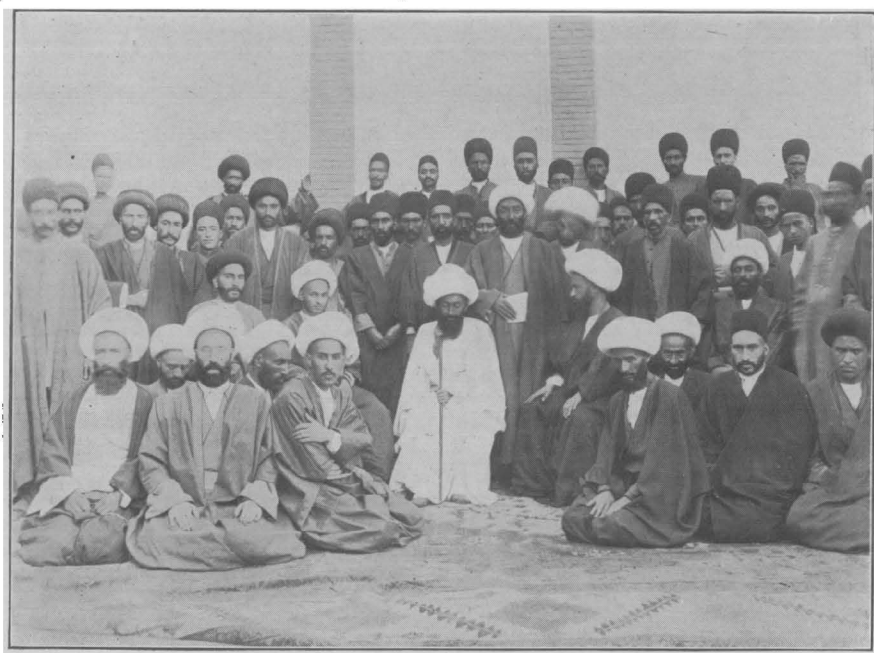




A COMMITTEE OF NEW PERSIANS, EDITORS AND AGITATORS



THE MOHAMMEDAN MIJTEHID AND A GROUP OF PERSIAN REACTIONARIES

THE OLD AND THE NEW IN PERSIA

The Missionary Review of the World

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SIGNS OF THE TIMES

RELIGION IN THE UNITED STATES

The publication of the religious census of the United States gives food for reflection as to the progress and religious tendency in this country. It should be borne in mind, however, that the effort was made to classify every individual by religious creed, so that purely nominal Christians were classed as such and Roman Catholics include all members of Roman Catholic families and all others whose names are on the parish register—even tho they do not attend a church or contribute to its support.

The census reports fifty-seven main bodies of Christians, with 215 separate denominational organizations. Many of these are caused by merely geographical separation or slight shades of difference in opinion or belief or practise. One of the newest bodies is a negro organization called "The Church of God and Saints of Christ." They use only Scriptural names for members and follow the Ten Commandments as their rule of life. The Salvation Army now numbers 23,000 members, and there are 455 organizations of Spiritualists with 35,000 members. Communistic societies are rapidly disappearing—only two being left out of eight reported in the census of 1890.

The African and Asiatic religions are also represented in America and some of them are growing in num-

bers. There is a Confucian society in New York and one in California. There are also members of Chinese "Joss Houses." Buddhism claims its followers in America among Chinese, Japanese and East Indians, and there are listed sixty-two Chinese and twelve Japanese temples—most of them in California. Shinto worship is not kept up in America, as it is too closely identified with the Emperor of Japan. Hinduism is represented by the Vedanta Society, with organizations in New York, Pittsburg, San Francisco, and Los Angeles. This society was organized by Hindus at the Chicago World's Fair in 1893. Oriental Theosophists have four organizations with 2,336 members in the United States. Babism—the reformed Mohammedanism of Persia, and Bahaism, another offshoot from Islam, both claim followers, not only among foreigners but among Americans. In 1906 there were 1,280 Bahaiists in the United States, with twenty-four places of worship. There are many Armenians and Greeks in America with their own churches and priests.

It is evident from a study of these statistics that American Christians have no excuse for going to sleep. It is high time that we awake and preach and live the Gospel of Jesus Christ, so that those who come to these shores may see the fruits of Christianity and join the Christian Church.

THE PROPAGANDA OF ISLAM

Pastor Awetaranian, a direct descendant of the false prophet, who was a "mollah" until his conversion and baptism in 1885, is now director of the training school for missionaries to Moslems which the German Orient Mission has founded in Potsdam. He has recently once more called the attention of evangelical Christendom to the aggressiveness of Islam and points out the immediate danger. Speaking of the Mohammedan press, especially in Egypt and India, he shows that the progress of Mohammedanism in Africa and Asia during the past years is causing it to think and write more of its future expansion until it has become, as every Moslem devoutly hopes, the ruling religion of the earth.

He quotes from the Arabic weekly, *Elmyajjed*, published in Egypt, the report concerning a great Mohammedan conference which has been held at Delhi, India, in which especial praise is bestowed upon the English Government, because it grants great privileges to its Mohammedan citizens and aids them in all their efforts. The result of this conference has been *the organization of a great society for the propagation of the Islam in Asia and Africa*, the members of which are followers of Mohammed in India, Egypt, and Russia. Its first efforts are to be made in Japan, and a committee has been appointed to translate the book "Ruh il Islam" (the spirit of Islam) of Seid Emir Alijylhindi into Japanese. A prominent Japanese officer, Jama-Oka, who was associated with General Nogi during the late Russo-Japanese War, has become converted to Islam and, after a pilgrimage to Mecca, has made a prolonged visit to Constantinople. Jama-Oka talked freely about his con-

version and stated that Christian missionaries in Japan had published a pamphlet concerning Mohammed in which he was depicted as a warrior who carries a sword in his hand and threatens the nations. The very thing which was intended to repel the Japanese, the warlike spirit of Mohammed, attracted Jama-Oka and other officers. They founded a society for the study of Islam and decided to propagate it in Japan. At the same time India and China are to be approached, while the uncivilized heathen of Africa and Asia are to be left, as heretofore, to the successful propaganda of Mohammedan merchants and traders.

Pastor Awetaranian calls attention to the fact that Turkey knows as yet no real religious liberty, tho the new Constitution guarantees it. He thinks that matters are perhaps worse now than under the old régime. The Young Turks have become persuaded that Islam must be strengthened if they are to remain in power, and they favor a powerful propaganda in its behalf. Many religious weeklies have been founded by them, two especially important ones in Constantinople. With pride they state that many scientific men of Europe are enthused with the Mohammedan doctrines, and that men everywhere are weakening in their allegiance to the Christian Church. The increasing Christian sentiment for total abstinence is also construed as a token of the increasing leaning toward the teachings of Mohammed, who prohibited strong drink.

The new program for the education of Mohammedan theologians fixes the time of study at twelve years, and prescribes certain courses of study, including the book "Izhar-ull-Hagg." This is the work of an Indian

theologian, and contains a severe criticism of Christianity and the Bible, and Protestant missionary literature. It answers with adroitness the attacks of missionaries upon Mohammedanism, that future graduates of Mohammedan theological schools will be directly prepared for the battle against the forces of Protestantism.

ANTI-CHRISTIAN MOVEMENTS IN AFRICA

The great rival of Christ as the ruling power in Africa is Mohammed. Not only are the Moslem mollahs bitterly opposed to Christianity, and are doing all they can to forward the spread of Islam, but Christian powers—British, French, German, and Portuguese—says Dr. Zwemer, are practically furthering this course in their protectorates. In Gordon College, at Khartum, the Koran is taught, but the Bible is not; the college is open on Sunday but closed on Friday, the Mohammedan Sabbath. European officials observe Mohammedan festivals in some protectorates and at Kotakato, on Lake Nyasa, a former British official forbade the use of a church bell by the Universities Mission because Moslems objected, and another official distributed copies of the Koran. The important Yao tribe of this district, on Lake Nyasa, has since gone over bodily to Islam.

The Christian Express, of South Africa, says that only the most superficial observers will regard the advance of Islam in Africa as a missionary movement. It is an anti-European movement largely due to the opposition of Africans to European standards and European control. The great battle in Africa is not between Christianity and paganism, but between Christianity and Islam.

Egypt and the North African States are the centers of the anti-Christian and anti-European agitation. Already Mohammedan traders and teachers from Egypt are going all through Africa, and when the Cape to Cairo Railway is completed the movement will be even more wide-spread. Moslems oppose Europeans as enemies of the slave-trade, opponents of polygamy and barbarism, and as advocates of reforms in morals and religion. The European governments have a difficult task before them in their African dependencies, but they have no excuse for existence if they do not govern righteously and with a firm hand in the fear of God. There is no excuse for their favoritism toward Mohammedans or their opposition to Christian missions.

At the last meeting of the Continental Missionary Conference, held at Bremen, Professor Meinhoff gave some "Reasons why Christian missions should not stop before Mohammedanism." His address deserves especial attention, because he visited the German missions in Africa last year and studied the problem of Islam. Professor Meinhoff says that Christian missions must not stop before Mohammedanism, (1) because the gospel is the message of reconciliation to all men; (2) because Mohammedanism does not stop before Christian missions; and (3) because the doors leading to Mohammedan peoples are open. Christian missions must be prepared for the battle, (1) by a better knowledge of Mohammedanism; (2) by an enlarged measure of self-sacrificing love; (3) by a willingness to abandon occidental forms, if only the Gospel of Christ is preached and received in faith. Professor Meinhoff was address-

ing an audience composed almost exclusively of representatives of liturgical churches and was referring to pictures, crucifixes, and other things still thought of very highly by many German Christians, but despised by Moslems. Professor Meinhoff warned against street-preaching among Mohammedans, especially in places where the missionaries are just commencing, and he upheld the decision of some Christian governments not to allow it in their colonies, because it excites the people and frequently leads to riots and tumults.

THE OUTLOOK FOR CHRISTIANITY IN TURKEY

The hopes of many Christians that the overthrow of the old Sultan, Abdul Hamid II, would be the end of opposition to Christian work in Turkey have not been realized. The hostility of Islam is still evident and those who would leave Mohammed for Christ are still in danger of persecution if not of death.

Nevertheless, there are many encouraging signs in the outlook for Christianity, many barriers are taken away, as in the abolition of the censorship of the press, and many new doors are open to missionaries.

One of the greatest avenues of advance is in the work for young women and young men. The American college for girls at Constantinople is entering on a new era of power, and it is hoped will take as positive and as high a stand in Christian teaching and Bible study as it is taking in purely intellectual branches. Rev. H. M. Irwin, of Caesarea, says that one of the ways in which the revolution has opened new opportunities is through progressive organizations among young men. One of these clubs, started in

Caesarea in February, 1909, unites in it Moslems and Christians alike. It is practically a young men's Christian and Moslem association under Christian leadership. The members meet and study the topics of the day, and join in athletic sports, and on Sundays listen to religious addresses and studies in the Old and New Testament. The evening audiences are almost exclusively composed of young Moslems. Before the revolution such meetings would have been impossible. There is still a danger lest the desire to attract, without offending, these young men should lead to philanthropic and ethical rather than purely Christian work among them—work such as Christ would do.

From Trebizond, Dr. S. L. Crawford writes that there is still great difference of opinion as to the effect of the New régime on Christian work. Some say that things are worse than ever from the standpoint of government and authority. Others declare that Christians are more likely to secure justice in courts; traveling is easier and the common people have new opportunities. The thoughtful young men are demanding reforms in State and Church. Armenians are asking for married bishops and educated priests. They are coming to see that Protestant missionaries teach the truth and advocate the things that are right and wise and uplifting.

ISLAM IN EUROPE AND AMERICA

The sign of progress which Islam is making in Liverpool is a beautiful mosque erected a short time ago. Only few native Mohammedans attend this house of worship, but it is the place of meeting for Englishmen who have become Moslems. These English Mos-

lems observe all prescriptions of the Koran most diligently, except that they abstain from polygamy, which is still forbidden in Great Britain. Their children are called by Turkish, Arabic, or Persian names, and it is thought that one thousand inhabitants of Liverpool have either already joined Islam or are ready to join it. The mosque itself is well built, and connected with it are schools for boys and girls, a library, a museum, a hospital, a book-store, and a hall in which lectures on Oriental languages and literature are regularly given.

The Young Turkish newspaper, *Teswir Efkar*, recently contained an article on Moslems in America, in which was discussed the statement of the *New York Press* that there are 450,000 Moslems in the United States. The writer is not ready to accept that figure since he states:

"Americans count the Mormons among the Mohammedans, and not wrongly perhaps, because they are already half Moslems and will easily become whole ones. Numerous Americans belong to sects which are so closely related to Mohammedanism that they exclaim, 'We also are Moslems,' when they meet us. Bahaism has found many followers through the instrumentality of Abbas Efendi, the son of Baha Ullah. In many American places Bahaist mosques have been erected, and the Bahaists are a sect of Islam which can not be separated from it. When our Mohammedan Memas come to the United States and preach in the language of the country, Islam will make rapid and great progress there, because Americans have some inclination toward it, and Bahaists and Mormons will join it without much difficulty."

The newspaper *Sabah*, of Constantinople (April 24, 1910), proudly and joyfully prints a list of those who contributed toward the fund for the erection of a mosque in London. The sum contributed amounted to about \$1,000, and it is most remarkable that almost all contributors are officers of the army, government officials, and clergymen.

The Austrian Government has promised to recognize Islam as an official religion in Bosnia and Herzegovina, tho it forbids polygamy and slavery, which the Koran permits. Not satisfied with this, the Young Turkish *Tanin* (April 26) demands that Austria grant all Mohammedans within its borders full liberty to exercise all their religious tenets and place them under the spiritual oversight of the Sheik ul Islam in Constantinople. The *Tanin* reports also that a weekly paper is to be started under the name *Taarifi Moslemim*, which means federation of Moslems. The editors of this paper will be the ablest and best-educated Moslems, and investigators have been sent out by them into the different parts of the earth, that they report about the conditions of the Mohammedan countries and the prospects of Mohammedanism in others. The purpose of the paper is the strengthening of Mohammedans and the propagation of Islam.

AN AMERICAN CHINESE CONFERENCE

In the last week of August a unique conference was held in Hartford, Conn. About twenty Chinese young men and young women met in a convention of the Chinese Christian Students' Association of North America. These are college students, young peo-

ple from good families who expect to return to China and will there become leaders of national thought and life. They met to discuss what could be done to win other Chinese students in America to Christ and what they can do for the evangelization of China. The Chinese in the recent convention earnestly advocated the advisability of the Chinese Christians taking responsibility for the missionary work among their own people in order that Christianity may not be looked upon as a foreign religion, and that those who best understand the Chinese mind may present the gospel message.

This policy is fully endorsed by missionaries. The Chinese must be the ones to evangelize China, and should take charge of the work as rapidly as leaders are trained and the funds are contributed by the Chinese themselves.

In discussing the new signs of national progress and the effect on Christian missions in China, Rev. W. N. Bitton, of Shanghai, writes that many of the newspapers of China delight to scatter a knowledge of the seamy side of Western life in order to create contempt for Western nations and the Christian religion. The facts of Christian teaching and practise are, however, being disseminated more and more widely by the Christian Literature Society for China and by the tract societies, so that the people are coming to understand the truth about Christian ideals. The Government is still opposed to Christian missions and refuses to recognize diplomas from missionary institutions, altho these are the best in the land. When the Christian teachers and leaders of China become Chinese, not foreigners, then the anti-foreign sentiment will not create an anti-Christian agitation.

THE ABSORPTION OF KOREA

The aggressive policy and growing power of Japan in Asia is seen in her recent convention with Russia for the control of Manchuria, and now in her absorption of Korea into her own empire, thus doing away with the fiction of Korean independence. The Japanese lion and the Korean lamb lie down together, but the lamb is inside the lion. Japan's guarantee of Korean independence evidently had a short time-limit, and now the Japanese Government has added at one stroke ten millions to the population of the empire.

The effect on missionary work can not as yet be definitely predicted. There are reasons to fear lest, as is almost universally the case, the dominant power will look with suspicion on the work of a third party that is endeavoring to educate and elevate her slave. Except among enlightened masters there is always a fear lest education make servants restive under control. Thus far Japan has not directly hindered Christian missionaries in Korea, altho their regulations and their arrogance toward Koreans and missionaries have often been annoying and have obstructed the work.

There seems no reason to doubt that there will continue to be in Korea the same religious liberty that has been enjoyed, and the loss of temporal hopes may still further lead Koreans to set their minds on eternal things.

The statistics for Christianity in Korea show that in June, 1909, there were 42,244 Protestant church-members in Korea and 50,516 catechumens. Foreign missionaries numbered only 283, for the most of the work is done by Korean teachers and evangelists, who are volunteers or are supported by the Korean Church.



THE SALTAR KHAN, OF TABRIZ, AND HIS VOLUNTEERS, WHO SAVED THE CONSTITUTION

RELIGION AND POLITICS IN PERSIA

BY REV. S. G. WILSON, D.D., TABRIZ, PERSIA

Author of "Persian Life and Customs"

Recent changes in Persia are economic and political in their origin and their manifestations. The results so far are largely social and political. But religious feeling has influenced the agitations and has modified the conditions of the contest as well as the outcome. Politics will continue to affect the religious conditions and with them all missionary work and the prospects of the Kingdom of God in Persia.

The struggle for a constitution arose from a desire, somewhat blind, to find a remedy for adverse economic conditions, without much knowledge of what that remedy was, how it could be applied, or what would be its effects. The people knew, beyond contradiction, that their circumstances called for amelioration. They were

suffering great injustice and oppression. Their ancient country was weak, its government corrupt, its independence threatened. The people, rich and poor alike, were groaning on account of their pitiable lot. Their *kismet* (fate) was ill-fortune. Bribes weighed down the scales of justice. Security of property was at the caprice of venal judges, both civil and religious. Men curst their rulers with a vim and vindictiveness that was startling. For several decades the city people had lived on the verge of famine, tho the crops were fairly good. They exclaimed, "Allah gives us our daily bread, but greedy men starve us." Princes and nobles, mollahs and other capitalists, who owned the villages, had their hands on the throats of the people as effectively as if they

had been a landlord's trust. They doubled and trebled the price of wheat in the cities. The laborer was obliged to work ten days for a bushel of wheat. This high price scarcely benefited the farmer, for he had little wheat or barley to sell after feeding his family. The rent and taxes were paid in kind, by measure not by value. The officials, headed by the Crown Prince, the farmers of taxes, and the mollahs, whose stipends were collected by them from the villages in produce, were waxing rich and the mass of the people grew poorer and poorer. Prices of other commodities rose. Men with fair earnings were under the necessity of pawning their household goods. With heart and lips they cursed both priest and prince.

The corruption of the Government was causing intense dissatisfaction. Loans had been contracted from Russia, making possible royal jaunts in Europe and lining the pockets of the viziers and court favorites, but without any result in public utilities. For these loans the customs duties were hypothecated. Foreign (Belgian) controllers were put in charge of the customs, post and passports. Road concessions gave the King's highways into the hands of foreigners, and bridges which from time immemorial had been public property became toll-bridges through the connivance of bribe-taking officials. Patriotic anger was aroused by these circumstances and by the threatened danger to the independent regulation of religion should the country pass under foreign control.

Under these conditions the outcome of the Russo-Japanese war made a profound impression. The invincible Russians were humbled. The Per-

sians began to hope that they might yet retain their independence. Many were the inquiries as to how Japan had developed. What was the secret of her progress and success? The constitutional struggle in Russia had great influence in Persia, especially in its effects on the Persians and Shiah of the Caucasus, who imbibed constitutional and socialistic ideas and were initiated into revolutionary methods. Other Persians were influenced in Constantinople by the Young Turk party. In Persia secret agitators were working and planning. The outbreak was sudden and unexpected. The order of events was as follows:

1. Efforts to arrest a Sayid, a political agitator, resulted in the killing of another Sayid. A great political demonstration was made. Thousands of the people took refuge in the British Legation in Teheran and the British Consulate in Tabriz. A constitution was demanded, in the summer of 1906.

2. Constitution granted by the Shah, Muzaffar-i-Din, August 5, 1906.

3. First National Assembly inaugurated, Teheran, October 7, 1906.

4. Shah died. Mohammed Ali crowned Shah, January 19, 1907.

5. Prime Minister Attabeg-i-Azam assassinated August 31, 1907.

6. Russian-British agreement published September, 1907, dividing Persia into spheres of influence.

7. First National Assembly dispersed at cannon's mouth, June 23, 1908.

8. First siege of Tabriz, June-October; royal troops withdrew, vanquished.

9. Second siege of Tabriz, January-April, 1909. City relieved by Russian troops April 30th.

10. Teheran occupied by Nationalist troops. Shah abdicated, July 6th. Sultan Ahmed Mirza made Shah; aged 13.

11. Second National Assembly convened November, 1909. Russian troops remain. During these three years, Turkish troops occupy Persian Kurdistan.

I. Influence on Religion

The power and influence of the Moslem mollahs was at first exerted with the people to bring the Shah to terms and to procure the proclamation of constitutional government. Afterward the Liberals were constrained to allow the mollahs large influence in drafting the written constitution, for the Shah could not have been forced to

has been founded by the help of the twelfth Imam and it must never to all ages pass laws contrary to the laws of Islam and the Prophet. The decision on this point must rest with the Ulema, and therefore a committee of five of the Mujtihadis shall sit as members of the assembly and have power to reject all bills in their judgment contrary to the Sacred Law; their decision shall



THE NEW UNIFORMED POLICE OF TABRIZ, PERSIA

accept and sign it except by combination with the clericals. Articles were thus admitted to the constitution which the Liberals did not desire and which they hoped to make dead letters as soon as possible. Some of these provisions favor clerical domination and provide for the continuation of their power. Article I establishes Islam according to the Shiah sect of the twelve Imams as the religion of Persia, and declares that the sovereign of Persia must belong to and contribute to the spread of this religion. Article II declares that the National Assembly

be final. This article shall not be liable to change until the advent of the twelfth Imam.

Articles seventy-one and eighty-six seem to limit the power of the Mujtihadis courts, giving the supreme and final decision to the tribunal established by the Government. This is important, as hitherto the decisions of the Mujtihadis have been for the most part independent and final. In the troubles subsequent to the adoption of this constitution, the influence of the chief Mujtihadis of Kerbela seem to have been with the national movement.

But at the time of the overthrow of the first national assembly and the beginning of the civil war, the prominent Mujtithids of Persia sided with the Reactionaries. In Tabriz they organized a society called the Islamia, which strenuously worked for the triumph of the Royalists. They issued a fatva, or decree, branding the Constitutionalists as babis, or heretics, and proclaiming a holy war against them. The Islamia was one of the most persistent and vindictive of the opponents of the Nationalist cause, and the flight of its members and the destruction of their headquarters was a fitting finale to the first siege of Tabriz and the triumph of the cause of the people. At present many of the mollahs are openly hostile to the new régime, while others are striving for the preservation of the Sacred Law (shari) under the constitutional forms. The reform movement has at no time been aimed against religion, tho the Nationalists include many freethinkers and men who would like to throw off the restraints of religion.

It is a mistake to suppose that the constitutional movement has been under Bahai influences. It is understood that the Bahais were instructed from Accho to take no part in it. Tabriz, which made the most determined resistance to the Royalist troops, contains not more than 300 Bahais, old and new. When the Royal forces had surrounded Tabriz they were urged on to fight as against Babi or Bahai heretics. Then a unique demonstration, and one that will never fade from memory, was made by the city population to convince the Royal army that they were good Shiah. Mounting their flat roofs, they repeated with the mighty sound of ten thousand of

voices the creed; calling out, "Allah akbar! Allah akbar! God is great! There is no God but God; Mohammed is the prophet of God; Ali is the vicegerent of God." Times without number this creed rang out testifying to the besieging army that the citizens were true Shiah. On the other hand, it is quite well understood that Abbas Effendi, the false Christ of the Bahais, entered into some sort of political bargain with Mehmet Ali, the Shah, to support him and that he prophesied for him a long and prosperous reign, which prophecy was speedily falsified by his dethronement.

II. Influence on Liberty

In the fundamental law it is declared that the people of Persia shall enjoy equal rights before the civil law. This was opposed with great energy by the majority of the mollahs, who maintained that the Mussulman law, the Shari, must be enforced. They were combated by the popular preachers, who declared that the law of Mohammed is a law of liberty and equality and that those who say otherwise are traitors to their country and unworthy of their religion. Another provision of the constitution declares that the study of teaching of arts, letters and sciences is free, except in so far as they are forbidden by the Shari. All publications are free except heretical works containing matter harmful to the religion of Islam.

As regards religious liberty the Constitution is evidently an unsatisfactory compromise. In regard to civil liberty we must judge by the declaration of the law rather than by the actual conditions, for as yet the country is really unsettled, and disorder is held in check by the Russian army of

occupation. The law gives a vote to every male over twenty years of age who has an income of at least \$100 a year. It guarantees him the right of trial for alleged offense and the right of appeal. Unless caught in a criminal act he can not be arrested nor his house entered without legal warrant.

Prejudice and bigotry have diminished. Christians and Moslems have been associated in patriotic work, consulting together and fighting side by side for liberty. The Moslems have joined in the funeral services of the Christians who have died for the cause, marching to the grave, carrying



AN EDUCATIONAL SOCIETY IN TABRIZ

Half of these have been teachers and students in the Memorial (Mission) School

Taxes may only be imposed by a vote of the representatives of the people, who also have control of the expenditures of concessions and of cessions of territory.

