. M. C. A. was held, and reports from all nations formed a part of the proceedings. That from the United States aroused a great enthusiasm as it well might, for it showed in this country a total membership of over 446,000, in 1939 organizations, and holding a property of over fifty millions of dollars in value. For the whole world, the membership is 821,000, with 7,823 organizations, and a property of sixty millions. A Chinese made a notable address, in which he said, "China is awakening and sending its best men to seek the best ideas in every country." The Emperor of Germany sent the following telegram: "The blessings of God on the Conference; work for the welfare of the rising generation."

KOREA AFTER TWENTY-FIVE YEARS

BY REV. JAMES S. GALE, SEOUL, KOREA

Author of "Korean Sketches," "The Vanguard," "Korea in Transition," etc.

The changes of a quarter of a century that have overtaken Korea are so numerous and so bewildering that one is at a loss to get his bearings, or to tell just where he is. Here is one illustration of the present day, with its conditions: On May 18th, at the laying of the corner-stone of a Christian Girls' School in Song-do, a school being built by the Methodist Episcopal Mission, South, there were present on the platform Yi Cha-kon, Minister of Education and member of the Imperial clan; Mr. Miura, Resident of Seoul; Hon. Thomas Sammons, United States Consul-general; Bishop Harris of the Methodist Mission, North; Governor Kim of Song-do; Prof. T. H. Yun; Dr. G. Heber Jones, the writer and others. The Rev. W. G. Cram, chairman, introduced the various speakers. The Minister of Education, not yet a Christian, spoke in most appreciative terms of what such a school meant to his people, and of the hopes that the day inspired. So widely representative a gathering, such cordiality of expression, such good will and hearty fraternity as manifested itself, mark a whole century of difference from twenty-five years ago.

Change in Travels

The writer was asked to speak on the changes of these years, and he chose, from among many, four as samples: two were of great things that had grown infinitely small, and two of small things that had grown immeasurably great. One was in regard to distance; how distressing used to be the long miles, the endless miles, mud-clogged, hill-blocked, that marked one's way. One journey he re-

called of two thousand *lee* and more (700 miles), which he had walked, through mire and over famine-scarred hill-tops, always, seemingly, with ten *lee* or more to go before he reached his destination. To-day this had changed and we could sit in a palace-car marked "Wilmington, Delaware," be hauled by a Baldwin locomotive, and look out with contempt on the crawling road that used to wear us down. Six hours sufficed to do six hard days' journey of twenty-five years ago. Surely a change indeed!

Knowledge of the World

Another concerned the globe we live on: how immensely great it was to the Korean of a quarter of a century ago. He didn't even know the name of America or of England. A provincial governor once said to me, "Yung-gook (England)? Where is that? I thought there was only Yang-gook (One Western Country)." The other side of the world to him was millions of miles away. Who could know it? Out over the dropping-off places on the horizon, who would dare go? As to there being another side, and folks walking head downward, the whole mass of it round and resting on nothing, was a silly dream. Again, even tho that be accepted, it was too big to get hold of, too vast to catch any murmur from the other side, too far out of reach to ever know definitely about. What a change has come to pass! To-day we behold it all shrunk-en up, this globe of ours, so small that we hear constantly of what is going on on the other side; we follow events there with the closest precision; we accompany Mr. Roosevelt with breathless interest as he works his way in

among the lion caucuses of Uganda. We talk about Turkey, one day up and the next day down. In fact, this great world has grown so small that we carry it around as in our pocket, and take it out each morning at breakfast to see what is moving on the surface thereof. Surely a great change!

Knowledge of Korea

As to the small things that have grown great, what could be smaller than Korea itself used to be? A little green appendix hung to the map of Asia, an appendix that might have been removed twenty-five years ago without raising the temperature of the world one degree. Few knew about it; some thought it an island; some understood that it belonged to Greece; most had never heard of it. The name Seoul had never been spelled or pronounced by Western lips. The Korean representative, with his long robes and top-hat, had never been seen at any diplomatic function. But to-day Korea was a world-wide name; it had figured in the greatest war of modern times; it had seen the largest armies that had ever mobilized; it had looked on at a battle where a million of men were engaged; it had been within ear-shot of a sea-fight that put Trafalgar and the Nile into eternal eclipse; it had figured in the closing treaty; it had had the greatest statesman of the world, Prince Ito, dealing with its problems; it had once been a conservative Confucian nation, but was now known the world over as a foremost mission field; it had once been called "The Hermit," but was now coupled onto and made a part of the greatest world railway ever laid, Korea the terminus at one end, and Paris at the other. Surely the small have grown great!

Korean Learning

Another wonder in the way of change is seen in the literary world. Twenty-five years ago Korea's reading circle was very small and very exclusive. Only those who could decipher the Chinese Wen-lee ever opened a book. Literature was exalted up among the sages, and the thought of the common people reading or understanding any sort of script was undreamed of. Four hundred years and more ago, Se-jong, a wise and great king, conceived of a simple form of writing that would serve as a word-record and put the poor and the unlettered within reach of what was written. He had several of his best scholars chosen to work out the same. They journeyed to and from China several times, examined Sanskrit, Pali, and other Buddhist characters, labored on it till they had completed one of the simplest and most perfect word records in the world. The King had the classics illuminated by notes and translations in this new and simple writing, but the proud *literati* felt that it was degrading to use any such despised invention; so they baptized it Un-mun (dirty script) and buried it away in the rubbish-heap of forgotten achievements. There it lay for four hundred years and more, till the missionary came, this westerner, who has no appreciation of literary excellence. The first thing he did was to put his holy writings into it, bind it into books, and send it out over the land at less than cost price, till the whole nation has become a Bible-reading people. While there are entire districts in China without a person that can read, in Korea there is scarcely a household, not to speak of a village, where some member can not sing off

the simple New Testament while the other members listen. This Un-mun, once so insignificant, and buried so long away from sight, is to-day the mightiest factor in the land and is called no longer "dirty script," but the national character (Kuk-moon). Thus, during these twenty-five years, have these two things, very great, grown small; while these two, that were very small, have grown exceedingly great.

Korean Schools

The contrast seen in the world of education, too, is most marked. A quarter of a century ago there were only the old Chinese schools, where the teacher sat in the center and poked his circle of students, prodding them into a sort of swinging Dervish song over their study, the result being that they became educated without knowing anything about the world they lived in. They had no mathematics, no grammar, no geography, no hygiene, no athletics, no physics, no common sense, nothing that could serve as a basis to meet the new age and its accompaniments. This has all passed away and we are now into so-called Western schools, red hot, with mathematics as the standard of everything, just as Chinese used to be. A thousand new terms and phrases have come into being, so that even Solomon, should he rise from the dead, would not understand them. Teachers model their methods on those of Japan, and the character of school life as it now evolves itself, is very much as schools are at home. Pupils sit on benches, keeping moderately quiet when not reciting, writing on blackboards with chalk that has gravel pits through it, becoming animated and attentive when a good story is told, but

dropping off, listless and weary, as the dryness of it palls upon them.

The Korean Soldiers

Twenty-five years ago *la courage militaire* held but a poor place of honor. Soldiers were outlaws and criminals. A good man was one who sat on his heels, tried to look like Confucius, and meditated on sayings like *Be-kie, ee-kie, ho-yun-jee-kie* (Oh, thou principle of eternal laws, etc., etc.). This he was to say over and over and over. If he said it well, as a sage should, he could block any enemy that might attempt to cross the Yalu, could ward off disease, as Christian Scientists do by the formula learned of Mrs. Eddy. To be a soldier was not to be thought of, to carry a gun and shout, and shoot, and stab, and hang were abominable. To-day the world has turned a somersault, and we hear from every school compound and echoing through the valleys: "Eh!!" "Eh!!" "Apuroo (Forward)!!" "Eh (March)!!" "Tapoo (Mark time)!!" "Hana-tool! Hana-tool! (Right-left! Right-left!)" The air is resonant with the shoutings of amateur companies at drill. Any school celebration such as the writer saw a few days ago in Ping-yang would surprize THE MISSIONARY REVIEW with its ability to deploy outward, to swing here and there by companies, to thin out into skirmishing lines, or to close up rapidly in the most perfect order. The military or so-called patriotic spirit dominates the educational world to-day; what the fathers tabooed is enshrined and worshiped.

Medicine and Surgery

How the world has changed, too, medically and hygienically! Only in my dreams I still see victims strug-

gling under the acupuncture needle, or bearing with hard grin the slow fire of the moxa-punk as it sizzled on the head, or in the pit of the stomach. All this is passing, and to-day we have first-class surgeons, men skilful with the stethoscope, able practitioners in medicine. As I write (May 26th) my heart sinks within me over news just received of Dr. Hong of the Severance Hospital. A year ago the writer acted as chairman of a graduating ceremony, in which seven distinguished students, trained by Avison and Hirst, received diplomas from the hands of Prince Ito. First in the class was Hong, a young, bright-eyed, nervous, high-strung Oriental, keen and rapid in his make-up, appreciative of every opportunity given him. Until to-day he has distinguished himself by his skill in surgery. A week or so ago he amputated a diseased arm for some poor sufferer, but in the operation, unknown, in some way, contracted poison in the hand that held the knife. In vain were all efforts to save him, for yesterday his own good right arm paid the price of his willing service. Over such dispensations of Providence we bow our heads and say, "God knows best; where so skilful a hand is taken, even there, He can make amends and give back a hundred-fold," but our eyes are blurred for the time, and our voices are choked within us.

Korea Among the Nations

The greatest change, however, that has come over Korea after twenty-five years is seen in its unique place in the Christian world. In a sense it is the last first, with all eyes upon it. How this land that worshiped the dead; that was dotted over with ancestral graves; that saw ghosts and goblins

in every turn of the wheel; that worshiped spirits innumerable; that bowed down submissive before the so-called Fates (Pal-ja); that consulted the horoscope; that saw omens and signs and divers signals in earthquake and thunder-clap; that lived on luck and unluck; that believed you could not do anything unless fated to, or that you could sit down, twirl your thumbs, and still do everything; that the dead rested better above ground than below; that children ought to be betrothed before they could walk; that women were born slaves and that girls ought to be at the service of upper-class men; that heaps of filth piled high in the streets insured long life and prosperity; that work was another name for trouble, annoyance, misery—how such a demon-beridden land should make any showing in the Christian world is beyond explanation. Yet to-day those who are afar off view the workings of God's Spirit here with interest; those who are here on the spot view it with reverence and wonder. There are at present working in the peninsula about 300 foreign missionaries and 700 native paid workers. There are 30 mission stations, 1,700 places of regular meeting, about 40,000 communicants, 120,000 adherents and catechumens, and a whole world acquainted with the name of Jesus, busily reading to see what they can find in Him that will profit.

Korean Civilization

Korea twenty-five years ago had nothing and was satisfied with everything, to-day she has everything in prospect and yet is satisfied with nothing. It used to be a land that said, "Peace, peace," when there was no peace. In the break-up of old con-

ditions and the incoming of the twentieth century, she has been blown up as with dynamite, and one sees scarcely a fragment of the old life. New styles of dress appear, often a conglomerate, with headgear Japanese, clothes Korean, feet Western. New manners have come into vogue. The low forms of speech that were heard two decades ago have given place to a humbler and more polite manner of address. Then men talked of Yo and Soon (Chinese divinity kings of 2300 B.C.); now they refer instead to George Washington, Garibaldi and Mr. Gladstone. Schools are free. Industrial training, set going by the Japanese, is now within reach of the poorest Korean boy, but still the world is all out of gear for him, and he sighs for freedom, etc., forgetting that this is the best day of freedom that he ever saw, of highest opportunity, finest privilege, day unexampled, to make of himself one new man equipped for the future. The old civilization, with its green silks, and measured stride, and high-sounding talk, was as empty as the wind, while to-day, with its humiliation, and hard battle, and its difficulties closing in on all sides, is the day of all others to make a man of him. Thank God that the day of peace and everything that meant nothing is passed by, and that the day of nothing that means everything is hard upon us.

Korean Independence

During the past Korea has had many props and supports that her pride has leaned hard upon, but they have dropt from her one by one. Her literature, for example, great Chinese, in which she lived and moved and had her being, is gone. The next generation will scarcely hear of the classics.

Alas! Again, the fact that she was admitted to the assembly of nations served as "face" for her for twenty years and more, but that, too, has been stript away. The ministers are gone and there is no longer a Foreign Office to point to. Again alas! Her ancient contempt for Japan, which was to a large degree unfair and unreasonable, was worn as a button-hole bouquet, but lo! the Japanese are in command and rule from the Residency. Let us not think of it. Alas! Alas! Swiftly as one thing slips from her fingers does she catch others. Modern schools become the cry. She who had never dreamed of Western learning playing a part in her civilization, becomes the most ardent advocate of schools, schools. Again comes a terrible blow to these hopes straight on the hip and thigh, for the Educational Department has issued regulations, ruling out certain books, all of the most popular and requiring others to be used, wholly distasteful. This is like another nail in the imagined coffin. Still Mr. Bethell was here, editor of the *Daily News*, an Englishman with a square jaw, and no notion in the world of fear. He was like a strong tower from which to fight Korea's battles, and to combat everything Japanese. His paper sold widely over the land. Occasionally the police confiscated this or that number, but that only advertised it more widely. Under the most skilfully worded leaders, that no man could find a flaw in, he taught his doctrine of "No confidence in the government." After all else failed there was still this prop of Bethell & Co. to lean hard upon, and to trust to for years and years to come, for he was young and strong and fearless. Again in the mysterious workings of Providence this hope, too, has

failed, for on May 1st Mr. Bethell passed away, a brave man, only thirty-six years of age. Koreans will enshrine him as the Hindus have John Nicholson, will talk of him for years to come, but his voice will be heard no more on their behalf. Alas! Alas! Alas! This last stay and support has fallen, and to-day, stript and bare of every earthly hope, she looks up and says, "God help me. I am undone." She thinks and says that she is undone nationally, whereas it is her day of high hope, with open door to privilege and Christian liberty.

Christianity in Korea

Turning away these, which are national questions, to the great spiritual hopes that lie before us, the writer would call attention to a class now being taught in the Theological Seminary Ping-yang, where there are some hundred and forty students, men from all parts of the land, representing all classes. These are men who have passed through years of training, have been used in Christian work, and have had deep personal experience of the Christian life. Their earnestness, their appreciation of spiritual truth, their consecration, would do more to convince doubtful readers of THE REVIEW of the reality of modern missions than anything else I know of.

Let me close by saying that twenty

years ago it was impossible to get a hearing on the part of the gentry. They would meet us socially, but not in prayer or for Bible study. Last Sunday, in a church of some thousand present, a cousin of the Emperor sat by the platform, an ex-governor of Pyung-an province led a class in Sunday-school, a former secretary of the Legation in Washington took part in the service, a shoemaker, too, had his part in taking up the collection, also a jeweler, a young judge of the law courts, a "middle-man" who used to follow the envoy to China, and a paper merchant skilled in the making of parchment papers.

We think that we see in these changes, in these cuttings away of earthly hope, in this political humiliation, in this union of all classes for prayer and Bible study, in the literary reformation, in the earnest Gospel preaching that goes on from hamlet to hamlet, in the great revival that has swept over the land, telling of the awfulness of sin and the holiness of God, we think that we see a proof and a pledge that God will not only save Korea individually, but that He will make of her a power-house of prayer for the whole Far East, bringing blessing to Japan and to the millions upon millions of all but hopeless China.



JAMES HANNINGTON. THE LION-HEARTED BISHOP *

Born September 3, 1847

BY BELLE M. BRAIN, DETROIT, MICH.

No boy ever seemed less likely to become a great missionary than James Hannington. The eighth child of his parents, he was born September 3, 1847, at Hurstpierpoint, a little village of Sussex, England, where his father, a wealthy merchant of Brighton, had recently purchased the property of St. George's.

In this new home, with its spacious mansion and extensive grounds, little James grew up. He was a born naturalist; his sturdy little legs carried him into every nook and corner of the lovely place, his keen eyes probing the secrets of the birds and insects and flowers. Indoors, the library museum, with its cases of curious things, had a great fascination for him, and he early began to make collections for himself.

Tho lovable in disposition, he was quick-tempered and headstrong, always in mischief, and always on the verge of a serious accident, from which, as a rule, he escaped unhurt. At the age of seven he climbed the mast of his father's yacht, and, when discovered, was hanging aloft, caught by the seat of his trousers. When twelve years old, while attempting to blow up a wasp's nest with gunpowder, he lost his left thumb.

Tho allowed more liberty than most boys, it was a liberty tempered with vigorous applications of the rod. His father was kind and indulgent, but punished every fault with a severity that Hannington, in after years, declared had done him much harm.

The great formative influence of

the boy's life was his intense devotion to his mother, from whom he inherited his love for natural science in all its forms. To him she was "the gentlest mother, the sweetest, dearest mother that ever lived," and her darling hand" had always power to soothe him when in trouble.

At the age of thirteen, he was sent to a private school in Brighton, where his good nature, warm heart, and strict truthfulness caused him to become a great favorite both with the masters and the boys. He was continually in mischief and frequently in trouble from such wild pranks as lighting a fire in the middle of the dormitory and pelting the German master with his rejected papers. These escapades won for him the nickname "Mad Jim," and he was once reported to the headmaster as being on the verge of insanity! On one unlucky day he was caned more than a dozen times, and had serious thoughts of running away.

Tho James was possess of a bright mind, and in after years was a prodigious worker, never wasting a moment of time, at school he was not a successful student, being incorrigibly idle and unwilling to apply himself to any subjects save those he loved. "I was naturally idle," he says, "and was unfortunate enough always to be sent to places where I was not driven. Would that I had been driven!"

At the age of fifteen, tho entirely unsuited for commercial life, his father put him into his counting-house at Brighton to learn the business preparatory to becoming a partner in the

*The cuts in this article are loaned by courtesy of Fleming H. Revell Co. from Berry's brief story of Bishop Hannington.

great concern. But the six years thus spent seem to have been devoted as much to pleasure as to business. No sooner had he left school than his father allowed him to take a trip to Paris with his late master, Mr. Guttridge. Six months later, a second trip was indulged in, more extended than the first, and so many others followed that by the time he was twenty-one he had visited almost every capital in Europe.

His father and mother now spent much time aboard their yacht, which was one of the finest afloat, and James, who loved the sea, was often with them. Two entries in his diary, made while on board, tell of his mother's *faithfulness in Christian duty*:

Sunday, November 1, 1863.—Caught in a tremendous squall returning from church at Portsmouth. Never was there such a church-goer as my mother. She simply would go if it was possible.

Sunday, October 23, 1864.—It blew furiously. No landing for church. Which means it *did* blow.

After each cruise the boy returned with unwilling feet to the uncongenial tasks at Brighton. "I left the dear yacht," he says after a trip to the west of Scotland, "and returned to Brighton. I hoped to do well; but alas! it was not from the bottom of my heart. I never could like the business."

In his seventeenth year he acquired a commission as second lieutenant of the First Sussex Artillery Volunteers. Into this work he threw himself with great ardor, and toward the close of 1865, having passed his examination for promotion, received his commission as captain. A fine specimen of young English manhood, strict in discipline, but kindly in manner, the young captain proved a great success,

and quickly won the unbounded respect and affection of his men.

As an officer in the army of his Queen, Hannington would undoubtedly have made his mark. But God had willed it otherwise. As a soldier of the Cross, he was to win his laurels from the King of Kings.

Becoming more and more dissatisfied with the career that had been chosen for him, he finally wrote to his father asking if some more congenial calling might not be found for him. But a letter from his mother settled the matter for a time. "The bare thought of my sweet boy going where his father and mother could not see him from time to time distracts me," she wrote; "father, too, said he could not bear it."

But his release was at hand. The family being Independents, his father had erected a Nonconformist chapel on his grounds, in which services were maintained at his expense. But in 1867 the family united with the Church of England, and the chapel was licensed for public worship by the Bishop. Not long after, strange to say, there entered the heart of James Hannington a longing to enter the ministry.

Up to this time religion had played but a small part in his life. Full of fun and of frolic, he simply had not thought much about it. Yet there are occasional passages in his diary which show that there was an undercurrent of seriousness in his strange, erratic life. For a time the Roman Catholic Church had a strange fascination for him, but the dying words of Cardinal Wiseman, "Let me have all the church can do for me," opened his eyes to its defects. "I seemed to see all at once," he says, "that if the highest ecclesi-

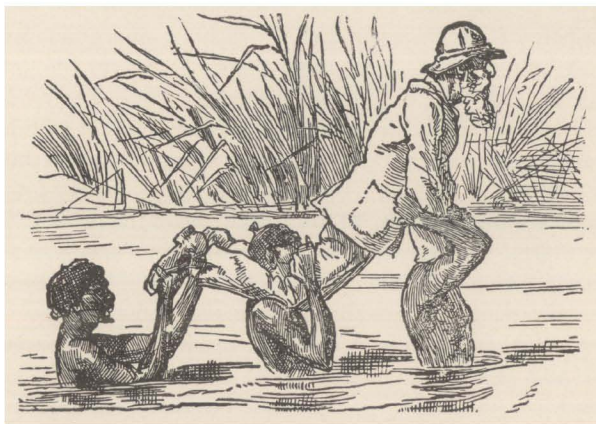
astic stood thus in need of external rites on his death-bed, the system must be rotten."

In October, 1868, with the consent of both parents, he entered St. Mary's Hall, Oxford, to prepare for his chosen calling. Yet there was little real change in either heart or life. To all appearances he was as gay and reckless as ever.

In the college he became a favorite at once. Everybody loved him, from

at Brighton. With his keen, bright mind, he might have completed his course with honor, but six years of business and pleasure had rendered him more unfit for study than ever. In those subjects that he loved—chemistry, botany, natural history and general science—he stood very well, but in the classics he was little short of a failure.

Tho his scholarship was poor, and he was known chiefly as the organizer



CROSSING A STREAM.

Sketch by Bishop Hannington. Loaned by Fleming H. Revell Co.

the much-enduring principal to the funny old bedmaker. No sooner did the position of captain of the boat club become vacant than he was unanimously elected to fill it, and by and by he was made president of the Red Club also—the two highest honors his fellow students could bestow upon him. An inveterate tease and unsparing in his wit, he often sorely tried his friends, yet they found it impossible to hold resentment against him. "It was only Jim, and none of his darts were poisoned," says Dawson.

As a student he was no more successful than in his earlier school days

of wild pranks, the getter-up of burlesque theatricals, and the entertainer at noisy feasts, his influence was always good and true, and many a student was the better for association with him.

In the autumn of 1869, when he returned to Oxford after the long vacation to again take up his "rôle as Master of Revels," he was advised to study for a time with the Rev. Mr. Scriven, rector of Martinhoe and Trentishoe, two small parishes on the wild north coast of Devon, where there would be less to distract his mind. But alas! in the quaint peasant folk and the rocks and the cliffs and

the sea, he found distractions even greater than at Oxford.

One day, while climbing from ledge to ledge of some almost inaccessible cliffs, he discovered some remarkable caves, the largest of which he named for Mr. Scriven. While exploring these a few days later with two friends, he nearly lost his life. Having worked his way through a narrow opening into a large hollow chamber from which there was no other exit, he found to his dismay that he could not get out again. He tried again and again, and at last stuck fast in the opening. As the tide was rising and the place below water mark, the situation was becoming serious. As a last resort, his friends, uniting their strength, pushed him back in, to let him try once more. As they did so, it suddenly occurred to all that he might succeed by removing his clothing. This he did at once, and was soon safe out, bruised and bleeding, but freed from his peril.

In February, 1872, the death of his mother plunged him into the sorest sorrow. She had long been ill, and when at length she passed away he seemed unable to endure it. "He fell on her face and kissed her," says his biographer, "and cried to her as tho she could still hear him. He besought her again and again to come back to him—not to leave him when he most needed her. By and by came the faithful old nurse, and with gentle compulsion led him away. But it was almost impossible to keep him from her bedside."

In the autumn following her death Hannington set himself seriously to work to complete his university course, which had been prolonged by his lack of study. In December he passed the

first part of the final examinations with credit, and in June took his B. A. degree. Returning to Martinhoe to prepare for the bishop's examination he put off the study of the Prayer-Book until the last fortnight, and made a grievous failure in it. Summarily dismissed by the bishop, he gave way to an uncontrollable burst of anger, until suddenly he seemed to hear the words: "If you can give way like this, are you fit to offer yourself as a minister of Christ?"

Calmed and quieted, he humbly resolved to accept his defeat and try a second time. Yet it must have been a sore temptation to give it all up, and devote himself to his favorite scientific research—a career for which he was well fitted, and for which he had abundant means. "I would willingly draw back," he wrote, "but when I am tempted to do so, I hear ringing in my hears, 'Whoso putteth his hand to the plow, and looketh back, is not fit for the Kingdom of God.'"

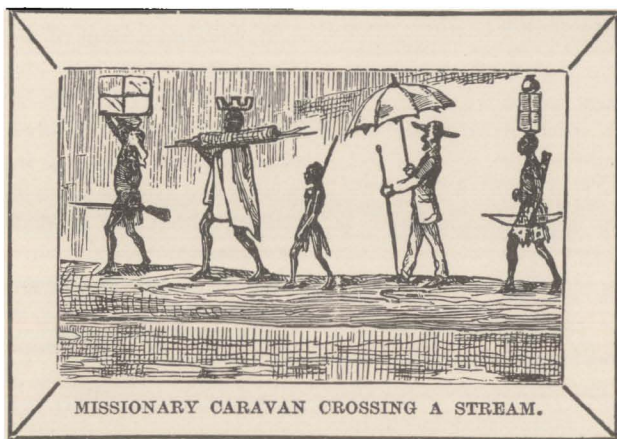
Early in 1874, having at last passed his examinations, he was ordained and appointed curate of Trentishoe, where he was well known and much loved. His ministry here was very successful. Going from hamlet to hamlet on his rough Exmoor pony, a prayer-book in one pocket and a few simple medicines in the other, he found a welcome in every farmhouse and cottage. But, as he ministered to the sick and read his sermons in the little church, he gradually began to realize that he himself was not at peace with God, and with the realization came great distress of mind.

Meanwhile his friend and biographer, the Rev. E. C. Dawson, then a young curate in Surrey, found himself strongly moved to pray for his old

classmate, James Hannington—gay, impulsive, fun-loving, mirth-provoking Jim. No letters had passed between them for nearly two years, but about the time of Hannington's ordination, having found a pair of skates belonging to him among his things, Dawson wrote, asking where to send them. Hannington's reply was in his usual light vein, but Dawson was quick to note an undertone of seriousness in it, and, tho he feared it might

was in bed at the time reading," he says. "I sprang out and leapt about the floor rejoicing and praising God."

Not long after, at the urgent request of his father, he reluctantly gave up his beloved Devonshire parish, to take charge of the chapel at Hurst. As a preparation for the new work, which was more extended than the old, nearly three months were spent in studying the methods used at Darley Abbey, where the parish was a model of per-



Sketch by Bishop Hannington. Loaned by Fleming H. Revell Co.

cost him his friend, wrote at once urging him to make a full surrender of himself to Christ.

Thirteen months passed and there was no reply. But Dawson kept on praying and at last a letter came. In it Hannington told of his distress of mind and asked his friend to come to him at once.

Dawson could not go just then—he was not master of his time—so sent a book instead. Three times Hannington tried to read it out of courtesy to his friend, but it did not please him, and twice he flung it down vowing never to touch it again. The third time, to his great joy, he found in it the Light he had been seeking. "I

fect organization and a center for evangelistic work.

His ministry at Hurst, beginning in November, 1875, was greatly blest of God. His old friends and neighbors marveled at the change that had been wrought in him, and people came from far and near to hear his fervent Gospel preaching. Of his work in his parish, Mr. Dawson gives a vivid picture as follows:

In his old faded boating-coat, he would walk briskly down the village street. All the children knew that the pockets of that coat were filled with goodies. One day, as he walked with a certain dignified ecclesiastic, this time in proper clerical uniform, a little girl stole timidly up behind him and pulled his

coat-tails. "Please, sir," she said, blushing, "haven't you got a bull's-eye for me?"

The workmen of Hurst knew him among themselves by the pet name of Jemmy. "Are you going to hear Jemmy preach this evening?" one would say to another. He was Hurstpierpoint's Jemmy; their own Jemmy. Yet there was no one in the district to whom they raised their caps more willingly, or to whom they looked up with greater admiration.

The boys and young men loved him. He gathered them into a Bible class and Temperance Association. They were called "Hannington's Saints," but were not much affected thereby. He would get hold of boys and attract them by kindly interest in their pursuits, and gradually win them from evil companions. Those who showed a liking for natural history were invited to his house, and allowed to examine his large and varied collections.

No sacrifice was too great to be made for his people. His favorite exercise was horseback riding, but one day, needing money for his work, he sold his horse, and transformed his stable and coach-house into a beautifully appointed mission hall.

In visiting among the workingmen, he was so deeply impressed with the evils of intemperance that, tho accustomed to the use of wine from childhood, he became a total abstainer—for a time the only one in Hurst—and a great temperance worker. Wherever he went he carried a pledge-book, and when he held up his left hand and began to write on it with his fingers, every one knew that it meant, "Come and sign the pledge."

Toward the close of 1876 a new joy came into his life. In his diary occurs this entry:

January 1, 1877.—The New Year breaks in upon me. How? How? Under a new epoch I am engaged to be married.

I, who have always been supposed, and have supposed myself, to be a confirmed bachelor, cross, crabbed, ill-conditioned! What a change in the appearance of everything does this make!

Miss Hankin-Turvin, the lady in the case, proved to be just the wife he needed, and the marriage, which took place in the following February, was a happy one indeed. Into the work at Hurst she threw herself body and soul, and when the call came to cross the sea, she did not detain him.

At the beginning of his ministry, Hannington knew little and cared less about missions. Of the first missionary meeting he attended after his ordination, he says: "I was made to speak much against my will, as I know nothing about the subject, and take little interest in it."

His first interest was aroused while at Darley Abbey in 1875, through conversations with Miss Gell, sister of the Bishop of Madras, and Miss Evans, the beloved mistress of Darley House, who, despite her eighty-nine years, was the center of life and work in the village. Less than three years later, when the news came of the murder of Smith and O'Neill on the island of Ukerewe, in Lake Victoria Nyanza, a great longing took possession of him to go out and fill the gap thus made. At length so strong a conviction took hold upon him that he was fitted for pioneer work in a wild and savage country, that when the Church Missionary Society appealed for men for Uganda, his cry was, "Lord, send me."

A time of conflict followed. His wife and three little ones to whom he was devotedly attached, and his crowded church with its flourishing work, seemed to tie him strongly to the home land. Yet God seemed to

be calling him afar. "Lord, send me there, or keep me here; only let me be useful," was his constant cry at this time.

As it was impossible to take wife and children with him, he finally offered himself for five years only, with no compensation other than his traveling expenses, to which he agreed to contribute £100 a year himself.

The scenes connected with his departure were most painful. When

everything prepared. Oh, what a heavy heart I had. I longed now to be away, for the worst was yet to come. The pound of flesh, blood and all, must be cut away. First my dear mother-in-law, not the mother of my youth, but of my manhood, loved with a man's affection. She remained in her room and was the first of the home circle to receive the stab. Next came my boy, Tom Lewry, who has served me so lovingly—he wished to say good-by to me alone; passionately flinging his arms around my neck, he implored me not to leave him.



PERSONAL ATTENTIONS FROM THE NATIVES.

Sketch by Bishop Hannington. Cuts Loaned by Courtesy of Fleming H. Revell Co.

first he unfolded his plans to his people, they wept aloud and declared they would not give him up. And at the close of his farewell sermon, on Sunday evening, May 16, 1882, he was kept until past midnight saying farewell to friends and acquaintances, who formed a double line all the way from the church to his house. Of the leave-taking next day, his diary tells as follows:

May 17th.—Up at 5 A. M., tho I had

Next was the meeting at family prayers; how I got through it I do not know. Now my most bitter trial—an agony that still clings to me—saying good-by to the little ones. Thank God that the pain was all on one side. Over and over again I thank Him for that. "Come back soon, papa!" they cried. Then the servants, all attached to me. My wife, the bravest of all. . . . How the Lord helped me. I had thought that preaching in a crowded church, people blocking my way along the road, and clinging around me, four hours' sleep and such a leave-taking would have given me a

severe headache and a feeling of lassitude. I was, however, entirely free from bodily pain, and had not experienced such freshness for a month. My God, how tender Thou art!

Arriving in Zanzibar on June 19, Hannington and his party, consisting of the Rev. R. P. Ashe, Messrs. Cyril Gordon (his nephew), J. Blackburn, W. J. Edmonds and C. Wise, the latter an artisan, at once began to prepare for the long and perilous journey to Uganda—a journey which then occupied six months or more, but can now, thanks to the railroad and the steamers on the lake, be easily made in six days. The route chosen was the old one, proceeding across the channel from Zanzibar to Saadani; thence due west to Mpwapwa; thence northwest to the southern extremity of Lake Victoria Nyanza; thence by canoe to Uganda.

On the morning of June 30, a long line of porters, headmen and tent boys began to wind its way along the narrow path that led to the interior, and the great journey was begun. Of the perils and discomforts encountered as they marched, month after month, under a burning tropical sun, sometimes through almost impassable jungle, sometimes through vast stretches of sandy desert, it is impossible to tell in detail. Horrible African wells with dead rats and toads putrefying in them; water so thick it could almost be cut with a knife; sometimes no water at all; tough goat and goat-soup as a seldom varied diet; swarms of African mosquitoes and caravans of vicious black ants; dust-storms that made every mouthful of food grate on the teeth; "personal attentions" from inquisitive natives, who fingered the clothing and pulled hair and beard;

encounters with wild beasts and savage men—these, together with frightful attacks of African fever, rendered the journey one of the most trying ever made by a missionary.

Through it all Hannington's life seemed charmed. An utter stranger to fear, his courage sometimes bordered on rashness, yet he was marvelously kept from harm. On one of his walks in search of game he had two narrow escapes in one day. Shortly after starting out, while crawling on all fours through a belt of jungle so dense that the only path was a track made by hyenas and smaller game, he suddenly discovered a deadly puff-adder just ahead of him. Had he touched it the result would have been fatal. Later in the day he fell into one of the clever pitfalls the natives set for game. He had his double-barreled gun, full-cocked, in his hand, and the pit was fully ten feet deep. Had it been staked with spears, as is customary, to insure the death of the game, nothing could have saved him. Of his many escapes from lions, one in which he was confronted by two great tawny beasts, whose cub he had unwittingly shot, seemed so incredible that some refused to believe it.

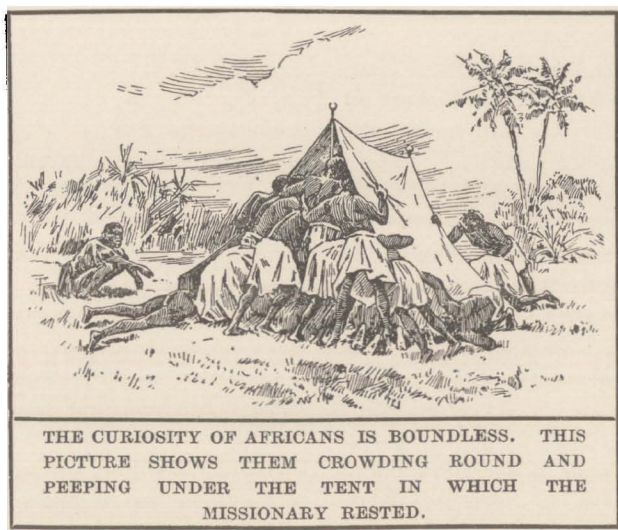
Nor could the fever end his life. The attacks were oft-repeated and very severe. In one his temperature rose to 110°; and in another, when no water was at hand, his tongue became so hard and dry that when he touched it it made a noise like a rasping file.

At Uyui, a station of the Church Missionary Society, about two-thirds of the way to the lake, his condition became so serious that the caravan was obliged to push on without him, his nephew, Cyril Gordon, alone remaining behind. For ten days his life

was despaired of. "I was desperately ill," he says, "and in such an agony that I had to ask all to leave me and let me scream, as it seemed slightly to relieve the intense pain. In this state I said to Gordon, 'Can it be long before I die?' His answer was, 'No; nor can you desire that it should be so.'"

Yet, thanks to his iron will and his nephew's careful nursing, he pulled through even this. Six weeks later, when the caravan unexpectedly re-

cuc, the one armed with a revolver, the other with an umbrella! The discovery of a new shell in the dry bed of a pool so filled him with delight that he marched the next mile under the burning sun without a murmur. And after being compelled to witness, hour after hour, a grotesque dance gotten up by the natives in his honor, he solemnly displayed to the women an English doll, sent him by a friend, and drest and undrest it to their intense delight.



From Berry's "Life of Bishop Hannington." Loaned by Courtesy of Fleming H. Revell Co.

turned to take a different route, he hailed it with joy, and, tho scarcely able to be out of bed, resumed his journey, carried in a hammock, toward the lake.

Throughout the journey Hannington was the life and soul of the party. Even when suffering intensely, he never lost his sense of the ludicrous, nor did his bright and buoyant spirit desert him. In an encounter with a lion he forgot his peril when he saw Ashe and Gordon coming to his res-

Always he made the best of everything and tried to turn bitter into sweet. Nothing illustrates this better than his keeping of Christmas in the heart of the wilderness, not far from the lake. His diary says:

Christmas Day, 1882.—Gordon very ill in bed. Ashe and Wise tottering out of fever beds; I myself just about to totter in. In spite of our poor condition, we determined to have our Christmas cheer. We had a happy celebration of the Holy Communion at 8 A. M., and thought much of the dear ones at home, praying for

us and wishing us true Christmas joy. . . . I killed a kid, and Ashe undertook the pudding. As to the pudding, its drawbacks were certainly not few. The flour was musty and full of beetles; the raisins had fermented; the pudding was underboiled, and yet boiled enough to have stuck to the bottom of the saucepan, whereby its lower vitals had suffered considerably; yet a musty, fermented, underdone, burnt mass of dough was such a real treat that day that I can not remember ever to have enjoyed a Christmas pudding half so much. We felt quite cruel in denying a slice to Gordon, who was not in a fit condition for such delicacies.

Tho strength had been given Hannington to reach the lake, there at length came a day when he was obliged to confess that he could not go on. A complete physical wreck, and apparently appointed to die, he took leave of his companions with breaking heart, and at dawn on February 12, 1883, turned his face toward home. His condition is thus described by Mr. Dawson:

Racked with fever; torn by dysentery, scarce able to stand upright under the grip of its gnawing agony; with his arms lasht to his neck lest their least movement should cause intolerable anguish to his diseased and swollen liver—the bright and buoyant figure which had so often led the caravan with that swinging stride of his, or which had forgotten fatigue at the close of a long march and dashed off in pursuit of some rare insect, was now bent and feeble like that of a very old man.

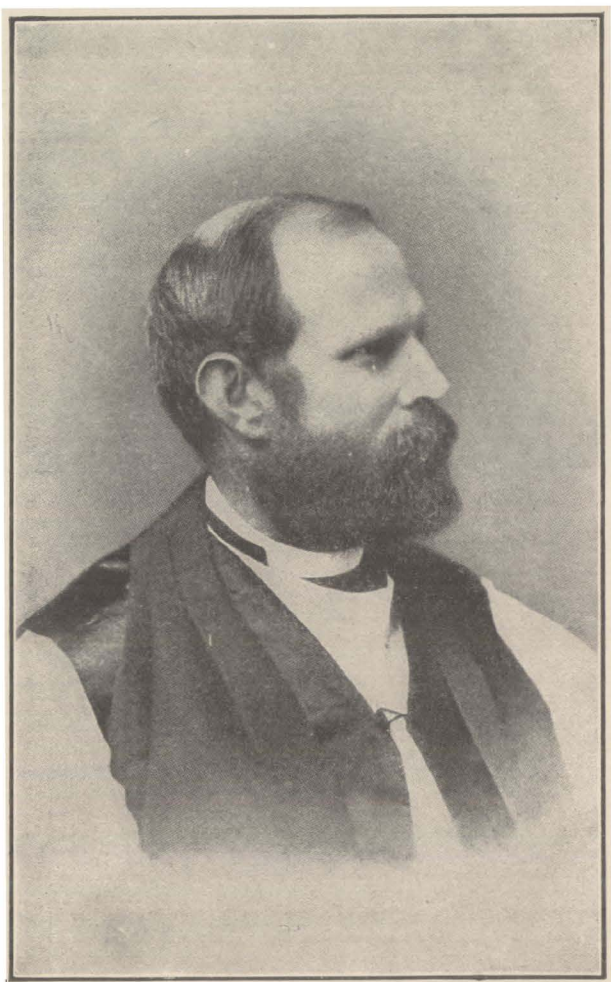
The return journey was made in safety, tho many a time it seemed as tho he would die by the way. Twice the bearers laid him down and left him, thinking him dead. But both times he returned to consciousness and crawled painfully after the caravan until he was discovered and taken up

again. Yet through it all he was patient and cheerful and full of the joy of the Lord. His black men, being asked about him, replied: "Master must die; he is sure to die; but how is it master is always so happy? Black man would lie down by the side of the road and die like a sheep."

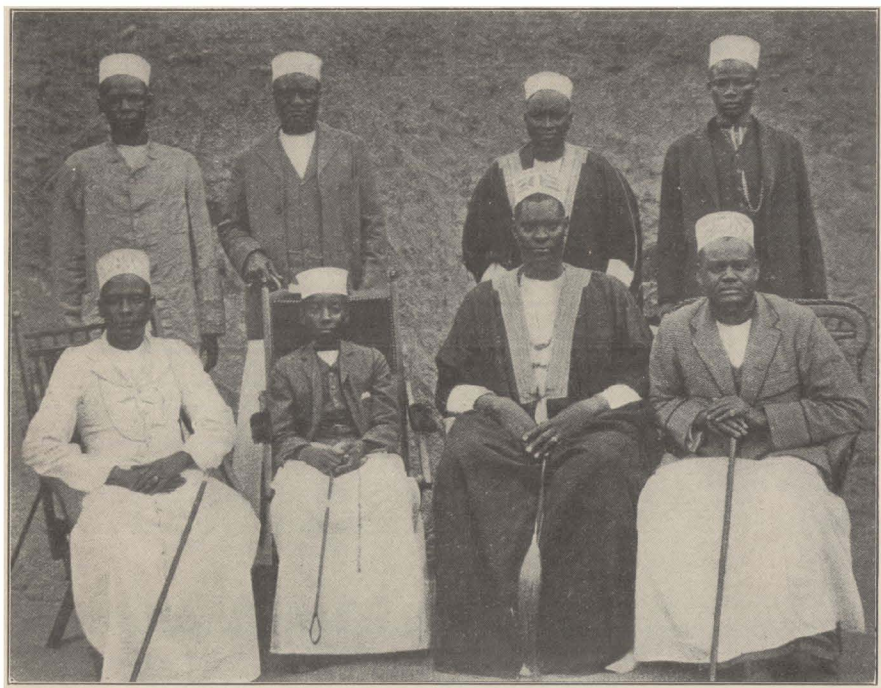
Once, however, he broke down completely. This was at the sight of the baby of Mr. and Mrs. Cole, missionaries at Kisokwe, where he stopt for a time. He says:

The thought of my own sweet children filled my heart, and the slight hope I have of ever seeing them again came before me so vividly that I must confess to crying like a child. I rushed at the baby, and begged to be allowed to hug and kiss it. Ah! what changes are wrought out here in the wilderness. I am not one bit ashamed to own this, tho but a short time ago I should have looked upon it as the most intense weakness.

On June 10, 1883, Hannington arrived in England, and was everywhere joyfully received as one returned from the dead. Settling down to his work at Hurst as tho he had never left it, he was more successful and useful than before. Yet he was ever looking toward the mission field and praying for strength to retrieve his defeat—in Africa, if possible; if not, elsewhere as the Lord should direct. The decree of the physicians was, "Nowhere now and Africa NEVER," yet he himself was not without hope, and presented himself for examination again and again at Salisbury Square. On December 5, 1883, the verdict having been changed to "*May go anywhere except Africa and Ceylon*," he wrote his wife an enthusiastic letter beginning as follows:



BISHOP JAMES HANNINGTON



FOUR CHRISTIAN AFRICAN KINGS AND THEIR PRIME MINISTERS

Front Row (left to right) Andereya Ruhanga, King of Bunyoro; Dandi Chwa, King of Uganda; Sulimani Edwardi Kahaya, King of Ankole; and Dandi Kasagama, King of Toro



From *Berry's Life of Bishop Hannington*. Loaned by Fleming H. Revell Co.

GEORGE PHILIP & SON

MAP ILLUSTRATING BISHOP HANNINGTON'S JOURNEYS

MY DEAR,—

Hallelujah, Amen.

Hallelujah, Amen.

Hallelujah, Amen.

HALLELUJAH!!!

HALLELUJAH!

And again I cry, Hallelujah!

Six months later, an eminent climatologist having given it as his opinion that he might safely live in Africa, he joyfully prepared to return. But not as an under-shepherd was he to go this second time. It being deemed advisable to place the churches of eastern equatorial Africa under a bishop, he was chosen for the office and accepted it, his consecration taking place June 24, 1884. On November 5 he sailed for Africa, expecting his wife and baby soon to follow.

Arriving in Freretown, which was to be his headquarters, the new bishop received a royal welcome. "A thousand people came to the shore," he says; "guns fired, horns blew, women shrieked, I laughed and cried. Altogether there was a grand welcome, and the moment we could get a little quiet we knelt down and thanked God."

His first work was to acquaint himself with his diocese, which covered a vast extent of territory. Within a few months he visited every station within 250 miles of the coast, and undertook an expedition to Kilimanjaro which involved the crossing of 200 miles of difficult and dangerous desert.

Returning to Freretown, sunburnt and weather-beaten, but glowing with health, the bishop now began to prepare for the journey to Uganda, where Mackay and his colleagues needed him sorely. Much impressed with the healthfulness of the region through which he had been passing, the possibility of opening up a north-

ern route to the lake, through the Masai country — practically that now taken by the railroad—began to occupy his mind. There was, apparently, but one obstacle in the way—the fierce and bloodthirsty Masai warriors—but of these he was not much afraid.

At length, after consultation with friends and government officials, all of whom favored the project, he resolved to attempt it, and on July 23, 1885, accompanied by the Rev. W. H. Jones, a native deacon, who had been a rescued slave, and 200 porters, began the perilous journey that ended with his death. Alas! that neither he nor his counselors knew of the fear of European invasion entertained by the king and chiefs of Uganda, nor of their superstitious feeling in regard to strangers entering the kingdom from the north-east.

After overcoming innumerable obstacles, the caravan reached Kavirondo early in October, and on the 12th, leaving Mr. Jones and 150 men at Kwa Sundu, the bishop pushed on alone with 50 porters and a native guide furnished by a friendly chief. Little did he know of the danger into which he was going. Rumors of German annexations at the coast had reached the interior and greatly excited the natives, and the approach of a white man with 50 followers, through the forbidden back door at once aroused their suspicion. On reaching the village of Lubwa, chief of Usoga, the entire party was imprisoned and messengers were dispatched to Mwanga, King of Uganda, to ask what should be done with them. At first he was inclined to be lenient, but surrounded by counselors who declared the white men would "eat up

his country," he finally condemned them to death.

Meanwhile the missionaries in Uganda, Mackay, O'Flaherty and Ashe, hearing of the approach of a tall white man who had lost a thumb, knew that it must be their bishop. Every effort was put forth to save him, but without avail, and on October 29, after an imprisonment of eight days, during which he suffered greatly, he was led out and shot, and all of his men were speared save four.

The bishop died like a hero. As his murderers closed around him, he drew himself up to his full height and sent Mwanga a message. "Tell the King," he said, "that I die for the Baganda and purchase the road to Uganda with my life." Then, pointing to his own gun, he stood calmly until one of them discharged it, and then fell dead. In his last letter to the Church Missionary Society he had written: "If this is the last chapter of earthly history, then the next will be the first page of the heavenly; no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb," and now, thus early, the heavenly had begun.

Seven years later, in December, 1892, while on his way to Uganda by

the same route, Bishop Tucker, Hannington's successor, discovered his remains at a village where they had been carried by the native guide who accompanied him from Kwa Sundu. Reverently transferring them to a long, tin-lined box made fragrant with sweet-scented grass, Bishop Tucker carried them to Uganda—twice a forbidden land to the martyr in his lifetime—and on New-year's day, 1893, after a solemn and impressive service attended by a vast concourse of people, laid them to rest in "God's Acre," adjoining the great cathedral on Namirembe, the Hill of Peace.

Strange and inexplicable seems the sad ending of Hannington's career. Yet God, who permitted it, makes no mistakes. Within a few weeks after the news of his murder reached England fifty-three young men offered themselves to the Church Missionary Society for foreign work, and the Baganda, for whom he gave his life, are now practically a Christian nation, ruled over by a Christian king. The latest word in the story, recently received, tells of the baptism of the son of Lubwa, his murderer, by the Rev. J. E. M. Hannington, son of the martyr-bishop.

AFRICA—PAST AND PRESENT

BY REV. J. G. VAUGHAN

A careful study of Africa will reward the diligent student, whatever may be his particular line of research. If he is interested in geography and the wonders of nature, there is opened before him a country larger than India, China, Japan and the United States combined—stretching out from north to south 5,000 miles and from

east to west 4,500 miles. In this vast area are mountains, like the Kilimanjaro, which have grown taller by 5,000 feet than Pike's Peak.

We appreciate the magnitude of Victoria Falls when we compare and contrast them with Niagara Falls. The latter dashes down a perpendicular cliff 167 feet and has a width of

3,640 feet, while the former has a fall of 368 feet and a width of 5,300 feet. In this little-known country is scenery as tropical as any found in Ceylon and as rugged as that which fights with the storms on the heights of the Himalayas.

Wandering over this vast domain are 200,000,000 people, representing nearly every known tribe of earth, and speaking something like 866 languages and dialects.

In the morning of the world's history Africa held a very important place. No one can wander among the ruins of Egypt without being awed to silence by the evidences of an ancient civilization that grew old and died before the beginning of authentic history. Four thousand miles south of Egypt a new field of research is opening to the archeologist in the recent discovery of the Zimbabwe ruins. Here are the remains of at least 500 stone cities, where the treasure-houses, forts, astronomical observatories, and slave quarters prove that the country was inhabited more than 3,000 years ago by a vigorous people. Mr. Telford Edwards, the best authority on the mines of Rhodesia, estimates that the value of the ancient output of gold at Zimbabwe was not less than \$375,000,000. There is little room for doubt that the Ophir of the Bible, from which Solomon drew such vast quantities of gold, is the country known at present as Rhodesia, and that the Zimbabwe ruins mark the center of the mining operations.

Many centuries ago Africa lost step with the world's progress and came to be known as the "Dark Continent"; but the last few years have brought

great changes to Africa, for the explorer, the trader and the missionary have gone to every part of that hitherto "unknown country." As a result of the onward march of civilization, "the iron horse" pulls his load of passengers and freight over 7,000 miles of steel rails into the heart of Africa, and electricity flashes the news of the world to every important center. In a short time one will be able to ride in comfort from Cairo to Cape Town. Palatial hotels for both summer and winter guests are doing a thriving business where a few years ago the cannibal roamed at will.

The Christian churches are not indifferent to the changed conditions and needs of Africa. The various denominations are increasing their force and strengthening their work. This renewed activity is coming none too soon, for Islam is making vigorous efforts to make Africa Mohammedan, and whether that condition would be better than heathenism is a question.

It is evident that Africa is again destined to play a prominent part in the history of the world. The country is a synonym for vast territory and limitless wealth, all of which is at the very door of Europe and America. Present movements indicate very clearly that the trader, explorer, and politician are all active. For the Church of God to be inactive in the presence of such opportunities would be inexcusable blindness and unpardonable sin. The sins of civilization are fast finding their way to the children of nature in the heart of Africa. The Church of God owes it to itself and to these children of nature to remove the reproach cast upon the religion of Christ by the traders.

WHY ARABIA?

BY REV. S. M. ZWEMER, D.D., F.R.G.S.

The editor of the "Encyclopedia of Missions," in an article on the unoccupied fields of the world, raises the question whether it is good mission strategy to fight against great obstacles in some of these hard fields, while other populous lands are wide open and eager for the Gospel. "Religious fanaticism," he says, "is a problem in such countries as Afghanistan, Baluchistan and Arabia, while the attitude of the state religion in Siberia, Indo-China and Tibet is an obstacle which is most serious. A serious question may be raised here; namely, the difficulties connected with all these lands, *except possibly Arabia*, where the missionary contingent is so meager and is needed so sorely in countries where there is perfect freedom of action and greater numbers without the Gospel."

The italics are ours, but why is Arabia excepted? Surely because of its strategic importance, which is second to no other land in the world today. The importance of Arabia is out of all proportion to its area and population. Its strategy is seven-fold.

I.—Geographically

Arabia lies at the cross-roads of the commerce of the world, and it was once and will soon become again the bridge between Asia and Europe, the causeway between Asia and Africa. The importance of the coming Bagdad railway, which will bring together India and England by a direct route through the Persian Gulf and the Euphrates Valley, can not be overestimated. The Mecca Railway will be completed in 1911, and with a branch to Jiddah, will greatly increase the pilgrim traffic and develop com-

merce in the Red Sea. Altho Arabia has a population of only eight millions, it has an area of nearly a million square miles,—four times the size of France and larger than the United States east of the Mississippi River.

II.—Politically

A writer in the *New York Journal of Commerce* recently said: "We have, from time to time, endeavored to make it plain to our readers that since the effective arrest of Russian ambitions in eastern Asia, the international center of Asiatic politics must be sought in the Persian Gulf." Arabia is the fulcrum of future politics in Asia.

The present political condition in Arabia deeply interests not only Great Britain and Germany, but France and Russia. Turkish rule exists in only three of the seven provinces, and British influence obtains along the entire coast of the Persian Gulf and the Indian Ocean. The Persian Gulf has practically become an English lake, and British rule has extended far inland from Aden, while her influence is supreme in the province of Oman.

"A foreign power," said Dr. Rohrbach in *The Spectator*, "holding the harbor of Kuweit, could close or open the entire European trade with India by the Bagdad route in the middle, at the most vital spot. To England, as soon as the Bagdad line is running, Kuweit would be, if not wholly, very nearly as important a position as the entrance to the Suez Canal. If we do nothing to stop England from holding Kuweit, we virtually renounce in the future the power to turn to our account the immense commercial and political consequences of the Bagdad route to southern Asia."

According to Dr. Rohrbach, if Germany is to seize the trade which England has hitherto monopolized, now is the time to act, before the Russian engineers have brought their railway to Bandar Abbas, whence it will undoubtedly be extended along the gulf to Bushire and Basra. He appeals to Germans to remember their diplomatic successes in Siam and on the Yangtse and take their courage in their two hands. To shrink back now from an opportunity so favorable, he urges, would be throwing away a winning card, and he concludes with the words, in emphatic type: "Kuweit must remain Turkish."

In Yemen, the rule of the new Turkish party may result in an open door for the Gospel throughout all of that populous province. Politics and missions are closely related in these days of commercial expansion, and there may be a partition of Arabia, as there was of Africa, or at least, the opening of doors closed for centuries will follow exploitation and political and commercial ambition in the neglected peninsula. We must unfurl the banner of the cross *now* in every one of the provinces.

III.—Because of Language

Arabia is important because of the Arabic speech. Some time ago a type-writer firm, in advertising a machine with Arabic characters, stated that the Arabic alphabet was used by more people than any other. A professor of Semitic languages was asked: "How big a lie is that?" He answered: "It is true."

According to this authority there are no less than five hundred million people who have adopted the Arabia alphabet, while the Arabic language

is spoken by at least forty-five million. The Arabic language is growing in influence and power and is one of the great living languages of the world. The Arabic Koran is a text-book in the day-schools of Turkey, Afghanistan, Java, Sumatra, New Guinea, and southern Russia. Arabic is the spoken language not only of Arabia proper, but forces the linguistic boundary of that peninsula three hundred miles north of Bagdad to Diarbekr and Mardin, and is used all over Syria and Palestine and the whole of northern Africa. Even at Cape Colony there are daily readers of the language of Mohammed.

Arabic literature is found throughout the whole Mohammedan world, and the Arabic language, which was the vehicle for carrying Islam, will yet become the great vehicle for the Gospel in Africa and Asia among Mohammedans. The Arabs themselves say: "Wisdom hath alighteth upon three things, the brain of the Franks, the hands of the Chinese and the tongue of the Arabs." This wonderful, flexible, logical speech, with its enormous vocabulary and delicacy of expression, can only be won for Christianity when Arabia is won for Christ.

IV.—Because of the Arabs

Two religions contend for the mastery of the world,—Christianity and Islam; two races are striving for the possession of the Dark Continent, the Anglo-Saxon and the Arab. No race has shown itself so strong as a colonizing power or so intrepid in the genius of exploration as has the Arab race. The Arabs crossed Africa long before Livingstone, and had reached Canton in China in sailing-

ships twenty years after the death of Mohammed.

Physically, they are undoubtedly one of the strongest and noblest races of the world. Baron de Larrey, surgeon-general of the first Napoleon, said: "Their physical structure is in all respects more perfect than that of Europeans; their organs of sense exquisitely acute, their size above the average of men in general, their figure robust and elegant, the color brown; their intelligence proportionate to their physical perfection, and without doubt superior, other things being equal, to that of other nations.

Intellectually, they have a glorious history and literature and take second place to no other race, while for religious enthusiasm and devotion there is no people that can compare with them. If this race can be won for Christ they will do for Him what they once did for Mohammed. It is a virile, conquering race and not a dying one.

"It surely is not without a purpose," says Edson L. Clark, "that this widespread and powerful race has been kept these four thousand years, unsubdued and undegenerate, preserving still the simplicity and vigor of its character. It is certainly capable of a great future; and as certainly a great future lies before it. It may be among the last peoples of southeastern Asia to yield to the transforming influence of Christianity and a Christian civilization. But to those influences it will assuredly yield in the fulness of time." The fulness of time is now.

V.—Because of Islam

What Jerusalem and Palestine are to Christendom, this, and vastly more, Mecca and Arabia are to the Moham-

medan world. Not only is this land the cradle of their religion and the birthplace of their prophet, the shrine toward which, for centuries, prayers and pilgrimages have gravitated; but Arabia is the stronghold of Mohammedanism, the center and fulcrum of this world-wide faith. Every year 70,000 pilgrims from the most distant Mohammedan lands come to Mecca, and the occupation of Arabia by Christian missions is a challenge not only to the Arabs, but to the entire Mohammedan world. In 1888 Mackay of Uganda made a strong plea for missions in Arabia for the sake of Africa; and asked that "Muscat, which is, in more senses than one, the key to Central Africa, should be occupied by a strong mission. It is almost needless to say that the outlook in Africa will be considerably brightened by the establishment of a mission to the Arabs in Muscat."

Because of its religious importance and pilgrim centers Arabia is in closest touch also with India, Malaysia and Central Asia. The influence of the Arabian Mission, since it was established, on missions for the Mohammedan world has been such that if it could point to no other results, this indirect influence would have justified its inauguration and all the years of service.

VI.—Because of Results

Since 1889 the Arabian Mission has sent out twenty-nine missionaries to the field,—sixteen men and thirteen women. During the twenty years one has been recalled and one permanently invalidated, while five have gone to their reward, leaving twenty-two still on the rolls of the mission. The entire amount of money invested during

these twenty years has not been over \$250,000 in the work both at home and abroad for Arabia.

The east coast of Arabia has been definitely occupied by a permanent mission plant at three stations, Busrah, Bahrein and Muscat, and three out-stations. "In all eastern Arabia," says Mr. Cantine, "the dense ignorance regarding true Christianity has been enlightened, inborn; and traditional prejudices have been dispelled, indifference has given place to interest, and the aforetime Kafir, or unbeliever, has become the present-day friend."

The mission can point to a total circulation of over 62,000 copies of the Scriptures, mostly in the Arabic language and purchased by Moslems. Medical missions have disarmed prejudice and opened the way into the interior. Last year 5,784 copies of Scripture were sold, and the medical missionaries reported 29,412 patients treated.

Nine colporteurs are employed by the mission, and last year they traveled 3,530 miles in visiting 486 towns. Regular preaching services are held at all of our stations, attended by Moslems as well as Christians; and altho the number of converts is small, and there is as yet no church organization, there are those who are enduring reproach, suffering shame and the loss of property and liberty for the sake of Christ. The number of inquirers is increasing and the seed sown is beginning to bear fruit.

VII.—Because of Unfulfilled Prophecy

The future is as bright as the promises of God. There is no land in the world and no people (with the exception of Palestine and the Jews) which bears such close relations to the theo-

cratic covenants and Old Testament promises as Arabia and the Arabs. The promises for the final victory of the Kingdom of God in Arabia are many, definite and glorious. These promises group themselves around seven names which have from time immemorial been identified with the peninsula of Arabia: Ishmael, Kedar, Nebaioth, Sheba, Seba, Midian and Ephah.

The sixtieth chapter of Isaiah is the gem of missionary prophecy in the Old Testament, and a large portion of it consists of special promises for Arabia. "The multitudes of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba (South Arabia or Yemen) shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee; they shall come up with acceptance upon mine altar and I will glorify the house of my glory. Who are these that fly as a cloud and as doves to their windows?"

These verses, read in connection with the grand array of promises that precede them, leave no room for doubts that the sons of Ishmael have a larger place in this coming glory of the Lord and the brightness of His rising. It has only been delayed by our neglect to evangelize northern Arabia. And then shall be fulfilled that other promise significantly put in Isaiah xlii. for this part of the peninsula: "Sing unto the Lord a new song and his praise from the end of the earth . . . let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains." It

is all there, with geographical accuracy and up-to-date; "cities in the wilderness," that is, Nejd under its present government; Kedar, forsaking the nomad tent and becoming villagers; and the rock-dwellers of Medain Salih! "And I will bring the blind by a way they know not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight." The only proper name, the only geographical center of the entire chapter is Kedar.

The Arabian Mission is the only American Society at work in Arabia. The United Free Church of Scotland has work at Aden and the Church Missionary Society at Bagdad. The Arabian Mission needs more prayer, more workers, more money and will gladly furnish more information. (Its quarterly, *Neglected Arabia*, is sent free to all subscribers.) Make checks payable and ask for information from the Arabian Mission, 25 East Twenty-second Street, New York.

THE SAILOR AND FOREIGN MISSIONS

BY REV. GEO. MC PHERSON HUNTER, NEW YORK
Secretary of the American Seamen's Friend Society

The seas and the kingdom of God are vitally connected. The seven seas are the seven highways to be traversed by the evangelists and apostles of the kingdom. The way of them that publish the tidings of great joy and peace to them that labor under bondage and grope in darkness must of necessity be by the sea. Ships and sailors are God's agencies for conveying His word and His message to the work of evangelizing the world. Without ships Morrison and Taylor could not have gone to China, Carey to India, or Livingstone to Africa. How shall they go if the ships do not take them? Sailors are constantly engaged in taking their countrymen to the ends of the earth as witnesses to the Lord Christ. Sailors and missionaries are co-witnesses to the heathen as to the truth in Christ. It is one of the curious facts or providential accidents that the great maritime powers are also the great missionary powers. Nations often build better than they

know. Cæsar built his military roads across the Alps and Apenines, intending them to be the highways for his conquering armies. God made them ring with the hurrying feet of the armies of the cross. So the merchant and passenger ships of England, Germany, Norway, America, and Sweden, manned by sailors from those countries, carry the missionaries, the bulk of whom are of the same nationalities. The pathfinders of history and the pathfinders of the cross go in the same ship. The gospel of grace is being hindered, illustrated or spread by the crews of the ships engaged in the work of carrying missionaries to the centers of heathenism. Nearly every great passenger ship carries a representative of the Church of Jesus Christ in the form of some missionary, teacher, or doctor going to his particular field. If the officers and crew are not sober, orderly and exemplary in their conduct, how deep is the wrong and injustice done to the missionary

and the cause of the cross of Christ, and to the principles of righteousness which it represents, when the officers and crew belie the teachings of the Bible, and nullify the preaching of the missionary by self-indulgence, open sin, and constant participation in

would prefer to work in inland stations, away from the contaminating influences of great coast cities. Heathenism is a hard problem, presenting a granite front; but heathenism plus the evil influences of landmen or seamen from professedly Christian coun-



NEW SAILORS' INSTITUTE AT 507 WEST STREET, NEW YORK CITY

the vices which the missionaries go to combat and uproot.

Outside of the positive, deep-rooted heathenism and the sinful bias of the human heart, it is no exaggeration to say that the greatest hindrance to the spread of the Gospel in India is the Englishman, and in the Philippine Islands the American. The truth of this is so well known that most missionaries, if the choice lay within the scope of their personal inclination,

tries is a problem upon a problem. The Church of Christ at the present time sends ten missionaries to Bombay or Hongkong, and the shipowners send ten thousand sailors, who may, by their lives, violate the laws of God and dishonor the countries sending them, hindering the work of foreign missions; or possibly becoming helpful allies of the missionaries, an arm of the Church across the waters.

The popular conception of the sailor

does him injustice. He is not a saint by any means. Yet, contrary to popular conceptions of a sailor's relation to religion and in face of numberless



SEAMEN'S BETHEL, "CALEDONIA," AT NAPLES

limitations, sailors have played an important part in the founding of missions and furthering of the Gospel. In the story of the conversion of some of the South Sea Islands, seamen have had a creditable share. Commodore J. G. Goodenough, in 1875, was killed in an attempt to reestablish friendly relations with the heathen natives. His Christian spirit conquered his dying pains, and his missionary zeal showed itself in a deep concern for his ship company: "If I can only turn one soul to the love of God, if it were but the youngest boy in the ship, I must do it." God's love and grace he continually urged on his men, knowing the sailor's need of His grace. The story of the life sacrifice and heroism of Captain Allen Gardiner, and his efforts to reach the Terra del Fuegians and Patagonians on the inhospitable shores of South America form one of the thrilling chapters of missionary history. The blood of the sailor became the seed of the flourishing South American Missionary Society. Cap-

tain Trotter, a Christian officer of devout spirit, had an important part in the founding of the Niger Mission, associated with the name of Samuel Crowther, the slave boy, who afterward became the Bishop of the Niger. Captain Prevost, another devout Christian seaman, gave a heathen boy in the north of British Columbia a New Testament, and wrote inside,



A SCANDINAVIAN SAILOR

"From Captain Prevost, R. N., in the hope that the bread cast upon the waters may be found after many days." His venture of faith was re-

warded beyond his expectation. It was the beginning of Metlakatha, the Christian village at Fort Simpson, and the marvelous work associated with the name of William Duncan, whereby in twenty years bloodshed and cannibalism gave way to prayer and praise in churches built to the honor of the true God. Admiral Prevost, twenty-five years later, returned and saw the boy to whom he had given

arctic explorer, Admiral Sir Edward Parry, founded in the year 1851 a naval officers' Prayer Union, and among its Sunday morning petitions is one: "That the Spirit of God may rest upon them, and that they may be a blessing to their country, as well as to the heathen and other nations with whom they come in contact." Some Christian sailors on a United States battleship were the means of



GROUP OF FIREMEN ON A TRANSATLANTIC LINER

the Testament, and found him among the Christian Indians. "In humble faith," the Admiral wrote, "we could only exclaim: 'What hath God wrought?' It is all His doing, and it is marvelous in our eyes."

A seaman's chaplain boarded a vessel in Cork harbor, Ireland, and sold a Spanish Bible to a sailor; first fruits of the Reformed Church in Mexico. The work of seamen in distributing tracts and Portions of Scripture on voyages can not be tabulated. The recording angels and the sailors' confidants alone know of this blest ministry. In the British Navy, the

founding a Sailors' Rest in Nagasaki, Japan. Father Taylor, the Boston sailor-preacher, from his pulpit throne sent the Word over the waters unto the ends of the earth. "I have been in ports," said a sailor, "where the United States was not known, but never where Father Taylor was not known." His words went to the ends of the earth. We have seen seamen in uniform conducting a gospel meeting in a "Patio" in Montevideo, singing familiar hymns, and making Gospel addresses through an interpreter. Forecastle sailors, firemen and stewards are often coming in contact

with missionaries, taking part in their services by prayer and testimony. "Lending a hand," as they would phrase it, is more common than even the shore friends of the seamen imagine. Only, with sailor-like diffidence, they do not care to speak of their efforts at mission work abroad.



THE SEAMEN'S HOME, ANTWERP

These incidents are cited to show the great power that lies in the sea forces of the Church. "Ye shall be my witnesses unto the ends of the earth" holds within its vast sweep the sailors on the sea. By the nature of his calling, and the character which sea life develops, he is peculiarly fitted to be a witness for Christ.

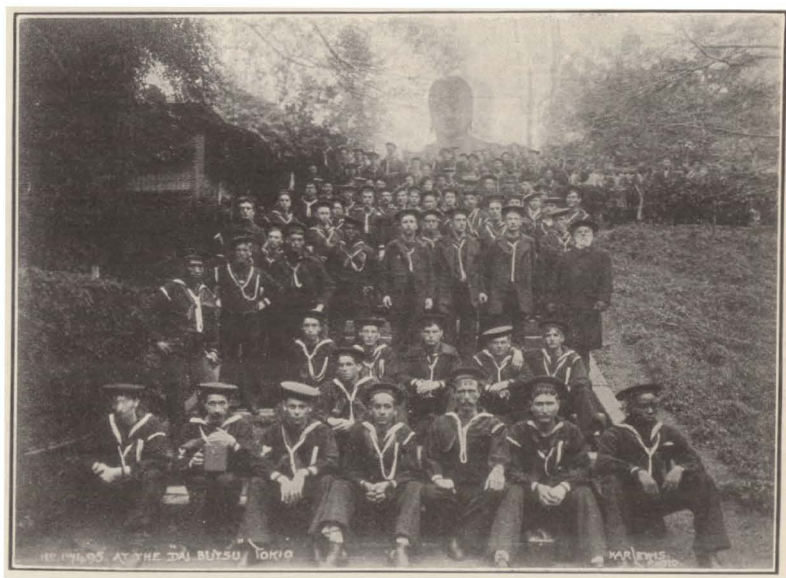
Ordinarily, with converts made from heathenism, hundreds of vicious associations are continually sapping the newly laid foundations of Christian character. Reverence has to be inculcated, blunt moral sensibilities to

be sharpened, ethical ideals to be created; the mind is to be saved as well as the body. In the case of the seamen much work of this kind has been done. Large numbers of our sailors come out of good Christian homes, where the influences have been of the best. Foundations have been laid at home, and seamen's chaplains and missionaries can assume much that ordinarily in Christian work can not be assumed. The world freedom of sea life, if it makes for careless living, also tends to make men religious; great stretches of sea, storms, equatorial calms, constant danger, lonely watches when sailors are driven into themselves, make them peculiarly susceptible to religious impressions. Obedience is the first law of their working life. Ship discipline and the demands of a sea life, inuring the sailor to hardship and adversity, have woven and toughened the moral fiber of his character in a hard school. Reverence, the mother of all virtues, is already part of his character. He is prepared by physical suffering, and to suffer for Christ's sake is the next logical step in his mind to suffering for self and the shipowner's sake. Moreover, he is, to borrow a political phrase, a "world power." Brought to Christ in New York, a sailor may witness for Him in London, Hongkong, or San Francisco within six months. He voyages and visits places unknown even by name to landmen. His influence is felt to the ends of the earth. Diplomats represent governments and are known to the inner governing classes, but rarely come in touch with the common people. Sailors are the representatives of the common people to the common people. The native in the streets in Bombay or Shanghai gathers his

knowledge of Englishmen or Americans and is influenced by the sailors he sees in the streets. We may resent the imputation that these sailors represent England or America. But the resentment does not alter the fact that they do represent us to the masses in the great heathen cities. Governments care for the character of their representatives. It behooves the Church to

chaplains in Bombay, Yokohama, Genoa, and Galveston, Texas, told of sailors from South Wales joining in the local missionary efforts, singing their hymns and heartening the missionaries by their testimonies.

The possible sea power of the Church is a force of three million sailors traveling from continent to continent as "living epistles," on board ship and



AMERICAN SAILORS AT THE STATUE OF BUDDHA, IN JAPAN

do likewise. The sailor's power, as a wandering evangelist, was grasped by Arius, the heretic of Alexandria, who propagated his pernicious teachings by the aid of the seaman. In those remote days, when ships went from Egypt to all parts of the Mediterranean, where Arius could not go the voice of the sailor went singing songs especially written to convey his teaching in popular language.

When the fires of the Welsh revival were burning in South Wales, sailors on the ships caught the divine contagion, and letters from seamen's

ashore, so living that "God's way may be known upon the earth, His saving health among nations," witnessing for Christ a mobile force partially prepared for its work, lacking only the divine fire to energize and use it. Possibility is written across the forehead of every sailor. Charged with divine love, he may become a formidable and aggressive power for righteousness.

Make the merchant marine of every nation a Christian body; unite it with the naval marine, and we can have the Church on the sea allied with

the Church on the land, seeking to bring Christ to His appointed pre-eminence, so that the ships shall wait upon Him. To see the multitude of ships going from country to country dispensing the benedictions of the cross is no chimerical dream, but a vision with the divine warrant of Scripture, and it is a more hopeful task, nearer consummation than the

conversion of India or China. The sound of the sailor's voice has gone out into all the earth. The message of that voice, what shall it be? God claims the sea, and in His name we claim the seaman for the world's evangelization. The conversion of the sailor and the upbuilding of his character is the work of the American Seamen's Friend Society.

THE MAHATMA AGYMYA GURU

BY E. W. WHERRY, LUDHIANA, PUNJAB, INDIA

Some weeks since some credulous people in London were startled by the announcement that their Swami lecturer from the Orient had been arrested upon the serious charge of attempted assault upon a lady, who had gone to see him in reply to an advertisement for a typist.

The description of the guru is that he is a man sixty years of age, tall and lank, drest in the gorgeous habiliments of the Hindu Swami, grave and self-possessed in manner, with a voice soft and persuasive. He is a man of strong intellect, well educated in the schools of India, claiming to be an adept in the philosophies of the Hindu Shashtras, and himself a believer in the Vedanta system. As a religious teacher he says he is not merely a guru, or teacher, but that he is god, "the god of gods." Among the common people of England and America this exalted personage merely posed as "a holy man from the East." In his apartments, the landlady who seems to have ministered to his temporal wants told the applicant for service that the guru was not a man but a god; that his presence was the abode of love, and that his house was the temple of peace.

The ostensible calling of the Mahatma Agymya Guru was the establishment of a "Parliament of Truth." He had succeeded in getting recognition from some quite intelligent people in search of light from the East. What is more, he had obtained considerable financial support. How intelligent men and women in Christian countries can allow themselves to be taken in by these pretenders passes knowledge. However, these good people had a rude awakening in London, when their Swami guru was haled before the courts and, on the testimony of two of those whom he had wronged, was convicted and condemned to four months in prison with hard labor.

This man's career and blasphemous pretenses reminds us of a Hindu Swami who was interviewed by Mr. Curtis, of the Chicago *Record-Herald*, about two years ago. He too had taken apartments in New York City, and posed as a god. Aside from the illustrated article in the Chicago *Record-Herald*, nothing more was heard of him. It is probable that Mr. Curtis' article availed to change the habitat of the Mahatma, and that he found his way to another city. Was

it to London? The two personages are so much alike—both were styled “Agymya Guru” and both claimed to be “god of gods”—that their identity seems at least probable.

A study of the Hindu Swami would disclose some traits of character illustrative of the heathen Hindu with his “ways peculiar.”

Swami Vivekananda was the first Hindu lecturer who became famous in America. He was introduced to American people by the late Dr. Barrows at the Parliament of Religions in 1893, and soon became famous. He was a man born of one of the lowest castes, altho he claimed to be a Brahman, who was educated in a mission college with a view to his becoming a lawyer. After spending some years in England, he went over to America to see the great Exposition. He did not go as a representative of any body of Hindus in India. He just turned up and when his presence and fluent use of English commended him to the management, he was given a prominent place on the program. He claimed to represent India, but he was a self-constituted representative. The eloquence of his addresses and the popularity which he almost immediately won made his career as a lecturer a great financial success. His fondness for beefsteak and mixed drinks, however, discredited him before long, and he found it convenient to return to India. His pretended reverence for the man who had introduced him to America was revealed in its true light when Dr. Barrows came to India as university lecturer. The Swami Vivekananda did all he could to antagonize him and on all occasions avoided him.

Another man, known, when last heard from, as Swami Dharmananda, was an adventurer of a different and more dangerous character, posing sometimes as a Christian and at other times as a Hindu. So persuasive were his eulogies of the person and work of the Lord Jesus that he succeeded in making Lord Radstock believe him sincere; and the zealous nobleman rushed into a two-column article in the *London Times*, which filled the Christian world with gladness, that at last an apostle was about to arise in India who would lead the forces of Christian evangelization on to victory. When the Swami Dharmananda returned to India, he was prominent in the meetings of the Y. M. C. A. in Calcutta, but not as an out-and-out Christian. He wrote a book, “The Yogi of Yogies,” in which he praised the Christ as the greatest of all Yogies, but denounced the Christians in terms that left no doubt as to the distance between the Swami and the Christians of India. He claimed to have an immense following of educated Indians. A publishing house was advertised to handle his writings. The new cult was to be exponent of the teaching of Christ as interpreted by Swami Dharmananda. But suddenly the Swami disappeared. No one has discovered his present abiding-place.

The following letter, dated December 26, 1904, from James Monro, C.B., of Ranaghat, Bengal, will in some measure throw light upon this mystery:

“Your allusions to the so-called Swami Dharmananda lead me to write to you. It is high time that both the Christian and Hindu community should know that this man is nothing but an impostor. To Lord

Radstock he posed as an earnest inquirer into the truth of Christianity. To Hindus he figured as a staunch upholder of Hinduism, and an opponent of Christianity.

"The truth is that he is identical with Gopal Chandra Shasti, who was baptized by Mr. Manwaring, of the C. M. S., in 1896. This Gopal Chandra turned out to be a fraud. He was not, as he alleged, a graduate of Calcutta, and he was, after his disappearance from Madras (where he was being trained in the C. M. S. Divinity School), in consequence of the suspicion about him, found at Cuddalore driving a good trade as an astrologer! He was imprisoned by the Cuddalore authorities as a bad character for six months.

"This Gopal Shastri, who posed as a Brahman, is identical with one Rajendra Nath Dutt, a Kayast, or (as some say) a Sonar Benia, of Raina, District Burdwan, Lower Bengal. This Rajendra Nath, under 15 or 16 aliases, was well known to the police all over India as a swindler and a cheat, who was convicted and imprisoned more than once.

"Swami Dharmananda managed a native paper, called *Shudha*, in Moorshidabad, and in the first number of it there appears a photogravure of him. *This photogravure is identical with the photos of Gopal Shastri and of Rajendra Dutt.* I have seen the three pictures, and there is no doubt in the matter possible that they are likenesses of one and the same man.

"This impostor, then, is most cruelly deceiving Hindus, for he is a baptized Christian, and therefore to Hindus a Mlechcha. Every Hindu who eats or associates with him is liable to be turned out of caste for a year.

"Of all the statements made I have overwhelming proof. It seems to me, therefore, that the public should know that in fixing on Dharmananda as a religious teacher they are selecting a repeatedly convicted swindler and a baptized Christian under a false name. Hindus will find in him no Brahman at all, but either a Kayast or Sonar Benia.

"Yours faithfully,
"JAMES MONRO."

This exposure of Dharmananda by Mr. Monro, a civilian, who spent his official life in the Police Department, leaves nothing more to be said as to the hypocrisy of this man. The writer wonders whether it may not turn out that he is the Mahatma Swami Agmya Guru of New York and London.

The anxiety of the writer in regard to impostors of the kind just described has little relation to the missionaries in India. They are always on the lookout for them. Possibly no man of ten years' experience in India has failed to run up against one or more of these pretended inquirers and religious frauds. Anxiety is felt by missionaries when they learn that such men go to the home land, and through the credulity of unsuspecting men and women get the opportunity to spread abroad false teaching concerning the purity of heathenism and the uselessness of missionary work for the conversion of enlightened Orientals.



ANNAMESE DRUMMERS AND BUGLERS

ANNAM, OR FRENCH INDO-CHINA

BY REV. R. A. JAFFRAY, WUCHOW, SOUTH CHINA

The land generally known as Annam, or French Indo-China, lies on the southern extremity of the east coast of Asia. It is bounded on the north by the two Chinese provinces of Kwang-Si and Yun-Nan; on the west by the kingdom of Siam, and east and south by the China Sea.

The divisions of Indo-China with their populations are approximately as follows: In the north, Tongking with a population of about 11,000,000; further south is Annam with about 6,000,000; again to the south, Cochin-China, with about 3,000,000; and south and west Cambodia, with about 1,000,000; an aggregate of over 20,000,000, and to-day *not one Protestant missionary among them*.

Burma and Siam have had the Gospel for nearly one hundred years; Canton province, China, has had missionaries for over one hundred, and even the inland province of Kwang-Si for fifteen; but Annam has been left to this day without one resident herald of

the Cross to tell them that there is a Lord Jesus Christ who is able to save from the guilt and power of sin.

The people are in many respects akin to the Chinese, to whose government they formerly were subject. They also partake of many of the Malay characteristics and evidently form a link between these two races. The Annamese are called by the Chinese "Kauchi," which means "separated toe." The name has a singular significance and arose from an ancient peculiarity of the race, the great toe of the foot being separated from the rest to an extreme degree. As a people they are generally quiet and inoffensive, but by no means as industrious and enterprising as their Chinese cousins. They are in fact considered rather an indolent, slack and shiftless people, and are for the large part poor, as a consequence. In dress, they differ slightly from the Chinese, adopting the old-fashioned costume of the previous Ming dynasty; they wear no

queue, and do not shave the head. They are considered the least attractive of all the Indo-China races. Notwithstanding this they have, however, immortal souls, and need the blest Gospel as much as we do. Many Christian people have a kind of condescending compassion, or patronizing pity, for the "poor heathen" and consequently feel moved to do something for their salvation. Do we realize that their souls are as precious in our Father's sight as ours? that Jesus loves them, and died for them as much as for us? that we are their *debtors*? Yes, debtors even to the "barbarian," and who can tell what the "Gospel of Christ," the "power of God unto salvation" may do for even these neglected races?

The native religions of these people are Buddhism, Confucianism, Spiritism and Roman Catholicism. The first three heathen religions are practically the same degrading systems found in China and other eastern lands; and the last so-called Christian religion is of the same type of corrupt Romanism found in South America and other such countries. "Making converts" is a wholesale business. Whole villages may enter the Roman Church at once without any real head or heart knowledge of the new religion: all that is required being conformity to the outward Romish ritual. Such "converts" are not worthy of the name. The fearful darkness of heathenism is but deepened by the presence of the Papacy. The only redeeming feature is the presence of a few French Protestant chaplains, whose work, however, has been entirely among the *French residents*. At intervals during the past years there has been an agent of the British and

Foreign Bible Society in Annam who has done blest work among the natives. The wonderful success of this Bible work only serves to show what might be done were regular missionary work opened up in the land.