Regarding the expression of opinions and beliefs greater liberty prevails. The sects have greater freedom. The skeptical and indifferent are more outspoken. Social Democrats are active in their propaganda. Bahais are exerting themselves boldly and energetically. There is a marked difference in the treatment of Christians.

the bier, weeping for them as for brothers. At the funeral of the American teacher, Mr. Baskerville, the governor, the members of the Legislature, and an immense crowd of sincere mourners were present. The prejudice against foreign languages and sciences is diminished. In a word, there is decided advance in both civil and religious liberty.

III. The Influence on Civilization

The reformers are looking toward the development of a higher civiliza-

tion, the improvement of the intellectual status, and the amelioration of the social condition of the peasants, laborers and women. Little has been accomplished as yet. The political situation has been too acute to permit of the consideration of other things. It may be said that without regard to party and excepting some few stiff reactionaries, the Shah, nobles, priests and people are alike desirous of accepting the civilization of the West and adapting it, each according to his preconceived notions. The astrology and astronomy of the traditions are thrown aside. The practise of medicine, the forms of entertainment, dress, household furniture, modes of conveyance are being conformed to European customs. Printing-presses are being substituted for the old style of lithography. The telephone and electric light are becoming companions of the telegraph. Carriages convey the ladies of the harem over paved streets, superseding the white donkeys. Macadamized roads under Russian companies are penetrating the interior and the automobile takes us from Tabriz to the Russian frontier, so that we can make railroad connection in as many hours as days were formerly required. A naphtha launch on the lake brings Urumia within a day and a half of Tabriz. A great oil-field has been opened up near Shushan, the Palace.

One great benefit that has accrued to the people has been the cheapening of bread, by the breaking up of the power of the landlords to store up wheat and control the price. The cost of many articles has been regulated, and the half-starved people are greatly relieved. Lately the local Anjumans have relinquished most of their

usurped functions and confine themselves to legitimate questions.

In regard to education, the Government has been able to do little. Local boards have organized schools on foreign models. They are supported by subscriptions and tuitions. The great desire for education is one of the hopeful signs. In Tabriz a score of new schools with several thousand pupils have been established. Schools for girls have been opened in the capital and in a few other places. For the most part the opposition of the reactionaries has prevented the organizing of schools for girls. There is a strong adherence to harem life and jealousy of any movement to emancipate women. They feel that only female teachers should teach their girls, and there are at present no female teachers outside the mission schools.

One school for boys which has been organized in Teheran is under American Bahai superintendence. It is partly supported by contributions from America. Back of it is an American organization, an educational society for Persia. It appeals for funds as if on a philanthropic basis for the elevation of Persia, concealing the fact that the funds collected are to be used for the promotion of Bahaism (new Babism). It announces that its school is the only nonsectarian school in Persia, whereas Bahaism is one of the most distinctive and arrogant of the Persian sects and a most persistent and deceptive proselyter. The public should be warned not to be deceived into contributing to the support of this perverse system.

The other arm of civilization, the press, has developed largely under the new régime. The number of newspapers has multiplied quickly, and the

new ideas are propagated through them. They have been strong critics of abuses and have not hesitated to make personal attacks on high officials and on royalty itself. Among those killed by order of Mehmet Ali Shah at the time of his coup d'état were several prominent editors. In Tabriz the printing-presses and book-stores were destroyed. Recently a paper was suspended for advocating the unveiling of women, and its editor was imprisoned.

IV. The Influence on Politics

Politically two possibilities lie before Persia. On the one hand, it may work out its own salvation through falls and blunders, falling forward and blundering upward, until it reaches a stable constitutional government, able to furnish security for trade and property and to organize some system of honest and efficient taxation. The other alternative is some sort of foreign control or protectorate. Which shall it be? Present conditions must be the basis of a prophecy of the future.

The impression at present seems to be that Persia will not be able to set her house in order. Developments of late have been from bad to worse. Confusion and insecurity prevail. Commerce is checked and caravan roads for merchandise are frequently robbed. The Nationalists are divided with sparring, almost warring factions. Many are seeking their own and enriching themselves, as under the old régime. New taxes on shops, salt-meat, etc., have caused grumbling. The Oriental story seems apropos. The wise man said that three things were necessary for the progress of the kingdom—an army, money, and the

trust of the people. He was asked which could be most easily dispensed with. "The army," he said, "for with the other two prosperity could still exist." "Which of these two?" "Money," he replied, "for the trust and confidence of the people would give success." But what shall we say of a country in which confidence in the men of the new movement is lost and distrust of the old reactionaries is more keenly felt, where money is lacking and financial administration inadequate and corrupt, where the army is untrained and divided under tribal leaders and factional chiefs, united by no common patriotic purpose or inspiration, where that righteousness which exalteth a nation is absent? Public opinion says that Persia as an independent government is doomed, that after a time its factions will become more bitter, its treasury empty, its hope destroyed, and it will accept foreign control.

Russia, with England in accord, commands the situation. Its influence has been increasing for many years. It received legal sanction when Persia, during the reign of Muzafar-i-Din Shah, solicited a loan and hypothecated the customs duties as its security. Its position was rendered impregnable when the *entente* with England acknowledged its sphere of influence as extending over the largest and best part of Persia. This agreement between the two most interested powers is the largest factor in the political situation. It was arranged in the summer of 1907. Then the lion and the bear lay down together. These old rivals reached a mutual understanding with the object of avoiding any cause of conflict. While asserting the independence and integ-



A GROUP OF MOSLEM PUPILS IN THE MEMORIAL (MISSION) SCHOOL, TABRIZ

city of Persia, they defined the Russian sphere of influence as North Persia as far as Ispahan and Yezd, inclusive. The British sphere extends over a much smaller section, including Kerman and Bandar Abbas. Between these spheres a considerable area was left as a buffer. The agreement excludes other powers from obtaining concessions even in the neutral zone. This *entente* has been of the greatest importance for the preservation of peace during the present crisis. It has probably averted war and the immediate division of Persia. It may be noticed in passing that by this agreement all the stations of the American missions and the most important of the British C. M. S. are in the sphere of Russia.

Russia's position at present is strengthened by the presence of detachments of troops in Tabriz, Kasvin, Teheran, Resht, Ardebil and Khoi, and by increased consular guards at other places. When the

Persian Government has of late desired loans, Russia has presented conditions which would still further strengthen its position and give it partial control of the army and of the internal administration. When this control will come and whether it will take the form of an occupation or protectorate, only the future will reveal. In certain contingencies it is possible that Germany and Turkey may interfere and prevent this consummation. Turkey has already laid hold of considerable portions of Persian Kurdistan, districts in the Urumia mission field.

V. The Influence on Missions

Whatever be the political outlook, the outlook for missionary work is favorable. Under a liberalized régime, missions will have enlarged freedom and new opportunities. On the other hand, Persia under the protectorate of a Christian power will be a field for aggressive evangelism. The Persians,

Tatars and Kurds, increasing in numbers under a government which will afford security to life and property, will by their spiritual need, give a louder call to the Church.

The forecast of the future presents an open door and an increasing measure of liberty. The bonds of tradition are relaxing. Fanaticism is weakening, bigotry is under restraint. Persia has now the listening ear. Moslems attend to the gospel message without hindrance, baptized converts are unmolested. Evangelists report a good reception. In school work there is a great increase of opportunity, through the attendance of Moslem pupils. If we had the means and the native Christian teachers ready for the work, we could open schools in many of the large towns and teach the gospel along with Western science and languages. Persian girls are coming

to the mission schools, and in some cities the only school for Moslem girls is that of the mission.

The opportunity enjoyed and the influence exerted in this new educational work may best be shown in a specific instance. The memorial school of the Presbyterian Mission is located at Tabriz. Tabriz is a city of several hundred thousand people—a prosperous, growing city—the commercial emporium of the country; the capital of Azerbaijan, the richest and most populous province, which is inhabited by a hardy and virile race of people. Its inhabitants have awakened, have shown a marked change and a great desire for speedy progress in the new civilization. For some years the memorial school had a successful work with Armenian pupils. Lately it has become possible to receive Persian (Moslem) pupils. The



THE RECITATION HALL OF MEMORIAL (MISSION) SCHOOL, TABRIZ

number has rapidly increased to over one hundred. They are from all classes—sons of princes, governors, beys, judges and khans, of mollahs, sayids and scribes. Some of them are boarders, eating food cooked by Christians and with Christian companions. They and their parents have accepted attendance at chapel and regular and direct teaching of the gospels as parts of the curriculum. This freedom to give religious instruction is a cause for urgency and zeal in using the opportunity. The fact that the authorities look with favor on the school and patronize it, gives it a secure future. At the examinations in June the governor-general, ex-governor, judges, chief officials and consuls were present and testified their appreciation. Now is the fit time when the lead in education can be held. We, like Queen Esther, "have come to the kingdom for such a time as this." There is a new longing, heaven-inspired, among Christians to undertake in earnest the evangelization of Moslems. Here is the open door in answer to past prayers and efforts. Has not the day dawned for which Henry Martyn longed?

To meet the enlarged opportunity

to evangelize Persia the mission force is very inadequate. In northern Persia the Presbyterian Board of the United States has two missions—(1) the western mission, with stations at Urumia, Tabriz and the Nestorian (Kurdistan) Mountains; (2) the eastern mission, with stations at Teheran, Hamadan, Kasvin, Resht, and Kermanshah. In central and southern Persia the Church Missionary Society of England has stations at Ispahan, Shias, Yezd, Kerman and Bagdad (Turkey). These missions have gathered about 4,000 church-members, with 10,000 adherents from the Nestorians and Armenians, with a few converts at each station from the Moslems. The American and British and foreign Bible societies are carrying on work distributing Bibles in Persian, Arabic, Tatar, Turkish, Armenian, Syriac, Perso-Hebrew, etc.

The mission work in Persia is entering on a new era. It demands enlargement. It needs also the intercession of God's people that the Christians gathered from the Oriental churches may have the spirit of aggressive evangelism in relation to their Moslem fellow countrymen. Christ is Persia's only hope.

WHEN I HAVE TIME

When I have time so many things I'll do
 To make life happier and more fair
 For those whose lives are crowded now with care.
 I'll help to lift them from their low despair,
 When I have time.

Now is the time! Ah, friend, no longer wait
 To scatter loving smiles and words of cheer
 To those around whose lives are now so dear,
 They may not meet you in the coming year—
 Now is the time.

—SELECTED.

THE CHURCH AND THE MOHAMMEDAN PROBLEM *

The week of prayer, on behalf of the Moslem world, suggested by the Secretaries' Conference last year, has been widely observed and has been fruitful in many ways and in many lands. This is evident not only from the increased interest in the Mohammedan problem throughout all the churches in this country and abroad, but also in the workings of God's providence and spirit so evident today in Moslem lands.

I. Developments in the Moslem World

The general unrest of the Moslem world continues to be more and more in evidence. A significant and surprising editorial recently appeared in a leading Moslem newspaper of Constantinople, from which we quote:

The Moslem world is in the throes of a regeneration which will affect its social, as well as its political conditions, and indirectly must concern its ecclesiastical affairs. It will undoubtedly have the same influence that the reformation of Luther and the French revolution had upon society and culture. The dethronement of three absolute monarchs in three independent Moslem states is a novel chapter in the history of Islam, and calls for grave reflection by the adherents of that faith. The social and economic affairs of a nation, as well as its religion, are closely allied to its politics, and there can not be a serious disturbance in one without having a great influence upon the others. It means either decay or progress, because there is no such thing as rest or stagnation in society. The human race can not remain in repose. It must either advance or go backward.

This suggests a thorough inquiry into the conditions of Islam; whether the material advancement of the infidel nations has shaken the faith of Mussulmans in the wisdom and ability of their leaders, and has caused them to follow the lights of intelligence and learning that science has given to Europe and America, leaving Asia in partial darkness. The first

thing for the people of Turkey, Persia and Morocco to do is to consider their own regeneration, and get ready to take part in the advancement of civilization, which is irresistible. If the teachers of the faith do not acknowledge the necessity of such progress, their followers will doubtless break away and leave them behind. The period of decadence of Islam has ended with the deposition of the three absolute monarchies, and hereafter there can be no tardy or indifferent recognition of the inevitable, without sharing their fate.

Such words, appearing in the leading journal of the political capital of Islam, are full of significance to the Church of God, especially as every statement in the editorial is substantiated by news from different parts of the Moslem world. There never was such unrest, politically, socially, and spiritually, in Moslem lands as there is to-day. On the other hand, this very unrest is accompanied by a new sense of solidarity and an attempt to unify the disintegrating forces of Islam.

The increase and activity of the Moslem press is extraordinary. Since the new régime in Turkey, 747 publications, weeklies and monthlies, have sprung up. In Russia, Egypt, Algiers, Persia and Java, all Moslem presses have been kept busy interpreting the political changes in the Moslem world and the clash of old beliefs with modern education. Even at Durban, South Africa, a Moslem journal is now published, and it is significant that one of the leading papers in Cairo, *El Muayyad*, and *El Watan* of Lahore are at the head of a reactionary movement in favor of the old Turkish party.

The Mohammedans in Russia are pleading for greater recognition from the Duma and there continue to be re-

* A report presented at the Seventeenth Conference of Foreign Mission Boards of North America, New York, January, 1910.

ports of Moslem conversions in Kazan and other parts of the Russian Empire. In the village of Atomva ninety-one families embraced Islam. At Tomsk, Siberia, a Moslem society of reform and progress has been organized and the Turkish Moslems at Irkutsk are asking for a Turkish consul. The taking of Teheran by the army of the constitutionalists provoked intense joy not only in Persia, but in Kabul, where there were three days of feasting.

It is very evident, on the other hand, that throughout the entire Moslem world the party of reform and progress is having a hard battle against the forces of reaction. This is true not only in Turkey and Persia, but of other lands and in the most unexpected places.

The deposition of Abdul Hamid as Sultan and Caliph is not accepted by all Moslems; for example, the Sultan of Oman has refused to recognize the new Sultan of Turkey, altho advised to do so, and the Moslem correspondent of the Cairo press reports that, in spite of the new constitution, anarchy and oppression continue to prevail at Mecca. Central Arabia is no longer under the rule of the dynasty of Rashid, an independent ruler of Nejd, but is under that of Bin Saood. This change is from progressive rule to that of the conservative and reactionary party, altho Bin Saood acknowledges the suzerainty of Turkey and cooperates with the Ottoman Government to protect the new railway.

As in Turkey and Egypt, so in Java. A young Javanese party has been formed among the educated Moslems; it calls itself *Bondi Outomo*, the Universal League of Javanese Moslems, and its program includes

home rule, educational reform and progress. The first congress was held over a year ago at Djokyakarba, the second last October, and among other questions discust were the education of women, the freedom of the press, and self-government.

The struggle between the old and the new in the Mohammedan world seems to be well-nigh universal. We read, for example, in the same number of a review of the Moslem world that the Moslems of Port Elizabeth (Cape of Good Hope) met to consider the legality of the investiture of Mohammed V as Caliph, and after approval sent a telegram of congratulation to Constantinople; but that the Egyptian press defended the conduct of the Sultan of Morocco in the mutilations of prisoners, against the protest of Europeans, as being in accord with the religious law of Islam. A committee of Young Turks has protested against the Wali of Salonika because of his excessive zeal in enforcing the state religion in the matter of the use of the veil and the observance of the month of fasting.

While the rebellions of last century greatly crippled the Moslem cause in China, the recent, tho fruitless, attempts to establish consulates for the protection of Moslem interests in China, and the starting by thirty Mohammedan students at Tokyo of a quarterly magazine in Chinese, entitled *Moslem Awake*, for private circulation throughout China, are indications of an activity which needs no comment.

The general survey of the Moslem world for the year can not omit mention of the twelfth congress of the Young Egyptian party, which took place at Geneva, September 12 to 15,

or of the Pan-Moslem Congress advertised in the Moslem press to be held at Cairo, January 21, 1911. The promoter of this congress is Ismail Beg Gasprinsky, of the Crimea. The president of the congress, we are told, will be Sheik Selim el Bishri, of the University of Azhar, at Cairo. Altho since the death of Sidi El Mahdi the influence of the Sanusiyah dervishes has diminished in eastern Sudan and Sahara, the testimony of the Moslem advance in Africa continues to accumulate.

The capture of Wadai by French troops during the year is the most significant political event along the entire horizon. By this campaign the chief African center of Pan-Islamism and reaction against civilization and European rule has fallen into the hands of a European power and has made it almost impossible for Mohammedan fanatics to secure a base for war against Christian government. This does not mean, however, that the peaceful, commercial and colonizing advance of Islam in Africa has come to an end.

II. Developments Along Missionary Lines

Generally speaking, the year has seen greater opportunity for missionary work among Mohammedans than ever before, and it seems that the unrest of the Moslem world has been decidedly helpful to the cause of missions in awakening the spirit of inquiry, a greater demand for the Bible and a willingness to discuss the claims of Christianity.

The present urgency of the situation in the dark continent has been brought anew to the attention of Christians. The Moslem menace has become the Moslem problem, the whole continent

is at stake. Missionary leaders from such distant quarters as Western China, South India, Baluchistan, South Africa, and even Peru, write that in their opinions the most urgent problem is the Mohammedan advance in Africa. It should be met at once. The investigations in progress for the Edinburgh Conference will doubtless indicate the present strength and progress of Mohammedanism in every part of Africa. What we need is detail of the situation in order that the Christian Church may with unity of action meet the strategic points by preoccupation, perhaps by rapid tho superficial evangelization, and especially by strengthening the native churches of Central Africa over against the teachers of Islam. In view of the seriousness of the situation the advocacy of superficial evangelization is both wise and strategic. We need to use the tactics of the Moslems themselves and preempt the pagan races by giving them some acquaintance with the externals and the general teaching of Christianity, so that when a Mohammedan comes the pagan will already be fortified by arguments of a superior religion.

It is interesting to note that the statistics of the Mohammedan problem are more and more becoming approximately correct. There have been special and careful investigations in regard to the Moslems in China. A book on the subject has just appeared, written by one who is thoroughly qualified and has given much time to its preparation.

The total number of Moslems in China is now reported by missionaries who have investigated province by province to be not more than 15,000,000, and perhaps not over 8,000,000.

The total number of Mohammedans in Siam is only a fraction of the figures given in the Cairo report, based on the returns of Hubert Jansen; while, on the other hand, the number of Mohammedans in the Philippine Islands, as given in a recent careful estimate, is not less than 491,465.*

Except for the establishment and development of the Methodist Episcopal Mission in North Africa, no new mission to Moslems has been organized during the past year, but the work of several American societies has developed along lines of Moslem evangelization. A pioneer missionary journey was made by Miss Jenny Von Mayer, with fruitful results, in the distribution of literature among the Mohammedans in Russia.

The preparations for the Lucknow Conference are progressing favorably. The program, with one or two modifications, has been definitely agreed upon. Invitations have been sent out to all missionary societies. It is most important, especially in view of the necessarily small place that the Moslem problem had on the crowded program of the Edinburgh Conference, that every society send a strong delegation to Lucknow. It is evident, both from the developments in the Moslem world which have been startlingly rapid and wide-spread, as well as because of the increased interest at home, that the next few years will bring every society face to face with this problem. We must be ready to meet it by the early preparation of Christian literature for Moslems, especially adapted to meet the present crisis. Such literature reaches those whom missionaries never see.

The Neglect of the Church

The Church is still neglecting to carry the gospel to Mohammedans, not only in those lands which were seemingly closed to direct evangelism, but in lands where the doors are wide open, as in China and India. The Shanghai Conference report states: "At the end of a hundred years of missionary work in China are these twenty millions of Moslems, all sheep for whom Christ died, with souls as precious as those of the Chinese, yet without a single worker set apart especially to reach them. We thrust their needs and claims upon the Christian Church and demand that something be done to meet those needs and claims, and that something be done quickly."

From India the testimony is almost unanimous that the Mohammedans are sadly neglected. In southern India only one missionary has been specially set apart for this work, while in northern India work for them is carried on only in the Panjab, and for some distance into the border provinces and the united provinces. The Madras Decennial Conference, in speaking of the comparative fewness of the converts from Mohammedanism, stated that this was due not so much "to the character of the religion, as to the neglect of systematic efforts to reach the sixty-two million Mohammedans of India who are more accessible than those in any other part of the Mohammedan world."

In Malaysia, where seven-eighths of the total population is Mohammedan, and where there has been remarkable success among them, the missionary societies are yet devoting most of their time and attention to winning heathen tribes, lest they become Moslem, rather than carrying on an aggressive

* See *Revue du Monde Mussulman*, Jan., 1909.

work among the Mohammedans themselves. It is a noteworthy fact that nearly all of the wholly unoccupied fields of the world, with the exception of Tibet, Anam and South America, are Mohammedan.

The Present Opportunities

We call attention also to the unprecedented opportunities for evangelizing Mohammedans. Their needs are more clearly understood, the doors were never so widely open, and on every hand the changing political conditions or aspirations are distinctly favorable to missions.

The social reform movements to free Islam from polygamy, illiteracy and the degradation of womanhood are indicative of the spread of higher

ideals among the educated classes, and there is a distinct intellectual revival in every part of the Moslem world. Now is the time to enter the field with Christian education. The philosophical disintegration of orthodox Islam in its clash with modern civilization and science is also a hopeful feature.

In view of the distinctly anti-Christian character of Islam and the vital issues involved in the challenge of Mohammed's supremacy over against the deity and the glory of Christ, we call for earnest intercession that God's Spirit may be poured out mightily and that triumphs of His grace and power may soon be evident in Moslem lands, and so the reproach of Islam be removed.

FLORENCE NIGHTINGALE, THE ANGEL OF THE CRIMEA

BY THE EDITOR-IN-CHIEF

The death of this remarkable woman at the age of ninety-seven marks an era. She has been famous for her labors in connection with army sanitary reform for about sixty years. She was born of English stock, in Florence, Italy, in 1823, was highly educated and brilliantly accomplished, a woman of peculiarly tender sensibilities.

Her intelligence was inseparable with an intense interest in the alleviation of human suffering. This, at the early age of twenty-one, led her to give attention to the condition of hospitals. Like John Howard before her, she started upon a "circumnavigation of charity," visiting and inspecting the civil and military hospitals all over Europe. With the Sisters of Charity in Paris she studied the system of

nursing and management in the French hospitals, and herself went into training seven years later as a nurse in the institution of Protestant Deaconesses at Kaiserswerth. Returning to England, she put into thorough working order the sanatorium for governesses in connection with the London institution. The term of apprenticeship, which thus served as an unconscious preparation for her life work, extended over a decade of years.

When in the spring of 1854 war was declared with Russia, a British army of twenty-five thousand men embarked for the scene of the conflict. The battle of Alma was fought September 20, and the wounded and sick were sent to the rude hospitals prepared for them on the banks of the

Bosphorus. These were soon overcrowded, and their unsanitary condition was such that the rate of mortality far exceeded that of the fiercest and bloodiest battle itself.

It was at this great crisis that Miss Nightingale offered to organize at Scutari a nursing department upon the latest sanitary basis, and Lord Herbert, then of the War Office, gladly accepted the offer. Within a week, October 21, she actually was on the way with her band of nurses, and arrived in Constantinople November 4, on the eve of Inkerman and at the beginning of the famous and terrible winter of that disastrous campaign. She found the wounded from that second battle filling the wards with 2,300 patients, and during that critical period she exhibited a devotion to her work and to the comfort of the sufferers that has passed into history as one of the most remarkable exhibitions of self-oblivious love that the world has ever recorded. This grand woman stood for twenty hours out of the twenty-four to see the wounded and sick provided with every accommodation and comfort that was possible in their condition.

In the spring of 1855, while in the Crimea organizing the nursing department of the camp hospitals, her untiring toil and unintermitting labors brought on a prostrating fever. Nevertheless, she refused to leave her post. Slowly recovering, she stayed at Scutari until, in 1856, the British evacuated Turkey on July 28. She saved not only the health but the life of hundreds and thousands of soldiers at the price of the exposure of her own health in the severe physical, mental, and especially emotional strain to which she had voluntarily subjected

herself. And it is not too much to say that the result was a permanent breakdown in her own health. She became a chronic invalid.

Nevertheless, even in her sickroom her mind and heart were still busy devising means for the permanent improvement of the health of the soldier and the diminution of the awful exposures incident to war. For instance, in 1857 she furnished the commissioners who had been appointed to inquire into the regulations affecting the sanitary conditions of the British army with a most remarkable paper of written and detailed evidence, impressing with the characteristic force and clearness which distinguished her own mental operations, what she pronounced the great lesson of the Crimean War—a sanitary experiment upon a colossal scale. Her close observation of the whole progress of this gigantic conflict convinced her that the rate of mortality among soldiers could be reduced to one-half of what it was even in time of peace at home. This conviction compelled her to turn her attention to the general question of sanitary reform in the army, both during the campaign and in the camp. First of all, she turned her thoughts to the reform of the system in the army hospitals.

The next year—that is, 1858—she contributed to the National Association for the Promotion of Social Science two papers on hospital construction and arrangement which were afterward published with the entire body of her evidence as given before the royal commission. The “Notes on Hospitals” are invaluable for clearness of arrangement and minuteness of detail and accuracy of statement alike to the architect, the engineer, and

the medical officer. The same year she published "Notes on Nursing," which became, even in households, the text-book for practical guidance.

When the Crimean War closed there was a public sense of the indebtedness not only of the British army and nation, but of the whole civilized world to Miss Nightingale, and a fund was subscribed to enable her to found an institution for training nurses, the interest of which fund amounted to about seven thousand dollars per year. No separate institution was formed, but the money was used in the training of a superior order of nurses in connection with Saint Thomas' and King's College hospitals.