Why is this vast field left without the Gospel light? Among the 11,000,000 of Tongking there is no Protestant missionary work being carried on at all. In the kingdom of Annam, not one Protestant missionary among its 6,000,000 of people. And so again Cochin-China and Cambodia with a combined population of probably not less than 4,000,000. Is this vast field left without the light of the blest Gospel because of its geographical position, just off the beaten track of the world's travel and commerce? This surely can be no excuse. Is it because the race is inferior and not worthy of the Gospel? See what Jesus has done for the wild and savage tribes of Africa and the islands of the seas, compared with whom the Annamese are civilized. This can be no excuse. Is it because we feel that the Romish Church is there and it is unnecessary for Protestant missionaries to go? Why then do we send missionaries to South America? A slight knowledge of the facts of the case is sufficient to prove to the true Christian that the missions of the Roman Catholic Church can not serve as a substitute for the pure Gospel of Jesus Christ. The fact that Romanism is there but adds a reason why the True Light should shine amid the darkness. Is it because it is feared that the French authorities would not tolerate the opening of Protestant missionary work? An honest attempt has never been made. Two comparatively recent events may indicate the movements of



the providences of God in this matter: first, the friendly relationship established between France and Britain in the past few years; and, second, the disestablishment of the Romish Church in France. That these two events will bring about a more tolerant spirit toward Protestant missions in French Indo-China by the French Government, we doubt not.

Early in the year 1899 it was the privilege of the writer to make a brief visit to Tongking from his inland station in the province of Kwang-Si, China. The object was to gain information as to conditions in that land. One incident at that time made more impression than any other, and it is typical, we trust, of the entrance of the Gospel into that great field. On crossing the border from Old China into the newly acquired land of Tongking the first stopping-place was a town called Dong-Dang. The shades of evening were fast falling as we found ourselves (a Chinese worker, chair coolies and myself) in the center of the busy market town, inhabited by Annamese and Chinese, and guarded by French soldiers. We knew not a soul in the place, and several attempts to inquire as to a place where weary travelers might spend a night of rest seemed utterly fruitless. We could get no satisfaction, or find any one who could understand Cantonese, and there seemed to be nothing of the nature of an inn in the place. Standing thus helpless in the middle of a strange town at nightfall, my thoughts turned to Him, who is an ever present help in trouble, and I lifted my heart in prayer for guidance,—“Lord, where shall we go?” When I opened my eyes I felt a distinct leading to enter the first door that presented itself—the

building proved to be the native Yamen—and so I prest my way through a pair of tall doors before which we stood and went from one room to another till I came face to face with an Annamese gentleman, who proved to be the local native official. I address him in Cantonese, requesting to be directed to a place where we might spend the night, and to my surprise received an answer in clear Cantonese: “You may stay right here if you wish, sir,” he said, “I have plenty of room.” Needless to say we praised our loving Father and thanked our kind host, who at once invited us to his reception room, poured out tea and entertained us royally. We had long and earnest conversations with this man about the Gospel of Christ, the first witness we were privileged to give to an Annamese, and presented him with some Gospel Portions and some Christian literature which he could read in the Chinese character.

In connection with the work of the Christian and Missionary Alliance in the province of Kwang-Si, South China, the Lord has in the past years of steady service given a line of stations from Wuchow, on the eastern border of the province, to Lung-Chow on the western border, a distance of perhaps over four hundred miles. The city of Lung-Chow, as will be seen by the accompanying map, is situated very near the border of French Tongking. The opening of this station has been fraught with much strong and continual opposition of Satan, probably because he well knows that it is to be the stepping-stone into the unevangelized “region beyond.” A work has been established there, however, and a little church organized of some fourteen Chinese.

MEMORABLE MISSIONARY DATES FOR SEPTEMBER

COMPILED BY MISS BELLE M. BRAIN

- Sept. 1, 1845.—Death of Mrs. Sarah Judson.
See life of Adoniram Judson, by Edward Judson.
- Sept. 1, 1901.—Death of Isabella Thoburn.
See "Life of Isabella Thoburn," by James M. Thoburn.
- Sept. 3, 1793.—Birth of Dr. John Scudder.
See MISSIONARY REVIEW, June, 1909.
- Sept. 3, 1847.—Birth of James Hannington.
See article in this number of the REVIEW.
- Sept. 3, 1868.—Coronation of Ranavalona II.
See "Thirty Years in Madagascar," by Matthews; also MISSIONARY REVIEW, March, 1909.
- Sept. 3, 1846.—Founding of the American Missionary Association.
See "Encyclopedia of Missions."
- Sept. 4, 1802.—Birth of Marcus Whitman.
See "Marcus Whitman," by Lowry; also MISSIONARY REVIEW, September, 1902.
- Sept. 4, 1846.—Death of David Abeel, China.
See "Encyclopedia of Missions."
- Sept. 5, 1810.—Constitution of the American Board adopted.
See "Encyclopedia of Missions."
- Sept. 5, 1851.—Death of Allen Gardiner.
See "Pioneers and Founders," by Yonge; or "Modern Heroes of the Mission Field," by Walsh.
- Sept. 6, 1749.—Ordination of Schwartz.
See "Men of Might in India Missions," by Holcomb.
- Sept. 6, 1839.—Birth of Samuel H. Kellogg.
See "Men of Might in India Missions," by Holcomb.
- Sept. 7, 1807.—Morrison arrived at Canton.
See MISSIONARY REVIEW, May, 1907.
- Sept. 7, 1808.—Samuel J. Mills organized a missionary society at Williams College.
See "Samuel J. Mills," by Richards.
- Sept. 7, 1850.—Allen Gardiner sailed on his last voyage.
See "Pioneers and Founders," by Yonge.
- Sept. 8, 1869.—Public burning of idols in Madagascar.
See "Thirty Years in Madagascar," by Matthews.
- Sept. 9, 1840.—Death of Kho-Thah—Byu.
See "New Acts of the Apostles," by Pierson.
- Sept. 13, 1801.—Birth of Eli Smith.
See "Encyclopedia of Missions."
- Sept. 13, 1820.—Birth of David Hinderer.
See "Encyclopedia of Missions."
- Sept. 13, 1876.—Signing of Chefoo Convention, which opened Inland China to missions.
See "These Forty Years," by F. Howard Taylor.
- Sept. 18, 1882.—A. C. Good sailed for Africa.
See "A Life for Africa," by Parsons.
- Sept. 19, 1853.—Hudson Taylor sailed for China.
See MISSIONARY REVIEW, September, 1905.
- Sept. 20, 1871.—Martyrdom of Bishop Patteson.
See "Bishop Patteson," by Jesse Page.
- Sept. 21, 1795.—Founding of the London Missionary Society.
See "Encyclopedia of Missions."
- Sept. 21, 1833.—Justin Perkins sailed for Persia.
See "Encyclopedia of Missions."
- Sept. 22, 1812.—Birth of S. Wells Williams.
See "Old-Time Student Volunteers," by Trumbull.
- Sept. 22, 1884.—Arrival of Dr. H. N. Allen (first resident missionary) in Korea.
See article in this number of the REVIEW.
- Sept. 23, 1828.—Founding of Rhenish Missionary Society.
See "Encyclopedia of Missions."
- Sept. 23, 1837.—Birth of Joseph Rabinowitz, of Russia.
See MISSIONARY REVIEW, January, 1894.
- Sept. 24, 1855.—Griffith John arrived in Shanghai.
See MISSIONARY REVIEW, June, 1905.
- Sept. 28, 1834.—First Protestant sermon on the Pacific Coast preached by Jason Lee.
- Sept. 29, 1819.—Ordination of Hiram Bingham and Asa Thurston, of Hawaii.
See "Encyclopedia of Missions."
- Sept. 29, 1883.—Baptism of Pandita Ramabai.
See "Pandita Ramabai," by Helen S. Dyer.
- Sept. 30, 1816.—Ordination of Robert Moffat and John Williams.
See any Life of Moffat or Williams.
- Sept. 30, 1874.—Fiji Islands ceded to Great Britain.

A Suggested Program on James Hannington

- Scripture Lesson:** 1 Sam. xxx.: 1-10, 21-25. Verse 24 is called "Hannington's text." He preached his farewell sermon from it, May 16, 1882.
- Hymn:** "I am coming to the Cross." This was Hannington's favorite hymn.
- Quotation:** "Africa must be won for Christ."—James Hannington.
To be used as a wall motto and memorized.
- Readings:** (a) Personal Attentions from the Natives. (b) Killing a Lion's Cub.
See "Peril and Adventure in Central Africa, Being Illustrated Letters to the Youngsters at Home," by James Hannington. (a) will be found on pages 43 to 45; (b) on pages 62 to 65.

THE IMPORTANCE OF EDUCATIONAL MISSIONS IN CHINA

BY REV. F. W. BIBLE, HANG CHOW, CHINA
Missionary of the Presbyterian Board

Missionaries and students of missions generally agree that the educational movement in China is a very important factor that will increasingly create new conditions and problems in missionary work. This new movement finds expression in an entirely new attitude toward the intellectual life of the West. This leads the Chinese to attempt to absorb and assimilate the great mass of knowledge which has been accumulated by the Western world during the past five hundred years.

The intensity of this desire is illustrated by the recent student migration to Japan, where 15,000 Chinese took up their studies two years ago. This craving for the New Learning is not confined to any section or class. By government action and private enterprise, schools are springing up all over the empire.

This means that the educational side of mission work is under the set of conditions so new that the old problems are fundamentally altered. The most evident missionary response to the changed conditions seems to be an increased emphasis on educational work.

Some missions which have done little or nothing hitherto in this line are opening schools on an extensive scale. The older schools, almost without exception, are seeking more land, new buildings, and better equipment. In several instances extensive endowment is sought.

The Canton Christian College and the Yale University Mission and the newly launched Harvard Mission are representatives of purely educational and non-sectarian missions coming as a response to the new conditions.

There can be little doubt that these plans for progress in educational lines in China far exceed anything in missionary enterprise.

The growth of the church membership in China has been very gratifying and has given a much larger Christian constituency for whom education facilities must be provided by the church, and the increased membership calls for an immediate increase in the number of ministers, teachers and evangelists trained in Christian institutions.

The prevailing tone in the comments on the educational situation points to some aim much beyond this, tho not in the least ignoring its vital importance.

Apparently the missionaries in China as a class have become conscious that there is in progress one of the most profound and far-reaching intellectual movements of the world since the Revival of Learning.

The lack of Chinese schools capable of supplying the education desired by enormous masses of young people and the financial inability of China to send more than the merest fraction of her students to Western lands, has brought about an opportunity unique in the history of Christian missions. This is an opportunity to dominate the new intellectual life of China with a distinctly Christian influence.

Let me explain by approaching the situation from the other side. China will ultimately acquire and assimilate the store of knowledge which Western nations have long called their own.

If this knowledge is acquired chiefly in Chinese government or private schools which are only now coming into existence or in Japanese universities, it is almost certain that the achievements and learning of the West

will be persecuted as independent of or divorced from, or perhaps antagonistic to the religion of Jesus Christ.

This has been largely the case in Japan, and means that the atmosphere would be certainly agnostic if not actually atheistic. As Confucianism, whose influence will have to be reckoned with for many generations, is essentially agnostic, there would be a condition peculiarly fitted to produce a type of mind well informed but closed to truth which is found in the realm of religion. This statement is not merely from the missionary viewpoint, but is true from any "Christian view of God and the world." It would be absolutely disastrous to China and of untold danger to the rest of the world. China would thus accept as the whole realm of truth a portion from which one of the largest and most important sections has been eliminated. All her thinking would be on premises so incomplete that her conclusions would be false.

It would be an effort to build a splendid arch without the keystone.

Since we of the West are responsible for the awakening of China, our gift would not be thus the gift of life, but the gift of a power which might be more destructive than helpful.

It is hoped that the Christian colleges and universities will offer Western knowledge, including science, literature and art, more fully than in the government schools, but that these will be offered as related to God and the influence of Jesus Christ.

The term "Christian" prefix to a school would indicate not narrowness but breadth.

The Christian schools in China, by taking a correct attitude toward science, should insist that the elimination

of the religious side of life makes a narrow not a broad intellectual life.

We must admit, however, that for the present at least non-Christian Chinese students will not come to us because of this broader type of education.

The Christian element in mission schools will be a deterrent instead of an attracting power for many Chinese for some time to come.

In one most important line—the teaching staff—there can be no question of the superiority of the Christian school.

The numbers of foreigners in government schools, aside from military schools, is so small as to be negligible. The missionaries engaged in educational work are as a rule much more thorough masters of their subjects than the Chinese teachers, and the same is probably true of the Japanese teaching in China. This general superiority over the Japanese is increased by the fact that most missionaries teach in the Chinese spoken language, while many of the Japanese, unfamiliar with the spoken language, teach chiefly by the written character. The Chinese, who form the great bulk of teachers in non-Christian schools, are at the added disadvantage of knowing little or nothing of the art of teaching.

To cap all, most of the capable teachers who are graduates of Christian schools have accepted positions in Christian schools.

This supremacy can not be maintained without effort, and we must send out more men for educational work. This probably means that an increasing proportion of educational missionaries will not be ordained men.

The immense population of China calls for a very large number of lead-

ers. The Christian institutions to-day are able to draw the men who will make leaders, but there are not sufficient facilities to train them.

The missions are vainly attempting to meet the emergency. The many union movements now in prospect or in operation are strong factors.

But in the home land the leaders of the Church must not lose sight of the fact that the Christian schools in China must have lands and buildings on a large scale and at once. The mission boards, at work in China, all have one or more definite projects under way, and the situation ought to be an appeal to men and women of means to found or to help some institution to carry on this work. This then is the pressing problem—money for buildings, land and equipment and men to man them.

In a mission land such as China, where the Christians bear such a small proportion to the whole population, it is not too much to say that a school is a failure which is not leading a very large proportion of its graduates to accept Christ, is not furnishing a fair proportion of them as ministers, evangelists and teachers in Christian schools; is not impressing the sense of obligation upon its Christian graduates to become active, earnest Christian workers, and is not maintaining in the student body a wholesome Christian atmosphere.

In Christian schools in China for the past ten years there has been more

failure in supplying men for evangelistic work than in any other particular.

In order that the splendid record of many schools may be continued, it is necessary that the educational work be kept in close touch with the preaching of the Gospel to the masses of people. The students of missionary colleges will respond chiefly to the example of the teachers.

The great need for thoroughly trained teachers from the home land can never be met by the appointment of men who are educators only. The most capable teacher of chemistry in the United States would not be qualified to teach in a mission college unless he was deeply imbued with the conviction that the chief work of missionary schools is to help in what has been called the naturalization of Christianity in China.

It is encouraging to note that the leaders realize the serious nature of the problems in China. The plan is to give to China, through the agency of the missionary colleges, a class of capable trained leaders whose lives will be dominated by genuinely spiritual principles. God's stewards in the home land can safely give generously with the fullest confidence that their gifts will help the progress of God's kingdom. The great human problem in the missions of China is the prosaic but important one of getting money to take advantage of the opportunities.

THE CHINESE NATIONAL C. E. CONVENTION

BY MRS. EMMA INVEEN UPCRAFT, SHANGHAI

On the morning of May 26th, the Ningpo and Shanghai delegates, bright-faced boys and girls, older men and women, arrived in rickshas at the station of the Shanghai-Nanking Railway. Wheelbarrows full of luggage, bedding rolled in matting, bamboo lunch-baskets, and nondescript bundles in blue bandannas were piled up on the ground of the open waiting-room, while "C. E." receipts were exchanged for red paper railway tickets.

A man walked from group to group. "Please, will you have a badge, a gift from the Religious Tract Society?"

Nanking, the "southern capital," is always full of interest to the tourist and visitor, but of far more interest to the missionary.

Schools for boys and girls, of all grades up to the university, Bible schools for women, Union Theological Seminary, Union Nurses Training School and a large medical work, in addition to the evangelistic work, are some of the features of the Lord's work as prosecuted by the Presbyterian, the Methodist, the Christian and Friends' missions, all American societies.

The Chinese mat tent on the Methodist University campus, which had been erected for the "Goforth meetings," was filled at the opening meeting of the C. E. Convention, Thursday morning, the men and boys on one side, the women and girls on the other, Dr. G. F. Fitch, president, in the chair. We contrasted the present-day opportunities with the early days when Christians were few in number and travel very difficult. "Now the railroad makes it easy and less expensive to move from place to place, and Christians are more numerous; hence

such a gathering of young people is no longer impossible." In the new spirit of oneness pervading the Christian body, truly the old Chinese saying, "All within the four seas are brethren," finds a fulfilment the an-



THE BADGE OF THE CONVENTION.
The Chinese Characters Signify Chinese Empire.

cient sage never dreamed of. It is not difficult now to believe that some day China will also have one intelligible spoken language.

A full four days' program did not seem to stagger the crowds that filled the attractive much-bebanneted tent. It was estimated there were over 400 delegates and visitors outside the Nanking district, coming from twelve provinces. The average attendance was about 1,100, the highest attendance at one meeting 1,400. Number of young people's societies of all names represented 475, with a total membership of over 6,000.

A young Nankinese did credit to his training in a mission school, translating the most difficult sentences with ease and promptness. He rendered this service four times one day to the great delight and profit of his hearers. There were almost as many variations

in the Mandarin dialect as there were speakers, but a large proportion of the audience understood Mandarin more or less. Mr. Wei, the delegate from Canton, spoke in perfect English, poetical at times, and was interpreted by a missionary into Mandarin Chinese! Rather an amusing reversal of the natural order!

Two unique sessions were those devoted to the Junior C. E. and "What Has C. E. Done for the Women?" At the first meeting apparently all the pupils from all the missions in Nanking turned out in full force. The little folk delighted all with their sweet rendering of good old-time children's hymns. Mrs. Strother told of junior work in the United States, and especially of her own society in St. Louis. A Chinese young lady teacher in Nanking gave a clear, well-thought address on "What More Can Be Done for Juniors in China?" She was followed by a young girl of seventeen from Ningpo. The fact that young girls can and do, without hesitation and in modest unconsciousness, speak from a platform to a mixed audience is proof, not only of the liberation of woman in China, but that the Spirit has fitted some for special service. This fact was manifest also at the special woman's meeting held in the beautiful new chapel in the Friends' Mission. A symposium on "What C. E. Has Done for Woman" was conducted by Miss Kelley of the Christian Mission. Some dozen or more women and girls, in various

dialects and from many parts of China, gave five-minute talks.

But to many the cream of the speaking was found at the early morning "Quiet Hour," when, from six o'clock to seven, Miss Dora Yü led from 500 to 600 people in prayer and meditation on the deep things of God. A quiet, unassuming, modest, womanly girl, led and taught by the Spirit, she has been God's channel of blessing to a multitude of women and girls into a newer and higher life. May God raise up many more like her!

Sunday, the last day of the convention, was full of good things, ending with an evening service that will live long in the memory of many. "What Lessons Have I Learned at This Convention?" was responded to by the men, often several speaking at once. For a time it seemed as tho the men had the monopoly, but when the chairman turned to the women's side there was instant response from a great many. Clearly, tenderly, earnestly, humbly, with divine wisdom, did Mr. Li lead the listening multitude in the step of rededication, of surrender to the spirit, of willingness to be led and taught by Him and to be faithful in daily prayer and study of the Word. Probably two-thirds of the audience responded, without pressure. It was marvelous. Mr. Li led in a closing prayer. Then all sang "God be with you till we meet again." The convention adjourned to meet for its eighth session in Peking, the "northern capital."



THE RENTED PREMISES OF THE TRIPOLI BOYS' SCHOOL, SYRIA



THE CHINESE CHRISTIANS AT A REVIVAL SERVICE IN THE CHINA INLAND MISSION COMPOUND, NANKING

THE BOYS' SCHOOL AT TRIPOLI, SYRIA

BY REV. W. S. NELSON

One of the marked things in the development of life in Syria in recent years has been the steady advance in self-support and the growing demand for education in American schools. Northern Syria has always been a simple district, with plain standards, and a ready attention to religion. The people are, on the whole, poorer than in other sections, but more self-respecting and independent, and the mission work among them has been more interesting and more successful. I refer to the portion of Syria lying north of the railroad connecting Beirut with Damascus, a region seldom invaded by the tourists. This latter fact has been usually considered as a benefit rather than otherwise, for there are certain difficulties always found in the wake of the tourist parties.

Much has been said about the changes to be anticipated as a result of the revolution of 1908 in Turkey. It is too early to speak dogmatically in detail. There can be no doubt, however, that the new attitude of Turkey and Turkish Mohammedanism to the outside world calls for a most earnest and watchful response on the part of Christian America. A new era of material and commercial development is already in sight. Closer and more friendly intercourse is sure to open up new opportunities for influence, and we must be ready to use them in the best way. It is already apparent that Mohammedans are more ready to read Christian books, and we must have them of the best kind now that the restrictions on publication are at an end. They are also ready to attend evangelical worship as never before, and our churches must be adequate to

the new demands upon them. They will seek our schools also, for whatever may be the development of government schools under the new régime, they will always need and are sure to seek the schools they have learned to trust.

Tripoli is assured of a new position of importance commercially, for it is destined to be the Mediterranean terminus of the long-expected short route to India. In a very few years a line of 1,000 miles will cross from Tripoli to the Persian Gulf, solving one more of the great problems of world communication. Tripoli is the only logical and feasible point from which to build this line. There is no engineering obstacle, the highest elevation being but 1,800 feet above sea-level, and all grades easy. The country is a rich agricultural district, capable of great advancement and assuring a large business.

In 1904 a boarding school for boys was opened in Tripoli, and has met with great favor and marked success. It was necessary to begin on a practically self-supporting basis, and in this success has been achieved. The first year gathered 32 of the most loyal, eager lads it has ever been my pleasure to see together. The premises were inadequate and unsuitable. The second year, in larger premises, 62 boys were instructed. The third year found 75 and the fourth year 83. Each year something was done to improve the equipment and work of the school, and each year closed with a clean balance-sheet, and all bills settled on a self-supporting basis. Mission funds were not drawn upon for anything beyond the salary of the mis-

sionary in charge, and a part of the rent of the school premises. In short, it was demonstrated that the people would support the school, if it merely had a house of its own.

The owner of the rented premises notified us that he would not renew the lease, which runs until early in 1910. It became necessary at once to open a campaign to secure a building fund. The writer was authorized to do this from special sources, so as not to interfere with regular Foreign Mission contributions. It was the panic year. It was Presidential election year, and all the outlook was discouraging—but it *must* be done and done *at once*. On the most conservative and economical plan, it was estimated that we must have \$30,000 to provide for a school

of 100 boarders. That means an average of only \$300 for each boy, and is surely not a large sum to secure the education of one boy each year so long as the school shall last. About half the sum has been raised, and it is very important to secure the rest before the writer's return to Syria in May. Money or pledges may be sent directly to him or to the treasurer of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York, designated for the Tripoli Boys' School.

We have besought the Lord long and earnestly to open for us the door of access to Mohammedan lands. Now He has given us one opportunity. It is for us to manifest our faith and courage by pressing forward promptly.



PUPILS OF THE BOYS' SCHOOL, TRIPOLI, SYRIA.

ISRAEL AND ISLAM*

D. M. PANTON

Four facts of profound prophetic significance confront us to-day. The first fact is the alliance of Israel and Islam. Israel from the first recognized Mohammed as a true prophet to Arabia; † and Islam—if the startling words of Dr. Zwemer are correct—"is nothing more nor less than Judaism plus the apostleship of Mohammed." ‡ But mutual tolerance is now ripening into open alliance. Surrounded by the high Moslem prelates of the Turkish Empire, the Sheik-ul-Islam, the supreme Mussulman in Ottoman lands, recently address the chief rabbi of Turkey thus: "The principles of our religion coincide with yours. I wish that no barrier should any longer exist between Mussulman and Jew, and I am anxious that they should love and help one another like brothers. Promise me that you will help to this end; you may rely upon my co-operation." § The momentous significance of the alliance becomes obvious when it is realized what Islam really is. "Islam," says Mr. Gairdner, of Cairo, "is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete, and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has in the past signally defeated Christianity; the only one that seriously disputes the world with Christianity; the only one which, in several parts of the world, is to-day forestalling and gaining on Christianity."

The second fact is that Islam is a great missionary religion. Within fifty years of its birth it had swept the African churches out of existence, and threatened the last strongholds of the Christian faith; within a hundred years it swayed an empire vaster than

that of Rome. Dormant for several centuries, an aggressive revival is now passing over Moslem lands. No Christian apologetic is published in the East without being at once met by a clever Mohammedan reply. In Burma within ten years Islam has increased by thirty per cent.; in Bengal it has won over 2,000,000 converts—half as many as the entire Christian gain (roughly computed) throughout the nineteenth century. It is sweeping Central Africa like a prairie fire. "When I came out [to northern Nigeria, a province of some 10,000,000 souls]," says a missionary, "there were few Mohammedans to be seen; now, at the present rate of progress, there will scarcely be a heathen village uncaptured by Islam by 1910." It has even turned its missionary propaganda on England. A mosque at Liverpool, and another at Woking, are soon to be supplemented by a central Mohammedan mosque in London. A solid phalanx of 230,000,000 souls, with ever-expanding fringes, implacable, convinced, and intolerant, confronts the Church of God. "It is a fight for life," says Dr. Post; "and we must Christianize these peoples, or they will march over their deserts, and they will sweep like a fire that shall devour our Christianity and destroy it."

The third fact is that Islam is a second-advent religion. "Jesus," says the Koran (Sura xliii), "shall be a sign of the approach of the last hour": descending as a mighty Moslem prince, he is to officiate in place of the Imam in the mosque at Jerusalem, and slaughter all but Moslems. Already Islam is growing sensitively apprehensive to the approach of a claimant to divine honors. Mosques are to-day erected in Brooklyn and New York,

* A remarkable paper, originally published in *Trusting and Toiling*, but too important to be allowed to escape notice.

† "Jewish Encyclopedia," art. "Islam."

‡ "Islam," p. 17.

§ *Daily Telegraph*, September 5, 1908.

It is, however, a happy fact that in Sumatra 16,000 ex-Moslems are organized in churches, and 22,000 in Java. For every high-caste Hindu, 5 Moslems yield; missionaries are planted in every Mohammedan city of 10,000 inhabitants; the Bible speaks in every language of Islam; and no Mohammedan country is without its converts and its martyrs.

where Abdul Abbas, who calls himself the Glory of God, is worshiped as the Savior by more than a million Mohammedans throughout the world. Predicted as coming by a forerunner in 1844, he is worshiped as the Incarnate Son of God; and "he is literally continuing," so says Mr. A. P. Dodge, the chairman of his New York Council, "all the works of Christ, and actually fulfils all the prophecies and revelations respecting the second coming of Christ 'at the right hand of the Father.'"* But most significant is the essential unity of Islam with the approaching world-wide worship organized by the false prophet. For (1) the Arabian prophet also bears the Scriptural stigma of an Antichrist. "God the eternal," he says, "begetteth not, and he is not begotten": "this is the Antichrist," says John, "even he that denieth the Father and the Son" (1 John ii, 22). Also (2) Islam, in close resemblance to one of the most peculiar characteristics of Antichrist's worship, is a system of a prophet without a priest. "Islam," as a London Mohammedan recently wrote, "recognizes no priesthood, no doctrine of atonement, no redemption, no original sin." Moreover (3), the spirit of Mohammedan conquest finds close analogy in the murderous persecutions (Rev. xii, 15) of Antichrist's most powerful emissary. No fiercer religion ever devastated the world; and, deep beneath the smooth words of a diplomatic civilization, smolder the ancient fires. "Attack them," says the Koran (Sura ix); "God will punish them by your hands and will cover them with shame." Finally, (4) in both cases the inspiration (Rev. xiii, 2, 12) is diabolic. "The inspiration," says Mohammed, who attempted suicide in order to escape from the spirits who obsessed him, "rends me, as it were, in pieces; the hair of my head is white from its withering effects." "It may well be," as Sir William Muir remarks, "that a diabolical

inspiration enslaved the heart of Mohammed."

The last fact is approaching crisis. Critical ravages in the sacred literatures of both religions are sapping the slender barriers that divide, and both Israel and Islam, awaking from age-long torpor, are slowly turning their faces toward the apocalyptic catastrophe. "Daughters of Jerusalem"—our Lord's words are approaching ominous fulfilment—"weep not for me, but weep for yourselves, and for your children"—Jews to the latest generation; "for if they do these things in the green tree, what shall be done in the dry?" (Luke xxiii, 28.) The withered fig-tree is unconsciously preparing for the reception of Christ's supreme foe. "They desired," said Dr. Lippe, in opening the first Zionist Congress, "to return in a peaceful manner with the consent of the Sultan. They would look upon His Majesty, if he would accept them, as their Messiah." It is most significant that Napoleon, who convened the Sanhedrin for the first time since the fall of Jerusalem, and left among his papers plans for the rebuilding of the Temple, also contemplated, in his dreams of an Eastern empire, presenting himself to Islam as the Moslem Messiah; even as Mohammed also first presented himself to the Jews as their Messiah—abortive forecasts of a dual feat of Antichrist. "I am come in My Father's name, and ye received Me not: if another shall come in his own name, him ye will receive" (John v, 43). It is reported that a Galician rabbi has solicited the good offices of King Edward with the Sultan to secure the rebuilding of the Temple on Mount Moriah on the present site of the Mosque of Omar. The dreaded prince with whom Israel, negotiating from a rebuilt Temple, will make a brief and disastrous covenant (Dan. ix, 27), must soon rear his blasphemous head in the Holy of Holies (2 Thess. ii, 4), and provoke the sharp agony of Jacob's Trouble (Jer. xxx, 7).

* MISSIONARY REVIEW OF THE WORLD, May, 1906.

ISLAM AND CHRISTIANITY IN AFRICA *

A SERMON BY THE LORD BISHOP OF SALISBURY

An able writer on missionary subjects, who is himself an African traveler of some distinction, ventured thus to prophesy in the year 1900: "There can be little doubt that before the close of the coming century heathenism will be practically extinct in the continent of Africa. The whole population will be either nominally Christian or nominally Mohammedan."† This is a very bold prophecy, seeing that it concerns some 200 millions of people, spread over a vast continent, extending irregularly over some 70° of longitude and an equal number of degrees of latitude, of which the equator forms very nearly the central line. I should doubt whether the eight years which have since elapsed have brought it perceptibly much nearer fulfilment. Yet the prophecy has this much of likelihood in its favor, that few of the difficulties which prevent rapid conversion elsewhere are to be found in Africa. There is much both in Christianity and Islam to attract the African, and little in him either of natural bias or inherited prejudice to obstruct conversion, provided that the missionary be content with rather superficial success.

Speaking of African races generally, there is no great system of recognized religious teaching in possession of their hearts and controlling their lives. There is no long history behind them of native civilization, with its heroes and triumphs, its great sovereigns and teachers, its literature and art, to encourage them to resist a foreign influence. On the contrary, the negro has a tendency to accept the teaching and imitate the example of lighter-colored races. When we ask, what sort of teaching or example is likely to appeal to the moral and mental endowments and the religious temper of the average African, we conclude that it is more likely to be Christianity or Islam than any other form of belief. The negro is practical in a high degree, and his practicality includes a perception of the presence of God in the world and a sense of need in re-

gard to Him. He is much more likely to accept a practical and definite creed like that of Christ or Mohammed than any form of dreamy pantheism or scientific materialism. The very defects of his character and endowments will save him from what are temptations to the Hindu on the one hand, or the Chinese and Japanese on the other. He has no love for abstract speculation, for idle thinking. He loves, indeed, to sit idle, but in order to talk and laugh and be merry. He is very unlikely to push forward the limits of human thought by speculations on the being of God or the destiny and personality of man. Nor is he, as far as I can gather, one to make practical scientific discoveries, and to enlarge man's insight into, and control over, the processes and forces of nature.

But he is by no means without qualities which may create a very powerful religious character. These qualities have recently been well summed up by Archbishop Nuttall after his long experience of the Christian negro in Jamaica and the West Indies, in his contribution to the recent book, by seven bishops, "Mankind and the Church." He speaks of the negro race and its religious endowments under five heads. They are:

(1.) Realizing the personality of God and the objectivity of the divine manifestation. Cheerful acceptance of all providential arrangements as the acts of a wise and loving God. Old Testament religion in a Christian form.

(2.) The emotional element generally in the presentation of truth, and the experimental realizing of it.

(3.) Musical tastes of a particular kind, and the emotional expression of religious ideas in music, in song, and in worship.

(4.) The social element. The sense of brotherhood in the Church. Taking an active personal share in the services of public worship, and in the actual work of the Church. Supporting the Church financially. Community in

*From *The Church Missionary Review*. †"Nigeria," by C. H. Robinson, p. 190.

service and sympathy in affliction, and in joy as well as in sorrow.

(5.) A strong appreciation of the authority of the Church and recognition of the value of its disciplinary arrangements.

Such qualities as these make the negroes in whom they are developed a great power for good, where they are led by sympathetic and wise teachers. They are always, it seems, at their best when led by strong men of another race, even if it be only slightly superior to their own—as is the case with the Hausas, who are led by the Fulahs. Further, the negro race is by no means a decaying race. It has, on the contrary, immense vitality—and it exhibits a very persistent type, as we see by the pictures on old Egyptian tombs. It has been made by God to be a powerful factor in the world and in the world's progress. But its progress can only come in union with Christianity. If it became Moslem in religion and civilization, its development would, after one upward bound, be permanently arrested. Nor is it easy to estimate the mischief which a Moslem Africa might do to the civilization of Europe, especially in the Continent itself. If the negro races, as a body, were enlisted under the standard of Mohammed, they would fight for a black and brown Africa with much greater chances of success than the native races of that Continent have ever fought before. Success in Africa would mean a revival of Moslem courage in Europe and India, and such a disturbance of the peace and happiness of mankind as would surpass, in my opinion, any other that can be imagined. Many have dreamed of a "yellow peril" in connection with the Far East; but that, if it ever grew to reality, would be a peril from naturally peaceful and trading nations. The curse of Islam is that it has no power of government but the sword, and no true love of the arts of peace, or ability to foster them. Its religious system is loveless, its morality very largely tinged with selfishness.

The defects of Islam, as a governing power, can hardly be better studied in detail than in Lord Cromer's most remarkable volumes on "Modern Egypt."

Yet there is an active propaganda going on from the University of El-Azhar at Cairo and from other centers. The missionaries are brave, tough and wiry men, accustomed to hard fare and long journeys, Apostolic in their lightness of equipment, absolutely convinced that their religion is unique in its righteousness, and pressing its claims with great zeal and devotion.

And there is much in Islam itself, both on its good side and its bad side, to make it more acceptable to the black races than Christianity. Besides which there is a much closer racial affinity between the brown and the black than between the white and black races. Brown and black intermarry and fuse much more readily; and this opens the upward road to power in a Moslem country much more easily than in a Christian one. The danger, therefore, is a very real and a very terrible one.

There are three points in the creed of Islam which appeal to human nature on its better side. They have been well, and even eloquently, described by Bishop Lefroy, of Lahore. The first is the outspoken acknowledgment of a personal God, of His existence and majesty, and His concern with every action of mankind. The word Islam, the name of the religion, means entire surrender of the will to God. Its professors are Muslims or Moslems—those who have surrendered themselves. Every act that they do is supposed to be prefaced with the words, "In the name of God the merciful, the compassionate." Thus life is penetrated by the sense of the presence of God, which a Moslem acknowledges by public acts of devotion more readily than the Christian. In the second place there is the whole-hearted belief that God has spoken to man, that He has revealed Himself in the Koran. This is

more prominently asserted in the Moslem creed than the inspiration of the Bible is in the Christian creed. We say, indeed, of the Holy Spirit in the Nicene Creed that He "spake by the prophets." But we do not say this creed nearly so often, nor do we mean by it so direct an assertion of infallible teaching, as Moslems do in their short formula so constantly repeated: "There is no God but God, and Mohammed is the prophet of God." Thirdly, there is the great truth of the brotherhood of believers, which is very natural to the negro races, and is especially welcomed by them when preached by a stronger and superior race. It lifts them up into fellowship with their teachers. It gives them a sense that believers are God's people, and so closely united in one body with common interests. These three tenets are full of attractive power.

Again, Islam does something tangible for those who embrace it as a better creed than idolatry. They make one great upward bound. Islam has suppress cannibalism and human sacrifice; it has removed many of the coarser features of idolatry and priesthood. It has professed to enforce "total abstinence" and to abolish gambling. It inculcates the three positive duties of almsgiving, fasting, and prayer.

Unfortunately, this is nearly all that can be said in its favor, and its negative results, and its injurious effects on character are after a time more manifest than its first upward tendency. It produces a hard, loveless, and fossil temper. It puffs up its votaries with unreasoning pride and arrogance, especially those of them who come from a supposed inferior race. It destroys their sense of sin, and their feeling of the need of atonement, which often existed in a perverse way beneath their idolatries. This I remember learning from that great missionary Bishop Steere. It not only does not check the lust of the flesh, but it embodies it as part of its system of conquest and slavery. Among its precepts about women (some of them at the time intended as reforms), is the

following: "Ye are also forbidden to take to wife free women who are married, except those women whom your right hands shall possess as slaves. This is ordained you from God. Whatever is besides this is allowed you; that ye may with your substance provide wives for yourselves" (Koran, Sura iv., 28 foll.). Thus a Moslem is authorized to carry off another man's wife in war and make her his slave, and to buy as many other women as he likes and add them to his harem. Moslems also have generally, in practise, accepted slavery, of men as well as women, as part of the system of society ordained by God, and have been the chief promoters of the trade.

Unfortunately these evil characteristics, with the partial exception of the system of slavery, are attractive rather than repellent to the natives of Africa. It is also, apparently, the case that the objection which they have hitherto felt to Arab leadership, because of the slave-raids and slave-trade which it involved, is now disappearing with the disappearance of the trade.

Hitherto, those of them who have thought at all deeply have hated Moslems as authors of their misery. But now that Europe will no longer tolerate the trade, the missionaries of Islam are growing more welcome. And they seem to make but few demands upon their converts. As a very competent witness states, Islam in East and Central Africa "offers the highest sanctions of religion to the lowest forms of human conduct. Its greatest achievement is social respectability; its chief failure lies in the absence of self-restraint in the individual." The precept, for instance, condemning liquor is apparently not enforced in those regions, and public conformity is all that is required both as to superstition and self-indulgence of almost all kinds. No change of heart is even aimed at in conversion. We can not, therefore, be much surprised at the progress of Islam in Africa, even in its most remote parts.

What is surprising is the comparative slowness of its progress.

Our continuous hold on Egypt since 1882, our successes in the Sudan campaign beginning in 1896, our successes in Nigeria, which were crowned by the convention of 1898 and added the great Hausa nation to the British Empire, and lastly our success in the Boer war, have convinced the black races of Africa that power is on the side of at least one Christian race. Doubtless they are also watching carefully what is going on in North Africa, especially in Morocco. Would that the success of the French armies in Algiers and Morocco, and in Madagascar, could be as truly described as Christian success as that of our own armies! For tho our statesmen and officials scrupulously abstain from needless interference with native religion, they are many of them more than friendly to Christian missions, and very few indeed are enemies of religion. All may be said to desire to respect freedom of conscience, and to put down that selfish misuse of power, that intrigue and injustice, which are natural to Moslems.

The external evidences of the weakness of Moslem power and the strength of Christian leadership, appeal very decidedly to the practical mind of the African races, and the evidences of the adaptability of Christianity to the negro races, and the progress which they make when converted to Christ, as in Uganda, impress the African mind. Any who talk lightly of the value of missionary meetings may be reminded that it was at a meeting on October 30, 1891, that the fund of \$80,000 was started, which saved Uganda to England and to Christian influence—after the order had been given to Captain Lugard to withdraw.*

Our present responsibility toward Africa is enormous. England possesses a larger number of its main gates, and controls a far greater portion of its habitable surface than any other power. We control the whole

valley of the Nile, from its mouth at Alexandria up to its sources in the Albert and Victoria Lakes, between which lakes the kingdom of Uganda lies, and through one of which the equator runs. On the West Coast, besides smaller colonies, we have the great protectorate of Nigeria, containing the lower waters of the Niger and its tributary, the Benue, and extending inland up to Lake Chad, the whole being the dwelling-place, among other tribes, of the great semi-civilized Hausa nation. The South African colonies and protectorates, and the Central Africa, now Nyassaland, protectorate, run up to the south end of Lake Tanganyika, and within eight degrees of the equator. On the East Coast there are the islands of Zanzibar and Pemba, and the East African and Somaliland protectorates. Thus, when we survey the continent from north to south, we seem to be responsible for a district extending through seven-eighths of its diameter, and for something less when we look at it from east to west.

This is a terrible responsibility, and it surely needs much greater attention as a whole on the part of Church and State than it has hitherto received. On the part of the State it clearly needs the establishment of an African Civil Service, which shall attract as valuable men as the Indian Civil Service has done, and possibly an African office. On the part of the Church it requires a very powerful effort to strengthen the existing centers of life where, not absolutely independent, but distinctly native and national churches may be most readily created. Such churches can not be created in the north or the south, where the presence of large bodies of Europeans depresses the native churches, and very much complicates the situation. But free and progressive native churches may be created in the equatorial and tropical regions of East and Central Africa, where Moslem influence is not yet very strong, and where the native races, like the people of Uganda, have a relatively independent character. Simi-

* Eugene Stock, *Hist. of C. M. S.*, iii. 439, 440.

larly, a great attempt should be made in Hausaland, where there is already a large Moslem community, but where our political influence is growing stronger every year. The Hausas make splendid soldiers, but they are more naturally keen men of business,

and, as such, indefatigable travelers. If they could be made into itinerant propagandists of Christianity, they would carry it much farther than settled missions can do. If they do not carry Christianity, they will carry Islam.

THE FACTS ABOUT MOHAMMEDANISM*

BY E. A. MARSHALL

Founder—Date—Place. — Mohammed was born in Mecca about 571 and died 632 A.D. Left an orphan at an early age. Married a wealthy widow. Lived a trustworthy life. Became a prophet at forty.

Founder's Reason for Its Inauguration.—Mohammed was bitterly opposed to the powerless polytheistic idolatry of the Arabians. When forty years of age he believed he had a divine commission from Gabriel making him a prophet.

View of God.—Mohammed got his idea of God from Judaism. He took only the attributes of justice, and had a god of law. Jesus Christ he considered a prophet, but inferior to himself.

View of the Created Universe.—The Mohammedan view of the creation of the universe is much like that given in the Bible, from which it was doubtless taken. God spake and the objects of creation sprang into being.

View of Man.—God took a lump of clay and broke it into two pieces. From them he created mankind. Of one he said: "These to heaven and I care not." And the other lump he said: "These to hell and I care not."

View of Sin.—Only the wilful violation of a known law of God is considered sin. Sins of ignorance are not counted as sins. Sin has nothing to do with our nature. Man inherits none of Adam's sinful nature.

View of Salvation.—Their belief in predestination and fatalism make their future fixt. However, prayer, good works, defense of the faith, are of some assistance. Salvation from pres-

ent power of sin is ignored. No incarnation.

View of Heaven.—Heaven is a place of sensual enjoyment to which only Mohammedans can go. They will rest upon gold couches, be attended by celestial beings and be always eating and drinking but never satiated.

View of Hell.—The hell of the Mohammedans is very similar to the purgatory of the Catholics. It is believed that Mohammed formed many of his views from reading the Apocryphal books.

View of Man's Duty to Man.—Mohammedans profess and often practise great loyalty for those of their own religious faith, but more often are jealous, suspicious and revengeful. From all others they keep separate and show hatred.

Treatment of Women.—A woman's hope of heaven is to have a husband and thus get in to be his attendant. He can divorce her by saying, "Thou art divorced." Her duty is implicit obedience and reverential silence in his presence.

Character of the System.—A mixture of Judaism and paganism. It is strongly monotheistic. Teaches absolute predestination and that only Moslems are saved.

Influence on Education.—Until the eleventh century the Mohammedan world was a leader in education. After that it fell and now the chief end of education is to know the Koran. Real education has been unpopular.

Attitude Toward Christianity.—The bitterest foe among non-Christian religions. To kill a Christian is to make

* From the *Missionary Witness*.

certain of the murderer's entrance to heaven. The cause of the bitter opposition is the claim of the deity of Christ. "If they turn back from the faith, take them and kill them, wherever ye find them."

Present Head of Authority.—Mohammedanism recognizes the Sultan of Turkey as the royal head of its religious system. He thus has ecclesiastical rule over 200,000,000 people.

The Priesthood, Etc.—There are no priests, as they do not believe in sacrifice for sin. They have teachers who are the most bigoted of all Mohammedans. Their education is confined to the Koran. "No crime is to be charged on the prophet."

Sacred Writings.—The Koran, smaller than our New Testament, has no chronological order. Is never touched with unwashed hands, carried below the waist or laid upon the floor. They declare it will not burn. Arabic language is sacred.

God and Gods.—Mohammedans believe in a God of only one person. They teach that to admit that Jesus is God is to become a polytheist and therefore an idolater. Their declaration is "There is no God but Allah, and Mohammed is his prophet."

Services and Worship.—Friday is the day of worship when the men gather at the mosques for prayer. Mosques are always open and are frequented by worshipers. Once a week dervishes whirl in praise before Allah until exhausted.

Prayer.—Orthodox Mohammedans pray five times a day. Friday is their Sabbath, when all Moslems gather for prayer at the mosques. If traveling, the worshiper spreads his mat and prays toward Mecca.

Symbols.—The "crescent," which is the symbol of Mohammedanism, is

also the standard for the Sultan of Turkey, who is the head of the Moslem religion.

Superstitions.— "When Mohammed's parents were married, it is said, that 200 Koreish girls died of broken hearts, and on the night Mohammed was born all the sacred fires of the Parsees went out, all the idols in the world fell over and the river Tigris overflowed its banks."

Peculiarities.— Mohammedans observe prayer, alms-giving, fasting and pilgrimages to Mecca. Abhor idols, circumcise children, sacrifice goats. Shut women in zenanas.

Specific Defects.— Mohammedanism denies Christ's deity. Exalts Mohammed to be a divine prophet. Denies personality of the Holy Ghost. Legalizes murder, lying, etc., if in defense of their religion, also slavery and polygamy.

Sects.— Mohammed prophesied that his followers would be divided into seventy-three sects, but there are to-day over 150 sects. The two main divisions are, the Sunnites and Shi'ites, and bitter is the strife between them.

History.— Mohammedanism began in the seventh century A.D. An early conquest was made of Abyssinia. Arabia, Palestine, came under its sway. northern Egypt was finally mastered and the army almost reached Rome before being checked.

Number of Followers.— Mohammedanism has about 200,000,000 followers. In Turkey, 18,000,000; Russia, 14,000,000; India, 62,000,000; China, 33,000,000; Persia, 9,000,000; Africa, 5,000,000.

Countries in Which Observed.— Mohammedanism exists in European Turkey, Asia Minor, Palestine, Arabia, Persia, North Africa, Sudan, Afghanistan, Turkestan, Beluchistan, India, Burma, China, Malaysia.

EDITORIALS

THE GUIDANCE OF THE SPIRIT

We have read of men, entombed in a mine by a slide of rock, and almost completely shut in, that when the lamps were quenched and the darkness was the most profound, one of them, who had the instinct of a guide, found his way and led his companions back to the shaft, by carefully following the little current of air on the ground which was moving toward it; and so, amid the obstructions, they crawled slowly toward safety. Is there not something very like this in sensitiveness to the Holy Spirit's teaching and moving in circumstances of peculiar peril and wide-spread error?

GOD'S CONDITION OF POSSESSION—OCCUPANCY

The wholesale extermination pronounced against the Canaanites seems to have applied to them as *nations*, or corporate communities. Individuals among them who submitted to Jehovah, were spared, and others permitted to live in the land, so far as necessary to prevent wild beasts from multiplying in unoccupied territory. Hence God says, "I will not drive them out in one year, but *by little and by little, until thou be increased, and inherit the land.*" Because He foresaw how slack they would be to possess their inheritance, He Himself moved more slowly in expelling their foes.

Is there no solemn lesson here for all time? *God's gift of opportunity largely keeps pace with our fidelity in occupation*: the measure of our diligence is often the measure of His co-operation. It is not worth while for Him to bestir Himself in behalf of a sluggish people. When He sees us steadily advancing, He moves rapidly before us, and opens new doors; but, when we lag behind, neglect His signals, and refuse to follow His leading, He Himself ceases to advance, and sometimes doors that He had marvelously opened are again shut, and remain long closed.

This is a lesson also for the individual: it is of the utmost importance to keep up with God. He goes ahead to lead only so fast as we are ready to follow and obey. To fall behind is to forfeit perhaps our chances altogether. In the early days of the church there occurred one of the greatest of crises. A signal opportunity arose for leadership, in a movement which would have changed the whole course of subsequent history. And, strange to say, the man qualified for such a crisis, intellectually and doctrinally, and by his acceptance with the church, was in existence, and God seemingly forced the scepter into his hand, but he lacked the independent force of character and intrepidity of will; and so the crisis passed unimproved, and never returned. Sometimes men have suddenly developed greatness, simply by watching God's signals, and rising to the occasion; like Abraham Lincoln, who rose at once to the highest rank of greatness by simple acceptance of a mission and an opportunity put before him by God. Had he been selfish, and sought to spare himself, or lacked in determination, or hesitated at the crisis, he would have gone down into history only as one more example of comparative failure, or, at best, one among thousands of mediocre men, who leave little impress on the race. As it is, no name in American history is forever more illustrious, not even that of Washington; in fact, it may be doubted whether, on the whole, any man, morally greater, has ever lived. May it not be that God drives out our foes little by little only because we are too slow to follow up His expulsions by our occupations?

THE EGYPT GENERAL MISSION

This organization kept its ninth annual meeting in London, June last.

It originated in Belfast, Ireland, in 1897, when seven young men, since known as the Egypt Mission Band, were singularly drawn into unity of spirit and effort, and spent a night together in prayer. They became so burdened for Egypt's evangelization

that they determined to go forth in faith and prayer to undertake there to spread Gospel tidings. Their sphere is Egypt and the Sudan, especially the Moslems in the thousands of unoccupied towns and villages. The mission is undenominational, drawing both workers and supporters from all churches, and carrying on evangelistic, medical, educational, and publicational work. They issue an Arabic magazine monthly and treat thousands of patients medically every year.

The first station was opened in Alexandria in 1898, and there is now a girls' school in the Bâb Sidra quarter with 60 pupils and three lady helpers and native assistants. In January, 1900, Belbeis, a town of 15,000, was occupied. No other Christian effort is carried on among the 63 villages and 120,000 people, of which it is the center. In February, 1900, work was begun in Chebin-El-Kanater, about 20 miles farther west, where about 60 more villages within 8 miles around were hitherto untouched. In 1901 Suez was occupied—a great pilgrim center. And so the work advances—taking in Abu-Kebeer, Ismalia, Tel-El-Kebeer, Cairo, and Mataria.

The whole work depends for support and extension on free-will offerings. No debt is allowed, and hence no expansion except as funds justify. We can very heartily commend this work to the generosity of God's almoners, for it is carried on upon thoroughly apostolic principles.

It was during a mission in Belfast, in 1897, that the editor-in-chief spoke in the new Y. M. C. A. Hall, on April 30, on the Four Crises of Missions: first, the period of indifference or dearth of interest; second, of new open doors; third, of dearth of workers; and, fourth, the existing crisis—of dearth of means. Little did the speaker then know that, *just at that time*, these young men were moved on by the Spirit of God, and that this address was to be a great formative influence in the history of this Mission Band.

WHAT DO MISSIONARIES READ?

Rev. Richard Burges, of Jubbulpore, India, sends us a list of books read by an English missionary in a year. The lady referred to was in full work in India, and each day had its crowded program of duties from dawn till long after dark. No part of those duties was carelessly done, and in that year she wrote 625 letters. Reading for personal inspiration and culture had, therefore, to take a subordinate place, and was done at odd times and in odder places. A book was her traveling companion even in springless bullock-cart journeys over rough roads.

The list of books read by this lady is a worthy comment on her industry. Like Gladstone, she must have stood guard fiercely over odd moments of time. Mr. Burges continues:

"The question suggests itself as to how this list compares with the reading of missionaries generally. Missionaries are, however, exceptionally well-read people. They buy or borrow the best books, especially those that have some direct bearing on problems of mission work. They would read more if their funds allowed. Missionaries use much discrimination in the choice of newspapers and magazines. Those papers find the greatest favor which condense news and views into a small compass, and go straight to the point of anything they mean to say. Papers like the *Literary Digest* and *Review of Reviews* are much in demand.

"The politics of the nations are watched closely and intelligently by the majority of missionaries, and the leaning is more to the conservative than to the radical view."

Here is the list of books given by the lady missionary, and its publication may lead to a useful discussion of the subject.

BOOKS READ IN ONE YEAR

| | |
|--------------------------------|-----------------|
| "The World Beautiful" | Lilian Wenting |
| "Life of Lal Behari Day" | G. Macpherson |
| "Zoroaster" | Marion Crawford |
| "Story of My Life" | Helen Keller |
| "Russia As It Really Is" | Carlo Joubert |
| "Mazarin" | Gustavus Masson |
| "New Evangelism" | Drummond |

- "God's Plan for Winning Souls".....T. Hogen
 "The Channings".....Mrs. H. Wood
 "European Military Adventure in Hindustan"
 De Boyne, Thomas Perron
 "Professor Drummond".....Lennox
 "The Conquering Christ" and Other Sermons
 McLaren
 "Memoirs of Mary Moule"
 "Story of Hannah".....J. W. Dawson
 "Mrs. Wiggs of the Cabbage Patch".....Rice
 "A Heart's Harmony".....Jane Forbes
 "The Scarlet Letter".....N. Hawthorne
 "Training of the Twelve".....Bruce
 "Katherine Ashton".....Mrs. Sewell
 "My Happy Half Century".....F. Willard
 "On the Face of the Waters".....Mrs. Steele
 "Passion for Souls".....Jowett
 "The Crisis".....Winston Churchill
 "The Spurs of Gold"
 "The Brothers".....Horace Vatchell
 "Some Elements of Religion".....Liddon
 "Gurneys of Earldhouse," 2 Vols.....Hare
 "Marcella".....Mrs. H. Ward
 "Poems".....J. G. Whittier
 "Sermons, First Volume".....F. W. Robertson
 "The Sky Pilot".....Connor
 "Serious Call".....Law

THE AFRICAN INLAND MISSION

We give a portion of a letter from the Rev. Charles E. Hurlburt, director of the African Inland Mission, and dated Kijabe, British East Africa, May 27th, as it is of very exceptional interest. From the beginning the plan of the mission has been to plant a chain of stations stretching toward the northwest in the direction of Lake Tchad, so as to push into the unevangelized interior of Africa.

When I was returning to Africa last fall, Bishop Tucker and Archdeacon Walker, of Uganda, composed part of a company of missionaries on our boat from Marseilles to Mombasa. We had most delightful fellowship and converse concerning mission work all the way. I shared the same cabin with Rev. Douglass Hooper, a university man whose work deserves to be compared, in some respects, with that of Mackay and others of the great missionaries who have toiled in Africa. Though at one time deemed by some friends rather extreme, he has doubtless been modified somewhat as added years have brought clearer knowledge. He is working in British East Africa at present, but in the early days went with Bishop Tucker to Uganda and had a station in German East Africa near to what is now the inland capital of the German Protectorate, Tabora. During our conference one day on the ship, Bishop Tucker told me of the difficulty of getting English missionaries to volunteer for German East Africa. Perhaps the extreme sensitiveness which exists between the German and British governments causes English missionaries to complain somewhat of their treatment in German East Africa.

He then asked if the Africa Inland Mission would take over the territory of the C. M. S. in German East Africa, as he felt that unless they could secure workers and push on more vigorously than they had done, they ought to withdraw. He told me they had at Nasa on Speke Gulf, on the southeast corner of Lake Victoria, one station, to which their work on the lake was moved after the death of Mackay at Usambiro.

Mr. Hooper had, I believe, opened it; the fact is noted in Bishop Tucker's book, "Seventeen Years in British East Africa and Uganda." They have had a station there for more than twenty years, but too far for the Bishop to administer its interests profitably, and the work has never been a great success.

They have some buildings but of no very great value, and he told me that if we would take over the work and try to occupy the territory, it should be turned over to us without cost. The Bishop, while a loyal churchman, is a broad, earnest man of deep devotion and a most unselfish, earnest worker. He invited me to participate in the services conducted by him on the ship. Our fellowship was most blest, and we were of one accord on most of the great problems that confront us in mission work on the field at present. He is most eager to make such concessions as are within his power in order that the churches established by the various mission societies may have their form of service as nearly similar as possible, and so that native converts, going from one mission to another, should feel at home and realize that we were all one. It was Bishop Tucker who advocated strongly at the Lambeth Conference such concessions as should tend toward some greater uniformity and unity with the non-conformist churches, which was defeated by the action of our American Episcopal bishops.

I told the Bishop at first that it would be impossible for us to take that work as it was off our line of advance. A further study, however, of the field, and the discovery that, in order to reach the far northwest interior, I would need to pass through southern Uganda and go along the northern foothills of the Ruwenzori and through the Semlike forest, led me to see that this would not be much off our line; and, when the Bishop again wrote me from Uganda, after a conference with the other missionaries, asking us if we would take their German East Africa work, south of Lake Victoria, we consented to do so, if the territory should be approved after a visit to it. I therefore started on the 5th of January, went to Entebe and down across the lake with Bishop Tucker, where he chartered

a small steam pinnace and with that went up to Nasa. From there I took a journey on foot of some 500 miles, taking first a westerly direction to Tabora and coming back to Mwanza by an eastern route, thus traveling through most of the villages and sections of the country which were reckoned to be in the C. M. S. district. The western part of the country is very unhealthful except in small sections. The eastern part is in the main high, healthful and thickly populated with a most interesting people. There are no Protestant missionaries in all that section, except Nasa. The old station where Mackay died is held by the Catholics. The station that Rev. Hooper opened near Tabora is abandoned and an Arab is telling prayers to Mohammed, on the very site of Hooper's old house. Mohammedanism is creeping through the country through Indian Mohammedan merchants, who are locating everywhere they can among the chiefs. A large section of the country, however, is opposed to Mohammedanism and will have nothing to do with them, except as traders. The people are eager to learn to read, and will welcome missionary work. The German Government is much more generous than the British, in its concessions of land, etc. Our hearts were greatly touched with the sadness of the condition as we passed through Tabora, where Livingstone spent some time, and over the trail where he, Stanley, Mackay and all the early martyrs and toilers of Uganda had gone, to realize that there had been none to "follow in their train" for a whole generation; and the people are in as dense ignorance of the things of Christ as tho these martyrs had not laid down their lives to open up that country.

We were moved to ask God for workers to possess this land for Christ. One of our earnest young men from the Moody Institute in Chicago volunteered to take the field, and is going (God willing), with his wife and young child, next month to take over the Nasa station. Mr. Stauffacher and his wife have gone home, hoping to lay the work before some of our German-speaking Americans in the Evangelical and other churches, and if possible secure workers and equip a half-dozen stations some forty or fifty miles apart from Nasa south to Tabora.

I am sure our friends will gladly join us in prayer that this may be done. Mr. Baylis, secretary of the C. M. S., has expressed himself as warmly in favor of this action, and has said that Bishop Tucker's request would be approved beyond doubt. We have not yet received the final formal report of the official action in London, but we understand it is

simply a matter of form, and that the whole plan has been agreed to, and Bishop Tucker has appointed the former missionary at Nasa to another station near to Kampala in Uganda.

A very interesting incident occurred during our journey from German E. A. When we reached Bukoba, a Russian Pole in the employ of an anthropological society of Berlin, came on the boat. He was with us only one day but during that time we became acquainted, and I was able to secure from him detailed information of all the public and even native paths, from the foothills of Ruwenzori away to the borders of the French Kongo. This information I had searched everywhere for, for two or three years, and here by this providential arrangement the whole matter was placed in my hands, together with the promise of a partial vocabulary of the Niam Niam language.

At the same time a letter was following me around the lake, from a young Baptist minister in the States, who believes he has been singularly called of God to work among the Niam Niam people.

Plans are now being drawn, and I received yesterday estimates for a small forty-foot boat to be used on Lake Victoria. We trust the Lord will enable us to secure this, as it will save us a very large portion of the heavy expenses of traveling into the interior.

A few days ago I received, through the kindness of (then) President Roosevelt, a letter from the Belgian Secretary of the Colonies, of the most cordial tone, which makes it possible for us to pass through their territory or to locate within their borders, if the work shall so require.

This means much to us, inasmuch as the Belgian Government has put every possible obstruction in the way of Bishop Tucker's advance, so that he has finally abandoned the work to the west and turned his attention to the northeast.

Our relationship in all the work with both Bishop Tucker of Uganda, and Bishop Peel, of East Africa, is of the most happy and cordial character; and our taking up this work in B. E. A., which they felt obliged to abandon, will be a new tie to bind us closer together.

DONATIONS ACKNOWLEDGED

| | |
|--------------------------------------|--------|
| No. 374—Foreign Missions | \$8.00 |
| No. 376—Armenian Orphans | 5.00 |
| No. 377—Indust. Evang. M. India..... | 5.00 |
| No. 378—Armenian Orphans | 11.00 |
| No. 379—Armenian Orphans | 25.00 |
| No. 380—Armenian Orphans | 17.00 |
| No. 381—Armenian Orphans | 2.00 |
| No. 382—Armenian Orphans | 2.00 |

GENERAL MISSIONARY INTELLIGENCE

JAPAN AND KOREA

Japanese Missionary History

Rev. Mr. Kozaki divides the history of Christian missions in Japan into four periods: (1) Period of preparation—from the sixth year of Ansei (1859) to the fifth year of Meiji (1872). (2) Period of Church construction—from the sixth year of Meiji (1873) to the 23d year of the same (1890). This period he describes as the most interesting one. (3) Period of discipline—from the 24th year of Meiji to the 33d year, or from 1891-1900. (4) Period of expansion—since 1901 down to the present time.

In Osaka, a conflagration lately destroyed between 11,000 and 12,000 buildings, among them the far-famed Buddhist shrine, which constituted one of the central glories of this—one of the three imperial cities of the Sunrise Kingdom.

Christian Work for ex-Convicts in Japan

Mr. Hara is one of the earliest converts to Protestant Christianity, having been baptized into the Shiba Church (Presb.), of which he is still a member. His twelfth annual report shows that there are 47 men and 11 women, at present, in his Home for Ex-Convicts, at 30 Motoyanagiwara Machi, Kanda, Tokyo. In 1883 Mr. Hara, who was a book publisher, issued a book on Freedom, for which he was imprisoned a few months. Upon release he at once began a work of devotion to the interests of ex-convicts, which has continued ever since. Not till 1897 did he secure a suitable "Home" for men, nor till 1904 for women. Since these dates 842 men and 182 women have been received. Of these 743 were highwaymen and thieves, 68 murderers, 43 incendiaries, 9 gamblers, 127 prostitutes, 30 vagrants; 445 men and 82 women have become independent citizens, 97 men and 8 women have died, 125 men and 48 women are in parts unknown, 42 men and 17 women ran away from the Home; only 86 men and 16 women,

who left the Home, committed crime again. About seventy per cent. turn out well, while runaways, residence unknown, and criminals make up only about thirty per cent.

Mr. Hara emphasizes three points, that poverty is the cause of much crime and the fact of released convicts not knowing which way to turn leads them to relapse into crime again. He urges the greater importance of work for prevention of crime, to keep the socially unfortunate or weak from coming under the power of criminal habits. The revised criminal code, put into effect last autumn, is much more lenient with first offenses, and promises well for the work of reformation of criminals. There are 57 places in Japan where this kind of work is being conducted, and a cabinet minister recently said that the three best were Mr. Hara's, Mr. Muramatsu's (Kobe) and that of the Salvation Army—very significant, if true, because all these are conducted by Christians.

The Power of Prayer

Out of 210 regular attenders at the Bishop Poole Memorial Girls' (C. M. S.) School, Osaka, 98 are baptized, 29 are either preparing for baptism, or, while being believers, are kept from baptism by their parents. Of the remainder some may be called inquirers, while others are still unmoved. Miss K. A. S. Tristram, the principal, says:

A marked result of the work of grace in the hearts of the girls is the earnest spirit of intercessory prayer. Such a large number of the girls are realizing the joy of salvation so much themselves that there is greater anxiety than I ever remember to bring in unsaved relatives and school-fellows. At our prayer-meeting every Friday evening, when out of eighty-one boarders we have fifty or sixty voluntarily present, it is touching to join in the stream of prayer from one after another as they humbly ask for forgiveness and grace for themselves, and plead for the salvation of others. There is such bright testimony, too, by lip and life, and they are being used to other souls inside and outside the school.

The Christian teachers are a wonderful power for good, and much of the blessing we are experiencing is due to them and their prayers.—*C. M. S. Gleaner*.

Buddhism and Christianity Through Japanese Eyes

The Rev. A. Lea (of the Canadian C. M. S.), writing from Tokyo, describes a cartoon just published in a leading daily newspaper, divided into two parts and entitled "Buddhism and Christianity":

There were representations of two congregations—one Buddhist and the other Christian. In the former the preacher was aged; so likewise the congregation. Both were clothed in old-fashioned kimonos and were seated in old Japanese style. The bent backs and downcast eyes, submissive attitude of the congregation, are suggestive alike of Buddhism and of old Japan. In the latter picture the preacher is young, and stands erect, his gesture representing energy and conviction. The congregation consists of young people dressed in up-to-date clothing. They are sitting erect, with eyes fastened on the preacher. An air of expectancy and hope pervades the picture. In this cartoon, appearing in the ordinary columns of so prominent a newspaper, we have a view of contemporary Buddhism and Christianity through Japanese eyes. The day is rapidly approaching, in Tokyo at least, when it will be a question of Christianity or no religion at all.

Millionaire Japanese Convert

On July 4, 1908, a robber entered the bedroom of Kimura Gonyemon, a wealthy landowner and money-lender, and attempted to murder him with a sword. Mr. Kimura was badly wounded, but recovered in a month or two.

Neither the newspapers nor the people of the city showed any sympathy for the wounded man, because of his bad reputation for charging excessive interest on loans and for exacting prompt payment. He was so detested by a certain class of people as to gain for himself the nickname of "Satan" (*Kimura Onigon*).

A few days after the attempted murder, at the Congregational Church prayer-meeting, some one suggested sending a letter of condolence to Mr. Kimura, and praying for his conver-

sion. The pastor, accompanied by a member of the Japanese W. C. T. U., called, shortly afterward, at Mr. Kimura's house, and found the wounded man indifferent to religious conversation, but he was touched by this mark of sympathy from people who had been total strangers. As soon as he was able, he called at the home of the pastor, Mr. Osada. And these visits resulted in the conversion of Mr. Kimura, after a few months, and his baptism, on January 10, 1909.

Mr. Kimura is supposed to be a rich man, whose wealth is estimated all the way from one to three million yen. A man of such riches and such prominence in the city, by becoming a Christian, would naturally cause a great deal of surprise and comment. Reporters from three daily papers were present at the service when he was baptized, and one of them wrote in the paper, the next day, that Kimura San must no longer be called a devil (*oni*), but a saint. — *Mission News*.

Twenty Years in Korea

Rev. J. S. Gale writes in *The Interior*:

Nineteen hundred and nine marks the twentieth year of my missionary work in Korea. The changes of a century have taken place since the time of my coming. I mention a few of them:

Then Korea was the "Hermit"; now she is a station on one of the world's great highways.

Then she was under the suzerainty of China B. C. 2000; now she is under that of Japan 1900 A. D. and more.

Then traveling was done on foot, by pony or sedan-chair; now it is by railways, carriage, bicycle, rickshas and even automobiles.

Then rapid dispatch was by courier or by fire signals from mountain tops; now it is by lighthouse, signal station, telegraph, telephone.

Then none but slave women had to do with the outer world; now the highest ladies of the land go to public functions, and are to be seen riding through the city unveiled.

Then education included the ancient Chinese classics only; now all world-wide subjects are being taught, learned and eagerly peered into.

Then they had never heard of newspapers; now in three languages they go

forth daily—in German, pure native script that the women can read; in mixed script for the moderately learned, and in pure Chinese for the scholar.

Then there were not ten intelligent Christians; now there are a tenth of a million, if we include baptized adherents, children, etc.

Then the Korean was a lamblike man and modest, and would never think of taking human life unless worked up to a frenzy; now he can hold a cigaret in one hand and use a revolver on his enemy with the other.

Then the lower classes were dark-souled, oppressed and downtrodden; now they are forging ahead in study, in business, in general knowledge, in Christianity, and are graduates of medicine, art, science, etc.

Then Koreans had no public gatherings; now they understand rules for assemblies perhaps better than the average Westerner.

Condition of Membership in Korea

In Korea the church membership has clearly caught the vision of each person's personal responsibility to bring other souls to Christ, and the members measure their efficiency as Christians by their success in winning their neighbors to the Master.

This results in a most interesting condition of affairs in the Methodist class leaders' meeting. At this meeting all probationers ready for full membership in the Church are required to appear in order to be examined as to their fitness for the higher responsibilities of church membership. The examination is of a searching character, their knowledge of Christian faith and their life being closely reviewed. The final question is always this: "Have you led some soul to Jesus Christ? Can you point out among those in attendance upon the church some one who has been led there by you?" If the candidate is able to answer in the affirmative he or she is immediately approved; but if not, they are asked to wait until their Christianity has borne some visible fruit.

So it has become the universal rule in Korea that the ticket of admission to membership in the Christian Church is another soul won to Jesus Christ.—REV. GEORGE HEBER JONES.

Korean Self-sacrifice

Some Korean disciples are living on millet, selling their rice, that they may have the difference in value between these two foods to aid in spreading the Gospel among their fellow countrymen. At one meeting, a native disciple, having little or no money to give, offered in personal work and without any compensation 169 days, or over one-half the working days of a full year, and was followed by others with offers of a similar sort.

CHINA AND SIAM

Sir Robert Hart's Resignation

The resignation of Sir Robert Hart, after twenty years' service as the head of customs in the Chinese Empire, is a calamity, due to ill health, and regretted even by Chinese officials. He has been able to commend himself even to the Celestials themselves as a man of honesty and probity, capacity and sagacity; and one such man is a convincing argument for Christianity.

Chinese Cadets at Bible Study

One of the new features of the work among Chinese students in Japan is the opening of a special Bible class for the naval cadets in Tokyo. The Bible class has been opened for them to meet on Sunday mornings, and ten or twelve go regularly to the Young Men's Christian Association Building to attend. As a result of their interest, they have asked Pastor Liu to give a weekly address at their school, and these meetings have been largely attended.

At a recent communion service Mr. Wang, one of the cadets from the naval school, was baptized. Mr. Chu, a friend of his in the military school, had become a Christian by reading the Bible and through the influence of some devout Japanese. Mr. Wang and several of his friends from the naval school spent several Sundays in trying to prove to Mr. Chu that it was very foolish for him to become a Christian. Chu made no reply to their arguments but said: "I am praying for you when

you are talking, for I know that God will be able to show you the truth, if you only search for it." Wang then began to read the Bible very earnestly in order to be able to refute his friend's arguments, but after several months he saw his mistake and became a Christian.

The Power of Chinese Evangelists

At the recent Chinese National Christian Endeavor Convention, held at Nanking from May 27 to 30, Mr. W. R. Newell was to have taken six of the chief meetings, but he was prevented from coming, and a number of strong Chinese speakers were put on the program. God used them wonderfully. One of these natives—a woman—was given the three quiet-hour meetings at six o'clock each morning. At the first we expected to find forty or fifty there, and instead found nearly five hundred. The leader gave a wonderfully inspiring talk—and the meetings each morning were crowded and were increasingly blest. The best of all were the revival meetings in the evenings. Rev. Li of Soochow, Rev. Tin of Shantung, Rev. Hwang of Manchuria and Mr. Dang of Foochow were greatly used of God in these meetings. Rev. H. G. C. Hallock says: "We have been accustomed to having missionaries take the lead. In this convention the really great speakers were the Chinese. The revival meetings were meetings of power. Many confessed Christ for the first time, and many more out of real affection reconsecrated themselves more fully to Christ's service. The average attendance at all the meetings was probably 1,000. Nearly or quite 780 signed the pledge promising to read the Bible at least fifteen minutes each day. Wonderful times are coming to China. The greatest encouragement is the way God is using the natives themselves. Pray for them. The Moodys are coming."

Fifty Years in China

Rev. J. Macgowan was sent to China by the L. M. S. in 1859, and so has labored there for fifty years. Altho he is now over seventy years of

age, he is still strong and vigorous. A few years ago Dr. Griffith John, of Hankow, celebrated his fiftieth anniversary. The churches of Hupeh and Hunan, with the foreign and Chinese pastors, all worked together, and, helped by the Society, erected a great college in remembrance of his work and labor of love.

Mr. Macgowan has reached the same stage. Dr. John was congratulated by mandarins and *literati*; the churches rejoiced to celebrate the occasion; foreigners and natives joined together to show their joy—and Pastor Chiu of Amoy asks: "Is it right that we should be silent concerning Mr. Macgowan?"

Central China Tract Society

The present awakening in China provides an unprecedented opportunity for the circulation of Christian literature, and of this the members of the Central China Religious Tract Society wish to avail themselves. The adjusting of their methods to meet the new situation will involve a forward movement, and this can only be carried through if assisted by the practical sympathy of many friends in the home lands.

The Tract Society was established at Hankow in the year 1876 by Griffith John and other missionaries, on a basis similar to that of the Religious Tract Society of London. The aim of the society has been to provide sound Christian literature for the Chinese masses, and within the thirty-one years of its existence nearly thirty million copies of its various publications have been put into circulation.

Most of the publications of the society are larger or smaller treatises, setting forth aspects of Christian truth or exposing the folly and sin of superstitious and idolatrous practises. Through this literature so widely circulated, the Chinese people have very largely become acquainted with the central truths of the Gospel, as well as with the main ethical principles of the New Testament. For within the period of a single generation this society has issued among the 400,000,-

ooo of the Chinese people nearly 30,000,000 treatises dealing with these subjects. The religious publications of the Society are sold at or under cost price.

Until recently it was possible to carry on the work of the society on an honorary basis, members of the various missions at this center being able to undertake special responsibility for one or other department of its work. During recent years, however, the circulation has become so vast, varying from 1,750,000 to 2,500,000 copies of books and tracts a year, that it has been necessary to secure a paid agent who can devote the whole of his time to the business of the society. The Religious Tract Society of London generously makes a grant of £300 per annum to meet salary and rent of this agent. At the same time, the small rented premises in Hankow, so long used for a depot, have shown themselves to be quite too small even for existing work, and it has become necessary to secure land and premises that will afford the needed accommodation.

Dr. Griffith John, president of the society and editor from the beginning, has completed his fiftieth year of service in China, and it has been thought well that the buildings should, when completed, be associated with his name. The sum of taels 10,771 has already been contributed, about one-half of which has been given by missionaries in China.

There is still need of from \$9,000 to \$10,000 if the new home of the society is to be built in accordance with the needs of the work in this the day of China's awakening.

Deaf and Dumb in China

The first systematic attempt to help the deaf and dumb in Asia was in Teng Chowfu in 1887, when, according to Mrs. Annetta G. Mills, eighteen boys received instruction. In 1896 the school at Chefu was begun and has been since carried on by Mrs. Mills. It is the product of a philanthropy which is wholly "unorganized

and spontaneous" in its support. She says: "Many of them are not born deaf but become so through disease. These cease to speak tho they have both heard and spoken for years, and gradually pass into an eternal silence."

Dr. W. A. P. Martin says that the most interesting thing he saw in Chefu was an exhibition of the progress in a month's time by the deaf mutes. It was intended to show that the dumb were taught to speak. The success of the work, in this short time, became assured.

Defective infants are usually destroyed at birth. The deaf are considered by the Chinese as incapable of learning. They are believed to be the subjects of evil spirits and there is no place for them in the land. The girls are often sold into slavery and into lives of sin.

The Idol and the Cross

At Kwei-Lin, China, in one of the rocky caverns there is an old dilapidated idol. Its hands and arms and feet and head are made of plaster, and have all crumbled away till one can hardly tell what it had once been. From the ruins of that old figure can be seen the form of a wooden cross which formed the original framework of the image. It is a parable of the souls of many of the sons and daughters of Sinim, who, as the old, false, corrupt religions of the past fall off, the glorious Cross of Jesus the Savior appears and transforms the hearts and lives of the people.

Industrial Missions in Laos

The missionaries among the Laos have found that there is a great need of instructing the people in useful industries. "Broadly speaking," says Dr. W. A. Briggs, of Chiengmai, "Siam is without an industry. The people grow rice Orientally, as they do a number of other things." Without a knowledge of industries they can not grow into a strong, self-supporting, progressive Christian people. Even the old native industries are dying out before the introduction of foreign goods.

The missionaries, as friends of the Laos, wish to help in the establishment of useful native industries. Some encouraging results have already been obtained, for the people have learned to make brick, build houses and furniture, weave cloth, knit, sew, to set type, run printing-presses, assist in hospitals and dispensaries and work in many other useful arts, crafts and professions. There is need, however, for some systematic training if the people are to amount to anything in this world or the next. A nation that lives on the products of other people's labor will never amount to anything. Christians should be leaders in all that is good. Dr. Briggs calls earnestly for the establishment of native industries to train the coming generations of Christians.

Daniel McGilvary, the Apostle to the Laos

Dr. McGilvary, the founder of the Laos mission of the Presbyterian Church (North), was born and reared in North Carolina. As his name indicates, he is sprung from sturdy Scotch parentage, and comes naturally into a rich heritage of rare graces combined with sterling worth.

It was due to the influence of Dr. Leighton Wilson that Dr. McGilvary had his attention turned to Siam. At that time, 1855, he was a student at Princeton Seminary, and Dr. Wilson paid a visit to the school in the interest of missions. Siam was then a new and most needy field, and Dr. Wilson especially plead its cause before the students. As a result, Dr. McGilvary and his roommate, Dr. Jonathan Wilson, volunteered for that land, and sailed March 9, 1858.

For several years Dr. McGilvary labored in this mission, principally in the great city of Bangkok, popularly known as Eastern Venice, and there in 1860 he was married to Miss Sophia R. Bradley, the daughter of the Rev. D. B. Bradley, M.D., one of the early missionaries to Siam.

While laboring for the Siamese, Dr. McGilvary became interested in a people called Laos, who lived an isolated, secluded life, shut in to themselves

by mountain walls upon the immense plains of northern Siam. Nothing was known of them except that each year at high water small boats would come down the Me Nam bearing sturdy, brown-skinned men bent upon trading. Finally, he made a tour of investigation into their country, accompanied by Dr. Wilson.

On January 3, 1867, they embarked for the tedious journey 500 miles up stream.

Thus began what soon grew to be the banner mission of the church. There were the days of martyrdom for the native converts, and the long days of persecution, when the missionaries never knew what an hour might bring forth for them and their children. But Dr. McGilvary held the field, his faith never wavering, and finally, according to the promise, it overcame. The native church became assured; the days of growth and expansion had come; new missionaries were sent out; and daily the work grew and prospered.

This veteran and hero is still working among his beloved people. He lives in Chiangmai, where he landed in 1867; the fair City of Palms has been but the center of his activities. From it he has circled out making tours in all directions, and to-day we can trace these journeys by the Christian homes which point the way.

INDIA AND BURMA

A New Step in India

It is reported that the native government of Mysore in India has resolved to introduce religious teaching into the government schools and colleges, in consequence of the evil effects of a purely secular education upon character and conduct. These evils are becoming increasingly manifest. To bestow pains upon the training and equipment of the intellect, while taking no care for the moral development of the individual, is to undermine the moral safeguards of society and arm disintegrating forces with the weapons of literary culture. The plan of the Maharaja's government for

imparting religious instruction is as follows: The first half-hour after roll-call every morning is to be given on three days of the week to moral instruction, and this is to be common to pupils of all religious persuasions; on the other two days of the week specific religious instruction is to be given to Hindu pupils from the Sanatana-Dharma, to Mohammedans from the Koran, and to Christians from the Bible. Mohammedan and Christian attendance is optional, and the government makes provision for their religious teaching only when there are more than twenty pupils; but when the number is less, every facility will be given for supplying the religious instruction by voluntary aid. The working of this plan will be watched with great interest.

To Rescue Hindu Temple Girls

The government of Mysore State has recently taken steps to banish the Devadasis (or female servants of the gods) from their temple establishments. This reform has taken some years to reach so practical a stage. It began, it seems, in Nangagud, where the government superintendent directed that, on the natural death of temple dancing-girls, their appointments should not be perpetuated. Against this decree the dancing-girls memorialized the Maharaja. They pointed out that the services of dancing-girls were prescribed in the Hindu Shastras, also that the Devadasis were to observe "purity of life, rectitude of conduct and the vow of celibacy." The Maharaja replied that, owing to notorious immorality among dancing-girls, they were to be excluded from officiating in any temple services except as ordinary worshippers. The reform which thus began has now reached a glorious consummation in a law along the same line for the whole of the Mysore State.

This is a momentous reform. The State of Mysore will no more participate in committing girl-children to a life which is worse than death. Let us pray that every government in India will imitate the example set by

the Hindu Maharaja, who exercises authority over a country which is as large as Ireland, and over a population of a million more than that country.—RICHARD BURGESS.

Ramabai's Workers

Ramabai conducts not merely an orphanage and school but a missionary society. Bands of young women go out into the surrounding villages to preach the Gospel of Christ, whom they have learned to love. Some of these bands—one of them numbering thirty—recently went to a religious festival at Pandharpur. Their witnessing began on the railway train and continued for two weeks. Crowds listened to their message and many became earnest inquirers—including some Brahmans, religious teachers (*gurus*), and a policeman. The girls from Ramabai's home showed great courage, perseverance, and wisdom in the work.

Evangelizing Delegates

In connection with the World's Christian Endeavor Convention, to be held at Agra, Northwest India, November 20 to November 23, 1909, the unique suggestion has been made that the Christians living within a radius of fifty miles of Agra walk to the convention along certain indicated routes, preaching as they go, and come into the convention in one large army. If this can be properly carried out there can be no doubt of the stirring effect it will have on the non-Christian communities reached.—*World Wide Missions*.

Converted Fortune-tellers

Some three thousand people were baptized in the Society's Tinnevely Mission last year. Among the converts at Shermadevi was a former Hindu soothsayer and devil-dancer. The Rev. S. V. Devadason writes:

This man used to fast forty days before he began his work of soothsaying. As he was a fasting fortune-teller, his devotees held him in high esteem, and he got a very good income. When he was approached with the Gospel, he was very obstinate. By and by, as the heart-searching rays of the light of the Gospel

entered, he gave in and desired baptism. He was baptized at the ingathering festival. He now works with his hands for his livelihood, and proclaims very zealously to all around him what he has found in Christ—free salvation and peace.—*C. M. Intelligencer.*

Lilavati Singh Memorial

Isabella Thoburn College, in proportion to its growth and its importance in the educational system of India, has received meager financial assistance. A college, however, is an expensive institution and demands as good an equipment and as efficient a staff of teachers on the mission field as a similar institution at home.

Lilavati Singh came to America to appeal for funds for this woman's college in India, but died with her task only begun.

All who knew her are sorry that this promising life has been so early cut off, when it seemed so sorely needed in India. A memorial building is to be erected in her memory, and small sums or large, pennies or dollars, are asked for this purpose.

The receiving treasurer of this fund is Miss Florence Nichols (53 Arlington St., Lynn, Mass.), former principal of the college and close friend and adviser to Miss Singh.

Isabella Thoburn College has three departments: the college proper, with a four-year course for the A.B. degree; the Normal School, with a two-year course; and the High School, which, unlike our high schools, includes the high, grammar, primary and kindergarten grades.

The Lilavati Singh Memorial is the proposed dormitory for high school students. The college and normal students are already housed in comfortable dormitories.

The Indian Missionary Society

During the last year the number of Christians in the field of the Tinnevely Missionary Society grew from 457 to 902, and over 500 more are awaiting Christian instruction. This society is manned, supported and directed by Indian Christians. A few months ago, Mr. V. S. Azariah, the secretary, de-

cided to offer himself as a missionary to the field and went to take charge of the mission in August.

Mission Scenes in India

Dr. Martyn Newton gives a vivid picture of the scenes amid which his work is done in Jammu. He contrasts the overwhelming numbers of the Hindus and Mohammedans with the little Church of Christ:

That tinkling of bells from every quarter, what means it? A city wholly given up to idolatry. That call to prayer from yonder mosque, what means it? A few steps nearer God. And what for Christ? Over yonder, squeezed into a little out-of-the-way corner, a small mission school, where day by day some 200 boys or more come to eat of the tree of knowledge. There we try to give them that education in which we ourselves believe, in faith that the seed thus sown will some day germinate. Also among the low-caste, the despised and rejected of men, we have schools to which many adults and children come. It is there, I think, that at present the best part of our work is done; they are not so bigoted and stony-hearted as their superiors, and therefore Christ finds an entrance. Many among them are good earnest Christians, and are striving by word and deed to extend the knowledge of the love of God.

Can a Mohammedan be Converted?

A student at Union Hall School, Rangoon, Burma, wrote:

"Judging the teachings of both the religions (Islam and Christianity) by my common sense I came to this conclusion, that I am a poor sinner—nothing at all, and that Christ is the Savior.

"I was not satisfied with Mohammedanism even when I was a Mohammedan. I had a firm faith in one God and Mohammed, his prophet, but never knew anything of the great Mediator, Jesus Christ. I knew I was a great sinner, but knew no way of escaping out of it. At last I made up my mind to read both the Koran and the Bible. I did so in my own language with much difficulty and found that the Koran often contradicts its own statements. Then I found that Mohammed ordered men to do many things, but never directed them to the ways of salvation. His

own life was full of blemishes. He was a sinner and counted his mischiefs as sanctioned by God. This I found is not the religion to comfort a weary heart. All of Mohammed's deeds and works show that he was far from God. On the other hand, he spoke forcibly about the Old and New Testaments. This made me doubt his being the only mediator, and I commenced to read of Jesus. I did not forget to compare the lives of both Jesus and Mohammed to find whom I could best believe. I trusted Jesus, my blameless and guiltless Teacher, who finally comforted me by His assurance, and I am now passing my days happily in communion with Him."

A Rice Christian ?

Saya Ah Sysoo has been for years the gifted and consecrated head master of the American Baptist Mission Boys' School at Maulmein.

The Burmese church at Maulmein had been for some time without a pastor. The Spirit of God pointed out that Ah Sysoo was to be the answer to prayers, and that God wanted him to separate himself entirely unto the ministry of the Word.

In due course he was called to the pastorate, elected by a unanimous vote of the Church.

Ah Sysoo's self-sacrifice will be apparent when it is known that in accepting the pastorate he reduced his salary from 165 to 50 rupees a month (\$55 to \$16). His ministry is being greatly blest.—HERBERT HOLLIWELL.

MOSLEM LANDS

Progress in Turkey and Arabia

The forward movement in Turkey is remarkable. Both Turkey and Arabia are moving, at last, tho no two countries have been slower to march into the ranks of modern progress. Witness the thousand miles of railway through the Arabian deserts, the Hedjaz Railway completed to Medina and projected to Mecca, the sacred city of Islam.

The New Turkish party appointed Sir Wm. Wilcox to begin irrigation

works in the Tigris-Euphrates valley, constructing dams and watercourses in Mesopotamia, for the reclamation of 3,000,000 acres. The New Turkish Parliament first met in Constantinople December 17, 1908. The major part of the delegates were Moslems. It was a memorable occasion—when a constitution, the freedom of the press, and a parliament took the place of despotic authority, suppression of speech, and a one-man power.

The Turk'sh Investigation

The recent court-martial censured the governor and other local officials, hung fifteen of the assassins, and reported 95,800 as deserving punishment—800 of whom deserve death, 15,000 penal life servitude, and the rest minor penalties.

One of the Turkish deputies, who was on the commission investigating the Adana massacre, when asked whether, as many people had asserted, the Armenians were the cause of the outbreak, answered: "By means of the documents which I have in my possession it will be proved that this supposition is absolutely wrong." In regard to the terror of the affair, he said: "As to what I saw, I can say to you briefly that the details of the events in Adana published in the European papers are not exaggerated, but are even short of the truth." According to the official figures, the number killed in all parts of the province was 20,020, 620 of them Moslems and the remaining 19,400 non-Moslems. Of the non-Moslems killed, 418 were Old Chaldeans, 163 Chaldeans, 210 Armenian Catholics, 655 Protestants, 99 Greeks and the remainder Gregorian Armenians. These figures show that the movement was not directed against the Armenians only. Two-thirds of the entire wealth of the province, and one out of every six buildings, were either burned or destroyed. The deputy refused to ascribe the massacre directly to Abdul Hamid or Izzet Pasha. "A tendency toward reaction," he said, "already existed in Adana." After the declaration of a constitution a year ago, "the big men

of the city, those who preyed on the country, saw that only by the reestablishment of tyranny could they continue to secure their unlawful gains. In order to attain their end, they stirred up the ignorant people and appealed to their religious feelings, thus using them to suit their own purposes."

Relief for the Armenians

We have already sent to Rev. Stephen Trowbridge about one hundred dollars contributed to the relief of Armenian sufferers. Mr. Trowbridge, in acknowledging these gifts, says that they are building for the orphan children a large orphanage in Aintab; for the widows and daughters they are establishing embroidery and rug industries; for the men who have been plundered of tools and goods they are giving employment in planting trees, etc. America has taken a foremost place in the relief work, and the results are gratifying. The hands and hearts of the missionaries are full, for their ability to help the sufferers is limited by lack of funds and lack of strength.

EUROPE

The New Y. M. C. A., London

Lord Kinnaird has broken ground for the new Y. M. C. A. central building in London, to be erected in Tottenham Court Road, not far from the famous Whitefield Tabernacle. It is to cost \$750,000, to be a memorial to Sir George Williams, the founder and father of all Y. M. C. A. work; and will be not only a building for lectures and reading-rooms, gymnasiums, etc., but a hostelry to accommodate hundreds of young men. Some twenty nations were represented in the turning of the sod.

Spain and the Moors

The war with the Moors is both a costly and unpopular conflict, provoking riots at Barcelona and other places, and giving King Alfonso some anxieties about his empire which are more important than the making of royal matches. The people are in re-

volt against the government, and the outlook is serious.

Meanwhile the King's cousin, Alfonso of Bourbon, has married King Edward's niece, Princess Beatrice, who, with more courage of her convictions than Queen Ena, held to her Protestant faith; and her husband has been degraded from his princely rank by the Romish intolerance of the Spanish hierarchy, for consulting his affections rather than his loyalty to the Church.

Mr. A. J. Moore gives very cheering news of the outlook for missionary work among the Spaniards in Tangier, about 8,000 in number. A new building is projected. A men's Bible class is held on Mondays, regularly attended by the male converts; and another on Sundays for men and women. God's presence and power are felt and conversions are constantly occurring.

Growth of Protestantism in Belgium

In Belgium, which may be considered one of the strongholds of Roman Catholicism, Protestant doctrine has been making considerable progress during the last years. Of the two evangelical denominations, the United Church is aided by the government, while the Independent Missionary Church consists of former Roman Catholics only. The membership of the latter is now reported as 7,066 adults and 3,704 children, 303 persons formerly belonging to the Roman Catholic Church having joined it in 1908. It has 77 churches and places of public worship, where 36 pastors and 3 evangelists proclaim the Gospel.

A Continental Missionary Conference

The twelfth Continental Missionary Conference met in Bremen from May 6 to 10. More than 60 delegates from the foreign missionary societies of Germany, Switzerland, France, Holland, Denmark, Norway, Sweden, and Finland, and prominent writers and authorities on missionary subjects were in attendance, so that the meeting was most representative and important. It was very apparent that

a new generation of men endued with the missionary spirit has arisen in Germany, which is determined to walk in the steps of the fathers with open eye and ready hand. Among the subjects discussed were "The demands of the present great missionary opportunities upon the leaders and the members of the missionary movement," and "The demands for the preparation of the missionary." Much was said concerning closer cooperation of the missionary societies, and the delegates were glad to hear from Dr. Gunning of Rotterdam of a serious attempt to unite in a federation the different missionary societies of Holland.

A standing committee was elected to represent the Conference at the great Edinburgh Missionary Conference of 1910 and at other occasions. It consists of the members of the Executive Committee of the German Evangelical Missionary Societies, of which Dr. Oehler, of Basel, is president, and eight other members. This committee will probably lead to closer cooperation of all Continental Missionary Societies, which is most desirable.

Interest in Medical Missions in Germany

It is a deplorable fact that, while almost 900 physicians, male and female, are laboring under the different British and American societies for the advancement of the cause of Christ among the heathen, only eighteen medical missionaries are in the service of German missionary societies and only two of them in German colonies. But a change seems now to be coming. Since, in 1899, the first Medical Mission Union, in connection with the Basel society, was organized at Stuttgart, fifteen others have been founded, some of them in connection with missionary societies, some of them independent of them. The magazine, *Die Ärztliche Mission*, edited by Dr. Feldmann, is their common publication, tho some of them publish special sheets also, and all take great and sympathetic interest in the German

Institute for Medical Missions, which is erecting its building in the old German university town of Tübingen. Since fourteen of the German Medical Missionary Unions have been formed in 1908, it seems as if the interest of German Christians in medical missionary work is rapidly increasing.

First German Medical Missionary Institute

The first German Institute for Medical Missions has been founded at Tübingen, the Swabian university town, and is a worthy fruit of the zeal and energy of German and Swiss Christians who have recognized the importance of such an institution in their own midst. A three-story building has been secured at the cost of about \$60,000.

At the present time there are 850 fully qualified medical missionary men and women who speak the English tongue. The majority of these have had no direct connection with any medical missionary institution, but the Edinburgh Medical Missionary Society's institution and work, and then the London Medical Missionary Association's institution and work, and later still the Medical Missionary Institute at New York, under the late Dr. Dowkonnt, have been the main instruments in God's hand for the arousing and fostering of interest in medical missions in Great Britain and America.

Germany and Switzerland have recognized this fact, and for years past they have in different centers been considering how best to develop among themselves a similar interest. With only eighteen medical missionaries as yet in the service of their societies, and realizing that, besides the value of the medical missionaries themselves, there is all that is to be gained for the mission cause by the training of native Christian doctors, they have felt increasingly the need of some institution that would direct attention to medical missions. Dr. Fiebig is the director of the new institution.

Bible Colportage in Hungary

The Rev. J. Webster, Budapest, writes:

Our sales this year are up about 50,000 copies, an increase, due almost entirely to the illustrated portions supplied by the Scripture Gift Mission, which have also been blest to the saving of souls. The colporteurs report *eighty-six persons*, known this past year to have professed conversion in various parts of the country through reading the Scriptures, usually the illustrated Gospels and Epistles. One colporteur reports that in every household in his district there is now at least an illustrated portion. Another tells of a woman brought to Christ through reading such an illustrated portion, who has since bought a whole Bible, and now calls her neighbors together every Sunday evening for Scripture, reading and prayer. Another tells of a wealthy man who with his wife has come to the knowledge of the truth, "and a Scripture portion was their first reading book on this way." The same colporteur tells of a part of his field where he had labored specially with portions, and as a result thirty-three souls confest having found the Saviour. Again in another place a teacher bought an illustrated Gospel for his child. It worked the work of grace with the teacher himself, and he has now begun a Sunday-school for the children attending his day-school, much to the joy of both pupils and their parents.

AMERICA

A Woman's Union Missionary Conference

In connection with the Pan-Presbyterian Council at New York, the International Union of Women's Foreign Missionary Societies, in the Presbyterian and Reformed churches, held an all-day conference June 16. The conference opened with a devotional service at 10 A.M., and there was a missionary address on "The Progress of the Kingdom" by Mrs. Robert Whyte of London, an account of her visit to the Far East by Mrs. Bainbridge, and a Question Box, conducted by Mrs. Charles N. Thorpe.

Laymen's Missionary Conferences

The following summer conferences under the auspices of the Laymen's Missionary Movement are to be held in preparation for the national missionary campaign, which is to take place in various cities in the United States October, 1909, to April, 1910.

The Conferences of Laymen will be at Winona Lake, Ind., September 1-3; Mt. Gretna, Pa., September 4-6; and Silver Bay, N. Y., September 7-9.

Additional conferences have already been held at Hot Springs, Ark., August 10-12; Monteagle, Tenn., August 13-15, and Montreat, N. C., August 17-19.

Hundreds of pastors, missionaries and laymen who speak on missions with more or less frequency, would be greatly helped by accepting this opportunity for studying together how to present the missionary appeal more persuasively. Many other laymen have the capacity for speaking effectively on this subject, if they can be led to prepare for it. Thousands of men should be enlisted as deputation speakers in connection with the coming national missionary campaign. Each topic will be opened with one or two brief addresses, ten or fifteen minutes in length, after which it may be freely discuss by all present. There will be so many experienced missionary leaders present at each of the conferences that the discussions should be full of interest and suggestiveness, even to those who have most experience as missionary advocates.

There will be the following topics for discussion:

1. Is it the clear duty of the Church of our generation to undertake to evangelize the world?
2. The appeal of facts. The value of a comprehensive presentation of the missionary situation.
3. What are the outstanding facts which should be presented? What kind of information is most useful? Best sources of information.
4. Best methods of promoting missionary intelligence.
5. Methods of missionary finance to be recommended.
6. The value of deputation work among the congregations.
7. How to enlist and use laymen as missionary advocates.
8. The principles which should guide speakers in the public presentation of missions. Things to avoid.
9. The value of a definite objective. What constitute proper objectives? The objective of the national missionary campaign.
10. The use of missionary literature in

the national campaign. What is most useful? How circulate?

11. The value of maps, charts, mot-toes, etc. What ones are best?

12. The spiritual value and results of a missionary awakening—

(a). To an individual.

(b). To a church.

(c). To the nation.

Union Missionary Institute

The Union Missionary Institute in Brooklyn, N. Y., has sent out, in about one-quarter century, over 150 missionaries, and their work has been owned of God.

Leper asylums, hospitals and dispensaries have been opened; languages have been reduced to writing; schools of all grades, from the orphanage and village school up to the college, have been founded; great evangelistic movements have been set on foot, resulting in the salvation of multitudes, the establishing of self-supporting missionary churches, and the most remarkable transformations of whole communities from savagery to Christian civilization; industrial plants have been inaugurated, and advance guards of the Lord's army have been led up to the last citadels of heathenism. The Institute is undenominational, and Rev. Dr. S. Parkes Cadman is at the head of its Consulting Board.

Baptist Woman's Missionary Union

Southern Baptist women this year had the largest annual meeting in their twenty-one years' history. The 249 delegates present at Louisville, Ky., represented over 9,000 societies in sixteen States, and hundreds of visitors besides attended the sessions. The treasurer's report showed a total of \$197,143.63 contributed to all objects in both home and foreign missions, of which \$172,764.07 were cash offerings and \$24,379.56 represented the value of boxes sent to home missionaries.

During the Southern Baptist Convention and the Woman's Missionary Union meeting in Louisville, over 1,200 visited the Woman's Missionary Training School, and went away with new appreciation of the important work.

The Support of Presbyterian Missionaries

It is of interest to learn that out of a total of about 990 missionaries of the American Presbyterian Church (North), there are supported:

| | |
|---|-----|
| By churches | 254 |
| By individuals | 45 |
| By theological seminaries | 5 |
| By Sunday-schools | 12 |
| By Presbyteries (churches combining) | 9 |
| By various funds | 7 |
| By funds on the foreign field | 8 |
| By women's boards | 484 |
| By Christian Endeavor Societies (combining) | 41 |
| By Christian Endeavor Societies (singly) | 2 |
| Offered and unassigned | 60 |

Missionary Heroes Honored

At the Yale Commencement the work of three unpretentious missionary heroes received recognition from their fellow students. At the alumni meeting, one of the older and one of the younger classes, '53 and '99, presented to the university memorial tablets placed by them in Memorial Hall to classmates who gave their lives to missionary work in non-Christian lands—Bingham and Harding of '53, and Mann of '99—Bingham in Micronesia, Harding in India, Mann in China. Dr. Andrew D. White, of Yale '53, recently ambassador to Germany, in his address of presentation said:

Among the classmates we have lost were others in Church, in State, in literature, in scholarship, who held places which the world considered higher than the places held by either of these men, as things go in this world. And yet, when we wish to leave with an Alma Mater the names which she must not willingly let die, we have named these two . . . Their ideals were the highest, and because they sacrificed most to make those ideals real . . . Men like these have given the world something better than any material success in making savage races into twentieth-century men of labor and business. These two classmates of ours gave to our land, to us, to all our thinking fellow citizens, something more precious than this—noble ideals of self-sacrifice, of the spirit of St. Paul, something of the spirit, we may say reverently, of Christ himself. . . . These names, therefore, we deliver to our Alma Mater,

for the inspiration of successive generations of students in Yale University during all the coming centuries. Of five tablets placed in the Memorial Hall at Yale, four commemorate the lives of men who died in the East, and that three of these four gave their lives to Christian missions.

A Crusade Against Tobacco

The Gospel Publicity League, Boston, has begun a crusade against tobacco, especially cigaret smoking. A recent magazine article on "The Cigaret Boy" states that half a million youths in the United States are habitually addicted to this vice, and one-fifth of them under twelve years of age and showing in their features the effects of the habit.

Work Among the Foreign Population

The Eleventh Street M. E. Church, of New York, has for ten years undertaken to carry on work in behalf of the foreign-born population in their midst, and their example may well be followed by others situated in a similar way.

For more than twenty years the American-born have been gradually moving to other neighborhoods. Many churches, facing such a crisis, have been either closed entirely or have witnessed the great curtailment of their usefulness. This church has stood its grounds. Until now, after the encroachments of the foreign born for more than twenty years, it finds itself the center for work and service in behalf of those people.

Dr. J. Q. Griffiths writes that every year has witnessed increasing usefulness. After ten years of foreign mission service on home ground, the church is still imprest with the opportunity for cementing this whole neighborhood in common sympathy and interest in behalf of those principles which make for good citizenship and Christian living. The whole church is enthusiastic for the work.

Japanese Missions in Seattle

Between 5,000 and 6,000 Japanese live in Seattle, Washington, and among them the Baptists have an

encouraging work that was begun eighteen years ago. There have been hundreds of Christian converts who are now scattered over America and Japan. The Methodists, Presbyterians, Congregationalists and Episcopalians have also flourishing missions, which are institutional in character with boarding homes and night schools. The Baptists are now planning to build a permanent home for this work.

Chinese in America

A three days' Christian conference of Chinese Christian students was called, to be held at Hamilton, N. Y., September 2 to 5. Its object is a more coherent organization, to wait on God for inspiration and devotion, and to present to fellow students a message of Christ and His Kingdom. The program is modeled after the Northfield and kindred conferences—with Bible readings, addresses, devotional meetings, etc.

A Chinese Missionary Society

Nearly seventeen years ago an earnest desire was born in the hearts of a little company of God's faithful Chinese children in America to organize a missionary society in this country for the purpose of carrying the work of the Methodist Episcopal Church over into the southern provinces of China, because the Board of Foreign Missions was not and is not yet doing anything for this part of China, from whence all our young men in America come. They earnestly prayed and untiringly labored to this end, but it was not until six years ago that they saw the desire of their hearts and realized the answers to their prayer. At this time Brother Yee Quai was returning to China, and it was decided at once to support him in the work over there that he had been doing in this country. One thousand dollars was handed to him for this purpose. With this he immediately purchased a building where he could preach the Gospel of Jesus to those who sat in

darkness and superstition. This mission prospered greatly under the hand of God, and it was not long before it had two branches, one in Hongkong and another in Sun Ning. In four years the total expense of running these three missions was \$14,154.72. All of this was donated by the members of the Chinese Independent Missionary Society in America. At the present time there are in these churches 47 baptized converts and 13 persons received by letter, making a total membership of 60 members. Last year the society contributed \$2,288.95. The Chinese women have also formed a missionary society.—LEE TOWE.

Dr. Grenfell and the Labrador Mission

While I was in Labrador I saw the hospitals, assistants, and patients of Dr. Grenfell, but was so unfortunate as to miss him.

Before he came to Labrador no doctor had ever spent a winter there, and the visits of the government doctor in summer were few and unsatisfactory. The nearest hospital was many miles off in St. Johns, Newfoundland, and inaccessible during the greater part of the year.

The hospital at Battle Harbor consists of two connecting frame houses surrounded by an uncovered piazza or platform. The buildings are two stories in height, neatly painted white, with a text from the Bible in large white letters on a green background running across the fronts: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." There are accommodations for the nurses who are called "sisters," and for about twenty patients. There is a neat dispensary where out-patients coming from the visiting fishing-vessels and brought from the surrounding country are attended to. There is also an excellent operating-room, where many a poor soul is relieved of some great handicap to existence, and restored to usefulness.—C. W. TOWNSEND in *"Along the Coast."*

A New Arctic Mission to the Eskimo

The Eskimo of the region known as Baffin's Land are to have a new Arctic Mission, under the supervision of the Bishop of Moosonee. The necessary funds have been raised largely through the energy of the Rev. E. J. Peck, who, together with the Rev. E. W. T. Greenshield and Mr. A. Fleming, have recently left St. Johns, Newfoundland, for Ashe Inlet, the proposed base of work.

Ashe Inlet is situated on the northern shore of the Hudson Straits, and is about three weeks' voyage from St. Johns. It is an arctic "wild," sufficiently bare and difficult of access to necessitate taking thither a two years' supply of fuel and provisions. While his younger colleagues inaugurate the new mission, Mr. Peck proposes to visit his old friend on Blacklead Island, returning to St. Johns in the autumn.

Difficulties in Venezuela

It means something when the high church party of the Church of England denounces the acts of the Roman Catholic Church. The Rev. Canon Trotter, of the S. P. G., has for some time been ministering to the English people resident at Caracas in Venezuela, and finds that the people of Caracas who are attached to the Roman Church are making it increasingly difficult for him to carry on his good work, which is in nowise of a proselytizing nature. A correspondent in the *Trinidad Diocesan Magazine* writes:

It is unfortunate, but not perhaps surprising, to have to report that there is some very objectionable opposition to our work. Very large stones are thrown in at the front door, whenever it is open, and at it when shut. All kinds of interruptions go on outside during service, not by the *ganims* of the streets, but by well-drest boys and youths evidently sent by those who ought to know better. The walls and door outside are daubed with all kinds of filth. The Government of Venezuela is anxious for freedom of conscience, and has been informed both officially and privately that we go there only to minister to *our own*

people, and to interfere with none else. In four instances Canon Trotter visited in the Caracas Hospital four of his own people, and in each case the patient was turned out of the hospital next morning.

AFRICA

The Black Man's Continent

All parts of Africa except Morocco, Abyssinia, and the Spanish and Portuguese territory are now being exploited by the European merchant and engineer, assisted by American free-lances. Morocco probably offers greater possibilities than any other section of Africa, and before long will be compelled to yield to the commercial invasion.

The Dark Continent has nearly three times the area of the United States and Alaska. Upon it you could place Europe, the United States and Alaska, and then add the Chinese Empire. It is within a few square miles as large as North America, Argentine, Brazil, and Peru combined, but in spite of its tremendous size it has a coast-line of only about 15,000 miles, whereas the coast-line of little Europe exceeds 19,000 miles. Its natural harbors are very few and far between. Two-thirds of its area lies within the tropics and has the sun vertical twice a year, while the remaining one-third is practically all sub-tropical.

AREA AND POPULATION OF AFRICA *

| | Area in square miles | European population | Native population |
|--|----------------------|---------------------|-------------------|
| British Africa | 2,765,000 | 1,070,000† | 32,000,000 |
| French Africa | 3,890,000 | 825,000‡ | 33,000,000 |
| German Africa | 923,000 | 11,200 | 11,700,000 |
| Italian Africa | 188,500 | 4,500 | 850,000 |
| Portuguese Africa | 790,000 | 4,000 | 5,000,000 |
| Spanish Africa | 169,000 | 600 | 270,000 |
| Turkish Africa (Tripoli) | 399,000 | 5,000 | 1,000,000 |
| Egyptian Africa (including Anglo-Egyptian Sudan) | 1,010,000 | 117,000 | 13,080,000 |
| Kongo State | 900,000 | 3,000 | 30,000,000 |
| Morocco | 219,000 | 3,000 | 6,000,000 |
| Abyssinia | 200,000 | 1,000 | 10,000,000 |
| Liberia | 42,000 | 100 | 2,000,000 |
| | 11,505,500 | 2,044,400 | 144,900,000 |

* All figures are approximate.

† Of whom 1,060,500 live in British South Africa and Rhodesia.

‡ Of whom 810,000 live in Algeria and Tunis.

The African mountains form very small groups at great distances from each other. But on the other hand, the average elevation of Africa is 1,900 to 2,000 feet, while the average elevation of Europe is only 1,000 feet and of Asia 1,650. The reason of this is that the great bulk of the African continent is a plateau of from 500 to 2,000 feet elevation. There is a rim of lowland around the coast, but one hundred miles or more inland the continent rises abruptly. As a result, the great rivers which on the map appear to afford such splendid highways for commerce, are choked by impassable cataracts only a few miles from the seaboard. After these cataracts are passed, the river offers more than 1,000 miles of splendid waterway into the heart of Africa.—*National Geographic Magazine*.

The Conflict in Africa

A native says:

Two white men have come; both tell me I am wrong, but each tells me a different way to do right. The English missionary says I must leave off my sin and trust and believe God's Son. The Catholic missionary takes off my fetish from my neck—a piece of wood tied with a cord—and puts in its place another piece of wood or brass with a cord, and tells me that can save me.

Mohammedan Baptized in Egypt

Another young Moslem has openly confessed Christ in Alexandria, being baptized by Mr. Dickens. The man was a Turkish Moslem, from Palestine, who became interested through a Christian friend whose life and words impressed him. After a period of private instruction, this young convert was beaten by his fellow Moslems and then delivered into the hands of the Governor. He was sent as a soldier into Arabia, but on his return went again to the mission. His father then cast him off, and he went to Alexandria, where he was baptized. It is expected that this young man will become an able native Christian worker.

He Saved Me for Nothing

Among the patients in the North Africa Mission Hospital in Tangier, Morocco, was a Maltese woman, who had come for the first time. She seemed to listen with more than usual attention. Two days later she greeted me with a bright smile, and began by saying: "Madame, I have just been telling my neighbor what you told me when I was here three days ago, that Jesus Christ will save us for nothing, and I have not known what to do with myself since for joy. My neighbors say that I have gone mad, but I tell them that it is because Jesus Christ saves for nothing. Before, it was always money, money, and it brought no satisfaction to my heart."

"But," I replied, "suppose some one should tell you that my words were all wrong, and that there is no truth in them, what would you do?"

"I would tell them that I have Jesus Christ in my heart, and that He saved me for nothing."

Ours was the joy to assure her that, whatever man might say, this glorious fact was God's own truth, and that Jesus Christ saves for nothing, all that come unto God by Him.

Methodism's Share of Africa

Rev. George Wilder, of Mount Silinda, Rhodesia, the chairman of the Rhodesian Missionary Conference, calls our attention to a misleading statement in the REVIEW for February, 1909 (page 150): "These territories which have been practically assigned to the Methodist Episcopal Church." From the context "These territories" would include Portuguese East Africa, Rhodesia and North Africa. The Methodist Episcopal Church has one mission in Portuguese East Africa, where there are also four other missions. In Rhodesia the Methodist mission occupies a limited territory in and around the Umtali District. In the same country, Rhodesia,

there are eleven other missionary societies whose representatives are working.

The American Methodist Brethren are carrying on very zealous labors, but none of them, I feel sure, would like to have their efforts represented as you have them in the report in question. In North Africa there are, of course, the Kansas Gospel Union, North African Mission, and several other societies.

The Kongo Question

Matters move very slowly as to reform on the Kongo. The recently published White Book, Africa, No. 2, 1909, seems to indicate the need for much more vigorous action on the part of Great Britain and America. The months and years have been passing while inconclusive diplomatic correspondence has been carried on, and the Kongo natives have been suffering and perishing until the actual present. When is this to be stopt? The British Baptists have been told that if they go and ask the new colonial officials in Brussels they will now give the mission sites wanted. Their application for specific sites has been in Brussels for two years, having been presented by the British Minister himself, and they are still awaiting the answer. The British Government have said they can not recognize the Belgian annexation of Kongo until there is satisfactory guarantee of reform.

Missionary Matters in the Kongo

The trial of Drs. Morrison and Sheppard, at Leopoldville, Kongo State, for "slander" of the Kongo government, which had been set for May 25th, was postponed until July 30th.

A letter from Dr. Morrison, written from Luebo, April 2d, states that an English firm had made application for the privilege of establishing a trading-post on the ground belonging to our mission at Luebo, and that the mission had given its consent on certain conditions guar-

anteering that the business would be conducted in such a manner as to avoid anything that would hinder the work which the mission is in Africa to accomplish. It is possible that this matter may bring on a question between Belgium and the government of Great Britain that will afford an opportunity of putting the professions made by the Belgium Government with reference to the freedom of trade in the Kongo to a practical test.

The American Board of Commissioners for Foreign Missions has adopted resolutions urging the State Department at Washington to look carefully into the cases of Rev. William M. Morrison, D.D., and Rev. W. H. Sheppard, American citizens in the Kongo Independent States and missionaries of the Southern Presbyterian Board, U. S. A., who have been cited for trial by the Belgian Government for their exposure of alleged cruelties practised upon the natives, and that all proper endeavor be made to see that nothing short of fair treatment be accorded these missionaries and that their work be not needlessly hindered.

Similar action was taken by the General Assembly of the Northern Presbyterian Church at Denver.

The Approaching Harvest in Kamerun

A little more than five years ago the missionaries of the Basel Society commenced work in Bali, in the interior of Kamerun, the German colony in West Africa. On December 20, they had the great joy of baptizing thirty-two black heathen, the first fruits of their faithful efforts. All these were from among the five hundred pupils of the missionary schools, whose great value is established thus once more, and two of the sons of the chief of Bali were among them. May the work progress and grow.

A Cry from Central Africa

Bishop Tucker and Dr. A. R. Cook, of the Church Missionary Society, have made an earnest appeal for the extension of missionary operations in the Uganda Protectorate. Fresh from a journey of 600 miles in the Bukedi country, the Bishop voices a loud "cry" for the establish-

ment of a medical mission and the opening of two evangelistic stations therein "with all possible speed." Dr. Cook, who accompanied the Bishop on his tour, reiterates with even greater emphasis the "sore and bitter" need of a medical missionary in a great district stretching from the north of Teso country to Acholiland. He personally treated as many as 4,260 patients while on this prospecting journey, and corroborates the Bishop's testimony that after long experience of the country neither of them had ever before encountered such "terrible sights of disease and suffering." Christianity has not yet touched this region, and "Christianity alone," Bishop Tucker says, "can save this sorely afflicted people." The opening of two centers for evangelizing this dark region appears to be a peremptory duty on the part of the Christian Church. —*Church Missionary Gleaner.*

Further Tidings from F. S. Arnot

This brother, who, many years ago, started the now well-known Garenganze Mission in Southwest Africa, writes in a recent letter:

Fancy having 200,000 raw natures to work on. They live chiefly in the great mine compounds and stay for six or nine months at a time, long enough to learn much evil, too short to learn much good or really to come under the influence of the Gospel. The language difficulty is a great one. Coming from their scattered localities, they are not able in many cases to understand the written and preached language of their country at first. They may hear some fragments of the Gospel, and they return home perhaps a little bewildered, certainly not enlightened. Whereas, on the other hand, a few weeks' stay in the compound serves to acquaint them with forms of vice unknown to them in their own countries.

My wife, fortunately, has found an open door among the native women near by. Nothing is being done for the thousands of women, mostly of the low class, who have come to the mission. We tried a school for them and preaching, but it was of no use. They would not come. At last my wife started a sewing school, and now they wait for her in groups, all arrayed in their best, and are willing to sit sewing for hours,

when it is easy to arrange for both men and women speakers to come to address them.

Work at Cape Palmas

At Cape Palmas, Liberia, they are on the eve of a mighty revival; 140 persons have been baptized. The superintendent writes:

"We expect at least 5,000 souls to be saved within a brief time." We have a wonderful people here. They have been persecuted, beaten, public whippings have been given to them, their houses have been torn down, their families driven from home, and they have been hung up by their hands over smoking and slow fires with burning red pepper and red pepper rubbed into their eyes until they have been almost maimed for life. They have been knocked down and gin poured down their throats by the raging heathen. They have been forced to attend devil-dancing, and nearly all of them have borne a faithful and marvelous testimony before these dreadful fiery trials and persecutions. And they have said: "We choose death and suffering rather than to be untrue to God." You can only kill the body. God can destroy soul and body. We have 200 young men and women out for early morning prayer-meeting each Lord's Day; and 700 to class-meeting at 9 o'clock Sunday morning, and 1,200 to 1,500 to preaching at 10 A. M. But we have no building big enough to hold our congregations in, and therefore we are compelled to hold our meetings in the open air. But this is our rainy season, and on this account we are greatly hindered and crippled in our work. We need some \$5,000 to build with. We ask an interest in your prayers that God will raise up friends who will help us here. Pray, above all else, for a mighty outpouring of God's Spirit upon this people.—WALTER B. WILLIAMS.

Results of Hostility in Madagascar

The annual report of the Paris Missionary Society throws much light upon the attitude of the French Government in Madagascar toward the missionaries and their work, and gives a full description of the work. The attitude of the government has remained one of open hostility to the work of all Protestant missionaries. Difficulties continue to be placed in the way of the opening of new places of worship, even where their necessity is very apparent, and often permits for needed repairs of

already existing religious buildings are difficult to obtain. Many of the places of worship, closed by order of the officials, had to remain closed by arbitrary decisions of the government, which seems to consider dangerous all buildings erected for Protestant religious purposes. The churches which remain open may be closed at any moment, and pressure is brought to bear more or less openly upon native Christians in the employ of the government that they desist from activity in the churches and forsake even the attendance at Protestant services. In some provinces the simplest religious rites at funerals are forbidden, and the freedom of speech is entirely suppressed among native Christians, while that of European Christians is seriously threatened.

The missionary schools are much harassed by difficulties placed in the way of native Christian teachers, and natives are discouraged in their support. Complaints of native Protestants are either not considered at all, or answered after much delay and in a hostile manner.

Two consequences of this anti-Protestant attitude of the French Governor-General have become more and more apparent. While the higher classes of natives are in danger of accepting the rationalistic, infidel, and socialistic views of the French officials, paganism and idolatry are reviving in a surprising manner among the common people. Ancient heathenish rites are being revived, and thus the work of the Protestant missionaries suffers. On the other hand, Roman Catholicism is growing in strength and influence, until it is becoming a real menace to the Protestant work.

During all the struggles of the year, and in spite of the opposition of the government, the faithful French missionaries, who are few in number, have labored harder than ever before, and the blessing of God has rested upon their efforts. Most of the missionary schools are in a

satisfactory condition, tho the number of pupils has decreased, and some are very encouraging. The native Christian helpers have proved faithful and have done much to further the work. The direct evangelistic work has met with most encouraging results. Many heathen have been led to Christ, and a number of the native churches have been blest with refreshing revivals; so that it can be said that in the midst of persecution during 1908, the Gospel has made progress among the heathen and the spiritual life of the native Christians has been deepened.

ISLANDS OF THE SEA

Missionary Conference in Australia

A United Missionary Conference for the evangelization of the world was held in Melbourne, Australia, June 22 to 25, and a strong program was presented. Especial emphasis was laid on the call of the native races in and around Australia, the call of the other non-Christian peoples of the British Empire, the need for foreign men and women and for native workers and the dependence on prayer and the Holy Spirit. A strong appeal was made by Mr. H. E. Wootton for a "One-world Missionary Movement."

Y. M. C. A. in the Philippines

The Young Men's Christian Association in the Philippines is doing a much needed work, especially among the soldiers. One branch is in Manila, at the Santa Cruz Bridge, where there is a special landing. Other branches are at Fort McKinley, Cavite and Olongapo, where there are buildings with libraries, reading rooms, educational work and recreation rooms. Mr. Z. C. Collins is general secretary. Now a new building is to be erected. The Y. M. C. A. has already achieved much in Manila, as in other lands.

Chinese in Hawaii

In the Hawaiian Islands Chinese labor has proved better suited and more helpful to the conditions than that of any other class, and there is

no such prejudice to contend with as in California. The Chinese have more home life, and are regarded on the whole as a desirable factor in the population. There is a disposition to admit them more freely than in the mainland States. The *Missionary Herald* thinks the experiment is well worth trying as a possible key to both political and missionary perplexities.

MISCELLANEOUS

A Missionary Exhibit

The occasional person who says he does "not believe in foreign missions" ought to read the following by James S. Dennis, D.D., in "The New Horoscope of Missions":

There was an average of at least 2,600 communicants admitted to Christian churches in mission fields every Sunday of last year. We could have taken possession of one of our large church edifices and packed it to the doors morning and afternoon every Sabbath for the past twelve months with a fresh throng of communicants at each service, claiming their places for the first time at the Lord's Table. If you could have slipped into some quiet seat in the gallery at any one of those services and gazed upon that hushed and reverent assembly, strangely varied in color and garb, but one in hope and tender love to your Savior and mine, would you not have found your heart in thrilling sympathy with Christ's joy, and cheered with glad assurances of his victory? Would it be easy, do you think, for the next globe-trotting man of the world to paralyze your faith in missions and convince you that he was a walking oracle concerning something about which he knows practically nothing?

OBITUARY NOTES

Dr. George D. Dowkontt

The author of "Murdered Millions" and founder of the International Missionary Society died on July 31 in the sixty-sixth year of his age. Dr. Dowkontt was for many years deeply interested in medical missions and led many young women to devote their lives to this branch of Christian service. He had recently started a new Medical Missionary School in the Battle Creek Sanatorium.



ARABIA—THE NEGLECTED PENINSULA

The shaded portion shows the field cared for by the Mission of the (Dutch) Reformed Church of America. The remainder of the vast territory, with the exception of a small district around Aden, is entirely unevangelized; much of it is unexplored.

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SIGNS OF THE TIMES

THE DOOM OF DESPOTISM

Reforms in Russia, Turkey and Persia practically bring all the nations under modern methods of government. China is promised a constitution in ten years, and the present government seems honestly to be carrying out the program. Japan has a modern government. Of the three nations lying on the border of Europe and Asia, the least success is in Russia. In Turkey the revolution is complete and the constitution established. The success in Persia bids fair to be almost as great as in Turkey. The new government may be handicapped by the Czar of Russia, and possibly by the influence of the deposed Shah, and must run the risk of his son when the latter comes of age. But the new régime is probably established beyond the possibility of failure. The new government will be a protection to Turkey on the east.

RELIGIOUS LIBERTY IN RUSSIA

Religious liberty seems bound to come, however slowly, in the great empire of the north. It is like the ebb and flow of tides, when the new flood-mark is at each advance a little higher. The Duma, just before adjournment for the summer, enacted what is pronounced, "the most important law for the cultural progress of Russia ever passed" by that body.

In October last, the Czar, in his proclamation, formally guaranteed religious liberty; and even tho as yet a dead letter, it may be like the famous "Hatti Humayoun" in Turkey long ago—something to appeal to in a crisis. The orthodox Greek Church continues to be the State Church and exercises despotic authority, and persecution goes on against other creeds. But the proclamation was and is a distinct sign of progress, and will yet, no doubt, be carried into at least partial effect. The new Duma enactment provides:

1. That all citizens of age shall have right to choose their own religion, and be free to change it according to the dictates of their conscience.
2. That children from the age of fourteen to twenty-one shall have the right to choose their religion with the consent of their parents.
3. That parents shall have the right to determine the religion of children up to the age of fourteen.

The discussion of the bill occasioned scenes of violence, the clerical party denouncing the bill and its advocates. The conservative press, since the passage of the bill, still opposes toleration, on the ground that religious freedom is impossible in Russia. But the final outcome must inevitably be for the truth which makes free.

THE NEW CONSTITUTION AND THE OLD KORAN

According to a recent article in *Pearson's Magazine*, by James Creelman, Christians and Jews need have no fear of further persecution in Turkey, and the dawn of liberty will soon be followed by the high-noon of privilege and prosperity. The Sheik ul Islam, or so-called "Pope of Mohammedanism," expressed horror for the massacres at Adana, and assured Mr. Creelman that he was opposed to missionaries "not because they are Christians, but because they are foreigners. We only permit their work as a compliment to the American nation." This kindly and courteous old gentleman, according to the article, stated: "There is nothing in the law, nothing in the Koran, nothing in Moslem policy or intention, that sanctions hatred or strife between subjects of the empire, be they Moslems, Christians or Jews. The truth is that our sacred law makes it the absolute religious duty of a Moslem to live on terms of peace and equality with non-Moslem subjects. It is his duty, not only not to molest, but to protect his fellow subjects, regardless of race or religion. I say this officially and without any reserve."

It is almost impossible to conceive of a statement by an intelligent Mohammedan so full of contradictions as are the words above quoted. Not only the Koran, but the sacred law of Islam based upon tradition, takes for granted such a distinction between Moslems and non-Moslems as regards the civil law that abolishing the Koran itself and doing violence to all the past history of Moslem jurisprudence, there can be no equality between Moslems and Christians. To say that the Ko-

ran admits a constitutional government, with representation in a Parliament on the part of non-Moslems, is to affirm a contradiction. As Lord Cromer says: "Does not the word 'Ghazi,' which is the highest title attainable by an officer of the Sultan's army, signify one who fights in the cause of Islam; a hero; a warrior; one who slays an infidel?" Does not every Moslem preacher when he recites the *Khutbeh* in the mosque invoke divine wrath on the heads of unbelievers in terms which are sufficiently pronounced at all times, and in which invective swells still more loudly during circumstances which are propitious to fan the flame of fanaticism? Did not the new Sultan himself in a public interview with newspaper reporters assure them that he would give equal rights to Moslems and "infidels," and by the very use of this term "infidel" (*Kafir*) invalidate his assertion so that the mission press of Egypt and some of the secular papers there requested an apology?

Every friend of missions and of Turkey hopes against hope that the new régime will continue; but if it does, it will not be because of its adherence to the principles of Islam. The fact is that the new constitution is already pronounced intolerant of Christians by no less an authority than Mgr. Tourian, Patriarch of the Armenian Catholic Church. "The declarations of lofty principles," says the patriarch, "may for a time deceive Europe as they have in the past, but they will never inspire confidence on the part of those who know from past experience that Western civilization is inapplicable to Turkish society so long as the Mohammedan Canon Law re-

mains as a tenet of the so-called constitution."

The new constitution recognizes only the Moslem religion and its law as the fundamental principle of the Ottoman State, and the present reform movement may be, after all, an agitation for the rehabilitation of Islam as well as of Turkey. Islam is not a State Church but a Church State. Religion and law can never be separated according to the Koran. It is the finality of the Moslem code that makes all progress impossible, and perhaps the patriarch at Constantinople is correct when he says: "The Armenian national existence was never, even during the darkest days of the reign of the deposed Sultan, so seriously threatened as it is now under the rule of the present young Turks." It remains to be seen whether American missions will enjoy greater liberty and whether Moslem converts to Christianity will receive protection of life, limb and property under the new constitution.

ISLAM AND NATIONAL REFORM

The progress of Christ's kingdom in Turkey and Persia is greatly involved in political movements. *The East and the West* contains two able articles by American missionaries of high standing, the one dealing with Turkey, the other with Persia. They make it clear that the crucial fact in the situation is this, that any real reform in lands where for centuries the traditional teaching of the Koran has been the only recognized code of civil law, must mean the weakening of the authority of the religious law. Politics and religion are inseparable, and political reformation involves a religious revolution. It is the ideas borrowed

from Western Christendom which underlie the political uprising, and these ideas are hopelessly antagonistic to the teaching of the Koran. The question is, What is to be the future of Islam in its own lands?

THE NEW REGIME IN PERSIA

The revolutionary struggle in Persia has resulted in the triumph of the Nationalists. In spite of the cannon and rifles of Mohammed Ali's Russian champions, the forces of the reformers burst their way into Teheran, compelled the Shah to abdicate, and set upon the peacock throne his son, Ahmed Mirza, a child of twelve.

The young Shah, Ahmed Mirza, will be a sovereign only in name, and has already tried several times to escape from his unwelcome office. His regents are Russia and England, and his real ministers the English and Russian ambassadors at Teheran, and the foreign ministers who appointed them. The only thing which these powers guarantee to Persia is "the maintenance of her independence and her integrity." In other words, Persia will be made, like Egypt, a protectorate, and Germany will keep her hands off, in accordance with the words of Prince von Buelow, uttered in the Reichstag last March.

The overthrow of Shah Mohammed Ali brings back the parliament, and as soon as the new government quiets the country its sittings will be resumed. The difficulties, however, are of the utmost seriousness. The financial trouble is chronic. Russian troops are garrisoning Tabriz; Turkish troops are in possession of Urumia; a Russian expeditionary force is near the capital.

The missionaries have been much

hampered by the recent revolution and have seen their hopes of religious liberty dashed to the ground. Only faith in God has kept up their courage.

THE EXTENT OF ISLAM IN EUROPE

Many do not realize the number of Mohammedans in Europe. Professor Martin Hartmann, of the Berlin Seminary of Oriental Languages, in his recent book on "Islam," gives some startling figures concerning the number of followers of Mohammed in Europe. Of the total population of the Continent, 13,000,000 are Mohammedans, 3,295,000 of whom are living in the Turkish Empire (51 per cent of its inhabitants), while Russia contains almost 8,500,000 Mohammedans, or about 8 per cent of its total population. Bulgaria contains 603,000 Mohammedans, Bosnia and Herzegovina 549,000, Greece 60,200, Rumania 45,000, and Servia 15,000. In Great Britain there are enumerated 2,700 followers of the false prophet, in France 2,600, but in Germany, Spain, Italy, Holland and Scandinavia there are few or none at all.

MOSLEM EDUCATION IN THE SUDAN

Mohammedanism is actually using education as a means of advancing its sway in Africa. This could only be among unlettered tribes just emerging from barbarianism, and even with them the teaching will probably prove to be less real education than memorizing. Moslems themselves, when they have any ambition to move with the times, do not look for enlightenment to teachers of their own religion. In 1907 a number of Mohammedan officers at Atbara, Egyptian Sudan, were impressed by what they saw of the Christian Missionary Society girls'

school at Khartum, and asked Archdeacon (now Bishop) Gwynne to open a school for their daughters at their own station, suggesting that the Bible should be taught in it as at other mission schools. This was done at the beginning of 1908, and twenty Moslem girls and a few girls of Coptic parentage were admitted in the first few weeks. The school continues to grow, and the fees cover all expenses other than the missionaries' allowances. Visitors can hardly believe that the well-behaved, nicely drest children who now greet them with a friendly "good-morning" are the same little pickaninnies who at first had no idea of obedience. They can already answer many simple Bible questions, sing hymns, repeat texts, read easy English and Arabic, do a little arithmetic, and show other signs of progress.

EGYPTIAN WOMEN DEMANDING LIBERTY

Mohammedan women of Egypt, including members of the khedivial or reigning family, have started a campaign to win for their sex the right to have a voice in choosing husbands, to put aside the veil which hides their beauty, and to pass at will the doors of the harem, altho their steps may lead to precincts where men abound. At a meeting a few days ago in the grand opera-house upward of 4,000 women were present, representing the cream of society. Speeches were made by Princess Aisha and others of prominence, which brought out a unanimous vote for resolutions demanding freedom from harem life, the abolition of the veil, permission to be in the society of men and the right to be courted. A permanent organization

has been formed and branches are being established throughout Egypt. The ultra-conservative Mohammedan press is sounding the alarm against "an infusion of European ideas into the sanctity of the harem." Priests are writing to the press that it is against the tenets of Islamism to grant the women's demands.

BREAKING DOWN CASTE IN INDIA

At the last national congress held at Madras, delegates of every class, caste and creed sat down, side by side, at a common meal. Of course, this was a violation of all the laws of caste, and were caste customs rigidly enforced, every delegate—even tho a high-caste leader—who attended the banquet could only escape exclusion from his caste by undergoing ignominious and degrading penance. But not one of these delegates appears to have made himself liable to any such forfeitures or penalties. A few years ago, some of the most influential leaders in Poona had to submit to the most humiliating treatment because they had simply taken tea with missionaries. We regard this as among the most significant movements of the day, that this impenetrable and incommunicable system is giving way, and that leaders of Indian society openly and with impunity violate restrictions that have the sanction of remote antiquity and universal usage.

THE BOXERS AGAIN IN WEST CHINA

The Boxer movement has recently sprung to life in western China, and seems to be specially directed against Christians and foreigners. Rev. O. M. Jackson, C. M. S. missionary in Mien-cheo, province of Si-Chuan, writes that in March the mission

premises and church at Tsao-hai-gai and the houses of some of the Christians were set on fire, but escaped total destruction. The wife of a mission schoolmaster was one of those severely wounded.

In the neighborhood of Ngan-hsien, adherents of this sect numbered 4,000 to 5,000 men, and in the county there were upward of one hundred and twenty meeting-places.

On the evening of March 10 an official heard of a number of men being gathered together supposed to be gambling, but on arrival with his soldiers he found that they were Boxers practising their rites. He entered the courtyard and took fifteen prisoners, the rest escaping. During the next two days the mandarin received three letters to say that unless he released his prisoners the city would be attacked, of which letters he took no notice. On Friday, March 12, a gathering of men was reported at a place five miles to the north, who declared their intention of burning the church, killing all the Christians, and destroying their houses. Nothing happened until next day, when they marched on the street, burned the church, and did a good deal of damage in the houses of the Christians, and wounded two women and a child. The local authorities gave compensation for all pecuniary loss, but a few days later similar troubles occurred near Chong-pa. Now we are pleased to report the disturbances have been completely quieted.

MODERNISM AND ROMANISM

The spirit of the twentieth century is finding its way even into the close corporation of the papal body ecclesiastic.

It is rumored that Pope Pius X

is about to found at Rome a new school of progress, in which Oriental languages, philology, sociology, and various studies connected with the Bible—such as Biblical geography and history, apologetics, hermeneutics, exegesis, etc.—will be studied.

The Catholic Standard and Times says:

The moment could not have been better chosen. The recent studies and discoveries made by rationalists, Protestant and Catholic scholars, have added a great wealth of erudition to the mass of Biblical knowledge possessed by students of previous generations, but united with a still greater luxuriance of ill-grounded speculations, false principles, prejudices and deductions not based on the premises. It will be the task of this new institute to separate the wheat from the chaff, and give it for the nutriment of Christian scholarship.

PROTESTANT MOVEMENT IN AUSTRIA

In various parts of Bohemia, Lower Austria and the Steiermark, Social Democrats are turning to Protestantism. One of the Socialist representatives in the Austrian Parliament recently joined the evangelical church in Klagenfurt, making the third Social Democratic parliament member who has become neo-Protestant.

The number of university students in Vienna, Brünn, Prague, Innsbruck, Graz, and Leoben that have passed from Catholicism to Protestantism has this year been larger than ever. Five priests in different parts of Austria

have in 1908 joined the *Los von Rom*. The evangelical charities have had an unusually successful year. A children's hospital has been opened in Bad Hall; in Gorsein, a home for aged and sick; a Protestant school for girls in Klagenfurt has built a new building; and in Brünn the Protestants have established a training-school for deaconesses.

The state, however, is still unfriendly to the movement. Protestant German pastors are still put over the border or allowed only grudgingly the right of residence in Austria. Protestants are still buried in the suicide corner of graveyards, and fined because they refuse to salute Catholic processions. The erection of a Protestant theological faculty in the University of Vienna is still opposed.

—ERNEST GORDON.

ENCOURAGING TIDINGS FROM INDIA

A great movement toward Christianity is reported as going on among the Jatiya Chamars in Northwest India. Rev. P. M. Buck, of the Methodist Missions, says that they have recently baptized about 1,000 of these people and they are coming in crowds for instruction and baptism. Fully three-fourths of the 11,000 Christians in the Rurkee district are now from this caste. On being baptized in the name of Christ they cut off their top-knots, thus signifying their final renunciation of heathenism.

"THE RELIGION OF THE FUTURE" AND MISSIONS

BY THE EDITOR-IN-CHIEF

We are hearing much nowadays about "the Religion of the Future." It is difficult to say who are its principal exponents, for scarce a month passes that we do not find some new statement, from some new source, of its coming character and claims. Latterly Sir Oliver Lodge in Britain, and an ex-president of Harvard, Prof. George B. Foster in Chicago, and Prof. Williston Walker in Boston, have each made more or less startling predictions as to the new religion; while even so-called "Bible Dictionaries" and "encyclopedias" are embodying in "scholarly and critical" forms the results of much study along these lines.

After giving these declarations and prognostications a hearing, one is tempted to ask whither we are drifting; whether, having loosed from the old moorings, we have any safe anchorage, or any compass, chart or even rudder left—whether our eyes are any longer to be upon the stars, or whether even the stars are no longer to be accounted among the unchanging guides in a stormy sea.

We all crave some simple credal basis, for to every complete life some sort of belief seems essential. The careless saying that "it matters not what one believes, provided only that he is sincere," is very elusive and delusive. It needs but little logic to perceive a *reductio ad absurdum*; for if such a maxim be sound, it follows of necessity that it is neither worth while to seek after truth, nor to follow it when found!

We all know that nothing is more needful than to discover what is Truth, in any realm—physical or ethical, scientific or religious, and beauty of character and life is so inseparable

from right convictions that whatever attractive elements may be found in alliance with error can not be due to the error embraced, but to the truth mixed with it; so that the purer the truth loyally believed and faithfully obeyed, the more beautiful the life. If history can be trusted as a witness, error and evil, truth and right, are twin brothers.

As to religious beliefs, "The Apostles' Creed"—so called—which has been traced back to the fourth century, if not earlier, has been tacitly accepted as a sort of consensus of doctrine by the Church at large. But, after more than a millennium and a half of such acceptance, our modern religionists find it unsatisfactory in almost every particular.

The "New Religion," which is in reality neither *new* nor a *religion* but a philosophy, is rather negative than positive, rather destructive than constructive. It is difficult to frame any creed out of mere negations. But, if we attempt to articulate into organic form the denials of our day, there seems to be no belief in any final authority outside of the human reason and conscience. There is no longer an infallible Church nor an infallible Bible. "Man in the present generation is ready to be led, not driven," and is a law unto himself. The belief in human depravity is abandoned, and there are "no malignant powers." Sin is not guilt, but misfortune, and is to be dealt with not as deserving judicial penalty, but medical and ethical treatment, not hell but a hospital, not punishment or pardon but new environment and culture. The expiatory death of Christ is denied, with all "safety thereby primarily afforded to the individual"; and it is denied that

"character can be changed quickly," or that "Christ is in any way essential to religion."

Whether the vague new religion can be formulated in a creed is very doubtful; but if it can be, it would read somewhat thus:

The New "Apostles' Creed"

"I believe in 'a conception of God, a multiplication of infinities, and in creation by spontaneous generation and eternal evolution; and in Jesus Christ, as a distinguished ethical teacher, who was born of natural generation, suffered as a martyr for what he believed to be truth, and was crucified, dead and buried. He was reputed and believed by His disciples to have risen from the dead and to have ascended into heaven, and to be coming again to reign on earth as King.

"I believe in the Infallible Ego, as the ultimate court of appeal in all matters of truth and duty; a universal Church composed of all who are honest in their opinions, and upright in their conduct; in the communion of the cultured and the philanthropic, in the reformation of bad habits and the inculcation of virtue; in the proper care of the body, and the education of the mind; in scientific progress, college training and the 'Spirit of the Age'; in 'two great commandments—the love of God and the service of fellow men; in a life of altruism, and so in undying influence for good.'"

In the above attempt to crystallize some of the tenets of the Religion of the Future into apprehensible form, there is no desire or design to misrepresent or caricature it. If we understand modern liberalism, it aims so to restate the beliefs of the ages as to

suit and fit the progressive spirit of the twentieth century. We do not doubt the honesty of those who, with the courage of their convictions, make bold with their denials and affirmations. But we can not quite evade or avoid the vital inquiry, whether this new doctrine is sound and safe; whether Christianity has any essential, eternal facts and truths which can not be so modified without surrendering all its claims; whether such reconstruction is not in effect destruction. We are reminded of the Chinese method of slow execution—beginning at the fingers and toes and cutting off parts most remote from the centers of life, and slowly advancing toward the vital parts, meanwhile the life-blood gradually ebbing away.

The Idea of God

For example, how can a god who is a "multiplication of infinities" be either worshiped, loved, or obeyed? and in such a definition what becomes of individuality and personality? What becomes of Christianity without Christ as a vicarious substitute and atoning Savior? We are told that, "in primitive times, sacrifice was the root of religion," the implication being that the notion of any expiatory value in the death of our Lord was simply a natural offshoot from this root—its historic fruit. The Church of God has been wont, conversely, to hold that sin marred God's primal creation, and that, at once, He gave the promise of a redemptive seed—and that a life for a life was the root out of which, on the contrary, sprang both the conception and the institution of sacrifice as the basis of a divine religion. The new theology is robbing us even of the miraculous Resurrection of Christ,

without which even the New Testament itself concedes that there is nothing worth believing or preaching, for His death could not have been deliverance to others if He still remained under its bonds and bondage Himself. What is the missionary going to preach as his good news, if this coming religion is to reshape his message!

We are warned that the Religion of the Future "will not teach that character can be changed quickly." If so all sudden conversion is a delusion. The story of Saul of Tarsus, the jailer at Philippi, not to say the dying thief, must be relegated to the realm of myth—of fancy, not fact. The new religion will "believe in no malignant powers." Then the temptation of Eve in Eden, and of Christ in the desert, the satanic plot against Job, and the messenger to buffet Paul, and countless other references to the devil and demons, must be expurgated as worthless traditions, for we are assured "it will be an immense advantage, if the religion of the twentieth century shall get rid of these things."

We are glad that men every way qualified to represent the cultured liberalism of the times have boldly ventured to speak out. We know at least "where *we* are" when we know where *others* are. To define their position helps us to discover ours.

A modern English writer who has watched the drift of the day toward blank agnosticism and materialism has put his apprehensions into form:

I believe in wheat and rice;
Not in virtue and in vice;
In a stated cause of crimes,
In "Macaulay" and *The Times*.
Hydrogen inflames ambition;
Nitrogen inspires volition;
All that's great and good in men
May be found in oxygen!

What now—to dismiss for the time all other issues—is the outlook for missions, if this new religion is to prevail?

Outlook for Missions

First of all, how are we to meet other religions? Is there any such thing as a "*false faith*," or are all religious systems part of the "spiral movement," orbiting toward perfection? If there is no Court of Last Appeal beyond the "inner light," what becomes of the decisions of that court when there is no unanimity of verdict. What we call "conscience" is a compound faculty, made up of a judgment of the reason and an impulse or prompting of the moral sense. First, the judgment decides what is right or wrong, and then the sense of obligation or prohibition follows; but if the judgment errs, failing to discern moral quality, the moral prompting is unsafe—the blind leads the blind and both fall into the ditch. Here lies the fallibility of conscience—in the fallibility of the judgment. We have been comforted, amid all the divergences of human opinion, by the confidence that in the Word of God and the teachings of the Lord Jesus, we have an ultimate authority by which to correct even the errors of conscience—as by the sidereal clock of God we correct the variations of our watches and even chronometers. But if the new religion is true, and every man's inner light is to be his guide, what are we to do when, according to our own deep conviction, the light that is in others be but darkness and great darkness! Does it not, if this new religion is to prevail, become unnecessary and even intrusive and impertinent to plan a crusade against other men's convictions and beliefs, and say to them, as Paul

did to the Athenians, "Whom ye ignorantly worship, him declare I unto you!" Why not let men alone if evolution instead of revolution will bring them out into the final perfection of one faith?

The Cross of Christ

Again, if there is no necessity of the expiatory death of our Lord Jesus Christ—if that death was not substitutionary or vicarious—what becomes of the doctrine of the Gospel? Why longer preach a Gospel of Grace as "affording safety primarily for the individual"? If salvation is not by receiving Christ by faith, but by reformation of character by works, and character can not be changed quickly, why depend upon the Evangel? What we need is not preaching, but teaching—the school rather than the Church, books rather than sermons. There is little use in any longer saying, "Look and live." There is no new birth from above. If there is any heaven, it is entered by obeying the two commandments, love to God, service to men. We need no coming to the Cross—we pay our own penalties for sin and work out our own salvation from sin—the only crown of glory is that which every man makes out of his own best attainments, and whose gems are his own heroic achievements.

We do not wonder that modern liberalism has no world-wide missions. It has no motive to go into all the world, and no gospel to preach to every creature. It has no need of waiting to be endued with power from on high—for it has no Pentecost, as it has no Calvary. Whether it has any resurrection from the dead does not appear, or any certainty of a future life. The ex-president of Harvard—an institution whose ancient motto is

"pro Christo et humanitate" seems to us to leave out the *pro Christo* altogether and put a *pro Ego* in its place.

Weighed and Found Wanting

For ourselves we think the "old wine is better," having tasted the new. "With charity to all, and malice toward none," we can only say that the new religion, weighed in the balances, is found wanting. It takes away a personal God and Father, and substitutes a vague multiplication and aggregation of infinities. It robs us of a supreme court of final appeal and substitutes the inharmonious discordance of a thousand warring opinions. It denies malignant powers and leaves us to the mystery of wondering "who carries the devil's business on?" and how it is that Satan and sin seem so intensely alive and real. It takes away Salvation by grace, regeneration by the Spirit, atonement of the Cross, and leaves man to do his best to reform himself, bearing his own sin and learning to sow only what he is willing to reap. It makes all sudden conversion a deception and delusion, and makes time an essential factor in the slow change or growth of character. It substitutes obedience to two commandments for faith in Christ, and makes them the foundation, instead of the structure built upon Him as the one foundation. It gets rid of all that is fundamental to the Christian system in the new building it rears. To our conception the new religion is not Christ, but anti-Christ.

The Gospel that Saves

By way of illustrating the defects of any such system, and the power of the Cross, we venture to reprint an oft-told story of the lamented Rev. Dr. Charles A. Berry's experience (of

Wolverhampton), as he told it to his friend Rev. J. H. Jowett, of Birmingham, England:

"One night there came to me a Lancashire girl, with her shawl over her head and with clogs on her feet.

"Are you the minister?" she asked.

"Yes."

"Then I want you to come and get my mother in."

"Thinking it was some drunken brawl, I said:

"You must get a policeman."

"Oh, no," said the girl; "my mother's dying and I want you to get her into salvation."

"Where do you live?"

"I live so-and-so, a mile and a half from here."

"Well," said I, "is there no minister nearer than I?"

"Oh, yes, but I want you, and you have got to come."

"I was in my slippers, and I soliloquized and wondered what the people of the church would think if they saw their pastor walking late at night with a girl with a shawl over her head. I did all I could to get out of it, but it was of no use. That girl was deter-

mined, and I had to dress and go. I found the place was a house of ill-fame. In the lower rooms they were drinking and telling lewd stories, and up-stairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful example, and extolled Him as a leader and teacher; and she looked at me out of her eyes of death, and said:

"Mister, that's no good for the likes o' me. I don't want an example—I'm a sinner."

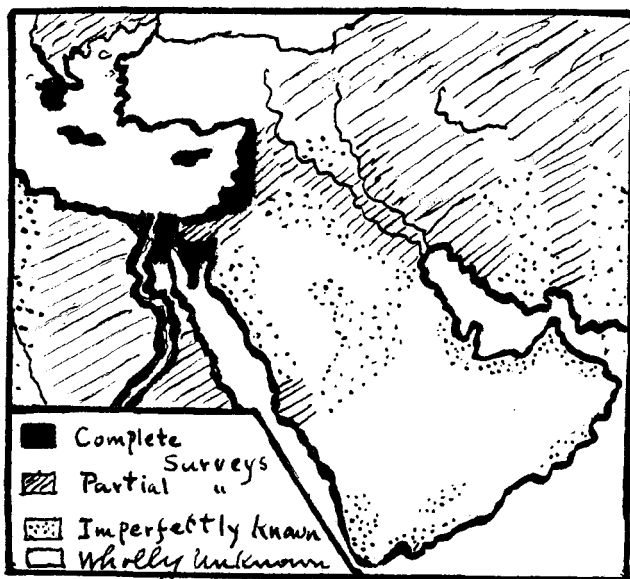
"Jowett, there I was face to face with a poor soul dying, and had nothing to tell her. I had no Gospel, and I thought of what my mother had taught me, and I told her the old story of God's love in Christ's dying for sinful men, whether I believed it or not."

"Now you are getting at it," said the woman. "That's what I want. That's the story for me." And so I got her in, and *I got in myself*.

"From that night," added Dr. Berry, "I have always had a full Gospel of Salvation for lost sinners."

Can the new religion give us any thing to take its place?





UNEXPLORED ARABIA

TWENTY YEARS OF THE ARABIAN MISSIONS

BY REV. JAMES CANTINE, D.D., MUSCAT, ARABIA

Missionary of the Reformed Church in America, 1889—

It is somewhat of a distinction to be an Arabian missionary of twenty years' standing, and it may emphasize the late date of the beginning of mission work in Arabia to say that to the writer's knowledge, no other can yet look back over twenty years of continuous service in the land of the Arabs. There were other missions who entered Arabia before 1889, notably the Church of England at Bagdad, in the northeast (1882), and the Free Church of Scotland at Aden, in the southwest (1885), but none of their first missionaries are still on the field.

In those first years, we scarcely dared to hope for a long residence in this, "a land that devoureth the inhabitants thereof." Again and again, heat and fever took workers from our ranks, until, at the end of ten years; scarcely more than half the number of men sent out re-

mained. Some in the home land called on us to halt, but the fact that our organization was semi-independent made it possible for us to appeal widely and directly for reinforcements. Those whom no danger could deter came in increasing numbers, so that we soon passed beyond that deadly zone of isolation and overwork which hems in so many small organizations. Years have also brought experience, and increasing income has made possible more healthful surroundings, until now our missionaries can reasonably expect far more than two decades of service.

These twenty years may be divided into three periods—those of locating, establishing, and developing our work. The first period represents the time and effort spent in deciding upon our field. Its importance is not likely to be overesti-

mated. Many a colonizing enterprise, and missions are surely that, has been doomed to failure because of a wrong location. The Arabian mission was fortunate in having as its founder one who knew the "Nearer East" and could introduce us to many of the workers there. Our first year was spent in language study and investigation among the missionaries of the Syria mission of

almost the entire circumference of the Arabian peninsula. We had considered the possibility of Aleppo at the northwest corner, of the Hauran south of Damascus, and of Moab east of the Dead Sea. At Aden, we spent a few months. The ports of the Red Sea on the west were visited, and those of the Arabian Sea on the south, together with the inland towns of Yemen. Finally,



ARABS AT THE MISSION AWAITING MEDICAL TREATMENT

the Presbyterian Church. The knowledge we carried away, not only of the Arabic, but of their tried and proved methods of meeting the general problems of Christian work in a Moslem country, was invaluable, and probably saved us from many disastrous mistakes. Our first native associate and helper, Kamil Abdul Messiah, was a convert from Beirut, and from the mission press of that city we took and are still taking our most effective weapon, the printed word of God.

Within two years, we had seen

we sailed along the eastern shore from Muscat to Bagdad—a total distance of nearly five thousand miles.

Our faith in the future growth of this work led us to wish for an unconstricted field. Our call to do pioneer work for Mohammedans led us to seek a population wholly such. The eastern coast of Arabia seemed best to fulfil these conditions, and there no mission had ever located, or seemed likely to locate, its men. Communication from the outside world was excellent, and the preponderance of British influence in

the Persian Gulf gave promise of safety and a settled government. The repressive Turkish rule extended but a short way south along the eastern coast, so that it was possible to have much uninterrupted access to the interior.

From the few large towns, Busrah was chosen as our first station. The liberal character, wealth and enterprise of its large population; its strategic position, where trade routes from north, east, and west meet at the tidal waters of the mighty "River of the Arabs"; its proximity measured in long eastern units of days' travel, to the older mission fields of Bagdad, Mosul, and Mardin, at the north, whence our native Christian helpers have largely been drawn—these all combined to determine our choice.

Our second year in eastern Arabia was signaled by the beginning of work at the islands of Bahrein, midway down the Persian Gulf, and the third year by the opening of Muscat, well toward the southeast corner. Thus the mission had in this short time outlined its entire field, and this when its working force consisted of but three or four men. To so isolate them in stations distant one from the other three or more days' journey by water, and this possible only at intervals of two weeks, seemed extremely hazardous. But we felt that to rapidly increase our mission force at one point, was to still more rapidly increase suspicion and opposition, while it would also alarm the native rulers at the other two places we wished to hold. And one man, living quietly and alone can often, before hostile forces think it worth

while to combine against him, have remained long enough to establish a right of residence in those Eastern lands, where "whatever is" is taken as something that "must be." The subsequent history of our mission has justified the risks we ran.

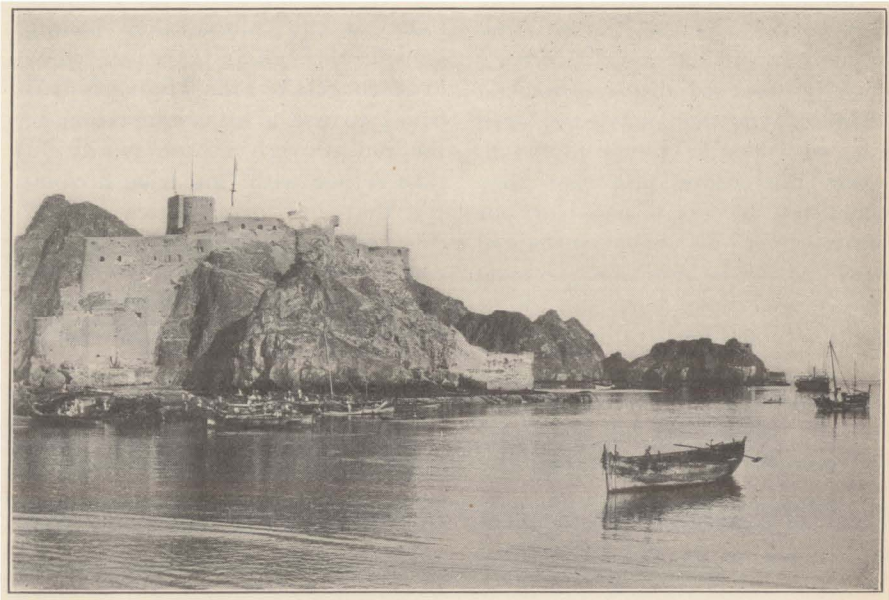
Establishing the Work

The next period was that of *establishing* our work, or as one might almost say, of defending our claim. Like many a pioneer, we faced and resisted more than one attempt to drive us off. All of our resistance was passive—it could hardly be otherwise at Busrah, where our opponent was the Turkish Government—but tho passive, it was fairly intense! We have been scratched up a bit in being dragged by the Turkish police before a Turkish tribunal, and have seen the inside of a Turkish guard-house from behind a locked door. We have had a guard of soldiers before our house for days, searching us each time we came out, and only awaiting, so they said, orders from headquarters to bundle us out of the country bag and baggage—or more likely, without the baggage. With no American consul at that time near enough to be of much dependence, and not knowing how our minister at Constantinople would balance our simple assertions of orderliness against the vivid and highly-colored complaints of the local authorities backed by petitions forced from the different communities of the city asking that, as evil-doers and insurrectionists, we be deported, we were led to place our great trust in prayer, and in belief that He who brought us to Arabia would keep us there. Fortunately, our friends

among the American missionaries in Constantinople interested themselves actively in our behalf, and our representative there would not lend himself to the misrepresentation of the Turkish Government, tho he did casually send word by a passing traveler that we were causing him more trouble than all the other missionaries in Turkey. Not

thorized is difficult to say, but once we were in our own house, we had some "face," and our main troubles were over.

The islands of Bahrein, where our second station is located, are governed by an Arab sheik, himself bound by elastic but unbreakable treaty ties to the English Government. Here, for a long time, our



MUSCAT HARBOR, EASTERN ARABIA

being able to force us out of the country, they next sought to establish a sort of a boycott, especially against our renting a dwelling-house. Here providence opened a way for us through the only man in Busrah able to oppose the wish of the authorities, the Persian consul, who gave us one of his houses to live in. This respite gave time for a bargain with a wealthy native to build for us in a very desirable part of the town. How he ever managed to have the contract and permit au-

missionary's was the only white face. By living among the Arabs in an Arab manner, with some measure of medical knowledge made full use of, by familiarizing himself with the literary and religious authorities of Islam, he was able to anchor his venture before the zealots awoke to the fact of what it meant. There was some rough work—our house was fired into at night, and threats of murder were repeatedly made. The English political resident was approached and asked if he would

stand aside and allow the Americans to be driven into the sea. He replied, so he told us, that while he was not responsible for the Americans, yet the ties of kinship were pretty strong; that *our* ruler's son might marry *his* ruler's daughter, etc., and that before they did anything rash, they should take these things into account! Very vague words, and yet quite effectual! The representatives of the English Government in Arabia have, however, officially observed a strictly neutral attitude to us and our work, even going so far as to convey to Washington the information that they would not be responsible for our safety. Yet we have accounted many of them as our personal friends who have here and there, unofficially and perhaps unknowingly, been of great assistance to us.

At Muscat, the third station, our right to remain was not so keenly contested as at our other two stations. Here we found the only American consulate in all our field, and it may be for this reason that the Sultan of Muscat, an independent ruler, was never actively hostile. But it must also be remembered that the Arabs of Oman, from the Sultan down, are probably the most polite and cordial to accredited strangers of all the dwellers of Arabia. The main thing our consul here has yet done for us, is to collect reimbursement for personal and mission property looted during an incursion of the inland tribes; a repayment, which the mission wished to forego, but which the consul insisted upon for the sake of the honor and prestige of the country he represented. Here at Muscat, just

within the tropics, the Arab character is perhaps more indolent and more ready to accept the inevitable, to cast the responsibility for evil conditions on the divine decree that may not be changed. One of their Koranic sayings is often used in this connection, "I take refuge with God from Satan the accurst." On one occasion, years ago, as the missionary was passing out of the audience room of the Sultan after having gained, through importunity, some little concession, his Highness was heard to use a little adaptation of the old proverb in the words, "I take refuge with God from a country that has missionaries in it!" Not very complimentary to our personnel, but very reassuring when we think of pitting our Western persistence against the Oriental inertia.

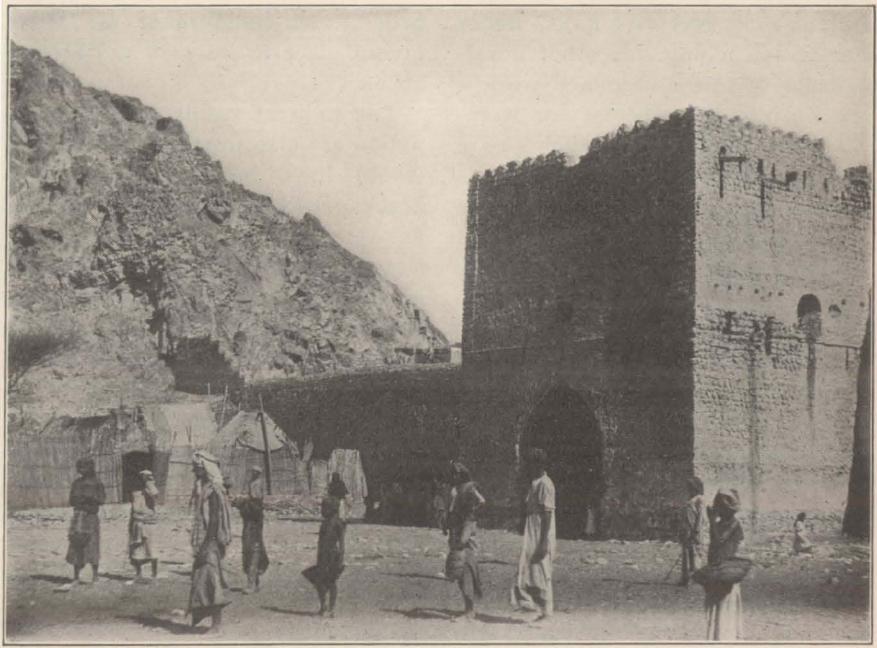
Developing the Work

The third period of these twenty years was that of *development*. We had reached the field; we had proved that we could stay there; now what could we accomplish there? As regards the direction of our development, we held to our first intention—"Arabia and Islam." An early invitation from Bagdad at the north to take over the work of the English mission there, would probably, if accepted, have absorbed all our efforts in that great city with its thousands of native Christians. An opportunity to assume responsibility for the Jews of Arabia, tho very inviting, was refused as not being that nearest our hearts. Another to enter into the work of one of the great Bible societies was not accepted because it was deemed easier for them to get men than for us. Work

among the heathen slaves brought to Arabia from Africa, tho embraced and faithfully carried out, was limited through the decline of the slave-trade. Our society seemed definitely held to its first purpose of pioneer work among Moslems looking toward the interior of Arabia as its ultimate goal. This development toward the interior, tho necessarily

of our number, a doctor, for definite work among the tribes inland.

Regarding the work itself, it seemed to us, new men entering a new field, that there was but little to guide us, and that we could only try and prove all means, seeking for the lines of least resistance and greatest promise. The Arabic scriptures were at our hand, the British



THE GATEWAY OF A WALLED TOWN IN ARABIA

following our occupation of the coast, has been steadily carried out. Our first out-stations were a couple of hundred miles from Busrah, one on the Tigris and one on the Euphrates, and in the mountains of Oman, westward from Muscat, there is another Christian outpost. We have always prayerfully and longingly looked at the open roads inland, but only this year has our force on the coast been strong enough to justify setting aside one

and the American Bible Societies were ready to help us, and at once we started to sow the Word of God over all eastern Arabia. From small beginnings, our circulation has grown to about five thousand copies yearly, most of them sold outside our Bible shops in ever-widening circles of colportage. It may be interesting to note that outside our medical work, by far the largest amount of our time and money is spent in Bible circulation. The spiri-

tual results have justified this application of our energies.

There has been nothing exceptional about our medical work except, perhaps, its proportion to our other activities—twelve of our twenty-seven missionaries being qualified doctors or trained nurses. It will be nothing new to readers of this REVIEW to be told how thousands yearly are thereby brought, while in most receptive mood, under Christian teaching. If other developments of our missionary work—our touring, our schools, our woman's work in all its branches—are only mentioned in passing, it is through lack of space, and because they probably differ but little from the same work in other fields.

The Results

If one takes a comprehensive look back over these twenty years, it is easy to see that some things have been accomplished. Converts are enduring reproach, suffering shame, loss of property and liberty, groping after the higher ideals of Christianity, slipping backward at times, but realizing more and more the power

of Christ to forgive and to save. Of as much or more promise to the future is the perceptible leavening of the whole mass of Islam with Christian principles and its uplift to a plane where future effort will meet with a more quick and sure return. In all eastern Arabia, the dense ignorance regarding Christianity has been enlightened, inborn and traditional prejudices have been dispelled, and indifference is slowly giving place to interest and acceptance.

The indirect results of our occupation are also worth a thought. As would have been the case with Mackay, of Uganda, had he seen the answer to his plea for a strong mission in Arabia, so have the hearts of other workers in Mohammedan countries been gladdened by the knowledge of this successful assault on the very citadel of Islam. Is it hard to believe that many a thinking adherent of Islam finds his heart assailed with doubt and dismay, as he sees this land of the holy cities, the cradle of his faith, slowly being encircled by the standards of the Cross?