Five years later, in 1863, was issued the report of the "Commission on the Sanitary Condition of the Army in India," which, with the evidence, fills two folio volumes of about one thousand pages each, the second being filled with reports from every station in India held by British or native troops. These reports were sent in manuscript to Miss Nightingale as to the most accomplished umpire in the world upon the subject-matter which they contained, and her observations upon this immense mass of evidence are inserted in the body of the report. In these observations facts are brought together, marshaled in such consummate order and armed with such incisive force of statement as to render them a sort of army of argument, invincible and inimitable, one of the most remarkable public papers ever produced, and fitted to open a new era in the government of India; for her views and observations covered not only the matter of sanitary reform in the British army, but also in the towns of India.

In 1871 and 1873 she published still further works on "Lying-in Institutions," "Midwives and Midwifery Nurses," and "Life or Death in India."

In Kinglake's remarkable history of the Crimean War, Miss Nightingale,



FLORENCE NIGHTINGALE

whom he calls "Lady-in-Chief," received a remarkable tribute to her princely character and remarkable achievements. Surviving by all these years nearly all of her Crimean contemporaries, she has borne a fame which none of them surpassed, if indeed any of them has ever rivaled it. That war had the advantage of being

chronicled by one of the most engaging historians of the century, and celebrated in song by the most popular poet of the period. It developed at least three of the most splendidly heroic warriors which war has produced in later days, and heroic deeds which will never cease to appeal to the admiration of the human race; but that great conflict was marked with the most abominable horrors which can characterize warfare, with the most disgraceful examples of incapacity and blundering in administration, and, worse than all, by what has been called a sordid scoundrelism which have greatly dimmed the luster of what some have called "the glorious war," and the verdict of intelligent observers and historians is that it was not any soldier of Balaklava, or Alma, or Sebastopol that deserves to stand first in renown, but the humble chief nurse of Scutari. The work of Florence Nightingale during that war was like the life of Daniel in Babylon—one in which not even an enemy could find a fault. If it was exceptionally benevolent in motive, it was exceptionally effective in execution. She was devoted to her work as no Indian fakir to his sacrifices. Yet she never degenerated into a fanatic.

She ventured to antagonize former traditions and stubborn prejudices. It has been well said of her that she set herself to overthrow the fetish "It-can't-be-done," and of the superstitiously supposed inevitable. Her success was beyond words, tho her task was a stupendous one. She was not

only a missionary in the highest sense to the sick and the wounded, but she was a pioneer and a leader. She left the way open on the part of all that might follow her to a success like to her own. Her work has been calmly and judiciously pronounced epochal, like that of Lister and Pasteur in therapeutics. The subsequent achievements wrought in the department of military nursing and hygiene from those days on, and down to the sanitary commission in the American war, and the remarkable feats of the Japanese surgeons and doctors in the late war with Russia, are to be traced to Florence Nightingale as their real mother.

Perhaps the greatest result of all has been effected in providing the impetus in the direction of the rational, sanitary and scientific care of the sick and wounded, and the work of Florence Nightingale at Scutari has permeated every hospital and sanatorium in the civilized world. Thus she who was Lady-in-Chief in connection with British military service at the Golden Horn, has lent her service and ministry by indirection to the stricken and suffering throughout the globe. Not only Christian nations but heathen nations have felt its effects. In the popular mind the name of Florence Nightingale has been received with reverence. She has been the recipient of the highest official honors which a grateful government could bestow, but it has been impossible to decorate any woman whose inherent qualities were so sublimely noble.



THE OUTLOOK FOR MISSIONS IN TURKEY

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

The present situation in the Ottoman Empire is still so complicated that great caution is necessary on the part of Christian workers here, not only that they may take advantage of every wide-open door (and there are many), but also that they may avoid mistaking political energy for a moral awakening, and thus be drawn into movements really foreign to spiritual growth.

It is well to look the elements of discouragement full in the face, that we may better appreciate the really encouraging features by contrast.

1. In Government circles there is a discouraging inability to tackle the big subjects which cry for settlement. Parliament has been frittering away its time on trifles, while the basic problems await a solution. All departments of government show a tendency in the same direction. While taxes are more justly collected and more successfully administered, methods of increasing the sources of revenue do not receive adequate attention. While more is being expended for Government schools, adequate teachers are not in evidence for those schools. Another somewhat annoying policy of the present Government is the systematic effort to obliterate special rights and concessions obtained by the various native communities under the old régime. This has apparently borne more heavily on the Protestants than on any other class. Since they have no patriarch to represent them, they are being ignored. The Department of Education recently made a distribution of funds in aid to the schools of the Moslem, Orthodox, Gregorian, Roman Catholic and Jewish communities, but the Protestants

were left out. There exists an annual nominating convention in each city or district, where representatives chosen by the various communities nominate members for the city council and for the criminal court. But last year the Greeks, Armenians, Catholics and Protestants were left out; and this year, while the others were invited in consequence of vigorous protests by their respective patriarchs, the Protestants were again left out. Such facts give rise to a lack of confidence in the Government on the part of the people, and mutterings of discontent are common.

2. Among the Greek subjects of Turkey there exists to-day, much more openly than under the bygone terrorism, what may be termed a treasonable patriotism. A young Greek lawyer told the writer recently that he had been offered a position as judge in a local court, but should decline to serve. "If this were *our* country and *our* government," said he, "it would be easy to accept." To this day the Greeks regard the Turks as intruding conquerors, and themselves as the rightful heirs of the Eastern Roman Empire; and they wait and work, not for the strengthening of the Ottoman Empire, but for the restoration of Greek power. This is vividly and most correctly portrayed in a recent article in the *Outlook* on "Pericles of Smyrna and New York." The missionary has to deal with this treasonable feeling among Ottoman subjects, of patriotism toward an idealized Greek empire. He must try to inculcate a true patriotism that will build up, and not fear down. Coupled with this is an intense egotistic jealousy of what they consider Greek rights. Last year the

Greek Patriarchate published a pamphlet entitled "Our Ecclesiastical Rights," containing extracts from various treaties between Turkey and Christian powers, relating to the treatment of Christian subjects by Moslems, beginning with the agreement of the prophet Mohammed with reference to the monks in Mt. Sinai. And the insistence on these "rights" to-day is as ever against the Bulgarians, in Macedonia, not in conjunction with them. But, while the Greeks ought to be absolutely united in order to secure any rights or privileges they might demand, they are to-day divided by a great split in the Holy Synod itself. For about two months the patriarch refused to call the synod together or to be present at its sessions, because of a personal quarrel with the Bishop of Chalcedon, whose right to a seat in the synod he denies. And the solution of this deadlock is apparently only temporary.

3. Among the Armenians, the most dangerous symptom of the day is in the rise of the Tashnaktsoutioun, a revolutionary society originating under the terrorism of Abdul Hamid, and now openly working for Armenian liberty, not from the Turks so much as from all moral and ecclesiastical control. It is atheistic and nihilistic in tendency, and avowedly socialistic to the extreme. Opposed to the Church, it has in some places succeeded in getting Gregorian church buildings under its control; and in at least one instance it has transformed the church into a theater, using the pulpit for a stage. In Trebizond, this society succeeded in eliminating from the program of the Armenian schools all religious teaching, on the ground that "even dogs, mere dogs, are free;

how much rather should man be free, in his method of life and in his beliefs." In Ordou, one of these men blatantly exhibited his contempt for religion by trampling on the New Testament in the presence of a bishop. And yet this irreligious society has tremendous influence among the young Armenians; and, because of its divisive tendency in that race, it is being to some extent supported by the Government. The spread of its anti-religious views constitutes a serious problem which the missionary must face. There are among the Armenians two other secret societies, avowedly patriotic in purpose, but these three societies have split the Armenian people into factions, and can not work in harmony. And among the educated classes unbelief and consequent carelessness are making alarming headway.

4. Another element of discouragement to-day has reference to the enlistment of non-Moslem conscripts in the army. This measure, so warmly advocated just after the revolution, is now being put in force, and has roused bitter feelings. It is unpopular with the mass of Turks, who vastly prefer that Greeks, Armenians and Bulgarians should, as formerly, receive no military training, and should pay the "bedel" or exemption tax instead, for the support of a purely Moslem army. From the region of Erzeroum there came a petition to the central government, a while ago, to the effect that the Moslems there were perfectly willing to serve in the army till they were eighty years old, if only the Christians would be kept out of the ranks. This military service is likewise unpoular with the Greeks, who went into it largely in order to help whip the Bul-

garians in Macedonia, and who, now that the recent visit of King Ferdinand to Constantinople has greatly aided Turko-Bulgarian relations and rendered much more remote the possibility of war, are chafing under the hardships of military discipline, and longing to stay by the farms and the shops instead. It is also unpopular with the Armenians, who at first were most clamorous for admission to the ranks; but when the enrolment began, disappeared in large numbers, fleeing to America to escape military service. It is also bringing into the evangelical churches for the first time the problem of enforced absence in the army. The question has not yet been settled whether teachers and preachers are exempt from service. If they are called to the colors it will seriously interfere with church work, for many teachers and a few preachers are within the age-limit.

Encouragements

Over against these discouraging features, however, there are many elements of encouragement: 1. In the career of any new form of government every day of peace is a distinct gain. The fact that the government of Mehmed V has lasted nearly a year is so much of a guarantee that it will last another year. With a tremendous weight of unintelligent opposition, and no small danger of reactionary outbreak, with personal factions rising all around, and serious differences of opinion even within the dominant Party of Union and Progress, the continuance of peace and quiet is devoutly gratifying.

2. Both the Government and the mass of Moslem populace are more ready than formerly to listen to rea-

son. A few weeks ago Dr. Riza Tewfik, one of the deputies from the capital, made an address in Parliament on religious freedom, which he could not have made six months earlier. The deputies were not ready to listen to such addresses then. This same Dr. Riza Tewfik, and Salih Zeki Bey, director of the Imperial Observatory, and others, have been holding a series of conferences or evening gatherings at the American Mission House in Gedik Pasha, a crowded quarter of Constantinople. These conferences are attended by both Moslems and Christians, the majority being Moslems; and the subjects there discussed are such as to bring about a better understanding and mutual sympathy between the various elements. There is also a systematic effort on the part of influential Turks to spread a wholesome peaceful literature among the naturally conservative or even reactionary rural population, so as to instruct them on the subject of constitutional government and the rights of all men.

3. Night-schools are being established at many points, and the poorer classes given *gratis* the elements of an education. It is refreshing to see porters and newspaper venders and peddlers poring over the primer; for it means the entrance of a ray of light. And this year the mission colleges and high-schools have been much more peaceful, as the students have learned that liberty does not mean license, and that respect for authority is at the foundation of even a democracy.

4. It is gratifying to note the establishment by the Government of a maternity hospital, where efficient care is given free to those unable to pay medical fees. This hospital has as its

head nurse a Protestant lady of good education; and the effect of such management is seen in the scrupulous neatness and the comfort of the place. There is here no distinction of race or religion; but the spirit of Christian service pervades the institution.

5. An encouraging element of a very different sort is the starting of college periodicals by the faculties of several of the Christian colleges. These are mainly literary in character, but the decidedly evangelical tone they take, and the real ability of the editors, augurs well for their increasing usefulness. At a time when the daily press is not only unenterprising but unreliable as well, and when there are so many periodicals of very mediocre ability, and of negative if not actually vicious tendency, the appearance of such papers under educated Christian editorial care, and with only moral support from Americans, is most refreshing.

As for the future policy in Turkey of American missionaries, it would seem wise to push those agencies which tend to exhibit the practical side of Christianity, rather than the merely theoretical, and which prove attractive to Moslems as well as Christians so called. Medical work under deeply spiritual leadership is winning its way among Jews and Moslems, where direct preaching is well-nigh fruitless. The higher educational institutions are

doing an increasingly valuable work, and must for a long time depend on American funds for support and endowment. But their distinctively Christian purpose and their sound evangelical foundation need emphasis. It would be fatal to yield to the popular demand in certain quarters for a purely secular education. The fear of the Lord is still the beginning of wisdom. Moreover, while the actual preaching of the Word ought to be and is being to a greater and greater extent passed over to native hands, the training of a native ministry is a most important branch of missionary activity. The preparation of Christian literature still depends to a great extent on foreign energy, tho able literary men are coming to the front among the peoples of the land. A purely *native* Christian literature, as distinguished from translations, is essential to the attracting of the masses. But foreign missionaries have much to do still in guiding and aiding in literary work. As for direct contact with Moslems, there is increasing opportunity for personal interviews, and incalculable good may be done by thus following the footsteps of our Master. Moslems in Turkey who accept Christ still do so at the peril of their lives; but in spite of the peril, the gospel as lived and spoken by the Master's disciples will win men because of the winsomeness of the truth itself.

A PRAYER BY BISHOP PHILLIPS BROOKS

O Lord, by all Thy dealings with us, whether of joy or pain, of light or darkness, let us be brought to Thee. Let us value no treatment of Thy grace simply because it gives us or denies what we want; but may all that Thou sendest us bring us to Thee, that knowing Thy perfectness, we may be sure in every disappointment that Thou art still loving us, and in every darkness that Thou art still enlightening us, and in every enforced idleness that Thou art still using us; yea, in every death that Thou art giving us life, as in His death Thou didst give life to Thy Son, our Savior, Jesus Christ. Amen."—
PHILLIPS BROOKS.

FIFTY YEARS AGO AND NOW IN MISSION WORK

NEW CONDITIONS! NEW METHODS! NEW MEN!

BY REV. GEORGE F. HERRICK, D.D., CONSTANTINOPLE, TURKEY

As to new men, they already occupy the center of the stage. A few old men linger. But see! their faces are turned toward the exit, and they are moving that way. Welcome to the new men. The more of them the better, provided they do not fail to estimate at its true value work already done and make no break, create no chasm, between the work of their predecessors and their own. No abler, no more wise and learned men, exist in Christendom to-day than those who have labored in the past, than were found, *e.g.*, in England and on the continent of Europe in the seventeenth century.

But we need not pause on the question of men, new or old. The limitations of human life settle that.

The two movements in the home lands which have, in the latest years, most encouraged old missionaries are the Student Volunteer Movement and the noble movement which is enlisting and uniting the laymen in the missionary work of the Church.

New conditions of life and work are always emerging, and either new methods or new adjustments of approved methods are demanded. This is granted. "New conditions, new methods," is a rallying cry of the many new organizations through which Christian activity finds expression. Many run to and fro. Knowledge is increased. World conventions are the order of the day. We have passed the age of steam, electricity rules the new day.

Yet even before the age of steam human life was not stagnant, material wealth was not accumulated so rapidly as it is now. Was moral and spiritual

movement always less than to-day? Vastly more and more weighty machinery for doing Christian work and extending Christian influence has been installed. *New* is writ large on these appliances. Material science invades and claims control of the spiritual realm. The tendency is to cut loose from what is old, and everywhere to inaugurate the new.

Is this exactly the law of growth in what is alive? The little blade of wheat, when it first pushes up out of the ground looks very little like the ripened ear bending from its stalk, but the vital identity is perfect. The babe, the child differs much from the man, grown to full stature, but there has been no break in the process of growth. So the life of man, as a race, in this world is, in an important sense, a unit. The history of the race, notwithstanding apparent breaks, is a continuous history. Is not the history of the Christian Church, notwithstanding the stagnation and the setbacks in its life in the middle ages, an illustration of the blade, the ear and the full corn? Continuity rather than new and disconnected beginnings is the traceable order.

Our present purpose, however, is to trace, if we may, continuity and growth in contradistinction to breaks and new beginnings in the foreign missionary work of the Christian Church as undertaken and carried on by evangelical Christendom during the last hundred years.

A Generation Ago

1. What conditions did missionaries going from the West to the East in the first half of the nineteenth century have to face?

The world was closed and barred against them. In wide areas in Africa, and even in Asia, it was an unknown and undiscovered world. Nearly everywhere, on land and sea, the countrymen of the missionaries opposed the emissaries of the gospel. There was apathy in the home churches. There was no country in central and eastern Asia that missionaries could enter beyond a very limited portion of a few coast cities. Ignorance, prejudice, gross darkness, hostility or contempt for everything Western, everywhere prevailed. To gain and retain ever so small a foothold was the work of years.

2. What were the methods adopted by the early missionaries?

We must not forget that the aim, the hope, the faith of those missionaries, men like Schwartz, Morrison, Carey, Duff, Scudder, Coan, Bingham, Goodell, Perkins, Van Dyke and scores of others, were as broad, as high, as all-embracing as that of the foremost Christian workers of to-day. But a great work, in its beginning, is seldom spectacular. A hearing for the call of Christ to discipleship had first to be gained. "Ears to hear," where were they?

(a) The silent voice of God's revealed Word, put into the vernacular of the people approached, was the first achievement. This work was to be prosecuted till all the races of mankind had the Bible offered them in intelligible form. Who can measure the magnitude of this task?

(b) With the task of Bible translation was joined the oral proclamation of the gospel. How small the audiences at first! How crude the apprehension of the message or of the object of the missionary in presenting it

on the part of those who first heard the words of life proclaimed!

(c) Schools were opened at the outset of the work, but they were very rudimentary; pupils were few; the effort was wholly eleemosynary. Poor work, was it not? So the world thought. Put yourself back there, at the middle of the nineteenth century, in India, on the coast of China, or off South or West Africa, or on a Pacific island—there was no Japan, no Korea, no Uganda then—and you may measure the heroic faith, the heroic manhood of those early missionaries. Do you say, "Those men only tried to save one soul here and there out of the perishing mass, while we are lifting up whole races of men?" Yes, but who made it possible for you to work on these larger plans? Who even then saw their successors *working out the large plans they formed while they lived?*

Changed Conditions and Methods

3. The change in the attitude of men everywhere toward missionary work is nothing less than a revolutionary change. The whole world is wide open. Missionaries have established themselves almost literally everywhere. They are known of all. Governments recognize and often welcome them. They are personally trusted. Their educational work, through schools and the press, their philanthropic work, medical, industrial and charitable, is highly appreciated by all in all lands. Hostile criticism of them and their work, even by worldly men, has mainly ceased, or given place to friendly and intelligent criticism, which missionaries are the first to invite and welcome.

4. Do not conditions so radically changed demand new methods? Un-

doubtedly they do. The question is, How do the methods of work required to-day stand related to those of the earlier years, and who are to apply the required methods to the work in hand? Are earlier methods of work to be thrown aside, like old and useless machinery, or do we trace a vital connection between the old and the new order? Much importance attaches to the nature of the changed conditions wrought, and of such changes in methods of work as may still be required.

Here we face, perhaps, with surprise, the most important fact of the situation. The change in both the conditions and the methods of foreign missionary work shows neither a break nor an irregular movement, but a normal development—evolution, if the term is preferred—and this development has taken place under the guidance of missionaries of long experience, some of them no longer living, others still on the field. And one can not fail to see that the change in methods has, all along, closely corresponded to the change in conditions. In the older mission fields, in the early years, the little churches gathered consisted of persons poor and persecuted, and boycotted. Native pastors or preachers there were none. Everything depended on the missionary. A hot-house plant is better than no plant at all, especially if it is transferred to the open ground as early as possible. No man rejoices with so deep a joy as that of an old missionary at the very early stage in the opening work in Uganda and in Korea, when the converts can be successfully thrown upon their own resources.

But note the changes which have taken place in all principal missions of

the leading missionary societies. Even where some pecuniary assistance is given to young and feeble churches, the responsibility for the ordinances and the work of the Church is committed to the Church itself or to that ecclesiastical native body with which the church is connected. These churches thus become self-supporting, self-reliant, self-propagating. They inaugurate and sustain home if not foreign missionary work. The development, the normal growth on mission fields, in this respect, within the memory of the present writer has been marvelous, and is sure prophecy of more wonderful advance in the years to come. An effective native ministry actually exists in all the older fields, and it is rapidly increasing.

In educational work the growth has been more phenomenally rapid. At first the appetite for education had to be created. It is not half a century since it was regarded in the East as worse than superfluous to attempt to educate girls. All educational work was perforce eleemosynary. What do we see now? Colleges for boys, colleges for girls. High-schools for both sexes, all everywhere crowded to the doors, and applicants turned away for want of room. And these pupils pay for their board in the schools, and a tuition fee also.

A single illustration of this normal development, one with which the writer was closely connected, may well be briefly stated.

The theological seminary of the A. B. C. F. M. Mission to western Turkey is located at Marsovan, in the province of Sivas. Up till thirty years ago only those were received under instruction, even in the preparatory classes, who were candidates for en-

tering upon some line of distinctively Christian service, and the institution was on an eleemosynary basis. The missionaries in charge, after anxious and careful consideration and correspondence, and due authorization, decided to meet the growing desire for education among the people by **taking** from the seminary all the prefatory instruction and offering to receive into a high-school suitable candidates for the same under no pledge for future service. The beginning of this new "evolution" in education was in September, 1880, in a basement room of the seminary building, with six boys for whose board we took no responsibility, and who paid a small tuition fee. The school grew in numbers and in favor very rapidly, far and near. It became Anatolia College in 1882. Competent men were chosen and prepared by study abroad to become heads of the several departments of instruction. The college draws its pupils from a very wide area, and its influence, Christian and educational, is preeminent in northern Asia Minor. Two hundred and forty young men

have graduated from the college. The latest catalog enrolls 265 pupils. It has a modest endowment fund. Otherwise it is self-supporting.

This statement is given as an illustration of growth, in contradistinction to breaks and new beginnings in missionary work. Of developments in medical and industrial work we have not space to write.

Is it not well for us to remember through whose planning, whose labors, whose seed-sowing, whose toil and sweat and suffering, the possibility emerged of ushering in the day of brighter promise and accelerated progress which now greets us everywhere?

The open door, the fields of yellow grain, the cry after material, intellectual and moral equality with the people of the West, the stupendous movement all through the Eastern world, all and every part of it proclaims the continuity of Christian work, from the first seed-sowing till this day of harvests so abundant that there is not strength to garner them. The present links the future to the past.

GOD'S CALL TO HIS CHURCH

It must have been a surprise to the Church of Antioch when they were told to separate Barnabas and Saul for a foreign mission. They had five prophets and teachers in that city of 250,000 inhabitants. All Syria and Palestine, with hundreds of towns and cities, needed the gospel, and they had only five preachers in Antioch. They were probably planning a grand home missionary campaign. Barnabas and Saul had gone down to Jerusalem to carry the famine fund raised in Antioch and had returned. It certainly seemed a favorable time to work for Syria and Palestine. But the Holy Spirit took a wider and a broader view

than any one church could take, and said, "Separate me your two best men, Barnabas and Saul." There was no questioning *that* voice. So they fasted and prayed and laid their hands on these two and sent them away—two-fifths of the whole corps of ministers. Europe and America are what they are to-day, because that young man Paul was obedient to the call of the Holy Spirit, and the Holy Spirit has kept on speaking to the Church ever since, "Separate me your sons and daughters—your choicest and best loved ones—Christ needs them—the world needs them."—H. H. JESSUP, D.D.

THE BEKTASHI DERVISHES OF TURKEY

THEODORE R. FAVILLE AND H. Y. HUSSEIN, CONSTANTINOPLE, TURKEY

It is quite generally known that there are dervishes in the Orient today, but little is known about them. To the average mind the word dervish suggests a barbarous fanatic, a mystic conjurer, some wild, unkempt individual who spends his time thinking things and doing things incomprehensible to the occidental mind. To the traveler the word stands for a member of a group who amused him or disgusted him, as the case may be, by dancing or howling or self-laceration and other meaningless ceremonies. Few have gone beyond this superficial conception of a movement the relation of which to Mohammedanism may be compared to that of Protestantism to Christianity.

The fundamental idea of the dervish sects is an ancient one. When neo-Platonism was carried to Egypt by the Greeks in the first century, it introduced there the philosophical idea of reaching the highest good—*i.e.*, God—through ecstasy. This philosophy soon spread through Syria to Persia, where it seemed to be particularly adapted to the mental traits of many thinkers. Then, in the seventh century A.D., came Mohammed, introducing a new religion. But altho the Persians were converted to Mohammedanism outwardly, they kept their older philosophy, forming secret societies for its preservation. A century or two after the founding of Mohammedanism this pure mysticism, or sufism, became more openly known, and began to spread still more widely in Persia. The basic belief of this system is that the soul is an emanation from God, and that it strives continually for reabsorption in Him. The means of obtaining this is through a

state of ecstasy. No sooner had this philosophy become wide-spread than some who were mystics but still in the Mohammedan faith originated the different orders of dervishes. Since the idea of monastic life which the dervishes have always practised is foreign to Mohammedanism, they at first ex-



A BEKTASHI TABLET

This is a symbolical inscription used in chapels; it contains the name "Mohammed" at the top, and reads, "Oh, Ali, Have Mercy." Symmetry is produced by a repetition of the Arabic characters reversed. The battle-axes form part of the decorative effect. They symbolize the warfare against unbelievers. The crown is one of renunciation of sins. Below is a representation of the "stone of hunger," which dervishes wear to signify abstinence from food.

isted secretly, fearing persecution. Thus the mystery connected with them arose. There is nothing essentially secret or mysterious in the system.

There are many orders of Mohammedan dervishes. They are scattered not only over the Turkish Empire, but through India, Persia, Egypt and wherever Mohammedanism has per-

meated. Perhaps most of them are unworthy serious attention from the westerner. They have gone through somewhat the same development that Christian monasticism did in the middle ages; but they are largely composed of ignorant men, and where they have not died out or been suppressed they have developed into sects living on the bounty of their followers and going through fantastic or degrading ceremonies from week to week, but having no wide-spread or uplifting influence. The dervishes in India, especially, have not carried their ideas far nor made them practical. But there is at least one order of an entirely different sort, which has done a definite work in the empire of the Turks, and whose days of usefulness are not ended. This is the order of Bektashi. The Bektashi are not so popularly known among foreigners as, for instance, the Mevlevi (the dancing dervishes) or the Rûfâi (the howling dervishes), for the simple reason that they have no sensational or picturesque forms of worship, festivals or organization; but they are the most enlightened, advanced and influential order of dervishes in the Sultan's dominions.