STATISTICS OF MOHAMMEDAN POPULATION IN RUSSIA

| PROVINCES OF EUROPEAN RUSSIA | Total Population | Mohammedans | Buddhists (Lamaites) | Heathen | Per Cent Mohammedans |
|------------------------------|------------------|-------------|----------------------|---------|----------------------|
| Arkhangelsk..... | 237,000 | 55 | | | Less than 1 per cent |
| Astrakhan..... | 1,004,000 | 300,000 | 135,000 | | 30 per cent |
| Bessarabia..... | 1,935,000 | 600 | | | Less than 1 per cent |
| Vilna..... | 1,591,000 | 4,300 | | | " " 1 " " |
| Vitebsk..... | 1,498,000 | 600 | | | " " 1 " " |
| Vladimir..... | 1,516,000 | 410 | | | " " 1 " " |
| Vologda..... | 1,343,000 | 176 | | | " " 1 " " |
| Volhynia..... | 2,989,000 | 4,880 | | | " " 1 " " |
| Voronezh..... | 2,581,000 | 310 | | | " " 1 " " |
| Vyatka..... | 3,031,000 | 132,000 | | 5,500 | 5 per cent |
| Grodno..... | 1,603,000 | 3,750 | | | Less than 1 per cent |
| Don..... | 2,564,000 | 3,500 | 32,000 | | " " 1 " " |
| Yekaterinoslav..... | 2,114,000 | 2,090 | | | " " 1 " " |
| Kazan..... | 2,171,000 | 633,000 | | 12,500 | 25 per cent |
| Kaluga..... | 1,133,000 | 170 | | | Less than 1 per cent |
| Kiev..... | 3,559,000 | 3,000 | | | " " 1 " " |
| Kovno..... | 1,545,000 | 1,900 | | | " " 1 " " |
| Kostroma..... | 1,387,000 | 800 | | | " " 1 " " |
| Kursk..... | 2,371,000 | 480 | | | " " 1 " " |
| Courland..... | 674,000 | 600 | | | " " 1 " " |
| Lierland..... | 1,299,000 | 536 | | | " " 1 " " |
| Minsk..... | 2,148,000 | 4,600 | | | " " 1 " " |
| Moghiler..... | 1,687,000 | 184 | | | " " 1 " " |
| Moscow..... | 2,431,000 | 5,500 | | | " " 1 " " |
| Nizhnii-Novgorod.. | 1,585,000 | 41,000 | | | 2 1-2 per cent |
| Novgorod..... | 1,367,000 | 500 | | | Less than 1 per cent |
| Olonets..... | 364,000 | 70 | | | " " 1 " " |
| Orenburg..... | 1,600,000 | 360,000 | | | 22 per cent |
| Orloffsk..... | 2,034,000 | 426 | | | Less than 1 per cent |
| Penza..... | 1,470,000 | 59,000 | | | 4 per cent |
| Perm..... | 2,994,000 | 150,000 | | 21,000 | 5 per cent |
| Podolia..... | 3,018,000 | 3,450 | | | Less than 1 per cent |
| Poltava..... | 2,778,000 | 640 | | | " " 1 " " |
| Pskov..... | 1,122,000 | 37 | | | " " 1 " " |
| Ryazan..... | 1,802,000 | 5,000 | | | " " 1 " " |
| Samara..... | 2,761,000 | 190,000 | | 5,000 | 7 1-10 per cent |
| St. Petersburg..... | 2,112,000 | 6,000 | | | Less than 1 per cent |
| Saratov..... | 2,406,000 | 100,000 | 750 | | 4 per cent |
| Simbrisk..... | 1,528,000 | 130,000 | | 350 | 8 1-3 per cent |
| Smolensk..... | 1,525,000 | 300 | | | Less than 1 per cent |
| Taurida..... | 1,448,000 | 191,000 | | | 14 per cent |
| Tambov..... | 2,684,000 | 17,000 | | | Less than 1 per cent |
| Tver..... | 1,769,000 | 500 | | | " " 1 " " |
| Tula..... | 1,419,000 | 178 | | | " " 1 " " |
| Ufa..... | 2,197,000 | 1,000,000 | | 100,000 | 50 per cent |
| Kharkov..... | 2,492,000 | 1,360 | | | Less than 1 per cent |
| Kherson..... | 2,734,000 | 2,300 | | | " " 1 " " |
| Chernigov..... | 2,298,000 | 530 | | | " " 1 " " |
| Esthonia..... | 413,000 | 75 | | | " " 1 " " |
| Yaroslavl..... | 1,071,000 | 275 | | | " " 1 " " |
| Totals..... | | 3,363,082 | 167,750 | 144,350 | |

[OVER]

STATISTICS OF MOHAMMEDAN POPULATION IN RUSSIA

| PROVINCES OF EUROPEAN RUSSIA | Total Population | Mohammedans | Buddhists (Lamaïtes) | Heathen | Per Cent Mohammedans |
|-------------------------------------|-----------------------------------|------------------------------------|--|---------|----------------------|
| Brought forward. | | 3,363,082 | 167,750 | 144,350 | |
| <i>Poland</i> | | | | | |
| Warsaw..... | 1,932,000 | 1,550 | | | Less than 1 per cent |
| Kalisz..... | 841,000 | 214 | | | " " 1 " " |
| Kielce..... | 762,000 | 96 | | | " " 1 " " |
| Lomza..... | 580,000 | 480 | | | " " 1 " " |
| Lublin..... | 1,161,000 | 462 | | | " " 1 " " |
| Piotrkow..... | 1,404,000 | 311 | 117 | 105 | " " 11 " " |
| Plock..... | 554,000 | 266 | | | " " 1 " " |
| Radom..... | 815,000 | 65 | | | " " 1 " " |
| Suwalki..... | 583,000 | 786 | | | " " 1 " " |
| Siedlce..... | 772,000 | 669 | | | |
| <i>Caucasus</i> | | | | | |
| Baku..... | 827,000 | 675,000 | | | 83 per cent |
| Daghestan..... | 650,000 | 340,000 | | | 53 " " |
| Elizabetopol..... | 878,000 | 551,000 | | | 62 " " |
| Kars..... | 291,000 | 146,000 | | 3,300 | 50 " " |
| Koubausk..... | 1,919,000 | 103,000 | 250 | | 5 1-2 per cent |
| Kutais..... | 1,058,000 | 117,000 | | | 12 1-2 " " |
| Havrapolsk..... | 873,000 | 38,000 | 10,300 | | 40 4-10 " " |
| Tersk..... | 934,000 | 485,000 | 4,100 | | 53 per cent |
| Tiflis..... | 1,051,000 | 189,000 | | 300 | 20 " " |
| Tschernomorsk..... | 57,000 | 3,100 | | | 5 3-10 per cent |
| Erivan..... | 830,000 | 350,000 | | 13,800 | 41 7-10 " " |
| <i>Siberia</i> | | | | | |
| Amur..... | 683,000 | 665 | 8,500 | 3,700 | Less than 1 per cent |
| Yeniseisk..... | 570,000 | 5,000 | 28 | 1,950 | 1 per cent |
| Transbaikalia..... | 672,000 | 3,200 | 174,000 | 4,400 | Less than 1 per cent |
| Irkutsk..... | 514,000 | 7,600 | 11,600 | 52,000 | 1 2-3 per cent |
| Primorskaya and Sakhalin..... | 243,000 | 3,000 | 53,200 | 24,350 | 12 per cent |
| Tabolsk..... | 1,433,000 | 64,900 | 3 | 4,410 | 4 1-2 per cent |
| Tomsk..... | 1,928,000 | 40,000 | 43 | 15,850 | 2 1-10 " " |
| Yakutsk..... | 270,000 | 1,900 | 3 | 936 | 1 " " |
| <i>Middle Asia</i> | | | | | |
| Akmolinsk..... | 440,000 | 439,000 | | | 100 per cent |
| Sakaspisk..... | 382,000 | 240,000 | | | 62 1-2 per cent |
| Samarkand..... | 860,000 | 840,000 | 50 | 100 | 98 1-2 " " |
| Semiryechnensk..... | 988,000 | 880,000 | | | 97 " " |
| Semipalatinsk..... | 2,806,000 | 615,000 | | | 33 1-3 " " |
| Syr-Daria..... | 1,478,000 | 1,400,000 | | | 95 " " |
| Turgai..... | 453,000 | 390,000 | | 100 | 86 " " |
| Uralsk..... | 645,000 | 478,000 | 960 | | 77 " " |
| Ferghana..... | 1,572,000 | 1,550,000 | 126 | 80 | 99 " " |
| Finland..... | 2,587,000 | 20 | | | |
| Totals..... | | 13,323,082 | 431,030 | 269,731 | |
| <i>Russian Dependencies in Asia</i> | <i>Estimated Total Population</i> | <i>Estimated Moslem Population</i> | Total Non-christian Population of Russian Provinces, 14,023,843 | | |
| Khiva..... | 800,000 | 600,000 | | | |
| Bokhara..... | 1,250,000 | 1,000,000 | | | |

[OVER]



THE SPREAD OF ISLAM IN THE RUSSIAN EMPIRE

The shaded portions show where Islam is predominant. Railways—— Railways projected . . .

ISLAM IN THE RUSSIAN EMPIRE

BY REV. SAMUEL M. ZWEMER, F.R.G.S.

Author of "Arabia, The Cradle of Islam," etc.

Mohammed the Prophet was doubtless ignorant of geography as well as of the future of his religion, or he would not have told of the rampart of Gog and Magog, built by Alexander the Great, which divided Russia from Asia, and which men are able neither to scale nor dig through.

In Surah 18, verses 93-97, we read, "They said, O, Alexander, Gog and Magog waste this land. Shall we then pay tribute so thou build a rampart between us and them?"

He said, "Bring me blocks of iron until it fill the space between the mountain-sides. Ply," said he, "your bellows," until when he had made it

roar with heat he said, "Bring me molten brass that I may pour it in," and Gog and Magog were not able to scale it, neither were they able to dig through it.

"This," said he, "is mercy from my Lord."

The Moslem commentaries leave no doubt that this great wall was supposed to exist between Turkestan and Russia, and was intended to shut off the nations of the north from those of the south.

To-day, beyond the ramparts of Alexander there are no less than fourteen million followers of Mohammed. There are more Moslems in the Rus-

sian Empire than in any other country except India, China and Java. There is a larger Moslem population under the rule of the Czar than the total number of Mohammedans in Turkey or Egypt, Arabia or Persia. While we hear much of the Russian Jew, who forms only 3.55 per cent of the population, little is heard of the Moslem, who forms 9.47 per cent.

The "Statesman's Year Book for 1908" gives the total number of Russian Mohammedans at 13,906,972. I am indebted to Miss Lucy von Mayer of Moscow for more recent statistics by provinces. (See table.)

These comparative statistics of Mohammedans, Buddhists and pagans are interesting and show in which provinces Mohammedanism is most prevalent. The accompanying map indicates roughly over how large a territory in Russia Islam extends. Moslems are found all the way from St. Petersburg to the steppes of Siberia, and from Tobolsk on the Obi River to Bokhara, and from there southward to Persia and Afghanistan. The chief centers of Mohammedanism are the following provinces, where over seventy-five per cent of the population is Moslem: Baku, Akmolins, Samarcand, Semirychensk, Sirdaria, Tourgai, Ural and Ferghana.

According to Dr. Hubert Jansen, the total number of Mohammedans in European Russia is about 6,000,000. This is exclusive of the Caucasus. By far the largest number of the Mohammedans in the Russian Empire belong to the orthodox, or Sunni, sect, while in Asiatic Russia there may be 100,000 Shiahs. The various dervish orders are strong in the centers of Moslem population, and the annual visit to Mecca of hundreds of Russian

pilgrims in this case also binds the uttermost confines of Islam to its center. The literature of El Ezhar at Cairo, the Pan-Islamic spirit of Constantinople, and the fanatic devotion of the Meccan dervish extend their constant influence in Tobolsk and the villages of the steppes as well as at Samarcand and Bokhara.

The Spread of Islam

Islam spread to Central Asia from Persia. As early as 666 A.D., it had reached Balk, and in 672 the Saracens attacked Bokhara. The conquest was not an easy one, and the invaders were repulsed. In 704 Kuteiba, the Arab conqueror, appeared on the scene, and is said to have advanced as far as Turfan on the extreme eastern border of eastern Turkestan, imposing Islam as he went. We read that Bokhara was conquered and converted three times, only to revolt and relapse until the strongest measures were taken to establish the new religion. Every Bokharist, Vambéry tells us, had to share his dwelling with a Moslem Arab, and those who prayed and fasted, like good Moslems, were rewarded with money. Finally, the city was wholly given over to the Arabs, and a little later Samarcand experienced the same fate. From Bokhara as a center, Islam spread gradually by coercion or persuasion, by preaching or by the sword, in all directions throughout Afghanistan, Turkestan and Chinese Tataria for a period of two hundred years. When Marco Polo crossed these countries (1271-1294), he found Islam nearly everywhere dominant.

When Kuteiba came to Samarcand he found many idols there whose worshippers maintained that any man who

did violence to the idols would fall dead. The Moslem conqueror set fire to the idols, and no death ensuing, the idolaters embraced Islam. Such is the story as given by the Moslem chroniclers. But it was not an easy conquest for Islam. The opposition to the new faith was so violent, we are told, that none but those who had embraced the religion of Mohammed were allowed to carry arms. Spies were needed to protect the new converts to Islam, and the Moslem conqueror made every effort to win favor; even going so far as to offer money to all who would attend the mosques on Friday. After the Mongol conquest, when the army of Ghengis Khan had swept the old centers of Moslem civilization like a desert simoon, and left behind them ruin and devastation, the regions which now form part of the Russian Empire in Asia were the battle-ground of three faiths. And these three great world religions are still struggling for the mastery. "The spectacle," says Arnold, "of Buddhism, Christianity and Islam emulously striving to win the allegiance of the fierce conquerors that had set their feet on the necks of the adherents of these great missionary religions is one that is without parallel in the history of the world." Buddhism did not win great victories, but Islam and Christianity divided the field between them, and the struggle was as fierce as that which the missions are facing in Africa to-day.

The first Mongol ruling prince that embraced Islam was Baraka Khan, chief of the Golden Horde from 1256 to 1265. The story is told that he fell in one day with the caravan of Moslem merchants from Bokhara and questioned them on the doctrines of

Islam. They persuaded him not only to accept their teaching, but he became an earnest propagandist, establishing schools in which the Koran was taught and being a close ally politically of the Mameluke Sultan of Egypt.

About the middle of the tenth century the first of the khans of Turkestan became a Moslem and over two thousand families of his tribe followed suit. These Moslem converts were named Turkomans to distinguish them from the Turks proper, who still remained unconverted—(Arnold). The year 1347 marks the conversion of Timur Khan, the ruler of Kashgar. After this date we have little detailed information of the continued spread of Islam in Asiatic Russia. As late as the fifteenth century an Arab of Damascus was a preacher of Islam among the pagan tribes, Tunjanis, who lived between Ilia and Kamil. He was brought as a prisoner of war by Timur, and was so zealous for the faith, we are told, that thousands were converted.

The spread of Islam in Siberia proper dates from the sixteenth century. In the eighteenth century Islam first gained entrance among the Baraba Tatars, while during the nineteenth century the Moslem faith won many adherents among the Finns on the Volga, and their numbers are still increasing. There is reliable testimony of Moslem aggression and propagandism in Russia to-day. Baron Nicolai, of St. Petersburg, reports that "In the province of Upa, there are aboriginal tribes, Tshenenuss and Votiaks. Since the edict of religious liberty has been granted, the emissaries of Islam have been doing such successful, quiet work among them that already 100,000 nominal Christians

have turned Moslems. In the district of Birsk alone, there are 91,000 belonging to these tribes. Within ten years they will all be Moslems."

That Islam did not win still larger numbers of adherents and overspread European Russia has been variously explained. The Greek Church undoubtedly through its hierarchy raised a strong barrier, nor was the government favorable to the spread of Islam in the European provinces, and perhaps, as some one has maliciously said, it was the prohibition of wine which lost many Russians to the Moslem side. But altho Europe in Russia has been able to withstand the attractions of Islam, she has been unable to prevent the peoples of the Caucasus and of Central Asia which have come under her rule from joining the ranks of the false prophet.

Social and Moral Conditions

In a general sense the Mohammedans of Russia are not distinguished from the other Moslems of Central Asia in their beliefs or practises. Nearly all of them belong to the orthodox Sunni sect and follow the Koran and the traditions of Islam in accordance with the school of the Hanifs. There are a small number who are disciples of the Shafi school, but there are no others. The recent revival of the Wahabis never extended into Central Asia, altho it did to India and Afghanistan.

According to Professor Vambéry, Bokhara is the stronghold of Islam, not only for Russian Asia, but for the whole of Central Asia and Chinese Turkestan. Bokhara is the social capital not only, but the center of Moslem culture for a wide region. It has several important colleges and schools for

the training of Moslem teachers, including the celebrated Irnazar-Eltchi, founded by Empress Catharine II of Russia, who gave the sum of forty thousand rubles to build a college in Bokhara for her Moslem subjects. Irnazar-Eltchi was an envoy sent to the Empress from Bokhara, and the local story is that this money was given to him by Catharine after a *liaison* which she had with him. This story is of a piece with the usual Moslem ideas.

The population of Bokhara is 75,000, and this is only one of the great Mohammedan cities in the Russian Empire. Other great centers of Islam are Khokand, Samarcand and Tashkend. Testimony of travelers from Schuyler in 1873 to Fraser in 1907 agrees as regards the social and moral degradation of the Moslem population of Central Asia. It is not unfair to measure the general condition of Moslem lands by that of Moslem womanhood. This differs in accordance with the degree of Western civilization not only, but also with the degree of purely Mohammedan culture. Among the Mohammedans of Russia the usual evils of the social system permitted and perpetuated by Mohammed obtain. "The matrimonial relation," says Fraser, "sits very lightly in Turkestan, as indeed it does in most Mussulman countries, despite the injunctions of the prophet. Here, however, they are easier than perhaps in any part of the world. The law allows four wives, and to the letter of it all decent men adhere. But they entirely disregard the spirit by continual change. It is quite usual for an old man of high standing and good reputation to admit to having had thirty or forty different wives in the course

of his career. Some men, of course, have so many that they lose count entirely. A considerable proportion of the women have an average of ten husbands during their comparatively brief period of good looks. . . . Divorce costs threepence. It is only necessary for either party to mention the matter to the Kazi, and he makes out a ticket declaring the marriage

a way as to defy the keenest scrutiny, but in spite of all these precautions immorality among Russian Mohammedans is rife, as it is in all parts of the Moslem world.

Superstition flourishes because, among the Moslems of Russia, as among those in India, illiteracy is sadly prevalent. Some of the superstitions are even more puerile



From "The Marches of Hindustan," Wm. Blackwood & Sons.

A RUSSIAN MOHAMMEDAN AND HIS TWO WIVES

dissolved." And he also gives a sad picture of the lack of respect for old women too frail to drag themselves the weary length of the pilgrimage to Mecca.

The use of the veil and the seclusion of women is more universal in Russian Turkestan and other parts of the Russian Empire than, for example, in Persia. Women are seldom seen in the streets of the town, and when a woman does appear she is clad in such

than those observed in Arabia, tho all of them find their excuse in the teaching of Mohammed as handed down in the traditions. Schuyler relates that he was shown one day how to eat a watermelon: "According to the Koran, when an animal is killed for food, its throat must be cut in order that the blood may all run out." By a transfer of ideas and to satisfy orthodoxy, the melon is treated in the same way! When a

man drinks water, he must first drink one swallow slowly while repeating the name of Allah; then take two swallows, after which he can drink as much as he pleases. Among the more strict Moslems, laughing is not allowed in the proximity of the mosques, and whistling is supposed to be dangerous, as it brings

sayer intense satisfaction or disappointment.

The mystic poets of Persia are widely read by the Mohammedans of Russia, and the dervish orders are very strong. Everywhere there are tombs of saints or welis, and popular religion finds comfort by seeking the intercession of those who died for the faith and are considered martyrs.

Dawn of a New Era

There are signs, however, that the Russian Mohammedans are dissatisfied with present social conditions, and the women themselves have already entered a protest against the system of seclusion. Newspaper dispatches a year ago told us that the Mohammedan women of Orenburg province have sent to the Duma a memorial demanding that the Mohammedan representatives take steps to free them from the "despotism" of their husbands.

"Altho our holy religion," reads the document, "declares us free, some of the ignorant despots, our husbands, are oppressing us and force us lavishly to submit to their caprices. According to the books of doctrine, women have the right to learn, to travel, to pray in mosques, engage in business, etc., and in Arabia and other countries there have been noted women writers and poets. Now our husbands would forbid us even to study our own religion. But we Mohammedan women, Allah be praised! now begin to get education.

"Mohammedan deputies, you are required to demand all rights for Mohammedan women. You must carry through legislation defending us against the arbitrariness of these



TWO GENERATIONS OF MOSLEMS IN RUSSIA

death and disaster. A common method of divining the future is to place the shoulder-blade of a sheep, carefully cleaned, on the fire. The cracks and colors produced foretell future events. Among the Kirgis Mohammedans another kind of divination is very common. Forty-one balls of dry dung are taken and divided into heaps. These are divided by three, and the varying numbers and positions at the conclusion of the game gives the sooth-

despot husbands, against oppression and torture. We, mothers of the people, have in our hands the education and progress of the people, and if our status be not changed, the day will come when the men, too, will become slaves, and then the whole Mohammedan world will perish."

No action has yet been taken on this petition so far as we know.

Not only is there discussion of social reform, but, strange to say, one of the centers where religious reform is proclaimed on the part of the new Islam is in Russia. On October 12, 1908, the *London Times* contained an article translated from the Tatar paper *Terdjuman*, and published at Bagchesarai in the Crimea, in which the proposition is made to discuss in a congress questions of general importance for the reformation of Islam. The appeal is signed by its editor, a Russian Mohammedan, Ismael Bey Gasprinski. The article stated:

In paying due attention to the relations of the Mohammedan world, we shall be grieved to notice that, wherever and under whatever rule they be, they always remain behind their neighbors. In Algiers, the Mohammedans are superseded by the Jews, in Crete by the Greeks, in Bulgaria by the Bulgarians, and in *Russia by everybody*. It is patent that, groaning under despotism and unable to profit by liberty and constitution, they pass their time in patience and submission. We ought to investigate into the causes of this deplorable state, for admitting, for example, that the Algerian Jews surpass the Algerian Arab, it is astonishing and quite inexplicable that the poor and devout Buddhist should get ahead of the once energetic Moslem.

This is the much more to be wondered at when we see that in recent times important thoughts and questions have arisen in the Moslem world, and that,

among others, the situation of our women has been under discussion in Egypt, Russia and India. There have been besides many other topics touched relating to the mutual condition of Eastern and Western civilization; questions which ought to be handled with ripe consideration and solved in accordance with the special wants of the different countries.



THE DEVIL CARRIES OFF THE PERSIAN HOUSE OF PARLIAMENT

Title-page to a humorous paper published in Russia for circulation in Persia

But since these questions are of extraordinary interest for the cultural revival of Islam, it is preferable to discuss these matters in a common, general way, instead of the hitherto used single and separate form. The first congress of the Russian Mohammedans in 1905 has greatly contributed toward the rousing and development of these thoughts, and now a much greater necessity has arisen for the convening of a general congress, the activity of which may be useful to Islam. The congress, embodying our learned clergy and literary celebrities, must not be frightened by the European clamor of Pan-Islamism, for our representatives, gathering from all parts of the world, and striving to solve many social and

cultural questions, will open more than one hitherto closed way and door. We shall thus be able to sanction the unavoidably necessary reforms and innovations in Islam. After obtaining by deliberation the unity of thought, and by striving to propagate these ideas in the whole Moslem world, we shall have created a sound understanding and a general awakening of the hitherto sleeping Mohammedans. At the time of public association Islam was a ruling power, now three-fourths of it are ruled by others. The world is constantly changing and progressing, and we are left behind for many, many miles. As this congress, owing to certain reasons, can not meet in Constantinople, we trust to be able to unite in Cairo, which is looked upon as the second center of Islam. We are anxious to have the opinion of the Mohammedan press concerning the program and the discussable points, and there is much hope that we shall meet in September next year in Cairo.

It is very remarkable that this appeal for a Moslem congress should come from a Russian Mohammedan. The Mecca Conference, held in 1902, was probably also somewhat under the influence of Russian reform, because this secret meeting of delegates from every part of the Moslem world to discuss the reasons for the decline of Islam met in the house of a Russian subject for fear of the Turks.

These attempts at reform indicate the disintegration of Islam and the dissatisfaction of Moslems with their own faith, but they promise little hope for the future. Whether Islam is capable of reform or not is an open question. The only real hope for the Moslems of Russia, as for men everywhere, is in the gospel of Jesus Christ. Of all the Mohammedans in the world the Mohammedans in Russia have been neglected. With the exception of missionary

journeys on the part of one or two pioneers, and the work of the Swedish missionaries at Kashgar and Yarkand in Chinese Turkestan, as far as I am able to learn no missionary work is carried on for the Moslems of Russia and Central Asia.

The entire New Testament has been translated into the Turkish dialect spoken at Kashgar, and the Swedish Mission has at present seven missionaries in Chinese Turkestan. They expect to open up Khotan, near the border of Tibet. The missionary, E. J. Larson, reported at the Cairo Conference that Bible distribution had been carried on from Bokhara as a center, and that a number of Moslems had been converted and baptized in the Caucasus, but this work is in its infancy. It is encouraging to note, however, that the Bible, or portions of the Bible, have been translated into the following languages used among the Moslems of the Russian Empire, while the Koran, altho translated into Russian,* has not been put into any of these languages except Turkish:

| | |
|----------------------------|-------------------|
| Bashkir Turki..... | In the Urals |
| Trans-Caucasian Turki..... | Caucasus |
| Jagatai Turki..... | Turkestan |
| Kashgar Turki..... | Chinese Turkestan |
| Kirghiz Turki..... | Western Siberia |
| Kazan Turki..... | Kazan Russia |

* An annotated Arabic text of the Koran was published at St. Petersburg by order and at the expense of the Empress Catherine II in 1787. This edition was reprinted in 1790, 1793, 1796, 1798, and again at Kasan in 1803, 1809 and 1839. Another edition in two volumes without notes was printed at Kasan in 1817; reprinted in 1821 and 1843, and a third elaborate edition in six volumes at the same place in 1819. These editions were all for the use of Moslems in Russia and were of the Arabic text. A Russian version of the Koran was printed in St. Petersburg in 1776. It is not, of course, in general use among Moslems.

| | |
|------------------|-----------------|
| Mordoff..... | On the Volga |
| Ruthen..... | Little Russia |
| Russian..... | Russia proper |
| Turkish..... | Crimea |
| Uzbek Turki..... | Central Asia |
| Wogul..... | Western Siberia |
| Wotjak..... | Orenburg |
| Yakut..... | Eastern Siberia |

Has the time not come to begin missions among the polyglot Mohammedans of Russia? Surely, there are many souls among them who are longing for salvation, if only the gospel were proclaimed. The mystic tendency of Islam in central Asia and the numerous pilgrimages to Mecca of Russian Mohammedans, which so many of them undertake at great personal sacrifice, are proofs of a secret longing for peace. Baron Woldemar Uxkull says that in the Caucasus, very little has been done for the spread of the gospel.

"Religious life there is only in the German villages, which are spread all over the country; but the colonists could not, in former years, preach the gospel because it was a *crime*." *Tiflis, the capital, is an important center of Mohammedanism, and Moslem journals are printed here that have a circulation all over Persia. Nothing has been done for the Mohammedans of Siberia, and in central Asia we find dense spiritual darkness.*

The Conference of Foreign Mission Boards of North America appointed a committee on the subject of religious work in Russia. In 1907 this committee made a report *after personal investigation*. The conclusions of the committee were that, altho the time is not ripe for any denominational advance upon Russia on the part of mission

boards, there was great need of stimulating all evangelical Russian organizations, and especially to further the spread of vernacular Christian literature. In how far the recommendations of this committee (see article by Rev. James L. Barton, D.D., on the Religious Situation in Russia, *THE MISSIONARY REVIEW*, October, 1908) apply to the Moslem population is not stated. In some respects, missionary work among the Moslems of Russia would afford opportunities surpassed in no other country. The Mohammedans in Russia can no longer be ignored in the solution of the world-wide problem of Islam, and present a strong claim upon the sympathy and aid of Christendom. A convert from Islam, perhaps one of the first in Bokhara, has himself thrown down the challenge. "Once," says missionary Larsen, "I remained in Bokhara two months. From our book-store in the city, our native helpers distributed the New Testament even among the people of *Afghanistan*. One old professor in the high school of Bokhara received from us the Bible in Arabic. He was very thankful and early in the morning he used to come to us for reading, prayer and conversation. One morning he said, 'I am convinced that Jesus Christ will conquer Mohammed. There is no doubt about it because Christ is king in heaven and on the earth, and His kingdom fills heaven and will soon fill the earth.'" Let us pray and work with hope for the future and specially remember in prayer the Moslems of Russia and central Asia, one of the largest unoccupied mission fields in the world.

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A TOUR AMONG MOSLEM VILLAGES IN ASIA MINOR *

BY REV. STEPHEN VAN R. TROWBRIDGE, AINTAB, ASIA MINOR
Missionary of the American Board

Direct Christian work among the Moslem villages of Turkey has been regarded for many years as practically impossible. Scarcely anything is therefore known about hundreds of villages within a few hours' horseback ride of large missionary centers. The plan of touring has been to push through as rapidly as possible to the Protestant churches of the out-stations, using those Moslem villages which have fallen in the line of travel simply as lodgings for the night.

Since the proclamation of the Constitution the plan has been to make Mohammedan villages the objective points, to gather as much information as possible in brief tours, chiefly within a certain magistracy, with its two hundred or more villages, and to serve the common people through medical aid and through the direct message of the Gospel.

From day to day the fact looms large and sad that the Moslems have

known the name of Jesus and have exalted another name above His name. But faith is more powerful than fact, and there are certainly Christward movements among the Turks which are little known to Armenians and Americans. The desire among these thoughtful Moslems is to learn from the New Testament a religion of spiritual experience.

First Journey: Aintab to Küzül Hissar. The nurse and the touring missionary on horseback, with Suleiman as muleteer and guide. After riding some hours we reached Küzül Hissar, where our host was Hökkesh Aga, known as "Toppal" Hökkesh. Six years ago he was in the American hospital for four months. His father is not living, but was kiahyah of the village.

I went with Suleiman and a butcher to the tents of the miserable Abtal, a tribe of nomads like the gipsies, but more primitive and godless, as they are neither Moslems nor Christians. They

* This article was written soon after the proclamation of the constitution, when greater freedom was possible in missionary work. Since then the country has been disturbed by Moslem hostility to Christians.—EDITORS.

live partly underground and are nomads and thieves all summer, and in winter roll the big drum for Turkish weddings in many villages.

From this encampment we went to the elementary "market" of the village, where the old men sit in the sunlight all day. The Khoja (teacher) was called, and tho unable to read through his having a bad case of trachoma, he showed good-will. Sheikh Mohammed by name, he is teacher and Imam (preacher) of the lower mosque near the mill. He said he could not afford to buy a copy of the "Injil" (gospel), but at my suggestion one of the villagers promptly drew out his purse and bought one. A bright lad, named Haji Memik Oghlou, bought the Psalms and eagerly began to read when I showed him the twenty-third. He came again at night for an hour's lesson. After a friendly talk about the Gospel of Jesus and "Zabour" of David, we turned back to Hökkesh's house, where many patients had already crowded in to be treated by the nurse.

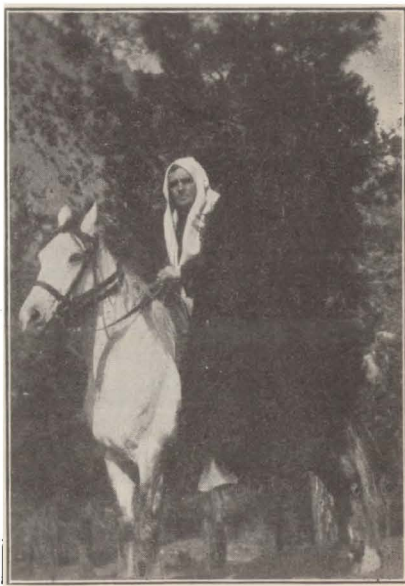
In the evening Omer Mohammed Oghlou bought a New Testament and a copy of the Psalms. He is a young man of good physique, and reads well and thoughtfully.

We ate our dinner on the floor, the bread being brought in wrapt up in the patched-up sackcloth which served in place of table and table-cover. The dinner consisted of crusht wheat with a little boiled mutton on top. In place of spoons the villagers cleverly use bits of thin bread to help themselves from the one common dish.

The Turkish bed, both in winter and in summer, is a very simple affair—a woolen mattress is laid on the floor, with a large pillow of rushes, and a

woolen quilt for covering. Next to me on the floor slept Suleiman, the muleteer, third came Hökkesh, then his wife, his younger sister, five-year-old boy named Mohammed, and a baby that cried lustily during the night.

The Turks do not go to bed early; they are up two or three hours before dawn, sitting around the "tandur" talking and smoking. They do not



REV. STEPHEN VAN R. TROWBRIDGE ON TOUR

work hard during the day, and consequently need little sleep. The "tandur" is a hollow in the floor where hot coals are kept, with a little wooden frame and heavy quilt thrown over it to keep the heat inside. In the winter the family sit around this, feet concentrating under the quilt, like the petals of a sunflower.

In the morning we rode over to Hajjar, a village built on a high mound, with one hundred and forty houses and twice that number of families. Hajjar

means "stone" in Arabic, and honestly describes the disposition of the people. Both Apo Khoja of the lower mosque and Hamid of the upper mosque were opposed to us as Christians and unbelievers. Few of the villagers came to see us. But one woman who had fallen from a roof and cut her head open, had her wound drest by Miss Trowbridge, the nurse, and was profoundly grateful. In front of the

have never been annulled by Jesus or Mohammed, and that Jesus had said, "Heaven and earth shall pass away, but my words shall never pass away." At this Hamid Khoja evidently wished to close the conversation. He said, "Your four gospels are not the single and genuine Holy Gospel which was sent down from the heavens upon Jesus." I replied that the agreeing evidence of



HAMZA, THE VILLAGE CHIEF, AND HIS RETAINERS, CENTRAL TURKEY

mosque, where the men of the village were gathered, I read the Sermon on the Mount. They listened with reverence, and Hamid Khoja could make no objection. Then he asked for the New Testament and read aloud the fifteenth chapter of St. Mark. When he finished he closed the book and declared: "There is not a word of truth in it. The Koran has annulled the authority of the Gospel, just as the Gospel has annulled the law of Moses." I assured him that the commands "Thou shalt not steal" and "Thou shalt not bear false witness"

four witnesses is valid, but more than this the living presence of Jesus today is proof of the same Holy Gospel which He first proclaimed. His miracles and His life must be studied with diligence and with reverent faith.

I went with the Khojas into both the mosques and found them unswept, empty rooms, with common rush mats on the floors and no other furniture than two oil-lamps upon the right and left of the Imam's niche. In place of a pulpit, such as city mosques have, the Imam, who is also the Khoja, stands in a large niche in the back wall



HOUSE OF HAMZA, A TURKISH CHIEF

of the mosque. Few people come to the Friday service and the only regular preaching is during the month of Ramazan. The teachers are most faithful in performing the prayers and prostrations, even tho many of the villagers constantly neglect them.

Thursday evening we visited a sepulcher above Kūzul Hessar, which was accidently broken open this year. The condition of bones and manner of carving the rock seem to indicate a very ancient date, possibly as far back as the Hittites. Miss Trowbridge treated about twenty-five patients and referred many others to the American hospital.

With Suleiman I rode an hour to Sazghūn, an Ottoman village about a mile to the east of the caravan road. It is built on a Hittite (?) mound and is very malarial because of standing water and low ground near by. There are about 45 houses and 90 families. At the mosque we found all the

villagers sitting in the sun, and Hamza, the Kiahyah, took me by the hand and led the way to the guest-room next to his own house and served us with coffee. About twenty of the chief men seated themselves around the sides of the guest-room, and for three hours we conversed about the Gospel, the needs of the villagers, the lack of a teacher for the mosque, and the prevalent malaria. Five of the New Testaments and Portions were bought, one by Hamza and one by Suleiman's friend Ibo. I explained the causes of malaria and sold four boxes of quinine. We left the village with a most cordial invitation to come again and spend several days.

The next morning, after many more patients had been treated, we rode an hour to Jaghdūghun, an Osmanli village, where we were entertained at Mohammed the Kiahyah's house. Ingrowing eyelashes and a lazy disposition have made Sadduq Effendi, the

Khoja. incompetent of doing the ignorant villagers much good. Many robbers live here and no one can read or write in the whole village. The Khoja well express their attitude toward Christianity when he said "Jesus was a true prophet like Moses and Mohammed. That is enough for us to know about him. But your Scriptures are not genuine."

These villages range from forty to five hundred houses, two related families usually live in a house, with an average of six or seven in a family. Hence a village like Hajjar would have about 1,800 inhabitants; Kûzul probably 4,000. These peasants are all Osmanli Turks, for we met but one Arab and one sojourning Christian. The people speak Osmanli Turkish with many provincialisms, and we found scarcely any knowledge of Arabic even among the teachers.

In this district we found that malaria is common, as are gun-shot wounds and severe coughs. Typhoid and smallpox are not rare. Amulets, three-cornered and wrapt in leather, are much used. Verses written from the Koran are eaten to cure disease. Parts of a tortoise boiled was recommended as a time-honored remedy for dyspepsia. In the gathering and curing of medicinal herbs the old men and old women are really skilful. Sewerage and street conditions are disreputable, but not as bad as in the crowded parts of the cities.

Marriages are arranged like market bargains, from \$1.00 to \$10 being paid as dowry for the wife. With few exceptions the men have two, three, or four wives each. It was said that in the large families, one wife bakes bread and makes fires all day, another is assigned to take care of the goats

and cattle, and a third is sent to work in the fields. But the women, while having to work very hard, are not closely veiled, and may sit down to meals with their near male relatives. Divorce is easily accomplished and very frequent—high words or an unfriendly act causing the husband to send his wife away. No legal transaction is necessary and the woman has no right of divorce. Actual slavery does not often exist in these villages, as it does in the cities, and daughters are not sold to Constantinople harems, as they are from the Circassian villages.

Robbery is common, both petty thievery and highway brigandage, including the plunder of a whole caravan. In Kûzâ the farmland is owned in small sections by the villagers themselves—an unusual circumstance in Turkey. Taxes are high and unjust, the total for an individual ranging from 10 to 25 per cent of his earnings. The taxes are collected by the Kiahyah at a margin of one-fortieth of the total tax. The well-to-do men send their servants to plow and harvest the fields and vineyards, and usually employ hiring shepherds to tend their flocks.

The village organization is almost democratic, and dates back to nomad days of Central Asia. The Kiahyah is elected by a council of the old men, who are the heads of clans within the village. He is invested with the village seal, which is necessary in lawsuits and in dealings with the national government. The Kiahyah has power of punishment (stripes or prison) and even according to ancient tradition the power of life and death. Severe cases of crime the Kiahyah always refers to the city courts, tying the offender's

hands behind his back and personally escorting him on horseback into the city.

All the people are Sunnis (orthodox Moslems). The Khoja is the center of teaching the Koran and fabulous lore from the Hadith. In a few cases the teachers have crude little schools for the children, but beyond the formulas for devotional worship not much is taught. Alevis Moslems

world. In Sazghün, when I showed the men my compass, they examined it carefully, and one old chief expressed the conviction of all: "This is certainly the work of the true Prophet. The needle never wavers a moment from Kulbe" (the direction of Mecca, south from here). The men solemnly nodded assent, and one by one handled the "miracle of the True Prophet." It was in vain that I told



MOSLEM BOYS IN A TURKISH VILLAGE, CENTRAL TURKEY

are hated and regarded almost as apostates. Alevis are liberals, similar to the Persian Shias. The mosques are a little better built than the mud-houses, but are neglected and not at all attractive. Minarets are usually dispensed with because of the cost of building them. But the call to prayer is *never* dispensed with in any village, no matter what the conditions of weather or epidemic. This call is usually given from the flat earthen roof of the mosque.

Mecca is the holy center of the

them of the magnetic pole in the north and of the mariner's use of the compass. They reaffirmed their belief that this was created as a guide to Holy Mecca. But how it had ever passed into my hands was more than they could divine.

The attitude of these people toward Christianity is much more open and friendly than we anticipated. Tolerance, perhaps, describes it best, but among the poorer classes there is such complete ignorance that it may be truly said: Even the name of

Jesus is not known. In a few cases the teachers oppose the facts of the Gospel, but their objections stand on such shaky ground that the common people are inclined to disregard the teachers' warning and accept the Gospel as equally with the Koran, the Word of God.

CHRISTIAN FREDERICK SCHWARTZ

BY REV. JOHN RUTHERFURD, M.A.

The honor of having sent the first Protestant mission to India belongs to Denmark; but the majority of the European workers, for the first fifty years at least, were Germans. So also was the famous missionary at whose life we shall now glance. Schwartz, if one of the earliest, was also one of the most successful of Indian missionaries. He lived and worked in India for forty-eight years, having never even once had any home furlough during that time.

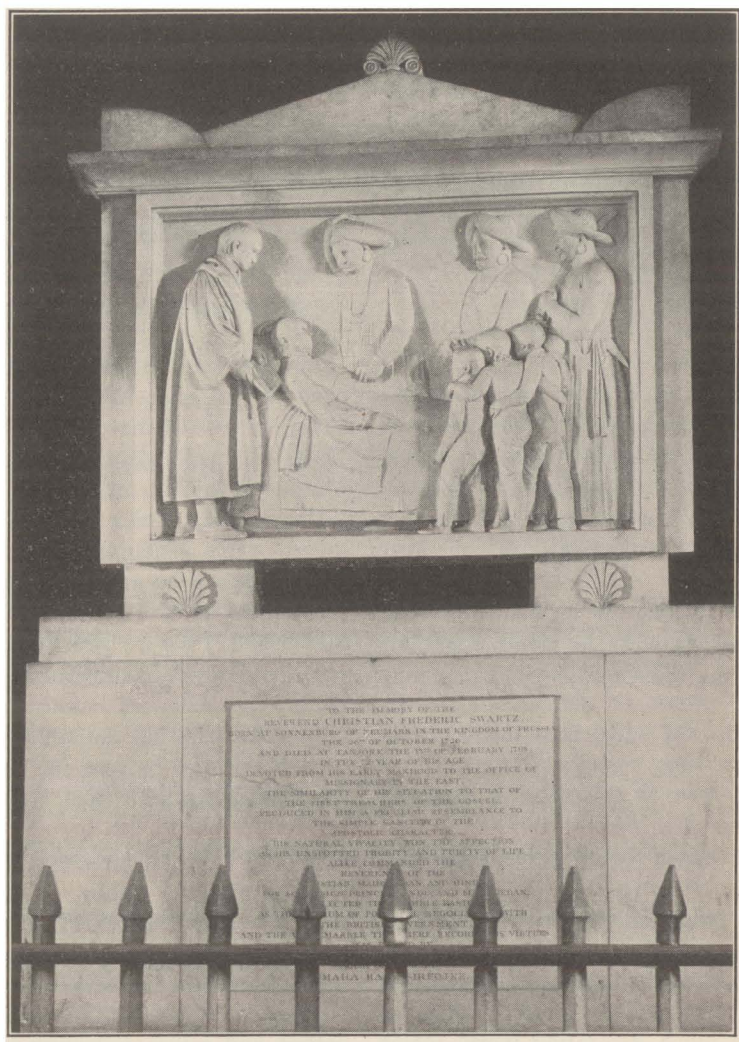
Christian Frederick Schwartz was born in Sonnenburg, a small town in the Electorate of Brandenburg, in October, 1726. After an elementary education in his native town, he was sent to a higher school in the neighboring town of Custin. Before this he had been "confirmed" according to the rites of the Lutheran Church, but received little impression. At Custin a lady brought him some books to read: one of these was "Demonstrations of the Footsteps of a Divine Being yet in the World," by A. H. Francke. It was a narrative of the rise and progress of the Orphan House at Glaucha, near Halle. The reading of this book proved the turning point in his life.

In 1746 he went to Halle, where he lodged in the Orphan House while pursuing his studies in the university. His intercourse with Francke did him much good, and strengthened his resolution to devote himself to God.

It was in a curious way that his thoughts were turned to India. The project was being spoken of at that time of printing at Halle a new edition of the Bible in Tamil, under the superintendence of missionary Schultz. This idea was never accomplished, but while the project was still on foot Schwartz and another student were recommended to acquire what knowledge they could of Tamil in order to qualify them to help in correcting the printing of the book. While engaged in the study of this language, which occupied him for several months, Francke asked him if he would go to India, and he resolved to do so if he could get his father's consent. This with some little difficulty was obtained, and in August, 1749, Schwartz with two other missionaries left Halle for Copenhagen, where they were ordained to the ministry by Bishop Horeboas.

Returning to Halle they made preparations for their final departure, and left Germany for England *en route* for India. In London they were kindly received by the Society for Promoting Christian Knowledge and other friends, including the king's chaplain. Schwartz was called on to preach in the royal chapel, and the directors of the East India Company gave the three missionaries a free passage to India.

They embarked at Deal in January, 1750, and arrived at Cuddalore in the



MONUMENT TO SWARTZ IN INDIA

following July. Long afterward it was observed that for a century after the founding of the Danish Mission, and in the course of which some fifty missionaries had proceeded to India, no vessel had been lost in which any of them sailed.

Beginning in India

In a few months he was able to begin preaching in the native language,

and to assist in the schools for the native children.

A wealthy Hindu merchant said to him, "Sir, be not displeased. I wish to ask you a question: Do all Europeans speak like you?" Schwartz replied that all Europeans were not true Christians, but that there were many who were really so, and who sincerely prayed for the Hindus that they might become acquainted with Jesus Christ.

"You astonish me," replied the merchant, "for from what we daily observe and experience we can not but think Europeans, with but few exceptions, to be self-interested, incontinent, proud, full of illiberal contempt and prejudice against us Hindus, and even against their own religion, especially the higher classes. So at least I have found it with the majority of those with whom I have had any intercourse."

Meeting a Hindu dancing-master with a female pupil, Schwartz told them that no unholy persons should enter into the kingdom of heaven. "Alas! sir," said the poor girl, "in that case hardly any European will ever enter it."

This incident is of the same tone as some remarks he made years afterward. "The wretchedness of many young people is difficult to be described. Of such, how many are in a short time removed into eternity! They arrive in this country to make, as it is called, their fortunes, and usually go down to the grave under circumstances sorrowful indeed."

His fellow laborers soon discovered Schwartz's talents, and appointed him to superintend all the Christian schools south of the river Caveri. This involved much itinerating work, which he cheerfully rendered.

Various drawbacks occurred in the conduct of the mission. These arose from political events, such as the success of the French in some of their military enterprises in India; but notwithstanding this feeling of uneasiness, the Danish Mission celebrated its jubilee on July 9th, 1756, the anniversary of the day on which, fifty years before, the first Protestant missionary landed in India.

In this year, 1756, three Moham-medans were baptized at Vepery, the first fruits of Islam to Christ on the coast of Coromandel.

The branches of the mission in Cud-dalore and Madras were seriously interfered with by the hostilities between the French and English armies; but Tranquebar, where Schwartz was stationed, belonged to a neutral State, and thus escaped the horrors of war.

In 1760 some of the native Christians of the Dutch Mission in Ceylon, having requested that the Danish missionaries should visit them, Schwartz journeyed to that island, and visited Jaffnapatnam, Colombo, and other towns. This visitation of the Cingalese Christians occupied three months. "The word of God being so scarce in that island, I assure you that the Divine service was conducted in a very solemn and edifying manner."

In 1762 Schwartz determined to extend his labors beyond the limits of the Danish territory, and accordingly set out on foot to Tanjore and Trichinopoli, where he preached to both Christians and heathen. From that time his work was chiefly concerned with Tanjore and Trichinopoli even more than with Tranquebar.

Those were years of continual war, battles and sieges following in rapid succession; but amid it all the missionaries held on their way, sometimes in the besieged towns having their goods seized and the converts often cruelly used; but the work went on which they were sent to do. At the siege of Madura by the English, Schwartz is reported to have been signally useful to the English army.

In 1766, at the request of the Society for Promoting Christian Knowledge, and with the approval of the

Royal Mission College at Copenhagen, Schwartz left Tranquebar and settled in Trichinopoli.

Personal Characteristics

In regard to his personal appearance, we have this description: "His garb, which was pretty well worn, seemed foreign and old-fashioned, but in every other respect his appearance was the very reverse of all that could be termed forbidding or morose. Figure to yourself a stout, well-made man, somewhat above the middle size, erect in his carriage and address, with a complexion rather dark, tho healthy, black curled hair, and a manly, engaging countenance expressive of unaffected candor, ingenuousness, and benevolence, and you will have an idea of what Mr. Schwartz appeared to be at first sight."

The following particulars may be acceptable: His annual income at Trichinopoli was about £48. "Let us see, then, how he managed with this income. He obtained of the commanding officer a room in an old Gentoo building, which was just large enough to hold a bed and himself, and in which few men could stand upright. With this apartment he was contented. A dish of rice and vegetables, dressed after the manner of the natives was what he could always sit cheerfully down to; and a piece of dimity dyed black and other materials of the same homely sort sufficed him for an annual supply of clothing. Thus easily provided as to temporalities, his only care was to do the work of an evangelist." He was never married.

The English garrison being without a chaplain, Schwartz regularly preached to them. The Government of Madras granted him £100 a year for these services, and this benevolent man

spent it in building a mission house and hall and school; and after furnishing these buildings, he resolved to retain only half for himself and devote the other half to the use of his congregation. In 1768, the English being involved in war with Hyder Ali, Schwartz found an addition to his work in attending the sick and the wounded from the English camp.

At a visit to Combaconum, he talked himself quite weary with various heathen, and one of the catechists read to them our Lord's warning against false prophets, whereupon a Brahman declared aloud, "It is the lust of the eyes and of pleasure that prevents us from embracing the truth." On this Schwartz makes the unusual but just remark, "St. Paul enumerates idolatry among the works of the flesh. If it were only an error of the *understanding*, the greater number of heathens would already have forsaken it; but being a work of the *flesh*, and Christianity requiring its crucifixion, they stop there."

Another Brahman used the plain words, "The reasons why we do not embrace the Christian doctrines are avarice, pride, and voluptuousness."

The Hindus were accustomed to justify themselves after this fashion: We can not be better than the gods; now the gods everywhere practised lying, impurity, injustice, and revenge; these can not, therefore, be sinful. In the temples the most flagrant actions of the gods were described in images and pictures, and as the result the people were sunk in vice and misery. "They that make the idols are like unto them."

"But we faint not," said Schwartz; "we know that Christ is ordained as a light of the Gentiles."

Hindrances to Conversion of Hindus

In regard to the hindrances to the conversion of the heathen, it was his conviction that the principal cause which prevents most of the Hindus from embracing Christianity is the fear of man. In regard to the Brahmans in particular, he writes: "Nothing but fear keeps them at present from embracing the Christian religion. . . . For my part, I entertain a cheerful hope of seeing better days, and therefore rejoice in the present opportunity of preaching the salutary doctrine of Christ, frequently recalling to my mind that there is a time of sowing preceding that of reaping."

Having visited Tanjore in 1769, he was introduced to the king of that place, Rajah Tuljajee, and with this prince and his successors Schwartz's history is much interwoven. Meanwhile, he worked at Trichinopoli.

"Padre," said the son of the Nabob at Trichinopoli, "we always regarded you Europeans as a most irreligious race of men, unacquainted even with the nature of *prayer*, till you came and told us you had good people among you in Europe; since you are come here, indeed, we begin to think better of you."

Seeing the opportunity of influencing the Mohammedans of India through the Persian language, he took means to circulate the Gospels in that language, and an attempt was made to procure the whole of the New Testament in Persian; but such a translation could not be got then. But tho Schwartz failed in this, his idea has long ago been carried out. Henry Martyn did this work. The Persian translation of the New Testament is an enduring monument of his zeal and worth, and it has been widely

circulated both in India and in Persia.

What with school work, visitation of the troops, the regular services of the churches, evangelistic and pastoral tours among the natives, and private conversations, his time was well occupied. "The day being cool," he writes, "I went round the fort, the poor heathen collecting in numbers to hear the Word of God. After conversing with them, a Mohammedan approached and asked me what was the difference between his religion and mine. To which I replied, 'we both have a heavy burden of sin to carry. You have none to remove it, but we have in Jesus Christ a powerful Deliverer.'"

The blessing of God rested on the work year by year, and the native church continued to increase. Many instances occurred of conversion, both among Roman Catholics and the heathen; and the genuineness of the change was shown by the way in which they withstood allurements and persecution. "The increase in the congregation," he writes in 1771, "has been greater than in the preceding year, a hundred and forty persons in all having been added to it. We have also remarked more of the work of God in the heart of the catechumens, which has encouraged us cheerfully to persevere." His work among the Europeans was equally fruitful, many of the soldiers coming out clearly and fully in the Christian life.

Among many interesting conversions was that of a man said to be more than a hundred years old. Notwithstanding his extreme age, he comprehended well what he was taught; he was received into the church by baptism.

The Rajah of Tanjore proposed to employ Mr. Schwartz as a mediator or ambassador in some negotiations with the English, but was overruled by his officers. The Rajah used these remarkable words to Schwartz, "Padre, I have confidence in you because you are indifferent to money."

By the combined efforts of the English Government of Madras and the Nabob of Arcot, Tanjore was captured and the Rajah deposed; but these proceedings did not meet the approval of the authorities in England, by whose orders the Rajah was restored to his throne. The Rajah's restoration once more opened the way to Schwartz for freely preaching in Tanjore; the war had greatly hindered him.

The languages which he had hitherto used were English, German, Tamil, and Persian, but at the request of the Rajah he also acquired Mahratta. The princes of Tanjore, as descended from the Mahratta conquerors, used this language, and by thus learning it Schwartz increased his influence in that court.

An additional missionary had been appointed at Trichinopoli, and Mr. Schwartz was able from 1778 to reside chiefly in Tanjore, tho he continued to visit Trichinopoli and to superintend the work in both places.

Political Work

At the request of the Governor of Madras, Schwartz undertook a piece of political work; some might blame him for it, but he thought it right to comply with the request. It was that he should go to Seringapatam to have a personal interview with Hyder Ali, for the purpose of ascertaining his feelings toward the English and to as-

sure him of the pacific intentions of the Madras Government. It was thought that Schwartz's knowledge of Hindustani and his incorruptible integrity qualified him for this mission of peace; and viewing it as an endeavor to avoid war and bloodshed, he thought it would be wrong to refuse. Accordingly, he journeyed to Hyder Ali's court, and had the desired interview. He gives some curious information about the court of that prince and the terrible severity with which he governed. This embassy, well as Schwartz endeavored to carry it out, proved ineffectual to secure the desired end, for Hyder Ali not long afterward invaded the Carnatic with an army of about a hundred thousand men. This involved a war which lasted three years, during which the sufferings of the natives were extreme. Famine prevailed. Schwartz writes: "We have suffered exceedingly in this fortress from hunger and misery. When passing through the streets early in the morning, the dead were lying in heaps." "A vigorous and strong man is scarcely to be met with: in outward appearance men are like wandering skeletons." Apprehending the outbreak of this war, Schwartz had purchased twelve thousand bushels of rice at a low price, and this enabled him not only to support his catechists and schoolmasters, but to assist many others; indeed, he was able to feed a considerable number for seventeen months. "Such distress I never before witnessed, and God grant I never may again."

During this trying period the work of the mission not only did not fall back, but even made cheering progress, while as regards Schwartz him-

self, his Christian character attracted universal confidence and esteem, and even Hyder Ali, notwithstanding his cruelty and the desolation which he was spreading so widely, yet ordered his officers "to allow the venerable padre to pass unmolested and to show him respect and kindness, for he is a holy man, and means no harm to my government."

Hyder Ali's career of conquest was cut short by the defeats inflicted on him by Sir Eyre Coote and Warren Hastings, and in 1782 he died at Chit-tore. The war, however, was continued by Hyder Ali's son, Tippoo. After it had proceeded for some time a new attempt was made by the English to secure peace, and once more they applied to Schwartz to accompany the peace commissioners as their interpreter. He agreed to do so, and went so far on the way to meet the Sultan Tippoo, when he was stopt by the Sultan's officers, peace having been otherwise concluded. Colonel Fullarton, the commander of the English troops, writes of him at this time: "The knowledge and the integrity of this irreproachable missionary have retrieved the character of Europeans from imputations of general depravity."

Returning to Tanjore, he was a second time requested to join the peace commissioners, but not being well, he declined. In the account which he gives of this declination, he says: "When one considers all, high and low, rich and poor, rulers of those that are ruled, one is struck with grief and a variety of passions. What blindness, insensibility, and obstinacy, greediness and rapaciousness! A thousand times I think with myself, 'Good God, must all these people die, must

they all give a strict account of their lives, must they all appear before the tribunal of Jesus, the Mediator and Judge?' How little do they mind their end and the consequences of their lives!"

He had now been in India considerably more than thirty years, and speaking of the heathen, he says: "They are almost entirely devoid of feeling; they hear the doctrines of the Gospel explained and even applaud them, and yet, go on in their old way as if they had heard nothing about it. Some Brahmans lately said to me, 'We have no objection to hear these things, but heavenly subjects do not make much impression upon us.' This avowal is certainly too true; and they are, moreover, so timid that they would not dare to profess the faith of Christ before their relations. This is truly stony ground, which requires much seed and returns but little fruit."

In consequence of these prolonged wars and misgovernment by the native princes, the people in those parts of India were reduced to great destitution. The Rajah of Tanjore not being able to agree with the East India Company in regard to the way in which those distressed people should be governed, a commission was appointed by the English governor for the purpose of endeavoring to aid the inhabitants and to induce the Rajah to agree to certain needed reforms. On this commission Schwartz was invited to sit as an ordinary member, the other members being some three or four Englishmen of the highest rank. Schwartz agreed to the proposal, and to aid on all occasions that did not involve violent or coercive measures, which, however expedient the English Government might esteem them, he

nevertheless considered unbecoming his position and character as a Christian minister. On this commission he did work which the government highly valued. So highly were his services esteemed in this matter, that the Governor and Council of Madras resolved to grant him a salary of £100 a year as interpreter to the Company at Tanjore.

Sathianaden Ordained

In December, 1790, a Christian Hindu named Sathianaden, who for some years had been engaged as a preacher in the service of the mission, was ordained by Schwartz and his colleagues according to the rites of the Lutheran Church. "It was a sacred and most delightful day to us all," says Schwartz. Sathianaden had already approved himself as a trustworthy and humble man. "His love to Christ and his desire to be useful to his countrymen are quite apparent. His gifts in preaching afford universal satisfaction. His love to the poor is extraordinary, and it is often inconceivable to me how he can manage to subsist on his scanty stipend (three star pagodas per month—about 24s.), and yet do so much good." Sathianaden's career justified the hopes which were entertained of him.

In 1791 he writes: "Tho I feel age and the infirmities connected with it, I have much cause humbly to praise God that He so graciously strengthens me to pursue my daily labors among both Christians and heathens. . . . I baptize no one whom I have not instructed daily for two and sometimes three months. There are two villages of Christians round our garden, one of Pariah and the other of Soodra caste; and these can conveniently at-

tend our daily worship. That which you for so many years desired, that we might have a village of Christians, God has brought about without our interference."

In 1792 he writes to the Society for Promoting Christian Knowledge that tho past his sixty-fifth year, he was in good health and able for his duties, and that eighty-seven converts had been baptized during the previous year.

In the same year he says: "As many of the natives daily come to me from all parts of the country, I had the best opportunity of declaring to them the counsel of God for their salvation. Those who came at 7 in the morning attended our morning prayers. Others who called at 8 heard the instructions given to candidates for baptism. Sometimes forty or fifty persons are present, both of high and low castes. Frequently from fifteen to twenty Brahmans are sitting by while I am catechizing. I say to them, 'Sit down, and you will hear what doctrines we teach. I trust you will dedicate yourselves to the service of your Creator and Redeemer, and forsake your wretched idolatry.' They quietly sit down for an hour, and hear everything I have to say. Thirty years ago they would have looked on this as the greatest scandal. . . . My hope that this country will be brought to a saving knowledge of the Gospel daily gains strength; but whether I shall live to see the change, the Lord only knows, nor indeed is it material. My chief care is to train up young people in the service of Christ."

The Rajah of Tanjore's adopted son was named Serfojee, and on the father's death the education of this youth was entrusted by the English

Government to Mr. Schwartz's care. His influence over the young man was excellent. "For two years I have discharged the duties of a Resident. A Resident usually receives 7,000 star pagodas, or £3,000 sterling. I have not received anything, nor have I asked it. My journey to Madras I undertook at the desire of Government as tutor of Serfojee. The expenses of the journey I *bore myself*. I was obliged for conscience' sake to undertake it as the legal guardian of the young man. His life was in the utmost danger. He is now at Madras, learns English, and reads good books. What effect this may have on his future life is known to Him alone who trieth the heart and the reins."

And so this good man continued to work year in, year out, steadfast, unmovable, always abounding in the work of the Lord, living as a father in the midst of the native Christians, for the church was built in his garden, and they had their houses close to it.

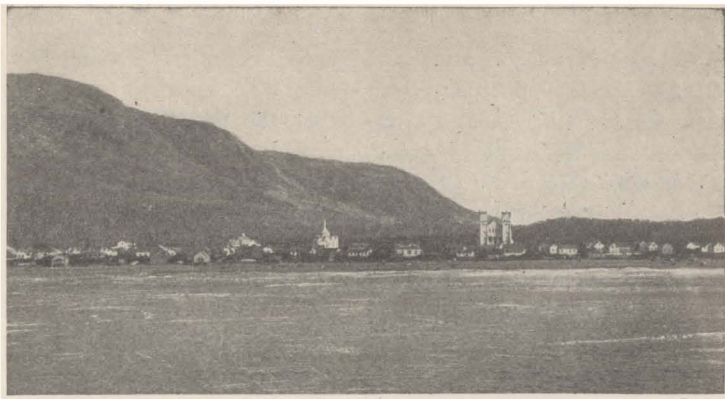
Schwartz died at Tanjore on February 13th, 1798, surrounded by his

fellow laborers, both European and native, and to the last he did not cease to witness for Christ with great joy.

Bishop Heber's Testimony

Bishop Heber, who in after years visited Tanjore and Trichinopoli, while he says that once he had been doubtful as to the wisdom of all the political work in which Schwartz engaged, yet records that this impression had been a mistake. "Schwartz," writes the bishop, "was one of the most active and fearless, as he was one of the most successful missionaries who have appeared since the apostles. To say that he was disinterested in regard to money is nothing; he was perfectly regardless of power, and renown never seemed to affect him even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful. . . . His converts were between six and seven thousand, besides those whom his predecessors and companions in the cause had brought over."





THE CHRISTIAN INDIAN SETTLEMENT AT METLAKAHTLA, ANNETTE ISLAND, ALASKA

WILLIAM DUNCAN, FOUNDER OF METLAKAHTLA ARRIVED AT FORT SIMPSON, OCTOBER 1, 1857

BY BELLE M. BRAIN, DETROIT, MICH.
Author of "Redemption of the Redmen," etc.

On Annette Island, southeastern Alaska, there is one of the most remarkable villages in the world. In it nobody gets drunk, everybody goes to church, no one smokes save an occasional tourist, no work of any kind is ever done on the Sabbath, God's name is never taken in vain, and there has never been any bloodshed.

This model community—seemingly a bit of heaven on earth—is New Metlakahltla, a settlement of full-blooded Tsimshian Indians, founded by William Duncan, a simple, unassuming English layman who made his advent among them fifty-two years ago—October 1, 1857.

Owing to Mr. Duncan's extreme reticence in regard to anything pertaining to himself, very little is known of his early home or his childhood. Even the exact date of his birth he keeps a secret, tho it is known that it occurred in April, 1832, at Beverly, in Yorkshire, England. "I am only a tool in the Master's hand," he says to those who would know more about

him. "Let us forget the tool and glorify the Master."

It seems safe to infer, however, that he was reared in a Christian home, and received the most careful training. One day, when about seven years old, he found a penny in his pocket that he could not account for. No one had given it to him and he was sure he had not stolen it. By and by, remembering stories he had heard of people selling themselves to the devil, the thought came to him, "Perhaps the devil put it there!" At this he threw it into the tall grass, as far as he could send it, determined not to let the devil buy him.

When nine years old, the organist of Beverly Minster sent for him to test his voice, which was one of unusual sweetness and power. The test proving satisfactory, he was admitted to the vested choir, and for the next seven years sang regularly in the minster. So effectively did he render the solo parts assigned him that people came long distances to hear him. Yet

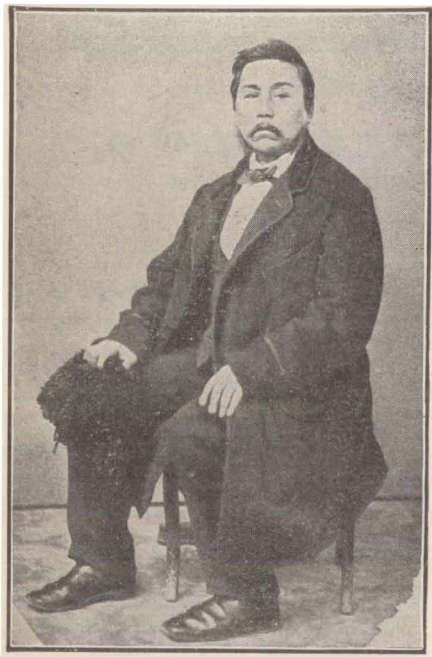
he was utterly devoid of pride and thought only of the spiritual power in his singing. On Saturday afternoon he was in the habit of going, with a fellow member of the choir, to a quiet spot in the outskirts of the town, to ask God to help him take his part well and sing to His glory on the morrow. When his voice left him at

seven counties. Taking his religion into his business, he wasted neither the time nor the money of his employers, and was so successful that within two years he became practically indispensable to the business. One favor only he asked of the house—to return to Beverly each week to attend a Bible Class taught by his pastor.

In the business world he undoubtedly had a bright future before him. But one Sunday a friend invited him to a missionary meeting, and this changed his career.

The night of the meeting was dark and stormy—it was held in December, 1853—and the church far from home. But young Duncan had promised to be present and he always kept his word. At the church barely thirty were present and the pastor was somewhat in favor of postponing the meeting, but the speaker of the evening, a venerable rector from a neighboring city, declared that those who had braved the storm had a right to hear what they came for. And so the meeting was held. At the close of a powerful plea for missions, the old rector, raising his eyes toward heaven, asked God to put it into the heart of some young man in the audience to go to the heathen.

In the audience there was but one young man—William Duncan. On the way home, alone in the storm, he said to himself, "I was the only young man in the meeting. Perhaps God wants me to be a missionary." So strongly did the idea take hold of him that that night, before he slept, he decided that he would go if God should call him. When he opened his heart to his pastor soon after, the good man said, with much emotion: "That evening, during the service, I prayed to



PAUL LEGIAC, THE CHRISTIAN CHIEF

the age of sixteen, he sought to satisfy his intense love of music by practising on a concertina, which he took with him to Fort Simpson, and still keeps as a cherished possession.

At the age of fifteen, he entered the office of George Cousins & Son, tanners and wholesale dealers in leather. Quickly discovering his great ability, the younger Mr. Cousins gave him lessons in bookkeeping, and so rapidly did he advance that before he was eighteen he became a traveling salesman, representing the house in six or

the Lord to put it into your heart to devote your life to this work. The holy name of Him who heard my prayer be praised."

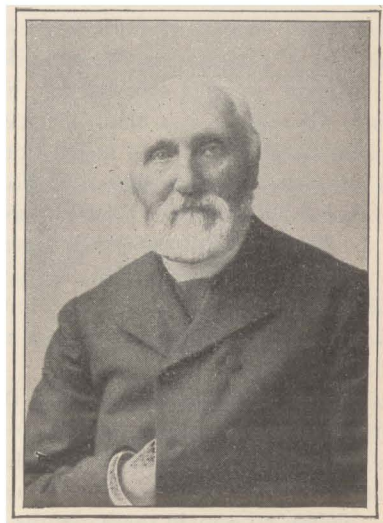
When he told his employers they were dismayed and offered him a large increase of salary to remain with them. But he declined it, tho he agreed to stay six months to train a successor. Not long after he was approached by another concern, with the offer of a much larger salary and the promise of partnership in three or four years. But, tho it involved a sacrifice of at least \$5,000 a year—a very large sum in those days—this, too, was promptly declined.

At the end of six months, having been accepted by the Church Missionary Society, he entered Highbury College to prepare for his chosen calling. Here he did such excellent work that, after two years, the society began to talk about sending him to India to teach in their college. But God had need of him elsewhere.

In 1853, about the time William Duncan heard God's call, Captain Provost, in command of the British war-ship *Virago*, was cruising along the Pacific coast of North America. An earnest Christian man, he noted with sorrow the desperate condition of the Tsimshian Indians at Fort Simpson, a fortified trading-post of the Hudson Bay Company, and on his return to England, urged the Church Missionary Society to send a missionary to them. But the treasury was empty and the society obliged to decline. Permission was given him, however, to publish an appeal in their magazine, and within a month \$2,500 had been given by two persons anonymously for the new mission.

The money was now ready, but

where was the man? The committee scanned its lists in vain—no one seemed available for so lonely and dangerous a mission. Presently Captain Provost came again to say that he had been ordered to sail for the



WILLIAM DUNCAN

north Pacific coast within two weeks, and would carry any missionary they might appoint, free of cost, to Victoria.

Once more the committee scanned the lists and at last the name of Duncan was suggested. He was sent for and the location and character of the work explained to him, together with the fact that the vessel would sail the next Tuesday. Then he was asked if he would go. "I will go wherever I am sent," was the heroic reply, "and if necessary, can start in an hour!"

Before sundown that night he had purchased most of his outfit, including tools for carpentry, blacksmithing and gardening. Sunday was spent at Beverly, Monday found him back in London again, and in the afternoon of Tuesday, December 23, 1856, he sailed for British Columbia via Cape Horn.

After a long voyage of nearly six months, he at last reached Victoria, 600 miles south of his destination. Here the governor, Sir James Douglas, a truly good man, protested against his going to the fierce and bloodthirsty Indians at Fort Simpson, declaring it a useless sacrifice of life. As Captain Provost insisted on his going, the matter was finally decided by Duncan himself. "My instructions bid me go to the Tsimsheans at Fort Simpson," he declared, "and I have all the more reason to go when I hear they are in such a condition. If you will give me shelter in the fort until I learn the language, I will take all risk."

As the company's steamer, the *Otter*, had started north shortly before his arrival, and there was no other means of transportation, Mr. Duncan was obliged to remain three months at Victoria until its return. While there he mastered the trading jargon known as Chinook, a mixture of English, French and Indian words used by the company in communicating with the natives. Finding an Indian from Fort Simpson, he endeavored also to make a beginning in Tsimshean, but the man soon returned home with the news that a white man was coming who would be a friend to the Indians.

On September 25, 1857, the brave young missionary, bidding farewell to the many friends he had made in Victoria, took his life in his hands, and boarding the *Otter*, sailed for Fort Simpson. On the way up, he caught his first horrible glimpse of the heathenism of the region. For some slight breach of etiquette, a canoeful of Haidas who had come to trade with the Indians at Fort Rupert had been massacred by them, and the beach

was strewn with the hacked and mangled bodies left there for the dogs to eat.

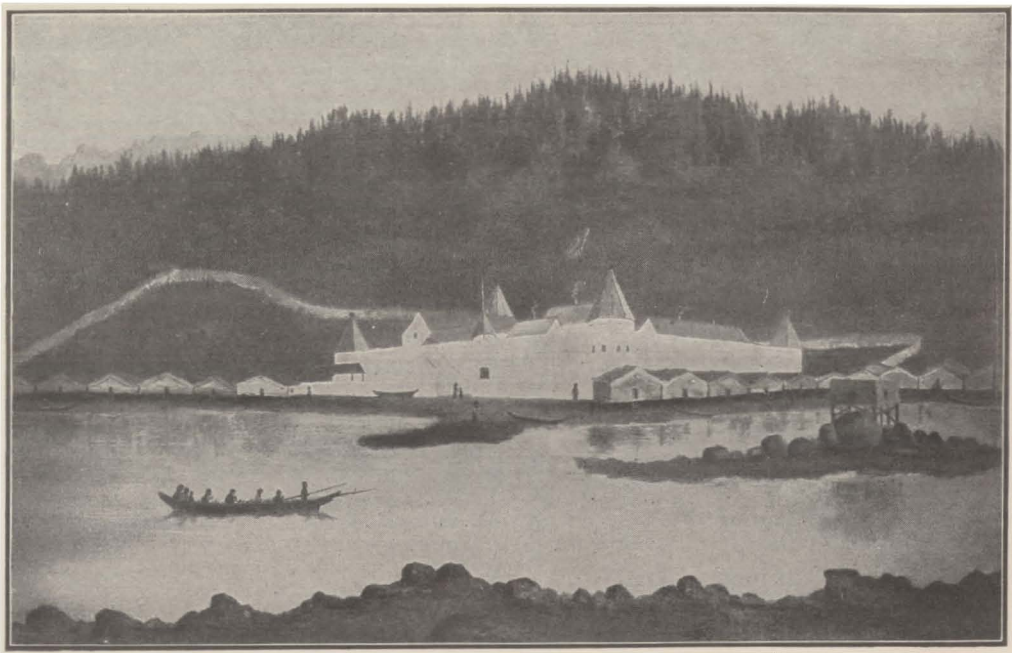
On the evening of October 1, 1857, the *Otter* anchored at Fort Simpson, and by the light of their torches, flaming through the black darkness of the autumn night, Mr. Duncan caught sight of the Indians running to and fro upon the beach. That night a visit was made to the fort, but not until next morning did he take up his residence within it.

The prospect was far from reassuring. At first there had been no Indians living near the fort. But, as time went by, for convenience in trading the Indians at Metlakatla, seventeen miles to the south, had been induced to remove thither, and it was now the center of a Tsimshean settlement, composed of nine tribes, whose names, indicating their original location, were as follows:

1. Kitloosahs: the people living inside.
2. Kishpokaloats: the people of the land of the elderberries.
3. Kitnakangeaks: the people who live where there are lots of mosquitoes.
4. Kitandoahs: the people of the land of the poles.
5. Kitsahclahs: the people of the cañon.
6. Kitlahns: the people of the island.
7. Kitnatowiks: the people where the water runs swiftly.
8. Kitseesh: the people of the hair-seal traps.
9. Kitwilgeants: the people of the last place down.

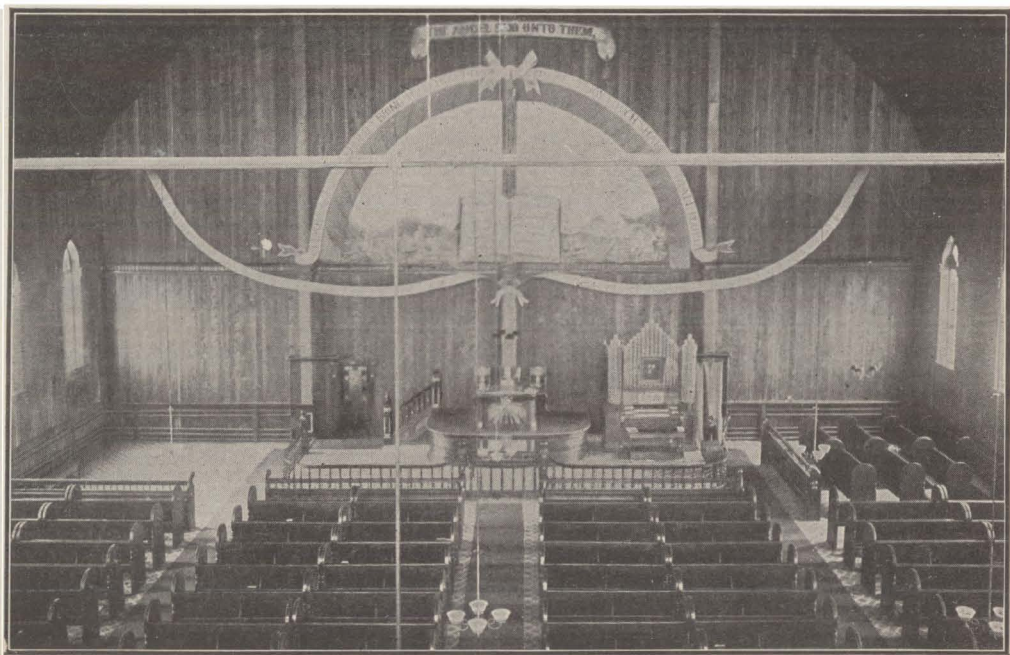
The cruelty and degradation of these tribes beggars description. Their natural fiendishness was augmented by the white man's rum, and they were a terror all along the coast, both to red men and white. Yet they were physically very well formed and in intellect far above their fellows.

At the fort safety was secured only



From "The Apostle of Alaska."—Revell.

FORT SIMPSON AS IT WAS WHEN MR. DUNCAN ARRIVED IN 1857



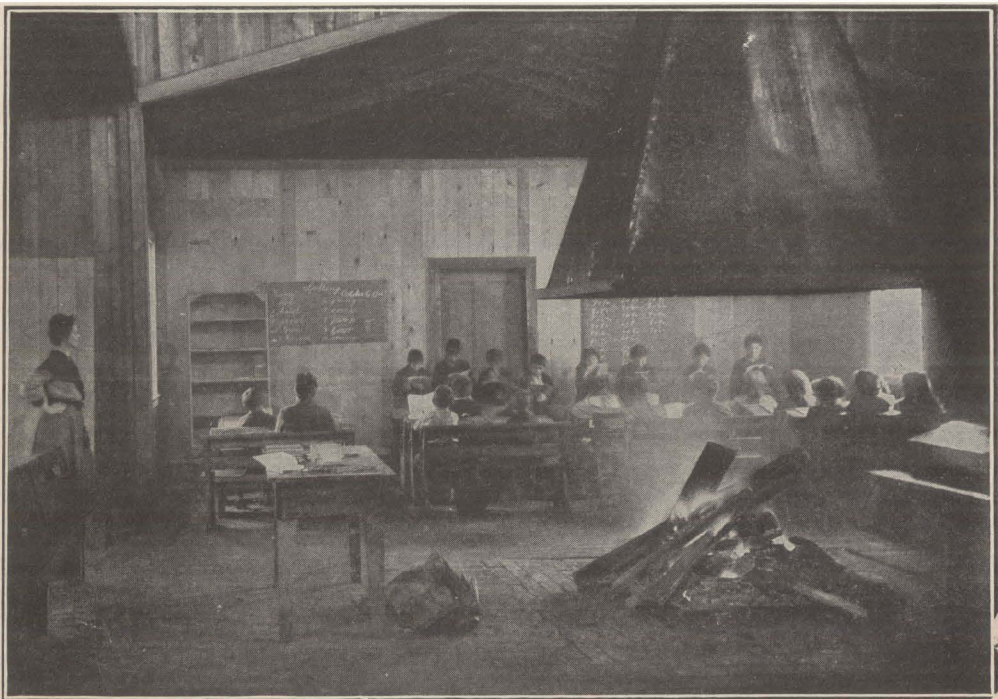
From "The Apostle of Alaska."—Revell.

INTERIOR OF MR. DUNCAN'S "WESTMINSTER ABBEY," METLAKAHTLA



From "The Apostle of Alaska."—Revell.

SUNDAY-SCHOOL TEACHERS AT METLAKAHTLA



From "The Apostle of Alaska."—Revell.

by taking the greatest precaution. The palisade surrounding it, formed of tree-trunks two feet thick, sunk in the ground and riveted together, was 32 feet high, and at the four corners were bastions provided with cannon. The massive gates were kept securely barred and bolted and sentries were on guard both day and night. So great was the fear of treachery that never more than two Indians were admitted at once, and at special seasons, when the revolting ceremonies of the cannibal and dog-eating clubs were in progress, no one was allowed inside for weeks at a time.

Not long after his arrival, Mr. Duncan witnessed a sight from one of the bastions that revealed the awful depths into which these people had fallen. A chief having murdered a slave woman in honor of his young daughter, two bands of hideously painted savages dragged the body to the water's edge, tore it limb from limb and apparently devoured the flesh. Maddened by rum and wrought to a pitch of hysterical frenzy, they continued their fiendish orgies day and night for some time.

Such a scene might well have caused the stoutest heart to waver, but to William Duncan, with his sublime faith in the power of God to transform the vilest sinner, it was only an added incentive to give them the Gospel.

Within two days after his arrival, Mr. Duncan secured the services of Clah, a native Tsimshian who is still living, as a teacher. As Clah understood no English, and Mr. Duncan only a few words of Tsimshian, it was slow work at first, but by and by, through the use of most ingenious methods, a working vocabulary was acquired.

Meanwhile Clah, who was ever a friend to the missionary, was spreading the news that a white man had come to the fort, not to barter or get gain, but to bring a message from God to the Indians. In this way the keenest interest was aroused, and they were prepared for his teaching.

One day, about three or four months after his arrival, a fine-looking old chief, elaborately painted for the occasion, came to the fort to ask if it was true that he had brought "a letter from God." On being told that it was, he asked if he might see it. When the Book was opened before him, he reverently touched it and looked long and earnestly at the strange black characters on its pages. "Are you going to give the Indians that?" he asked at last. "Yes," was Mr. Duncan's reply. At this the old chief stood motionless a few moments and then, saying, "Good, good," went away.

At length, after eight months' study, there came a great day—Sunday, June 13, 1858—when Mr. Duncan went forth to preach the Gospel to the Tsimshians. Having prepared a simple sermon, the manuscript of which he still keeps at Metlakahtla, he sent word to the chiefs of each of the nine tribes—it was contrary to their customs to meet together in one assembly—that he was now ready to give them God's message, and asking permission to speak in their houses. Permission was readily granted, and so great was the interest that next morning not a canoe left the beach.

At ten o'clock on that memorable Sabbath, with his sermon safe in his pocket, Mr. Duncan left the fort, and, accompanied by Clah, entered the house of Neyahshnawah, chief of the Kitlootsahs, where an audience of

about one hundred had gathered. As he found himself face to face with the Indians his courage suddenly gave way. Such a great fear of using a wrong word or mispronouncing a syllable came upon him, that he turned to Clah and begged him to stand at his side and repeat the sermon to the people, a sentence at a time. But Clah was even more terror-stricken than himself, and he had to do the best he could alone.

Sending up a prayer for help, he began by asking them to shut the door. This awed them into silence, and they looked on intently while he kneeled down and offered silent prayer. This done, he proceeded with the sermon, to which they gave the closest attention. At the close, when he asked them to kneel down while he prayed aloud, every one did so.

Bidding them good-by, he went next to the house of Legiac, the head chief of the Tsimsheans, where he found about 150 assembled. Here, too, the attention was perfect, for Legiac had admonished his people to behave themselves and listen to the white chief's message.

Leaving Legiac's house, Mr. Duncan continued his work without taking time for rest or refreshment. By four o'clock he had visited every tribe and address between 800 and 900 Indians. In some places, where they seemed more interested in the cut of his clothes and the buttons on his coat, he read his sermon twice—in one instance, three times—in order to make them listen.

Tho the sermon did not, apparently, make much impression, he was assured that the words were good, and next morning several Indians came to the fort, among them a woman clapping

her hands. This being the Tsimshean way of expressing surprise, she was asked why she was doing it. "The Indians are all amazed and astonished," was her reply; "they have heard a white man speak in their own tongue wonderful things about God."

A few days later, Legiac having offered his house for the purpose, Mr. Duncan opened a little school, for children in the morning and grown folks in the afternoon. On the first day forty-one were enrolled, and it proved very popular, but by and by, when the salmon season came on, and Legiac went away, it seemed best to close it. But, as the Indians seemed eager to be taught, Mr. Duncan erected a log schoolhouse with their assistance during the summer, and on November 17th reopened the school with an attendance of more than 200.

At first all went well, but by and by there began to be trouble. Early in December Legiac sent word that the school must be closed for a month during some special ceremonies in connection with his young daughter. Tho Mr. Duncan was warned of the consequences, he refused to make what he regarded as a compromise with evil, and thereby incurred the wrath of the chief. Not long after, with a band of drunken savages, all of them in war-paint and some in hideous masks, he came to the school, and bursting into the room, drove the children out and threatened the life of the teacher. Fortunately, however, Clah arrived in time to save him.

Five days later came Christmas, and the children were told to bring their friends and parents to the school. About 200 came and listened attentively while Mr. Duncan explained the meaning of the day. Then he ques-

tioned the children about the Bible truths they had learned in the school, and, accompanying them on his concertina, had them sing two hymns he had translated into Tsimshian. From this time on services were held every Sabbath in the school, and Sunday began to be called "dress-day," and Christmas, the "great dress-day" of the year.

Gradually great changes began to take place. The congregations on the Sabbath were larger and the interest became greater. Not so many came to school with painted faces, and drunken brawls were less frequent. In April, 1859, to the astonishment of all, Legiac came to the school, not to kill the teacher, but to take his place as "a learner of the good ways." In due time he was converted, and became one of Mr. Duncan's best friends and most efficient helpers.

Notwithstanding all this, the missionary's life was often in peril. In August, 1859, a chief named Cushwalt was bitten by a dog belonging to the fort. According to Indian custom, he was determined to have his revenge on the whites, and as Mr. Duncan was the only white man he could get at, he went to the school determined to kill him. But Mr. Duncan was not there, having gone to the fort to get some medicine for an old woman who was very ill. Finding the door locked, Cushwalt broke it in, cut out the lock and destroyed books and other furnishings.

In November he had another narrow escape. While endeavoring to teach the children some simple games, one little one slipped and fell. At this the others laughed, and the father, greatly enraged at his child being thus "shamed," leveled his gun at Mr.

Duncan and would have shot him had not his nephew seized the weapon and held it.

Yet, with heroic faith, the brave missionary continued his work undaunted. But sometimes he was so weary, both in body and mind, that when he lay down to rest it was with the prayer that God would not let him see another day, but would take him to Himself while sleeping.

But God had a better reward than taking him home before his work was accomplished, and in the summer of 1860, while on a canoe trip up the Nass River to carry the Gospel to other Tsimshians, he had a glad surprise. Fearful lest the crew might murder him for the clothes he wore, he took for paddlers some boys from the school, and for pilot an old man whom he could easily overpower. One night, after supper was over, the boys spread their mats on the ground and were soon fast asleep. But the old man sat by the fire, quietly smoking his pipe. Some time after, Mr. Duncan, looking out from his tent to see that all was well, saw the old man preparing his bed. When all was ready, he laid down his pipe, and reverently raising his eyes to heaven, uttered this prayer: "Be merciful to me, Jesus." Deeply moved, Mr. Duncan lay down again, thanking God for this first indication of a change of heart among the Tsimshians.

On a later trip made up the Nass River during that summer, a remarkable incident occurred, showing that the influence of the work was being felt far beyond the confines of the settlement at Fort Simpson. In an address before the Board of Indian Commissioners in Washington, in 1887, Mr. Duncan gave it as follows:

In order to show his delight at my arrival, the chief of one very heathen tribe put up what they call a large cap. This was an umbrella, not used to protect them from the rain, but as a web-footed cap to be spread on state occasions. As I landed I saw the chief and noticed the excitement. The chief sent a message saying he would like me to come to his house, and would send a messenger when he was ready. By and by the messenger came! "What are they going to do when I go into the house?" I asked my little crew. "Dance," was the reply. At once I sent word that I would not come. I had brought a solemn message and did not wish to see a dance. To this the chief replied: "Tell the white chief he must come; if he does not, I won't go to hear his message." This changed the matter. I had a consultation with my boys and they advised me to go. So I walked up to his house, I confess, in a very grim kind of a spirit. I did not like the idea of a missionary going to a dance. But I had to do it.

When I entered the house, I was shown to a special seat prepared for me—a box with a bearskin spread over it. The house was a very large one and one part was curtained off by a large sail. Very soon two men stepped out. One had a rod in his hand with which he kept beating the floor. After stamping his foot and bringing his rod down forcibly, he said: "The heavens are changing." To this the other responded: "Yes, so it seems; the heavens are changing." After exchanging a few more such sentences, the sail was drawn aside and out dashed the chief, magnificently drest, his head covered with ornaments and feathers. He had his rifle in his hand. He shook it and pointed it in my face. Then, putting up his hands with the rifle in them, he looked through the hole in the center of the roof where the smoke comes out, and in the most solemn and pathetic manner uttered this prayer: "Great Father! Great Father of Heaven! Thou hast sent Thy word! Thy letter has reached this place. We, Thy children here, are wanting it. Thy servant has come here with it. Help him to teach us and we

will listen. Thanks to Thee, Great Father, for sending Thy Word to us."

I was astonished. This was no dance. After the prayer, the chief thanked me for coming. Then he began to dance and the Indians began to chant, clapping their hands. The words, which had been extemporized for the occasion by one of their number, were all about God having sent his messenger to teach the Indians. It was certainly a grand reception.

On July 26, 1861, the first fruits of the mission were received at Fort Simpson, when 14 men, 5 women and 4 children were baptized by the Rev. Mr. Tugwell, who had been sent to assist Mr. Duncan, but was soon obliged to leave, owing to the illness of his wife. From this time on the number of converts steadily increased, their sincerity and steadfastness testifying to the reality of their conversion.

Long before this time, however, Mr. Duncan had begun to realize that the Christian Indians must be separated from their heathen neighbors and shielded from the worst temptations. It was, therefore, decided to start a little Christian community at Metlakahtla, the old home of the Tsimsheans, seventeen miles to the south, where there was a fine beach, a well-protected harbor and land ready cleared from the forest.

A meeting was called and the whole project laid before the Indians. Then those who were willing to go were asked to rise to their feet. At first only a few did so, but seeing them, others took courage, and on May 27, 1862, a little fleet of six canoes, with 50 Christian Indians left Fort Simpson and laid the foundation of the famous settlement at Metlakahtla. On June 6th, less than a fortnight later, 30 more canoes arrived with 300 Indians. Others following from time to time

eventually brought the population to about 1,000.

So tremendous an undertaking as building up a civilized Christian community from material so crude as this required a man of unlimited resources and unmeasured wisdom. But William Duncan proved himself equal to the task, and it soon became evident why God has chosen a consecrated business man to be the apostle of the Tsimshians.

The laws governing the little colony were very strict. All who became members of it were required to publicly pledge themselves in fifteen particulars as follows:

1. To give up their Indian deviltry.
2. To cease calling in conjurers when sick.
3. To cease gambling.
4. To cease giving away their property for display.
5. To cease painting their faces.
6. To cease drinking intoxicating drinks.
7. To rest on the Sabbath.
8. To attend religious instruction.
9. To send their children to school.
10. To be clean.
11. To be industrious.
12. To be peaceful.
13. To be liberal and honest in trade.
14. To build neat houses.
15. To pay the village tax.

No transgression of these rules was allowed to go unpunished, but many of the penalties were novel rather than severe. Whenever it became necessary to rid the town of some desperate character who would make trouble if an attempt were made to eject him, the simple device of hoisting a black flag over the jail worked like a charm. Every one knew what it meant and at once began to ask who was the offender. It did not take long to find

out and public opinion made it so uncomfortable that he was glad to get out of the town. The most severe penalty, seldom resorted to, was public whipping, sometimes by the missionary, sometimes by one of the Indians. In the latter case, the culprit was blindfolded that he might not know on whom to take revenge. Wife-beating was cured by sending the husband to jail and keeping him there until his wife asked to have him released. This sent him home full of gratitude to her for securing his liberty, and the offense was seldom repeated.

The methods of electing officers were as novel as the punishments. As very few could write at first and the election could not be by ballot, a system of blackballing was substituted. Each man having been provided with a button, a very deep hat was passed. When it came to him each man put his closed hand into the bottom. If favorable to the candidate, he retained the button; if opposed, he left it in the hat. This method proving too slow, Mr. Duncan eventually devised another. Standing the electors around the room with faces to the wall, the name of a candidate was announced. At this every Indian put his hand behind his back, open if favorable to the candidate, closed if opposed. Mr. Duncan, who stood in the center to note the result, sometimes saw a closed fist shake violently behind some back. Ten closed fists defeated a candidate.

On New-year's Day, 1863, the village tax was collected for the first time. The assessment being one blanket, or \$2.50, for each man and one blanket, or \$1.00, for every boy approaching manhood, the returns amounted to one green, one blue and ninety-four white blankets; one pair of

white trousers, one elk-skin, seventeen shirts and \$7.00 in money.

Meanwhile various improvements in the village were being rapidly pushed. Roads were constructed, wharves built, public wells dug and playgrounds laid out. Buildings of various kinds were erected — comfortable homes for the people, a guest-house for visiting Indians who came there to trade, a large schoolhouse and a beautiful church, seating 1,200 people. Instruction was given in various trades, and the Tsimsheans soon became expert carpenters, coopers, brick-makers and blacksmiths. Ere long a sawmill was built, and a soap-factory started—the latter a necessity, for the people were dirty and soap was expensive, a small piece costing \$1.00.

In order to prevent the visits of trading-vessels, which were practically floating grog-shops, and to keep the Indians from going to Fort Simpson, where there were many temptations, a small schooner was purchased in which the Indians were induced to take \$5.00 and \$10.00 shares. So successful was the venture that a dividend was paid within a few months. At first this troubled the Indians. They thought it meant giving up their interest in the vessel, but when at last they understood it, they wanted to rename it *Kahah* (slave), as it did all the work and they got all the profit.

To further aid them in a material way, a cooperative store was opened which served as a savings-bank as well. When a yearly interest of ten per cent was allowed on their strange deposits of blankets and fur, the Indians were amazed. They could not understand how their "ten blankets had swollen to eleven." They thought they ought to pay for the safe-keeping

of their goods, which, stored in their huts, had hitherto been injured by mildew and moth.

Indeed, much that Mr. Duncan did seemed to border on the miraculous. When the sawmill was established one old man said: "Now that I have seen water saw wood, I want to die." "Why?" he was asked. "None of our old chiefs ever saw such a wonder while they lived," he replied; "and I want to be the first to tell them." All one day he sat by the mill, watching it intently, and strange to say, died not long after. Somewhat later when a telephone was installed between the sawmill and the store, the amazement of the Indians was unbounded. It might talk English, they declared, but not Tsimshean which it had taken Mr. Duncan so long to learn.

In January, 1870, after thirteen years in the wilderness, Mr. Duncan made a visit to England, where he learned new trades and procured new machinery. Arriving at Metlakahtla again on February 21, 1871, after an absence of more than a year, he received a welcome that showed the intense affection his Indians had for him. Many told him with tears that they had prayed day and night that they might live to see him again.

As the fame of Metlakahtla spread, it attracted many notable visitors, among them Lord Dufferin, governor-general of Canada, Admiral (formerly Captain) Provost, and the Bishop of Columbia. All were amazed at what they saw and bore the strongest testimony to the deep spirituality of the converts.

Wonderful as was the work at Metlakahtla, there is a sad chapter in its history which can here be dealt with

but briefly.* Serious differences concerning the conduct of the mission having arisen between Mr. Duncan and the Church Missionary Society, a controversy resulted which lasted for years.

At length, as the best way of ending it, Mr. Duncan and his sorely tried Indians decided to leave Metlakahltla and seek a refuge elsewhere. Accordingly Mr. Duncan came to the United States, and early in 1887 petitioned President Cleveland for permission to locate in Alaska. Having been assured that they were welcome to settle anywhere in the Territory, and that their rights would later be secured to them by Congress (this was done by Act of March 30, 1891), Annette Island was selected for the new home and the move made during the summer.

On August 7, 1887, now kept as Pioneers' Day in the village, a flag-staff was erected on the new site, and as the Indians stood by with uncovered heads and reverent faces, the Stars and Stripes were unfurled above

them. Then a solemn service was held on the beach, dedicating New Metlakahltla to God.

Tho obliged to give up their houses and gardens, their business enterprises and the church and the school, the Indians went bravely to work and ere long a new village was reared, better in many respects than the old. All the old industries and many new ones, including a salmon-cannery, were soon in successful operation, a fine new church, a school and other buildings were erected, and New Metlakahltla became what it continues to be to-day, a prosperous town and a model Christian community.

Hale and hearty at seventy-seven, Father Duncan, as he is known throughout the Northwest, is still the center of life and work in the village. Years ago, when asked what had tamed the Tsimsheans and wrought their transformation, he gave a reply which he fully indorses to-day: "The only power there is in the world to change the heart of man is revealed in the Bible. The Gospel has done its work. You can teach the Indian in a great many ways—teach him to be this and that and teach him to work, and then fail if you discard the Gospel."

* Those who wish to know more concerning it will find it fully treated in "The Story of Metlakahltla," by Wellcome, and the "Apostle of Alaska," by Arctander, the latter recently issued by Revell.



CHRISTIAN INDIAN COUNCILMEN OF METLAKAHTLA

MEMORABLE MISSIONARY DATES FOR OCTOBER

PREPARED BY MISS BELLE M. BRAIN

- October 1, 1857.**—William Duncan arrived at Fort Simpson.
See article in this number of the REVIEW.
- October 2, 1792.**—Founding of the Baptist Missionary Society in Widow Wallis' back parlor, Kettering, England.
See any life of Carey; also *MISSIONARY REVIEW*, October, 1894.
- October 3, 1820.**—First missionary arrived at the capital of Madagascar.
See *MISSIONARY REVIEW*, March, 1909.
- October 3, 1842.**—Marcus Whitman's ride began.
See "Marcus Whitman," by Mowry; also *MISSIONARY REVIEW*, September, 1902.
- October 4, 1876.**—Death of John Rebmann.
See "Encyclopedia of Missions."
- October 6, 1899.**—Death of Dr. Douthwaite, China.
See "Encyclopedia of Missions"; also "Story of the China Inland Mission," by Taylor.
- October 7, 1829.**—Alexander Duff embarked for India.
See "Modern Heroes of the Mission Field," by Walsh.
- October 7, 1885.**—Ion Keith-Falconer sailed for Aden.
See "Encyclopedia of Missions"; also "Servants of the King," by Speer.
- October 8, 1732.**—First Moravian missionaries sailed for St. Thomas, West Indies.
See "Moravian Missions," by Thompson; also *MISSIONARY REVIEW*, May, 1900.
- October 8, 1850.**—Schwartz arrived at Tranquebar.
See "Men of Might in India Missions," by Holcombe. Also article in this number of the REVIEW.
- October 9, 1747.**—Death of David Brainerd.
See "Life of Brainerd," by Sherwood.
- October 10, 1793.**—Birth of Harriet Newell.
See "Mission Stories from Many Lands."
- October 10, 1906.**—Haystack Centennial.
See *MISSIONARY REVIEW*, December, 1906.
- October 12, 1492.**—Columbus discovered America.
See any history of the United States.
- October 13, 1799.**—Arrival of Marshman and Ward at Serampore.
See "Pioneers and Founders," by Yonge.
- October 13, 1849.**—Birth of Alexander Mackay.
See "Mackay of Uganda," by his sister.
- October 13, 1859.**—Consecration of Bishop Whipple, of Minnesota.
See "Lights and Shadows of a Long Episcopate," by Whipple.
- October 14, 1906.**—Death of Bishop Schereschewsky.
See *MISSIONARY REVIEW*, February, 1907.
- October 15, 1832.**—Birth of Isabella Bird Bishop.
See *MISSIONARY REVIEW*, July, 1905.
- October 16, 1812.**—Death of Henry Martyn.
See any life of Martyn.
- October 17, 1819.**—First missionaries sailed for Hawaii.
See "Transformation of Hawaii," by Brain.
- October 18, 1859.**—Arrival of Dr. Hepburn in Japan.
See "Regeneration of Japan," by Cary.
- October 18, 1867.**—United States flag raised in Alaska.
See "Alaska for Juniors," by Crowell.
- October 20, 1769.**—Birth of William Ward.
See "Encyclopedia of Missions."
- October 23, 1815.**—Daniel Poor sailed for Ceylon.
See "Encyclopedia of Missions"; also "Old-time Student Volunteers," by Trumbull.
- October 24, 1826.**—Death of Ann Hasseltine Judson.
See any life of Judson.
- October 25, 1820.**—David Griffiths sailed for Madagascar.
See "Madagascar of To-day," by Cousins.
- October 26, 1726.**—Birth of Christian Frederica Schwartz.
See "Men of Might in India Missions," by Holcombe. Also this number of the *MISSIONARY REVIEW*.
- October 26, 1834.**—Arrival of Peter Parker at Canton.
See "Old-time Student Volunteers," by Trumbull; also *MISSIONARY REVIEW*, August, 1902.
- October 28, 1646.**—Eliot preached his first sermon to the Indians.
See "Pioneers and Founders," by Yonge.
- October 28, 1891.**—Death of Madame Coillard.
See *MISSIONARY REVIEW*, June, 1904; also "Eminent Missionary Women," by Gracey.
- October 29, 1885.**—Martyrdom of Hannington.
See "Life of Hannington," by Dawson; also *MISSIONARY REVIEW*, September, 1909.
- October 30, 1789.**—Birth of Hiram Bingham.
See "Encyclopedia of Missions."

Suggestions for a Program on William Duncan and Metlakahtla

- Scripture Lesson:* The Power of the Gospel. Romans 1: 16.
- Hymn:* "All Hail the Power of Jesus Name."
- Quotation:* "Prayer and pains through faith in Jesus Christ will do anything."
—John Eliot.
To be used as a wall motto and memorized.
- Reading:* "The Tamer of the Tsimshians."
See "Fifty Missionary Stories," by Brain.
- Special Music:* (a) Tsimshian Love Song. (b) Tsimshian Canoe Song.
See "The Apostle of Alaska," by Arctander, pp. 338, 339.
- Blackboard:* Write on the blackboard the phrase "May you be happy" in Tsimshian; also "The Lord's Prayer."
See "The Apostle of Alaska," by Arctander, pp. 59, 343.

THE RELIGIOUS CRISIS IN PERSIA*

BY REV. WILLIAM A. SHEDD, URUMIA, PERSIA

Missionary of the Presbyterian Board of Foreign Missions

For apparent solidity and unyielding strength, no religion is more impressive than Islam. But just as the silent forces of disintegration are reinforced by the more spectacular, so revolution is bringing into evidence the change which has already been worked in Asia. The force of missions is one of the least destructive among the forces at work. A few days ago the writer was talking with two young Moslems, who are sympathetic with modern culture and also desirous of holding to their faith and were bewailing the growth of unbelief. The question was asked whether the educational work of Christian missionaries or the influence of a certain European in the Persian civil service did most to undermine faith in Islam. The reply was emphatic that the latter did most, and a few minutes later one of the two told how, in argument with a materialist, he had cited the faith and character of a well-known medical missionary as proof of the reality of religion. It is worthy of remark that the revolutionary forces are most active in Persia and Turkey, where Christian missions have been most hampered in their action.

The movement is not religious. It is not pan-Islamic, tho pan-Islamism may become its creed. Much less is it anti-Islamic or irreligious. Its principal source is social discontent, and this is not of recent growth. For years Persians have freely acknowledged the ignorance, injustice, and weakness of their government; but they have had neither the faith nor the manhood to hope for or to attempt a remedy. The spark that kindled the flame came from the Russo-Japanese War, and the flame was blown into a conflagration by the revolutionary movement in Russia. The former showed that Asiatics might hold their own against Europeans, and the latter furnished

a body of Mohammedans in Transcaucasia filled with revolutionary ideas, trained in revolutionary methods, and possessing a revolutionary press. The increase of social discontent has been caused, in part, by the advancing price of the necessities of life and the great increase in the use of imported articles, particularly sugar, tea, petroleum, and cloth; but a still larger factor has been the growing acquaintance with other lands resulting from commerce, pilgrimage, and diplomacy.

The active part in the reform movement taken by the Mohammedan clergy might seem to show that it is really religious in character; but various considerations break the force of this conclusion. The absence of any hierarchical organization among the clergy makes them dependent on the people. The highest *mujtahid*, whether among the clergy of a city or among those of the holy cities of Kerbala and Nejef, is he who has the largest popular following. Hence the clergy are very sensitive to popular feeling and follow as well as lead. The espousal of the popular cause by so many of the mullahs, and especially by the chief *mujtahids* of Kerbala, has made it far more formidable than it would otherwise have been.

If the movement is not animated by a zeal for Islam, still less is it marked by any profound discontent with the national religion. Complaint against the mullahs is frequent enough, but the reformers generally believe that the religion can be purged of its representatives. So far as my observation goes, it may be said that altho it has suited the purposes of the royalist cause to stigmatize the leaders of the popular cause as *Babis*, this sect and other dissenters from orthodox Shiite teachings have held themselves aloof from the movement, fearing the power of the mullahs.

* From *The East and The West*.

A Lack of Leadership

The movement has real strength among the people. In general, the lack of leaders has been a remarkable feature of the situation, and the organization has been exceedingly defective. In contrast to what has taken place in Persia, the movement in Turkey has had its leaders and its organization; but there also the easy conversion of the army and the general acceptance of the reforms have shown how ready were the minds of the people. In Persia the strongest adherents of the movement have been the merchants and the artisans, the people of the bazaar in Persian parlance, and the bazaars have been the strongholds of the revolution. The spirit of discontent is strong and is growing among the village peasantry. It is true that the ideas of the people are nebulous. They talk of liberty and shout, "Long live the Constitution," without any idea of the meaning of their words. Humorous stories at the expense of the ignorant are plentiful, such as of the man who saw with his own eyes five hundred camels loaded with "tanzimat" (reform) and the villagers who asked as to the wife of Anjuman Agha; but every month shows that the hold on the people is real. Of one thing the people are convinced, namely, that they have been wofully misgoverned.

An almost inexplicable fact is that the ideals of the movement are Western. To hear the streets of a Moslem provincial city, nay, even the mosques themselves, resound with cries of "Long live the Constitution," "Liberty," "Fraternity," "Equality," is indeed strange; and yet this year the Muharram processions went about with the new shouts for freedom mingled with the old mourning for the martyrs of Kerbala. Platform speeches have been delivered, pamphlets circulated, demands made for a free press, newspapers have sprung up (and disappeared) like mushrooms, and schools have been organized on new lines. One could understand this if

it were confined to a class specially influenced by European ideals, but the wide-spread character of the movement defies explanation.

It behooves us to be cautious in foretelling the future. We have for the present, at all events, a vigorous political movement animated by modern Western ideals. It is a commonplace of history to say that every social revolution tests the prevalent religion, and that no religion can pass through such an ordeal without itself being profoundly affected. If a wide-spread and deep revolution has begun in Asia, Islam will have to face an ordeal more searching than the fire and sword of the Mongol and Tatar hordes of Genghis Khan and his followers. But the question may be asked whether Islam, by its simplicity and the bareness of its creed, is not peculiarly adapted to meet such a crisis. Its enthusiastic apologists tell us that simple monotheism and the recognition of Mohammed as God's prophet are all that is essential to the religion, and that this faith can survive any change. One might be tempted to ask whether survival or enrichment is the true destiny of religion. It may be admitted that popular Islam contains many elements that are foreign to it and that can be cast off. As a leader in the late parliamentary *régime* remarked to the writer, much that goes along with the Muharram celebrations is abhorrent to the spirit of Islam. Much, therefore, can be cast off without affecting the essence of Islam.

But it is not admitted that essential Islam is as simple as is often represented, nor that it contains in itself the power to hold men. The claim can well be made that the elements foreign to Islam are, in part, due to the attempt to supply its inherent defects. Islam is not merely faith in Mohammed as the preacher of monotheism, but in Mohammed as the lawgiver. Lord Cromer mentions three difficulties offered by Islam to political progress: the posi-

tion of woman, the unchanging law of Islam, and its intolerant spirit. The question is whether the defects are so imbedded in its very constitution as to make remedy impossible without destroying the system. A consideration of the character of the prophet suggests that a remedy must be difficult if his example be the source of Mohammedan ideals.

The brief history of constitutional government in Persia has already furnished a pertinent example of the reality of this conflict. The Persian Constitution was written and ready for adoption, when the leaders were compelled to preface the document with an article definitely accepting the inviolable authority of the religious law of Islam, and that not the law of the Koran, but the law as traced to Iman Jaffar; *i. e.*, the detailed traditional law of Shiah Islam. As well bind together the American Constitution and the Talmud, making the latter supreme and inviolable—a conflict between civil and religious law that is most marked in countries where Islam is politically supreme.

What We May Learn

It remains to suggest some of the lessons for us who believe that in Christ alone can be summed up the warring aspirations of humanity.

The first lesson is that efforts are urgently needed to cast the Christian leaven into this lump. It is not merely, or principally, the question of gaining converts, but the question of setting Christian influences actively to work. The commercial and the political sides of Christendom are in evidence, but the religious soul of Christian civilization is hidden. So far as the European teachers of Asia are not missionary, many, perhaps most, of them are irreligious. Missionary work is urgently called for in Mohammedan lands, not simply in order to fulfil the terms of the great commission, but as the most efficient means of presenting the moral and religious side of Christian civilization. Among

the forces that are at work in the transitional period, none is more truly constructive than this.

How shall the Church meet this urgent call? What are the agencies required? First and chief is the influence of high Christian character. The issue will depend far more on the character than on the number of the men who represent Christianity. They must be broad enough to sympathize with peoples in the struggles of new aspirations, and yet hampered by the inherited prejudices of an ancient civilization; and they must be strong enough to influence strong men. Again and again have the events of the past three years brought out the lament that there are no men in Persia whom the people can trust. No contrast of doctrine or of worship can be so patent to people beginning to think and strive for themselves as the contrast of faithful honesty and self-seeking perfidy.

The second agency I would mention is education. The missionary work already carried on in the Turkish Empire and in Persia has resulted in stable educational foundations that are strategically located and have already gained the confidence of the people. The only limit of efficiency is the limit of funds.

Another indispensable agency is the medical work. Of this, too, the foundations are laid. In many large cities hospitals are in operation, and all over the country missionary physicians are held in loving and grateful esteem by multitudes without limit of religion or nationality.

The fourth agency is literature. The demand for literature is increasing, and will increase, for the number of schools is multiplying everywhere. School-books are required, simple treatises on modern science and on history, and discussions of philosophical problems. There will also be the call for non-controversial statements of Christianity in terms intelligible and attractive to the mind of the East. In literature, as in daily intercourse, religious con-

troversy is not to be sought, but it can not be altogether avoided, and literature of this kind will be required; as often perhaps to controvert materialism as Islam itself. There is a special work for special societies, such as tract societies and Christian literature societies.

What is the best method of presenting Christian truth and of meeting the attacks of Islam? In the past controversy has largely focused upon the credentials of the founders of the faiths and of the sacred books. Along with this special defense of the doctrines denied by Islam has been made, especially those of the Trinity and the Deity of Our Lord. These can not be ignored, but new conditions suggest new methods. Is there not a lesson for us in the method of the Apostle Paul? Islam is Judaistic in its theological attitude to the law. What is noble in Islam is a new emphasis on Old Testament faith, and what is debasing is the attempt to make permanent the legalistic and temporary elements of that faith. Saint Paul, in meeting Jews boldly, emphasized the impossibility of men finding either forgiveness or holiness through the law. While the masses of Mohammedans are lower in intelligence and in morality than were the masses of the Jews in the first century, their attitude to the law and to the way of salvation is the same. The Koran promises salvation for bare faith, and the masses take it much as the Jews took circumcision; and the Koran bases morality on the arbitrary enactments of God and not on His holy nature. Practically, the great hope of Mohammedans is in the ceremonial law as a means of gaining merit with

God, and this hope is authorized by the Koran itself. Furthermore, it is this characteristic of Islam in its conception of religion and the scope of religious law that brings it into conflict with modern political progress, a conflict which must become more fierce as the issues are defined more clearly. May we not trace in history the divine plan in bringing into Mohammedan lands those churches whose past is identified with the struggle for freedom and whose theological convictions emphasize the doctrines of grace?

Another aspect of the same question is the respective relations of Christianity and Islam to the State. Islam has no permanent organization independent of the State. There is no Islamic Church. While the congregation of believers may by circumstances have an existence of its own, it is bound whenever possible to assume the functions of the State. The character of the Koran and the personal history of the prophet imply this. Hence the difficulty of religious freedom and equality. Similarly, a contrast may be drawn between the social mission of Christianity in furnishing motives and not regulations, and the mission of Islam in laying down regulations and laws for society.

Finally, we may find strength and comfort in the thought that Islam is being brought to the judgment of history, and that this judgment will be more relentless, more searching, and more just than private judgment can possibly be. God has not committed to us the judgment of the world. That controversy is His. In this faith we can rest and wait and push forward with renewed energy.

EDITORIALS

PRAYER FOR THE WORLD CONFERENCE

The World Missionary Conference, which is to be held in Edinburgh in June of next year, is one that should be the subject of prayer the world round. Only thus can any real success be assured. Very important topics will be discussed in a way that will, no doubt, help to shape the missionary policy and progress in many lands.

Pray for the delegates.

Pray for the speakers and leaders.

Pray that the conference may be characterized by courtesy, earnestness, humility and dependence on God.

Pray that the Gospel message may be sounded more clearly and widely.

Pray that native Christians may be more wisely guided and encouraged in the evangelization of their own people.

Pray that the missionaries may be more faithful and wise and kept from mistakes.

Pray that the translation and publishing work in foreign fields may be more carefully directed, without waste of time and money or the printing of useless or harmful literature.

Pray that the educational work may be more spiritual and may bear more definite fruit in the conversion of men and women and in the training of natives for spiritual Christian service.

Pray that the medical work may be in every respect not a mere philanthropy, but a means of preparing the way for the Gospel.

Pray for the Christians at home that they may be more earnest in obeying the command of Christ and may share more truly in the sacrifices and devotion required for the campaign.

MONEY FOR MIMIC WARFARE

While many are objecting to the cost of maintaining modern missions in extending the kingdom of God, millions are being spent in playing at war. Is not the growing military spirit a startling sign of our times? The recent great war game at Boston harbor has no equal in the history of this republic. Near-

ly 20,000 men took part. Thousands of dollars' worth of ammunition was wasted, and much damage inflicted on private property, merely to test the question how far an army of invasion, approaching by way of the harbor or landing at less-guarded points, would be likely to succeed in approaching Boston. To carry on similar experiments at other points of possible attack would require an expenditure almost equal to actual warfare. And these are the days when "arbitration" is in everybody's mouth as the great refuge from international conflicts! What we need is to train up *men*. Then they will be able to defend the country in time of need.

ASSASSINATION AND EDUCATION

When the atrocious and deliberate murder of Sir Curzon Wylie, at the beginning of July, took place in the Imperial Institute in Great Britain, a profound impression was made as to the insecurity of life, especially among those in public office. This impression was deepened when the Punjabi student who committed the crime acknowledged in public that it was long premeditated; and claimed that it was not murder or homicide, but a justifiable act of self-defense on the part of oppressed East Indians, who regarded the English occupants of India as invaders and aggressors who were entitled to no mercy. He threatened that for his life taken by the English executioner, a score of other lives would be given in avenging his own; and declared, in effect, that a wide conspiracy was on foot for the establishment of East Indian independence.

Sir Curzon Wylie was well known to the missionaries in Rajputana, and held in the highest esteem, as an able, wise, and most courteous official, in sympathy with the natives and devoted to their welfare. His assassination reveals the existence of an active and alarming peril in Indian student society; due to men

who are in a conspiracy of anarchy and crime, and are disseminating such ideas among their fellow students and countrymen.

The chief lesson of the tragedy is, however, the unwisdom and danger of a *merely secular education*. It has well been said that, "the system carried out in the government schools, divorced from religious and ethical teaching, tends inevitably to produce minds outside the moral standards set up by Christianity"—an evil which Dr. Duff foresaw and foretold. The assassination of Sir Curzon Wylie is a new challenge to teach the truths and ideals of Christianity to the youth of India.

CHILDREN'S PRAYERS

Children's prayers are sometimes intensely quaint and amusing, and, at the same time, sublimely real to them, and no doubt acceptable to Him who interprets with fatherly tenderness their strangely exprest yearnings. One little one in Britain prayed to the Lord Jesus, "Do try to make me a good girl; and, if at first you don't succeed, *try, try again!*" Another besought the Lord to make her "absolutely pure"—"*like Cadbury's Cocoa!*" Out of the mouths of babes and sucklings prayer, like praise, is perfected. It is not the consistency of well-ordered speech, but the higher consistency of desires that accord with His will that assures answer. Mr. Spurgeon, after the stumbling first prayer of a young convert, quietly added, "*Take the meaning, Lord!*" And, as He reads the meaning, many an unlettered, ungrammatical, and even unwarranted petition undoubtedly gets a gracious hearing and an equally gracious response.

THE DAY OF SMALL BEGINNINGS

It is an interesting relic of the past that when the descendants of the Pilgrim Fathers keep the Feast of Forefathers' Day, one course consists of *five grains of corn*, laid on each plate, in remembrance of the fact that, in a day of distress, all the corn in the col-

ony had to be carefully divided and they allowed only five grains to each person; and at the same time to record the goodness that preserved them from starvation, and gave afterward ample crops.

In the history of some of the most successful missions, if the first records of the work could be preserved and brought to light, how small would be the measure of the harvest returns of years of labor. It is a very common and perhaps significant fact that, in some of the now fruitful fields, seven years elapsed without one convert. Let any one read the story of Robert Moffat's first communion season in his African field, Morrison's first Chinese convert, Carey's first Indian trophy, the first converts in Zululand, Madagascar, the Fiji groups, the New Hebrides, etc., and then dare to say that missionary labor is in vain. How appropriately might the yearly feast of commemoration of those early beginnings lay even an *empty* plate before the guests to indicate the long experiences of disheartening apparent failure that tested patience and courage and constancy.

NEW BIBLE CONFERENCES

These are multiplying, and as we rejoice to see, along the lines of the old faith, notably Dr. Torrey's "Pennsylvania Northfield" at Montrose, where the interest and attendance have secured a fund of \$10,000 to buy some 170 acres of wooded land, and build a large auditorium. Under Dr. Torrey's guidance we may be well assured of a conservative and eminently Biblical gathering. There will be no uncertain sound on that platform. At the same time an "Erieside" convention has been projected and met this summer, and is organized with such men as Dr. Elmore Harris and Henry W. Frost as trustees. The people are hungering for the old teaching, in which is no doubtful note as to the full inspiration of the Word, the infallible utterances of our Lord, and the certainty of atonement and the Resurrection of Christ from the dead.

GENERAL MISSIONARY INTELLIGENCE

ASIA—MOSLEM LANDS

Conference of Moslem Converts

The first conference for Moslem converts in Egypt was held at Zeitoun, Cairo, on the 16th, 17th, and 18th of June. A large tent was erected for the delegates, for at least 25 men came at the beginning and stayed all the time. Between meetings, one might have heard the sound of praying in Arabic from upstairs, and the missionaries pleading for blessing in English. Not only the converts received blessing, but all the missionaries who attended the conference.

The C. M. S., the American Mission, the Egypt General Mission, and the Dutch Mission were all represented. Among those who attended, was Barakât (Blessings); a tall man from up country, once a slave, now a native pastor. Two men who had been together as Moslems in Jerusalem five years ago, met here for the first time since then, both having become Christians. Ishaak, an evangelist in Ismailia, told how he was one of eight men who had come out for Christ at the same time in Akhmeem.

Two letters were drawn up at the conference, and signed by all the converts present. The first to other Moslem converts in Egypt, encouraging them in the Lord, and the second for missionaries in other Moslem lands, so that they might have it to show to those who say there are never any converts from Islam.

The following is to Moslem brethren in all lands:

DEAR FRIENDS:

We, a company of converts from Islam, gathered together in conference at Zeitoun, near Cairo, send you our greetings.

Having heard from time to time, by means of the Christian missionaries working among you, that you have some doubt concerning the existence of actual converts from Islam in the world at all, but more particularly in Egypt, the "Citadel of Islam"—we (personally for ourselves present at the conference, and vicariously on behalf of those unable to attend) have the pleasure to tell you that we have heard and received the "Good News" of Salvation through Jesus Christ, and having sacrificed all things

to obtain this saving knowledge, we have found it the sweetest and most precious thing, for by it we have discovered at one and the same time our guilt before God and mercy and forgiveness from Him, together with deliverance from the power of sin. All we can desire for you is that you may obtain a share in this heavenly blessing, which the "World" knoweth not, and never can know, that it may save you as it has saved us.

A New Site for a Famous School

A recent cable dispatch announced that official permission has been obtained from the Turkish Government for transferring the American College for Girls from the Asiatic to the European side of the Bosphorus, and that the title of the college to the magnificent site secured for it two years ago has been recognized as valid by the Turkish Government, and so recorded. *The Congregationalist* suggests:

There are cherished associations with the buildings on the hill slope of Scutari. But the lofty hill where the new college will rise will overlook the old location and command a noble view of the historic waters of the Bosphorus with the Asiatic mountains beyond. Not far away on the same side is Robert College. We don't believe Americans anywhere in the world have planted two other such institutions of learning in so commanding positions with regard to eventful history, beauty of location and splendid opportunity. Two noble American women, Mrs. Russell Sage and Miss Helen Gould, have given generous aid.

School Schemes of the Young Turks

"The New School" is a project of great interest and significance, conceived by leading members of the Young Turk party. It is meant "to develop the physical, moral, and intellectual faculties of the children by teaching them the art of enjoying themselves in a happy and useful manner." In its curriculum living languages are to have a foremost place, and the Ottoman and English languages are to be taught to all pupils, general instruction being given in these two languages simultaneously, and English is given this preference as being the language of a people whose spirit of independence and initiation ought constantly to be their

example. Practical studies are also to be kept to the front, such as commerce and agriculture. The promoters are raising by means of a company, with shareholders and articles of agreement, the sum of over £40,000 sterling, and the first £10,000 are promised in England.

INDIA

Ashes of Buddha Unearthed

The telegraphic news that the body of Gautama, the founder of Buddhism has been unearthed from the foundations of an old pagoda half a mile from Peshawar city, and some thirty feet below level ground, will create great excitement throughout the Buddhist world. The pagoda dates from the time of the Buddhist Emperor Kanishka. Its site was unknown, save for the references made to its position in the writings of Hiuen Siang, a Chinese Buddhist pilgrim of the seventh century, and but for the keen observation of a French scholar it might have remained unknown indefinitely. It is now reported to be the veritable ashes of Gautama, who lived and taught more than four centuries before Christ, and whose teaching so profoundly imprint the religious thought of the Eastern world.

A Hindu Contribution

Dr. Frank Van Allen speaks of "a remarkable state of missionary development" that has recently been witnessed on the Madura field in India. It is a contribution to the Albert Victor Hospital of 17,000 rupees, of which "almost every anna was a gift to this Christian institution, for its endowment, by those professing the Hindu faith. "Christianity must be advancing in the good graces and good regards of the people here when Hindus will give money to build a Christian hospital and give money to endow it. Fifty years ago such a thing would not have been dreamed of by either missionary or Hindu." This money, equal in value to \$5,667, has been forwarded to the treasury of the American Board.

Barriers Removed and Doors Opened

In the *Northwestern Christian Advocate* Miss Maskell of Kolar writes:

All the Mohammedan homes which were closed to us are now opened. It was such happiness when we went to a village where Mohammedans live to have the women and girls cluster around us to listen to the singing of hymns and the reading and explanation of the Bible. Twenty-three Hindu women have been baptized this year. One of her zenana pupils is of the royal family of Mysore. She belongs to a caste in which the women are kept in strict seclusion. Another is the wife of one of the wealthiest men in Kolar, who refused to give their little daughter in marriage to a man rich and of high position, because he was forty years old, nor does he wish his daughters to marry until they are at least sixteen, a well-nigh unheard-of position for a Brahman to take.

Secular and Religious Combined

The *Indian Witness* says that the government of Mysore State has passed two measures during 1908 which will have an influence on educational work of missions in that state. One measure abolishes the collection of fees in the primary department of the state schools. As the mission schools will have to conform, this may mean closing some missionary institutions, unless the government will increase grants-in-aid by way of compensation for what has been surrendered. The second measure introduces religious instruction into the state schools. The reasons given are that to divorce secular and religious education is to bring about disaster to the state. The average Hindu home has ceased to exercise religious or moral government, with the result that boys are growing up without reverence for their parents.

How Prayers Are Answered

On the nineteenth of October it was twenty-five years since I came to India. About twenty years ago I came to Sibsagor. The first evening in our devotion I prayed that the Lord would spare my life till I should see a thousand converts. My dear wife said after my prayer: "You expect to grow old in Sibsagor, asking to see a thou-

sand converts." In those days we were accustomed to see only mercy drops. I wanted to see showers. I prayed for the thousand converts and I have seen them. We have on the Sibsagor field 1,084 members, and I have seen daughter stations of Sibsagor growing into prosperous missions. We have sown in tears and have reaped in joy. We have come rejoicing, bringing our sheaves. Praise the Lord, O my soul!—C. E. PETRICK.

A Statesman Missionary

In *The Outlook* William T. Ellis says of one missionary: "On the rear seat of a jolting *tonga* I rode through the streets of Ahmednager in the cool of the evening. Beside me sat Dr. Robert A. Hume. Every few yards his finger-tips were at his head, his lips, his heart, returning the salutations of all sorts of Indian men. Frequently the slow-moving *tonga* was halted while the stranger was duly presented to 'rich man, poor man, beggar man, thief.' Whatever else he has accomplished, Dr. Hume has made himself solid with a diversified and interesting constituency. I saw some natives—members of one of the innumerable Hindu sects—on pilgrimage, worship at his church. They did not know that it was a Christian building, for in all external appearances it conformed closely to the native style of ecclesiastical architecture. Sagaciously orientalized, Dr. Hume has perceived that there is nothing inherently Christian in the Occidental trappings, and equipment, and appurtenances of the Gospel. A church steeple is not one of the Five Points of Calvinism, nor yet one of the Thirty-nine Articles of Religion."

CHINA

Will Die at His Post

The *Interior* has these well-deserved words of praise for Dr. W. A. Martin, Presbyterian missionary, now eighty-two, and in the foreign field almost sixty years, but still "joyfully preaching the Gospel of his Lord in street chapels in the city of Peking, where he has been the confidant of emperors

and princes. Doubtless beyond any other Caucasian, Dr. Martin has entered into the secrets of the Oriental mind, appreciating its processes and accepting its point of view, and of all Occidentals he undoubtedly has done most to build the bridge over which China is to-day marching out of its isolated conservatism to take advantage of Western knowledge. Many would now gladly reward him with some sinecure appointment in public life as a tribute to his national services. But the old hero will not have it so. He prefers to return to the humble lot of the evangelist missionary; and the man whose voice in other years moved the councils of the empire is now heard speaking of Jesus to the throngs of the street."

A "Self-government Society"

While at Tsang-shing city in September last the Rev. P. Jenkins, of Canton, was invited to attend a meeting of the gentry in the Confucian temple, the opening ceremony of a "self-government society," the object of which was to give instruction to the people in preparation for the time when a constitution should be granted to China. He writes:

It seemed a possible opportunity of making friends that ought not to be missed, so I accepted the invitation, and took with me the Chinese clergyman. We were treated with every respect and given seats of honor. There were between three and four thousand people present. After the mandarin who presided had given the opening address and the vice-president of the society spoken, I was alarmed to see my name written on the blackboard as the next speaker. At the close of the gathering the thanks for my address were flattering—I hope sincere.

The Crying Need of Reinforcements

In a recent address Bishop Cassels, of West China, used these words:

The people have become weary of waiting for us to come. They are tired of stretching out their hands to us for help. They are ashamed of appealing to us again. They have gone off and joined the Roman Catholics in many cases. They have got cold and indifferent in other cases. And in some cases they have got disgusted with a form of reli-

gion and a Church which seemed so indifferent to their welfare and paid so little attention to their calls. I am speaking the truth. I am telling you what I know. These are indeed solemn words and they give an aspect of things in China not often in view. These Chinese who are presently interested will not wait for us forever. They are bound to seek and find something, and if we do not respond to their appeal they will turn elsewhere, and to that which is false and destructive. From many standpoints, it remains true, "The king's business requires haste."—*China's Millions*.

A "Cleanliness Society"

A Chinese woman who had been staying in the building prepared for the school for Bible-women at Hangchow, and afterward became a patient at the hospital, when she went back to her home in the country had a wonderful tale to tell. Never before had she seen anything to compare with the neat, clean rooms of the Bible School or the whiteness of the hospital, and she determined to make her own home clean. Miss M. Holmes writes:

Impossible as this seemed to her acquaintances, her efforts were such that, when Miss Barnes next visited that village, she noticed quite a change in the woman's house; and this novel idea had made such an impression on her neighbors that the suggestion was made to start a "Cleanliness Society." Several joined, promising to put forth their best efforts to the difficult task of removing the age-long dirt from their houses and children. The whole thing was so strange that news of it quickly spread to other villages, and in them also similar societies were formed. This is but a first step on the ladder, and Miss Barnes has much glad news of many who have reached to higher things. — C. M. S. *Gleaner*.

Liberal Chinese Christians

In Canton and the out-stations 113 persons were baptized last year, and the Chinese Christians contributed \$1,861 for religious purposes. In the San-ui district of the Canton mission the number of converts is steadily increasing. In Seungling, about ten miles from Tsang-sheng-k'ai, the capital of the district, Miss A. M. Jones says that practically the whole village is in favor of Christianity, and 130

men, women and children have given in their names asking for baptism and have offered the site for a church and \$400 for the building. They are poor people, so this is a big sum for them, and this, Miss Jones writes, is how they collected it:

\$130, subscribed by men, women and children, \$1 each: \$120 *t'a-tsin* money, formerly subscribed for heathen worship; \$150 obtained by selling some of their fields. The young promise to provide some clay bricks for the building, and they will cut down trees for the beams.

Are Chinese Christians Grateful

Dr. W. E. Geil, who has traveled miles enough to belt the globe five times around, makes this answer:

There are Chinese here who are grateful and show it; there are others who are grateful and do not show it; there are some, of course, who are not grateful. But a missionary physician in this city medicated a woman who expressed her gratitude by bringing him *one thousand eggs*! I spell it out, lest in putting down figures you might hold that a slip of the hand had added at least one cipher too many. The 1,000 eggs might not have been "good" according to our standard, but the celestial standard is different, and her gift must be measured by *her* standard, which is the national standard for egg taste!—*Missionary Herald*.

KOREA

The Bible for Koreans

One can not overestimate the value of Bible translation:

Koreans have no religion worthy of the name; they are indeed a people thirsting after religious truth. Great is the importance, therefore, of the splendid evangelical work now going on in this country.

The most important part of Christian work in a foreign country is, no doubt, to supply the people with the Bible written in its own language. In this respect, Korea owes much to Dr. Gale and the Bible societies who enabled them to procure the Word of God at such a cheap price. It is much to be desired that the day will soon come when we see the whole Bible in the language of Korea. No small number of Koreans are in possession of Japanese or English Bibles to help them understand, and a greater number have Chinese Bibles. It is said that a Korean Biblical Dictionary will be published before long and many are waiting anxiously for it.

Massing for the Final Assault

Rev. J. F. Preston writes thus in the *Christian Observer*:

Our division of the army (Southern Presbyterians) holds alone the southwest of Korea, and facing us is one-fifth the entire population of this country, or about 3,000,000. We must take our part of the line, must also move up to the final assault, but we can not do so with the present force and equipment. The total number of workers required to evangelize this field if they are sent now has been estimated. The mission says give us 7 clerical workers, including 2 already under appointment, and with our native constituency our part of Korea can be evangelized. In addition to these, we want as speedily as we can get them two more college graduates for educational work, 3 doctors (one a specialist), 3 trained nurses, and 5 single lady workers for educational and evangelistic work. With these we will fully man every one of our four stations and open up a fifth and last to the south.

The Oddity of Things Korean

Rev. J. H. Pettee has recently written:

The situation in Korea is peculiar. Technically speaking, there are no young people, or very few, only children and grown-ups. Girls often marry at eleven; the Christians are now raising the age of marriage to sixteen for girls and eighteen for boys. To earn thirty dollars and buy a wife, shave the top of the head, wear a topknot, and become a man has been the great aim in life of Korean lads or of their mothers for them. Hence the scarcity of young people.

In company with Mr. T. Sawaya, secretary of the Japan Christian Endeavor Union, I have just spent four delightful weeks preaching in the cities of Korea and southern Manchuria, questioning and being questioned on work for the children, and enjoying the sights, tho not the smells, of market-day in "the land of the topknots," on which occasion families occupy the same stalls in the open squares of the city that their ancestors did five hundred years ago, and a Korean can buy anything he needs from grass linen to brass basins, from horsehair hats to straw sandals, and from dried fish to squealing pigs. The pedlers squat on their haunches, and chew dried grass-hoppers while waiting for customers.

JAPAN

Christian Schools Allowed in Korea

Missionary work in Korea will benefit largely by an understanding which has just been reached between

the missionaries and the Japanese authorities on the peninsula. According to the terms of this agreement, it is understood at Seoul: "That on condition of the registration of the mission schools absolute freedom of Christian religious teaching is granted, and that the Japanese protectorate will cooperate in continuing established Christian school work and Christian schools; Christian school graduates are in future to receive the recognition and benefits enjoyed by the government schools without any discrimination whatsoever."

Jubilee of Japanese Missions

Rev. G. P. Pierson, of Hokkaido, writes of the semi-centennial of mission effort in the Sunrise Kingdom, which will be celebrated this fall. He says:

This is a great year in Japan; the fiftieth anniversary of the beginning of Protestant missions in the empire. Half a century ago came Dr. Brown, Dr. Verbeck, Bishop Williams, Dr. Hepburn, Dr. Thompson, and others.

When Dr. Thompson (who is still working here) came to Japan and saw the attitude of the government, the two-sworded Samurai, and the superstition of heathenism, he said to himself, "If I work here all my life, there may be one hundred believers at the end." He sees now 60,000 Protestant Christians.

AMERICA

More Missionaries Wanted

Thirty-eight of the foreign missionary societies have appealed to the Student Volunteer Movement to issue a call for over 350 men and women to take positions in foreign countries. The list of persons needed includes 110 ministers, 35 male physicians, 28 women physicians, 28 male teachers, 68 women teachers, 10 nurses, besides printers, carpenters, stenographers and business men. Of the missionary bodies calling for workers, the Congregationalist wants 45; Episcopal, 40; Canadian Presbyterian, 38; American Presbyterian, 28; Methodist, 27; Baptist, 23; and Reformed Church, 27. Most of the workers are needed for China, where 120 will be sent, while 60 will go to India, 56 to

Japan, 19 to Africa, 14 to Turkey and Asia Minor.

The Student Volunteer Movement

It has been often said that this great movement has been practically ineffective in sending out mission workers. This challenge led to a careful examination and tabulation of results, and in the interests of truth and accuracy we reproduce and record them.

The movement records the names of 3,861 volunteers who, prior to January 1, 1909, had reached the mission field, having been sent out as missionaries of no less than fifty different missionary boards of the United States and Canada. About one-third are women, and the sailed volunteers are distributed by countries as follows:

| | |
|---|-------|
| Mexico | 117 |
| Central America | 26 |
| South America | 234 |
| West Indies | 109 |
| Latin and Greek Church countries of Europe | 18 |
| Africa | 412 |
| Turkish Empire | 149 |
| Arabia | 16 |
| Persia | 37 |
| India, Burma and Ceylon | 782 |
| Siam, Laos and Straits Settlements .. | 76 |
| China | 1,130 |
| Korea | 180 |
| Japan | 357 |
| Philippine Islands | 115 |
| Oceania | 49 |
| Miscellaneous | 144 |

Total 3,951

If Only All Would Imitate the Few

Indulging in some reflections upon contrasts in giving to missions between certain churches in New York City, *The Churchman* prints the following: "The largest offerings made through the Board by individual parishes in New York last year were: St. Thomas's Church, \$17,133; the Incarnation, \$15,667; St. Bartholomew's, \$15,122; Grace Church, \$13,568; Trinity parish, with its ten churches, \$17,135. These five parishes with all of their dependent churches gave to the Board last year, according to the figures furnished us, \$78,627. This same year the Fifth Avenue Presbyterian Church gave to

its Board \$82,343, and if we had the offerings of the Brick Church, \$52,551, we find these two Presbyterian churches giving \$134,894 to their Board—about the same amount that the whole diocese of New York gave to our board last year. The Church of the Holy Apostles, Philadelphia, gave to our board last year \$33,243. Who will attempt to measure the influence upon the whole American church that would come from an effort to emulate the example of our Presbyterian brethren and of our own Church of the Holy Apostles in work for missions?"

Loss of a Mission Ship

The loss of the missionary steamer *Hiram Bingham* and the death of her master, Capt. A. C. Walkup, were reported in a cablegram from Sydney, N. S. W., by the American Board of Commissioners for Foreign Missions. The dispatch gave no details of the disaster, and did not state where or when it occurred. The *Hiram Bingham* sailed from San Francisco November 10, 1908, and after visiting Honolulu, proceeded to the Gilbert Islands. She was last heard from March 25, when she was at Ocean Island, one of the Gilbert group.

Another Church With a World Parish

Among the churches which are notable for their missionary interest we know of none to surpass the American Presbyterian Church of Montreal, of which Rev. Robert Johnson is pastor. Not only is this church interested in every aspect of missionary effort, but they do not even confine their giving to their own denomination, as witness their liberal contribution every year to the American Board. In non-Christian lands they have stations in India, China, Japan, Africa. For years they have been paying one-half of the salary of Mr. C. C. Fuller, under the American Board at Mt. Silinda, South Africa. A member of this Church also supports Mr. C. M. Eames, connected with the American Board mission at Pasumalai, India. Another member

of the Church supports an evangelistic worker in Formosa. The young men of the church also support an American worker abroad. In all, this Church is standing behind 6 missionaries.

Secular Forces Fighting Liquor

There was a time when the Church stood almost alone in her fight against the saloon, but now she has help from many quarters outside of her borders. As a writer on this subject says: "It is a fact not fully appreciated that, so far as their advertising sections are concerned, our great magazines are rapidly 'going dry.'" Among these periodicals are found: *The American Magazine*, *The Century*, *Collier's*, *Everybody's Magazine*, *The Youth's Companion*, *McClure's*, *Munsey's*, *Ladies' Home Journal*, *Literary Digest*, *Outlook*, *Review of Reviews*, *World To-day*, *Saturday Evening Post*, *Success Magazine*, and others. Some of these magazines not only aid the cause of temperance by refusing thousands of dollars' worth of advertisements annually, but also by publishing in their columns strong articles setting forth the evils of drink.

A Catholic Priest Turns Presbyterian

On Sunday, August 1st, Dr. Juan Salvator Orts Gonzalez, a Franciscan monk and a Roman Catholic priest, was publicly received into the Lafayette Presbyterian Church of New Orleans and baptized. Dr. Orts is of a prominent family of Valencia, Spain, and is a distinguished scholar. While in his order, he was Superior, first of the college of Benisa and later of Onteniente. He has received signal honors at the hands of the Pope of Rome. About four years ago (he was then thirty-six) he began to doubt the veracity of Rome's exclusive claims. Having received a dispensation, which permitted him to honorably withdraw from his order, he traveled in Mexico and Guatemala, and at last came to the United States.

Canadian Mission in Trinidad

The Presbyterian of Toronto, Canada, reports an interview with Rev. Dr. John Morton, after spending

forty-one years in the West Indian island of Trinidad. He went there from Nova Scotia after a breakdown of health, and there he found his life opportunity among the East Indian coolies who had been imported to work in sugar and cacao plantations. He returned to Nova Scotia, presented the need to the Church, and volunteered as missionary. The Hindu population in the island now numbers 105,000—about a third of the whole. This is Dr. Morton's report of results:

When we went there, there was no Christianity among them and no schools. We have given them education and have printed books in their own language, we have helped them to improve their agricultural methods and their mode of life, and we have given them the Gospel. There is a Christian population of some 12,000, and the whole lump has been so leavened that it will be impossible for the children growing up to be idolaters, as their parents were. It has been well worth while.

Gospel Transformation in Mexico

In *World-wide Missions* Rev. H. A. Barrett reports as follows:

Thirty years ago a small company of Protestant Christians in the village of Atzala, State of Puebla, were attacked by a fanatical mob of Roman Catholics and twenty of the members of that little congregation were cruelly murdered, some of the officials of the town giving assent to the assassination. A few days ago I held service in our chapel in that place, and behind me on the wall were printed the names of those twenty who were sacrificed for the establishment of the new faith. To-day what a marvelous transformation is noticed. We have a Methodist church there with the following officials of the town as members: The president of the municipality, his secretary, the first assistant to the president, one other member of the town council, the teacher of the boys' school and the postmaster. Truly the blood of the martyrs is the seed of the Church. At another point on this same circuit we have a day-school of 62 scholars and the members of the congregation are at present erecting a neat chapel.

Progress in Porto Rico

Educational progress in Porto Rico has been rapid. Dr. Dexter, commissioner of education in the island, at the National Educational Convention,

gave an instructive account of the work so far done. At the time of the American occupation, there were, roughly, 500 schools. With one exception these were held in private houses, and only poor children were admitted without a special tuition fee. Under the present educational organization, the island is divided into 35 school districts. The schools of the island are divided into four classes: high schools, graded schools, rural schools and special schools. All are free to all classes, and are eagerly taken advantage of. In the last year upward of 60 school libraries have been established throughout the island by the department of education. School banks have also been established in nearly 300 schools, and children's playgrounds in 17 municipalities.

EUROPE—GREAT BRITAIN

Christian Students in Conference

The Conference of the World's Student Christian Federation, at Oxford, was a great and unequalled success. Over 30 countries were represented, and the delegates were housed in several of the colleges. A Swedish worker, Carl Fries, was president, and leading workers, including such men as J. R. Mott and R. Wilder, Baron Nicolai of Russia, and J. N. Farquhar of Calcutta, were present. Mr. Mott reported at some length on the Student Movement as a whole, dwelling especially on the developments during the past four years. About 140,000 students throughout the world are now members, and about 2,000 colleges and universities have branches. Recently special attention has been increasingly given to work among boys and girls at school. Social work has also come into a much more prominent place, and it would appear that in this department the British students are taking the lead.

The Jewish National Fund

The Jewish National Fund, founded at the Fifth Zionist Congress in 1901, has now reached a total of 1,800,000 kronen. Its purpose is the purchase

of Palestine as an inalienable possession of the Jewish people, a refuge for the armies of Jews now forced to wander and beg in all the world. Part of the contributions have been spent in buying strategic land areas in various parts of Palestine. The Industrial Art School, Bezalel, in Jerusalem, stands on national land, as well as the Jewish National Museum. The lands for the agricultural school on the railroad between Jerusalem and Jaffa, the olive-tree plantations of the Herzlwald on the Sea of Galilee, the model farmland of the Land Development Society, which has been rented to Jewish peasants from the Caucasus, and the land on which the Polytechnic at Haifa is being built are all provided by this fund.

All over the world wherever the Jewish diaspora is represented (and where is it not?) the Zionists are hard at work collecting money for the proposed Jewish state. One illustration comes from South Africa, where from early morning, writes a correspondent, "Each collector went about the street, each with his blue-white national badge, feeling evident pride in the race and people to which he belonged. In the evening there was a mass-meeting in the Zionist Hall in Johannesburg, and 2,000 shekels were reported collected."—ERNEST GORDON.

England's Missionary Gifts

We, in America, frequently point to our English brethren and their liberal gifts to missions as an example for ourselves. Now comes Mr. De Thierry and tells us that England was engaged, during the nineteenth century, in 19 wars, for which it spent more than 6,000 millions of dollars and in which it sacrificed the lives of more than 700,000 men. In supporting 2,060 missionaries, with about 9 millions of dollars annually, in the battle for Christ, England uses, after all, such a small amount for missions that the sum spent for wars in the nineteenth century would be sufficient to carry on all present missionary work for seven centuries. Only by comparisons similar to the one above we become aware

of the smallness of our missionary contributions and the insufficiency of our efforts.

Foreign Missions at Oxford

One of the most remarkable features in the life of modern Oxford is the revived interest in foreign missions. More men than ever before—at least in recent centuries—are going forth into the pagan world as missionaries, and at every point the cause of missions is continually in evidence. Among other Oxonians going to the front this year is Mr. A. H. Jowett Murray, of Magdalen College, the youngest son of Sir James A. H. Murray. A very affectionate and impressive farewell was bidden to him at the George Street Congregational Church, of which he and his distinguished father are members. He briefly stated the way in which he had been led to decide in favor of educational work in China, paying strong tribute incidentally to the great spiritual influence of the Free Church camps for schoolboys. Mr. Murray goes out to assist in the work carried on in Tien-tsin by Dr. Livingston Hart at the Anglo-Chinese College.

Total Abstinence Advancing

In spite of occasional reports to the contrary, the cause of total abstinence from intoxicating liquors seems to be growing in Great Britain. One interesting fact is found in the report of the temperance organizations connected with the Free Church Union. Thirty years ago, out of 2,560 ministers connected with the Union, only 760 were total abstainers; to-day, out of 2,963 ministers, no less than 2,670 are total abstainers; that is, the percentage of abstainers has increased from about thirty-three per cent. to about ninety per cent. in thirty years. Out of 59 young men just entering the ministry 57 were teetotallers, and of these 44 had never known the taste of liquor. Lord Charles Beresford, addressing a recent meeting in Liverpool, said that forty-six years ago he came to Liverpool with a squadron, and the city entertained the men. Out

of 4,000 men who went ashore, not more than 300 came back sober, and 1,500 were left in charge of the police. Two years ago, Lord Beresford said, he brought a fleet to the same city, and of 3,000 men who went ashore, not over 3 failed to report for duty when shore-leave expired.

Mormons Invading England

The report comes from England that Mormon missionaries are specially busy in that country. The Bishop of London has issued a warning to his clergy against the renewed efforts of Mormon agents to entrap young men and women. By assiduously visiting from house to house, by unstinted distribution of literature, and by their open-air meetings, they captivate inexperienced and unsuspecting souls. The Bishop has written a number of pamphlets exposing Mormon practises and refuting Mormon statements. To counteract the Mormon influences, the Christian people are holding open-air meetings, visiting from house to house, distributing literature and teaching clearly and definitely the fundamental doctrines of the Old and New Testaments.

Total Abstinence in the British Army

Rev. J. H. Bateson, after twenty-three years' experience, as he says, "gave his testimony to the honor of the British soldier and to the glory of God!" The converted soldiers, he said, were becoming a missionary power in India, and their numbers were being added to week by week. What an encouraging fact it is, too, that out of our 67,000 soldiers in the great Dependency there are no fewer than 30,611 "out-and-out total abstainers," and that in one regiment—the Cheshire—there are 700 total abstainers out of 900 men. There has been, too, a very remarkable development in regard to purity, an improvement undoubtedly due to the power of God working in the army.

Carey's Beginning Recalled

Kettering was recently the scene of a very interesting gathering. "The Mission House" connected with the

modern missionary movement under William Carey is now in the occupation of Mr. John Stockburn. This gentleman has permitted the erection on the outer wall facing the public roadway of a brass tablet stating that the modern missionary enterprise was originated in this house on October 2, 1792. It also makes reference to Carey's sermon at Nottingham, "Expect great things from God; attempt great things for God." Of those who were present at the unveiling ceremony, were the grandson of Andrew Fuller, Sir Thomas E. Fuller, who was until recently Agent-general for South Africa; and Rev. S. Pearce Carey, the great-grandson of William Carey. Among the relics exhibited were some of Carey's cobbler's tools and the box in which Andrew Fuller deposited the first collection made on behalf of modern missions.

Mission Study Circles

Says the *Free Church Missionary Record*:

It is a hopeful sign that the youth of our church are more and more turning their attention to the systematic study of home and foreign missions. During last winter there were no fewer than 305 study circles in connection with the United Free Church, with a membership of 2,336. Of these, 224 circles, with a membership of 1,737, studied "The Desire of India," the handbook written by Dr. Datta; and 57 circles, with a membership of 422, studied Mr. Malcolm Spencer's handbook on "Social Degradation." Twenty-four circles, with a membership of 177, studied "The Uplift of China." The total number of circles is almost double that of the previous year. There might have been more but for the lack of qualified leaders, and more attention is now being given by the Mission Study Council to supplying opportunities for the training of leaders for this work.

Splendid City Mission Work

No Christian society has a finer record than the London City Mission. Like the law of gravitation, it makes no noise, but its work is none the less effective. These brave missionaries are engaged year in and year out in "excavating souls from the slums"; and God only knows the result of their unselfish labors. It is a hand-

to-hand fight with the hosts of darkness, but we are all assured that the tide of battle will turn! Some 409 missionaries are engaged in this work; and last year over a million and a quarter visits were paid to houses, and over a million conversations were held with persons in public-houses and factories; moreover, 39,089 meetings were held in cottages and mission-rooms, and 7,607 meetings were conducted in the open air. The workers were enabled to reclaim 1,271 drunkards; they obtained 1,018 situations for men, and rescued 126 fallen women. This is good news, for which we thank God, and take courage.—*London Christian*.

THE CONTINENT

A Carpenter Evangelist

A Scotch missionary, William Waddell, who accompanied M. and Mme. Coillard to the Zambesi Mission, has just gone to his reward. Mr. Waddell went out as carpenter, builder and man of all work, and erected buildings at four mission stations besides training the natives of those places as carpenters and builders. After ten years of ungrudging labor he was compelled, in 1894, to seek rest, but not without the hope of returning to his post. It was found, however, that in his work among the natives he had contracted leprosy, and for fifteen years he has suffered continuously, during which time he has been devotedly nursed by his sister. To the last, tho blind and infirm, he continued his interest in the Zambesi Mission, and counted it the privilege and honor of his life to have given those ten years to mission service in Barotseland.

Great Uprising Against "White Slavery"

Thirteen governments have entered into an agreement to fight that traffic in women which we know as "white slavery." Personal responsibility for watchfulness is to be embodied in a special officer for each, the governments are to exchange information, the railroad stations and steamer landings are to be watched. This is the honor list of governments and colonies

engaging in warfare against one of the most cruel combinations for gain that the world has known: Austria-Hungary, Belgium, Brazil, Denmark, France, Germany, Great Britain, Italy, Norway, Sweden, Portugal, Russia, Spain, Switzerland, the Bahamas, Barbados, British Guiana, Canada, Ceylon, Australia, Gambia, Gold Coast, Malta, Newfoundland, Northern Nigeria, Southern Rhodesia, Trinidad and the Windward Islands.

Declined With Thanks!!!

The Synod of the Protestant Churches in Belgium has sent to the American Baptist Missionary Union, Boston, a proposal to withdraw all missionaries from the Kongo, and turn their mission and mission work over to the Protestant Belgians. This action is urged in the interest of harmony between the missions and the Kongo Free State. A conference has been held between representatives of the Baptist missions with the president of the Belgian Synod, representatives of English missions in the Kongo being present. Officials of the Baptist Missionary Union says, "Such a proposal is almost too radical to be entertained, but it is to be hoped that from this discussion some good may come to the Kongo."

Missionary Societies in Switzerland

The great Basel Evangelical Missionary Society had been greatly troubled with the fear of another deficit, which by some was estimated at about \$20,000. Calls for prayer and urgent appeals to the friends of the Society in Switzerland and Germany were published, and lo! the year closed with a deficit of exactly \$1.50. The deficit of 1907, amounting to about \$13,000, however, remained unpaid. The work of the Society is very prosperous, especially among the Balis, in the interior of Kamerun, German West Africa, where the first heathen have been baptized (32) after only five years of active missionary effort. All those baptized were fruits of the missionary schools and among them were two sons of the king of Bali.

The Swiss Romande Missionary Society has published its annual report of the work done by its missionaries in Transvaal Colony and in Portuguese East Africa. It has added two new stations to the eleven in existence at the close of 1907, besides which it has 65 out-stations. Its European workers are 19 missionaries, 3 physicians, 7 male and 20 female helpers, to which force should be added 21 wives of missionaries. The force of native Christian helpers numbers 85. In three missionary schools in Transvaal, which are being carried on by the aid of the English Government, the number of pupils has increased 26 per cent during 1908, *viz.*, to 663. The baptisms, as far as recorded, numbered 180, and the number of native Christians has increased to 2,118, while the 86 missionary schools of the Society are attended by 2,716 pupils. The total income of the Society for 1908 was \$62,803.

Retrench or Trust?

The Paris Evangelical Missionary Society is the only Protestant missionary force in the overwhelmingly Roman Catholic and infidel French Republic. Its circle of supporters is limited and small, but its work is extensive, since it supports missionaries in Basutoland, in Senegal, in French Kongo, in Rhodesia, in Madagascar, and in Polynesia. It is no wonder that it is threatened by a deficit of about \$18,000, and that its leaders are prayerfully considering the question if to retrench or to advance according to the opportunities in the different fields, especially in Madagascar, where the missionaries have continued to labor so faithfully in spite of the persecutions by the French officials. We bespeak the prayers and sympathy of our readers for this great society.

Students' Missionary Federation in Germany

In eleven German universities eleven missionary societies with 498 members were flourishing on April 1, 1909. These eleven societies have now united in the German Students' Missionary Federation, which is

governed by a committee (Ausschuss). The purpose of the Federation is mutual counsel and help.

Dutch Missionary Societies

For many years the Dutch Government has been very suspicious of the Protestant missionaries in the Dutch East Indies and favored quite publicly the Mohammedans. Thus Islamism spread rapidly among the restless and dissatisfied heathen, who gladly turned away from their empty animism. Thus Java became almost altogether Mohammedan. But Mohammedan subjects proved far less reliable than the Christian natives, and the Dutch Government has not been slow in attempts to correct its mistake by aiding the missionary work in the Dutch East Indies actively. Only a short time ago it surrendered the public schools in Minahassa to the Netherlands Society, and the Queen herself continues to encourage all missionary work among her heathen subjects. Thus it is not strange that the Dutch missionary societies are in a prosperous condition and sent out, in 1908, more missionaries than in any previous year.

The Utrecht Missionary Union celebrates this year its semi-centenary, having been organized on April 13, 1859. Its fields are Halmaheira and Burn in the Dutch East Indies and New Guinea. It now employs 16 European missionaries upon 12 stations, and its laborers report a weakening of the hold of Mohammedanism everywhere and great readiness to receive the truth as it is in Christ Jesus. Rev. Van Hasselt, its first missionary to New Guinea in 1862, is still alive and able to participate in the celebration. The income of the Utrecht Union was \$33,224 in 1908 from all sources.

The Netherlands Missionary Society, which was founded in 1797, has published its most encouraging report concerning the work of its missionaries upon Java, Minahassa, and other islands of the Dutch East Indies. It has now 27 European laborers, to

which should be added 10 assistants in Minahassa, of whom, however, 2 are sent out by the Utrecht Missionary Union and 1 is sent out by the Netherlands Missionary Union. The income of the society from all sources was \$55,284, of which amount \$21,400 were legacies.

Danish Missionary Society

The annual report, for 1908, of the Danish Missionary Society is a most encouraging document, because it shows steady progress of the Gospel in the fields of the society, namely, in India and China. In India its work is south of Madras, where its 22 missionary laborers supply 8 stations, being aided by 79 native helpers. The number of native Christians was 1,242 on January 1, 1909, and the 33 missionary schools were attended by 1,383 pupils.

In China (Manchuria), where the work, interrupted by the Russo-Japanese war, is being carried on with much vigor, there are 7 stations, 20 missionaries, and 24 native helpers. The number of native Christians was 306 on January 1, 1909, and the 8 missionary schools were attended by 128 pupils.

Swedish Church Missionary Society

The great society maintains missions to Swedish seamen in German, British, French, and Italian ports, supports pastors for congregations of Swedes in various European cities and in South Africa, and is engaged in direct missionary activity in South Africa and in South India. In South Africa it reports 11 stations, 18 out-stations, and 73 preaching-places, with 10 ordained and 12 other European missionaries, and 53 native helpers. Of adult heathen 148 were baptized in 1908 and the number of native Christians increased to 3,196. In the 45 schools 921 pupils attended.

In South India, including Ceylon, are 8 stations, 35 out-stations and preaching-places, with 8 ordained and 6 other European missionaries, and 23 native helpers. Of adult heathen 22 were baptized in 1908 and the number

of native Christians increased to 1,918. In the 41 schools 91 teachers instructed 1,780 pupils (1,436 boys and 344 girls).

A Year of Blessing in Hungary

Rev. J. T. Webster is in charge of the Presbyterian mission at Budapest, Hungary, and also superintends a large colportage work carried on under the auspices of the Religious Tract Society of London and the National Bible Society of Scotland. He writes:

Never in my experience has there been such a year of blessing as the past. From all parts of the country the colporteurs report on conversions known to them to the number of about one hundred. But a special feature of the past year has been the great increase in the sales of Scripture Portions. The total circulation of Scriptures, books, tracts, etc., amounts to 328,588 copies, for which \$11,595 has been received in cash.

A Missionary Society in Hungary

Protestants in Hungary are neither numerous nor much blest with earthly treasures, so that it seemed impossible for them to found a missionary society and send missionaries of their own to the heathen. Now the Lutherans of Hungary have founded a Hungarian Missionary Society which has its headquarters in Odenburg, and is to support the work of the Leipsic Missionary Society in India and in East Africa (German and English). The new society may well be called the direct fruit of numerous visits of the inspectors of missions of the Leipsic Society to Pressburg, Budapest, Odenburg, and other places during the last thirteen years. The society is to be independent from the Church, like the German societies are, but strictly Lutheran.

Czar and Jew

It is gratifying to learn from our Jewish contemporaries that there is solid ground for an anticipation of better times for the Hebrew people in Russia. The *Jewish Chronicle* has published the full text of a long and remarkable document, a minute of the Czar's Council of Ministers, which, altho it offers a defense of the adminis-

tration responsible for the present unhappy condition of things, may be regarded from several points of view as an official admission that the cruel persecutions of the Jew have been a grave social and political mistake. We pray that this tardy recognition of the view held in England and other civilized countries will be followed by drastic reforms; and if those which have been suggested are not particularly striking in their liberality, their adoption may, nevertheless, usher in an era of comparative peace.—*London Christian*.

Papal and Pagan Rome Compared

The late Canon Bigg, the regius professor of ecclesiastical history at Oxford, has remarked, in his posthumous volume—recently published—"The Origin of Christianity," that the actual loss of life due to persecution in the early days of the Christian faith was far less than is often supposed, and that the persecution of Christians in later ages by Papal Rome "far outweighs in horror, brutality, and injustice the spasms of Imperial Rome." It is quite true, as the deceased historian has said, that the life of a Christian was precarious under each and all of the emperors, but the empire was a vast one—from Britain to Mesopotamia—and when we speak of it we are virtually speaking of the whole world; yet—the martyrs of the early Church, which was as wide as the empire, even if we include those who perished under Decius and Diocletian, were really outnumbered by the heretics who died for their faith in the sixteenth century, in almost every one of the realms which have sprung out of the empire.

AFRICA

Islam in the Sudan

Ten years ago the Sudan, the largest unevangelized mission field in the world, presented an almost hopeless spectacle of devastation. Three thousand missionaries were preaching the Gospel in China, but the great "land of the blacks" in Africa, the great "land of darkness," the Sudan, as

large as China proper, had not one light-bearer.

To-day, after millenniums of fightings, the Sudan is at rest. The Mohammedans are leaving their fortified cities, and as traders and cattle-keepers, as agriculturists and religious emissaries, are spreading their influence and their faith far and wide. The pagans are leaving their mountain fastnesses and fortified towns in the plains, and are beginning to reoccupy the surrounding country as farmers, and recognizing the better education and the higher prestige of the Mohammedans, are going over to that faith. If an adequate attempt were made *now*, we might see the results of Christian missionary efforts in Uganda repeated and multiplied in the central Sudan. A few feeble efforts have been put forward to meet this great need (in the whole Sudan there are less than seventy missionaries), to make use of this most wonderful opportunity and to win waiting nations to the Christian faith.—KARL KUMM.

Catholic Neighbors a Hindrance

A West Africa missionary writes:

"Our Roman Catholic neighbors do not help us much to enlighten the people here in Angola. At Malange, six miles from Quessua, they have a school and church. Among the trades taught is brewing, and a great quantity of beer is sold from this so-called religious center. Some time ago one of the priests went through the country touring and teaching the people. He brought with him large quantities of rum, of which the people are very fond, thus trying to entice them to his meeting. At one of these places a chief drank so much rum that he died in a short time from the effects of it. They also believe in slave holding. Lately a man whom we know went and sold himself to the same Catholic mission. A catechist near our mission has a real wife and at least two concubines."

The South African Missionary Conference

After an interval of three years, the third South African Missionary Conference has recently been held in

Bloemfontein. Seventy-five delegates from over 20 societies were enrolled, the Continental members being in strong force. The retiring president, Rev. J. S. Moffat, son of the great pioneer, and brother-in-law to Livingstone, in an opening speech drew a striking contrast between the mission field as he first knew it and at the present time. Statistics showed that the country south of the Zambesi is almost entirely taken up by the various missionary societies (over 800 European workers being engaged), and Dr. MacVicar of Lovedale prophesied that within a few years half the natives will be Christian.

Briton and Boer Standing Shoulder to Shoulder!

Dr. Jameson and Gen. Botha, sitting side by side on the steps of the throne in the House of Lords, while the Colonial Secretary asked for the second reading of the bill to create a South African commonwealth, in which Briton and Boer should have equal rights—this is the astonishing and gratifying spectacle which England is able to offer to the world. Who could have believed it possible, when the desolating war in South Africa was raging, so short a time ago? It is a vivid proof that Great Britain has not lost her acquired skill in colonial administration. So healing and constructive a piece of legislation as this Act of Union for the four South African colonies has not been seen in many a year. It is an evidence of England's real greatness more convincing than all her battleships. The consummation of this great act of statesmanship under a Liberal Ministry will rank as perhaps the proudest achievement of the present government.—*New York Nation*.

Christian Endeavor in South Africa

In South Africa Christian Endeavor among the Dutch-speaking population is very strong. There are only three societies, so far as we know, outside the Dutch Union, and of these three the Bloemfontein Baptist Endeavorers are the only English-speaking group.

They number 26 all told, and for the past year have been supporting a native evangelist in Pondoland, who sends them regular reports of the work there, which are read in the society. One of the members, a corporal in the British army, whose time has expired, has offered himself for the foreign field. Eight of the nine Sunday-school teachers of the church are Endeavorers.

A Prosperous Methodist Mission

Rhodesia is a British province of 435,000 square miles, as large as the States of Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa and Missouri combined. It is located in southeast Africa, north of the Transvaal. The centers of the Methodist Episcopal Church are in the eastern half, the richest and most densely populated part of this territory.

The opening of this mission was made possible by the splendid gift of the British South Africa Company, which included the village of Old Um-tali with several buildings and 13,000 acres of land, probably the largest single gift ever made to the Methodist Church in a foreign field. The work is among two races: Anglo-Saxons, made up of colonists and Afrianders, and native black Africans. In the ten years since the opening of the mission the membership has grown to 1,245, there are 18 Sunday-schools with 1,922 pupils, and the property is valued at \$145,000.

The Result of a Strike

The Zulus have a custom like that of the ancient Hebrews in naming a child, of giving a name that will mark the time, or place, or some incident that occurred when the child was born. Recently at Durban, Natal, a child was brought for registry on a day when a strike had interrupted traffic on the railroad. The child was given the name of Umhlabelungubevinbelaisitimela, meaning "When-the-white-men-stopped-the-train." We wonder what the boy was called for short.

Woman's Life in Africa

The woman in Angola gets up early and starts the farm land about 6 o'clock in the morning. About 9 o'clock the man follows her to do some work also, and he returns home about 11, idling or loafing about the rest of the day. About 4 o'clock the woman returns. On her way home she gathers the necessary firewood. She now has to cook the main meal of the day, and is kept busy till nightfall. At the beginning of the planting season the man gives each of his wives a hoe, and at the same time demands that from the products of her garden each wife shall furnish him a sum of money varying from \$9 to \$15. This money she earns carrying basketful after basketful of the produce of her farm on her head sometimes for miles until she finds a sale for it. Besides this she has to clothe and feed herself and children.

Self-sacrifice of Baganda Pastors

"Everywhere a spirit of inquiry abounds," Mr. H. B. Lewin, of Kikoma, in Buwekula, in Uganda proper, says, and there is "a distinct 'revival,'" evidenced by churches crowded on Sundays, baptism and confirmation classes full, and the contributions from the Christians well in advance of other years. Of the liberal spirit of leading Christians and of the Baganda clergy, Mr. Lewin wrote:

On it becoming known at the church council that there was a deficit in the fund for the teachers' salaries, the native pastor, the Rev. Mikaeli Baganda, himself led the way by saying, rather than that the number of teachers should be diminished, he would give one-third of his half-yearly stipend toward the debt; and then one after another of the teachers arose, relinquishing some a fifth, some a seventh of their salaries.

The Retarding Influence of the Troubles of the Missionaries in Madagascar

The missionary work of the Norwegian Missionary Society upon the island of Madagascar has been hindered no less than that of the French missionaries by the continued persecution of the French Governor-general and his officials during the past years.

The number of native Christians connected with the Norwegian Society has actually decreased, fewer heathen have been baptized, the attendance at church services has grown perceptively smaller, and the number of missionary schools has dwindled from 860 to 360. Yet, the missionaries remain of good cheer and consider the persecution a trying of the converts as by fire, which must be conducive to the final strengthening of the Church. To offset the closing of so many missionary schools to a certain extent, Sabbath-schools are being started everywhere and 766 of them with more than 21,000 pupils have been established already. It is also remarkable that contributions from native Christians have increased in spite of smaller numbers.

An African Mode of Torture

A woman tied to an African anthill is thus described by Bishop Taylor. He said:

I saw a woman who had been accused of witchcraft, and condemned to death by ferocious ants. She was bound to an anthill—often from 10 to 15 feet high—and kept there all day. The cries of her infant were such as to cause her release at night. The victim usually dies in two days, but this woman was bound and tortured for five days, and then driven away because "she was too hard to kill." She crawled in a terrible condition to the mission station, and the missionary told me she was the most pitiful sight he ever beheld. After careful nursing for months she recovered, and this woman, so terribly scarred and disfigured, was converted at my services.

ISLANDS OF THE SEA

Great Progress in Malaysia

The Rev. F. B. Meyer writes to *The Christian*:

Too late in life I learned what I have missed in not being a missionary. It is a great and profound *miss*, that in my case can never be undone; but here at least the fields are white. Vast centers of population are growing up in the Straits Settlements, under British control, where, notwithstanding the noble efforts of the Methodists, Episcopalian, and Presbyterian churches, little or nothing is done for the crowds of Chinese immigrants pouring in from their own country. Whatever perils or hardships exist in Inland China, there are none in Malaysia. To evangelize the Chinese here would be

to send tides of native missionaries throughout that great country. This is going to be the rubber land of the future, and that means more and more voluntary Chinese labor. The openings for British enterprise are limitless, and so are they for Christian enterprise; but the laborers are few!

Funeral of a Maori Princess

A correspondent, writing from Napier, New Zealand, sends an account of the funeral of one of the most highly placed Maori princesses of New Zealand, Airini Karauria. On her vast estates she exercised a lavish hospitality. Many distinguished Europeans, including the Prince and Princess of Wales, have been among her guests. At the funeral the Maori language was used, but an address was also given in English. In front of the coffin walked the Maori clergyman who had been speaking, and immediately behind him a venerable and venerated Anglican Bishop. Standing round Airini's open grave a crowd of Maoris burst into Christian song.

OBITUARY

Mrs. Harris, of Tokyo

A cablegram from Tokyo, Japan, brings the sad news of the death, on September 6th, of Mrs. Flora Best Harris, the wife of Bishop M. C. Harris, of the Methodist Episcopal Church.

Mrs. Harris was born in Meadville, Pa., where her father was for many years a prominent physician. She was married to Rev. Merriman C. Harris on October 23, 1873, and on the same day they sailed for Japan, where they were stationed as the first Protestant missionaries at Hakadote.

Dr. Julius Soper says:

Mrs. Harris had a vigorous and active mind, and wielded a facile pen—writing frequently for publication. Several of her hymns have been translated and are used in Japanese hymn-books. She is also the author of a collection of poems entitled "Songs of War Time," translated into Japanese by natives. The Japanese highly honored her and delighted to hear her speak in their native tongue. Her memory will long be fragrant—as ointment poured forth—among the Japanese.

FOR THE MISSIONARY LIBRARY

TURKEY IN REVOLUTION. By Charles Roden Buxton. Illustrated. 8vo. 282 pp. Charles Scribner's Sons, New York; T. Fisher Unwin, London. 1909.

The author of this book is one of the original members of the Balkan Committee in England, the sole object of which was to improve the conditions of all the European subjects of Turkey, regardless of race or faith. Naturally, this committee rejoiced at the *coup d'état* of July, 1908; and on their arrival in Constantinople on a visit last December, its members were right royally welcomed and fêted by the Ottoman Committee of Union and Progress, who fully realized the value of the moral support of this committee in England. Most incongruously, the Balkan Committee's delegates were at that time given an audience by Abdul Hamid, whose duplicity throughout those months has since been rewarded by dethronement. The present volume is an accurate and picturesque account of the author's observations and experiences during two visits to Turkey, together with a vivid story of the bloodless revolution itself. The forecast of the future, in the last chapters, has proven statesman-like, and in the main, correct. The illustrations add much to the interest. A map of the Ottoman Empire would have been more appropriate than the one given—of Austria-Hungary and the Balkan States. Aside from a passing word of praise for Robert College, Mr. Buxton has entirely ignored the enlightening work of the American and British colleges and high schools, as well as the permeating effect of the great mass of truth sent out broadcast from the American presses at Beirut and Constantinople. To say that "it was through French books, or French translations of English books, through intercourse with Frenchmen, through the ideas and traditions of French democracy, that the mind of Turkey was awakened," is neither sufficient nor fair. Had the author heard the testimony of

Enver Bey himself—that he never would have undertaken the task had it not been for the previous work of the American colleges—he would doubtless have mended his phrase.