This sect, which is one of the oldest orders, is named after its founder, Hajji Bektash, a direct descendant of Mohammed. Hajji Bektash was born 1248 A.D., in the province of Khorassan, Persia, near the city Nishapur, in the village of Bektash, from which he in turn took his name. He, however, did not originate the doctrines of his sect but received them from his teachers. These doctrines had been handed down from the time of Ali, the son-in-law of Mohammed and the fourth caliph.

Mohammed had made his teachings general, for all men, for society as a whole. When Ali took up the work he developed the individualistic side of the new religion. He tried to adapt and apply Mohammed's teachings to the person, rather than to the whole society, by explaining these principles in a different way. Whereas Mohammed had laid emphasis on the external form, Ali sought for and found an inner meaning, an esoteric side. Thus a step forward was taken. When, however, in the seventh century hereditary caliphates, such as the Omniades and the Abbasides, were established on the principles of an absolute monarchy, a clergy was formed which, somewhat like the Christian Papacy in former times, adapted religion to the best interests of absolutism. Consequently, Mohammedanism as the state religion lost the simplicity and freedom of ideas which it had before possessed under Mohammed, Ali, and their successors. Naturally, certain persons desired to maintain Mohammedanism as it had been in the beginning. Such free-thinkers flourished best in secluded corners out of reach of the caliphate. Such a place was Khorassan district, where, as would be expected, therefore, these doctrines rapidly spread.

One of the direct descendants of Mohammed, seven generations later, was Ali Rizah. This man was exiled to Khorassan with the title of governor, and later treacherously poisoned by the agents of the Abbaside caliph Mehmoun. He formulated this new philosophy definitely, the esoteric side of Mohammed's teachings influenced by the mysticism referred to above as traceable back to neo-Platonism. This was passed on to his disciples,

who in turn handed it down from generation to generation; under continued persecution by the caliphate, however, now that it had developed definitely, away from the orthodox state religion. Among the more famous of these disciples of Ali Rizah were Maharroof Kurhi and Ali Bin Yakti. Thus the philosophy was received in due time by Hajji Bektash, mentioned above as the founder of the Bektashi sect.

At the beginning of the fourteenth century, when the Ottoman dynasty had been newly formed and had not yet instituted a clergy, Hajji Bektash found the moment opportune for spreading his order, a movement which had been impossible under the previous persecution. He went to Asia Minor, and after traveling about the country for some time, at last settled in a village then called Saludja Kara Cuyuk, now called Hajji Bektash village, near Kirshehir. There, after working and struggling for thirty-six years, he finally succeeded in forming a society which was to play an important part in the history of the country.

Moreover, he became a prominent man in the years of his success. As the Ottoman Empire was a new dynasty, eager to gain favor and to increase in power, the second Sultan, Orkhan, hearing of the work of this new teacher, treated Bektash with great favor. He visited him at his home and asked him to give his blessing on the dynasty and on the newly-formed standing army, the Janissaries.

This he did, giving them their name, "Yenicherie" (New Soldiers), and their standard, a white crescent on a red ground. Finally, the Sultan

went through the ceremony of being girded with a sword at the hand of Hajji Bektash.

It may be mentioned here that for many centuries after this event the Bektashi were closely connected with the Janissaries. Certain of the dervishes were constantly at prayer for the soldiers, and the head of the dervishes was *ex officio* an officer in the new army. When the Janissaries rebelled and were disbanded in 1826, the dervishes lost their political influence and royal favor. Many of them were killed and much of their property was seized.

During the last ten years of his life Hajji Bektash sent forth to different parts of the country about ten of his disciples, that they might open meeting-houses and teach his doctrines wherever they should settle. Before his death he appointed his adopted son Murcel to his place. When Hajji Bektash died, at over ninety years of age, he had won the respect and love of all classes of men. His last words were a supplication to God to increase the number of those who would deliver men from the darkness of ignorance and superstition.

To understand the significance of the teachings and philosophy of this reform movement in Mohammedanism, it is necessary to look at it in its relation to the original religion. It has already been suggested that the difference between the two is mainly in the interpretation of what Mohammed said. Bektash believed, as did his predecessors from Ali down, that the esoteric allegorical interpretation was the correct one. We have not space here to go into the teachings of Mohammed and the Koran, but will mention the explanation of some of

them which gave the basis for the new sect, first touching on the more practical side and later taking up the philosophical belief and the deductions from it. First of all, Bektash believed that the Koran was not brought down from heaven by angels to Mohammed, but was a revelation. Revelation must never be taken literally. Moreover, revelation, which is the source of true knowledge, may come to any one. Thus man educates himself under the direction of a supreme intelligence.

According to Hajji Bektash, Mohammed taught that God's being was the beginning of everything. He is the one to be worshiped. God is merciful unto all mankind. Yet he is just, rewarding those who do right, and punishing wrong-doers unless they repent. For man is a free being having the power to choose. The common interpretation of the Koran on this point has been a fatalistic one. But Mohammed did not mean, say the Bektashi, that a man is bound by what has been written on tablets in heaven, and that he can only carry out in life what was decreed for him before birth. On the contrary, he is born free and is always free to act, except as he is stopt by natural laws that are unchangeable. On the strength of this interpretation the sect claims liberty of conscience and of action. They therefore encourage man from the day of birth to the day of death, and urge him not to interpret his religious teaching as saying that no matter what he does, if God has written on the tablets that he will not be great, then he can not be great.

Hajji Bektash believed that Mohammed taught the brotherhood of all who belong to his religion; that he

gave personal liberty, did not expect nor wish the formation of any clergy or church within his religion, and intended to preclude all possibility of clerical privileges. The clergy are considered by the Bektashi the origin of evils in all religions. Religion must never be under a clergy with a monopoly of salvation. Mohammed encouraged learning and discountenanced ignorance. He gave back to women the social and religious privileges that they had been deprived of for many ages in the East. He proclaimed, in fact, absolute equality, only distinguishing between the ignorant and the learned. He gave to his followers a code of personal, social and political laws.

The universe is the manifestation of eternal wisdom. Man is the highest being in the universe if he can only know himself. Think of good things; say that which is good; and, above all, do good, no matter for whose sake it may be. This is true worship. Worship God. For man to worship the Supreme Being, or power, is a necessity. By worship he expresses his gratitude to God. But there is no necessary special form of worship, whatever, such as praying five times a day in a particular manner. Neither does man need any go-between, such as priest or saint, in offering his prayers to God. He may himself ask for what he wants. As will be seen later, prayer is not to a God who is separate from man and the universe, but to the God who is in man's heart. Besides worshiping God and submitting to Him, man must love his fellows and obey the laws, thus abstaining from all injury to mankind. He must have fortitude and be content with his allotment in life. Finally,

let him study virtue and its application; above all, having ever a clean heart.

It will be seen that tho Hajji Bektash was a Moslem and his teachings were in general in accordance with that religion, yet many of Christ's doctrines were incorporated in them. In fact, Hajji Bektash never thought lightly of Christianity, but, on the contrary, tried to make his teachings so general that they would include all that was good in Christianity, or, for that matter, in any other religion. In carrying out this idea he introduced some things belonging to Christianity. Altho not the custom in Mohammedanism, Hajji Bektash himself led a single life, like Christ. Furthermore, his sect is divided into two groups or classes; one, of those who take an oath of celibacy, the other, of married men. Upon joining the sect men may choose to which branch they will belong. In giving women back their rights, as before mentioned, he allowed them to go unveiled like Christian women. He adopted Christ's moral teachings, especially those of pure love. He looked upon Christianity as a true religion, and Christ as a true prophet, but did not accept the doctrine of the Trinity.

The more purely philosophical doctrines of the Bektashi are as follows: The essence of their philosophy is unity, and this unity is God. This, in some sense, means pantheism, but it is not the pantheism of Spinoza or other European philosophers. It is not God *in* everything, but God *is* everything. Everything exists by God, nothing can exist without Him. Because of His unity God does not resemble anything conceivable. He is not a part of anything, nor mixed with anything else,

in the way man is, but is a pure being, utterly free. The whole universe is united in this one power, which is the beginning of all. This power at its beginning—*i.e.*, when it was not yet formed into shapes—was not an intelligent power, but a blind inclination, having simply the desire to appear in different forms of growth. Thus the power developed itself into the universe which it comprehends. The whole universe is one in its essence, or beginning—its body, as it were. There are different manifestations of this power, as the mineral, plant and animal realms. At first the power had no meaning. Intelligence came by the formation of these different substances, and reached its perfection in man, where it best hears and sees and feels and thinks. Thus there is an evolution. It is as if a mass of ink, meaningless in itself, should by some inward impulse spread itself into letters, which should then form words, and these sentences; thus developing from senselessness in its beginning to intelligence.

Soul, also, is one of the manifestations of this power, like the air. And these other forms—minerals, animal, plant—take in this soul as we take the air into our lungs. As the air remains in us for a few seconds, then goes out to unite again with the rest, so does the soul in all things. For everything breathes in the same soul, but in different proportions. The soul enters each thing as much as is required and acts as is necessary. It is controlled by the material form of the object which it enters. In a plant it works in the way suitable for plant life, and in man as man has need. The difference, then, that exists between men is not due to their having different kinds of

souls, but to the fact that when born they have different material perfections, imperfections and restrictions, and the soul must act accordingly. For instance, the deaf man's soul does not hear, not because the soul is deaf, but because the way through which it could hear is incomplete or obstructed. The same reasoning may be applied in the mental and moral as well as in the physical realm. The physical form is mortal. When it gets old and begins to decay, the soul leaves it, unites with the whole soul, and the body is given back to the different elements.

The idea of man's soul being restricted only by the imperfections of his body explains the greatness of the prophets. The Jewish prophets, Christ, Mohammed, are men who were born with more perfect material means for the soul, bodies in which it could work better. Being thus fortunate, they ought to be respected and loved by all men. The Bektashi include among these prophets, as do Mohammedans, all the early ones of Jewish history beginning with Adam and taking in Moses and David, then Christ and Mohammed. In Mohammed all the ideas of previous prophets were put together, not in the outward form which the ordinary Mohammedan accepts, but in the esoteric meaning taught by Ali and his followers. The aims of all these prophets have been the same, altho they have taken different means. The first aim is to teach people the true God; the second, to teach men's duty toward one another in society. True, different prophets have advocated different forms of worship. Moreover, sometimes they have taught doctrines, like eternal punishment in hell, or reward

in paradise, that ought not to be taken literally. These were all means to their end. Often, also, they have commanded men to do this or that thing because it was necessary or advantageous, for some reason at that time or place. Every man should be given the kind of instruction that will be of most value to him in his particular condition. All can not eat the same food. Just so there can not be one education for all. Leaders must study the individual and give him what is best suited to him.

As men have been created with different ways in which the soul can work, they have different ideas on various subjects. So long as what they do is right and beneficial to other men, it is the aim of the Bektashi not to persecute them. If, for example, a man believes Christ to be divine, and that through Him he will be saved, he has a right to his opinion and is not to be persecuted, but rather taken as a brother. It is the goal that counts; so long as the means is not injurious to society let there be perfect liberty.

If you want to whirl or howl as a means of worship, well and good. If you want to use simple prayer you are equally free to do so. The Bektashi use no regular forms of worship, tho they favor meditation. They adopt Mohammed's saying that "One hour of meditation on the greatness of God and His works is better than seventy years of prayer." Once or twice Hajji Bektash employed the means of shutting himself in his closet away from the world in meditation for forty days. This has been used a few times since his day as a means to the end, but is not a necessary practise.

The Bektashi, then, accept all religions as different ways in which the

soul works. Since all men are not born alike, these different ways must exist. Thus there is nothing to prevent a man who belongs to any religion from being also a Bektashi so far as the Bektashi are concerned. But since all religion is good, no matter what form it takes, a religion must never be mingled with superstition, persecution or bloodshed, which are not good.

These are, in fragmentary form, the philosophical and religious teachings of Hajji Bektash and his followers. As it apt to happen in any system of belief entrusted to the people, and especially as a natural result of the wonderful ignorance of the Turkish nation, some things foreign to these doctrines have been introduced into the sect and others which belong to them have been neglected or abused. These need not be discuss here.

There are at present over three hundred meeting-houses scattered throughout the empire, most of them being in Asia Minor and Albania. These are called tekkés, or asylums. A father, or sheik, is at the head of each tekké. All are under the chief father who lives at Hajji Bektash village in the tekké of the founder of the order. These tekkés are supported by the community, but not by the govern-

ment. People are accepted to the order on recommendation of others who belong to it. But for those born in a family of the sect there is no need of recommendation. Not only are there whole families, but in Asia Minor there are whole villages which are members of the sect. In all it numbers over a million and a half people.

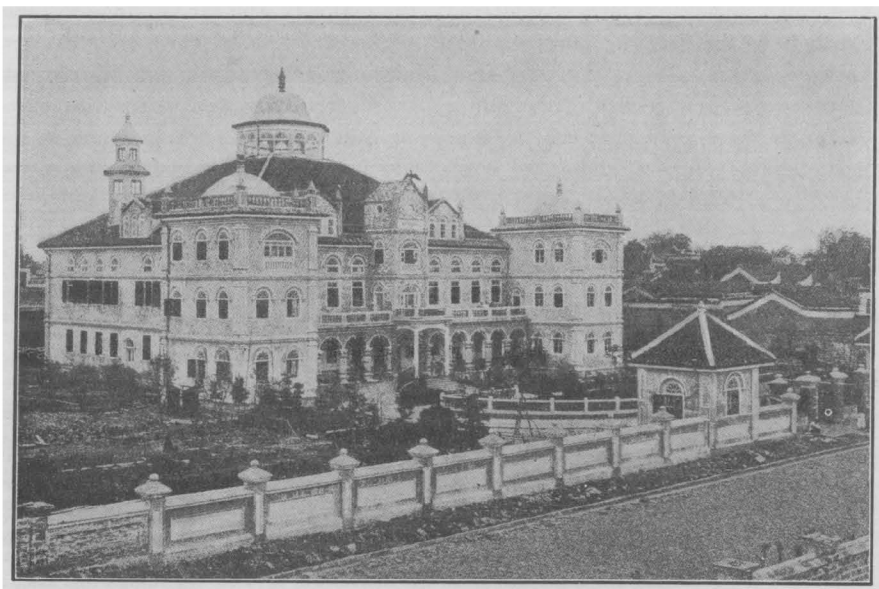
They are a sociable and peaceful people, on good terms with all. Their conception of life is in general higher than that of other inhabitants of the empire. They very rarely refer their cases of dispute to the courts; when they do, it is usually a case between one of the sect and an outsider. Cases among themselves are settled by their sheik. Recently an official was sent by the Turkish Government to inspect the Albanian provinces. In his report to the government, he said that the number of crimes committed in localities where the Bektashi were in the majority was far less than in other sections. Yet in spite of this, and altho this sect does not mix in any political affairs and never has cared to take part in such matters, it has always been persecuted by the orthodox Mohammedan clergy, and often by the Government. It to-day exists under persecution and constant, close surveillance.

OUR CONVENIENCE

Would God we could lose sight for a time of missionary organizations and every human agency, and could get one clear vision of Jesus Christ; then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing that spends itself in tears, and then forgets the object of it. But I do ask you, with all my heart, simply to *treat Jesus Christ right*. I submit to you the question: "Is it right to receive the eternal life from those scarred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid and then give Him the odds and ends, the convenient service, the things that cost us little or nothing? *The crumbs that fall from your laden table are not enough; they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.*"—WILLIS R. HOTCHKISS.

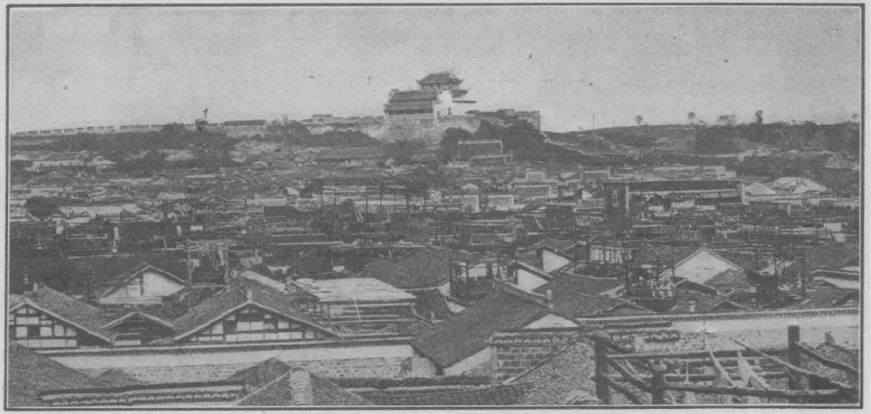


THE RUINS OF THE CHINA INLAND MISSION PREMISES, CHANGSHA



THE NEW CHINESE EDUCATIONAL INSTITUTE AT CHANGSHA, HUNAN

CHINA—REACTIONARY VS. PROGRESSIVE



A VIEW OF THE CITY OF CHANGSHA, HUNAN

THE CHANGSHA RIOTS—BEFORE AND AFTER

BY MISS ISABELLA A. ROBSON, CHANGSHA, CHINA
Missionary of the China Inland Mission

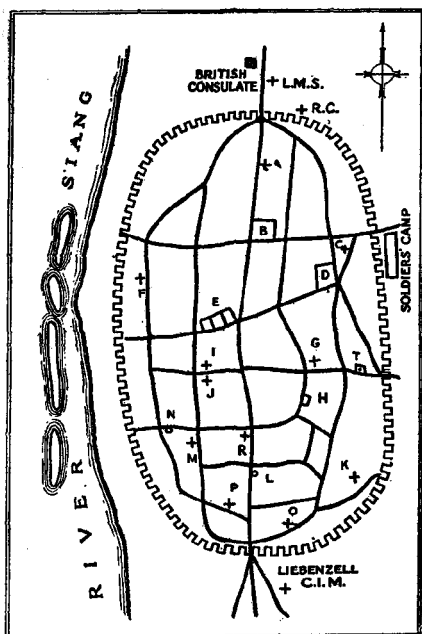
A riot may indicate conditions, nationally, provincially or locally. It is the voice of the people which expresses the hitherto unheeded grievance, real or imaginary. It is a culmination which probably more truly registers the thought and feeling thermometer of those in high places, and even in authority, rather than the same thermometer of the masses. The recent Changsha riots constitute a peculiar blending of the two.

Beautiful Hunan, of which Changsha is the capital, is one of China's famous provinces. The long and persistent resistance against the settlement of Europeans, merchant or missionary, brought the province into prominence. None have had cause to feel this resistance more keenly than the missionary. The history of the efforts of men whom God used to "prepare the way," and the work of those whom He allowed to gain the foothold, throbs with interest, and is the key to the fact that there are today some fourteen societies laboring in this last province of China to be

opened—the province whose attitude to the foreigner has been expressed in the saying: "As Lhasa to Tibet, so Hunan to China." The recent experiences of missionaries show that this spirit of opposition to foreigners has not died.

The city of Changsha, which in 1854 earned the title, "The City of the Iron Gates," has been described as "handsome, clean and densely populated." She abounds in fine private residences and in well-kept memorial halls and temples. The city is beautifully situated on the banks of the Siang River. Geographically, Changsha is in Central China, and about one-third of the distance from Hankow southward to Canton. More than two miles of a foundation has been laid for a bund, or promenade, on the bank of the river; a Chinese electric light company has been formed to furnish light for the city; the embankment for a railway between Changsha and Chuchow is rapidly nearing completion, and will mean connection between the Pingsiang colliery and the

capital. A recently published trade report states that there are eighty-eight British subjects in Changsha, eighty-four Japanese subjects, and eleven Japanese firms. Another significant sentence in this same report is



SKETCH MAP OF CHANGSHA, HUNAN
(Not to scale)

- | | |
|-----------------------|-------------------------|
| A American Church. | J Yale College. |
| B Governor's Yamen. | K Cameron's Orphanage. |
| C Alliance Mission. | L Telegraph Office. |
| D Treasurer's Yamen. | M Norwegian Hospital. |
| E Public Granaries. | N Post-Office. |
| F Wesleyan Mission. | O C. I. M. Hospital. |
| G Evangelical Church. | P China Inland Mission. |
| H Government Bank. | R Norwegian Mission. |
| I Yale Hospital. | T Japanese Consulate. |

Hankow lies N.N.E. of Changsha; Canton due south. Changsha is about one-third of the distance from Hankow to Canton.

Jardine's Hulk and the Standard Oil Co.'s Depot lies opposite F in the sketch, the latter between the city wall and the river.

Butterfield's Hulk and the Custom House are in a similar position opposite the large island.

the following: "The leading gentry of Hunan are watching the export trade with jealous eyes." Changsha became an open port under the China-Japan commercial treaty of 1903, and in July, 1904, a custom-house was inaugurated, and a British consulate in 1905.

Since the entrance of missionaries into Changsha, God has signally blest the work of His servants. Dr. Frank A. Keller, of the China Inland Mission, who came in 1901, was the first missionary to reside in Changsha, but the foundations were laid largely through the labors of Mr. B. Alexander, of the Christian Alliance Mission.

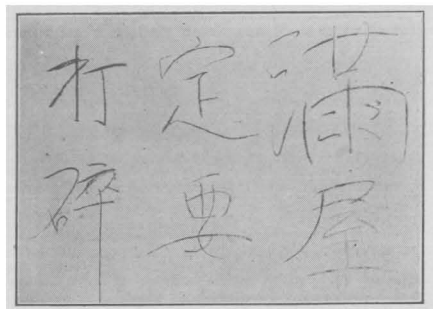
The Causes of the Riots

Among those whose hearts and minds have been occupied with matters Chinese, were there any who did not watch with apprehension when the official announcement was made of the death of the Dowager-Empress and Emperor? It was with breathless anticipation that both the missionary and political world gazed toward Peking. To all appearances, and contrary to expectation, the governmental machinery went noiselessly on, as a new reign began. But the attitude of suspense is still maintained as we glance over the events of the past months.

Some of China's best men have recently passed away; men whose experience, judgment and ability added stability to the central power. Two others have been dismissed, and have apparently sunk into obscurity. This leaves the government of China, with all its complications, most pitifully shorn of a goodly percentage of the little strength which she possest. Hence, when the waters become turbulent, as they have at Changsha, the hand which is stretched forth from the seat of power fails through its inexperience and crippled condition to firmly grasp the rudder of state.

This state of affairs at the capital has a most baneful effect upon the viceroys and governors of the various

provinces. Therefore, linked with the cause—weakness of government—we



A RIOT INSCRIPTION

This was pasted on the wall of the C. I. M. property. It reads, "This entire building positively must be broken to pieces."

find another, which might be termed the independence and callousness exhibited by men, who, from the Chinese aspect, stand as the "father and brother" of their people.

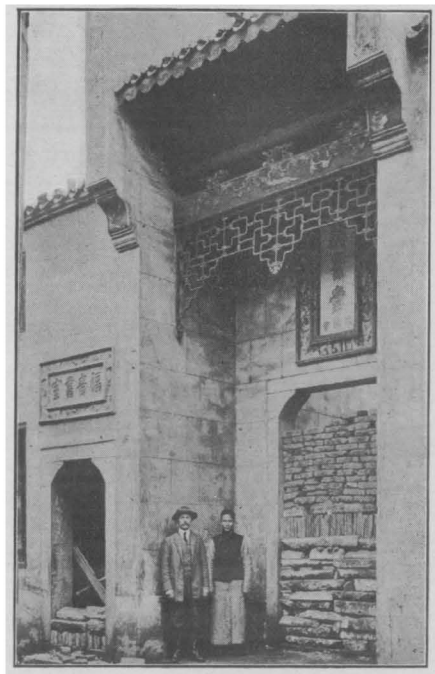
Fond of the delicate living which a gold-lined purse affords, these officials seek to maintain this gold lining through unjust and exorbitant taxation in their jurisdiction.

The personnel of the gentry, which has red-lettered the history of Changsha since the days of the Tai Ping rebellion, is another reason for the Changsha riot. Their agitation regarding the recent railway loan, and their fresh remembrance of the circumstances which clothed the first financing of the Canton-Hankow line; the marked hatred which they and others hold toward the Manchu dynasty, together with their actions generally throughout the disturbances, proclaim the fact that the riot, while immediately caused by shortage of rice, was also strongly anti-dynastic, as well as anti-foreign, if not anti-missionary.

The immediate cause of the uprising

was the awful lack of rice, the mainstay of the Chinese. This is shown tragically in the following incident.

The husband of a poor family in the city, that were starving, made up his mind to go outside to find work. On the morning of the 12th of April he went out, and on the following day returned home to find his wife dead from starvation. He took his two children, threw them into the river and drowned himself. By this time a crowd had gathered, and later, the grandfather and grandmother began to blame the Chinese officials for



DR. KELLER AT THE MAIN ENTRANCE OF THE CHINA INLAND MISSION, CHANGSHA, AFTER THE RIOTS

not assisting the poor, and for not reducing the price of rice. The officials refused to reduce the price and made such unfeeling remarks as, "A hundred cash an ounce for opium is not too dear; a hundred cash a cup

for a drink of tea is not too dear. Why grumble at less than one hundred cash for a sheng (less than a quart) of rice?"