As the volume was published before the counter-revolution of April last and its dramatic suppression, the author did well to warn his readers that this was not a final account of the Turkish revolution. Nevertheless, as a true and vivid picture of conditions up till the end of 1908, it will have permanent historic value.

CHRISTIANITY AND THE RELIGIONS. By Rev. Arthur Selden Lloyd, D.D. 12mo. 126 pp. 75 cents, net. E. P. Dutton & Co., New York. 1909.

Dr. Lloyd delivered these lectures at the Harvard Summer School of Theology. His viewpoint is this: "The one who understands that it (the Christian religion) is a message from the One Father to His children everywhere, will approach other teachers as brother draws near to brother." Dr. Lloyd presents a simple discussion of the essential difference between the revealed and the man-made religions, and points out the obligation resting upon Christians toward those who know not the gospel of Christ.

The human religions, Dr. Lloyd maintains, were introduced by dreamers who sought to introduce higher ideals of life, and the people who adopted them developed until these ideals had been attained, and then first stagnated and then decayed. Christianity reveals the truth which other religions grope after, and the revelation through Christ removed the need for any other religion. Christians possess eternal wealth in their revelation. This wealth must bless the world or curse the possessor.

CHRISTIAN SCIENCE IN THE LIGHT OF HOLY SCRIPTURES. By Rev. Dr. I. M. Halde-man. 12mo. \$1.50, net. Fleming H. Revell Co., New York. 1909.

This book is entitled to a reading. It is the most thorough and comprehensive and exhaustive discussion of the claims and pretensions of this

master delusion that we have yet seen. It is a volume of 440 pages, and about 200,000 words. It discusses, in twenty chapters, the relation of Christian Science to matter, sin and evil, sickness, disease and death; man and God and Christ and Satan; to Christian doctrine, prayer, marriage, woman's place in the Church, the word of God, and the anti-Christ. Those who know the author, know that Dr. Haldeman never treats any subject without careful examination of it, and never handles the Word of God deceitfully. He shows in this book that he has given the best powers of his mind to the investigation of the theme, and the work is well done.

DAYBREAK IN KOREA. Annie L. Baird. Illustrated. 16mo. 123 pp. 60 cents, net. Fleming H. Revell Co. 1909.

The life of women in the East furnishes abundant material for pathetic romances. Here is an exceptionally interesting story of a Korean girl who passed from a demure little maiden to become an unwilling and abused wife, became an inquirer and then a Christian, was the means of her husband's conversion and a leader in Christian work. The facts about Korean life—girlhood, wifehood, widowhood, slavery, sorcery, vice, and the results of missionary work in the lives of those who receive the Gospel—are forcefully shown in this brief narrative. It is entertaining as a story, not "preachy" or philosophical, but with well-sustained interest from first to last. It is especially well adapted to girls. The account of the conversion of the sorceress is unusually impressive, and, like other features of the story, is true to life.

QUAINT SUBJECTS OF THE KING. By John Foster Fraser. Illustrated. 8vo. 304 pp. \$1.50. Cassell & Co., Limited. 1909.

The British dominion includes many strange peoples—cannibals and warriors; naked and fur-clad savages; black, brown, yellow and red skins; fetish worshipers, sun worshipers, people of every climate

and condition. It is the strangest of these peoples that are described here—black aborigines of Australia, professional thieves of India, witch doctors of Africa, dancing girls, man-eaters of New Guinea, lonesome Eskimos of the Arctic regions, head-hunters of Borneo. It is a most interesting collection with odd customs and ideas of life and death, of eating and drinking, marriage and burial, peace and war. A large number of well-chosen photographs add interest to the descriptions. Many chapters would form appropriate topics for missionary meetings.

THEY MUST, OR GOD AND THE SOCIAL DEMOCRACY. By Hermann Kutter. 12mo. 232 pp. \$1.00. Cooperative Printing Co., Chicago. 1909.

There can be no doubt that the Church has failed to reach the ideal of Christ as to holiness, unity, love and efficiency. The divine law of harmony for the economic, political and religious life of man is the subject which the author here attempts to set forth; the law that will bring true cooperation in place of monopoly or competition in commerce; that will bring harmony out of discord in politics, and will produce unity in place of sectarianism in religion.

Socialism is pictured as the most effective agency in bringing about these results. The author inclines to the opinion that a "purified, socially ethical Christianity," will be the ideal all-embracing religion of the future. The kingdom of God, as proclaimed by Jesus, and the cooperative commonwealth, aimed at by the Socialists, are declared to be one and the same. It is this statement that the author seeks to prove. Mr. Kutter is a German-Swiss, for some years pastor of a Protestant church in Berne and later in Zurich. He left the pastorate because of his opinion that the Church does not represent the true teachings of Christ. His disagreement with the Christian Church is a matter of interpretation and application of truth.

WE TWO IN WEST AFRICA. By Decima Moore and Major F. G. Guggisberg. Illustrated. 8vo. 368 pp. \$3.00. Charles Scribner's Sons, New York. 1909.

A British surveyor and his wife write their observations and experiences on the Gold Coast of Africa and the hinterland. The book is entertaining, but in no way remarkable. The ground has often been covered before; the experiences are not unusual, and the observations show no keen insight into native character or customs. There is a sense of disappointment in reading the meager descriptions of peculiar scenes, customs and occupations that might have been really valuable—such as native sports, gold-mining, a king's birthday fête, rubber, marriage, native sacrifices, missionary work, etc.

Those who have time and inclination to enjoy a chatty narrative of travel will read this volume with pleasure; others will prefer some of the many recent volumes of more unique value.

FAR NORTH IN INDIA. By William B. Anderson and Charles R. Watson. Illustrated. 12mo. pp. 312. 75 cents. Board of F. M. United Presbyterian Church, Philadelphia. 1909.

This is a description of the country, people, history and religions of the Punjab and a sketch of the work of United Presbyterian (American) missions in that part of India. It is a brief, well-written summary of the most important and interesting facts. United Presbyterian Mission study classes can not do better than take up this as a field where Moslems and Hindus, Sikhs, Jains, Buddhists, Parsees and Christians struggle for the mastery. The foreign missionaries engaged in this work number 102, so that each has a parish of 40,000. The whole Punjab contains nearly 25,000,000 souls.

THE MARTYRS' ISLE. By Annie Sharman. Illustrated. 8vo. 174 pp. 2s. 6d. London Missionary Society. 1909.

The story of Madagascar is one of the most romantic in the history of missions. The early days of

preaching among a savage, degraded people was followed by many conversions; then came persecutions, when men, women and children were speared and hurled from precipices. Many were the thrilling escapes and noble martyred ones. Bibles were saved by hiding in caves and ovens and loaves of bread. Then came the conversion of the queen and years of prosperity, until a third of the population became Christian; and now the French occupation and bitter opposition to Protestant missions. The story is illustrated and well told for children twelve to fifteen years of age.

EDITH STANTON'S OPPORTUNITY. By Kingston de Gruché. 16mo. 176 pp. 1s. 6d. Church Missionary Society, London. 1909.

Missionary exhibitions in England have become elaborate affairs with large educational value, attracting immense crowds and picturing graphically life and work in mission lands. The author of this little story gives a clear idea of what these missionary exhibitions are like, and the opportunity they offer for education and service. As a story, it is scarcely worth reading; but as an account of the purpose and value of missionary exhibitions, it has a distinct value for those who like their facts drest up in story form. There is a great deal of interesting information given about the foreign countries represented, as well as about the conduct of the exhibition.

NEW BOOKS

THE AWAKENING OF TURKEY. E. F. Knight. 8vo. \$3.00. J. B. Lippincott, Philadelphia. 1909.

TURKEY IN REVOLUTION. By Charles R. Buxton. Illustrated. 8vo. 285 pp. \$2.50, net. Charles Scribner's Sons, New York. 1909.

KOREA IN TRANSITION. By James S. Gale. Illustrated. 12mo. 270 pp. Cloth, 50 cents; paper, 35 cents, net.

SERVANTS OF THE KING. By Robert E. Speer. Illustrated. 12mo, 216 pp. Cloth, 50 cents; paper, 35 cents.

SOUTH AMERICA. By Thomas B. Neely. Illustrated. 12mo. 312 pp. Cloth, 50 cents; paper, 35 cents.

- THE UPWARD PATH. By Mary Helm. Illustrated. 12mo. 333 pp. Cloth, 50 cents; paper, 35 cents. Young People's Missionary Movement, New York. 1909.
- MISSIONARY STORY SKETCHES AND FOLK LORE FROM AFRICA. By Alexander P. Camphor. Illustrated. 12mo. 346 pp. \$1.50, *net*. Jennings & Graham, Cincinnati. 1909.
- VENTURES AMONG THE ARABS. By A. Forster. Illustrated. 12mo. 291 pp. \$1.00. Gospel Publishing House, New York. 1909.
- OTHER PEOPLE'S PRAYERS. By E. M. F. Major. 16mo. 6d.
- THE TELL-TALE CLUB. By G. A. T. Frere. 16mo. 6d.
- "LEPERS SOUGHT HIS FACE." By C. Horder. 16mo. 6d. Church Missionary Society, London. 1909.
- CHRIST AND THE EASTERN SOUL. Chas. Cuthbert Hall. 8vo. 6s, *net*. T. Fisher Unwin, London. 1909.
- MARCUS WHITMAN. By Rev. Myron Eells. 8vo. Alice Harriman Co., Seattle. 1909.
- SPAIN OF TO-DAY. Joseph T. Shaw. 12mo. The Grafton Press, New York. 1909.
- EIGHTEEN YEARS IN UGANDA AND EAST AFRICA. A. R. Tucker. 2 vols. 30s, *net*. Arnold, London. 1909.
- DR. LAWES OF SAVAGE ISLAND AND NEW GUINEA. By Rev. Joseph King. 8vo. The Religious Tract Society, London. 1909.
- THEODOSIA DAVENPORT JESSUP, OF BEIRUT. 1909.
- THE HISTORY OF CHRISTIANITY IN JAPAN. By Otis Cary. Two vols. Map. 8vo. \$2.50, *net*, per volume. Fleming H. Revell Co., New York. 1909.
- UNDER MARCHING ORDERS. Mary Porter Gamewell. 12mo.
- SUNRISE IN THE SUNRISE KINGDOM. (Revised.) By Rev. J. H. De Forrest. 12mo.
- TEXT-BOOKS. Cloth, 50 cents; paper, 35 cents. Published by the Young People's Missionary Movement, New York. 1909.
- EDUCATION IN THE FAR EAST. By Charles F. Thwing. 12mo. \$1.50. Houghton, Mifflin Co., New York. 1909.
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SIGNS OF THE TIMES

PREPARING FOR WORLD-WIDE EVANGELIZATION

Christians in Australia are addressing themselves to a practical solution of the problem of world-wide evangelization. The following proposals, which were carried unanimously by the Victorian Auxiliaries of the Church Missionary Association, the China Inland Mission, the London Mission Society (Victoria and New South Wales Auxiliaries), Methodist Foreign Mission, Presbyterian Church of Victoria (Foreign Missions Department), and the Victoria Baptist Foreign Mission, would, if given effect to, call forth a world-wide missionary program:

I. Accurately to describe the area to be covered, to show where is the open door, and to appraise what is required for this work. Such information to be supplied by the various Protestant churches and societies.

II. To collate and sift such information, and secure its presentation to the whole Church of Christ.

III. In cooperation with the churches and societies, to indicate what fields of labor and forms of service can be best taken up by each of them, thus economizing and utilizing the powers of the Church to the utmost, so that the Gospel may be speedily proclaimed throughout the whole world.

IV. In cooperation with the churches and societies, to bring these facts and measures before the churches in such ways as to secure the personal and ma-

terial forces required for the complete evangelization of the world.

V. To interfere in no way whatever with the particular work and management of any society.

To secure these results it will be necessary to bring the various missionary societies into some organization for conference and cooperation, and it is hoped that this will be accomplished in connection with the World Missionary Conference at Edinburgh next year.

A REVIVAL IN ECUADOR

The Methodist Mission in Ecuador, South America, reports a revival under the ministrations of Rev. Harry Compton. There have been over forty who have been converted and united to the Church—among them some soldiers and other prominent men. The revival awakened strong opposition on the part of the Roman Catholic priests, who incited a mob to attack the Protestant church. It was necessary to appeal to the government for protection. The work in Latin America is slowly progressing, but difficulties are many and opposition is strong.

TROUBLE IN COLOMBIA

Another revolution is reported from Colombia, South America. General Rafael Reyes, the president, left for a visit to Europe, and met somewhat the fate of Castro, for during his ab-

sence a portion of the army revolted and proclaimed Gonzalez Valencia as president. Martial law was declared throughout the country. Valencia has issued a manifesto declaring his disapproval of the revolutionary movement, and for the most part disturbances have been confined to Barranquilla. The continual disturbances in these Central and South American countries add greatly to the difficulties of missionary work in an already difficult field.

CHRISTIAN UNITY IN BRITISH EAST AFRICA

In June, a united missionary conference was held at Nairobi, B.E.A., where there gathered forty-five missionaries from eight different missions, stretching from Pemba in the Indian Ocean to Uganda on Lake Victoria. On many matters there was naturally wide divergence of opinion, but, through the entire four days, there was at the same time a warm, Christian spirit of unity.

The most important matter before the conference was the proposal for one united, self-governing, self-propagating native church for British East Africa. The representatives of the various missions were called upon to state what they considered the chief difficulties to such a proposal. A strong, representative committee of eleven members was appointed to draw up some definite plan to submit to the next conference. Out of this number a sub-committee of four was chosen to work out the preliminary draft. This latter committee is composed of Dr. H. E. Scott, Church of Scotland, chairman; Rev. J. J. Willis, Church of England; Rev. C. E. Hurlburt, Africa Inland Mission, and W. R. Hotchkiss, Friends. Friends in

the homeland are asked to pray much that the Spirit of our Lord may guide this committee and may bend every will to the complete obedience of Christ.

Forty-five missionaries were present, representing eight different missionary societies: The Church Missionary Society, the Africa Inland Mission, the Mennonites, the Friends' Industrial Mission, the American Friends' Society, the Scotch Presbyterian Mission, the Seventh-day Adventists, and the Primitive Methodists. Such a variety might seem to preclude harmony of views, but the spirit of prayer that prevailed brought about a unity of spirit.

Whatever degree of greater uniformity in worship and Church government may be arrived at for the founding of a common native church for East Africa, a great deal was done toward laying the foundations of such uniformity. In the formation of a common native church it was agreed:

(1) That the Bible should be accepted as the standard of belief, and that what is not contained therein, or can be proved thereby, should not be taught as necessary to salvation.

(2) That the Apostles' and Nicene Creeds should be accepted as an expression of the faith of the Church.

(3) That the two Sacraments should be duly administered.

(4) That there should be a duly ordered and properly safeguarded ministry in the Church.

The members of the Friends' Mission personally agreed to the use of the outward forms in the Sacraments, but express a doubt as to whether the supporters of their missions would be ready to accept them. The Presbyterians felt that the *permanent* appointment of an ordained man as Bishop of the Church in East Africa,

would be a difficulty with them. All agreed that a common form of liturgy would be of great use in conducting church services; and it was decided that a liturgy of prayers used in the Christian Church, including the Lord's Prayer, the Creeds and Ten Commandments, should be drawn up by the selected committee.

Another important resolution was passed, that while men should not be prest to put away their "wives" in order to be baptized, yet that no polygamist should be baptized. It was understood that men having more than one "wife" might be accepted as catechumens, but that they could not be baptized.

MISSION TROUBLES IN NYASALAND

Serious troubles have recently disturbed the peace and progress of the Livingstonia Mission in Nyasaland, Central Africa. A native, who had been in the employ of the mission, incurred disgrace, was dismissed and returned to his tribe on the western shore of Lake Nyasa. There he represented himself as entrusted with a divine message and went about proclaiming that in October, 1914, the second advent would take place, accompanied by the overthrow of the existing governments and the establishment of an African kingdom. He is reported to have gathered a considerable following, having baptized by immersion about one thousand persons. The native Christians have stood firm—with the exception of two or three church-members and about forty catechumens who joined the movement. The danger of a political rising has led the government to intervene and put the leader in prison. This is one of the many difficulties which

the missionaries among ignorant people have to face.

CHINA AND ITS DISSENSIONS

Reform advances in the Celestial Empire but not without hindrances. The recent financial dealings with outsiders have aroused antagonism. For instance, in the Hupeh province the gentry have wired a protest to Chang Chi Tung, grand councilor, against granting to American and other bankers, the Hankow-Sz-chuan Railroad loan of \$30,000,000; and declare that if the throne sanction it, they will not recognize the imperial edict. Peking officials construe this protest from Central China as a very formidable revolt against the system of central control, and urgently demand that it be resisted. Whether the general government is able to keep under control this spirit of "State's rights" remains to be seen. It is practically secession and independence. China has not yet got to the point where the antiforeign notions have given way, and the doors of welcome are thrown wide. In such a colossal and ancient empire changes are very slow. But when this great people do move the momentum will be resistless.

CHINA'S ANTICHRISTIAN CAMPAIGN

Graduates of the Christian colleges in China have been winning some of the highest government positions, but this success appears to have aroused the enmity of the followers of Confucius, and antichristian measures are being adopted by the Government which may embarrass the American schools and colleges there.

The sentiment of the Government is distinctly hostile to Christianity. The Wai-Wu-Pu, or Board of Foreign Affairs at Peking, has issued a decree

forbidding any Chinese to found an independent church, or to collect any funds for the Church. A general desire seems to prevail that the extension of Christianity in China should be checked.

The graduates of the Fuchau missionary colleges have been refused a right to vote at the election of members to the newly instituted Provincial Assemblies so that it is to be feared that almost all adult Chinese male Christians, and the bulk of those non-Christians who have received modern education in the missionary colleges, will be excluded from the earlier Assemblies. If this is true it is regrettable, particularly because religious and social legislation likely to be introduced by foreign-trained members will not perhaps occur to those who have not had that advantage. In other directions the effect is likely to be still more disquieting. The purpose of the decree is obviously to check the further multiplication of missionary colleges and schools, and to reduce promptly the attendance of those already established.

A CHINESE STUDENT CONFERENCE

Early in September a hundred and forty Chinese students gathered at Hamilton, New York, from all the Eastern part of the United States for the annual Conference of the Chinese Students' Alliance. The language of the Conference was English, for, owing to the multiplicity of Chinese dialects, English was the only language that could be generally understood. Among the outside speakers were Dr. W. W. Yen, secretary of the Chinese Legation at Washington; Prof. Jeremiah W. Jenks, of Cornell, and Dr. F. L. Hawks Pott, president of St. John's

College at Shanghai. The key-note of the Conference was patriotism—the patriotism not of boastfulness but of service.

The first conference of Christian Chinese students in the United States followed immediately after the main Conference. The program was similar to that of the Northfield Student Conferences. There are now nearly five hundred Chinese students in this country, more having come to the United States than to any other country except Japan. A hundred more are expected in December, to be sent by the Chinese Government, under the arrangement made last year by Tang-Shao-Yi, China's special representative. These conferences of Christian Chinese may have a large part in the Christianization of the great empire.

NO RELIGIOUS LIBERTY UNDER ISLAM

The German Orient Mission has a station at Philippopol, a city which belongs to Bulgaria and not to Turkey, where Pastor Aweteranian, a former Turkish priest, did valiant missionary work among the fanatical Mohammedans of Bulgaria and Turkey. Together with two other Turkish priests, who believe in Christ, but are as yet unbaptized, he published a missionary paper, *Gunsch* (Sun), in which Christ was preached and the system of Mohammedanism was sharply criticised. Letters came from all sides, some expressing bitter hatred, and others thanking the editors for their truthful and helpful articles. No attention was paid to the threatening letters, and the good work continued, until the news reached Aweteranian that a murderous assault was planned against himself and his two friends and helpers. He reported the matter to the Gov-

ernment, and received the remarkable answer that the Government would see that the murderers were punished if the three ex-priests were killed, but that it could not undertake to guarantee their safety. Soon other disquieting news came. In a secret conference a resolution had been solemnly passed that the three who had forsaken Mohammedanism must die, and three days later a fanatical Mohammedan took an oath in public that he would kill the missionaries like dogs within one week. Then Pastor Aweteranian and his coworkers decided to leave Philippopol, believing that their death would be of little use to the cause of Christ. They fled to Germany, where they are to be teachers in the Training School for Missionaries among the Mohammedans, which the Orient Mission is opening in Potsdam. The two ex-priests, who have not yet been baptized, will acknowledge Christ in public baptism on October 10th. Pastor Aweteranian will administer the sacrament and thus, probably for the first time since the days of Mohammed, a Turkish ex-priest will receive two other Turkish ex-priests into the Church.

THE KONGO MISSIONARIES ACQUITTED

After months of waiting and several postponements of the trial, Dr. Wm. M. Morrison and Dr. Wm. H. Sheppard, of the American Presbyterian Mission at Luebo, Kongo Free State, have been freed from the charges of libel preferred by the Kongo State.

Dr. Morrison and Dr. Sheppard who have been for nearly twenty years in the Kongo country working for the uplift of the natives, were stirred by the oppression and cruelty they wit-

nessed in the rubber districts, and sent to the Governor-General a statement of charges against the Kasai Company for their ill-treatment of the natives. The reply was not an investigation, but first denial and then a lawsuit for alleged "calumnious denunciation." The charges against Dr. Morrison were finally withdrawn, avowedly on account of an error in the summons. No attempt was made to disprove the charges made by Dr. Sheppard, and the company refused to consent to an inquiry into their truth. The charges had already been confirmed by the British consul. Finally the case came to trial and Dr. Sheppard was vindicated and the case dismissed.

There is still a call for energetic and concerted action against the Kongo Government and rubber companies for their continued oppression of the natives and their disregard of the provisions of the Berlin Treaty promising equal rights of trade and residence.

THE INCREASE OF INSANITY

Again have especially British medical and scientific authorities warned the public of the army of lunatics, idiots, and mentally imbecile people that has been year by year growing, at the alarming rate of 2,000 and more per annum in the British Isles alone; and for the past decade, at the average rate of 2,370! The total number of certified insane is now, according to the report of the Lunacy Commission, 128,787, showing that, while in the past fifty years the population has grown 81 per cent, the number of insane persons, known to the authorities has increased 250 per cent, or over six times faster! And the causes are traceable. The main factor is drink, and the others are vicious in-

dulgences, the push and drive of modern business life, and misdirected religious mania, meddling with spiritualism, etc. A British physician says he traces one form of mental unbalance directly to motoring, and the recklessness of risk that it is necessary to cultivate in speeding. The facts about increasing insanity are not confined to Great Britain, but the researches there are more careful and constant.

JAPAN AND MILITARISM

The Sunrise Kingdom is suffering from popular discontent. Suffering of soldiers in army maneuvers, due to heat and overtaxation, has moved the press to attack conscription and militarism. These soldiers are conscripts, not volunteers, and paid only two cents a day. There is no voluntary sacrifice on the altar of patriotism, and hence no enthusiasm, but rather a sense of slavery to a military despotism. The dissatisfaction is wide-spread and wider-spreading. The nation is paying dear for the attempt to cope with other nations in military and naval armaments. The costliness of carrying on campaigns or even maintaining an army in barracks, is one of the main arguments for the proposed arbitration court of the world.

RUSSIAN MISRULE

The Russian Parliamentary Committee has issued a memorial to the British Government, calling attention to the repressive rule obtaining in Russia. For four years a policy of repression has prevailed tho long since organized revolution has ceased. The substance of the memorial is as follows:

Between October, 1905, and December, 1908, there were 4,002 capital sentences on civilians—not in civil but in exceptional military courts—and 2,118 executions were officially announced. The number of exiles in Siberia and northern Russia, mostly punished without trial, and under a system which involves much physical suffering and privation, was officially estimated in October last at 74,000. Besides these exiles, over 180,000 persons—a total which has more than doubled since 1905—criminals and political offenders, are crowded together in prisons built to hold 107,000. Epidemic diseases, especially typhus, are prevalent in most of the prisons; the sick and the whole lie together, and even in cases of fever the fetters are not removed. In some prisons the warders systematically beat and maltreat the sick and the whole alike, and there is evidence of more deliberate tortures, to punish the defiant or extract confession from the suspect.

"Such excesses," say the memorialists, "would move our indignation, were all the victims ordinary criminals," and they protest on the ground of simple humanity. Many of these persons, if guilty, suffer for acts or words which in any constitutional country would be lawful or even praiseworthy. The memorialists recognize no direct intervention as possible, but suggest that a friendly government may exert influence to ameliorate the lot of those sufferers. "At any rate, the infliction of such wrongs on Russians, and the indignation they excite among ourselves, are relevant and important factors in our relations, of which the two governments should be fully informed."

The Bishops of Hereford and Birmingham, Dr. Clifford, Dr. Rendel Harris, Dr. Horton, Lord Courtney of Penwith, Sir George White, Sir A. Conan Doyle, Mr. Frederic Harrison, Sir P. W. Bunting, Sir Oliver Lodge, and many other ministers of religion, members of Parliament, authors, editors and professors, sign the letter.

GREAT INCENTIVES AND ENCOURAGEMENTS IN MISSIONS

BY THE EDITOR-IN-CHIEF

From time to time even missionaries are tempted, like Elijah, to sit down under the "juniper-tree" of doubt and despondency, for the most devoted workers and witnesses for God are men and women "of like passions" with the rest of mankind, and need the "touch" of the heavenly angel and the "strength" of the celestial "meat."

There are at least seven or eight leading incitements and encouragements to missionary service which constitute a standing rebuke to all such downcast frames of mind. Each, taken separately, proves a mighty stimulant and tonic to the discouraged spirit; but, taken together, they become God's elixir of life—infusing supernatural vigor and vitality into His workmen. Let us once more put before us the elements that enter into this heaven-mixed cordial for fainting, drooping souls.

1. First: there is the *sure promise of God*: "My Word shall not return unto Me void; but it shall accomplish that which I please, and prosper in the thing whereto I sent it."

The comparison here used is a significant comment on the promise. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall My Word be that goeth forth out of My mouth." Here the word "but" carries the force of *until*—and the thought is that, as the vapors that by condensation are precipitated upon the earth do not return in evaporation to the sky until they have accomplished their mission

in irrigation and fertilization, so God's Word does not go forth in vain: it returns not to Him until it accomplishes His pleasure and prospers in its errand.

The suggestion that underlies this exquisite figure is most inspiring. Nature's mystery of evaporation and distillation, irrigation and fructification, is complicated and intricate. Most of the process is invisible and untraceable. We see the rain and snow, but the vapor is mostly unseen; and absolutely beyond the trace of vision are the secret channels of distribution for the moisture and the marvelous processes by which the water is absorbed by plant life, transmuted into sap and so into leaf, bud, blossom and fruit. And all this takes a whole season to accomplish.

Even so no human being sees far enough or lives long enough to trace the results of faithful Gospel preaching. The word spoken is audible, and the ear can detect it; but, beyond that, the whole of its career is beyond the sphere of the senses. We can not follow as it enters the hearer's ear or works in the hearer's heart; and tho some of its fruits appear later, most of its working is by us unsearchable, and past finding out. Moreover, it takes a whole season to develop the final results, and that season far exceeds the narrow limits of any one life.

We drop a pebble in a lake, and a circle of ripples is the result—an ever-expanding circle which extends far beyond the range of our vision and never stops enlarging till it touches the shore. And he whose mouth speaks for God, and is the channel for His

message, casts a precious stone into the sea of humanity, and the ripple never stops till it reaches the limits of time—nay of eternity. Some of our greatest surprizes will be to find, hereafter, the fulness of what seemed before a void, and the waving harvests of seed which, cast upon receding waters, was borne to far-away fields. The only way to preach the Gospel is to speak for God, and as He would have us speak, to be sure it is not *our* Word but *His*, and that it can not fail; to cease depending on sight, and walk by faith. His assurance must become our evidence, and we must not demand any other proof than His promise. His Word is instinct with His own vitality; the breath of life is in it, and it can neither die nor fail to vitalize.

2. A second grand inspiration is found in the *Christian teaching of the young*. Wherever missions go schools spring up. Adults are hard to move and mold anew; habits harden; custom cramps and cripples freedom of action, and even of thought. It is difficult to uproot superstitions and errors that have had ages of growth and laid hold of the under-soil of society. Caste is an iron barrier to all radical change of character and conduct, for such change only makes one an outcast.

All those who are at work for souls feel the need of beginning early—of taking character in its plastic period if impressions are to be made—of pre-occupying the mind with truth and giving shape to the thoughts and convictions and resolves, before the child has been too much molded by idolatrous surroundings. Hence the prominence of the school in all mission work. Mere education is not enough,

for it may dislodge a student from his errors without attaching him to truth, and it may well be doubted whether any religion is not better than none. To destroy one's faith in a false system and set him utterly adrift invites a wreck—even false systems have often a large admixture of truth, and superstition may restrain from evil-doing. Observers in India have often deplored the influence of government schools, in producing a crop of practical atheists and scoffers who are a menace to the very civilization which breeds them. But *Christian* education is in every mission field raising up plants of righteousness that afterward flourish as strong and stately trees in the courts of our God. No results anywhere are more encouraging than in these mission schools, where patient inculcation of evangelical truth not only makes children Christians, but missionaries in their homes. Many a conversion, even of parents, has been traced to the quiet testimony of such offspring; and hosts of native helpers have been thus trained for service.

No one who has ever read the story of Fidelia Fiske's work in Persia, Dr. Clough's in the Telugu field, Johnson's seven years in Sierra Leone, Dr. Laws in Livingstonia, or scores of others that might be added, can doubt that God has set a peculiar seal upon this endeavor to train up children in the nurture and admonition of the Lord. What has been, and is being done, in this department alone, a thousand-fold repays all missionary expenditure.

3. What tongue or pen can adequately portray the marvelous *influence of medical missions*? Here it would almost seem has been found the

master-key to the closed doors abroad. Naturally, bodily ills clamor for help, and are loud-voiced and urgent. For the time physical pain and distress drown the spiritual; but when relieved and removed, healing and health dispose those who are thus helped in body to accept further help from the same source. And everywhere it has been found that the medical missionary gets remarkable access to his patients, in their deeper natures and needs. A bond of mutual interest and affection is created by the ministry to the body, which strangely prepares the way for a stronger tie of confidence and communion in soul troubles. Mrs. Bishop used to affirm that the influence of certain medical missions she had visited radiated light and warmth for one hundred and fifty or two hundred miles in every direction; and she used to name certain men, well known to her, whose influence over thousands of square miles could not be measured.

Dr. Post, of Syria, told how, in St. John's Hospital at Beirut, he had seen gathered under a Christmas tree representatives of twenty different nations and diverse religions whom no other bond would have drawn together. They had all been healed in that institution, and were all alike disposed to receive instruction at the lips of those who had tenderly, by medicine and surgery, wrought wonders in their suffering bodies. Our Lord knew what He did when, sending out disciples to preach, He said, "*Heal the sick, cleanse the lepers*"; and healing and preaching may well go yet, "two by two," as mutual aids in a common work.

Here is another fountain of life flowing in more and more copious

streams in lands afar, and wherever these waters go they carry blessing. Victims of superstitious prejudice and erroneous beliefs, and worse pernicious practises, who would be unapproachable by direct Christian teaching, become through disease and deformity amenable to such instruction, and even disposed to welcome it. Gratitude has its own resistless logic. One whom you have cured of a malignant disease, or whose life you may have saved, naturally wonders whether you have not both the ability and the disposition to minister to a mind diseased or a heart perpetually in unrest. The balm of the physician prepares the way for the balm of Gilead, and the healing potion or lotion for the medicine of the Gospel. Korea's palace gates were opened by this magic key. When the emperor saw Dr. Allen's new way of tying up his nephew's bleeding arteries after the native doctors had vainly sought to stanch the flow of blood by pouring melted wax into the wounds, he said, "We must have such surgery in the empire." And this is not the only time that this same magic key has unlocked shut portals that no other could open.

4. Let us not forget that missions have created a *native church* as a nucleus and center of Christian life and witness. What that means to a heathen, Moslem or pagan community who can tell! The traveler goes round the world, visiting mission stations, and finds cannibal ovens displaced by churches, and heathen temples turned to places of Christian worship. There is an immense mass of heathenism apparently untouched as yet; but, in the midst of it, stands God's Pillar of Witness, His little sanctuary. A native church means native converts, Chris-

tian homes, Bible translations, and a new literature; it means, moreover, a band of native *helpers*, at work preaching, teaching, testifying to Christ; and, strangely enough, averaging fourfold in number the foreign mission forces, so that while the missionaries from abroad are less than 20,000, the native helpers are over 80,000. A single convert, like Joseph Neesima in Japan, Kho-Thai-Byu in Burma, or Narayan Sheshadrai in India, is a tremendous power; but what of a church of native Christians, self-supporting, self-governing, self-propagating? And such churches will be found planted, like trees of life, wherever the Gospel river floweth.

5. *The dissemination of the Word of God*, in the vernacular, is another immense encouragement. Contrast Luther's day, four centuries back, with ours. Then a few translations and versions, so few as to provoke him to prepare one for the German nation; now over five hundred, including all the primary tongues, nearly all the secondary, and many of those even less in importance.

It used to be thought that the Bible alone, without a man behind it, would work but little change. But Melinda Rankin's persistent attempt to smuggle Bibles across the border into Mexico, and afterward more boldly to introduce them in the knapsacks of American soldiers, proved an evangelizing agency. Years afterward when missionaries began to enter the country they found little assemblies of unconscious "Protestants" who, by reading the New Testament, had both found the Christ and broken away from the prevailing errors of the surrounding society; all they knew was that they were Bible men and women.

Similarly, Dr. John Ross, of Manchuria, laid the foundations of a New Korea, by sending over the hills into the western valleys translations of New Testament books, before missionaries had found access from the eastern shores. And many have been the instances where the bonds of Romish error have been burst by finding some stray copy of the Word of God, as Luther did in the convent, and learning that "the just shall live by his faith." He who helps to scatter these leaves of the Tree of Life will never know the good he does.

6. To all these encouragements we must add two more: the obvious interpositions of divine Providence in preparing the way of the Lord, and the equally undeniable quickenings by the Spirit of God by which individuals and even communities have been transformed.

It is difficult for any but the closest student of missionary history to realize the stupendous changes which a century of missionary effort has witnessed. When in 1793 Carey offered himself for India, there was scarce one Mohammedan or papal or heathen land really accessible to missionary effort. To enter at all was a venture—it was like climbing over a wall or forcing one's way through great barriers of exclusion, and in face of determined opposition. Now there is scarcely one locked door in any land. The outer obstacles are practically no more; it is only the persistent inner barriers of the heart that have to be surmounted. In most countries it is not too much to say that the missionary is welcomed. We have no occasion to pray for open doors, but only for grace to enter and possess the land.

And as to what we call "revivals,"

who can read the records of Hilo and Puna, Sierra Leone, Zululand, Madagascar, the Nile Valley, Uganda, Livingstonia; of Tinnevely, the Telugu country, Kolapoor, Bombay and Calcutta; of missions in China, Japan and Korea; Persia and Burma, Siam and the Laos country; of the Fiji Islands, New Hebrides, Micronesia; of the churches along the Euphrates and the missions on the Kongo; of Syria and Lebanon; of Greenland and Labrador—wherever in these hundred years past the Gospel has been faithfully borne—without confessing that new Pentecosts have in every field followed the proclamation of the living Christ?

Laborers of Christ—lift up your heads. Be not dismayed or disheartened. No one life is long enough, no one vision broad enough, to measure the results of mission work and witness. But there is no lost effort for human uplifting which is in the line of God's own appointment. The promise of God is sure; His Word is living and life-giving. The Gospel is the power of God to Salvation. The Christian school shapes the plastic clay of the young character; the healing

art paves the way for the Soul Healer; the native church is at once the proof and the propagator of missions; the dissemination of the Bible is the dispersion of the divine light; and the great Captain of Salvation perpetually goes before to lead His army of conquest, to open doors and break down barriers, while the all-conquering Spirit mysteriously breathes life into the dead. God is for us, who can be against us? The mountain is full of horses and chariots of fire, and we must not trust the carnal vision to which spiritual forces are invisible and unreal. The only way to do any work for the unseen God is to work as well as walk by faith and not by sight—to believe that beyond the range of our short vision and finite observation stretch limitless realms of truth and fact. Behind all work for God stands God Himself, its inspiration and its assurance, its warrant and its reward. Let us believe that His command constitutes authority and His promise security, and in that faith to the end dare to do our duty as He has shown it, waiting for the end to interpret the beginning and all that lies between.

THY KINGDOM COME

BY REV. JAMES S. SCOTLAND, NEWPORT, FIFE, SCOTLAND

Father, enthroned in heaven above,
Thou only source of light and love;
Thy love reveal to all mankind,
And eyes unseal that now are blind,—
Thy Kingdom Come.

The scattered sheep are scattered still,
In every vale, on every hill,
And night is there so dark and cold,
Bring them within Thy peaceful fold,—
Thy Kingdom Come.

Saved by Thy blood, through grace divine,
Inspire our hearts with love like Thine;
A love from heaven can not rest,
Until all lands in Thee are blest,—
Thy Kingdom Come.

Lord, hear us—as Thy prayer we pray,
And hasten on the glorious day
When God, our God, no more unknown,
In every heart shall find a throne,—
Thy Kingdom Come.

—From *The Foreign Field*.

THE EVIL GENIUS OF VENEZUELA

BY AN EYE-WITNESS

Our experiences during the last year in Venezuela have been very similar to those of the later years of the now defunct despotism; yet near its close the year was marked by radical and rapid changes political and social, terminating in the fall of the autocrat. The plain prose and hard facts of the history of the nine years' despotism of Castro exhibit a series of abuses which the world learns with astonishment, and then refuses to believe all their monstrosity and crime. The mind draws back from the picture presented by the maimed and twisted limbs of the *political* prisoners, late victims of the cold cruelty of the prize cynic of the last decade. Double bars of iron, weighing together fifty pounds, were clamped upon the ankles and held in place by an iron wedge, "clinched" with a hammer on the lower side of the staple which joins the ends of the bars. The rough surfaces of these wound the flesh of the victim at every movement. Noting this, the very jailer informed the petty despot, who only said: "The flesh of the prisoner's legs will wear the roughness smooth." At the end of a month, the weight, borne night and day, becomes much heavier than fifty pounds. Some victims have sunk to death within one or two years; others, with equal weight of chains, connecting wrists and waist and ankles, have endured four years or more, only to succumb at last; others have come out with ruined health, to die on reaching home; some were tortured to the extremity of suffering, till pain passed into swoon and death, at last, or to mental blight as well as bodily ruin; numbers were supposed to be alive, altho in strictest confine-

ment, but the recent liberation of all political prisoners found them already freed by death—graves unmarked, unknown.

The people of Venezuela have remained patient—rather, benumbed—under the tyranny of an ignorant, disreputable adventurer so many years that the world wonders at the phenomenon, and after the first shock of surprise, inclines to discredit the most sober reports. The wonder is—

On what meat does this our microbic
Cæsar feed, that he has grown so great?

Yet it is not a wonder to those who live here and look beneath the surface: a people of whom two-thirds can not read; have no power to travel beyond their narrow country district; no schools for the greater part of the year, and very poor at that; a people whose priests, in general, neither promote intellectual nor moral life—nay, often do more than others to debase and destroy that life. In country towns and on farms, all life is reduced to a round of labor under the most discouraging conditions, with hardly a spark of mental activity; papers worse than none; no books—even in the case of those who can read; no recreations, save a tawdry fiesta or two during the year, in a more or less dilapidated church, or the recreation—rather, the destruction—from pilgrimages to distant grottoes or shrines, in company with men and women with vices inbred if not inborn. In a word, politicians and priests conspire to keep the people in ignorance, to make them but "dumb driven cattle"—the readier tools first of one political adventurer

and then of another, who live by their office-grabbing and their arms.

He would not be a wolf save that he sees these Romans are but sheep:

He were no lion, were not Romans hinds.

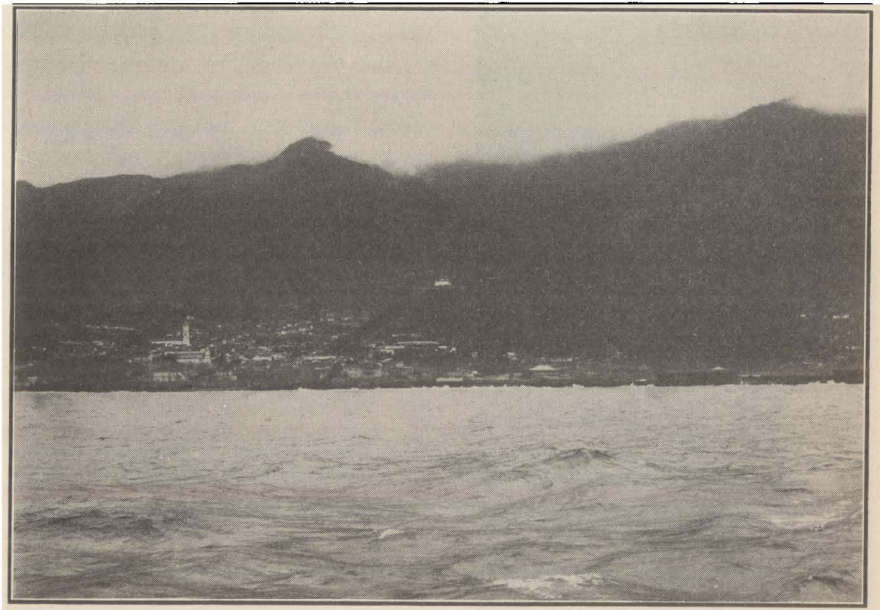
They but serve, as the base matter, to illuminate so vile a thing as C——

"Whom nothing in his life did so become as his own taking off" from Venezuelan soil and the evil to come.

here, and in the cities and other centers they are trying to make their voices heard for truth and righteousness.

Watchman, What of the Night?

Hardly is the fact of the overthrow of the common enemy perceived when the whole horizon is populous with flocks of "homing" exiles. These repatriated patriots are notoriously pen-



LA GUAYRA, THE CHIEF SEAPORT OF VENEZUELA

And still the wonder grows, how he lived to reach the ship and sea. For the present, reaction is marked by the loudest revilings of Castro, and skill in inventing, and raining on his fallen head, epithets which are brought up from the lowest mentality and morality—the dregs of the bitter cup which one foul hand prest to all their lips till it was drained. They are only shouting their own disgrace and degradation in every reviling. . . .

Yet there are good men and women

nilless, for the most part. Even if they would, they can not raise a revolution, for the more intelligent mercantile class and the professions are tired of revolutions, and are combining, as they have never done, to consolidate the new régime on a more truly republican basis.

The Morning Cometh

There is a veritable revival of interest in the public school and the general education of the common people.

A constituent assembly is advocated for reforming the constitution; monopolies are disappearing daily; mining companies from the United States are already on the ground, and think they have sure prospect of guaranties that their plants will not be confiscated



PRESBYTERIAN MISSION CHAPEL IN CARACAS

within a month. The newly-fledged flock of daily and weekly newspapers—for now the press is free—are not blind to the importance of these guaranties. Already the new administration is said to be meeting our special commissioner, Hon. W. I. Buchanan, quite half-way in facilitating liberal regulations for foreign capital and enterprise. Soon the regular diplomatic relations will be resumed with the United States and other nations.

What is the Church of the United States Doing?

But it is vain to look for the regeneration of a people by means of the very best-conceived constitutions on paper. Constitutions are not made; they are born of their own people. Hence to have a free people it must be born of the Spirit. Especially so must it be in the case of a people which has made war its principal business—ninety-one “revolutions” in eighty-five years. Let us look at what the Church as well as the Government of the United States have done and are doing in Cuba, Porto Rico and the Philippines: teachers by the ship-load; schools and schoolhouses, with apparatus, and tens of thousands of children and youth enlightened and prepared for the work of life. The results already obtained in these islands are a compound interest on the efforts and the expense involved, to say nothing of the ever-growing harvest of the future.

What Has the Church Done, and What is She Doing for Venezuela?

Unhappily, it is very easy to tabulate the missions and the stations and “staff” of missionaries, men and women; for there are five men—three or four ordained—and five women; there are five stations or centers of work, and each center represents a distinct society: one in Maracaibo, Scandinavian-American church mission; one in Valencia, and one in Caracas, are of the Plymouth Brethren, English; one missionary and his wife of the Christian and Missionary Alliance; two American assistants; one Presbyterian missionary and his wife, and one young student-helper, constitute the entire force of that Church on this field. We believe we are right in asserting that the time, the set time, has

come for the great Church of the North to direct her particular attention to the perishing in Venezuela, for whom Christ died, who are near neighbors, and whose country is an object of commercial opportunity and enterprise second to very few countries in the world. The needs are colossal, and as yet the means and the men to meet these needs are, out of all pro-

The results obtained by the men and women on the field—five men and five women among 2,000,000, the large majority of whom can not read, and are disposed to think more of Mary than of her greater Son, and more of a petty fiesta than of the Lord's Day and the Lord's Word; a small, but very active press in Maracaibo, with chapel; the mission well received; in



SELLING BREAD IN THE STREETS OF CARACAS

portion, few. The country is now seeking a higher level of public and social life, and should have from the older nation's Church, as well as from its government, light and guidance. These we can offer, if missions are introduced on a scale worthy of the great cause and the great Church which is, under God, responsible for the people who have walked in darkness, but whom the light can yet redeem.

Valencia, a little flock of communicants well instructed; also in Caracas, a fair-sized community in the three congregations, varying from 150 to 250, with many who receive our visits and instruction. But what are these among so many? The great northern Church—its mission-victories, under the Lord—are they not writ large the world round? Japan, Korea, China, India, Turkey, Africa—the remotest isles? But South Amer-

ica—save for one or two missions—waits yet to be awakened out of sleep and her feet set in the way of truth and life.

The past history of South American missions, in too many cases, has shown, that to carry on an evangelistic work with a slack hand is to invite failure; and that to carry on a mission where a mission is needed without using all the means God and Nature have put into the hands of the Church

is to hinder, not to help the great work of the Church; for effort, or the semblance of effort, which is hopelessly inadequate, is, thus far, unworthy of the Master and His cause; it tends to cripple or neutralize any special good that may be wrought under immense odds. Is it fair?

A rare situation is before us; it is upon us! What shall we do? What shall we not do for the Lord, our King and Redeemer?

THE RELIGION OF HOPE

BUDDHA, MOHAMMED, OSIRIS, CHRIST—WHICH ? *

At Japan's Shiba, where her great ones
lie,
'Neath wealth of sculptured art and
gorgeous bloom,
It could not seem so very hard to die,
Since death had brought at least a
flower-decked tomb.

And so at Indian Agra's wondrous
shrine,
Where jeweled marble tells the tale of
love
Still strong in death; the heart might
well incline
Thus to receive the summons from
above.

Yet once again: Where flows the storied
Nile,
Laving great tombs that ages scarcely
mar,
We—mortals of a day—might welcome
with a smile
The summons to appear at dread
Osiris' bar.

Yet o'er these tombs there shines no
star of hope;
No angel comes to roll away the stone.
How long the waiting for life's door to
ope;
How sad the vigil, when thus kept
alone!

As last I stood on Calvary's sacred hill,
Where cross had slain, and spear had
pierced our Savior's side;
Where empty tomb made doubting
hearts to thrill,
Where for man's sin the debt was sat-
isfied.

Thence to the Christian comes a sweeter
trust—
Tho pomp nor marble mark the fin-
ished strife—
In Him who tells the soul, tho body
turn to dust,
"I am thy Resurrection and thy life."

O wondrous heavenly grace! O fearful
human shame,
To keep close hid that all-world sacri-
fice!
While millions yet have never heard His
name,
And die unsaved, almost before our
eyes.

O Christians, let us also rise again!
And leave behind the empty, hollow
tomb
Of selfish cares. And let us give and
live that men
May see His face, when past death's
transient gloom.

* These lines were suggested to the writer (a member of the Laymen's Missionary Committee) by a second trip around the world. During the first, he had paid little attention to missionary work. During the second, but little to anything else.

WHY ITALIANS NEED THE GOSPEL

BY MRS. ELLEN MAY, WILMINGTON, MASS.

For twenty years a resident in Naples, Italy

Christians in America and England owe an immense debt to "La bella Italia." Who can forget the story of the eminent Roman—Gregory of the sixth century—who, while walking in the market-place, beheld a number of stalwart youths for sale; and noting their clear skins, flaxen hair, and intelligent countenances, inquired whence they came and whether they were Christian? Being told they were pagan "Angli" from Britain, his compassion was excited; and he said: "Well may they be so called, for they have angelic faces, and ought to be made coheirs with the angels in heaven!" On learning that they came from the province of Deira (now Durham), he cried: "De Dei Ira" (from the wrath of God they must be delivered)!

A few years later he sent forty monks (under Augustine) to convert the English nation; and soon our forefathers were led to renounce their barbarous religious rites and learned to worship the meek and lowly Nazarene.

To-day sunny Italy has lost much of its vital religion, and one might judge from the number of churches and altars dedicated to various saints and madonnas that while the people may be devout their "zeal is not according to knowledge." At many street corners and in other conspicuous places throughout the city are shrines composed of wooden statues or rough paintings of the Virgin or some saint. Before these tiny lights are kept burning day and night; and before them the devout passers-by invariably make the sign of the cross, or murmur an "Ave Maria" or "Pater Noster." Around some of these sta-

tues hang crutches, waxen casts of legs, arms, eyes, and other portions of the human body supposed to have been miraculously healed by the saint enshrined above.

The number of relics believed to possess healing virtue is practically unlimited. The more curious ones are greatly venerated by the people for their wonder-working skill.

In the church of Saint John Lateran, Rome, is the head of Saint Pancras, from which it is said that blood flowed copiously, for three days and nights, while the church was in flames. There is also a cup, from which it is claimed that the Emperor Domitian compelled the Apostle John to drink poison. He did this without harm; but the Emperor's ministers, drinking from the same cup, fell dead. The tunic of the same apostle is shown here, and when placed over those dead from poison, is said to restore them to life. Then there are the towel upon which our Lord wiped his hands after partaking of the Last Supper; also the sheet with which Christ wiped the feet of the disciples; and the purple robe in which He was mocked when in the house of Pilate—some drops of blood being still visible upon it; some hair from the Savior's head, and blood and water that fell from his side during the crucifixion; the altar used by John the Baptist, while in the desert, together with the rods of Moses and Aaron, a portion of the Ark of the Covenant, and a piece of veil belonging to the Virgin Mary.

In no less than twenty-seven churches, there are to be found nails from the cross whereon Christ was crucified; while the cross itself is

shown in the church of the Holy Sepulcher in Jerusalem—even tho 30,000 churches throughout the world claim to possess portions of it! A tear of Christ's is in three churches! A piece of the bread with which our Lord fed the multitude has a place among the relics, as does also the lantern carried by Judas Iscariot when he betrayed Christ in the garden of Gethsemane.

Soon after my arrival in Naples, hearing a great commotion in the street, I stepped on to the balcony and saw the aged sacristan of the church adjoining the palazzo where we lived call into the building from their noisy play several ragged, barefooted boys. In a few minutes they emerged, each lad wearing a soiled white lace cape (kept for this special purpose) and accompanied by a priest carrying the "eucharist" to some dying person. Over the priest's head the boy held an umbrella similar to those used by the Japanese. Another lad swung a censer of burning incense before the eucharist, while a third tinkled a bell as a signal for the people to kneel as from lip to lip was repeated: "Gesù Cristo sta passando!" (Jesus Christ is passing by!)

So great is the reverence for the holy eucharist, as it is carried through the streets to the sick and dying, that a few years ago it would be risking one's life to stand erect while the whole populace (both in the street and on the house balconies) were reverently kneeling in homage to what they believed was the passing of the Savior.

Disciplining the body for the purification of the soul has ever been an obligatory and a meritorious means of grace among the adherents of the Church of Rome, penances of the most painful and exhausting kind being

willingly endured by a penitent sinner. I know men who have actually licked the stone floor of the church until their torn and bleeding tongues compelled them to desist. In Boston three little girls were compelled, some years ago, to make the sign of the cross with their tongues upon the bare, dirty floor of their church, simply because they had attended the Gospel meetings in our mission. In the city of Naples, during the week preceding Easter, men have often been seen, stript to the waist, beating their bare breasts and shoulders with leather whips, steel-tipped, which brought the blood in spurts at every lash!

I have seen women doing "penance," by laboriously crawling on their knees up some two hundred stone steps, in order to obtain forgiveness from a particular saint or to gain a coveted favor; and kneeling upon the cold marble church floor for hours, while with tears streaming down their faces they beat their breasts, is a common ceremony among mothers, or other persons who plead for the recovery of their sick; and since illness is generally believed to be caused by witchcraft, or by the anger of the patron saint, such propitiatory penance is considered necessary.

While there yet exists much spiritual darkness in the fair land of Italy, the Omnipotent has caused the bright dawn of righteousness to dispel the clouds of superstition and bigotry, rendering powerless many of the cruel and senseless forms of penance hitherto imposed on the ignorant; and no sooner did Italy (after heroic struggles) throw off the chains that bound her, by breaking the temporal power of the Pope, than both England and America sent the Bible (which until

1870 had been condemned and prohibited by the Roman Catholic Church), and with the light of God's word came the knowledge of free salvation through faith in Jesus Christ.

Too much credit can not be given the brave Bible colporteurs and missionaries who, under untold persecution and suffering, carried the glad tidings of the Gospel throughout the length and breadth of a land where to-day nearly every city and town has either an evangelical mission, or one or more individuals who are endeavoring to lead others to simple faith in the all-sufficient Savior.

After several years of residence in Naples, we took up our abode in a beautiful town about sixty miles distant, at the foot of a far-famed mountain called the "Mount of the Virgin." Upon one of the loftiest peaks stands a chapel wherein is enshrined a black statue of the Virgin Mary, believed to have fallen down from heaven. Such faith is felt in its miraculous power to succor, that twice every year pilgrims, coming from far and near, climb the steep mountain-side to obtain favors or relief from bodily ills. By the roadside lies the trunk of a tree, resembling a roughly made cross, which would be dragged up to the mountain-top by any one seeking special benefits from the Virgin.

I confess to a feeling of dread and dismay when, on our arrival in that town, we found the place wholly given over to this form of idolatry; nor was it very long before we felt the effect of being Protestants. The words "heretics! excommunicated! accursed!" were muttered as we passed along the streets. Even mothers, carrying infants in their arms, would extend three fingers or cross themselves as

a protection against "our evil eyes of witchcraft"; and among two hundred children in the public school only one had the courage to play with the "little Protestant," as our daughter was called.

But we soon found that even there our Lord had a few followers who would not bow the knee to graven images, and in a small gloomy room three elderly men and a converted priest met together each Sabbath morning for prayer and the study of God's word.

One time—during a festival to the patron saint of the town—some of the gaudy, flimsy drapery with which the church was decorated became ignited by one of the large waxen tapers standing upon the altar. Altho but slight damage was done, the "Protestants" were promptly accused of setting the fire; and as the fanatics of the lower class vowed vengeance upon the ex-priest, he, with his wife and child, were practically prisoners for several days, not daring to show themselves in the street. Nevertheless, our numbers slowly increased. A rumor charging the Protestants with worshipping the head of a donkey excited the curiosity of several students from a near-by lyceum, and they ventured into one of our meetings; but tho they came to scoff, they remained to pray, and thus men were saved and converts were added to that humble little church, struggling against bitter persecution.

Two years passed — both fraught with distress for our little band partly through priestly persecution and partly through false brethren—and then came a time when even our own hearts were filled with fear! But He, who knoweth the end from the beginning,

turned our thoughts toward America; and altho for months all in that humble church had constantly prayed that it might be the will of God to permit us to tarry with them, it was not to be; so with tears of affection and prayers for our safety the entire company of Christian brethren accompanied us to the railway station, where we took leave of the beautiful but benighted town of Avello before setting out on our long journey.

As we steamed into New York harbor, and my eyes rested upon the glorious statue of Liberty, it told my weary heart that here was freedom from oppression and tyranny! How often since that day have I thought of the lines:

Not like the brazen giant of Greek fame,
With conquering limbs astride from land
to land,
Here, at our sea-washed sunset gates
shall stand
A mighty woman with a torch, whose
flame
Is the imprisoned lightning, and her
name
Mother of exiles. From her beacon hand
Glows world-wide welcome; her mild
eyes command
The air-bridged harbor that twin cities
frame.
"Keep, ancient lands, your storied
pomp!" cries she
With silent lips. "Give me your tired,
your poor,
Your huddled masses yearning to breathe
free,
The wretched refuse of your teeming
shore.

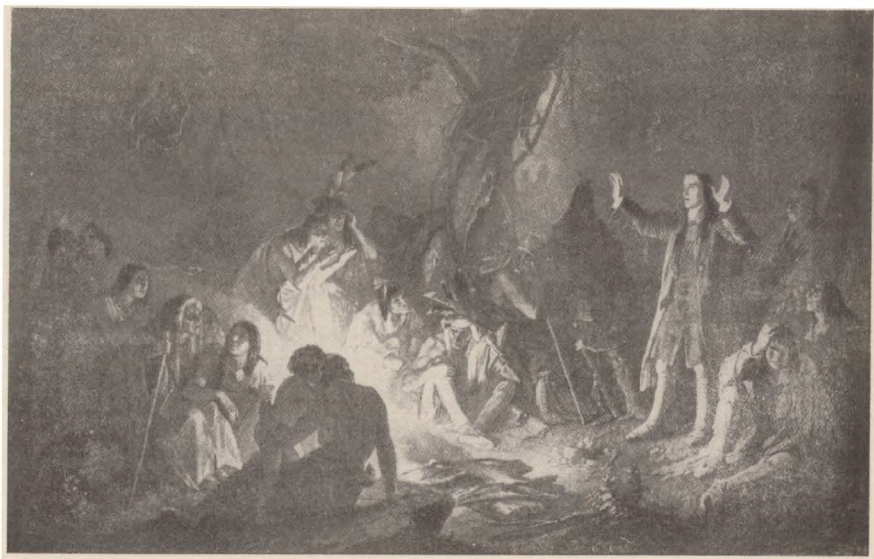
Send these the homeless, tempest-tost, to
me—

I lift my flame beside the golden door!"

In the summer of 1888 a large number of Italian laborers were employed in making the Beacon street extension. For several Sabbath mornings some of these lonely ones, homesick for the sunny land so far away, crept silently into the vestibule of that beautiful church—the Harvard Congregational, of Brookline—and kneeling upon the marble floor, reverently and earnestly repeated their customary prayers.

Moved with Christian love at the sight, a good deacon of the church realized as never before the necessity of providing a place where these less-favored children of God's family could meet together and hear in their own language the Gospel's glad tidings; and thus it was that my husband and I were invited to commence missionary work among the Italians in the far-famed "North End" of Boston, the center of the foreign colony.

As with all new work, for a time prejudice and opposition hindered our efforts; but by "line upon line and precept upon precept," with "here a little and there a little," the Word spread, and Christ was glorified! Then blest results began to show in the lives of those who had hitherto walked in darkness, as the gambler, the drunkard, and the blasphemer turned from their evil ways to become new creatures in Christ Jesus!



DAVID ZEISBERGER PREACHING TO THE AMERICAN INDIANS

DAVID ZEISBERGER, THE APOSTLE TO THE DELAWARES

Died, November 17, 1808

BY BELLE M. BRAIN, DETROIT, MICH.

Author of "Redemption of the Redmen," etc.

On November 17, 1808, in the little town of Goshen, Ohio, an old man lay dying. As the time of his passing drew near, and the chapel bell began its tolling, a band of Indians entered the room, and gathering around his couch, sang hymns of Jesus Christ and the resurrection and heaven. When at last he passed away, they fell on their knees sobbing aloud, while a prayer was offered giving thanks for the life and labors of him who had left them. Such was the death-scene of David Zeisberger, who had given sixty-two of his eighty-seven years to evangelize the North American Indians.

David Zeisberger was born on Good Friday, April 11, 1721, at Zauchten-thal, in eastern Moravia, his parents being members of the persecuted Church of the Bohemian Brethren. When he was five years old they left all for conscience sake; and, ma-

king their escape by night, fled to Herrnhut, in Saxony. Ten years later, leaving David to complete his education in Herrnhut, they emigrated to a small Moravian settlement in Georgia.

At school the boy was distinguished for diligence and scholarship, his proficiency in Latin foreshadowing the ease with which he later mastered Indian tongues. Ere long he attracted the attention of Count Zinzendorf, who took him to a small Moravian settlement in Holland, where he became an errand-boy in a shop belonging to the Church. He soon won great favor with the customers; but the discipline was so severe that at length, having been accused of stealing a fee given him by a nobleman to whom he had acted as guide, he ran away to his parents in Georgia.

Owing in part to the Spanish in-

vasion of Georgia, the settlement there was soon broken up, and young Zeisberger, with his parents and others, went to Pennsylvania, where, in 1741, he helped to lay the foundations of Bethlehem, the headquarters of the Moravian Church in this country.

Pioneer life in the broad forests of Pennsylvania, with its hunting and fishing, house-building and tree-felling, fascinated him so greatly that it was with no small sorrow that he learned of his appointment by the Church to accompany Count Zinzendorf to Herrnhut at the close of his visit to America in 1743. But God did not mean him to go. As the vessel was about to sail, bearing him away, perhaps forever, Bishop Nitschman noticed his sad face, and, on learning the cause, advised him to return to Bethlehem. Thus was he saved to the work in this country.

Tho not yet converted, Zeisberger's heart was full of longing for God, and one day as the young men of the community sang a hymn of love to Christ as grace before dinner, he burst into tears and went from the room. After spending the afternoon in weeping and praying, he found peace in God, and resolved to devote his life to the Indians.

His work among them began with imprisonment. Early in 1745, having been sent with a brother missionary to the Mohawk Valley to learn the language, both were arrested by the authorities at Albany on suspicion of being spies employed by the French. Tho they declared themselves loyal to King George, they were sent to New York and kept in confinement nearly two months. So cheerfully did they bear their unjust detention that many who were prejudiced against them

were won over to their cause. When at last they were released, on April 10, they inscribed on the walls of their room several verses from their German hymnal expressive of their faith in God, and went forth rejoicing that they had been counted worthy to suffer for His sake.

Returning to Bethlehem, Zeisberger was appointed with John Joseph Schenbosh to accompany Bishop Spangenberg to Onondaga, the capital of the Iroquois League. Leaving Bethlehem on May 24, they were joined at Shamong, the principal Indian town of Pennsylvania, by the great chief Shikellimy and one of his sons.

Making their way with great difficulty through forests as impenetrable as those of Africa to-day, they encamped, on June 10, in the Pine Creek Valley. Here, while sitting around the camp-fire, and lighted by its fitful glare, the bishop and his young companions were adopted into the Iroquois League, the ceremony being performed with much solemnity by Shikellimy and his son. Zeisberger, who was enrolled in the clan of the Turtle and the tribe of the Onondaga, was given the name Ganousseracheri (on the pumpkin). One week later they reached Onondaga, where they were treated as distinguished guests.

The return journey was marked by many disasters. Heavy rains had fallen, making progress so slow that their food ran short. At the end of eight days, during which they suffered much from hunger, they reached a village where they hoped to get supplies; but it was deserted and there was nothing to eat.

With garments wringing wet and no food save a handful of rice and a few small fishes, they lay down on

the bank of the Susquehanna at noon, too exhausted to go on. Shikellimy and his sons were resigned to their fate, but the Brethren looked to God to save them. Nor was their faith in vain. When hope was almost gone, an old Indian silently emerged from the forest, and sitting down beside them, opened his pouch and produced a smoked turkey. When, in the strength of this they journeyed on, he went with them, and at night gave them two pieces of excellent venison.

Not long after, they faced another peril—a nest of rattlesnakes not far from Shamokin. “At first but a few reptiles were visible, basking in the sun,” says Zeisberger’s biographer, Bishop de Schweinitz. “No sooner, however, did they kill these than the whole neighborhood seemed to be alive with them, and a rattling began which was frightful. Snakes crawled out of holes, from crevices in the rocks, and between loose stones, or darted from thickets, and lifted up their heads from patches of fern until there was a multitude in motion that completely surrounded the travelers, who hastened from the spot.”

In April, 1748, Zeisberger was sent to Shamokin to act as assistant. Here, with Shikellimy as teacher, he began the first of his great literary works for the Indians—a German-Iroquois dictionary in seven large volumes. Tho for years Shamokin was ostensibly his station, he was seldom there for long at a time. So proficient had he become in Indian dialects that he was sent hither and thither, acting as interpreter to the bishops and others as they journeyed among the Indians in the interests of the work.

In the spring of 1750, in company with Bishop Cammerhoff, Zeisberger

made a second visit to the Iroquois country, the object being to confer with the grand council about beginning a mission in their midst.

Trials of no mean order awaited them there. They were kindly received at Onondaga; but on the day appointed for their meeting with the council, most of the sachems were drunk, and it could not be convened. This condition continuing, they set out to visit the Senecas, and on the way encountered a terrible swamp. Crossing it proved too much for Cammerhoff’s strength, and on reaching a village next day an attack of fever came on.

The Indians received them kindly; but at night, as Zeisberger sat ministering to Cammerhoff, he received a summons to a distant part of the village. On his arrival he found that a drunken feast was in progress, and he had been sent for, as a mark of respect, to participate in it. Great, indeed, was his peril. To offend the savages meant death, yet he refused to join in their revels, and talked to them earnestly of the evils of intemperance. Surrounding him with dark and threatening looks, they insisted on his drinking, at least, to their health. At first he refused, but at length he took the proffered cup and merely raised it to his lips. At this they let him go.

Tho Cammerhoff was very ill, they got away the next day, and started for the capital of the Senecas. Arriving there, they received a friendly welcome, but it was a welcome to bedlam, for the savages were crazy with drink and crowded around them in a manner that boded no good. Escaping to a small hut, where the one sober man in the village tried to protect them, they climbed to the narrow bunk, or platform, always found in

Iroquois houses, and passed the night there, Cammerhoff burning with fever and both nearly suffocated.

Cammerhoff was too ill to leave in the morning; but when night came on and the debaucheries continued, he insisted on making the effort. Accordingly, just before dawn, when the town lay in a drunken stupor, the two Brethren climbed through a hole in the roof of the hut and made their way to the ground. It was a perilous undertaking, for detection meant death, and there were nearly a hundred fierce and hungry dogs in the village. But, as they crept past hut after hut, not a dog barked nor an Indian awoke. At the door of the last one they found a squaw standing; but she let them pass, returning their greeting.

Arriving at Onondaga, they met with the council and then turned their faces toward home. As they floated down the Chemung, singing praises to God who had delivered them out of their dangers, Zeisberger noted a flock of wild turkeys on shore. Guiding his canoe to the bank, he crept through the tall grass, rifle in hand, when suddenly he heard a well-known sound. The next instant an enormous rattlesnake, darting forward, bit his leg. Had it not been for the thick buckskin leggings he wore, it would have undoubtedly cost him his life.

No sooner had he returned from this perilous journey than he was sent to Germany with Nathaniel Seidel to lay before Count Zinzendorf the needs and progress of the Indian work. To the perils in the wilderness were now added perils in the sea. In mid-ocean a terrific storm struck the ship nearly wrecking it, and a continuance of bad weather made progress so slow that provisions ran short, and that dire

calamity, a famine at sea, seemed inevitable. Nevertheless, they reached their destination in safety.

While at Herrnhut, Zinzendorf became so deeply impressed with Zeisberger's ability that he appointed him perpetual missionary to the Indians, confirming it by the laying on of hands.

In July, 1752, after his return to America, Zeisberger was sent, with Godfrey Rundt, to live among the Six Nations and thoroughly acquaint himself with their ways. Abundant opportunity was given him for this. The council of the Onondagas usually met in his lodge, and, regarding him as a brother, the sachems took pleasure in initiating him into the mysteries of the many belts and strings of wampum that were given and received. Ere long he became as familiar with their customs as they were themselves.

Yet living at Onondaga was not always safe. When fire-water began to flow, Zeisberger and Rundt were obliged to retreat to the forest, and erecting a bark hut, remain there until the revels were over.

In November they set out for the Cayuga country, intending to pass the winter there. The Cayugas received them kindly; but on the first night of their arrival, while preparing for bed, a Dutch liquor-trader entered their lodge, and seizing a war-club, struck Zeisberger a blow that threw him to the ground. Then, snatching a brand from the fire, he beat him on the head and kicked his body with his heavy boots. The attack was so sudden that Zeisberger could not defend himself; but a squaw ran for a chief, who came to his rescue.

Finding the entire Iroquois country flooded with rum, and knowing that it was impossible to retreat to the for-

est in winter, the two Brethren now went back to Bethlehem. But early the next spring Zeisberger set out again for Onondaga. On the way an incident occurred which showed the magic power of his Indian name. On the Susquehanna, he was pursued by a party of Delawares demanding fire-water, and was in no little danger. Noting an Oneida among them, he turned to him and said: "Brother, you seem not to know me. I am Ganousseracheri." At this the Indians let him go with many apologies for attacking him.

The Onondagas were glad to see him back again. The women, hoeing in the fields, cried out: "Welcome, Ganousseracheri! Welcome, brother!"

He found the country in a state of great excitement, for the French and Indian War was coming on. Nevertheless, he stayed until November, when, on the advice of the sachems, he returned to Bethlehem once more. In the following June he came back again, with the message that the Brethren would soon begin to preach the Gospel among them.

As this was well received, Zeisberger at once began the erection of a log cabin for a mission-house. The Indians had now come to regard him as one of themselves. When, occasionally, an Indian child called after him, "Assaroni" (white man), it was corrected by its parents, saying, "No, Ganousseracheri is not an Assaroni; he is an Aquanoschioni" (the Iroquois name for themselves).

So great was the trust reposed in him that the grand council now made him keeper of its archives, depositing with him in the mission-house their entire collection of belts, strings of wampum, written treaties, letters from

colonial governors, and important documents of many kinds.

At the end of ten months, in June, 1755, Zeisberger went to Bethlehem, intending to return at once to Onondaga. But his work for the Six Nations was over. The French and Indian War prevented his going back, and when again the way was open, it was to the Delawares and not the Iroquois that he was sent.

During the six years of the war, Zeisberger was sent on many long and perilous journeys, and his life was often in danger. Yet through it all he came to no harm. His escape at the massacre of the Moravian missionaries at Gnuddenhütten, Pa., by a party of treacherous Monreys, on the evening of November 24, 1755, was truly providential. Having been sent from Bethlehem with messages to the Brethren at Gnaddenhütten on that ill-fated day, he was detained for several hours at the Lehigh Water-Gap by a company of Irish militia, who thereby saved his life. "Had I arrived at Gnaddenhütten a little earlier, I would have fallen into the hands of the savages," he says. "But such was not the will of my Savior. He would have me serve Him longer."

Shortly after the close of the war, a call for a teacher having come from Machiwihilusing, an Indian town on the Susquehanna, Zeisberger was sent there with Anthony, a Delaware convert. The journey was fraught with many hardships. In crossing the Broad Mountains, they crawled for miles at a time on hands and knees under the laurel-bushes, guided only by a pocket compass. Yet so great was their love of souls, they counted it all joy. "Anthony was as eager to bring souls to Christ," says Zeis-

berger, "as a hunter's hound is eager to chase the deer."

At Machiwhilusing a great awakening took place. Among the converts was Papunhank, a famous Indian preacher, who became a notable helper in the Indian work. This was the first prophet Zeisberger had won for Christ, and his joy was very great. "He rejoiced more over this convert," says Heckewelder, "than he would have done had he inherited a kingdom."

In the midst of his success, Pontiac's conspiracy came on, and the work was broken up a second time. Accused of being in league with those Indians whose hatchets were reeking with blood, the Moravian Indians were now in great peril. At length, to insure their safety, the governor of Pennsylvania ordered them to Philadelphia, where they were kept in confinement sixteen long months. Thither Zeisberger and other missionaries went with them, sharing the curses that were heaped upon them and ministering to their wants in many ways.

When peace was restored and the remnant of these Christian Indians was released—nearly half their number died in Philadelphia and were buried in the potter's field—the settlers refused to allow them to return to their homes. Zeisberger and Schmick were therefore deputed to lead them across the Broad Mountains to a site in the wilderness where they could live in peace.

On April 3, 1765, they began the journey with hearts full of hope. But the hardships proved greater than even Indians could bear. No game could be found, and food was not plenty. Once the hunger became so great and the cries of the women and

children so agonizing, that Zeisberger and Schmick retired for prayer while the hunters went out once more to seek game. Ere long, to the great joy of all, they returned with six deer.

At the end of five weeks the weary journey was ended, and on the east bank of the Susquehanna the foundations were laid for Friedenshütten (Tents of Peace), the first of thirteen Christian Indian towns founded by Zeisberger.

Great, indeed, was the joy of the Indians to be at home in the forest once more. As they went to the chase, fished in the river, or garnered their harvest, they sang the praises of God. "Beginning in this way, God will richly bless them," wrote Zeisberger. "Under such circumstances it is a joy to be among the Indians."

Ere long a great awakening began, and the wild Indians came from far and near to hear the Gospel. As Zeisberger preached, the power of God came so mightily upon them that they shook with fear and trembled with emotion.

By and by the settlement became so prosperous as to compel the admiration of all who saw it. The houses had windows and chimneys, and the church a shingle roof and a wing for a schoolhouse. Each family had a garden and orchard and a canoe moored to the bank of the river. The entire town was surrounded by a post-and-rail fence, and the streets were kept clean by a company of women, who swept them with wooden brooms and took away the rubbish.

In the autumn of 1767, a call having come from Goschgoschünk, a Monsey town on the upper Allegheny, Zeisberger was sent thither with Anthony and Papunhank. They found it a den

of heathenism; but next year Zeisberger returned with an assistant and three families of Christian Indians and began there the first Protestant mission west of the Allegheny Mountains. Tho the work met with bitter opposition at first and plots were twice laid to take Zeisberger's life, there presently began a turning to the Lord, and a few converts came to build their huts around the mission-house.

In 1770, an invitation having come from Packanke, a prominent Delaware chief, to settle in his domains on the Beaver, Zeisberger decided to remove thither, in order to separate his converts from their heathen surroundings. Descending the Allegheny and the Ohio in fifteen canoes, the little colony steered up the Beaver, and, selecting a site on its east bank, laid the foundations of Friedensstadt (City of Peace).

Soon after, a number of heathen Monseys came from Goschgoschunk to join the mission, and a great awakening began. On Christmas eve, Zeisberger had the great joy of baptizing Glikkikan, a famous Delaware warrior, who became one of his most able assistants. Great, indeed, was the change in this man. While attending church one day, he was so deeply moved that he walked home sobbing aloud. "A haughty war-captain weeps in the presence of his old associates. This is marvelous!" wrote Zeisberger. "Thus the Savior, by His word, breaks the hard hearts of the Indians."

Two notable events of Zeisberger's stay at Friedensstadt were his naturalization among the Monseys by formal act of the tribe and his visit to the capital of the Delawares, on the Tuscarawas, where, on March 14, 1771,

in the lodge of Netawatwes, he preached to the Indians the first Protestant sermon in the State of Ohio.

Meanwhile there was trouble at Friedenshütten. Tho the Iroquois had given the converts perpetual rights to the site of their town, they now sold the territory of which it was a part to Pennsylvania, and the whites began to crowd the Indians out. At the invitation of the Delawares, the mission was therefore removed to Ohio, the site selected being the Big Spring, a beautiful spot near the Tuscarawas, where the water gushed forth in a copious stream beneath a cluster of lindens and elms.

On May 3, 1772, Zeisberger arrived with the vanguard of the colony, and early next morning began to break ground for Schönbrunn (Beautiful Spring), the first Christian settlement in Ohio. Here was presently erected the first church and the first schoolhouse in this great State, which now numbers churches and schools by the thousand.

The Delawares took great interest in the town, and came often to watch its progress. So eager was Zeisberger to win them for Christ that he frequently laid down his ax, and sitting on the tree he had felled, preached to them the Gospel.

About this time Zeisberger's health began to decline. He was weak and ill, yet no disease was apparent. By and by he was led to confess that it was the result of self-denial. In order to save expense he had been allowing himself only the coarsest fare and that in very small quantities. "He never would consent to have his name put down on a salary-list," says Heckewelder, "or become a 'hireling,' as he termed it; saying that altho a salary

might be both agreeable and proper for some missionaries, yet in his case it would be the contrary."

In this fertile valley, which became the scene of Zeisberger's greatest triumphs and his sorest sorrows, two other Christian Indian towns soon after came into being—Gnaddenhütten (Tents of Grace), on the Tuscarawas, and Lichtenau (Meadow of Light), on the Muskingum. Manned by faithful missionaries, with Zeisberger as superintendent and Heckewelder as principal assistant, a time of unequaled prosperity now came to the mission.

The wild Indians came in great numbers to listen to the Gospel, and the chapel at Schönbrunn, tho able to accommodate 500, proved often too small. Among the converts were chiefs and captains and councilors renowned throughout the Delaware nation, and so great was the material prosperity that the fame of the settlements spread far and wide.

Meanwhile the Revolution was coming on, bringing dark days for the mission. True to Moravian ideas of duty, the Christian Indians maintained the strictest neutrality, and through Zeisberger's influence, the great hordes of the Delawares remained neutral also. The service thus rendered proved of untold value to the colonies. "While the Church of God enshrines Zeisberger's memory as an apostle," says Bishop de Schweinitz, "America must call him a benefactor, because he averted a blow that would have made her children east of the Alleghenies wail with anguish. If 10,000 savages had advanced from the west, incited by the demon of war, that changes an Indian into a fiend, the result would have been fearful."

It was, however, a trying time for the mission. The whole Indian country was in a ferment, and war-parties, passing to and fro, stopt often at the Christian towns. Yet the work was carried on quietly and efficiently, the converts growing in grace and their number being added to almost every day. Faithful efforts were made to reach the warriors also, and the Gospel was boldly proclaimed to the painted braves with their nodding plumes who frequently filled the chapel at Lichtenau.

Presently, however, the situation of the mission became critical in the extreme. Occupying the middle ground between the frontier settlements of the colonies and the western outposts of the British, the Christian Indians incurred the enmity of both. The British blamed them for holding back the hordes of the Delawares; and the Americans, ignorant of the benefits thus derived, regarded them as allies of the British and their towns as rendezvous for savage raiders.

The missionaries were often in peril, and more than once Zeisberger narrowly escaped with his life. In July, 1779, when about to start from Lichtenau to Schönbrunn, he heard that Simon Girty, an adopted Seneca who had forsaken the colonies and joined the British for pay, was on his trail, with orders to bring him alive to Detroit, or shoot him and take his scalp. But Zeisberger paid no attention to the warning. "My life is in the hands of God," he said. "How often has not Satan desired to murder me? but he dare not; I shall ride to Schönbrunn." On the way Simon Girty was lying in ambush, but through unintentionally taking a

wrong path, Zeisberger was saved from his hand.

Not long after he was in imminent danger again. A heathen Indian who came to Schönbrunn to see him, suddenly drew a tomahawk from under his blanket, exclaiming, "You are about to see your grandfathers!" As he lifted his hand to strike, a convert who had followed him in seized the weapon and snatched it away from him. Zeisberger, calm and unmoved, talked to the would-be murderer with such "serious friendliness" about his soul that he was converted and became a useful member of the mission.

Fully engrossed by his work, Zeisberger had long since resolved not to marry. But in 1781, having been called to an important synod at Bethlehem, he yielded to the persuasions of friends, who begged him not to face a dreary old age alone, and on June 4 was married to Miss Susan Lecron, of Litiz, who proved a worthy helpmate for him. A week later, he and his bride began the long journey across the mountains, arriving at Schönbrunn on July 17.

The mission had now become so offensive to the British at Detroit, that a plot was laid to break it up. Accordingly, in August, 1781, a band of 300 men, Indians and whites, led by the Half King of the Wyandottes and accompanied by British officers bearing the British flag, appeared in the valley, and, encamping at Gnaddenhütten, held councils day after day to decide the fate of the missionaries. At length, on September 3, a difference of opinion having saved them from death, they were imprisoned. Then the mission premises were plundered and the Christian Indians ordered from their towns.

On September 11, the whole body of converts and the missionaries, closely guarded by the Half King and a band of Delawares and Wyandottes, began to journey toward the north, leaving behind them their pleasant homes, their gardens and orchards and their great stores of unharvested corn. On reaching the Sandusky, their captors suddenly left them alone in the wilderness with almost nothing to eat. Shortly after, the missionaries were ordered to Detroit to be tried as American spies, but they were promptly acquitted and allowed to return to their charges.

As winter came on, the sufferings of the homeless band on the Sandusky became excessive. Nevertheless, a little settlement (Captive's Town) was started, and a church was erected. Presently, however, starvation stared them in the face. The missionaries were reduced to a pint of corn a day, and the bitter cold made the hunger more unbearable. In this extremity, permission having been obtained from the Half King, some 150 of the converts went to the Tuscarawas Valley to gather the corn they had left.

Driven from their homes by the British, these peaceful Indians were now to suffer the consequences of American distrust. Charged with complicity with some awful massacres that had recently taken place, they were made prisoners at Gnaddenhütten by a company of militia under the command of Colonel Williamson, and on the morning of March 8, 1782, were butchered in cold blood and their scalps taken. No event in American history so sadly mars its pages as this.

These martyr Indians met death like heroes. When told, the night before, the fate that awaited them, they

sang hymns and prayed and exhorted one another, Abraham, the Mohican, taking the lead. In the morning, when asked how soon they would be ready, they replied: "We are ready now. We have committed our souls to God."

Meanwhile Zeisberger and his co-workers had been ordered to Detroit. As this seemed to involve the breaking up of the mission, Zeisberger was sorely distressed. When, on March 15, he parted from his sorrowing converts, "it was with an agony like the agony of death," so Heckewelder says. One week later, when the news reached him of the slaughter at Gnadendhütten, the old man's cup was full to the brim. "Where shall we find a retreat?" he wrote in his journal. "Nay, but a little spot of earth whither we may flee with our Indians? The world is not wide enough. From the whites, who call themselves Christians, we can hope for no protection; among the heathens, we have no longer any friends. We are outlawed! But the Lord reigneth. He will not forsake us."

Arriving at Detroit, the missionaries were given the alternative of remaining there or going to Bethlehem. At length, however, having secured permission from the Chippewas to settle on their hunting-grounds along the Huron River, Zeisberger was allowed to gather his scattered flock together, and on July 22, 1782, near the present site of Mount Clemens, Mich., he laid the foundation of New Gnadendhütten.

Four years later they were forced to move again. The Chippewas having intimated that they were no longer welcome, and Congress having ceded to them a large tract in Ohio, in-

cluding their old homes on the Tuscarawas and Muskingum, Zeisberger decided to lead them thither. After a perilous journey on both lake and land, they reached the Cayuga on June 8, 1786, and a few miles south of the present site of Cleveland, Ohio, began to erect huts and plant corn, deeming it best not to go farther until after harvest. Finding it impossible to return to their old homes on account of the opposition of the Indians, they remained at this place—Pilgerhuh (Pilgrim's Rest)—one year, and then, in the spring of 1787, removed to a better site on the Huron River, in Erie County, Ohio, where New Salem was founded.

Here the mission flourished so greatly that Zeisberger's youth was renewed and he forgot his afflictions. As of yore, the wild Indians flocked to hear the Gospel, and there were many conversions, among them the great chief Gelelemend, a man of some note in American history.