Added to the refusal to open the public granaries was the unwarranted arrest and imprisonment of those assembled for petition and discussion. This so incensed the people that they attacked the official outside the south gate, where they had gathered. The mob then entered the city, gathering as they went other malcontents in their train. They went to the governor's Yamen, and proceeded to damage it in their efforts to obtain audience with His Excellency. Altho they destroyed the front of the Yamen, they were not successful in gaining access to the governor. This was on the evening of Wednesday, April 13. On Thursday another attempt was made which began an almost unprecedented work of destruction of property. Over forty buildings were either partially or wholly ruined and thoroughly looted. Of these, only three were a direct result of the price riot. When the mob failed in its second attempt to gain an entrance into the governor's Yamen, it is reported that some one said if one or two of the foreigners could be killed the foreign powers would take up the matter, and the governor's life would be forfeited. Therefore, they attacked the property of three different missions—the Yale Mission, the C. I. M. and the Wesleyan. A close examination of the scenes of devastation gives strong presumptive evidence that, after this first day, the rioting was organized, and it is believed that the real leaders are known to the officials. One Chinese paper says: "Among them was the son of a Hanlin scholar, one

of the foremost of the Changsha gentry!" The looting by the mob was entirely different on the first night from that on the two following days and nights. After the first attacks, rented property was treated in one way and purchased property in another, the rented buildings being looted and not destroyed, but purchased property being entirely wrecked. Eight pieces of property occupied by foreigners escaped the riot and seven of the eight were rented places!

We may perhaps better understand this distinction made between property rented and purchased by foreigners when the following is quoted: "We note that the Provincial Assembly has gone to the extreme of officially advertising in the daily press a warning to land- or house-holders not to sell to foreigners. They even particularized the neighborhood in which the officials propose to make the settlement as being one in which there are to be no such sales. The Changsha magistrate has been using a special block for endorsing ordinary deeds of sale between Chinese and Chinese. This states that if the land mentioned in the deed be hereafter sold to foreign merchants or missionaries, the deed thereby becomes null and the land *ipso facto* reverts to the previous owner. Where the purchased property of the foreigner was not burned, it was due to the intercession of the neighbors whose property would have been endangered."

There was also a differentiation in the treatment of property in which the Changsha gentry had a monetary interest and that in which they had none. The most marked discrimination was on the river front. Above the burned custom-house lie the

burned godown and pontoon of Messrs. Butterfield & Swire. Then comes the looted offices of Messrs. Arnhold, Karhberg & Co. (rented property). A little higher up comes the *untouched* offices, godown and pontoon of the Japanese Steamer

reason. There can be but one conclusion—the Changsha riots, whether or not they began spontaneously, were guided in their course by leaders whose anti-foreign hatred was intense, and whose partiality and respect to the opinions and investments of the



THE LEADING OFFICIALS IN CHANGSHA, AT THE TIME OF THE RIOTS

The late Governor
TS'EN CH'AN MING

Ex-Taotai
CHU YEN HSI

The Interpreter
KWOH LIANG CHUAN

Company. All other Japanese property (including the consulate) was looted. How is it that this, their best and most prominent property, was untouched? The Changsha "gentry" have financial interest in the Japanese line of steamers. This may not have been known to the mob, but it must have been known to the real leaders. There are other cases, such as the smelting works, where this discrimination was demonstrated for the same

Changsha gentry were marked. One writer says: "The question may be asked, Does the Grand Council of Regency, as well as the provincial officials of Hunan, stand in awe of the gentry of Changsha?"

Changsha has been freed from the governor whom the "gentry did not like and a new one has been installed. The large stock of oil kept at the Asiatic Oil Company's stores was not burned *in loco*, but was used to kindle

the flames at nearly twenty different centers. The property looted and destroyed included the Government officials' offices, the modern school, foreign missions and foreign business premises.

Some of the neighboring officials had received anonymous warnings of

of one thousand dollars for the apprehension of any one found posting these lawless placards, and five hundred dollars for information leading to such apprehension.

Results of the Riots

It is too early to discovered the full



DR. FRANK A. KELLAR IN HIS STUDY AFTER THE RIOTS

riots to take place in May, but in all probability the scarcity of rice precipitated the trouble before things were thoroughly organized. Even since the riots numerous placards have appeared throughout the city of an anti-dynastic and anti-foreign character. In these placards, the officials are spoken of as "dog officials," and starving refugees are offered ten taels a month if they will enlist in the regiments of the new dynasty. The new governor, however, is showing a strong hand, and has offered a reward

results of these disturbances. One result seems to be impetus which the action of Changsha has given to those similarly minded in other parts of the empire. If the Hunanese, who stand so high both in military and civil life, and who hold so commanding a position among their own people, as well as in the eyes of the Western world, if they dared to destroy property thus, why should not others follow their example? The action of the Hunanese has been productive of unrest, not only in one province, but in many.

While unrest and a revolutionary spirit has been manifested, it is also true that the more conscientious officials have, by this experience, been put upon their guard. This was notably set forth by the precautions taken by the authorities prior to the opening of the Nanking Exhibition.

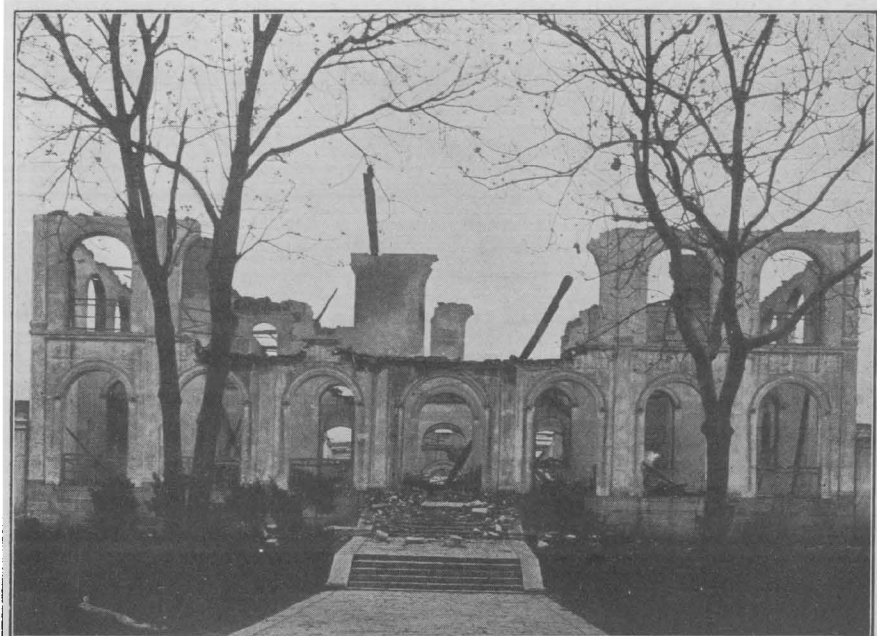
The havoc wrought by the mob upon such educational centers as the kindergarten and normal schools and the extraordinary behavior of the foreign drilled troops proved the unsubstantial nature of "New China." Place beside this fact another, that of the atrocious punishment meted out in a veritable "Old China" manner to the supposed instigators of the riot, and the result may be a better understanding of Chinese on the part of many in the home lands.

Lessons from the Riots

Several lessons might be drawn from the Changsha disturbances.

Paul's words to Timothy still stand out as a reminder to the Church of God and His intercessory missionaries in the home lands, "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for *all men*, for kings and for all that are in authority." Hidden within the ministry of intercession does there not rest a law which, if obeyed, will thwart the devices of the prince of darkness? The intercessor may be far removed from the scene of the plot, but he is near to the heart of God and may know His mind.

God's wonderful power of intervention on behalf of His own and the work entrusted to their care is beautifully illustrated through these recent troubles. He caused the rice riot to take place one month sooner than the attack planned and spared the life of His missionary servants, and did not



THE RUINS OF THE NORMAL SCHOOL AFTER THE RIOTS

permit a cessation of the work at the mission centers.

Those who since the riots have had the privilege of meeting some of the Changsha friends, testify to the wonderful grace given and the Christlike spirit manifested by those who have suffered *the loss of all things*. They rejoice to be counted worthy of this honor.

God's work has not ceased in Changsha. The first five days after the trouble it was necessary for the missionaries who were permitted to remain at Changsha to live on a steamer, but Chinese evangelists, church officers, and many Chinese Christians visited them daily for prayer and conference. In this way the work was directed, and on the Sunday following the riot the evangelists of at least five missions held meetings in their own homes. One Christian teacher took his school children to his own home and continued teaching them.

The members of the Church in the home land may learn a lesson from these workers in Changsha! In some of our cities, churches, Sunday-schools and prayer-meetings close merely because of the heat in the summer

months. What would be the effect of passing through troubles such as Changsha Christians have experienced?

What effect will this have upon the missionary propaganda? There is only One who can answer the question of our hearts, and time alone will reveal His plan for the Church in China. Concerning Hunan and Changsha—the door is still open. The recent experiences prove the depth of her unspeakable need of the gospel of Jesus Christ. The revelation of China's condition emphasizes the truth that nothing but a personal knowledge of the saving and keeping power of God in Christ Jesus will right the wrongs or enable the Chinese to endure. Nothing but the knowledge of God as revealed through His Son will establish the nation in righteousness and carry her through any crisis.

To-day is the day of opportunity. God desires to be known and glorified in China. Shall we enter into the open door as never before in the way of the Master's own appointment, acknowledging this chapter in Hunan's history to be a call to press on and to prepare for our Lord's return? To-day is the day of salvation.

THE VALUE OF PRAYER

"Your prayers are almost everything to us. Often the mails are delayed, and we may be weeks letterless, as in many another land they are months; but the prayers come *via* heaven, and God forwards the answers straight on to us. Dear friends, will you not send us ever so many prayer telegrams? Pray for us whenever you think of us, turning thought into prayer, and know that not one ever 'miscarries.' Nor will the answer come too late."—*A Missionary in Japan.*





CHINA INLAND MISSIONARIES TAKING REFUGE ON A HOUSEBOAT

HUNAN AND THE CHANGSHA RIOTS *

The province of Hunan is in area nearly equal to England and Wales combined and has a population of 22,000,000, or equal to that of Spain and Portugal together. It is one of the most beautiful provinces of China and is rich in timber, tea, rice and other produce. Its people, who are among the most sturdy and independent of the empire, have always been noted for their ability, and, more latterly, for their pride and contempt of foreigners.

Hunan was the last province to be opened to the preaching of the gospel, and the bitterest opposition and most blasphemous literature have issued from this center. The first effort to evangelize the province was made by the Rev. Josiah Cox, of the Wesleyan Missionary Society, who, in May, 1863, made a short journey into Hunan. Nothing more, however, was done by the Wesleyans for thirty years. In 1875 the China Inland Mission commenced itinerant work in this

anti-foreign territory. Repeated and persistent journeys were made throughout the province by various members of the C. I. M., especially by Mr. Adam Dorward, who devoted practically the whole of the eight years from 1880, until the time of his death, in October, 1888, to this one work. Twice he succeeded in renting premises, but on each occasion was turned out after running considerable danger to his life.

It was not until 1897 that the first settlement was made in the east of the province by Miss Jacobsen, with the help of two Chinese Christians, who had come from Pastor Hsi's district to assist. In 1901, Dr. Keller, with the valuable cooperation of the late evangelist Li, rented premises in Changsha, the capital of the province. Invaluable assistance had been given to the opening of this city by Mr. Alexander, of the Christian Alliance Mission, who had lived for a year on a boat outside the city, daily entering to preach the

* From a booklet published by the China Inland Mission.

gospel, and thus accustoming the people to the presence of the missionary. Several journeys were also made by Dr. Griffith John, of the L. M. S., and by Mr. Alexander, of the National Bible Society of Scotland.

When the Boxer crisis broke out there were only six societies working in the province, but three years later, when the first Hunan Provincial Conference gathered at Changsha, in June, 1903, there were no fewer than 32 delegates present, representing the work of 12 societies. The long opposition had yielded to the persistent prayers and self-denying labors of many years.

To-day steamers of several hundred tons burden run between Hankow and Changsha, and the capital has become an open port with a British consul and commissioner of customs resident there. In Changsha itself not fewer than 11 societies are at work, with a staff of fully 40 foreign workers and some 200 Chinese Christians.

Some idea may be had of the regular work of the station by the following schedule, reported by Dr. Frank A. Keller, of the China Inland Mission:

PUBLIC SERVICES

Sundays—Communion service every Sunday at 9 A.M.

Regular church service, 11 A.M.

Sunday-school, 2 P.M.

Service for Christians and inquirers, 3 P.M.

Street chapel service, 4 P.M.

Preaching on streets, 5 P.M.

Week-days—Daily gospel service, 9 A.M.

Street chapel, Monday, Wednesday and Friday evenings.

Church prayer-meeting, Thursday evenings.

Also daily morning and evening services at hospital.

CLASSES

Tuesday evening Bible-class, and during part of the year a special class for BOOK SHOP AND STREET CHAPEL

The Book Shop was open morning and afternoon daily, except Saturday and Sunday.

WOMEN'S WORK

This work, carried on by Mrs. Keller and Bible-woman Mrs. Cheng, consists in three weekly classes for Christians, inquirers and heathen respectively; visi-

tation in Chinese homes and personal interviews in the guest room before and after all services, and at such other times as the general work will permit.

SCHOOL

Day school for boys and girls in charge of Mr. Veryard and teacher Cheng. Evangelist Yang has given special courses in classical Chinese. We have 22 scholars, of whom 16 are boys, and 6 are girls.

HOSPITAL

Altho an excellent women's hospital is only ten minutes' walk from us, of the 2,945 patients treated during eight months 464 were women, 227 of them being new cases. Mrs. Keller has taken general charge of the wards and housekeeping, and has given much help in the drug-room. The number of in-patients has been small for two reasons: first, our hospital is just a small Chinese house, and ward accommodations are very limited. Second, a number of the patients had serious and prolonged illnesses, so that they occupied the wards for long periods, and prevented us from taking in new cases. Many cases, especially surgical ones, had to be turned away.

We aim to make the hospital much more than a mere medical and surgical institution. Our main purpose is to make it an evangelistic agency, and a training school for Christian workers.

Riot Experiences *

The story of the riots is graphically told in a letter from Mrs. Keller, commenced on board the steamer *Chang Wo*, on April 15:

"Miss Tilley, Mr. Veryard and I are now on our way to Hankow. The trouble arose on account of the scarcity and high price of rice. The people appealed to the governor to have the public granaries opened and the price lowered, but he was unwilling to do it, so there has been quite a little unrest, and for two or three days they have been congregating outside the South Gate. At last, on Wednesday night, April 13, they surrounded the governor's Yamen, and declared they would kill him. They succeeded in breaking down the front part of the Yamen but did not get in to the governor, so on Thursday night they made another attempt. Failing again to carry out their purpose, they attacked

* From *China's Millions*.

the missions. The report is that they said if one or two foreigners could be killed the foreign governments would take up the matter and the governor's life would be forfeited, and so they would gain their end. This report, however, we did not know about, until after our place was destroyed.

"The first place attacked was the Norwegian Mission premises at 1 A.M., where they broke up everything—the missionaries making their escape just as the mob got in. Two of the soldiers from the guard-room opposite our place saw the attack on the Norwegian Mission, and came over to urge us to get out as quickly as possible. It was then 1:30 o'clock. We arose and dressed as rapidly as we could, gathered together some money and ran out at the back door.

"Just as we got out the rioters came in at the front entrance. A crowd had gathered at the back, and as we passed through, they called out, 'Catch them'; 'Kill them.' One of the crowd suggested that there were others inside, so, happily for us, their attention was turned away for the moment and we were able to escape.

"The soldiers led us to a Yamen, or jail, the place, by the way, where Cheo Han is imprisoned, and we stayed there till 6 A.M. Up till about 4 o'clock we could hear the shouting and yelling, then things quieted down, and at 5:30 the soldiers went over to look around a little. As it seemed quiet, Dr. Keller and Mr. Veryard went over to the mission, and later on Miss Tilley and I followed.

"We found the place in a dreadful condition, the house broken down in many places, every window smashed, all the seats both in the chapel and street chapel broken, as well as the desks and stools in the school, and the tables and chairs in the guest-rooms. Our clothes were nearly all torn to pieces, or thrown around in such a way that they were spoiled. Our sedan-chairs, organ, stoves, Dr. Keller's typewriter, dishes, lamps, and everything that could be broken were broken. In the store-room they had

emptied flour, sugar, tapioca, currants, salt, coffee, tea, etc., into a heap on the floor. We managed to get some bread and butter and have a little breakfast, and then at the suggestion of Mr. Siao, one of the evangelists, we started to pick up what clothes we could.

"While we were thus engaged, Mr. Cheng, one of the elders of the church, came and said that the rioters were burning the Norwegian Mission, and were coming over as soon as they had finished to the C. I. M. Both he and Mr. Siao, as well as the soldiers, urged us to hurry off the premises, so we left, and the few things we had collected were sent down after us. Quite a few of our books were in good condition, but we had no time to get any of them.

"The soldiers took us up on the wall and round to the West Gate, and from there we came on board the steamer *Siangtan*, which had been held over by the British consul. When we came on board we found the Liebenzell friends there with many others. The Wesleyan missionaries had had to escape about 2 A.M., and their premises were partly destroyed. Several others had also been in hiding all night. Shortly after we reached the steamer we could see the Norwegian Mission building in flames; later on, our place and the governor's Yamen.

"About 5 o'clock our party was divided and some came on board this steamer, which, in the meantime, had come from Hankow, and which was to be the first to leave for Hangkow. The British consul, the commissioner of customs, and representatives from most of the missions remained on board the *Siangtan* to await the arrival of the gunboat which the consul had telegraphed for. Dr. Keller stayed, but he thought it best for us to come on.

"Late in the afternoon, some of our servants came to the boat, and told us that our chapel and house were completely burnt up, but that the hospital had been sealed by the officials. They also told us that the Liebenzell Mission property was destroyed and that

the mob were preparing to burn it down. Word also was received that the rioters had looted the home of the evangelist of the United Evangelical Mission, and that he was separated from his wife and children.

"Before we left Changsha, which was about 10 P.M., there were several other fires that we could see distinctly from the boat, but we do not know what places they were, probably the property of the Wesleyan Mission, the London Missionary Society, and the American Episcopal Mission, but there has been no definite word so far about them."

After the Riots

The scenes which greeted the eyes of the workers who were allowed to reenter the city of Changsha are graphically portrayed in the photographs which Dr. Keller sent home.

To give a full list of all the premises destroyed would require a full page of this magazine, for over forty buildings have been either partially or wholly ruined or thoroughly looted. A close examination of these ruins and buildings gives strong presumptive evidence that, after the first day at least, the rioting was organized, and there are those who think that the real leader is known to the officials. Dr. Keller has photographed the instructions which were actually written up on one of the inside walls of the C. I. M. premises after the mob of the first night. The instructions read, "These two buildings must be smashed to pieces." How thoroughly these directions were carried out, here and elsewhere, the pictures show. The looting was as thorough as the instruction, scarcely two sheets of paper being left unturned. A large Milner safe in one of the premises proved too much for the rioters, tho its condition testifies to the careful attention it received. The safe itself weighed one and a half tons, but it had been thrown over and the outer casing smashed in, but beyond that they were unable to do anything.

It seems that some of the neighboring officials had received anonymous warnings of riots to take place in

May, but in all probability the scarcity of rice precipitated the trouble before things were thoroughly organized.

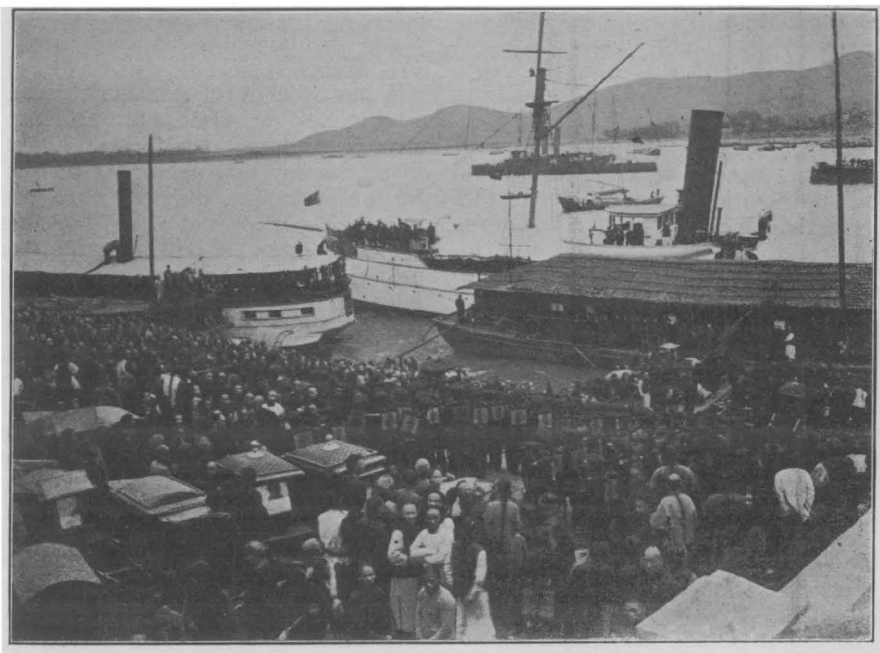
Even now that the riots are over, numerous placards have appeared throughout the city of an anti-dynastic and anti-foreign nature. In a number of these the officials are spoken of as "dog officials," and starving refugees are offered ten taels a month if they will enlist in the regiments of the new dynasty. The new governor, however, is showing a strong hand and has offered a reward of one thousand dollars for the apprehension of any one found posting these lawless placards, and five hundred dollars for information leading to such apprehension. Before the riots many pitiful things showed the lamentable weakness of the previous governor. Three hundred armed soldiers were next door to the governor's Yamen, and tho the Yamen was burned down these men were not allowed to open fire. Some of the soldiers were even injured with bricks and stones and then stood aside and let the mob do its work; and while a band of ten men burned the customs, thirty police who were guarding it fled.

It is good to know that the missionaries never lost touch with their work save for a few hours. With the exception of the Roman Catholic (three priests were accidentally drowned) and one or two other missions, at least one missionary from each mission remained on the spot. These workers had to stay on the steamer for the first five days, but the Chinese evangelists, church officers, and many Chinese Christians visited them daily for prayer and helpful conference. In this way the work was still directed, and the evangelists of at least five missions held meetings in their own homes on the Sunday following the riot. These meetings were well attended.

Subsequently the workers obtained house-boats, and the C. I. M. and Wesleyan Mission joined in the holding of union morning and evening meetings on the boat. At the same

time regular meetings were held in the homes of the Christians on shore and many came to the house-boats daily. After two weeks the missionaries were allowed to go on shore during the day, but were compelled to sleep on the house-boats at night. On April 30, Dr. Keller, Mr. Hollenweger, and Mr. Stanislaw, of the C. I. M., took up

chapel) are going on regularly and are well attended. This morning (May 16) a ticket was sent to me to visit the Hunan exhibit before it is sent on to Nanking. It was a grand exhibit showing the wonderful resources of the province. Tho very busy, I went and was treated with utmost courtesy by the directors. A few



A CROWD AT CHANGSHA, AWAITING THE NEW GOVERNOR

This was taken after the riots. The Chinese gunboats are seen in the distance

their abode in the mission hospital, which had not been destroyed. On May 8 they had three meetings, there being as many as seventy members present at the communion service held at 9 A.M.

Dr. Keller is inclined to believe that the officials have now got the upper hand. He says: "Our teacher has taken the scholars to his own home and is conducting regular classes there. He has been brave and faithful. Our daily and weekly meetings (except special women's meetings and street

days ago I was driven from the city; to-day I am bowed to and smiled upon. What irony!"

Will all who read these lines make the spiritual needs of Hunan and China generally a more earnest subject for prayer? There is much need to pray that God will restrain the forces of disorder and so direct that the changes taking place in China may come to pass without bloodshed and riot. Also, that all these trials and difficulties may fall out to the furtherance of the gospel.

THE ARABIC LANGUAGE AND ISLAM *

BY REV. SAMUEL M. ZWEMER, D.D.

One of the Arab philosophers, at once a zoologist, a philosopher and biographer of Mohammed the prophet, whose name was Ed Damiry and who lived about four or five hundred years after Mohammed's death, said that "Verily the wisdom of God came down on three—on the hand of the Chinese, on the brain of the Franks, and on the tongue of the Arab." We must admit that speaking at that time he was a real philosopher. We all know that printing and glazed pottery and silk-culture, not to mention other great inventions, came to all the Oriental and Western world from the Chinese; that even then the Arabs were beginning to realize that real thought and inventive genius was with the Western Franks; but they never ceased to believe, and believe still, that of all the gifts that God has given the Arabs the greatest is the gift of a matchless language, a language superior in poetry and eloquence to any language in the world. I believe those who have spent some years in studying the language, which they call "the language of the angels," are quite in agreement that of all the living languages there is none which has such delicacy and possibility of utterance, such distinctions of tense and mood, and no language so immense in its vocabulary, and surely none more difficult for Westerners than is the Arabic tongue.

The Arabic language became the chief vehicle for carrying on and carrying outside the bounds of Arabia the Moslem religion. The Bible tells us, "In the beginning was the Word, and the Word was with God," and that "the Word became flesh and dwelt among us." In another sense the word of Mohammed, incorporated in his book, has gone on the wings of the wind with Arab propagandism until to-day the Koran is perhaps the most widely read of any book in the world save the Bible. The Arabic character is used more widely than any other

character used by the human race. The Chinese character is used by more people, but the Arabic character has spread, through the Mohammedan religion, over much wider area, until in every part of that great world of Islam those who know the Arabic character can read the signs of the street or the tickets in the railway trains or the words in their books. To begin with, the whole of North Africa has adopted the Arabic character. From Rio de Oro and Morocco, through Algiers, Tunis, Tripoli, Egypt, in all the day schools, higher schools, on the street and wherever there are people who read and write, they use the same character that is used in the Koran. The Arabic character has also been carried through a large part of Central Africa by the Hausas, and through a large part of Eastern Africa by the Swahilis and the Arabs of Zanzibar. Long before Livingstone crossed the Dark Continent the Arabs had already named the chief lands of Africa, visited the great lakes and discovered the greater part of the continent. The same is true of the far Eastern world. In the Philippine Islands and Malaysia the books used by the Moslems, numbering thirty-five million souls, are all in the Arabic tongue or in the Arabic script. The same is true of the great strip of country from far Western China, through Northern India, Afghanistan, Eastern Turkestan, the whole of Persia, Turkey-in-Asia, and Arabia. Islam has carried its alphabet, the sacred alphabet of the Koran, throughout the whole of the Moslem world.