But ere long an Indian war broke out, and again missionary work was brought to a standstill. Fearing a repetition of the slaughter at Gnadendhütten, Zeisberger took his Indians to Canada, and in May, 1791, began a settlement—the Watch Tower—at the mouth of the Detroit River, near the present site of Amherstburg. A year later, the British Government having made them a grant of land on the Thames River, in western Canada, they removed thither, beginning a settlement at Fairfield.

Tho the new town prospered greatly and promised to be permanent, the hearts of many of the older Indians were still in their far-away homes in Ohio, and in 1798, Congress having renewed the grant made in 1785, Zeis-

berger decided to return there with such as desired to go.

To the old hero, who had been forced to move so many times, this last journey was a joy and not a sorrow. Yet the parting with the converts who remained at Fairfield was a sore trial. On August 15, when he took his departure, the whole town gathered at the river to bid him farewell. "He grasped each by the hand with emotions too deep for utterance," says his biographer. "Precisely at noon he entered a canoe, paddled by

October 4, a little village named Goshen was laid out on a site not far from Old Schönbrunn, and Zeisberger was soon at work in the valley again, preaching in the chapel and seeking the salvation of the wild Indians who came often to see him.

Ten years longer he was permitted to labor, and then, on November 17, 1808, God called him home. To the end, the remarkable preservations that had marked his career were continued. On awaking one morning a few months before he went home, he



SCHÖNBRUNN, WHERE ZEISBERGER BEGAN THE FIRST CHRISTIAN SETTLEMENT IN OHIO IN 1772

three young Indians who begged for the honor, and put off from the bank amid the sobs of the converts. Thirty-three of them, forming the colony for the Tuscarawas Valley, followed in other canoes."

The mission had won great favor with the surrounding white settlers, and as Zeisberger passed down the river, they hailed his canoe that they might bid him farewell and give him the best fruits from their gardens and orchards.

Arriving at the Beautiful Spring on

found a huge rattlesnake coiled up under his pillow. It had lain there all night, yet had done him no harm.

On November 20, 1908, the one hundredth anniversary of his laying away in God's acre at Goshen, great meetings were held in the Ohio valley, that had been the scene of his labors. People came from far and near to do him honor; and as they stood around his grave, it was decorated by the children of the near-by schools with bright blossoms and boughs of living green.

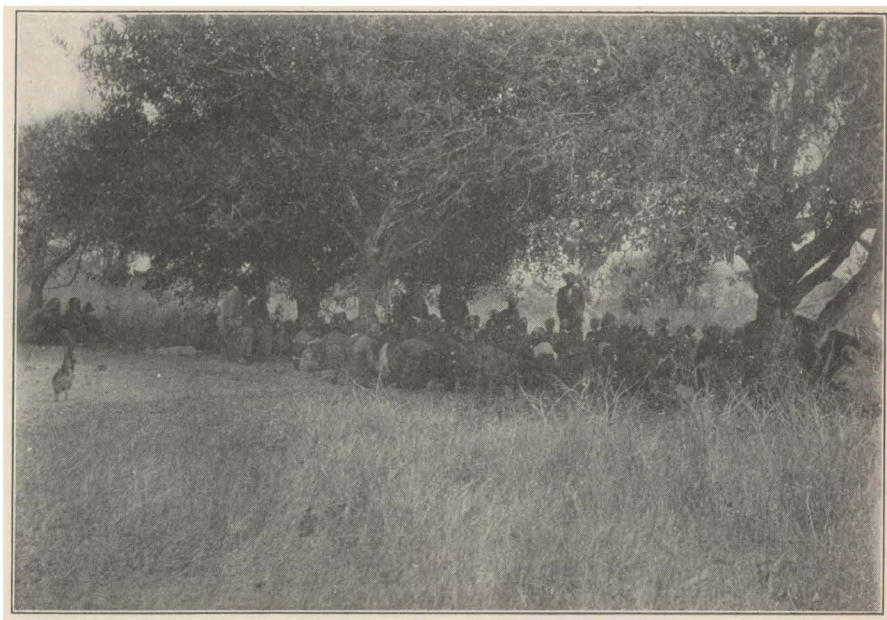
MEMORABLE MISSIONARY DATES FOR NOVEMBER

PREPARED BY MISS BELLE M. BRAIN

- Nov. 1, 1858.—Queen Victoria became Empress of India.
See "Lux Christi," by Mason.
- Nov. 3, 1631.—John Eliot arrived in Boston.
See "Encyclopedia of Missions."
- Nov. 3, 1721.—Hans Egede reached Greenland.
See "Heroes of the Mission Field," by Walsh.
- Nov. 3, 1797.—Ordination of John Theodosius Vanderkemp, of South Africa.
See *MISSIONARY REVIEW*, June, 1895.
- Nov. 3, 1819.—Pliny Fisk and Parsons sailed for Smyrna.
See "Encyclopedia of Missions."
- Nov. 3, 1869.—Dr. Clara Swain sailed for India.
See "Eminent Missionary Women," by Gracey.
- Nov. 4, 1803.—Birth of Sarah Boardman (Mrs. Judson).
See "Life of Adoniram Judson," by Edward Judson.
- Nov. 5, 1632.—John Eliot ordained as teacher at Roxbury.
See *MISSIONARY REVIEW*, March, 1900; p. 176.
- Nov. 5, 1790.—Birth of Charles Rhenius.
See "Men of Might in India Missions," by Holcomb.
- Nov. 5, 1884.—James Hannington sailed for Africa.
See *MISSIONARY REVIEW*, September, 1909.
- Nov. 6, 1859.—Crew of the *Allen Gardiner* murdered.
See *MISSIONARY REVIEW*, May, 1892; p. 376.
- Nov. 6, 1878.—Alexander Mackay reached Uganda.
See "Mackay of Uganda," by his sister.
- Nov. 9, 1809.—Birth of Robert Hume.
See "Encyclopedia of Missions."
- Nov. 11, 1793.—Wm. Carey reached Calcutta.
See any life of Carey.
- Nov. 11, 1895.—Armenian massacre at Harpoot.
See "Encyclopedia of Missions"; also *MISSIONARY REVIEW*, July, 1896.
- Nov. 13, 1895.—Death of Cornelius Van Dyck, of Syria.
See "Encyclopedia of Missions."
- Nov. 14, 1833.—Arms and Coan sailed for Patagonia.
See "Adventures in Patagonia," by Titus Coan.
- Nov. 14, 1865.—Death of Pastor Harms.
See *MISSIONARY REVIEW*, July, 1899.
- Nov. 15, 1758.—Death of Hans Egede.
See "Heroes of the Mission Field," by Walsh.
- Nov. 15, 1875.—Stanley's letter appealing for missionaries for Uganda appeared in the *London Daily Telegraph*.
See "Uganda's White Man of Work," by Fahs.
- Nov. 16, 1816.—John Williams sailed for the South Seas.
See "Modern Heroes of the Mission Field," by Walsh.
- Nov. 16, 1823.—Goodell reached Beirut.
See "Old-time Student Volunteers," by Trumbull.
- Nov. 17, 1808.—Death of David Zeisberger.
See article in this number of the *REVIEW*.
- Nov. 17, 1817.—John Williams arrived in the South Seas.
See "Modern Heroes of the Mission Field," by Walsh.
- Nov. 19, 1810.—Birth of Elias Riggs, of Turkey.
See *MISSIONARY REVIEW*, April, 1901.
- Nov. 19, 1875.—Opening of the Doshisha, Japan.
See "Life of Joseph Hardy Neesima," by Davis.
- Nov. 20, 1835.—Asahel Grant reached Persia.
See "Encyclopedia of Missions."
- Nov. 20, 1839.—Martyrdom of Williams and Harris on Erromanga.
See any life of John Williams.
- Nov. 22, 1750.—Schwartz preached his first Tamil sermon.
See "Men of Might in India Missions," by Holcomb.
- Nov. 22, 1803.—Birth of Dr. Dwight, of Turkey.
See "Encyclopedia of Missions."
- Nov. 24, 1705.—Ziegenbalg and Plutschan sailed for India.
See "Men of Might in India Missions," by Holcomb.
- Nov. 26, 1854.—Death of Robert Hume.
See "Encyclopedia of Missions."
- Nov. 26, 1881.—Ludwig Krapf of South Africa, died on his knees in prayer.
See *MISSIONARY REVIEW*, November, 1892.
- Nov. 28, 1814.—Bishop Middleton landed at Calcutta.
See "Pioneers and Founders," by Yonge.
- Nov. 29, 1829.—Birth of Madame Coillard.
See "Eminent Missionary Women," by Gracey.
- Nov. 29, 1847.—Whitman massacre.
See "Marcus Whitman," by Mowry; also "Marcus Whitman," by Eells, and *MISSIONARY REVIEW*, September, 1902.
- Nov. 30, 1812.—Death of Harriet Newell.
See "Mission Stories from Many Lands."
- Nov. 30, 1841.—Founding of Edinburgh Medical Missionary Society.
See "Encyclopedia of Missions."

Suggestions for a Program on David Zeisberger

1. SCRIPTURE LESSON: "In Journeys Often."—2 Cor. 11: 23-28.
2. HYMN: "Old Indian Hymn."
For the music see "Samson Occom," by W. De Loss Love.
For the words any appropriate hymn written in common meter, double, may be used.
3. QUOTATION: "A true missionary never knows defeat."—*Rev. A. A. Fulton*.
(To be used as a wall motto and memorized.)
4. SPECIAL MUSIC: (a) The We-ton Song. (b) Indian Choral—"A Sacred Song of Peace."
See "Indian Song and Story," by Alice C. Fletcher. This music may be rendered by either voice or violin.
5. MAP: A large map of the United States should be used. Tho the exact location of all Zeisberger's stations can not always be found, a very good general idea may be given of his journeys.



REV. W. C. WILCOX PREACHING TO THE TONGAS

THE GOSPEL AMONG THE TONGAS

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

The name Tonga is generally applied to all the tribes in the Portuguese Possessions from Zululand north to the Sabi River. In 1881, I found a number of these people in Durban, where they had come for work. They were despised by the Zulus, and by the whites, and were not considered as trustworthy as the Zulus.

No regular mission work had then been done for the Tongas, nor was there a missionary among them anywhere in the Portuguese Possessions. When Mr. Pinkerton passed through Inhambane in 1880 on his way to Umzila's kingdom, he remarked on the great number of Tongas at Inhambane without a missionary. A year later the writer, his wife and young child came to begin work among them.

About this time some converts of the Swiss Protestant Mission at Spen-

loken, returning to their old homes, began to spread the gospel on the Limpopo River and in the region of Lorenzo Marques. While it was encouraging to see the zeal with which the native converts could push the work among their own people, it was soon evident to their missionaries that there was need of a closer inspection and guidance than could be given from a station several hundred miles away. Thus Mr. Berthoud, of the Swiss Mission, was called to Lorenzo Marques, and eventually others followed, till now this mission has some six stations fully manned, covering the whole country of the Delagoa Bay, Tongas, from Zululand to the Limpopo River. Its membership numbers over 2,000, and at Lorenzo Marques it has built one church at a cost of \$20,000, which will seat about 1,000

people, said to be the largest native church in South Africa.

Until quite recently the natives have been left very much to themselves, being only visited occasionally by missionaries coming from a distance, who know little of their language and customs, and who stayed only long enough to baptize and give the communion. But the number who have been reached by a voluntary native agency must be very great, as their little communities and places of worship are found all over the land, sometimes even crowding one another. This is the wonderful feature of the work. The Tonga young men and boys, on account of the poverty of their own land and the alluring prices paid for native labor in the diamond and gold mines, have been attracted to these centers, where they have come under the influence of different missionary societies. First, interested perhaps in the open-air meetings, they have been drawn into the night schools, and when they have given some evidences of conversion, and they were ready to return to their homes, they have been given books and exhorted to let their light shine among their own people. Sometimes they have been baptized and given certificates of church-membership; some have had licenses as lay-preachers, and some have even been allowed small salaries for extending the gospel among their own people.

There is something very attractive and encouraging in such a spontaneous spread of the gospel. It appeals to Christian givers and is in line with what we expect from the living Word. It is encouraging also to missionaries, for one may live in a flourishing city surrounded with all the comforts of modern civilization, and by the work

in the night school and preaching in the compounds converts are made who carry the Gospel into these places, where it is so hazardous for the missionary to live.

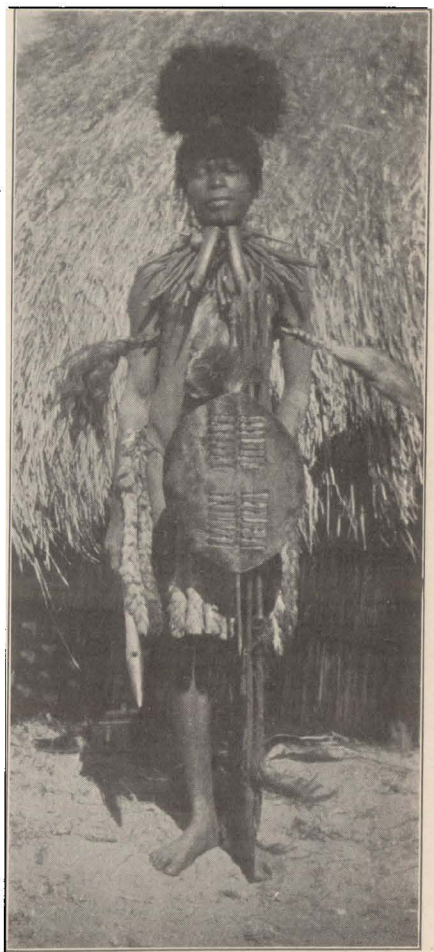
It is most encouraging in results. The missionary who lives on a station where he comes in touch with the home life of his people makes out his annual report with a great deal of misgiving. He begins with the growing children and follows with years of watching and training. Nevertheless, those upon whom he has set his fondest hopes often disappoint him. He reports so many baptisms and additions this year. But he does not know where they will be next year. What a relief it would be if after a short tutelage in the most interesting and vigorous period of life his converts would go away where he could not observe them too closely. Then if he could hear that they were still persevering and making converts among their own people, that would be just grand. Possibly this kind of attractiveness has had not a little to do with bringing the policy of the city work very much to the front of late. The gold of the Rand has been enthusiastically spoken of as having been put there by divine plan in order to call together the natives from the distant unhealthy districts, where they can be evangelized in safety by the missionaries and thus extend the gospel to their own people. The voluntary spread of the gospel by the natives around Delagoa Bay has been spoken of as most wonderful, surpassing all previous experiences.

In company with a pastor of a Zulu church, we met not long ago with sixteen young men who claimed to be the leaders and preachers of

some eight churches in our connection, with 170 baptized members. They gave us the names of 28 others, making 44 in all who are regarded as preachers. They have a chairman to their synod, and hold regular meetings and schools in all the eight places where they have churches, besides in some out-stations. We saw seven of these churches and were surprised to see how well they were built. In all we found Zulu books and young people who could read, sing and pray in Zulu tho it is not their native tongue. It required work and not a little of their hard-earned money for these boys to build these houses, carrying the reeds, clay and poles long distances. It took time and patience to teach so many how to read in a foreign tongue. And there was no government grant or aid from any missionary society. We can not but admire such zeal and energy. Whatever may be the motive, surely it is better to be so engaged than to spend the time in drinking and heathen festivities, as many do. We questioned these leaders as to where they were converted and who taught them to read Zulu. One said he learned in a night school taught by one Paul in Barberton; and where did Paul learn? "In a night school taught by a missionary in Pretoria." But many of them had had no other teacher but the work-boys who had learned in the night schools in the gold fields. "What do you get for teaching here?" "Nothing at all but the reward from the Master."

If I had had no other knowledge or experience but what I saw in a few days' stay, I might have come away as full of enthusiasm for the wonderful work as others have done. But,

unfortunately, I had another view of the picture which in the interests of Christ's kingdom ought to be shown. It is the view from the standpoint of



A TONGA WARRIOR

the Swiss Mission. It is chiefly from facts obtained by my own observation, and drawn from them in explanation of what I had seen. They seemed to be rather reluctant to admit the facts, which could not be denied. Since coming to Delagoa Bay, less than twenty years ago, these faithful missionaries have published some 3,500

separate pages in the dialects of the natives. The New Testament has been printed in two dialects, and the manuscript is now about completed for the whole Bible. Judging from the houses which I saw and their cost, they must have put in not less than \$40,000 in buildings. They came into this field when it was practically vacant and when it had the reputation of being the white man's grave. They have been the only missionaries to live here throughout the year, and are the only missionaries to do any work except a small hymn-book in the language of the Delagoa Bay Tongas and make permanent improvements. They have not only ministered to the souls of those people, but nearly every one having had a medical training, they have supplied the place of doctors in places where doctors could not be obtained. There is scarcely any case in medicine or surgery which they do not undertake to do, from extracting a tooth, setting a broken bone, to a difficult case of parturition. I have seen one of these missionaries extract some twenty teeth before breakfast on a visit to one of his out-stations, most of them being crumbling roots.

Take one example of the difficulty facing a missionary located in this field. It costs \$2,500 to build a house in which it would be safe for him to live in this country, and it took him a long time to build it, as the materials had to be carried upon the heads of natives miles through the blistering sand. He lived in a reed hut for a year while the house was being built. This is the only mission-house in the whole country, except those of his confreres. He has spent years in learning the native dialect and preparing books. He has a good stock

of medicines and surgical instruments, and as he goes about doing good, at first the people receive him gladly in every village. But one day a change comes in one of the nearest villages to his place. A young man who has been away to work at Johannesburg returns with a certificate of church-membership and a license as a lay-preacher, and the people have no further use for the missionary, not even to pull a tooth. He sees the young man and does everything he can to work in harmony with him. But no, he belongs to another denomination. Worst of all, he has learned to read another language and brings with him a supply of foreign books and pretends he can not understand the missionary's books, altho they are in his own language. The young man is very zealous and gathers all the young people around him in his own village and they have classes and services, and soon they build themselves a church, altho it is so near the missionary's house that he can hear them singing when they have service. They send for their missionary and he comes and is wonderfully pleased with the work and baptizes those whom the leader presents as worthy candidates, and returns leaving the people to carry on the work in their own way. It is not merely that the missionary is henceforward shut out of that village, but an aggressive influence goes out to other places and touches his work in many points. Converts are made who start new work in other villages, which are in turn closed up. Girls from his mission are enticed away by the young men. The leader of the work is discovered in criminal relations with a woman of his church. He disciplines his own members and re-

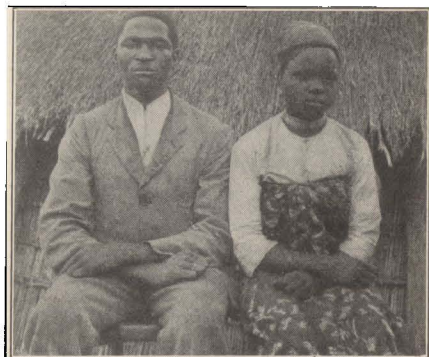
ports the leader to his missionary, who comes down and listens only to the accused man's friends, who lie for him, and the missionary returns leaving the leader still in charge.

The only ceremony of marriage among the Bantu tribes is connected with the payment of *lobola* to the bride's father or owner. For the woman is practically property. With the Zulus, when the transaction is closed, there is a feast and a dance. So that the word often used for marriage is *ukugcagciswa*, "to be danced." The custom among the Tongas is practically the same. The Swiss missionaries do not, therefore, recognize anything short of this as a legal marriage. This, of course, does not apply to regular Christian marriages, in which case *lobola* is not allowed. This would seem to be the only clean and respectable way, and if they do not adhere strictly to this rule it opens the way to all sorts of loose relations. I saw enough to convince me of this.

What confusion must certainly ensue when these night-school converts return to their homes and take women and live with them without any kind of a ceremony at all, and extend their influence in every direction. I was told in one place that they have a custom quite as convenient for getting rid of a wife. When her husband is tired of her he gives her money in lieu of a writing of divorcement and tells her to go. They profess to have taken this law from the law of Moses. Another custom is for a widow to find a man and take him without any ceremony or *lobola* and build up the house of her deceased husband.

While there is great need for

missions in compounds and city centers, no such scheme for the extension of Christ's kingdom can do away with the necessity of the missionaries dwelling among the people, learning their dialects; and coming in touch with their home life. Converts made in a few months in a night school still need to be tested by long and faithful discipline; there can be no



A TONGA CHRISTIAN LEADER AND HIS WIFE

short and cheap process for building up Christian character.

Unless missionaries see their way to follow up their converts by sending missionaries to dwell among the people, they should advise them to connect themselves with the nearest Protestant mission, and should never give them encouragement not to do so by baptizing them and making them occasional visits. It is against all reason and experience that raw heathen after a few months in a night school are fit to become leaders and guides of their people in the divine life. It is practically certain that unless they do come under the guiding hand of missionaries of experience, they will eventually develop Ethiopianism and all its attending evils.

THE AFRICAN AS A GOSPEL-WORKER IN NATAL

BY REV. J. P. BRODHEAD, NATAL, SOUTH AFRICA

How far can the African native be used to much advantage in mission work among his own people? This important question is increasingly agitating the minds of the African missionaries, and others interested in spreading the Gospel among the native peoples of that continent.

It is undeniable that the native is a most necessary adjunct in the successful prosecution of Gospel work. The continent of Africa occupies the unique position of being the only really large pagan area, geographically, without a written language. China, India and Japan have each their written form of speech; and in these lands the native preacher and teacher is indispensable. He not only knows the customs, manners and habits of the people among whom he labors, but in the prevailing systems of education he has shared with them in intellectual training; he is familiar and well acquainted with the religious ideas and ideals dominating the minds of the people, and with their superstitions and fears. As deeply and as bitterly as they feel, and grope after a hope which is never theirs, so has he felt and groped in the darkness of his own life. In short, he is one of them, and knows life as they know it, in bitter heart experience. But in some way his spiritual eyes were opened, and through the great mercy of our Lord Jesus Christ he was enabled to apprehend the voice of mercy, and peace and forgiveness found way to his heart; then God called him to go and be His "witness." Mark it! His witness! This, according to the first and second chapters of the Acts of the Apostles, is the call of God to His ministering servants in this dispensa-

tion, "Ye shall be *witnesses* unto me."

Thus the native preacher, saved by the Gospel, his heart imbued with its love and inspired by its spirit, goes forth to meet the people in their life-environment. Now, from this time onward, he not only knows the need, but knows as well the only remedy. His harvest-field is open before him. What faithfulness and heroism have many times been displayed therein! Take "Pastor Hsi" of China, and his work, for an example. What an advantage such a native must have over any "white" missionary, who has everything to learn. Language, customs, habits, beliefs, and many other difficult and perplexing questions must be successfully dealt with before he can reap large harvests.

In Africa these arguments are even more forceful. The fears, superstitions and evils of the people are as far-reaching and as deep-seated. The new missionary must learn the native language; he must understand their customs, manners and habits; he longs to discover what they believe and why they believe what they do. He turns hopefully to his task and seeks books and literature upon the subject in hand. Imagine his dismay as he ascertains that but very little help is to be obtained from this source! Not even a written form of speech is to be found, emanating from the native mind. If anything is to be evolved from the appalling darkness of African heathenism it must come through the missionary. So instead of finding many helps, he has additional burdens thrust upon him. The jargon of sounds coming from the lips of the natives all around him, many of which sounds are unexplainable and inde-

scribable, must be reduced to some written form, so naturally he turns to the letters of his own alphabet. You know the sound cloth makes as it is swiftly and deftly torn by the hands of the salesman. Would you think you could pronounce that sound by such a grouping together of letters as "h-x-e-b-u-l-a"? There it is in Zulu, but to describe it on paper is impossible.

Over such difficulties, and others, has the missionary labored in South Africa. At present, some literature helpful to the newer missionary is to be found, but the quantity is very small. But the missionary labors on, God reigns, and the reward for "faithful" service is sure. He studies, works with his hands, teaches and preaches, and at times is encouraged by a measure of divine blessing. Much of the time progress, however, seems slow. His task, as he stands single-handed and alone, is trying. Then a change comes, like a refreshing cooling rain after a hot day in summer. The call of God comes to some one, a converted man, to "witness." Of books he knows nothing. To write is much harder than plowing; in fact, it is impossible to him. But he knows the people and their need; and by his own bitter past experience, and deliverance therefrom, he knows the remedy. Some broken pieces of Scripture come to his mind and burn in his heart. He knows how to pray, and he goes forth. To his own people he is as a light-house on a rock-bound coast, or a rescue-party sent to deliver. What is the result? Spiritual prosperity bursts forth. At the same time he persistently yet laboriously learns to read and write. "What ridiculous things those marks are, which the mis-

sionary puts on paper! The paper itself is strange! I can't understand; but my missionary says, 'it's true, so I believe it.'" Thus he reasons in his mind and the perspiration streams down his face, as, full-grown man that he is, he stumbles along.

Such was Mpolosa, a man of over forty years of age before he ever held a book in his hand. Others of his own people might go to the beer-drinks, but he would go to his books. So also was Hulumene, another "noted" Zulu preacher. How many might be spoken of!

Overseeing Native Workers

To what extent the native may be used in Gospel work is a problem that is being worked out to a practical conclusion. Different mission societies laboring in South Africa are not uniform in the degree of importance to be placed upon the help of the native, and his place in the work; some using him more freely and depending more fully upon him than others. Some points of experience, however, have already been arrived at over which, in their certainty, there can be no conflict of opinion. Chief among these is the fact that the native must be overseen and directed in his labors, by some mind other than his own. He can be used to execute, but can not, as a rule, initiate. Hence the need that the missionary be a person of forethought, and able to plan. The power of example also goes a long way, on the part of the missionary, in pushing the native out in his work. Further, in the matter of control over the native by the missionary, it goes without saying, almost, that this must be of the right kind. It does not do for the missionary simply to issue his

orders, then expect the native to carry them out without any measure of investigation on the part of the missionary as the outcome. He must be on hand to see that the plans given are followed out correctly; and by wise and judicious control "lead" and not "drive" his native helpers. Many missionaries fail right here. As a result the "wheels" of the work become clogged; dearth, instead of prosperity, abounds, discouragement follows. At times the native preacher "falls by the wayside"; and the unwise missionary throws upon him the blame of the whole, whereas, many times, had that

necessary "something" been forthcoming from the missionary, whatever it may have been, in his control over and care for his native helper, failure probably would have been averted. His failure permitted, if not caused, his native to fail.

Hence we conclude: Use the native freely. He is not able to do all the work by any means, but he has his important place. Responsibility should be put upon him as he is able to bear it; he should be led and directed in his work. Divine blessing *must* come upon united effort thus exerted, to the salvation of many.

CHRISTIAN ENDEAVOR MOVEMENT IN MISSION LANDS

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Movement

Last autumn a series of thirty conventions were held in different parts of Great Britain and Ireland, which were attended by great throngs of young people, while mayors and members of the city councils spoke in the highest terms of the ideals of the Society and the character of the members.

Following the meetings in Great Britain came a series of large Christian Endeavor gatherings on the Continent, in Christiania, Norway, Berlin, Nimes in France, and Barcelona in Spain. The King of Norway assured us of his interest in the cause, and gave me the impression that he desired to rule his people as a truly Christian monarch. In France, where there are over 150 societies, the national convention in the ancient city of Nimes was crowded, and the meetings were characterized by enthusiasm and genuine spirituality. In Germany, there are 600 societies and the interest in the movement is correspondingly great.

Perhaps the most interesting convention in the series was held in Barcelona, this being the Third National Convention of the Spanish Endeavorers. The Protestant forces of Spain being comparatively small, there are only 50 societies in this land, but they make up in enthusiasm and interest what they lack in numbers. At some of the meetings of this convention in Barcelona more than 1,200 people were present. No Protestant meeting-place in the city could hold the audiences, so that a large theater was hired for Sunday, and a dance hall for the week-day meetings. The Wesleys, Baptists and Congregational missions in Spain all contributed their quota, and their members met together in most brotherly concord, while Bishop Cabrera's societies of Madrid were well represented, and the Bishop's son was one of the speakers.

The aged and beloved Don Cipriano Tornos of Madrid, who, before his



THE CHRISTIAN ENDEAVOR CONVENTION AT BOMBAY

conversion to Protestantism, was chaplain to Queen Isabella II, and who gave up a most promising career because of his convictions, also came to this convention.

In other countries of Europe, the Society is gaining a strong foothold, as in Finland, Hungary, Switzerland, Russian Poland, and Macedonia. From Australia, too, came tidings of great conventions of unusual interest.

Some interesting incidents of Christian Endeavor conventions in foreign missionary lands have recently come to notice. Rev. J. E. Newell, of the London Missionary Society, president of the Samoa Christian Endeavor Union, writes of a delightful rally held by the Society in the training school at Malua, at which many of the students told of what Christian

Endeavor had done for their spiritual life. "Five years ago," says a native, "I joined this blest fellowship. I have learned here the blessedness and joy of private prayer. It was here that I heard the appeal which I could not resist. He who hears the trumpet blown, and does not prepare to fight, upon his head rests the disgrace of neutrality—an impossible attitude in this warfare. I heard the call and I am going."

Mr. Newell tells us also that he has just visited the Ellice Islands, where he found many Christian Endeavorers. In one island, with a population of 188, there are 80 Christian Endeavorers—about 40 per cent of the whole population, a far larger proportion than is to be found in any other Christian community in the world. The societies on

another island have contributed from their poverty no less than \$300 for mission work, most of it for communities outside of their own island. Another young man from the Malua Society went as a missionary to New Guinea to a tribe which had been most hostile to missionary labors. After only a year's service, he was called to his reward. Then the people among whom he had labored came to the missionary and begged permission to *put some white stones on his grave*, as a mark of their affection and respect.

In China, Christian Endeavor work has long been a vigorous plant in many of the missions, but it has not until recently largely found its way into the China Inland Mission. Rev. Henry T. Ford of that mission now writes of its especial helpfulness in lending a great impetus to Bible-study. He says that the prayer-meeting, with the consequent need to study the topic, gives good occupation to the Chinese Endeavorers for Sunday afternoons, many of whom can not be called "young people," as some of them are well beyond the limit of threescore years and ten.

This missionary finds the same difficulty which some Endeavor leaders find at home, in that their younger members are content with a verse of Scripture or a few remarks that do not bear strictly upon the subject, so he gets them to hand in strips of paper, as their names are called, with reference on the topic of the day. After the meeting he looks up the passage and issues a list in the order of merit, thus stimulating them to earnest and careful Bible study.

The recent arrival of Rev. and Mrs. Edgar E. Strother in China, as field

secretaries of the China Christian Endeavor Union, has greatly strengthened the work. An all-China Christian Endeavor Convention held in June, in the city of Nanking, was attended by hundreds of native Christians from many parts of the empire, and was one of the most influential as well as one of the largest Christian conventions ever held in China.

Dr. Robert A. Hume tells of a splendid Convention held in Ahmednagar, the largest ever known in western India. There was a registration of 1,371 delegates and visitors, and simultaneous sessions were held two and three times a day in the two large churches of the American Board's mission. Many of the addresses by native Christians, Dr. Hume tells us, were of a very high order, and a charming feature of the convention was the reception of messages from the Christian Endeavor Unions of Boston, New York, Chicago and San Francisco, which gave the Christians of India a realizing sense, such as they had never had before, of the genuine fellowship that unites all in the bonds of Christian love and service.

The next world's convention will be held in Agra, India, the famous city of the Taj Mahal, in November, 1909. It will be the first great interdenominational and interracial gathering of the kind ever held in India, and promises to be a meeting memorable not only in the annals of Christian Endeavor, but of all the evangelical forces of India.*

* The American delegates have secured accommodations on a great excursion steamer which will take them not only to India, but afterward to Burma, the Philippines, China, Japan, and Hawaii, and in all these countries minor Christian Endeavor conventions will be held.

THE CHURCH AND MISSIONS ACCORDING TO PAUL

BY REV. WILLIAM SHEDD, URUMIA, PERSIA
Missionary of the Presbyterian Church

The doctrine of missions is closely related to the doctrine of salvation (Romans x., 14, 15), and also forms a part of the doctrine of the Church. If the work of missions is a universal duty of the Church, then the doctrine of missions must be fundamentally involved in the teaching of Holy Scripture concerning the Church. The apostle to the Gentiles conceived of the Church in a form which implies world-wide missionary work as one of its essential functions.

The epistles of St. Paul contain no exhortation to preach the Gospel to the unbelieving; this work is not included in the list of spiritual gifts and church offices given in the twelfth chapter of First Corinthians. Apparently evangelists were not connected directly with a local church and hence are not there mentioned, while they are mentioned in the fourth chapter of Ephesians, when the apostle has in mind the Church Universal. The omission is striking, for preaching the Gospel to the heathen must have been one of the first duties of the Corinthian Church, as of every one of the churches founded by the apostle. They were all situated in great cities, where thousands were dying in the awful degradation depicted in the first chapter of Romans. This work was, moreover, the chief ambition of St. Paul's own career, and must have been his desire for his followers. Doubtless his own example, of which he reminds the Ephesian elders, made exhortation less necessary, and it may be that his convert's fresh zeal required little outside stimulus. Or the reason for this omission may be found in the fact that this

work is so obviously implied in the universalism of the Gospel, which knows no difference between Jew and Gentile. Perhaps, too, it is not mentioned as the special duty of some because it was the common privilege of all. The work is implied in his conception of the Church.

The apostle's favorite and peculiar figure for the Church is that of a body whose head is Christ. The special point of this figure is unity, not the formal unity of an organization, but the living unity of an organism. The unity is one of every member in Christ and not less truly of all the members in each other. Diversity of members and offices is necessary to their mutual helpfulness, and this latter characteristic is strikingly emphasized by insisting on the importance of the least prominent members to the well-being of the whole body. So perfect is the unity that no part, however insignificant, can be affected for good or ill without every member of the body losing or gaining by the change. This unity is realizable not only in each local church, but in the Church catholic. The cross reconciles into one body Jews and Gentiles, everywhere and universally. The great purpose of this unity is defined in the fourth of Ephesians to be "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." The body "fitly framed and knit together" grows "unto the building up of itself in love." Briefly, the Pauline conception of the Church is that it constitutes one body, every part helping every other in its growth into the maturity of Christ. It is a magnificent conception, nobler

far than universal empire or universal peace, and it is an ideal which grows vaster and more distant as the Church grows and includes the elect of every nation. At least it becomes more unattainable by any external uniformity or any submission to formal creed or rigid system.

Abolish foreign missions and this ideal becomes a dream and the Church catholic an empty name for the disjointed members of Christ's body. Territorial or national schism contradicts this ideal as surely as denominational schism. The aim is world-wide helpfulness to one another, of the members of the body, and this aim is attained in proportion as the whole Church is engaged in the one world-wide work, just as the divisions of a great army must support one another and so meet unitedly the common foe. The Apostle Paul calls the collection he made in Macedonia and Greece for the Jerusalem Christians a communion (*κοινωνία*), a communion in carnal things in return for a previous communion in spiritual blessings. The work of foreign missions is the communion of the saints, the outward manifestation of that vital union in Christ which conquers all barriers of race and place. England and America are working hand in hand for the salvation of India, and with them are joined the Christians of Europe and Australia, while all are coworkers with the Church in India. What other band can compare with this one for present power or future promise? What gathering can so truly claim to be ecumenical as a world's missionary conference?

It is a missionary truism to say that the Church in each land must evangelize that land; and yet this

statement is not true if it be taken in the sense that the Church in any land is solely responsible for the evangelization of that land. The Church and the world is each a unit in Scriptural thought, and the duty of the Church to the world is an indivisible duty. The whole Church, as one body in Christ, is called to preach the Gospel to the whole creation, and foreign mission work is simply the performance of this duty.

Foreign missions are necessary to the realization of the unity of the body of Christ and are the direct consequence of that unity. They are not only based on the Great Commission of our Lord, and are not only the performance of an obligation to a dying world, but they are a result of the Church's constitution and are a necessary duty of the Church to itself.

The so-called reflex influence of foreign missions shows that this unity is a fact and not a fancy, however far short we fall of the ideal. The pulsations of life in India or Korea are felt in England and America. Neesima does not belong to Japan alone any more than Fidelia Fiske belongs to America alone. A missionary school in Persia has sent forth workers who are doing good service for the Master in five great and widely separated countries—Persia, Turkey, the United States, Japan and Russia. Revivals in Central Africa, in China, anywhere in the world, rejoice not only the angels in heaven, but also the whole body of saints on earth.

The actual conditions and problems of foreign missions are in close accord with this figure. Whenever the first convert is made, foreign missions become a cooperation of Christians, differing in race but one in Christ,

and as the native Church grows this phase of the work becomes more marked. To-day among the most intricate problems of missionary work are those that arise from this relation of the missionaries and the native Church. In measuring the difficulty of these problems we must remember how widely these brethren engaged in the same work are separated in race, civilization and spiritual heredity and environment. Certainly such problems can be solved only as all strive to make real this apostolic figure of the members working in closest unison and yet each one in his own individual place and manner. Another class of missionary problems relates to the work of bringing the members of the native Church into living and lasting union with one another, or of arousing the native Church to a sense of its own responsibility both for self-edification and for evangelization. These are practically the problems which the Apostle Paul had to meet when he wrote the epistles to the churches he had founded. Other problems are the places to be given to agencies not strictly evangelistic, such as medical and educational work. None of these questions will be settled except on the principles of the missionary apostle's conception of the Church, for all are questions as to the interrelation of the members of the one body.

Take, for example, one very important and much-discussed problem, that of the self-support of the native Church. The financial aid given by the strong Church at home to the weak Church on the field is justified by the apostolic rule that "the members should have the same care one for another," and the fact that the

weak members are relatively the most important. What equal body of Christians, for example, anywhere in Europe can compare in importance with the 70,000 Protestant church-members in China? The supporters of boards, or their critics, are discussing how long mission work should be continued in any land. If the bond is what we take it to be, the union of Christ's body, in some form it will be permanent, not necessarily of course as a bond of financial dependence, but most assuredly as a bond of spiritual interdependence and helpfulness. On the other hand, each member of the body must be active, for inactivity induces disease and death. We must be sure that the aid we give really helps and does not hinder, and that we are working with the native Church and not doing for it what it can better do itself. The duty of self-support is based on the necessary self-activity of every member, and not on any exemption of the strong from bearing the burdens of the weak, for no such exemption exists, and there is no limit in time to this relation of helpfulness. The test of method is the spiritual reality of the help rendered.

This conception of missions emphasizes the necessity of complete consecration and filling with the Spirit of every part of the missionary organization. Primarily the communion must be in spiritual things. The boards or societies, the secretaries and the missionaries, are joints and bands which knit together the members of the body in lands where the social, spiritual influences are strong with those where the surroundings are degrading. The tendency is to do the lower, and hence easier, things first

and too often we, who have a part in this great work, become the channels of financial aid or of enlightening influences but not of spiritual power. Perhaps we do not often enough think of the boards as being charged with spiritual functions and how much of our work on the field is vitiated by being unspiritually done. Much, perhaps the larger part, of the work done by missionaries is the ministry of edifying the Church in dark and Christless lands, and no work calls for higher personal spiritual gifts than this. Only those who have experienced it in their own lives know the barrenness and often the evil influence of an unspiritual missionary. Such

a one may be a useful doer of work but never a living power in the life of the Church. The Apostle Paul gloried in the holy aim "to preach the Gospel not where Christ is already named," but when he confess that ambition he was on his way to Jerusalem to minister to the saints there, and thence hoped to go to the Roman Church "in the fulness of the blessing of Christ." More than all else we need men and women who have this assurance and who will minister this blessing to the Church in every city and village of the Christless world. Every such missionary will inspire scores to preach and to live Christ before those who know Him not.

FIFTY YEARS OF THE FINNISH MISSIONARY SOCIETY

The Fiftieth Yearly Jubilee of the Finnish Missionary Society, January 19, 1909

BY YOOS MUSTAKALLIO

Director of the F. M. S.

The immediate cause for the establishment of the Finnish Missionary Society was given by the jubilee celebrated over all Finland, June 18, 1857, as a commemoration of the 700 years of Christianity in that country.

The need of the Finnish Evangelical Lutheran Church of a missionary society of her own was now more keenly felt. What was wanted was a medium through which the Church could do missionary work, not only at home, but also abroad in the heathen world. Many of the most esteemed citizens of those days, especially the professors of the Faculty of Theology at the university, tried to meet this need. A constitution and plan of organization were drawn up and confirmed by the Government, and as a result the Finnish Missionary Society was established January 19, 1859.

At the head of the work is a board consisting of nine regular and nine substituting members, and one director.

The Work at Home

The Society has worked at home in closest union with the Church and clergy, and among the people it has won great interest and general esteem. The chief object of the Society in Finland has been to make the missionary work known and loved among the people, to prepare and train workers for the heathen world, to unite and direct the forces that are at hand for the promoting of the cause, and finally to collect contributions for carrying out the work.

The Society conducts an extensive preaching work in the home country, to make missionary work known and loved among the people. This preach-

ing work includes the delivering of addresses and lectures upon missions, the holding of mission meetings, festivals, etc. At the same time the Society has worked to awaken and promote the spiritual life within the Church. During recent years the Society has employed between 26 and 34 workers in the home country; ministers, missionaries and lay-preachers. These workers have yearly visited about 1,000 different places. Through this remarkable activity a considerable contribution has been made for the development of the spiritual and religious life in the home country.

The publishing work of the Society has contributed much to spreading the knowledge of missions and awakening and maintaining spiritual life at home. About 4,000,000 larger and smaller books, tracts and pamphlets have been distributed. Besides books, tracts, etc., a great many periodicals are yearly published in Finnish and Swedish by the Society. The periodicals are at present issued monthly in about 70,000 copies. Important as the publishing work of the Society has been, it has undoubtedly done much toward the spiritual enlightenment of the people.

For the training of workers for the foreign mission the F. M. S. has one college for men, and one for women, in the capital, Helsingfors. The training-college for men has been permanent since 1897. The college for women only commenced work in 1906. During this time these colleges have enrolled 98 pupils, 27 of whom have gone out as missionaries to the heathen, 10 have remained as missionaries in the home country, and 30 are at present in training. Since 1862, when the first missionary-school was founded, 57 workers have gone out from our train-

ing-colleges. The training course at the college for men extends over a period of six years, and almost corresponds to the course required for the degree of B.D. at the university. At the training-school for women, the course is supposed to be completed in three years, the last being devoted to practical work, nursing, teaching, etc. The training-colleges of the F. M. S. are boarding-schools, as those have shown themselves to be more adapted to the purpose than day-schools.

To bring about a greater and more effective collaboration between the Society and the people in the country, a wide-spreading system of association has been inaugurated in the organization of the Society. The chief groups in this system of association are: (1) Auxiliaries all over the country, for instance, the Teachers' Missionary Society and the Laestadian Missionary Society; and (2) the local missionary societies, which cover either one parish or another limited district, and whose object it is to organize sewing-circles, missionary societies for young people and children, etc. It is to be hoped that such a systematic activity shall give the missionary work as a whole a firmer unity, more strength and a greater power, thus in some measure contributing to the blest progress of the world's missionary work. The number of the auxiliaries and the local missionary societies was at the end of 1908, 34 in all.

Finally, generous contributions are given for the carrying out of the work. The whole work is both spiritually and substantially carried on on the noble principle of free-will offerings. The same general methods are employed that are used in other missionary societies: legacies, collections,

money-boxes, bazaars, etc. The income for 1908 was in round sums, through legacies, gifts and collections, 300,000 marks; other income 50,000, or in all 350,000 marks.

"The object of the Finnish Missionary Society is to propagate the Evangelical-Lutheran doctrine among non-Christian people." That is, the F. M. S. has undertaken to preach the simple and pure Gospel, according to the Bible. The work is divided into a *foreign mission*, and a *mission among the Jews* at home. The work in the heathen world is, however, the chief business of the Society.

On September 18, 1867, the Society decided to look out for a mission field of its own in Amboland, Southwest Africa, and on July 9, 1870, the first missionaries arrived at the field. The work was commenced at once among five tribes in Amboland, but had soon to be limited to one district, Ondonga. Afterward the Society recommenced the work among the abandoned tribes, except one, delivered to the Rhenish Missionary Society. It has, however, lately been decided to take up work also among that tribe in Ukuambezi. At the end of 1908 the F. M. S. had in Amboland:

| | |
|---------------------------------------|--------------|
| Head stations | 8 |
| Out-stations | 15—in all 23 |
| Missionaries | 12 |
| Wives | 11 |
| Lady missionaries | 3 |
| Native evangelists and teachers | 35—in all 61 |
| Church members | 1,761 |
| Communicants | 758 |
| Pupils in schools..... | 1,239 |

In 1899 the Society desired to enter another field in China, but could not do so until October 8, 1903, when the first station, *Tsingshih*, was opened in Hunan, China. At the general missionary conference in Chansha, in

1904, the northern and northeastern part of Hunan was assigned to the F. M. S. as a mission field. At present we have in that field:

| | |
|---------------------------|--------------|
| Head stations | 3 |
| Out-stations | 23—in all 26 |
| Missionaries | 7 |
| Wives | 1 |
| Lady missionaries | 7 |
| Native workers about..... | 40—in all 55 |
| Church-members about..... | 100 |
| Pupils in schools..... | 150 |

During the fifty years the F. M. S. has been in existence it has sent out:

| | |
|-------------------------|--------------|
| Missionaries | 41 |
| Wives | 37 |
| Lady missionaries | 17—in all 95 |

Out of these workers three have been clergymen, two physicians, etc. And what has been accomplished? That can not be shown by figures, for the best of that which has been done will ripen in the unseen world, and only God knows. Our missionaries in Amboland have prepared a new written language, and published a great many publications in that language.

The mission among the Jews in the homeland was commenced in 1863, when the Society undertook to defray the expenses for a Jewish boy in the school for deaf and dumb at Abo. In 1884 three young Jews were baptized, and this result of the missionary work among the Jews roused a new interest in the conversion of this people. For several years after that event some missionaries were called to Finland in order to work for the Jews in Helsingfors and other towns.

As may be seen from the above statements, God has given His blessing to the work of the Finnish Missionary Society in the home-country, for the Jews, and among the heathen. To God be glory and praise for all, now and eternally!

IS MORMONISM A JOKE?

BY A PROMINENT CITIZEN OF UTAH

Five men in the smoking-room of an overland Pullman began to make acquaintance. One, a business man from New York, told something of financial conditions, giving incidents from his business life. The second was a Californian, and all Californians must boast their fruit and climate. The third was from Oregon, "the most wide-awake and prosperous section of the United States." The Iowa farmer told of the grain and stock of the Middle West, "enough to feed the entire country." Then the fifth began, "I am from Utah—," but he got no further. He was interrupted by a general laugh and questions: "How many wives did you leave at home?" "Utah is a good place for a bachelor to go, isn't it?" The Utah man was a rather warm-tempered Gentile lawyer, and broke into their banter vigorously. "Gentlemen, you have each been boasting for your own State. You have told us of your fruit and crops and timber, and we listened. But when I began to speak of Utah, a State that is unequaled in many of its mineral and natural resources, you could think of nothing but Mormons and polygamy. It isn't right. It isn't fair to those who are not Mormons, and who are proud of the State. Utah is no joke!"

To many people the "Mormon Problem" is only a joke. It suggests polygamy and other queer beliefs held by a few people who are looked on as living so far away in the mountains by themselves that they will not trouble any one. There are those who think that this problem will solve itself; that the Mormons can not continue to live in civilized America, surrounded by modern culture and advancement, without naturally growing out of their fanatical nonsense and becoming decent Christian citizens.

Both views are dangerously, almost criminally wrong. We ought to know better. Some think that as Mormonism is quiet just now, it is at a standstill, or decreasing. On the contrary,

Mormonism was never stronger or more aggressive than to-day. Mormons are carrying out their plans for spreading and strengthening their organization almost undisturbed—for the people of America can not be persuaded that there is a Mormon problem. They hold the balance of political power, and so the real political control, of probably five States. They have one of their highest church officials, one of the twelve apostles, Reed Smoot, in the United States Senate, and on one of the most important of the Senate committees. Their president, Joseph F. Smith, confessed before a committee of the United States Senate that he was living with five wives, but nothing was done about it. Does not our acquiescence give our tacit approval to such manner of life? Why should the Mormons not be quiet?

Meanwhile they are constantly growing. Their missionaries are all over the world, preaching from the Bible a harmless sort of message, as far as any preaching can be harmless that denies to Jesus Christ His place as ruler and leader of all men. The preachers go on the principle that their new converts must be nourished on "the milk of the Gospel" until they have become strong in the faith. Then they gradually learn what Mormonism really means, and that polygamy is still the chief corner-stone. In this quiet way they are building up well-equipped modern schools and colleges. They are building churches, or ward-houses, and Sunday-school buildings and amusement halls for their young people. They have their brightest men at work building up the theological and philosophical structure of their creed, trying to render it more logical and less open to attack; trying to make it so plausible that only trained minds will be able to show its weaknesses.

A Mormon Sunday-school

Now for a concrete illustration of their methods and organization. On a

* From *The Home Mission Monthly*.

recent Sunday I visited one of the Mormon Sunday-schools of Salt Lake City. The school was in session from ten until twelve, with a teachers' prayer-meeting of thirty minutes before the opening of the school. The opening exercises occupied the first forty-five minutes, taken up with prayer, singing, a communion service presided over by boys and young men, notices, etc. With a very few exceptions the children were all in their places before the opening hymn, and the door was closed for the first few minutes, that no one might disturb the exercises by entering late. The punctuality and order were better than in the average Christian Sunday-school, as far as my experience goes. A full hour was given to the study of the lesson, in separate class-rooms. All the young men and women were in "theology classes," where they are taught Mormon theology and are given training to fit them for Sunday-school or other active work. The secretary's report

showed an attendance of three hundred and fifty-five the Sunday before, a larger number than was gathered in any Christian Sunday-school in Utah, if not in the entire inter-mountain region. This was only one of fifty-three similar schools in Salt Lake City and suburbs—the Gentile city of Utah, in which only two out of five of the population are Mormons. The teachers seemed capable and well trained. The Mormon organization is so perfect that every teacher and pupil is under the direct supervision of the church officials at all times; each one is given to feel that he is a vital part of the organization, and he knows that his conduct and capability will be known and reported. Their social and business life is so closely woven in with their church life that their religion is not a thing apart from every-day affairs as it sometimes seems with Christians. This may tend to a mechanical religion, but it is at least firm and aggressive.

MISSIONARY OR OMISSIONARY?

A MISSIONARY SOCIETY

Meets regularly at least once a month;
 Interests each member by subdividing the work;
 Sends regular reports to the Classical Committee;
 Studies best methods of other societies;
 Interests outsiders so that they join;
 Opens its meetings promptly, and with prayer;
 Never allows the meetings to get into a rut;
 Always makes all possible use of maps, pictures, etc.;
 Raises missionary money through systematic giving—
 Yes, this and much more does this society do.

President, Miss Faithful.

AN OMISSIONARY SOCIETY

Often omits the regular society meeting;
 Makes no plans for the year's work;
 Is always late in beginning its meetings;
 Sends no reports to the Classical Committee;
 Seeks for no new members;
 Introduces no new features into its program;
 Omits the devotional service;
 Never sends to the Board for new literature;
 Arouses no interest in missions;
 Refuses to give systematically to foreign missions—
 Yes, this and much more this society does.

President, Miss Do Little.
 To which society do you belong?

—Selected and Adapted.

RESULTS OF MISSIONS AMONG THE MORMONS

BY REV. J. A. LIVINGSTON SMITH

For fifteen years a resident in Utah

The missionary enterprises of the Christian Church have nowhere else been so perplexing, nor disappointing, as among the Mormons of Utah, and yet perhaps in no part of the world have the actual achievements been surpassed. It is conceded by intelligent students of missions that the hindrances to Mormon evangelization are unique and unparalleled in the history of missions, and that the conflict between Mormonism and Christianity is of such a fundamental character that nothing less than an "unconditional surrender" of the one system will ever meet the imperial demands of the other. As history has verified the prophecy of Lincoln that "the Union would never be preserved half-slave and half-free," so will the future attest the prediction that our civic and religious rights and institutions in America can never be preserved and perpetuated half-Christian and half-Mormon. The earlier the Christian Church realizes the genius and the purposes of the Mormon system, the fiercer and faster will the conflict wage, and the earlier and the more far-reaching and glorious will be the final victory.

Mormonism is not the normal product, nor the natural ward of ignorance and imbecility, but it is such a spiritual power and possession as challenges the highest and best Christianity can summon to her defense and existence. One characteristic of Mormonism accounts for a multitude of otherwise bewildering mysteries. It is avowedly not another system of religion than Christianity, but it claims to be "the only Christian religion"; the final restoration of the Apostolic system and church, which by reason of the corruption of more than fourteen centuries (prior to 1830) had been taken from the earth, and eventually, in the fullness of time, restored to Joseph Smith on his discovery and miraculous translation of the Golden Plates of the Book of Mormon. The avowed mission of the Mormon Church is not,

therefore, to save the lost world, but to save the corrupt, apostate, and lost Christian Church, and to restore it to its pristine glory and mission of a world-redemption. Hence, the mission of the Mormon Church is to the Christian Church, and her nearly two thousand missionaries, "purseless and scripless," and gratuitously sustained by the Christian communities upon which they prey for their proselytes, have practically no interest in the unevangelized masses of the world, but are professedly and persistently enlisted in the proselyting of professing Christian and active members of the various denominations of the Christian Church to "the only apostolic Christian Church upon the face of the whole earth!"

The serious menace to the Christian churches of this parasitical missionary method of the Mormon elders is perhaps greatest in the disaffections and discord among a large class who are not entirely won over to the Mormon faith and Church. In a fifteen years' residence in four of the typical Mormon towns of Utah, I have never made the acquaintance of a Mormon convert who had not previously been a member of one of the Christian denominations, and not infrequently their proudest boast is of the large experience and acquaintance previously had with the various sects, branches and doctrines of Christianity. Of these Christian proselytes and their children, the Mormon Church is largely composed, and when they finally apostatize from their new faith, as multitudes of them do, they constitute the most bitter antagonists of all forms of religion, and the most hopeless subjects of Christian missionary effort in any part of the home or foreign missionary field. According to the official statistics, "more than 150,000 members have been excommunicated from the Mormon Church in the first seventy-five years of its baneful history," either on the ground of immorality or apostasy, and this great

host of deluded, outraged and embittered outcasts and apostates is the moral wreckage out of which the Christian missionary for nearly fifty years has been vainly endeavoring to construct a Christian Church in Utah.

Practically all the so-called converts from Mormonism to Christianity have belonged either to this class of merely nominal Mormons, or they are the children from Mormon homes, who have been educated and evangelized in our Christian mission schools and academies, which in recent years are being gradually outclassed and supplanted by the marvelous growth and development of the public schools of the State, and by the various secular and parochial academies, high schools and colleges, largely under Mormon control and support. It should also be remembered that a large proportion of even these limited classes of converts to Christianity do not become permanent members of the local churches, but remove beyond the confines of Utah into the more hospitable and congenial communities of the east or west, from which they had been originally proselyted to Mormonism. To this fact, in great measure, is to be attributed the painfully slow growth of the Utah Church. Even the tardy and meager fruitage of the self-sacrificing missionary toil of the years past have been largely gleaned by those who have not sowed the seed, and who have never known the trials and toils of those who have patiently borne the "heat and the burden of the day" in Utah.

The Mormonism of to-day is as far in advance of that of the reign of Brigham Young as the Roman Catholicism of America is in advance of the Catholic paganism of Porto Rico and the Philippines. The splendid public-school system of Utah is the acknowledged product of Christian missions. As the result of missionary enterprise, the Mormon "prophets"

have long since ceased to prophesy; the "gift of tongues and of healing" has passed away; the dead are no longer "raised to life"; the seers have failed to have visions and the dreamers to dream; in fact, all former pretensions to miraculous gifts and powers have been abandoned by intelligent Mormons, and even the president of the Church, the official "prophet, seer and revelator," freely admits that he has not received a single "revelation" of doctrine during his entire administration! The practise of polygamy has been officially abrogated; the ecclesiastical political party has been transformed from the "People's party" into the dominant parties of the land, and the separation of Church and State has been guaranteed by the special enactment of the respective governments of both. Even the pursuits and industries of the people have been Americanized, and their social customs have been practically revolutionized in many respects.

Perhaps the most significant and gratifying concession that Mormonism has ever made to Christianity is the recent "unconditional surrender" of their historic theory of miraculous and infallible translation of the Book of Mormon, on the acknowledged ground of its "absurdity and incredibility," and the precarious official substitution for it of a new "Manual Theory," originated by Brigham H. Roberts in a frenzied endeavor, as he admits, "to find a basis from which the Book of Mormon may be successfully defended and advocated!" No one cause in the history of Christian mission work in Utah has contributed so largely to the undermining of the faith of the Mormon masses in their un-American and anti-Christian system, and in their palpably fraudulent "Golden Bible," as has this latest surrender of her strategic and crucial doctrine of the origin and character of the Book of Mormon.

WHAT PROTESTANTISM IS DOING FOR FRANCE*

BY KATHARINE ELISE CHAPMAN

France is to-day a nation without a religion. Even the prelates of the Catholic Church admit that France is no more a Roman Catholic nation. It was in the effort to arouse again the old devotion of the people that the Pope during the recent agitation for separation of Church and State set himself to oppose the civil power, but to no purpose. An abbé, writing in this connection to the *Avant-Garde*, says:

France is no more Catholic. There are some thousands who have the religious habit, but the mass of the population is irreligious. No hope remains of a conquest by Rome. It is as impossible as the restoration of a monarchy.

This being true, what is she? Where is France turning for her faith? Alas, she is turning largely to unfaith. Her state may be described as a delusive belief crumbling to pieces, and an assertive infidelity on the increase. Witness it, you for whom Christ died—a great, intellectual, artistic, creative nation without a religion—and why? In part, at least, because there are not enough messengers to bring her the news of salvation.

The religious conditions in France are not static. They have been changing ever since the Separation. As the people lapse from Catholicism and indifference into infidelity, they must be met by new appeals and different methods. Evangelists testify that the battle grows in strength—the free-thinkers are more tyrannical than the priests. Seen from the one side, it is a dark and saddening picture; but there is another side—the viewpoint of warm, forward-urging evangelism. While the difficulties thicken, the triumphs make us glad. Pastor Henri Merle d'Aubigné (son of the famous historian), speaking of the present crisis, says:

"No one can forecast the future, but we do know that while the attitude of the cities is largely socialistic and infidel, the country people are open to

the truth and hungering for the Gospel."

For Protestant activities in France, one naturally turns first to the old Reformed churches, the spiritual descendants of the Huguenots. For centuries they were, indeed, a hidden people, a wilderness church. At the beginning of the nineteenth century there were only 68 feeble congregations in all France. To-day, however, there are more than one thousand Protestant churches, including the old Reformed, the Free, Liberal, Lutheran, Methodist and Baptist denominations. The Protestants of France number 600,000 in a population of 40,000,000; but of these, not more than 200,000 can be said to belong to the forces of earnest faith and activity. The situation of these Protestant churches is therefore really like that of missions in pagan countries.

But, altho feeble, the Reformed churches have never lacked the apostolic spirit. As far back as 1818 the French Bible Society was founded, while in 1822 the Paris Foreign Missionary and the Religious Tract Societies came into being—all of which are in active operation to-day. To these have since been added four other evangelistic bodies, all working upon the soil of France or in her colonies. The *Société Protestante d'Evangelisation* of the Reformed churches is the largest of these, and it spends yearly about \$100,000. Its efforts are especially directed to reviving the Protestant faith in regions where it once flourished.

The Paris Foreign Missionary Society, besides its work in other colonies of France, has now nearly one hundred pastors and preachers upon the island of Madagascar, with 30,000 young people in its schools. It stands to the conflict against the Jesuits upon that historically interesting but unhappy island with the utmost courage and generosity and the most cheering success.

* From the *American Messenger*.

The two Bible societies and the venerable Tract Society may be said to form the advance and rear guard of the gospel ranks. The Tract Society has kept on its steady way for eighty-five years, furnishing the munitions of war to the pastor, the evangelist, the Sunday-school worker and the missionary. Side by side with the New Testament, these little messages penetrate into the highways and by-ways of France, into the mountain villages, the remote farmhouses, the city streets. Often the little concise message of the tract is read in a short, idle moment, when a book would be thrust aside. Some of the Catholic priests accept and use these tracts.

It might be well for American churches to know how French Protestants are supporting the Gospel. *L'Eglise du Saint Esprit*, in Paris, the wealthiest Protestant church in France — yet not so wealthy in the American sense — contributes \$30,000 to missions, besides the maintenance of its own church work; and all this represents but a portion of its gifts. The few faithful Protestants of France have been regularly contributing 7,000,000 francs a year to sustain the Gospel, and the separation will throw upon them a further burden for salaries which have hitherto been paid from the Budget, making a total of 9,000,000 francs a year, or \$1,800,000. Counting the Protestants attending church as 200,000, this gives an average of nine dollars a year for each. How many denominations in the United States can equal that proportion? How many church-members even go hungry, as some do in France, to give their glad mite to their Savior?

The French Protestant churches are not dead; they are not indifferent; they are striving to hold up the golden lamp of Gospel truth. Yet they have been so few in numbers, so surrounded by secret distrust and prejudice or open dislike, that they have often labored in weakness and timidity. In religion, at least, speaking a different tongue, they sometimes fail to interpret that tongue where free

grace is as foreign a speech as the muezzin call. They have needed not only sympathy, but an infusion of new blood, the inspiration of a practical working force from abroad. This has come to them especially since the republic. Space will not permit even the mention of many names which stand for devoted and successful labor by foreign Christians. Among these, the McAll Mission still holds the leading place, but this mission is largely manned by the French themselves. Altho under the direction of Rev. C. E. Greig, and nobly upheld by the Christians of America and Great Britain, it is becoming more a home than a foreign mission.

Many new methods introduced by workers from abroad have set the life-blood tingling in the services of the old churches. The gospel hymns, beautifully translated by Mr. McAll and the gifted Pastor Saillens, make the people sing. There is no uncertain sound in those triumphant bursts of melody. The magic-lantern, the gramophone and the autocar also have their place in preaching the "Good News." As the needs of the hour change, the ways and means are changing.

Infidelity is loosening the outward restraints of Catholicism. In many families neither the parent nor the priest exercises control over the conduct and conscience of the children, and the downward tendencies, consequently, are frightful. This makes it needful to organize, in addition to the regular services, all possible aids to a better life. Temperance leagues, reading rooms, playgrounds where the boys may gather for innocent sports, all teach right conduct and open the heart to the Gospel. The temperance league is not only on foot, but is marching forward triumphantly.

On an average, 200 priests are leaving the Catholic Church every year, most of them unfitted for practical life. A society called "Work for Priests" helps them to find employment. A small number of these ex-priests have developed into godly and successful

pastors. The lives and spiritual experiences of most of them are a modern romance. The Salvation Army, the Sunday-school Society, the Young Men's Christian Association, the Young Women's Christian Association, the Young People's Society of Christian Endeavor and all the other organizations bearing those blest initials which stand for such grand ideas in the Kingdom of God are also in full operation in France.

But names and statistics can give no idea of the soul-winning quietly prosecuted in lowliness and self-sacrifice. M. Paul Passy, professor in the University of the Sorbonne, visits the country districts in his vacation, talking to the people, distributing Bibles and tracts; Pastor Delattre goes in his automobile from village to village, from fair to fair, teaching and preaching; ex-priest Boudery has gathered a little church about him, and is constantly visiting the homes, caring for the sick, chanting the Scriptures; the

converted Welsh preach to their brethren in Brittany; M. and Mme. Darley have bought a deserted convent and are fitting it up for Gospel work at Nemours; all these and many more are seeking to bring in the Kingdom of God without observation.

Finally, let the words of a Catholic magazine sum up the facts with this testimony: "In France, everything which is expressive of moral strength is the work of Protestants."

Now, therefore, is the fateful crisis, and now the grand opportunity. Since the separation no restrictions of government bind the hands of the workers. Unreasoning prejudice no longer closes the door. These descendants of the old Galatians, who for Paul would have "plucked out their own eyes"—this country of the Reformation martyrs—shall its regeneration fail for lack of gifts and laborers and prayers? Protestantism in France is suffused with living energy; what is Protestantism beyond doing for France?

SUCCESSFUL WORK FOR WAYWARD BOYS*

BY REV. A. E. WINSHIP

Editor of *The Journal of Education*

Until within twenty years little had been attempted, scientifically or skillfully, for the boys of the street, but now expert work with them is making fame for men, women and cities faster than fame is being made by shrewd politics, commercial schemes or pulpit oratory. Wide as is the range of interests and varied as are the lines of endeavor, a student of all these activities easily discovers three phases that compass the effort, spirit and purpose of the present noble prose of humble life into the rhythmic poetry of hope in many a boy's heart. The effort is to understand these waifs of the street, the spirit is one of respect for their possibilities, and the purpose is to give them a square deal.

All this awakening into new life for wayward boys is manifesting itself in

boys' clubs in churches, in the Y. M. C. A. and in Social Settlements, in Junior Republics, in Juvenile Courts, in the playground movement, in Newsboys' Associations, in industrial and commercial opportunities, in the public schools and in expert school visitors to the homes. Start where we may and trace any movement of the day to its source, and Jacob Riis is always the fountain of courage and suggestion out of which the uplift of boys has come.

The first differentiation was in the social settlement of which Jane Addams gives a notable example in the Hull House, Chicago, with all its ramifications.

The second marvelous departure was that of William R. George in the Junior Republic at Freeville, N. Y.,

* From *The Congregationalist and Christian World*.

the one distinctive purpose, ideally or really, to take the toughest boys and most unmanageable girls and prepare the way for their complete transformation in thrift, intelligence and honor. Already hundreds on the highway to distinction have been reconstructed and have become good citizens of the American Republic. Infinite patience is the key to his success, for he will wait and wait and wait until the ultimate inward irradiation of purpose lights up the soul of the most incorrigible boy. So distinct is the success at Freeville that already four other Junior Republics have been started by Mr. George, who has visions of fifty in all.

Then came the Juvenile Court, in which Judge Lindsey's audacious trust of any boy and of every boy opened the eyes of all reformers, who began to realize that he is weaving cloth where they have too often been weaving cobwebs. Give all imaginable credit to the personality of Judge Lindsey and then study the achievements of the Juvenile Court in Indianapolis, Chicago, Omaha, Columbus, and we must admit that Judge Lindsey has projected a universal principle upon the world.

John E. Gunckel, the Toledo railroad man, has made a Junior Republic in a city of 175,000 people. He is a man whose good-humored inflexibility makes him the chum of every worst boy in the city, while at the same time he is admired by the judge, the chief of police and the school superintendent.

In the meantime the Y. M. C. A. has not been seeking flowery beds of ease. At Omaha the secretary, with masterly good sense, took down the time-dishonored signs of "For Members Only" and wrote "Welcome" in every look, word and act. The lobby of their new building is larger than that of any hotel or clubroom in the city, while it is said to be brighter and more attractive than any gilded saloon within four hundred miles. The secretary got busy to discover what temptations were besetting the boys of the

street. Those who carry Sunday papers go out very early and consequently many spend Saturday evening in the whirl of the under world, snatching a brief sleep after the midnight is past. The secretary notified the Association that Saturday evening after nine o'clock was for those who carry Sunday papers. The lads bring clean clothes, take a bath, use the game room or library for a while, and by 10:30 sixty cots are set up in the big lobby and the newsies sleep serenely until called to go on their route.

In Chicago more than \$15,000,000 have been expended directly, more than \$40,000,000 directly and indirectly, upon the playground movement, and the attendant civic and moral regeneration already demonstrated in Chicago has given this activity a national significance and millions are being applied thereto throughout the country.

But, apparently, the most important of all is the movement in the public schools as illustrated by Julia Richman, Jane Day and others in New York City, a movement sure to be adopted in every center of population in the United States. In the Hester Street district, one of the most widely known of the congested sections of that or of any other city in America, the public school is utilized in many special ways for teaching boys so that they may earn a good living, so that they will live right and be decent and manly in their relations to their fellows in youth and manhood.

Significant as is this work to the boys of the street, it means as much to the men and women of America through the reaction upon them. It has made many a man in home and business, in church and school, realize that he has been a stockholder in the waywardness and delinquency of boys, and is liable to have a share in the consequences of the misdeeds of their manhood. We now realize that no desperado will bear alone the guilt of his crime if he is allowed to develop in all their fierceness traits that might have evolved complementary virtues.

EDITORIALS

FENELON'S PRAYER

Oh, Lord, I know not what I should ask of Thee. Thou only knowest what I want, and Thou lovest me, if I am Thy friend, more than I can love myself. Oh, Lord, give to me, Thy child, what is proper, whatever it be. I dare not ask either crosses or comforts; I only present myself before Thee. Behold my wants, of which I am ignorant; but do Thou behold, and do according to Thy mercy. Smite or heal, depress or raise me up—I adore all Thy purposes without knowing them. I am silent. I offer myself in sacrifice; I abandon myself to Thee; I have no more any desire but to accomplish Thy will. Lord, teach me to pray. I beseech Thee, dwell Thou Thyself in me by Thy Holy Spirit. Amen.

MISSIONARY INSTRUCTION IN THEOLOGICAL SCHOOLS

Some of our theological seminaries are waking up to their responsibility for giving definite systematic missionary instruction to their students. No man is fit to preach the Gospel at home who is not stirred by the need of the world, who does not know and sympathize with God's great desire and plan for the salvation of all men, who does not look at the world as the field and believe in the power of the gospel to save men and women of every race and color and condition.

That our seminaries have been lacking in this respect is indisputable. In many of them the only missionary impulse has come through the students—not through the faculty. Some have now begun to plan for definite instruction. In Princeton and some other schools of theology there are lecture courses each year, but of brief duration, however. Crozier Seminary (Baptist) has arranged with the University of Pennsylvania to permit student volunteers at Crozier to take studies that will prepare them for higher educational work in India and China. There is also a chair of comparative religion. The services of Rev. Henry C. Mabie, D.D., have already

been secured by several Baptist seminaries jointly as instructor in missions.

Some of the colleges are going ahead of the seminaries. Yale has a chair and professor of missions; Harvard has its missionary society and in other colleges students are supporting their representatives on the foreign field. Ohio Wesleyan University has just established the Swan chair of missions, which it is hoped will practically prepare students for missionary work. Prof. E. D. Soper has been called to this chair, and will no doubt make it a success.

We believe the time is coming when other seminaries and colleges will as little think of omitting instruction in world-wide Christian missions as of failing to provide courses in general history.

THE GREATEST MISSIONARY NEED

Opinions differ as to the greatest need of foreign missions to-day. Some think that it is money, others that it is men and women, either as missionaries abroad or workers at home. Others feel that the pressing need is for more native workers. There are discussions as to the comparative importance of educational, evangelistic, medical and literary missionary work. Evangelistic work has in recent years been especially emphasized, and educational work is acknowledged to need the evangelistic spirit.

God's spirit is waking missionary lands from their long sleep. There is eagerness on the part of hundreds of thousands of people to hear the evangelists. In India whole villages and classes of people implore missionaries to take them under instruction.

Where converts came by hundreds before, they are now coming by thousands. God, in answer to the prayers of toilers on the field and millions at home, *is breathing upon the dry bones*, and they are beginning to live. Missionary methods have greatly changed in modern days. They are more direct and the missionary faith expects results from effort. The

missionary force has greatly multiplied in recent years. The efficiency of the worker in India has greatly improved. But this will not account for the wondrous spirit manifest among the people. *God is pouring forth his Spirit upon all flesh* because He is being inquired of to that end.

Despite very many discouragements, faith, in its survey, sees nothing on the horizon to be despondent about. Mighty movements of omnipotence are shaking the strongholds of sin to the very foundation. The Sun of Righteousness seems to be melting down the ice-bound systems of error.

But what is the greatest missionary need at the present time? Nothing so much as the increase of the spiritual energies already so manifest. God has been manifestly seeking to bring in a new, and universal pentecost, but even omnipotence may be rendered ineffective by the unbelief of Christians. What has been done is so manifestly divine that man can not take the credit for it. It has often been marked by as strange and extraordinary features as anything that Jerusalem saw on the day of Pentecost. Where the Lord has been left free to have His own way, there have been the most remarkable and abiding spiritual results.

No doubt God is trying to uplift the Christian Church, so that there may be a great movement among the heathen. So far it is most all in the Church; there is where it is needed. Till the Church is awake it is not ready for any great saving advance on the heathen ranks.

PIETY AND HEREDITY

The power of a true family life to perpetuate the seeds of noble character has never yet been appreciated. The remarkable record of the Macleod family of preachers covers over three and a half centuries. The Bonar family history is traceable to 1693, in the ministry of John Bonar, who served in the Gospel for 54 years. His son John followed for 23. Two immediate descendants, for 52. Then come six others, with a combined period of

ministerial usefulness of 235 more, making a grand total of 364. If descendants not bearing the Bonar name be added it brings up the total to 426. And these were not common men either, Drs. Andrew and Horatius Bonar being among the illustrious names in this apostolic succession. The family of Scudders furnishes a like illustration in the annals of missions. God certainly does bless a pure and pious household life to the generations following.

THE NORTH POLE AND MISSIONS

April 21, 1908, has been announced as the day when Dr. Frederick A. Cook, of Brooklyn, N. Y., reached the North Pole, triumphing over hindrances that since the days of Sir Hugh Willoughby, in 1553, have been encountered in vain, no man succeeding in attaining this goal, Burroughs, Peter Jackman, Barentz, Hudson, Wood and others successively failing.

Scarce had the world recovered from this shock of surprize, when it was announced that Lieut. Robt. E. Peary, on September 6th, from Indian Harbor, Labrador, had sent a dispatch to the Associated Press, "Stars and Stripes nailed to the Pole!" Peary claims to have reached the goal, April 6, 1909, one year later, lacking fifteen days—a very remarkable coincidence, considering that neither explorer knew of the other's movements and both of these dispatches came within a week's time. What value attaches to the discovery, even if authenticated, does not appear. But one thing is to be more than regretted—the unseemly and bitter controversy between the two claimants, which has been little short of disgraceful, and will forever tarnish the luster of the achievement, whichever proves the true hero of the hour. Lieutenant Peary does not hesitate to cast doubt on Doctor Cook's story, and even to indict him as a liar and impostor. Had two missionaries claimed to have first penetrated some hitherto unknown realm and discovered some new and unheard-of imperial capital in a hermit

nation, and indulged in such mutual recriminations and jealousies, how the cause of Christ would be dishonored. Meanwhile the zeal of scientific explorers, undaunted by obstacles and resolutely penetrating a realm of eternal winter, may well excite us to emulation in carrying the Gospel to the very ends of the earth!

THE RUSSELL SAGE SUBURBS

Mrs. Sage has set apart a generous sum for extensive philanthropic uses, and it is about to be put, in part at least, to the erection and supplying of some 2,000 suburban homes, at the lowest rates to reputable parties. They are to be built on two good-sized tracts on Long Island, and will be available for purchase at from \$1,200 to \$1,500, weekly payments as low as \$3 being accepted; so that poor and respectable working men can easily by a little frugality and economy secure a permanent home. Various designs from which a selection may be made give room for the exercise of taste; there will be a chance for both fruit and flower gardening; and this whole plan is one form of home missions, for every inducement that is put before a man to save money and buy a home is at once a form of savings-bank and life insurance, and an incentive and promotive of industry, sobriety, morality, and every other grace and virtue. We would be glad if many others who have property, were as amply endowed as is Mrs. Sage with both the capacity and sagacity to use it for the welfare of humanity.

MR. HARRIMAN AND THE GIFT OF MONEY-MAKING

September 9th a very conspicuous figure in American finance passed away—Edward H. Harriman, perhaps one of the leading financiers of the world. He was a man of undoubted force of character, keen insight and foresight in money matters and public enterprises, and of an aggressive type, with boundless ambition and indomitable will. His enormous wealth could not stay the progress of his fatal dis-

ease, and the multimillionaire was as helpless as the poorest vagrant. Mr. Harriman's way of doing things evoked much hostile criticism, and there is a growing sentiment against the accumulation of such gigantic fortunes by any methods, as a menace to society. Death is sometimes a beneficent foe, for what would become of the race if such men could have an indefinite lease of life for carrying out their schemes. God mercifully decrees that a stop shall be put to self-aggrandizement as well as other forms of activity.

Mr. Harriman was a man of great capacity and sagacity. He was at times epigrammatic, and some of his sayings are worth preservation, such as the following:

"To the young man who would be a success in life I would give these hints: Always be courteous, always be friendly, and do the best you can under all circumstances. When you marry choose a good woman, a cooperative woman, one who will interest herself in whatever work it may be incumbent upon you to do." Again, he said: "Success is the accomplishment of any one task as well or better than the same task can be accomplished by another." And, again, "Two things menace the prosperity of this country—idle money and idle labor. The one is as mischievous as the other." His faith in religion was thus expressed: "What sensible man doesn't believe in God? Religion saves and advances civilization." As to common duty: "The first law of all our civilization is the cooperation of all individuals to improve the conditions of life."

Not long before his death he said: "No man is absolutely necessary, or even very important. If I did quit nothing would happen. This world is full of men ready to take the place of any one. The fellow who takes hold where I leave off will go right ahead. Nothing will happen if I let go. Trains will run just the same, dividends will be earned as before; so it is with every man.

"I have often wondered whether it

was worth while—this thing of placing one's whole nerves and physical force into works of such huge enterprises. I have longed for the shade, rest and comfort. But there is something in man that makes him want to go on, to finish what he has started."

It is more than a pity that this man, in dying, did not bequeath one dollar of his hundreds of millions to charity. All, we understand, goes to his wife. What beneficent legacies might have been distributed out of such a colossal fortune. Does a multimillionaire owe no debt to the race? Is he not still a steward of God's property? And, even if he acknowledges no divine control, is he not, as a man, bound by obligations of human brotherhood to use such immense accumulations to relieve human want and woe? Has any man a right to be practically indifferent to the needs and well-being of other men? These are grave questions, and we can not but feel that the whole matter of man's obligation to his fellows in society needs to be reviewed and the duty of giving to be more widely studied and acknowledged.

ARE PROTESTANT MISSIONARIES NEEDED IN MEXICO?

This is a question that is frequently asked about the older mission fields and Roman Catholic countries. A general principle in carrying out the great commission of our Lord may be stated as follows, concerning the lands and peoples to which missionaries should be sent. Wherever the great masses of the inhabitants have no adequate opportunity to hear and understand the Gospel as given in the New Testament, there missionaries should go and proclaim it. If the profest Christians of the land are unable to evangelize it either because of the fewness and feebleness of their numbers or because of their ignorance, indifference or sin, there foreign mis-

sionaries are needed. If Mexico has more knowledge of Christ and His will and more of His spirit than the United States Protestants, then her people should evangelize us. If, on the other hand, the Christians of the States have more light and power, it is their duty to share with the Mexicans and others—whether they be called pagans, Papists or Protestants.

Rev. W. A. Ross of Luiare, Mexico, gives the following reasons for sending missionaries to that country: (1) Mexico is our next-door neighbor; (2) It contains 3,500,000 Indians who are almost entirely ignorant of the Gospel of Christ; (3) The Roman Catholic Church, as a whole, is marked by failure, superstition, idolatrous worship of saints and Virgin in place of worship of God, unspiritual, sinful priesthood, and lifeless religion. Where this indictment is true there can be no doubt of the duty to carry the Gospel of power.

A HERO IN COMMON LIFE

George E. Eccles, of the Alaskan Steamer, *Ohio*, went down with the vessel, remaining at his post as the operator of the wireless telegraphic system until, having secured the safety of all others, it was too late to secure his own. He sent off appeals for help, and two hundred lives were saved, and in the midst of his last message, found the waters rushing in upon him and the ship became his coffin. Like the Master, "he saved others; himself he could not save." How instinctively we all revere the spirit of self-sacrifice. How different the melancholy wail of Gambetta, the great French Republican, and one of the statesmen of his day, dying as the year 1882 was expiring, and on its last Sunday evening, at the early age of forty-four, the victim of appetite. His last words were: "I am lost. It is useless to dissimulate; but I have suffered so much it will be a deliverance."

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Burdette's Home Mission Appeal

There is about as much reason why the pastor should urge upon the flock the great importance of cordial and generous support of home missions, as there is for the mother to impress upon the father this week, and next week, and the week after that, the fact that the children need shoes. A man may have seven children to make him proud and happy and strong, and yet he is always astonished when it is announced that one of them needs another pair of shoes. It is much the same with home missions. When the pastor announces the offering for home missions for the current year, astonishment answers with its staccato—"What! Again!" Then the usual pause, as tho to recover from the shock, and then the accusing question—"What did you do with the offering I gave you last year?" Well, mother-like, I must confess; we spent it for home missions.

Now we want more shoes for our own children. We want "more" this year than we did last, because, thank God, there are more children. "Why can't the younger children wear the outgrown shoes of the elder ones!" Because—again I thank God—our home missions do not crawl around and outgrow their shoes. A religion that sits still long enough to outgrow its clothes has also outgrown itself and its life, and has need of nothing but a long, deep, dark, lonely, unresurrectable grave. Home missions never outgrow any of their clothes. They hustle around and wear them out.

We want a new offering this year—new as the daily mercies of God. And we want an offering of prosperity size. Bring with you an offering or a pledge so large that it makes you catch your own breath—leaving you just enough to breathe a prayer of blessing over your gift. That will double your offering, and the Heavenly Father will turn it back to you doubled again—"good measure, pressed down, and shaken together and run-

ning over." Pray every day this week for home missions, and every time you pray, ask God to make your offering a little larger.—ROBERT J. BURDETTE.

Religious Condition of the Eskimos

The discovery of the North Pole brings again before us the religious condition of the Eskimos, of the arctic lands. By the cooperation of these men the explorers were able to overcome the difficulties of the dash into the frigid regions of the north. It is also interesting to note that the Danish ship which brought Dr. Cook to Copenhagen bore the name of Hans Egede, who nearly two hundred years ago went as a missionary from Denmark to Greenland. He had obtained the support of the Danish king, Frederick. Two of his converts in due time were brought to Copenhagen, and attracted the attention of Count Zinzendorf, who induced two of his Moravian brethren to offer themselves for service in Greenland. The most northern missionary station in the world is said to be at Upernavik, Greenland. A few years ago the Moravians withdrew from the field and gave over the work to the Danish Church.

The majority of Eskimos, who inhabit northern Asia and Europe, Iceland, Greenland, Labrador, Alaska, and the adjacent islands, belong practically to no religious body. Those who are not Christians are steeped in superstition, and know little of religion.

The Swedes and Finns, who are Lutherans, have long maintained some missionary work in northern Europe, among small peoples similar to the Eskimos, but little has been accomplished among them. In Iceland the people have Christian churches, and there is in the United States an Icelandic Synod of the Swedish Church, which holds some relation, in name at least, to the Lutherans. In Greenland the work is carried on by the Lutheran Church of Denmark.

In Alaska, and the islands to the north and east, Presbyterians (U. S. A.), Congregationalists and Episco-

pilians have done excellent work, and here perhaps has been performed the largest service to these people by the introduction of reindeer from Lapland.

Among the Eskimos of northern Asia and parts of northern Europe the Roman Catholic Church has done some missionary work through the Apostolic Delegate at Stockholm, Sweden, who has jurisdiction over Roman Catholic affairs in all the polar regions. The Pope has openly expressed the purpose of the Roman Church to do more toward the conversion of the Eskimo people.