In the second place, the Mohammedan religion has also carried its grammar, its vocabulary, through a greater part of the Oriental and Occidental world. Even in the English language we have no less than threescore words that are Arabic and came by way of the Crusaders or through Spain into the English dictionary and linger

* Printed from a pamphlet by the Nile Mission Press.

there. Every time we buy a magazine, use a sofa, or study algebra, we pay tribute to the Arabic tongue, because all these are Arabic words. There are fifty other words just as common which could be mentioned.

But, most of all, the Arabic language is bound up with the religion of Islam. To-day there are no less than forty or fifty million people whose spoken tongue is the language of Arabic, and over 200,000,000 people who pray no prayer to God, who have no religious expression for the thoughts of their soul, save as the thoughts of their soul are winged with the language of Mohammed. The cry of the Muezzin is the challenge of Islam to the Church of Jesus Christ. In all these lands, from Canton in the extreme east and through western China, in the Malay Archipelago and as far west as Morocco or Sierra Leone, as far south as Capetown and as far north as Tobolsk, Siberia, you may hear every day the call to prayer in Arabic, and the prayer from Mohammed's book: "In the name of God, the merciful, the compassionate! O, lead us in the way that is straight!" So the Arabic language became the vehicle of Islam, by the written word of Islam in the alphabets, the vocabularies, the nomenclature, and the prayer throughout the great Moslem world. And there is testimony of the present power of the Arabic language for Islam in this great Mohammedan world. I will take the evidence from unknown quarters to bring it closer home. I suppose the last place in the world where one would expect to see a conquest of the Arabic tongue would be in British Guiana, South America. Yet the missionary, Mr. Hill, writes: "If the results of a century of British missionary effort in Guiana are to be preserved, the Christian Church must make a more determined effort to combat the influence of the East Indian Mohammedans. The struggle of the future here is between Christ and Mohammed." In other words, in the north-west corner of South America Islam is waging its old warfare by language

and prayer and Koran against the results of Christian missions. And here is a letter from Miss Bentley in Jamaica, of the West Indies, giving the same testimony: "It seems to me here in our work among the Moslems that the key-stone of the arch in the present day of missionary work is to overcome this Mohammedan opposition in the estates of our work for the coolies and to win them for Jesus Christ." She speaks of the influence of Moslem priests who come from India among the coolie class in that part of the world. And in the London *Times* about a month ago we read of "The opening of the first mosque in St. Petersburg."

The Emeer of Bokhara has donated a site in the capital of all the Russias as a new center for this Mohammedan religion! The testimony of those who live in Russia is that there are now in Russia, including Khiva and Bokhara, a total of twenty million Mohammedans. Remember, also, the activity of the Arabic Moslem press in Tashkent, Orenburg, Tiflis, and other great centers, by which Islam is carrying on a propaganda not only among the pagan tribes of Siberia, but among the nominal Christians of the Crimea and the provinces round the Caspian Sea. A still more striking testimony comes from China. Mr. Marshall Broomhall, who is preparing a scholarly work on "Islam in China," tells us that the Arabic language is used in a Chinese tract printed at Tokyo, and the inscription reads: "The Awakening of Islam"; "There is no God but Allah, and Mohammed is God's apostle." A similar inscription in Chinese on this tract calls the sleeping Moslems of China to awake and preach their faith. So from China, from India, Russia, and even South America, there comes this universal testimony that even today the Arabic language is the vehicle with which Islam spreads. Professor Meinhof, of Berlin, has written a book on the subject, in which he advocates that all societies in Africa shall put a great barrier to the spread of Islam southward in the shape of the Roman

alphabet against this conquering alphabet of the Arab speech.

2. I admit, as the Moslems assert, that there is no language of the Orient that has in it such latent power—a living language, a flexible language, a powerful language. Sad to say, we have very few translations of Arabic poetry or philosophy or other literature, but those who have read some of it even in translation can not help being impressed with the power and force of this language. It is a language, one of the great conquering languages of the world, which well deserves the tribute the Arabs give it when they say it is the language of God and the prophets and the angels. But, on the other hand, this Arabic speech and Arabic literature have, by the very fact of their being Arabic and being Moslem, become to-day the greatest and strongest retrograde force for civilization and social progress in the world. I have these words from men like Sir William Muir, who knew the Arabs and Islam, and the testimony of men like Hon. Winston Churchill, who knows about politics and progress. Winston Churchill is reported to have said: "The greatest retrograde force in the world to-day is the Moslem religion." Sir William Muir said that "the book, the religion, and the sword of Islam have done more to retard the progress of civilization than any other forces in the world." Islam has lost its sword. The Moslem world is under Christian government or Western influence practically everywhere. Even in Turkey it is no longer safe to use the sword to massacre Christians. But the power of Islam still remains in its book, in the propagating force of this religion through its literature. I believe that the old Arabic literature is both socially and morally and spiritually to-day the greatest retrograde force in the world.

There is no doubt it is a force, the Arab presses are pouring out literature continually. In Egypt, in Syria, in Bombay, Calcutta, Lucknow, Lahore, in Tiflis, in Teheran, everywhere

where Arabs have great centers, there they are using the modern press and pouring out their literature. But the character of it is not like the character of the waters concerning which Ezekiel speaks. Wherever the water of life goes, life comes and everything blossoms and bursts into fruitage. The water that goes forth from the springs of Arabic literature and of Islam is bitter water, a Dead Sea of thought. It is true that the desert is the garden of Allah, but the desert is not the garden of Jehovah. Where Jehovah walks is paradise, and where Allah walks there is the desert, even as in "The Garden of Allah" you find three great elements—sensuousness, fanaticism, intolerance, coupled with the great propagating force—so wherever Islam has extended, the influence of that religion is found producing four similar results. Dr. Robert E. Speer, once said: "The Arabs have always found a desert or made one."

The condition of Morocco and Persia and Tripoli or of Egypt before the British came, and of the whole of Arabia, and of Afghanistan and Baluchistan, is such not in spite of Islam but because of Islam. Take, for example, first of all the social and political effect of Arabic literature. The literature of Islam is out and out, of course, Mohammedan, and is based on the Arabic medieval conception of social life and progress. Cromer said in his book on Egypt that "reformed Islam is Islam no longer," because the real Islam is based on three principles—the principle of intolerance, the principle of the degradation of womanhood and therefore the ruin of the home life, and the principle of the unchangeableness of civil law. Now these three principles are absolutely antagonistic to the march of modern civilization. You can have no civilization where you have an unchanging civil law, because civil law must be adjusted to the changes of modern life. The recent testimony of the Mufti of Egypt in regard to Wardani, the murderer of Boutros Pasha, was that he should not be executed for

three reasons: first, because he killed Boutros Pasha with a revolver and there is no provision in Moslem law with regard to murder by revolvers; secondly, the relatives of the victim, and not the Government, should have entered suit; and thirdly, it is not a legal crime for a Moslem to kill a Christian. By that astonishing series of statements you see that Mohammedanism is politically opposed to all real progress.

In regard to womanhood, there are a small number of Mohammedans who advocate monogamy and deprecate polygamy, but there is not a single Moslem in Cairo or Calcutta who can write a book in favor of the rights of womanhood without directly indicting the life of the prophet and attacking the Koran. So these two things are incompatible, and it is simply impossible to reform Islam without impugning Mohammed himself and his sacred institutions.

Again, Mohammedan literature advocates intolerance. You can find intolerance in nearly every Moslem book you pick up, whether story book or poem or philosophy or religion. It is woven into their literature and life. Mohammedan literature is also morally unfit to elevate the world. Take two or three examples familiar to us all. The Arabian tales of the Thousand and One Nights is used among us as a book for children. It is a book of rather interesting stories in the expurgated form in which we know it, but as it circulates in the Moslem world it corrupts morals, degrades home life, and the better class of Moslems to-day would not like to be seen reading the book. Take, again, a book like the Assemblies of El Hariri. Of all Moslem poets there is none stands so high in literary style or thought as this Arab poet. His hero is Abu Zeid, and on the testimony of all who read the book, the greatest hero of this Arabian Shakespearian lore is a man who is utterly a scamp, without morality, without any sense of honor, without any sense of truth. Through all the beautiful poetry, page

after page and section after section, you can always follow the life of this miserable, scurrilous scamp as he deceives everybody, changes his appearance, and simply acts as a man without any principles. Or, take in the third place the greatest book in the Arabic world, the Koran itself. "The Koran," as a Moslem in Morocco said, "contains beautiful moral precepts, but they are hard to follow. When I read the New Testament some one seems to be drawing me to Himself." There is the greatest difference in the world between the Arabic Bible and the Arabic Koran, the Arabs themselves being witnesses. If placed side by side with the Bible, Mohammed's book will show immediately its inferiority. I remember an Arab who came to one of our missionaries in Arabia and said, "I love your Bible, but," he said, "the Arabic Bible is not as poetic, its form is not as elevating, its eloquence is not as great as is the eloquence and the poetry of Mohammed's book, the Koran." Our missionary, quick as a flash, said, "When the caravan is crossing the desert and the travelers are dying for thirst, do they ask for rose-water?" It is God's Word alone that satisfies the thirsty soul. Mohammed tries to satisfy the thirst of the human heart with the musk and rose-water of human eloquence and pleasing poetry, but the Arabs themselves are realizing that there is nothing can satisfy the thirst of the heart but the living God.

Finally, Arabic literature is morally degrading because of its general untruthful character. I wish to read a testimony from the Arabs themselves. The Arabs will not admit, of course, that the Koran is full of fables and absurdities. That to them is the very book of God. But, in regard to their collections of sacred tradition, they say, "We have never seen pious people lie so much as they have in writing books on the life of the Mahomet." (*Lam nara es-saliheen akzibu numman hum fil hadeeth.*) In other words, on their own testimony the fundamental books on which they

rely for their every-day religious life, the customs and manners and observances and precepts of Mohammed are based upon a tissue of falsehoods. The Arab traditionalist, Bochari, when he collected some 600,000 stories about Mohammed, found that only 7,000 were worthy of credence and put them in his book. You will find that all thinking Arabs, when they face religious literature of the Moslem world, are in doubts about how much of it is true. . . .

3. Now I wish to point out that not only has the Arabic language been the vehicle of Islam, and become therefore a force of retrogression, but that it is entirely possible for the Church of Jesus Christ through His Spirit to capture that magnificent vehicle and use the Arabic language for Christ, as Mohammed once used it to carry his religion. We have illustrations in story of missions. When Ulfilas, the great missionary, came to Northern Europe and put the Bible in the language of the people he captured it for Jesus Christ. When Luther put the Bible into the old German tongue, the tongue of the common people which men despised, he created the German language; and when Tyndale and Coverdale gave the Bible to England they perpetuated the faith of the Bible not only, but made it penetrate and permeate the English language. When Dr. Van Dyck and Eli Smith ended their work of faith and labor of love and patience, of hope, translating page by page and verse by verse the Bible into the Arabic tongue—when the completed Bible came from the press in Beirut, they ushered in an era far more important than any dynasty or any change in governments in the Moslem world, because they gave to fifty million people the Word of God in a matchless translation. There is a proverb current at Damascus, or which used to be current there, given by Hartmann in an article he wrote on Islam and the Arabic speech: "Verily, the Arabic language will never be Christianized." They no longer dare say it. Not only has the Arabic tongue

been Christianized in the matchless Bible translation, which I think we dare hold up before the Moslems and defy them to point out a single grammatical error of any importance, but there have been modern Christian poets and writers who have wielded this language with tremendous power. Some of the publications of the Nile Mission Press are a witness to it, as are books like "Sweet First-fruits," and "The Beacon of Truth." The Moslems are surprised to find that Christians have taken this flexible Damascus blade and are using it with power in the fight for the truth and for the gospel.

We may apply here a very interesting passage in the Book of Samuel. When God's people in Israel were battling against their enemies, the Philistines, no smith was found in all their borders; all they had left as armor-smiths were men who had perforce to put on strength and sharpen with a file the few weapons that remained! The Church of Jesus Christ is girding itself for the great conflict to win the Moslem world, yet, except for the great press at Beirut and the press at Constantinople, throughout the whole of the Dark Continent, with its 58,000,000 Mohammedans, the only press that prints books in the Moslem tongue for Moslems is the Nile Mission press. This press is like a splendid lad of five years old, but that boy needs a great deal more than his present outfit to meet the giant Goliath of Islam. We need to put that press on such a firm foundation that in every respect all the missionaries throughout the whole of the Moslem world can go there to secure their weapons and to sharpen weapons, that it may be the Woolwich armory for the fight throughout Arabia and Persia and North Africa, until the kingdoms of Mohammed shall become the kingdom of the Lord and of His Christ. It is entirely possible to do it, and God in His wisdom has led to the erection of this Nile Mission press in the greatest strategic center of Islam.

The Moslem world has three cap-

itals, three throbbing centers of life. It has a heart, it has a hand, and it has a brain. The heart of Islam is Mecca. Thither all the passions gravitate; thither all the pilgrims go; thither the Moslem looks to find the deepening of his spiritual life in the old religion of Mohammed. But the power of Mecca is fast disappearing. The Moslem world has another capital, Constantinople, where political ambitions have been fostered for many centuries, where the sword of Mohammed still hangs in the mosque, where the mantle of Mohammed finds no one who dares to wear it, and where the great cry of "The Moslem world for Moslems!" has never yet gone forth. The sword is rusting in its scabbard, and the political power of Islam is, I believe, forever a thing of the past. But the Moslems now believe that the pen is mightier than the sword, as do we, and they have founded a new capital, the old capital of the Caliphs in Egypt, Cairo, "the Victorious." If you go into its narrow streets, among the bookshop crowds, you have only to stand there for a few hours to see that the real capital of Islam is Cairo. Here are men from Nigeria, Morocco, Java, Singapore, Hunan in West China, from Mecca, Medina, Teheran, Stamboul, from Bokhara, Sistan, from every part of the Moslem world. What do they come for? To lay in a stock of Mohammedan literature and to carry it to the utmost confines of the Moslem world. In Arabia they get all their books from Cairo. I had scarcely heard of Delitsche's "Babel und Bibel," when an Arab said to me, "What do you think of this? You Christians are debating yourselves whether the Old Testament is true or not." The book of the German critic had been reprinted in Cairo as a weapon against the Kingdom of Christ. Books are being printed by

the score, defying our religion, making sport of its most holy teaching, and Cairo is becoming the one great center of this anti-Christian propaganda. Could you find a better center to set up a great press for the Lord Jesus Christ?

This is not a day for small things. The situation calls for urgency; the situation calls for big faith, for big sacrifice and big endeavor. Carey's motto, if it was up-to-date one hundred years ago, is surely up-to-date now: "Attempt great things for God; expect great things from God." The Mohammedan religion is seamed through and through with great lines of cleavage and of disintegration; if we will strike hard now and strike again and again, we may see the whole great mass topple asunder, and our Lord Jesus Christ will win His greatest victories in the Mohammedan world, because there He has met with His greatest defiance. He can do it if He will, and all the signs around the horizon—even the bitterness of Mohammedan intolerance and persecution—is beginning to show that they are fearing Jesus Christ of Nazareth. As a missionary in Turkey told me: "I can not account for the bitterness of this last terrible persecution save by this fact—that some of the men who perpetrated the awful cruelties and atrocities already felt in their hearts that they were kicking against the goads of the Christ, that they were Sauls of Tarsus under conviction." God grant it may be so, and if the Sauls of Tarsus in Egypt and Turkey shall become the Pauls of the new dispensation, then well may we awake and provide for such a Paul and Timothy and Silas and Apollos and the future apostles from Islam the weapons by which they may fight a good warfare, and win the whole Mohammedan world for our Lord Jesus Christ.

EDITORIALS

NEW THEOLOGY AND HIGHER CRITICISM

The editors frequently allow statements and expressions of opinion to appear in the REVIEW from which they would emphatically dissent, but which are printed as a matter of record or as the opinion of some individual who has a right to be heard. As a rule we, at the same time, call attention to statements which, in our opinion, are not true to fact, and we dissent from wrong deductions and dangerous tendencies and opinions.

In the September number of the REVIEW there appeared an article by Dr. J. H. DeForest, an honored missionary of the American Board in Japan, and reprinted from the *Japan Evangelist* (but by some oversight not credited to that paper). Dr. DeForest, in speaking of his "Twenty Years of Experience in Japan," calls attention to the changes in Christian thought and theology (page 691), and gives his approbation to the modern beliefs in regard to "higher criticism," evolution and "new theology." While the editors know that an increasing number of ministers and missionaries accept these modern views, we deplore the fact and believe that any evolution which denies the direct creative work of God or affirms the descent of man from beasts, that any higher criticism which denies the infallibility of the Bible as God's revelation of Himself and the way of life to man, that any new theology which denies the essential deity of Jesus Christ or His atonement for sin as the only hope of salvation for man—we believe that these phases of modern thought are erroneous, are subversive of true spiritual life, and are preventative of any permanent work in upbuilding the Kingdom of God.

It should also be borne in mind that while many, too many, missionaries accept and teach these modern views, very many others, and among them the most honored men on the mission fields, stand firm on the subject of destructive criticism and the "old theology," and write and speak em-

phatically of the dangers and damage to the cause of Christ by sending men to the mission field who are not firmly grounded in their faith in Jesus Christ as the only Savior and the Bible as God's Word to man. Many missionaries wrote to the Edinburgh Conference expressing these views and giving their experience, and were astonished and indignant that their letters were not printed, while many others expressing opposite views of the newer school were found in the reports of the commissions.

It is possible that evolution, with very strict and well-defined limits, is a method of God's work in the universe; we believe in progressive revelation of God to man, not in the sense that the earlier revelations were faulty, but that they were partial and adapted to man's development; we believe that, while the Bible was not intended to teach geology and astronomy, it does not teach error and it wonderfully corresponds in many details to the findings of modern scientists. It is well also to remember that the last word on science has not yet been spoken; man is constantly reconstructing his scientific theories. We believe that many articles in the creed of the so-called "new theology" do not rightly and comprehensively represent the God of the Bible or the deity and atonement of Jesus Christ.

These are days of drifting rather than steering for many Christians; they are days when men have loosed from firm anchorage and are in danger of being wrecked on rocks of error and unbelief. We can not too strongly urge the younger missionaries to stand by the positions that have been tried and not found wanting, to preach the Bible and to proclaim salvation only through the crucified and risen Christ.

AN INDICTMENT OF THE NEWS-PAPERS

Two late articles in the *Atlantic Monthly* of kindred purport have aroused no little attention. Mr. Leupp wrote in the February issue on the waning power of the press, and in the

March issue Professor Edward A. Ross, of the University of Wisconsin, follows with a severe and forceful criticism. The papers are arraigned not only for such obvious faults as sensationalism, intrusion into private life, and embellishment of facts, but Professor Ross boldly charges that *the newspapers do not give the public the news.*

He attributes the reticence of the daily press to three facts: First, that the daily newspaper in large cities has passed from a private to a corporate enterprise, needing at least a million dollars to start it; second, their necessary dependence upon advertisements; and, third, their subordination to other enterprises. He boldly cites illustration after illustration of the suppression of important intelligence, declaring that hardly one-half of the material which he has at hand is presented to the public. He gives some startling instances in which important news has been suppressed lest the publication of it should offend capitalists, and especially advertising patrons. For instance, a prominent Philadelphia clothier visiting New York was caught perverting boys and cut his throat, but he being a heavy advertiser, the tragedy was not mentioned in a single paper in his home city. As a second illustration he gives this: During the strike of the elevator men in the large stores the business agent of the Elevator Starters' Union was beaten to death in an alley by a strong man hired by a certain emporium, and the story is supported by affidavits. It was given by a responsible lawyer to three newspaper reporters, but the account of it was never put in print. A third illustration given was this: The saleswomen in big shops were compelled to sign mean and oppressive contracts which would have made the firms odious to the public. A prominent social worker brought the facts before the newspapers, but not one of them

would print a line on the subject. In a late street-car strike the newspapers began by manifesting sympathy with the strikers. The big merchants threatened to withdraw advertisements and the newspapers suddenly changed their attitude and became unanimously hostile to the strikers. In the summer of 1908 disastrous fires raged over great areas of timber-land in the northern lake country. A prominent organ of the lumber industry belittled the losses and excused its deceit by its obligation to support the market for the bonds of the lumber companies advertising in its columns. Similarly, when the matter of teachers' pensions was agitated and a teacher was summarily dismissed by a corrupt school board in violation of their own published rules, a big merchant threatened the newspaper with the withdrawal of advertisements and the reports and revelations suddenly ceased.

We have given the facts and some evidences because we regard this charge as exceedingly important. Professor Ross cites one newspaper in whose editorial rooms were found recorded prohibitions against writing anything damaging to any of sixteen large corporations known as sacred cows, such as a railroad company, traction company, tax system, party system, etc. It is but one of the signs of the times when even newspapers can be bought and sold, induced to suppress news or misrepresent facts for the sake of mercantile gains. Professor Ross proposes an endowed newspaper which would neither dramatize crime nor indulge in private gossip, nor above all fake, doctor, or sensationalize news, but be a corrective paper; for if such a fearless competitor were in the field the ordinary dailies would not dare to be caught suppressing news or misrepresenting facts. If we are to have a public press at all it must be, first of all, independent and a faithful reflector of the actual facts

GENERAL MISSIONARY INTELLIGENCE

ASIA—MOSLEM LANDS

A Turkish Concession

Mr. Oscar S. Straus, the American Ambassador to Turkey, has sent word to the United States Government that he has succeeded in obtaining a decision from the Council of State approving an act of the Council of Ministers (the Turkish Cabinet) by which all foreign religious, education and benevolent institutions are exempted from certain provisions of the Ottoman law. This decision affects about three hundred American organizations and frees missionary institutions from numerous restrictions and permits them to acquire and hold property in their own name.

What a Blind Cripple Did

In the city of Adana, in Central Turkey, there lives a young Christian named Hovhannes, who is a helpless cripple, and can neither walk nor move his body. But he still has the use of his hands. When he became a disciple of Christ, it seemed as if he could do nothing in the way of Christian work. But this young cripple has accomplished a wonderful amount. In the first place, with a Braille typewriter he has printed all of the New Testament except the Gospel of John in text for the blind. This had already been printed, so it was not needed. He has also put into Braille six books of the Old Testament. All this has been long, slow work for him in his helplessness, taking a whole year to accomplish. But now he has bound the various books thus translated into the language of the blind, and he keeps them as a sort of circulating library for blind people who have learned to read. Of course, not many of the blind in Adana can yet read; so, besides this, he has started a class of sixteen blind pupils, whom he is fast teaching to read and to write.

Hearts United by a Crushing Calamity

The June *Missionary Herald* contains a striking full-page photograph which presents "one of the most striking results of last year's massacres in Central Turkey. In the face of such

a desperate situation party names and signs were forgotten and a common humanity asserted itself, especially among the people who bore one or another of the Christian names. This picture groups together representatives of eight different Christian churches which not only cooperated in carrying on the relief work, but entered into a formal union with each other. The persons in the picture are El Kar Stephan Maksabo, representative of the Chaldean Catholic Church; El Khoure Philibos Shakal, of the Greek Syrian Catholic Church; Baghos Terzian, bishop of the Armenian Catholic Church; Bishop Khoren, representative of Gregorian Armenian patriarch; Baba Apraham, of the metropolitan of Greek Orthodox Church; Arsen Yemenigian, priest of the Gregorian Armenian Archdiocese of Adana; El Kar Mansoor, representative of patriarch of Old Syrian Church; Bishop Bukhare, Old Syrian Church, Jerusalem; Garabed Ef Aigian, member of the Patriarch's Commission." All appear in long beards, and clad from tip to toe in full ecclesiastical array.

The Syrian Protestant College

The Syrian Protestant College, more familiarly known by the briefer name, Beirut College, is a good illustration of the place of educational institutions in foreign missionary work. The patronage of the college is drawn from a geographical area which extends from the Ural Mountains to the Sudan and from Greece and Egypt to Persia and India. There are over 800 students, representing some twelve or fourteen religions and nationalities, under a corps of instructors and administration of over seventy. It is manifest that a work of incalculable value is being done. This appears more forcibly from the statement made by the trustees that 1,800 graduates occupy positions of commanding influence as civil and military physicians and pharmacists, physicians of military and general hospitals, lawyers, judges, teachers, preachers, editors,

authors and merchants. The college has won the confidence of the people, and the people expect the pioneer college of Syria to continue to maintain its leadership in the wonderful new era in the Turkish Empire.

INDIA

Britain's Supreme Task

The "Statistical Abstract Relating to British India from 1898 to 1908" contains figures that ought to interest deeply all who are concerned as to the spiritual future of our great dependency. Perhaps after all our reading of books of Indian travel there are but few of us who have even an approximate idea of the geographical vastness of the country and its teeming population. The figures given in the official statement will, therefore, astound many. That much is being done in regard to education is shown by the fact that in the year 1907-08, no less than four millions eighteen thousand pounds were spent upon the 165,473 colleges and schools. In the ten years the number of university graduates increased to nearly 10,000, and the number of female students in all colleges and schools to 622,927. Some slight idea of the task before the missionaries and before the Church of Christ may be formed from the statement that the total population includes, in rough figures, over 207,000,000 of Hindus, 9,500,000 of Buddhists, 62,500,000 of Mohammedans, 2,200,000 of Sikhs, and—thank God—nearly 3,000,000 of Christians. That there are nearly 700,000 recorded insane, deaf and dumb, blind and lepers, points strongly to the need and value of medical missions and other forms of Christian philanthropy.—*London Christian*.

The Passing of Asceticism

There can be little doubt that the old Indian ideal of asceticism is giving way before the new Indian ideal of progressive and aggressive patriotism. Not that there is any dearth of ascetics yet, but the intellect of India is no

longer seeking an outlet for itself through asceticism. Where modern education has not penetrated, there the old type exists only slightly modified, but the educated community is not adding to the number of religious monks or ascetics.

The religious devotee has not lost the sanctity with which his person has for centuries been vested, but the enthusiasm of the rapidly growing educated Hindu and Mohammedan community is not any longer aroused by him as in his palmy days in the past. Public service is what now calls forth the admiration and applause of new India. Let a man show that he has served and is serving his land, and his people will listen to him whether he has mortified the flesh or not; let him busy himself in the haunts of men laboring for civil progress and moral regeneration, and no one will ask any questions as to whether he has spent months or years in the jungles in religious meditation. Men old in Hinduism still talk about the *Rishis* of the sacred past, but modern Hindus look to another type of man for help. The politician and not the pietist, the rhetorician and not the *Rishi*, the scientist and not the saint, rouse the spirit and kindle the enthusiasm of young India to-day.—REV. B. F. BRODLEY, in *The Bombay Guardian*.

The Brahmo Samaj in India

"The Brahmo Samaj," says Rev. D. B. Updegraff, "has five messages. The first, teaching God-consciousness, slays idolatry; the second, reconciliation, does away with race jealousy; the third, social solidarity, means no caste, the consummation for which every missionary prays; the fourth, the harmony of East and West, will bring in more and more the religious secret of Western progress; the fifth, social service, will lift India's deprent classes—the women and the low castes—out of the slough of despond in which they now lie. We remember the saying of the wonderful Keshab Chandra Sen, himself not a Christian: 'None but Jesus, none but Jesus, none

but Jesus ever deserved this bright, this precious diadem, India, and Jesus shall have it."

Aborigines Petitioning for No License

The *Bombay Gazette* says: "The Khands, an aboriginal tribe in Bengal, requested the local authorities not to grant license to liquor shops. The Lieutenant-Governor accordingly decided to close all outstalls for selling country liquor in Khandmahals in Orissa, of which twenty-five were originally licensed for the current year."

Closed for Lack of Funds

Moravian Missions gives a pathetic account of how the little church at Kyelang in the Himalayas received the news that the European missionary must leave the station. Kyelang is the oldest of the Himalayan stations, having been opened by Revs. Edward Pagell and A. W. Heyde in 1855, the missionaries first studying Tibetan at Kotghur. Rev. G. Hettasch wrote: "As I address them I could not look at their faces, but I heard the sobbing. A Tibetan does not cry easily. Since they have heard the sad news the last bit of joy seems to have left them, and they are generally so happy. All are broken down and silent. Silent and grieving, they sit in their houses, and still can not quite believe that this great blow is really about to fall on them." The withdrawal of the missionaries from Kyelang is due to the policy of retrenchment which is found necessary by the Moravian Mission Board which for 1908 showed a deficiency of over £15,000.

A Lawyer and Yet a Pastor

The First Church of the American Marathi Mission in Ahmednager has gone back to primitive and apostolic precedent in ordaining as the chief pastor of that large native church a man who makes his living mainly as a lawyer. The Rev. Shahurao R. Modak will have an assistant pastor. This is part of a plan to make the Indian Church independent of foreign support and yet secure educated pastors. Mr. Modak is joint secretary of the

Committee of the Federation of the Churches of India. Some writers try to make us believe that there are no native Christians except those purchased and supported.

CHINA

Some of the Changes in Progress

A missionary returning to China after a brief absence, reports the advance that he observes, as follows: "Bigger schools and more of them; the opium reform pushing the drug steadily and finally out of the empire; the city streets lighted by night and, wonder of wonders, swept by day; uniformed and orderly police keeping order on these same streets, while the postman makes his rounds, delivering newspapers and letters. Telephone bells resound in the schools and larger stores as well as in yamens; but the best of all is the persuasive influence of the Christian Church, felt and acknowledged as never before in the new life and thought of this wonderful decade."

No More Foreign Advisers

An important change has been made in the policy of the Chinese Government, in that it will hereafter employ no foreign adviser. The present administration believes that it now has a sufficient number of Chinamen who have been educated abroad to give the Government all needed advice in foreign affairs, and able to understand foreign relations. The change is probably due to pride, in that the administration desires to appear independent. A disinterested foreign adviser could probably do many things for the Government that no Chinaman can do. Yet a considerable number of men of ability have been educated in the United States and European countries, and together must have a pretty clear idea of foreign nations. The Chinese Government must, of course, come to act independently some time.

A Notable Chinese Evangelist

The Rev. Ting Li Mei, leader of the revival in Peking, has been described as follows: "A man less than forty

years old, he is filled with God's spirit, and is remarkably gifted in knowledge of the Scripture and in ability to use it. He is a praying man. He holds that in everything we ought to give thanks, even in the mere drinking of a glass of water. When out walking in the afternoon, this man of God is apt at every step to turn to a passer-by and invite him to the evening's service. On reaching a retired spot, he suggests to his companion stopping for a word of prayer. In the pulpit he is simple, direct, persuasive. As an evangelist he has been richly blest. Under his leadership, during the last year, more than 2,400 persons have become inquirers, 200 students have decided to study for the ministry, and unnumbered Christians have come nearer to God. Missionary effort in China during the last hundred years would have been justified had it produced nothing more than a Ting Li Mei."—*World-wide Missions*.

Can Its Equal be Found

China contains at least one phenomenal church. It is located in Tsingtau, in the northern portion of the empire, in Shantung province. Possessing one of the finest of harbors, this city has an immense trade with the interior. Of the church Rev. C. E. Scott writes in the *Herald and Presbyterian* as follows:

"When Tsingtau was founded, eleven years ago, this organization sprang into being, and, unlike any other Chinese church of which we have heard, it has not been dependent upon the foreign missionary and the money he commands. It early called its own native pastor, bought its own land and erected the large, commodious structure in which the congregation worships. Later it built Y. M. C. A. rooms fronting the streetward side of their city lot, and called "the smartest student whoever graduated from Weihsien" to be the secretary. Last year they built a two-story manse, a well-nigh unheard-of comfortable housing for a Chinese pastor. All these buildings are of brick and stone.

Last year they opened a school conducted by themselves. Interesting enough, the men of the church are, almost without exception, graduates of Tengchow-Weihsien College. The leading elder, once a beggar boy, now owner of city blocks, is a model man, wise counselor, fathering the fatherless, a Sabbath-school leader, generous, reliable as the sun. One of the business men, as a thank-offering to God for saving him from himself, gave \$500 to defray the expenses of a series of revival meetings. The church, through its members, who are leaders in and managers of a home mission society, has been instrumental in raising and distributing hundreds of dollars for preaching the gospel, both by evangelists and by schools, in this and other provinces."

Mission Work in Manchuria

A Scotch missionary writes as follows, showing how his task differs from that of the clergy at home: "The street chapel is one of the most important parts of the work of a Manchurian mission station. In Ashiho every day at the busiest hour, when the streets are thronged with people, the chapel is open to all comers. It consists of one room with mud floor and mud walls, two rows of wooden benches, a desk at one end, and a small stove in the middle.

"The board shutters having been taken down, the foreign missionary and his little band of native evangelists take their stand inside the little wooden railing in front of the chapel, and sing a hymn or two, making as much noise as they can. When a sufficiently large crowd has gathered they are invited to walk in and take a seat. The majority generally do so, partly through curiosity to hear the 'doctrine,' but also, if the foreigner is present, glad to have a chance of examining him at their leisure, and at close quarters.

"Once seated, the preaching begins. The missionary and two or three native evangelists hold forth by turns. When one is exhausted another takes

his place. A Chinese preacher is never at a loss for words, and always ready to 'explain the doctrine.' During the preaching men walk in and out as they like, smoke their pipes or cigars, and occasionally give vigorous assents or dissents to the oratorical question, which, however, has no disconcerting effect on the preacher. Only now and then does a quite irrelevant conversation start between two or three of the audience, and they always politely stop when requested not to 'speak words.'"

KOREA

The Land and the People

This peninsula, containing some 12,000,000 inhabitants, lies in the same latitude as our own greatest Eastern cities; is about 600 miles long and 135 miles broad, and contains 80,000 square miles—about the size of the State of Kansas. Its hills are many, but low, and it has ten rivers.

Korea is not a religious land. It contains, says James S. Gale, no great temples, priests, incense-sticks or bell-books; and yet, the people seem to have an essentially religious nature. They imagine that dragons, devils and goblins are everywhere, occasionally kind and good, but generally malignant and to be propitiated. Ancestor worship is a passion among the people. Sacrifices are offered upon the graves of parents, which are watched and tended with elaborate care, for the repose of the dead is all-important. The general faith of the people seems to be akin to Buddhism.

Superstition there, as in most other heathen countries, reigns supreme. Thus, when a drought followed the introduction of the first trolley cars in Seoul, it was naturally attributed to the malign influence of "the devil that runs the thunder and lightning wagon." At last a mob of thousands gathered, rolled several cars over and over, set one on fire, and took possession of the streets, foaming and stamping like wild beasts.

Everybody smokes in Korea—men,

women and children; but when they become Christians they usually put away the filthy weed.

Within fifty years after the arrival of the first missionary in Japan there have been gathered in 75,000 adult Protestant communicants. Within twenty-five years after the beginning of the work in Korea there have been registered 115,000 communicants.

Everything looks promising for work in this strange, interesting land; but men and money are sorely needed at once.—*Christian Herald*.

Pentecostal Times in Korea

In no other part of the world today do the scenes at the day of Pentecost come more near to being enacted than in the peninsula of Korea. For some time deep and wide-spread interest in the message and claims of the Christian gospel has been prevailing, not in the way of sudden and passing excitement, but as a sustained and growing religious movement. It has already reached such proportions as entitle it to be classed among the great awakenings of Christian history. It recalls that chapter in the experience of the American Board when the people of the Hawaiian Islands in a comparatively brief time turned from heathenism and were numbered among Christian nations. Those closest to the situation in Korea and best qualified to speak of it are strongly of the opinion that within the next generation the Korean people as a body will be Christianized. Through organization and otherwise steps are being taken by missionaries, evangelists, and other Christian workers to secure a million Christian converts in Korea during the current year.—*Missionary Herald*.

Korean Christian Generosity

The following item from the Korea mission field emphasizes strongly the generous giving of Korean native Christians: "During the past year the native church, with a baptized membership of 25,000, gave \$80,000, notwithstanding that labor is but twenty cents a day, and that it was a year of

very hard times. But their leaders, nevertheless, from time to time exhort and encourage them to more generosity. Last Sunday Pastor Saw thought the collection-plate held too many coppers in proportion to nickels and silver, and gently stirred up their pure minds by way of remembrance as follows: 'Honorable brethren, this plate looks very dark. When our dear Lord died for us our sins were very, very dark, but with his own precious blood he washed us and made us pure and clean; and now, when through His sacrifice we are white, shall we not give Him white money instead of only the darkest and poorest?'

Christ and His Church First

From the advance sheets of Mr. Mott's new book, "The Decisive Hour of Christian Missions," we take the following:

"The Korean Christians are giving Christians. Eighty per cent of the work of the Korean Church is self-supporting. Korean men have been known to sell their oxen and hitch themselves to the plow that chapels might be built; to mortgage their houses that mortgages might be removed from the house of God; to sell their crops of good rice intended for family consumption, purchasing inferior millet to live upon through the winter, and giving the difference in the cost for the support of workers to preach among their own countrymen. Korean women have given their wedding-rings, and even cut off their hair that it might be sold and the amount devoted to the spread of the gospel." Is it any wonder that, with such consecration, thousands upon thousands are coming daily into the Christian Church in Korea?

Getting Ready to Confess Christ

"The baptismal service in the First Church, Seoul, on the last Sunday of the conference year," writes Mrs. George Heber Jones, "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."—*World-wide Missions*.

Korean Foreign Missionaries

Korean Christians have decided to send a Korean missionary to China. At the recent conference of Methodist leaders at Pyeng-yang, a resolution was adopted declaring it to be the duty of the Church in Korea to do their part in the evangelization of China. This significant and far-reaching action indicates the character of Korean Christians. One of the significant things about Korean converts is that, as soon as they are brought into the Kingdom of God themselves, they feel an irresistible impulse to strive to win others for Christ. Last year the Korean Presbyterians sent a missionary to Manchuria. This evident leading of the Spirit of God contradicts the selfish argument sometimes made that we should not send missionaries to other countries until all the people in our own land are Christianized. The fact that Korea desires to assist in the evangelization of China shows how world-wide is the Christian impulse and outlook.

JAPAN

Signal Triumphs of the Gospel

Dr. J. L. Dearing has recently declared that there are more Christians in Japan to-day than there were in the entire world at the end of the first century of the Christian era. Everything is favorable to us. Our work in Japan is vastly important because of the universal respect in which she is held by other Oriental countries on account of her being the first to conquer a Western nation.

The Japanese have been made the subject of more adverse criticism than any other nation on earth. "On the contrary," he said, "the Japanese possess more qualities that make for success and prosperity as a national power than is generally conceded. Most of the statements made against them are gross misrepresentations. Japan has as many Christian people to-day, after fifty years of contact with Christianity, as there were in the whole world 100 years after the beginning of the Christian era."

Twelve Thousand Japanese Children in Convention

The *Christian Advocate* of May 26 says: "The mammoth amphitheater of Tokyo held the largest Christian assemblage ever gathered in Japan on April 3, when 12,000 children from the city Sunday-schools met in convention. Each school had a banner, and the children from each district wore ribbons of a distinctive color, which with the gay kimonos made a brilliant scene. Coronation was the opening hymn. There were speeches by Mr. Hattori, a Methodist member of Parliament, and by Bishop Harris, who called the children 'the flowers of Japan.' An entertaining tale was told by Mr. Kurushima; Mr. Maryama narrated a war-time experience; Mr. Ando made a plea for temperance. The different sections sang their hymns, and then with organ and cornet the great chorus sang the 'Kimigayo,' the national anthem of Japan. Mr. Ukai, of the Sunday-school Union, was among the speak-

ers." A photographic picture of the remarkable gathering covers the first page of the *Advocate*.

Japanese Idea of Virtue

The instruction of Japanese is directed chiefly to inculcating such moral tempers as filial piety, obedience to elders, affection and friendships, frugality, industry, modesty, fidelity and courage, and to bringing out the paramount obligations of the individual to society and the State. According to an eminent authority, "duty is the keynote to Japanese morals; the word 'rights' does not appear in the syllabus. Even when treating of the franchise it is not spoken of as the 'right' to vote, but the 'duty of voting.'" In the education of girls, according to the same authority, the Japanese ideal is, in their own words, to convert their girls into "good wives and wise mothers." Both boys and girls are to be trained so as to "make them value public virtues and foster the spirit of loyalty and patriotism." There can be no doubt as to the value of such ideals in promoting a strong nationality.—*Northwestern Christian Advocate*.

An Official Tribute to the Gospel

A remarkable tribute to the power of the gospel of Jesus Christ in the development of a nation, is given in the Government organ, *Kokumin*, published in Tokyo, and its utterances may be understood as voicing the opinion of the "Premier," and perhaps the Emperor as well: "The development of Japan to a first-class power within the past fifty years is to a great extent attributable to the trouble taken by missionaries who, by either establishing schools or preaching the gospel of Christ in the churches, have cultivated the minds of the Japanese and enhanced the standard of their morals. In Japan there are fortunately many excellent missionaries and it is quite satisfactory to note that some of them have been zealously engaged in this country for about forty years. . . . It is to be hoped that the missionaries

will redouble their energies and zeal in promoting the welfare and happiness of the Japanese"

AFRICA

How Islam is Diffused

Dr. Karl Kumm, who has recently made an extensive tour through North and West Africa, writes:

"The opening of roads, the establishment of peace, and thus the possibilities for trade, encourage the Mohammedan merchants—who are the best emissaries of Islam—not only to visit the pagan tribes, but frequently to make their homes among the people, build their mosques, and with their considerable prestige to spread their faith. As long as the white government officials of the Anglo-Egyptian Sudan, being paid by the Khedive, look upon themselves as the representatives of Mohammedan Egypt, and as long as the army of the Anglo-Egyptian Sudan swears its oath to the Khedive, and not to the Christian King of Great Britain, advancing Mohammedanism will profit, and Christianity be at a discount. In the Anglo-Egyptian Sudan it is not the desire of the British Government officials to see Islam advance among the pagan tribes, and the Sirdar is quite friendly to missionary enterprise among the pagans, but our missionary enterprise is not adequate, and can not hope to cope with the enterprise of the Mohammedans.

School and Church for Liberians

The school for African boys, long conducted by Miss Agnes McAllister, at Garraway, far down the Liberian coast, continues to flourish under the supervision of Miss Anna E. Hall. The school is so crowded that they now have to turn away many boys who are eager for the training to be secured there. The evangelistic work of the circuit is as successful as the educational work. There have been more than a score of conversions in recent meetings and many have been baptized and re-

ceived into the Church. One Sunday three brothers were converted, one of whom was a native doctor who had paid the large price of a bullock for the usual equipments of the Liberian medicine man. Miss Hall is planning to open an additional out-station in a nearby tribe, where the natives have offered an excellent site for a building and have promised the material and the labor to complete it. This work is not done without opposition, for in one of the tribes a large number who desired to be baptized were threatened by their own people, who said that they would shave their heads and rub pepper into their eyes if they became Christians. — *World-wide Missions.*

A Missionary's Day's Work

Mrs. Ian MacKenzie, in *Regions Beyond* for March, writes as follows: Let me begin by giving you the daily program of work at Luebo:

Before daylight—Private devotions.

5:45.—Morning prayers with some 6,000 natives in the church.

6:00.—Roll call and dispatch of the 150 workmen to the machine-shop, carpenters' shed, printing-office, etc.

Holding of court for the deciding of Kongo "palavers" or law-suits. (Sometimes over 200 people present.)

7:00.—Family prayers in missionary household.

7:15.—Breakfast.

7:45.—Kongo prayers for 20 adopted Kongo children in each house.

8:00.—Superintending of children at housework. Preparation of meals, etc.

9:15.—Morning school. 400 children in church.

11:00.—Catechumen's class in church.

12:00.—Dinner.

1:00.—Rest (occasionally).

2:15.—Afternoon service with sermon in church.

2:45.—School for evangelists.

Visits to surrounding villages.

Women's meeting (Tuesday).

5:00.—Work stops.

7:00.—Supper.

8:00.—Native prayer meetings (Monday, Wednesday, Saturday).

English Bible readings (Wednesday and Sunday).

Evangelists' meeting (Tuesday).

Portuguese Hindrances Overcome

Rev. Dr. Wesley M. Stover is back in Bailundu, West Africa. This furnishes a new illustration of the value of patience and persistence. Forbidden to return to his mission in Africa two years ago, Dr. Stover waited for a while in England, and later on for a year and a half in Lisbon, until the Portuguese officials permitted him to return to Africa, tho not to his old station of Bailundu. He went to Loanda, and now the last limitation has been removed, and he has been allowed to go to his old home at Bailundu. He is now there, not only to his own great joy but to that of the mission and the native people. Dr. Stover has done a good work for the cause of missions in Africa by simply holding fast to his claim to return to his mission, and we trust that the point gained will settle the relations of the mission to the Government for all future time.—*Missionary Herald*.

Colonel Roosevelt on Missions in Africa

In the August instalment in *Scribner's Magazine* on his African journeys, this sharp-eyed observer makes this general observation in answer to critics of missions: "Those who complain of or rail at missionary work in Africa, and who confine themselves to pointing out the undoubtedly too numerous errors of the missionaries and shortcomings of their flocks, would do well to consider that even if the light which has been let in is but feeble and gray, it has at least dispelled a worse than Stygian darkness. As soon as native African religions—practically none of which have hitherto evolved any substantial ethical basis—develop beyond the most primitive stage, notably in middle and western Africa, they tend to grow into malign creeds of unspeakable cruelty and malignity and immorality, with a bestial and revolting ritual and ceremonial. Even a poorly taught and imperfectly understood Christianity, with its underlying founda-

tion of justice and mercy, represents an immeasurable advance on such a creed. Where, as in Uganda, the people are intelligent and the missionaries unite disinterestedness and zeal with common sense, the result is astounding."

"Architecture" in the Dark Continent

The architect who makes a fad of the primitive—the unhewn, the uncut, and the unpolished—might get some suggestions from the following description, from the *Inhambane Christian Advocate* of the Methodist chapel at Panga, Portuguese East Africa:

The only evidences of the white man are the clock, which is placed in a wooden case to protect it, and the bound books, the Testaments and hymnals. These books are carefully put upon little racks made of small pieces of board suspended from the roof by cords attached to the corners. Each person who owns a Testament has a little rack. The floor is made of a species of clay pounded smooth, and the platform is made by applying more clay. In the floor of the platform is stuck a long piece of board, and on this is fastened a flat piece to serve as a desk. The seats are made of a rough native-hewn board laid on two stumps of trees stuck in the ground. The sides of the chapel are made of the branches of the coconut-tree massed together and tied to the straight branches. The roof is thatched with grass.

THE ISLANDS

From Java to Dutch Guiana

A new stream of emigration from the Old World to the New is that of the Javanese to Dutch Guiana. The population in the home island continually and rapidly presses upward. In 1898 it was 26,000,000; in 1903 nearly 30,000,000; and still it grows: 12,000 persons to the square mile is the average density. They are a people in great destitution, moral and otherwise. Opium-smoking claims nearly one-sixth of the population as its victims, and \$25,000,000 is the lowest estimate which this particular vice costs these desperately poor people, a sum not much less than the whole Protestant world puts into its foreign missionary work. The popular faith is Mohammedanism so diluted with demon-

worship as to constitute a religion of itself—Javanism.

Economic pressure has begun to drive these people abroad, and, as is natural, they have gone from the Dutch colony of Java to the Dutch colony in South America, where 5,000 of them now work on the coco and banana plantations of Surinam. They are highly valued workers, tho thievish and addicted to gambling. The original negro and Indian population of Surinam has been to a large degree evangelized by the Moravians. In later years there has been a considerable infiltration of Hindus from British Guiana. Among these, too, the Moravians have carried on mission work. Now they are turning to the newcomers from Java. The fact that these are detached from their traditional Javanese surroundings and settled in a relatively Christian land will in no small degree lighten the task of their evangelization.

Seed-sowing—A Unique Campaign

Rev. Paul Doltz, of Iloilo, writes: "I have just closed a unique campaign of seed-sowing. Mr. McLaughlin, the energetic agent of the American Bible Society, has secured a first-class cinematograph, with the best films of Bible incidents, which he lends to the evangelical missionaries for evangelistic and Bible-selling work. In the cockpit, or in some large house, or, where these are not available, in a tent made and carried for the purpose, the machine is set up. Then at four or five o'clock in the afternoon, we take a phonograph, and station ourselves on a street corner. A spirited march, or a song on this wonderful machine soon draws a crowd, and every window is filled with listeners. After shouting through the horn the announcement of the evening's 'function,' we move on to the next corner, followed by a throng of men, women and children, who eagerly receive our handbills, which ordinarily they would not touch, for fear of the baleful influence of the 'Protestante.' So in a couple of hours we advertise a town of eight or

ten thousand people, and, what is more, win their good-will and interest. In this way from two to five hundred books are scattered through a town, where otherwise it would be almost impossible to dispose of fifty in a week of colporteur work. Large congregations of all classes of people listen respectfully to the preaching of the gospel, people who otherwise would not come within the sound of the preacher's voice."

AMERICA

Women's Jubilee Meetings

In addition to the summer conferences and schools for mission study, at which there have been commemorations of the fifty years of women's foreign missionary societies in America, there will be held jubilee meetings in various cities during October and November. Mrs. Helen Barrett Montgomery is to conduct these meetings as follows:

October	November
Minneapolis, 10-11.	Kansas City, 1-2.
Seattle, 14-15.	St. Louis, 3-4.
Portland, 16-17.	N. W. University, 6.
San Francisco, 20-21.	Milwaukee, 7-8.
Denver, 25-26.	Chicago, 9-10.
Omaha, 27-28.	Indianapolis, 11-12.
Des Moines, 30-31.	De Pau, 13.
	Cincinnati, 14-15.
	Cleveland, 16-17.
	Detroit, 19-20.

Missions in Five Words

Rev. Dr. J. E. Goucher, of Baltimore, has recently given a course of five lectures on missions in Garrett Biblical Institute and Northwestern University, each with one of these five words for a text: Impossible, Improbable, Imperative, Indispensable, Inevitable; thus setting forth the change in conviction since the date of Carey's beginning and the progress made.

The Best Year for Missions

The annual report of the foreign mission board of the Southern Baptist Church surpasses in several vital respects all previous reports.