In Labrador the Moravians have several stations and Dr. Grenfell's work is well known. He is a member of the Church of England, but his support comes chiefly from non-Conformists in England and America.

Farther north the Church of England carries on work under Rev. E. J. Peck in the remote Blacklead Island. For many years the whalers and the traders brought disease and evil among the Eskimos of Greenland, and the islands north of Hudson Bay as well as in Alaska. The Christian schools have introduced changes for the better, but there is still great need for Christian service, for idolatry and some of its worst practices still obtain among the Eskimos in the frozen north.

A Mission Burned in Alaska

The Presbyterian Mission at Point Barrow, Alaska, in the Arctic Ocean, the most northerly church in the world, was burned April 12th, according to news received in Seattle, Wash., on September 13th. It was built in 1890 with funds given by Mrs. Eliot F. Shepard of New York.

The North American Indians

Missions among the Indians have developed decided and devoted disciples in men who once reveled in slaughter and blood, and the tomahawk and scalping-knife have been exchanged for the tools and implements of manufacture and agriculture; and the war-whoop exchanged for the songs of peace and worship; even the

Sioux, once thought to be hopelessly savage and barbarous, have not only adopted the customs of peaceful civilization, but have given to the world examples of transformed communities and eloquent preachers, tho hooted and scorned by the wild Sioux as a degenerate remnant of a once powerful tribe. All these instances prove that there are some "good Indians" that are not "dead Indians," and that these tribes need only a fair chance, to develop into an enlightened people.

There is a current notion that the Indians of North America are gradually being exterminated by the advance of a higher type of civilization. But there are those who, after much study of the Indian question, affirm that their numbers are probably equal to any since the continent was discovered over four centuries ago. At that time, there were no means of accurately estimating their actual numerical strength. They were widely scattered, followed a nomadic life, had but small villages, and never appeared in large numbers. They seemed unable to marshal forces in any considerable host. All their warfare was carried on in a predatory manner, from ambush, so that a few could accomplish the work of many. There are no proofs that they were ever much if any more numerous than at present. Their numerical strength is now reckoned at about 350,000, and out of this number about one-fifth have, since forty years ago, been at least semi-civilized. They have been classified into about eighty groups, of whom the following are the most prominent: the Sioux, 16,000; Choc-taws and Creeks, each 15,000; Navajoes, 10,000; Papagos, Chickasaws, Pahutes, Pueblos, Tahequache-utes, each from five to seven thousand.

The Story of a Chinaman

Forty years ago a Chinese boy landed in San Francisco and began his new life as a street pedler. He was like any other heathen Chinamen, no better, no worse. After about three years he managed to open a small shop. By and by he began to go to

mission meetings in Chinatown, and by the time he had been eleven years in the United States he became a Christian and was baptized. After 40 years in the United States, he is a merchant, a member of a company that pays \$10,000 a year rent for its place of business; he is an elder in the Presbyterian Chinese church in San Francisco; his eldest son is a graduate of the University of California, and a mining engineer of repute, and his second son is a student at Yale.—*Detroit News-Tribune*.

Moving to Save the World

Inspired by the uprising of the Christian laymen, the various denominations have taken action designating the number in non-Christian lands they will accept as their share to be evangelized. We present below a partial report of this significant movement. These denominations are making most thorough preparations for an advance of from threefold to fivefold in gifts and workers:

| | |
|------------------------------|-------------|
| American Friends | 5,000,000 |
| Congregationalists | 75,000,000 |
| Disciples | 15,000,000 |
| Evangelical Lutherans | 2,500,000 |
| Northern Baptists | 61,000,000 |
| Northern Presbyterians..... | 100,000,000 |
| Reformed Church | 10,000,000 |
| Southern Methodists | 40,000,000 |
| Southern Presbyterians | 25,000,000 |
| United Presbyterians | 15,000,000 |
| United Brethren | 5,000,000 |

Roman Catholicism in New England

According to the latest United States census reports the majority of the church-members in every State in New England is Roman Catholic. More than sixty-nine per cent of those enrolled as connected with Christian churches in Massachusetts belong to that body. In Rhode Island the per cent is seventy-four. No more notable change than this has taken place in the religious history of the United States. In the early years of the Republic the West and Southwest territory, which had belonged to Spain and was ceded to France, was under Roman Catholic control. In the south-

ern part of that territory it was contrary to the law of the land for Protestants to hold public worship. In the "Natchez Country" persons were arrested for maintaining such worship. In what was then West Florida the Roman Catholic was declared to be the only religion permitted, and Protestant Bibles and other books were seized and burned. Early settlers in St. Louis were not allowed to have a Protestant meeting-house. At that time in New England there was hardly more toleration of Catholics than of Protestants in the Southwest.—*Congregationalist*.

The Immigrant and the Bible

More than 450,000 immigrants have landed at Ellis Island during the last six months, and each one who wished it was given a copy of the Scriptures in his own language by missionaries of the New York bible Society. This work is strictly unsectarian, so that all persons, regardless of creed, can unite in supplying these strangers with the Bible by contributing to the Society.

The Society has distributed nearly 90,000 volumes of Scripture in 37 languages during the last six months in the city and harbor of New York. The work is maintained by voluntary contributions and church collections. The increased population demands increased funds in order that the incoming multitudes may be supplied with Scripture.

The Woful Case of South America

Divide its forty millions of people into sixteenths; ten parts will be of white race, three of mixed white and Indian, two of Indian unmixed, and one of African. In Brazil lies the problem of the freedman, with more than two millions of negroes emancipated twenty-five years later than Lincoln's proclamation of liberty to the slave in our own country. In the Amazon valley, with projections into Paraguay, Argentina, Bolivia, Peru and Ecuador, are five millions and more of Indians, uncivilized, or scarcely affected in language or life

by the civilization of their conquerors, and in a considerable degree refractory to the religion of Romanism, which scarcely veneers their old animism, fetish worship and idolatry. In Brazil, Argentina, Chile, and to a less extent elsewhere, are met the great movements of European immigration, with the consequent opening of vast regions to settlement and the formation of homes in the wilderness, where new cities are springing into existence.—*World-Wide Missions*.

Third Annual Conference of Indian Workers

The Third Annual Conference of the Indian Workers of the Southwest met at Flagstaff, Ariz., August 18th to 26th, when seventy-five delegates came together representing the various denominations at work among the Pima, Papago, Maricopa, Apache, Zuni, Hopi, Navajo and other Indians.

A number of converted men and women from the Hopi villages were also present to show the result of the labors of the Baptist missionaries. These people have been brought out of deep degradation. The Hopis are snake worshipers, and their lives are correspondingly vile.

The Language Committee of the Conference, which two years ago produced an alphabet adapted to the use of all the tribes of the Southwest, has now been made a bureau of translation and publication, to pass upon all matter which is to take permanent printed form, such as the Scriptures and Gospel literature.

The committee of the Conference, which explored all the unevangelized Navajo territory and divided it equally among the denominations working upon the field, has now been given the additional work of bringing before the Conference the condition and need of all the Indian peoples of the Southwest, with a view to the speedy supply of laborers for every unevangelized group, no matter how small. A committee was also appointed to investigate and report upon a plan for an Interdenominational Bible Training School.

EUROPE—GREAT BRITAIN

The Oldest and Largest Bible Society

During last year the British and Foreign Bible Society added 6 new languages to its list, already 90 long; Kanauri and Rabhas, used in Asia; Ora and Ndaui, used in Africa; and Lau and Mailu, belonging to Oceanica; and now the Bible and portions of Scripture are issued by the society in 418 different languages and dialects. The report also informs us that the new edition of the Hebrew Bible is progressing steadily under the skill of Dr. Ginsburg. The thoroughness with which this society does its work can be seen in the fact that it provides copies of the Scriptures in embossed type for the blind in 31 different languages. The number of issues for the past year was 5,934,711.

The Bible Not "Out of Date"

The Bible is still much more in demand than any other book. The Oxford Press, the *Sunday at Home* states, turns out 20,000 Bibles in a week. More than 40,000 sheets of gold are used in lettering the volumes, and 100,000 skins go into Oxford Bible covers each year. The British and Foreign Bible Society prints the Bible in 400 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.—*Westminster Gazette*.

A Tour of Inspection

In the appointment of an advisory council for China the London Missionary Society has taken an important step which is likely to be followed by similar measures affecting other fields. The newly elected chairman of the board of directors, the junior foreign secretary, and one of the oldest missionaries on the ground, have been constituted a committee to visit and inspect all the principal stations of the

society in China, and report how far the old methods long pursued should be modified or changed to meet new conditions. It is felt that however wise officials may be in London, it is not safe to continue methods of missionary propagandism indefinitely without visitation to the field. It is expected that similar action will be taken as to India after the report from China is in hand.—*The Interior*.

The Edinburgh Missionary Conference

The arrangements in view of the wide-world missionary Conference which is to be held in Edinburgh in June, 1910, are being gradually completed. At the office of the Conference in London 25 clerks are busily engaged in copying the reports which are being received from selected missionaries abroad. The reports are for the use of the members of the eight commissions. The commissions are beginning to hold more and more meetings. The Bishop of Birmingham, who is chairman of one of them, has asked the members of his commission to meet every day for a week during the coming autumn. Of the hundreds of missionaries to whom the questions drawn up by the several commissions have been sent, none have refused to cooperate, and some of the busiest missionaries have been spending from three to twelve days in preparing answers to the questions which they have received.

An Innovation in Store

At the World Missionary Conference among the delegates to be appointed by American societies will be found, not only missionaries, but native Christians as well. One board will have ten from one of its European missions, with representatives also from Asia, Africa, South America, etc. Hence the Conference will be a sort of interdenominational congress of the nations of the world, in the name of the one God, the one Gospel. The Conference will consist of about 1,100 delegates, of whom upward of 500 will be from the United States and Canada.

Demand for the Bible in France

The reports of the colporteurs of the "Société Biblique de France" show that there is a very general demand for the Scriptures among the French people, both among the working people and business men. They have found it profitable to visit the county fairs, since they find there many who desire to purchase a Bible or a New Testament. This fact indicates that the present is a critical time in the history of France. Great multitudes have drifted out of the Catholic Church into no religion at all. They know practically nothing about the Bible, and it is an opportune time to direct their attention toward it. The proclamation of simple Gospel truths produces an impression in France that is remarkable. It is a time for activity for all the evangelical agencies of the nation.

The Germans Want More Bibles

In the British and Foreign Bible Society report for 1908, Mr. Morrison, the Society's agent for Germany, is reported as estimating that the annual circulation of the Bible in Germany has risen from an average of 12 copies per 1,000 persons in 1885, to an average of 19 copies per 1,000 in 1907. "That is to say," the Bible Society report goes on to remark, "in Germany, which is sometimes considered to be the home of destructive criticism and the headquarters of unbelief, three persons now buy a copy of the Scriptures for every two persons who did so a quarter of a century ago."

The Moravians Compelled to Retrench

At the recent meeting of the Moravian Church Synod the missionary finances were found to be in such condition that a reduction in the expenses was judged necessary.

The mission board proposed retrenchment to the extent of £6,500, and the synod finally sanctioned the reduction of expenditure to the extent of £7,000 to £10,000 per annum. This means that various stations in Nicaragua, South Africa, and elsewhere will have to be given up or worked

by means of assistants. Strong opposition was roused by the proposal to give up Kyelang, the oldest station in the Himalayas, and also to the suggestion that Labrador and Unyamwesi (the newest mission field in Central Africa) should be offered up as a sacrifice for the recurring large deficiencies. It is distressing to give up old stations and to be compelled to resolutely refuse applications for new work. Open doors stand ready for them to enter, but deficiencies of £12,000 to £20,000 prevent them from entering.

Movements Away from Rome

Some very remarkable figures are published in a recent work by Mr. Joseph McCabe, concerning the hold of the Roman Catholic Church over the peoples of the world. His conclusion is that during the last half-century Rome has lost no fewer than 80,000,000 by secession or lapse. While Irish immigration makes an apparent increase in England, it is argued that there is a real decrease of 2,000,000, and the belief is expressed that in the English-speaking world 17,500,000 have broken away. Tho Mr. McCabe's attitude toward religion is very different from our own, it would be very interesting to hear what views are held by Romish officials concerning such calculations. "Perversions" to Rome are blazoned abroad, but comparatively little is said concerning those who seek freer mental and spiritual environment.—*London Christian*.

Spanish Hatred of Rome

Reports from Spain throw more light upon the hidden discontents which have fomented the recent disturbances and rebellion. It seems clear that while political feeling shaped the rebellion, it was embittered by hatred of the Spanish forms of Roman Catholicism. In Barcelona, the rioters destroyed nearly every church in the city, and tore down 30 convents and monasteries. The charitable work done by those institutions, such as caring for orphans and ministering in many ways to the poor, did not prevent the mob's destroying them.

Many orphans were turned into the streets, and women jeered at the nuns as being no longer able to interfere with the trade industries of the people by the needlework and embroidery done in many of the convents.

Once Jesuit, Now Protestant

Protestantism in Italy has been greatly strengthened by the accession to the Waldensian Church of Prof. George Bartoli who has renounced Romanism and is now preaching and lecturing to large audiences in Rome, and is making a profound impression upon popular thought. The professor was a Jesuit priest and editor of the *Catholic Citizen*, which is esteemed a personal organ of the Pope. He was entirely shut away from Protestant influence, and following papal injunctions, abstained carefully from reading Protestant literature. But his own historical studies convinced him and he summarily renounced his orders. Left free then to examine Protestantism candidly, he soon entered the Waldensian fellowship and ministry. Prof. Bartoli is but forty-two years old. He is soon to visit America.

ASIA—MOSLEM LANDS

What a Turkish Pasha Said

In a recent issue of the *Sunday School Times*, Rev. George Washburn, president of Robert College, in an article on Christianity's Opportunity in Turkey, gives this anecdote:

An English banker in Constantinople told me that he was coming on the steamer one day up the Bosphorus, there being two pashas on board; and when he got opposite the place where Robert College stands, he heard one of these pashas say to the other: "Do you see that building up there, that American college?" "Yes, I see it; why?" "That building is the greatest shame to Constantinople that there is in existence; a shame to this city." "What do you mean?" "Just look at it; look at the palaces of those pashas all around on the shores of the Bosphorus, rich men! Where is there one of them, one Turk, that ever gave any money to build a school to educate his own people? And here is this American who has come to Constantinople, and has put up this magnificent building to start the education of the Turkish people!"

The Young Turk

So far the Young Turk has done very well, both in national and international affairs. The recrudescence of the Cretan question will test still further his ability to meet the peculiar difficulties of the situation. If he can first persuade himself, and then the nation, that it is wiser to let the island be a thorn in somebody else's side rather than his own, he will achieve a notable victory and go far toward convincing the world that he is a useful rather than a disturbing factor in the solution of the most troublesome problem of European politics. More than that, he will have vindicated the claim of the Turkish race to be one of the virile races of the world.—*Independent*.

Islam Not Yet Moribund

It is a great mistake to believe that Islam, because it is a false religion, is more dead than alive. No, the false religion of Mohammed, the Arabian prophet of Allah, is very much alive. The proof of it is its missionary activity in the Dutch Indies, and especially in Africa, where it meets with so much success that it has become a dangerous and unrelenting rival of Christian missions. The nucleus ("nutlet," center of activity) of the Mohammedan propaganda ("setting of slips," spreading) is the university Al Azhar, at Cairo, where there are students from all parts of the Mohammedan world, and from where hundreds of eager missionaries go forth to convert the heathen to Islam ("submission" to Allah). The Christian government in colonial Africa are foreseeing trouble with the self-assertive Mohammedan element taking a foothold in their "protectorates." A Mohammedan does not like to be tolerated; he prefers to be favored.

INDIA

The Coming World Convention of Y. P. S. C. E.

This gathering bids fair to be one of the great events of the year. Agra is, in many ways, an ideal place; and as the latter part of November is the

pleasantest season in India, the entire convention will be under canvas. The viceroy has loaned part of the viceregal camp outfit, and the commander of the military station at Rawal Pindi has furnished the rest of the tents necessary. To help beautify the grounds, the Lieutenant-Governor of the United Provinces, in which Agra is situated, has granted the use of the palms from the Taj-Mahal. The grounds will be lighted by electricity. The program will be in two languages, Urdu and English, the same speeches being delivered in separate auditoriums. Among those from America taking part are President and Mrs. F. E. Clark, Secretary William Shaw, of Boston, and President H. C. King, of Oberlin College.

A Brahman Becomes a Christian

The *Indian Christian Messenger*, of Lucknow, says that Mr. R. Padamnabhchary, B.A., LL.B., an educated Brahman, was baptized into the Christian faith recently at Ongole in the Madras Presidency. His grandfather was Prime Minister in Travancore, and his father a distinguished Vakil of Madras High Court. The young man is the most distinguished lawyer and jurist of South India. He is the son-at-law of the late Sir Bhashayam, High Court judge. He has forfeited Rs. 50,000 on account of becoming a Christian. Besides other hardships, he has to give up the practice of law, which was his means of livelihood. He is now teaching in a school. The Bible led him to Christ.

Great Results from Slight Outlay

From Belgaum, India, in the *North-western Christian Advocate*, and under the heading, "See What It Will Do," Rev. D. O. Ernsberger writes as follows:

1. A banquet in India. One hundred and fifty people fed. Total cost, \$10, or two-thirds of a cent each.

2. One hundred Gospel banquets for 1,000 people. Total cost, \$50 to \$100, one-twentieth to one-tenth of a cent each. Cheaper than the other banquet, and how much better.

3. An idol's temple. More than 100 people present. After preaching and ex-

hortation, half forsake idols and receive Christian baptism. The rest later on. A day-school, a Sunday-school, preaching service, all in the same temple. We are invited to other villages and other light-houses are established. Entire cost of keeping up one of these for a year, \$50.

In the two districts over which Mr. Ernsberger presides there have been, in the last three years, over 2,200 conversions, 600 in 1907, last year 850, and this year to date 725, with fully 1,000 reckoned on before the close of the conference year. This certainly is a report calling for large and prompt encouragement from home.

Indian Women Rising

As the Indian woman is coming in contact with the outside world, she is learning to realize her lacks, and is filled with the desire to adjust herself to the transformed conditions. She is growing to feel that she is destined to take a leading part in the rejuvenescence of Hindustan, and is eager to qualify herself to help advance the cause of her country. All over the land the women are organizing clubs, associations and societies for the purpose of mutual improvement and for the uplift of their less fortunate sisters. There is hardly a city or town of any size in the Indian peninsula which is without such organizations, and all of them significantly point to the fact that the Hindu women are slowly becoming used to banding together to advance their cause, and have learned the effectiveness of organization and mutual aid—a development hitherto unknown in the history of Hindustan.

A Notable Industrial Mission

The industrial work at Kolar, South India, includes the making of carriages and wagons, agricultural implements and furniture. As 500 acres of land belong to the mission and as only the most primitive agricultural implements are available from other sources, the boys had practical reasons for experimenting with plow making, and recently the demand for these implements has become very great. The school has built up such a reputation for the excellence of its furniture that its capacity is constantly overtaxed

and orders are sent in months in advance. Some of the furniture is made to order from original drawings submitted to the school, but more is copied from the newer designs now popular in America and England. The twelve horse-power oil engine and the score or more of machines for work in wood and iron which were purchased in 1904 are proving exceedingly useful and materially increase the income of the school.

A British Colonel a Missionary

Dr. H. T. Holland writes from Quetta in northwestern India:

Last month there was rather a unique service at Chaman, one of our out-stations. The services there in our small church-room are undertaken by Colonel Southey, who commands the 130th Baluchis. The Christian community there is very small, two or three good-caste Christians and eight or nine low caste. One Sunday last month the service was taken by Colonel Southey, and the congregation consisted of eight or nine low-caste Christians and the Director-general of Fortifications, who was visiting Chaman on inspection duty. He is an earnest Christian, and sat as a member of the congregation, side by side with those who are usually considered as out-caste. One of the Mohammedan sepoy in Colonel Southey's regiment, who became a Christian, is now studying here in Quetta and hopes to become a catechist.

CHINA

China Up to Date

It looks more and more as tho the Celestial Empire had really cut loose from a past utterly antiquated and absurd, and in dead earnest had begun to lay hold of the best which the modern world has to offer. Most conclusive evidence is found in the fact that a contract has been made for the installation in Peking of a complete telephone system, with all wires and cables underground; on a par with New York City or Chicago.

China Moving Forward

Slowly but surely the great empire of China is moving ahead in world affairs. Recently the fact was chronicled that Minister Wu had been recalled from the United States, and as

he was only fairly entering upon his second term of office, the diplomats and government officials at Washington wondered why. It is now suggested that he is greatly needed at home in the vastly important work of codifying the laws of China preparatory to the enactment of new treaties with all nations and the abolition of extra-territoriality and special rights of foreigners in China.

The Christian Press in China

Thoughtful observers of conditions in the Orient state:

Within a quarter of a century the Christian press in China and Japan has overturned the mythologies of paganism, taught a higher morality, changed fiction for fact, symbol to reality, and in so doing has mortified the pride of paganism, confounded its learning, revealed its absurdities, and ruined its credit. One singular and startling result of the diffusion of modern ideas is the establishment of at least one journal in every one of the 21 provinces of the Chinese Empire. Each of the most important centers—Peking, Shanghai, Tien-tsin, and Canton—possess at least a dozen dailies, nearly all of which are printed in the spoken vernacular. For the first time in the history of the most venerable of empires, the masses of the people can become immediately acquainted with current events.—*Morning Star*.

A Chinese Anglican Church

The "Anglican Church of China" is about organizing under the guidance of the 10 missionary bishops, 2 of whom are Americans, one a Canadian, and 7 Englishmen, and their clergy, American, European and Chinese. The number of native Christians belonging to the Anglican Church is about 40,000. The activity of the missionary clergy is highly commendable.

The China Inland Mission

Rev. F. B. Meyer, from China, reports as follows:

Only in three of the provinces of this immense empire is there no representative of this society. In all the others work is being maintained, both by men and women. Educational work is a quite recent development, and now its principal object is to instruct the children of the Chinese converts. For the most part the Gospel is being proclaimed everywhere, much as by the evangelists of

primitive times—many of the missionaries clothed in the native dress, and all embracing the opportunity presented by markets and streets, by inns, and guest-rooms, as well as the school buildings and chapels, which have been raised by the efforts of the Chinese themselves. One of the most extraordinary features in this extraordinary movement is the admixture of races. Here are Americans, Canadians, Australians, Swedes, Norwegians, Germans, Russians, Finns, Swiss, Tasmanians, and New Zealanders, all mixed together in the various stations, living, praying, working in a quite marvelous harmony.

Another Case of Union

Bishop Bashford, of the Methodist Church, has granted permission for the Epworth Leagues in Chinese churches to unite with the interdenominational movement of Christian endeavor. This is another vivid illustration of the way separatist policies, which can be made to look very respectable at home, become absurd on the foreign mission field in the immediate presence of paganism. When Bishop Bashford was a college president in Ohio, he was as ready as any other Methodist to talk about training up young Methodists for Methodism. In China, such phraseology becomes meaningless. The only sort of talk which sounds sane there is talk of training converts for Christianity. And that's the way all missionaries talk.—*Presbyterian*.

A Region Vast and Backward

Most of Mongolia consists of grass plains or of desert, the Mongolian name for which is *gobi*. The area of this waste expanse is about 1,367,000 square miles—that is to say, more than six times as large an area as the German Empire. Its population is estimated at about 2,500,000. The inhabitants are nomadic Mongols, who wander about the desert with their camels, ponies, and sheep; for even in the river valleys they are very little given to agriculture. Altho the Mongols live in tents, these tents are generally pitched in a permanent place, and often only moved twice in the year. In spring the Mongol herdsmen take all the lambs, kids, and

calves into their tents at night. As many as fifty lambs, twenty or thirty kids, and half a dozen calves may share the tent with the family, the latter occupying a small section or corner. The Mongolians, as a whole, judged by Chinese standards, are not badly off. They ride wherever they go. Nobody walks except pilgrims, who walk to acquire merit. Even the Mongol beggars ride on horseback.

What One Doctor Has Done

Dr. Pettee, of Japan, says that the first and best-loved citizen of Mukden, Manchuria, is Dr. Christie, a sturdy Scotchman, who has conducted a medical mission in that great city for twenty-six years. The doctor's work is so well and so favorably known that the government is giving 3,000 taels toward its support. Dr. Christie has organized his hospital staff of 34 Chinese into a Christian Endeavor society, which holds a brief service every morning and which is well attended by both patients and their friends.

KOREA

Success Everywhere

Says Rev. Ernest Hall, of the Presbyterian Mission:

To-day there are 1,500 churches with over 200,000 members. One church has two congregations each Sunday, one of 1,500 men and a second of the same number of women. There are over 12,000 pupils in Christian schools. Bible study is a passion. One church has held Bible classes every evening for two years. In one city a Bible Institute, held for ten days, was attended by over 1,200 men, coming in from all the country around. An edition of 20,000 Bibles was exhausted as soon as received. There are no "rice Christians." The churches are self-supporting. One church took a collection for the support of a home missionary. Enough was received to send 3, and they were sent. These are some items from the story of what seems, in some respects, to be the most remarkable religious movement in any missionary lands of recent days.

Korean Women in Earnest

As to a single Korean Church, Mrs. George Heber Jones writes thus of her work in the First Church, Seoul, and its three mission churches:

The baptismal service on the last Sun-

day of the conference year was a beautiful climax of the year's work. Seventy-five women, many of them tottering with age, surrounded the altar and received baptism. Among them were the mother and three sisters-in-law of Mr. Yun Chi O, president of the Bureau of Education and cousin of the empress. I was much touched by the experience of a woman of sixty-four. She could not read, but, to my surprise, recited the Lord's Prayer, Apostles' Creed, Ten Commandments, and half of the Baptismal Catechism. Upon inquiry, she told me that her husband had taught her, sentence by sentence, in the evenings. During the day at her work she would repeat over and over the lesson of the evening before. Sometimes she said she would wake up at night and find she had forgotten her lesson; then she would arouse her husband and have him tell her the words again. The day she appeared for examination her husband walked the four miles to church with her and stood outside waiting eagerly to hear how she answered her questions.

JAPAN

Omens of Good from Japan

The Japanese are beginning to recognize more and more the importance of character-building in education, and this desire after moral advancement is favorable to Christianity, because the mighty forces for the regeneration of character which lie in the Christian faith are beginning to be perceived. Prince Ito, the governor of Korea, who has been called the Japanese Bismarck, has been asking for missionaries for the Japanese colonists there; and Dr. Nitobe, one of the leading educationists of Japan, has declared that Christianity is the only hope of his country. There is everywhere a great readiness to hear the Gospel, and the number of conversions is rising. In the Japanese churches there is a growing movement toward unity, and toward independence. The attitude of the missionary societies toward this latter movement has been thoroughly noble and sympathetic. The Congregationalists were among the first to recognize it; in the judgment of one of the leading German missionary organs, they even went too far. The position has been a very difficult one, but events have justified the friends of independence. A na-

tional church now stands behind the missionary, and tho the work of the foreign societies is still indispensable, it is no longer felt to be foreign, because church and mission are working together.—*Abridged from the Evangelisches Missions-Magazin.*

Japanese Missions in the Islands

The American Baptist Missionary Union reports as follows:

Captain Bickel has been hard at work, as always, and the "Gospel Ship" has been sailing in and out among the islands of the Inland Sea all through the year. Definite connection has been established between the captain and 350 of the 400 centers in the islands. Twenty regular meeting-places are maintained. Permission has recently been secured from the government to take up work in the Goto group of islands, which have a population of 80,000 people. Captain Bickel expects soon to organize the first church in connection with the island work.

Far away to the south in the string of islands that make up the Japanese archipelago are the Liuchiu Islands. Here work is conducted at long range by Mr. Thomson, of Kobe. At Naha, the chief port, and Shuri, the old capital, we have had work for some years. Now Mr. Thomson has been able to open another out-station.

AFRICA

United Presbyterian Success in Africa

The converts of the Presbyterian Mission in Egypt number 20,000, and among them are 43 ordained Egyptians, besides numbers of native helpers, teachers, and colporteurs. In the town of Assiut there are 2,200 young people in the higher schools of the mission. Tho the baptized Mohammedans have not exceeded 160, an influence favorable to the Gospel is being exercised on the Mohammedan population through the hospitals, the schools, and the visitation of the harems.—*Allgemeine Missions Zeitschrift.*

Light Breaking in Africa

Africa is fast losing the right to be called the Dark Continent. In it are to be found to-day 2,470 missionaries, assisted by 13,089 native Christian workers. There are 4,789 places of worship, 221,856 communicants, and 527,790 profest adherents. In the

4,000 missionary schools are 202,390 pupils. There are 95 hospitals and 16 printing establishments under missionary conduct and control. A chain of connected missions reaches from the Atlantic to the Indian Ocean; and in Uganda, which thirty years ago was a pagan and unexplored country, one-half the 700,000 population are enrolled as Christians. Cape Colony has 200,000 Christians out of a total of 700,000.—*The Interior.*

Crowded Meetings in Liberia

Encouraging aspects of the work in Grand Cess, Liberia, are thus described by the Rev. W. B. Williams, writing under date of June 8:

During the past week I have baptized 120 here in Grand Cess. And 30 conversions took place during last Sunday's services. This Grand Cess work is a marvelous work. Each Lord's day we have over 200 people at our 5 A.M. prayer-meeting, and 700 for class-meeting, and 1,200 for preaching. The Sunday-schools and the evening service are crowded. But as the church building is suitable for only 200 or 300 persons, I am compelled to hold my meetings in the open air. And as this is our rainy season our work here is hindered for lack of a large building. If help can be given now in a few years the Methodist Episcopal Church here in Grand Cess will have a membership of from five to ten thousand from one of the best and most intelligent tribes on the West Coast.—*World-Wide Missions.*

Methodists in Madeira Islands

Bishop Hartzell has recently inaugurated a systematic distribution of the Scriptures in the Madeira Islands, where the Methodist Episcopal Church has strong mission stations, the center of the work being in Funchal, a city of 40,000 people and the capital of the islands. Here, recently purchased, is an excellent building to be used as headquarters, and from this point, radiating throughout the islands, will be distributed a large number of Bibles, copies of the gospels and tracts. For several years our representatives have visited more than 1,300 ships of all nationalities annually, and carried tracts in 17 different languages to the sailors. To carry on this colporteur work Bishop Hartzell

has secured the services of Braulio de Silva, an excellent type of Portuguese gentleman. Coming from Portugal, where he was converted, and in spite of most adverse conditions, he was successful as a colporteur.—*World-Wide Missions*.

The Kongo Enormity

The two American missionaries in the Kongo Free State who are held for libel are facing grave possibilities. After being put to great trouble and expense to appear at Leopoldville, their case has been postponed until they can secure lawyers from Belgium. The courts are, it is safe to say, strongly influenced by the vast interests exploiting the Kongo, and the result of a conviction by a miscarriage of justice might be a very heavy fine, and possibly a long term of imprisonment. If these men are convicted, all the missionary interests in the Belgian Kongo region will be unfavorably affected.—*The Interior*.

Mission Crusade in Cape Colony

A correspondent writes us from Wellington, Cape Colony:

During the month of July special efforts were made in the congregations of the Dutch Reformed Church to obtain the sum of £5,000 needed for the extension of mission work in Central Africa. Congregations that had been asked to give £100 each, in response to a visit from a deputation, gave £300 to £500 each, with the result that the sum reached was £8,000, instead of £5,000. Dr. Andrew Murray was out on deputation work for eight weeks in succession. Among the places he visited was Rhodes, a small village situated at an altitude of 6,000 feet in the heart of the Drakensberg Mountains, and only reached by a cart journey of 13 hours over rough roads from the nearest railway station. Here the 400 members gladly gave £120, instead of the £50 expected of them. Dr. Murray spent the last Sunday in July at Graaf Reinet, the place where he first saw the light 81 years ago. He preached in the morning, in the fine Dutch church, a striking mission sermon on the text, "What shall I render unto the Lord?"

A Union Missionary Conference

A conference of missionaries was recently held at Kavirondo, which is about seventeen miles northwest of Kisumu, the terminus of the Uganda

Railway on the east shore of the Victoria Nyanza lake. There were 27 missionaries present, representing 8 different societies working in British East Africa. Rev. F. Rowling writes:

The most striking feature of the whole conference was undoubtedly the deep desire for unity and harmony manifested most prominently, the definite earnestness of purpose in working toward the building up of a strong African church in the future, to be self-supporting, self-governing and self-extending, and united on all essentials of the Christian faith. It was decided to work on common lines in translation work, to have definite fixed standards as to teaching and testing of catechumens, and to inculcate from the start the duty of converts to support their own church work, and to do their utmost for the evangelization of their own people and other tribes.

Other-world Conditions

In a country like Great Britain, from which the wild creatures have been banished since the days of King Arthur, it seems strange to read of the conditions near Kikuyu. A secular newspaper of the district tells of a lion walking on the railway line and making the engine-driver "slow down." A lady has been compelled to leave her farm near the Nairobi River "owing to lions strutting about the farm even in the daytime." A paragraph in the same column tells of a man who had fired at a black-maned lion at a distance of 120 yards. The lion was wounded and "charged" its assailant, mauling him seriously, though in the end the wild beast was killed. It is not necessary to put too much importance upon such incidents; but they serve to fill in the local color of the surroundings amid which a mission is carried on.

Schools in Uganda

The Governor of Uganda in his last report of that Protectorate has incorporated some striking educational statistics supplied to him by Bishop Tucker. In 1904-05, there were 18,181 children in the Protestant mission-schools; in 1905-06, the number was 25,100; and in 1906-07, it was 31,865. We may add that in 1907-08, it was 35,116. During the three years,

1904-07, there were sold to the people 23,888 copies of the Scriptures in Luganda, and 34,707 other books, not including 109,000 "First Reading Books"; while 610,280 sheets of writing paper, 50,000 note-books, 47,000 pens and penholders were bought by the people—all facts full of significance.

Roosevelt Preaches in East Africa

Ex-President Roosevelt is still the preacher of righteousness. The American residents at Nairobi in British East Africa, where he is hunting, gave him a banquet, at which they presented to him trophies of his visit. In his reply, after praising the country and the settlers, he said:

Remember that righteousness and our real ultimate self-interest demand that the blacks be treated justly. I have no patience with sentimentalists, and I think that sentimentality does more harm to individuals than brutality. Therefore, I believe in helping the missionary, of whatever creed, who is laboring sincerely and disinterestedly with practical good sense. The next day he went to Kijabe and laid the corner-stone of a mission church and a school for white children, at which he said: "It is the duty of the leading race to help those who are backward to a higher plane of education, and the work of the missionaries in this movement is most important. I am particularly pleased with what you are doing by your schools for the children of the settlers in this country."

A Zulu on Temperance

A novel and significant temperance tract is published by the *Christian Patriot* of Madras. It is written by a Zulu to the secretary of the South African Temperance Alliance:

Dear Sir: I am first writing to tell you that the liquor is a great sin to natives. Why was this liquor brought to this country? Now did not you notice in England that liquor was a sin when people got drunk? Why did you bring it here, then? If you are helping the churches why do you not stop the liquor from coming to this country? Many natives are church people. I say some are much better than some white people. Some white people are the worst people God ever sent to Africa. White men always spend money, money, money. If white men are Christians, we natives will all enter the kingdom of heaven. I am

one of the Church of England for twenty years, but the liquor is too much for us to bear. Sir, your servant.

France as a Foe to Missions

The evidence steadily accumulates that French officials have no sort of sympathy for the work of the Gospel; with Madagascar supplying evidence in abundance. The following statement comes from Rev. James Sibree, who writes to the *British Congregationalist* as follows:

For four years an active anti-Christian propaganda has been carried on. The Malagasy Y. M. C. A. was suppressed, and an order was issued forbidding the teaching of any school in a building used as a church, which resulted in the enforced closing of three-fourths of the mission schools. Government schools have not been provided with sufficient accommodations for one-fourth of the children of school age. Schools are open Sunday, and attendance is compulsory. The children are taught that Jesus Christ is a fiction and the present life is all they have to think of. Horse-racing and other sports are encouraged on Sunday. Even cottage meetings for religious purposes are prohibited. Any such assemblies of more than 21 persons in private houses are liable to be broken up, and those present to be arrested and fined.

Orphan Association Suppressed

An association of Malagasy Christians has existed at Antananarivo since 1896, entitled, "Malagasy Association for the Care of Orphans." Founded with the express approval of the then Governor-General, it had been registered at the town hall, and obtained an annual grant from the municipality. Its funds were sufficient for the reception and maintenance of from fifteen to twenty orphan children annually. The present Governor-General, in virtue of a rule which he has formulated that no native associations whatever shall be allowed, has dissolved this association and ordered the dispersion of the children. The administration has also forbidden a number of European ladies, wives of missionaries, to teach sewing in the native schools founded by their missions, on the pretext that the teaching of sewing can only be allowed to persons having a diploma and a certificate of

good conduct, and having served two years as teachers. But it is stated that in the official schools of the colony the same administration entrusts the teaching of sewing to native women who have no diploma at all, and whose conduct is far from irreproachable.—*Journal des Missions Évangéliques*.

A Tablet Unveiled to Carey

At Kettering, England, July 22d, there was unveiled a bronze tablet in memory of William Carey, upon the outer wall of the so-called "Mission House"—formerly "Widow Wallis's"—where, on October 2, 1792, modern missions had their birth in the first distinctively foreign mission organization. On the tablet are engraved the two injunctions of Carey's famous Nottingham sermon:

Expect great things from God:
Attempt great things for God.

and the names of the first treasurer, Reynold Hogg, and the first secretary, Andrew Fuller.

During the dedication exercises there were exhibited to the audience some of Carey's shoemaking tools, and the contribution-box Fuller used for the first collection. Grandsons of Carey and Fuller both spoke—the latter in his seventy-ninth year. The occasion was full of interest.

ISLANDS OF THE SEA

The Chinese in Hawaii

Mr. A. F. Griffiths, president of Oahu College, in a recent address, said:

Fifty-five per cent of our population is Oriental, but we have no race question. The study of the methods and results of Hawaiian treatment of the Oriental will show the right way of "benevolent assimilation." In 1900 there were 25,000 Chinese in Hawaii. The Chinese in Hawaii and California are the same. They come from the same section in China and the same class. In Hawaii we have called forth the best of Chinese character. In California the worst has been elicited. In Hawaii the Chinese have good reputations as home-builders and providers. Twelve per cent of their homes are owned. The children make good records in the public schools. The

women are more chaste and virtuous than other women of similar races. Missionary work among the Chinese is especially effective. Their churches are good and active. The Chinese are good tax-payers, good spenders, generous and law-abiding. There need be no fear that they will impose Oriental standards of living on our country. They adapt themselves to American ideals and ways. In proper environment they make good American citizens.

Methodists in the Malay Peninsula

Under the auspices of the Methodist Episcopal Church, Rev. William Horley has for fifteen years been carrying on an evangelical work among the English, Chinese, and Tamils of the Malay Peninsula. The number of converts baptized into the faith last year was 146. One of the signs of the wide influence of the mission is the large number of its schools. Altho as many as 4,000 children are in attendance, efforts are being made greatly to increase this number, since the Roman Catholics have already 5,000 pupils under tuition, and are endeavoring to capture the entire youth of Malaysia. Several of the schools are already self-supporting, while others are partially so. In all of them Scripture is taught, and the Gospel preached.

A Martyr's Testimony

James Chalmers, the martyred missionary of New Guinea, in addressing a large meeting in London, said:

I have had twenty-one years' experience among the South Sea Islanders, and for at least nine years of my life I have lived with the savages of New Guinea. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. But I have never yet met a single man or woman, or a single people, that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilized life in the Southern Seas, it has been because the Gospel has been preached there; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you, there the missionaries of the cross have been preaching Christ.

Civil Value of Missions

Some of the British governors of New Guinea are not afraid to commend the services of the missionaries of the Gospel in their land. One is reported as saying, "We believe 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." Another governor declares: "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 government one pound sterling, because the missionary work brings peace, law and order."

Methodist Publishing-house in Singapore

The *Malaysia Message* for July has on its front page a photograph of the new Methodist publishing-house at Singapore. It is a fine building with shops on the ground floor, offices and dwelling-rooms on the first floor, and printing and binding offices on the top floor. Here is printed the Malay Bible, and here also is printed Christian literature for Malays, Chinese, Tamils and English people of the Malay Peninsula and adjacent islands; the Battaks, of the interior of Sumatra; the Pegon and Sundanese people of Java; the Bicol, Tagalog, and Ilocano tribes of the Philippines, and the Chinese of Formosa.

American Methods in the Philippines

In a recent address upon this theme, Prof. G. H. Blakeslee spoke as follows:

This experiment marks an epoch in the history of the government of dependencies. It is based upon principles, new to the Far East, principles which meet the demands of actual, existing conditions in the world, and also the demands of those

resistless laws of historical progress which have just been traced. America's experiment in the Philippines aims neither at exploiting a dependent people, as most colonizing states have done in the past, nor at ruling them permanently, in their interest, but against their wishes, as England believes she is doing in India and Egypt; nor in allowing them to run wild, while they are still in the school age of nations, as the so-called Anti-Imperialists would do; but America aims at taking a dependent people by the hand and leading them slowly and gradually along the pathway well marked by the footprints of the most highly developed nations, until they are fully prepared to enter the great field of constitutional self-government.

MISCELLANEOUS

What Missionaries Have Done

Mr. F. A. Powell, late of the United States consulate in the Ottoman dominions, in *Everybody's Magazine*, has this to say as to the "by-products" of missionary toil: "If the clatter of American harvesters is heard to-day from one end of Asia Minor to the other; if the Eskimo of Greenland and Alaska and Labrador vary their monotonous diet of fish and blubber with tinned meats from Chicago and Kansas City; if the natives of Equatoria insist on buying cotton-sheeting that is stamped 'American' and will take no other, our merchants and manufacturers, instead of praising the consul or commercial traveler, may thank the American missionary."

And again: "No matter how little one may favor the expenditure of money for foreign missions, he can not fail to be impressed, as he travels through Turkey, or China, or India, with the self-supporting churches, the busy printing-presses, the neat pharmacies, the well-equipped hospitals, the well-attended schools, and with the common sense and practical manner in which the money is applied."

The Missionary as a Man of Affairs

E. A. Powell, of the American consular service, says:

Wherever he has gone, the modern missionary has stood for progress and civilization. He has marched in the very van of history—Livingstone, giving England a new empire in the heart of Africa; Verbeck, opening Japan to Western civilization; Alexander Duff, promoting an

educational system for India; Cyrus Hamlin, founding a college that was to count mightily in the solution of the great "Eastern question"; and the great host of others who gradually raise the physical, social, and moral standards of a whole country. They have played a great part in the history of the world, have these courageous, self-sacrificing men and women. All too often are their names found on the roll of martyrs. They have proved themselves the heroes as well as the pioneers of modern civilization.

Do Foreign Missions Succeed

In his latest book, "The New Horoscope of Missions," that eminent authority, Dr. Dennis, states the increase of the Christian Church through mission enterprise in a picturesque and striking way:

There was an average of at least 2,600 communicants admitted to Christian churches in mission-fields every Sunday of last year. We could have taken possession of one of our large church edifices, and packed it to the doors morning and afternoon every Sabbath for the past twelve months with a fresh throng of communicants at each service, claiming their places for the first time at the Lord's Table. If you could have slipped into some quiet seat in the gallery at any one of those services, and gazed upon that hushed and reverent assembly, strangely varied in color and garb, but one in hope and tender love to your Savior and mine, would you not have found your heart in thrilling sympathy with Christ's joy, and cheered with glad assurances of His victory?

Why?

Why should we give money to save heathen abroad when there are heathen in our own country to save? There are other "ways" equally logical! Why should I give money to save those in other parts of this country when there are needy ones in my own State? Why should I give money for those in other parts of the State when there are needy ones in my own town? Why should I give for the poor in the town when my own Church needs money? Why should I give to the Church when my own family wants it? Why should I waste on my family what I want myself? Why? Because I am a Christian and not a heathen.—A. B. UPHAM.

OBITUARY NOTES

Dr. George E. Post, of Syria

The report has reached us of the death of Dr. George Edward Post, who was for many years head professor of the medical college in the Syrian Protestant College at Beirut. He was the author of numerous works on missionary and medical subjects, which won for him many honors and decorations from European governments. He was also surgeon to the hospital in Beirut.

Dr. Post was born in New York City, December 17, 1838, the son of Dr. Alfred C. Post, and was graduated from the College of the City of New York, the University of New York Medical School, and Union Theological Seminary.

His work in missionary and medical fields won for him many decorations, and he was the author of several works on botany, medicine, surgery, and the Bible.

Rev. John W. Conklin

The Rev. John W. Conklin, for some years field secretary of the Reformed (Dutch) Church Board of Missions, died suddenly at his home in Metuchen, N. J., from heart disease. He was born at Montville, N. J., in 1851, and in 1880 went to Madras as a missionary for the (Dutch) Reformed Church of America. After ten years service he suffered a sunstroke and general breakdown of health, and returned to the United States. He was professor of sociology and missions in the Bible Normal College, Springfield, Mass., for four years, and from 1901 to 1908 was field secretary for the Reformed Board.

Mr. Conklin was an exceptionally earnest, able and lovable man, and a warm advocate of missions.

Rev. Egerton R. Young, of Canada

The tidings has just reached us announcing the home-going of Rev. Egerton R. Young, long an honored missionary to the Indians of Canada, and author of many volumes.

FOR THE MISSIONARY LIBRARY

THE WITNESS OF THE WILDERNESS. By C. Robinson Lees. Illustrated. 12mo, 220 pp. 3s, 6d, *net*. Longmans, Green & Co., New York and London. 1909.

VENTURES AMONG THE ARABS. By A. Forder. Illustrated. 12mo, 292 pp. \$1.00. Gospel Publishing House, New York. 1909.

The Bedouin Arabs have been among the most picturesque people of the East, and among the most difficult to reach with the Gospel. They continue many of the characteristics and customs of Abraham, Isaac and Jacob.

Mr. Lees spent six years in Palestine and studied the Bedouin tribes on the borders of Syria, looking into their manners and customs, especially from the standpoint of a student of the Old Testament, from which he gives nearly two hundred references. These often throw much light on Scripture passages, but in some cases the interpretations seem erroneous. These people of the wilderness are exceedingly interesting, and the story of their history and life, their superstitions and religion form an attractive study. The Bedouin morals are not of a high order, marriage customs are merely for the propagation of the race, and a man may more often change his wife than his clothes. Every woman is a wife and has a home, and never becomes an abandoned prostitute, tho she may change her home and her husband frequently without losing caste.

The superstitions of these "People of the Tent" are many and peculiar. They have a certain form of ancestor worship, decorating their saints' tombs with votive offerings; believe implicitly in the value of charms and dreams; fear evil spirits and haunted wells, and the evil eye. As to the realities of religion, these Bedouins believe in a supreme being who rules all things so as to leave little room for the exercise of a man's own will. Nominally they are Mohammedans, but their religious life is purely formal and unthinking. Such a people greatly need religious instruction, but are extremely difficult to reach.

Mr. Forder's book gives the story of his travels and observations among

this same class of Bedouin Arabs—(1891-1906). As a pioneer missionary his life was full of novel experiences, adventures and opportunities. The story is entertaining, and often thrilling. Mr. Forder went out as a Christian missionary under the auspices of a small English mission. He is the first to travel as a missionary, any distance into northwestern Arabia, and has shown much tact and ability in gaining the confidence and interest of the Arab wanderers. This mission can not be called successful, as no results have been conserved, but there is a needy and difficult field to be cultivated.

FROM DARKNESS TO LIGHT. By Mary Helms. Illustrated. 12mo, 218 pp. 50 cents, *net*. Fleming H. Revell Co. 1909.

THE UPWARD PATH. By Mary Helms. Illustrated. 12mo, 333 pp. 60 cents, *net*. Young People's Missionary Movement, New York. 1909.

These are two volumes by the same author, containing for the most part, the same material, but prepared for different purposes.

"From Darkness to Light" is a textbook for the Women's Home Missionary societies, and "The Upward Path" is for the Young People's Missionary Movement. The former includes a Bible lesson with each chapter, and a statement of the work of the Women's Missionary Societies; the latter contains additional illustrations, bibliography, statistics and enlarged chapters on "Industrial and Social Progress," and on "The Next Step."

The negro problem is one of never-ending importance and interest. As a Southern woman, the author handles a difficult subject with tact and wisdom. She traces the origin of the negro, his experience in slavery, emancipation and struggle for education and civilization. She sees the mistakes of the South and those of the North, and advocates a sane system of religious, intellectual and industrial education. We know of no books so well adapted to give a broad Christian view of the present condition and future possibilities of the American negro.

KOREA IN TRANSITION. By Rev. James S. Gale, D.D. Illustrated. Map. 12mo, 270 pp. 35 and 50 cents. Young People's Missionary Movement, New York. 1909.

The name of James S. Gale, the author of "Korean Sketches" and "The Vanguard," assures us of a readable, reliable volume on Korea, the land of his labors. He has here given us another of the young people's missionary text-books that are now so much in demand—the published in too rapid succession. This is the best, up-to-date discussion of Korea as a mission field. Dr. Gale tells of the land and the people, its present condition, the religions, customs, missions and outlook. The appendixes give the statistics and bibliography. No one can read Dr. Gale's vivid descriptions without sympathizing deeply with the Koreans in their poverty, ignorance, oppression and struggle for life and liberty. Korea is one of the "show places" on the mission field, for the results are there seen more remarkably than in almost any other field except Uganda.

SOUTH AMERICA—ITS MISSIONARY PROBLEMS. By Bishop Thomas B. Neeley. Illustrated. Maps. 12mo, 312 pp. 35 and 50 cents. Young People's Missionary Movement, New York. 1909.

Comparatively few tourists visit South America, and many who think themselves well informed would be at a loss to know if the continent is peopled by white, black, red or brown races. Some remember it only because of the revolutionary habits of the different nations, and few know to what extent the continent can be called evangelized.

The day is coming when the commerce between North and South America will be enormously increased, and it behooves the Christians of the United States to become acquainted with their neighbors.

Bishop Neeley, of the Methodist Episcopal Church, speaks from experience as well as from study, and his book is a well-condensed, well-informed text-book describing the peoples of many colors, their country, social and politi-

cal life and religions. The Protestant missions are enumerated and show how little has been done to bring these people into the kingdom. The problem is one of men, consecrated money and prayer. The Church at home must be aroused to the importance and magnitude of the work.

THE APOLOGETICS OF MODERN MISSIONS. By J. Lovell Murray. Paper, 80 pp. 15 cents. Student Volunteer Movement, New York. 1909.

These eight outline stories by the mission-study secretary of the Student Volunteer Movement are intended for class use, but are more widely valuable as a study of the various criticisms of modern missions. The answers are not given, but they are suggested, and there are references to books and magazine articles which answer them satisfactorily. The criticism of the idea of foreign missions depends on one's view of the truth of Christ and His Gospel; the criticisms of the missionaries and their methods are often just, but do not apply to missions as a whole; the criticisms of the results of missions are in almost every case due to ignorance or unreasonable prejudice. The study of such a course as this by Mr. Murray can not fail to make honest men firm believers in and supporters of missions.

BY THE GREAT WALL. Letters of Isabella Riggs Williams. Illustrated. 12mo, 400 pp. \$1.50, net. Fleming H. Revell Co., New York. 1909.

Mrs. Williams was the daughter of "Mary and I," Rev. and Mrs. Stephen Riggs, for over forty years missionaries among the Sioux Indians. From the home mission field she went over forty years ago to labor in China and spent most of her life at Kalgan, the northern gateway of the empire. Mrs. Williams' life did not lack for romance and adventure, including rescue from a burning steamboat, flight from hostile Indians, and dangers from the hostile Chinese. These letters are exceptionally chatty and full of interesting information as well as occasional little poems, stories and sermonettes. For the most part they describe experi-

ences and observations in China—some of them thrilling, many pathetic and others humorous. Mrs. Williams, and her daughter Henrietta, some of whose letters are also included, both died before the Boxer rebellion, and so did not share in Mr. Williams' flight across the desert of Gobi.

THE PSYCHIC TREATMENT OF NERVOUS DISORDERS. By Dr. Paul Dubois. 8vo. Funk & Wagnalls Company. 1909.

A book from the pen of the distinguished professor of neuropathology in the University of Berne will naturally be an authority on all such matters, and will as naturally be a book for experts. This is both. It is written in the dialect of the schools, and abounds in technicalities that demand of the reader that he be an animated lexicon. When on the first page one meets such words and phrases as "empiricism," "synthesis," "diagnoses," "pathological anatomy," "cellular pathology"; and, on the second, "microbes," "etiology," "antiseptics," "asepsis," "micro-organisms," "lesions," "antiseptics," "operative interventions," etc., a layman may well feel that he reads at a decided disadvantage. In fact, it is plain that such a book is not meant for the common eye.

Looking at it, therefore, as a scientific treatise for trained minds, and specialists, it is comparatively exhaustive. Its thirty-five chapters cover over 460 pages, and contain nearly 200,000 words. They deal with the subject historically, scientifically and experimentally; philosophically, practically and professionally. From not a few positions and conclusions we should personally dissent, but such dissent would weigh but little from those who are not experts. The main body of the work seems rational and empirical: whether the experiments justify all the inferences and inductions many will question.

The author gives a sort of summary of his views in the conclusion. He maintains that self-cure is within reach of most patients, if they will neglect trifling ailments, and occupy the mind with the best and not worst things—

minify and not magnify disorders, and cherish an optimism that sheds sunlight even over a dark landscape. He sees great hope in altruism—to be concerned with others and not be selfishly introspective; to avoid the egoism that is absorbed in one's own conditions, and cultivate the self-oblivion that makes possible a life ministry to mankind, is a sort of mental and moral hygiene. If one can not take refuge in optimism and altruism, he can at least in stoicism take ailments as a part of inevitable fate, and stubbornly and silently stand like an anvil while disease plies its hammers.

This is philosophical—to some it may be religious. As to all this class of books, we incline to think that psychotherapy is a little *overdone*. Everything nowadays runs to hypnosis and auto-hypnosis, extra-suggestion and auto-suggestion. There is danger of a new fad. For a half-century the science of medicine has been drifting in one of two directions—toward materialism on one hand, and spiritualism on the other. Some would trace every ill flesh is heir to to some hostile germ; others to some mental condition, or hysterical self-persuasion. Hence for the former the remedy is antitoxins or germicides; for the other, mental treatment, psychotherapy. Mankind, like a pendulum, swings to the limit of the arc one way, and then equally far the other—excessive medication—no medication. Perhaps we shall get to the golden mean some day. Meanwhile it may be well to recognize both matter and mind, and their reciprocal influence, and, above all, God.

NEW BOOKS

MEN AND MISSIONS. Wm. T. Ellis. 12mo. \$1.00. Sunday School Times Co., Philadelphia. 1909.

MISSIONARY MANIFESTO. By G. Campbell Morgan. 12mo, 157 pp. 75 cents, *net*. Fleming H. Revell, New York. 1909.

THE CHINESE. By J. S. Thomson. Illustrated, 12mo, 441 pp. \$2.50, *net*. Bobbs-Merrill Co., Indianapolis. 1909.

REMINISCENCES OF MY LIFE IN PERSIA. By Mary Jewett. Illustrated, 12mo, 187 pp. \$1.10. The Torch Press, Cedar Rapids, Iowa. 1909.

- THE ARMENIAN AWAKENING. A History of the Armenian Church, 1820-1860. By Leon Arpee. Frontispiece, 12mo, 235 pp. University of Chicago Press. 1909.
- MISSIONARY ATLAS. Showing the Foreign Mission Fields of the M. E. Church. 12mo. Board of Foreign Missions of the M. E. Church, 150 Fifth Ave., New York. 1909.
- THE CHRISTIAN MOVEMENT IN JAPAN. By Ernest W. Clement and Galen M. Fisher. 12mo, 614 pp. Methodist Publishing House, Tokyo. 1909.
- COURT LIFE IN CHINA. By Isaac Taylor Headland. Illustrated, 8vo. \$1.50, net. Fleming H. Revell Co., New York. 1909.
- THE IMMIGRANT TIDE. By Edward A. Steiner. Illustrated, 12mo. \$1.50, net. Fleming H. Revell Co., New York. 1909.
- CULTS, CUSTOMS AND SUPERSTITIONS OF INDIA. By John Campbell Oman. Illustrated, 8vo, 336 pp. \$3.50.
- GUATEMALA AND HER PEOPLE OF TO-DAY; Being an Account of the Land, Its History and Development; the People, etc. By Nevin O. Winter. Illustrated, 8vo, 307 pp. \$3.00. L. C. Page & Co., Boston. 1909.
- STUDIES IN THE LIFE AND TEACHINGS OF OUR LORD. By R. A. Torrey. 8vo, 347 pp. Bible Institute Colportage Association, Chicago. 1909.
- LILAVATI SINGH. A Sketch. By Florence L. Nichols. Illustrated, 12mo, 62 pp. 25 cents. Woman's Foreign Missionary Society, Boston. 1909.
- THE WORD AMONG THE NATIONS. A Popular Illustrated Report of the British and Foreign Bible Society for the Year 1908-09. Illustrated, 12mo, 125 pp. Bible House, Queen Victoria Street, London. 1909.
- A CERTAIN RICH MAN. Wm. Allen White. (Novel.) 12mo, 434 pp. \$1.50. The Macmillan Co., New York. 1909.
- BOLENCE: A Story of Gospel Triumphs on the Kongo. Mrs. Royal J. Dye. 12mo, 225 pp. \$1.00. Foreign Christian Missionary Society, Cincinnati. 1909.
- THE STORY OF OUR BAPTIST MISSIONARY WORK. L. E. Bushnell. Paper, 16mo, 80 pp. 15 cents. Am. Baptist Pub. Soc., Philadelphia. 1909.
- THE CHRISTIAN CHURCH AND THE KONGO QUESTION. By John H. Harris, 3d. Edward Hughes & Co., London. 1909.
- WOMAN'S MINISTRY. By Mrs. Geo. C. Needham. 20 cents. Charles C. Cook, 150 Nassau Street, New York. 1909.
- 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. American Board of Commissioners for Foreign Missions, Boston. 1909.
- GOD'S PURPOSES IN THIS AGE. By Prof. E. F. Stroeter. 10 cents. Charles C. Cook, New York. 1909.
- FOREIGN MISSIONS AND CHRISTIAN UNITY. By Robert E. Speer. Laymen's Missionary Movement, 1 Madison Ave., New York. 1909.
- THE GENESIS AND SIGNIFICANCE OF THE LAYMEN'S MISSIONARY MOVEMENT. By J. Campbell White. Laymen's Missionary Movement, New York. 1909.
- THE LAYMAN IN MISSIONARY WORK. By Silas McBee. Laymen's Missionary Movement, New York. 1909.
- METHODS OF ENLISTING MEN IN MISSIONS. By J. Campbell White. Laymen's Missionary Movement, New York. 1909.
- STUDIES IN AMERICAN SOCIAL CONDITIONS —1. The Liquor Problem. Edited by Richard Henry Edwards. Madison, Wis. October, 1909.
- STUDIES IN AMERICAN SOCIAL CONDITIONS —2. The Negro Problem. Edited by Richard Henry Edwards. Madison, Wis., October, 1909.
- STUDIES IN AMERICAN SOCIAL CONDITIONS —3. Immigration. Edited by Richard Henry Edwards, Madison, Wis., January, 1909.
- STUDIES IN AMERICAN SOCIAL CONDITIONS —4. The Labor Problem. Edited by Richard Henry Edwards, Madison, Wis., April, 1909.
- THE REVIVAL IN MANCHURIA. By Rev. James Webster, China Inland Mission, London and Philadelphia. 1909.
- MISSIONS. Some Reasons and Requirements for Them. By Oscar Roberts. 4 cents. Oscar Roberts, Westfield, Ohio. 1909.
- JAPAN FOR CHRIST. By Rev. Charles L. Brown, D.D. 25 cents. Lutheran Board of Publication, Columbus, S. C. 1909.
- JAPAN AND INDIA. By G. S. Eddy. Illustrated. Student Volunteer Movement of India and Ceylon, 86 College Street, Calcutta. 1909.
- OUR SHARE OF THE WORLD. By J. Campbell White. Laymen's Missionary Movement, New York.
- ENVELOPE SERIES (Quarterly). October, 1909. Daybreak in Turkey. A New Study Plan. By Brewer Eddy. American Board of Commissioners for Foreign Missions, Boston.

PAMPHLETS

- A VISIT TO MISSION CONFERENCES IN JAPAN, CHINA AND THE PHILIPPINE ISLANDS. Report of Thomas S. Barbour. Resolutions of the Conferences. American Baptist Missionary Union, Boston. 1909.

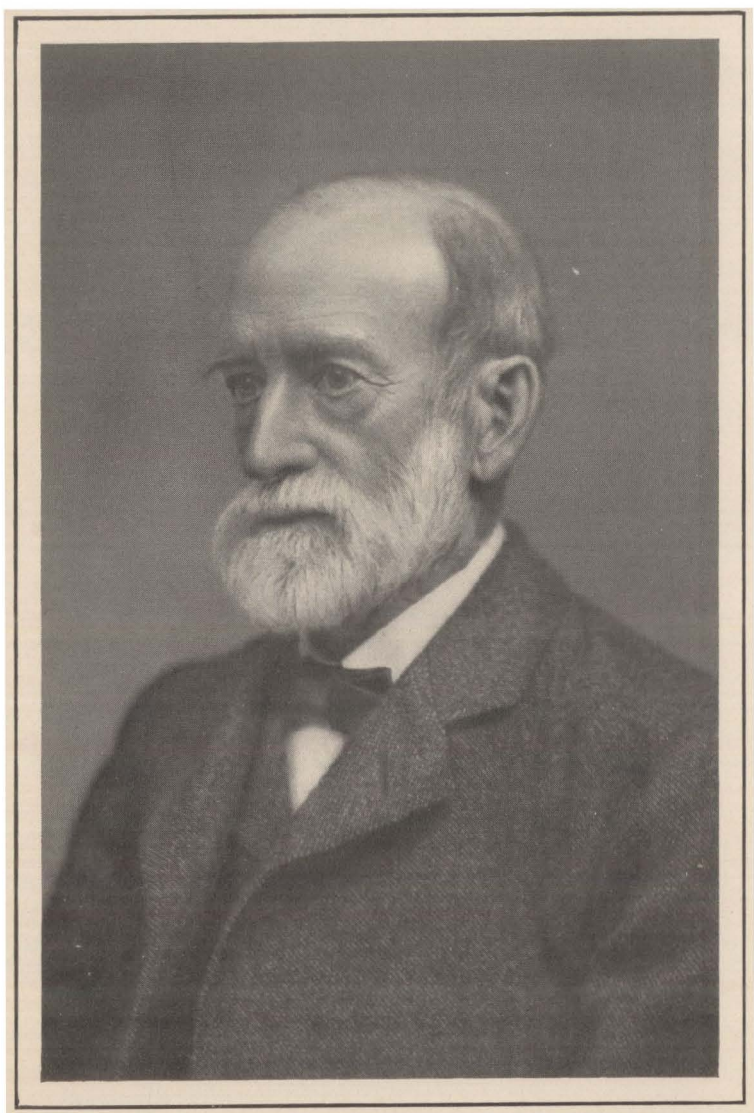


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GEORGE E. POST, M.D.

The Missionary Review of the World

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VOL. XXXII. No. 12
Old Series

DECEMBER, 1909

VOL. XXII. No. 12
New Series

SIGNS OF THE TIMES

THE GREAT LAYMEN'S CAMPAIGN

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

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

II. The Call to Prayer for the Campaign.

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

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

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

The conventions are to be held in the following cities:

OCTOBER

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

NOVEMBER

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

DECEMBER

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

JANUARY, 1910

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

FEBRUARY

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

MARCH

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

APRIL

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

MAY

Chicago, Ill., 3-6

—NATIONAL MISSIONARY CONGRESS.

ENCOURAGING SIGNS OF LIFE

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

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

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

THE AWAKENING IN AUSTRALIA

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

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

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

THE PROGRESS OF A CENTURY

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

RELIGIOUS CONGRESS IN CALCUTTA

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

A PLEA FROM ABYSSINIA

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

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

The prince proposes a visit to Amer-

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

KOREAN PROGRESS

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

GOSPEL TRANSFORMATION IN MEXICO

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

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

STEPS TOWARD UNION IN AFRICA

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

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

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

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

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

SOUTH AMERICANS HUNGRY FOR KNOWLEDGE

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

REVIVAL IN WEST CHINA

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

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

Five days later Mr. Bradshaw writes:

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

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

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

MOVEMENTS IN PERSIA

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

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

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

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

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

ENLARGEMENTS CALLED FOR IN UGANDA

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

out Baganda missionaries into the regions beyond Uganda.

MODERN SLAVERY IN AFRICA

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

THE MORAVIANS AND REDUCTION OF EXPENSES

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

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

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

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

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

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

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

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

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

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

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

SLAVE LABOR MUST CEASE

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

OBJECTIONS TO JEWISH MISSIONS ANSWERED

BY REV. LOUIS MEYER, NEW YORK

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

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

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

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

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

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

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

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

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

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

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

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

Jewish Objections

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

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

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

ANSWER:

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

b. *The case of the Jew in being*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Kind of Converts

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

ANSWER: *a. If these things were*

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

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

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

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

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

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

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

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

THE BIBLE ITS OWN MISSIONARY

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

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

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

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

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

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

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

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

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

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

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

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

REV. GEORGE EDWARD POST, THE CHRISTIAN PHYSICIAN OF SYRIA

EDITORIAL

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

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

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

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

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

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

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

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

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

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

trayal of the work of the medical missionary.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

medical and surgical work of the Prussian Hospital in Beirut.

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

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

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

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

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



MEMORABLE MISSIONARY DATES FOR DECEMBER

PREPARED BY MISS BELLE M. BRAIN

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

Suggestions for a Program on Krishna

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

KRISHNA PAL, CAREY'S FIRST CONVERT

Baptized, December 28, 1800

BY BELLE M. BRAIN, DETROIT, MICH.

Author of "Holding the Ropes," etc.

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

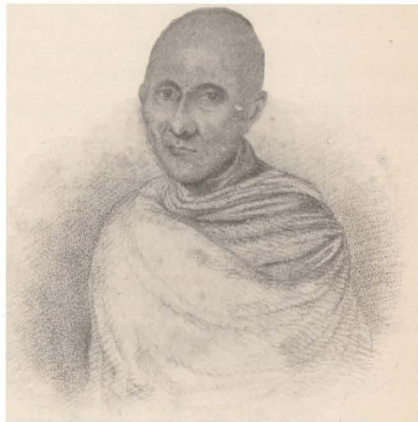
In 1783, seventeen years before, John Thomas, the son of a Baptist deacon of Gloucester, who had been given a medical education, sailed for Calcutta in the *Oxford* as ship-surgeon in the employ of the East India Company. Soon after his arrival in India, being shocked by the awful heathenism he witnessed,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

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

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

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

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



KRISHNA PAL

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

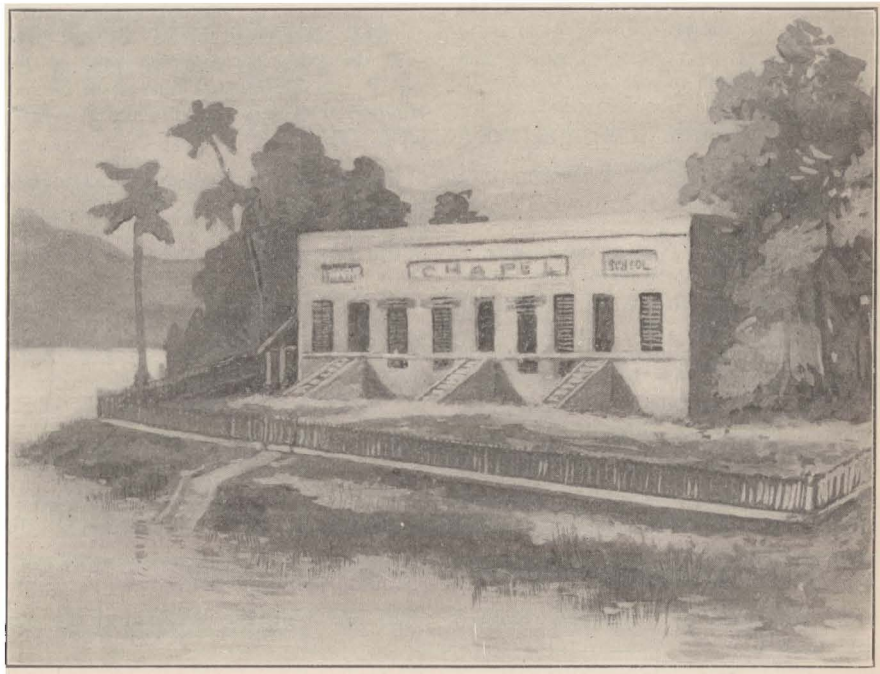
There were, too, serious trials for the converts to face. The news, spread by the servants, that Krishna and Gokool "had eaten with the Sahibs and become Feringees," created the wildest excitement, and next morning a mob of 2,000 people gathered at Krishna's house and dragged both him and Gokool to the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

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

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

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

After a brief preliminary service,



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

Krishna alone had the courage to face the ordeal.

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

It was finally decided to use it like

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

We began by singing in Bengali;

"Jesus, and shall it ever be,

A mortal man ashamed of Thee?" etc.

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

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

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

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

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

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

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

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

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

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

On returning home, the missionaries sent the young couple some

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WAR AND THE GOSPEL

BY HENRY WADSWORTH LONGFELLOW

Were half the power that fills the world
with terror,

Were half the wealth bestowed on
camps and courts,

Given to redeem the human mind from
error

There were no need of arsenals and
forts.

The warrior's name would be a name
abhorred!

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

Would wear forever the curse of Cain.

Down the dark future, through long generations,

The echoing sounds grow fainter and
then cease;

And like a bell, with solemn, sweet vibrations,

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

Peace! and no longer from its brazen
portals

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

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

A CENTURY OF BIBLE DISTRIBUTION IN NEW YORK

BY REV. GEORGE WILLIAM CARTER, PH.D.

General Secretary of the New York Bible Society

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

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

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

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

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

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

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

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

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

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

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

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

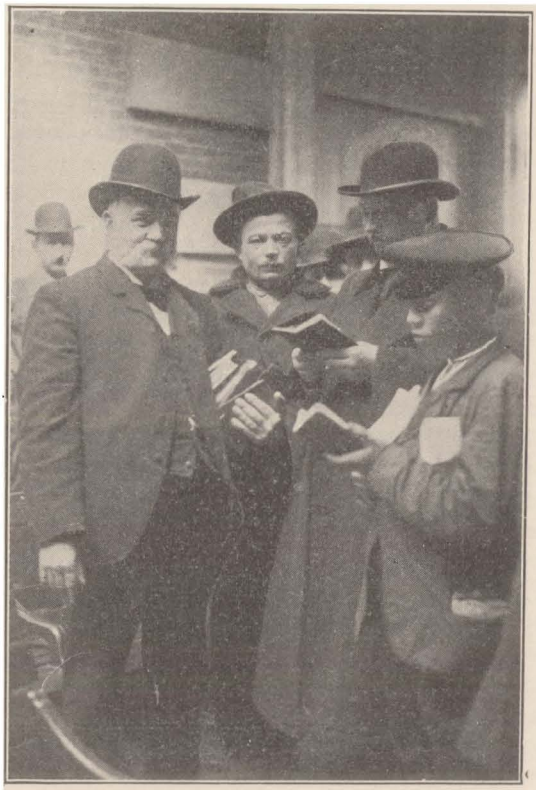
The chaplain of one of the city prisons said to us recently: "I have never, in my experience, found a copy of the Scriptures left behind in a cell by a prisoner; but I have received many letters from men in Sing Sing or Auburn, and from men gone free telling of their gratitude for the Testament or Bible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

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

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

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

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



DISTRIBUTING SCRIPTURES AMONG THE FOREIGNERS IN NEW YORK

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

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

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

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

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

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

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

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

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

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

JOHN L. DUBE, THE BOOKER WASHINGTON OF THE ZULUS

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

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

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

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

"No."

"Well, I think you would better do

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

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



JOHN L. DUBE

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

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

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

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



MRS. JOHN L. DUBE

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

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

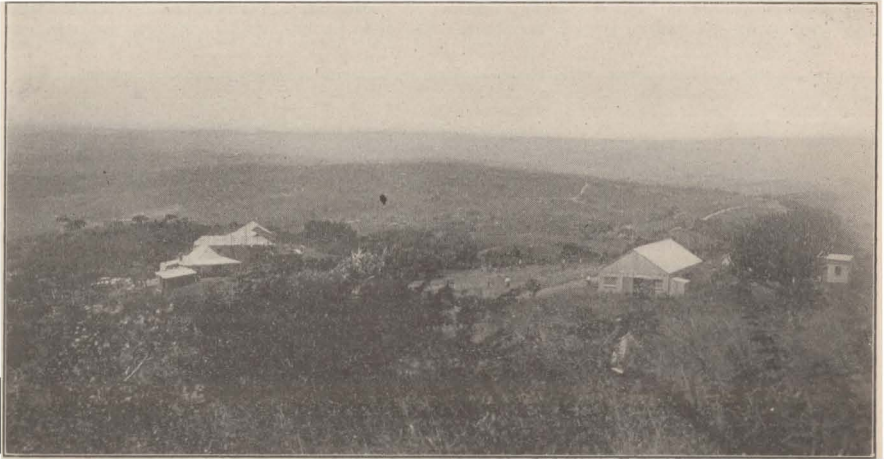
ber-shop and as a porter on the cars. He did not stick to anything very long, for he seemed to be too ambitious to make a rapid rise. Most of the Zulus think that if they can only come to America, they can acquire in two or three years what takes us ten years. When John was in the barber-shop, he thought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

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

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

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

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



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

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

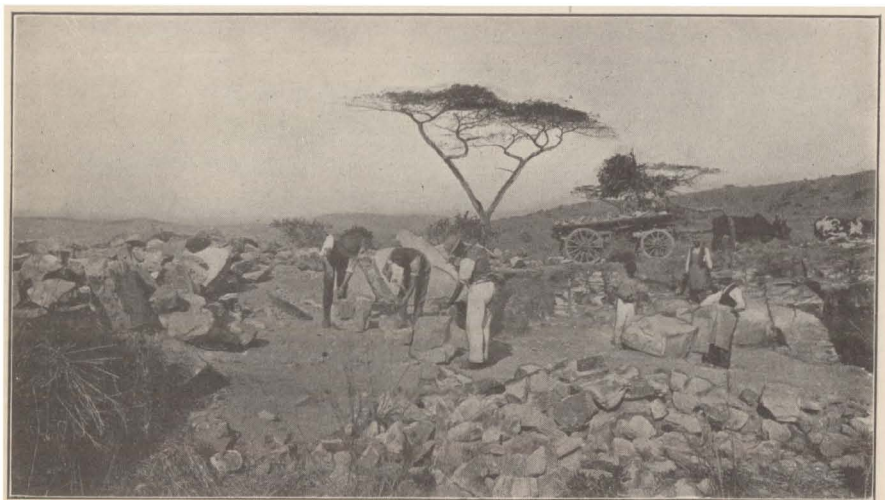
But both John and his wife felt that they lacked equipment for work

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

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

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

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



AT THE QUARRY—ZULU BOYS LEARNING TO MAKE GOOD FOUNDATIONS

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

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

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

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

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

ability and industry has enabled him to achieve such success.

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



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



THE SYRIAN ORPHANS' HOME AT JERUSALEM, PALESTINE

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

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

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

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

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

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

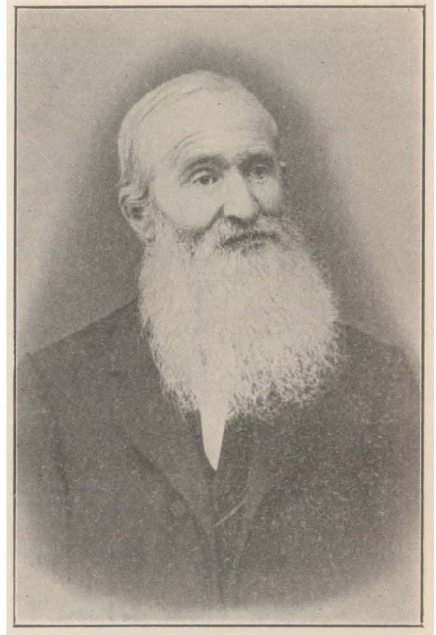
sionaries without receiving any compensation whatever for his labors beyond his personal necessities.

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

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

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

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



JOHANN LUDWIG SCHNELLER

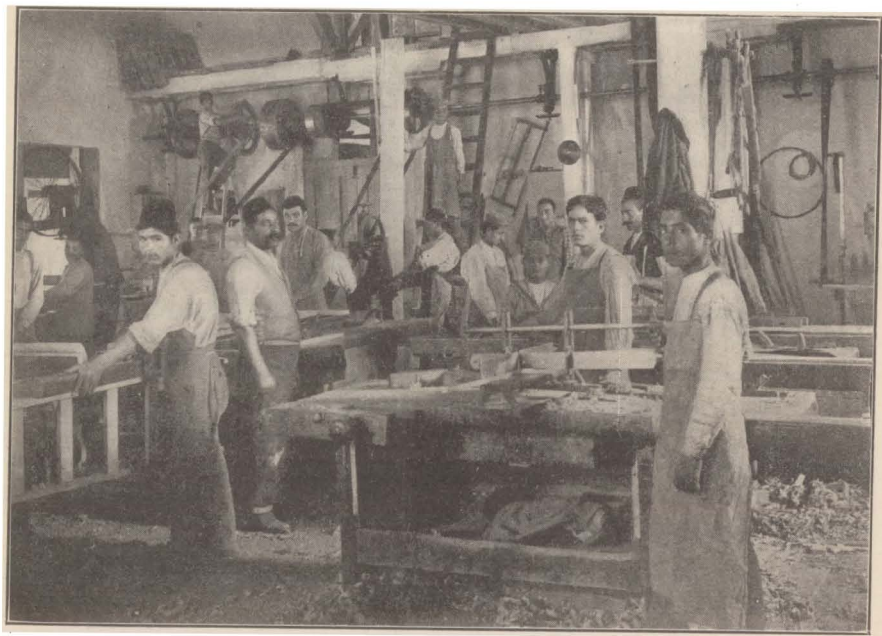
school and religious education. Arabian is the language generally used, but German, French, Turkish and Armenian are also taught.

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

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

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

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



BOYS IN THE CARPENTER-SHOP OF THE SYRIAN INDUSTRIAL HOME

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

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

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

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

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



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

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

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

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

The way in which the missionary

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

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

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

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

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

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

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

Since 1885, Schneller's eldest son,

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

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



THE CONFIRMATION-CLASS AT THE SYRIAN INDUSTRIAL HOME

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

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

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

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

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

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

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

A CHRISTIAN INVASION OF THE LAND OF OG

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

Missionary of the Presbyterian Board of Foreign Missions, 1893—

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

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

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

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

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

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

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

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

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

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

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

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

EDUCATIONAL MISSIONARY MEETINGS

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

Educational Secretary of the Presbyterian Board of Foreign Missions

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MISSIONARY CHURCH AND THE BALKY PASTOR*

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

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

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

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

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

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

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

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

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

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

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

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

The Balky Church

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

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

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

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

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

MISSIONARY PERILS IN PERSIA*

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

Missionary of the Church Missionary Society

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

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

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

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

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

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

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

* From *The Church Missionary Gleaner*.

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

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

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

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

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

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

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

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

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

WHAT A BIBLE CAN DO*

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

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

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

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

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

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

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

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

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

"It isn't mine!" she answered.

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

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

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

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

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

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

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

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

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

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

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

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

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

EDITORIALS

AFRICA CAN BE CIVILIZED. HOW?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THEODORE ROOSEVELT AND THE AFRICA INLAND MISSION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—EDITOR.

DR. MABIE'S NEW MISSION

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

* REVIEW, September, pages 699, 700.

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

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

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

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

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

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

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

THE MOODY BIBLE INSTITUTE WORK

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

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

THE CHRISTIAN PRONOUNS

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

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

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Conference on Missionary Education

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

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

Evangelistic Committee of New York

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

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

Laymen as Christian Workers

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

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

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

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

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

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

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

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

Methodists Studying Missions

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

A Clarion Call to Methodists

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

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

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

Many Smaller Gifts Needed

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

Two Churches in the Forward Movement

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

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

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

Apportionment Plan Succeeds

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

Baptists Give Ear!

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

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

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

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

Our Hebrew Fellow Citizens

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

A Call for Volunteers

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

Southern Presbyterians Astir

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

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

An Apostle of the Lumber Camps

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

"Harvesters" for the West

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

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

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

A Disciples Centennial

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

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

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

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

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

Presbyterians in Porto Rico

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

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

A Plea for a Mexican School

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

EUROPE—GREAT BRITAIN

Strain on Missionary Funds

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

The Oldest Society Still Vigorous

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

The Fruits of Hudson Taylor's Toil

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

New C. M. S. Missionaries

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

For Special Work Among Moslems

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

THE CONTINENT

Toleration Coming to Scandinavia

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

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

Norwegian Bequests to Missions

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

Teachers Organizing for Mission Work

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

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

Light Breaking in Russia

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

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

Russian Baptists Much Alive

Says a recent writer in the *Baptist World*:

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

Help the Starving Armenians

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

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

Troubles Brewing for the Pope

Says a recent dispatch from the Eternal City:

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

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

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

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

The Massacre Order for Syria

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

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

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

ASIA—MOSLEM LANDS

Bright Side of the Turkish Situation

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

America's Opportunity in Turkey

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

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

Protestant Christians in Turkey

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

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

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

The Berlin Jerusalem Society

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

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

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

A Bible Colporteur in Palestine

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

A Year's Changes in Persia

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

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

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

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

Persians Hungry for Knowledge

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

INDIA

Hindus Alarmed and Astir

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

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

A Union Theological College

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

Native Christians Liberal Givers

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

Over Four Hundred Baptized

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

Over Five Hundred Baptized

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

A Miracle Indeed

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

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

Tamil Missionaries to Telugus

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

CHINA

Progress in China

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

A Union University

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

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

Union Medical College

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

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

A Union Woman's College

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

The Missionary Led the Way

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

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

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

Missionaries Barred from German School in China

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

Death of H. E. Chang Chih-tung

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

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

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

Power of the Christian Press

Thoughtful observers of conditions in the Orient state:

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

Chinese Christians to the Fore

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

Chinese Students in the United States

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

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

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

KOREA

Christianity Very Much Alive

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

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

A Union Theological Seminary

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

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

Murder of Prince Ito

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

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

JAPAN

The Progress of a Half-Century

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

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

Again the Bright Side

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

Evangelized, but Not Christian

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

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

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

AFRICA

Missionary Work in Africa

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

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

Africa Waking Up

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

A Shame in Southwest Africa

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

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

ISLANDS OF THE SEA

A Plea for Malaya

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

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

Heroism in the Philippines

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

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

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

India Sends Missionaries to Fiji

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

Church Union in South Africa

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

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

OBITUARY

General O. O. Howard

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

Albert A. Bennett, of Japan

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

Dr. Stursberg, of Germany

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

FOR THE MISSIONARY LIBRARY

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

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

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

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

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

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

We do not agree with the au-

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

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

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

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

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

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

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

Marcus Whitman is one of the

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

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

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

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

The present story of Dr. Grenfell's

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW BOOKS

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