New workers have joyfully gone forth. Our missionaries have prest forward in the work. Some sick and exhausted have had to return home, and

others have laid down their lives. We have never in our history reported so many baptisms (3,223) for one year, and never before have our people given such a large amount (\$501,058) to the work. We praise God and take courage. We stand on the threshold of a new year with great opportunities and mighty responsibilities. Southern Baptists who a few years ago were giving \$110,000, this past year have given over \$500,000, and in a few years we believe that they will be giving \$2,000,000 or more.

Of the baptized, 1,254 were in Brazil, 1,106 in China, 337 in Mexico, 231 in Africa, etc.

College Men and the Bible

The international committee of the Y. M. C. A. has its student department Bible study among the colleges of this and other countries. Eighty thousand college men are studying in voluntary Bible classes in eighteen different nations. Last year there were in attendance in the institutions of North America over 32,000. Six thousand were studying the Bible in Greek Letter Fraternity Chapter houses. Ten thousand of these students were non-Christians. In training leaders and in teaching, some 14,000 members of the faculties assisted. These methods of work are not confined to our own country only, but are being aggressively presented to the students of India, China, Korea and Japan, and in these countries are meeting with unexpected welcome. This great revival of Bible study among students has been guided and promoted by the student department of the international committee of Y. M. C. A. This branch of the work is supported entirely by subscriptions of men who believe in the practical and far-reaching activity of this cause. An effort is being made to raise \$10,000 for this purpose by the beginning of 1911.

Worship in Many Tongues

The number of languages reported by the recently published United States Census for 1906, as in use in Church services in this country, is

forty-four. The list includes, aside from the well-known European languages, Arabic, Armenian, Chinese, Esthonian, Gaelic, modern Syriac, Lettish, Montenegrin, Wendish, and Yiddish. Eighty-five per cent of all the religious organizations use only English. Scarcely less significant than the number of languages are the combinations as reported by local organizations. Some are natural, as Slavic and Servian, the former the language of the liturgy, and the latter that of the address; or where they are cognate languages, as Norwegian, Swedish, and Danish. Such combinations, however, as "German, Italian, Scandinavian, and English," "Chinese, Greek, Magyar, Polish, Slovak, and English," or "Armenian, Chinese, Hebrew, Italian, and English," illustrate very vividly the cosmopolitan character of the congregations.

Asiatics in America

Considerable interest is now being aroused in connection with the position of Orientals in the United States. From the beginning of this work, about 6,500 Chinese have become baptized communicants of the various churches. The present membership is, however, probably not more than one-fourth of this number. The work in San Francisco suffered much in the great fire, but most of the missions have been rebuilt. There is no unoccupied field of considerable size and of constant population. There are comparatively few native pastors. The Christians unite in publishing a Christian magazine, while those of one denomination have established a mission in China.

The principal work among the Japanese has been done during the past twenty years. About 4,500 have been baptized, and have become connected with the various churches. The present membership is about 2,000. With one exception, all important centers are occupied. The Japanese work in America has borne rich fruit in Japan in producing native pastors and Christian laymen, and in promoting tem-

perance and other reform movements. There are twenty-eight pastors in the United States, located chiefly in California and the Pacific northwest. The Japanese Christians have shown great liberality in supporting their Christian work.

Work is being carried on for the Koreans in San Francisco, where there is a church with a native pastor, and in southern California. In the mountain section the Korean Christians unite in efforts for their countrymen.

Bible Society Showing

It was a noble report read at the ninety-fourth annual meeting of the American Bible Society by the Rev. John Fox, D.D., Theophilus A. Brouwer, president, in the chair. Dr. Fox showed that the receipts were \$881,673, there now being a balance of \$25,589 on hand. The total amount of trust funds is \$1,363,115. The society has also securities whose par value on March 31 amounted to \$533,661. The total issue of publications at home and abroad amounted to 2,282,826,831, of which 1,427,247 came from the Bible House in New York, and 1,399,584 from the society's agencies abroad, being printed on mission and other presses in Turkey, Syria, Siam, China and Japan. These issues consist of 327,636 Bibles, 545,743 New Testaments and 1,953,452 pamphlets. The total issues of the society in ninety-four years amounted to 87,296,182 volumes.

Quick Work of the Gospel

Three years ago an educated young Russian, on landing at Ellis Island, was presented with a New Testament in his own language by a missionary of the New York Bible Society. It was the first time he had ever seen any portion of God's Word. The village in Russia from which he came had not a single Christian living within its boundaries. On Sunday, March 6, 1910, this same young man was baptized in one of the churches of New York City. He had been converted through reading the little Book and

had decided to return to his own country as a missionary. He delayed sailing in order that he might be baptized in the country where he had found the True Light. His parents have disowned him because of his conversion, and he will be the only Christian in his village, yet he has gone back to tell the people there the story of salvation.—*Christian Herald*.

For Christian Unity

Twenty-four representatives of the Protestant Episcopal Church—twelve ministers and twelve laymen—have established the "Christian Unity Foundation," whose professed purpose is to bring about a union of all the branches of the Christian Church, Protestant and Roman and Greek Catholic. Bishop David H. Greer, of New York, one of the members of the foundation, recognizes that "many years, perhaps several centuries, of work will be required to effect the task." The foundation will gather information concerning the faith and works of various bodies, and will suggest practical methods of cooperation by the various bodies.

Another Noble Bequest

By the will and eight codicils of Henry Dexter, president of the American News Company, who died recently in New York City, the following bequests to benevolences are made: Salvation Army, \$250,000; Midnight Mission, \$200,000; Young Men's Christian Association, \$200,000; American Bible Society, \$150,000; Protestant Episcopal Church Missionary Society for Seamen, \$15,000; Home for Old Men and Aged Couples, \$100,000; Society for the Suppression of Vice, \$30,000; American Tract Society, \$20,000; New York Protestant Episcopal Missionary Society, \$20,000; Association for Improving the Condition of the Poor, \$20,000; St. John's Guild, \$10,000; Children's Aid Society, \$10,000; Charity Organization Society, \$10,000; Seamen's Church Institute, \$10,000; Washington Square Home for Homeless Girls, \$10,000; Society of St. Johnland, \$10,-

000; Society for the Prevention of Crime, \$5,000; Society for the Prevention of Cruelty to Children, \$2,000; New York Christian Home for Intemperate Men, \$1,000; Salvation Army, \$1,000; American Museum of Natural History, \$100; St. Luke's Hospital, \$100; total, \$1,209,200.

A Notable Celebration in Hawaii

Ten years after the organization of the American Board the first missionaries were sent to Hawaii, landing at Kailua April 12, 1820. Hawaii has just celebrated the ninetieth anniversary of the landing of these missionary fathers, in connection with the eighty-eighth annual conference of the Hawaiian Evangelical Association. A bronze tablet was unveiled on one pillar of a large arch of lichen-covered lava-stone at the entrance to the church at Kailua. The tablet was unveiled by Miss Ethel Paris, a granddaughter of Rev. John D. Paris, the last American Board missionary on the field where Father Thurston was the first, each laboring for forty years in this district. Miss Paris has both Hawaiian and American blood in her veins, and was well chosen to uncover a memorial almost wholly paid for by the Hawaiian Christians themselves. Probably 1,000 people were present on this historic and noteworthy occasion.

The Eskimo no Longer Pagan

On the west coast of Greenland the mass of the natives—about 11,000 Eskimo—dwell on a stretch of country which is pleasant and reasonably fertile. The work of evangelization is practically complete there, says the *Record of Christian Work*. The east coast, on the other hand, is a dreary and dark land. The brave Danish missionary, Rosig, settled on this slope. It is visited but once in the year by a ship ordered by the Government to call on him. This is in August, when first the sea opens a passage through the blockading ice. In 1906 this ship foundered and for a half-year Rosig was forced to eat walrus-meat daily. Again, in 1907, he saw

the ship far off from the land, but pack ice made its approach impossible. Rye-bread and walrus-meat was the menu for another long period. The weather this year was so cold and stormy that many days Rosig's family was forced to stay in bed in order to keep warm. They did not dare to kindle fires because of hurricane winds. The snow falls incessantly, but as soon as the spring sun gets its strength, the vast masses of white powder vanish as by magic.

A Christian Community

In the heart of Brazil, 160 miles from any railway, and where for a long time priest rule has been dominant, can be found a little village, known as Gamelleira, where a simple community of believers are seeking to reproduce the conditions of the early apostolic faith and life. A stray visitor to Santa Cruz heard the gospel and carried it back to his home and neighborhood. Then a persecution drove refugees to this same quarter where a few farmers had believed and been baptized as the result of this solitary conversion. A tract of land was given for a mission, a Brazilian pastor and his wife secured to take charge, and a gospel village laid out. A row of ten cottages were built on the Rua da Fé—"Street of Faith." No drinking or smoking was allowed. A village school was founded under direction of the pastor's wife, etc., and soon another similar station was opened thirty miles away. The spirit and method of the whole work seem conspicuously Christian.

EUROPE—GREAT BRITAIN

A Great Church in Great Need

The Church of England has 101 dioceses outside of the kingdom, numbering 4,000,000 members. There are 25 Anglican chaplains in Germany subject to the rulings of the Bishop of London. The two archbishops of Canterbury and York, in view of the rapid growth of Northwest Canada's population, ask for funds to send to those parts of the British Empire 500

clergymen within the next ten years. The Anglican Church is suffering from decrease of ministers as much as any of the denominations. The reason is the same—too small salaries and too great demands on the clergyman's time, talents and purse. The Church herself is requiring more of her ministers. Henceforth a candidate for holy orders must be a college graduate and take a whole year's course in theology before he is admitted to ordination.

The Greatest Bible Society

A summary of the one hundred and sixth annual report of the British and Foreign Bible Society tells of a record output of Bibles, New Testaments and Scripture Portions during 1909. The total issues were 6,620,024, and never before has the output reached a higher total than 5,900,000 copies. As the handmaid, and in some cases the forerunner, of Christian missions the Bible Society has had a large place in the hearts of those who pray for the coming of Christ's Kingdom. The aid rendered to missionary societies is manifested by the statement that the C. M. S. uses 107 different translations of the Bible which come from the Bible House, the Methodist missionary societies 90 versions, and the Presbyterian missions throughout the world 131 versions.

Church of Scotland's Missions

In the volume of reports of committees of the Church of Scotland issued recently, a report of special interest is that of the foreign mission committee. It states that the staff of European missionaries, including wives of missionaries, and also the missionaries of the Women's Association, numbers 164, no fewer than 12 missionaries having been appointed during 1909, mainly to fill existing vacancies. The tabulated statistics dealing with the various stations show in almost every case an increase in the number of communicant members, and especially satisfactory is the number of baptisms recorded. The total of 2,433 is much the largest ever

recorded in one year. The financial statement records the large income for the year of £37,782. "Much of this gratifying total is, however, due to the receipt of phenomenally large legacies. Excluding legacies, the missionary liberality of the Church is £3,779 less than in 1908."

Work for Japanese in London

A little company of ladies and gentlemen interested in the Japanese witnessed recently the opening at Shepherd's Bush of a branch Y. M. C. A., which has been started for the benefit of Japanese young men staying in London, especially workers at the Japan-British Exhibition. The building is not furnished in Eastern fashion, but it is cosy and homelike according to English ideas. There are rooms for social life, reading and games, and it is hoped that young Japan will find attractions there rather than in questionable places of amusement. Mr. Hooper, the secretary, said that they had procured the widest publicity in Japan for the opening of these rooms, and had had a splendid response. They had secured a Japanese secretary, who would visit ships entering the Thames, and invite any Japanese young men on board to visit the Y. M. C. A. A list of suitable lodgings had been compiled. During the summer the committee proposed to take the Japanese to see such sights of London as Dr. Barnardo's Home, and thus to give them an insight into our Christianity. There are 500 Japanese in the neighborhood, and many more would be coming over.

THE CONTINENT

French Catholics Ask for the Bible

A remarkable Roman Catholic congress held its third annual meeting in Paris a short time ago. Its purpose is the promotion of spirituality among Christian (Roman Catholic) families. Its watchword is, "Back to the gospel!" Its chief aims are thus stated: 1. Return to the ancient custom of evening prayers which are to be followed by the reading of some verses of Scrip-

ture. 2. Reading of the Bible in school and catechism classes, in meetings of societies, and in teachers' classes. 3. Public reading of the Bible at all masses without a sermon. 4. Presentation of Bibles to those who are confirmed or married, and use of the Bible as a premium in the schools. Thus once more is revealed the long-ing of many Roman Catholics after the Word of God. God grant that we Protestants aid them in their search.

Mormons Expelled from Germany

Twenty-one Mormon missionaries were expelled from Germany recently by the orders of the Government, which holds that they were teaching "doctrines subversive of morality."

The status of the Mormons in Germany was taken up in exchanges between the Foreign Office and the American embassy in 1903, when the Government took the position that the teachings of the missionaries were subversive of morality. It was then arranged with the Mormon superintendent, through the American embassy, that all Mormon missionaries should withdraw from the country within a month, transferring the middle European headquarters from Berlin to Switzerland.

Baptist Intruders

The *Catholic Times* has been waxing wrathful against "Baptist Intruders in Italy." Attributing the basest of motives to the missionaries in the district of Avellino as having been, when "hard up," induced "to call themselves Baptists," our contemporary defends certain recent attacks upon "the intruding clerics" and the Protestants, and urges that if justice were done the Baptists would be ordered to quit the village and the country at once. It has been stated that a little while ago the missionaries in another locality

were attacked by the ignorant peasantry, as having been the cause of the earthquake—a fact which points to the lamentable ignorance in which the Church of Rome leaves the people. If the Baptists are intruders in Roman Catholic Italy, what is the position of the priests and nuns who are swarming over Protestant England?

OBITUARY NOTES

Rev. Edward P. Hammond

This evangelist to children was born in Ellington in 1831, and died at Hartford, Conn., August 14, at the age of seventy-nine. He was educated at Phillips Academy at Andover, at Williams College, and Union Theological Seminary of New York, from which he was graduated in 1858. While in Scotland he went to work in earnest. Such men as Dr. William Arnot and Dr. Horatius Bonar speak well of him. He introduced American melodies and inquiry meetings, and after evangelistic work in Scotland did similar work in Italy through an interpreter, and with such a degree of success that, after two years' absence, returning to this country he found that his good report had preceded him. After some successful work in Europe, Mr. Hammond, from 1861, worked in New England, New York, and Canada. In 1863 he was ordained as an evangelist by the Presbytery of New York, and at the invitation of Dr. Theodore L. Cuyler he held meetings in Brooklyn. It is said as the result of one mission that thirteen hundred converts were added to the Newark churches. Mr. Moody once said in London that he believed fifty thousand people had been added to the churches in the United States through Mr. Hammond's instrumentality. This evangelist also wrote several books and tracts, mainly on the conversion of children.

FOR THE MISSIONARY LIBRARY

CRUSADERS OF THE TWENTIETH CENTURY, or The Christian Missionary and the Muslim. An Introduction to Work Among Mohammedans. By Rev. W. A. Rice, M.A. 12mo, 510 pp. Church Missionary Society, London. 5s, post free.

Except for its fanciful title and juvenile cover design, this is in every way a most interesting book. It shows wide and careful reading, and is a scholarly presentation on scientific lines of the whole subject of method in presenting the gospel to Moslems and meeting their objections. It might almost be termed an encyclopedia on the Moslem controversy, and is an ideal text-book for all those desiring special training in this field. The book is divided into three parts, in the first of which the author treats of the Moslem mind and the missionary's task with him and with inquirers and converts from the personal standpoint outlining the Moslem character and showing what tact, courtesy and spiritual equipment are necessary in dealing with him both before and after his conversion. The second part of the book is a consideration of general principles in regard to the place of controversy, the kind of argument suited for Orientals, the use of the Koran and the sacred Scriptures, together with rules which ought to be observed in conducting the controversy, while the third and largest section of the book consists of a systematic attempt to deal with all the different points at issue between Christianity and Islam, in ten chapters. It is well to remember the words of Dr. George Smith in this connection. They are quoted by Mr. Rice and will be endorsed by every experienced worker:

"All controversy, from P. H. Xavier's time to Martyn's, Wilson's, and Pfander's, shows that the key of the position is not the doctrine of the Trinity, as the Shi'ah Mujtahids of Shiraz and Lucknow and the Sunnis everywhere make it, but the genuineness and integrity of the Scriptures, by which the truth of the whole

Christian faith will follow, the Trinity included."

Because the vital question at issue between the missionary and the Moslem hinges on our view of the Scriptures, it is evident that only those who believe in the genuineness and integrity of the Bible that is sold to Moslems can possibly direct them and win them to Christ. Altho Mohammedans profess to honor our Savior, their prophet has supplanted Him in the hearts of millions, and "there is not one cardinal fact" concerning the life, person and work of the Lord Jesus Christ which is not either denied, perverted, misrepresented, or at least ignored in Mohammedan theology. It is therefore exceedingly important that those who deal with Moslems learn, as they can from this book, what Moslems believe and what they deny. Since the appearance of Dr. Tisdall's "Mohammedan Objections" no work on Islam, from a practical standpoint, equals this. The analytical table of contents, covering thirty pages, is useful, but a carefully prepared index would have been more valuable as well as a Bibliography. Both are wanting.

THE INTERPRETATION OF THE CHARACTER OF CHRIST TO NON-CHRISTIAN RACES. By Canon Robinson. 8vo, 200 pp. 5s, net. Longman's, Green & Co., New York and London.

Canon Robinson speaks not as a missionary who has put his theories into practise but as a student of missions who has gained wide knowledge from the experience of others. He here gives us a valuable contribution to literature on comparative religion, and one can not read his book without being imprest anew with the importance of a knowledge of the non-Christian religions, their ideals and practises, if one would be successful in leading these followers of ethnic faiths to know God as revealed in Christ. Canon Robinson writes discriminatingly; he points out the elements of truth in the great non-Christian religions, the goal for which their adherents strive

and the means they use for reaching that goal. The Hindu, he says, sets before himself "reabsorption into impersonal deity . . . by means of intellectual self-control, caste regulations and freedom from ceremonial pollution." The Buddhist seeks "perfect enlightenment . . . by the loss of all desire for individual action or aspiration." The Confucianist has for his goal "contented materialism . . . to be attained by the cultivation of practical wisdom as taught by Confucius." The Moslem strives for "heaven . . . a place of material enjoyment . . . to be attained by complete resignation to God and by the preservation of rigid orthodoxy as taught in the Koran." Christianity has for its great desideratum "the attainment of character" as set forth and made possible by Jesus Christ.

Canon Robinson gives, we think, an inadequate idea of Christianity—it is more than personal salvation through character; it is the attainment of a Godlike life and character for self and for the whole world—in a word, it is the universal extension of the sovereignty of God. Christianity includes, as the author points out, all the ideals of other religions only in the spiritual realm, and the great difference between Christianity and other religions is that through Christ and the Holy Spirit we have the power to attain the goal, while followers of other religions not only have lower and imperfect ideals, but have no power to attain those they seek.

Missionaries must know the ideals and characteristics of those whom they would reach if their work is to be successful. They must not only *describe* Christian truth and character, but must show these in their lives—in other words, it is even more important for a missionary to live Christ before men than to preach His life and doctrines—this must include not only righteousness but love, not only courage but humility, not only good works but meekness and readiness to suffer persecution for righteousness sake.

The religions particularly considered

by Canon Robinson are Hinduism, Buddhism, Confucianism and Islam. He shows why missions to the followers of these ethnic faiths are justifiable, answers objections of critics, and shows how Christianity will preserve the truth of other religions and will be enriched by the conversion of their adherents.

CHRIST THE DESIRE OF NATIONS. Rev. Edgar William Davis.

THE VICTORY OF THE GOSPEL. Rev. J. P. Lilley.

THE CALL OF THE NEW ERA. Rev. Wm. Muir.

BY TEMPLE SHRINE AND LOTUS POOL. Rev. Wm. Robinson.

THE REDEEMER'S REIGN. J. L. McDonald. 8vo. 6s, net. Morgan & Scott, London, 1910.

Five volumes of a new missionary series have just been published in England, closely akin in subject, character and contents, purpose and purport. They are the result of an offer for a prize essay upon missions, the conditions of the contest being that the essays were to be historical, apologetic, and practical. They certainly meet the threefold demand. Any one of the volumes might have been worthy of first prize, for all are written with a singular degree of intelligence and grasp of the subject, and some of them with a refreshing originality of treatment.

They all appear to be sound in doctrine, loyal to fundamental truths, breathe a healthy spirit, show a comprehensive and intelligent grasp of the problems of missions, the difficulties in the way, and the remedies to be applied to a world's need. They stimulate the Church to its noblest activities and incite the reader to a wider acquaintance with the world-field and the world-campaign. We heartily commend the series not only to individual readers but to libraries in churches and institutions where missionary intelligence and impulse are desired to be nourished.

The prize of two hundred guineas was equally divided between the first two mentioned above, as in the opinion of the committee of equal merit. In

all one hundred and four essays entered into the competition. The board of adjudication was composed of Prebendary Fox, of the C. M. S.; Dr. George Smith, of the United Free Church of Scotland; Rev. Marshall Hartley, of the Wesleyan Missionary Society; Wardlaw Thompson, L. M. S., and Marshall Broomhall, C. I. M. A more competent committee it would be hard to find.

WESTERN WOMEN IN EASTERN LANDS. By Helen Barrett Montgomery. 12mo, 286 pp. 50c, *net* (cloth); 30c (paper). The Macmillan Co., New York, 1910.

The fact that half a million of copies of the ten volumes of the Woman's United Study series have been issued in the ten years is sufficient to show the demand for them and the esteem in which they are held by students of missions.

This tenth volume commemorates the tenth anniversary of Central Committee on the United Study of Missions and appropriately outlines the fifty years of woman's foreign missionary work. The statistical table of *American women's missionary societies* was printed in our September number. Thirty-six women's organizations contributed \$3,328,840 to foreign missions in 1909, have 57,443 auxiliary societies, support 2,368 missionaries and 6,154 native women workers. They have in charge work in 3,263 mission schools, including 11 colleges; also 80 hospitals, and publish 45 magazines. This is a worthy showing for Western woman's work in Eastern lands, but it is only a hint at what they are really accomplishing in homes and schools and hospitals.

Mrs. Montgomery's study book is readable and well arranged for class work, reading circles and missionary meetings. The story of beginnings is sketched from before the days of Mary Lyon. Thirteen different societies were started between 1800 and 1848, but none of them became permanent organizations. Many stirring stories are told of the early days of sacrifice.

The second chapter of the book graphically describes the women of the

Orient—the lands where they are the slaves and playthings of men, where woman's wrongs have a large place, *but woman's rights scarcely exist*. It seems impossible that some of the conditions described could exist and be upheld in the name of religion.

Then follows a general view of the activities of women's societies in Eastern lands and some biographical sketches of such leaders as Mrs. Thomas C. Doremus, Miss Isabella Thoburn, Miss Clara Swain and others. A picture is presented of the new women of the Orient—those who have cast off the shackles of slavery and sin—the veiled women of Turkey and Persia, the maimed sisters of China, and the imprisoned widows of India. Many of these have become free and educated leaders of their race, schools and colleges have been founded and some, like Ramabai, are honored throughout the world.

It is safe to predict for those who follow this course of study a year of intense interest and inspiration.

ISLAM UND CHRISTENTUM: Im Kampf um die Eroberung der Animistischen Heidenwelt. By Gottfried Simon. (*Islam and Christianity in Their Struggle for the Conquest of Animistic Heathendom.*) 12mo, 475 pages. 6 marks. Martin Warneck, Berlin. 1910.

This book marks a new epoch in the scientific study of missions. Following so closely on Warneck's "The Living Christ and Dying Heathenism," it is in one sense a complement to that important work. While Warneck gives us the philosophy of animistic paganism in its conflict with the forces of Christianity, this volume deals with the far more important subject of Islam. The author has had sixteen years' experience as a missionary on the island of Sumatra, and has made a thorough study of all the authorities, especially the masterly work of Dr. Snouck Hurgronje, of Niemann, and Niemann and Poensen. Islam shows its real strength to-day not in the ancient seats of its power in western Asia, but in pagan Africa and

Malaysia. This propagandism on the border-marches is at once an index of its strength and a challenge to missions. The fact that in Malaysia there are to-day well-nigh forty thousand Moslem converts to Christianity shows that here, if anywhere, we may look for a scientific presentation of right methods of evangelization.

The book consists of three parts, dealing first with the cooperative factors and the religious motives that lead so many pagans to become Moslems. Among the former the author mentions active Mohammedan propagandism, the neutrality of colonial governments, which is often baneful to Christian missions, and the general influence of European culture. Among the latter the Moslem conception of God, Moslem magic and saint worship, together with their Koran, their eschatology, and their doctrine of surrender to God, are specially important.

The second part of the book deals with the social and religious condition of pagans who have become Mohammedan, and the author raises the question whether there has been social and religious progress and to what extent, leaving no doubt that, for example, the position of womanhood in Malaysia is not elevated by the advent of Islam.

The third part of the book deals with the conversion of these Mohammedans to Christianity. Islam is not a schoolmaster to lead the pagan races to Christ. The pagan who becomes a Moslem also becomes a fanatic in his opposition to Christianity, and shows at once the strength and weakness of Islam over against the gospel when Christian missions begin their work. The author leaves no doubt as regards his attitude toward Islam. It is one of uncompromising adherence to the vital truths of Christianity which make the impact of these two religions necessarily a death struggle. He shows the urgency and the possibility of winning over the pagan

races in Malaysia and Africa before the advent of Islam, but makes clear no less that the struggle against Islam itself is not hopeless, but if carried on in the spirit of the gospel is sure to bring results.

The book does not minimize the baffling problem, but points out the way to its solution. It is optimistic without being superficial, and interesting as well as scholarly. We hope this important contribution will soon appear in an English translation.

NEW BOOKS

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